

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.