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A Remarkable Coincidence

Author(s): George Q. Cannon

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Abstract: Lehi, in his final farewell to his family, stated that he “must soon lay down in the cold and silent grave, from whence no traveler can return” (2 Nephi 1:14). Inasmuch as similar words appear in the writings of William Shakespeare, Church critics believe that Joseph Smith borrowed the Book of Mormon statement from Shakespeare. However, in the ruins of Mexico similar words have been found to have been used in an ancient funeral speech.

October 13
1890

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"HE THAT HATH MY COMMANDMENTS, AND KEEPETH THEM, HE IT IS THAT LOVETH ME: AND HE THAT LOVETH ME SHALL BE LOVED OF MY FATHER, AND I WILL LOVE HIM, AND I WILL MANIFEST MYSELF TO HIM."
—*Jesus Christ. (John xiv, 21).*

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A REMARKABLE COINCIDENCE.

THE Prophet Lehi, shortly before his death, called his family together and gave them considerable instruction. Among other things he said:

"Awakel and arise from the dust, and hear the words of a trembling parent, whose limbs ye must soon lay down in the cold and silent grave, from whence no traveler can return."

Critics who have desired to throw doubts upon the authenticity of the Book of Mormon, have pointed out this expression of Lehi, where he says that he "must soon lay down in the cold and silent grave, from whence no traveler can return." It has been compared to the expression in Shakespeare, where he speaks of "that undiscovered country, from whose bourne no traveler returns."

A French explorer by the name of Desire Charnay, who has been traveling in Mexico and Central America from 1857 to 1882, and who has written the result of his explorations in a book entitled "The Ancient Cities of the New World," describes some discoveries which he made of the tombs of great men at an ancient city called

Teotihuacan. He says:

"They are arranged symmetrically in avenues terminating at the sides of the great pyramids, on a plan of some 620 feet to 975 feet in length; fronting them are cemented steps, which must have been used as seats by the spectators during funeral ceremonies or public festivities." He quotes from Sahagun, a Spanish writer who lived about the time of the Conquest, and gives a speech which was addressed to the dead previous to being buried. It contains a sentence so like this of the Prophet Lehi which we have quoted, that we cannot forbear bringing it to the attention of our readers. The speech is as follows:

"Son, your earthly hardships and sufferings are over. We are but mortal, and it has pleased the Lord to call you to Himself. We had the privilege of being intimately acquainted with you; but now you share the abode of the gods, whither we shall all follow, for such is the destiny of man. The place is large enough to receive every one; but although all

are bound for the gloomy bourne none ever return."

The closing sentence is similar to the language of Shakespeare, though it may well be supposed that the people who used this form of speech never had heard of William Shakespeare.

This proves that men of various nations may express themselves concerning a subject so interesting to them as death and burial in somewhat similar language, though they

may be as wide apart as the antipodes.

Lehi speaks of the grave "from whence no traveler can return." The ancients who dwelt at the city of Teotihuacan speak about the grave and say, "although all are bound for the gloomy bourne, none ever return;" and William Shakespeare, writing in English, speaks of "that undiscovered country, from whose bourne no traveler returns."—GEO. Q. CANNON in *The Juvenile Instructor*.

PERSECUTION OF THE JEWS IN RUSSIA.

THE latest attempt to hoodwink Europe takes the form of the reference to a Commission. The Jewish Question, we are assured, is being put into the hands of a committee of experts, who will report in due time—say ten years hence—to his Imperial Majesty the Czar. The farce of the Pahlen Committee is too recent for any repetition of it to be regarded with interest. Certainly it cannot be permitted to divert our attention from the ever increasing evidence of the determined policy of the Russian officials to render the existence of the Jews in Russia intolerable.

The dangers of this new policy are greater than any mere outbreak of popular prejudice such as that of 1881. The scenes of violence of that terrible year had at least this consolation with them, that they needed but to be known for the conscience of Europe and even of Russia, to be affected. But it is different with legislative measures; their results are not so sudden or so striking. People feel that in a foreign country it is difficult to decide whether exceptional laws are justifiable or not. The slow degradation of a whole people takes many years and is affected by infinitesimal steps in the downward grade. Still more is this the case when an accused government can retort with some show of veracity that there are no new laws affecting the Jews. But while no new laws may have been promulgated there is little doubt that new orders have been given to the various functionaries to

carry out the old laws more rigorously. One important element in the case is the increasing poverty of the Russian Jews, which lessens their power of bribing. Despotism tempered by bribery is a lot not so intolerable. But when the accustomed bribe is not forthcoming, woe betide the former briber. We fear this may account for much that is now happening in the congested districts of the Russian Jewry.

Persecution by administrative measures, that is the formula that sums up the present situation. And, as we have said, it is difficult to make this kind of persecution realized by the public opinion of Europe. It is only in isolated cases that the outcome of these administrative measures is to be seen in such a way as to strike all observers. An instance recently occurred that is especially instructive in this respect. Our readers will doubtless remember it but it can bear repetition, and its lessons still remain to be fully learned. A young Jewish lad, near Odessa, was caught by a medical man of the neighbourhood purloining some of his apples. In England such an offense would be visited by a box on the ears, or at worst by a sound caning. But the Odessa doctor, who would probably have done the same in any ordinary case, found that the peculator was a Jew, and he deliberately burnt in with lunar caustic the words "Jew" and "thief" on the lad's forehead and face. There can be no doubt of the truth of this cold-blooded and atroc-