

## Chapter 5

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# CAIN'S CONNECTION WITH "FREEMASONRY"

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Joseph Smith has been criticized because the Book of Mormon and the Book of Moses have had so much to say against "Freemasonry." The William Morgan "affair" has been accepted by such critics as the source of all Masonic touches in these books of scripture. But this is certainly an error.

One critic has complained that:

Smith's New Translation of the Old Testament is full of anti-Masonry; the fifth chapter of Genesis as he has it, which is added entire to our version, is devoted entirely to the condemnation of secret societies, and sets forth particularly how they were the inventions of Cain after "he fled from the presence of the Lord."<sup>1</sup>

A Masonic historian has offered this explanation:

The first contact of Mormonism with Masonry antedated the Nauvoo period by somewhat more than fifteen years. In fact, the present writer is convinced that the years which saw the preparation and publication of the "Golden Bible" of the new faith, also witnessed the very prenatal influence of Masonry upon Mormonism, proof of which lies thickly sprinkled over the pages of the *Book of Mormon*.<sup>2</sup>

<sup>1</sup> J. H. Beadle, *Mysteries of Mormonism*, p. 498.

<sup>2</sup> S. H. Goodwin, *Mormonism and Masonry*, p. 3.

Another student of the subject has written:

Even the endowment scene in the Temple ceremonies is not original, as some readers may have noticed. Over and over again one is confronted with situations and incidents in the ceremony which bear a strong resemblance to those used in Masonry; and it has been stated that when Joseph Smith and Sidney Rigdon were beginning their crusade they were not sure what to preach, but were influenced not a little by an anti-Masonry campaign which was then very popular in America. The general outline of the endowment ceremony, and the signs used therein, are closely connected with Masonry; and, in spite of Mormon denials, it is easily established that a certain amount of the early Masonry which was used freely in the Temple ceremony still survives.

Those who know Masonry will be struck with the following passage in the *Pearl of Great Price*: "And Satan said unto Cain: Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and in this day I will deliver thy brother Abel into thine hands.

"And Satan sware unto Cain that he would do according to his commands. And all these things were done in secret.

"And Cain said: Truly I am Mahan, the master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahan (Master Mason), and he gloried in his wickedness."<sup>3</sup>

The renowned biographer Werner writes of this theme:

The Book of Mormon discusses infant baptism, ordination, the trinity . . . and free masonry. During Joseph Smith's youth New York State was aroused by violent anti-Masonic riots. This influence shows markedly in the Book of Mormon, which contains several terms used in the ritual of free masonry. Masonry was always popular with the Mormons until Joseph Smith claimed that an angel of the Lord had brought him the lost key-words of several degrees, enabling him to progress further than the highest Masons. The charter of the Mormon Lodge was then taken away by the Grand Lodge.<sup>4</sup>

<sup>3</sup> Stuart Martin, *Mysteries of Mormonism*.

<sup>4</sup> M. R. Werner, *Brigham Young*, p. 61.

In January, 1834, the editor of the *Unitarian* asserted that, "There is a strong opposition to the institution of Masonry. All such will find much in the Book of Mormon to meet their views . . ."

In 1835 an Englishman, E. S. Abdy, visited western New York and soon after wrote that the many references in the Book of Mormon to Masonry "point unequivocally to the place of its concoction."

The presence of what has been called "anti-Masonry" in the sacred books of the Mormons has aroused such widespread attention that we shall consider the question at this place. The Book of Mormon was published in 1830, twelve years before Joseph Smith became a Mason. In that same year the Book of Moses was revealed to him as an introductory chapter or preface to the Bible. The numerous references to secret societies in these two books cannot be explained by the scandal and mystery surrounding the disappearance of William Morgan.

It is very significant that most of the material in these two books about Cain and his participation in secret societies is verified by ancient Masonic traditions. First, let us quote without comment from the Book of Mormon on this subject:

And it came to pass that Akish gathered in unto the house of Jared all his kinfolk, and said unto them: Will ye swear unto me that ye will be faithful unto me in the thing which I shall desire of you?

And it came to pass that they all swore unto him, by the God of heaven, and also by the heavens, and also by the earth, and by their heads, that whoso should vary from the assistance which Akish desired should lose his head; and whoso should divulge whatsoever thing Akish made known unto them, the same should lose his life.

And it came to pass that thus they did agree with Akish. And Akish did administer unto them the oaths which were given by

them of old who also sought power, which had been handed down even from Cain, who was a murderer from the beginning.

And they were kept up by the power of the devil to administer these oaths unto the people, to keep them in darkness, to help such as sought power to gain power, and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms.

And it was the daughter of Jared who put it into his heart to search up these things of old; and Jared put it into the heart of Akish; wherefore, Akish administered it unto his kindred and friends, leading them away by fair promises to do whatsoever thing he desired.

And it came to pass that they formed a secret combination, even as they of old; which combination is most abominable and wicked above all, in the sight of God;

For the Lord worketh not in secret combinations, neither doth he will that man should shed blood, but in all things hath forbidden it, from the beginning of man.<sup>5</sup>

And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents, who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness.<sup>6</sup>

And there are also secret combinations, even as in the times of old, according to the combinations of the devil, for he is the foundation of all these things; yea, the foundation of murder, and works of darkness; yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords forever.<sup>7</sup>

And now, my son, I command you that ye retain all their oaths and their covenants, and their agreements in their secret abominations; yea, and all their signs and their wonders ye shall keep from this people, that they know them not, lest peradventure they should fall into darkness also and be destroyed . . .

Therefore ye shall keep these secret plans of their oaths and their covenants from this people, and only their wickedness and their murders and their abominations shall ye make known unto them.<sup>8</sup>

But behold, Satan did stir up the hearts of the more part of the Nephites, insomuch that they did unite with those bands of

<sup>5</sup> Ether 8:13-19.

<sup>6</sup> 2 Nephi 9:9.

<sup>7</sup> 2 Nephi 26:22.

<sup>8</sup> Alma 37:27, 29.

robbers, and did enter into their covenants and their oaths, that they would protect and preserve one another in whatsoever difficult circumstances they should be placed, that they should not suffer for their murders, and their plunderings, and their stealings.

And it came to pass that they did have their signs, yea, their secret signs, and their secret words; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do he should not be injured by his brother, nor by those who did belong to his band, who had taken this covenant.

And thus they might murder, and plunder, and steal, and commit whoredoms and all manner of wickedness, contrary to the laws of their country and also the laws of their God.

And whosoever of those who belonged to their band should reveal unto the world of their wickedness and their abominations, should be tried, not according to the laws of their country, but according to the laws of their wickedness, which had been given by Gadianton and Kishkumen.

Now behold, it is these secret oaths and covenants which Alma commanded his sons should not go forth unto the world, lest they should be a means of bringing down the people unto destruction.

Now behold, those secret oaths and covenants did not come forth unto Gadianton from the records which were delivered unto Helaman; but behold, they were put into the heart of Gadianton by that same being who did entice our first parents to partake of the forbidden fruit—

Yea, that same being who did plot with Cain, that if he would murder his brother Abel it should not be known unto the world. And he did plot with Cain and his followers from that time forth.

And also it is that same being who put it into the hearts of the people to build a tower sufficiently high that they might get to heaven. And it was that same being who led on the people who came from that tower into this land; who spread the works of darkness and abominations over all the face of the land, until he dragged the people down to an entire destruction, and to an everlasting hell.<sup>9</sup>

The Book of Moses is equally emphatic in connecting Cain with a pernicious and sinister secret society after the Lord's malediction fell upon him. It is said of him:

<sup>9</sup> Helaman 6:21-28.

And it came to pass that Cain took one of his brothers' daughters to wife, and they loved Satan more than God.

And Satan said unto Cain: Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands.

And Satan sware unto Cain that he would do according to his commands. And all these things were done in secret.

And Cain said: Truly I am Mahan, the master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahan, and he gloried in his wickedness.<sup>10</sup>

For Lamech having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Mahan, master of that great secret which was administered unto Cain by Satan; and Irad, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam;

Wherefore Lamech, being angry, slew him, not like unto Cain, his brother Abel, for the sake of getting gain, but he slew him for the oath's sake.

For, from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother.<sup>11</sup>

### **SHIBBOLETH**

It must be admitted that these books make so many statements which prominent Masonic historians practically agree with, that it was utterly impossible for Joseph Smith to have learned these facts except by divine assistance. Masons will be interested in the way he corrected the text in Judges 12:6, during his inspired revision of the Bible, at which time the Book of Moses was revealed as a preface to that sacred volume.

In Judges 12:5-6 we read in the King James Version:

And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which

<sup>10</sup> Moses 5:28-31.

<sup>11</sup> Moses 5:49-51.

were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay;

Then said they unto him, Say now Shibboleth; and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

It would seem from this incident that the renegade Ephraimites had a dialect or provincialism in which the "h" was not sounded in their words. "Thy speech betrayeth thee," was true of these people who were asked to pronounce a word containing two syllables with an "h."

Yet the translators of the King James Version did not catch the full significance of this or they would never have translated it as they did. It will be observed that in attempting to pronounce the word, the Ephraimites omitted the first "h" but pronounced the second one, a task quite impossible to perform. If they could sound the second "h," surely they could "frame to pronounce" the first "h." Nevertheless, 42,000 were killed because they failed to pronounce the first "h." Though the version of 1611 was made by English scholars who did not sound either "h," they should have been aware of this inconsistency.

The twenty-five year old Joseph Smith did not let it remain that way, but represents the Ephraimites as saying the word thus, "Sibbolet." It will be observed that this is exactly how it is used in the ritual of the Masons.

Anyone familiar with the cabletow ceremony of the Masons will be impressed with the statement in 2 Nephi 26:22, where it is said that "he leadeth them by the neck with a flaxen cord." The cabletow is one of the most ancient symbols of Masonry. In the hieroglyphic alphabet of the Egyptians, this character is found representing a triple-twisted rope. In all ages the symbolism of this cord of flax has been one of obligation and servitude. It is significant

that flax has been used for centuries to make this cord or rope.

Some readers are impressed with the fact that the Gadianton robbers wore lambskin aprons, yet one must look higher than Masonry for the answer of these coincidental things that seem to have "Masonic touches."

There are more "Masonic touches" in the Book of Mormon and the Book of Moses than there are in all the other writings of Joseph Smith combined. Masonry did not have the slightest influence upon the endowment ceremony. His sermons and writings after his association with the lodge were not influenced by Masonry. He spoke of priesthood, keys, tokens, and signs long before he joined the lodge in 1842. He seems to have known far more about secret societies and their work in 1829 and 1830, if we are to believe that he was the author of the books of scripture that bear upon this subject, than he did in the last two years of his life. After 1830 his discussion of those subjects was at an end.

Furthermore, the Book of Moses declares that Adam was able to read and write and that he taught his posterity this necessary information. Practically the same conclusion is made by the Masonic writer Duffie in his *Ancient Landmarks*, and in Bancroft's *Native Races*. (I:9-12).

#### **MASONIC TRADITIONS ABOUT CAIN**

The Reverend George Oliver, one of the most profound and prolific masonic writers, has given expression to the following opinion:

The principles of Speculative Masonry, which had been communicated to Adam in Paradise, were never forsaken, even after having tasted the bitter fruit of the forbidden tree; and as his progeny increased, he communicated to them the divine precepts and injunctions which were enfolded in that pure and sublime science. When men became numerous upon the earth, the evil spirit of darkness was very busily engaged in the corruption of



their morals; and succeeded in working up the malevolent passions in the heart of Cain, until he apostatized from Masonry, and slew his brother Abel. God expostulated with the fratricide on the heinous nature of his sin, and justified himself from the imputation of being the author of evil; He pronounced an additional curse on Cain and his posterity, and declared that the ground should not henceforth yield to him its strength, though cultivated with the utmost labour and ingenuity. The principles, in which he had been educated, thus forsaken, he was banished from his kindred, and sent forth as a fugitive and a vagabond; protected, however, from personal violence by a peculiar mark, which was acknowledged by all mankind.

Being thus, by the mercy of God, protected from the summary vengeance of his fellow men, Cain migrated from the residence of his parents, as many of Adam's posterity had done before him, and planted a colony in the land of Nod. Here his race forsook every good and laudable pursuit, along with Masonry, and degenerated into every species of impurity and wickedness; though there were a few of his immediate descendants who retained so much virtue as to exert the faint remains of their masonic talents for the benefit of mankind. Thus Jabal, the sixth in descent from Cain, invented the use of tents; Kabal, his brother, invented music, and Tubal Cain, his half-brother, invented the art of forging or working metals. Here Cain, with the assistance of these artists, reduced the knowledge he had acquired from Adam to practice, and constructed a city, which he named Hanoah, after his eldest son.

The family of Cain lived in much fear of the rest of Adam's posterity, who they conjectured would revenge the death of Abel upon them when a favorable opportunity should present itself. Lamech was the first who endeavored to remove their apprehensions, and proposed a fortification as the most certain means of safety. By his advice, Cain, with the assistance of Jabal and Tubal Cain, encompassed his city with walls as a place of refuge, in case of interruption from the people around them. This city, being the first practical exertion of Operative Masonry, was necessarily ill-constructed, and probably worse defended. The habitations were merely tents or huts, which served, indeed, to shelter them from the inclemency of the seasons, but whose conveniences were little superior to the dens and caves which had hitherto been used as their places of domestic retreat. The only great advantage derived from the construction of this city was that of association, from which many important benefits resulted. The blessings of superior

civilization might ensue, in a well-regulated commonwealth, from a union of interests and a reciprocity of benefits: which could never be obtained while men depended on their own isolated exertions from the necessaries of life; and existed, if not in absolute enmity with all others of their species, at least without the conviction that each occasional companion or associate was a firm and constant friend. And if, in this solitary mode of living, the duty of laying up stores of provision and comfort of the winter were neglected, in that inclement season the improvident individual must inevitably perish with cold and hunger unless, with the strong arm of violence and injustice, he wrested the miserable pittance from his more provident neighbour. This, we are assured by Diodorus Siculus was frequently the case; and hence, homicide was very common among the ante-diluvians, and was the particular species of violence which elicited the wrath of God to sweep them from the earth.

But by the formation of a society or compact, in which the bond was mutual security, these evils might have been prevented; the social virtues of the heart might display themselves, traces of civil government might be visible, to restrain the impetuosity of human passion; and some notions of the moral government of the universe, by a Superior Being, become impressed upon their minds, and possess a genial influence on their morals. Unfortunately the commonwealth of Hanoch enjoyed but few of these benefits, from a want of regularity in its founder. Rough and inhospitable himself, his posterity were fierce and ungovernable, and more distinguished by violence and licentiousness than peace and social order. They had either forgotten God, or were wilfully disposed to act in direct opposition to his commands. Their hostility to the divine Author of their being announces the decay of Primitive Masonry amongst them; and their subsequent degeneracy shews how the human heart may be debased, when divested of these true principles, which so strongly stimulate to virtue and holiness.

After this public renunciation of God's laws, vice rapidly increased, until it brought on man's destruction. Lamech, who appears to have possessed great influence in the city of Hanoch, introduced the evil of bigamy; and the effects of his example increased to such a degree, that, before the flood, there existed amongst his posterity an indiscriminate community of wives, as well as a Masonry which was at length wholly given up by this race,

I return to the line of Seth, amongst whom it was yet cultivated, and its precepts obeyed.

Seth, the son of Adam, was educated by his father in the strictest principles of piety and devotion; and when he arrived at years of maturity was admitted to a participation in the mysteries of Masonry, to which study he applied himself with most diligent assiduity. The progress he made in this science is fully demonstrated by the purity of his life. Associating with himself the most virtuous men of his age, they formed lodges, and discussed the great principles of Masonry with FREEDOM, FERVENCY, AND ZEAL. These Masons, in a few centuries, made such progress in the science, that they received from their contemporaries the appellation of Sons of Light, or Sons of God. Their system of Masonry was purely theological: its illustrations explained the nature and attributes of God, the creation of the world, and the unhappy fall of man. It pointed out the difference between moral good and evil, and compared the happiness of Paradise with the pain, disease, and misery of this wretched world; that the mind might be incited to avoid a much greater punishment, and aspire to the enjoyment of a much higher degree of happiness in a future state. It inculcated the precepts of religion, and the necessity of divine worship; the sanctification of the seventh day, with other particulars which every Mason is acquainted with, who is master of our inimitable Fellow Craft's Lecture.

From general illustrations of God's attributes, these indefatigable Masons proceeded to the study and investigation of God's created works. Of these, the celestial orbs appeared the most prominent and splendid, and were therefore, contemplated with an eagerness of research which produced the most important results. The rudiments of Astronomy were not only formed in these early ages, but the science was carried to some degree of perfection; and certainly inspired a sublime idea of that glorious Being, who could create and govern so vast and complicated a machine.

The Jewish Rabbis, in describing the holiness of this race while engaged in these pursuits, present to the view a true and beautiful picture of the results of Masonry, when practised in its native purity. Separated, by the divine economy, from the rebellious race of Cain, they preserved the primitive sanctity of their progenitors until about the year of the world 500. Their occupations were purely spiritual, for they lived almost solely on the spontaneous productions of Nature. The laws and motions of the celestial bodies constituted their chief study, and their usual a-

musement consisted in singing of psalms to God. Endued with that benign principle which we term Charity, the passions of envy, hatred, and revenge found no place amongst them; injustice and deceit were banished from their society; sincerity and plain dealing were their distinguishing characteristics; and they lived, daily ripening for that state which is enlightened by the presence of God for evermore. To the purity of these Sons of God, our most excellent patron, St. John the Evangelist, compared that of the Christian converts. He addresses them by the same appellation, and contrasts their conduct with that of the wicked, whom he compares with the unrighteous race of Cain.

Seth continued to preside over these sacred assemblies until the time of Enoch; and finding that the spirit of God was in that highly favored individual, and that he excelled his brethren in wisdom and knowledge, he installed him Grand Superintendent in his stead; happy to leave the science under the direction of so excellent a protector.

As a man loses not his reason, sensibility, or activity of intellect by the loss of a limb, so Masonry, though, amidst the increasing atheism of the world it suffered the loss of many noble members was never wholly obliterated. Enfeebled by the degeneracy of mankind amongst apostate nations, its essence was, nevertheless, preserved by that small race of men who adhered to the genuine worship of God. Hence, though one of its general grand divisions sunk with the knowledge of God, the other suffered no material deterioration; because, when the former was finally restored by Jesus Christ, the latter, having received accessions of strength in almost every age, was in the maturity of its vigour and excellence.<sup>12</sup>

Dr. Oliver has written extensively in defense of what he calls "Spurious Freemasonry," the institution perpetuated by Cain after his curse. Mackey summarizes this theory thus:

... There was the virtuous race of Seth and his descendants, and the wicked one of Cain. Seth and his children, down to Noah, preserved the dogmas and instructions, the legends and symbols, which had been received from their common progenitor, Adam; but Cain and his descendants, whose vices at length brought on the destruction of the earth, either totally forgot or greatly corrupted them. Their Freemasonry was not the same as that of the Seth-

<sup>12</sup> George Oliver, *The Antiquities of Freemasonry*, pp. 30-35.

ites. They distorted the truth, and varied the landmarks to suit their own profane purposes. At length the two races became blended together. The descendants of Seth, becoming corrupted with their frequent communications with those of Cain, adopted their manners, and soon lost the principles of the Primitive Freemasonry, which at length were confined to Noah and his three sons, who alone in the destruction of a wicked world, were thought worthy of receiving mercy.

Noah consequently preserved this system, and was the medium of communicating it to the post-deluvian world. Hence, immediately after the deluge, Primitive Freemasonry was the only system extant.

But this happy state of affairs was not to last. Ham, the son of Noah, who had been accursed for his wickedness, had long been familiar with the corruptions of the system of Cain, and with the gradual deviations from truth which, through the influence of evil example, had crept into the system of Seth. After the deluge, he propagated the worst system of both systems among his immediate descendants. Two sects, or parties, so to speak, now arose in the world—one which preserved the great truths of religion, and consequently of Masonry, which had been handed down from Adam, Enoch and Noah—and another which deviated more and more from this pure original source.

It is not to Dr. Oliver nor to any modern writer, that we are indebted for the idea of a Masonic schism in this early age of the world. The doctrine that Masonry was lost, that is to say, lost in its purity, to the larger portion of mankind, at the tower of Babel, is still preserved in the ritual of Ancient Craft Masonry. And in the degree of Noachites, a degree which is attached to the Scottish Rite, the fact is plainly adverted to as, indeed, the very foundation of the degree. Two races of Masons are there distinctly named, the Noachites and the Hiramites; the former were the conservators of the Primitive Masonry, as the descendants of Noah; the latter were the descendants of Hiram, who was himself of the race which had fallen into Spurious Freemasonry, but had reunited himself with the true sect at the building of King Solomon's Temple.

In all the old Masonic manuscript Constitutions that are extant, Noah and the flood play an important part in the "Legend of the Craft." Hence, as the Masonic system became developed, the Patriarch was looked upon as what was called a patron of Masonry . . .

To the Mason the Mosaic symbolism is very significant, because from it Freemasonry has derived and transmitted for its own uses many of the most precious treasures of its own symbolic art . . . Thus the symbol of the Temple, which persistently pervades the whole of the ancient Masonic system, comes to us directly from the symbolism of the Jewish tabernacle. If Solomon is revered by the Masons as their traditional Grand Master, it is because the Temple constructed by him was the symbol of the divine life to be cultivated in every heart. And this symbol was borrowed from the Mosaic tabernacle.<sup>13</sup>

One writer does not hesitate to say of Satan's connection with early secret societies, "Some attempt to connect the Masonic ritual with Adam, for he was the first who wore an apron. . . . Adam being invested with it by Grand Master Satan, himself."<sup>14</sup>

Another quotation from Dr. Oliver is enlightening:

Thus the symbol of Cain's punishment remains to this day uncertain. Some think he had a mark on his forehead; others that he was blasted by lightning; others that he was consigned to a perpetual drunkenness, staggering and tumbling about, a butt for the mirth and derision of all beholders. Some believe that he was haunted by his brother's ghost. "Umbra fratris tui quem occidisti, persequitur te ubique," and hence it has been a uniform opinion throughout all antiquity, and is not yet extinguished, that all murderers are haunted by the ghosts of their victims.

An Arabian writer, cited by Selden, says, that the children of Seth had sworn by the blood of Abel, that they would never leave the mountainous country which they inhabited to go down into the valley where the children of Cain lived. And he further informs us, that the inducement to violate their oath was the beauty of Naamah and the music of Jubal. It appears from this record, that the Cainites spent their time in music, dancing, and other amusements, by which the children of Seth were tempted to intermarry with them. A general pollution ensued, and the Flood was provided to destroy both.

Which would tend to the deterioration of true, and the success of the spurious Freemasonry, until "the wickedness of man was

<sup>13</sup> A. G. Mackey, *Encyclopedia of Freemasonry*, pp. 510, 532, 723.

<sup>14</sup> Edmond Ronsayne, *The Master's Carpet*, p. 219.

great in the earth, and every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made the man on the earth, and it grieved him at his heart . . .”

The degeneracy of mankind became so great, and their perversions of pure antediluvian Masonry so grievous, that according to our traditions, Enoch feared the genuine secrets would be lost, and swallowed up in the predicted Deluge. To prevent this he hid the Grand Secret, and being apprehensive that the morality and science which had been embodied in Freemasonry with such care would be absorbed in the general destruction; to preserve the principles of the science, he built two pillars near the spot where they were concealed, with an inscription in hieroglyphics, importing that near it was a precious treasure which had been dedicated to God.

Berington says, “it is to be feared, that as there were wicked men and unbelievers before the Flood, among the descendants of Cain, if not all of them, since they are expressly distinguished in the Scripture from the sons of God; and though the Scripture does not specify idolatry amongst their crimes, as it does not several other crimes of which they might be guilty, it is certain they did not worship the true God. The three sons of Noah were grown men before they entered the ark, and Ham was a very wicked person. He was conversant, very likely, with the wicked descendants of Cain, when even the descendants of Seth had been corrupted by them before the Deluge came on. Ham might learn his wickedness from them, and might justly be reputed as the second author of idolatry before the building of Babel, as his descendants were immediately after.”<sup>15</sup>

These quotations from Masonic historians should convince one that there is more history than plagiarism in the references to secret societies that appear in the Book of Mormon and the Book of Moses.

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<sup>15</sup> George Oliver, *The Historical Landmarks*, I, 49.