

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
FIRST PRESIDENCY
SALT LAKE CITY, UTAH

January 1936

Elder Marvin Clifford,

Dear Brother:

In loving remembrance of President Anthony W. Ivins, who lived to complete this book but not to see it published, we present you, with affectionate regards and best wishes, this copy of "MORMONISM AND FREEMASONRY".

W. J. Grant
Reuben Clark
David O. McKay

"Mormonism"
and
Freemasonry



PRESIDENT ANTHONY W. IVINS

The Relationship
of
"Mormonism"
and
Freemasonry

ANTHONY W. IVINS



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Salt Lake City, Utah

MASONIC AUTHORITIES REVIEWED BY
THE AUTHOR



HISTORY OF FREE MASONRY
BY MACKAY

With Addendum by McClenachan,
A Book of About 1000 Pages

MORALS AND DOGMA OF THE ACCEPTED SCOTTISH RITE OF
FREE MASONRY

Published by Authority of The Supreme Council of
The Thirty-Third Degree for the Southern
Jurisdiction of the United States

HISTORY OF GRAND LODGE OF IOWA, A. F. AND A. M.
BY JOSEPH E. MARKHAM

HISTORY OF THE M. W. GRAND LODGE OF ILL., ANCIENT FREE
AND ACCEPTED MASONS
BY JOHN C. REYNOLDS

INTRODUCTION

This brief treatise is addressed primarily to the members of the Masonic fraternity. The author requests Masons and others who may read it to patiently consider its contents, and in a spirit of fairness and reason determine whether the ground taken by the writer is truth or error.

In 1925 a booklet was published by the Grand Lodge F. & M. of Utah, entitled "Mormonism and Masonry." The author, S. H. Goodwin, P. G. M., in his introduction, "A note by the way," says: "The present is the fifth printing, in pamphlet and book form of 'Mormonism and Masonry.' As to the number of times it has appeared in Masonic magazines and papers the writer would not hazard a single guess, but he does know that it has been printed in many parts of the United States, in Australia and South Africa."

It is evident from this statement that the publication has had wide circulation.

In 1927 another booklet, entitled, "Additional Studies in Mormonism and Masonry," written by the same author, was published, in which the subject treated in the first issue is further discussed.

The author states that the purpose of his publication is to present reasons why "The Masonry of Utah and the Masonry of the entire country could not open its doors to members of the Latter-day organization."

We grant that Masons and other secret societies organized for a purpose which the members regard as advantageous and proper are at liberty to define the qualifications under which persons may be admitted to membership. If they do not care to admit into their order persons who are affiliated with the Church of Jesus Christ of Latter-day Saints, hereafter referred to as the Mormon Church, or members of the Catholic Church, or people who are not identified with any church it is their privilege, and the Mormon Church will make no protest. But if they declare their reason to the world and in doing so, either wilfully or from lack of proper understanding of the subject treated, reach conclusions which are wrong and which tend to create prejudice and establish unjustifiable and incorrect conclusions in regard to the character of a person, or the doctrine of a church, they have committed a great wrong.

The Mormon Church has no quarrel with Free Masonry or any other organization which is formed for a righteous purpose. It advises its members to refrain from identifying themselves with any secret, oath-bound society. It believes that there exist within the Church all the elements which are necessary for spiritual, social, and ethical development of its members. We have observed that affiliation with secret, oath-bound organizations tends to draw people away from the performance of Church duties. It is difficult to serve two masters and do justice to both. Since the establishment of the Church many persons have drifted away from it and become members of

other organizations. We have not discovered an instance where such change has made a man or woman more honest, moral, temperate, and exemplary.

On the other hand men and women from all walks of life, Masons included, who have identified themselves with the Church, testify that their mode of life has been entirely changed. From despair they have found hope, from sin they have found redemption; their lives have been made cleaner, more wholesome, happier. If this is true, is it not proper that the Church advise its members to seek within the circle of its membership the association which is so necessary to provide the ethical atmosphere which is indispensable to human welfare and happiness.

A Mason who may become a member of the Mormon Church is in no way restrained from affiliation with his lodge, nor does the fact that he is a Mason in any degree bar him from receiving the highest order of priesthood that can be conferred upon man, viz, the Melchizedek Priesthood.

As stated, the author of the treatise referred to declares that his purpose in treating the subject of Mormonism and Masonry is to call attention to various reasons why the Masonic lodges are not justified in admitting members of the Mormon Church into "the secrets of their order."

In justification of the attitude assumed he severely criticises the fundamental doctrines upon which the Mormon Church rests. He holds up to ridicule the character of Joseph Smith, who was the instru-

ment in the hands of the Lord in the opening of the present Gospel Dispensation. He objects to the interpretation of the scripture as contained in the standard works of the Church and declares that it was the prophet's knowledge of Masonry which prompted him to write the Book of Mormon and organize the Church. He endeavors to prove that the ordinances administered in Mormon temples are copied from the ceremonies of Masonry.

It is obvious to one familiar with the subject that "Mormonism and Masonry" is simply another of the many abortive attempts which have been made to explain the calling of Joseph Smith, and the opening of the Gospel Dispensation of the Fulness of Times by other means than the direct interposition of God our Father, and Christ our Lord, his Only Begotten Son.

It is the purpose of the writer of this reply to discuss the relationship of Mormonism to Freemasonry in a spirit of fairness and truth, to answer the criticisms of Mr. Goodwin, and leave Masons and Mormons and others who are not affiliated with either organization to decide whether the attitude assumed by the author of the booklet referred to is well taken.

"Mormonism" and Freemasonry

CHAPTER 1

THE ORIGIN OF FREEMASONRY

It will not be denied that the origin of Freemasonry is shrouded in mystery. Mackey, in his "History of Freemasonry," with addendum by McClenachan, a book of more than one thousand pages, says: "The origin and source whence first sprang the institution of Freemasonry, such as we now have it, has given rise to more difference of opinion and discussion among Masonic scholars than any other topic in the literature of the institution. Writers on the history of Freemasonry have, at different times, attributed its origin to the following sources: 1. To the patriarchal religion. 2. To the ancient pagan mysteries. 3. To the Temple of King Solomon. 4. To the Crusaders. 5. To the Knights Templars. 6. To the Roman Colleges of Artificers. 7. To the Operative Masons of the Middle Ages. 8. To the Rosicrucians of the sixteenth century. 9. To Oliver Cromwell, for the advancement of his political schemes. 10. To the Pretender for the restoration of the House of Stewart to the British throne. 11.

To Sir Christopher Wren, at the building of St. Paul's Cathedral. 12. To Dr. Desaguliers and his associates, in the year 1717.

"Each of these twelve theories has been, from time to time, and the twelfth within a recent period, sustained with much zeal, if not always with much judgment, by their advocates."

Kraus, in his work, endeavors to prove that Masonry originated in the association of operative Masons, who in the middle ages traveled through Europe, and by whom the cathedrals and castles were built.

Mackey says: "I confess that I cannot find any incontrovertible evidence that would trace Masonry as now organized beyond the building corporations of the middle ages. But Freemasonry must be looked at also from another standpoint. Not only does it present the appearance of a speculative science, based on an operative art, but it also very significantly exhibits itself as the symbolical expression of a religious idea. In other and plainer words, we see in it the important lesson of eternal life.

"But whence came this legend? Did the operative Masons of the middle ages have a legend also? The evidence is that they did. We know what that legend was, and we know that its character was similar, although not in all details precisely the same, as the Masonic legend. It was, however, connected with the Temple of Solomon.

"This legend of the third degree as we now have

it and as we have had it for a certain period of two hundred and fifty years is intended by symbolical representations to teach the resurrection from death, and the divine dogma of eternal life. All Masons know its character, and it is neither expedient nor necessary to dilate upon it.

"But can we find such a legend elsewhere? Certainly we can."

The author here refers to Egypt, Balbos, an ancient city of Phenicia, chief seat of the worship of Adonis; to Eleusis, ancient city of Greece, celebrated as the seat of worship of Ceres, whose temple was the largest sacred edifice in Greece. Ceres was the idolatrous goddess of agriculture. To Samothrace, an island in the Aegean Sea, seat of worship of the Cabiri, whose sacred mysteries are supposed to have been derived from the Pelasgians. These people worshipped all the gods at Dodona, without giving a name to any. The idolatrous worship of these people had the tradition of eternal life in their creed, differently taught and understood, but all containing the same idea.

The author here says: "It is this legend, and this legend alone, that connects speculative Freemasonry with the ancient mysteries of Greece, Syria and Egypt."

J. W. S. Mitchell, a recognized authority, in his history of Freemasonry, quoting Priest, says: "From the commencement of the world we may trace the foundation of Masonry."

With this statement Mitchell takes direct issue. He says: "There is no ancient craft degree that does not point to the temple. There is not a lecture that does not go back to the temple. There is not a ceremony that does not lead the mind back to that beloved spot. King Solomon was our first great teacher; he it was who conceived the plan and brought the beautiful system into being."

Some authors attribute the origin of Freemasonry to the Essenes and first Christians. Thomas Payne, and those of his school say that the Druids were the fathers of the craft.

In Germany in pre-Reformation times the Independent Stone Masons arose, coming out from the monastic orders, as the zeal for building magnificent edifices under ecclesiastical patronage declined.

Some years later, however, the revival of Masonry in England spread over all Europe, and this organization was disbanded, and, as Masonry had been developed in England, became popular in that country.

The Encyclopedia Americana says: "It is within the range of possibility that a connection existed between the chivalric order of Knights Templars, and the fraternity of operative Masons of medieval times, because bodies of skilled workmen erected Templar strongholds in the Holy Land, and built their preceptories and priories and round churches in Europe."

"The famous Temple Church in London is an example. What was more natural than that the

Knights Templar, in the fourteenth century, proscribed, persecuted and despoiled of all things, should seek their perpetuation among the affiliated bodies of mechanics, of whose universality and antiquity they had abundant evidence? On the other hand, no historical doubt exists that every Freemason living since the revival of 1717 A. D. can trace his pedigree only to Great Britain."

As stated, the foregoing definitely proves that the origin of Freemasonry is shrouded in mystery, that the origin of the craft is based largely upon legends which are not authenticated by reliable evidence. If true, they take us back to the idolatrous worship and pagan practices of Egypt, Greece, and other semi-heathen nations of antiquity.

II

HISTORY OF FREEMASONRY

About the year 1118 A. D. a Burgundian Knight, Hugh de Paganis and eight comrades bound themselves by covenant to the representative of the Latin Christian Church at Jerusalem to fight for, defend and protect, the King of Heaven, as represented by his church upon earth.

Other members were added to the number and quarters were provided for the brotherhood in a Mohammedan Mosque, which was used as a palace of the Christian King of Jerusalem.

This palace is said to have been built on Mount Moriah, the supposed site of the Temple of Solomon, and came to be known as Templum Solomonici (Solomon's Temple). It was from this that the name Knights Templar was taken.

At a later date Hugh de Paganis went to England, where a number of English Knights were induced to become members of the brotherhood, and return with him to the Holy Land. Among these was the Count of Anjou, who was crowned King of Jerusalem in 1131.

It will thus be observed that the order of Knights Templars was not instituted until about one thousand years after the destruction of the temple at Jerusalem by the Roman armies, under the leadership of Vespasian and his son Titus, at which time the very foun-

dation stones were removed, as our Lord had declared that they should be. (Matt. 24:2.)

It is a historical fact that at the time of the taking of Jerusalem by the Roman army not one of the foundation stones of the Temple was left upon another.

If the Knights Templars had proper understanding of the ceremonies and ordinances of the Temple of Solomon, from what source was it obtained? Can this question be answered? Matthew Ramsey, a Scotch gentleman, and writer on the subject, believed that Freemasonry had its origin with the Knights Templars.

Between the date of its inception at Jerusalem, in 1118 and 1314, the Order of Knights Templars had become a powerful and wealthy organization. They recognized allegiance to no power above the Church, of which the Pope was the recognized head.

At this time Jacques de Molay was Grand Master of the Order. Pope Clement V and Phillippe-le-bel, King of France, fearing the growing power of the Templars, and coveting their immense wealth, resolved to destroy the Order. While Jacques de Molay was preparing an expedition to avenge the wrongs and disasters suffered by the Christians in the East, the Pope ordered him to come to France. On his arrival he was received with every mark of friendship, but soon after the king ordered his arrest together with other members of the Order, accusing them of most heinous crimes, denouncing them particularly because of the secret rites and oaths of initiation.

By order of the Archbishop of Sens, Jacques de Molay, Guy of Auverne, and others of the Order were burned at the stake, on March 18, 1314. The Pope had declared the Order of Knights Templars abolished throughout the world, and the execution of the Grand Master and his companions gave the *coup de grace* to the order.

The knights, scattered by the action of the Pope, took refuge in various countries. Some who had escaped to Portugal assumed the title of Knights of Christ. Before his death Jacques de Molay appointed Johan Marcus Larmenio his successor to the office of Grand Master. Some of the Knights, who fled to Scotland and took refuge at the court of King Robert Bruce, refused to recognize his authority, and under the patronage and protection of the king, pretended to reestablish the Order of the Temple under the title of Architects, and laid the foundation of the Order of the Free and Accepted Masons of the Scottish Rite. This was in 1314.

This society is said to have retained the execratory oath to avenge the death of Jacques de Molay and his associates upon those who were responsible for their execution, but after the death of Phillippelebel and Pope Clement V and others who were concerned in the death of their fellow members, this appears to have been discontinued, and the Order gave more particular attention to allegories and symbols, and extensive texts from the Bible were introduced into their ceremonies.

Little is known of the further activities of the Masons until the reign of Charles I of England. The enemies of Oliver Cromwell, seeking to restore the monarchy, created the Degree of Grand Master, to prepare the minds of the Masons for that event. King William III was initiated into the Order, and a great revival occurred. In February, 1717, the first Grand Lodge is said to have been established in London. The four lodges then existing in that city met at the Tavern of The Apple Tree, and appointed Anthony Sayer Grand Master. This is credited by many authorities as being the real origin of the craft. There are others, however, who claim that the craft did not originate with any order of chivalry, but in the building fraternities of the Middle Ages.

From the time of the organization of the Grand Lodge at the Tavern of The Apple Tree, Freemasonry spread rapidly throughout Europe, and in 1732 crossed the Atlantic to America. If the theory of Chevalier Ramsey is correct, that is, that modern Freemasonry had its beginning with the Society of Architects, founded in Scotland under the protection of Robert Bruce, and the title of Ancient and Accepted Masons of the Scottish Rite, then we may trace its origin to the Order of the Knights Templars, and through them to the ancient mysteries, practiced in Egypt, Chaldea, Greece, Etruria and other ancient nations from time immemorial.

It is well known that one of the charges made against Jacques de Molay and his associates was that

they used secret oaths and rites in their initiations. We are told that the aim of the Architects was to perpetuate the ancient order of the Temple, it is therefore to be presumed that they endeavored to observe the rites and ordinances practiced there.

The writer has no knowledge of the secrets of Freemasonry, or the rites and ordinances observed in Masonic Temples, if there are such, nor has he a desire to know. They are held sacred by Masons, and his respect for the Fraternity is such that he would not feel justified in exposing them to public criticism, even if he were fully informed, a courtesy which has not always been manifested by writers when treating the sacred ordinances administered in the temples of the Church of Jesus Christ of Latter-day Saints. He does, however, understand the ordinances administered in the temples of the church of which he is a member, and will discuss their relationship to Freemasonry before closing this treatise.

CHAPTER 2

ORIGIN OF MORMONISM

The Church of Jesus Christ of Latter-day Saints, commonly referred to as the Mormon Church, organized on the sixth day of April, 1830, makes no claim to great antiquity, but it does claim that the basic doctrines upon which it rests have been known to the people of the world from the beginning, as we count time.

Its inception has no relationship to the ancient mysteries of Egypt, the age of fable of Greece and Rome, or the teachings of the Syrians, Samothracians, or the Greek philosopher Pythagoras.

It is not a religious sect which has broken away from the mother church, nor any of her protestant daughters. The creed of the Church is not, either in part or as a whole, copied from any other church, society, or organization. Freemasonry offered no suggestion which influenced its organization or the doctrines which it teaches.

It is the gospel of salvation, as taught by our Lord and Savior Jesus Christ, restored to earth in the dispensation in which we live, as he declared that it would be, and under circumstances in exact accord with the word of the Lord as it is contained in sacred writ.

That there are in the creed of the Church certain

doctrines similar to those to be found in the teachings of ancient religious faiths, both pagan, deistic, and atheistic philosophy is no evidence that Christianity was copied from these sources, but it does provide proof of the fact that there has been handed down, from remote ages, knowledge of the fall of man, which came through disobedience to the command of God, and redemption from the universal decree of death which was pronounced upon him through the mediation and atonement wrought out by Christ our Lord, through which man may attain to eternal life.

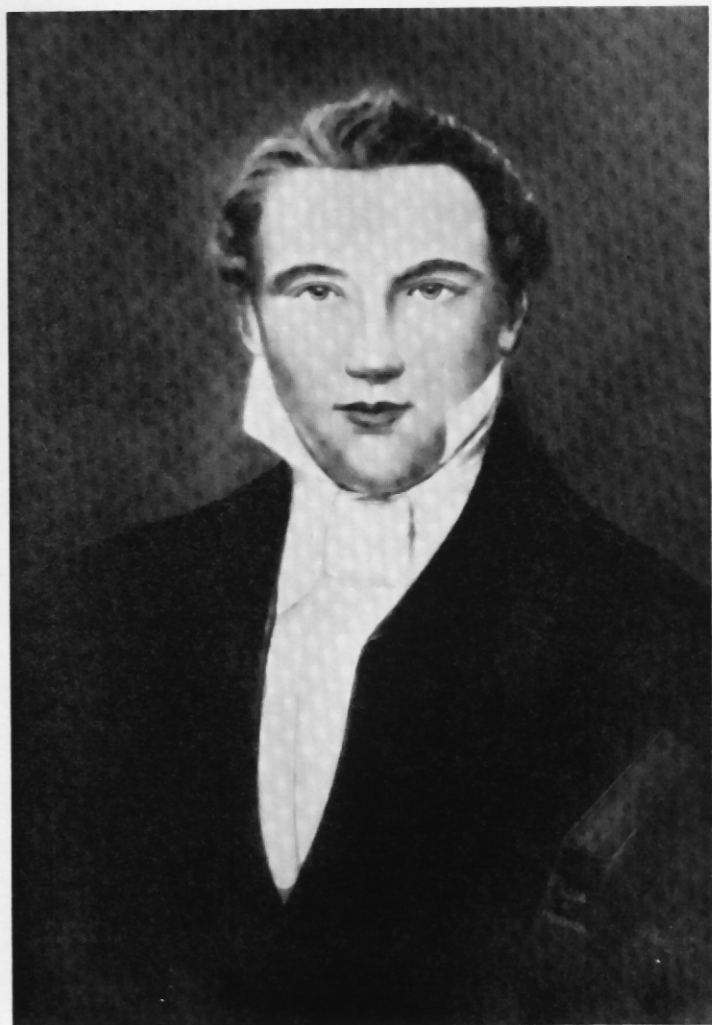
Briefly stated, the circumstances which led up to the restoration of the Gospel and organization of the Church in this dispensation are as follows:

In 1820 there resided in the village of Manchester, County of Ontario, State of New York, a family consisting of Joseph Smith, his wife Lucy, and the following children: Alvin, Hyrum, Joseph, Samuel H., William, Don Carlos, Sophronia, Catherine, and Lucy.

The family came originally from Vermont and first located at Palmyra, from which place they moved to Manchester. Joseph Smith, the third son, who bore his father's name, was born in 1805, at Sharon, Windsor County, Vermont. The following story is told in his own words:

JOSEPH SMITH'S OWN STORY

"1. Owing to the many reports which have been put in circulation by evil-disposed and designing persons, in relation to the



JOSEPH SMITH

rise and progress of the Church of Jesus Christ of Latter-day Saints, all of which have been designed by the authors thereof to militate against its character as a Church and its progress in the world—I have been induced to write this history, to disabuse the public mind, and put all inquirers after truth in possession of the facts, as they have transpired, in relation both to myself and to the Church, so far as I have such facts in my possession.

"2. In this history I shall present the various events in relation to this Church, in truth and righteousness, as they have transpired, or as they at present exist, being now the eighth year since the organization of the said Church.

"3. I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor county, state of Vermont. My father, Joseph Smith, Senior, left the state of Vermont and moved to Palmyra, Ontario (now Wayne) county, in the state of New York, when I was in my tenth year, or thereabouts. In about four years after my father's arrival in Palmyra, he moved with his family into Manchester, in the same county of Ontario.

"4. His family consisted of eleven souls, namely—my father, Joseph Smith; my mother, Lucy Smith (whose name, previous to her marriage, was Mack, daughter of Solomon Mack); my brothers, Alvin (who died November 19th, 1824, in the 27th year of his age), Hyrum, myself, Samuel Harrison, William, Don Carlos; and my sisters, Sophronia, Catherine, and Lucy.

"5. Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country. Indeed, the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, 'Lo here!' and others, 'Lo, there!' Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist.

"6. For notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased—yet when the converts began to file off, some to one party and

some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real; for a scene of great confusion and bad feeling ensued; priest contending against priest, and convert against convert; so that all their good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions.

"7. I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely—my mother, Lucy; my brothers Hyrum and Samuel Harrison; and my sister Sophronia.

"8. During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong.

"9. My mind at times was greatly excited, the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all the powers of either reason or sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous in endeavoring to establish their own tenets and disprove all others.

"10. In the midst of this war of words and tumult of opinions, I often said to myself, What is to be done? Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?

"11. While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*

"12. Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person

needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.

"13. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

"14. So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

"15. After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"16. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"17. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—*This is my beloved Son, hear Him!*

"18. My object in going to inquire of the Lord was to know

which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right—and which I should join.

"19. I was answered that I must join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'

"20. He again forbade me to join with any of them; and many other things did He say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven.

"21. Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before-mentioned religious excitement; and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the Apostles, and that there would never be any more of them.

"22. I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects—all united to persecute me.

"23. It caused me serious reflection then, and often has since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most

bitter persecution and reviling. But strange or not, so it was, and it was often the cause of great sorrow to myself.

"24. However, it was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light and heard a voice; still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise.

"25. So it was with me. I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: 'Why persecute me for telling the truth? I have actually seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen?' For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it, at least I knew that by so doing I would offend God, and come under condemnation.

"26. I had now got my mind satisfied so far as the sectarian world was concerned; that it was not my duty to join with any of them, but to continue as I was until further directed. I had found the testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain, and not be upbraided.

"27. I continued to pursue my common vocations in life until the twenty-first of September, one thousand eight hundred and twenty-three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision.

"28. During the space of time which intervened between the time I had the vision and the year eighteen hundred and twenty-three—having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends and to have treated

me kindly, and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me,—I was left to all kinds of temptations; and, mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth, and the foibles of human nature; which, I am sorry to say, led me into divers temptations, offensive in the sight of God.

"29. In consequence of these things, I often felt condemned for my weakness and imperfections; when, on the evening of the above mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I previously had one.

"30. While I was thus in the act of calling upon God I discovered a light appearing in my room, which continued to increase until the room was lighter than at noon day, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

"31. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrists; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

"32. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was extremely light, but not so very bright as immediately around his person. When I first looked upon him I was afraid; but the fear soon left me.

"33. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.

"34. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said

that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants;

"35. Also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted "seers" in ancient or former times; and that God had prepared them for the purpose of translating the book.

"36. After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus:

"37. For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch.

"38. And again, he quoted the fifth verse thus: *Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.*

"39. He also quoted the next verse differently: *And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming.*

"40. In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ; but the day had not yet come when they who would not hear his voice should be cut off from among the people, but soon would come.

"41. He also quoted the second chapter of Joel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fulness of the Gentiles was soon to come in. He quoted many other passages of scripture, and offered many explanations which cannot be mentioned here.

"42. Again he told me that when I got those plates of which he had spoken—for the time that they should be obtained was not yet fulfilled—I should not show them to any person;

neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

"43. After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit open right up into heaven, and he ascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

"44. I lay musing on the singularity of the scene, and marveling greatly at what had been told to me by this extraordinary messenger; when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside.

"45. He commenced, and again related the very same things which he had done at his first visit, without the least variation; which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

"46. By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard. But what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before; and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family), to get the plates for the purpose of getting rich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive than that of building His kingdom; otherwise I could not get them.

"47. After this third visit, he again ascended to heaven as before, and I was again left to ponder on the strangeness of what I had just experienced; when almost immediately after the heavenly messenger had ascended from me for the third time,

the cock crowed, and I found that day was approaching, so that our interviews must have occupied the whole of that night.

"48. I shortly after arose from my bed, and, as usual, went to the necessary labors of the day; but, in attempting to work as at other times, I found my strength so exhausted as to render me entirely unable. My father, who was laboring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house; but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything.

"49. The first thing that I can recollect was a voice speaking unto me, calling me by name. I looked up, and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received.

"50. I obeyed; I returned to my father in the field, and rehearsed the whole matter to him. He replied to me that it was of God, and told me to go and do as commanded by the messenger. I left the field, and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there.

"51. Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.

"52. Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.

"53. I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for

bringing them forth had not yet arrived, neither would it, until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates.

"54. Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner His kingdom was to be conducted in the last days.

"55. As my father's worldly circumstances were very limited, we were under the necessity of laboring with our hands, hiring out by day's work and otherwise, as we could get opportunity. Sometimes we were at home, and sometimes abroad, and by continuous labor were enabled to get a comfortable maintenance.

"56. In the year 1824 my father's family met with a great affliction by the death of my eldest brother, Alvin. In the month of October, 1825, I hired with an old gentleman by the name of Josiah Staal, who lived in Chenango county, state of New York. He had heard something of a silver mine having been opened by the Spaniards in Harmony, Susquehanna county, state of Pennsylvania; and had, previous to my hiring to him, been digging, in order, if possible, to discover the mine. After I went to live with him, he took me, with the rest of his hands, to dig for the silver mine, at which I continued to work for nearly a month, without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money-digger.

"57. During the time that I was thus employed, I was put to board with a Mr. Isaac Hale, of that place; it was there I first saw my wife (his daughter), Emma Hale. On the 18th of January, 1827, we were married, while I was yet employed in the service of Mr. Staal.

"58. Owing to my continuing to assert that I had seen a vision, persecution still followed me, and my wife's father's family were very much opposed to our being married. I was, therefore, under the necessity of taking her elsewhere; so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango county, New York. Immediately after

my marriage, I left Mr. Stool's and went to my father's, and farmed with him that season.

"59. At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven, having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge: that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he, the messenger, should call for them, they should be protected.

"60. I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them. For no sooner was it known that I had them, than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible. But by the wisdom of God, they remained safe in my hands, until I had accomplished by them what was required at my hand. When, according to arrangement, the messenger called for them, I delivered them up to him; and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight.

"61. The excitement, however, still continued, and rumor with her thousand tongues was all the time employed in circulating falsehoods about my father's family, and about myself. If I were to relate a thousandth part of them, it would fill up volumes. The persecution, however, became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehanna county, in the State of Pennsylvania. While preparing to start,—being very poor, and the persecution so heavy upon us that there was no probability that we would ever be otherwise,—in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us on our journey. Mr. Harris was a resident of Palmyra township, Wayne county, in the state of New York, and a farmer of respectability.

"62. By this York aid was I enabled to reach the place of my destination in Pennsylvania; and immediately after my ar-

rival there I commenced copying the characters off the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father, in the month of December, and the February following.

"63. Sometime in this month of February, the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances, as he related them to me after his return, which was as follows:

"64. I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Charles Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic; and he said they were true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

"65. He then said to me, 'Let me see that certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation.

"66. On the 5th day of April, 1829, Oliver Cowdery came to my house, until which time I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided, and my father being one of those who sent to the school, he went to board for a season at his house, and while there the family related to him the circumstances of my

having received the plates, and accordingly he had come to make inquiries of me.

"67. Two days after the arrival of Mr. Cowdery (being the 7th of April) I commenced to translate the Book of Mormon and he began to write for me.

"68. We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying:

"69. Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

"70. He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and that afterwards he should baptize me.

"71. Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me—after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood—for so we were commanded.

"72. The messenger who visited us on this occasion and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred on us, and that I should be called the first Elder of the Church, and he (Oliver Cowdery) the second. It was on the fifteenth day of May, 1829, that we were ordained under the hand of this messenger, and baptized.

"73. Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver

Cowdery, than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of this Church, and many other things connected with the Church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

"74. Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning and intention of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. In the meantime we were forced to keep secret the circumstances of having received the Priesthood and our having been baptized, owing to a spirit of persecution which had already manifested itself in the neighborhood.

"75. We had been threatened with being mobbed, from time to time, and this, too, by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family (under Divine Providence), who had become very friendly to me, and who were opposed to mobs, and were willing that I should be allowed to continue the work of translating without interruption; and therefore offered and promised us protection from all unlawful proceedings as far as in them lay."

"Such is the simple story of the divine calling of the Prophet of the nineteenth century, as told by Joseph Smith himself. He testified of these glorious things, and a few believed his words and were baptized. Thus were the initiatory steps for the establishment of the Church of Christ in completeness of power, gifts and ordinances established. The Church of Jesus Christ of Latter-day Saints was organized on the sixth day of April, 1830, at Fayette, Seneca county, State of New York, and its history has been thrillingly eventful. From the time of its establishment the work has been spread abroad, the faithful Elders going forth, like the ancient disciples, proclaiming the Gospel, raising up and organizing branches. The gifts and power of God have been made manifest, the word being confirmed by signs following the believers.

"When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said, 'I am going like a lamb to the

slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God, and towards all men. *I shall die innocent, and it shall yet be said of me—He was murdered in cold blood.*' The same morning, after Hyrum had made ready to go—shall it be said to the slaughter? Yes, for so it was,—he read the following paragraph, near the close of the twelfth chapter of Ether, in the Book of Mormon, and turned down the leaf upon it:

"And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me, If they have not charity, it mattereth not unto thee, thou hast been faithful; wherefore thy garments shall be made clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I, Moroni, bid farewell unto the Gentiles; yea, and also unto my brethren whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood.' The testators are now dead, and their testament is in force.

"Hyrum Smith was 44 years old, February, 1844, and Joseph Smith was 38 in December, 1843; and henceforward their names will be classed among the martyrs of religion; and the reader in every nation will be reminded that the 'Book of Mormon,' and this book of Doctrine and Covenants of the Church, cost the best blood of the nineteenth century to bring them forth for the salvation of a ruined world; and that if the fire can scathe a green tree for the glory of God, how easy it will burn up the 'dry trees' to purify the vineyard of corruption. They lived for glory; they died for glory; and glory is their eternal reward. From age to age shall their names go down to posterity as gems for the sanctified.

"They were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their *innocent blood* on the floor of Carthage jail, is a broad seal affixed to 'Mormonism' that cannot be rejected by any court on earth; and their *innocent blood* on the escutcheon of the State of Illinois, with the broken faith of the State as pledged by the Governor, is a witness to the truth of the everlasting gospel, that all the world cannot impeach; and their *innocent blood* on the banner of liberty, and on the *magna charta* of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men

among all nations; and their *innocent blood*, with the innocent blood of all the martyrs under the altar that John saw, will cry unto the Lord of Hosts, till He avenges that blood on the earth. Amen."

The above, with the restoration of the Melchizedek Priesthood, which was conferred upon Joseph Smith by heavenly messengers, was the foundation upon which the Church of Jesus Christ of Latter-day Saints came into existence.

Is it not plain that there is nothing of mystery or doubt so far as its restoration is concerned? The doctrines which it teaches are not new. It is a new restoration of the primitive Church.

II

HISTORY OF THE MORMON CHURCH

The history of the Church of Jesus Christ of Latter-day Saints from the time of its organization in 1830 to the present has been told by various authors, and it is available to all who desire to become familiar with it. It will therefore be referred to in this treatise in brevity only.

After the organization of the Church knowledge of the opening of a new gospel dispensation spread, and the membership of the Church rapidly increased. The first gathering place of the converted members was at Kirtland, Ohio, where the first temple built by the Church was erected. It was dedicated to the Lord in March, 1836.

Soon after, converts to the doctrines of the Church began to gather at different points in the State of Missouri, where in the beginning they were made welcome by the earlier settlers. The Mormons were largely people from New England and other eastern States, who worked together and voted together for the men of their choice. They were abolitionists, and this with their union in both temporal and spiritual matters was displeasing to the old settlers, who soon manifested a disposition to rid the State of these people who had come among them, bringing a religion which was new to them and customs which were opposed to their own.

In reply to this opposition, the Mormons published the following declaration of the principles for which they stood:

"The Constitution of our country formed by the fathers of liberty. Peace and good order in society. Love to God and good-will to man. All good and wholesome laws, virtue and truth above all things, and aristarchy live forever. But woe to tyrants, mobs, aristocracy, anarchy, and toryism, and all those who invent or seek out unrighteous and vexatious lawsuits, under the pretext and color of law or office, either religious or political. Exalt the standard of democracy, down with that of priestcraft, and let all the people say Amen! That the blood of our fathers may not cry from the ground against us. Sacred is the memory of the blood which bought for us our liberty."

The crisis came upon election day, August 6th, 1838. Two weeks before the Mormons had been notified by Judge Morin, candidate for election to the State Senate, that they would not be permitted to vote. Upon arrival at the election booth about a dozen members of the Church found Colonel William Peniston, who had already led an attack on the Mormons, mounted upon a barrel harranguing a large number of Missourians. He accused the Mormons of high crimes and misdemeanors, and declared that if they were permitted to vote the old settlers would soon lose control of the politics of the State.

This resulted in a mass attack upon the members of the Church, who defended themselves so well that the crowd soon dispersed. John L. Butler, some of whose descendants are at present in Utah, tearing a rail from a nearby fence, used it with such effect that the

polls were cleared of the attackers, and Butler told the boys to come up and vote.

Peniston and others went before the civil courts and made affidavit that the Mormons to the number of five hundred were arming and collecting in Davies County to wreak vengeance for some imaginary injuries and to intimidate and drive from the State all of the old settlers and possess themselves of their lands. Governor Lilburn W. Boggs called out the state militia and issued an order to General John B. Clark from which I quote the following: "The Mormons must be treated as enemies, and must be exterminated or driven from the State."

Joseph Smith and other representative members of the Church were placed under arrest. On the night of November 1, 1838, Joseph Smith, Hyrum Smith, Amasa Lyman, and others were arraigned before a so-called court martial, in which Sashiel Woods and Samuel Bogart, who wrote Reverend before their names, took part, and the following order was issued:

"Brigadier-General Doniphan: Sir: You will take Joseph Smith and the other prisoners into the public square of Far West and shoot them at 9 o'clock tomorrow morning.

SAMUEL D. LUCAS,

Major-General commanding."

To this order General Doniphan replied:

"It is cold-blooded murder. I will not obey your order. My brigade shall march for Liberty tomorrow morning at 8 o'clock, and if you execute these men, I will hold you responsible before an earthly tribunal, so help me God.

A. W. DONIPHAN,
Brigadier-General."

The determination of the old settlers to drive the Mormons from the State of Missouri became more pronounced. Open attacks were made upon them; people were killed, property destroyed or confiscated, until finally their petitions to the State and Government for protection being ignored, the members of the Church, several thousand in number, left Missouri in the winter of 1838-9, and fled to Iowa and Illinois, leaving behind them property valued at not less than two millions of dollars.

At the time of the exodus from Missouri, Joseph Smith and a number of other leading men of the Church were held prisoners, so that the responsibility of leadership, in this hegira from their homes, devolved upon Brigham Young and the Council of the Twelve.

The majority of people reached Quincy, Illinois, where they were hospitably received by the citizens. A mass meeting of citizens was called at which resolutions were passed denouncing the treatment the saints had received at the hands of the people of Missouri, from which the following is copied:

"Resolved, that we regard the acts of all mobs as flagrant violations of law, and those who compose them individually responsible, both to the laws of God and man, for every depredation committed upon the property, rights, or life of any citizen.

"Resolved, that the inhabitants upon the western frontier of the State of Missouri, in their late persecution of the people denominated Mormons, have violated the sacred rights of conscience, and every law of justice and humanity."

Freed from prison, Joseph Smith rejoined the body of the Church and again assumed leadership.

He selected the village of Commerce, on the east bank of the Mississippi river to be the place where the scattered saints should gather. The name of the village was changed to Nauvoo.

Missionaries were sent out with the result that many new converts were added to the Church, and Nauvoo soon became the most populous city in the State of Illinois. Fine homes, some of which still stand, were erected, a temple was reared, and large areas of virgin land brought under cultivation.

The rapid growth of the city, the unusual increase in the membership of the Church, the union and industry which characterized the activities of the people, and above all their attitude in relation to politics, which was to vote unitedly for men and measures best adapted to their aspirations and condition, alarmed the people of Illinois as it had done those of Missouri.

Joseph Smith was again harassed with vexatious law-suits. None of the charges made against him were proven. Depredations were committed upon persons and property of Church members who lived away from the city, and were thus exposed to mob violence. Joseph Smith was charged with treason, and on the 25th of June, 1844, he and his brother Hyrum voluntarily surrendered for trial, the governor of the State having personally guaranteed them protection from the mob and a fair trial.

The prisoners were taken to Carthage, where they were placed in jail and their trial set for the 29th.

On the morning of the 27th, Dan Jones called at the jail and was requested by the Prophet to go to Governor Ford and advise him that certain of the Militia who were at Carthage had openly threatened the lives of the prisoners. Jones immediately reported to the governor who replied: "You are unnecessarily alarmed for the safety of your friends, sir, the people are not so cruel."

Jones answered: "The Messrs. Smith are American citizens and have surrendered themselves to your Excellency upon your pledge for their safety, besides they are Master Masons, and as such I demand of you protection of their lives."

In the afternoon of the 27th, without resistance by the guards who had been detailed for their protection, the jail was stormed by an armed mob, Joseph Smith and his brother Hyrum were shot to death, and John Taylor, who was with them, was severely wounded.

After the martyrdom the mob fled in terror from the scene and the people of Carthage were greatly alarmed. The Mormons outnumbered their neighbors and the people feared retaliation, but Willard Richards, who was with the Prophet at the time of his death reassured them, pledging his word that there would be no act of reprisal. As had been the case on many other occasions, the saints patiently bore the greatest sorrow that had come to the Church since its organization, and in the true spirit of Christianity left their case in the hands of God.

Joseph Smith had been dragged before courts on trumped up charges many times before, but not in a single instance had he been convicted of an unlawful or unchristian act.

It was thought by the enemies of the Church that with the death of the prophet and his brother Hyrum the saints would scatter and the Church become disorganized. In this, however, they were mistaken. As they had done before, the Mormons renewed their efforts, and under the leadership of Brigham Young and his associates the Church made rapid advancement both in numbers and prosperity. Work on the Nauvoo temple was prosecuted with renewed vigor until the building was far enough completed to admit the administration of ordinance work for both the living and the dead, and the edifice was publicly dedicated on the first of May, 1846.

When it became evident that the death of the prophet had not impeded the development of the Church, the fires of hatred again were lighted and blazed with renewed fury. The Warsaw Signal, Alton Telegraph, Quincy Whig, and other papers published by representatives of those who had accomplished the death of Joseph Smith, accused the Mormons of theft, disloyalty, and many other crimes and misdemeanors.

A personal investigation was made by Governor Ford who, in his message to the legislature of the State, referring to his visit to Nauvoo, said:

"On my recent visit to Hancock County I was informed by some of their (the Mormon's) violent enemies that their lar-

ceries had become unusually numerous and insufferable. They indeed admitted that little had been done in their vicinity, but insisted that sixteen head of horses had been stolen in one night near Lima, in the County of Adams. At the close of the expedition I called at this same town of Lima, and upon inquiry was told that no horses had been stolen in that neighborhood, but that sixteen horses had been stolen in one night in Hancock County. This last information being told of Hancock County again changed the venue to another distant settlement in the northern edge of Adams County."

In his message to the legislature of the State, referring to his investigation the governor said:

"Justice however requires me to say that I have investigated the charge of promiscuous stealing, and find it to be greatly exaggerated. I could not ascertain that there were a greater proportion of thieves in that community than in any other number of inhabitants, and perhaps if the city of Nauvoo were compared with St. Louis or any other western city the proportion would not be so great."

On the 15th of September, 1845, Jacob Backenstos, sheriff of Hancock County, was driven from Carthage by a mob of citizens who threatened his life because of his effort to place under arrest certain persons charged with burning the homes and property of Mormons. On the 18th he with a posse of several men determined to make the arrests, but the parties who were charged with the offense had fled to Missouri.

On the 22nd of September a mass meeting was held at Quincy at which it was demanded that the Mormons be expelled from the State, unless they were willing to peacefully withdraw. A committee was appointed to wait upon the presiding authorities of the Church and notify them of the action which had

been taken. After the meeting the Quincy Whig published the following:

"It is a settled thing that the sentiment of the State is against the Mormons, and it will be in vain for them to contend against it, and to prevent bloodshed and the sacrifice of many lives it is their duty to obey the public will and leave the State as speedily as possible."

From the reply of the Church, submitted by its President, Brigham Young, the following is quoted:

"We would say to the committee, and to the governor, and to all of the authorities and people of Illinois and the surrounding States and Territories, that we propose to leave this country next spring for some point so remote that there will be no difficulty between the people and ourselves, provided certain propositions necessary for the accomplishment of our removal shall be observed."

The conditions specified were that time should be given the members of the Church to dispose of their property and make the necessary arrangements for the contemplated journey to the West. This request was not granted, nothing but the immediate removal of the Mormons would satisfy their enemies, and on the 4th of February, 1846, the first of them left Nauvoo, crossed the Mississippi on the ice, and in tears looked back at the city and temple they loved so well, as they turned their faces to the west in another hegira which they prayed would bring them to an asylum where they might be at peace with God and man, which had been their one desire since the organization of the Church.

The suffering endured, the courage manifested, and devotion to the government from which they were unwilling exiles will be told in a later chapter.

CHAPTER 3

DOCTRINAL REASONS FOR THE EXCLUSION OF MORMONS FROM THE "MYSTERIES OF MASONRY"

The author of "Mormonism and Masonry" says: "Masonry directs the attention of its initiates to the Bible, the inestimable gift of God to man for the rule and guide of his faith and conduct. The great light in Anglo-Saxon Masonry occupies a prominent and well known position in the ritual and lodge room."

He proceeds to ask if the Bible has become simply a pleasant memory to the Latter-day Saints, superseded, as he suggests that it has been, by the Book of Mormon and the living oracles, as claimed by the Church.

It having been admitted by the author that the Bible is the guide by which our faith and conduct should be governed, the writer will proceed to answer the doctrinal objections which bar a member of the Mormon Church from becoming a Mason, using the Bible as his guide and authority.

THE PERSONALITY OF GOD

The first objection to which attention is called is the following: "The Church teaches that God the Father, as well as God the Son, is a corporeal personage. That Jesus Christ and his Father are two persons, each of them has an organized individual taber-

nacle embodied in material form, in the likeness of man, and possessing every organ, limb, and physical part that man possesses."

Without argument the following answer to the above objection is submitted:

"And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:26, 27.)

"This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them. . ." (Gen. 5:1, 2.)

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (Gen. 9:6.)

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person . . . sat down on the right hand of the Majesty on high." (Hebrews 1:1-3.)

"In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:4.)

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: . . . who is the image of the invisible God, the firstborn of every creature." (Col. 1:13, 15.)

"Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" (John 14:8, 9.)

If the above scripture is true, if God created man in his own image, does it not logically follow that God must be in the form of man? If Jesus was the

Son of God, and the exact image of his Father, does it not follow that God our Father is in the exact image of the Christ? If it is true that whomsoever had seen Jesus had seen the Father, then the Father must be in the form of a man, for no one will deny the fact that Jesus Christ was a man. He was not only a man, but a man who possessed the attributes of a God, having power over all things, even death.

Every member of the Church of Jesus Christ of Latter-day Saints accepts this conception of God. "Mormonism and Masonry" says: "The conception of God herein set forth differs so radically from that held by Masons generally, that the question may well arise whether those who accept it would, or could, fit into the Masonic institution or system."

If Masonry will define its conception of God we will be better able to understand the "radical difference" to which the writer refers.

"Among the many doctrines, or principles, held by the Mormon Church—and in this instance, given place among its fundamental teachings—is that of continuous or immediate revelation." ("Mormonism and Masonry," Book 1, p. 53.)

Revelation is the act of revealing, disclosing or opening to view that which is hidden.

"Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:21.)

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. 3:16.)

When a man speaks by inspiration of God, his

words become revelation whether uttered in ancient, medieval or modern times.

Why should it appear strange that the Lord has communicated his will to his children who are here upon earth in our day, and used as his medium men who lived, and passed from mortal to immortal life centuries ago?

The ministration of heavenly messengers to Joseph Smith is in harmony with that which He has done throughout the ages.

The Apostle Paul was the enemy of the church. He persecuted the saints and even consented to their death. As he journeyed toward Damascus to continue his merciless persecutions, he says:

"At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

"And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? . . . And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest." (Acts 26:13-15.)

As Paul bore witness of this visitation before King Agrippa, Festus cried out: "Paul, thou art beside thyself; much learning doth make thee mad."

But Paul answering him said: "I am not mad, most noble Festus; but speak forth the words of truth and soberness."

Paul had seen and heard. After a long and tragic ministry he died a martyr to this testimony which he continued to bear.

According to the best available information John, the disciple whom our Savior loved, was banished to the island of Patmos in the Aegean sea, where he was made to work in the stone quarries or mines. It was under these circumstances that the revelation known to us as the Apocalypse, or Revelation, the last book in the Bible, was communicated to him, from which we select the following:

"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw."

Here follows this remarkable revelation without parallel in the Bible.

It will be observed that this was "the Revelation of Jesus Christ," coming from God to him and from him transmitted to John, an angel being the medium through whom it was delivered.

"And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

"Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Rev. 1:1; 22:8, 9.)

"And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

"And there appeared unto them Elias with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three taber-

nacles; one for thee, and one for Moses, and one for Elias.” (Mark 9:2-5.)

The three instances selected from among many, viz.: The appearance of our Lord to Paul as he journeyed to Damascus, the messenger sent to John while he was a prisoner on the Isle of Patmos, and the appearance of Moses and Elias to Jesus and his companions, are sufficient to satisfy the reader that the appearance and ministry of heavenly messengers to mortal men is not unusual, and that these messengers, referred to as angels, are men who have lived in mortality and were sent back to earth with specific missions or messages of vital importance.

In the case of Paul it was a call to be a special witness to the Gentiles, to testify of the divine mission of our Lord, and bear witness that the redemption wrought out by Jesus Christ was to have effect upon all men, and was not for the descendants of Abraham alone, as the Jews had thought.

To John was revealed events which were to occur among the children of men who are upon our earth. The message definitely declares the divinity of Christ and his ultimate dominion over the earth. It predicts the banishment of Lucifer and his hosts, and redemption from death with which he has held mankind in bondage from the beginning, the bands of which are to be broken by means of the atonement wrought by Christ our Lord. It declares the restoration of the Gospel in these words:

“And I saw another angel fly in the midst of heaven, hav-

ing the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." (Rev. 14: 6, 7; 18:4, 5.)

This scripture definitely declares the restoration of the gospel. It is to be restored by an angel who is to come from heaven, and is to be preached in all the world as a witness to all nations, and those who receive it are to be gathered together from among the peoples of the world.

When the disciples asked Jesus for a sign of his coming, among other things, he answered:

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.)

With the restoration of the Gospel through Joseph Smith, and the activities of the Church since its organization, the scripture quoted from the revelation to St. John has been fulfilled.

The purpose of the visitation of Moses and Elias to Jesus and his companions is not made plain in the Bible. It is sufficient for our purpose to know that they did appear and minister to the Son of God.

Moses lived from 1738 to about 1618 B. C., and Elias, if we are to identify him with the Elijah of the Bible, lived about 929 B. C.

CHAPTER 4

PLURAL MARRIAGE

The author of "Mormonism and Masonry" declares that among other reasons why members of the Mormon Church are not eligible to admission to the "Mysteries of Masonry" is that they believe in the principle and practice of plural marriage. He admits that the practice has been discontinued, but insists that the Church still believes and teaches, indirectly if not openly, that the principle as formerly practiced and taught in the Church is a scriptural doctrine which has the approval of the Lord.

In justification of his attitude he calls attention to the fact that the revelation on the eternity of the marriage covenant, which refers to plurality of wives, and defines the conditions under which plural marriage may be justified, still holds its place in the Doctrine and Covenants of the Church, never having been expunged.

Without entering into any argument in regard to the doctrine or practice of plural marriage, the writer desires to make some brief observations which it is hoped will result in better understanding of the question under discussion.

Plural marriage was introduced into the Church at a very early period of its history. It was believed at that time, there being no civil law prohibiting the practice, to be a proper form of marriage.

Under the system family ties were established and relationships entered into which were held sacred and binding, not only by those who accepted and entered this relationship, who were but a small minority of its membership, but by all who had become members of the Church.

Laws were later enacted by Congress prohibiting the practice of plural marriage, and providing means for their enforcement. The Church resisted the enforcement of these laws believing them to be unconstitutional. The question was carried to the local courts, and finally to the Supreme Court, the last tribunal to which the Church could apply for relief. The court declared the laws to be constitutional and enforceable.

The Church, always committed to the doctrine that its members must honor and obey the civil law and uphold the officers who administer it, undertook without delay to adjust itself to the changed condition.

That this could only be accomplished by patience and the exercise of great wisdom will be obvious to all right-thinking people. Only a fanatic or a pronounced enemy of the Church would expect or exact more.

Every honest man knows that the practice of plural marriage has been discontinued, and that any person entering into such relationships, or teaching others to do so, is excommunicated from the Church. But it appears that the fact that the Church has discontinued the practice and that the doctrine is no

longer taught, is not sufficient to satisfy the author of "Mormonism and Masonry." He fears that there may be somewhere in the Church those who believe in plural marriage, and because of this would exclude all members of the organization, regardless of their protestations, from the fraternity.

Does he mean by this that a Mason may not have ideas of his own, that if he has discovered a truth unknown to others he must banish that truth from his mind and say it is error? Has it reached a point in this land of free thought and free speech where a man may not believe a truth even though he do not express it? God forbid.

II

THE BIBLE AND PLURAL MARRIAGE

The following is quoted from "Mormonism and Masonry", Book 1, page 43:

"Masonry directs the attention of its initiates to the Bible, the inestimable gift of God to man, for the rule and guide to his faith and conduct. The great light in Anglo Saxon Masonry occupies a prominent and well known position in the Ritual and Lodge room."

In this one respect Mormonism and Masonry are in accord. Mormonism also directs the attention of each of its votaries to the Bible and urges them to become personally familiar with its contents, to make it the rule and guide for their faith and conduct, and to live in harmony with its teachings. No person can retain his fellowship in the Church who re-

fuses to accept and live by the teachings of the Bible.

The Bible comes to us through the Hebrew race, the descendants of Abraham, who was the founder of the house of Israel, through his sons Isaac and Jacob. It is generally conceded that the Book of Genesis was written by Moses, of the tribe of Levi, the son of Jacob. So far as the writer is aware there is not a chapter in the book which was not written by a member of this race.

No one will deny the fact that the Lord declared Israel to be his chosen people. No one will deny that the Israelitish people from Abraham to Moses, and from Moses to King Solomon practised plural marriage. No one familiar with the Bible will deny that the Lord placed the seal of his approval on such family relationships. The Bible furnishes no instance where plural marriage is forbidden.

Every student of Bible history knows that the Lord made fornication and adultery capital offenses. If it were proved that a married woman had lost her virtue before marriage she was stoned to death. If a man associated with a paramour both were put to death. A man and woman who were guilty of adultery suffered the same fate.

Christ, our Lord, classes adultery and fornication with murder. Paul the Apostle tells us that neither adulterers nor fornicators shall inherit the kingdom of God. (Genesis, chaps. 17, 46; Leviticus, chap. 20: 10-16; Matthew, chap. 19:18; and 15:19; I Corinthians, chap. 6:9-10.)

Every member of the Church of Jesus Christ of Latter-day Saints is taught to hold purity of the fountains of life sacred as his own existence, and that there is no circumstance under which sexual relationship can be justified except in the holy bonds of matrimony.

The writer has never practised plural marriage, neither in the marriage relation or outside of it; neither before he married his present wife, nor after. He has been with the Church seventy-five years and more, and knows the peace, happiness, and purity of life which prevailed during the period when plural marriage was practised by a comparatively small minority of Church members, a condition which was far above that which openly prevails in the world at the present time. The writer is only one of thousands of men who have lived as he has and who know that he speaks the truth.

To question the divine approval of this doctrine is to question the divine authorship of the book which Masonry declares to be—"The great light, the inestimable gift of God to man, the guide to his faith and conduct."

This is not in advocacy of the doctrine or practice of plural marriage, but a plain statement of fact which any man who is familiar with the contents of the Bible knows to be true, and which can be proved if necessary.

CHAPTER 5

THE BIBLE

In its eighth Article of Faith the Church declares: "We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

This statement has led critics of the Book of Mormon, who were not correctly informed regarding the attitude of the Church, to conclude that the Bible is not unreservedly accepted "as the guide by which our lives and conduct should be governed," but has been supplanted by the Book of Mormon, so frequently referred to as "Joseph Smith's Golden Bible."

The words, "So far as it has been translated correctly," are the basis for this criticism.

The word Bible, in medieval Latin and in English, is treated as a singular noun. In the original Greek, the language in which many of the manuscripts which make up the Bible were written, it is treated in the plural number, and in reality means a collection of sacred writings, by different independent writers, collected and compiled in a single volume.

The Bible is divided in two parts, or divisions, the first known as the Old Testament (or Covenant) and the second as the New Testament. The former contains the account of the dealings of God our Father with his earthly children from the creation to the

birth of Christ our Lord, covering a period of about four thousand years, according to the chronology given in the Oxford edition of King James translation, while the New Testament covers a period from the birth of Christ to A. D. 96.

Prior to the time when the books which compose both the Old and New Testaments were collected and compiled, the original manuscripts from which the compilation was selected had been in use, some of them written in Latin, some in Greek, and others in Hebrew. It will be noted that at the time of the compilation of our present Bible there was not a single manuscript available which made any claim of originality. They were all copies of translations which had been made from other copies.

At an early date an effort was made by different groups of people to collect and unify these old manuscripts and compile them in a single volume. These various compilations are referred to as versions among the earliest of which is the Septuagint, or version of the seventy Hebrew scholars who were ordered, it is said, to undertake a compilation of the scriptures by Ptolemy Philadelphus, King of Egypt, about two hundred years before Christ.

We are told that while there were many good renderings of this version, and that a large section of the Christian Church long depended directly or indirectly upon it, "that errors in translation were so numerous that the right understanding was in many instances entirely shut out."

The oldest and most treasured of authorized versions of the Bible are the Vatican, which is in possession of the Catholic Church at Rome, the Sinatic with the Greek Catholic Church at St. Petersburg, and the Alexandrian which is the property of Protestant England, and is kept in the manuscript room of the British Museum.

It is a well known fact that these three oldest versions of the Holy Scripture differ materially in the text, and that this difference is largely due to the fact that the various translators through whose hands they have passed do not agree in their interpretation of the meaning of words translated from languages other than their own, and written under circumstances with which the translator was entirely ignorant.

It is generally conceded that John Wiclif, or Wycliff, A. D., 1380, translated and made into book form the first Bible to be produced in the English language. This book was written by hand as were all books until William Tyndale, about A. D., 1520, produced his printed issue of the book.

Wiclif, because of his offense in assuming to produce the scripture and make it possible for common people to become familiar with its contents, was anathematized by the church, and stripped of all priestly honors. He denounced the doctrine of transubstantiation, asserting that it was false to teach that the bread and wine which served in the administration of the eucharist was actually changed to the flesh and blood of Christ.

He also declared that the right to control or govern in either ecclesiastical or civil capacity could not rightfully be exercised by a sinful person, and that the church must be submissive to the civil law in temporal affairs.

He died from palsy, but his remains were not permitted to rest in peace. His body was disinterred, and by order of the church, burned and the ashes scattered in the river Swift, to be carried into the ocean.

William Tyndale, who gave us the first printed English Bible, was brought before the church after having been betrayed by a supposed friend, strangled, and then burned at the stake. Such has been the fate of many martyrs who have dared declare the truth to a bigoted and unbelieving world.

It is a well known historical fact that from about 400 to 800 A. D., a period known as the Dark Ages, a period during which the Roman Empire was crumbling, and finally fell to the invading armies of Northern Europe, there was a retrocession in the civilization of the Old World.

Schools became almost extinct, war was continuous, literature was forgotten, priceless records were wilfully destroyed, a chaotic condition pervaded the civilized world.

Both the church and state were drunken with debauchery, licentiousness and unbridled ambition.

During these centuries of confusion many differ-

ent religious organizations, each professing to be the Church of Christ, had their origin.

This confused condition continued until the period of the Renaissance, or Rebirth of Europe, under Henry I of Saxony, first of the Saxon kings.

During this long period of confusion Christianity could only be taught from handwritten manuscripts, which had been translated and laboriously copied from other languages than those with which the translator was familiar. It is unreasonable to suppose that at a much later period these manuscripts could be collected together, again translated and written by hand into our own language without error, or deviation from the original.

All students know that the standard Bibles which are in use by present day Christian denominations do not agree in detail. The position of the Church is therefore stronger today than it was a century ago when Joseph Smith said: "We believe the Bible to be the word of God as far as it is translated correctly," a statement which, a century ago, was akin to heresy.

The foregoing review does not detract in the slightest degree from the reverential esteem in which the members of the Mormon Church regard the Holy Scripture, or their faith in the fulfilment of the words spoken by the ancient prophets who speak to them through the Old Testament or the divine message which the New Testament brings to them through Christ our Lord and His chosen Apostles.

Every member of the Church, from childhood to

old age, is taught not only reverence to the Bible but that he should make it "the guide to his life and conduct."

It is quite possible that certain members of the Church in their extreme zeal, may have spoken words which imply that the Church does not hold the Bible in the same high esteem that it holds the Book of Mormon, just as extreme assertions have been made by Church members regarding the right relationship of the Church to the state or the proper exercise of the authority of the priesthood. Such statements, if made, have been without the sanction or approval of the Church, and are not binding upon it unless approval has been given by its members.

The following extracts, all of which are from the public utterances of Brigham Young, president of the Church and successor to Joseph Smith, reflect the true attitude of the Mormon people toward the Bible:

"With us the Bible is the first book, the Book of Mormon comes next, then the revelations in the book of Doctrine and Covenants, then the teachings of the living oracles. The book of Doctrine and Covenants is given for the Latter-day Saints, especially for their every day walk and actions."

"In the Bible are the words of life and salvation. We are believers in the Bible, and to our unshaken faith in its precepts, doctrine and prophecy may be attributed the strangeness of our course, and the unwarrantable conduct of many toward this people."

"We believe in the New Testament, and consequently to be consistent we must believe in revelations, visions, angels, in all the gifts of the Holy Ghost, and in the promises contained in these books."

"We have a holy reverence for, and belief in the Bible. The Bible is true. It may not all have been translated aright, and

many precious things may have been rejected in the compilation and translation of the Bible. Take the Bible just as it stands, and if it be translated incorrectly, and if there is a scholar on the earth who professes to be a Christian, and he can translate it any better than the King James translators did, he is under obligation to do so."

"I have heard ministers of the Gospel say that they believe every word in the Bible is the word of God. I have said to them, 'You believe more than I do. I believe the words of God are there; I believe that the words of men and the words of angels are there. I believe the words of the Bible are just what they are; but aside from that I believe that the doctrines concerning salvation contained in that book are true, and that their observance will elevate any people, nation or family that dwells upon the face of the earth.'"

"Follow out the doctrines of the Bible and men will make splendid husbands, women excellent wives, and children will be obedient. They will make families happy, the nations wealthy."

CHAPTER 6

THE BOOK OF MORMON

The author of "Mormonism and Masonry," in his introduction, Book 1, says:

"The present writer is convinced that the years which saw the preparation and publication of the GOLDEN BIBLE of this new faith witnessed the pre-natal influence of Masonry upon Mormonism, proof of which lies thickly sprinkled over the pages of the Book of Mormon."

From Book 2, chapter 1, we quote as follows:

"In this environment, and during these years when the flames of hatred and bigotry and religious intolerance burned fiercest, Joseph Smith brought to light and published his GOLDEN BIBLE."

Since the time when the first edition of the Book of Mormon was published mockers in derision have referred to it as Joseph Smith's Golden Bible. The book has been ridiculed, and the assertion made that it was regarded by the Mormon people as superseding the Bible as the authorized word of God to his children who are here upon earth. Every means which the mind of man could conceive has been resorted to in order that the book might be discredited and that un-informed people might be led away from the truth.

The fact that the record which was translated by Joseph Smith was written upon plates of gold has been referred to as an absurdity, and by some writers an impossibility.

Three distinct records are referred to in the Book of Mormon, all of which are said to have been written upon metal plates, as follows:

First: The Brass Plates which were brought from Jerusalem by Lehi and his party.

Second: The plates of Nephi, which the record tells us were made from smelted ore.

Third: The twenty-four plates, said to have been made from pure gold, which contained the brief history of the people of Jared, who came to this continent from the Tower of Babel.

II

WERE METAL PLATES USED BY THE ANCIENTS AS WRITING TABLETS

That metal plates were used anciently, upon which the record of important events was inscribed, is a well established fact.

In the First Book of Maccabees, chapter eight, we are told that "Judas Maccabeus sent Eupholemus, the son of John, the son of Accos, and Jason, the son of Eleazar to Rome to make a league of amity with the Romans. And this is the copy of the epistle which the Senate wrote back again in tables of brass, and sent to Jerusalem."

Here follows the full text of the treaty which was entered into between Rome and Judea.

Again, from chapter fourteen of the same work we quote the following:

"So then they wrote it in tables of brass which they set in pillars in Mount Zion."

Here follows the copy of a long statement which concludes as follows:

"So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary, in a conspicuous place, and that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them."

From the above and other similar evidences which might be quoted, it is clearly shown that brass plates were used anciently as writing tablets.

From a letter recently received, written by Dr. John A. Widtsoe, who is at present in Europe, we quote as follows:

"I spent an hour before train time in the British Museum. At random I entered a large room dedicated to Oriental Manuscripts. I noticed at once in the first case to the right, a series of very thin silver plates, perhaps three inches wide and eight inches long, held together by a silver ring. The plates were beautifully engraved with characters which, the accompanying legend stated, gave Buddha's first sermon and other religious matters.

"In the next case was a sheet of thin gold, likewise engraved on both sides, which, according to the legend, was a letter from one native ruler to another."

III

DID THE AMERICAN INDIANS POSSESS GOLD AND HAVE KNOWLEDGE OF ITS USE?

At the time of the discovery of America by Columbus, two great empires or kingdoms existed. One was the Aztec Empire of Mexico, and the other the kingdom of the Incas in Peru.

The conquest of Mexico was effected by Fernando Cortez, and of Peru by Francisco Pizarro. In each of these countries the Indians were in possession of vast quantities of both gold and silver. These metals were used by the people in the industries rather than as a circulating medium of exchange. The vast amount of loot collected by the Spanish conquerors will never be known. All historians agree that in the treasury of Montezuma, at the City of Mexico, there was a large amount of treasure.

Bernal Diaz, who was with Cortez, a close and trusted friend says that on the Noche Triste, (the night of sorrow) when Guatemoctzin, the last emperor, drove the Spaniards from the City of Mexico, the gold and silver which had been collected was brought into a large room and placed upon the floor. After one-fifth had been weighed out, which was the amount allotted to the crown of Spain, Cortez said to his 815 Spanish soldiers, and forty thousand Indian Allies, that they were at liberty to take all they desired of that which remained. Bernal Diaz says that after they had loaded themselves with treasure, the notary was called to affirm that there was treasure to the value of "seven hundred thousand dollars left upon the floor, which they were unable to carry away."

Prescott places the amount of this loot at six million three hundred thousand dollars. The collection consisted of helmets, breast plates, and other accoutrements of war, vessels for domestic use, and other articles made from gold and silver, and gold in bars and

sheets. All of this was thrown into the melting pot and ruthlessly reduced to bars to be sent away to Spain. A greater quantity of gold was taken from Peru than that taken from Mexico.

In 1920, a book of 264 pages was published by the Museum of the American Indian, Heye Foundation, of which Marshall H. Saville, one of the foremost authorities on the subject treated, is the author. The title of the work, which is elaborately illustrated, is "The Goldsmith's Art in Ancient Mexico." The author tells us that the Mexican goldsmith was very expert in his profession.

Motolina, one of our most reliable authorities, says: "To smelt a piece and make a cast, they took preference over the silversmiths of Spain, inasmuch as they could cast a bird, with movable tongue, head and wings, and even more, they could take out a piece, one-half gold and silver, and cast a fish with all its scales, the one of gold and the one of silver."

Bernal Diaz says: "Even the goldsmiths of Spain were compelled to admire their work."

Cortez, writing to the king of Spain, says: "Let not what I say appear fabulous to your majesty, because in truth all the things created on land as well as in the sea of which Montezuma had ever heard were imitated in gold in such perfection that they appeared almost real."

The silversmiths of Mexico declared that they had acquired the art by teachings which had been handed down to them from their ancestors.

Is it strange or unreasonable that people who possessed gold in abundance, and understood its character and use as these people did, should use it upon which to record the sacred history of their people, that which they most desired to preserve, and which to them was most sacred? It would have been more strange had they not done so.

Gold is one of the most indestructible of metals. It does not tarnish. It is among the most ductile of metals, almost as soft as lead, an ideal metal upon which characters may be engraved. It was used by the ancients as writing tablets.

In the "Goldsmith's Art in Mexico," Saville says:

"Padre Gay mentions that the Mixtecan Indians sold to European antiquarians very thin plates of gold, evidently worked with the hammer, which their ancestors had been able to preserve, on which were engraven ancient hieroglyphs."

The messenger who delivered to Joseph Smith the plates from which the Book of Mormon was translated stated that they were of gold. Eight witnesses testified that they saw and handled the plates, and that they had the appearance of gold.

The Book of Mormon is not a Golden Bible. It does not supersede the Bible nor take its place. The Bible contains the sacred history of the ancient inhabitants of the Old World, and the ministry of Christ our Lord among them. The Book of Mormon contains the history of the Nephite and Jaredite people, ancient inhabitants of America, and the ministry of Jesus Christ on the American continent.

CHAPTER 7

PRIESTHOOD

One of the principal objections made by the author of "Mormonism and Masonry" to the admission of members of the Mormon Church to the "mysteries of Masonry" is the prerogative that is assumed by the presiding Priesthood of the Church over its members. To be eligible to initiation into the Masonic fraternity, he says: "A man must come of his own will, and must be his own master."

Priesthood is authority delegated to men by God our Father to act and speak as a mediator between him and his children who are here upon earth. It is a gift or calling which has been conferred upon man at divers times from the beginning. It is an order, that is without beginning of days or end of years, which can only be assumed or exercised with recognized authority, when conferred by God, or by one who holds the keys of authority to confer it upon another.

Any other assumption of authority to act or speak for God is priestcraft and is forbidden.

II

THE PRIESTHOOD CONFERRED BY ORDINATION

"And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." (Acts 14:23.)

Paul writing to Titus says:

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." (Titus 1:5.)

"Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins."

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron." (Heb. 5:1, 4.)

III

CHRIST OUR LORD A GREAT HIGH PRIEST

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

"Who was faithful to him that appointed him, as also Moses was faithful in all his house." (Heb. 3:1, 2.)

IV

THE RESTORATION OF THE HOLY PRIESTHOOD

As Joseph Smith and Oliver Cowdery proceeded with the translation of the Book of Mormon, in May, 1829, they discovered that the ordinance of baptism, for the remission of sins was practised by the Nephite people. They felt the necessity of the administration of the ordinance, and following his usual custom, Joseph Smith with his companion retired to the woods to pray. The result of their petition is told in Joseph Smith's own story.

John the Baptist, who was beheaded by order of King Herod, he who held the keys of the Aaronic

priesthood, and administered the ordinance of baptism to Jesus Christ, descended in a cloud of light, and laying his hands upon their heads said: "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness."

It was a glorious manifestation, far beyond their expectation. The Aaronic priesthood was now restored with authority to administer the ordinance of baptism.

In obedience to instruction imparted by the heavenly messenger the two men entered the water. Oliver Cowdery administered the ordinance to Joseph Smith, after which he baptized Oliver Cowdery, the first authoritative administration of the ordinance in modern times.

With the later restoration of the Melchizedek priesthood upon Joseph Smith and Oliver Cowdery, under the hands of Peter, James and John, who conferred upon them the keys of the apostleship, men were again authorized to preach, baptize, ordain, organize and administer in the restored church of Christ.

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (See Matt. 16:13-19.)

It will be observed that the authority to bind on earth with a bond which has effect in heaven, as recognized in the primitive church, must continue in the Church of the Restoration.

V

THE AUTHORITY OF THE PRIESTHOOD

Another of the objections to the admission of members of the Mormon Church to the "Mysteries of Masonry" is the authority exercised by the Church over its members.

The author of "Mormonism and Masonry" says: "The president of the Church assumes to bind on earth, and it is bound in heaven." (Book 1, p. 57.)

The answer to this objection is contained in the book which the author of "Mormonism and Masonry" tells us should be the guide to our lives and conduct.

Jesus said to his disciples:

"Whom do men say that I the Son of man am?"

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound

in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:13-19.)

No further argument is required to sweep away the objection referred to above.

"The utmost emphasis is laid upon the authority and power of the priesthood. A man may not honestly differ from the presiding priesthood without being guilty of apostasy and subject to excommunication." ("Mormonism and Masonry," Book I, p. 41.)

"The priesthood claims unlimited power over the members of the Church." (Book I, p. 58.)

"The president of the Church assumes to bind on earth and it is bound in heaven." (Book I, p. 57.)

VI

THE MELCHIZEDEK PRIESTHOOD

There are in the Church two orders of priesthood, namely: Melchizedek and the Aaronic, including the Levitical priesthood.

The first is called the Melchizedek priesthood because Melchizedek was such a great high priest. Before his day it was called "the Holy Priesthood after the Order of the Son of God."

The ordination of a man to the office of an apostle, a high priest, a seventy or an elder, confers upon him the high priesthood, or priesthood of Melchizedek, which carries with it the right of presidency in the Church.

Of the Melchizedek priesthood three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence,

faith and prayers of the Church, form a quorum of the Presidency of the Church.

VII

THE MELCHIZEDEK PRIESTHOOD EVERLASTING

"And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth. (Gen. 14:18, 19.)

"The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." (Psalm 110:4.)

"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee.

"As he saith also in another place, Thou art a priest for ever after the order of Melchizedek." (Heb. 5:5, 6.)

"Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchizedek." (Heb. 6:20.)

"And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest,

"Who is made, not after the law of a carnal commandment, but after the power of an endless life.

"For he testifieth, Thou art a priest for ever after the order of Melchizedek. . . .

"The Lord sware and will not repent, Thou art a priest for ever after the order of Melchizedek." (Heb. 7:15-21. See also Heb. 7:1-12.)

VIII

THE AARONIC PRIESTHOOD

The second, and lesser priesthood in the Church is called the Aaronic Priesthood because it was conferred upon Aaron and his seed to continue throughout all of their generations.

A person who is ordained a priest, a teacher or a deacon in the Church receives the Aaronic priesthood. The bishopric presides over the Aaronic Priesthood, and holds the keys of authority to direct its activities. This order of the priesthood is also everlasting.

"And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

"And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

"And thou shalt bring his sons, and clothe them with coats;

"And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

"Thus did Moses: according to all that the Lord commanded him, so did he." (Exo. 40:12-16.)

"And he shall have it, and his seed after him, even the covenant of an everlasting priesthood." (Num. 25:13.)

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambitions, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. . . .

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy.

"That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven." (Doctrine and Covenants 121: 34-45.)

This is the law of the Priesthood revealed by the Lord for the guidance of the Church. The Church accepts it without reservation. No matter what men may have said or done, it remains the unalterable law of the priesthood.

While there may have been instances where men have used the authority of the priesthood for the accomplishment of selfish purposes, such action has never been approved by the Church. The writer has been intimately associated with the Church during the entire period of his life, the greater part as a presiding officer. He has never been coerced, restrained or urged to do a thing contrary to his own will, nor has he ever endeavored to coerce a person, either a member of the Church or a non-member, to act as he suggested.

It is the duty of the priesthood to counsel, advise and direct, but never to "force the human mind."

CHAPTER 8

THE PRIESTHOOD OF MASONRY

From an issue of a local newspaper the following is quoted:

"York Rite Masons of Utah will assemble Monday and Tuesday in Provo for the annual meetings. All sessions will be held in the Masonic temple.

"The grand chapter of Royal Arch will hold its twentieth annual convocation Monday, the meeting opening at 10 a. m.

"The Grand council of Royal and Select Masters will assemble at 4 p. m., with the council of the order of High Priesthood meeting at 8 p. m."

It is obvious from the above that an order of High Priesthood exists in the Masonic organization.

"PRIEST: In the primitive ages of the world every father was the priest of his family, and offered prayer and sacrifice for his household. So, too, the patriarch exercised the same function.

"Melchizedek is called the priest of the most high God; and everywhere in scripture we find the patriarch performing the duties of prayer and sacrifice. But when political society was organized, a necessity was found in the wants of the people for a separate class who should become, as they have been described, the mediators between men and God, and the interpreters of the will of God to man. Hence arose the sacerdotal class—the cohen among the Hebrews, the hieruus among the Greeks, and the sacerdos among the Romans.

"Thereafter prayer and sacrifice were entrusted to these, and the people paid them reverence for the sake of the deities whom they served. Ever since, in all countries, the distinction has existed between the priest and the layman, as representatives of two distinct classes.

"But Masonry has preserved its religious ceremonies, as in many other uses, the patriarchal spirit. Hence the Master of the Lodge, like the father of a primitive family, on all occasions,

offers up prayer, and serves at the altar. A chaplain is sometimes, through courtesy, invited to perform the former duty, but the Master is really the priest of the Lodge. Having then such solemn duties to discharge, and sometimes, as on funeral occasions, in public, it becomes every Master so to conduct his life and conversation, as not, by contrast, to make his ministration of a sacred office repulsive to those who see and hear him, and especially to profane.

"It is not absolutely required that he should be a religious man, resembling the clergyman in seriousness of deportment; but in his behavior he should be an example of respect for religion.

"He who at one time drinks to intoxication, or indulges in profane swearing, or obscene or vulgar language, is unfit at any other time to conduct religious services of a society.

"Such a Master could inspire the members of his Lodge with no respect for the ceremonies he was conducting; and if the occasion was a public one, as at the burial of a brother, the circumstance would subject the Order which could tolerate such incongruous exhibition to contempt and ridicule."

"**GRAND HIGH PRIEST:** The presiding officer of a Royal Arch chapter of the American system. The powers and prerogatives of a Grand High Priest are far more circumscribed than those of a Grand Master. As the office has been constitutionally created by the Grand Chapter, and did not precede it as that of Grand Master did the Grand Lodge, he possesses no inherent prerogatives, but those only which are derived from and delegated to him by the Constitution of the Grand Chapter and regulations formed under it for the government of Royal Arch Masonry."

"**GRAND CHAPTER:** A Grand Chapter consists of The High Priests, Kings, and Scribes." (Mackey, p. 318.)

"Prior to 1797 there was no organization of Grand Chapters in the United States. In 1798, at Hartford, a Grand Chapter was formed, a Constitution was adopted and officers elected and installed under it.

"**HIGH PRIEST:** The presiding officer of a Chapter of Royal Arch Masons according to the American system. His title is 'Most Excellent' and he represents Joshua, who was the son of Josedech, and the High Priest of the Jews when they returned from the Babylonian exile.

"He is seated in the east, and clothed in the apparel of the ancient High Priest of the Jews. He wears a robe of blue, purple, scarlet and white linen, and is decorated with a breastplate

and mitre. On the front of the mitre is inscribed the words, 'Holiness to the Lord.' His jewel is a mitre." (Mackey, p. 338.)

HIGH PRIESTHOOD, ORDER OF: "This order is a honorarium to be bestowed upon the High Priest of a Royal Arch Chapter in the United States, and consequently no one is legally entitled to receive it until he has been duly elected to preside as High Priest in a regular Chapter of Royal Arch Masons.

"It should not be conferred when a less number than three duly qualified High Priests are present.

"Whenever the ceremony is performed in ample form, the assistance of at least nine High Priests, who have received it, is requisite. The General Grand Chapter of the United States have decided that although it is highly expedient that every High Priest should receive the order, yet its possession is not essentially necessary as a qualification for the discharge of his official duties.

"The jewel of the degree consists of a plate of gold in the form of a triple triangle, a breastplate being placed over the point of the union.

"It is impossible, from the want of authentic documents, to throw much light upon the historical origin of this degree. No allusion to it can be found in any ritual works out of America, nor even here anterior to about the end of the last and beginning of this century.

"Webb is the first to mention it, and gives it a place in the series of capitular degrees. The question has, however, been exhaustively examined by Brother William Hacker, Past Grand High Priest of Indiana, who has paid much attention to the subject of American Masonic archaeology.

"In a letter to the author in August, 1873, he has sought to investigate the origin of this Order, and I gladly avail myself of the result of his inquiries.

"Thomas Smith Webb, says Brother Hacker, in the final edition of his Monitor, published in 1797, makes no mention of it. But in the second edition, published in 1802, he gives monitorial ritual for the order; or, as he terms it, Observations on the Order of the High Priests.

"Now, I infer, as we find no mention of the Order in the edition of 1797, and a monitorial ritual appearing in the edition of 1802, that at some time between those dates we must look for the true origin of the Order. Turning then to the proceedings of the General Grand Chapter of the United States, we find that at the communication held in the City of Providence, in the State of Rhode Island, on the 9th day of January, 1799,

Benjamin Hurd, Jr., Thomas S. Webb, and James Harrison were appointed a committee to revise the Constitution, and report such alterations and amendments thereto as they shall find necessary to be made.

"The next day, January 10th, 1799, Webb, as chairman of the committee, submitted their report, which was adopted as reported. In Article IV of that Constitution, we find the forms for constituting new Chapters and installing High Priests fully laid down and provided for. In those forms, after certain ceremonies had been gone through with, all the companions, except High Priests and Past High Priests, are requested to withdraw, while the new High Priest is solemnly bound to the performance of his duties; and after the performance of other necessary ceremonies not proper to be written, they are permitted to return.

"Now, right here the question naturally arises, what were those necessary ceremonies not proper to be written? A few lines farther on we find this language laid down: In consequence of your cheerful acquiescence with the charges and regulations just recited, I now declare you duly installed and anointed High Priest of this new Chapter. Now do not the words 'and anointed' as here used, fully answer the question as to what those other necessary ceremonies were? It seems so to me.

"Upon this theory, then, we have Thomas Smith Webb, his associates on the committee, Benjamin Hurd, Jr., and James Harrison, as the authors of the Order. It was adopted by the General Grand Chapter on the 10th day of January, 1799, when it became a part of the constitutional requirements of Royal Arch Masonry, so far, at least, as the authority of the General Grand Chapter extended.

"Following this matter out, we find that this provision of the Constitution was retained until the Triennial Communication held in the City of Lexington, Kentucky, on the 19th day of September, 1853, when, on motion of Companion Gould, the section was repealed; thus leaving the Order of the High Priesthood the exclusive property of those who were in possession of it.

"Where these Excellent Companions got their original thought or germ out of which the Order was formed will have, perhaps, to be left to conjecture; yet even here I think we may find some data upon which to found a conclusion.

"In setting about the formation of an order suitable for the office of High Priest, what could be more natural or appropriate than to take the scriptural history of the meeting of Abraham with Melchizedek, Priest of the Most High God; the circum-

stances which brought that meeting about; the bringing forth the bread and wine; the blessing, etc.; and the anointing of Aaron and his sons to the priesthood under the Mosaic dispensation. It does seem to me that these would be the most natural sources for anyone to go to for facts and circumstances to work into an order of this kind.

"We can illustrate this point further by reference to a note found in an old ritual of the Mediterranean Pass, as then—and perhaps it may be so now—conferred under the Grand Priory of England and Wales, preparatory to the Order of Malta. That note read as follows:

"In some Priories the candidate partakes of bread from the point of a sword, and wine from a chalice placed upon the blade, handed to him by the Priests."

"Again, on manuscript of the ritual of the Royal Grand Conclave of Scotland, now lying before me, I find similar language used in the ritual of the Templars' Order. How well the thoughts contained in these extracts have been worked into the order of High Priest, every well informed High Priest must very well understand.

"But the question now comes up: Were Webb and his associates in possession of these rituals at the time they originated the order of High Priesthood? I think they were, and for these reasons: In these rituals to which I have referred I find these expressions used: That I will not shed the blood of a K. T. unlawfully; the skull to be laid open, and all the brains to be exposed to the scorching rays of the sun; with several other familiar expressions, which every Royal Arch Mason will readily recognize as appropriately wrought into Webb's Royal Arch degree.

"From the foregoing facts, as well as others not stated, I infer that Thomas Smith Webb, with his coadvisers, Benjamin Hurd, Jr., and James Harrison, were the true authors of the Order; that it dates from the 10th day of January, 1799, at which time it was adopted by the General Grand Chapter, and became a part of the constitutional regulations and requirements of Royal Arch Masonry so far as the authority of the General Grand Chapter extended, and that it continued as such until the 19th day of September, 1853, when it was repealed as before stated."

The foregoing treatise on the subject of the priesthood of Free Masonry is quoted from the Encyclope-

dia of Free-Masonry by Mackey, with addendum by McClenachan, authority which no Mason will question.

It is obvious that the Masonic order of priesthood is man-made, and of comparatively recent introduction into the ritual of the order.

CHAPTER 9

RESEMBLANCES

In Book 1, pages 31-39, the author of "Mormonism and Masonry" devotes two entire chapters to a discussion of what he calls "Resemblances" between certain rites, ceremonies and symbols, which he says are practiced by the Church, which he infers are taken from Freemasonry. He says:

"Visitors and residents of Utah often remark upon the extensive use made of certain emblems, as for example the conventional beehive. Other emblems with which the public is more or less familiar, are used extensively, more especially in and about the Salt Lake Temple, and presumably in other temples of the Mormon Church. On the interior of that building, we learn from unquestioned authority, there are in the walls several series of stones of emblematical design and significance, representing the earth, moon, sun and stars."

"On the east central tower is an inscription, the letters deep cut, and lined with gold, which reads: 'Holiness to the Lord.' This inscription, it might be noted, appears over the doorways of several of the business establishments conducted by the Church, and over the entrances to the Church tithing houses, and it is given place on the stationery used in the official correspondence conducted by Church authorities. Immediately beneath this inscription over the central casement of the east tower of the temple is the emblem of the clasped hands."

"On the corresponding stones above the upper windows in each of the central towers is carved the All-seeing Eye. Covering the plate glass double doors on the east and west sides of the temple, each of which is four by twelve feet, are bronze grills of intricate pattern, which carry medallions of the beehive, while an escutcheon cut in relief shows the clasped hands circled by a wreath."

After calling attention to these so-called resem-

blances, the writer proceeds to give what purports to be an account, in detail, of the interior of the temple, the arrangement of the various rooms, their symbolism, and a full account of the ceremonies which are performed therein.

Referring to conditions which prevailed immediately after the disappearance of Morgan the writer says:

"Masons, among them men who had been highly honored, by the craft, swept from their feet by the storm, renounced all connection with the institution, publicly wiped the stain of Masonry from their skirts, and soon were lined up with those who reviled the order which, up to that time, they had held in highest esteem. As is usual with men who had betrayed a trust, no length seemed too great for them to go in their accusations and condemnation. They came together in conventions, drafted long lists of specifications in which practically every crime in the catalogue was enumerated and charged to Freemasonry; and to these resolutions were passed in which they pledged undying hatred of the Brotherhood. At one of these gatherings was adopted what the delegates were pleased to designate the Anti-Masonic Declaration of Independence. This was signed by more than one hundred renouncing Masons. Concerning these signers a vindictive opponent of Masonry wrote: 'This list we will look upon, revere and remember. They have done a service to mankind not inferior to that of the signers of the Declaration of Independence of the United States of America. Their descendants will be proud of them, and point to them saying: Behold our fathers.'"

"Among renouncing Masons none seemed more determined, persistent and bitter in their attacks than ministers of the several denominations, and perhaps none better served the cause of Anti-Masonry."

Admitting that renouncing Masons, and particularly where these were ministers, were the most bitter enemies and opponents of Masonry, the author pro-

ceeds to quote from Tullidge, Stenhouse, VanDusen and others, men of the same type as those to whom he refers as bitter enemies, and upon the testimony of such witnesses exposes what they say are the sacred ordinances performed in the House of the Lord.

Whether there are resemblances between the ordinances administered in the temples of the Church and those administered in Masonic temples, the writer does not know. He has made no effort to find out. It is not his business to know. While there are many Masons who are members of the Church, he has not at any time asked one of them for information, nor has any one of them ever proffered it. He has read the criticism of no writer who has written on the subject, his limited knowledge has been derived from books written by recognized Masonic authorities. Were he in possession of knowledge of ceremonies regarded as private and sacred by Masons his respect for the men who are connected with the order would seal his lips.

It is sufficient for the writer to say, at this time, that the story told in "Mormonism and Masonry" is a garbled misstatement of facts, so arranged that an entirely erroneous conclusion is left upon the mind of the uninformed reader.

This matter will be more fully discussed in a later chapter, in which contrasts will be shown which will satisfy the reader that the Church of Jesus Christ of Latter-day Saints was not influenced by Masonry, either in its doctrines, organization, or the bringing forth of the Book of Mormon.

Referring to the suggested resemblances to which attention is called in this chapter, the answer is as follows:

I

THE BEEHIVE

The coming of the Mormon people to the Rocky Mountains under the leadership of Brigham Young was not a thing of chance.

From the time of the organization of the Church its members had been bitterly opposed and persecuted. They had been driven from place to place, despoiled of property which they had lawfully acquired, and in some instances put to death, solely because of their religious views, which differed from the orthodox idea that prevailed.

This is shown to be true from the fact that when any member of the Church would renounce his faith in the divine mission of Joseph Smith and "be like the rest of us," persecution ceased, and he was hailed as a friend and brother. This the great majority of the members of the Church refused to do. They knew that Joseph Smith had been divinely called, that God our Father had again spoken from the heavens, that the authority of the Holy Priesthood had been restored, and the Church of Christ reestablished upon earth for the accomplishment of a divine purpose.

When it became evident that they could not remain in their own homes, homes that they loved more

than their lives, they turned their faces westward, and like Israel of old, found an asylum where no man of their race had ever sought to establish community life. Here they hoped to be at peace with God and their fellow men.

They were men who loved the Lord, and loved and served one another.

They were taught that only by industry and perseverance could they hope to sustain themselves in this, at that time, inhospitable country. The industry of the honey bee was held up to them as an example, and the beehive was made their emblem.

It is not, nor has it ever been, of any other significance. It does not enter into the creed of the Church, nor is it ever referred to in the temple ceremonies or other ordinances of the Church. It is simply an emblem of industry and thrift. To the Latter-day Saints it has just this meaning, no other.

II

THE ALLSEEING EYE, AND CLASPED HANDS

The Latter-day Saints believed, and still believe, that religion pure and undefiled is not a thing of professed faith alone, but that it should enter into every activity of life. That the Lord sees us, that his eye is constantly upon us, and to keep us reminded of this, the symbol of the All-Seeing Eye was, in certain instances, placed over the doors of business houses, a place, all will agree, that it is needed. The author of

"Mormonism and Masonry" says: "This inscription appears over the doors of several of the business establishments conducted by the Church, and over the entrances of the Church tithing houses, and it is given place on the stationery used in the official correspondence conducted by Church authorities."

The implication is that these symbols are in use at the present time. They were at no time in general use. In fact, were used only in few places; for instance, over the entrance to Zion's Cooperative Mercantile Institution, a store which was established for the benefit of all people who were members of the Church, and which proved to be so successful that the stock was largely acquired by non-members, at which time the use of the symbol was discontinued. It was never used generally over the entrances of the Church tithing store houses, nor on the official, or any other stationery used by the Presiding Authorities of the Church so far as the writer is able to discover.

The use of the symbol of the All-Seeing Eye and clasped hands, emblems of the faith and fraternity which existed among the people at the time when they were in use, have long since become obsolete. They have no other meaning than that stated. They are not seen nor are they referred to in any temple ritual or ordinance.

There are not in the Salt Lake Temple, or any other temple of the Church, a series of stones, "in emblematical and significant designs," as stated. The writer has never heard reference made to any such

stones as those referred to in any ordinance or ceremony. Nor has he ever heard reference made to the few astrological figures which are engraved on the outside of the temple referred to as other than representations of certain groups of heavenly bodies whose relationship to astronomy is well known, but are without significance to Church members.

While these are small matters, and of no real importance, the fact that they are so misrepresented in their relationship to Mormonism makes reference to them necessary. They may be similar to Masonic symbols, if so the writer is not aware of the fact.

CHAPTER 10

CONTRASTS

"Masonry requires of its initiates an avowal of belief in Deity. It does not undertake to prescribe what one's conception shall be." (Book 1, p. 55.)

The Church requires that every person applying for membership shall declare his belief in Deity, and does prescribe what that conception shall be. Each member must, and does, acknowledge God the Eternal Father, and worship him in the name of Jesus Christ, his only begotten Son. There can be no other conception of Deity among members of the Church.

I

ORTHODOX CONCEPTIONS OF DEITY

"The Nicene Creed: We worship one God in Trinity, and Trinity in Unity, neither confounding the persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, Son, and Holy Ghost is all one, the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible. The Father eternal, the Son eternal, the Holy Ghost eternal. And yet there are not three Eternals, but one Eternal. As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible. So likewise the Father is Almighty, the Son Almighty and the Holy Ghost Almighty. And yet there are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three gods, but one God."

"Of God and the Holy Trinity: There is but one only living and true God, who is infinite in being, and perfection. A most pure spirit, invisible, without body, parts and passions, immutable, incomprehensible." (Rev. A. A. Hodge, D. D., London, 1870.)

From Methodist Discipline: "There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power and eternity, the Father, the Son, and the Holy Ghost."

II

GOD A PERSONAGE

The Church: "We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost. This Trinity constitutes the Godhead. The Father and Son are personages possessing corporeal but not mortal bodies. The Holy Ghost has not a corporeal body, but is a personage of spirit. These three are united in spirit, in mind, and purpose, thus they are ONE.

"And God said, Let us make man in our image, after our likeness: . . . So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:26, 27.)

"This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him. . . ." (Gen. 5:1.)

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (Gen. 9:6.) (See Ex. 24:9-12.)

Christ the image of God: "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:4.)

"In whom we have redemption through his blood, even the forgiveness of sins:

"Who is the image of the invisible God, the firstborn of every creature." (Col. 1:14, 15.)

"Let this mind be in you, which was also in Christ Jesus:

"Who, being in the form of God, thought it not robbery to be equal with God." (Phil. 2:5, 6.)

The Holy Trinity Three Distinct Personages: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:16, 17.)

"And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

"And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." (Mark 1:10, 11.)

"Now when all the people were baptized, it came to pass, that Jesus also being baptized and praying, the heaven was opened,

"And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice from heaven, which said, Thou art my beloved Son; in thee I am well pleased." (Luke 3:21, 22.)

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." (Mark 16:19.)

"But he (Stephen), being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

"And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:55, 56.)

"And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39.)

On many other occasions Jesus prayed to his Father who was in heaven. (See Mark 14:36; Luke 22:42; John 5:30; John 6:38.)

The voice of God, the Father of our Lord, declared his Son from heaven. Jesus prayed to his Father who was in heaven, acknowledging that he was subject to the will of him to whom he prayed. Jesus prayed to the Father, and in answer his Father sent

the Holy Ghost to those in whose behalf he prayed.

The Bible makes plain the fact that the Father, Son and Holy Ghost are distinct personages. I appeal to Masons to read this book which should be the guide to their lives and conduct, and promise them that if they will do so there will be no difference of opinion between us upon this subject.

Surely it cannot be said that Mormonism obtained its conception of Deity from Masonry. The contrast is too great.

III

ORIGIN

It will not be denied that the origin of Masonry is shrouded in mystery.

The origin of the Church of Jesus Christ of Latter-day Saints, Mormonism so-called, is well established. (See “Joseph Smith Tells his own Story.”)

IV

FREE MASONRY SELECTS ITS OWN MEMBERS

“It is within the province of this committee to inquire with reference to the physical condition of a petitioner; whether he is a cripple, or subject to any chronic or other disease which might lessen his efficiency, or cause him to be a burden to the lodge. All these intimate matters of health, moral qualities, business, social and domestic relations of a candidate are of vital concern to the lodge.” (Book 1, pp. 50-52.)

The message of the Church is to all people. It says to the poor as well as to the rich, to those who are

blind as well as to those who see, to the lame and halt, to those who have sinned as well as to saints: "Come unto me all ye that labor and are heavy laden, and I will give you rest. If you have been an unbeliever I will give you faith, if a sinner, be baptized and sin no more and you shall be forgiven. Continue steadfast in the service of God, and you shall have a place in the kingdom of heaven, in the presence of Christ, our Lord." (Isaiah 1:17 and context.)

V

TEMPLES AND TEMPLE WORK

Both the Church and Freemasonry erect temples in which rites and ordinances pertaining to each organization are solemnized.

In the basement of all temples erected by the Church is a baptistry, the font of which is supported upon the backs of twelve oxen. In these fonts baptisms are solemnized for both the living and the dead. Baptisms may be performed for the living at any place where there is sufficient water, but baptism for the dead may be performed only in temples erected for that purpose.

In the Church a very great majority of the temple ordinances are administered to living persons in behalf of their ancestors who have passed away.

Marriages are solemnized by proxy in behalf of those who are dead. The ceremonies performed for the living are in every respect similar to those administered in behalf of the dead.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

"By which also he went and preached unto the spirits in prison." (1 Peter 3:18, 19.)

"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6.)

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25.)

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.)

No ordinance is administered in the temples of the Church in behalf of men, either for the living or the dead, that is not administered to women in precisely the same language, and having the same meaning. The ceremonies performed in behalf of the dead are precisely the same as those administered to the living.

Ordinations to the priesthood may be solemnized in the temples, but this is not necessary. Ordinations may be performed just as properly outside the temple, and in the great majority of instances the latter course is pursued.

Women are not ordained to the priesthood, nor is it conferred upon negroes.

VI

AUTHORITY TO ORDAIN TO PRIESTHOOD

According to reports recently published in local newspapers, Masonry ordains men to the High Priest-

hood after the order of Melchizedek. By what authority do they officiate in this holy ordinance?

The Church ordains men to the priesthood, both the Melchizedek and Aaronic, by authority direct from heaven. ("See Joseph Smith tells his own Story.")

Masons will know whether these ordinances are similar to those solemnized in Masonic temples, or in direct contrast to them.

VII

ADULTERY A CAPITAL OFFENSE

From his chapter on resemblances we quote from "Mormonism and Masonry," Book 1, page 37, as follows:

"And finally our author refers to the Oath of Chastity, alluded to above, and marks with special emphasis the fact that the oath implies that no man dare, under penalty of death, to betray his brother's wife or daughter." (Book I, p. 37.)

This is quoted under the head of Resemblances. The reasonable conclusion to be drawn from the use made of the quotation is that such an oath exists among Masons.

The writer declares that no such oath exists in the ritual of the temples of the Church. Every man or woman in the Church is taught that he is under obligation to hold the law of chastity sacred, not only as it applies to his own co-religionists, but all people, regardless of race, religion, or social standing.

There is no condition under which man or woman, either before or after marriage, is justified in associating with another, except in lawful wedlock. No man in the Church can retain his standing who is guilty of the violation of this principle, either by practicing illicit relations with another or teaching others to do so.

It will be readily recognized that there is no resemblance between this statement and the inference suggested in the quotation given from "Mormonism and Masonry," but a very great contrast.

Christ classes adultery and fornication with murder. (See Matt. 15:19; Mark 7:21; I Cor. 6:9.)

Permit us to again refer to the Bible, the Book which the author of "Mormonism and Masonry" says should be the guide to our lives and conduct.

"If a man be found lying with a woman married to an husband, then they shall both of them die. . . .

"If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

"Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die." (Deut. 22:22-24.)

"And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death." (Lev. 20:10.)

Cannot inherit the Kingdom of God: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind . . . shall inherit the kingdom of God." (I Cor. 6:9, 10.)

CHAPTER 11

THE CHURCH AND THE CIVIL LAW

While the author of "Mormonism and Masonry" makes no direct charge of disloyalty against the Church, he does advance, as one of the reasons why Mormons should be excluded from membership in the fraternity, their attitude toward the enforcement of the civil law.

In justification of his attitude he refers to the anti-polygamy laws, and certain circumstances related to the Smoot investigation by the Senate investigating committee.

As much wrong may be done by inuendo and inference as by direct statement.

The answer to the charge of disloyalty to the government is given in the following chapter:

BY THEIR FRUITS YE SHALL KNOW THEM:

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

"Therefore by their fruits ye shall know them."

The words which I have quoted are the words of Christ our Lord, uttered by him as he addressed the multitude upon the Mount, when he preached that never-to-be-forgotten sermon, a sermon the like of

which had never before been preached, never has since been preached, and none like it will be preached until he shall come to call us back to him, a time which is now at our very doors.

One hundred four years have elapsed since the legal organization of the Church of Jesus Christ or Latter-day Saints, which is commonly referred to as the Mormon Church. Since the time of its organization the Church has passed through an experience which is unique. It has been subjected to the criticism of learned people, who, without knowledge of the real doctrines which it teaches, or the accomplishment of its members, have united with the ignorant and unlearned in ridicule and denunciation, when reason and argument have failed.

It is not my intention at this time to enter into discussion of the circumstances under which the Church came into existence, or the doctrines which it teaches, my purpose being rather to call attention to some of its accomplishments.

I shall take you back to September, 1846, eighty-seven years ago, when the expulsion of the Mormon people from the city of Nauvoo, Hancock County, Illinois, occurred, at which time the Church began a chapter unparalleled in history.

At that time Nauvoo was the most populous city in the State of Illinois, having more than four times the population of Chicago, and three times more than Springfield. It was recognized as the foremost agri-

cultural, manufacturing, and commercial city of the State.

That I may not be accused of bias in that which I am about to relate I shall quote from memoirs of Colonel Thomas L. Kane, noted soldier and writer, and brother of Elisha Kent Kane, the noted Arctic explorer:

"A few years ago, ascending the upper Mississippi, in the Autumn. when its waters were low, I was compelled to travel by land past the region of the rapids. My road led me through the half-breed tract, a fine section of Iowa which the unsettled state of its land titles had appropriated as a sanctuary for coiners, horse thieves, and other outlaws.

"From this place to where the deep waters of the river returns, my eyes wearied to see everywhere sordid vagabonds and idle settlers; and a country marred, without being improved, by their careless hands.

"I was descending the last hillside of my journey, when a landscape in delightful contrast broke upon my view. Half circled by the bend of the river, a beautiful city lay glittering in the morning sun, its bright new dwellings, set in cool green gardens ranging up around a stately dome-shaped hill which was crowned by a noble edifice, whose high tapering spire was radiant with white and gold.

"It was a natural impulse to visit this inviting region. I procured a skiff, and rowing across the river, landed at the chief wharf of the city. I looked and saw no one. I could hear no one move. I walked through the solitary streets.

"The town lay as in a dream, under some deadly spell of loneliness, from which I almost feared to waken it, for plainly it had not slept long.

"There was no grass growing in the paved ways, rains had not entirely washed away dusty footsteps. Yet I went about unchecked. I went into empty work-shops, rope walks and smithies. The spinner's wheel was idle, the carpenter had gone from his bench and shavings, his unfinished sash and casing, fresh bark was in the tanner's vat, and fresh chopped light wood was piled against the baker's oven.

"The blacksmith's shop was cold, but his coal heap and



COLONEL THOMAS L. KANE

lading pool and crooked water horn were all there, as though he had just gone off for a holiday.

"If I went into the gardens, clinking the wicket latch after me, to pull the marigolds, heartsease and lady-slippers, and draw a drink from the water-sodden water-bucket, no one called out to me from an open window, or dog sprang forward to bark an alarm.

"I could have supposed the people hidden in their houses, but the doors were unfastened, and when at last I timidly entered them I found dead ashes white upon the hearths, and had to tread a-tiptoe, as though walking down the aisle of a country church, to avoid resounding irreverent echoes from the naked floors.

"Fields upon fields of heavy-headed yellow grain lay rotting ungathered upon the ground. No one was at hand to take their rich harvest.

"In and around the splendid edifice which had been the chief object of my admiration, armed men were barracked, surrounded by their stacks of musketry and heavy ordnance. These challenged me to render an account of myself, and why I had the temerity to cross the water without a permit from the leader of their band.

"Though these men were under the influence of ardent spirits, after I had explained myself as a passing stranger, they seemed anxious to gain my good opinion.

"They told me the story of the dead city, that it had been a notable manufacturing and commercial mart; that they had waged war with the inhabitants for several years, and been finally successful, only a few days before my visit, and had driven them forth at the point of the sword.

"It was after nightfall when I was ready to cross the river on my return. The wind had freshened since the sun set, and the water beating roughly into my little boat, I hedged higher up the stream than the point I had left in the morning, and landed where a faint glimmering light invited me to steer.

"There among the docks and rushes, sheltered only by the darkness, without roof between them and the sky, I came upon a crowd of several hundred human creatures, whom my movements roused from uneasy slumber upon the ground. They were there because they had no home, nor hospital, nor poor-house, nor friends to offer them any.

"They could not satisfy the feeble cravings of their sick, they had not bread to quiet the fractious hunger cries of their children. Mothers and babies, daughters and grandparents, all

alike bivouacked in tatters, wanting even covering to comfort those whom the sick shiver of fever was searching to the marrow.

"These were the Mormons in Lee County, Iowa, in the fourth week of the month of September, in the year of our Lord 1846. The city—it was Nauvoo, Illinois. The Mormons were the owners of that city and the smiling country around. And those who had stopped their plows, and who had silenced their hammers, their axes, their shuttles and their work-shop wheels; those who had put out their fires, who had eaten their food, spoiled their orchards, and trampled under foot their thousands of acres of unharvested bread—these were the keepers of their dwellings, the carousers in their temple, whose drunken riot insulted the ears of the dying.

"Above the distant hum of the voices of many, occasionally rose the loud oath-tainted exclamation, and the falsely intonated scrap of vulgar song; but lest this requiem should go unheeded, every now and then, when their boisterous orgies sought to attain a sort of ecstatic climax, a cruel spirit of insulting frolic carried some of them up into the high belfry of the temple steeple, and there, with the wicked childishness of inebriates, they whooped and shrieked, and beat the drum that I had seen, and rang with charivariic unison their loud tongued steamboat bell.

"The Mormons in Nauvoo and its dependencies had been numbered the year before at over twenty thousand. Where were they?

"They had last been seen, carrying in mournful train their sick and wounded, halt and blind, to disappear beyond the western horizon, pursuing the phantom of another home. Hardly anything else was known of them; and people asked with curiosity, what has been their fate, what their fortune?"

As stated by Colonel Kane, the Mormon Church had turned its face westward, to seek a home where it might find peace and rest with God and man. Its members had left behind the city they loved so well, the government of which they had been lawful citizens, the government for which their fathers had fought, and for which many of them had given their lives.

You are thinking, if as you say was the case, the Mormons were intelligent, patriotic, industrious, law-abiding citizens, why were they in constant conflict with their neighbors? Why did the Governor of Missouri issue an order demanding that they be driven from the State, or exterminated, an order which was executed without consideration of age or sex.

Why were they driven from the State of Illinois, under the circumstances to which attention has been called? I will answer this question by asking you another.

Why was Christ our Lord accused before Pontius Pilate of being a seducer, an enemy of the law, of calling himself falsely the Son of God, or pretending to be the king of Israel, and unlawfully entering the temple, and why was he finally put to death by the most ignominious means known to man?

Why did the twelve Apostles who followed him die the death of martyrs? Why were Christians smeared with pitch, ignited, and made to stand upon the walls of the colosseum of Rome to provide light, while Christians fought with wild beasts, or other men, and sometimes with each other, as a heartless emperor and depraved populace looked on and applauded?

The advance of the Mormon hegira had reached Council Bluffs, Iowa, where arrangements were under way to spend the winter and wait for those who were scattered along the road behind.

In the meantime war had been declared between the United States and Mexico.

On the 26th of June, 1846, Captain J. Allen, First Dragoons, United States Army, rode into the camp at Mount Pisgah, 138 miles west from Council Bluffs, and announced that he had been sent by Colonel S. F. Kearney of the United States Army, with instructions to solicit the enrollment of four or five hundred volunteers to serve in the war with Mexico. After leaving this message Captain Allen hurried on to Council Bluffs, where the main camp, with Brigham Young in charge, had been established.

In three days a battalion of five hundred men were mustered in, ready to march to Santa Fe, New Mexico, where they were to be incorporated into the regular army of the United States and begin the longest march ever accomplished by infantry, from that point to California.

Referring to this march, Colonel St. George Cook, who commanded the battalion, says: "History may be searched in vain for an equal march of infantry."

Governor R. B. Mason, successor to General Kearney as military commander of California, in a report made to the Adjutant of the army, September 18th, 1847, referring to the Mormon Battalion, says: "Of the services of the Battalion, of their patience, subordination, and general good conduct you have already heard, and I take great pleasure in adding, that as a body of men they have religiously respected the rights of this conquered people, and not a syllable of complaint has reached my ear of a single insult offered or outrage done by a Mormon volunteer. So high an

opinion did I entertain of the Battalion, and of their special fitness for the duties performed, by the garrisons in this country, that I made strenuous efforts to engage their services for another year."

These were the men who had been ruthlessly driven from the confines of civilization by their neighbors one year before.

The mustering in of the Mormon Battalion left the camps of their people greatly depleted. The activities of the camps fell upon the older men, and in many instances women and children were obliged to assume the responsibility of driving the teams and attending to the loose flocks and herds as the train moved slowly and sadly along.

On the 24th day of July, the Mormon pilgrims entered the Salt Lake Valley. At that time Utah was a part of the Republic of Mexico. The Mormons were in a country where they were entirely free from the jurisdiction of the United States, from which they had been obliged to flee. Brigham Young, as he gazed on the valley below, from the mouth of Emigration canyon, said: "This is the place."

The weary travelers celebrated their entry into the valley that was to be their future home by unpacking and raising the Stars and Stripes, which had been carefully stored away, and as it broke to the breeze, declared Utah to be a part of the United States of America, and pledged themselves to defend it against all enemies.

War clouds, dark and ominous, were again gathering. It was not a foreign foe that threatened.

Abraham Lincoln had been elected president of the United States of America. His attitude in relation to the question of slavery, an institution which existed in the south before the confederation of States was formed, had been definitely defined.

Having entered into the confederation of States by their own voluntary act, the people of the Southern States regarded it as their constitutional privilege to secede from the Union at will.

Fort Sumter was attacked and captured. The Stars and Stripes were hauled down, and the Stars and Bars run up in its stead. As usual the word went out that the Mormon people were in sympathy with those who sought the disruption of the Union. A telegraph line, the first to cross the continent, had reached Salt Lake City. October 16th, 1861, in the first message to pass over the line, Brigham Young, in a telegram addressed to Hon. J. H. Wade, president of the company, said: "Utah has not seceded, but is firm for the Constitution and the laws of our once happy country, and is warmly interested in such useful enterprises as the one so far completed. (Signed) Brigham Young."

The day after the following answer was received:

Cleveland, Ohio, Oct. 19, 1861.
Hon. Brigham Young, President,
Great Salt Lake City.

Sir: I have the honor to acknowledge receipt of yours of

last evening, which was in every way gratifying, not only in the announcement of the completion of the Pacific Telegraph to your enterprising and prosperous city, but that yours, the first message to pass over the line, should express so unmistakably the patriotism and Union loving sentiment of yourself and people. (Signed) J. H. Wade, President Pacific Telegraph Co."

On the same date, Frank Fuller, Acting Governor of Utah Territory, wired President Lincoln as follows:

"Utah, whose citizens strenuously resist all imputations of disloyalty, congratulate the President upon the completion of an enterprise which spans a continent, unites two oceans, and connects with nerve of iron the remote extremities of the body politic with the great governmental heart."

In 1862 Indian tribes became hostile, destroyed the mail stations between Fort Bridger and North Platte, attacked and killed passengers traveling in the overland coaches, and killed and robbed emigrants.

President Lincoln, through Adjutant-General Thomas, called upon Brigham Young to raise, arm and equip a company of cavalry to be incorporated into the U. S. Army, and to be detailed to protect the telegraph and mail communications through the Indian country.

May 1, 1862, the following telegram was sent in reply to the above request:

"Adj. Genl. A. Thomas,
U. S. A., Washington City, D. C.

Immediately on receipt of your telegram of the 28th ult., at 8:30 p. m. I requested Daniel H. Wells to proceed at once to raise a company of cavalry to be mustered into the service of the United States. Today the company, 72 privates, officered as directed, and ten baggage and supply wagons, with one assistant

teamster, deemed necessary, took up their line of march for the neighborhood of Independence Rock. (Signed) Brigham Young."

These men performed the same devoted service that was rendered by the Mormon Battalion, until they were mustered out of the army.

Again war. The most wicked, unjustifiable, devastating war the world has ever known. A war which reached out its bloody hand to the most remote corner of the civilized world, and brought sorrow and mourning to its people. A war which cost the lives of 7,781,257 men, and left 18,681,257 others disqualified for useful occupation.

The people of Utah, abhorring war, but ever ready to respond to the demands of their country prayed that they might not be involved in this titanic struggle. In 1917, the government, having entered into the conflict, asked Utah to furnish 872 men. Before the war ended Utah furnished 24,382 men for the army and other branches of the service. Thirty-seven of the men furnished were descendants of Brigham Young. One Brigadier-General, one Colonel, 12 Captains, and two Lieutenants.

Utah was asked to furnish \$44,365,000, and she furnished \$65,069,000.

Two hundred thousand bushels of wheat were furnished by the Women's Relief Society, wheat which had been stored during years of peace and plenty for just such an emergency as that which had arisen.

Governor Bamberger, himself not a member of the Mormon Church, said: "The people of Utah

may well be proud of the great name they have made in this gigantic conflict. Practically every man, woman and child in Utah is enlisted for the war."

Honorable W. W. Armstrong, Food Commissioner for Utah, and not a member of the Mormon Church, said: "To undertake the reorganization of conservation forces in this State at this time would be like trying to paint the lily. The forces now organized are doubtless working more efficiently than similar communities will be able to work in any other State of the Union, and while not a Mormon myself, I cannot refrain from paying the Mormon people this compliment. I only wish that every State in the Union had the nucleus of such an organization."

"Washington, D. C.,
June 3, 1918.

*Joseph F. Smith, Anthon H. Lund, Charles W. Penrose,
First Presidency Church of Jesus Christ of Latter-day Saints,
Salt Lake City, Utah.*

Dear Sirs:

From various sources my attention has been called to the fact that the Church of Jesus Christ of Latter-day Saints has freely and voluntarily contributed wheat and flour to the government for war use.

It is my understanding that your Church Relief Societies have been the medium through which this service has been performed. We who are charged with the very difficult task of administering the food program, gather new courage from this generous and patriotic act. It assures us that our reliance on the voluntary sacrifices of our citizens to meet, out of their bounty, the pressing and critical needs of our Allies, has not been misplaced.

With renewed appreciation of the interest and sacrifice which this action by your Church typifies, I am,

Yours fraternally,

(Signed) HERBERT HOOVER."

The World War statistics quoted include all citizens of Utah. Members of the Church, and non-members, all responded with equal patriotism to the call to arms.

The accomplishments referred to were mere incidents in the activities of the Church. While they were being enacted the body of the Church had been busily engaged in the construction of canals and reservoirs for the diversion of water from the rivers and mountain streams of Utah to desert wastes which have been transformed into fruitful fields, the establishment of towns which have grown to be cities, the establishment of schools which have become universities and colleges, until today Utah stands high in literacy among the States of the Union.

Utah has more Boy Scouts enrolled than any other State in our country, in proportion to population.

Referring to the Boy Scout movement in Utah, Dr. George J. Fisher, Chief Deputy Scout Executive of the United States, says:

"It was my pleasure recently to meet the representatives of the Boy Scout movement in Utah and to observe Scouting in action. Utah excels in Scouting. I was profoundly moved and greatly inspired by what I saw. Utah excels in the number of boys of advanced rank and a greater percentage of Eagle Scouts than in any other section of America.

"Scouting is reaching all boys—poor boys as well as those who are more favored. Utah is setting standards for the whole country. Utah is repeating history. Just as she developed the early scouts, the great heroes of pioneer days, so now she is raising up Boy Scouts, caught by the same spirit of enterprise, by

the same spirit of adventure. It is the pioneer spirit, the holy crusade of olden days applied in practical yet romantic fashion to the youth of this later age.

"The Mormon Church is the largest factor in this splendid achievement. She is furnishing men and vision and ideals to the young men throughout the State, and they as Scoutmasters are inspiring the youth of the State to become good Scouts. Splendid co-operation is given other religious agencies in this work.

"And for this good service we are deeply grateful. Scouting is marching on in Utah, an excellent example to all the nation."

Never since its organization has the Church been without missionaries in the field, traveling at their own expense, bearing the glad tidings of the restored Gospel to the people of the world, and never has the message been carried to a nation where converts have not been made to the truth of the restoration of the gospel which the Church bears to all people.

The Church of Jesus Christ does not belong to the men who preside over it. It belongs to Christ our Lord, and next to him to the men and women who make up its membership. Those who preside over it are the servants of the people over whom they preside, and not their masters.

This brief and very incomplete review reveals in a general manner the fruits of Mormonism, so-called. Are they good or bad fruits? Be ye the judge.

It was my privilege to personally know and be associated with the men who directed the activities of the Church from Brigham Young to the present. I knew these men as few men now living knew them. They were my teachers, the guardians of my youth. They taught me faith in a living God; that He is the

same good Heavenly Father that He ever has been to direct and bless those who put their trust in him.

They taught me allegiance to my country and obedience to its laws, and to defend it against all enemies, be they foreign or domestic. They taught me to defraud no man, even though the thing involved might be small. They taught me that a clear mind, susceptible to the influence and direction of the Spirit of the Lord, was dependent upon a mind and body kept clean and uncontaminated by the sins of the world. They taught me to observe the law of chastity with the same vigilance that I would my own life.

From the bottom of my heart I thank and praise them for their example and precept and the effect it has had upon my life.

CHAPTER 12

SECRET SOCIETIES IN ANCIENT AMERICA

Mackey, *Encyclopedia of Free Masonry*, page 62, says:

"Among the many evidences of a former state of civilization among the aborigines of this country, which seems to prove their origin from the races which inhabited the Eastern hemisphere, not the least remarkable is the existence of fraternities bound by mystic ties, and claiming, like the Free Masons, to possess an esoteric knowledge, which they carefully conceal from all but the initiated."

"DeWitt Clinton relates, on the authority of a respectable native minister, who had received the signs, the existence of such a society among the Iroquois. They claim that their institution has existed from the era of the creation, the times of their meetings they keep secret, and throw much mystery over all their proceedings."

"Brinton tells us, in his instructive and interesting work on *The Myths of the New World*, (page 285) that among the red races of America, the priests formed societies of the different grades of illumination, to be entered only by those who were willing to undergo trying ordeals, whose secrets were not to be revealed under the severest penalties. The Algonkins had three such grades, the Waubino, the Meda, and the Jossakeed, the last being the highest. To this no white man was ever admitted. All tribes appear to have been controlled by these secret societies."

Baron Von Humboldt, than whom no better authority exists, says that these secret societies existed among the Indians of South America, notably among those occupying the country along the Orinoco river, in Venezuela, and of Peru.

Charles Francis Sanders in his book, "*The Indians of the Terraced Houses*," says: "Everyone who knows

the Pueblo Indian, knows that so far as his profession of Christianity goes it is his pastime, his real religion is that remarkable system of rites which his fathers have delivered to him as a trust from the foundation of the world."

Mr. Frank Cushing, was commissioned by the Smithsonian Institution of Washington, D. C., to make a study of the customs, manners, traditions and religion of the Zuni Indians of New Mexico (a tribe of Indians among whom the writer did missionary work more than fifty years ago) and he spent many years among these people. Cushing was adopted into the tribe and became one of their most influential chiefs. He discovered that there existed among them sacred orders, with their priests, their initiations and their sacred rites as carefully guarded as the secrets of the ancient sacred mysteries to which they bear a remarkable resemblance. To these fraternities he could not gain admission.

II

SECRET SOCIETIES AMONG THE MAYAS AND QUICHES

The peninsula of Yucatan forms the most southerly state of the Republic of Mexico. Cape Catoche, its northeasterly extremity, is one hundred and twenty miles southwest from Cape San Antonio on the southern coast of Cuba. Its length from north to south is about two hundred and fifty miles, and its breadth from east to west about one hundred and seventy-five miles.



TEMPLE OF KUKUL CAN
God of the Feathered Serpent.

The entire formation of the country is fossiliferous lime stone, and the mean elevation is but a few feet above sea level, the highest point being less than a hundred feet. The entire country which is now covered with almost impenetrable forests and contains but a scanty population, was once the home of teeming millions of people, of whose civilization and intelligence the great cities, mighty temples, and palaces, the ruins of which are to be found in all parts of the peninsula, bear silent witness.

Yucatan was at one time in the remote past the center of a great government, composed of a highly civilized people whose dominion extended from the Isthmus of Tehuantepec on the north to Darien on the south, thus covering all that territory now known as Central America.

It was over this territory that Lindbergh, while on his recent good will visit to Central America, flew, at which time he discovered ruined cities, temples and castles which have never been visited, explored or charted by modern explorers.

Here stand the ruins of magnificent temples erected to the gods whom the people worshiped; palaces which were the homes of their kings, and the humble abodes of the peasantry. Among these the cities of Uxmal, Chichen Itza and Palenque appear to have been the centers of government, education, and art.

The majority of the present population of Yucatan consists of two native races known to us as the

Mayas and Quiches, both of the same root origin and who were occupants of the country at the time of the discovery of America by Columbus. These people are the unquestioned descendants of the builders of the great ruined cities to which reference is made. Two records which survived the destruction of every available written history that had been kept by these people that fell into the hands of the Spanish conquerors, are the Popol Vuh, the sacred book of the Quiches, and the Chimalpopoca Manuscript which has come to us through the Abbe Brasseur de Bourbourg. It is from these two manuscripts that the greater part of the ancient history of the people of Yucatan is obtained.

It is not the purpose of the author to enter into a discussion of the interesting history of these people, their government, their religion, and wonderful accomplishments, but to refer only to the particular portion of their history which applies to the question under consideration in this treatise, viz., did secret orders exist among them, of which the devil was the author?

Augustus Le Plongeon, French scholar and archaeologist, with his wife, devoted more than ten years to the study of the history, and archaeology of Yucatan. He learned the language of the Maya and Quiche Indians, became familiar with their traditions, and studied, and translated many hieroglyphic inscriptions which cover the walls of the rooms in their temples, and are inscribed upon their monuments.

In 1886 he published a book entitled "Sacred Mysteries among the Mayas and Quiches—their relation to the Sacred Mysteries of Egypt, Greece, Chaldea, and India." In this book the author undertakes to prove that Freemasonry existed in Yucatan before the construction of the temple built by Solomon, and that the mystic rites practised by the Mayas and Quiches had been handed down from the era of creation.

The entire volume, a book of 163 pages, is written for the purpose of proving that Freemasonry had its origin in America, and was taken from here to the people of the Old World.

While it is true that scholars did not accept his theory of the existence of Atlantis, a continent said to have existed, which connected America with the lands of the East, and which was sunk in the Atlantic Ocean, leaving Cuba and the islands which lie between America and Europe to mark its former location, or that Freemasonry had its origin on this continent, he did discover many important facts which have been accepted by those who have made a study of the subject treated. It is to some of these facts that the writer desires to call attention.

In the preface to his book *Le Plongeon* says:

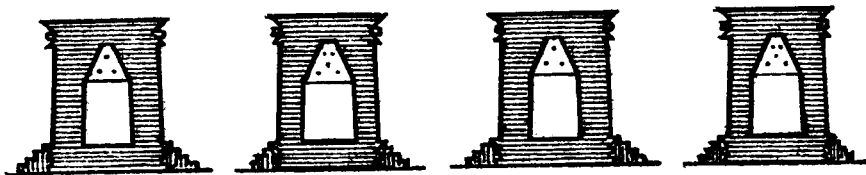
"In this small book I present only such facts as can be proved by the works of well known writers, ancient and modern, and by the inscriptions carved on stone by the Maya learned men and historians. I will endeavor to show you that the ancient sacred mysteries, the origin of Masonry consequently, date back from a period more remote than the most sanguine student of history ever imagined."

"I will try to trace the origin, step by step, to this continent which we inhabit, to America, from which Maya colonists transported their ancient religious rites and ceremonies, not only to the banks of the Nile, but to those of the Euphrates and the shores of the Indian Ocean.

"In the depths of the forests which cover Yucatan and Central America, hidden under a cloak of verdure, lie the remains of ancient cities; crumbling, awe-inspiring remains of grand old monuments, mementos of the power and civilization and the scientific attainments of the mighty races that erected them and have disappeared forever."

At Uxmal, one of the great cities of Yucatan, now in ruins, there stands one of the many remarkable structures which are to be found in that country in great numbers.

On the top of a pyramidal structure, the base of which is 214 feet in length and 107 feet wide, and which rises to the height of 95 feet, rests a building called by Le Plongeon "The Temple of Mysteries." The interior is divided into three rooms. The center room, which is the largest of the three, faces west, while the two other rooms face east. The ceiling of each room, like all similar buildings in Yucatan and Central America, forms a triangular arch. Inside the triangle formed in the north and south rooms by the converging arches the following symbols are inscribed on the wall:





GOVERNOR'S PALACE, UXMAL

One of the many beautiful ruins which are scattered over the peninsula of Yucatan.

In the center, below the main building, facing west, is a small structure known as the Sanctuary, or Holy of Holies. Referring to this building Le Plongeon says:

"A few centimeters above the entrance to the Sanctuary is a cornice that surrounds the whole edifice. On it are sculptured these symbols many times repeated. On the under part of this cornice are small rings cut in the stone, from which curtains are suspended, to hide the Holy of Holies from profane gaze."

"The exterior of the monument was once upon a time ornamented with elaborate and beautifully executed sculptures which have now in a great part disappeared. Still those which adorn the exterior walls of the sanctuary remain as specimens of the beautiful handiwork and of the great skill of the artists, while the exquisite architectural proportions of the whole edifice bespeak the mathematical and other scientific attainments of the architects who planned the building and superintended its construction. The ornaments that cover these walls are remarkable in more than one sense.

"They are not only inscriptions in the Mayan language written in characters identical with and having the same meaning and value as those carved on the temples of Egypt, but among them are symbols known to have belonged to the ancient sacred mysteries of the Egyptians, and to modern Freemasonry. In August, 1880, among the debris at the foot of the mound just described, I found pieces of what once had been the statue of a priest. The part of the statue from the waist to the knee, particularly attracted my attention. Over his dress the personage wore an apron with an extended hand, as shown in the adjoining

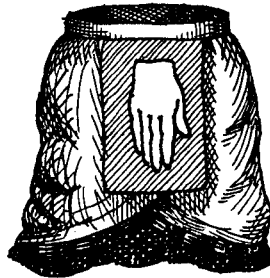


illustration. A symbol that will easily be recognized by members of the Masonic fraternity."

"Are we not right then if we surmise that the monuments of the Mayas existed 11,500 years ago, and that mysteries similar to those of Egypt were celebrated in them? To support that belief we have the symbols already mentioned as existing in the chambers, the construction of the chambers themselves, the sculptures carved on the cornice that surrounds the sanctuary, representing cross bones and skeletons, with arms and hands up-lifted, tokens that many of the Masons again cannot fail to recognize; besides other emblems that I will endeavor to explain, which exist on the walls of the residence of the priests, an edifice adjoining the temple. This may be considered the oldest known edifice in the world consecrated to secret rites and ceremonies, and its builders the founders of the sacred mysteries that were transported from Mayax to India, Chaldea, Egypt, Etruria, by colorists or missionaries."



Stephens in his travels in Yucatan, published in 1855, refers to other buildings upon the walls of which the symbol of the skull and cross bones is repeatedly engraved.

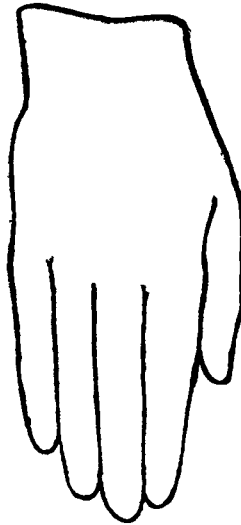
Le Plongeon tells us that according to the Popol Vuh, the sacred book of the Quiches, applicants for initiation into the sacred mysteries were required to undergo most trying ordeals before they were admitted. He describes these initiatory requirements in detail, and says:

"These were the awful ordeals through which the candidate for initiation into the sacred mysteries had to pass. Do they not seem an exact counterpart of what happened in a milder form at

the initiation into the Eleusinian mysteries, and also the greater mysteries of Egypt from which these were copied?"

"That sacred mysteries were celebrated from times immemorial in the temples of Mayax, Xibalba, Palenque, Copan, and other places of Central America, there can be no doubt, since besides the symbols sculptured on the walls of the temples and palaces, in two distinct instances we see the rites and trials and of initiation were imported into Peru by the ancestors of Manco initiation described in the Popol Vuh. The rites and ceremonies Copac, the founder of the Inca Dynasty."

Another interesting and important thing to which Le Plongeon calls attention is the fact that upon the walls of the ruined temples of Mexico and Central America one sees the red imprint of a human hand,



placed there with some imperishable pigment which leaves the imprint almost as fresh and clear as it was when made.

In a recent conversation with the author of "Mor-

monism and Masonry," he referred to a visit which he had made to the cave dwellings in San Juan County, Utah. He expressed great interest in that which he had seen there. Among other things he referred to the red imprint of a human hand on the wall of one of the rooms that he visited.

The writer was surprised to find that this symbol was found as far north as Utah. He had seen in various parts of Mexico this same red hand, similar to that shown on the apron of the figure which was excavated from the ruins of Uxmal by Le Plongeon.

What significance this symbol, a human hand dipped in blood or other pigment and pressed against the wall may have the writer cannot surmise, but that it had a significant meaning which was understood by the people of that period, from Yucatan on the south, to Utah on the north, is obvious.

The following is copied from a local newspaper of recent date, and is a dispatch from Amarillo, Texas:

"The trail which he has followed for 22 years, in quest of proof of an ancient race to which he believes the foundation of the modern Masonic lodge may be traced, has brought John Winthrop Sargent to the United States. He is in Texas to continue his research, which has taken him through Mexico, Central America, and most of the South American countries."

The purpose of this chapter is to submit proof that secret societies existed among the ancient inhabitants of America, with esoteric rites and ceremonies which bound the members together, and which were not to be broken or divulged. But a small portion of the available evidence has been presented, but it is sufficient.

CHAPTER 13

THE DEVIL

Lucifer, Satan, The Tempter, Beelzebub, The Prince of Devils, The Old Serpent, The Prince of This World

In the previous chapter enough has been said to convince any honest investigator that secret societies existed among the ancient inhabitants of America, and that the rites and ceremonies pertaining to these organizations have been handed down from time immemorial, from father to son, and now exist among their descendants.

We will now proceed to determine, as far as possible, the source from which the impulse that suggested the organization of these societies came.

Before doing so, permit us to again quote from "Mormonism and Masonry," Book 1, page 53, as follows:

"Masonry directs the attention of its initiates to the Bible, the inestimable gift from God to man for the rule and guide to his faith and conduct. The Great Light in Anglo-Saxon Masonry occupies a prominent and well known position in the ritual and Lodge Room."

That the Bible is an inestimable gift from God our Father, to his children who are here upon earth, and should be the rule and guide to our faith and conduct, is accepted by every member of the Church of Jesus Christ of Latter-day Saints. In this respect, then, Mormonism and Masonry are again in accord.

In introducing the subject to be treated in this

chapter, viz.: Was the Devil the author of the secret combinations which existed among the early inhabitants who occupied the American continent, we will first go to that sacred record.

The word Devil is used interchangeably in the Bible with Satan, The Tempter, Beelzebub, the Prince of this world, the Old Serpent, and other appellations all of which refer to the same personage. The word Devil is a contraction from the Greek word Di-ab-a-lus, which interpreted means a malicious accuser, or demon, and is equivalent to the Hebrew word Satan, enemy, or adversary.

Wherever referred to in the Bible Satan is represented as the tempter, the deceiver, the author of lies, the enemy of God and opponent of all that is good, but at the same time so adroit that the falsehoods which he utters are made to appear to be truth. He may even appear as an angel of light.

Shakespeare understood this characteristic of the evil one and his emissaries, when he makes Banquo say to Macbeth: "The earth hath bubbles as the water has, and these are of them. But 'tis strange, and oftentimes to win us to our harm the instruments of darkness tell us truths. Win us with honest trifles to betray us in deepest consequence."

I

HIS PERSONALITY AND CHARACTER

He is Lucifer, a Son of the Morning, an angel in authority, who rebelled and was cast down to earth,

from the presence of God and the Son, and with those who followed after him, became perdition, the lost one, over whose fall the heavens wept.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

"And prevailed not; neither was their place found any more in heaven.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (Rev. 12:7-9.)

When the disciples whom Jesus sent out to preach the doctrines of his gospel returned, they joyfully reported the success that had resulted from their ministry, and said:

"Lord, even the devils are subject unto us through thy name."

Jesus answered and said: "I beheld Satan as lightning fall from heaven." (Luke 10:18.)

More than three hundred years ago John Milton, in his *Paradise Lost*, refers to this incident. He recounts the events which occurred in heaven, the rebellion of Lucifer, and the dominion which he would assume over the earth, to which he was cast down, the temptation of our mother Eve, which brought death to her posterity, and the final redemption which would come through Christ our Lord.

Milton pictures Satan in human form, with a serpent with forked tongue and dripping fangs about his feet. Beneath this engraving are the following words:

"He it was whose guile, stirred up with envy and revenge, deceived the mother of mankind."

II

THE MISSION OF SATAN

The mission and character of Satan is illustrated in the story in which he appears to Eve, and by flattery and deception persuades her to disregard the command of God and partake of the forbidden fruit. Contrary to the word of the Lord he declares to her that by partaking of the fruit she shall not die, but be made wise. She eats and brings the heritage of death to her posterity. (Gen. 3:1-7.)

He thus proves himself to be a deceiver and falsifier.

"There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

"And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." (Job 2:1, 2.)

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Peter 5:8.)

"Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

"And when he had fasted forty days and forty nights, he was afterward an hungered.

"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

"But he answered and said: It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:1-4.)

Satan then showed him all the kingdoms of the

world, and the glory of them, and promised to give them all to him, if he would only bow down and worship him.

Jesus commanded the tempter to leave him, after which angels came and ministered to him. (See Matt. 4:1-11.)

Satan is not alone in his mission of deception and falsehood, by which he seeks to lead mankind away from God. His angels, those who espoused his cause in heaven and were cast down with him are here, his emissaries, and are doing his will. He and his spiritual hosts are the enemies of God and man, using their utmost efforts to rob God of his glory, and men of their souls, thus continuing here upon earth the warfare which they waged in heaven.

III

HIS POWER AND DOMINION OVER THE EARTH WILL BE BROKEN

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." (Rev. 20:1-3.)

IV

DEVIL WORSHIP

That Devil worship was practised by many ancient peoples, and is still observed in certain portions

of the earth, cannot be denied. That it prevailed among the Israelitish people at a very early period of their history the following quotations from the Bible clearly show. Moses spake in all the congregations of Israel, reproving the people because they were following after strange gods, and forgetting the God of their fathers. He said: "They sacrificed unto devils, not to God." (Deut. 32:17.)

"They shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations." (Lev. 17:7.)

Jeroboam, the son of Nebat, who succeeded to the throne of Israel, after the Ten Tribes revolted from Judah, cast out the Levites from officiating in the priests' office. "And he ordained him priests for the high places, and for the devils, and for the calves which he had made." (2 Chron. 11:15.)

"And they served their idols: which were a snare unto them.

"Yea, they sacrificed their sons and their daughters unto devils.

"And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood." (Psalms 106:36-38.)

Referring to that which would occur after the time in which he lived, John the Revelator says: "And the rest of the men which were not killed by the plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor talk:

"Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." (Rev. 9:20-21.)

V

ZOROASTER

Zoroaster, frequently referred to by Mackey, in his "Encyclopedia of Freemasonry," was the founder of the Zoroastrian or Zarathustrian religion. He is referred to as a great legislator and prophet. He was of Bactrian extraction, an ancient people residing in Asia. The religion which he established was dualistic in character, and in modified form is still practised by the Parsees of India. There is great difference of opinion among scholars regarding the date of his birth and activities. Some place it 6,300 years B. C., while others place it 500 B. C.

According to Edward B. Taylor, LL. D., F. R. S., in his book, "Ancient Faiths and Modern," the predominant idea in the teachings of Zoroaster was as follows: "In the beginning there existed a pair of twins, Ormuzd and Ahrimanes. These two represented two spirits, each with peculiar activity which may be compared to the good and bad thought. They represent the contrast involved in day and night, light and darkness. Armuzd is light, life, law, order and truth, all that is good and pure. Ahrimanes is his antithesis. He is darkness, filth, lawlessness, the father of lies, all that is evil in the world, he is Satan, he is death."

Of the people of that time and their religion Taylor says:

"While recognizing a supreme being, their peculiar reverence was given to Satan, chief of the angelic hosts, who now has the means of doing evil to mankind, and in his redemption will have the power of rewarding them. Will not Satan then reward the poor Izedis, who alone have never spoken ill of him, and have suffered so much for him."

Since writing the foregoing the author has clipped the following from a dispatch sent from Mosul to the *Salt Lake Tribune*, Dec. 20, 1930.

"MOSUL (CTS)—One of the most curious religious sects in this country is the Yezidi, or devil worshippers.

"The religion has about 60,000 communicants scattered throughout that part of Kurdistan inside the Iraq borders. It provides for a form of devil worship on the principle that, since the devil is the only person capable of doing harm after death, he is the one to be placated during life.

"Their tenet is an admission of good and evil, coupled with the belief that the former requires no recognition in this life, for it will continue to exist even after the sway of the evil one has finished.

"They tolerate all other forms of religion. Their own incorporates curious fragments of others. They sacrifice oxen to the sun, and they also worship the sunrise and sunset. One of their holy books is the so-called Black book, which contains an account of their own creation.

"According to this account, the Yezidis are descended from Adam and a dark woman brought into the Garden of Eden by the devil. Death is the penalty for any member of the faith marrying outside his creed and their laws prohibit education for any one except priests."

* * * * *

This reference is given because of the fact that it corresponds so closely with the belief of the many Indian tribes with whom the writer has had personal

contact, and because it represents the almost universal belief among the American Indians in the existence of two governing spirits, or influences, one loved and served because of his virtues, the other feared and served because of his power to afflict those who offend him and bring evil to the offender.

VI

THE SERPENT, THE SYMBOL OF SATAN

Since the temptation of Mother Eve the serpent has been the symbol of the evil one, the tempter, the devil.

Le Plongeon says:

"In ancient days the serpent, emblem of Kneph, the creator, was the Agathodemon (Good Spirit or Demon to whom worship was rendered in ancient Greece,) the good genius. It is still regarded so by the Chinese who consider it one of their most beautiful symbols. Later when it became emblematical of Set, or Typho, the slayer of Osiris, it was looked upon with horror, as the evil principle, the destroyer, the enemy of mankind. It has ever since continued to be so held by the Jews, the Christians, the Mohammedans, in fact by all people whose religious tenets are founded upon the Bible."

He tells us that if the serpent is worshiped throughout the eastern continent, from the shores of the Atlantic ocean to those of the Pacific, from Scandinavia to Egypt and the Asiatic peninsula, its worship was not less spread among the nations that inhabited the lands of the west. He says:

"We find vestiges of it everywhere on the Western continent, from the banks of Brush Creek in Adams County, in the



Prince Coh, son of King Can (the Serpent), of Yucatan. He was a great warrior. Note that the feathered serpent fights with him as he goes into battle.

state of Ohio, where still exists on the crest of a mound, the effigy of a great serpent, entirely similar to that discovered by Mr. John Phene, in Glen Feochan, Argyleshire, in Scotland, to the ancient city of Tiahuanaco, whose ruins are 13,000 feet above the level of the Pacific, on the shores of Titicaca, near the frontier of Bolivia on the huge plateau of the Andes."

"It is one of the favorite ornaments, especially at Chichen Itza, at which place it seems to have been the particular genius. There it is found everywhere. It guards the entrance to all public edifices. It is at the foot of their grand stairways, as if defending the ascent. Chichen may well be called the city of serpents par excellence."

From the banks of the Nile in Egypt, the mud and slime of the Euphrates of ancient Chaldea, the Ganges in India, the Yangtze and Yellow rivers of China and the ocean washed shores of Japan, we gather definite evidences of ancient devil worship, while in far off Ceylon it is still practised as illustrated in the cut showing present day devil dancers of Ceylon.

We will now proceed to show that this debasing profession of religion existed among the ancient inhabitants of America, of whose history the Book of Mormon treats.

Just as Christian worship leads men and women in the path of virtue, truth, righteousness, fellowship and fraternity, so does the adversary contend against these divine ideals.

Cast out from heaven, banished from the presence of God, made miserable and unhappy by their fate, Lucifer and those who followed after him seek to make others as they are. He stirs up the hearts of the children of men to fight against that which is good. With flattery and praise he tells them there is

no hell, that he is no devil, for there is none. He is the author of contention and war, of lasciviousness, of jealousy, and strife, of murder and death.

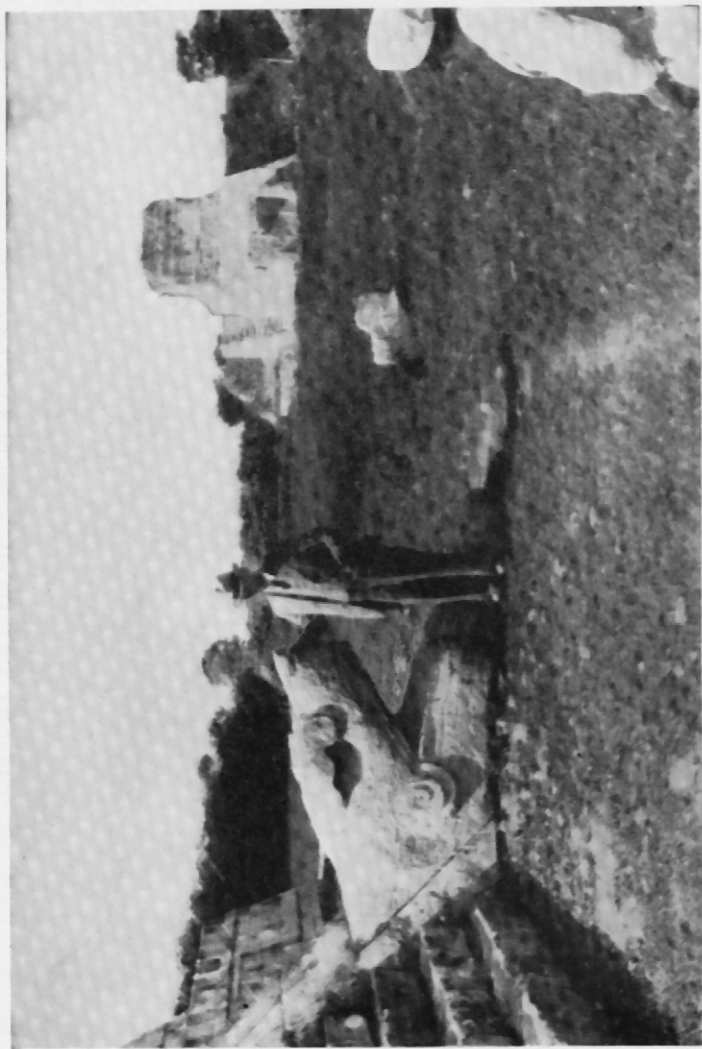
Where these conditions prevail Satan reigns. Where righteousness, truth, liberty and constant striving for higher ideals of life prevail, there God reigns. Christ leads us on to all that is good and praiseworthy, Satan seeks to drag us down to hell.

When the guns of the Pinta, on the morning of October 12, 1492, announced to Columbus that land had been sighted, the great mariner looked out upon a new world, the extent and importance of which surpassed his most ardent anticipation.

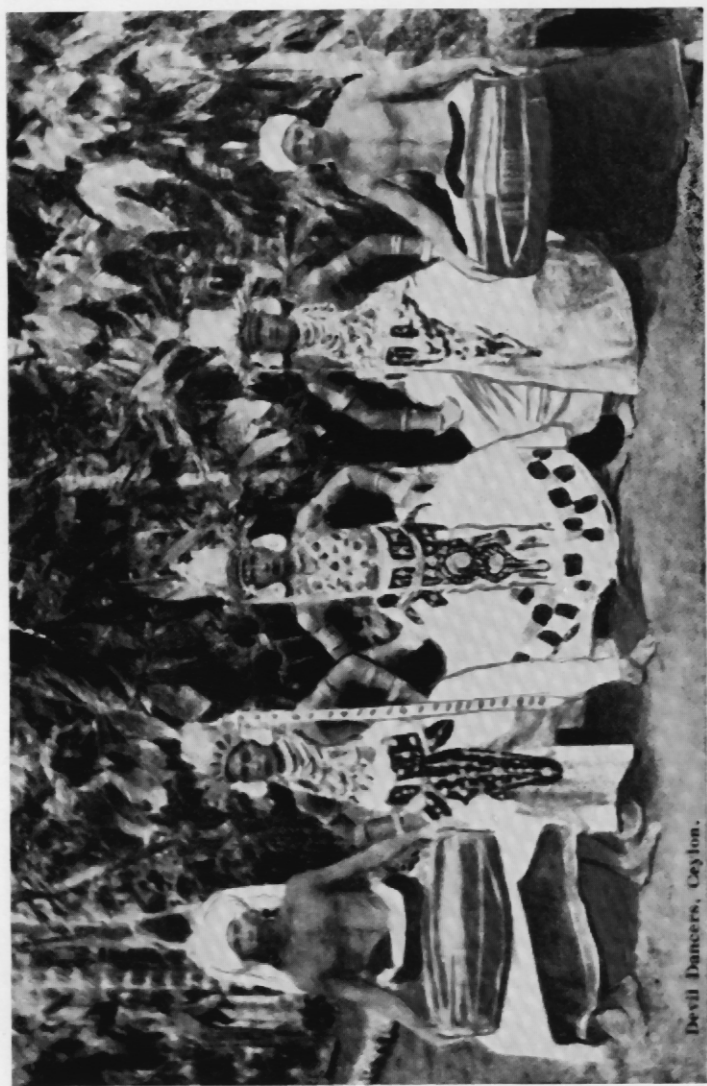
At that time two great empires or kingdoms existed in America; the Aztec empire in Mexico was the greater, the kingdom of the Incas in Peru the lesser. In addition to these two great governments numberless smaller tribes, or nations, of people were scattered over the vast expanse of the two Americas, who recognized neither the Aztecs nor the Incas as their masters.

The people of both Mexico and Peru were in many respects far advanced in civilization, but in religion were all idolaters, worshiping gods made by their own hands, and were in a condition of moral debasement to which the spirit of Satan alone could have reduced them.

When Fernando Cortez entered the city of Mexico, on the 18th of November, 1519, the first thing to attract his attention was the great temple erected



Note the serpent's head guarding the stairway leading to the temple of Kukul Can.



Devil Dancers, Ceylon.

PRESENT DAY DEVIL DANCERS OF CEYLON

to the idolatrous god Huitzilopochtli. There upon the summit of a pyramid, raised to a great height in order that the ceremony might be witnessed from afar, was the sacrificial stone upon which thousands of human beings were offered annually as sacrifices to this idolatrous god. The victim was placed upon this stone on his back, his limbs pinioned by strong men, while the priest, with an obsidian knife cut out and held up to the view of the populace his palpitating heart.

It is said that at the coronation of Moctazuma III, the reigning king at the time of the conquest, three thousand victims were offered to appease this god which the people worshiped. Could it have been any other than the father of lies, the Devil, who had led these people to believe that such worship was necessary, in order that he might be appeased and refrain from visiting the people with tragic judgments as they believed he had power to do?

It has been the privilege of the writer to look upon ruins, found throughout Mexico, which had been in the remote past great cities, temples and palaces. Wherever he has come in contact with the vestiges of the lost civilization of which these ruins bear silent witness he has been confronted by the serpent, cut in imperishable stone. Sometimes in monolithic form as shown in the engravings here reproduced, perhaps coiled ready to strike, or again coiled about a human form, always with forked tongue protruding and dripping fangs.

Wherever the writer has come in contact with Indians, and he has visited many tribes, the liar or deceiver is referred to as being like the serpent. He talks with a forked tongue, and walks in crooked paths. At the time of the conquest of the people of South America the Indians like those of Mexico, were Devil worshippers as the following shows.

VII

PEDRO DE CIEZA DE LEON

According to the best available information Pedro de Cieza de Leon was born at Seville, in Spain, in the year 1519. At the age of fourteen he embarked with other adventurous spirits to seek his fortune in the New World. He entered the service of Francisco Pizarro who later conquered the Incas of Peru. Observing that no record of the conquest was being kept, he conceived the idea of recording the things which he saw and heard. His observations cover a period from 1532 to 1550, during which time he was constantly in the service of Spain as a soldier. After retiring from military service he compiled his writings and published them in book form, in two volumes, entitled, "The Travels of Pedro de Cieza de Leon." It is a very rare work, one that is highly regarded by scholars and students of ancient American history. He is also the author of "Cusco and Lima, Travels in Peru and India," and a Quichua (Peruvian) grammar and dictionary.



GODDESS OF DEATH

Found at the Pyramid of the Moon in the valley of San Juan Teotihuacan, Mexico.

This monolithic idol represents a woman swathed in rattle snakes. Note the eyes, fangs, and forked tongue; the extended hands ready to seize the victim and the death's head.

His book "The Travels of Pedro de Cieza de Leon," in two volumes, was written in Spanish and dedicated to Philip II, king of Spain. It was translated into English by Clement R. Markham, and published in London by the Hakluyt Society. The following quotations are from this work:

"All over Peru they call the Devil Supay. I have heard that he has been seen by them many times."

"The natives of these villages were great sorcerers. No people in Peru were so addicted to sacrifices and religious rites."

"The Devil, in frightful form, appeared to them. He let them know future events. Many of these Indians hold it to be certain that the Devil is false, and wicked, and they obey him more from fear than love."

"They carve the form of the Devil very fierce, and in human form. Those who are set apart for that purpose talk with the Devil and are great sorcerers and magicians."

Discussing the religious rites practised by these Indians de Leon says:

"Very great is the dominion that the Devil, the enemy of the human race, is allowed by God to have over these people, and often he is visible among them. Notwithstanding that they worship the sun, and other things, I was informed at the same time that their priests saw the Devil, who communicated perdition to their souls."

To quote all of the references made by de Leon to devil worship and the abominations which it had introduced among the Indians would require many pages of space. Some of their practises were so abominable that decency forbids their publication.

If the Devil was not the author of this form of worship from what source did it originate?

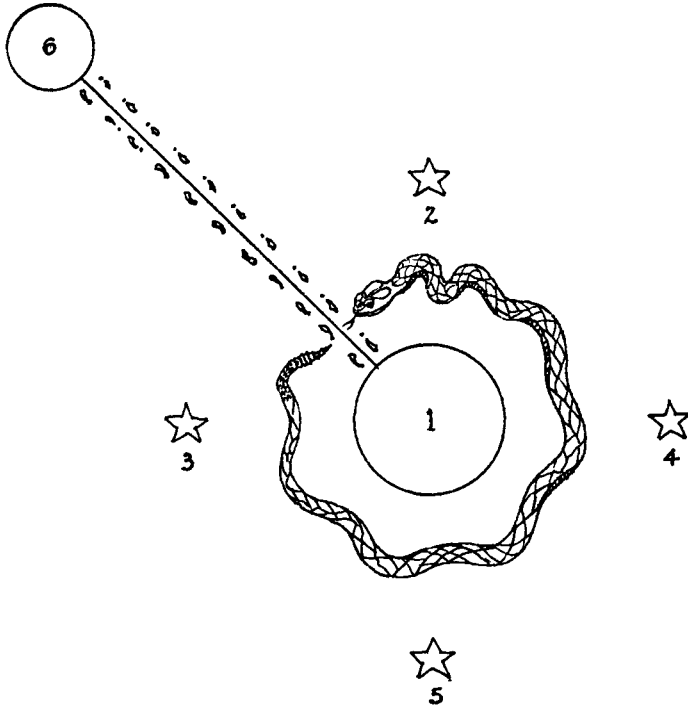
In his contact with the various Indian tribes which occupied Utah, Arizona, New Mexico and Mexico the writer does not remember an instance when he has not found a well defined belief in the doctrine of eternal life, and the conflict between the Great Spirit, the Father of us all, and his antithesis, the evil spirit represented by the serpent.

Of these many Indian tribes the Navajos appear to be the most intelligent, and have the best concept of their origin and final destiny. They keep their religious belief before their children by repeating the story of the origin of their people told by learned men and by pictures which they paint in the sand of their desert country. The picture here reproduced gives an intelligent idea of their understanding of the beginning and end of things.

To the Navajo the central circle on the illustration represents the earth. Number two is the North Star which they say holds the earth in place, a sort of balance wheel. Number three, the red star (Mars) is the star which governs war. Number four controls cyclones, earthquakes and severe storms. Number five is the star which controls eclipses, which the Indians greatly fear; the earth, they say will surely die when the sun and moon are permanently darkened. Number six is a governing planet, far from the earth from which we come at time of birth, and to which we may return after death.

This planet can only be reached by following a straight and narrow path, which leads to earth, and

from earth back to the home from which we came, as shown in the engraving with the tracks of people coming to earth, and going from it.



- Nº 1 • THE EARTH
- " 2 • THE NORTH STAR
- " 3 • THE RED STAR. CONTROLS WAR. (MARS.)
- " 4 • STAR THAT GOVERNS CYCLONES, AND EARTH DISTURBANCES.
- " 5 • STAR WHICH GOVERNS ECLIPSES.
- " 6 • GOVERNING PLANET, A LONG DISTANCE ABOVE THE EARTH.
THE PLANET FROM WHICH WE CAME AT BIRTH, AND
TO WHICH WE RETURN AFTER DEATH.

A long time ago the serpent fell from the governing planet to the earth. He encircled the earth, took possession of and established dominion over it and its people, with the exception shown between his tail and head in the engraving. By passing between the head and tail, which is very difficult, we may reach the earth and with still greater difficulty can we pass the narrow opening and return to our former home, which very few people succeed in accomplishing.

These Indians believe in the existence of an evil spirit of whom the serpent is the symbol. The coyote is at enmity with man. He is a night prowler, a sneak thief that obtains his living by dishonest methods, and teaches men to do likewise. He thus becomes the agent of the evil one.

The Hopi Indians call the evil spirit Pu-wah-kah, the prince of devils. They worship an idol, a kind of monkey man, as his representative. They appeal to him for protection from tornadoes, earthquakes, eclipses and violent storms.

None of these Indians kill a snake or coyote; they fear retaliation by Pa-wah-kah should they harm his representatives.

The Hopi Snake Dance is an event of great importance to these people. Rattlesnakes are collected from the deserts which are charmed by the Indians who then dance with snakes in their hands, sometimes in their mouths or wound around their arms and necks.

It is not the purpose of the writer to enter into

any discussion regarding the fall of Lucifer, his endeavor to establish and maintain dominion over the earth upon which we dwell, whether there is such a character, or whether there is a heaven from which he was cast down, or a hell to which he is inevitably destined to go.

The quotations made from the Bible, "the book which Masons declare should be the guide to our faith and conduct;" and the references from the writings of students and scholars are sufficient evidence to prove that people believed that Lucifer was cast down to earth, that he is the tempter, Satan, the father of lies, that his mission is to lead mankind away from all that is good, and that the serpent is his symbol.

It has been definitely shown that people, both ancient and modern, have believed in his existence, that he possesses the power to afflict the individual, and that in order to appease him exorcism was resorted to, and that people worshiped him because of fear rather than love. Wherever devil worship has prevailed it has resulted in the degradation of the people who practised it.

If the evidence to which attention has been directed is not sufficient, there remains much more that is accessible and conclusive.

The purpose of the writer in his reference to Satan, his character, personality and mission, is to satisfy the reader that secret societies existed among the ancient inhabitants of America, that the devil was recognized as the founder of them, and that the refer-

ences quoted from the Book of Mormon by the author of "Mormonism and Masonry," refer to these organizations and have not the most remote connection with Freemasonry, as the author would have us believe.

The author of this book knows that the things contained in it are true. He knows it because he has been with every tribe of Indians between Utah and Central Mexico. He has seen with his eyes and heard with his ears, and knows that these people believed in, and served the evil one. He has seen them practice exorcism, in their efforts to cast out evil spirits, has heard their incantations to drive them away, and seen arrows along the paths which led to the lodges of the sick, that the evil one might thus be frightened and not enter.

They have told him the story of the manner in which this form of worship came down to them. They offer no explanation or argument when asked why they indulge in these religious exercises except to say: "My father told me that his father said that his father told him that it had been so from the beginning."

CHAPTER 14

THE CHURCH AFTER THE CRUCIFIXION

Immediately after the death of our Lord relentless persecution was visited upon his followers. Before the fall of Jerusalem to the Roman army under Titus, persecution had commenced and was prosecuted with unabated cruelty after that event, the Jewish Sanhedrin being the agency through which a semblance of legality was given to the atrocities perpetrated.

Among the most determined enemies of the Church was one who later became one of its foremost defenders, Saul of Tarsus—St. Paul of the New Testament. His parents were of Jewish descent, of the tribe of Benjamin. His father had become a citizen of Rome, which entitled Paul to lay claim to Roman citizenship and at the same time declare himself a Hebrew of Hebrews. He was educated at Jerusalem, a disciple of Gamaliel, a learned doctor of the law, who trained him in the faith of the sect of the Pharisees. It is said by some writers that he was a member of the Sanhedrin, by others that he was not, but met with them and voted with that body.

Before his conversion he had consented to the death of Stephen (Acts 7:58-60) and was a bitter enemy of the Church, as the following excerpts from the Bible show:

"As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison." (Acts 8:3-4.)

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

"And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." (Acts 9:1-2.)

Of his own life Paul says:

"My manner of life from my youth, which was at first among mine own nation at Jerusalem, know all the Jews;

"Which knew me from the beginning, if they would testify that after the most straitest sect of our religion I lived a Pharisee." (Acts 26:4-5.)

These quotations are given to emphasize a fact which will become more obvious as we proceed, viz., that the most bitter opponents of truth have often been men who profess to be teachers of that divine principle.

II

THE CHRISTIAN CHURCH AND ROME

Before the fall of Jerusalem to Titus, the early Christians had been subjected to merciless persecution at the hands of the Romans. It was during the reign of Domitius Nero that persecution of the Christians became most intense. He caused to be put to death his mother, his sister, his wife, and his brother-in-law, as well as his tutors, Seneca and Lucan.

It is said of Nero that he caused the city of Rome to be set on fire in six places, and for a week sang the

verses of Homer as he contemplated the conflagration. Accusing Christians of being responsible for the fire, he ordered that they be subjected to the most inhuman persecution.

Nero was succeeded by Vespasian, the father of Titus. It is said that more than one million Jews perished during the siege of Jerusalem by Titus, while twenty thousand were sold into captivity or carried to Rome to be thrown into the arena to fight for their lives against wild beasts or other men. It is said that the Apostles whom our Lord had chosen were all put to death by the enemies of the Church with the exception of John the Revelator. Matthew is said to have been killed with a sword in Ethiopia. Mark was dragged through the streets of Alexandria until dead. Luke was hanged upon an olive tree in Greece. Peter was crucified at Rome with his head down. James the greater was beheaded at Jerusalem. James the less was thrown from a pinnacle of the temple and then beaten to death with a fuller's club. Bartholomew was flayed alive. Andrew was bound to a cross, from which he preached to the people until he was dead.

From Nero to the reign of Maxentius, a period of about three hundred years, the Church was subjected to continuous persecution. The Christians were driven into the catacombs of Rome; their bodies covered with pitch, they were made to stand upon the walls of Rome, where they were burned to give light to the city below.

Fox, in his "Book of Martyrs," says:

"Maxentius reigned in Rome with tyranny and wickedness intolerable, much like another Pharaoh, or Nero."

Eusebius says:

"A man might then see cities full of men's bodies, the old lying there with the young, and the dead bodies of women cast out naked, without reverence to sex, in open streets."

The persecution of the Church by Rome continued, with more or less intensity, from the reign of Nero, A. D. 54, to the reign of Constantine the Great, A. D. 325, a period of 271 years. It was at this time that the Lord raised up a liberator to the Church in the person of Constantine the Great, who, upon his accession to the throne, declared Christianity to be the national religion of the Roman Empire.

From the reign of Nero to Constantine, Rome, from her seven hills, had ruled the world. From the fall of Jerusalem, her Caesars had decreed the destruction of the Church and the extirpation of the name of Christ. Laws, edicts, and proclamations had been promulgated against the Christians. The pains of death, every cruelty and torment that the minds of wicked men could conceive were visited upon them. Notwithstanding this determined effort to eradicate the Church, Christianity spread, and finally triumphed.

While it is true that from the death of the Apostles, and the fall of Jerusalem, to the reign of Constantine, faith in Christ and the doctrines which he taught had been held sacred by those who had been initiated into the Church, the organization and ad-

ministration of its affairs had been altered, until the Church was scarcely recognizable as the same that was established by our Lord during his ministry.

The Christian Church as it was established under Constantine was far from perfect. He did however rescue the world from the wave of idolatry and paganism with which it was threatened under Maxentius, from whom he wrested the control of the Roman Empire. Under Constantine Christianity was so firmly established that for a period of about one thousand years the Church was free from persecution, during which time it became powerful and wealthy.

It assumed control of both spiritual and civil affairs of the world. Its popes and bishops made and deposed emperors and kings at will. It assumed authority and exercised power under its priesthood to either save men and guarantee to them exaltation in the presence of Christ, under cover of whose livery they masqueraded, regardless of the wicked lives they led, or consign them to an imaginary hell from which there was no redemption, as the notion best suited them.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant." (Isaiah 24:5.)

As the Church had suffered persecution in the beginning, it now became the persecutor of those who renounced its intolerable administration and sought to exemplify in their lives the teachings of the Master.

It had departed from every semblance of Christianity except in name and had reverted to a condition little better than that which existed in Rome prior to the reign of Constantine.

For more detailed and conclusive information in justification of the above statement the reader is referred to the book entitled "The Falling Away" by Elder Brigham H. Roberts, published by the Deseret Book Company, Salt Lake City, Utah, in 1931.

III

THE REFORMATION

It is not the purpose of the author to follow in detail the history of the Church from Constantine to the Reformation.

As stated in the previous chapter, the Church, which from its establishment until the reign of Constantine had been bitterly persecuted, now became the persecutor of others. It was during this period that the order of Knights Templars was abolished by the Pope throughout the world, and the recognized leaders, Jacques de Molay, Guy de Auvergne, and others, cast out from the Church, and burned at the stake.

The sworn purpose of the Knights Templars at the time of the organization of the Order, was to defend, and if necessary fight for, the King of Heaven (Christ our Lord) and his vicegerent upon earth, represented in the person of the Pope. In the beginning

the order was fostered and nourished by the Church, which now declared it accursed and excommunicate, and subjected its leaders to death by fire.

During the reign of Constantine Rome was the recognized mistress of the known world. Upon his succession to the throne, the emperor prohibited any form of worship except Christianity. He closed the idolatrous temples, prohibited all forms of pagan worship, forbade sacrifice, divinations, and all secret mysteries and rites of initiation. By the application of this policy, enforced by the most rigorous laws, Rome and her dependencies, from the Nile in Egypt to the nations of Northern Europe, became professed Christians. The teaching of religion was confined solely to the clergy. There were no printed books. The few existing copies of the scriptures were chained to the pulpit of Pope or Bishop.

From Constantine to John Wycliffe, a period of about one thousand years, the Roman Church ruled supreme. Those who refused or neglected to recognize its assumed prerogatives were declared heretics, and under torture as malicious and merciless as any inflicted upon the primitive Christians, were required to recant or suffer death.

Without referring to the volumes of evidence extant in support of this assertion, the following instances are sufficient to justify it.

"The Church did fall into all kinds of extreme tyranny. The simple and unlearned people, being far from all knowledge of the scripture, thought it quite enough for them to know only

those things that were delivered to them by their pastors, and they, on their part, taught in a manner nothing else but such things as came from the court at Rome." (Fox's Book of Martyrs, p. 51.)

The pernicious teachings of the clergy, the unchristian example of the Pope, Bishops, Priests, Monks, and Friars became so obnoxious and intolerable that intelligent men protested against the teachings of the Church and example of its clergy, openly declaring that the Church had departed from the truths taught by the Master, and had reverted to a condition of idolatry comparable to the pagan worship of ancient Rome.

Prominent among these was John Wycliffe who was born about 1329 in Yorkshire, England. He declared that the Pope had not the power to excommunicate nor to absolve a person from sin, nor was any other person authorized to do so when he himself was habitually in sin. More than this he declared that the bread and wine used in the sacrament, after being blessed by a priest, did not in reality become the literal body and blood of Christ, but still retained its original substance. The following is copied from his creed:

"The holy eucharist, after the consecration, is not the very body of Christ. The Church of Rome is not the head of all churches, more than any other church is. Neither the Pope or any other prelate of the Church ought to have prisons wherein to punish transgressors. That the Pope is subject to civil law, if found in transgression, the same as any other person."

Because of these teachings, Wycliffe was cited to appear before the ecclesiastical courts, but escaped

martyrdom, which many of his followers suffered. He was stricken with palsy and died December, 1384. He was buried at Lutterworth, but by decree of the Council of Constance, his remains were exhumed and burned by Bishop Flemming.

In 1413, Thomas Arundel, Archbishop of Canterbury, of whom Fox says: "He was as fierce as Pharaoh, Antiochus, Herod, or Caiaphas," convened at St. Paul's church in London, a universal synod of all the papistical clergy of England, the principal purpose of the assembly being the trial of Sir John Oldcastle, the lord of Cobham, who continued to advocate the doctrine enunciated by Wycliffe.

Questioned by the Archbishop regarding the worship of idols, whether he believed that every church man should be confessed of his sins by a priest, and more particularly whether he believed and affirmed that the sacrament of the altar, being consecrated by a priest, remained material bread or not, Lord Cobham said: "As for images I understand that they be not of belief, and that whoso it be that doeth the worship to dead images that is due to God, or putteth such hope or trust of them as he should do to God, he doeth in that the greatest sin of idol worship." He then stated that he had no further answers to make than those which he had written, with which they were familiar.

The Archbishop then warned him to consider well his answers, and particularly whether there remained material bread in the sacrament, after the words of consecration had been pronounced upon it,

lest he be declared a heretic. His only answer was: "Do as ye shall think best."

Arraigned again, his accusers said to him: "My Lord Cobham, the faith and determination of the Holy Church touching the blessed sacrament of the altar is this: "That after the sacramental words be once spoken by a priest in his mass, the material bread, that was before bread, is turned into Christ's very body, and the material wine is turned into Christ's blood. And so there remaineth in the sacrament of the altar, from thenceforth no material bread, nor material wine, that were there before the sacramental words were spoken. Sir, believe you not this?"

Lord Cobham answered: "This is not my belief."

It was adjudged that Lord Cobham be taken to the Tower of London, from there to the gallows at St. Giles, and there to be hanged and burned hanging. He was taken to the place of execution, where he prayed God to forgive his enemies and exhorted those present to live in accordance with the word of God, as it is contained in the scripture, continuing his exhortation while a chain was placed around his waist, which held him fast to the stake, as the flames beneath licked out his life.

JOHN HUSS

John Huss, a convert to the teachings of Wycliffe, wrote, circulated and preached denouncing the abuses of the Church, protesting that the doctrine

of the eucharist was not true, that confession of sin should be made to God through Christ his Son, and that neither the Pope nor his representatives had power to absolve men from sin by the issuance of indulgences. He was cited to appear before the Pope and his cardinals to answer to the charge of heresy.

The details of his trial, given in Fox's Book of Martyrs, afford ample proof of the wicked malice and hatred of his accusers. He was adjudged guilty of heresy, and both he and his writings condemned to destruction by fire. He was taken to Constance, chained to the stake, and before the fire was lighted was given the opportunity to recant and renounce his errors. His answer was: "What error should I renounce when I know myself guilty of none?" When the fire was kindled he cried with a loud voice: "Jesus Christ, the Son of the living God, have mercy upon me."

His body was reduced to ashes which were cast into the river Rhine, that no remnant of the man might remain on earth.

WILLIAM TYNDALE

William Tyndale was born at Gloucestershire, in England, about the year 1484. He was educated at Oxford and ordained to the priesthood, in his thirty-seventh year. Tyndale probably accomplished more than any other person of his time to bring before the masses of the people the abuses of the dominant church and acquaint them with the Holy Scriptures. He was

one of the most profound scholars of his time, in both knowledge and language, and the scriptures. He was the first to translate and publish the New Testament in the English language, and he later translated the Pentateuch.

Tyndale became very active in the promulgation of his ideas and the sale of his publications. The Church forbade the publication of the scriptures, declaring both the writings and doctrines taught by Tyndale to be heretic. His reply was: "I defy the Pope and all his laws," and declared that if God would spare his life he would make the plow-boy to know more of the scriptures than the Pope himself knew.

Charged with heresy Tyndale was cast into prison, where he was confined more than a year and from there taken to Augsburg, in Germany, where he was chained to the stake, strangled, and his body burned. His last words were a prayer to God to open the eyes of the king of England.

The doctrines taught by Wycliffe, Huss, Tyndale, and others spread rapidly with the result that many people renounced their allegiance to the Church of Rome. Becoming alarmed the Church declared the extirpation of all heretics. The merciless persecution inflicted upon the primitive church by Rome was not more wicked than that wreaked upon the Protestants during this period. The rack, the guillotine, the heated iron chair, in which persons were made to sit, and death by fire, were all applied to and suffered by the Protestants rather than to renounce their belief.

Notwithstanding the persecution Protestantism spread into the Netherlands and other parts of Europe, where it gained such strength that in 1567 Philip the Second of Spain sent the Duke of Alva into the Netherlands with an army of ten thousand veteran soldiers with unlimited power for the extermination of all heretics.

Arrived in Holland he arrested and put to death the Counts of Egmont and Horn, the two leaders of the Protestant movement in Holland, erected a tribunal known as the "Court of Blood", with unrelenting cruelty put multitudes of the people to death, the executioner following after him to execute those who escaped the sword.

The greater portion of the Netherlands was subjugated. Alva stormed and took the city of Waerden, and, massacring the inhabitants, proceeded to invest the city of Harlan, which, after withstanding an obstinate siege was taken and pillaged. His next objective was the city of Alkmaar. "If I take Alkmaar," Alva wrote to Philip, "I am resolved not to leave a single creature alive; the knife shall cut to every throat."

The anger and the patriotism of the people of Holland were now thoroughly aroused. Under the leadership of the Prince of Orange they assembled at Alkmaar to make a last stand against the invaders of their country. Rending the air with their shouts, confident of victory, the invading army moved to the attack,

determined to take the city by assault. In Wells "Outlines of History" we read:

"Never was an assault received by more dauntless breasts. Every living burgher was on the walls. The storming parties were received with cannon, with musketry, with pistols. Boiling water, hot pitch, oil and molten lead were poured upon them every moment. If an invader placed his foot upon a breach he was confronted face to face with sword and dagger and hurled into the moat below. Thrice the attack was renewed with increasing rage and fury and thrice repulsed with unflinching fortitude."

When the trumpet sounded the recall and the invaders withdrew they left one thousand dead behind, while only thirty-seven of the defenders lost their lives. The independence of the Netherlands was achieved and the right of worship as conscience dictated established.

St. Bartholomew, disciple of our Lord, is said by Eusebius to have carried the Gospel into India. He was beatified by the Roman Church which celebrates his festival on August 24th.

Protestantism spread rapidly and by 1572, its adherents, under the leadership of Gaspard de Coligny, assuming the title of Huguenots, became a numerous association of liberal thinkers, who strongly opposed the abuses of the Roman Church. On the 24th of August, 1572, St. Bartholomew's Day, Coligny was attacked and killed at his home in Paris, after which his body was gibbeted at Montfaucon.

On the same night—"St. Bartholomew's eve"—a pre-arranged signal was given and two thousand burghers, who had been marshalled for the purpose,

fell upon their unsuspecting Protestant fellow citizens, who were massacred with relentless cruelty, the only reason for the butchery being that these people refused to recognize the interpretation placed upon the scriptures by the Church at Rome. The number of people slain on this occasion has been variously estimated by historians at from ten thousand to one hundred thousand persons. When news of the massacre reached Rome, the Pope ordered the Te Deum to be chanted and a medal struck in commemoration of the event.

Many of the Huguenots who escaped the slaughter fled to the mountains of France and Italy where their descendants maintain the faith of their fathers at the present time.

It may be urged that the Church was not responsible for either the war against the Protestants in the Netherlands or the massacre of St. Bartholomew. If any doubt remains in the mind of the reader in regard to the relationship of the Church with the perpetration of these unforgivable crimes against God and man, he is referred to the volumes which have been written upon the subject by both Catholic and Protestant authors and he will be convinced.

The observations here made are in no sense an attack upon the Catholic Church, or a defense of Protestantism, but are in justification of the statement made that the Church, during the period from Constantine the Great to the opening of the fourteenth century, had become a wicked, murderous organiza-

tion which had no resemblance in either doctrine or practice to the Church of Christ, except in the name under which it masqueraded.

In the words of Isaiah the prophet: "They had transgressed the laws, changed the ordinances, and broken the everlasting covenant." Because of this the authority of the holy priesthood was taken from the earth and could only be restored by the method and in the manner through which God our Father had declared it should be. What was that method? Let us refer to the Bible, the book which the Masons say should be the guide for our faith and action, and see.

IV

THE RESTORATION

"And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple.

"And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

"And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

"And Jesus answered and said unto them, Take heed that no man deceive you.

"For many shall come in my name, saying, I am Christ; and shall deceive many.

"And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.

"All these are the beginning of sorrows.

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

"And then shall many be offended, and shall betray one another, and shall hate one another.

"And many false prophets shall rise, and shall deceive many.

"And because iniquity shall abound, the love of many shall wax cold.

"But he that shall endure unto the end, the same shall be saved.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:1-14.)

"For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

"But first must he suffer many things, and be rejected of this generation.

"And as it was in the days of Noah, so shall it also be in the days of the Son of man.

"They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded:

"But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

"Even thus shall it be in the day when the Son of man is revealed." (Luke 17:24-30.)

"And then shall they see the Son of man coming in a cloud with power and great glory." (Luke 21:27.)

In these words of our Lord two truths of transcendent importance to the people of our generation are declared, viz.: That at a period remote from the time of his earthly ministry, a period referred to as the "latter days," or the "dispensation of the fulness of times," he would return to earth; and that before his coming the gospel which he taught and exemplified in

his life would be preached in all the world as a witness of the near approach of his advent.

The following quotations from the Bible evince that the disciples of our Lord fully understood and taught the doctrine of the second coming:

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." (I Thessalonians 4:15, 16.)

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." (Hebrews 9:28.)

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." (James 5:7, 8.)

The above quotations are but a few of the many to which attention can be called, but are sufficient to definitely establish the fact that the Bible, both by the words of Christ our Lord and of his chosen disciples declare the return of Jesus to earth, not as he came in the meridian of time, to be persecuted, rejected and put to death by those who should have been his friends, but to reign triumphantly in righteous power and dominion over the people of the earth upon which we reside, as the following words spoken by his disciples, Matthew and Paul, as well as many others to which attention may be called suggest:

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matthew 24:30.)

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:10, 11.)

EVENTS PRECEDING AND COINCIDENT WITH THE SECOND COMING OF CHRIST OUR LORD

From the beginning of time, as we count it, to the time of his birth, the coming of the Son of God, and the redemption of the human family from the penalty of death to which mortality had become heir, because of transgression, God our Father had, at divers times, both by his own voice and the voice of his inspired prophets declared that he would send to earth his Only Begotten Son, that through him, by means of the resurrection, of which our Lord was the first fruits, mankind might be redeemed from the penalty of death, and by obedience to the law of righteous living, which he taught and exemplified in his life, be cleansed from personal sin and made heir to the kingdom of heaven.

In songs of praise the Psalmist declared his coming. In ecstasy the prophet Isaiah looked forward to the day when He would manifest Himself among men, and by foreknowledge which came from the Father, announced the details of His death, and the dire consequence of their act which would come to those who were responsible for his crucifixion.

The prophet Job, notwithstanding his suffering, declared that he knew his Redeemer lived and that he would stand upon the earth in the latter days, and that though he might be called by death, yet in his flesh he would see God, whom he would see for himself, and not for another.

Christ himself definitely declared that He would come to earth again, at a period remote from the time of His death, and outlined the condition which would prevail preceding His second advent, as shown in His own words (Matthew chapter 24.) He said there would be wars and rumors of wars, and that pestilence and famine should prevail; there would be earthquakes in divers places, and the sea would heave itself beyond its bounds. Men's hearts would fail them because of fear of that which was to come, and the whole world would be in confusion. More important than all else, *this Gospel of the kingdom was to be preached among the people of all nations*, "and then shall the end come."

The foregoing quotations from the Bible are sufficient to definitely show that prior to the second advent of Jesus Christ, the Gospel which He taught would be restored and preached to all people as an evidence of the near approach of his advent. We will now briefly review the manner in which the restoration is to be effected.

THE REVELATION OF ST. JOHN THE DIVINE

The Revelation of St. John the Divine, commonly referred to as the Apocalypse, is the last book of the

Bible, and is the only distinctly prophetic book of the New Testament.

The word revelation is derived from the Latin word "revelare", to unveil, or uncover, and is synonymous with the Greek word "apocalypse." The title of the book therefore reflects its purpose, as set forth in the first verse: "The Revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass; (or be uncovered) and he sent and signified it by his angel unto his servant John."

Two great truths are revealed in this first verse.

John, at the time the message was delivered to him, was upon the Isle of Patmos, to which place he had been banished by decree of Rome. A message was sent to him from Christ our Lord. It was delivered by a messenger who is referred to as an angel. The message was prophetic and outlined that which was to occur among the people of the world from the time when it was delivered until the time when there would be "a new heaven, and a new earth;" when the tabernacle of God will be among men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

After the delivery of this tremendously important message, John says:

"And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

"Then saith he unto me, See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Revelation 22:8, 9.)

Among other things revealed to him by the heavenly messenger, John says:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." (Revelation 14:6-8.)

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen."

* * * * *

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The foregoing passages of scripture are quoted in order that attention may be directed to the truths which they so clearly define, and their relationship to the Mormon Church.

The contents of the Book of Revelation are not the prophetic utterances of John, the disciple of our Lord, but are the words of God our Father to his Son Jesus Christ who transmitted the message to his servant John, through the medium of an angel. This

messenger was not an ethereal being without sex, winging its way to earth, but a man, the fellow servant of John, one of his brethren, a prophet like himself.

The scripture quoted attests the second coming of Jesus Christ, the restoration of the Gospel before his advent, the manner in which the restoration would be accomplished and the results which would follow.

The prophet Isaiah, in the second chapter of his book, says:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

"And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:2-4.)

Joseph Smith in his own story relates the manner in which the restoration was accomplished. The Bible attests the truth of the story as he tells it. Since the restoration the Gospel has been carried into all parts of the civilized world. Wherever preached honest seekers after truth have accepted it, and have been gathered to the mountain refuge designated by the prophets where they are taught the way of the Lord, that they may walk in his paths.

The strongest evidence, however, that the restoration decreed was to be realized, is that the gospel has been divinely restored, has persisted for more than a century, and that in the accomplishments of the Church the word of the Lord as it is contained in the Bible, the book which the author of Mormonism and Masonry says "should be the guide to our lives and actions," have been fulfilled.

CHAPTER 15

FREE MASONRY AND THE BOOK OF MORMON

In his second booklet, "Additional Studies in Mormonism and Masonry," the author devotes the entire review, a book of twenty-eight pages, to consideration of one particular thought, which to him, he says, has become a certainty, viz.: That it was the environment by which Joseph Smith was surrounded between the years 1826 and 1830 that gave him the material which he used in the production of the Book of Mormon.

In justification of his conclusion he recites at length the circumstances which prevailed in the western part of the state of New York during the period referred to above, which resulted in a great uprising of the people in opposition to Freemasonry, because of the unaccounted-for disappearance of William Morgan, a Mason, and the accusation that he had been done to death by fellow Masons because of his intention to publish a book exposing the secrets of the Masonic Fraternity. Referring to this incident the author of "Mormonism and Masonry" says:

"Morgan appears to have been of the rolling stone variety, a sort of ne'er-do-well. He is said to have followed a variety of vocations to gain a livelihood. At some point in his career he became a Mason. It appears that Morgan had not been long in Batavia when the information was noised abroad that he had in

preparation and was about to publish a book which would disclose the secrets of Freemasonry. There was a great heat and intemperance of expression in relation to the expected work, and an open avowal by members that it should never see the light.

"In September, 1826, Morgan was forcibly taken from Canandaigua—where he had been placed in jail for debt—by a few misguided members of the Craft, carried to Fort Niagara, a hundred miles or more from his home in Batavia, and ferried across the river to the Canadian side. Soon after he returned to the Fort where it is said he was known to have been as late as September 19. He then disappeared, and no subsequent search succeeded in establishing his whereabouts. The popular belief was that Morgan was put to death by Masons.

"Following the disappearance of Morgan and his failure to return to his family in Batavia stories began to circulate of alleged incidents connected therewith, and rumors multiplied concerning the reasons for his forceful removal. Conditions were ripe for the unusual—all that was required was the initial impulse and this was supplied in the mystery attending the disappearance of the author of 'Illustrations of Masonry.' . . . "Masons, among them men who had been highly honored by the Craft, swept from their feet by the storm, renounced all connection with the institution, publicly wiped the stain of Masonry from their skirts, and soon were lined up with those who denounced and reviled the Order which, up to that time, they had held in highest esteem."

"Events and activities multiplied incredibly, all of which were calculated to further inflame the passions, and to solidify antagonism to Masonry. . . . As a sample of the lot here is part of a letter (italics and all) which appeared in one of the newspapers about a year after Morgan had disappeared: 'The Lodge chapter in this (Batavia) and other places,' declares the writer, 'acted in concert, and under directions of the Grand Lodge and the Grand Lodge did cast lots who should come out and dispatch Morgan and Miller if necessary to suppress the development of Masonic secrets.' And this was written by a seceding Mason.

"Before the biting fury of this storm hundreds of Masons scurried like rats from a sinking ship; lodges went down like block houses, even Grand Lodges in some states ceased to exist, or entirely suspended labor.

"Enough has been said, it would seem, to convince the impartial student of that particular period that it is entirely improb-

able that one who lived in the very thick of such intense, prolonged and volcanic excitement, unparalleled in our history, an excitement from which none was immune; which left no interest or institution untouched, or as it was before, and which entered with the most unhallowed tread the most sacred precincts and scattered devastation wherever it came, it is not only improbable but incredible, that the Mormon Prophet alone, of all the people of that region, escaped unaffected by the anti-Masonic upheaval.

"That he did not constitute an exception in this respect the Book of Mormon itself, more particularly the first edition, furnished most conclusive proof."

The author here proceeds to quote copiously from the charges made against Masons during the discussion of the Morgan episode, calling special attention to the fact that Masons were accused of administering oaths to their members, and that this word "oaths" is frequently repeated in the Book of Mormon, that he finds there the terms murders, robbery, plunderings and wickedness, abominations, secret abominations, murder, the maladministration of the law, because of the secret methods by which officials were chosen for office; in fact, that Freemasonry was made to appear by its opponents to be a veritable Pandora's box, without so much as one redeeming feature.

He then calls attention to the fact that the references to secret oath-bound societies which appear in the Book of Mormon and which are excoriated by the author, Joseph Smith, have reference to Freemasonry, and that the terms so often used in the text, being the same as those used in the Morgan controversy, were adopted by Joseph Smith because of his familiarity with Freemasonry, and made a part of the record

which he translated, and were deliberately intended to prejudice readers against the Masonic fraternity.

Permit the writer to quote again from "Mormonism and Masonry."

"Abominations was another word early seized upon and recoined in the mint of anti-Masonry. . . . The frequent recurrence of this word in passages in the Book of Mormon affords another illustration of Joseph Smith's reaction to his surroundings. In a single chapter it occurs eight times, in as many verses, and nearly always linked with other words descriptive of heinous doings, as murders and robbings, and plunderings and wickedness and abominations. Wo unto you because of that great abomination which has come among you, and, Ye have united yourselves unto it, yea, to that secret band which was established by Gadianon."

"The Mormon Church, organized in 1830, is based upon the Book of Mormon; and for this and the other standard works of the Church, all of which are the veritable word of God, and which beyond dispute inculcate opposition to secret societies, Joseph Smith was primarily and immediately responsible.

"The Latter-day Saints organization is opposed to secret societies because, among other reasons: They are of the evil one. Satan was the originator of secret societies . . . revelation has condemned them, a prophet of God has emphatically raised his voice against these institutions, which threaten the liberties of all people and portend the destruction of whatever nation fosters them."

I

THE RELATIONSHIP OF THE BOOK OF MORMON TO FREEMASONRY

As stated, Joseph Smith was born at Sharon, Windsor County, Vermont, December 23, 1805.

He was not the author of the Book of Mormon, but simply the translator of the record which came into his hands as shown in his own words.

That the Book of Mormon was copyrighted in

the name of Joseph Smith is true, a precaution which was necessary to protect its publication.

It will be observed that it was in 1820, six years before the disappearance of Morgan, and the anti-Masonic crusade to which reference is made in "Mormonism and Masonry" that Joseph Smith, who at the time was in his fifteenth year, received his first heavenly manifestation.

A period of three years elapsed between this first vision and the appearance of Moroni, a heavenly messenger, who communicated to him the existence of the plates containing the record from which the Book of Mormon was translated. The day after the visitation of Moroni Joseph Smith visited the place where the plates were deposited, lifted the lid from the stone receptacle which contained them, and for the first time gazed upon the plates as well as the breast plate, and the Urim and Thummim.

This occurred three years before the Morgan incident, and the anti-Masonic crusade which followed.

It is true that during the period of the translation and publication of the Book of Mormon Morgan disappeared. It is also true that the author of "Mormonism and Masonry" does not show that Joseph Smith, or any one of those who were directly associated with him in the translation and publication of the book ever attended an anti-Masonic meeting, had any knowledge whatever of the ritual of the Masonic fraternity, or participated in the most remote manner in the crusade which followed the disappearance of

Morgan and consequently could not have made Masonry the basis upon which the book was written.

The author of "Mormonism and Masonry" is certainly aware that the expressions to which he calls attention, and which he avers refer to Freemasonry, did not have their origin with those who opposed Masonry on account of the Morgan incident. They were in use ages before, are now in use, and are very applicable to some of the conditions which prevail among us at the present time.

He repeatedly refers to the Book of Mormon as Joseph Smith's Golden Bible, and says: "The Mormon Church as organized in 1830, is based on the Book of Mormon."

Mention is made of the first edition of the Book of Mormon, with the inference that changes have been made in the text in later editions.

The writer of this treatise was a member of the committee which prepared for publication the latest edition of the Book of Mormon published. We had before us all of the editions of the book that have been issued, including the first. While some changes were made in punctuation, arrangement of chapters, etc., the greatest care was exercised that there might be no deviation from the text or meaning of the first edition printed. The inference that such changes had been made is misleading.

The Book of Mormon is not a Golden Bible. It does not supersede the Bible, nor take its place. The Bible contains the sacred history of the ancient in-

habitants of the Old World, and the ministry of Christ our Lord among them.

The Book of Mormon contains the history of the Jaredite and Nephite peoples, ancient inhabitants of America, and the ministry of Jesus Christ among them.

The Book of Mormon contains no authority to organize the Mormon Church as it now exists. Such authority could only be conferred as it was restored, viz.: by the personal administration of one holding the authority of the priesthood.

This authority came through the ministration of heavenly messengers, who conferred both the Melchizedek and Aaronic priesthood upon Joseph Smith and others. It was by this authority that the Church was organized, and continues to exist.

The relationship of the Book of Mormon to the Bible and evidences of its divine authenticity will be more comprehensively discussed in later chapters when it will be shown that the references to secret oath-bound societies which existed among the ancient inhabitants of America have no application whatever to Freemasonry.

Many uncomplimentary things have been said of Joseph Smith, but among them all nothing more unkind or unjustifiable than to say that he became a member of the Masonic Fraternity, in which he rose to the rank of Grand Master, and this in an organization which the author of "Mormonism and Masonry", would have us believe before he associated himself

with it he had declared had its origin from the evil one.

II

WHY DID JOSEPH SMITH BECOME A MASON

From "Mormonism and Masonry" we quote as follows:

"The Mormon Church, organized in 1830, is based upon the Book of Mormon; and for this and for other standard works of the Church all of which are the veritable word of God, and which beyond dispute inculcate opposition to secret societies, Joseph Smith was primarily responsible. Yet Joseph Smith himself became a Mason—*Why?*"

The author of "Mormonism and Masonry" makes no effort to answer his own question.

He says:

"To be sure all these references to secret societies in the Book of Mormon appear under the transparent disguise of an American society which operated, it is said, among the early progenitors of the Mormon faith, but the real sources of these passages cannot be successfully controverted." (See "Mormonism and Masonry," Book 2, pp. 25-27.)

The author well knows that the Book of Mormon has no reference to the progenitors of the Mormon faith, but deals exclusively with the ancient inhabitants of America, the progenitors of the American Indians.

The progenitors of the so-called Mormon faith were Christ our Lord and those who followed after him and the founders of the Church in the present

dispensation were almost without exception people from New England and adjacent states, whose ancestors gave their lives for the establishment of our system of government, and whose descendants have defended it until the present moment, and will be found among its defenders when carping religious bigots, and frenzied politicians will quail before the test of loyalty which is yet to come.

From the time of his first heavenly manifestation Joseph Smith was persecuted, reviled, ridiculed and hated. His only friends were the few devoted men and women who recognized in him a chosen instrument, raised up by God our Father for the accomplishment of a divine purpose.

Charged with offenses against the civil law he was never found guilty of an unlawful act. Accused of perverting the word of the Lord as it is contained in the Bible, *it cannot* be shown that he ever taught a doctrine which is not in harmony with the teachings of that sacred volume. He was imprisoned and condemned to death when he had committed no offense against God or man.

If ever a man was in need of sympathy and the friendship of good men, that man was Joseph Smith. It was under these circumstances that Joseph Smith became a member of the Masonic Fraternity. He hoped to find there the friendship and protection which he so much craved, but which had been denied him outside of his few devoted adherents. The sequel proved that he was mistaken.

CHAPTER 16

WHAT THE BOOK OF MORMON REALLY IS

According to Bible chronology, which is the best we have, it was in the year 2218 B. C. that Nimrod, the son of Cush, who was the son of Ham, the son of Noah, established Babel, or Babylon.

It was at that time and place that the language of the people was confounded and because of the attempt of the people of the city to build a tower, "whose top may reach unto heaven, did the Lord scatter them abroad upon all the face of the earth." (Gen. 11:1-9.)

The city was later destroyed by Sennacherib, king of the Assyrian Empire. After the downfall of Assyria Babylon became the capital city of the kingdom of Nebuchadnezzar, who greatly enlarged and beautified it.

The Babylonian Kingdom later fell to King Cyrus of Persia, and was occupied as the capital of the Medo-Persian Kingdom until its abandonment, when it fell into decay, and "Babylon, the glory of kingdoms, the beauty of the Chaldees excellency," became as Sodom and Gomorrah. It has never again been inhabited, but wild beasts of the desert and the bittern have made it their habitation, as the prophet Isaiah declared that they should do more than two hundred years before its fall. (Isaiah 13:19-22 and 14:23.)

It was from Babylon, at the time of the confusion

of tongues, and scattering of the people upon all the face of the earth that one of the colonies referred to in the Book of Mormon left Asia and under the leadership of inspired prophets found its way to America.

While Judea was tributary to Babylon, B. C. 610, Neubachadnezzar made Zedekiah king of Judea. He was the son of Hamutal, who was the daughter of Jeremiah, the prophet. He reigned eleven years, when he rebelled against the government of Nebuchadnezzar, whose armies besieged and took Jerusalem and made the king a prisoner, and after he had witnessed the execution of his sons the eyes of Zedekiah were put out, and in this condition he was held in captivity during the remainder of his life.

Zedekiah, like others of his immediate predecessors, was a wicked and idolatrous king. He refused to give heed to the words of the prophets who were raised up to warn the people of the destruction which threatened them, and the downfall of their kingdom, unless they turned from their idolatry to worship the living God.

It was at this time that two small colonies of people, the first under the leadership of the prophet Lehi and the second under the leadership of Mulek, one of the sons of Zedekiah, who escaped the vengeance of the Babylonians, left Jerusalem and reached the New World, America, which to them was a land of promise. After reaching America these latter two colonies were amalgamated in one, and were after known as Nephites.

The Book of Mormon is a brief abridgment of the history of these three peoples, as it was kept by the Nephite historians during a period of more than one thousand years.

The record kept by the Nephite people covers a period from 600 B. C. to A. D. 421. From that date to the discovery of America by Columbus, A. D. 1492, a period of more than one thousand years, we have no definite information regarding America. Whether other people found their way to this continent and intermingled their blood with that of the Nephite people we do not know.

We do know, however, that when Lewis and Clark reached the mouth of the Columbia River in 1804 they found the decayed remains of either Chinese or Japanese ships on the shores of the Pacific, which the Indians told them landed there with strange men on board, many years before.

It is a well established fact that in 983 A. D., Eric the Red and other northmen sailed away from Norway, discovered Greenland and established settlements on both the eastern and western sides of the southern extremity of that great island. They explored the eastern coast of what is now the northern part of the United States, and established temporary settlements. Because of political disturbances in Scandinavia communication with these people, which had been continuous for a long period of time, was discontinued and after many years when people from Norway went to Greenland to make inquiry regarding their relatives

who had gone there they found the towns which had been established deserted. The ruins are still to be seen, the disappearance of the people remains a mystery.

From the old Welsh annals we learn that in the latter part of the twelfth century, at the death of Gwynedd, Prince of North Wales, his sons contended violently for sovereignty. His son Madoc, rather than engage in the conflict, procured a number of ships and sailed away determined to find a land where he could live in peace. After many months Madoc returned with a part of his company, fitted out ten ships, and with a large number of his countrymen sailed away, and was never again heard from.

Baldwin says that Madoc probably settled in America in the vicinity of the Carolinas. Caradoc, in his history of Wales, says his colony was established in Mexico. Peter Martyr affirms that he probably established his people in Virginia. Other writers place the point of his arrival in Florida. (Prescott, "The Native Races of the Pacific States," vol. 5, pp. 116-120.)

The purpose in referring to these pre-Columbian voyages to America is to show to the reader that the Book of Mormon does not claim that all of the native races of America are descendants of the Nephite people, but that the Book of Mormon is the history of the three colonies to which reference is made in the beginning of this chapter.

It will be impossible in this brief review to refer

to more than a few of the outstanding statements made in the Book of Mormon and their relationship to modern investigation and scientific discovery which has been made since the publication of the book.

As heretofore stated, the first people referred to in the Book of Mormon came from Babylon about B. C. 2218. They were destroyed as a nation 1800 years later, near the time of the arrival of the Nephite people. The history of the Jaredites is briefly told in the abridgment made by Moroni, the last of the Nephite historians, and the personage who delivered to Joseph Smith the plates from which the contents of the Book of Mormon were translated, and to whom the plates were returned after the translation had been completed.

The brief history of this people is told in the Book of Mormon upon thirty-one small pages. Sufficient is related, however, to indicate that after their arrival on this continent and before their final destruction as a nation, they became a numerous and highly civilized people, favored of the Lord until they ceased to worship him and turned to the worship of idols, when their decadence began, as it has come and will continue to come to all nations, who turn from God and deny him and Christ his Son, the Redeemer of the world.

Lehi and those who came with him to America brought with them certain records, engraven upon plates of brass, which contained the five books of Moses, as they are contained in the Bible, many of the prophecies of the ancient prophets, and a record of the

Jews, down to the reign of King Zedekiah. This record is referred to by the Nephite historians as the Brass Plates.

Nephi, the son of Lehi, says that upon arrival in the Promised Land, America, his people found all manner of ore, both of gold and silver and of copper, and that he made plates from ore and engraved upon them the genealogy of his father and the history of his people.

These plates were handed down from generation to generation, some of the historians through whose hands they passed writing at length, while others wrote but briefly as the following quotations will show.

"Behold, it came to pass that I, Omni, being commanded by my father, Jarom, that I should write somewhat upon these plates, to preserve our genealogy—

"Wherefore, in my days, I would that ye should know that I fought much with the sword to preserve my people, the Nephites, from falling into the hands of their enemies, the Lamanites. But behold, I of myself am a wicked man, and I have not kept the statutes and the commandments of the Lord as I ought to have done.

"And it came to pass that two hundred and seventy and six years had passed away, and we had many seasons of peace; and we had many seasons of serious war and bloodshed. Yea, and in fine, two hundred and eighty and two years had passed away, and I had kept these plates according to the commandments of my fathers; and I conferred them upon my son Amaron. And I make an end."

"And now I, Amaron, write the things whatsoever I write, which are few, in the book of my father.

"Behold, it came to pass that three hundred and twenty years had passed away, and the more wicked part of the Nephites were destroyed.

"For the Lord would not suffer, after he had led them out of the land of Jerusalem and kept and preserved them from fall-

ing into the hands of their enemies, yea, he would not suffer that the words should not be verified, which he spake unto our fathers, saying that: Inasmuch as ye will not keep my commandments ye shall not prosper in the land.

"Wherefore, the Lord did visit them in great judgment; nevertheless, he did spare the righteous that they should not perish, but did deliver them out of the hands of their enemies.

"And it came to pass that I did deliver the plates unto my brother Chemish.

"Now I, Chemish, write what few things I write, in the same book with my brother, for behold, I saw the last which he wrote, that he wrote it with his own hand; and he wrote it in the day that he delivered them unto me. And after this manner we keep the records, for it is according to the commandments of our fathers. And I make an end.

"Behold, I, Abinadom, am the son of Chemish. Behold, it came to pass that I saw much war and contention between my people, the Nephites, and the Lamanites; and I, with my own sword, have taken the lives of many of the Lamanites in the defence of my brethren.

"And behold, the record of this people is engraven upon plates which is had by the kings, according to the generations; and I know of no revelation save that which has been written, neither prophecy; wherefore, that which is sufficient is written. And I make an end".

The above quotations illustrate the manner in which the Nephite record was handed down and kept.

I

THE RELATIONSHIP OF THE BOOK OF MORMON TO THE BIBLE

That the relationship of the Book of Mormon to the Bible may be properly understood, it is necessary to go back to the period immediately following the deluge.

According to Bible chronology, it was about one

hundred years after the deluge, that the people who before that time had spoken one language, were scattered abroad from Babylon, upon all the earth, and their language confounded. (Gen. 11:8, 9.)

Notwithstanding the fact that the inhabitants of the earth had been swept off by the flood because of their idolatry and wickedness, the descendants of Noah had again fallen into the same condition that had brought destruction to their progenitors.

In order that another opportunity might be given to mankind to redeem himself from idolatry, the Lord at this time called Abraham from his home at Ur of Chaldea, and entered into a new covenant with him, different from any which had been before made; a covenant which the Lord declared should be eternal, and everlasting.

Notwithstanding the fact that Abraham was ninety and nine years of age at the time and his wife Sarah was ninety years old, and they were childless, the Lord said unto them:

"I am the Almighty God; walk before me, and be thou perfect.

"And I will make my covenant between me and thee, and will multiply thee exceedingly.

"And Abram fell on his face: and God talked with him, saying,

"As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

"Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

"And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

"And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." (Gen. 17:1-8.)

"And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

"And I will bless her, and give thee a son also of her. . . . And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him." (Gen. 17:15-19.)

The fulfilment of this promise or covenant had its beginning with the birth of Isaac. (Gen. 21:1-3.)

II

ABRAHAM MANIFESTS SUPREME FAITH IN GOD AND OBEEDIENCE TO HIS WILL

The Lord had said to Abraham, "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him."

The fulfilment of this covenant and realization by Abraham of the promise made by the Lord depended entirely upon the future of this promised son, Isaac.

"And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken.

"For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

"And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac." (Gen. 21:1-3.)

The boy had grown to be a man, probably twen-

ty-five years of age, when the Lord again spoke to his father saying:

"Take thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." (Gen. 22:2.)

The law of sacrifice had been observed since the creation of Adam. After Adam and Eve had been cast out from the garden of Eden the Lord commanded them to take of the firstlings of their flocks and offer them unto him as burnt offerings. Cain and Abel offered sacrifice to the Lord and the rite was to be continued by the Israelitish people until the coming of Shilo, their Lord.

The penalty of the fall was death. The law of sacrifice was symbolical of the redemption from that penalty which was to be wrought out by Christ our Lord through the resurrection from the grave and the restoration of the bodies and spirits of mankind to everlasting life, and eternal glory, the degree of which is to be governed by our lives and conduct while here in this mortal probation. (Rev. 20:12-15.)

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

The Lord had declared that through Abraham and his seed all nations of the earth would be blessed. Would this man to whom the Lord had made promises and with whom he had entered into covenant the like of which had never before been made, have faith

sufficient to offer the son upon whom the fulfilment of all of these promises depended to the God who had made the covenant? Had he faith sufficient to lay upon the altar his only begotten son, of promise, as God would give his Only Begotten Son for the redemption of his children?

It was a supreme test of faith and Abraham did not falter. The Lord knew then that the man chosen through whose posterity he would bring to fruition his purposes regarding the ultimate redemption of his children was worthy of the great blessing which had been promised, and which was renewed and extended when he said:

"In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies.

"And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:17, 18.)

The care with which the woman who was to be the wife of Isaac was selected is evidence of the determination of the Lord to preserve the seed of Abraham distinct from that of the idolatrous nations with which he was surrounded. Rebecca was the cousin of Isaac. She became the mother of Jacob who was the first to be called Israel, and the father of twelve sons, who were the progenitors of the twelve tribes which bore his name.

The Lord renewed the promise made to Abraham when he said to Isaac:

"Sojourn in this land, and I will be with thee, and will bless

thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father:

"And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." (Gen. 26:3, 4.)

To Jacob, the son of Isaac, the Lord renewed the covenant made with Abraham and Isaac, as the following shows:

"And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

"And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

"And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

"And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land." (Gen. 35:9-12.)

III

THE SONS OF JACOB

Reuben	Zebulon	Asher
Simeon	Issachar	Naphtali
Levi	Dan	Joseph
Judah	Gad	Benjamin

All Bible students are familiar with the story of Joseph, the son of Jacob, who was sold by his brothers to passing Ishmaelites, and carried into Egypt where, by appointment of the ruling Pharaoh, he became ruler of the entire kingdom. How his father Jacob, who had believed his son dead, went with his

entire family into Egypt after it was made known to him that Joseph still lived, and governed the land, where they abode for a period of three hundred years more or less.

The total of souls who entered Egypt with Jacob is said to have numbered not more than one hundred.

Three hundred years later, when Moses led them out from the Egyptian captivity into which they had fallen, the Israelitish people numbered six hundred thousand men and many more in number, consisting of women and children. (Nu. 1.)

About forty years after the exodus, under the leadership of Joshua, who was of the tribe of Ephraim, the armies of Israel crossed the Jordan, subdued the people of Jericho, and began the conquest of Palestine, which was finally accomplished by King David, when he wrested the city of Jerusalem from the Jebusites, and made it the capital city of all Israel, four hundred years later.

It was during the reign of King Solomon, the son of David, that Israel realized her golden age.

The wisdom and power of Solomon attracted the attention of all surrounding nations. He erected the temple which his father David had planned, adorned it with gold and silver as no building before or since has been adorned.

For the first time since Joshua led the armies of Israel across the Jordan it appeared that the promise of the Lord which had been made to Abraham had been fulfilled.

The Covenant people of the Lord had possession of the Promised Land, from the holdings of the tribe of Dan, on the extreme north, to Beersheba on the south.

The period of peace which was enjoyed during the reign of Solomon ceased with the accession of his son Rehoboam to the throne.

During the reign of Solomon heavy burdens of taxation had been imposed upon his subjects and when the son succeeded to the throne of his father the people appealed to him to make their burdens lighter. Instead of granting their petition he said, as many rulers to their sorrow had said before, and have repeated since: "My father made your yoke heavy, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions . . ."

"So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents." (1 Kings 12:11-16.)

It was at this time that the Ten Tribes broke away from Judah and Benjamin, and selecting Jeroboam, the son of Nebat of the tribe of Ephraim, to be their king, established an independent kingdom with Samaria in northern Palestine as their capital city.

For a period of two hundred years after the separation of the ten tribes from Judah and Benjamin two separate kingdoms were maintained. During this in-

terval a fratricidal war was carried on until B. C. 740, when Shalmanezzer, King of Assyria, effected the conquest of northern Palestine, and after a three years' siege took the City of Samaria, carried the Ten Tribes captive into Assyria and brought people from his own country who were established in the cities which had been occupied by the Israelitish people.

IV

JUDAH AFTER THE REVOLT OF ISRAEL

The captivity of the Ten Tribes left Judah more than ever before a prey to the warring armies of Egypt, Assyria, Chaldea, Babylon and Persia, as each of these nations strove for world supremacy.

The portion of Palestine (the Promised Land) which was occupied by Judah and Benjamin, and undoubtedly other individual representatives of the various tribes of Israel, was a very small portion of Asia. It consists of a narrow strip of territory extending along the east coast of the Mediterranean Sea, from the River of Egypt on the south, to a point southeast of the island of Cyprus on the north. It was bounded on the east by the Syrian Desert, over which armies could not be marched. This left Jerusalem in the direct route of travel between Egypt and the nations which occupied the valley of Mesopotamia and the country along the upper reaches of the Euphrates and Tigris rivers.

Twenty-four years after the revolt of the Ten

Tribes, Shishak, king of Egypt, took possession of Jerusalem, despoiled the temple, carried away its treasures as well as the treasures of the king's house, and all the shields of gold which Solomon had made. (1 Kings 14:25, 26.) Judah remained tributary to Egypt about three hundred years, when Nebuchadnezzar, king of Babylon, having driven the Egyptians back to their own country on the Nile, invaded Palestine, besieged Jerusalem, and took the city.

"And Jehoiachin the king of Judah went out to the king, of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

"And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said." (2 Kings 24: 12, 13.)

Jehoiachin the king and all of his household, the prince of royal blood, the soldiers, artisans, and all men capable of bearing arms were carried captive.

The king of Babylon made Mattaniah king of Judea, and changed his name to Zedekiah.

After he had reigned for a period of nine years Zedekiah rebelled against Babylon. Nebuchadnezzar again came up against Jerusalem with his army, and after a protracted siege took the city, made Zedekiah prisoner, and carried him to Babylon where he was required to witness the execution of his sons, after which his eyes were put out, leaving him to pass the remaining years of his life in darkness. The temple of Solomon, the king's house, all of the principal

houses, were burned with fire, and the walls of the city were torn down.

The people, with the exception of a few of the poor who were left to serve their masters, were carried captive to Babylon, where they remained in captivity until the Babylonian kingdom was overthrown by the Medo-Persian armies during the reign of Belshazzar, B. C. 538.

It was during the reign of Zedekiah that the two colonies of people, whose brief history is told in the Book of Mormon, left Jerusalem. One of these colonies came to America under the leadership of Lehi, who was of the tribe of Manasseh, and the other under the leadership of Mulek, a son of Zedekiah. (Book of Mormon, p. 219:3; p. 373:10.)

From Saul to Zedekiah, who was the last Israelitish king to reign over Judah, 470 years had elapsed, four centuries of almost continuous warfare.

The Babylonian captivity of the Jews continued from 599 B. C. until the fall of Babylonia, seventy years later.

During the reign of Cyrus of Persia, 536 B. C. a proclamation was sent throughout all of his kingdom, giving permission to any of his subjects who might wish to do so, to return to Jerusalem, and rebuild the temple and city which had been destroyed by Nebuchadnezzar. Many of the Jews responded, returned to Jerusalem and under the leadership of Zerubbabel and other leaders restored the city and temple as far as it was possible to do so, but the temple was never restored

to the beauty and grandeur of the original erected by Solomon.

To use his own language Cyrus of Persia had now become, by the grace of God, king of all the earth, and Judah, Benjamin and those who remained with them when the ten tribes were carried away into the Assyrian captivity were his vassals. In this condition they continued for about 200 years, until the overthrow of the Persian Empire by Alexander of Macedon, B. C. 333.

V

JUDEA UNDER THE GREEKS

Alexander of Macedon, known in history as Alexander the Great, was born at Pella, in Greece, B. C. 356. His father Philip had effected the conquest and unification of Greece prior to his death. He was assassinated B. C. 339, when Alexander was fifteen years of age.

Philip had contemplated a campaign against the Persian Empire, and made plans for its execution before his death. Alexander immediately declared it to be his intention to carry this plan into effect. When twenty-five years of age, with a comparatively small army, he crossed the Hellespont (Dardanelles), where he met and defeated the Persians at Granicus. He went on, and after a long and bitter siege subjugated and destroyed the city of Tyre, and marched on to Jerusalem where he was received without resistance,

and where many Jewish auxiliaries joined his army. The oppression of the Persians had become so intolerable to the Jewish people that they were glad to welcome a new master, one who certainly could make their burdens no heavier, but gave promise of relief.

Leaving Jerusalem, Alexander went on until he met the tremendous army Darius had collected, which he completely defeated and scattered at Issus and Arbela, made Darius and his family prisoners and wrested from the Persian empire the last vestige of power which it had exercised over the Israelitish people since the conquest of Babylon by Cyrus, two centuries before.

Continuing his conquests Alexander made himself master of Egypt, where he established the city of Alexandria.

With Egypt and Asia at his feet, Alexander died at Babylon, B. C. 325. In the space of six years Asia and Egypt which constituted the greater portion of the known world, were made tributary to Greece.

At the time of his departure from Greece Alexander had designated Antipater Governor of that portion of his kingdom, with the title of Regent.

Upon the death of Alexander, Asia was divided into a number of petty kingdoms, over which his generals reigned, principal among whom were Seleucus, Antigonus, and Ptolemy. It was but a short time until rivalry among these small divisions resulted in civil war, which continued until the final intervention of Rome ended Greek domination of Asia.

In B. C. 330, Ptolemy, to whom Egypt had been assigned, came up against Jerusalem, captured the city, and reduced the Jews to a condition making them tributary to Egypt.

Fifteen years later Antigonus wrested the city from Ptolemy, but the latter recovered it fifteen years after and Egypt held it for about a century. Antigonus finally became the dominant factor in the control of Asia, and during his reign and that of his successors, heavy burdens were placed upon the Jewish people which resulted in open rebellion against Grecian control.

VI

THE WAR OF THE MACCABEES

About B. C. 165 Mattathias and his sons, Joanan, Simon, Judas Maccabeus, Eleazar and Jonathan, gathered together an army and declared open war against Antiochus the reigning king at the time.

It was an unequal and hopeless struggle. Greatly outnumbered, poorly equipped, and without intensive military training, notwithstanding the many brilliant victories gained by Judas, who was the commander of the forces in the field, the Jewish people realized that they were fighting a losing battle, and when he fell at the battle of Eleasa, B. C. 160, hope of final triumph, unless they might be able to call others to their aid, was abandoned.

Before his death Judas had sent Eupolemus, the

son of John, the son of Accos, and Jason, the son of Eleazar, to Rome, as ambassadors to solicit the aid of the Romans in their war against the Greeks: "For he saw that the kingdom of the Grecians did oppress Israel with servitude." These commissioners appeared before the Roman senate, and pleaded the cause of their people with such eloquence that an offensive and defensive treaty was entered into, the terms of which were as follows:

"And this is the copy of the epistle which the senate wrote back again in tables of brass, and sent it to Jerusalem, that there they might have by them a memorial of peace and confederacy."

VII

THE TREATY WITH ROME

"Good success be to the Romans, and to the people of the Jews, by sea and by land forever; the sword also and enemy be far from them.

"If there come first any war upon the Romans or any of their confederates throughout all their dominion, the people of the Jews shall help them, as the time shall be appointed, with all their heart: Neither shall they give anything unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenants without taking anything therefor.

"In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them: neither shall victuals be given them that take part against them, or weapons, or money or ships, as it hath seemed good to the Romans; but they shall keep their covenants, without deceit. According to these articles did the Romans make covenant with the people of the Jews.

"Howbeit, if hereafter the one party or the other shall think meet to add to or diminish anything, they may do it at their pleasures, and whatsoever they shall add to or take away shall be ratified. As touching the evils that Demetrius doeth to the Jews,

we have written him saying, Wherefore hast thou made thy yoke heavy upon our friends and confederates the Jews?

"If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land."

This treaty made Judea tributary to Rome, in which condition the Jewish people continued until the birth and ministry of Christ.

With the death of Judas Maccabeus his brother, Jonathan, by virtue of his priestly calling, assumed the leadership of the Jewish nation. He was murdered B. C. 144, and was succeeded by his brother Simon, who was also murdered B. C. 135.

From the death of Judas Maccabeus until the death of his brother Simon, a period of twenty-six years, Judea enjoyed a period of peace, and comparative prosperity. The Punic wars were being fought, Carthage and Corinth fell, Greece became a Roman province.

Before his death we are told that Simon sent Numius to Rome with a great shield of gold, of a thousand pounds weight, which so pleased the people that they said:

"What thanks shall we give to Simon and his sons? For he and his brethren and the house of his father have established Israel, and chased away in flight their enemies from them, and confirmed their liberty."

"So they wrote it in tables of brass, which they set upon pillars on Mount Zion: and this is the copy of the writing:"

Here follows a long review of the accomplishments of the Maccabeus brothers from Judas to Simon.

"So they commanded that this writing should be put in

tables of brass, and that they should be set up in the compass of the sanctuary in a conspicuous place."

Simon Maccabeus was succeeded by John Hyrcanus, under whose government war and confusion again prevailed in Judea. B. C. 63 Pompey subjugated Judea. Fifteen years later Crassus entered Jerusalem and defiled and plundered the temple. B. C. 47, Rome appointed Antipater, an Idumian, Procurator of Judea, and Herod governor of Galilee. Seven years later, after the death of Antipater, Herod was appointed king of Judea, and reigned until after the nativity of our Lord.

The appointment of Herod to be King of Judea brought the Herodian family into prominence. Herod, known as Herod the Great, was the second son of Antipater, who was a descendant of Esau, the son of Isaac, who was the twin brother of Jacob, to whom he sold his birthright. Now, after more than fifteen centuries, the scepter which the descendants of Jacob had wielded returned to the house of his brother, from whom Jacob had obtained it by deceit.

It was Herod the Great who, fearing that the birth of Christ might remove from his house the heirship to the throne of Judea, and return it to the house of David, ordered the slaughter of the innocents at Bethlehem.

Herod the Great was succeeded by Herod Agrippa I, after Herod Antipas had been deposed as Tetrarch of Galilee, A. D. 40. Agrippa was the second son of Herod the Great. He was succeeded by Agrippa II,

who died A. D. 99. It was before this king that St. Paul appeared and made his eloquent defense of Christianity.

VIII

JEWISH SECTS AND PARTIES

During the period A. D. 30 to the death of Herod II the Hebrew people were in a state of disorderly confusion and contention, brought about by the dissension which existed among different religious and political factions. The Pharisees, Sadducees, and Essenes kept the people hopelessly divided because of their different interpretation of the scriptures, and religious practises, while the Herodians, Zealots, Galileans and Assassins kept Judea in constant political turmoil.

THE PHARISEES

The Pharisees adhered strictly to the Mosaic law, and the Israelitish traditions. They believed in the doctrine of rewards and punishment after death, to be governed by the deeds done while in mortality, in the eternal existence of the soul of man, and the resurrection from death of the body. They may be referred to as the Fundamentalists of their time.

THE SADDUCEES

The Sadducees assumed what appeared to them to be a more rational and liberal view of the application of the scripture, denied the doctrine of rewards

and punishments in future life based upon faith or conduct while in mortality, and opposed the doctrine of the resurrection. They were the Modernists of the period in which they lived.

THE ESSENES

The Essenes were a semi-religious organization or brotherhood which existed among the Jews, who are referred to by some writers as the original founders of the Masonic Fraternity. Mackey, in his "Encyclopedia of Freemasonry" does not agree with Lawrie and others who endeavor to show that Freemasonry is derived from this ancient order, but admits that there are many similarities to some of which he calls attention. He quotes Lawrie as saying: "They were, an order of the Knights of the Temple at Jerusalem, the guardians of King Solomon's Temple."

The first requirement of an applicant for admission to the fraternity was to cast all of his possessions into the common treasury. He then received a copy of the regulations of the brotherhood, and was presented with a spade, an apron and a white robe.

Three stages or degrees, which required three years to complete, were required of the candidate before he could become a disciple or companion of the highest degree in the order. A solemn oath was then administered to him, that he would never divulge the mysteries of the order, and that he would make no innovations on the doctrines of the society.

No women were admitted to membership.

Lawrie says that the Essenes were an association of Architects who were connected with the building of the temple of Solomon.

From the self-pronouncing Oxford edition of the Bible we quote as follows: "All members of the Order passed through a novitiate of three successive grades, each lasting a year. Admission to full membership involved the taking of a terrible oath, binding to separation, a severe asceticism, and the most absolute secrecy.

IX

POLITICAL DIVISIONS

THE HERODIANS

The Herodians, heretofore referred to, were partisans of the Idumean dynasty established by Antipater, the descendant of Esau, the son of Jacob. Without the sympathy or confidence of the Jewish people they were supported solely by the power of the Roman Empire, and were never willingly recognized by the people of Judea.

THE ZEALOTS

The Zealots are referred to by Josephus as a fourth party, supplementary to the Pharisees, Sadducees and Essenes. They were a party politically opposed to the Herodians, and the Romans.

THE GALILEANS

The natives of Galilee were a passionate and ex-

citable people, affiliated with the Zealots, the enemies of Rome and the Herodian dynasty.

THE ASSASSINS

The Assassians, so called because of their use of a short sword or dagger, which they carried concealed beneath the cloak, and with which they struck down their personal enemies or the enemies of their order, appear to have been a disorganized band of desperadoes, who engaged in secret and single-handed warfare against all who opposed them.

THE CHRISTIANS

Added to these contending sects and parties were those who accepted the teachings of the Savior, in derision referred to as Christians, against whom all other sects and parties united in hatred and persecution.

It was during this period of political and religious confusion that Christ began and terminated his personal ministry.

With the opening of the Christian era Judea, or Palestine, was a single united kingdom, ruled over by Herod the great.

Upon the death of Herod his kingdom was divided into a number of petty principalities, governed by representatives of the Herodian family.

Again, with the accession of Herod Agrippa the old united Kingdom of Palestine was for a short period restored. After Agrippa the country was reduced to

the condition of a Roman province governed by Roman procurators.

During the period of fifty years Palestine passed through five distinct changes in government.

Just before his crucifixion, as Jesus went out from the temple, his disciples came to him and said: "Master, see, what manner of stones, and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down."

More than one thousand years before Jesus made this declaration King David had subjugated the Jebusites, and made Jerusalem the capital city of the Israelitish people.

Five different times the city had been over-run by enemies. The temple, built by Solomon, and the city had been destroyed by the Babylonians, but had been rebuilt by the Jews while they were subject to Cyrus, and again by Herod the Great, by the latter on a far greater scale than ever before. Herod declared he would build the temple so strong that it never again would be destroyed. The stones used were of tremendous size, and so laid that it was thought to be impregnable.

After the death of Agrippa II, Judea was ruled by governors sent from Rome. Cuspus Tadius, Ventidius, Cumais, Felix and Tiberius Alexander, the latter an apostate Jew, exercised extreme tyranny and cruelty during their administrations.

Portius Festus was sent by Nero, and after him

Albinus and Gessius Florus. Under these dictators the condition of the people grew gradually worse. Heavier taxes were imposed, towns and villages plundered.

The fires of hatred which had long smoldered burst into flame when Nero declared the Jews no longer entitled to the protection guaranteed to Roman citizens, which made them the prey of the heathen. Finally, when the heathen population of Caesarea drove out the Jews, inflicting inhuman atrocities upon them, the latter arose in open revolt against Rome.

Cestius Gallus, who with ten thousand Roman soldiers and thirteen thousand allies, marched against Jerusalem, suffered a disastrous defeat. Nero then sent Vespasian and his son Titus, with instruction to subdue the Jews, regardless of cost. While engaged in his campaign against the Jews Vespasian was declared emperor of Rome and Titus was left to continue the war, with instruction to suppress the insurrection.

Titus, with four Roman legions and a large army of auxiliary soldiers, appeared before Jerusalem a few days prior to the date when the feast of the Passover was to be observed, A. D. 70. Vast multitudes of Jews were assembled within the walls of the city. Josephus estimates the number to have been two millions, seven hundred thousand, two hundred souls.

Enclosed within the city walls without adequate supply of food or water, with famine and pestilence within the city, and a relentless enemy outside the walls, words fail to express the horrors of the siege.

History tells us that hundreds of thousands of dead bodies were thrown over the walls.

After the outer defences had been penetrated, and the fall of the city assured, Titus, addressing his soldiers, commanded them to spare the temple, but the legionnaires, maddened by the long resistance of the Jews, as they rushed through the breach to the slaughter, threw their torches as they passed and the magnificent building was soon in flames, which spread until the entire city was on fire.

The work of slaughter and carnage was terrible. Josephus says a million Jews were put to death, while one hundred thousand were sold into slavery, or reserved for gladiatorial exhibitions in the theaters. "The whole city," he says, "ran down with blood, to such a degree indeed that the fire in many of the houses was quenched with these men's blood." He tells us further, that the walls of the city were leveled to the ground, and the very foundations of the temple dug up.

The words of their Messiah, whom they had rejected, were fulfilled. The last remnant of the House of Israel were without a country they could call their own, and were scattered among the unbelieving nations of the world, as Christ and the Prophets said they should be.

The foregoing brief review of the history of the Israelitish people from Abraham to the separation of the Ten Tribes from Judah and Benjamin, and the final dispersion of the latter tribes by Rome may be

of assistance to the reader in connecting the Bible and Book of Mormon. The promises made by the Lord in the covenant with Abraham have not been entirely fulfilled. In fact, the greater promises are still in the future.

When the gathering and union of the House of Israel is effected and Judah and Ephraim unite, and are restored to their promised heritage it will be shown that both books deal with the Israelitish people, the Book of Mormon being the history of a branch of the family which was severed from the root tree and planted by the Lord in America for the accomplishment of a purpose yet to be revealed.

CHAPTER 17

THE DIVINE AUTHENTICITY OF THE BOOK OF MORMON CORROBORATED BY MODERN INVESTIGATION AND DISCOVERY

More than one hundred years have elapsed since the publication of the first edition of the Book of Mormon. At that time little was known regarding the origin of the American Indians. The report of the exhaustive study by Lord Kingsborough was not published until 1831.

The works of Stephens and Catherwood, who had made a survey of the ruins of Yucatan and Central America were published in 1841-1843.

We have no evidence that Joseph Smith or any of those associated with him had access to either of these publications, or any other book treating the subjects referred to by the authors.

The Book of Mormon is not essentially a secular history of the people to whom it refers. While of necessity there must be some reference to secular affairs in the record kept by Nephi, the first to write upon the plates which had been prepared, the record deals more in detail with the religious activities of the Nephite people and the hand-dealing of the Lord with them. Nephi says:

“Nevertheless, I have received a commandment of the Lord that I should make these plates, for the special purpose that there should be an account engraven of the ministry of my people.

"Upon the other plates should be engraven an account of the reign of the kings, and the wars and contentions of my people."

As heretofore stated, these people brought with them to America certain brass plates upon which were engraven: "the first five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents; and also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah.

Having this record in their possession the people would be familiar with the Bible story of the creation, the deluge, the tower of Babel and the confusion of tongues, events which would be long remembered.

Jesus said to his disciples:

"I am the good shepherd, and I know my sheep, and am known of mine.

"As the Father knoweth me, even so know I the Father; and I lay down my life for my sheep.

"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:14-16.)

The appearance of our Lord and his ministry among them was an event never to be forgotten by the Nephite people or their descendants. It was after his crucifixion and glorious resurrection that the Redeemer appeared to the people of this, the American continent, the account of which is given as follows:

"And behold, the third time they did understand the voice which they heard; and it said unto them:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

"And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

"And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven." (III Nephi 11:6-12.)

While we have nothing to justify the statement that at the time of the landing of Columbus the American Indians possessed an intelligent alphabet by which thoughts could be reduced to words, it is a well known fact that a system prevailed by which the history of a particular tribe or family could be transmitted from father to son and thus be perpetuated. Among the Navajos the history of their people is intrusted to a council of twelve men. When a member of the council dies a boy of superior intelligence is selected from the tribe, who is instructed by the old men in the story of the origin and end of things as understood by these

people. By this means the story is little changed as it passes from one generation to another.

If the ancient inhabitants of America were visited and ministered to by the Redeemer, this would be another epochal event which would not be entirely forgotten. Let us examine and see.

THE CREATION

Bancroft says:

"Of all the American people the Quiches of Guatamala have left us the richest mythological legacy. Their description of the creation, as given in the Popol Vuh, is in its strange rude eloquence and poetic originality one of the rarest relics of aboriginal thought."

The Popol Vuh is one of the rare manuscripts written in the Quiche language and translated into the Spanish by Francisco Jimenez, a Dominican father of great repute, who lived among the Indians of Guatemala, at the town of Chichi-cas-te-nan-go. From this translation we reduce the following:

"The heaven was formed, and all the signs thereof set in their alignment and angle, and their boundaries fixed toward the four winds, by the creator and former, and Mother and Father of life and existence. He by whom all move and breathe, the Father and cherisher of the peace of nations.

"There was yet no man, nor animal, nor bird, nothing was but the firmament. There was nothing yet joined together, nothing that clung to anything else, there was nothing that stood up, nothing but the quiet water, but the sea calm and alone in its boundaries. Nothing existed, nothing but immobility and silence, in the darkness, in the night.

"Lo, now how the heavens exist, how exists also the heart of heaven, such is the name of God, it is thus that he is called. And they spake, they mingled their words and their opinion and

the creation was verily after this wise: Earth, they said, and on the instant it was formed, like a cloud or fog, was its beginning.

"Then the mountains rose over the water like great lobsters; in an instant the mountains and plain were visible, and the cyprus and the pine appeared. The earth and its vegetation having thus appeared, it was peopled with the various forms of life. Again the gods took counsel together, they determined to make man. So they made a man of clay, and when they had made him they saw that it was not good. He was without cohesion, without consistence, he could not move his head, his face looked but one way, he could not look behind him, he had been endowed with language, but he had no intelligence, so he was consumed with water.

"Once more the Gods were in council, again they created man, and this time not by the ordinary agents in the work of creation, but by special intervention by him who is pre-eminently the Creator, by a miracle extraordinary. Men were now found who were worthy of their origin and destiny. At last the Gods looked upon men who could see with their eyes, handle with their hands, and understand with their hearts.

"The Gods were not pleased with what they had done, they had overshot the mark. This man was too perfect, he saw and knew too much, he was one of them. Therefore there was again counsel in heaven. 'What shall we do with man now? It is not good, this thing that we see, these men are as gods, they would make themselves equal with us, lo, they know all things, great and small.'

"Therefore the Heart of Heaven breathed a cloud over the pupil of the eye of man as when one breathes on the face of a mirror, thus was the eye darkened, and after that man saw not the things which were afar off, but only that which was near by." (Compare Genesis 3:22.)

While the man slept the woman was then created to be his companion.

According to the Chimalpapoca manuscript, one of the few native records preserved at the time of the conquest of Mexico, the Creator made the earth in successive periods. After the earth had been created

and the vegetation covered it the animals were created, man was made and animated from dust.

The Papago Indians say that the Great Spirit made the earth, and all living things before he created man. He then descended from heaven and digging in the earth found clay such as the potters use, and from it made man.

The natives of Southern California tell us that the Great Spirit created the earth, and set it in its proper order. He then created the animals, and last of all created man and woman. They were created from the dust of the earth.

THE GARDEN OF EDEN

Sahagun, in his history of New Spain, referring to the traditions of the Indians regarding the beginning and end of things, says: "This woman, who was created, became the mother of the entire human family. She was tempted by a serpent, which appeared to her in the terrestrial paradise, who spoke to her, and persuaded her to transgress the commandment of God."

Le Plongeon, referring to inscriptions, sculptures, and mural paintings on the walls at Chichen-Itza and Uxmal, says:

"This tableau is most interesting and significant, since in it we have a natural explanation of the myth of the temptation of the woman by the serpent. Here we have the garden, the woman, the tempter, and the fruit."

Here Le Plongen proceeds with his theory that the story of the creation, as contained in the Bible,

had its origin in America, and was taken from here to the Old World.

CAIN AND ABEL

"Again we read in Genesis that at a very early period in man's history a certain man murdered his brother through jealousy. The victim, we are told, was Abel, his murderer Cain. The recital of this event being identical with that archived in the sculptures and mural paintings still existing on the walls of certain edifices in Chichen-Itza, and with the account of it recorded in the second part of the Troano manuscript would seem to indicate that the report of this fratricide was brought to India by some Maya traveler or missionary." (Le Plongeon.)

As the writer was one day riding with an Indian we crossed a long stretch of desert country. It was a part of the country with many lava flows from extinct craters, deep canyons and dunes of sand.

I said to the Indian: "This is a very poor country through which we are riding."

"Yes," he replied, "but it was not always as it is at present."

Thinking there might be an interesting story back of his remark, I asked: "Why do you say that it was not always as we see it now?" He then proceeded to relate the following story:

"My father told me that his father said that his father told him that there was a time when this was a beautiful country. Trees grew on these mountains, streams of water flowed in the canyons. There were many deer in the timber and fish in the streams. The Indians who lived here were very happy, they did not kill the game which abounded; it was not necessary because the trees bore fruit, and the grass produced grain, there was food in abundance.

"At that time there lived here two men who were brothers,

one of them was a good man, but the other was a very bad man. One day the bad brother became angry with his good brother and killed him. This so enraged the Great Spirit that he caused the rains to cease. When the rains ceased the grass ceased to grow, the trees ceased to produce fruit, and the Indians were obliged to hunt and kill the animals in order that they might have food.

"The bad brother made an axe from a piece of flint, and one day went out hunting with it. A rabbit jumped up and ran toward a pile of rocks, like that over there, and before taking refuge in the rocks, sat up and with his ears erect looked at the man, who threw his flint axe with great force, struck the rabbit behind the ears, and killed it. When the axe struck the rabbit it set the wool behind his ears on fire. If you will look you will see the brown spot where the wool was burned. The fire from the wool ignited the grass, the grass set the trees on fire and burned all of the vegetation off and left the country barren as you see it."

He was silent for a time, and then continued:

"But my father said that his father told him that his father said that it would not always remain in this condition. The Great Spirit will send the rain again, the trees will grow on the mountains, there will be rivers again in the canyons, the trees will bear fruit, and the grass will produce grain, and all of the Indians will return and live here in happiness ever after." (Compare with Genesis.)

THE DELUGE

Without exception the Indians with whom the author has associated have traditions of the Flood.

THE NAVAJO TRADITION

As before stated the Navajos are among the most intelligent of the native tribes that the writer has labored among. While not as far advanced in civilization as the Mexicans were at the time of the conquest, they are fully equal to them in natural intelligence and courage.

When the writer first visited these Indians in 1875, the following was related by them:

"A long time ago a flood of water covered the entire land. One man and his family were saved by going to the top of the San Francisco peak, the highest mountain in their country. With the man went up a pair of all the animals and birds. With the exception of those on the peak all of the people were drowned, and turned into fishes. The turkey gobbler was a very proud bird. As the water neared the top of the mountain he declared that he would go no further. He went down to the edge of the water, spread his tail, strutted and gobbled to hold back the flood. The muddy water covered the end of his tail feathers and held him fast. As he was about to be engulfed the Great Spirit sent a wave which tore him free from the mud and he hurried to the top of the peak to his mate. Had it not been for the intervention of the Great Spirit he would have perished and the wild turkeys which abound in the mountains would have become extinct."

A Navajo will not eat a fish, it is the spirit of his ancestors who perished in the Great Flood. He will not eat the flesh of the turkey because he was a vain and disobedient bird. As the Navajo father tells this story to his children, he says: "My son, avoid pride; remember the turkey—never strut, never gobble. Make few friends, but be true to those you have. Do not reach conclusions hastily, but when your mind is made up act quickly."

When Gil Gonzales effected the conquest of Central America his first effort, as usual, was to convert the king to the religion of the King of Spain. Nicaragua said to him:

"You know so much of the making of the earth and its maker, tell me of the great flood—will there ever be another? Whither goes the spirit of man when it leaves the body? Does

the Pope never die? Is the King of Spain mortal? Why do the Christians so love gold?"

Bancroft, in his "Native Races of the Pacific States" says:

"Connected with the great flood of water there is a Mexican tradition analogous to the story of Noah and his ark. The following has been usually accepted as the ordinary version of this myth:

"In Atonatiuh, the age of water, a great flood covered the face of the earth and the inhabitants thereof were turned into fishes. Only one man and one woman escaped, saving themselves in the hollow trunk of a bald cyprus. On the water abating they grounded their ark on the peak of Choluacan, the Ararat of Mexico."

In Michoacan the Indians tell us that a great flood covered the earth, and that Tezpe with his wife and children and a collection of animals and seeds were saved in a spacious vessel which Tezpe constructed. When the waters began to subside, Tezpe sent out a vulture that it might go to and fro on the earth and bring him word when dry land began to appear.

"But the vulture feasted upon the carcasses that were strewn in every part, and did not return. Then Tezpe sent out other birds and the humming bird returned with a green leaf in its beak, and Tezpe knew that dry land had appeared, and landed his ark on the mountain of Choluacan."

The Tlascaltecs, Zapotecs, Mistecs, and the people of Michoacan all have traditions of the Deluge. To quote all the references made by Bancroft to the flood would fill a volume.

THE TOWER OF BABEL

The Choluacans of Mexico say that after the waters of the flood had subsided one of the brothers who

had been saved, who was surnamed the Builder, went to Cholula and began to build an artificial mountain as a monument and memorial to the God who had sheltered him while the people were destroyed by water. When the great structure rose slowly, threatening to reach to heaven the Gods became angry and rained fire upon the builders, many of whom were slain, and the remainder scattered over the face of the earth.

Don Francisco Nunez de la Vega says:

"I have in my possession an ancient manuscript of the primitive Indians of this province which says that the father and founder of this nation was called Teponahuale, which means the God of the hollow wood. That he was present at the construction of a great tower, and saw with his own eyes the confusion of tongues, after which God commanded him to come to this extensive land and divide it among his people."

Attention could be called to many other references which point to the creation, the deluge, and Tower of Babel, but it is not necessary. The references given are sufficient to convince the fair-minded reader that Indians, at the time of the conquest, possessed knowledge of the Creation, the Deluge, and the Tower of Babel.

From what sources did they obtain this knowledge if not from the Brass Plates which they brought with them from Jerusalem, as recorded in the Book of Mormon?

The Book of Mormon brings to us a more rational and convincing contribution, attesting the divine authenticity of the Bible, than any book extant, the Bible alone excepted.

The Bible contains a very brief history of the people of the Old World, and in greater detail of the Abrahamic branch of the human race, and the hand-dealing of the Lord with them.

The Book of Mormon contains a brief historical review of another branch of the same people, who were brought to America under divine leadership, and occupied the continent for a period of one thousand years.

Many of the incidents recorded in the Bible, the real meaning of which is somewhat obscure, are made plain to the understanding of those who read when the two books are read together as Ezekiel the prophet said they should be, more than two thousand years ago:

"The word of the Lord came again unto me, saying,

"Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions.

"And join them one to another into one stick; and they shall become one in thine hand.

"And when the children of thy people shall speak unto thee, saying, Wilt thou not show to us what thou meanest by these?

"Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." (Ezekiel 37:15-19.)

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: And he saith, I cannot, for it is sealed;

"And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but

have removed their hearts far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isaiah 29:11-14; also Joseph Smith's Own Story—the visit of Martin Harris to Charles Anthon.)

The Book of Mormon declares the divinity of Jesus Christ. Nephi prophesied of his coming six hundred years before his birth. Alma declared his Godship, and called upon the people to believe on his name, that they might participate in the redemption which would be wrought through the atonement that would be made. Many people were converted and worshiped in his name before he manifested himself in the flesh.

After his resurrection Jesus appeared to the Nephite people, established his Church among them and taught the doctrines of his gospel with such plainness and simplicity that there need be no misunderstanding as to its interpretation. (See III Nephi, chapter 11.)

More than fifty years have passed since the writer traveled from Utah through Arizona, New Mexico and northern Mexico, visiting many different tribes of Indians, among whom he did missionary work. Among all these people he found the tradition of a great culture hero who had visited them ages ago. He came from the east, a white man with noble features and bearing, his hair and beard brown and waving, his dress a glowing robe of white. He taught them to abhor war and all violence. They were to desist

from the sacrifice of either persons or animals, but were to make offerings of bread, flowers and perfume, and imitate his virtues and teachings. He went away to the east from whence he came, promising to return to them at a later day. At the time referred to lights had been kept constantly burning to guide him to their homes. To the Mexicans he was "Quetzalcoatl," to the people of Yucatan, "Votan."

While the Aztecs had reverted to an awful condition of idolatry and had erected many temples to their idolatrous gods, there existed at Tezcoco, a short distance from the City of Mexico, a shrine erected to this "Fair God." In it no sacrifice was offered. It was embellished with flowers, emblems of purity to the Aztec people.

It was the belief of the Aztecs in the return of Quetzalcoatl that made the conquest of the Aztec empire easy. When word was brought to Moctezuma that there had arrived on the coasts of his domain white men who came in boats with wings, who brought instruments of destruction with them which discharged thunderbolts, and bolts of lightning which destroyed all in their path, the conclusion was reached that Quetzalcoatl had returned, and to their sorrow the Aztecs welcomed the Spaniards as the Gods who were to return to them. Instead of peace and goodwill, Cortez brought bloodshed, destruction and sorrow.

CHAPTER 18

CRITICISMS ANSWERED

“And it came to pass that after we had sailed for the space of many days we did arrive at the promised land; and we went forth upon the land, and did pitch our tents; and we did call it the promised land.

* * * * *

“And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manner of wild animals, which were for the use of men.” (I Nephi 18: 23, 25.)

“And I did teach my people to build buildings, and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance.” (II Nephi 5:15.)

“And there being but little timber upon the face of the land, nevertheless the people who went forth became exceeding expert in the working of cement; therefore they did build houses of cement, in the which they did dwell.

“And it came to pass that they did multiply and spread, and they did go forth from the land southward to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south to the sea north, from the sea west to the sea east.

“And the people who were in the land northward did dwell in tents, and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land that it should grow up, that in time they might have timber to build their houses, yea, their cities, and their temples, and their synagogues, and their sanctuaries, and all manner of their buildings.” (Helaman 3:7-9.)

The foregoing quotations from the Book of Mormon are selected from among many others which might be chosen, for the following reason: At the

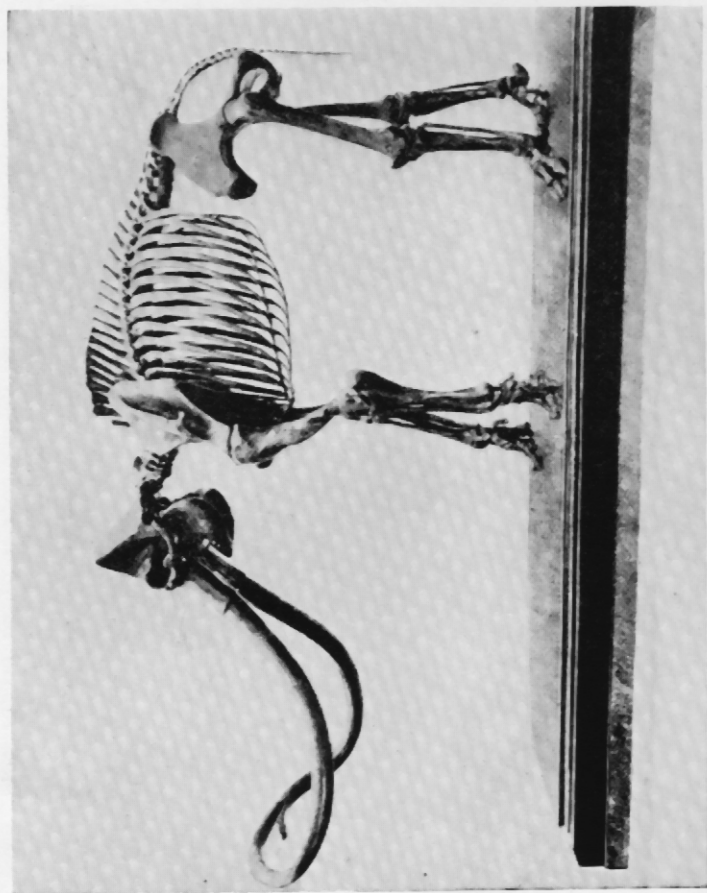
time of the publication of the first edition of the book a flood of denunciation and criticism of its contents was launched against it. Ignorant persons ridiculed, learned men declared that the book stated certain things which were very improbable, and that some said were impossibilities.

It was absurd, critics said, to aver that at the time of the landing of the Nephite people upon the American continent they found horses here. Everyone knew, they said, that at the time of the landing of Columbus no horses were found among the Indians, nor had geology discovered anything to justify the belief that the horse had ever existed there.

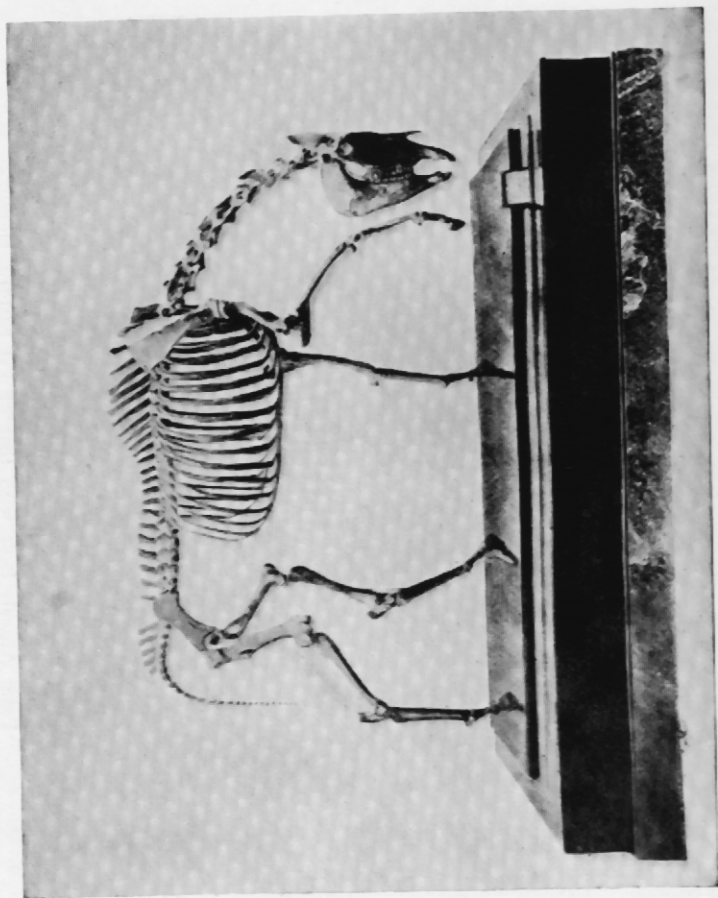
During the past century the fossil remains of the horse have been found in many parts of the United States, while the undeniable proof that horses did exist upon this continent in comparatively modern times is furnished by the discoveries recently made in the asphalt beds at the LaBrea ranch, near Los Angeles, California.

The following quotations are from the hand book published by The Museum of History, Science and Art, Department of Natural Science, Exposition Park, Los Angeles, California:

"It is remarkable that practically all the elephant remains found in the asphalt beds were taken from a single deposit known as pit No. 9, or the Elephant Pit. Here, in an area of fifteen by twenty-five feet, with an extreme depth of nearly thirty-five feet, were found bones representing not less than seventeen elephants, together with a number of mastodons, and a great quantity of bones of the Ancient Ox, Giant Sloth, Horse, Lion, Saber Toothed Tiger, Great Wolf, and Cave Bear."



SKELETON OF ELEPHANT
From Asphalt Beds with that of Pre-Historic Horse.



SKELETON OF PRE-HISTORIC HORSE
Mounted and on exhibition at Los Angeles,
From Asphalt Beds. California State Museum.

"The horse of the asphalt beds, while differing in some respects from the modern form had already reached the one-toed stage and perpetuated its genus in Asia, before extinction overtook it on this continent. The western horse is represented in the museum collection by a large number of skulls and skeletal bones, and a mounted skeleton on exhibition that shows an animal about the size of our western range horse, but with a relatively larger head."

Does not the above justify the statement made in the Book of Mormon that horses existed upon this continent two thousand five hundred years ago? We are told that the Jaredite people, who landed on the continent of North America more than one thousand years before the Nephites, possessed horses.

"And they had also horses, and asses, and there were elephants, and cureloms and cumoms; all of which were especially useful unto man, and more especially the elephants, and cureloms and cumoms." (Ether 9:19.)

It cannot be asserted that Joseph Smith had knowledge that these animals existed upon the American continent at the time of the publication of the Book of Mormon, except as he found it written on the plates from which the contents of the book were translated. The extinction of a species is no evidence that it had never existed.

It is a well known fact that at the time the Utah pioneers crossed the great plains, from the Missouri river to the Rocky mountains great herds of buffalo, some of them numbering thousands, were encountered. Had protection not been provided by man not a single representative would be in existence at the

present time, the species would have disappeared in less than a century.

During the life of the writer the American passenger pigeon existed throughout the middle western states in countless numbers. A few years ago one of our sporting magazines offered a large reward to any person who would discover a single specimen or nest of this once famous bird. The reward was not claimed. The American passenger pigeon had become extinct.

Nephi tells us that he taught his people to build buildings and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of precious ores which were in great abundance. It was absurd, critics said, to aver that these people understood the manufacture and use of iron and steel. Steel was unknown, they said, at the period referred to—about six hundred years before the birth of Christ.

Nearly a century had elapsed. Archaeologists had continued their studies in Mexico, Central America, and the United States, but no iron implement had been discovered. Gold and silver had been found in great quantities. Again the critic said:

"Joseph was mistaken. The ancient Americans knew nothing of the use of steel." The Church said: "Wait; Joseph Smith was not mistaken. Science will yet vindicate him."

In the January 1927 issue of "World's Work" an article appears written by Hyatt Verrill, one of the foremost scientists, from which the following is copied:

THE POMPEII OF ANCIENT AMERICA
A VAST SETTLEMENT DESTROYED CENTURIES BEFORE
CHRIST

By A. Hyatt Verrill

"We believe that this article stands unique among accounts of modern archaeological discoveries. It is the story of an American city which flourished and probably was destroyed by a volcano centuries before Pompeii existed. We are finding that America is not so young after all. Moreover the veteran explorer for the Museum of the American Indian, who discovered this ancient city, and who writes the article, believed that he has made another most interesting discovery—that steel implements were used in America centuries ago—a theory which was scoffed at until iron was found in Tut-Ankh-Amon's tomb in Egypt, dating back to about 1350 B. C.

"Although the prehistoric graves, or guacas of Panama have been known since the time of the Spanish conquest, and have yielded thousands of pieces of pottery and stone artifacts and innumerable gold ornaments, yet, strange as it may seem, no scientific investigation of these archaeological remains has ever been undertaken until the last year. The results of the first six months' work, carried on by the author in the interest of the Museum of the American Indian, Heye foundation, of New York, have proved absolutely astounding, wholly unexpected, and of such scientific value and interest that, as one of our foremost authorities expressed it, the discoveries have written a new history of Central American archaeology."

Verrill says:

"I am thoroughly convinced that these people, as well as many other historic races, possessed iron and steel tools, and I do not know a single fact to disprove this. The fact that no iron or steel tools have been found proves nothing. Iron is the most perishable of all metals, and except under most unusual or peculiar conditions all traces of small iron or steel tools would disappear completely in a few centuries.

"No doubt archaeologists will scoff at this theory, and pooh-pooh the idea, but scientists as well as laymen have a habit of scoffing at everything until proof is forthcoming to place them in the wrong.

"The discovery of a steel or tempered iron dagger in King Tut-ankh-Amon's coffin is a case in point. Despite hundreds, thousands of ancient mummies which have been discovered, this was the first iron weapon found. We must now admit that the Egyptians of King Tut's time used hardened iron or steel, and yet until definite proof of this was forthcoming archaeologists would not have admitted the possibility.

"If in a country like Egypt, where flowers are perfectly preserved in burials thousands of years old, only one iron implement has been discovered, what chances of finding iron tools would we have in a tropical land, where burials were in the earth? Indeed, less than two years ago I was scoffed at for the suggestion that an entirely new and unknown culture of great antiquity had existed in Panama, but we now have undeniable proofs of the fact.

"Moreover, at a depth of five and one-half feet below the surface, at the temple site, among broken pottery and embedded in semi-carbonized charcoal, I found a steel or hardened iron implement. The greater part is almost completely destroyed by corrosion, but the chisel-shaped end is in good condition. It is so hard that it is scarcely touched by a file, and will scratch glass, and with such an implement it would be a simple matter to cut and carve the hardest stone.

"No doubt that many will discredit this, but how can they explain the evidence of tool marks on much of the work? Not the irregular indentations which might, and very likely were, made by pecking with a stone hammer, but clearly cut, delicate lines and chisel work." (World's Work, Jan., 1927.)

"And the people who were in the land northward did dwell in tents, and in houses of cement." (Helaman 3:9.)

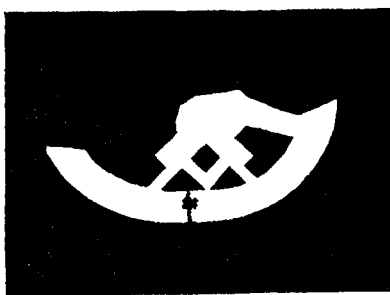
As Hernando Cortez and his conquistadors marched into the valley of Mexico in 1520, they passed near a great valley at present known as the valley of San Juan Teoti-hua-can. In the midst of this broad, flat valley were two large cone-shaped hills covered with trees and native shrubs, which resembled the craters of extinct volcanoes. For three centuries these miniature mountains stood unmolested, except as the people who made their homes in the valley went to

them and hauled away the stone and blocks of cement which were scattered about to build their humble dwellings.

It was then discovered that these mountains were pyramids which had been built by human hands. The Mexican government immediately took possession and began the restoration of these two great structures, which are now known as the Pyramid of the Sun and the Pyramid of the Moon.

The interior of the Pyramid of the Sun consists of a solid mass of sun dried brick or adobe, the base covering an area of slightly more than ten acres. It is laid off square to the points of the compass. The base is 751x721 feet, and it rises to a height of 216 feet. In a recent published article by a visitor he says:

"Among other interesting articles which have been collected at the Pyramid of the Sun is a stone which bears a large engraving of the square and compass, much as it appears on the Masonic button."



Square, Compass and Protractor engraved upon a Sea Shell. Discovered at the Ruin of the Casa Grande, Arizona. Said to have originated about 1800 years ago.

The sun-dried bricks were covered on the outside with a layer of cement, held in place by large stones which were used as binders.

On the west side is a wide stairway, the steps of which are of cement. In some places the steps have been cracked and broken by the elements and the roots of trees, but others are as smooth and firm as when they were laid.

Standing upon the pyramid and looking over the valley numberless smaller hills covered with growth are visible. Where these have been uncovered they prove to be the former homes of the people who occupied the valley.

The remains of the cement walls of these homes are still in many instances visible. The cement floors are smooth and perfect. The steps which go down to the basements below are of cement. The bases of the columns which supported the roofs are plainly visible. The cement pipes, which carried the water into the houses, and the waste-pipes, are still in place.

As the writer contemplated and studied these structures he said:

"Certainly no person can visit this spot and go away doubting that the builders of these great monuments had become expert in the use of cement."

"And now in the two hundred and first year there began to be those among them who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. And from that time forth they did have their goods and their substance no more common among them." (IV Nephi 1:24.)

From the Literary Digest, October 24th, 1925,
we quote as follows:

"NEW LIGHT OF MOUND BUILDERS"

"The prehistoric mound builders are in the news again."

"Near the town of Bainbridge in Southern Ohio, excavators have discovered what is probably the most remarkable tomb of this vanished race that has ever come to light, writes Dr. E. E. Free, editor of the Scientific American, in the New York Times."

"In it lie," he tells us, "the skeletons of four persons, evidently nobles, or chieftains of distinction. Two of these skeletons wear helmets of hammered copper, among the most precious of all objects to the warriors of the Mound Builders day."

"Fragments of cloth also have been found in the tombs, an experience extremely rare in uncovering such burials."

"There are ornaments of silver and tortoise shell, as well as some composed of bears' teeth, a prehistoric fore-runner of the familiar elk's tooth of today."

"Most remarkable of all, the Bainbridge graves contain a great profusion of pearls, some of them reported to be as much as a half-inch in diameter. Evidently the great men who were buried here so many centuries ago went to their graves surrounded by all the greatest gifts which their compatriots could provide. Even from the partial preliminary account of the burial which has been published so far, it is apparent that American historical science has been enriched by a discovery of high interest and importance."

The *Courier-Journal* in its issue of November 1, 1925, devotes an entire page, profusely illustrated, to a discussion of the above discovery. The illustrations show the four skeletons which were unearthed, standing in an upright position, as they appear to have been interred. Also the face of a man cut in stone, of which the writer says:

"Amazingly well done carving unearthed in the royal burial mound and believed by archaeologists to be one of the kings whose pearl-covered skeletons were found."

From the headlines of the story the following is quoted:

"America's ancient kings and their bushels of pearls."

"Newest remarkable discovery about the prehistoric people who built the huge earthen mounds and buried their kings in robes of precious stones."

"Skeletons of a prehistoric royal family that ruled the mysterious people who built the mound near Chillicothe, Ohio, where they were recently discovered. They were surrounded by bushels of pearls, which evidently formed their burial robes."

"Surrounded by bushels of pearls, some of them as large as hickory nuts, skeletons, believed to be those of a royal family of the prehistoric Mound Builders, have been dug out of the largest of the great Seip group of mounds not far from Chillicothe, Ohio. That ancient mound is 680 feet long and 160 feet wide, and 28 feet high.

"Archaeologists have undertaken the task of exploring it by excavation. It is estimated that the skeletons may be anywhere from one thousand to two thousand years old. Two of them wore copper helmets, and one of the skulls was provided with a copper nose."

In one Ohio mound a few years ago were found enough pearls to fill a gallon measure, in size from a millet seed, to two-thirds of an inch in diameter. There have been many such finds, one mound yielding two bushel of pearls. From another 500,000 were obtained.

Was it a mere coincidence that Joseph Smith did not say that these people possessed diamonds or rubies, or sapphires in abundance? The word pearls was written upon the plates, he translated the word as it was written. After the passing of a century he is again vindicated.

I

AN INTERESTING STUDY IN DATES

In the June number of the *Popular Science Monthly*, 1930, a profusely illustrated article appears from which the following is copied:

"NEW CLUES TO THE MAYAN RIDDLE

By Michael Mok

"With records cut in imperishable stone, the Mayas suddenly make their first appearance upon the historical scene on August 6, 613, B. C. On that day—the oldest date in American history—they put into operation a workable and astonishingly accurate calendar system which has been the marvel of the scientific world since it was deciphered. Why on August 6, 613 B. C.? Where were the Mayas on August 5th? Had they tilled the soil, developed their wonderful astronomy and admirable architecture, pursued their other arts and sciences on this continent before they carved that first inscription? If so, for how long? If not, whence did they come?

"Although the Mayan day count was not put into operation until August 6, 613 B. C., the Mayas projected time back to a date corresponding to October 14, 3373 B. C., which they considered the beginning of the world.

"So accurate was their calendar that from the time it was put into actual use until A. D. 1561, when fanatical Spaniards destroyed most of the books and chronicles of the Mayan Empire, it did not err to the extent of a single day. The old Julian calendar which was used in Southern Europe until 1582, and in Russia until a few years ago, made the year 12 minutes too long and accumulated an error of 11 days in less than 2000 years.

"The ancient Mayan calendar, Dr. Spinden told me the other day, could have run for 300,000 years before it would have accumulated an error of one day. Our present calendar will run only 3300 years before it gets to be a day wrong."

Any person who is familiar with the contents of the Book of Mormon knows that the Nephite people

began to count time from the time they left Jerusalem, until the birth of Christ, as shown by the following quotations:

"Now it came to pass that the ninety and first year had passed away and it was six hundred years from the time that Lehi left Jerusalem; and it was in the year that Lachoneus was the chief judge and the governor over the land." (Book of Mormon, p. 399.)

"Behold, I give unto you a sign; for five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name.

"And behold, this will I give unto you for a sign at the time of his coming; for behold, there shall be great lights in heaven, insomuch that in the night before he cometh there shall be no darkness, insomuch that it shall appear unto man as if it was day." (Book of Mormon, p. 393:2, 3.)

"And six hundred years had passed away since Lehi left Jerusalem.

"And nine years had passed away from the time when the sign was given, which was spoken of by the prophets, that Christ should come into the world.

"Now the Nephites began to reckon their time from this period when the sign was given, or from the coming of Christ." (Book of Mormon, p. 402:6-8.)

CHAPTER 19

LANGUAGE

"I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; and having seen many afflictions in the course of my days, nevertheless, having been highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days.

"Yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians.

"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." (Book of Mormon p. 1:1-3.)

"And now, behold, we have written this record according to our knowledge, in the characters which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech.

"And if our plates had been sufficiently large we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record.

"But the Lord knoweth the things which we have written, and also that none other people knoweth our language; therefore he hath prepared means for the interpretation thereof." (Book of Mormon, p. 478:32-34.)

It should be mentioned that after Jacob went with his family into Egypt, during the reign of his son Joseph as regent of the reigning king, at least two, as some authorities aver, or four centuries elapsed before the Israelitish people went out at the time of the exodus under Moses. During this period they assimilated the civilization of Egypt, as well as the language of the people.

The following is copied from a press dispatch published in the *Salt Lake Tribune*, January 11, 1928:

"The oldest book on medical science in the world, according to scholars, is ready for publication at the University of Chicago. It is an Egyptian medical treatise written many centuries before the birth of Christ.

"The book is called the Edwin Smith papyrus, and was translated by Professor James Henry Breasted, director of the Oriental Institute of the University of Chicago. The papyrus roll on which the knowledge of the ancients is inscribed is fifteen feet long, with writing on both sides. In book form it will make a volume of 600 pages."

Probably a book larger than the Book of Mormon. It was because of the necessity for the economy of space occupied that the Book of Mormon was written in Egyptian characters.

Discussing the Hebraic origin of the American Indians, Bancroft calls attention to the fact that one of the objections to this theory is that the Indians do not speak Hebrew. The reason for this he explains may be because the language has gradually changed, and calls attention to the fact that the Hebrew spoken by the Jewish people of today is very different from what it originally was. He says further: "There do actually exist many Hebraic traces in the American languages."

Lord Kingsborough, in his exhaustive discussion of the origin of the American Indians, says:

"The Indian language and dialects appear to have the very idiom and genius of the Hebrew."

"James Merrick, esq., a highly respectable character in the church at Pittsburgh, gave the following account: That in 1815, he was leveling some ground on Indian Hill. He plowed

and conveyed away old chips and earth to some depth. After the work was done, walking over the place, he discovered, near where the earth had been dug the deepest, a black strap, as it appeared, about six inches in length, and one and a half in breadth, and about the thickness of a leather trace to a harness. He perceived it had at each end a loop of some hard substance, probably for the purpose of carrying it. He conveyed it to his home, and threw it into an old tool box. He afterwards found it thrown out at the door, and again conveyed it to the box.

"After some time he thought he would examine it; but in attempting to cut it, found it as hard as bone. He succeeded, however, in getting it open, and found it was formed of two pieces of thick rawhide, sewed and made water-tight with sinews of some animal, and gummed over, and in the fold was contained four pieces of parchment. They were of a dark yellow hue, and contained several kinds of writing. The neighbors, coming in to see the strange discovery, tore one of the pieces to atoms, in the true Hun and Vandal style. The other three pieces Mr. Merrick saved, and sent them to Cambridge, where they were examined, and discovered to have been written with a pen, in Hebrew, plain and legible. The writing on the three remaining pieces of parchment, was quotations from the Old Testament." (Bancroft—"Native Races.")

Another very interesting incident related by Bancroft and which is attested to by his father, A. A. Bancroft, who was a witness of it, is as follows:

"About eight miles southeast of Newark there was formerly a large mound composed of freestone, which had been brought from some distance and thrown into a heap without much placing or care. In early days, stone being scarce in that region, the settlers carried away the mound piece by piece to use for building purposes, so that in a few years there was little more than a large flattened heap of rubbish remaining. Some fifteen years ago the county surveyor, who had for some time been searching ancient works, turned his attention to this particular pile.

"He employed a number of men and proceeded at once to open it. Before long he was rewarded by finding in the center and near the surface a bed of tough clay generally known as pipe clay, which must have been brought from a distance of some twelve miles. Imbedded in the clay was a coffin, dug out of a

burr oak log, and in, a pretty good state of preservation. In the coffin was a skeleton, with quite a number of stone ornaments and emblems, and some open brass rings, suitable for bracelets or anklets.

"These being removed, they dug down deeper, and soon discovered a stone dressed to an oblong shape, about eighteen inches long and twelve inches wide, which proved to be a casket, neatly fitted and completely water-tight, containing a slab of stone of hard and fine quality an inch and a half thick, eight inches long, four inches and a half wide at one end, and tapering to three inches at the other.

"Upon the face of the slab was the figure of a man, apparently a priest, with a long flowing beard, and a robe reaching to his feet. Over his head was a curved line of characters, and upon the edges and back of the stone were closely and neatly carved letters. The slab, which I saw myself, was shown to the Episcopalian clergyman of Newark, and he pronounced the writing to be the Ten Commandments in Hebrew."

Boudinot, in his history of the American Indians, says: "Their language, its roots, its idioms and construction genius is that of the Hebrew."

Adair, in his history of the Indians, published in London in the year 1875, says: "The Indian language and its dialects appear to have the same origin as the Hebrew."

Kingsborough, Adair, Duran, Brasseur deBourbourg, Jones, Myer and other historians uphold the theory of the Hebrew origin of the American Indians. (Bancroft, "Native Races," vol. 5, pp. 77-95.)

Dr. Augustus LePlongeon, in his "Sacred Mysteries among the Mayas and Quiches," page 113, says:

"In my work, the 'Monuments of Mayax,' I have shown how the legends accompanying the images of several of the Egyptian deities, when interpreted by means of the Maya language, point directly to Mayax as the birthplace of the Egyptian civilization. How the ancient Maya hieratic alphabet, discovered by me is as

near alike to the ancient hieratic alphabet of the Egyptians as two alphabets can possibly be, forcing upon us the conclusion that the Mayas and the Egyptians either learned the art of writing from the same masters, or that the Egyptians learned it from the Mayas."

Ancient Mayo
Hieratic Alphabet according to
mural inscriptions.

Egyptian Hieratic alphabet accord-
ing to Messrs. Champollion, le
Jeune, and Bunsen.

A	⊙. ^ . ◊ .	Ⓐ . 1 . ⤴ .
B	▣ . □ .	▣ . ▣ . □ .
C	☞ . ☛ . ◊ .	☞ .
H	☞ . □ . ☞ . □ .	☞ . □ . □ .
I	∕ . ∥ .	∥ . ∥ .
K	K . △ . △ . ◡ . Ⓔ .	△ . △ . □ . Ⓔ . ☞ . ☞ .
L	⊙ . △ .	⊙ . ∕ . ✓ .
M	∩ . □ . ☞ .	∩ . ☞ . ∥ . □ .
N	∩ . — . ☞ . ☞ .	∩ . — .
O	⊙ .	Ⓔ .
P	▣ . □ . 8 .	▣ . □ .
PP	☞ . ▣ .	□ . ▣ .
T	T . △ . △ .	△ . △ . ☞ .
TH	☞ .	☞ .
U	Ⓞ . ☞ . ☞ .	Ⓞ .
X	X . 2 .	☞ . ☞ . ⊙ .
Y	∕ . ∥ . ∥ .	∕ . ∥ .
Z	∩ . ☞ .	
CH	▣ . ☞ .	
CH	◡ .	◡ . Ⓔ .
TZ	X .	X .
J	▣ . ☞ .	▣ . ☞ .
E	1 .	∥ .

It cannot be claimed that Joseph Smith had access to any of the authorities quoted in this chapter from whose writings he might have conceived the idea of representing that the Book of Mormon was translated from Egyptian characters which were inscribed upon the original plates.

Kingsborough's works were published 1831-1848. Boudinot's "History of the American Indians," was published in 1816. Adair's work was published in 1875. Duran 1867, Brasseur deBourbourg in 1857, Jones in 1843, Myers 1849, and LePlongeon 1886.

It is true that the evidence presented in this chapter does not definitely prove the Hebraic origin of the American Indians. It is just as true, however, that it is strong corroborative evidence of the truth of the contents of the Book of Mormon, and it is a fact that more recent discoveries have not in a single instance proven them to be in error.

It is also true that all scholars do not accept the theory of Le Plongeon, in his endeavor to prove that Freemasonry had its origin in America, and was carried from this continent to the Old World.

Had he known the truth he would have understood that his theory was correct with the one important exception, which is explained in the Book of Mormon, viz.: That the civilization of Egypt was brought to America by the people whose brief history is told in the Book of Mormon, instead of having been taken from America to the Old World.

It must be remembered also that the Hieratic or

sacred alphabet of Egypt was the alphabet used by the priest and learned scholars of the time, and differs materially from the characters in general use.

In many places in Mexico the writer has seen these characters cut in stone without recognizing their meaning.

More convincing evidence is the following:

TESTIMONY OF THE THREE WITNESSES

"Be it known unto all nations, kindreds, tongues and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS."

And Also

THE TESTIMONY OF EIGHT WITNESSES

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That Joseph Smith, Jun., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen. And we lie not, God bearing witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER, JUN.,
JOHN WHITMER,

HIRAM PAGE,
JOSEPH SMITH, SEN.,
HYRUM SMITH,
SAMUEL H. SMITH."

It is true that Oliver Cowdery, David Whitmer and Martin Harris, because of disagreement with Joseph Smith, severed their relationship with the Church; and it has been claimed by some writers denied the testimony borne to the divine authenticity of the Book of Mormon.

This is not true. Both Oliver Cowdery and Martin Harris returned to the Church and died in the faith.

The statement of David Whitmer just prior to his death is as follows:

STATEMENT MADE BY DAVID WHITMER AND
DELIVERED AT RICHMOND, MISSOURI, 1887

"It is recorded in the American Cyclopaedia and the Encyclopaedia Britannica, that I, David Whitmer, have denied my tes-

timony as one of the three witnesses to the divinity of the Book of Mormon; and that the other two witnesses, Oliver Cowdery and Martin Harris, denied their testimony to that Book. I will say once more to all mankind, that I have never at any time denied that testimony or any part thereof. I also testify to the world that neither Oliver Cowdery or Martin Harris ever at any time denied their testimony. They both died reaffirming the truth of the divine authenticity of the Book of Mormon. I was present at the death bed of Oliver Cowdery, and his last words were, ‘Brother David, be true to your testimony to the Book of Mormon.’ He died here in Richmond, Mo., on March 3, 1850. Many witnesses yet live in Richmond, who will testify to the truth of these facts, as well as to the good character of Oliver Cowdery. The very powers of darkness have combined against the Book of Mormon, to prove that it is not the word of God, and this should go to prove to men of spiritual understanding that the Book is true. To show the reader what I have had to contend with, I give you below a copy of a leaflet which I had printed and distributed in March, 1881.

“PROCLAMATION”

“Unto all Nations, Kindreds, Tongues and People, unto whom these presents shall come:

“It having been represented by one John Murphy, of Polo, Caldwell County, Mo., that I, in a conversation with him last summer, denied my testimony as one of the three witnesses to the ‘Book of Mormon.’

“To the end, therefore, that he may understand me now, if he did not then; and that the world may know the truth, I wish now, standing as it were in the very sunset of life, and in the fear of God, once for all to make this public statement:

“That I have never at any time denied that testimony or any part thereof, which has so long since been published with that Book, as one of the three witnesses. Those who know me best, well know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all of my statements, as then made and published.

“‘He that hath an ear to hear, let him hear;’ it was no delusion! What is written is written, and he that readeth let him understand.”

David Whitmer passed away January 25, 1888. The day following, the Richmond Democrat published, in its obituary, the following interesting details:

"On the evening of Sunday, January 22, at 5:30, Mr. Whitmer called his family and a number of friends to his bedside, and to them delivered his dying testimony. Addressing his attending physician, he said, 'Dr. Buchanan, I want you to say whether or not I am in my right mind.' The doctor answered, 'Yes, you are in your right mind, for I have just had a conversation with you.' He then directed his words to all who surrounded him, saying: 'Now, you must all be faithful in Christ. I want to say to you all that the Bible and the record of the Nephites are true, so you can say that you have heard me bear my testimony on my deathbed; my trust is in Christ forever, worlds without end. Amen.'"

These are some of the external evidences of the divine authenticity of the Book of Mormon.

More convincing than any external proof that can be presented is the book itself. Its phraseology, construction and subject matter are unlike any other book. It treats of history, geography, civil government and religion as no other book, the Bible excepted, treats these subjects. It outlines the history of the past, relates in plain terms events of the present, and in simple, understandable words declares the future. It provides means by which all who read it may know that its contents are true.

The Jews said of Jesus: "How knoweth this man letters, having never learned?" Jesus answered them, and said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the

doctrine, whether it be of God, or whether I speak of myself." (John 7:15-17.)

Moroni, the last of the Nephite prophets to write in the Book of Mormon, addressing the generation of which we form a part, says:

"When ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost."

"And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ.

"And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, today, and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men."

"And now I speak unto all the ends of the earth—that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief."

"And now I bid you all farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead. Amen."

These are not the words of Joseph Smith. They are the words of the Lord to his prophet Moroni, the last to write upon the plates, from which the contents of the Book of Mormon were translated. It was by this prophet that the plates were delivered to Joseph Smith, who translated only a portion of the record, a part of it being sealed, to be brought forth at a later date.

After the translation of the unsealed portion was completed the plates were returned to Moroni who

had delivered them to Joseph Smith, and they are in his custody at the present time.

The Book of Mormon is a divine record of the hand-dealings of the Lord with the ancient inhabitants of America.

More than a million men and women, not zealots, but sober thoughtful people, the peers of any of their time, have put the promise made by Moroni to the test, and have realized its fulfilment.

No human power can shake their faith in the testimony which has come to them through the invisible, but none the less potent, influence of the Spirit of the Lord.

CONCLUSION

As stated in the introduction to this volume it has not been the purpose of the author to enter into a controversial discussion of either Mormonism or Masonry, but to present facts bearing upon both organizations.

In arriving at the conclusions presented he has purposely refrained from discussing the ceremonies incident to initiation into the order of Freemasonry, or the ritual observed. That he has learned much during the study of the subject is true. All of the information acquired has been obtained from publications which are recognized by Masons as authoritative.

He has quoted nothing from the writings of renouncing Masons, or other enemies of the order. In his search for the beginning of Freemasonry he has

discovered that the origin of the order is shrouded in mystery and uncertainty.

One of the objections raised by the author of "Mormonism and Masonry" to the admission of members of the Mormon Church to the "mysteries" of the Masonic order is the interpretation of the Scriptures by the Church of which they are members, and he asserts that the Church places the Book of Mormon before the Holy Bible. At the same time he asserts that the Bible is the book by which our lives and conduct are to be governed.

He does not define, however, what the Masonic interpretation of the scripture is. The answer to this objection is plainly stated in this treatise. If he will definitely define the Masonic interpretation of the scripture, we will then proceed to compose differences which may appear to be at variance, accepting the Bible as the definite authority recognized.

If, as appears to be true from the attitude of the author of "Mormonism and Masonry," applicants for membership in the fraternity are permitted to place their own interpretation upon the scripture, how can he expect Masons or members of the Mormon Church to make the Bible the book by which their lives and conduct are to be governed, when there is no agreement regarding the interpretation and meaning of its contents.

The Church does definitely define the scripture, and stands ready to defend any doctrine accepted

and taught by it, accepting the Bible as the authority by which all differences are to be determined.

The brief review of the origin and history of Freemasonry contained in this book is quoted largely from "The History of Freemasonry" by Mackey, with addendum by McClenachan. "Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry," published by authority of the Southern Jurisdiction of the United States, "History of the Iowa Lodge," by James M. Marcombe, and "History of Illinois Lodge," by Reynolds, authority which will not be questioned.

The origin of "Mormonism" as it applies to the restoration of the Gospel of Christ and the opening of the present Gospel dispensation, is definitely told by Joseph Smith. There is no uncertainty nor doubt regarding this question. The history and accomplishments of the "Mormon" Church since its organization are open to all who desire to be informed.

Plural Marriage: The question of plural marriage, raised by the author of "Mormonism and Masonry" has been answered and requires no further comment.

The Bible and Book of Mormon: The Church adheres to its definite declaration upon this subject—"We believe the Bible to be the word of God, as far as it is translated correctly. We also believe the Book of Mormon to be the word of God."

The relationship of the Book of Mormon to the Bible and to the Church has been a question of dis-

cussion since the publication of the first edition of the book. It has withstood the criticism of the past century without discovery of a single instance in which it is out of harmony with the written word contained in the Bible. All that the Church asks is that the Book of Mormon be judged by itself and the findings of modern scientists which corroborate the truth of its contents.

Resemblances: The author of "Mormonism and Masonry" devotes much space to what he terms resemblances between construction of the temples erected by the Church and the ordinances performed therein and the temples of Freemasonry, and the rites of the Masonic order.

Again, while he pretends to give a truthful and detailed account of the ordinances performed in the temples of the Church, he fails to indicate the resemblance to the rites of Masonry, and consequently leaves the reader entirely without proof of the resemblances which he states exist. The writer reaffirms that to judge of the similarity of two things, both must be submitted for inspection.

Secret Societies in Ancient America: That secret societies existed among the ancient inhabitants of America, and that the Indians recognized the Evil One as the author of them and worshiped him, through the serpent, which to them was his representative, is proven by the authorities quoted. For further information on this subject see chapters on Secret Societies in Ancient America, and the Devil and Devil Worship.

The Church After the Crucifixion: Under the above chapter heading a brief review of the condition of the Primitive Church after the crucifixion of our Lord is presented in order that the reader may better understand the falling away, and the necessity for the restoration of the Gospel and the keys of authority and priesthood which must always be present for the conduct of the Church.

This restoration, definitely declared by Jesus Christ, was fulfilled, Joseph Smith being the agency through which it was effected.

Chapters Fifteen to Eighteen: These chapters refer to the Book of Mormon, tell the reader what the book really is, and call attention to a few of the many scientific discoveries made since its publication, which corroborate the truth of its contents.

This treatise is not an apology for Mormonism. The Church makes no apology for its existence. The ancient prophets declared its coming, and the manner, time and circumstances which would attend the restoration. Jesus Christ testified to the truth of the words of the ancient prophets, and John the divine disciple of our Lord bore definite witness that the restoration was to come when he said:

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of water." (Revelation 14:6-7.)

"And I heard another voice from heaven saying, Come out

of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

"For her sins have reached unto heaven, and God hath remembered her iniquities." (Revelation 18:4-5.)

The restoration of the Gospel, the command to preach it among all nations, and the gathering together of those who receive and obey it, are all told in the story of the Church since its establishment.

This treatise is not an appeal to the Masonic Fraternity to open its doors and admit to the "secrets of its order" members of the Mormon Church. It maintains the advice which it has always given to its members, viz.: that they refrain from affiliation with any secret, oath-bound society. It maintains that to loyally serve the Church and the government under which it exists is the first duty of every citizen, and that affiliation with any secret, oath-bound society is liable to lead men and women away from these two first duties.

The Church makes no attack upon any other Church or against any organization entered into for a just purpose. This is particularly true regarding its attitude towards Freemasonry, but if it is attacked and its integrity to God and the holy scripture, or its loyalty to the ideals of civil government of our country is questioned, it will defend itself.

Again quoting from the book which the author of "Mormonism and Masonry" says should be the guide to our lives and conduct, we call attention to the following:

"Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them,

"Ye men of Israel, take heed to yourselves, what ye intend to do as touching these men.

* * * * *
"Refrain from these men, and let them alone; for if this counsel or this work be of men it will come to nought;

"But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

On this quotation from the book which Masons and Mormons, and all others who profess Christian belief, should make the guide of their lives and conduct, the Church rests its case.