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Since Cumorah: New Voices from the Dust, Part XVI

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Abstract: This series argues that the changing attitudes of biblical scholars toward basic questions about scripture allow room for claims made by the Book of Mormon. It discusses external evidences, the primitive church, Lehi, Zenos, the olive tree, and the Dead Sea Scrolls. The sixteenth part discusses ways in which the Book of Mormon reflects the ancient Near East.

SINCE CUMORAH

NEW VOICES FROM THE DUST

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[*Dr. Nibley continues with the windowsthat the Book of Mormon opens on strange and forgotten customs and traditions that are just now being brought to light.*]

● (50) Some years ago we called attention to the undeniably Iranian background to the story of Moroni's "title of liberty" in the story of Kawe, the founder of the religious brotherhood of the Magi, who with his leather apron borne aloft as a banner rallied the people to gain their freedom and thus laid the traditional foundations of the Persian nation.³⁶ It is still not clear how Iran gets into the picture, but nothing is more certainly agreed upon among scholars today than that Iranian influences are *very strong* in the



These rare artifacts, ancient wooden dishes and earthen oil lamps, found in Jordan were obtained recently by the Church through the Palestine Archaeological Museum.

Dead Sea Scrolls.³⁷ Moroni, however, while actually announcing that he is following a familiar Old World tradition, traces the custom back not to the founder of the Magi but to the founder of Israel, Jacob himself. (51) He recalls to the minds of his hearers a story with which he indicates they are

all quite familiar, the story of the two halves of Joseph's garment and what they meant. The story has been preserved from ancient Jewish sources in the pages of Tha'labi, but I have never found it anywhere else nor ever seen a translation of Tha'labi. Where could Joseph Smith have got it?

(52) In the Book of Mormon we meet with a peculiar rite of hanging.

When a notorious debunker of religion was convicted of murder, "they carried him upon the top of the hill Manti, and there he was caused, or rather did acknowledge, between the heavens and the earth, that what he had taught to the people was contrary to the word of God; and there he suffered

an ignominious death.” (Alma 1:15.) A like fate was suffered centuries later by the traitor Zemnarihah. This goes back to a very old tradition indeed, that of the first false preachers, Harut and Marut (fallen angels), who first corrupted the word of God and as a result hang to this day between heaven and earth confessing their sin. Their counterpart in Jewish tradition is the angel Shamozi, who “repented, and by way of penance hung himself up between heaven and earth.”³⁸ These may be only old legends, but they were legends that certain ancient people took very seriously, and they are known to the author of the Book of Mormon.

(53) The Book of Mormon contains a remarkable account of a plague of serpents in the early days, long before Lehi’s time, that made life very hard for the cattle, and of how the snakes were finally exterminated in the rule of a great king, who also led his people in big communal hunts. It all sounds very archaic, and it can be paralleled very closely in the Egyptian records that recall how the serpents once plagued the cattle and how the settlers of the land under their great migratory king exterminated the serpents and then divided the land into hunting domain and farm land, exactly as did King Lib.³⁹

(54) Another oddity of the “protohistoric” period in the Book of Ether is the staging of an uprising at the end of 42 years of a king’s reign. (Ether 8:10, 15, 32.) Why 42? Whatever the reason, it is interesting to find in the oldest king-list of Mesopotamia among regnal years that are obviously symbolic and astral (most being multiples of 12, 36, or 52) a significant number of reigns that are multiples of 42—2100, 840, 420, 2310, 21.⁴⁰ The

number 42 is even more significant in the Pharaonic economy, where the 42 nomes and the 42 blessings of the king’s coronation have a symbolic significance, and the king must be replaced at the end of a regnal period divisible by six or seven years.⁴¹ The reasons for this we do not know, but the reality and the antiquity of the traditions match very well in the Old World and the New.

The Book of Mormon is so generous with proper names that no other evidence should be necessary to establish its authenticity. Along with a sprinkling of Arabic, Greek, and possibly Hittite or Hurrian names, more than two hundred proper names are almost equally divided between Hebrew and Egyptian forms. Incidentally, (55) the prevalence in Palestine of Egyptian culture circa 600 BC is one of the claims for which our text was long held up to ridicule, but today a lot is known about the really intimate cultural ties between the two peoples. (56) A large part of the Hebrew names in the Book of Mormon are nonbiblical, but preserve the authentic forms of the Hebrew names of the period as attested in newly discovered documents.⁴² Some important place names we have only in translation in the Book of Mormon, the best known being Bountiful and Desolation. Bountiful is a typical colonizer’s name (cf. Olbia, Euxin), while it is known that the ancient Semites gave the name Hormah, meaning Destruction or Desolation, “to any scene of defeat.”⁴³

(57) Book of Mormon theophoric names such as Gadianhi, Korihor, Amnihor, etc., follow the proper rules of construction with the conventional employment of mimation and nunation. (58) The Egyptian names even fall into the

Old World statistical pattern with an absolute predominance of the name Ammon, with Manti second in order, and a heavy emphasis on names beginning with “Pa” and high frequency of the elements “mor” and “hor.”⁴⁴ (59) It is hard to explain bull’s-eyes like Korihor, Pahoran, and Paankhi as pure accidents. Paankhi was a popular Egyptian name in the seventh century BC, but it was not known until the end of the last century; and what American would dream of cooking up such combinations as “aa” or “kh”? Interestingly enough, there are two separate Korihors (the name is spelled variously) in the Old World, the one a genuine Egyptian name (Kherihor, Hurhor, etc., was a high priest and chief judge who seized the throne in 1085 BC), and the other of Asiatic origin going back to the dawn of history.⁴⁵ This is interesting because there are also two forms of the name in the Book of Mormon, the one (Corihor) being an important Jaredite name, and the other (Korihor) the name of a Nephite chief judge.

(60) Of particular interest is the name Hermounts because of its extreme oddity. Until two years ago this writer always passed it by in silence, being unable to make anything of it. But when a student asked for an explanation of the word in its Book of Mormon context, its source became instantly clear: Hermounts in the Book of Mormon is the wild country of the borderlands, the hunting grounds, “that part of the wilderness which was infested by wild and ravenous beasts.” (Alma 2:37.) The equivalent of such a district in Egypt is Hermonthis, the land of Month, the Egyptian Pan, the god of wild places and things. Hermounts and Hermonthis are close enough to satisfy the most exacting philolo-

gist.⁴⁶ (61) The Egyptian Month of Hermonthis was an extremely popular figure in Lehi's day, to judge by the great frequency with which his name occurs in the composition of proper names in various forms: Montu, Mendes, Menti, etc.; it is the Book of Mormon Manti, next to Ammon, the commonest name element in the Nephite onomasticon.⁴⁷

A surprisingly large number of studies have appeared in recent years on the subject of Egyptian names for the Red Sea, the reason being that the Egyptians had many names and were always making up others. Especially in the late period, according to a recent report, the Egyptians were fond of "evolving new names for different seas."⁴⁸ (62) Again, the reason for the odd practice is not known, but it is entirely in keeping with Lehi's behavior: "And we beheld the sea, which *we* called Irreantum, which, being interpreted, is many waters." (1 Nephi 17:5. Italics added.) "Many waters" is a typical Egyptian designation (that is the meaning of Fayyum, in fact), but what about "Irreantum"? It is not a Semetic name, and Lehi even goes to the trouble of translating it. It has recently been shown that one of the more common Egyptian names for the Red Sea was Iaru, which is not Egyptian and the meaning of which is unknown.⁴⁹ That would take care of the "Irre-" element in Lehi's name, while "-antum" can be matched by two characteristic Egyptian forms, *iny-t* and *'anjt*, both describing large bodies of water, the former possibly the Gulf of Suez, the latter the "Waters of Busiris." On the other hand, since "Iaru" has never been explained, could it be related to the old Indo-European word for "sea," the Hittite form of which is

arunash?⁵⁰ *Aru-na-sh* corresponds closely enough with Irre-an-t(um), but we won't include it among our more valid parallels since we throw it in just for fun.

Another name to play with is Rameumptum, designating the high stands at the ceremonial places of the Zoramites, a people who preferred the old customs of the Mulekites to the discipline of the Nephites. The Mulekites, it will be recalled, were a mixed crowd of Near Eastern emigrants who took little stock in the rites and customs of the Jews. Recently Leipoldt has shown that the pillar-sitting monks of Syria, who caused such a sensation in early Christian times, were actually carrying on an ancient pagan tradition in the land, by which a man would mount on a high pillar at some important ceremonial center and from the top of it pray for the people.⁵¹ The performance of the Christian stylites consisted of endless gyrations atop a high pillar. A large number of related Greek words describe the idea: *Remb-*, *ramp-*, *rhamph-* imply wild ecstatic circling motions, especially in the air. The word has been traced back to a Phoenician original, *raba-* (Hebrew *rab*), applied to a kind of missile launcher. Could we be here on the trail of our word Rameumptum?

Literary clues to authenticity swarm in the Book of Mormon. (63) The colophons are impressive. The first three verses of the Book of Mormon are a perfect colophon. Most colophons are more abbreviated than this (there are a number in the Book of Mormon). A readily accessible Egyptian one is that at the end of the famous "Story of the Shipwrecked Sailor."⁵² Here the reliability of the writer is established, the source of his information given with the

explanation that this document has been written with his own fingers. (Cf. 1 Nephi 1:3: "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.") Incidentally, the name-pair is interesting: the scribe is Amoni the son of Amonah—a combination strongly reminiscent of certain Book of Mormon family names.

(64) In these articles we have pointed out the authentic form of the Testament of Lehi as thoroughly typical of a large number of early Jewish apocryphal writings, as (65) some years ago we noted that Lehi's "qasidah" (1 Nephi 2:9-10) fits every specification of the earliest known form of desert poetry. (66) We have also called attention above to the way in which the biblical quotations in the Book of Mormon depart from the Masoretic and Septuagint texts at those very places (and only there) where those two disagree with each other, showing that the original readings have been lost. (67) The much-ridiculed Book of Mormon practice of beginning every sentence with "It came to pass" or "Behold" is now vindicated as conventional Egyptian usage.⁵³ (68) Also the term "reformed Egyptian" has been assailed with furor for many years. When the Book of Mormon was published, Champollion had not yet applied the name of "demotic" to that remarkable Egyptian shorthand which became the vogue in Lehi's day: actually, "reformed Egyptian" is exactly what demotic is.⁵⁴

The occasional change of person or number in the midst of a sentence in the Book of Mormon, though bad English grammar, is really characteristic of the ancient prophets (*and* the Dead Sea
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Scrolls), who when their speech becomes wrought up or inspired are apt to confuse singular and plural, second and third persons.⁵⁵ This we give as a vindication rather than a significant parallel. There are many such minor details that might be pointed out: the consistent use of the word "seed" for progeny, for example, is actually as common in Egyptian as in the Book of Mormon.⁵⁶

(69) The peculiar custom of Book of Mormon generals of informing the enemy commanders of their plans and asking for and actually receiving certain concessions before a battle has been the subject of intense ridicule in the past. Today such a procedure would be considered insane, and yet we know it was followed by Lehi's contemporaries in the Old World. One of them, with the good Book of Mormon name of Paankhi, actually "commands his generals to give the enemy choice of time and place for the fight."⁵⁷

(70) As a literary challenge, the balance of history and scripture in the Book of Mormon would present a problem baffling the ablest scholar. Only very recently has E. A. Speiser commented on the situation as it actually was in Old Testament times in terms that exactly fit the Book of Mormon:

The theme of the Bible, he says, is history, "the history of a society embarked on a specific quest. . . . A Jeremiah or an Ezekiel could and did read past biblical history while each was making biblical history to come. Neither could have named many books that were ultimately to constitute the Old Testament." All this, as we have seen, applies with equal force to Nephi, who seems to have just the same idea of the Scriptures as do Jeremiah and Ezekiel.⁵⁸

An Identification Test. It is to the Apocrypha rather than to the Bible that one must turn for much of the peculiar imagery in the Book of Mormon, and that is significant because (71) the Apocrypha in question were unknown to the world of Joseph Smith. We have noted above such images as the fountain and tree of life, the olive tree, the filthy water, the three men in white, the great and spacious building, the straying in the desert, etc. But equally worthy of study is the language in which these ideas are presented. Even using the texts of present-day translations of early Apocrypha, we can mix up sentences from them with sentences from Joseph Smith's translation and defy even experts to tell which come from the Old World documents and which from the New. Let the reader decide which of the following are taken from the Book of Mormon and

which from the Apocrypha. None of the translations are ours.

1. Let us prepare our souls that we may enter into possession of, and not be taken possession of.⁵⁹

2. (In preparing for the Messiah) they have become free forever . . . to act for themselves and not to be acted upon, . . .⁶⁰

1. But judging them little by little thou gavest them an opportunity of repentance, Thou knewest their nature was evil.⁶¹

2. And thus the devil cheateth their souls, and leadeth them away carefully down to hell.⁶²

1. He that diggeth a pit shall fall into it, and he that setteth a snare shall be taken in it.⁶³

2. . . . that great pit which hath been digged for the destruction of men shall be filled by those who digged it, . . .⁶⁴

1. Woe to you, ye rich, for ye have trusted in your riches, and from you your riches shall depart.⁶⁵

2. But wo unto the rich, . . . their hearts are upon their treasures. . . . And behold, their treasure shall perish with them also.⁶⁶

3. . . . because they have set their hearts upon their riches, I will hide up their treasures. . . .⁶⁷

4. . . . ye are cursed because of your riches, and also are your riches cursed because ye have set your hearts upon them, . . .⁶⁸

1. . . . may the Lord bless thee forever, for thy seed shall not utterly be destroyed.⁶⁹

2. Fulfil my prayer, to leave me a posterity on earth, and not destroy all the flesh of man. . . .⁷⁰

3. . . . he has promised unto us that our seed shall not utterly be destroyed, according to the flesh, . . .⁷¹

1. And now my children . . . how awful it is to come before the face of the ruler of heaven. . . . who can endure that endless pain?⁷²

2. . . . they are consigned to an awful view of their own guilt . . . which doth cause them to shrink from the presence of the Lord into

GREAT-GRANDMA'S BIBLE
BY RUBY WATERS ERDELEN

*Its furrowed cover brown and frayed with years
Of hardship make this book more precious still,
Creased by an Indian's arrow, marked by tears.
With few possessions but steadfast mind and will,
Great-grandma with the Saints had journeyed west,
Pushing handcarts weary-paced and slow.
True courage outweighed strife, their efforts blest
As scriptures, from this book, by campfire glow
Renewed their faith to trudge across the miles
Of wilderness, though danger charged the way.
And hope was newly born transcending trials
In trustful prayer, hymns sung at close of day.
Before me now, dimmed pages open wide,
Great truths revealed, their message sanctified.*

a state of misery and endless torment, . . .⁷³

Here we seem to have a plain case of plagiarism: In a father's warning to his children the operative words are "And now my children" (And again my brethren—Mosiah 3:1), *awful*, the *face* of the ruler of heaven (the presence of the Lord), *endless pain* (endless torment), all occurring in that order. The only trouble is that the document from which the Book of Mormon is plagiarizing was not discovered until 1892.

These parallels illustrate the fact that in the preachments of the Book of Mormon we are dealing with a consciously formulaic, that is, deliberately unoriginal, type of literature. This readily explains the parallels; but if the Book of Mormon were not a genuine literary product of its age, it would not survive for an hour set against the ancient stereotypes.

Some Newly Found Scrolls: As long as new documents continue to be discovered, the comparative study of the Book of Mormon must necessarily remain an open-ended operation. A brief glance at some of the more important scrolls that have not yet appeared in book form or been translated into English will show that the value of the later finds is not a whit behind that of what has gone before.⁷⁴

The *Florilegium* ("Bouquet"; 4Q flor. I) is so called because it is a selection of proof-texts from different prophets, all of whom look forward to the fulfilling of God's plan on earth. In this fragment 2 Samuel 7:10-11 is explained as referring to the house of the Lord that shall be built in the last days, while Exodus 15:17f shows that only the elect of Israel "who hold sacred the Name" will be allowed to enter that house which, unlike the other temple, will never be destroyed. For 2 Samuel 7:11 makes it clear that the sons of Belial will never again prevail in

their attempt to carry out "the Plan of Belial (the Evil One), to overthrow the Sons of Light . . . and make their souls captive to Belial by causing them to stray in wickedness." Compare this with 2 Nephi 9:28: "O that cunning plan of the evil one!" and with Alma 12:11: ". . . and then they are taken captive by the devil, and led by his will down to destruction." Next 2 Samuel 7:11-14 is explained as referring to "the shoot of David who will stand beside the Seeker of the Law in . . . Zion in the Last Days, as it is written" in Amos 9:11, referring to "the Ark [tent, shrine] of David that is fallen which shall rise again for the salvation of Israel." The opening line of the First Psalm is next explained as referring "to those who have strayed from the road, as it is written in the Book of the Prophet Isaiah, looking forward to the Last Days." It then cites Isaiah 8:11 as applying to "those of whom it is written in the Book of Ezekiel the Prophet," quoting Ezekiel 37:23, a significant chapter. Then there is reference to the sons of Zadok seeking their own counsel, "the counsel of the church," that is, setting up their own church; and lastly Psalm 2:1-2 is quoted as describing the rage of the opposition—the Gentiles—against "the Chosen of Israel in the Last Days."⁷⁵

It would be hard to find in any so brief a fragment a more concise and telling description of the restoration from the Latter-day Saint point of view or a neater bouquet of Book of Mormon sentiments. The reference to David calls our attention to another newly published fragment, called *The Patriarchal Blessing* (4Q patr), which reads like a typical "testament" and is a commentary on Genesis 49:10: "The rule shall not depart from Judah. . . ."⁷⁶ This it explains as meaning that "as long as Israel has dominion there will always be one of the House of

David on the throne," and that the support of all Israel can be counted on "until the true Messiah, the shoot of David, to whom and to whose seed the covenant of the kingship is given over his people for generations without end." This is important because until now scholars have maintained that the Qumran people knew nothing of the Messiah of the house of David and therefore have no real connection with the later Christians.

(To be continued)

FOOTNOTES

⁷³*An Approach to the Book of Mormon* (1964 ed.), pp. 175-7.

⁷⁴"The Scrolls . . . witness to the fact that once more the impact of neighboring cultures of the Near East has fertilized Jewish religion. At this juncture the Iranian influence has been especially strong." K. Stendahl, *op. cit.*, p. 5.

⁷⁵Discussed by George Sale in the commentary of his famous translation of the *Koran*, Ch. II, verse 96. Cf. *The Secrets of Enoch*, 7:1-4.

⁷⁶See *The Improvement Era*, 59 (June 1956), pp. 390ff.

⁷⁷The lists are in A. Deimel, *Sumerische Grammatik* (Rome, 1924), pp. 127f, 245ff, 249f, 255f, 263ff, 270f, 275f, 278f.

⁷⁸On the length of reigns, G. Wainwright, *The Sky Religion in Egypt* (Cambridge University, 1938), pp. 70 (note 1), 78-83, 91, 104, 106. On the symbolism of 42, E. A. W. Budge, *Osiris* (N.Y.: University Books, 1961), I, 340-3.

⁷⁹Such names are Ahimelech, Gadjahu, Jahaz, etc., in A. Reifenberg, *Ancient Hebrew Seals* (London: East and West Library, 1950), Nos. 12, 13, 19, 23, etc., and Lomni, in the *Testament of Levi*, 12:1.

⁸⁰L. Woolley and T. E. Lawrence, *The Wilderness of Zin* (London: J. Cape, 1936), p. 107.

⁸¹F. Petrie, in *Ancient Egypt* (1924), p. 79, gives a frequency list for late Egyptian, with Ammon scoring 58, Montu (Manti) 26, and Hor 16. On the Mor-Mer-element, P. Langlois, in *Revue Egyptologique*, N. S. I (1919), pp. 148-162. T. Gaster, in *Ancient Egypt* (1932), p. 68, shows that Isaiah 45:15 "definitely plays on the name Amen."

⁸²B. Hrozny, *Ancient History of Western Asia* (Prague: Artia, 1940), p. 111, on the Asiatic version. Cf. Sir Alan Gardiner, *Egypt of the Pharaohs* (Oxford: Clarendon, 1961), p. 157.

⁸³Herodotus, *History*, II, 46, says Month is exactly like the Greek Pan, even to the goat's face and legs, and that the Egyptians call him Mendes.

⁸⁴An upper-Egyptian prince circa 650 BC bore the name Mentu-mehet, which in its Semiticized form (i.e., as it would be in the Book of Mormon) appears as *Manti-mankhi*; *Cambridge Ancient His-*

tory, III, 381. Cf. F. Bisson la Rouge, in *Bul. Inst. Franc. Archeol. Or.*, 40 (1941), 1-49, on forms of the name.

⁴⁸M. Copisarow, in *Vetus Testamentum*, 12 (1962), p. 1. Cf. W. Spiegelberg, in *Zeitschrift für aeg. Sprache*, 66 (1931), pp. 37-39, for a list of names and meanings.

⁴⁹J. R. Towers, in *Journal of Near Eastern Studies*, 18 (1959), pp. 150-3.

⁵⁰Hrozny, *op. cit.*, p. 191.

⁵¹J. Leipoldt, *Religionsgeschichte des Orients* (Leiden: E. J. Brill, 1961), p. 10.

⁵²The "Story of the Shipwrecked Sailor" ends with a typical colophon: "This is the complete account as it was written by the hand of a trustworthy scribe, Amoni the son of Amonah," literally, "This goes from its beginning to its end as found in a writing of a scribe reliable of fingers, Amoni the son of Amonah." Text in A. De Buck, *Egyptian Reading-book*, Vol. I (Leyden: Norderlandsch Archæol.-Philolog. Inst. voor het Nabije Oosten, 1948), p. 106.

⁵³H. Grapow, *Das hieroglyphische System*, pp. 23-25, noting (p. 25) "the constant use of 'It came to pass'" in dramatic texts. Cf. P. Renouf, in *Bibl. Arch. Soc. Proceedings*, 1881, pp. 117-181; P. Humbert, in *Archiv für Orientforschung*, 10 (1935/6), pp. 77-80.

⁵⁴For the definition of demotic, W. Spiegelberg, in *Zeitschrift für aeg. Sprache*, 37 (1899), pp. 18ff.

⁵⁵J. Sperber, in *Zeitschrift für Assyriologie*, 32 (1918), pp. 23-33. This occasions one of the principal difficulties in translating the Scrolls.

⁵⁶H. Grapow, *Die Bildlichen Ausdrücke des Aegyptischen* (Leipzig: J. C. Hinrichs, 1924), p. 126.

⁵⁷A. H. Gardiner, in *Journal of Egyptian Archaeology*, 21 (1935), pp. 219-223: "Paankhi commands his generals to give the enemy choice of time and place for the fight." Discussed by P. Montet, *Le Drame d'Avaris* (Paris: P. Geuthner, 1941), p. 29, n. 3.

⁵⁸E. A. Speiser, in *The Centennial Review of Arts and Science*, IV (Spring, 1960), No. 2, pp. 207, 210.

⁵⁹*II Baruch*, 85:9. Cf. *I Jeu*.

⁶⁰*2 Nephi* 2:26.

⁶¹*Wisdom of Solomon*, 12:10, speaking of the Canaanites; cf. *1 Nephi*.

⁶²*2 Nephi* 28:21, 8.

⁶³*Ben Sirach*, 27:26.

⁶⁴*1 Nephi* 14:3, 22:13f.

⁶⁵*1 Enoch*, 94:8.

⁶⁶*2 Nephi* 9:30.

⁶⁷*Helaman* 13:20.

⁶⁸*Ibid.*, 13:21.

⁶⁹*2 Nephi* 3:3.

⁷⁰*1 Enoch*, 84:5.

⁷¹*2 Nephi* 9:53.

⁷²*Secrets of Enoch*, 39:8.

⁷³*Mosiah* 3:25.

⁷⁴The latest and fullest versions of these texts may be found in Ed. Lohse, *Die Texte aus Qumran* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1964).

⁷⁵The restored text and translation, Y. Yadin, in *Israel Exploration Journal*, 9 (1959), pp. 95-98.

⁷⁶The text is reproduced with photographs by J. M. Allegro, in *Journal of Biblical Literature*, 75 (1956), pp. 174-6, along with a discussion of many other "Messianic references in Qumran Literature," *ibid.*, pp. 176-187.

God and Country

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of the "old Communist Party, USA," and the party found itself isolated. In order to get back into the mainstream of American life where it could work effectively toward its "historic mission," the Communist Party, USA, sought a means of convincing the public that it had really changed. Could it once more hoodwink the American public? The purpose of the Communist Party Convention of 1957 was to do just that. It was a tactical maneuver designed to fool the public. Through skillful maneuvering and the feeding out of carefully prepared press releases, the Communist Party, USA, sought to create the illusion that it had "broken with the past," shed its old leadership, cut its ties to Moscow, and was now a new and independent political party.

The clear purposes behind such moves were, of course, to gain greater mass acceptance, circumvent government prosecution, lay a mass foundation for unity with left-wing groups, establish more front groups, recruit new members, win back hesitant financial "angels," and still unrest in the rank and file, particularly following Hungary.

The facts emerging from behind the smoke screen showed once more the duplicity and deceit—the false face—of communism. The Communist Party, USA, while at the convention, reaffirmed its adherence to basic Marxism-Leninism. It retained its name and traditional organization. It continued a majority of its old leadership and reaffirmed its acceptance of "proletarian internationalism." It refused to take a stand against the slaughter in Hungary, or against tyranny and anti-Semitism in the Soviet Union. At no time did it declare independence of the Soviet Union, disavow loyalty to the Soviet Union, or urge freedom for the satellites. And, following the convention, the Communist Party, USA, was hailed by the Soviet press for remaining loyal "to the principles of Marxism-Leninism!"

Do we need any other reminder that it was Lenin who said: "... legal work must be combined with illegal work. . . . The party which . . . does not carry on systematic,

allsided, illegal work in spite of the laws . . . is a party of traitors and scoundrels . . .?"

It was Lenin, too, who said: ". . . Only one thing is lacking to enable us to march forward more surely and more firmly to victory, namely, the full and completely thought out appreciation by all Communists in all countries of the necessity of displaying the utmost flexibility in their tactics. . . ."

In the face of such injunctions, are we to believe what we hear? Or are we to look behind the words for the deeds?

Naked communism—Marxism-Leninism—is rejected wherever the truth about it is fully known. In order to recast the world in the communist mold, therefore, the promoters of the ideology show their "flexibility" by disguising their objectives. The glowing promise thus becomes the chocolate coating concealing the poison underneath. The "workers' paradise" is in reality a vast slave labor camp built on a charnel house of bones. Indeed, it is "by their fruits ye shall know them."

Exactly what is the situation confronting Americans today with relation to communism?

We face an immense slave empire whose rulers utilize deceit and duplicity as techniques of government and diplomacy. Under those rulers the slave empire of communism is engaged in absolute and total war on the economic system of the United States. It is striving ceaselessly to capture our markets, destroy our trade, and, through infiltration and subversion, tie up our industrial development at home.

Entirely apart from the unrelenting attack on our economic system, international communism is striving to isolate the United States from all other nations of the world. This is by no means limited to our free-world allies in Europe and Asia. Continuous efforts are made to drive wedges between the nations of the Western Hemisphere. William Z. Foster, former National Chairman of the Communist Party, USA, has explained why. He indicated that when this nation yields to the Soviets, it will "doubtless carry with it all those countries of the three Americas" not yet sovietized. World domination—the historic mission of communism—