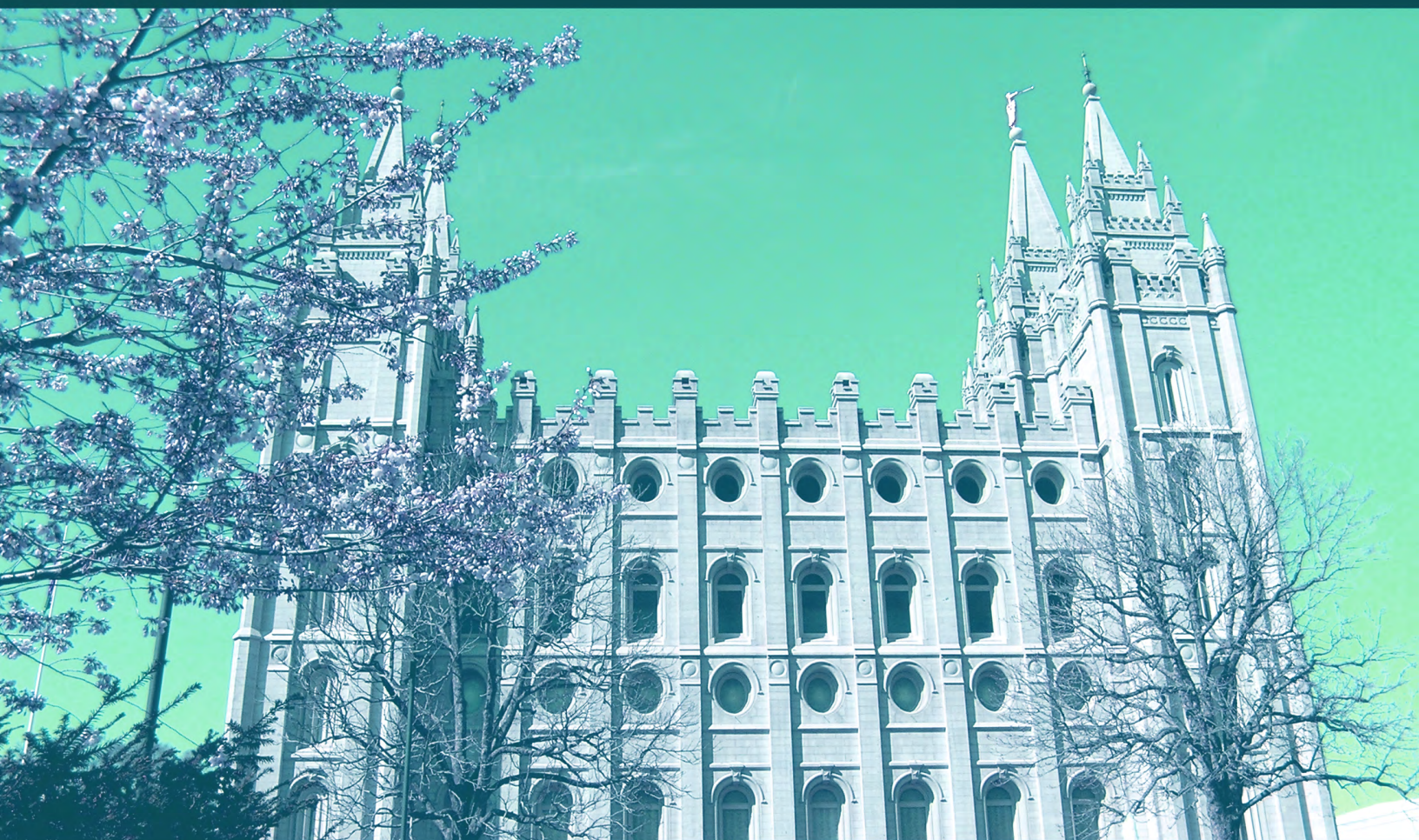


# EVOLUTION OF THE MORMON TEMPLE CEREMONY 1840-1990



**By Jerald and Sandra Tanner**

**EVOLUTION OF THE  
MORMON TEMPLE CEREMONY  
1842-1990**

**By Jerald and Sandra Tanner**

**1990**  
(Updated in 2005)  
(Digital version 2014)

**Utah Lighthouse Ministry  
[www.utlm.org](http://www.utlm.org)**





**Attribution-NonCommercial 4.0  
International (CC BY-NC 4.0)**

This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.

<https://creativecommons.org/licenses/by-nc/4.0/>

# Contents

<b>Preface</b> .....	1
<b>Evolution of the Temple Ceremony</b> .....	2
Temple Ritual Altered.....	6
Revealed by God .....	8
Free Agency?.....	12
Secrets Leak Out.....	13
No More Penalties .....	16
Oath of Vengeance.....	22
Too Close for Comfort.....	26
Important Omission .....	29
Devil’s Minister Gone .....	32
Oath of Obedience.....	33
Other Recent Changes .....	36
The Missing Lecture.....	37
Unusual Elements.....	37
Washings and Anointings .....	39
Women Initially Banned.....	40
Sealing Men to Men .....	42
Altering the Garments .....	44
Peter, James and John.....	47
Revelation or Accommodation? .....	48
A Bad Experience? .....	54
Why Temples? .....	56
Conclusion.....	58
<b>Appendix A — Changes in the Temple Ceremony</b>	
A Comparison of the 1984 Version with the 1990 Revision .....	59
<b>Appendix B — The 1990 Revised Version of the Temple Ceremony</b> .....	107
<b>Appendix C — The Temple Ceremony and Masonry</b> .....	142
<b>Appendix D — <i>The Mormon Endowment</i>, 1847 .....</b>	152
<b>Appendix E — <i>Hand-Book on Mormonism</i>, 1882 .....</b>	162
<b>Appendix F — <i>Temple Mormonism</i>, 1931.....</b>	172
<b>Appendix G — Changes in the Washing and Anointing Ordinance.....</b>	185
<b>Appendix H — Summary of Major Changes in the Temple Ritual from 1842–2005.....</b>	189



## Preface

In the pages which follow the reader will find two verbatim transcripts of the highly-secret Mormon temple ritual known as the “endowment ceremony.” Both were transcribed from tape recordings made by member of the Mormon Church who did not approve of the secrecy surrounding the ceremony. The first was transcribed from two tapes made in 1984 (see Appendix A). The second, found in Appendix B, was transcribed from a tape recording made in 1990. As we will demonstrate, major changes were made in the 1990 version. We have marked these changes on the printing of the 1984 version so that the reader can see the drastic alterations that were made to arrive at the 1990 version of the ritual (see Appendix A).

While we had printed a transcript of the 1969 version of the temple ceremony in our book, *Mormonism—Shadow or Reality?* we had to rely upon the recollections of a Mormon who had been through the temple about 120 times. Others members of the Mormon Church confirmed that this version of the ritual was extremely accurate. Nevertheless, it is obvious that human memory cannot be compared to an actual tape recording. For years we were aware of the fact that Mormons who had become disillusioned with the church were recording the temple ceremony. Although many copies of these tapes were widely circulated, we felt uneasy about using them for publication.

One of the main reasons for holding back was that we were concerned that people would confuse the use of such a recording with something we had taken a strong stand against—i.e. recording private conversations with hidden tape-recorders or recording telephone conversations without permission

and using these recordings for publication. While a few states do have laws against making such a recording over the telephone, in most cases this is not illegal if one party involved in the conversation consents to the recording. Nevertheless, we felt that such recordings would only cause distrust and unnecessary dissension because the person who makes a secret recording of a conversation with someone else really has an unfair advantage over that person. For example, we could spend a great deal of time studying a certain subject and then call people we wished to discredit on the telephone and ask them to discuss that issue. If they had not studied that subject for several years, they might become confused and make some very foolish statements which we could publish. In addition, they might make some remarks concerning other people which they would not want published to the world. They, of course, would view this secret taping as very unfair and might feel justified in doing exactly the same thing to us.

Unfortunately, those who make secret tape recordings of conversations seldom furnish their victims with copies of the tapes. Since these people have no record of what was actually said, they are at the mercy of those who made the recordings. Statements could be misused or taken out of context and they would have no recourse except to demand complete copies of the tapes through legal action. For these reasons we do not approve of the practice of making recordings of conversations of individuals who do not know they are being taped. On the other hand, if we were giving a speech at a church or in some other building, and someone were to

record our statements we would have no objection.

The temple ceremony is actually a type of religious play in which the participants take part in the ritual. As far as we know, the Mormon leaders have never attempted to copyright the ceremony. If they were to do so, they would have to file a copy of it with the Library of Congress, and this, of course, would completely defeat all their efforts to keep the ritual secret. Ironically, it has been claimed that the copyright on the temple ceremony is held by an ex-Mormon named Chuck Sackett. It is true that Mr. Sackett did print the ceremony in 1982 in *What's Going On In There?* and actually put a copyright notice on his booklet. This copyright, however, could only apply to Mr. Sackett's own comments, not to the actual ceremony because Mr. Sackett was **not** the author of that work. Although the Mormon leaders wish to keep the ceremony from the public, all of the evidence shows that it is in the public domain.

In any case, a few months after the Mormon Church altered its endowment ritual in 1990, we were visited by a man who had at one time been involved in temple work. He had, however, come to doubt the authenticity of Mormonism and said he was now attending another church. He informed us that he had been in contact with a Mormon who had made a tape recording of the new version of the temple ceremony and was going to allow him to make a transcription of the endowment ritual from that tape. He said that he would send us a copy as soon as it was completed.

In a letter dated July 31, 1990, we read the following:

Enclosed are the copies of the "old" [1984] and "new" [1990] temple Endowment rituals I mentioned I would send. . . . You are, of course, at liberty to reprint any or all of this material as you see fit. . . . The advantage to reprinting the "Old" Endowment as well as the 1990 version will be to allow your readers to compare the drastic changes themselves. In fact, to appreciate the changes really requires

a copy of both rituals. . . . You are at liberty to print any and all of this material (including portion[s] of this letter or material derived therefrom), but **please do not mention my name to anyone** . . . in connection with this matter.

In another letter, dated August 1, 1990, we learned more concerning the Mormon who had made the tape recording:

I have learned that it was recorded . . . in the early part of July. Although I am not at liberty to tell you the name of the person who made the recording, I can tell you that he is an active, though unbelieving, member . . . who claims to have visited your bookstore, and says you would recognize him. He claims that he visits the temple almost monthly with his wife or with members of his Elder's Quorum. Having known him since my BYU days . . . I know he served a mission for the Church, and was married in the temple . . . as I said before, you are at liberty to reprint or quote anything I have told you . . .

The man who transcribed the tapes of the 1984 and 1990 versions of the temple ceremony for us indicated that he did not want his name revealed because it would cause him serious problems with members of his Mormon family who are very devout in their faith.

We have carefully compared his transcripts with copies of the tapes and found them to be very accurate. In addition, our conversations with a number of Mormons concerning the recent changes made in the ceremony verify that the tape of the 1990 version is what it claims to be—a tape of the actual Mormon endowment ceremony made inside the temple itself.



## Evolution of the Temple Ceremony

From the time the Mormon prophet Joseph Smith introduced the temple ceremony into the church in 1842, it has been a source of controversy between Mormons and their critics. Because the ritual is kept secret, many false impressions and charges of gross immorality have been extensively circulated. On February 18, 1846, the *Warsaw Signal*, an anti-Mormon newspaper published in Warsaw, Illinois, charged that those who participated in the ritual were “in a state of nudity” throughout the ceremony. In response to this article, a woman who had been through the ritual and had lost faith in Mormonism wrote a letter to the editor in which she charged that the ceremony had been misrepresented. Although she was extremely upset with the Mormon leaders, her account of what went on inside the temple in Nauvoo seems to be reliable. Since it is the earliest exposé we have found concerning the Mormon ritual, we have reprinted it in its entirety:

Mr. SHARP:—Dear Sir:—I discover by your paper, in what you have published in regard to the Mormon endowments, given of late in the temple, that you have been wrongly informed at least, so far as actual experience has taught me in the orgies of the afternoon, in that (as I have been taught to believe) most holy building. In revealing what I am about to do, I have no lashing of conscience; notwithstanding I took upon myself, during the laughable farce, several oaths and obligations of a serious character, not to reveal the secrets of the priesthood—had they been given me by any thing other than assumed authority, and vile, corrupt, licentious libertines, taking upon themselves the livery of Heaven, and essaying to represent the character of our God and Savior—knowing these characters as I did previously to be the most debased wretches upon earth, the whole farce appeared to me to be nothing less than fearful blasphemy.

I went into this pretended holy operation, in company with 14 others, all sisters in the Mormon church, and with most of whom I was well acquainted. They were, in the main, women of good character, and appeared sincere in their respective devotions.

We were first received past the Guard into a private room on the north side of the Temple—this was the room of preparation of purification—We were divested of all our apparel and in a state of perfect nudity we were washed from head to foot with sweet oil scented (I think) with lavender. We were then clothed in white robes. All this was done by sisters in the church—none others were present—it is false to say that men and women are admitted together in an indecent manner. We were then conducted into a room called the Garden of Eden; here we found several of our brethren robed in white also, and apparently in a soporific state. We were presented before them and a voice from the Lord awoke them from sleep. After a considerable ceremony, which I do not recollect much of, we were left by the Lord and soon a very dandy-like fellow appeared with a black cap on; that had a long tail attached to it; he appeared very familiar—and by his very insinuating and friendly manner induced some of our sisters to eat of the “forbidden fruit.” Soon after the voice of the Lord appeared again in the garden; we all appeared frightened, and both men and women huddled together into the corner of the room, as if in the act of hiding. The fellow in the black cap presents himself before the Lord and engages in a controversy, boasting of what he had done. The Lord pronounces a curse upon him—he gets down upon his belly and crawls off. At this period of the holy ceremony, I could not suppress my risible passions; for this fellow acted his part well—undoubtedly his part being the part of a Devil—was the most natural. We were then presented with aprons, which we put on about this time, a sword was shook at us through the partition of the room, which was to guard the Tree of Life. After considerable ceremony, which I do not recollect, we were passed into another room, which was dark and was dreary. This was called the Terrestrial Kingdom; immediately the dandy in the black cap made his appearance; at first he appeared very sly—peeping about, and when he found the Lord was not present, he became very familiar and persuasive. Said he, “here we are, all together, and all good fellows well met. Some Methodists, some Presbyterians, some Baptists, some Quakers, some

Mormons, and some Strangites, &c. &c. Come let us drink together[.]” In this way he tempted us, and we partook with him. After a considerable parade and ceremony, we passed into another room, or Celestial Kingdom. Here I saw some of the Twelve, and particularly Brigham Young, with a white crown upon his head, and as I have since been told, representing God himself. We passed this room without much ceremony into another. I have forgotten what it represented; not much of interest transpired here, & we were conducted back and put in possession of our clothing—all save sister \_\_\_\_\_; she had a very fine alpacca dress stolen during our absence, and has never been able to recover it.

In the different apartments of this singular farce, we took upon ourselves oaths and obligations not to reveal the secrets of the priesthood. I do not consider them binding; as I have had ample and repeated opportunity to prove the administrators of these obligations corrupt as the Devil in Hell. In one place I was presented with a new name, which I was not to reveal to any living creature, save the man to whom I should be sealed for eternity. By this name I am to be called in eternity, or after the resurrection. This name was \_\_\_\_\_; and from all that I can gather, all the females had the same name given them, but we are not allowed to reveal it to each other, under no less penalty than to have our throats cut from ear to ear, our hearts torn out, &c., &c. I have forgotten a part of the penalties. In one place something was spoken to me which I do not recollect—the meaning was “marrow in the bone;” the token was a firm hold of the hand, pressing the finger nails firmly into the wrist of the right hand. I have since been told by a brother, that there was a mystical meaning in this, that will hereafter be revealed to me.

Now, sir, this is the substance of the Mormon endowment—and the Mormon who says it is not true, is a liar, and the truth is not in him! I have been a member of this farce of Priestcraft for the last six years; the first four years I suspected nothing but what I was in the right of all holy things. The last two years I have been doubtful, seeing the abandoned conduct of the priests; but I toiled on, expecting something would be revealed in the endowments of the Temple that would strengthen my faith, and qualify me for heavenly purposes. For this I have toiled by night and by day; for this I have worked my fingers to the quick, to gain something from my scanty allowance, to assist in the completion of that building, the motto of which was to be “HOLINESS TO THE LORD;” and illumined by the Shekina[h] of heaven. Imagine then my disappointment in the blasphemous farce I saw acted before me, and by men who have at repeated trials, attempted to seduce me into the lowest degradation and ruin. But, thanks to my Heavenly Protector! I have been enabled to withstand the shock, and hope and trust I shall outlive the disgrace

of once being associated with such a set of heartless scoundrels. I hope, sir, for the good of community, you will give my “revelation” a place in your columns, for in the presence of high heaven, I pronounce every word of it truth, and nothing but truth.

Yours, EMELINE.

(*Warsaw Signal*, April 15, 1846, page 2)

Since the time of Joseph Smith, the first prophet of the church, Mormon leaders have always strictly warned church members not to reveal what goes on in the temple. Ironically, however, one of the highest leaders of the church, a member of the Quorum of the Twelve Apostles, unwittingly caused President Brigham Young a great deal of concern when he leaked some of the secrets. In 1853, Apostle Orson Pratt apparently felt that he was doing the church a service by publishing an innocuous part of the marriage ceremony—a portion which did not contain any of the signs, key-words or penalties. Brigham Young, however, was very disturbed about the matter and stated: “I have prayed fervently when Orson published the sealing ordinance that it might be forgotten” (Statement by Brigham Young, as cited by Gary James Bergera in *Dialogue: A Journal of Mormon Thought*, Summer 1980, p. 27). Brigham Young’s prayer that the “sealing ordinance,” which Apostle Pratt printed in *The Seer*, pages 31-32, might be forgotten was not answered. Pratt’s book was later reprinted and is still available today.

Although faithful Mormons have written many articles and books on temples, they have been very careful not to tell what actually goes on in the endowment ritual. One of the most revealing and concise statements, however, comes from comments President Brigham Young made in 1877. These comments were recorded in the diary of L. John Nuttall:

When we got our washings and anointings under the hands of the Prophet Joseph at Nauvoo, we had only one room to work in, with the exception of a little side room or office where we were **washed** and **anointed**, had our **garment** placed upon us and received our **new name**; and after he had performed these ceremonies, he gave the **key-words, signs, tokens, and penalties**. Then after, we went into the large room . . . Joseph Smith divided up the room the best he could, hung **the veil, marked it**, gave us our instructions as we passed along from one department to another, giving us **signs, tokens, penalties**, with **the key-words** pertaining to those signs. (Statement of Brigham Young, recorded in the diary of L. John Nuttall, February 7, 1877, as cited in *God, Man and the Universe*, by Hyrum L. Andrus, 1968, p. 334, footnote 11)



The reader will notice that President Young mentioned washings, anointings, garments, the new name, the key-words, signs, tokens and penalties. He also stated that there was a “veil” with certain marks on it.

It is interesting to note that although Mormon writer Hyrum L. Andrus apparently felt that he was furnishing some important information when he printed Brigham Young’s comments about the temple ceremony, he must have had some second thoughts about publishing this information. A Mormon scholar has pointed out to us that after we printed this statement in the *Salt Lake City Messenger*, he tried to check the quotation in his copy of the “4th [1973] printing” of Hyrum Andrus’ book. He was surprised to learn, however, that the important material concerning the temple ceremony had been deleted. He also pointed out that in the book, *Principles of Perfection*, “4th Printing, 1977,” Hyrum Andrus used the quotation from Brigham Young. Unfortunately, however, all the material concerning washings, anointings, garments, the new name, the key-words, sign, tokens, penalties and the veil had been entirely omitted through the use of ellipses signs. Although we do not know whether Hyrum Andrus was pressured by church leaders into removing the material from his books or did it of his own accord, the fact that it was deleted seems to show how sensitive Mormon writers have to be when dealing with the temple ritual.

There is a rather detailed report concerning the structure of the attic story of the Nauvoo temple which reveals some very important information about the endowment ceremony itself. Although it was actually penned by William Clayton, it appears in the highly restricted journal of Heber C. Kimball. In his own diary, William Clayton wrote: “I spent the forenoon writing the history of these proceedings in Br Kimball’s Journal also give a description of the upper room” (William Clayton’s Diary,” December 11, 1845, as printed in *Clayton’s Secret Writings Uncovered*, page 81).

Davis Bitton, who served as Assistant Church Historian under Leonard Arrington, gave this information concerning Kimball’s journal: “5. ‘The Journal of Heber C. Kimball.’ **Restricted volume**. . . . Much of this volume concerned with temple ceremonies, including names of those who received ordinances in the Nauvoo Temple” (*Guide to Mormon Diaries & Autobiographies*, BYU Press, 1977, page 194). Because this journal contains sensitive information concerning the Nauvoo temple ritual and also the names of those who took part in it, it is labeled: “**Very Confidential**.”

Fortunately, we were able to obtain a copy of this journal which had been suppressed for almost a century and a half and photographically printed it in 1982. Since the handwriting is difficult to read and most of the material is regarding the people who went through the endowment ceremony, we did not attempt to make of transcript of the contents. H. Michael Marquardt, however, felt that some of the material concerning the temple was so important that he made his own transcription. The following is taken from Mr. Marquardt’s copy (we have emphasized some portions that may be of interest to the reader):

Thursday Decr. 11th 1845

I will now give a description of the way the attic Story is finished. The main room is 88 feet 2 inches long and 28 feet 9 inches wide. It is arched over, and the arch is divided into six spaces by crop beams to support the roof. There are 6 Small rooms on each side [of] the main room about 14 feet square each. . . .

The main room is divided into apartments for the ceremonies of the endowment. Beginning from the door at the West end is an alley about 5 feet wide extending in [to?] about 3 feet beyond the first Beam of the arch. On each side of the alley is a small room partitioned of[f] where they [the?] saints receive the first part of the ceremony or **where the man is created and a help mate given to him**. From these rooms to the third partition in the arch is planted the garden, which is nicely decorated and set off with shrubs and Trees in pots & Boxes to represent **the Garden of Eden**. In this apartment is also **an altar**. Here the man and woman are placed & commandments given to them in addition to what is given in the creation. Here also after the man & women [woman?] has eaten the forbidden fruit is given to them **a charge at the altar**. And the **first and second tokens of the Aaronic Priesthood**. They are then thrust out into a room which is dark being the one on the north side between the fourth & fifth division of the arch which represents **the telestial kingdom** or the world. opposite to this is another apartment of the same size representing the **terrestial [terrestrial] kingdom** and between these two is an alley about 4 feet wide. In the telestial Kingdom, after the man has proved himself faithful he receives the **first signs & tokens of the Melchizedek priesthood** and an additional charge. Here also he vouches for the conduct of his companion. They are then left to prove themselves faithful after which they are admitted into the terrestrial Kingdom, where **at the altar they receive an additional charge and the second token of the Melchizedek Priesthood and also the key word on the five points of fellowship**.

There are **words given with every token and the new name is given** in the preparation room when they receive **their washing and anointing**.

After received [receiving?] all the **tokens and words and signs** they are **led to the vail where they give each to Eloheem** through the vail and are then admitted into **the Celestial Room**.

The Celestial room occupies the remain[d]er of the main room . . . This is adorned with a number of splendid mirrors, paintings and portraits. On the East wall are the following P[o]rtraits viz. in the center Pres. B. Young and next to the left H. C. Kimball[,] Orson Hyde. To the right, Willard Richards, John Taylor and George A. Smith. . . .

In the centre and body of the Celestial Room are two splendid tables and four splendid sofas. Also a small table opposite the large window on the East end of the room on which stands the Celestial and terrestrial globes.

All the rooms are nicely carpeted and has a very splendid and comfortable appearance. There are a number of handsome chairs in it. (A photographic reproduction of this material is found in *Heber C. Kimball's Journal, November 21, 1845 to January 7, 1846*, December 11, 1845, sheets 28-29)

Those who have never been Mormons have a very difficult time understanding why members of the LDS Church are so reluctant to discuss these matters. The following letter to the editor of the *Salt Lake Tribune*, June 28, 1990, might throw some light on the subject. Patti Mortenson wrote:

I have subscribed to *The Tribune* for many years and have occasionally been offended by its articles. But none compare to the article about the changes in the LDS Temple endowment. I was shocked because such an article was ever allowed to be printed.

I am LDS and I feel there are certain sacred things in every religion that should not be discussed, let alone printed.

As I read the article, I felt betrayed and violated. I couldn't believe *The Tribune* would not employ one sensitive person that would strike it from print. . . . A non-Mormon is not interested in such information, and a Mormon is offended by it.

As I read articles of murder and rape, I sympathize for the unfortunate victims and hope that the perpetrator will be caught and punished.

Feeling like a violated victim after reading in a public newspaper ideas I hold sacred, all I could do is write a letter. Even though I know who the violator is, I cannot and will not seek restitution.

Although we have many objections to the temple endowment ceremony, we do not agree with those who publicly ridicule the Mormons by referring to their temple garments as “funny undies” or use other flippant expressions when speaking of things which

the Mormons consider sacred. While we are going to deal with some sensitive issues in this book, we will endeavor to discuss them on a serious level.

## Temple Ritual Altered!

In response to Fawn M. Brodie's book, *No Man Knows My History*, the noted Mormon apologist Hugh Nibley declared: “Yet of all churches in the world **only this one has not found it necessary to readjust any part of its doctrine** in the last hundred years. . . . How does Brodie explain the fact that the doctrine which she claims was the haphazard outgrowth of complete opportunism remains **the most stable on earth?**” (*No Ma'am That's Not History*, 1946, pp. 46-47).

Although most Mormons have always placed a great deal of weight in Dr. Nibley's arguments, recent developments within the church itself will undoubtedly cause many to wonder about his claims concerning doctrinal stability. The *New York Times* gave this startling report in an article which begins on the first page of the issue dated May 3, 1990:

The Mormon Church has changed some of its most sacred rituals, eliminating parts of the largely secret ceremonies that have been viewed as offensive to women and to members of some other faiths.

Last month the church . . . quietly dropped from its temple rituals a vow in which women pledged obedience to their husbands . . . and a portrayal of non-Mormon clergy as hirelings of Satan.

Church officials have confirmed that changes went into effect in mid-April, but the ceremonies are considered to be too sacred, they say, for them to comment further. . . . More specific information on the changes has been provided to the news media by Mormons participating in the rituals at the church's 43 temples around the world and by former Mormons who are critical of the rituals. A number of Mormons who would not discuss details of the rituals verified that these reports were “pretty factual” or “not inaccurate.” . . .

“Because the temple ceremony is sacred to us, we don't speak about it except in the most general terms,” said Beverly Campbell, the East Coast director for public communications for the Church . . . she said “the ceremony itself needs to meet the needs of the people.” The revised ritual is “more in keeping with the sensitivities we have as a society,” she added.

Lavina Fielding Anderson, who will soon become an editor of the *Journal of Mormon History*, said she “greeted the changes with a great deal of joy,” and added, “The temple ceremony in the past has given me a message that could be interpreted as subservient and exclusionary.”

In the place of an oath of obedience that men took to God and the church, the previous ceremony required women to vow obedience to their husbands . . .

Although Ms. Anderson would not describe any of the changes, she said the revision “gives me hope and renewed faith that changes will occur in the future as they have in the past.” . . .

The ceremony also contains elements resembling the Masonic rituals current in 1830, when Joseph Smith founded the church . . .

The latest revisions diminish these elements including gestures symbolizing the participant’s pledge to undergo a gruesome death rather than reveal the rituals. Also dropped is a scene in which Satan hires a non-Mormon “preacher” to spread false teachings. . . .

Ross Peterson, the editor of *Dialogue*, an independent Mormon quarterly, said the unfamiliar elements of the ritual frequently “catches young Mormons cold” and disturbs them. “I’ve known an awful lot of people who went once and it was years before they’d go back, especially women,” he said. . . .

Bruce L. Olsen, managing director of the church’s communications office in Salt Lake City, denied that the changes were made in response to criticism or social pressure. The Mormon Church believes “in continued and modern revelation,” Mr. Olsen said, so that practices might be changed when “the Lord clarified” church teachings. . . .

But some Mormons see the church as responding, without admitting it, both to critics and to the church’s growth overseas. . . .

Among the critics are many conservative Christians who complain that Mormonism features occult practices.

The *Arizona Republic* (April 28, 1990) referred to the modification in the ceremony as “Revolutionary changes.” The same article went on to state:

The changes in the Temple Endowment Ceremony are seen as a move to bring the secret ceremony closer to mainstream Christianity. The changes are the most drastic revisions of the century . . .

Church officials in Salt Lake City refused to discuss the ceremony, which is shrouded in secrecy. In fact, the church has issued a directive to temple members telling them to refrain from talking about the changes in the ceremony. . . .

Another prominent Mormon, who asked not to be identified, confirmed that portions of the ceremony have been removed.

“The temple ceremony has been significantly abridged,” he said. . . .

Changes in the ceremony include: . . . A modified

version of the woman’s vow of obedience to the husband. . . .

“I think this is in response to the feminist movement in the Mormon Church,” said Sandra Tanner, a former Mormon who now heads Utah Lighthouse Ministries in Salt Lake City. “Many of the women objected to the obedience.”

An article by Associated Press writer Vern Anderson also noted that the ceremony has “undergone what some view as their most significant changes this century.” He went on to say:

The revisions, effective April 10 in the faith’s 43 temples, are being greeted with enthusiasm by church members who say they reflect a greater sensitivity toward women and other religions.

“The temple is an important part of my spiritual life and the changes have allowed me to go to the temple with renewed joy,” said Lavina Fielding Anderson. . . .

“The general consensus is that it’s a breath of fresh air,” said Ross Peterson, co-editor of *Dialogue*, an independent Mormon journal. . . .

Peterson said many Mormons who never had expressed a negative word about the endowment ceremony are thrilled with the changes, indicating there had been elements that “were silently upsetting them.”

“I think we’re gradually moving away from the subjugation of women,” Peterson said. . . .

Rebecca England . . . said the changes may boost temple attendance.

“I know quite a number of Mormons who stopped going to the temple because they found it demeaning. And I think this revised ceremony addresses many of the concerns . . .

The changes were not announced to the membership at large, but temple attendees are being read a statement from the governing First Presidency which says the revisions, following long and prayerful review, were unanimously approved by that three-member body and the advisory Quorum of the Twelve Apostles. (*Salt Lake Tribune*, April 29, 1990)

On May 5, 1990, the *Los Angeles Times* printed an article by John Dart. In this article we find the following:

The central temple ceremony in the Mormon Church has been changed to eliminate the woman’s vow to obey her husband . . . In the new version of the rites, women now pledge to obey God and to merely listen to the advice of their husbands.

“That’s the most significant change in the church since the blacks received the priesthood in 1978,” said Ron Priddis, vice president of Signature Books . . .

The new version “reflects greater sensitivity and awareness of women and women’s role in the Christian church,” said Robert Rees, a Mormon bishop . . . Although unwilling to disclose elements of the ritual, Rees nevertheless said that some parts eliminated “were historical and cultural anachronisms.”

On June 2, 1990, *Los Angeles Times* write John Dart reported:

Most Mormon Church members quoted last month in news stories about revisions in the church’s confidential temple ceremony have been summoned for interviews by church officials, it was learned this week. . . . One man said he was “reprimanded” for talking to the press and another was asked to surrender his “temple recommend,” the annually renewed permission for members in good standing to participate in temple ceremonies. . . . The public communications office of the Church . . . issued a statement Thursday, defending the questioning of members and re-emphasizing the sacred confidentiality of the temples.

“When they leave the house of the Lord they are under obligation to be true to a sacred trust not to speak of that which is holy and sanctified,” the statement said. “Therefore, it is appropriate that church leaders visit with members when comments about the temple or other sacred matters are made public and are attributed to them in the news media.”

Ron Priddis, executive vice president of Signature Books in Salt Lake City, said he was reprimanded during his interview with a church authority. Priddis was quoted briefly by *The Times* in a story last month. . . .

Another man, who did not wish to be identified, was asked to relinquish his temple privileges, but that matter is still pending, he said. (*Los Angeles Times*, June 2, 1990)

## Revealed By God

Mormon leaders have always proclaimed that the temple ritual—often referred to as the “temple endowment” because the recipients are supposed to be “endowed with power from on high”—was given to Joseph Smith, the first Mormon prophet, by revelation. The ordinances in this ritual, which are performed for both the living and the dead (by proxy), are considered to be “most sacred.” A person has to go through these ceremonies before becoming a missionary and those who desire to be married in the temple for “time and eternity” must first have their “temple endowments.”

Mormon theology teaches that those who are married in the temple can eventually become Gods and rule over their own creations. Apostle Bruce R. McConkie affirmed that the righteous who are married in the temple “for time and eternity” have

“gained eternal life (exaltation), the greatest of all the gifts of God . . . Those so inheriting are the sons and daughters of God . . . They are joint-heirs with Christ . . . becoming **gods** in their own right” (*Mormon Doctrine*, 1979, pp. 117-118). President Joseph Fielding Smith, the tenth prophet of the church, made the matter very clear:

It fills my heart with sadness when I see in the paper the name of a daughter or a son of members of this Church, and discover that she or he is going to have a ceremony and be married outside of the temple of the Lord, because I realize what it means, that they are cutting themselves off from exaltation in the kingdom of God. . . . These young people who seem to be so happy now, when they rise in the resurrection—and find themselves in the condition in which they will find themselves—then there will be weeping, and wailing, and gnashing of teeth, and bitterness of soul . . .

Civil Marriage Makes **Servants In Eternity**. . . . Celestial Marriage Makes **Gods In Eternity**. . . . it is open to us; it is a free gift; it doesn’t cost us anything: *only righteousness, faith, obedience*; and surely we can pay that price. (*Doctrines of Salvation*, vol. 2, pp. 60-63)

Mormons who go through the temple ceremony and are sealed in marriage for eternity believe that they will not only become Gods, but will also continue to have children throughout all eternity. They will people other worlds with their spiritual children and these children will worship and pray to the husband as God. Mormons feel that the God of the Bible was not always God and that he also had to pass through the same endowments to achieve deity. Wilford Woodruff, who became the fourth prophet of the Mormon Church, proclaimed that “the Lord **had His endowments** long ago; it is thousands and millions of years since He received His blessings . . . He is far in advance of us (*Journal of Discourses*, vol. 4, p. 192).

According to a revelation given by Joseph Smith, those who will not submit to Celestial Marriage are “appointed angels in heaven, which angels are **ministering servants**, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory . . . these angels . . . remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not Gods, but are angels of God forever and ever” (*Doctrine and Covenants* 132:16-17).

Brigham Young, the second prophet of the church, made it clear that the endowment contains secret information that the initiated need to get into heaven: “Your *endowment* is, to receive all those

ordinances in the House of the Lord . . . to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled **to give them the key words, the signs and tokens**, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell” (*Journal of Discourses*, vol. 2, p. 31). Those who have actually been through the ceremony affirm that secret grips, signs and key-words are learned during the ceremony which will be needed after death for a person to gain entrance into God’s presence. It is at the “veil” that the Lord himself questions the candidate who desires to enter into his presence.

The fact that the temple ritual was changed by the present leaders of the church will undoubtedly cause serious problems for many devout members of the church who feel that these ceremonies cannot be tampered with. They will probably have a difficult time understanding how the General Authorities can meddle with a sacred ceremony which was supposed to have been given by revelation to Joseph Smith.

The inspired nature of the ritual has been impressed on the minds of the Mormon people since the 1840’s. Even before the Nauvoo temple was built, Joseph Smith gave a revelation foretelling that God himself was about to restore the ancient mysteries that had been lost from the earth: “. . . build a house to my name, for the Most High to dwell therein. For there is not a place found on earth that he may come to and **restore again that which was lost** unto you, or which he hath taken away, even the fulness of the priesthood. . . . And verily I say unto you, let this house be built unto my name, that **I may reveal mine ordinances** therein . . . For I deign **to reveal unto my church things which have been kept hid from before the foundation of the world**, things that pertain to the dispensation of the fulness of times. And I will **show unto my servant Joseph** all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built” (*Doctrine and Covenants* 124:27-28, 40-42).

After Joseph Smith received the endowment ceremony, it was accepted as a divine revelation from God. Since that time church leaders have continued to stress that the endowment came from heaven. Apostle John A. Widtsoe, for instance, wrote the following: “Joseph Smith received the temple endowment and its ritual, as all else that he promulgated, **by revelation from God**” (*Joseph Smith—Seeker After Truth, Prophet of God*, 1951, p. 249). Apostle Bruce R. McConkie wrote the following under the title “Temple Ordinances”: “Certain gospel ordinances are of such a **sacred and holy nature** that the Lord authorizes their performance only in holy sanctuaries prepared and dedicated for that very purpose. . . . They were

given in modern times to the Prophet Joseph Smith, **by revelation**, many things connected with them being translated by the Prophet from the papyrus on which the Book of Abraham was recorded” (*Mormon Doctrine*, 1979, p. 779). The current prophet of the church, Ezra Taft Benson, does not hesitate to affirm that the endowment ritual came by revelation:

The endowment **was revealed by revelation** and can be understood only by revelation. . . .

The temple . . . is a place of revelation. . . . The laws and ordinances which cause men and women to come out of the world and become sanctified are administered only in these holy places. They **were given by revelation** and are comprehended by revelation. (*The Teachings of Ezra Taft Benson*, 1988, pp. 250, 252)

In the past, Mormon leaders have not only taught that the endowment came by revelation, but also that it had not been changed since the time it was first given by Joseph Smith. Just after the church passed into the 20th century, there was an attempt to remove Mormon Senator Reed Smoot from his seat in the United States Senate. These lengthy hearings are usually referred to as the *Reed Smoot Case*. Although Senator Smoot retained his seat, the hearings proved to be very embarrassing for the church because of the testimony given concerning polygamy after the Manifesto and charges of Mormon Church interference in politics. In any case, when Senator Smoot, who was also **an apostle in the church**, was questioned about the endowment ceremony, he responded: “. . . the endowments have **never changed**; as I understand it; it has been **so testified**, and that Joseph Smith, jr., himself was the founder of the endowments” (*Reed Smoot Case*, vol. 3, p. 185).

On page 140 of the same volume, the following statements by President Joseph F. Smith, the sixth prophet of the church, were entered into the record:

It [the Nauvoo temple] was finished . . . and was dedicated unto the Lord. The ordinances of the house of God were administered therein as they had been taught to the leading authorities of the church by the Prophet Joseph Smith himself. The same gospel, the **same ordinances**, the same authority and blessings that were administered by the Prophet Joseph Smith, and taught by him to his associates, are now being enjoyed by and taught to the Latter-Day Saints in the four temples . . . When you hear anybody say we have **changed the ordinances**, that we have transgressed the laws, or broken the everlasting covenants which were entered into under the personal administration of the Prophet Joseph Smith, tell them for me . . . and for all those who are living to-day who received blessings and ordinances under the hands of the

Prophet Joseph Smith, that **they are in error**. The same gospel prevails to-day, and the **same ordinances are administered today**, both for the living and for the dead, as were administered by the prophet himself and delivered by him to the church.

These statements by President Smith were originally printed in the church's newspaper, *Deseret Evening News*, December 1, 1900. President Smith's son, Joseph Fielding Smith, who served as the tenth prophet of the church in the early 1970's, printed an affidavit by Bathsheba W. Smith which contained the following:

Near the close of the year 1843, or in the beginning of the year 1844, I received the ordinance of anointing . . . the same day . . . I received my endowment . . . The endowments were given under the direction of the Prophet Joseph Smith . . . there has been **no change**, to my certain knowledge, in these ceremonies. They are **the same today** as they were then. (*Blood Atonement and the Origins of Plural Marriage*, p. 87)

Mormon leaders have not only taught that their church has not changed its doctrines and ordinances, but they have pointed to changes by other churches as evidence of apostasy. In an editorial published in the Church Section of the *Deseret News*, June 5, 1965, we find the following:

. . . God is **unchangeable**, the same yesterday, today and forever. . . . The great mistake made down through the ages by teachers of Christianity, is that they have supposed they could place their own private interpretation upon the scriptures, allow their own personal convenience to become a controlling factor and change the basis of [C]hristian law and practice to suit themselves. This is **apostasy**.

The Gospel can **not possibly be changed** . . . the saving principles must ever be the same. They can **never change** . . . the Gospel must always be the same in **all of its parts** . . . **no one can change the Gospel** . . . if they attempt to do so, they only set up a **man-made** system which is not the Gospel, but is merely a reflection of their own views. . . . if we substitute "any other Gospel," there is no salvation in it. . . . the Lord and His Gospel remain **the same—always**.

In 1982, W. Grant Bangerter, executive director of the Temple Department and a member of the First Quorum of Seventy, made it very clear that the temple ceremony could not be changed:

As temple work progresses, some members wonder if the **ordinances can be changed or adjusted**. These ordinances have been provided **by revelation**, and are in the hands of the First Presidency. Thus, the **temple is protected from tampering**. (*Deseret News*, Church Section, January 16, 1982)

It would appear that instead of protecting the ordinances, the current First Presidency and the Council of the Twelve Apostles have themselves been "tampering" with them. It is interesting to note that the first Mormon prophet, Joseph Smith, proclaimed that the ordinances could never be changed:

Now the purpose in Himself in the winding up scene of the last dispensation is that all things pertaining to that dispensation should be conducted **precisely in accordance** with the preceding dispensations. . . . He **set the ordinances to be the same forever and ever**, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them. (*History of the Church*, vol. 4, p. 208)

The Book of Mormon itself accuses the Catholics of conspiring to alter the Bible. It bluntly states that "many plain and precious things" have been deliberately removed.

. . . thou seest the formation of that great and abominable church, which is most **abominable above all other churches**; for behold they have **taken away** from the gospel of the Lamb many parts which are **plain and most precious**; and also many covenants of the Lord have they taken away. . . . this they have done that they might **pervert the right ways of the Lord, that they might blind the eyes** and harden the hearts of the children of men. . . . thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are **many plain and precious things taken away** from the book . . . because of the many plain and precious things which have been taken out of the book . . . an exceedingly great many do stumble, yea, insomuch that **Satan hath great power over them**. (Book of Mormon, 1 Nephi 13:26-30)

Joseph Fielding Smith, Jr., the son of the tenth prophet of the church, charged:

The Bible alone is an insufficient guide because the "plainness of the gospel" **has been removed**. . . . The early "**apostate fathers**" did not think it was wrong to **tamper with inspired scripture**. If any scripture seemed to endanger their viewpoint, it was **altered, transplanted or completely removed** from the biblical text. All this was done that they might keep their traditions. Such **mutilation** was considered justifiable to preserve the so-called "purity" of their doctrines. (*Religious Truths Defined*, 1959, pp. 175-176)

Mormon Apostle Mark E. Petersen bluntly stated: "Many **insertions** were made [in the Bible], some of them '**slanted**' for **selfish purposes**, while at times **deliberate falsifications and fabrications** were perpetrated" (*As Translated Correctly*, 1966, p. 4).



The thirteenth prophet of the church, President Ezra Taft Benson, emphatically proclaimed:

The Book of Mormon is the keystone in our witness of Jesus Christ . . . **Unlike the Bible**, which passed through generations of copyists, translators and **corrupt religionists who tampered with the text**, the Book of Mormon came from writer to reader in just one inspired step of translation. (*The Teachings of Ezra Taft Benson*, 1988, p. 53)

Since Mormon leaders and apologists have freely criticized other churches for making changes and have claimed that their doctrines are “the most stable on earth,” the General Authorities of the church must have approached the question of changing the temple ceremony with a great deal of caution. David John Buerger informs us that when some procedural changes were suggested in the temple ceremony some years ago, “initial opposition came from Elder Harold B. Lee due to what he perceived as ‘doctrinal tampering’” (*Dialogue: A Journal of Mormon Thought*, Winter 1987, p. 63). Harold B. Lee later became the eleventh prophet of the church. While minor changes have been made in the ceremony during the last few decades, they appear insignificant when compared with those made on April 10, 1990.

We would suspect that the Mormon leaders must have decided to make the present changes many months before they were actually incorporated into the ceremony. Since “motion pictures have replaced some of the live actors” in most of the temples, it follows that it would take time to make new films containing the changes. The *Salt Lake Tribune*, April 29, 1990, reported that the “new endowment film, the fifth since the 1950s, incorporates the most recent revisions.” It should also be noted that it would take time to make new translations of the changes for the foreign temples.

Apostle Boyd K. Packer must have known these changes were coming when he gave his address in the 159th Semiannual General Conference held September 30 to October 1, 1989. His speech gives the impression that he was trying to prepare the people for changes in the temple ritual:

There are those within the Church who are **disturbed when changes are made** with which they disagree or when changes they propose are not made. They point to them **as evidence that the leaders are not inspired**.

They write and speak to convince others that the doctrines and decisions of the Brethren are **not given through inspiration**. . . .

Changes in organization or procedures are not testimony that **revelation is ongoing**. . . . when the editions of the scriptures were published, many corrections were made on the basis of original or

printer’s manuscripts . . . Each change, however, small in detail, was carefully and prayerfully considered and **approved by the Council of the First Presidency and the Twelve Apostles in a meeting in the temple**.

All such matters are determined that way. The Lord established that process **when He gave revelations relating to temple ordinances**. . . .

That principle of revelation has been with the Church ever since. Those who hold the keys have obtained knowledge on what to do. When changes have come, they have come through that process. . . .

**There will be changes made in the future** as in the past. Whether the Brethren make changes or resist them depends entirely upon the instructions they receive **through the channels of revelation** which were established in the beginning. (*The Ensign*, November 1989, pp. 15-16)

We may never know for certain whether George P. Lee, who was a member of the First Quorum of the Seventy, knew of the proposed changes in the temple ceremony before his excommunication was announced in the September 2, 1989, issue of the *Salt Lake Tribune*. It is interesting to note, however, that in a letter “To the First Presidency and the Twelve,” Lee did mention his concern that other church leaders felt they could change the gospel:

7. I have heard a few of you declare that you are greater than ancient apostles such as Moses, Abraham, Noah[, ] Is[aj]iah, Isaac, Jacob and etc. This reflects the attitude of all of you.

8. I have heard one of [or?] more of you declare that **you can change anything Jesus had said or taught**. This also reflects the attitude of all of you. (Letter by George P. Lee, photographically printed in *Excommunication of a Mormon Church Leader*, p. 54)

Speaking at the LDS Church conference less than two weeks before the changes were made in the temple ceremony, President Gordon B. Hinckley, First Counselor in the First Presidency, expressed concern about members of the church talking about the temple ceremony: “I remind you of the absolute obligation to **not discuss** outside the temple that **which occurs within the temple**. Sacred matters deserve sacred consideration. We are under obligation, **binding and serious, to not use temple language or speak of temple matters outside** . . . do not discuss outside of the temple that which occurs in the temple. . . . when you leave the doors of the House of the Lord, be true to a sacred trust to **speak not** of that which is holy and sanctified” (*The Ensign*, May 1990, p. 52). It seems obvious that President Hinckley gave this warning in an attempt to keep members from talking about the changes which were to be made in the ceremony ten days later. It is obvious, of

course, that Hinckley’s admonition was not followed by many members of the church and therefore accounts of the changes in the ritual made their way to the news media. We had been told that changes would be made some time before they actually took place, and members of the church discussed them with us after they were made.

It is interesting to note that the changes in the temple ceremony were put into effect immediately **after** the church’s general conference had ended (the conference ended April 1st and the changes were made on April 10th). The temple presidents were apparently given instructions about the changes before they returned from conference to their work in the various temples throughout the world. The general membership of the church, however, left the conference completely in the dark with regard to what was about to happen to their sacred ritual. Since it would be six months before another general conference would take place, any dissenting opinions or discussion of the changes would have to take place on a local level.

## Free Agency?

Church leader Joseph Fielding Smith declared that “One of the greatest blessings given to mankind is the gift of free agency” (*Answers to Gospel Questions*, vol. 3, p. 46). As far as we can determine, faithful Latter-day Saints were given no chance to exercise their free agency with regard to the changes made in the endowment ceremony. The method of handling this whole matter, however, was in accord with a statement which appeared in the official Mormon publication, *Improvement Era*, June 1945 (p. 354): “When the leaders speak, **the thinking has been done**. When they propose a plan—**it is God’s plan**. When they point the way, there is no other which is safe. When they give direction, it should **mark the end of controversy**.”

Although it is often ignored, the church actually has a doctrine of “common consent” which should have applied to the alterations made in the temple ritual. In a revelation given by Joseph Smith in July 1830 we find the following: “And **all things** shall be done **by common consent** in the church, by much prayer and faith, for all things you shall receive by faith. Amen” (*Doctrine and Covenants* 26:2). Section 28:13 reaffirms that “**all thing must be done** in order, and **by common consent** in the church . . .”

Joseph F. Smith, the sixth prophet of the church, testified as follows in the Reed Smoot investigation:

**Mr. Smith:** I will say this, Mr. Chairman, that **no revelation** given through the head of the church **ever becomes binding and authoritative** upon the members of the church until it has been presented to the church and **accepted by them**. (*Reed Smoot Case*, vol. 1, p. 96)

Francis M. Lyman, president of the Quorum of the Twelve Apostles, testified concerning “the revelation given that called George Teasdale and Heber J. Grant to be apostles.” He claimed that “if the church had rejected that revelation,” they would not have been apostles:

**Mr. Lyman.** No; they never would have been there at all. They never would have been apostles if they had been rejected by the church.

....

**Mr. Lyman.** The **law of the Lord** as revealed to us, Mr. Senator, requires that whatever is done **must be done by the common consent of the people** . . .

....

**Mr. Lyman.** The Lord has directed that in all our transactions of business everything must be done by common consent; that the president or the prophet or the apostles **can not take matters in their own hands, even if it comes from the Lord**, and carry it in spite of the people. We can not defy the people. They have their rights and their rights are respected, and their agency is respected. (*Reed Smoot Case*, vol. 1, p. 469)

Apostle John Henry Smith gave this testimony in vol. 2, page 321:

**Mr. Smith.** Yes, sir; he [the prophet] receives revelations; but **the revelations must be accepted by his church by vote**.

**Mr. Tayler.** So that what the Almighty orders depends on whether the people who are ordered want to do it or not?

**Mr. Smith.** Yes, sir; there **is no force** on the Mormon people.

Apostle James E. Talmage likewise testified: “If it is a revelation it is a revelation, and amounts to just so much; but as to being a binding law upon the church—a **law of practice and action—it would have to be first adopted by the church** to become such (vol. 3, p. 80).

From the testimony given by the Mormon leaders, a person would certainly be led to believe that a major revision of the temple ritual (a ceremony which was supposed to have been given **by revelation**) would have to be approved by church members before it would be binding on the Mormon people and used in the church’s 43 temples. For the General Authorities to drop out important portions of a ceremony they claim came from God himself, seems far worse than what they have charged the Catholics with doing. After all, the Book of Mormon’s accusation that the “great and

abominable church” removed “**many plain and precious things**” from the Bible (a charge which the Mormon leaders cannot prove) relates to portions that would have been available at one time to everyone that had access to the biblical text. The items which were removed from the temple ceremony were supposed to have been **so sacred** that they were never revealed to the world. These secret ceremonies could only be found in the temples of the Lord. These rituals, in fact, purport to give the information on how men may become Gods!

Mormon leaders who have now passed away would have been shocked at what the present leaders altered or removed from the temple ceremony. Apostle James E. Talmage emphasized:

**No jot, iota, or tittle** of the temple rites is otherwise than uplifting and sanctifying. In every detail the endowment ceremony contributes to covenants of morality of life, consecration of person to high ideals, devotion to truth, patriotism to nation, and allegiance to God. (*The House of the Lord*, 1968, p. 84)

As the newspaper accounts have stated, the Mormon leaders have removed the “penalties” which were previously held to be extremely important and sacred. The reader will remember that we have quoted President Brigham Young as saying that Joseph Smith himself “gave the key-words, signs, tokens, and **penalties**.” Before the recent changes in the ceremony, it was stressed in the ceremony itself that the penalties were sacred:

We will now give unto you the First Token of the Aaronic Priesthood with its accompanying name, sign, and penalty. Before doing this, however, we desire to **impress** upon your minds **the sacred character** of the First Token of the Aaronic Priesthood, with its accompanying name, sign and **penalty**, as well as that **of all** other tokens of the Holy Priesthood, with their names, signs **and penalties**, which you will receive in the temple this day. They are **most sacred** and are guarded by solemn covenants and **obligations of secrecy** to the effect that under no condition, even at the peril of your life, will you ever divulge them . . . The representation of the execution of the **penalties** indicates different ways in which life may be taken. (see Appendix A, page 77)

From this it is very clear that the penalties which have not been removed from the temple ritual, were previously considered to be “most sacred.”

Harold B. Lee, who later became the eleventh prophet of the church, compared the things found in the temple ritual to be “pearls” that Jesus mentioned in Matthew 7:6:

But we say the ordinances are **sacred** as contrasted with just being secret. . . . the Master said, “Give not that

which is **holy** unto the dogs, neither cast ye your **pearls** before swine, lest they trample them under their feet and turn again and rend you.” . . . in temples like this, there would be revealed that which **couldn’t be had otherwise**. (*Improvement Era*, February 1965, p. 202)

Other Mormon leaders have also identified the elements of the temple ceremony with the pearls mentioned by Christ. If this were the case, it would appear that the Mormon leaders have now thrown away some of their “**most sacred**” **pearls**!

## Secrets Leak Out

Joseph Smith swore those who took part in the endowments to secrecy, but because of his practice of plural marriage and other doctrines he taught, many of his followers became alienated from the Mormon Church and some of them revealed the contents of the ritual. As we have shown, an account was published as early as April 15, 1846, in the *Warsaw Signal*. Increase McGee Van Deusen (often spelled *Van Dusen*) exposed the temple ceremony in 1847, and this account was reprinted several times. The reader will find a photographic reprint of this document in Appendix D. Lisle G. Brown said that “Van Dusen published a large number of pamphlets ‘exposing’ the Nauvoo Temple endowment service. Each succeeding edition was more sensational than the last. His first pamphlet, however, lacks much of his later sensationalism and contains many facts helpful in reconstructing the attic [of the Nauvoo temple], when compared with other sources. Some of his later pamphlets also included a few additional facts of value not mentioned in the first” (*Brigham Young University Studies*, Spring 1979, p. 366, n. 30).

Although a number of things in Van Deusen’s 1847 account might seem out of place to those who have been through the temple during the last few decades, we have found evidence for a number of statements in that account which appear unusual to Mormons today. For instance, Van Deusen claimed that the forbidden fruit in the part of the ritual in the Garden of Eden was raisins: “. . . we are amusing ourselves with the delicious taste of the fruit, (which is raisins tied on a small tree on the floor) . . .” (*The Mormon Endowment: A Secret Drama, or Conspiracy, in the Nauvoo-Temple, in 1846*, Syracuse, New York, 1847, p. 5). This statement is supported by exposés of the ceremony published by John Hyde in 1857 and Mrs. T. B. H. Stenhouse in 1875. More important, however, is the fact the Van Deusen’s statement is verified by a comment in *Heber C. Kimball’s Journal*. Since Kimball served as a member of the First Presidency under Brigham Young, the following statement which appears in his

journal under the date of December 8, 1845, provides important support for Van Deusen's observation: "John E Page has just Come in to the Temple . . . Elder Phelps brought in some grape Vines, and hung clusters of **rasens** [raisins] hung to them **as the chois [choice] fruit.**"

Mr. Van Deusen claimed in his pamphlet that he and his wife received their endowments "in 1846, in the month of February . . ." In an unpublished manuscript, Kent Walgren noted that the Van Deusens were actually endowed on January 29, 1846. H. Michael Marquardt verified this date in the "Nauvoo Temple Endowment Register." January 29th, of course, was only a few days from "the month of February."

Many other exposés of the temple ceremony were printed in the 19th century. As we noted earlier, the Reed Smoot investigation took place just after the turn of the century. At that time many people who had been through the ritual were questioned regarding its contents. While a number refused to talk about it, others spoke concerning what went on in the temples. Their testimony was printed by the United States Government in four volumes.

In 1889 John Moore and W. J. Edgar were denied citizenship because it was believed that they had taken "an oath or obligation incompatible with the oath of citizenship . . ." As in the later Reed Smoot investigation, Mormons or those who had formerly been Mormons were called upon to give testimony concerning the temple ceremony. In the "Temple Lot Case," a dispute over the property on which a temple was to be built, additional testimony was given concerning the ritual. Much of this testimony appears in a large volume entitled, *The Temple Lot Case*.

On September 28, 1879, the *Salt Lake Tribune* printed an exposé of the endowment ceremony written by a woman. This was republished in *Hand-Book on Mormonism* in 1882. (The reader will find a photographic reproduction of this account in Appendix E of this book.) On February 12, 1906, the *Salt Lake Tribune* reprinted the same account of the temple ritual, and in 1931, W. M. Paden published an account of the endowment ceremony in *Temple Mormonism—Its Evolution, Ritual and Meaning* (see Appendix F of this book). In 1964, William J. Whalen printed the ceremony (see *Latter-Day Saints in the Modern Day World*), and two years later John L. Smith, a Baptist minister, published the ritual in *I Visited the Temple*.

In 1964, we reprinted Paden's 1931 publication concerning the temple ceremony. We suspected, however, that there had been some changes in the ceremony over the years. Since we wanted to publish the most accurate account possible, we asked a couple who had been through the ritual about fifty times to revise Paden's work. Later, however, a man who had

been through the temple approximately 120 times heard that we were preparing to publish the ritual and felt that it was important that the most accurate account possible should be given to the world. He, therefore, volunteered to bring the ceremony up to date. We published this account in volume 1 of *The Mormon Kingdom* in 1969, and later we incorporated this same account into our book, *Mormonism—Shadow or Reality?* Tens of thousands of copies have been distributed throughout the world since that time. It was our feeling that Mormons should have the right to know what they were getting into before they were sworn to secrecy and had to take part in the demonstration of the penalties. Although we felt that we were performing an important service for the Mormon people, many people were horrified that we would dare to print the ritual. Nevertheless, a number of Mormon scholars verified that we had produced an accurate account of the ceremony. Many Mormons had a difficult time believing that God would allow anyone to reproduce the ritual and found it hard to believe that a printed copy actually existed. Writing in the *Los Angeles Times*, May 5, 1990, John Dart commented: "Some candid Mormon officials have acknowledged in interviews that the whole secret ritual was published years ago by church critics Jerald and Sandra Tanner of Salt Lake City."

The Salt Lake City Public Library obtained a number of copies of *Mormonism—Shadow or Reality?* Unfortunately, however, there was a continual problem with people ripping or cutting out pages which related to the temple endowment. Some people wondered if the church would allow us to go on publishing the ritual. We shared the same concern, but, as it turned out, the Mormons allowed us to continue exercising our freedom of religion and of the press.

In any case, as far as the Mormon Church was concerned, the situation turned from bad to worse. About eleven years after our publication of the ceremony, Bob Witte and Gordon H. Fraser printed the ritual in a pamphlet entitled, *What's Going on in Here?* Later, Chuck and Dolly Sackett published a pamphlet with a similar title, *What's Going on in There?* The Sackett's pamphlet was unique in that they claimed that their printing "was transcribed from a tape recording made inside the temple during the actual Endowment ceremony." While Mormons questioned the ethics of someone secretly recording the ceremony, no one seemed to doubt that the tape recording had actually been made. The Sacketts, who had previously been deeply involved in genealogy and temple work for the church, went a step further and began duplicating copies of the tape recording so that others could actually hear what went on inside the temple. These tapes were extensively circulated and even played on radio stations.

In 1984, another member of the Mormon Church secretly recorded the temple ritual in the Provo temple and a good number of copies of his tapes have also been circulated (see transcript of these tapes in Appendix A of this book). Many others have published material or made films concerning the endowment ritual. Still others have given lectures about it. The cumulative effect of all the audio and video tapes, lectures, radio programs, films and printed copies of the ceremony being available to the general public has placed the Mormon leaders in a very awkward predicament. They had previously maintained that the temple ritual was so holy that God kept the knowledge of it from the world. Apostle Bruce R. McConkie declared: “So **sacred and holy** are the administrations performed that in every age when they have been revealed, **the Lord has withheld them from the knowledge of the world and disclosed them only to the faithful saints** in houses and places dedicated and selected for that purpose” (*Mormon Doctrine*, 1979, p. 227).

To an outsider, it would almost appear that the Mormon leaders and the God they worship have lost all control over the dissemination of the ceremony. The contents of the ritual have been scattered to the ends of the world. Many non-Mormons now know far more about the endowments than the average Mormon. Only adults are permitted to go through the temple, and according to the Church Section of the Mormon newspaper, *Deseret News*, January 16, 1982, “two-thirds of the adult members have yet to go through the temple for the first time, said Elder W. Grant Bangerter, executive director of the Temple Department . . .” The same issue of the church’s newspaper quoted Bangerter as saying: “Through the history of the Church . . . only a fourth of the members have received endowments . . .” It is certainly ironic that a person can now easily obtain a non-Mormon publication such as this book and find out more about the temple ceremony in a few minutes than most of the Mormons learn in a lifetime! Furthermore, the material available to the public seems to be proliferating as the Mormon Church grows larger.

Mormon leaders are not only faced with trying to explain the availability of a ceremony which they previously asserted was “withheld” from the “knowledge of the world,” but they also will find it very difficult to explain why God did not protect his sacred temple from those who brought in tape recorders to expose the ceremony. It has been a common belief among the Mormons that God’s hand protects the temple and its rituals. Ezra Taft Benson, the thirteenth prophet of the church, stated: “I think the temple is the most sacred spot on earth . . . Temples are places of personal revelation” (*The Teaching of Ezra Taft Benson*, pp. 250-251). One would think that if the spirit of the Lord flows freely in the temple, deceivers would

be detected. In the Old Testament, II Chronicles 26:17-21, we read the story of a wicked king named Uzziah who “went into the temple of the Lord to burn incense upon the altar of incense.” He was warned that only the priests who were “consecrated to burn incense” were allowed to do so. When he persisted he was “smitten” by the Lord with “leprosy” and was “a leper unto the day of his death.”

Mormon Apostle Bruce R. McConkie maintained that “the discerning of spirits is poured out upon presiding officials in God’s kingdom; they have it given to them to discern all gifts and all spirits, **lest any come among the saints and practice deception**. . . . There is no perfect operation of the power of discernment without revelation. Thereby even ‘the thoughts and intents of the heart’ are made known.” Apostle Mathias F. Cowley told how the gift of discernment protected the temple:

On one of the three days during which the Dedictory Services of the Logan Temple was held, President John Taylor . . . sighted a woman in the crowd whom he did not know but indicated her to President Card and said: “Don’t let that woman come into the assembly; she is not worthy.” . . . Brother Card said to President Taylor: “She couldn’t pass the door keeper without a recommend.” President Taylor replied, “That matters not; she is not worthy.” . . . Brother Card turned her back and later on he went to see her . . . she said there was a man in the ward who was not worthy of a recommend, but the Bishop gave him one . . . This woman happened to meet the man on the street and he asked her how she would like to go to the dedication . . . She said she would like to but could not get a recommend. He said: “I have a recommend and will give it to you for one dollar.” And so she got her recommend by paying this amount. (*Temple of the Most High*, p. 100)

One would think that if the temples were protected by God and the current Mormon officials were really led by revelation, those who used deception to obtain tape recordings to expose the endowment ceremony would have encountered judgment from God or at least been thwarted in their nefarious plans to discredit the church. The Sacketts, however, report the following:

The tape recording of the Mormon temple Endowment . . . was recorded in the Los Angeles Mormon Temple, and was made using a personal pocket-size tape recorder carried by one of the patrons . . . The patron . . . entered the temple using his own personal temple recommend . . . He was greeted by several temple worker acquaintances who obviously did not know of his excommunication from the Mormon Church, which had been at his own request several months earlier. One of the objectives of this foray was to test the well-known Mormon claim of divinely-assisted

temple security . . . contrary to popular Mormon belief, **not one person** in the temple appeared the slightest bit spiritually or supernaturally alerted to the presence among them of one whom they classify as an “apostate” and a “son of perdition.” As he departed, the patron was encouraged by a member of the temple Presidency to return again soon. (*What’s Going On In There?* p. 4)

When we think of this incident with the tape recorder, we cannot help but remember a picture of Mark Hofmann, the man who forged Mormon documents, standing in the presence of the twelfth prophet of the church, Spencer W. Kimball, and four of the apostles. In this photograph, which we have reproduced in our book, *Tracking the White Salamander*, page 73, the prophet and the apostles appear to be carefully examining what purports to be the prophet Joseph Smith’s copy of characters found on the gold plates of the Book of Mormon. This document, of course, was a forgery, but the Mormon leaders were completely oblivious to that fact. Mr. Hofmann continued meeting with church leaders for about four years for the express purpose of deceiving them so that they would give him large amounts of money in exchange for his fraudulent documents. Church leaders, however, could not discern the wicked plan that Hofmann had in his heart. While the Mormon leaders claim to have the same powers as the ancient apostles in the Bible, their performance with regard to Mark Hofmann certainly does not match up to that of the Apostle Peter when he caught Ananias and Sapphira red-handed in their attempt to deceive the church with regard to a financial transaction: “But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?” (Acts 5:3).

From the time the endowment ritual was first revealed in Nauvoo, Mormon leaders have feared that the contents of the ceremony would become known. As we have noted earlier, Brigham Young, the second prophet of the church, “prayed fervently” that Apostle Orson Pratt’s blunder of printing the “sealing ordinance . . . might be forgotten.” It now seems that all the efforts of the Mormon officials to stop the spread of knowledge concerning the endowment ceremony have been completely in vain. As we have shown, disillusioned Mormons recorded the ceremony in 1984 (see Appendix A) and again in 1990 (see Appendix B).

## No More Penalties

We have already noted that the Mormon leaders have now removed the “most sacred” penalties which have been in the temple ceremony since the days of

Joseph Smith. We feel this is a real victory for the many ministries working with the Mormons.

We have always felt that these penalties were not compatible with Christian teachings and have strongly opposed them in print for over twenty years. We have continually expressed our belief that Joseph Smith borrowed the penalties from Masonry after he joined that secret organization. Although Masonry had been very unpopular since the late 1820’s, Smith was not ashamed of his association with the lodge in 1842. The following appears in Joseph Smith’s *History* under the date of March 15, 1842: “In the evening I received the first degree in **Free Masonry** in the Nauvoo Lodge . . .” (*History of the Church*, vol. v, p. 551). The entry for the following day contains this statements: *Wednesday, March 16.*—I was with the **Masonic Lodge** and rose to the sublime degree” (p. 552). For a thorough study of the relationship between Mormonism and Masonry see Appendix C of this book.

The Masons had some very bloody oaths in their ritual. Capt. William Morgan, who had been a Mason for thirty years, exposed these oaths in a book printed in 1827. After publishing his book, *Free-Masonry Exposed*, Morgan disappeared and this set off the great controversy over Masonry which was still raging when Joseph Smith wrote the Book of Mormon. In any case, on pages 21-22 of his book, Morgan revealed the oath that Masons took in the “First Degree” of their ritual: “. . . I will . . . never reveal any part or parts, art or arts, point or points of the secret arts and mysteries of ancient Free-masonry . . . binding myself under no less penalty than to have **my throat cut across, my tongue torn out by the roots . . .**” On page 23, Morgan went on to show that the Masons who went through the first degree were also taught to draw “**your right hand across your throat, the thumb next to your throat, your arm as high as the elbow in a horizontal position.**”

In the past, Mormon leaders argued against the charge by critics that changes have been made in the temple ceremony. Our examination of the evidence, however, reveals that their statements were not correct. Serious changes have been made in the ritual, and these changes have tended to obscure the fact that the penalties were derived from Masonry. For example, it is clear from many early sources that the promise given when one received “The **First** Token of the Aaronic Priesthood” was derived from the oath given in the “**First Degree**” of the Masonic ritual. In *Temple Mormonism*, published in 1931, page 18, we find this information concerning the Mormon ritual:

The left arm is here placed at the square, palm to the front the right hand and arm raised to the neck, holding the palm downwards and thumb under the right ear.



Adam—“We, and each of us, covenant and promise that we will not reveal any of the secrets of this, the first token of the Aaronic priesthood, with its accompanying name, sign or penalty. Should we do so, we agree that **our throats be cut from ear to ear and our tongues torn out by their roots**.” . . .

*Sign*—In executing the **sign of the penalty**, the **right hand palm down, is drawn sharply across the throat**, then dropped from the square to the side.

The bloody nature of this oath in the temple endowment was verified by an abundance of testimony given in the *Reed Smoot Case*. For example, in vol. 2, page 78, J. H. Wallis, Sr., testified: “I agree that **my throat be cut from ear to ear and my tongue torn out by its roots from my mouth**.”

A very important letter has come to light which also confirms the gory wording of this oath in earlier times. It was written by the First Presidency of the Mormon Church (President Wilford Woodruff and his counselors George Q. Cannon and Joseph F. Smith) to Lorenzo Snow, President of the Salt Lake Temple. Some months prior to the time the letter was written, President Woodruff recorded in his journal that he had met with George Q. Cannon, Joseph F. Smith, Lorenzo Snow and other church officials—including representatives who presided over four temples—and “spent three hours in harmanizing the Different M[ode?]s of Ceremonies in giving Endowments” (*Wilford Woodruff’s Journal*, October 17, 1893, vol. 9, p. 267). The letter was written about ten months after the entry in Woodruff’s journal and contains this revealing information:

As a result of the conference of the brethren engaged as ordinance workers in the several Temples, held at Salt Lake Temple, some time ago, the following slight corrections have been adopted by us . . .

In the creation of the fifth day a grammatical error occurs. The word “their” is used instead of “its,” the word *their*, therefore is changes [sic] to *its*. . . .

The words “**that my tongue be torn from its roots in my mouth**,” were substituted for “**from the roof of my mouth**.” (Letter from the First Presidency, August 31, 1894, LDS Historical Department, CR100, 14, #2, vol. 8:16-17, typed copy)

Some time in the first half of the 20th century, a major change was made concerning the penalties in the endowment ceremony. The bloody wording of the oath mentioned above was entirely removed. Nevertheless, Mormons were still instructed to draw their thumbs across their throats to show the **penalty**. In the 1984 account of the ritual, which appears in Appendix A of this book, pages 77-79, the reader can see how the wording

was modified to remove the harsh language regarding the cutting of the throat and the tearing out of the tongue:

. . . we desire to impress upon your minds the sacred character of the First Token of the Aaronic Priesthood, with its accompanying name, sign and **penalty**, as well as that of all other tokens of the Holy Priesthood, with their names, signs and **penalties**, . . . They are **most sacred** and are guarded by solemn covenants and **obligations of secrecy** to the effect that under no condition, even at the peril of your life, will you ever divulge them, except at the certain place that will be shown you hereafter. The **representation of the execution of the penalties indicates different ways in which life may be taken**. . . . We give unto you the First Token of the Aaronic Priesthood . . .

The sign is made by bringing the right arm to the square, the palm of the hand to the front, the fingers close together, and the thumb extended. . . . This is the sign. The **Execution of the Penalty** is represented by placing the thumb under the left ear, the palm of the hand down, and **by drawing the thumb quickly across the throat**, to the right ear, and dropping the hand to the side. . . .

Now, repeat in your mind after me the words of the covenant, at the same time representing the **execution of the penalty**.

I, \_\_\_\_\_, think of the New Name, covenant that I will never reveal the First Token of the Aaronic Priesthood, with its accompanying name, sign **and penalty**. Rather than do so, I would **suffer my life to be taken**.

This revised version, which remained in effect for a number of decades, seemed to be more confused than inspired. The Mormon leaders apparently desired to get rid of the most offensive wording but still wanted to retain the idea that there was a death penalty involved if the secrets were revealed. That the penalty for divulging the “First Token” was still the cutting of the throat would, of course, still be very clear to those who had taken the oath before it was changed, but those who received their endowments after the alteration of the ceremony must have found the whole thing somewhat confusing. While they were still instructed that the penalty was demonstrated by “drawing the thumb quickly across the throat” and that the penalties represented “ways in which life may be taken,” they did not have to agree that their “throats be cut from ear to ear and our tongues torn out by their roots.” All they had to do was promise not to “reveal the First Token . . . Rather than do so I would suffer my life to be taken.”

While some Mormons may not have realized exactly what they were doing when they took the penalties upon themselves, many of those who paid careful attention to the ritual realized what they were

doing and were very offended. John Dart gives this information:

In pledging to never reveal the ritual, Mormons formerly made three motions—drawing one’s hand quickly across the throat, another indicating one’s heart would be cut out and the third suggesting disembowelment.

“That’s why I stopped going to the temple because [the ritual] was so offensive,” said a former woman member in Salt Lake City.

The so-called penalty gestures were criticized as “outgrowing their usefulness” in a talk before a Mormon audience about a month ago by Keith Norman . . . “I had no idea this change was about to take place,” Norman said after the modifications were introduced. (*Los Angeles Times*, May 5, 1990)

In the new 1990 version of the temple ceremony all mention of penalties has been completely removed. There is no mention of the thumb being drawn across the throat, and nothing is mentioned concerning “ways in which life may be taken”:

. . . we desire to impress upon your minds the sacred character of the First Token of the Aaronic Priesthood, with its accompanying name and sign, as well as that of all other tokens of the Holy Priesthood, with their names and signs . . . They are most sacred, and are guarded by solemn covenants and obligations made in the presence of God, angels and these witnesses to hold them sacred and under no condition will you ever divulge them, except at a certain place in the temple that will be shown you. . . . we give unto you the First Token of the Aaronic Priesthood. . . . The sign is made by bringing the right arm to the square, the palm of the hand to the front, the fingers close together, and the thumb extended. This is the sign. . . .

Now, repeat in your mind after me the words of the covenant.

I \_\_\_\_\_, think of the New Name, covenant before God, angels, and these witnesses, that I will never reveal the First Token of the Aaronic Priesthood, with it accompanying name and sign. (1990 version of the temple ceremony, Appendix B, page 122)

The recent removal of the penalties from the endowment ceremony by the Mormon leaders has been hailed by liberal Mormons as a step in the right direction. In his article, published in the *Salt Lake Tribune*, April 29, 1990, Vern Anderson told of Ross Peterson’s response to the removal of the penalties: “It [the endowment] also includes sacred covenants . . . Graphic depictions of penalties for breaking them, considered gruesome by some, were among the recent deletions. ‘It’s not as harsh,’ Peterson said of the new version. ‘It’s more uplifting. It’s softer and gentler.’”

In completely removing the penalties from the endowment ceremony, the Mormon leaders have taken out some important vestiges of Masonry which Joseph Smith had incorporated into the temple ritual.

The reader will remember that the article in the *Los Angeles Times* mentioned two other penalties that have been removed from the temple endowment that were also derived from Masonry. In the “**Second** or Fellow Craft Degree,” Masons bound themselves

under no less **penalty** than to have my **left breast torn open and my heart and vitals taken from thence** and thrown over my left shoulder and carried into the valley of Jehosaphat, there to become prey to **the wild beasts of the field, and vulture of the air** . . . The sign is given by **drawing your right hand flat**, with the palm of it next to your breast, **across your breast from the left to the right side with some quickness, and dropping it down by your side** . . . (*Freemasonry Exposed*, pp. 52-53)

This oath and the penalty were incorporated into the temple endowment in the “**Second** Token of the Aaronic Priesthood.” In the 1931 printing of *Temple Mormonism*, page 20, we find the following:

“We and each of us do covenant and promise that we will not reveal the secret of this, the Second Token of the Aaronic Priesthood, with its accompanying name, sign, grip or penalty. Should we do so, we agree to have **our breasts cut open and our hearts and vitals torn from our bodies and given to the birds of the air and the beasts of the field.**” . . .

*The Sign* is made by placing the left arm on the square, placing the right hand across the chest with the thumb extended and then **drawing it rapidly from left to right and dropping it to the side.**

As in the case of the “First Token of the Aaronic Priesthood,” the most offensive wording was deleted from the Mormon ceremony a number of decades ago. The “execution of the penalty,” however, was still retained in the ritual until April, 1990. In the 1984 version of the endowment ceremony (see Appendix A, pages 86-87), we see how the wording was softened:

The sign is made by bringing the right hand in front of you, with the hand in cupping shape, the right arm forming a square, and the left arm being raised to the square. This is the sign. (*Officiator demonstrates.*) **The Execution of the Penalty is represented by placing the right hand on the left breast, drawing the hand quickly across the body, and dropping the hands to the sides.** I will now explain the covenant and obligation of **secrecy** which are associated with this token, its name, sign **and penalty**, and which you will be required to take upon yourselves. . . .

Now, repeat in your mind after me the words of the covenant, **at the same time representing the Execution of the Penalty.**

Mr. WALLIS. Excuse my rising.

The CHAIRMAN. Certainly.

Mr. WALLIS (standing). "You, and each of you, do solemnly promise and vow that I will not reveal this the first token of the Aaronic priesthood with its accompanying name, sign, and penalty. Should I do so"—this is the sign [indicating]—"I agree that my throat be cut from ear to ear and my tongue torn out by its roots from my mouth."

That is the first obligation.

Mr. TAYLER. Is that taken by all who go through?

Mr. WALLIS. By all.

Mr. TAYLER. You took it with the rest?

Mr. WALLIS. Yes, sir.

Mr. TAYLER. Each time that you passed through the ceremony?

Mr. WALLIS. Yes, sir.

Mr. TAYLER. That is called the Aaronic?

Mr. WALLIS. That is called the first token of the Aaronic priesthood. The second token of the Aaronic priesthood—its sign is that [indicating], and the obligation commences the same, only that "I agree to have my breast cut asunder and my heart and vitals torn from my body."

Then the first token of the Melchisedec priesthood is this [indicating]; is this square [indicating], and about the same words, only that "I agree to have my body cut asunder in the midst and all my bowels gushed out." The second token of the Melchisedec priesthood there is no penalty to, but the sign is the crucifixion sign, and the words accompanying that are "Pale, hail, hail." I do not know what it means.

Mr. TAYLER. How do you spell it?

Mr. WALLIS. I do not know.

Mr. TAYLER. How do you spell the sound that you give?

Mr. WALLIS. The same as I pronounce it now—pale, hail, hail.

Mr. TAYLER. Is it pao, or pal?

Mr. WALLIS. I can not tell you which is the spelling. I only know the way they all say it.

Mr. TAYLER. Some people sound certain letters different from others.

Mr. WALLIS. I think I have the pronunciation pretty near correct.

Mr. TAYLER. Pass on. Those are all vows to secrecy?

Mr. WALLIS. Yes, sir.

Mr. TAYLER. With an accompanying penalty if the secret is disclosed?

Mr. WALLIS. Yes, sir.

Mr. TAYLER. At any other stage of that ceremony is there an obligation?

Mr. WALLIS. Yes, sir. There are two or three obligations taken after that. There are vows—the "vow of the sacrifices" is one—where we vow conjointly to give all our substance and all we might ever become possessed of to the support of the Church of Jesus Christ of Latter-Day Saints.

Mr. TAYLER. That is the substance of that vow?

Mr. WALLIS. That is the substance of that vow.

Mr. TAYLER. What other vow?

Mr. WALLIS. Another is called the "vow of chastity," by which we

I \_\_\_\_\_, think of the first given name, covenant that I will never reveal the Second Token of the Aaronic Priesthood, with its accompanying name, sign, **and penalty. Rather than do so, I would suffer my life to be taken.** That will do.

In the new (1990) revision of the temple ritual, all references to the penalty and to life being taken have been removed (see Appendix B, page 129):

The sign is made by bringing the right hand in front of you, with the hand in cupping shape, the right arm forming a square, and left arm being raised to the square. This is the sign. (*The Officiator demonstrates the sign.*) I will now explain the covenant and obligation which are associated with this token, its name and sign, which you will be required to take upon yourselves. . . .

Now, repeat in your mind after me the words of the covenant:

I \_\_\_\_\_, think of the first given name, solemnly covenant before God, angels, and these witnesses, that I will never reveal the Second Token of the Aaronic Priesthood, with its accompanying name and sign. That will do.

In the “Third, or Master Mason’s Degree,” Masons bound themselves

under no less **penalty** than to have my **body severed in two in the midst** and divided to the north and south, **my bowels** burnt to ashes in the center . . . The **Penal Sign** is given by putting the right hand to the left side of the bowels, the hand open, with the **thumb next to the belly**, and drawing it across the belly, and letting it fall; this is done tolerably **quick**. This alludes to the **penalty** of the obligation: “Having my body severed in twain,” etc. (*Freemasonry Exposed*, pp. 75-77)

The early Mormon leaders included this Masonic oath in the “First Token of the Melchizedek Priesthood.” Mormons who went through the endowment were instructed to say that if they revealed “any of the secrets of this, the First Token of the Melchizedek Priesthood . . . we agree that **our bodies be cut asunder in the midst and all our bowels gush out**” (*Temple Mormonism*, p. 20). These offensive words were removed from the temple ceremony many years ago, but Mormons continued to execute the sign of the penalty until just recently:

The sign is made by bringing the left hand in front of you with the hand in cupping shape, the left arm forming a square, the right hand is also brought forward, the palm down, the fingers close together, the thumb extended, and the **thumb is placed over the left hip**. (*Officiator makes sign.*) This is the sign. The **execution of the penalty** is represented by **drawing the thumb quickly across the body** and dropping the hands to the sides. (*Officiator makes sign.*)

I will now explain the covenant and obligation . . . (see Appendix A, page 89)

Finally, in April 1990, this penalty was entirely removed from the temple ceremony (see Appendix B, page 131):

The sign is made by bringing the left hand in front of you with the hand in cupping shape, the left arm forming a square; the right hand is also brought forward, the palm down, the fingers close together with the thumb extended. (*The Officiator makes the sign.*) This is the sign.

I will now explain the covenant and obligation . . .

The reader will note that not only has the penalty been deleted, but, as the person who gave us the 1990 temple ceremony observed, “The Sign of the First Token of the Mechizedek priesthood, or Sign of the Nail has been altered. It no longer requires the thumb of the right hand to be placed over the left hip. We might wonder, will the angels who stands [*sic*] as sentinels acknowledge this sign as correct?” (Letter dated July 31, 1990).

As we have shown, Joseph Smith received the first three degrees of Masonry on March 15th and 16th of 1842. Less than two months later, May 4, 1842), he gave the endowment ceremonies (see *History of the Church*, vol. 5, pp. 1-2). The fact that the bloody oaths appeared in the temple ceremony in exactly the same order as in Masonry seems very suspicious. In both cases the first oath mentioned the slitting of the throat and tearing out of the tongue. The second spoke of the cutting open of the breast so that the heart and vitals could be removed, and the third mentioned disembowelment. Moreover, in all three cases the same penalties were demonstrated. This all appears to be too similar to be a coincidence.

To the early Mormon people who lived in the days of Joseph Smith and Brigham Young, these oaths were a very serious matter. Ebenezer Robinson, who had been the editor of the church’s publications, *Times and Seasons*, while the Mormons were in Nauvoo, later made this statement concerning the endowment ritual:

Here was instituted, undoubtedly the order of things which represented the scenes in the Garden of Eden, which was called in Nauvoo, the “Holy Order,” a secret organization. The **terrible oaths and covenants** taken by those who entered there were known only to those who took them, as one of the members said to me, “I could tell you many things, but if I should, **my life** would pay the forfeiture.” (*The Return*, vol. 2, pp. 346-348, typed copy, page 153)

In her exposé of the temple ritual, published in 1848, Catherine Lewis claimed that after she passed through the endowment ceremony, Heber C.

## REED SMOOT.

189

Mrs. ELLIOTT. Yes, sir.

Mr. TAYLER. And as the ceremony went on——

Mr. WORTHINGTON. Do you not think it would be fair to let this witness state what took place instead of your putting the ceremony in your own way and having her say yes?

Mr. TAYLER. No; I do not.

The CHAIRMAN. Mr. Tayler has not asked the witness what the ceremony was.

Mr. WORTHINGTON. No; he is stating the ceremony in his own way and asking her if that is not so.

Mr. TAYLER. I do not care to have this witness go through a three-hour ceremony, and I do not think it would help this case for her to do so at all. I am not undertaking to lead, but only to eliminate a large part of the ceremony which I think it would not be profitable or necessary to go over. I am not wanting to do anything except to get that which is salient.

As the ceremony went on were there different obligations taken?

Mrs. ELLIOTT. Yes, sir.

Mr. TAYLER. Do you remember what was the first one that was taken?

Mrs. ELLIOTT. I think I do, but I don't know if I am capable of speaking it.

Mr. TAYLER. Well, whatever you can remember about the first one, Mrs. Elliott, or any of them that you remember. I do not care what it was.

The CHAIRMAN. Take your own time, Mrs. Elliott. Do not be embarrassed.

Mrs. ELLIOTT. The first one was, when we come to a certain place, if we didn't want to go any further and take those oaths it was to turn back and go out.

Mr. TAYLER. That was after you had gone on for some time, was it?

Mrs. ELLIOTT. Yes; a short time.

Mr. TAYLER. Then what is the next thing that you remember about that?

Mrs. ELLIOTT. It was where we took the oaths then, which I think it is very embarrassing for me to say them.

Mr. TAYLER. Tell us what you remember.

Mrs. ELLIOTT. One, I remember, they told me to pray and never cease to pray to get revenge on the blood of the prophets on this nation, and also teach it to my children and children's children.

Mr. TAYLER. Was there any other obligation?

Mrs. ELLIOTT. Yes; there was some more.

Mr. TAYLER. Will you state what you remember?

Mrs. ELLIOTT. Well, it was that if I ever revealed anything what was done in there, I was to have my throat cut from ear to ear and tear out my tongue by the roots. That was one of them.

Mr. TAYLER. Anything else that you remember?

Mrs. ELLIOTT. Yes; there is some more.

Mr. TAYLER. State them, if you can.

Mrs. ELLIOTT. I do not feel like I can. I think it was at that time too serious, and I have always thought I would put it away and never mention it, and it seems like it is hard for me to do it. Of course, if I have to, I can.

190

REED SMOOT.

The CHAIRMAN. Of course, witness, it is hard and difficult, but state it in your own way the substance of what you remember.

Mrs. ELLIOTT. Well, it was also at a certain place that if I revealed anything my breast would be cut open and my vitals would be torn out, and another place that my abdomen would be torn open and the entrails squirt out.

Mr. TAYLER. Do you remember anything of an obligation or oath of sacrifice, Mrs. Elliott?

Mrs. ELLIOTT. Yes, sir; that we was to sacrifice all we owned if it was called for.

Mr. TAYLER. To what?

Mrs. ELLIOTT. To the church.

Mr. TAYLER. I think that is all.

The CHAIRMAN. Mrs. Elliott, this endowment ceremony in 1896 was like the one in 1876?

Mrs. ELLIOTT. Yes, sir.

The CHAIRMAN. Was there any change?

Mrs. ELLIOTT. No, sir.

The CHAIRMAN. How many were present or went through the endowment house?

Mrs. ELLIOTT. Why, there must have been about fifty. I don't know the number exactly, but I should judge about fifty.

The CHAIRMAN. And in 1896?

Mrs. ELLIOTT. There was more in 1896 than there was in 1876.

The CHAIRMAN. You mean in 1876 there were about fifty, you think?

Mrs. ELLIOTT. Yes, sir; it was very crowded.

The CHAIRMAN. And in 1896 how many?

Mrs. ELLIOTT. I think there must have been up to a hundred. There was a large crowd.

The CHAIRMAN. Did all those present at the time take this obligation of which you speak?

Mrs. ELLIOTT. Yes, sir.

The CHAIRMAN. How was it taken? I wish to know whether you were standing together, or kneeling, or how.

Mrs. ELLIOTT. We were standing, taking it by a certain sign.

The CHAIRMAN. Doing what?

Mrs. ELLIOTT. We had a certain sign by the hands, and showed that we were taking the oath.

The CHAIRMAN. And there were about a hundred, you think?

Mrs. ELLIOTT. Yes, sir.

Senator DUBOIS. Do all Mormons in good standing take these ceremonies; do you know?

Mrs. ELLIOTT. Yes, sir.

Mr. TAYLER. Have you any recollection of anything in the ceremony of an obligation respecting obedience?

Mrs. ELLIOTT. Yes. I have a recollection of it, but I couldn't say how it was worded.

Mr. TAYLER. What was the substance of it?

Mrs. ELLIOTT. I couldn't remember it exactly. I will have to be excused for it.

Mr. TAYLER. Was it an obligation, or was it a preaching or statement by some person who was in charge of the work?

Mrs. ELLIOTT. Yes; there was some speaking to the people going through—one person speaking to them.



Kimball made the signs of the penalties very clear. She maintained that he placed

his right thumb under the left ear, and drawing across his throat to the right ear, said, “This means, you will have your throat cut from ear to ear, if you divulge any thing you have seen or heard in the Temple.” He then drew his left hand across his breast, saying, “This signifies you must have your heart taken out,” and immediately thrust his right arm down to the right side, but did not explain. . . . “Are not these hard sayings?” said he, “you are *bound to obey* the Heads of the Church; avenge the blood of your brethren every way possible, and strive to build up the Kingdom; if you do not, you must suffer the penalties before mentioned.” (*Narrative of Some of the Proceedings of the Mormons*, 1848, page 11)

Catherine Lewis claimed that she went to the temple “On Monday.” *Heber C. Kimball’s Journal* shows that it was on “Monday December 22nd 1845.” On page 8 of her pamphlet, Catherine Lewis wrote: “Our names and ages were then recorded . . .” In *Kimball’s Journal*, we find this entry: “Catherine Lewis b. March 17, 1799.” This journal also confirms that Heber C. Kimball was present on the same day Catherine Lewis claimed she heard him speak concerning the oaths.

In a public discourse delivered December 13, 1857, Heber C. Kimball threatened disloyal Mormons with disembowelment:

Judas lost that saving principle, and they took him and **killed him**. . . . **they actually kicked him until his bowels came out.**

“I will suffer **my bowels to be taken out** before I will forfeit the **covenant** I have made with Him and my brethren.” Do you understand me? Judas was like salt that had lost its saving principles—good for nothing but to be cast out and trodden under foot of men. It is just so with you men and women . . . I know the day is right at hand when men will forfeit their Priesthood and turn against us and **against the covenants** they have made, and they will **be destroyed as Judas was.**” (*Journal of Discourses*, vol. 6, pp. 125-126)

On another occasion Heber C. Kimball stated: “. . . for if men turn traitors to God and His servants, **their blood will surely be shed**, or else they will be damned, and that too **according to their covenants**” (*Journal of Discourses*, vol. 4, p. 375).

Jedediah M. Grant, second counselor to Brigham Young, declared: “I would ask how many **covenant breakers** there are in this city . . . I believe that there are a great many; and if they are **covenant breakers** we need a **place designated, where we can shed their blood**” (*Deseret News*, vol. 6, p. 235; reprinted in *Journal of Discourses*, vol. 4, pp. 49-51). At another time Jedediah M. Grant commented:

Do you think it would be any sin **to kill me** if I were to break my covenants? . . . Do you believe you would kill me if I broke **the covenants** of God, and you had the Spirit of God? **Yes**; and the more Spirit of God I had, the more I should strive to **save your soul by spilling your blood**, when you had committed sin that could not be remitted by baptism. (*Deseret News*, July 27, 1854)

During the 1850’s Brigham Young and other church leaders were strongly teaching the doctrine of “blood atonement”—i.e., that the shedding of a sinners’ own blood could atone for their sins. A person can only begin to imagine how serious the oaths taken in the temple were to the Mormon people at the time blood atonement was publicly preached and actually practiced. For more information concerning this matter see *Mormonism—Shadow or Reality?* pp. 398-404, 545-559.

## Oath of Vengeance

Although most Mormons who go to the temple have never heard of the “Oath of Vengeance,” it was a very important part of the endowment ceremony for many years. Finally, however, it became such an embarrassment to the Mormon leaders that it was entirely removed from the ritual.

The idea for such an oath could have been derived from one of the higher degrees in the Masonic ritual known as the “Knight of Kadosh.” Like the Mormons, who often refer to the cowardly murder of Joseph Smith, an important part of Masonry centers around the “assassination of Hiram Abiff.” Masonic tradition holds that Hiram Abiff was a very important Mason who died as a martyr in the days of King Solomon. The candidate for “Knight of Kadosh” takes an oath of vengeance which contains the following:

We promise and swear, by the living God, always supreme, to **revenge the death** of our ancestor; and which of us that should in any manner commit the most light indiscretion, touching the secret of our Order, shall suffer death . . . (*Richardson’s Monitor of Free-Masonry*, 1860, p. 178)

While we have no evidence to show that Joseph Smith himself actually instituted the “Oath of Vengeance” in the endowment ritual, a number of Mormons were killed before Smith’s death and were considered martyrs. Joseph Smith felt that Governor Boggs was responsible for the death of a number of Mormons and proclaimed: “All earth and hell cannot deny that a baser knave, a greater traitor, and a more wholesale butcher, or murderer of mankind ever went untried, unpunished, and unhung—since hanging is the popular method of execution among the Gentiles in all countries professing Christianity, instead of blood for blood,

according to the law of heaven” (*History of the Church*, vol. 1, p. 435). If Joseph Smith did not actually institute an oath of vengeance when he first revealed the endowment ritual in 1842, he certainly set up an atmosphere conducive to such an oath by statements he made just before his death. In the *History of the Church*, vol. 6, page 520, we read: “. . . I said to the company present, ‘I wish I could get Hyrum out of the way, so that he may live **to avenge my blood** . . .’” On page 546 of the same volume, these words are attributed to Joseph Smith: “I want Hyrum to live **to avenge my blood**, but he is determined not to leave me.”

In any case, in his exposé of the Mormon temple endowment, printed in 1847, Increase McGee Van Deusen mentioned that he had taken an oath of vengeance when he went through the temple ceremony in 1846:

We are required to kneel at this altar, where we have an oath administered to us to this effect: *that we will avenge the blood of Joseph Smith on this Nation, and teach our children the same.* They tell us that the nation has winked at the abuse and persecution of the Mormons, and the murder of the Prophet in particular; Therefore the Lord is displeased with the nation, and means to destroy it; and this is the excuse for forming this league or conspiracy. (page 9)

John D. Lee, who had served as a member of the Council of Fifty in the early Mormon Church, revealed the following:

I was in Brigham Young’s office about this time. . . . Brigham raised his hand and said, “I swear by the eternal Heavens that I have unsheathed my sword, and will never return it until the **blood of the Prophet Joseph and Hyrum**, and those who were slain in Missouri, is avenged. **This whole nation is guilty** of shedding their blood, by assenting to the deed, and holding its peace.” “Now,” said he, “betray me, any of you who dare to do so!” Furthermore, **every one who had passed through their endowments, in the Temple, were placed under the sacred obligations to avenge the blood of the Prophet**, whenever an opportunity offered, and to teach their children to do the same, thus making the entire Mormon people sworn and avowed enemies of the American nation. (*The Confessions of John D. Lee*, 1880 edition, p. 160)

Allen Joseph Stout seemed to have the “oath of vengeance” in mind when he made this statement concerning the murder of Joseph and Hyrum Smith:

Their dead bodies were brought to Nauvoo . . . I there and then resolved in my mind that I would never let an opportunity slip unimproved of **avenging**

**their blood upon the head of the enemies of the church of Jesus Christ.** I felt as though I could not live; I knew not how to contain myself, and when I see one of the men who persuaded them to give up to be tried, I feel like **cutting their throats yet.** And I hope to **live to avenge their blood**; but if I do not I will teach my children and children’s children to the fourth generation as long as there is **one descendant of the murderers** upon the earth. (“Allen Joseph Stout Journal,” pp. 13-14, as cited in *Orrin Porter Rockwell: Man of God, Son of Thunder*, by Harold Schindler, 1966, p. 137)

Heber C. Kimball, who was a member of the First Presidency, said that “the whole people of the United States are under condemnation. They consented to the death of Joseph, Hyrum, David, Parley, and lots of men, women, and children” (*Journal of Discourses*, vol. 5, p. 253). Mormon Apostle Orson Hyde said that “The blood of Joseph and Hyrum was shed . . . Has the nation **atoned** for that blood? No. . . . they have drawn upon themselves the anger of God; and that blood has to be **atoned for** . . .” (*Ibid.*, vol. 6, p. 154). As late as October, 1885, the Apostle F. D. Richards said: “But, ah! the terrible fact exists that the blood of the prophets is upon this nation . . .” (*Ibid.*, vol. 26, p. 345).

The feelings against the United States Government were very intense after Joseph Smith was murdered. Hosea Stout, a faithful Mormon, recorded the following concerning a speech given by Brigham Young, the second prophet of the Mormon Church:

Friday 26th [of September 1845]. . . . The company . . . were addressed by Lieu Gen Young . . . **I never intend to winter in the United States** except on a visit we do not owe this country a single Sermon we calculated to go all the while for **I do not intend to Stay in such an Hell of a Hole** and if this bee your mind signify it by saying Hie—which was loudly responded to by the assembly—they are continually accusing us of stealing they [their?] horses & cattle—I wish some of the brethren **would steal & kill them** . . . **They are as corrupt as Hell from the president down clean through the priest and the people are all as corrupt as the Devil** I will leave them . . . (*On the Mormon Frontier: The Diary of Hosea Stout, 1844-1861*, vol. 1, 1964, p. 73)

Brigham Young had hoped to take the Mormons “beyond the boundaries of the United States,” but the Mexican War “changed these calculations” (*Quest for Empire*, p. 115). The Mormon leaders, therefore, found themselves still under the power of the United States Government. In 1857, however, Brigham Young attempted to set up an independent government. On September 6, 1857, Hosea Stout

recorded the following in his diary: “President B. Young in his Sermon declared that the **thre[a]d was cut between us and the U. S.** and that the almighty recognised us as a **free and independent people** and that **no officer appointed by goverment** (sent to [crossed out]) should come and **rule over us** from this time forth” (*On the Mormon Frontier: The Diary of Hosea Stout*, vol. 2, p. 636).

Heber C. Kimball publicly boasted: “There is no man that can rule over this people but Brigham Young. . . . We have **declared our independence** . . . when the time of the test comes, as the Lord God Almighty lives, if you then leave us or betray us, that is the end of you” (*Journal of Discourses*, vol. 5, pp. 274-275).

In a book published in 1857, John Hyde, Jr., wrote the following concerning the “oath of vengeance”:

An altar was in the center; on it the Bible, Book of Mormon and Book of Smith’s revelations. . . . and the fourth oath was administered. . . . We were, therefore, sworn to cherish constant enmity toward the United States government for not avenging the death of Smith, or righting the persecutions of the Saints; to do all that we could toward destroying, tearing down, or overturning that government; to endeavor to baffle its designs and frustrate its intentions; to renounce all allegiance and refuse all submission. If unable to do any thing ourselves toward the accomplishment of these objects, to teach it to our children from the nursery; impress it upon them from the death-bed; entail it upon them as a legacy. To make it the one leading idea and sacred duty of their lives; so that “the kingdom of God and his Christ” (the Mormon Church and its priesthood) “might subdue all other kingdoms and fill the whole earth.” Curses the most frightful, penalties the most barbarous, were threatened and combined in the obligation either on failing to abide or in daring to reveal these covenants. (*Mormonism: Its Leaders and Designs*, 1857, pp. 97-98)

John Hyde’s exposé of the “oath of vengeance” seems to be more treasonous in nature than descriptions given in later accounts. While Mormon apologists might argue that Hyde deliberately added some treasonous elements to his narrative, another plausible explanation would be that after the “Utah War” ended in 1858, the Mormon leaders decided to be more cautious in their opposition to the U. S. Government and the oath was modified.

In any case, when the endowment ceremony was printed in 1882 in the *Hand-Book on Mormonism*, page 29, this short account of the “oath of vengeance” appeared: “We were then made to swear to avenge the death of Joseph Smith, the martyr, together with that of his brother, Hyrum, on this American nation, and that we would teach our children and children’s children to do so. The penalty for this grip and oath was disembowelment.”

It seems logical that there would be some kind of a penalty for revealing the secret “oath of vengeance.” Brigham Young indicated that there were four penalties in the endowment ritual: “There are **four** penal signs and **four** penal tokens and should I want to address the throne to enquire after Ancient things which transpired on planets that rolled away before this planet came into existence I should use my new name which is ancient and referred to ancient things” (“Seventies Record,” Book B, December 28, 1845, typed copy). Since there were only three penalties mentioned in the temple ceremony in the account we published in *Mormonism—Shadow or Reality?* and in the one which appears in Appendix A of this book, we feel that it is likely that the fourth penalty was given when the “oath of vengeance” was received.

As we pointed out earlier, in 1889, John Moore and W. J. Edgar were denied citizenship because it was believed that they had taken “an oath or obligation incompatible with the oath of citizenship . . .” This, of course, was the “oath of vengeance.” A great deal of testimony was taken regarding the oath at that time.

Just after the turn of the century the Mormon leaders found themselves in serious trouble because of the “oath of vengeance.” They were questioned at great length concerning this oath in the “Reed Smoot Case.” It had been charged that Utah Senator Reed Smoot, who was also a Mormon apostle, was not fit to hold his seat because some of the Mormon leaders were still practicing polygamy and interfering in politics. In addition, it was claimed that he had taken a treasonous oath known as the “oath of vengeance.” On June 11, 1906, the majority of the “Committee on Privileges and Elections of the United States Senate” issued a report which contained the following information concerning the oath:

In the protest signed and verified by the oath of Mr. Leilich it is claimed that Mr. Smoot has taken an oath as an apostle of the Mormon Church which is of such a nature as to render him incompetent to hold the office of Senator. From the testimony taken it appears that Mr. Smoot has taken an obligation which is prescribed by the Mormon Church and administered to those who go through a ceremony known as “taking the endowments.” It was testified by a number of witnesses who were examined during the investigation that one part of this obligation is expressed in substantially these words:

You and each of you do covenant and promise that you will pray and never cease to pray Almighty God to avenge the blood of the prophets upon this nation, and that you will teach the same to your children and to your children’s children unto the third and fourth generation.

...  
The fact that an oath of vengeance is part of the endowment ceremonies and the nature and character of such an oath was judicially determined in the third judicial court of Utah in the year 1889 . . .

The obligation hereinbefore set forth is an oath of disloyalty to the Government which the rules of the Mormon Church require, or at least encourage, every member of that organization to take.

It is in harmony with the views and conduct of the leaders of the Mormon people in former days, when they openly defied the Government of the United States, and is also in harmony with the conduct of those who give the law to the Mormon Church to-day in their defiant disregard of the laws against polygamy and polygamous cohabitation. It may be that many of those who take this obligation do so without realizing its treasonable import; but the fact that the first presidency and twelve apostles retain an obligation of that nature in the ceremonies of the church shows that at heart they are hostile to this nation and disloyal to its Government. (*Reed Smoot Case*, vol. 4, pp. 495-497)

Although Mormon apologists would argue that the witnesses who testified concerning the “oath of vengeance” did not agree as to the exact wording of the oath, there can be no doubt that such an oath was administered to the Mormon people after Joseph Smith’s death. Although convincing evidence concerning this matter comes from anti-Mormon sources, it is corroborated from the journals of some of the highest Mormon leaders.

While the Mormons were still in Nauvoo, Joseph Smith’s brother, William, who had become alienated from the church, charged that an “oath of vengeance” had been administered. Heber C. Kimball’s private journal confirms this accusation. On December 21, 1845, we find this report of remarks he made in the temple:

Elder Kimball . . . said the Twelve [Apostles] would have to leave shortly, for a **charge of treason** would be brought against them **for swearing us to avenge the blood of the anointed ones**, and some one would reveal it, and we shall have to part some day between sundown and dark . . . I have **covenanted**, and never will rest nor my posterity after me until those men who killed Joseph & Hyrum have been **wiped out of the earth**. (*Heber C. Kimball’s Journal*, December 21, 1845)

The journal of Heber C. Kimball completely destroys the argument that the “oath of vengeance” was an invention of enemies of the church. Kimball was one of the most prominent men in the early church serving in the First Presidency as first counselor to Brigham Young

for many years. Moreover, his journal indicates that the oath had evolved over the years. The version appearing in the 1906 report, which appeared in the *Reed Smoot Case*, merely says that the participants promised that they would “pray and never cease to pray Almighty **God to avenge** the blood of the prophets upon this nation . . .” Heber C. Kimball, however, made it very clear that the earlier version of the oath actually had the participants swearing that they themselves would “**avenge the blood of the anointed ones . . .**”

The “Daily Journal of Abraham H. Cannon” also makes it plain that such an oath was given in the temple in Nauvoo and that those who took the oath considered it their obligation to kill those who had murdered the prophets. Under the date of December 6, 1889, the Apostle Cannon recorded the following in his diary:

About 4:30 p.m. this meeting adjourned and was followed by a meeting of Presidents Woodruff, Canon and Smith and Bros. Lyman and Grant. . . . In speaking of the recent examination before Judge Anderson[,] Father [George Q. Cannon, a member of the First Presidency] said that he understood when he had **his endowments in Nauvoo that he took an oath against the murderers of the Prophet Joseph as well as other prophets, and if he had ever met any of those who had taken a hand in that massacre he would undoubtedly have attempted to avenge the blood of the martyrs**. The Prophet charged Stephen Markham to avenge his blood should he be slain . . . (“Daily Journal of Abraham H. Cannon, December 6, 1889, p. 205; original diaries located in Special Collections, Brigham Young University Library)

Apostle Cannon went on to relate that Joseph F. Smith, who later became the sixth prophet of the Mormon Church, was about to murder a man with his pocket knife if he even expressed approval of Joseph Smith’s death:

. . . Bro. Joseph F. smith was traveling some years ago near Carthage when he met a man who said he had just arrived five minutes too late to see the Smiths killed. Instantly **a dark cloud seemed to overshadow Bro. Smith** and he asked how this man looked upon the deed. Bro. S. was **oppressed by a most horrible feeling** as he waited for a reply. After a brief pause the man answered, “Just as I have always looked upon it—that it was a d\_\_\_d cold-blooded murder.” The cloud immediately lifted from Bro. Smith and he found that he had his **open pocket knife grasped in his hand** in his pocket, and he believes that had this man given his approval to that murder of the prophets he would have immediately **struck him to the heart**. (“Daily Journal of Abraham H. Cannon,” December 6, 1889, pp. 205-206)

Even though the church leaders were very embarrassed by the testimony given in the *Reed Smoot Case* concerning the “oath of vengeance,” they still retained the oath for a number of years. In *Mormonism—Shadow or Reality?* we speculated with regard to when the “oath of vengeance” was actually removed from the temple ceremony. We noted that Stanley S. Ivins, a noted Mormon scholar, told us that he took the oath in 1914. We also observed that it was dropped from the ritual before 1937 because Francis M. Darter made this complaint in a lecture given February 28, 1937: “The Law and prayer of **Retribution**, or divine judgment, against those who persecute the Saints, has been entirely **removed** from Temple services. . . . The reason why it was taken out, says one Apostle, was because it was offensive to the young people. (*Celestial Marriage*, by Francis Darter, 1937, p. 60)

We now have some definite evidence to show that it was removed by 1927. In his article in *Dialogue*, David John Buerger noted:

Negative publicity from these hearings [the Reed Smoot Hearings] probably led to a deemphasis of this oath in the endowment. For example, while many published accounts of the endowment (see n21) echo George Q. Cannon’s statement that those endowed were personally charged with avenging Joseph and Hyrum Smith’s deaths, in a 1912 meeting in the St. George Temple, David H. Cannon described the “law of retribution” as follows:

To pray the Father to avenge the blood of the prophets and righteous men that has been shed, etc. In the endowment house this was given but as persons went there only once, it was not so strongly impressed upon their minds, but in the setting in order [of] the endowments for the dead it was given as it was written in 9 Chapter of Revelations and in that language we importune our Father, not that we may, but that He, our Father, will avenge the blood of martyrs shed for the testimony of Jesus (St. George Temple Minutes K9369R, 22 Feb. 1912, p. 110 in CRF).

This change in emphasis on the law of retribution evolved further as part of many procedural revisions made to the endowment ritual and temple clothing spearheaded by an apostolic committee organized in 1919 . . . Following [Anthon H.] Lund’s death in 1921, leadership of this committee went to the new Salt Lake Temple president George F. Richards. From 1921 through 1927, Richards chaired the group . . .

In 1924 . . . St. George Stake president Edward H. Snow (who became the temple president in 1926) then

mentioned one of the recent changes, “in no longer praying that the blood of the prophet and righteous men, might be atoned for, because this prayer has been answered and [is] no longer necessary.” As if to pass approval on this change, Cannon recalled comments by Anthony W. Ivins given at a conference in Enterprise, stating that Ivins “took exception to the way the Law of Retribution was worded, and said he [Ivins] thought the language was harsh and that the authorities [had] thought of changing that” (St. George Temple Minutes, 19 June 1924, in CRF). (*Dialogue: A Journal of Mormon Thought*, Winter 1987, pp. 54-55)

In 1983, we published a photograph of a letter which agrees very well with David John Buerger’s research (see *Mormonism, Magic and Masonry*, page 69). This letter shows that all vestiges of the “oath of vengeance” had been removed from the temple ritual by 1927. The reader will remember that Mr. Buerger mentioned that George F. Richards, President of the Salt Lake Temple, chaired the group appointed to consider changes in the endowment ceremony. On February 15, 1927, George F. Richards wrote the following in a letter to the President of the St. George Temple:

At request of President Grant we have already adopted some of the changes decided upon, and it will be in order for you to do the same.

In sealing for the dead, whether one or both be dead, omit the kissing. **Omit from the prayer in the circles all references to avenging the blood of the Prophets.**

**Omit from the ordinance and lecture all reference to retribution.** This last change can be made with a day’s notice to those taking the parts that contain such reference.

The testimony given in the *Reed Smoot Case*, the diaries of Heber C. Kimball and Abraham H. Cannon, the research of David John Buerger and the letter of George F. Richards all combine to prove beyond all doubt the Mormon Church had an “oath of vengeance” which was so offensive that it had to be completely removed from the temple endowment ceremony.

## Too Close for Comfort

Since many of those who took part in the Mormon endowment ceremonies were already Masons and recognized similarities between the two rituals, Joseph Smith had some explaining to do. He, therefore, maintained that he was restoring the original temple rites which had been lost from the earth. Smith further explained that Masonry, which claimed to go back to King Solomon’s temple,

About 4.30 p.m. this meeting adjourned and was followed by a meeting of Presidents Woodruff, Cannon and Smith and Bro. Lyman and Grant. We here considered and made a few changes in a circular letter that is to be sent out to the Presidents of Stakes advising them to propose to the people of their Stakes to spend the 23d of this month - the anniversary of the Prophet's birthday - in fasting and prayer that the Lord may interpose in behalf of His people and preserve them from the power of their enemies and incline the hearts of the rulers of the nation to us. We are also to pray for a righteous decision in the Church suits now pending before the U. S. Supreme Court, and also for other things which the Spirit may prompt. — In speaking of the recent examination before Judge Anderson Father said that he understood when he had his endowment in Nauvoo that he took an oath against the murderers of the Prophet Joseph as well as other prophets, and if he had met any of those who had taken a hand in that massacre he would undoubtedly have attempted to avenge the blood of the martyrs. The Prophet charged Stephen Markham to avenge his blood should he be slain; after the Prophet's death Bro. Markham attempted to tell this to an assembly of the Saints, but Willard Richards pulled him down from the stands, as he feared the effect on the enraged people. — Bro. Joseph F. Smith was traveling some years ago near Carthage when he met a man who said he had just arrived five

A photograph of page 205 from the Journal of Abraham H. Cannon, December 6, 1889. Apostle Cannon tells of the Oath of Vengeance and relates that Joseph F. Smith, who last became the sixth prophet of the Mormon Church, was about to murder a man with his "pocket knife" if he even expressed approval of Joseph Smith's death. The original Cannon journals are located in the Brigham Young University Library.



206

minutes too late to see the Smiths killed. Instantly a dark cloud seemed to overshadow Bro. Smith and he asked how this man looked upon the deed. Bro. S. was oppressed by a most horrible feeling as he waited for a reply. After a brief pause the man answered, "Just as I have always looked upon it - that it was a d-d cold blooded murder." The cloud immediately lifted from Bro. Smith and he found that he had his open pocket knife grasped in his hand in his pocket, and he believes that had this man given his approval to that murder of the prophets he would have immediately struck him to the heart. — In the evening I was at a party in the 14th Ward for a few minutes, but only danced once. Thereafter I went to the farm with Mina.

Saturday, Dec'r 7th:— Very stormy and dismal day. — I was at the office all day where I was engaged in answering letters and arranging goods. In the evening I went to the farm and spent my time in reading. — My teamsters - Lehi<sup>2d</sup> & Nephi<sup>2d</sup> Howe - were at the party last night<sup>2d</sup> and thereafter both got drunk. They therefore did not work today. I gave them warning of a discharge if they allow this to again occur.

Sunday, Dec'r 8th, 1889: } Nice though cool day. — At 8.20  
Salt Lake City } a. m. I took the north-bound  
 train and went to Haysville. Father, F. M. Lyman<sup>2d</sup> & P.  
 W. Roberts also went thither. Bro. Barnes kindly received us

originally had the same ritual but that it had become corrupted. Heber C. Kimball, who later became a member of the First Presidency of the Mormon Church, could not help but see the resemblance between the two ceremonies. In the book, *Heber C. Kimball*, page 85, Stanley B. Kimball gives this valuable information:

Heber thought he saw similarities between Masonic and Mormon ritual. In a letter to Parley Pratt, June 17, 1842, Heber revealed: “We have received some pressious things through the Prophet . . . there is a similarity of preas[t] Hood in Masonry. **Bro. Joseph Ses [says?] Masonry was taken from preasthood** but has become degenerated. But menny things are perfect.” Later at a special conference . . . Heber explained further: “We have **the true Masonry**. The Masonry of today is received from the apostasy which took place in the days of Solomon and David. They have now and then a thing that is correct, but we have **the real thing**.”

Mormon apologist E. Cecil McGavin wrote:

If we manifested the belligerent spirit that many of the Masons display, we might say that Masonry is a **spurious system** descending from Solomon’s Temple. Numerous **changes and corruptions** have crept in, yet enough of the original remains to bear a few humble resemblances to the true endowment. . . . In the diary of Benjamin F. Johnson, an intimate friend and associate of Joseph Smith, it is recorded the “Joseph told me that Freemasonry was the **apostate endowment**, as sectarian religion was the apostate religion.” (*Mormonism and Masonry*, 1947, p. 199)

Dr. Reed C. Durham, a Mormon historian who has served as president of the Mormon History Association, was forced by the evidence to admit that Masonry had a powerful influence on Joseph Smith:

. . . I am convinced that in the study of Masonry lies a pivotal key to further understanding Joseph Smith and the Church. . . . The many parallels found between early Mormonism and the Masonry of that day are substantial . . . I believe that there are few significant developments in the Church, that occurred after March 15, 1842 [the day Smith became a Mason], which did not have some Masonic interdependence. . . . There is absolutely no question in my mind that the Mormon ceremony which came to be known as **the Endowment**, introduced by Joseph Smith to Mormon Masons, had an **immediate inspiration from Masonry**. This is not to suggest that no other source of inspiration could have been involved, but the similarities between the two ceremonies are **so apparent and overwhelming that some dependent relationship cannot be denied**. They are so similar, in fact, that one writer was led to refer to the Endowment as Celestial Masonry. (*Mormon Miscellaneous*, October 1975, pp. 13-14)

Some Mormon apologists who are aware of the devastating parallels between Masonry and the Mormon temple endowment believe that when Joseph Smith went through the Masonic ritual, God gave him the spirit of revelation so that he would discern which portions really went back to Solomon’s temple and which parts had been corrupted by later Masons. The prophet, therefore, only incorporated the genuine God-given elements into the Mormon “endowment ceremony.”

Now that the Mormon leaders have completely removed both the gruesome wording and the penalties from the temple ritual, it places these apologists on the horns of a dilemma. If God really instructed Joseph Smith to lift the bloody oaths and penalties from the Masonic ritual and insert them into the endowment ceremony, how can the present leaders of the church, who are supposed to be guided by revelation, tear them out of the temple ritual without offending God? It would appear that either the present leaders of the church feel that they know more than the God who was supposed to have spoken to Joseph Smith, or else they realize that Smith made a serious mistake when he borrowed this embarrassing material from the Masons.

The action of church authorities in dropping out some of the elements which were once believed to be “most sacred” will undoubtedly raise some serious questions in the minds of many faithful LDS people. If Joseph Smith was in error when he included these things, then it is obvious that we have no assurance that the other material he took from the Masons is really inspired. If a portion of the Masonic material he plagiarized is found to be defective, it throws suspicion on all the rest of the Masonic ritual which was incorporated into the endowment, and since there is so much Masonry in the ceremony, it would lead one to the suspicion that the entire ceremony is man-made. In *Mormonism—Shadow or Reality?* pages 484-492, we presented devastating evidence linking the Mormon temple ceremony to Masonry. This material has been reprinted as Appendix C of this book. As the reader will see, the parallels are too close to be swept aside.

Those who maintain that the recent changes were the result of revelation given to church authorities, should consider the following: On February 18, 1987, the church’s own newspaper, *Deseret News*, reported that British Freemasons removed the bloody oaths from their own ceremonies: “Beheading and ripping out the tongue have been abolished by the British Freemasons as penalties for violating the solemn code of the secret society, it was reported. Such punishments have been on the books of Freemasonry for centuries to enforce solemn obligations that inductees to Masonic lodges swear on the Bible to uphold. But, the *Daily Telegraph* said this week, it’s the sort of thing that scares people away from the secret society.”

Now, if British Freemasons realized that their gruesome oaths had a tendency to scare “people away from their secret society” and decided to make a change to accommodate themselves to current thinking, it seems very likely that the leaders of the Mormon Church could also see “the handwriting on the wall.” If this process is termed “revelation,” then it is obvious that the British Freemasons had the revelation first.

## Important Omission

The *Los Angeles Times*, May 5, 1990, gave this information concerning the removal of the “Five Points of Fellowship” from the temple ceremony:

Also dropped is an “embrace” of a man representing God, who stands behind a ceiling-to-floor veil. Reaching through a slit in the veil, the church member puts his or her hand to the back of the deity and presses against him at the cheek, shoulders, knees and feet with the veil between them. The contact at “five points of fellowship,” including the hand to his back, has been omitted, although the member must still give the secret handshake and repeat a lengthy password.

There can be no question that the “Five Points of Fellowship” were derived from Masonry. The reader can clearly see this from the comparison which follows:

**MASONS:** He (the candidate) is raised on what is called the **five points of fellowship** . . . This is done by putting the **inside of your right foot to the inside of the right foot of the person** to whom you are going to give the word, **the inside of your knee to his, laying your right breast against his, your left hands on the back of each other, and your mouths to each other’s right ear (in which position** alone you are permitted to give the word), and **whisper** the word Mahhah-bone . . . He is also told that Mahhah-bone signifies **marrow in the bone**. (*Freemasonry Exposed*, pp. 84-85)

**MORMONS:** The **five points of fellowship** are given by putting the **inside of the right foot to the inside of the Lord’s, the inside of your knee to his, laying your breast close to his, your left hands on each other’s backs, and each one putting his mouth to the other’s ear, in which position** the Lord whispers:

Lord—This is the sign of the token:

“Health in the navel, **marrow in the bones** . . .” (*Temple Mormonism*, p. 22)

That the “Five Points of Fellowship” were in the temple ceremony while the Mormons were still in Nauvoo, Illinois, is verified by a reference in *Heber C. Kimball’s Journal*. Under the date of December

11, 1845, the scribe (William Clayton) wrote: “. . . they receive . . . the second token of the Melchizedek Priesthood and also the key word **on the five points of fellowship**.”

The Five Points of Fellowship remained a very important part of the temple ceremony until the ritual was revised in April 1990. In the 1984 version of the endowment ritual (see Appendix A, page 103), the reader will find that when those receiving their endowments arrive at the “veil” and seek entrance into heaven, they are lacking one extremely important key—i.e., the name of the Second Token of the Melchizedek Priesthood, The Patriarchal Grip or Sure Sign of the Nail. When the Lord asks the recipient, “will you give it [the name] to me?” the response is: “I cannot. I have not yet received it. For this purpose I have come to converse with the Lord through the veil.” The Lord then responds, “You shall receive it **upon the Five Points of Fellowship** through the veil.” The Lord gives the vital information and then asks for the name again: “Will you give it to me?” This time the recipient says, “I will, **upon the Five Points of Fellowship** through the veil.” After the secret words are given, the Lord says, “That is correct.” Shortly after this, the recipient is allowed to enter into the presence of the Lord in the “Celestial Room.”

In *Duncan’s Masonic Ritual and Monitor*, page 120, we read that in Masonry the candidate can only receive “the grand Masonic word on the five points of fellowship.” The reader will remember that Heber C. Kimball’s journal for 1845 made it clear that in the Mormon endowment this important key to the Celestial Kingdom was only given “**on the five points of fellowship**.” We have also shown that up until the revision of the ceremony in April 1990, the Lord would only give this important information “**upon the Five Points of Fellowship**, through the veil.” Furthermore, the recipient had to give it back to the Lord “**upon the Five Points of Fellowship**, through the veil.” For almost a century and a half, therefore, the Mormon leaders taught that these secret words could only be whispered in the ear while the Lord and the recipient were touching on all “Five Points of Fellowship.” Since the revision of the ceremony in 1990, those who participate in the ritual are only required to place “left arms . . . upon right shoulders.” They do **not** put their feet and knees together and all the wording concerning the “Five Points of Fellowship” has been completely deleted. These words previously appeared in **five** different places in the ritual—the “Lord” spoke of the “Five Points of Fellowship” twice; “Peter” referred to the “Five Points of Fellowship” twice, and the recipient mentioned them once. Below is a

comparison of a portion of the 1984 version with the new revised version:

**Lord:** You shall receive it **upon the Five Points of Fellowship** through the veil.

*(The Officiator demonstrates the Five Points of Fellowship through the Veil with the temple worker who represents the Lord, as each point is mentioned.)*

**Peter:** **The Five Points of Fellowship are “inside the right foot by the side of the right foot, knee to knee, breast to breast, hand to back, and mouth to ear.”** The Lord then gives the name of this token, and asks:

**Lord:** What is that?

**Peter:** The Second Token of the Melchizedek Priesthood, the Patriarchal Grip or Sure Sign of the Nail.

**Lord:** Has it a name?

**Peter:** It has.

**Lord:** Will you give it to me?

**Peter:** I will, **upon the Five Points of Fellowship** through the Veil. (1984 version of the temple ceremony, see Appendix A, pp. 96-97)

The reader will notice that in the 1990 revised version, shown below, all references to the Five Points of Fellowship have been cut out:

**Lord:** You shall receive it through the Veil.

**Peter:** It is received **as left arms are placed upon right shoulders** through the Veil.

*(The Officiator places his left arm through the mark of the compass and rests his hand on the right shoulder of the Lord, as the Lord places His left arm through the mark of the square and rests His hand on the right shoulder of the Officiator. The right hands remain clasped in the Patriarchal Grip.)*

**Peter:** The Lord then gives the name of this token, and asks:

**Lord:** What is that?

**Peter:** The Second Token of the Melchizedek Priesthood, the Patriarchal Grip or Sure Sign of the Nail.

**Lord:** Has it a name?

**Peter:** It has.

**Lord:** Will you give it to me?

**Peter:** I will, through the Veil. (1990 version of the temple ceremony, see Appendix B, p. 138)

While it is good that the Mormon leaders removed this Masonic element from the endowment ceremony, some people who have been involved in temple work feel that the reason it was dropped was because some of the women felt the five points of contact (especially the placing of the “inside of your knee to his”) were too intimate. There were complaints that the men playing the role of the Lord sometimes took advantage of the situation. We were also told that even some of the men felt they had a problem with the “Lord” behind the veil.

Since a large number of men have played the role of the Lord in various temples throughout the world, it is certainly possible that complaints could have been made at various times. The performance of this type of ceremony in any group of people would probably result in some complaints. In any case, it is very possible that the “Five Points of Fellowship” were removed because this part of the ritual seemed awkward or embarrassing to some members of the Mormon Church.

Regardless of the reason for the change, it raises serious questions concerning the inspiration of church officials. If a person was previously compelled to receive the secret information necessary to enter heaven on the Five Points of Fellowship, how can the church leader now by-pass God’s revealed way which was supposed to have been given by the prophet Joseph Smith? Kim Sue Lia Perkes revealed the following:

... a former Mormon familiar with the changes said the ceremony’s climax has been eliminated. Removal of that part of the ritual, he said, is **the equivalent of taking the Eucharist out of the Roman Catholic Mass.**

Not all Mormons are happy with the ceremony changes.

“I certainly have Mormon friends who will see it as a step toward apostasy and an accommodation to the world,” said one practicing Mormon in Utah. (*Arizona Republic*, April 28, 1990)

The reader will remember that when the candidate is raised on the “Five Points of Fellowship” in the Masonic ritual, he is supposed to “whisper the word *Mahhah-bone* . . . He is also told that *Mahhah-bone* signifies **marrow in the bone.**” While the account of the Mormon ceremony which we publish in Appendix B still retains the words “**marrow in the bones,**” the Masonic word “*Mahhah-bone*” is not found in that or any other version of the ceremony which we have seen. There is some evidence, however, that this word or some other secret word was originally found in the Mormon ceremony at this point in the ritual. In the exposé of the ceremony which was published in the *Warsaw Signal* on April 15, 1846, the woman who revealed the ritual commented: “In one place **something was spoken to me** which I do not recollect—the meaning was ‘**marrow in the bone**’ . . .”

It is interesting to note that when Catherine Lewis exposed the ceremony in 1848, she remembered a number of words which are similar to those still preserved in the 1990 revision of the ritual. She wrote: “Then the Lord asks for the signs; we give them; our new name is whispered in his ear; he then whispers the third name of the Patriarchal Grip in

sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet, O Lord! have compassion on the children of thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation. Amen.

Response — So mote it be.

All the brethren now rise to their feet.

K. S. (to the S. W.) — My worthy brother of Tyre, I shall endeavor (with your assistance) to raise the body by the strong grip, or lion's paw, of the tribe of Judah. (See Fig. 17.)

The Master steps to the feet of the candidate, bending over, takes him by the real grip of a Master Mason, places his right foot against the candidate's right foot, and his hand to his back, and, with the assistance of the brethren, raises him up perpendicularly in a standing position, and, when fairly on his feet, gives him the grand Masonic word on the five points of fellowship. (See Fig. 18.)



FIG. 17.

REAL GRIP OF A MASTER MASON.

In the mean time, the canvas is slipped out of the Lodge, and as the Master commences to give or whisper the word in the candidate's ear, some one of the brethren slips off the hoodwink, and this is the first time he has seen light, probably, in an hour. The following is the representation of the Master giving candidate the grand Masonic word, or at least this is a substitute, for, according to Masonic tradition, the right one was lost at the death of Hiram Abiff.<sup>1</sup> This word cannot be given in any other way, and by Masons is considered a test of all book Masons.

The Master having given the word, which is MAH-HAH-BONE, in low breath, requests the candidate to repeat it with him, which is in this wise:

Master whispers in candidate's ear — Mah.

Candidate — Hah.

Master — Bone.

<sup>1</sup> Respecting the lost word and its substitute, some say that King Solomon advised the change, while others affirm that the three Fellow Crafts adopted the substituted word without consulting him. And Dalcho observes that the interpolated word "is not to be found in any language that ever was used. It is, in fact, not a word, but merely a jumble of letters, forming a sound without meaning."— *The Freemason's Treasury*, p. 801.

## MASTER MASON, OR THIRD DEGREE

121

Master telling candidate never to give it in any other way than that in which he has received it. The Master, stepping back one pace, now says:

"Brother Gabe, you have now received that grand Masonic word, which you have solemnly sworn never to give in any other way or form than that in which you have received it, which is on the five points of fellowship, and then in low breath. (See page 247.)

"The five points of fellowship are—foot to foot, knee to knee, breast to breast, hand to back, and cheek to cheek, or mouth to ear.

"1st. Foot to foot— that you will never hesitate to go on foot, and out of your way, to assist and serve a worthy brother.

"2nd. Knee to knee— that you will ever remember a brother's welfare, as well as your own, in all your adorations to Deity.

"3d. Breast to breast— that you will ever keep in your breast a brother's secrets, when communicated to and received by you as such, murder and treason excepted.

"4th. Hand to back— that you will ever be ready to stretch forth your hand to assist and save a fallen brother; and that you will vindicate his character behind his back, as well as before his face.

"5th. Cheek to cheek, or mouth to ear— that you will ever caution and whisper good counsel in the ear of an erring brother, and, in the most friendly manner, remind him of his errors, and aid his reformation, giving him due and timely notice, that he may ward off approaching danger."

All the brethren take their seats but the Master and candidate, when the Master continues:

FIG. 18.



MASTER GIVING THE GRAND MASONIC WORD ON THE FIVE POINTS OF FELLOWSHIP.

It is done by putting the inside of your right foot to the inside of the right foot of the one to whom you are going to give the word, the inside of your own knee to his, laying your breast close against his, your left hands on each other's back, and each one putting his mouth to the other's right ear.

our ear, viz:— ‘Marrow in the bones, Strength in the sinews, and virtue in the loins throughout all generations’” (*Narrative of Some of the Proceedings of the Mormons*, p. 10).

The 1990 revision of the temple endowment contains the following:

**Lord:** This is the name of the token—“Health in the navel, **marrow in the bones, strength in the loins and in the sinews**, power in the Priesthood be upon me, and upon my posterity **through all generations** of time, and throughout all eternity.”

## Devil’s Minister Gone

When we first printed the temple ceremony in 1969, we commented on the fact that in the 1906 printing of the endowment, the Devil offered a preacher four thousand dollars a year to work for him. We said that in 1906 this was a great deal of money, but that the Mormons had neglected to give the preacher much of a raise. In our 1969 account (see *Mormonism—Shadow or Reality?* p. 468), the preacher was still receiving only five thousand dollars a year: “**Lucifer:** Well, if you’ll preach your orthodox religion to this people and convert them, **I’ll give you—let me see—five thousand a year.**” The Mormon leaders apparently realized that they were having a real problem keeping up with inflation. Consequently, in later versions of the ceremony (see 1984 version in Appendix A, page 79), this has been changed to read: “**Lucifer:** If you will preach your orthodox religion to these people, and convert them, **I will pay you well.**”

In any case, this portion of the ceremony made it perfectly clear that in the eyes of the Mormon leaders the orthodox Christian religion is the Devil’s religion. The reader will notice that the Devil tells the minister that if he will preach his “**orthodox religion** . . . I will pay you well.” In *Mormonism, Magic and Masonry*, page 66, we wrote: “. . . the temple ritual tries to link Christians and ministers of other churches to the Devil’s work. We feel that this is one of the most objectionable things about the ceremony, and we do not feel that a Christian would want to give any support to this type of thing.”

Many other Christians protested against this part of the ceremony, and a great deal of pressure has been put on the Mormon leaders to change this part of the endowment. We understand, in fact, that a petition signed by thousands of people demanded that this part of the endowment be changed.

After this portion of the ceremony was deleted, Vern Anderson wrote the following:

Among the changes . . . a portion of the ceremony with an actor portraying a non-Mormon “preacher” paid by Satan to spread false doctrine has been eliminated. “The general consensus is that it’s a breath

of fresh air,” said Ross Peterson . . . “You don’t put down other churches, or imply that they are Satan’s children.” (*Salt Lake Tribune*, April 29, 1990)

All of the material making fun of both Protestants and Catholics has now been eliminated. The ceremony as it was previously given, not only implied that Protestant ministers were working for the Devil, but also had Lucifer claiming he would buy up “Popes” to help him in his evil work. In Appendix B, the reader will find that over 700 words were deleted and other words changed to remove the attack on other churches!

As we examined the older accounts of the temple ceremony, we found that the idea of a minister working for the Devil seems to have evolved over the years. The first two accounts, in fact, do not mention participants in the ritual and they played the roles of members of the various apostate churches. As we have shown earlier, the exposé which appeared in the April 15th issue of the *Warsaw Signal* stated:

. . . the dandy in the black cap [the Devil] made his appearance; at first he appeared very sly—peeping about, and when he found the Lord was not present, he became very familiar and persuasive. Said he, “here we are, all together, and all good fellows well met. Some Methodists, some Presbyterians, some Baptists, some Quakers, some Mormons, and some Strangites, &c. &c. Come let us drink together[.]” In this way he tempted us, and we partook with him.

The account given by Van Deusen in 1847 is similar:

Our attention is now attracted by an individual coming in from an adjoining room, representing the Devil. He come in great glee, hopping and skip[ping] about the floor, holding in his hand a long-handled wooden noggin . . . He says, “Good morning brother Methodist . . .” &c. enumerating all the sects of the day, except the Mormons: “Come, let us drink the cup of fellowship this morning.” He now drinks, and hands the noggin to us; we drink and hand it back. He then goes on with a long ceremony, as follows: “Wel[l] brethren, you have done well—had a great many revivals—gained a numerous host of converts, and would have succeeded in getting the whole world into some of **our churches**, had it not been for that Joe Smith and the Mormons. . . . I tell you that Mormon plan is an almighty one, and much to be dreaded—it strikes at the very root and foundation **of all our holy religion**, and will eventually become the prevailing religion, unless something can be done to stop it. . . . who can not but see his (Joe’s) plan is well calculated to undermine all of us.” (*The Mormon Endowment*, p. 7)

The account by Catherine Lewis, which was printed in 1848, was also silent concerning a Protestant minister. All he mentioned was someone coming to preach the Mormon “Gospel”:

The Devil came in to tempt us with a vessel of wine; (as it was called, I did not test it.) He was singing a vulgar, obscene song; he handed the wine all around, saying “this is my kingdom; here you may eat, drink, and be merry.” He strutted about, singing; some one came in and tried to get the signs. Soon, another came with the Gospel, and began to preach; the Devil contending with him for some time . . . (*Narrative of Some of the Proceedings of the Mormons*, p. 9)

In “*Tell It All*”: *The Story of a Life’s Experience in Mormonism*, 1875, page 366, Mrs. T. B. H. Stenhouse spoke of a number of “ministers” of other churches arguing when she received her endowments: “. . . a number of individuals entered who were supposed to represent **the ministers** of every denomination and religion upon the face of the earth. The devil also makes his appearance again. The ministers set forth the various claims of their respective creeds,—each one striving to show that his is the purest and the best,—but the devil sows division and hatred among them, and a good deal of confusion ensues.” The *Hand-Book on Mormonism*, 1882, page 28 (see Appendix E of this book), reported that the ceremony made fun of the representatives of the various churches: “Men representing (or trying to) the different religious sects then came in and presented their views and said they wanted to try and save these fallen children. In doing this they could not refrain from exaggerating and coarsely satirizing the different sects they represented.”

In the book, *Temple Mormonism*, published in 1931, we find this interesting information on page 27:

The attitude of the Mormon church toward the Christian church and its ordained ministers has been more consistent. . . . In the original endowment drama there were several preachers or priests,—a Catholic, a Quaker, a Methodist, a Baptist, and a Presbyterian,—whose heated arguments in defense of the peculiar doctrines of their faith made sport for the white-robed Mormons. Today one preacher represents all the non-Mormon churches.

As may be seen in the ritual the statements of Protestant belief are exaggerated and held up to ridicule, and yet the Mormon leaders sometimes accuse non-Mormons of irreverence if they smile at crassness of Mormon theology and the persistence of its credulities. . . . In the old version of the ritual the fun got fast and furious as Satan encouraged the various sectarian ministers in standing for their supposedly pet doctrines, which were, of course, caricatured to the limit, and in getting them “thru ither” as they brandished their ecclesiastical shillalabs. Such hilarity made it hard for the solemnizers of the ritual to get

the candidates or endowees into the straight-faced relations with the oaths they must take to get into the Melchizedek Priesthood and to prepare them for votive prayers as they gathered in the prayer circle. Moreover, as some of the neophytes had been raised in the fellowship of one or other of these caricatured churches, it was soon noted that as some faces were rested by smiles or laughter, others were not rested, but restive and sometimes wrinkled with frowns. So the play has been simplified and soberized.

David John Buerger informs us that “The first published indication of the ministers occurs in 1857 (Cook, 37-42). The first published account of a single minister appears in 1905 (“Mormon” 1905)” (*Dialogue: A Journal of Mormon Thought*, winter 1987, p. 28). The “Endowment House Records” for March 12, 1864, state that on that day “John O. Lyon” played the role of the “Preacher.” Since accounts printed many years later continue to mention “ministers” (plural), it is difficult to tell when the idea of having only one minister was actually initiated. It is possible that the “Preacher” mentioned in the “Endowment House Records” was the chief spokesman for a group of ministers and that the group was eventually eliminated leaving only one preacher.

Whatever the case may be, this part of the temple ceremony seems to have evolved from a group representing the various sects of the day to a number of ministers. Eventually there was only a single minister who was highly paid by the Devil for preaching the orthodox Christian religion. As the years passed, the minister’s wages became ridiculously low, and finally in April 1990, the minister was entirely removed from the ceremony.

Unfortunately, the removal of the portion of the temple ceremony which implies that Christian ministers are working for the Devil does not really solve the problem. The Mormon Church still retains Joseph Smith’s story of the First Vision in the *Pearl of Great Price*, Joseph Smith—History, verses 18-19. In this account, Joseph Smith asserted that Jesus himself told him that all other churches were wrong:

My object in going to inquire of the Lord was to know which of all the sects was right . . . I was answered that I must **join none of them**, for they were all wrong; and the Personage who addressed me said that **all their creeds were an abomination in his sight**; that those professors **were all corrupt** . . .

## Oath of Obedience

As we have noted earlier, the Mormon leaders teach that those who receive their endowments and are married in the temple can become Gods. In a



speech published in *The Ensign*, November 1975, page 80, Spencer W. Kimball, the twelfth prophet of the LDS Church, made some comments which were broadcast to those men serving in the priesthood of the church:

Brethren, 225,000 of you are here tonight. I suppose **225,000 of you may become gods**. There seems to be plenty of space out there in the universe. And the Lord has proved that he knows how to do it. I think he could make, or probably have us help make, worlds for all of us, for every one of us 225,000.

Marion G. Romney, who was second counselor in the First Presidency, referred to God as follows: “God is a perfected, **saved soul** enjoying eternal life” (*Salt Lake Tribune*, October 6, 1974). Because of their belief that God is only an exalted man, Mormon leaders teach that he had a **mother** as well as a **wife**. Brigham Young once stated: “Brother Kimball quoted a saying of Joseph the Prophet, that he would **not** worship a God who had not a **Father**; and I do not know that he would if he had not a **mother**; the one would be as absurd as the other” (*Journal of Discourses*, vol. 9, p. 286). Although Mormons do not worship God’s wife, they teach that she is our “**Eternal Mother**.” Apostle Bruce R. McConkie explained the doctrine:

Implicit in the Christian verity that all men are the spirit children of an **Eternal Father** is the usually unspoken truth that they are also the offspring of an **Eternal Mother**. . . . This doctrine that there is a **mother in Heaven** was affirmed in plainness by the First Presidency of the Church . . . they said the “man, as a spirit was begotten and born of **heavenly parents**, and reared to maturity in the eternal mansions of the Father . . . all men and women are in the similitude of the *universal Father and Mother*, and are **literally the sons and daughters of Deity**.” (*Mormon Doctrine*, 1979, p. 516)

The Mormon doctrine of “pre-existence” is very important to those who are married in the temple for time and all eternity. Like the Gods who received their endowments eons ago, those who go through the temple today and are accounted worthy to become Gods and Goddesses will also give birth to spirit children throughout eternity. These spirits will eventually take bodies on other worlds. In *The Gospel Through the Ages*, 1958, page 120, Milton R. Hunter, who was a member of the Mormon Church’s First Council of the Seventy, wrote: “Joseph explained . . . that **the Gods were to be parents of spirit children** just as our Heavenly Father and Mother were the parents of the people of this earth.”

Mormon Apostle Orson Pratt made it clear that every God would be the father of billions of children. He estimated that “seventy thousand million [i.e., 70 billion] sons and daughters were born in Heaven” to our Heavenly Father. He also stated:

Each God, through his wife or wives, raises up a numerous family of sons and daughters . . . each father and mother will be in a condition to **multiply forever**. As soon as each God has begotten **many millions** of male and female spirits . . . he, in connection with his sons, organizes a **new world** . . . where he sends both the male and female spirits to inhabit tabernacles of flesh and bones. . . . The inhabitants of each world are required to reverence, adore, and **worship** their own personal father who dwells in the Heaven which they formerly inhabited. (*The Seer*, March 1953, p. 37)

The description given by Mormon leaders of the function of a woman who advances to Godhood reminds us of the role played by a queen bee. The queen bee, of course, produces swarms of offspring—as many as 2,500 a day! Her main purpose appears to be to produce more bees. Mormon scholar Eugene England seems to be repelled by the concept concerning spirit children taught by Apostle Pratt and other “influential Mormons and teachers of religion.” He maintains that if “humans can already produce test-tube babies and clones, God has certainly found more efficient ways to produce spirit children than by turning celestial partners into mere birth machines. To anticipate such a limited, unequal role for women in eternity insults and devalues them” (*Dialogue: A Journal of Mormon Thought*, Winter 1987, p. 148). While many Mormon women would agree with England, the teaching seems too embedded in Mormon theology to be torn out without endangering the entire doctrine of “eternal progression.” Apostle Bruce R. McConkie made it very plain that spirit children are literally born to the Eternal Father and Mother: “Our *spirit bodies* had their beginning in pre-existence when we were **born** as the spirit children of God our Father. Through that **birth process** spirit element was organized into intelligent entities” (*Mormon Doctrine*, p. 750).

Many Mormon women have serious reservations about the concept of having billions of spirit children every time their husbands decide to people additional worlds. They believe that this teaching smacks of confusion and mass production. Mormon leaders, of course, will argue that women will be perfectly happy when they arrive in the heaven described in their theology.

Christian theology, on the other hand, teaches that males and females will be equal in the resurrection: “But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they **are equal** unto the angels; and are the children of God, being the children of the resurrection” (Luke 20:35-36).

Mormon Church leaders proclaim that both men and women can attain Godhood. Apostle McConkie said that “**Godhood** is not for men only, it is for men and **women** together” (*Mormon Doctrine*, p. 844). While at first glance it appears that this would make men and women equal, a more careful examination of the doctrine reveals just the opposite. According to Mormon theology, church members follow the same plan of eternal progression as God the Father. Now, if the “Eternal Mother” had really gained equality with her husband, we would expect the Mormons to pray to her. Apostle Orson Pratt, however, made it plain that the Eternal Mother’s Godhood is rather insignificant when it is compared to her husband’s power. She, in fact, is to be in “the most perfect obedience” to her “great head”:

But if we have a heavenly Mother as well as a heavenly Father, is it not right that we should worship the Mother of our spirits as well as the Father? No; for the Father of our spirits is at the head of His household, and **His wives and children are required to yield the most perfect obedience to their great Head**. It is lawful for the children to worship the King of Heaven, but not the “Queen of Heaven.” . . . Jesus prayed to His Father, and taught His disciples to do likewise; but we are nowhere taught that Jesus prayed to His heavenly Mother: neither did he pray to the Holy Ghost as his Father. (*The Seer*, p. 159)

It would appear, then, that in Mormon theology the claim that a woman can obtain “Godhood” amounts to very little. Like the present “Heavenly Mother,” she will be required to “yield the most perfect obedience” to her “great Head”—i.e., her husband, while she continues to give birth to “many millions” of spirit children throughout all eternity. Mormon theology would seem to teach that women who enter into “Godhood” will find themselves serving their own husband in eternity rather than the God of the Bible. The more one studies the church’s teaching concerning the Mother God, the more obvious it becomes that women are considered to be spiritually inferior in Mormon theology. Since the church changed the anti-black doctrine, many Mormon women have come to see that they are the ones who will be “second class” citizens in heaven. Mormon leaders used to explain that blacks could not hold the priesthood because they were not valiant in the pre-existence, but no reason has been given for the inferiority of women in Mormon theology.

President Brigham Young once stated: “The man is the head and **God of the woman**, but let him act like a God in virtuous principles . . .” (Sermon of Brigham Young, as quoted in *Journals of John D. Lee, 1846-47 and 1859*, edited by Charles Kelly, 1938, p. 81). The subservient role of women in the Mormon temple

ceremony is evident when they come to the veil. A man representing Elohim (God the Father) brings the men through the veil into the Celestial Kingdom. The women, on the other hand, are brought through by their husbands. *Heber C. Kimball’s Journal*, December 12, 1845, shows that President Brigham Young was “acting as Eloheem” on that day and “received Orson Pratt through the vail . . . **the females by their husbands.**” This part of the ceremony seems to be an attempt to demonstrate that “man is the head and God of the woman.” In the account of the temple ritual printed in *Hand-Book on Mormonism*, 1882, page 30, we read that the official who performs the wedding ceremony “tells the man that he must look to God, but the woman must **look to her husband as her God**, for if he lives in his religion, the spirit of God will be in him, and she must therefore yield him unquestioning obedience, for he is as a God unto her . . .” One page 28 of the same book, we read of an “oath of obedience”: “The women than took the **oath of obedience** to their husbands, having to look up to them **as their gods**. It is not possible for a woman to go to Christ, except through her husband.”

In his article published in 1987, David John Buerger noted that “the endowment ceremony still depicts women as subservient to men, not as equals in relating to God. . . . he is the one who acts as intermediary to God . . .” (*Dialogue: A Journal of Mormon Thought*, Winter 1987, p. 68). In the 1984 version of the temple ceremony, which is published in Appendix A, pages 75-76, the men “covenant and promise” that they will “obey the law of God.” The women, however, agree to obey the law of their husbands:

**Elohim:** We will put the sisters under covenant to obey the **law of their husbands**. Sisters, arise.

(*Female patrons stand as instructed.*)

**Elohim:** Each of you bring your right arm to the square. You and each of you solemnly covenant and promise before God, angels and these witnesses at this altar that you will each observe and keep the **law of your husband**, and abide by his council in righteousness. Each of you bow your head and say yes.

**Women:** Yes.

We have already reported that since the church leaders revised the endowment ceremony on April 10, 1990, women “no longer must vow to obey their husbands” (*Salt Lake Tribune*, April 29, 1990). The new ceremony (see Appendix B, page 120) reads as follows:

**Elohim:** We will put each sister under covenant to obey the **Law of the Lord**, and to hearken to the counsel of her husband, as her husband hearkens unto the counsel of the Father. Sisters, arise.

(*Female patrons stand as instructed.*)

**Elohim:** Each of you bring your right arm to the square. You and each of you solemnly covenant and promise before God, angels, and these witnesses at this altar that you will each observe and keep the **Law of the Lord**, and hearken to the counsel of your husband as he hearkens to the counsel of the Father. Each of you bow your head and say “yes.”

**Women:** Yes.

The reader will notice that the words “the Law of **their husbands**” was changed to “the Law of **the Lord**,” and the words “the law of **your husbands**” have been altered to read, “the Law of **the Lord**.” It is also interesting to note some changes a few paragraphs earlier in the ceremony. In one place in the 1984 version, Elohim tells Adam that Eve “will obey **your** law **in** the Lord . . .” These words have been modified to, “will obey **the** Law **of** the Lord . . .” The following paragraph reads as follows in the 1984 version: “**Eve:** Adam, I now covenant to obey **your** law as you obey our Father.” In the 1990 revision this has been changed to read: “**Eve:** Adam, I now covenant to obey **the** Law **of** the Lord, and to hearken to your counsel as you hearken unto Father.”

Another very interesting change concerning women occurs just before the “Law of Obedience.” In the 1984 version we are told of the punishment which is to be inflicted upon both Adam and Eve because of their transgression:

**Elohim: Eve, because thou hast hearkened to the voice of Satan and hast partaken of the forbidden fruit, and given unto Adam, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children. Nevertheless, thou mayest be preserved in child-bearing. Thy desire shall be to thy husband, and he shall rule over thee in righteousness.**

Adam, because thou has **hearkened unto the voice of thy wife and hast** partaken of the forbidden fruit, the earth shall be cursed for thy sake. Instead of producing fruits and flowers spontaneously, it shall bring forth thorns, thistles, briars, and noxious weeds to afflict and torment man. And by the sweat of thy face shalt thou eat thy bread all the days of thy life, for dust thou art, and unto dust shalt thou return.

In the 1990 revision, Eve’s punishment is completely omitted. All of the words which we have emphasized above in bold type were completely deleted:

**Elohim:** Adam, because thou has partaken of the forbidden fruit, the earth shall be cursed for thy sake. Instead of producing fruits and flowers spontaneously, it shall bring forth thorns, thistles, briars, and noxious

weeds to afflict and torment man. And by the sweat of thy face shalt thou eat thy bread all the days of thy life, for dust thou art, and unto dust shalt thou return.

It is very interesting to note that although the Lord’s words to Eve have been entirely omitted (compare Genesis 3:16), Adam is still punished with the same curse found in Genesis 3:17-19. This revision of the temple ceremony cannot be supported from the revelations of Joseph Smith (see Smith’s *Inspired Version* of the Bible and the *Pearl of Great Price*, Moses 4:22).

In the 1984 version of the endowment, Eve was often overlooked. For example, in one place Peter, James and John are instructed to go down “to **the man** Adam and **his** posterity . . .” In the 1990 revised version of the ritual, this has been changed to read: “. . . to Adam **and Eve** and **their** posterity . . .” A cursory comparison of the two versions revealed twenty-two places where the name Eve has been added. In addition, there have been many other places where the words “he” and “him” have been changed to “they” and “them.”

Some of the Mormon women are pleased with the changes in the ritual. In the *Los Angeles Times*, May 5, 1990, we find this:

Lavina Fielding Anderson . . . said she received the revisions “with joy.”

“I anticipate further changes with hope and faith,” she said. . . . “Some portion of the temple ceremony have been painful to some Mormon women and, in some respects, still are,” she added, without identifying what elements may still be objectionable. Women, for example, still cover their faces with veils at certain point in the ritual, sources said.

## Other Recent Changes

Another important change has been made in the sign for the Second Token of the Melchizedek Priesthood. In the 1984 version of the endowment ceremony, as printed in Appendix A, page 94, we find this:

The sign is made by raising both hands high above the head (*Officiator demonstrates*), and while lowering the hands repeating aloud the words:

Pay Lay Ale

Pay Lay Ale

Pay Lay Ale

As early as 1969 we pointed out a problem with this: “. . . there seems to have been a change made in this part of the ceremony, for the *Salt Lake Tribune*, February 12, 1906, gave the words as ‘Pale, Ale, Ale,’ and *Temple Mormonism* used the words ‘Pale, Hale, Hale’” (*The Mormon Kingdom*, vol. 1, p. 138).

However this may be, in another portion of the temple ceremony, it is explained that “Pay Lay Ale” means “Oh God, hear the words of my mouth!”

A number of years ago a Mormon intellectual informed us that it was his understanding that one of the top scholars in the church had pointed out to the church authorities that the words *pay lay ale* or *pe le el* could be translated from the Hebrew language as “mouth of God.” This, of course, could be considered to be a condensed version of “Oh God, hear the words of my mouth!” That this translation is plausible can be confirmed by consulting *Strong’s Exhaustive Concordance of the Bible*, Hebrew and Chaldee Dictionary, word #6310—*peh* . . . the *mouth*. The Hebrew letter *Lamed* (transliterated in English as *l*) is often added on the front of words and means “to, at, for” (*Hebrew Primer and Grammar*, by C. P. Fagnani and A. B. Davidson, p. 50). Word #410 in *Strong’s Concordance* is “*ale* . . . God (god).” Kyle D. Williams has also pointed out to us that the Biblical name *Lael*, found in Numbers 3:24, is translated by Strong (#3815) as “(belonging) to God.” At any rate, we were told that the Mormon scholar was so convincing in his presentation to the leaders of the church that they changed the wording of the temple ceremony to “Pay Lay Ale.”

In the early 1980’s some critics of the church began to proclaim that in Hebrew these words really meant “Wonderful Lucifer.” If this were true, this would mean that the Mormons were praying to the Devil in this part of the ceremony. We took very strong exception to this claim and pointed out that there was no way that these words could be translated “Wonderful Lucifer.” We still stand by this research, which we presented in detail in our book, *The Lucifer-God Doctrine*, pages 11-15, 85-86.

In any case, many Mormons must have been bothered when they had to raise and lower their hands repeating the strange words “Pay Lay Ale” three times during the ritual. The Mormon leaders have now replaced the mysterious words with the English words which were mentioned earlier in the ceremony: “Oh God, hear the words of my mouth!” In the 1990 revision of the ritual (Appendix B, pages 133-134), we read:

The sign is made by raising both hands high above the head (*The Officiator demonstrates.*), and while lowering the hands repeating aloud the words: ***Oh God, hear the words of my mouth!*** repeated three times.

The fact that four different versions of the sign of the Second Token of the Melchizedek Priesthood have been given over the years certainly raises a question concerning the claim that the endowment was revealed by revelation.

## The Missing Lecture

One of the important changes in the new ceremony is that the Lecture at the Veil has been completely removed. This lecture was previously given to all those who were passing through the ritual for the first time. It was not deemed necessary, however, for those who were going through the endowment ceremony for the dead. The words “penalty” or “penalties” were used six times in this lecture, and it also referred to the “sectarian minister who preached false doctrine (i.e., the minister who was employed by Lucifer). We estimate that the Mormon leaders removed **over 2,000 words** when they took out the Lecture at the Veil!

Since the Mormon leaders claim to be led by direct revelation, one would think that if they made any changes in the endowment ceremony it would be to add important new spiritual truths. Instead, however, the great majority of the changes are **deletions** of material which once was an important part of the ritual. There is one insert of 81 words in the section concerning the Second Token of the Melchizedek Priesthood. It explains that it “has reference to the crucifixion of the Savior.” This material, however, is not new. It is taken directly from the Lecture at the Veil—i.e., the lecture which has been deleted.

There is another place where 56 words have been added at the start of the ceremony by the “Second Lecturer” who speaks of “passing the angels who stand as sentinels, being enabled to give them the key words . . . and gain your eternal exaltation.” These words, however, are not new. They are, in fact, a slightly condensed version of the words of Brigham Young which we cited earlier in this work (see *Journal of Discourses*, vol. 2, p. 31).

Other than these two interpolations, the other inserts in the ceremony range from one to twenty-four words long and, as far as we can tell, do not reveal anything of real significance.

There is a change in The Law of Chastity where the men and women agree not to have “sexual **intercourse**” except with their lawfully wedded wife or husband. In the 1990 revision of the ritual this has been changed to “sexual **relations**.” It is felt that these words were changed to help dissuade members of the church from entering into homosexual relationships.

The reader who wishes to learn more about the changes made in 1990 should carefully study Appendix A of this book.

## Unusual Elements

As we pointed out earlier, if Joseph Smith, Brigham Young or other early church leaders were able to return and go through the endowment ritual today, they would undoubtedly be shocked to find out that so many things have been removed or changed.

On the other hand, if present-day Mormons could go back in time and participate in the early ritual, they would probably be very uncomfortable. For example, the reader will remember that all three of the early accounts, written between 1846 and 1848, tell of the Mormon people having a drink with the Devil. The account published in the *Warsaw Signal*, April 15, 1846, stated: “. . . he tempted us, and **we partook** with him.” Increase McGee Van Deusen wrote: “He now drinks, and hands the noggin to us; **we drink** and hand it back.” Catherine Lewis claimed that although she did not personally take a drink, the Devil “**handed the wine all around**, saying ‘this is my kingdom; here you may eat, drink and be merry.’”

Since drinking wine is strongly condemned by the Mormon leaders today and can bar a person from participating in the endowment ceremony, many Mormons would maintain that this is a slanderous story invented by the anti-Mormons. The evidence, however, shows that the Mormons did drink wine in the Nauvoo temple. The Mormon writer Juanita Brooks cited the “Diary of Samuel Whitney Richards, 1824-1909” concerning this matter:

Though some were working toward getting their outfits, others were still putting in their time on the temple. On April 23, Samuel Richards told how the carpenters swept up their shavings “after which it was voted that Bro. Angel go and inform the Trustees that the hands were ready **to drink the Barrell of Wine** which had been reserved for them.” The painters continued their work until the evening of April 29, when a group of workers and their wives met in the attic and “had a feast of cakes, pies, wine, &c, where we enjoyed ourselves with prayer, preaching, administering for healing, blessing children, and music and Dancing until near Midnight. The other hands completed the painting in the lower room.” (*John Doyle Lee*, 1962, pp. 130-131)

The Mormon writer Truman G. Madsen is willing to admit that some unusual activities were permitted in the Nauvoo Temple:

Then came a study class. Later, bathed and dressed in their temple robes, they participated in temple worship. . . . The group next adjourned to the upstairs rooms and relished a feast of raisins and cakes. And then, until late in the evening, they enjoyed music and dancing. What? The whole of life—even dancing—surrounded by a temple of God? Yes. And why not? (*Dialogue: A Journal of Mormon Thought*, Spring 1966, pp. 130-131)

Joseph Smith’s teaching concerning polygamy made many people suspicious that the temple was being used as a secret place where the Mormon leaders could consort with their plural wives. In his book *Joseph Smith*

*the Prophet: His Family and His Friends*, published in 1886, W. Wyl reported that he was told the following:

**Mr. W:** There are many small rooms, with beds, in the temple in Nauvoo. . . . The wife of Amasa Lyman, apostle and apostate, used to say that they had many little bedrooms in the temple, and that the newly-sealed couples used to retire to those rooms with provisions for two or three days.

**Mr. S:** Amasa Lyman . . . told me that Joseph, Brigham Young, and other apostles used to dance in the Endowment house with the Lord’s “hand-maids,” their spiritual wives. . . . a fiddler was “ordained and set apart” for the purpose.” (pp. 58-59)

That the Mormon leaders danced with their “spiritual wives” in the temple is undoubtedly true. Under the date of December 30, 1845, we find the following in the *History of the Church*:

*Tuesday, 30,*—At eight-ten a.m., commenced to administer the ordinances . . . Eighty-eight persons received ordinances. . . .

The labors of the day having been brought to a close at so early an hour, *viz.*: eight-thirty, it was thought proper to have a little season of recreation, accordingly Brother Hanson was invited to produce his violin, which he did, and played several lively airs accompanied by Elisha Averett on his flute, among others some very good lively dancing tunes. This was too much for the gravity of Brother Joseph Young who indulged in dancing a hornpipe, and was soon joined by several others, and before the dance was over several French fours were indulged in. The first was opened by myself [President Brigham Young] with Sister Whitney and Elder Heber C. Kimball and partner. The spirit of dancing increased until the whole floor was covered with dancers, and while we danced before the Lord, we shook the dust off our feet as a testimony against this nation. (*History of the Church*, vol. 7, p. 557)

That Mormons sometimes spent the night in the temple is verified by a number of entries in the *History of the Church* and *Heber C. Kimball’s Journal*. For instance, under the date of December 28, 1845, these words are attributed to Brigham Young: “Elder Kimball and I remained in the Temple.” While this reference does not mention women as being present, an entry for the same day in *Heber C. Kimball’s Journal* makes it clear that they were: “Pres. Brigham Young and his wife & child, Eld. H. C. Kimball and his wife & child—and several other persons remained in the temple over night—.” *Heber C. Kimball’s Journal* for January 1, 1846, informs us that a company of over forty people spent the night in the temple following the marriage of a couple “for time and for eternity”:

“. . . he [Brigham Young] told them at about half-past 2 o. clock that it was time to quit and seek repose . . . The sisters retired to the side rooms, & the brethren stretched themselves on the floor or on sofas . . . with the exception of the Bridegroom & Bride, and a few of their friends, who, being unable to close their eyes in sleep, from the abundance of their joy, passed the short hours of the morning in agreeable conversation, in the offices.” It is interesting to note that not only was “H. C. Kimball & wife” present on that occasion, but also Kimball’s secret plural wife, “Sarah Ann Kingsbury.”

In the early Mormon temple ritual the man who played the Devil put his whole heart into the role. John Hyde, Jr., reported the following: “Some raisins were hanging on one shrub, and W. W. Phelps, in the character of the devil, *which he plays admirably* (!), endeavored to entice us to eat of them. Of course, ‘the woman tempted me and I did eat.’ We were then cursed by Eloheim, who came to see us: the devil was driven out . . . wriggled, squealed, and crept away on his hands and knees” (*Mormonism: Its Leaders and Designs*, pp. 93-94). Other early accounts agree that the Devil went out like a snake. In his exposé, *The Mormon Endowment*, page 6, Increase McGee Van Deusen said that “The Devil . . . gets down on his belly and crawls out of the room or garden.” Some accounts tell that the Devil hissed like a snake. In her book, *Narrative of Some of the Proceedings of the Mormons*, page 9, Catherine Lewis reported: “Then the Devil began to rage, and was cast out, and he left the room *hissing*.” Fanny Stenhouse also noted that the Devil, “reappears upon his hands and knees, making a hissing noise as one might suppose a serpent would do.”

## Washings and Anointings

The washing and anointing ceremonies seem to be far more refined than they were in former times. In 1847, Increase McGee Van Deusen gave this account:

We are now ordered by the conductor to divest our selves of the remaining part of our clothing. They now put us in this bath and wash us all over, from head to foot, accompanied with the following ceremony: “I wash you that you may be clean to perform the work assigned you; your eyes that you may see the glory of God; your ears, that you may hear His voice . . . &c.” We are, all this time, **rolled and tumbled in the bath**, — at last, the priest lays his hands on our heads and pronounces us clean . . . We are then taken by another priest, who turns oil on our heads, from a horn, until it runs partly over the body. We are thus anointed all over—even to the soles of the feet. (*The Mormon Endowment*, pp. 3-4)

The following account of the washings and anointings by a woman who went through the endowment is taken from the *Hand-Book on Mormonism*:

One of the women, an officiating high priestess, told me to come behind the curtain . . . where I could hear a great deal of splashing and subdued conversation. I went, and after I was undressed I had to step into a long bath, about half full of water, when another woman proceeded to wash me. I objected strongly to this part of the business, but she told me to show a more humble spirit. However, when she got down to my feet, she let me go, and I was turned over to the woman who had spoken to me first, and whose name [*sic*] was Bathsheba Smith (one of the widows of Apostle George A. Smith). She wore a large, shiny apron, and her sleeves tucked up above the elbows. She looked thoroughly like business.

Another woman was standing beside her with a large wooden spoon and some green olive oil in a cow’s horn. This woman poured the oil out of the spoon into Bathsheba’s hand, who immediately put it on my head, ears, eyes[,] mouth, and **every part of my body**, and as she greased me, she muttered a kind of prayer over each member of my body; My head, that I might have a knowledge of the truths of God; my eyes, that I might see the glories of the kingdom; my mouth, that I might at all times speak the truth; my arms, that they might be strong in defence of the gospel; my bosom—and here I must ask my readers not to think I want to tell this part of the story, but I do want people to know the truth, and how disgusting and indelicate this thing is. Mormon people deny many of these things, and civilized and decent people can scarcely realize that this institution is as infamous as it really is, but I solemnly assert that these things do exist. Te [To?] continue: My bosom, that I mighty nourish the children whom I might raise by my husband (I was not then married, but expected to be), and another part of my body, that I might raise up a goodly seed, that they might be pillars of strength to the upbuilding and strengthening of God’s kingdom upon the earth. And so she got down to my feet, when she hoped they might be swift in the paths of righteousness and truth.

She then turned me over to the women who had washed me, and who whispered my new and celestial name in my ear. I believe I am to be called up on the morning of the resurrection by it. It was “Sarah.” (*Hand-Book on Mormonism*, 1882, pp. 23-24)

Although water is still used in the endowment ceremony for ritualistic washing, the participants are not required to enter into a bathtub and be washed from head to foot. They wear what is know as a

“shield.” This is described in the account published in *Mormonism—Shadow or Reality?* page 462, as “a white piece of cloth, with a hole in the center for his head. This hangs down over the front and back of the man, but is open at the sides . . . the man enters the booth to be washed with water.” The washing and anointing ceremonies are certainly not as crude as they were in earlier times. (*Update — See Appendix G*)

## Women Initially Banned

At the present time it is necessary for a woman to go through the endowment ceremony before she can be sealed to a man for “time and all eternity.” It is interesting to note, however, that Joseph Smith did not feel that it was essential for women he desired to take as his plural wives to go through an endowment ritual before the “sealing” took place. According to Mormon writer John J. Stewart, Mary Elizabeth Rollins was “**Sealed to the Prophet Joseph in February, 1842**, at the age of 23 . . .” (*Brigham Young and His Wives*, 1961, p. 89). Since Joseph Smith did not reveal the endowment ceremony until May 4, 1842, it is obvious that this woman had not received her endowments before she was “sealed” to Joseph Smith. Richard S. Van Wagoner informs us that “Zina D. Huntington” was “**sealed to Joseph Smith on 27 October 1841**” (*Mormon Polygamy: A History*, 1986, pp. 41-42). This, of course, was months **before** Smith revealed the endowment ceremony.

Actually, there is evidence to show that originally Joseph Smith excluded women from the endowment ceremony. Although D. Michael Quinn has suggested that the ban on women “may have been the result of the scandals surrounding the apostasy of John C. Bennett,” another explanation might be that Joseph Smith and other early Mormon leaders felt that women simply could not be trusted with the mysteries of the priesthood. This is supported by an address which Heber C. Kimball gave in the temple on December 21, 1845. Kimball started out by revealing that at first only men were allowed to receive their endowments. He then indicated that when women were allowed to pass through the ritual there had been problems and went on to caution women that if they were not careful the ban would be reinstated:

About 4 years ago next May nine persons were admitted into the Holy order[;] 5 are now living — Brigham Young — W. Richards [—] George Miller — N. K. Whitney & H. C. Kimball[,] two are dead and two are worse than dead. You have not all you will have if you are faithful and keep your tongue in your mouth — You are pronounced clean, but were you pronounced clean from the blood of this generation — NO! not all of you. Only some few who have

deserved — **Females were not received when we first received the Holy order** — men apo[s]tized, being led by their wives — if any such cases occur again — **no more women will be admitted** — He spoke of the necessity of women being in subjection to their husbands — I am subject to my God, my wife is in subjection to me and will reverence me in my place . . . (*Heber C. Kimball's Journal*, December 21, 1845)

D. Michael Quinn informs us that Joseph Smith did **not** let women participate in the endowment for some time after it was instituted: “Women were excluded from the Holy Order for more than a year after Joseph Smith administered the endowment to nine men in May 1842. . . . It was not until the summer of 1843 . . . that Joseph Smith prepared to admit women to the Holy Order” (*Brigham Young University Studies*, Fall 1978, pp. 85-86). Although the *History of the Church*, vol. 4, page 604, indicates that just before Joseph Smith revealed the endowment ceremony, he told the women in the Relief Society they would receive “the keys of the Priesthood . . . in connection with their husbands,” Dr. Quinn presents evidence showing the statement has been falsified:

HC 4:604 presents minutes of the Nauvoo Female Relief Society which would seem to indicate that as early as 28 April 1842, Joseph Smith had suggested that the women would one day receive the ordinances of the endowment and participate in the prayer circle: “He spoke of delivering the keys of the Priesthood to the Church and said that the faithful members of the Relief Society should receive them in connection with their husbands, that the Saints whose integrity has been tried and proved faithful, might know how to ask the Lord and receive an answer; for according to his prayers, God had appointed him elsewhere.” However, **none of the italicized words in this quote** from the published *History of the Church* were in the original minutes. See Nauvoo Female Relief Society Minutes, p. 37, Church Historical Department. **No document** presently extant **supports the conclusion that Joseph Smith suggested prior to 1843 that women would receive the endowment and participate in the prayer circle.** (*Brigham Young University Studies*, Fall, 1978, p. 86, n. 29)

Although we cannot put our full confidence in the exposé of Mormonism written by John C. Bennett, it does have some material concerning the origin of the endowment ceremony which is interesting. Mr. Bennett had been Joseph Smith’s trusted friend and had helped Smith in building up the city of Nauvoo. While we have no evidence that Bennett ever actually participated in the endowment ritual, he

had friends who were in the highest levels of the church leadership and could have obtained information about what occurred in this secret ceremony. John C. Bennett correctly stated that it was a secret society which was for the men of the church. Bennett referred to it as the “Order Lodge.” The reader will remember that Heber C. Kimball called it the “Holy order.” In any case, Bennett gave this information concerning what went on in the ceremony:

This is a secret lodge or society, established by Joe Smith, in consequence of a special revelation from Heaven, which he pretended to have received respecting it. It was intended to enable him more effectually to execute his clandestine purposes. None but the very elite of the Mormons are admitted into this lodge, as the mysteries of the Holy Priesthood are there, more fully than elsewhere, explained to the members who are initiated only after they have bound themselves, by a most solemn oath, to profound and inviolate secrecy. . . .

The lodge-room is carefully prepared and consecrated; and from twelve to twenty-four sprigs of cassia, olive branches, cedar boughs, or other evergreens, are tastefully arranged about it. These are intended to represent the eternal life and unmingled bliss, which, in the celestial kingdom, will be enjoyed by all who continue in full fellowship with “Order Lodge.”

The aspiring candidate for “Holy Orders” obtains admission into this sanctified body in the following manner: He is stripped naked, and blindfolded; he is then brought into the lodge-room, and in that state is conducted round, so that all the members of the lodge may be satisfied, by personal inspection, that he is a fit subject for their august association, and that he possesses the qualifications required in Deuteronomy, twenty-third chapter and first verse. (*History of the Saints*, 1842, pp. 72-75)

John C. Bennett went on to claim that after the “candidate has passed satisfactorily this queer examination, he is brought to the altar, before which he is made to kneel.” He then takes an oath to serve the Lord and to obey the “First President” of the Mormon Church “as a supreme head of the Church on earth, and obey him the same as the Supreme God, in all written revelations . . .” He goes on to “promise and swear that *I will never touch a daughter of Adam*, UNLESS SHE IS GIVEN ME OF THE LORD. I furthermore promise and swear that no Gentile shall ever be admitted to the secrets of this holy institution, or participate in its blessings. I furthermore promise and swear that I will assist the *Daughter of Zion* in the utter destruction of apostates, and that I will assist in setting up the Kingdom of Daniel in these last days . . . I furthermore promise and swear that I will never communicate the secrets of this degree to any person . . . binding myself

under no less a penalty than that of having melted lead poured into my ear. So help me God, and keep me faithful” (pp. 275-276).

After “the oath has been administered, the candidate is clothed with the robe of the order, and the precious ointment, or consecrated oil, poured upon his head, till it runs down upon his beard and the skirts of his garment. . . . After the precious ointment has been poured upon the candidate, a hole is cut in the bosom of his shirt” (p. 277).

Although John C. Bennett’s account of the early endowment ceremony contains some strange elements, there are a number of things that remind one of the endowment ceremony which survived into the 20th century. The reader will notice also that Bennett claimed the candidate was blindfolded and led about the lodge for inspection. This is similar to the First Degree in the Masonic ceremony. William Morgan wrote the following concerning this degree: “The candidate during the time is divested of all his apparel (shirt excepted) and furnished with a pair of drawers . . . The candidate is then blindfolded . . . The Senior Deacon then conducts the candidate three times regularly round the lodge . . .” (*Illustrations of Masonry*, pp. 18-19).

When Joseph Smith joined the Masonic Lodge in Nauvoo, he would have been clothed in a shirt and “pair of drawers” as he was conducted around the lodge. As we have shown, John C. Bennett alleged that when Smith revealed his own ceremony, the candidate was “stripped naked” and led about the lodge. If Bennett’s charge is correct, the ceremony would have been altered when women were later admitted to the Holy Order. Although the two sexes were still divested of all their clothing, they were in separate rooms. It is true, of course, that the early Mormons remained completely unclothed while they were washed in bathtubs by members of their own sex. As we have shown, this part of the ritual seemed very crude to many of those who received their endowments. John Hyde, Jr., seems to have found the washing and anointing ceremonies especially offensive:

I was told to undress, and was then laid down in an ordinary tin bath . . . a Dr. Sprague—who, in passing, is one of the filthiest-minded men I ever met—was officiating as “washer,” which ceremony consisted of washing one all over in tepid water, and blessing each member as he proceeded, from the head downward . . . Washed and pronounced “clean from the blood of this generation,” I was handed over to Parley P. Pratt, who was . . . appointed to give to each “clean man” a “new name, whereby he should be known in the celestial kingdom of God.” He called me “Enoch,” and I passed on back to our waiting-room, where each in turn was seated on a stool, and



some strongly scented oil was ladled out of a mahogany vessel in the shape of a cow's horn . . . This unctuous compound was rubbed into eyes, nose, ears, and mouth, sodden in the hair, and stroked down the person till one felt very greasy and smelt very odorous. This ordinance . . . was accompanied by a formula of blessing similar to the "washing" . . . (*Mormonism: Its Leaders and Designs*, pp. 91-92)

## Sealing Men to Men

Even though the Mormon leaders sealed many women to themselves for eternity and eventually allowed them to participate in the endowment ceremony, they proclaimed that there was a more important sealing ordinance in which men were sealed to men. President Brigham Young maintained that the sealing of women to men could be done outside the temple but that the sealing of men to men could only be done in a sacred temple:

There are other ordinances that we can administer without a Temple. . . . We also have the privilege of sealing **women to men, without a Temple** . . . we can seal **women to men, but not men to men, without a Temple**. (*Journal of Discourses*, vol. 16, p. 186)

Although it is a well-known fact that Mormons believe in sealing women to men and children to their parents for all eternity, few people know about the doctrine of sealing men to men. This doctrine is also known as the "Law of Adoption." The Mormon writer Juanita Brooks explained:

At this time another ceremony was instituted . . . This was the adoption of young men and their wives to one of the leaders. The idea behind it was that in establishing the Kingdom of God upon the earth there should be also a celestial relationship. If the Prophet Joseph were to become a God over a minor planet, he must not only have a large posterity but able assistants of practical skills. Brigham Young had been "**sealed**" to Joseph under this law; now he in turn had some **thirty-eight young men sealed to him**.

Of this number, John D. Lee was second. He seemed to regret that he was not the first adopted son . . . Lee had **eighteen or nineteen** young men with their wives adopted to him . . . He often spoke of them as George Laub Lee, W. B. Owens Lee, Miles Anderson Lee . . . (*John Doyle Lee: Zealot, Pioneer, Builder, Scapegoat*, 1962, p. 73)

Juanita Brooks also stated: "Joseph Smith had sealed to himself a number of his most faithful followers, among them the first members of the Council of Fifty, to help to establish the Kingdom of God upon

this earth and to share his exaltation hereafter" (*On the Mormon Frontier: The Diary of Hosea Stout, 1844-1861*, vol. 1 p. 178, n. 50).

Brigham Young seems to have worked very hard to build up an eternal kingdom for himself. Besides the "thirty-eight young men" President Young sealed to himself, he also had a large number of wives. The Mormon writer John J. Stewart lists the names of 53 women who were sealed to Brigham Young, and then makes this statement: "There were perhaps one or two others, plus the some 150 dead women whom he had sealed to him; also a few women who were sealed to him after his death" (*Brigham Young and His Wives*, p. 96). While this would seem to indicate a great interest in women, a statement which Brigham Young made in 1857 revealed that he did not care for the private society of women: "I love to see their faces and talk with them, when they talk in righteousness; but as for anything more, I do not care. There are probably but few men in the world who **care about the private society of women less than I do**" (*Journal of Discourses*, vol. 5, p. 99).

The sociologist Kimball Young, who was a grandson of Brigham Young, gave this interesting information concerning the relationship of men and women in the early Mormon Church:

To understand the role and status and the accompanying self-images of men and women in polygamy, we must recall that Mormondom was a male-dominated society. The priesthood—which only men could hold—was in complete control and celestial marriage, either monogamous or polygamous, exemplified the higher status of men. Women were viewed as of lesser worth, to be saved only through men holding the priesthood. . . . Daisy Barclay, herself brought up in a plural family, remarks: "Polygamy is predicated on the assumption that a man is superior to a woman . . . [The] Mormon tradition follows that of the early Hebrews. It teaches woman to honor and obey her husband and look upon him as her lord and master." As a daughter of the second wife of Isaac Lambert once complained, "Mother figures you are supposed to spend your life taking care of a man, and **he is God**."

That this masculine principle went deep, and far more fantastically than the Saints could comprehend, is shown in a sermon by Brigham Young, reported by John Read. In a letter to one of his wives Read said that Brigham referred to some future time "when **men would be sealed to men** in the priesthood in a **more solemn ordinance than that by which women were sealed to man**, and in a **room over that in which women were sealed to man** in the temple of the Lord."

Here is evidence of deep, psychological Brüderschaft. There are obviously latent homosexual

features in this idea and its cultural aspect has many familiar parallels in other religions. Most Saints, including Brigham himself, would have been much shocked by such an interpretation. Yet the Mormon system, with all its ecclesiastical trappings and military controls, like other organizations of this sort, had strong homosexual components. This is true of armies; it is true of priestly orders in all religions; and certainly in many aspects of the occupational guilds of the Middle Ages. Moreover, it is evidenced in our own society in the masculine, fraternal orders so prevalent. (*Isn't One Wife Enough?* 1954, pp. 279-281)

Brigham Young called the doctrine of sealing men to men “a great and glorious doctrine”:

By this power men will be sealed to men back to Adam, completing and making perfect the chain of the Priesthood from his day to the winding up scene. I have known men that I positively think would fellowship the Devil, if he would agree to be sealed to them. “Oh, be sealed to men, brother; I care not what you do, you may lie and steal, or anything else, I can put up with all your meanness, if you will only be sealed to me.” Now this is not so much weakness as it is selfishness. **It is a great and glorious doctrine**, but the reason I have not preached it in the midst of this people, is, I could not do it without turning so many of them to the Devil. Some would go to hell for the sake of getting the Devil sealed to them. (*Journal of Discourses*, vol. 9, p. 260)

According to Hosea Stout, after Joseph Smith's death Brigham Young claimed to have “a **vision of God**” which was “revealed through the **spirit of Joseph**” (*On the Mormon Frontier: The Diary of Hosea Stout*, vol. 1, pp. 237-238). President Young said that he asked the prophet Joseph about the sealing of men to men and was shown how this would finally be accomplished so that there would be “a perfect chain from Father Adam to his latest posterity” (see *Mormonism—Shadow or Reality?* pp. 480-481).

There was a great deal of jealousy among the Mormon men with regard to these strange sealings. According to John D. Lee's journal, Apostle George A. Smith made these comments:

But there is one thing that I don't like to see and that is this thing called jealousy stirring up family disturbances and broils because we are **afraid some man is gaining favor** and I am not advancing as fast as they are. And in order to keep back or stop their influence we go to those that **have been sealed** and discourage them saying why didnt [you] go **come with me** where none but the respected are? Was you not as capable of holding the keys of presidency yourself as Bro. Lee who has probably **10 or 15**

**men sealed to him?** Certainly you were. . . . Then you should have gone to serve the 12 and thereby caused dissatisfaction. For example suppose I was to **jump every man and be sealed to the Great God** and have 3 only sealed to me. I don't think my kingdom would be very large or **my glory very great**. Not more so than it would be was I sealed to the most obscure Saint in this Kingdom. I could get no more. I should be dependent on the exertion of those who were sealed to me. But was I sealed to the most obscure individual in this church and I had **10s of 10,000 sealed to me**, would not **my glory be greater than it would be was I sealed to headquarters with my 3 only?** . . . let jealousy stop and be united that we may speedily build up the kingdom of God on the earth, &c. (*Journals of John D. Lee: 1846-047 & 1859*, edited by Charles Kelly, 1984, p. 94)

In a footnote in *On the Mormon Frontier*, vol. 1, page 178, Juanita Brooks observed: “The whole plan became the subject of so much controversy that it was all dropped and the practice abandoned.” In 1894 Wilford Woodruff, the fourth prophet of the Mormon Church, repudiated the doctrine of adoption. He claimed that a man should be sealed to his own father. Woodruff admitted that some friends had been sealed to him, but he stated that he had “peculiar feelings about it”:

I have **not felt satisfied**, neither did President Taylor, **neither has any man** since the Prophet Joseph who has attended to the ordinance of adoption in the temples of our God. We have felt that there was **more to be revealed** upon the subject than we had received. Revelations were given to us in the St. George Temple, which President Young presented to the Church of God. **Changes were made** there, and we still have **more changes to make**, in order to satisfy our Heavenly Father, satisfy our dead and ourselves. I will tell you what some of them are. I have prayed over this matter, and my brethren have. We have felt, as President Taylor said, that we have got to have **more revelation** concerning sealings under the Law of Adoption. Well, what are these changes? One of them is the principle of adoption. In the commencement of adopting men and women in the Temple at Nauvoo, **A great many** persons were adopted to different men who were **not** of the lineage of their fathers, and there was a spirit manifested by some in that work that was **not of God**. Men would go out and **electioneer and labor** with all their power to **get men adopted to them**. One instance I will name here: A man went around Nauvoo asking **every man he could**, “You come and **be adopted to me**, and I shall stand at the **head of the kingdom**, and you will be there with me.” . . . Men are **in danger** sometimes in being adopted to others, until they know who they

are and what they will be. Now, what are the feelings of Israel? They have felt that they wanted to be adopted to somebody. **President Young was not satisfied** in his mind with regard to the extent of this matter; **President Taylor was not**. When I went before the Lord to know who I should be adopted to (we were then being adopted to **prophets and apostles**), the Spirit of God said to me, “Have you not a father, who begot you?” “Yes, I have.” “Then why not honor him?” “Yes,” says I, “that is right.” I was **adopted to my father**, and should have had my father sealed to his father, and so on back; and the duty that I want every man who presides over a temple to see performed from this day henceforth and forever, unless the Lord Almighty commands otherwise, is, let **every man be adopted to his father**. When a man received the endowments, adopt him to his father; **not to Wilford Woodruff, nor to any other man outside the lineage of his fathers. That is the will of God to this people. . . . I have had friends adopted to men. We all have**, more or less. But I **have had peculiar feelings about it**, especially lately. There are men in this congregation who wish to be **adopted to me**. I say to them . . . be adopted to your fathers . . . A man may say, “I am an Apostle, or I am a High Priest, or I am an Elder in Israel, and if I am adopted to my father, **will it take any honor from me?**” I would say **not**. . . . You will **lose nothing** by honoring your fathers and redeeming your dead. (*Millennial Star*, vol. 56, pp. 337-341)

On April 8, 1894, George Q. Cannon, a member of the First Presidency, also repudiated the Law of Adoption:

. . . as has been beautifully explained this morning by President Woodruff, it is our duty to be sealed to our parents . . . in the minds of many there has been a **feeling of doubt** in regard to this principle of adoption as it was being practiced among us. I well remember . . . the spirit that was manifested by many at the dedication of the temple at Nauvoo when the ordinances were administered there. Some men **thought to build up kingdoms to themselves**; they appeared to think that by inducing men and women to be adopted into their families they were **adding to their own glory**. From that day until the present, I have never thought of this subject of adoption **without having a certain amount of fear concerning it**. . . . this **revelation** that God has given to His servant, the President of our Church, removes all the danger which seemed to threaten us through an imperfect understanding of the manner in which the law of adoption should be carried out. . . .

Why should a man come to one of the Apostles and be sealed to him and then trace his genealogy through him and his ancestors, and neglect his own?” (*Millennial Star*, vol. 56, pp. 354-358)

The Law of Adoption, which Brigham Young called “a great and glorious doctrine” and “the means of salvation left to bring us back to God” was completely repudiated by later Mormon leaders. It is interesting to compare the teaching of Brigham Young, the second prophet of the church, with that of the fourth prophet, Wilford Woodruff. President Young said: “. . . I will answer a question that has been repeatedly asked me (E. I.) should I have a father dead that has never heard this gospel, would it be required of me to redeem him and then have him adopted into some man’s family and I be **adopted to my father? (I ans. No.)** . . . were we to wait to redeem our **dead relatives** before we could link the chains of the P. H. **We would never accomplish it**” (Statement of Brigham Young, as cited in the *Journals of John D. Lee*, p. 89).

Wilford Woodruff, on the other hand, stated: “. . . let **every man be adopted to his father**. When a man receives the endowments, **adopt him to his father**; not to Wilford Woodruff, not to **any other man outside the lineage of his fathers**. This is the **will of God** to this people. . . . I say let every man be adopted to his father . . .” (*Millennial Star*, vol. 56, p. 338).

While Brigham Young claimed to have a revelation with regard to this doctrine of sealing men to men, and declared that it was a “means of salvation,” Wilford Woodruff said that he had “peculiar feelings” about the “Law of Adoption” and received a revelation that it should be repudiated.

Present-day leaders of the Mormon Church put great stress upon the idea of sealing women to men, but Brigham Young’s teachings about the Law of Adoption have fallen into disrepute. For more information on the doctrine of sealing men to men see *Mormonism—Shadow or Reality?* pp. 480-483.

## Altering the Garments

Earlier in this book we noted that Brigham Young spoke of a special “garment” that those who go through the endowment ceremony are required to wear. Faithful Mormons are supposed to wear these garments for the rest of their lives. Although they have been modified in recent years, William J. Whalen described the “garments” as follows in a book printed in 1964:

The devout Mormon who has received his “endowments” in the temple will wear sacred temple **undergarments** at all times. Resembling a union suit, now abbreviated at the knees, the undergarments are worn by both men and women, awake and sleeping. It is said that older Mormons refuse to take off these garments completely even while taking a bath; they will hang one leg out of the tub so that they will never lose contact with the garments. **Mystic signs**

are embroidered on them to remind the wearers of their temple obligations. (*The Latter-day Saints in the Modern Day World*, 1964, pp. 18-19)

On page 168 of the same book, William J. Whalen says that “the garment was a long union suit of muslin or linen with the specified cabalistic marks. It has been **abbreviated** in recent years especially in the interests of feminine fashions.”

The idea of a sacred undergarment in the endowment ceremony may have been suggested to Joseph Smith by the “pair of drawers” he wore when he went through the Masonic ritual (see *Illustrations of Masonry*, p. 18).

In any case, there is a great deal of evidence to show that a white garment was used in the Nauvoo temple which had special marks cut in it. For example, Apostle George A. Smith made these comments in a meeting in the temple:

When we pray to the Lord we ought to come together clad in proper garments . . . our garments should be properly marked and we should understand those marks and we should wear those garments continually, by night & by day, in prison or free and if the devils in hell cut us up, let them cut the garments to pieces also—if we have the garments upon us at all times we can at any time offer up the signs, & tokens. (*Heber C. Kimball's Journal*, December 21, 1845)

The fact that the garments have been changed and abbreviated over the years is very interesting because the early Mormon leaders stressed that they could **not** be changed. Joseph F. Smith, the sixth prophet of the church, made this statement before the changes were made:

The Lord has given unto us **garments** of the holy priesthood, and you know what that means. And yet there are those of us who **mutilate them**, in order that we may follow the foolish, vain and (permit me to say) indecent practices of the world. In order that such people may imitate the fashions, they will not hesitate to **mutilate** that which should be held by them the **most sacred of all things** in the world, next to their own virtue, next to their own purity of life. They should hold these things that God has given unto them **sacred, unchanged and unaltered from the very pattern in which God gave them**. Let us have the moral courage to stand against the opinions of fashion, and especially where fashion compels us to **break a covenant** and so commit a **grievous sin**. (*The Improvement Era*, vol. 9:813, as cited in *Temples of the Most High*, p. 276)

The following statement by a woman who had been through the endowment ritual appeared in 1882 in the *Hand-Book on Mormonism*, page 24:

She [the temple worker] then told me to put on my **garments**. These are made in one piece. On the right breast is a **square**, on the left a **compass**, in the centre a **small hole**, and on the knee a **large hole**, which is called the “Stone.” We were told that, as long as we kept them on, **no harm could befall us**, and that, when we changed them, we were **not** to take them all off at once, but slip out a limb at a time, and immediately dive into the clean ones. The neck **was never to be cut low, or the sleeves short**, as that would be patterning after the Gentiles.

The reader will find a drawing of the older garment on page 23 of the *Hand-Book on Mormonism* (see Appendix E).

In 1918 the First Presidency of the church sent a message to the bishops in which the following appears:

FIRST: The **garments** worn by those who receive endowments must be white, and of the approved pattern; they must **not be altered or mutilated**, and are to be worn as intended, **down to the wrist and ankles, and around the neck**.

Please inform all to whom you issue recommends that these requirements are **imperative** . . . The Saints should know that the **pattern of endowment garments was revealed from heaven**, and that the **blessings** promised in connection with wearing them will **not** be realized if any unauthorized **change** is made in their form, or in the manner of wearing them. (J. R. Clark, *Messages of the First Presidency*, vol. 5, 1971, p. 110)

Although the Mormon leaders vigorously maintained that the “garments” must be “worn as intended, down to the wrist and ankles, and around the neck,” and that they could not be altered from “the very pattern in which God gave them,” women’s fashions caused the arms and legs to be shortened and the neckline to be lowered. On June 14, 1923, the First Presidency of the Mormon Church sent out a message which contained the following:

Dear Brethren:

For some time past the First Presidency and Council of Twelve have had under consideration the propriety of permitting certain **modifications in the temple garment**, with the following result[:]

After careful and prayerful consideration it was unanimously decided that the following **modifications** may be permitted, and a garment of the following style be worn by those Church members who wish to adopt it, namely:

- (1) Sleeve to elbow.
- (2) Leg just below knee.
- (3) Buttons instead of strings.
- (4) Collar eliminated.
- (5) Crotch closed.

It may be observed that **no fixed pattern** of the temple garment has ever been given . . . this **modified garment** may be used by those who desire to adopt it, without violating any covenant they make in the House of the Lord, and with a clear conscience . . .

It should be clearly understood that this **modified garment** does not supersede the approved garment now in use . . .

Will you kindly advise the Bishops of your Stake of these **changes**, being careful to give the matter no unnecessary publicity.

This letter is not to pass from your hands, nor are copies to be furnished to any other person. (Letter by the First Presidency, dated June 14, 1923, typed copy)

Although church leaders tried to prevent any publicity concerning these changes, the *Salt Lake Tribune* reported:

Coming not as an order . . . but rather permissive in character, is a recent outgiving of the first presidency. . . .

While minor modifications of the temple garment, it is said, have been made at various times during past years, the latest order in permission is regarded by younger members of the church as most liberal and acceptable. . . . Some of the pioneer stock look upon any deviation from the old order as a **departure** from what they had always regarded as an **inviolable rule**. . . . the old-style garment is faithfully adhered to by many of the older and sincerely devout members of the church. These regard the garment as a **safeguard against disease and bodily harm**, and they believe that to alter either the texture of cloth or style, or to abandon the garment altogether would **bring evil** upon them.

One good woman of long membership in the church, hearing of the change that has recently come about, went to the church offices and uttered **fervid objection**. “**I shall not alter my garments, even if President Grant has ordered me to do so**. My garments now are made as they were when I was married in the endowment house, long before the temple was built. The pattern was **revealed** to the Prophet Joseph and Brother Grant has **no right the change it**,” she said.

President Charles W. Penrose says that **modification** of the garment is elective with each individual member of the church who has gone through the temple. The change in style is permitted for various good reasons, chief among which are promotion of freedom of movement in the body and cleanliness. Formerly the sleeves were long, reaching to the wrists. . . .

Encasing the lower limbs the old-style garment **reaches to the ankles** and is looked upon by young members as baggy, uncomfortable and ungainly. The

young of the gentler sex complained that to wear the old style with the new and finer hosiery gave the limbs a knotty appearance. It was embarrassing in view of the generally accepted sanitary shorter skirt. Permission is therefore granted by the first presidency **to shorten the lower garment**. Also buttons are permitted to take the place of the tie-strings. (*Salt Lake Tribune*, June 4, 1923)

Since 1923 the temple garment has been abbreviated even more. The sleeves no longer come down to the elbows, nor do the legs hang down over the knees. The Mormon leaders now seem to put more emphasis on the importance of the marks in the garment rather than the garment itself. On August 31, 1964, the First Presidency sent a letter to Presidents of Stakes and Bishops of Wards which contained the following:

1. The covenants taken in the temple and attached to the wearing of garments contemplate that they will be **worn at all times**. . . . Where the military regulations are of a character that “hinders,” that is, make impossible the wearing of the regulation garments . . . efforts should be made to wear underclothing that will approach as near as may be the normal garment. Where military regulations require the wearing of two-piece underwear, such underwear should be **properly marked**, as if the articles were of the normal pattern. If circumstances are such that different underwear may be turned back to the wearer from that which he sends to the laundry, then the **marks** should be placed on small pieces of cloth and sewed upon the underwear while being worn, then **removed** when the underwear is sent to the laundry, and **resewed** upon the underwear returned. . . . Every effort should be made to protect the garments from the gaze and raillery of scoffers. . . . If the scoffing became unbearable and the wearer should decide that the Lord would consider he was really “hindered” by the scoffers from wearing the garments, and if he should therefore lay them aside, then the wearer should resume the wearing of the normal garment at the earliest possible moment. . . . The wearing of the garment is the subject of direct covenant between the Lord and the covenant maker, who must determine to what extent he will keep his covenants. To break our covenants is to lose the protection and blessings promised from obedience thereto.

On page 463 of *Mormonism—Shadow or Reality?* we included a photograph of the temple garment which was worn in the temple by everyone who passed through the endowment ceremony. Although it is not to be confused with the even older-style garment which is shown in the *Hand-Book of Mormonism*, it came down to the wrists and ankles of those who wore it. At the time we published the 1972

edition of *Mormonism—Shadow or Reality?* church members were required to wear this full-length style when participating in the temple ritual but could wear an abbreviated style the rest of the time. On November 10, 1975, however, the First Presidency of the church sent a letter to “All Temple Presidents” in which a change was made so that the abbreviated garment could be worn in the endowment ceremony:

In the future, while involved in temple ordinances, patrons will have the option of wearing **either** the “approved style” garment (**short sleeve and knee length**) or the garment with the **long sleeve and long leg**.

In the same letter it was “suggested that temple presidents **not** purchase any more of the **long-sleeve, long-leg garments** for rental purposes.” This statement leads one to the conclusion that Mormon leaders were embarrassed by the “old style” garments and wanted to gradually phase them out.

In 1979, the Mormon leaders made still another change in the garments. The First Presidency announced the following in a letter dated December 15, 1979: “After due consideration the First Presidency and Council of the Twelve have approved and authorized the Beehive Clothing Mills to manufacture **two-piece garments** for both men and women. These garments will be in addition to the one-piece garments.”

As the temple garment continues to shrink and to be changed in other ways, there is speculation that the Mormon leaders will eventually declare that it is no longer necessary to wear it outside the temple. Mormon scholar Armand L. Mauss wrote: “Indeed, there is some reason to believe that the Twelve may have seriously considered even relinquishing altogether the use of the garment outside the temple (Boyd 1985)” (*Dialogue: A Journal of Mormon Thought*, Winter 1987, p. 81). On page 83 of his bibliography in the same article, Mauss said that George T. Boyd’s information “came from Ephraim E. and Edna Ericksen, who said they had been so informed by the wife of Apostle Melvin J. Ballard, a party to Quorum deliberations on this topic.”

## Peter, James and John

One thing that has been puzzling those who have researched into the evolution of the endowment ceremony relates to the appearance of Christ’s apostles, Peter, James and John, in that ritual. David John Buerger feels that the evidence shows that the three apostles were not part of the ritual as it was originally given:

The first description in any detail of the ceremony as carried out in the Nauvoo Temple occurs in 1845 and seems to suggest that the dramatic elements of the ceremony were added at that time. On 10 December 1845 when endowments were first administered in the temple, Heber C. Kimball’s diary (which served as an official record of temple proceedings) also includes the roles of four personages: Elohim, Jehovah, Michael, and the Serpent (Satan). Two days later, the New Testament characters of Peter, James, and John were added and the narrative duties were assigned such that Elohim, Jehovah, and Michael created the world and planted the Garden of Eden. Eve was created and given to Adam. After the Fall, Peter, assisted by James and John, would conduct Adam and Eve to the veil where they would learn how to be readmitted into the Father’s presence. (*Dialogue: A Journal of Mormon Thought*, Winter 1987, p. 47)

Our research in *Heber C. Kimball’s Journal* reveals that in five sessions of the endowment ritual, which took place on December 11 and 12, 1845, the names Peter, James and John do not appear at all. We find the characters “Eloheem,” “Yehovah,” and “Michael” mentioned on all five occasions and “the serpent” is found four times. On December 13, 1845, Peter, James and John appear for the first time:

At 20 minutes after 12 commenced receiving the above through the ceremonies[;] the officers officiating were as follows,

President B. Young as Eloheem

John Taylor as Yehovah

H. C. Kimball as Michael

W. W. Phelps as the Serpent

P. P. Pratt as **Peter**

Amasa Lyman as **James**

Orson Pratt as **John** (*Heber C. Kimball’s Journal*, December 13, 1845)

Immediately following the list of characters, a statement appears in *Heber C. Kimball’s Journal* which indicates there has been a change in the ceremony:

Last evening an arrangement was made **establishing better order in conducting the endowment**. Under this order it is the province of Eloheem, Yehovah and Michael to create the world, plant the Garden and create the man and give his help meet[.] Eloheem gives the charge to Adam in the Garden and thrusts them into the telestial kingdom or the world. Then Peter assisted by James and John conduct them through the Telestial and Terrestrial Kingdoms administering the charges and tokens in each and conduct them to the vail where they are received by the [?] Eloheem and after talking with him by words and tokens are admitted by him into the Celestial Kingdom.

One thing that is rather strange about this matter is that while Peter, James and John are mentioned as being in the ceremony on December 13, 1845, later in the day they are omitted from the list of characters that were present. In a cursory examination of the rest of the journal we failed to find them mentioned again. We do not know the explanation to this problem. It is also interesting to note that the first exposé we mentioned, which was printed in the *Warsaw Signal* in 1846, failed to mention Peter, James and John. Increase McGee Van Deusen's account, published the following year, also said nothing about these three apostles. Catherine Lewis mentioned the name *Peter* in her account, but she did not say that he was present in the ceremony:

... the teacher went to the door, and appeared to be listening; he returned and said, "Peter has given me the Keys of the Kingdom, which is to be set up in the last days." (*Narrative of Some of the Proceedings of the Mormons*, p. 9)

In her book, *Tell It All*, page 366, published in 1875, Fanny Stenhouse did speak of the "personages representing Peter, James, and John, the Apostles . . ." The Mormon Church's Endowment House records for March 5, 1864, Book E, reveal that the three apostles were present in the ceremony. Under the list of "Names of Administrators," we find the names "Peter," "James" and "John."

In exposés of the temple ceremony published in the last half of the 19th century and in the 20th century, Peter, James and John have become a very important part of the ritual—especially Peter who is the spokesman for the apostles.

Bob Witte has pointed out that it is strange that in the endowment ceremony Peter, James and John appear to Adam just after he is cast out of the Garden of Eden. These three apostles were not even born until the time of Christ. What are they doing visiting Adam who lived thousands of years before they appeared on earth?

## Revelation or Accommodation?

Although the Mormon leaders have been extremely quiet about the changes recently made in the temple ceremony, John Dart reported that the following appeared in a statement by church leaders:

"We are a church that believes in modern and continuous **revelation**, and the **changes** that were recently made in **our temple ceremony** are reflective of that process . . ." (*Los Angeles Times*, May 5, 1990)

An increasing number of Mormons are beginning to believe that what is called "revelation" by church leaders is not really revelation from God, but rather

"accommodation" to the views of the world. A number of things which have happened since 1890 lead to that conclusion. The changes concerning polygamy, blacks and the temple endowment all point in this direction. The process of "modern and continuous revelation" could probably be summed up in the following formula: Criticism of a specific doctrine or practice from without the church + acceptance of the criticism by Mormon scholars and prominent people = "**Revelation.**"

Take, for example, the practice of polygamy. Joseph Smith claimed to receive a revelation from God on July 12, 1843, stating that plural marriage was to be practiced by the Mormon Church. This revelation is still published in the church's *Doctrine and Covenants* as Section 132. Interestingly, this system of marriage was an extremely important part of the sealing ceremonies which are still performed in the temple for "time and all eternity." In 1853, Mormon Apostle Orson Pratt told how the first wife gave her husband a second wife after going through the endowment ceremony:

The wife stands on the left hand of her husband, while the bride stands on her left. The President, then, puts this question to the wife: "Are you willing to give this woman to your husband to be his lawful and wedded wife for time and for all eternity? If you are, you will manifest it **by placing her right hand within the right hand of your husband.**" The right hands of [t]he bridegroom and bride, being thus joined, the wife takes her husband by the left arm . . . (*The Seer*, February 1853, p. 31)

This portion of the temple ceremony, of course, was completely deleted after the practice of polygamy was abandoned.

For many years the Mormon leaders taught that temple marriage and plural marriage stand or fall together. Apostle Orson Pratt, for instance, emphasized that:

... **if plurality of marriage is not true**, or in other words, if a man has no divine right to marry two wives or more **in this world, then marriage for eternity is not true, and your faith is all vain, and all the sealing ordinanc[e]s and powers, pertaining to marriages for eternity are vain, worthless, good for nothing**; for as sure as one is true the other also must be true. Amen. (*Journal of Discourses*, vol. 21, p. 296)

Non-Mormons, of course, vigorously opposed the practice of polygamy. In addition, the United States government prosecuted Mormons who were engaged in the practice. On January 16, 1886, Lorenzo Snow, who later became the fifth prophet of the Mormon Church, was sentenced to six months in prison. The prosecuting attorney, Mr. Bierbower, had predicted that if Apostle Snow was convicted,

“**a new revelation would soon follow**, changing the divine law of celestial marriage.” Lorenzo Snow made this emphatic response to Bierbower:

Whatever fame Mr. Bierbower may have secured as a lawyer, **he certainly will fail as a prophet**. The severest prosecutions **have never been followed by revelations changing a divine law**, obedience to which brought imprisonment or martyrdom. Though I go to prison, **God will not change his law** of celestial marriage. But the man, the people, the nation, that oppose and fight against this doctrine and the Church of God, will be overthrown. (*Historical Record*, 1887, vol. 6, p. 144)

Things went from bad to worse for the Mormon leaders. Pressure not only increased from the outside, but members of the church were swayed by the opposition. John Taylor, who was the third prophet of the church, strongly denounced those who would give up the practice:

God has given us a revelation in regard to celestial marriage. . . . they would like us **to tone that principle down and change it** and make it applicable to the views of the day. This **we cannot do . . . I cannot do it, and will not do it**. I find some men try to twist round the principle in any way and every way they can. They want to sneak out of it in some way. Now God don't want any kind of sycophancy like that. . . . If God has introduced something for our glory and exaltation, we are not going to have that kicked over by an improper influence, **either inside or outside of the Church of the living God**. (*Journal of Discourses*, vol. 25, pp. 309-310)

Apostle Orson Pratt argued:

God has told us Latter-day Saints that we shall be condemned if we do not enter into that principle; and yet I have heard now and then . . . a brother or a sister say, “I am a Latter-day Saint, **but I do not believe in polygamy**.” **Oh what an absurd expression! what an absurd idea!** A person might as well say, “I am a follower of the Lord Jesus Christ, but I do not believe in him.” One is just as consistent as the other. Or a person might as well say, “I believe in Mormonism, and in the revelations given through Joseph Smith, but I am not a polygamist, and do not believe in polygamy.” What an absurdity! . . . **If the doctrine of polygamy**, as revealed to the Latter-day Saints, **is not true, I would not give a fig for all your other revelations that came through Joseph Smith the Prophet; I would renounce the whole of them**, because it is utterly impossible, according to the revelations that are contained in these books, to believe a part of them to be divine—from God—and part of them to be from the devil . . . The Lord has said, that those who reject this principle reject their salvation, **they shall be damned**, saith the Lord . . . I want to prophecy that all men and women who oppose the revelation which God has

given in relation to polygamy will find themselves in darkness . . . they will finally **go down to hell and be damned** . . . if you want to get into darkness, brethren and sisters, begin to oppose this revelation . . . Oppose it in this way, and teach your children to do the same, and **if you do not become as dark as midnight there is no truth in Mormonism**. (*Journal of Discourses*, vol. 17, pp. 224-225)

In 1889, Wilford Woodruff, the fourth prophet of the church, gave a revelation which affirmed that the practice of polygamy must continue in the church: “Revelation given to Wilford Woodruff . . . Thus Saith the Lord . . . **Let not my servants** who are called to the Presidency of my church, **deny my word or my law** . . . Place not yourselves in jeopardy to your enemies by promise. . . . I the Lord will hold the courts, with the officers of government, and the nation responsible for their acts towards the inhabitants of Zion . . . I the Lord will deliver my Saints from the dominion of the wicked, in mine own due time and way” (*Wilford Woodruff's Journal*, November 24, 1889, pp. 67-69). Pressure continued to increase and less than a year later, Woodruff issued the Manifesto—a document in which he stated: “. . . I hereby declare my intention to submit to those laws [forbidding plural marriage], and to use my influence with the members of the Church over which I preside to have them do likewise” (*Doctrine and Covenants*, Official Declaration—1).

Notwithstanding all of the strong rhetoric used by Mormon leaders in defence of retaining plural marriage in the church and president Wilford Woodruff's own revelation which told him **not** to give up polygamy, the fourth prophet of the church was forced to declare the practice taboo. Moreover, Woodruff proclaimed that the Manifesto itself was given by revelation from God:

. . . the Lord . . . **is giving us revelation** . . . The Lord showed me **by vision and revelation** exactly what would take place if we did not stop this practice. If we had not stopped it . . . all ordinances would be stopped . . . and many men would be made prisoners. . . . **the God of Heaven commanded me** to do what I did do . . . I went before the Lord, and **I wrote what the Lord told me to write**. . . . (*Evidences and Reconciliations*, 3 volumes in 1, pp. 105-106)

It is obvious from the evidence we present in *Mormonism—Shadow or Reality?* pages 231-234, that President Woodruff yielded to pressures from both non-Mormons and members of his own church and issued the Manifesto which eventually ended the practice of plural marriage within the church.

Even though the Mormon leaders finally concluded that there was no way that they could go on living the practice of plural marriage here on earth, they



continued to believe that it would be practiced in heaven. Mormon writer John J. Stewart made this very clear in his book *Brigham Young and His Wives*:

Further, the Church's strictness in excommunicating those advocating and practicing plural marriage today has apparently been misconstrued by not a few loyal Church members as an acknowledgment that the evil falsehoods . . . and other misconceptions about plural marriage, are true, and that the Church's near silence on the doctrine today is further evidence that it regrets and is embarrassed by the whole matter of plural marriage. Such an inference is, of course, unjustified and unrealistic. The Church has never, and certainly will never, renounce this doctrine. The revelation on plural marriage is still an integral part of LDS scripture, and always will be. If a woman, sealed to her husband for time and eternity, precedes her husband in death, **it is his privilege to marry another also for time and eternity**, providing that he is worthy of doing so. (*Brigham Young and His Wives*, 1961, pp. 13-14)

Now, briefly, the reason that the Lord, through the Prophet Joseph, introduced the doctrine of plural marriage, and the reason that the Church—though forced by evil circumstances to suspend its practice here upon earth—has never and will never relinquish the doctrine of plural marriage, is simply this: the major purpose of the Church is to help man attain the great eternal destiny suggested in that couplet [i.e., “As man now is, God once was; As God now is, man may become”]—to help prepare and qualify men and women to be candidates for the Celestial Kingdom, on the road to eventual godhood and goddesshood, and **plural marriage is the patriarchal order of marriage lived by God and others who reign in the Celestial Kingdom**. As well might the Church relinquish its claim to the Priesthood as the doctrine of plural marriage. (*Ibid.*, pp. 40-41)

In *Mormonism—Shadow or Reality?* pages 234-241, we demonstrated that some of the most prominent Mormon leaders actually continued to secretly practice plural marriage even after the Manifesto was issued. Moreover, Thomas G. Alexander, professor of history at the church's Brigham Young University, reveals that even after the Mormon leaders ceased adding new living wives to their kingdoms, they were sealing dead women to themselves:

Vicarious work for the dead also seemed a way to meet the purposes of celestial marriage without actually entering into polygamy. As early as December 14, 1909, George F. Richards had suggested that it would be appropriate for **members**

**of the Twelve who had only one living wife to have some “good dead woman sealed to them while they are here and can look after their own interests.”** He thought Francis M. Lyman could present the suggestion to the First Presidency and Twelve because he wanted his “brethren [to] avoid the disappointments which must follow **neglect of opportunity.**” Already on February 20, 1907, Richards had been sealed to May Gowans, deceased daughter of President E. G. Gowans, who with Elder Lyman had agreed to the sealing. The extent of the practice is not currently known, but **some posthumous sealings to living authorities continued as late as April 1925.** (*Mormonism in Transition: A History of the Latter-day Saints*, 1890-1930, 1986, p. 300)

In the 1979 printing of his book, *Mormon Doctrine*, Apostle Bruce R. McConkie commented:

. . . the Lord revealed the principle of *plural marriage* to the Prophet. . . . plural marriage was only taught and practiced until the year 1890. At that time conditions were such that the Lord *by revelation* withdrew the command to continue the practice . . . Obviously the holy practice will **commence again** after the Second Coming of the Son of Man and the ushering in of the millennium. (*Mormon Doctrine*, p. 578)

We have previously quoted Mormon writer John J. Stewart as saying, “If a woman, sealed to her husband for time and eternity, precedes her husband in death, it is his privilege to marry another also for time and eternity . . .” Women however, are not allowed to have more than one husband in eternity. This has caused a question with regard to temple work for dead women who were married to more than one husband in mortality. On January 25, 1976, the Sandy First Ward's publication, *Tele-Ward*, contained this interesting item:

. . . Brother Christiansen talked about new rulings concerning sealings for the dead. It is now possible for a woman that was married more than once to be sealed to ALL of her husbands, providing that in life she had not been sealed to any of her husbands.

The First Presidency of the Church has ruled that rather than try to decide which husband a deceased woman should be sealed to, she can be sealed to all of them. However, **only one sealing will be valid** and accepted before God. God and the woman will decide which one of the sealing will be accepted on Judgment Day.

Although Mormon leaders still believe that polygamy will be practiced in heaven, it is very clear

that the church made a major doctrinal change when it renounced the practice of plural marriage here on earth.

Prior to June 9, 1978, the Mormon Church had a doctrine which was referred to by outsiders as the “anti-black doctrine” because blacks were forbidden the priesthood. The basis for this doctrine was Joseph Smith’s Book of Abraham (published in the *Pearl of Great Price*, one of the four standard works of the church). Joseph Smith wrote that “from Ham, sprang that race which preserved **the curse** in the land.” Blacks were identified as descendants of Ham and were “**cursed . . . as pertaining to the Priesthood**” (*Pearl of Great Price*, Book of Abraham, 1:21-26). It was taught that even “one drop of Negro blood” would prevent a person from holding the priesthood, marrying for eternity in the temple, or even going through the endowment ceremony (see *Race Problems—As They Affect the Church*, by Mark E. Petersen, August 27, 1954). Bruce R. McConkie, who later became an apostle, bluntly stated:

Negroes in this life are **denied the priesthood**; under no circumstances can they hold this delegation of authority from the Almighty. **The gospel message of salvation is not carried affirmatively to them . . . Negroes are not equal** with other races where the receipt of certain spiritual blessings are concerned . . . (*Mormon Doctrine*, 1958, p. 477).

There was a great deal of discussion regarding civil rights in the 1950’s. In 1959 we printed our first criticism of the Mormon doctrine concerning blacks. As early as 1963, we believed that it was likely that the Mormon leaders would have a new “revelation” regarding blacks and printed a sheet entitled, “Will There Be a Revelation Regarding the Negro?” At the bottom of the sheet we predicted: “If the pressure continues to increase on the Negro question, the leaders of the Mormon Church will probably **have another revelation** which will allow the Negro to hold the priesthood.” Over the years we continued to print a great deal of material on the subject of blacks and the priesthood. Although there were some Mormons who had doubts about the anti-black doctrine, at that time very few were willing to publicly criticize the church. We were ridiculed for the stand which we took, but we persisted in challenging this doctrine. Finally, a number of Mormons began to openly question their church’s position with regard to blacks. In response, John L. Lund wrote a book in which he stated: “Those who believe that the Church ‘gave in’ on the polygamy issue and subsequently should give in on the Negro question are not only misinformed about Church History, but are apparently unaware of Church doctrine. . . . Therefore, those who hope that pressure will bring about a revelation need to take a closer look at

Mormon history and the order of heaven” (*The Church and the Negro*, 1967, pp. 104-105). On page 109, Mr. Lund emphasized that “All the social, political, and governmental pressure in the world is **not** going to change what God has decreed to be.”

N. Eldon Tanner, a member of the First Presidency of the Mormon Church, also declared that no change was forthcoming:

“The **church has no intention of changing its doctrine** on the Negro,” N. Eldon Tanner . . . told SEATTLE during his recent visit here. “Throughout the history of the original Christian church, the Negro never held the priesthood. There’s really **nothing we can do to change this. It’s a law of God.**” (*Seattle Magazine*, December 1967, p. 60)

Pressure for a change in the doctrine concerning blacks continued to mount both without and within the church. Finally, on June 9, 1978, the Mormon church’s *Deseret News* carried a startling announcement by the First Presidency which said that a new revelation had been given and that blacks would be allowed to hold the priesthood: “. . . we have pleaded long and earnestly . . . supplicating the Lord for divine guidance. He has heard our prayers, and **by revelation** has confirmed that the long-promised day has come . . . all worthy male members of the church may be ordained to the priesthood without regard to race or color.” Shortly after this revelation was received, it became clear that the church’s ban on marriage to blacks had been lifted. On June 24, 1978, the church’s newspaper announced that “the first black man to gain the priesthood” was allowed to go through the temple endowment and was sealed to his wife for time and eternity.

Like the polygamy revelation, the revelation by President Spencer W. Kimball granting blacks the priesthood was given only after tremendous pressure was exerted by non-Mormon critics and members of the church itself.

With regard to the recent revision of the temple ceremony, it is clear that the “revelation came in the same way as the changes on polygamy and the black doctrine. In the Introduction to our 1964 reprint of *Temple Mormonism*, we pointed out that “there have been quite a number of changes made since the temple ceremony was first introduced.” We went on to predict that there would “probably be other changes made in the temple ceremony as time goes on.”

As we have already shown, after printing *Temple Mormonism* in 1964, we published an updated version of the endowment ceremony in 1969 in *The Mormon Kingdom*, vol. 1. This same version was printed in *Mormonism—Shadow or Reality?* in 1972 and is still found in that book. In addition, in our book, *The Changing World of Mormonism*, published by Moody Press in 1980, we

included portions of the endowment ceremony. We have mentioned also that Chuck and Dolly Sackett published the ceremony in a pamphlet and distributed tapes of the actual ceremony. Others also disseminated the ceremony or portions of it in books, pamphlets, tracts, films and tapes.

Although the Mormon Church completely lost control of the situation and had no way to stop the tens of thousands of copies of the endowment which were being distributed throughout the world, most members of the church who felt there was something wrong with the ritual did not dare to openly protest. They feared that they would be strongly reprimanded or even excommunicated if they raised their voices on the issue. In 1987, however, a remarkably frank article by David John Buerger was printed in *Dialogue: A Journal of Mormon Thought*, a liberal Mormon publication which is not controlled by the church. In this article, Buerger acknowledged that there were “strong indications that Joseph Smith drew on the Masonic rites in shaping the temple endowment, and specifically borrowed the tokens, signs and penalties” (*Dialogue: A Journal of Mormon Thought*, Winter 1987, p. 45).

Mr. Buerger went even further by suggesting that church leaders needed to seriously consider making changes in the ceremony to counter declining rates of attendance at endowment ceremonies:

The number of operating temples has increased dramatically . . . An analysis of ordinance data, however, suggests that rates of temple work have remained relatively constant over the last fifteen years. . . . Members of my own stake made 2,671 visits to the Oakland Temple in 1985, versus 3,340 visits in 1984—a 20 percent drop in activity. . . . Without comparing the policies of stakes in other temple districts, it is impossible to say how characteristic my stake might be.

These declining rates suggest that many Latter-day Saints apparently do not participate extensively in either vicarious or living endowments. The need for reevaluation can at least be discussed. As the history of the endowment shows, specific content and procedural alterations were made in 1845, 1877, 1883, 1893, 1919-27, the early 1960s and 1968-72. . . .

The feelings contemporary Saints have for the temple certainly merit a careful quantitative analysis by professional social scientists. I have heard a number of themes from people who feel discomfort in one degree or another with elements of the temple ceremony. . . . Probably in no other settings except college organizations, with their attendant associations of youthfulness and possible immaturity, do most Mormons encounter “secret” ceremonies with code handshakes, clothing that has particular significance, and, perhaps most

disturbing to some, the implied violence of the penalties. Various individuals have commented on their difficulty in seeing these elements as “religious” or “inspirational,” originating in the desires of a loving Father for his children. . . . some are also uncomfortable at the portrayal of the Christian minister as the hireling of Satan . . .

Sixth, the endowment ceremony still depicts women as subservient to men, not as equals in relating to God. For example, women covenant to obey their husbands in righteousness, while he is the one who act as intermediary to God . . . Some find the temple irrelevant to the deeper currents of their Christian service and worship of God . . . Some admit to boredom. Others describe their motivations for continued and regular temple attendance as feelings of hope and patience—the faith that by continuing to participate they will develop more positive feelings . . . Often they feel unworthy or guilty because of these feelings since the temple is so unanimously presented as the pinnacle of spiritual experience for sincere Latter-day Saints. . . . The endowment has changed a great deal in response to community needs over time. Obviously it has the capability of changing still further if the need arises. . . . From a strictly functional perspective, the amount of time required to complete a vicarious endowment seems excessive. (*Dialogue: A Journal of Mormon Thought*, Winter 1987, pp. 63, 66-69)

The reader will notice that David John Buerger felt there should be a “careful quantitative analysis by professional social scientists” to find out why attendance at temples had been declining. Although it could have been just a coincidence, it is interesting to note that within months of the publication of Buerger’s article, the Mormon Church made its own survey of the opinions of members concerning temple work. In the Instructions for the *Survey of Adult Members in the United States and Canada*, the following appears: “. . . we have developed this survey to help us understand your thoughts, feelings, and experiences relating to temple and genealogy activities. . . . along with you, approximately 3,400 other members in the United States and Canada are being asked to participate in this project. . . . We hope that you will feel you can be candid and open in your answers. . . . what you write will be anonymous. We will not be able to associate your name with the questionnaire you complete.” This survey was to be returned in the mail “by MARCH 30th,” 1988.

Although Question 28 asked the person who had been through the endowment ritual if he or she “felt spiritually uplifted by the experience,” it also probed to find out if the “experience was unpleasant” or if the person “was confused by what happened.” Question 29

is worded, “Briefly describe how you felt after receiving your own endowment.” On the photocopy we have in our possession, the respondent has written: “Wierd [sic].” Q. 37-k inquired as to whether the person found “it hard to go to the temple.” Q. 39-b asked if the individual fell “asleep during the sessions.” Questions were also asked concerning whether the person really believed “The president of the LDS Church is a prophet of God,” or if “The Church of Jesus Christ of Latter-day Saints is the only true church on the earth” (Q. 70 a-b). There was also a question with regard to whether there were any “doubts about specific LDS doctrines and teachings” (Q. 77-g). A page at the end of the *Survey* was left blank in case the person had “any additional things to write about your feelings or activities in temple or genealogical work . . .”

Although our photocopy of the page containing the “Comments” is faded out and difficult to read, it appears that the woman who filled out the *Survey* admitted she had lost faith in the church. This is supported by her answers to Questions 77 and 78. The “main reason for not attending LDS church services” was listed as: “I have some doubts about specific LDS doctrines and teachings.” From all appearances it appears that the Mormon Church’s *Survey* was a feeler to find out what changes should be made in the ceremony and how they would be received by members of the church.

While many Mormons will undoubtedly stand firm in their faith that the decision to change the ceremonies came by direct revelation from God, the evidence seems to indicate that the publication of the temple ceremony and objections to it by non-Mormons combined with criticism from within the church (as evidenced by David John Buerger’s article in *Dialogue: A Journal of Mormon Thought*) forced the Mormon leaders to issue a survey to find out why temple attendance had fallen off and what members of the church actually felt about the endowment ceremony. The results of that survey must have indicated that a significant number of people were offended by parts of the ceremony. Consequently, a new “revelation” was given to make the ritual more appealing to the Mormon people. This tends to verify the formula that the criticism of a specific doctrine or practice from without the church + acceptance of that criticism by Mormon scholars and prominent people = “**Revelation.**”

In the early days of the Mormon Church, the word “revelation” had a very different meaning than it does today. Joseph Smith often used the word to refer to some new doctrine or teaching which he claimed God himself had revealed to him. Some of his “revelations” were extremely unpopular, but this usually did not bother him very much. Take, for instance, his “revelation” concerning polygamy. In spite of the fact that many members of the church

were violently opposed to the doctrine, he continued to secretly advocate the practice and to take plural wives himself. Unlike the current leaders of the church, he did not feel that it was necessary to take a survey and modify the doctrine to fit the opinions of others. While we do not believe that the “revelation” on polygamy came from God and are very opposed to the practice, we must admit that Smith was not easily swayed by public opinion.

While Joseph Smith used the word “revelation” to refer to controversial new doctrines he brought forth to the church, later prophets have used the same word in an attempt to destroy the very teachings which Joseph Smith claimed were divinely inspired. When President Wilford Woodruff said he had a “revelation” to stop the practice of plural marriage in the church, he was **not** adding any new doctrine. Instead, he was **throwing overboard** a doctrine Smith taught was essential for exaltation. If the information that polygamy should not be practiced was a “revelation,” then Christians actually received it first. Long before Mormonism began, they prohibited the practice.

Some people now point to the “revelation” which Spencer W. Kimball, the twelfth prophet of the church, gave concerning the blacks as evidence that the church is still led by revelation. Nothing could be further from the truth. President Kimball did **not** reveal any new truth to the world. Instead, he **destroyed** a doctrine that came from Joseph Smith’s own “Book of Abraham”—a doctrine which the prophets of the church had stubbornly clung to until pressure from within and without the church was so strong that Kimball was forced to yield on the issue. Millions of Christians and even a large number of Mormons had received this “revelation” many years before President Kimball received his answer.

The recent “revelation” that the temple ceremony should be altered has not produced any new or important material. Instead, it is a mutilation of what was supposed to have been revealed by God to the prophet Joseph Smith. Things that were formerly considered to be “most sacred” were stripped from the ritual. For many years Christians have spoken against the very things which have now been removed. Why did it take so long for Mormon leaders to obtain their “revelation” on the subject? The liberal Mormon, David John Buerger, seems to have had a “revelation” some time before church leaders changed the ceremony.

It seems that it is very difficult for most faithful Mormons to grasp the significance of what is really going on in the church. The implications are just too devastating for them to face. The following hypothetical illustration may help the Mormon reader put the matter into perspective: If we were to say that

God had given us a “revelation” that baptism should no longer be practiced, members of the church would protest that this could not be a true revelation. They would undoubtedly claim that we were merely feigning a “revelation” as a pretext **to remove** an important ordinance from the teachings of Christ and might even suggest that we were embarrassed about getting wet in front of a crowd.

To those who are paying close attention, it is obvious that the word “revelation” is really being used as a cover-up for what is going on. Church leaders are subtly destroying the original teachings of Joseph Smith. Each time they remove some major item that Smith considered vital, they clothe the action by saying it is a new “revelation” from God. We, of course, agree that Joseph Smith’s teachings are filled with errors. We feel, in fact, that **sweeping changes need to be made**, but we do not believe it is being honest to do it under the guise of “revelation.” Instead, the General Authorities of the church should openly admit that they feel Joseph Smith departed from Christian teachings and then propose a plan to effect the changes that need to be made. It seems obvious, however, that they will not do this because they know they will lose power with the people. It is much easier to say that the prophet has had a new “revelation” and that, of course, marks “the end of controversy.”

O. Kendall White, Jr., made some interesting observations about “continuing revelation” six years before the revelation granting the blacks priesthood was given:

Since they believe in “continuing revelation,” Mormons have a mechanism that enables them to reverse previous positions without repudiating the past. . . . That the church will invoke such a mechanism to resolve the racial issue is not too unlikely . . . this approach has a serious drawback. It is the tendency not to acknowledge the errors of the past. . . . Mormons might still be unwilling to condemn the racism involved in their history. They might be inclined to argue that Mormons in earlier periods were under a different mandate than the one binding them. This obviously implies that the church is never wrong. (*The Journal of Religious Thought*, Autumn-Winter, 1973, pp. 57-58)

O. Kendall White’s statements could also be applied to polygamy and the temple ceremony. Church leaders continue to give the impression that “the church is never wrong.”

Although they would never admit it, it would appear from the changes they made in the temple endowment ritual that the current leaders of the church realize that portions of the ceremony were not from God—at least we assume that they never would have changed

these parts if they truly believed they came from God. They must agree, therefore, that we were correct in our assertion that the penalties which they themselves removed from the ceremony were really derived from Masonry. It is certainly sad that with all the evidence they have in their possession that the endowment ritual is man-made, they still choose to remain silent.

## A Bad Experience?

Many people who have been through the Mormon temple endowment later admit that they were shocked by the ceremony because it was so different from anything they had previously encountered in Mormonism. A prominent Mormon educator who served at Brigham Young University told us that when his wife first went to the temple to receive her endowments, she became so upset with the ritual that she refused to go any further and the entire session was delayed while temple workers tried to convince her to go on. Over the years a surprising number of people have told us that they had a very bad experience when they went through the temple ritual. Many of them said that their first serious doubts concerning the authenticity of Mormonism arose when they went through the endowment ceremony. Couples have told us that they both had very negative feelings during the ceremony but at the time did not dare confide with each other concerning these doubts. For example, a woman from Australia sent us a letter which contained the following:

We converted to Mormonism 16 years ago when two delightful young missionaries knocked on our door. . . . I had been raised in a Christian household. . . . We subsequently married in the Temple in New Zealand; an experience we found to be very confusing and frightening and we both wanted to leave, but did not mention this to each other. . . . I became a Christian in October last year and my husband followed shortly after. . . . We feel so full of the spirit of God and we love Jesus with all our hearts. (Letter dated Jan. 11, 1990)

The following is from another letter we received:

My wife and I are both from Utah. Born and raised Mormons. . . . I spent two years on a mission . . . for the church from 1975 to 77. My first doubts about the church started during my mission. . . . I was never able to completely remove those doubts . . . after I was married for 3 or 4 years I began asking questions again.

One evening, my wife and I were driving home . . . after attending a session at the Salt Lake Temple and we got into an open, honest discussion.

My wife told me that she could not help but feel that the temple endowment was strange and even

evil. That was a big relief to me because I then knew that I was not alone with my doubts. That was the beginning [*sic*] for both of us and from then on we communicated openly and honestly with each other about our doubts. Still we were not willing to let go of the church. There is an incredible social bond as you well know. We were deeply entrenched because we had been married in the temple and all our friends were strong unquestioning LDS people . . . about 3 years ago, we left Utah and moved to Dallas . . .

It was in Dallas that I purchased your book, *The Changing World of Mormonism*. I read it from cover to cover one day and then \_\_\_\_\_ read it. When she was finished we sat down and discussed it at length. As a result we decided together to *Face Reality* and throw off the shackles of Mormonism. . . . I want to let you know that your literature was a great help to me in my struggle to understand and accept reality with regards to the LDS Church. . . . Maybe the conditioning that Mormonism subjects you to with the *apostacy* teaching and all makes it difficult for an ex Mormon to accept other forms of Christianity. Presently I am very happy to have the burden of Mormonism off my mind. Its like someone took a large weight off my shoulders. Very peaceful. Life is even more wonderful to me now than ever before. (Letter from New Jersey, dated January 21, 1985)

A woman who lives in Arizona wrote the following to us in a letter dated June 30, 1990:

I have just finished reading your latest edition of the *SLC Messenger* on the changes in the temple ceremony and find it to be a very thorough, enlightening issue. Although I was excommunicated 8 years ago for my refusal to stop teaching Christian doctrine, which they termed “false doctrine,” I am still very much interested in the happenings of the Mormon church.

Your article brought back old memories for me about my first temple experience in June of 1972 as a convert to Mormonism from Christianity. I, too, felt that what I was doing was wrong. Actually, a feeling of dread came over me as I began to take the blood oaths, and I knew I was doing something that was absolutely against everything Christianity had taught me. The feeling increased to such a point that I thought I would not get out of that place alive, and I just kept praying in my mind, “Dear God, just get me out of here alive,” over and over.

I expressed my feelings to my Bishop, who explained to me that my feelings were caused by Satan, who wanted to prevent me from accepting the true doctrines of the temple ritual. . . . He also said that because I was a relatively new convert, (barely 18 month as a member), I was more susceptible to

the power of Satan, and that I should go to the temple often to rid myself of these feelings.

Well, I went to the Temple less than ten times over the course of the next few years, but each time I went, I tried to convince myself that it was just nerves or unrighteous doubt that gave me these terrible feelings each time I went. I would look around me at all those good, wonderful[,] elderly people who were leading us and think, “Surely these people, as good as they are, wouldn’t be involved in anything wrong.” But, the feeling never left me, and I finally gave up going to the temple because it made me feel worse each time instead of better as my Bishop had promised.

The part about the Christian preacher being a hireling of Satan disturbed me almost as much as the blood oaths, since having grown up in the Christian faith, I had known many good, sincere ministers who had become my mentors in the developing of my faith. . . . Thankfully, they have eliminated that part, but it still does not undo the idea that is planted in the minds of millions of Mormons who think of Christian ministers as Satan’s handy men. . . .

Again, I thank you for all your work. I use your works as references for some of the writing I do for my denomination’s publications. . . . My strength is in my regained Christian faith and in knowing that people such as yourselves are working to get the message out to people that the Mormon church is not all that it claims. Keep up the good work and God bless you!

Many people who enter the temple are puzzled as to why they should have to wear specially marked garments for the rest of their lives and learn secret passwords, signs and handshakes to enter into the presence of God. They feel that this is rather childish. As we have shown, David John Buerger has pointed out that these types of things are found in secret lodges and also in “college organizations with their attendant association of youthfulness and possibly immaturity.” The endowment ceremony actually gives the impression that God is like a youngster who only allows those who know the secret passwords and signs into his heavenly clubhouse. This is entirely different from anything we find in the New Testament. In John 10:14, 27-28, the following appears: “I am the good shepherd, and **know my sheep**, and am known of mine. . . . My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.” Those who really know Christ do not have to worry about remembering any secret words or handshakes. As the Apostle Paul expressed it, those who are alive at his coming will be “caught up together with them [i.e., those who are raised from the dead] in the clouds, **to meet the Lord**

**in the air:** and so shall we **ever be with the Lord**” (1 Thessalonians 4:17). This hardly allows any time for questions and answers and a ceremony of passing through the veil. In 1 Corinthians 15:51-52, Paul wrote that “we shall all be changed, **In a moment**, in the twinkling of an eye, at the last trump . . .” Apostle John added this comforting thought: “. . . when he shall appear, we shall be like him; for we shall see him as he is” (1 John 3:2). While the temple ritual leads Mormons to believe that God is going to put them through the type of test a Mason has to go through to get into the lodge, Christians believe that at death they will be received immediately into God’s presence. We find great encouragement in this promise. We feel that God is like the father of the prodigal son; he did not make his son pass through some type of test upon his return home. Instead, he “ran” out to meet him, and “fell on his neck, and kissed him” (Luke 15:20).

As we have already stated, Mormonism teaches that only Mormons who receive their endowments and are married for eternity can obtain the highest exaltation in the hereafter. While the Bible clearly proclaims that “whosoever believeth in him [Jesus] should not perish, but have **eternal life**” (John 3:15). Mormon leaders have taught that “eternal life” only comes through temple marriage. For example, President Spencer W. Kimball, the twelfth prophet of the church, emphasized: “Only through celestial marriage can one find the strait way, the narrow path. **Eternal life cannot be had in any other way.** The Lord was very specific and very definite in the matter of marriage” (*Deseret News*, Church Section, November 12, 1977). On another occasion, Spencer W. Kimball bluntly stated that “the ordinance of sealing is an absolute, and that **without it there can be no salvation in the eternal world, no eternal life**” (“The Ordinances of the Gospel,” as cited in *Achieving a Celestial Marriage*, page 204). As we have noted earlier, Mormon theology teaches that those who have been married in the temple can become **Gods**, whereas those who refuse to go through the endowment ritual become **servants** for all eternity. These teachings are, of course, very objectionable to orthodox Christians.

The fact that so many changes have been made in the temple ceremony over the years provides powerful evidence against the claim that it came to Joseph Smith by divine revelation. While it is true that these changes have made the endowment more palatable to the Mormon people, they do not bring the ceremony into conformity with Christian beliefs. In Mark 2:21, Jesus said that “No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.” The endowment ritual not only has many patches in it,

but it also has patches on top of patches. Even though there have been improvements in the temple ceremony, it is still filled with material taken from the Masonic ritual and concepts that are not biblical. Sewing new patches on the many rents in this old garment will not solve the problem. The entire ceremony and the idea of men becoming Gods needs to be abandoned.

## Why Temples?

A person who carefully reads the Bible will discover that there is absolutely nothing in it which gives support to the idea that there was a secret endowment ceremony, sealings for eternity or baptisms for the dead performed in the ancient Hebrew temple. In other words, there is no biblical foundation for the ceremonies which Mormons practice in their temples. Furthermore, as strange as it may seem, there is no support for these ceremonies in Joseph Smith’s Book of Mormon!

In her booklet, *Mormon Theology Examined and Compared to Biblical Christianity*, Helen Matern gives a good summary concerning the use of the temple in the Bible:

From the elements of the earth, God made the first man . . . The first couple was made in God’s image in that they possessed a reasoning character with the attributes of love, anger, mercy, justice and judgement (Col. 3:10). . . . Unlike created robots programmed to obey, they were given freedom of choice. They were told that the result of disobedience to God (a definition of sin) would be death (Gen. 2:17). . . .

Man’s disobedience caused a great barrier to come between him and God, a Being who is by nature perfectly sinless and holy. When man sinned his spiritual nature died, and communication with God was lost. Because of his initial and continued sin, man is a creature under penalty of death. Though some lives are outwardly better than others, all persons fall short of God’s righteousness. The history of mankind shows the wickedness and selfishness of the fallen nature of the human race (Eph. 2:3). Throughout the Bible, God has, by way of His prophets, recorded His redemptive acts in dealing with mankind.

When man sinned, God had to satisfy the great love he had for His created persons—without compromising His sense of justice. Because of His righteous character, God could not lawfully overlook the fact that the law had been broken, and the penalty (death) needed to be paid (Eze. 18:4). God is so righteous that, even though He is also compassionate and merciful, He cannot allow His sense of love to take precedence over His sense of justice. God can never express one attribute of His character at the expense of another. Being omniscient, He knows

how to express His love without compromising His justice. God cannot permit anyone who breaks the law to come into His presence without there first being an atonement made for the transgression. His position of Judge and Moral Standard Bearer of the universe means He cannot allow even a single sin to go unpunished. **To overlook any sin would be to condone that sin, thereby diminishing His holy character** (Ps. 99:9; 1 Jn. 1:5).

Working through the Hebrew people, God gave the law which speaks of His justice, holiness, and judgment. Romans 3:20 reads, “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.” On Mt. Sinai Moses received the tablets of the law. But if this were all he had brought back, Israel would have ended right there, for the law was broken by the people’s worship of the golden calf even before his return. The law—just, holy and perfect—demanded judgment and death of the transgressors.

In addition to the law, however, Moses brought back to the Hebrew camp the blueprint for the tabernacle, a “type” of the way of salvation. It is discussed in more than 54 chapters and numerous passages of the Bible, particularly in the books of Exodus, Leviticus, and Hebrews. While the law spoke of God’s justice, the tabernacle spoke of His love, mercy, pardon and atonement.

The tabernacle itself was a portable rectangular structure containing seven articles of furniture . . . The tabernacle and the courtyard surrounding it occupied an area approximately the size of a city lot. Around the outside was a white linen fence 7 1/2 feet high with but one opening at the eastern end.

Close to the entrance was the altar. Here the officiating priest accepted certain specified animals which were killed and their life’s blood poured out. By this act the Hebrew of ancient Israel asked God, in His mercy, to accept the animal in his place. The book of Hebrews tells us that without the shedding of blood, there is no remission of sin (9:22). For centuries, the tabernacle, and later the temple which replaced it, were places of worship and of blood sacrifice to cover the trespasses of a stubborn, sinful nation. Through the substitutionary death at the altar, the Holy God of Israel wanted to convey to the Hebrew people the terrible price of sin. “For the wages of sin is death . . .” (Rom. 6:23)

“And the priest shall sprinkle the blood upon the altar of the Lord . . . For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for **it is the blood that maketh an atonement for the soul**” Lev. 17:11).

In the innermost part of the tabernacle, the “Holy of Holies,” was a gold chest called the ark of the covenant. . . . Over this gold-covered chest was a special lid called the mercy seat. On either end of it was a carved cherubim. . . .

Once each year on the Day of Atonement the High Priest, in a carefully prescribed manner, first offered a sacrifice for his own sins and for the sins of the people (Lev. 23:28). He then took the blood in a basin and alone entered the Holy of Holies and sprinkled it on the mercy seat. On the Day of Atonement the blood indicated the penalty for transgression had been paid. Without this covering the ark was a throne of awful judgment for Israel. But because of the blood on the mercy seat, which came between broken law and God’s justice, the ark became a throne of grace and forgiveness instead (Heb. 7:27).

Out of the twelve tribes of Israel one tribe, the tribe of Levi, was set aside to care for the tabernacle and its furnishings. Out of that tribe only one family, the family of Aaron, was designated to officiate as the actual priests. The priests represented men before God; they stood for the people and plead their cause. Only they could enter the tabernacle. Though participation in the tabernacle was limited to Aaronic priests, what went on within the tabernacle was known and freely discussed throughout the Hebrew camp. The requirements for the priesthood were very stringent. For example, no one with a defect of any kind could qualify. This characteristic pointed to the later, sinless life of the Messiah. To seek after the priesthood without having all the qualifications was serious and dangerous (Num. 16).

When the Hebrew nation was firmly established, the furniture of the tabernacle was moved into, and became a central part of, the elegant temple constructed under the direction of King Solomon (1 Kings 5). It is important to keep in mind that the purpose of the Hebrew tabernacle and the Hebrew temple was the same. . . . In Israel the years went by, and the sacrifices continued.

In God’s perfect timing Jesus Christ was born. By His death on the cross, Jesus, who was a manifestation of God Himself, paid the penalty when he died in our place (1 Tim. 3:16, Phil. 2:6-8). It was as if the Judge had seen the evidence, pronounced the sentence, and then stepped from behind His celestial bench and took the punishment for the defendant (Jn. 1:1, 14).

The Bible is not a book imploring the righteous to save themselves. Rather, it is a book describing the efforts of a righteous God to save the sinful. It is a “bloody book” leading up to that awesome moment in history when John saw Jesus coming toward him and said, “Behold the Lamb of God, which taketh away the sin of the world” (Jn. 1:29). The New Testament describes how the system of Jewish laws and sacrifices gave a foretaste of the role of Christ. Elaborate preparation had been made by God so that the people could understand a Messiah who would be “wounded for their transgressions, and bruised for their iniquities” (Isa. 53:4, 5).



“For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him” (Rom. 5:6-9).

At the time of the crucifixion, the veil separating the Holy of Holies from the rest of the temple was torn in two from top to bottom, symbolizing that now the way into the presence of God was open to all those who truly believed (Mat. 27:51). The book of Hebrews describes how Jesus, as our High Priest, entered the Holy of Holies in heaven with His own blood and sprinkled it on the mercy seat there (Heb. 9:11, 12, 24).

Yet neither God’s will, nor His totally free gift of forgiveness is forced on anyone. To possess God’s salvation, each individual must accept this gift for him or herself. We receive Christ through personal invitation (Jn. 6:37; 5:24). Salvation may be likened to the blood of the passover lamb the Israelites used centuries ago in Egypt (Ex. 12:5-14). The Christian gospel (good news) is the message that God has made salvation available to all, but each person must apply it to the “doorpost” of his own life through faith (Jn. 3:16-18). Christians believe the Bible clearly teaches that if a person fails to do so in this life, at the time of judgment he must bear the consequences of his own sin without benefit of any substitute.

Salvation to the Christian means being delivered from the domination and penalty of sin and of being assured of a home forever in heaven (1 Jn. 5:5-21). According to Christian beliefs, salvation is available only through God’s grace (defined in theological circles as “unmerited favor”). Good works are important and will result in either reward or chastisement. However, they are a product of, and not a cause of, salvation (Rom. 4:4-5; 1 Cor. 3:12-13). Those persons who live “good” average lives, but who never avail themselves of God’s mercy made available to everyone through Jesus’ death on the cross, will be eternally separated from God with no second chance. John 3:36 says, “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” (*Mormon Theology Examined and Compared to Biblical Christianity*, by Helen Matern, pp. 2-6; available from: The Berean Investigators, P. O. Box 2071, North Little Rock, Arkansas 72115)

Since the “ordinances” performed in Mormon temples have no relationship with the sacrificial rites of the temple mentioned in the Bible, we have to conclude that they are the product of Joseph Smith’s own fruitful imagination combined with his own personal knowledge of Masonry.

## Conclusion

While we do not know what the future holds for Mormonism, we are very encouraged by recent developments. More and more Mormons are beginning to reject the concept that “when the leaders speak, the thinking has been done,” and many of them are turning to the Lord for help. We feel that the recent changes in the endowment ritual will serve as a catalyst in bringing LDS people to the truth. While the discussion of the temple ceremony used to be almost completely taboo, active Mormons are now coming into our bookstore and discussing the matter with us. A number of them, who have recently gone through the temple, have provided important details concerning the changes. We have also received word that they are discussing these matters among themselves. Those of us who have labored for years to bring the truth to the Mormons are excited about the future. It is our belief that a large number of Mormons are growing tired of blindly following their leaders and that we will see tens of thousands of them turning to the Lord.

---

# Appendix A

## Changes in the Temple Ceremony

### A Comparison of the 1984 Version with the 1990 Revision

The pages which follow contain a verbatim transcription of a tape recording of the Mormon temple ritual known as the “endowment ceremony.” As we explained in the Preface, it was transcribed by a man who had at one time been involved in temple work but had come to doubt the authenticity of Mormonism. He felt that the highly-secret ritual should be made available to the public.

His transcription, which we have reproduced and marked to demonstrate the changes which were later made in the ritual (i.e., the changes made in 1990), was made from tapes recorded in the Provo Temple in February 1984. These tapes were made by Larry Cozad, Jr., who was at that time a member of the Mormon Church and had a valid “recommend” to go through the temple. They are distributed by Bob Witte, Ex-Mormons For Jesus Ministries, PO Box 2403, Brockton, MA 02403. Our own comparison of the transcripts made from these tapes and the tape of the 1990 ceremony revealed that they were extremely accurate. We made only minor changes in the text after listening carefully to the tapes. In some places where words were missing or hard to understand in our copies of the tape, we relied upon the transcriptions made by the man who gave us the two typed versions of the ceremony.

After making minor corrections in the transcripts of both the 1984 and 1990 ceremonies, we marked the changes that would have to be made in the 1984 version to bring it

into conformity with the 1990 revised version of the ritual. (As we explained in the Preface, the reader will also find the 1990 version of the endowment ceremony printed in its entirety without any markings in Appendix B.)

The reader will notice that pages 61-63 of this Appendix (containing material on the Washing, Anointing, Garment of the Holy Priesthood and the New Name) do not have any changes marked. This is because this portion of the ritual was not tape recorded in either 1984 or 1990. Although it is an important part of the temple ritual, it is not part of the actual “endowment ceremony.” The account included here was written by the same man who prepared the transcripts of the tapes and is similar to that found in *Mormonism—Shadow or Realty?* (pages 462, 465) and also to that which appears in *What’s Going On In There?* (pages 17-20). At the present time, we do not know whether there have been any changes made in this part of the ritual.\* The reader will also find that there have been no changes marked in the section entitled, “Mormon Temple Marriage/Sealing Ceremony” (pages 104-105). Like the section spoken of above, this portion of the temple ritual, which follows the “endowment ceremony,” was not tape recorded in either 1984 or 1990, and we do not know whether it has been changed. This section can be compared to the material in *Mormonism—Shadow or Realty?* (page 473) and *What’s Going On In There?* (pages 53-55).

\*See Appendix G for changes in the Washing and Anointing made in 2005.

It should also be noted that the man who prepared the transcription of the “endowment ceremony” included explanatory comments in parentheses which we also put in italics. If these comments no longer apply, they are marked with a strikethrough (~~example~~). Words of the ceremony that were changed or deleted are noted by a strikethrough and new words are printed in **bold** inside brackets{ }.

---

**Mormon Temple “Initiatory Ordinances”  
to be Performed Prior to the  
Endowment Ceremony**  
*(Changes in 2005. See Appendix G)*

After showing his Temple Recommend to a worker stationed at the front of the building, the patron enters the temple, and passes into the men’s dressing area, where he is assigned a locker. The temple patron, leaving all of his clothing in the locker, covers himself in a “Shield.” The Shield is a white, poncho-like linen covering which is open on both sides, which the initiate must hold shut while walking. Covered with the Shield, he carries one pair of Temple Garments (one-piece style) to the Washing and Anointing area, and waits on a bench until directed by a temple worker to enter one of the Washing and Anointing booths, through a veiled partition. The booths are simply small cubicles made up of suspended linen veils. The initiate hands his Garments to a temple worker who waits inside.

As the initiate stands upright in his Shield, the temple worker wets his fingers under a small faucet of running water in the booth, and touches each area of the initiate’s body, through the slits on the sides of the Shield, as body parts are mentioned in the purification ritual.

**Washing**

Brother \_\_\_\_\_, having authority, I wash you preparatory to you receiving your anointings [for and in behalf of \_\_\_\_\_, who is dead], that you may become clean from the blood and sins of this generation. I wash your head, that your brain and your intellect may be clear and active; your ears, that you may hear the word of the Lord; your eyes, that you may see clearly and discern between truth and error; your nose, that you may smell; your lips, that you may never speak guile; your neck, that it may bear up your head properly; your shoulders, that they may bare the burdens that shall be placed thereon; your back, that there may be morrow in the bones and in the spine; your breast, that it may be the receptacle of pure and virtuous principles; your vitals and bowels, that they may be healthy and strong and perform their proper functions; your arms and hands, that they may be strong and wield the sword of justice in defense of truth and virtue; your loins, that you may be fruitful and multiply and replenish the earth, that you may have joy and rejoicing in your posterity; your legs and feet, that you may run and not be weary, and walk and not faint.

Two temple workers place their hands upon the patron’s head, and one of them recites the Confirmation of the Washing.

### **Confirmation of the Washing**

Brother \_\_\_\_\_, having authority, we lay our hands upon your head [for and in behalf of \_\_\_\_\_, who is dead], and seal upon you this washing, that you may become clean from the blood and sins of this generation through your faithfulness, in the name of Jesus Christ, Amen.

The patron then steps through a veiled partition into another part of the booth where he sits upon a chair. He is anointed with olive oil from a glass anointing horn, which is shaped like a bull's horn. During this anointing, the body parts are touched as they are mentioned, as was done in the washing.

### **Anointing**

Brother \_\_\_\_\_, having authority, I pour this holy anointing oil upon your head [for and in behalf of \_\_\_\_\_, who is dead], and anoint you preparatory to your becoming a King and a Priest unto the Most High God, hereafter to rule and reign in the House of Israel forever. I anoint your head, that your brain and your intellect may be clear and active; your ears, that you may hear the word of the Lord; your eyes, that you may see clearly and discern between truth and error; your nose, that you may smell; your lips, that you may never speak guile; your neck, that it may bare up your head properly; your shoulders, that you may bare the burdens that shall be placed thereon; your back, that there may be marrow in the bones and in the spine; your breast, that it may be the receptacle of pure and virtuous principles; your vitals and bowels, that they may be healthy and strong and perform their proper functions; your arms and hands, that they may be strong and wield the sword of justice in defense of truth and virtue; your loins, that you may be fruitful and multiply and replenish the earth, that you may have joy and rejoicing in your posterity; your legs and feet, that you may run and not be weary, and walk and not faint.

The anointing is then confirmed, as was the washing, by the two temple workers.

### **Confirmation of the Anointing**

Brother \_\_\_\_\_, having authority, we lay our hands upon your head [for and in behalf of \_\_\_\_\_, who is dead], and confirm upon you this anointing, wherewith you have been anointed in the temple of our God, preparatory to becoming a King and a Priest unto the Most High God, hereafter to rule and reign in the House of Israel forever; and seal upon you all the blessings hereunto appertaining, through your faithfulness, in the name of Jesus Christ. Amen.

The patron now steps through a third veiled partition into another section of the booth. A temple worker holds the patron's Garment opened and wide at the neck, into which the patron steps (right leg, left leg), and it is then pulled up the sides, and the right arm and left arm are then slipped through the sleeves.

### **The Garment of the Holy Priesthood and the New Name**

Brother \_\_\_\_\_, having authority, I place this Garment upon you [for and in behalf of \_\_\_\_\_, who is dead], which you must wear throughout your life. It represents the Garment given to Adam when he was found naked in the Garden of Eden, and is called the Garment of the Holy Priesthood. Inasmuch as you do not defile it, but are true and faithful to your covenants, it will be a shield and a protection to you against the power of the destroyer until you have finished your work here on earth. With this Garment I give you a New Name, which you should always remember, and which you must keep sacred, and never reveal except at a certain place which will be shown you hereafter. The name is “\_\_\_\_\_.”

The New Name is then repeated by the patron, who has now completed the Initiatory Ordinances, and is ready to clothe for the Endowment. Upon giving the New Name, the worker writes either a “1” or a “2” on the name slip. This indicates which of the “New Names” in use that day the patron received. The New Name may be almost any given name found in the Bible or the Book of Mormon.

When the patron has not undergone Initiatory Ordinances, but is simply about to do an “Endowment for the dead,” he receives the New Name in a booth, dressed in his white shirt, tie, pants, socks and slippers. Holding a name slip, he obtains the New Name by the following rite:

### **Vicarious Presentation of the New Name**

Brother \_\_\_\_\_, having authority, I give you a New Name, for and in behalf of \_\_\_\_\_, (patron and then worker read name of deceased), who is dead, which you should always remember, and which you must keep sacred, and never reveal except at a certain place that will be shown you hereafter. The name is “\_\_\_\_\_.”

## The Mormon Temple Endowment Ceremony

**First Lecturer:** Brethren and sisters, we welcome you to the temple, and hope you will find joy in serving in the house of the Lord this day. Those of you who are here to receive your own endowment should have been washed, anointed, and clothed in the Garment of the Holy Priesthood. **{For those who are presenting deceased persons}** The ordinances of washing, anointing, and clothing in the Garment of the Holy Priesthood, together with the ordaining on behalf of deceased brethren were performed previously ~~for those deceased persons whom you are representing~~. Each of you should have received a New Name in connection with this company. If any of you have forgotten the New Name, or have not received these ordinances as explained, please stand.

Please be alert, attentive, and **{reverent}** ~~refrain from whispering~~ during the presentation of the Endowment. As you are asked to proceed to the Veil, please do so in an orderly manner, row by row, as directed. After passing through the Veil into the Celestial Room, and in other areas in the Temple, if you need to communicate, please whisper, thus helping us maintain the quiet reverence that should prevail in the House of the Lord. We will now proceed with the presentation of the Endowment.

**Second Lecturer:** Brethren, you have been washed and pronounced clean, or that through your faithfulness, you may become clean from the blood and sins of this generation. You have been anointed to become hereafter Kings and Priests unto the Most High God, to rule and reign in the House of Israel forever.

Sisters, you have been washed and anointed to become **{hereafter}** Queens and Priestesses to your husbands.

Brethren and sisters, if you are true and faithful, the day will come when you will be chosen, called up, and anointed Kings and Queens, Priests and Priestesses, whereas you are now anointed only to become such. The realization of these blessings depends upon your faithfulness.

You have had a Garment placed upon you, which you were informed represents the garment given to Adam **{and Eve}** when ~~he was~~ **{they were}** found naked in the garden of Eden, and which is called the “Garment of the Holy Priesthood.” This you were instructed to wear throughout your life. You were informed that it will be a shield and a protection to you **{inasmuch as you do not defile it and}** if you are true and faithful to your covenants.

You have had a New Name given unto you, which you were told never to divulge nor forget. This New Name is a keyword which you will be required to give at a certain place in the temple today. ~~The {Your} Endowment is to prepare you for exaltation in the Celestial Kingdom.~~ **{receive all those ordinances in the House of the Lord, which are necessary for you, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs, and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation.}**

If you proceed and receive your full endowment, you will be required to take upon yourselves sacred obligations, the violation of which will bring upon you the judgment of God; for God will not be mocked. If any of you desire to withdraw rather than accept these obligations of your own free will and choice, you may now make it known by raising your hand.

Brethren and sisters, as you sit here, you will hear the voices of three persons who represent Elohim, Jehovah, and Michael. Elohim will command Jehovah and Michael to go down and organize a world. The work of the six creative periods will be represented. They will **{also}** organize man in their own likeness and image, male and female. ~~This, however, is simply figurative so far as the man and woman are concerned.~~

### The Creation - First Day

**Elohim:** Jehovah, Michael, see: yonder is matter unorganized. Go ye down and organize it into a world like unto the **{other}** worlds ~~that~~ we have heretofore formed. Call your labors the First Day and bring me word.

**Jehovah:** It shall be done Elohim. Come Michael, let us go down.

**Michael:** We will go down, Jehovah.

**Jehovah:** Michael, see: here is matter unorganized. We will organize it into a world like unto the **{other}** worlds ~~that~~ we have heretofore formed. We will call our labors the First Day, and return and report.

**Michael:** We will return and report our labors ~~on~~ **{of}** the First Day, Jehovah.

**Jehovah:** Elohim, we have ~~been down~~ **{done}** as thou hast commanded, and have ~~organized a world like unto the worlds that we have heretofore formed, and we have~~ called our labors the First Day.

**Elohim:** It is well.

### Second Day

**Elohim:** Jehovah, Michael, go down again. Gather the waters together and cause the dry land to appear. The great waters call ye seas, and the dry land call ye earth. Form mountains and hills, great rivers and small streams, to beautify and give variety to the face of the earth. ~~When you have done this,~~ call your labors the Second Day, and bring me word.

**Jehovah:** It shall be done, Elohim. Come Michael, let us go down.

**Michael:** We will go down, Jehovah.

**Jehovah:** Michael, we will gather the waters together and cause the dry land to appear. The great waters we will call seas, and the dry land we will call earth. We will form mountains and hills, great rivers and small streams to beautify and give variety to the face of the earth. We will call our labors the Second Day, and return and report.



**Michael:** We will return and report our labors ~~on~~ {of} the Second Day, Jehovah.

**Jehovah:** Elohim, we have ~~been down~~ {done} as thou hast commanded, and have ~~gathered the waters together, and have caused the dry lands to appear. The great waters we have called seas, and the dry land we have called earth. We have formed mountains and hills, great rivers, and small streams, to beautify and give variety to the face of the earth; and we have called our labors the~~ Second Day.

**Elohim:** It is well.

### Third Day

**Elohim:** Jehovah, Michael, return again to the earth that you have organized. Divide the light from the darkness. Call the light “day,” and the darkness “night.” Cause the lights in the firmament to appear; the greater light to rule the day, and the lesser light to rule the night. Cause the stars also to appear and give light to the earth, the same as with {other} worlds heretofore created. Call your labors the Third Day, and bring me word.

**Jehovah:** It shall be done, Elohim. Come Michael, let us return again to the earth that we have organized.

**Michael:** We will return ~~again~~, Jehovah.

**Jehovah:** Michael, we will divide the light from the darkness, and ~~we~~ will call the light “day,” and the darkness “night.” We will cause the lights in the firmament to appear, the greater light to rule the day, and the lesser light to rule the night. We will cause the stars also to appear and give light to the earth; the same as with {other} worlds heretofore created. We will call our labors the Third Day, and return and report.

**Michael:** We will return and report our labors of the Third Day, Jehovah.

**Jehovah:** Elohim, we have ~~been down~~ {done} as thou hast commanded, and have ~~divided the light from the darkness, and have called the light “day,” and the darkness “night.” We have caused the lights in the firmament to appear; the greater light to rule the day, and the lesser light to rule the night. We have caused the stars also to appear and give light to the earth, the same as with worlds heretofore created. We have called our labors the~~ Third Day.

**Elohim:** It is well.

### Fourth Day

**Elohim:** Jehovah, Michael, return ~~again.~~ **{and}** Place seeds of all kinds in the earth that they may spring forth as grass, flowers, shrubbery, trees, and all manner of vegetation; each bearing seed in itself after its own kind, ~~as on the worlds we have heretofore created.~~ Call your labors the Fourth Day, and bring me word.

**Jehovah:** It shall be done, Elohim. Come Michael, let us go down.

**Michael:** We will go down, Jehovah.

**Jehovah:** Michael, we will place seeds of all kinds in the earth that they may spring forth as grass, flowers, shrubbery, trees, and all manner of vegetation; ~~each bearing seed in itself after its own kind, as on the worlds we have heretofore created.~~ We will call our labors the Fourth Day, and return and report.

**Michael:** We will return and report our labors of the Fourth Day, Jehovah.

**Jehovah:** Elohim, we have been down as thou hast commanded, and have ~~placed seeds of all kinds in the earth that they may spring forth as grass, flowers, shrubbery, trees, and all manner of vegetation; each bearing seed in itself, after its own kind, as on the worlds we have heretofore created; and we have~~ called our labors the Fourth Day.

**Elohim:** It is well.

### Fifth Day

**Elohim:** Jehovah, Michael, now that the earth is formed, divided and beatified, and vegetation is growing thereon, return and place ~~beasts upon the land: the elephant, the lion, the tiger, the bear, the horse, and all other kinds of animals; fowls in the air in all their varieties, fishes of all kinds in the waters, and insects and~~ all manner of animal life upon the earth. Command the beasts, the fowls, the fishes, the insects, all creeping things, and other forms of animal life to multiply in their respective elements, each after its kind, and every kind of vegetation to multiply in its sphere, that every form of life may fill the measure of its creation, and have joy therein. Call your labors the Fifth Day, and bring me word.

**Jehovah:** It shall be done, Elohim. Come Michael, let us go down.

**Michael:** We will go down, Jehovah.

**Jehovah:** Michael, now that the earth is formed, divided and beatified, and vegetation is growing thereon, we will place beasts upon the land: the elephant, the lion, the tiger, the bear, the horse, and

all other kinds of animals; fowls in the air in all their varieties, fishes of all kinds in the waters, and insects and all manner of animal life upon the earth. We will command the beasts, the fowls, the fishes, the insects, all creeping things, and other forms of animal life to multiply in their respective elements, each after its kind, and every kind of vegetation to multiply in its sphere, that every form of life may fill the measure of its creation, and have joy therein. We will call our labors the Fifth Day, and return and report.

**Michael:** It is well, Jehovah. Now that the earth is formed, ~~divided and beautified~~ with vegetation growing thereon, and provided with ~~animal~~ {all manner of} life, it is glorious and beautiful.

**Jehovah:** It is, Michael.

**Michael:** Let us return and report our labors of the Fifth Day, Jehovah.

**Jehovah:** Elohim, we have ~~been down {done}~~ as thou hast commanded; ~~we have placed beasts upon the land: the elephant, the lion, the tiger, the bear, the horse, and all other kinds of animals; fowls in the air in all their varieties, fishes of all kinds in the waters, and insects, and all manner of animal life upon the earth. We have commanded the beasts, the fowls, the fishes, the insects, all creeping things, and other forms of animal life to multiply in their respective elements, each after its kind, and every kind of vegetation to multiply in its sphere, that every form of life may fill the measure of its creation, and have joy therein. We {and}~~ have called our labors the Fifth Day.

**Elohim:** It is well.

### Sixth Day

**Elohim:** Jehovah, Michael, is man found on the earth?

**Jehovah:** Man is not found on the earth, Elohim.

**Elohim:** Jehovah, Michael, then let us go down and form man in our own likeness and in our own image, male and female, and put into ~~him his spirit~~ {them their spirits}, and let us give ~~him~~ {them} dominion over ~~the beasts, the fishes, and the birds, and make him lord over the earth, and over~~ all things on the face of the earth. We will plant for ~~him~~ {them} a garden, eastward in Eden, and place ~~him~~ {them} in it to tend and cultivate it, that ~~he~~ {they} may be happy, and have joy therein. We will command ~~him~~ {them} to multiply and replenish the earth, that ~~he~~ {they} may have joy in ~~his~~ {their} posterity. We will place before ~~him~~ {them} the Tree of Knowledge of Good and Evil, and we will allow Lucifer, our common enemy, whom we have thrust out, to tempt ~~him~~ {them}, and to try ~~him~~ {them}, that ~~he~~ {they} may know by ~~his~~ {their} own experience the good from the evil. If ~~he yields~~ {they yield} to temptation,

we will give unto ~~him~~ {them} The Law of Sacrifice, and we will provide a savior for ~~him~~ {them}, as we counseled in the beginning, that ~~man~~ {they} may be brought forth by the power of the redemption and the resurrection, and come again into our presence, and with us partake of Eternal Life and exaltation. We will call this the Sixth Day, and we will rest from our labors for a season. Come, let us go down.

**Jehovah:** We will go down, Elohim.

*(The film now shows a scene of a lush, tropical area. A thick mist rises from the earth.)*

**Elohim:** Jehovah, see the earth that we have formed. There is no man to till and take care of it. We are here to form man in our own likeness and in our own image.

**Jehovah:** We will do so, Elohim.

*(The youthful body of Adam, who lies in a comatose state, is shown from the shoulders up.)*

**Elohim:** Jehovah, man is now organized, and we will put into him his spirit, the breath of life, that he may become a living soul.

*(Light shines on Adam's face, and his chest expands as he begins to breathe. He stirs, as if awakening.)*

**Elohim:** Jehovah, is it good for man to be alone?

**Jehovah:** It is not good for man to be alone, Elohim.

**Elohim:** We will cause a deep sleep to come upon this man whom we have formed, and we will take from his side a rib from which we will form a woman to be a companion and helpmeet for him.

*(Adam lays his head upon the ground as he loses consciousness.)*

**Narrator:** Brethren and sisters, this is Michael, who helped form the earth. When he awakens from the sleep which Elohim and Jehovah have caused to come upon him, he will be known as Adam, and having forgotten all, will have become like a little child. Brethren, close your eyes as if you were asleep.

*(All male patrons in the room close their eyes.)*

**Elohim:** Adam, awake and arise.

*(Adam obeys the command, and is shown with foliage in front of him which conceals his body from view. The youthful Adam appears to be in his 20's, is in good physical condition, and is clean shaven.)*

**Narrator:** All the brethren will please arise.

*(The male patrons open their eyes and rise from their seats. An attractive, youthful Eve enters the scene and stands beside Adam. They are both shown from the shoulders up.)*

**Elohim:** Adam, here is a woman whom we have formed and whom we give unto you to be a companion and a helpmeet for you. What will you call her?

**Adam:** Eve.

*(For the first time, the Gods, Elohim and Jehovah, are shown. They are two bearded, luminescent, glorious personages, clothed in flowing white robes. They appear standing in mid air above and in front of Adam and Eve, and are surrounded by a radiant aura of silvery-white light.)*

**Elohim:** Why will you call her Eve?

**Adam:** Because she is the mother of all living.

**Elohim:** That is right Adam; because she is the mother of all living. ~~Adam~~, we have organized for you this earth, and have planted a garden, eastward in Eden. We will place you in the garden and **{we}** will there command you ~~and Eve~~ to multiply and replenish the earth, that you may have joy and rejoicing in your posterity. Jehovah, introduce Adam **{and Eve}** into the garden which we have prepared for ~~him~~ **{them}**.

**Jehovah:** It shall be done, Elohim.

**Narrator:** We now go with Adam and Eve into the garden. The brethren will please be seated.

*(As the male patrons sit down Adam and Eve are shown turning to follow Jehovah into the garden. The scene quickly changes to the garden.)*

**Elohim:** Adam, **{Eve,}** we have created ~~for you~~ this earth, and have placed upon it all kinds of vegetation and animal life. We have commanded all these to multiply in their own sphere and element. We give you dominion over all these things, and make you **{Adam}** lord over the whole earth, and all things on the face thereof. We now command you ~~and Eve~~ to multiply and replenish the earth, that you may have joy and rejoicing in your posterity. We have also planted for you this garden, wherein we have placed all manner of fruits, flowers, and vegetation. Of every tree of the garden thou mayest freely eat, but of the Tree of Knowledge of Good and Evil thou shalt not eat; nevertheless, thou mayest choose for thyself, for it is given unto thee. But, remember that I forbid it, for in that day thou eatest thereof thou shalt surely die.

~~Adam~~, remember ~~this commandment~~ **{these commandments}** which we have given unto you. Now go to, dress this garden, take good care of it, be happy and have joy therein. We shall go away, but we shall visit you again and give you further instructions.

*(The scene changes, and it is understood that the Gods have again ascended. The following scene occurs in the garden, and no indication is given as to how much time has passed since the Gods' departure. Lucifer, the devil, is shown standing nonchalantly observing Adam, and is clad in black and red robes; also wearing a square black apron tied to his waist. Though youthful, Lucifer appears perhaps a few years older than Adam, and wears a beard and mustache. His speech is fluid, persuasive, and without hesitation.)*

**Lucifer:** Well Adam, you have a new world here.

**Adam:** A new world?

**Lucifer:** Yes, a new world, patterned after the old one where we used to live.

**Adam:** I know nothing about any other world.

**Lucifer:** Oh, I see, your eyes are not yet opened. You have forgotten everything. You must eat some of the fruit of ~~this~~ {that} tree.

*(Lucifer plucks two pieces of fruit from the Tree of Knowledge of Good and Evil, and presents them to Adam.)*

**Lucifer:** Adam, here is some of the fruit of ~~that~~ {this} tree. It will make you wise.

**Adam:** I will not partake of that fruit. Father told me that in the day I should partake of it I should surely die.

**Lucifer:** You shall not surely die, but shall be as the Gods, knowing good and evil.

**Adam:** I will not partake of it.

**Lucifer:** Oh you will not? Well, we shall see.

*(Adam leaves, and Lucifer walks over to Eve, who is tending flowers.)*

**Lucifer:** Eve, here is some of the fruit of that tree. It will make you wise. It is delicious to the taste and very desirable.

**Eve:** Who are you?

**Lucifer:** I am your brother.

**Eve:** You, my brother, and come here to persuade me to disobey Father?

**Lucifer:** I have said nothing about Father. I want you to eat of the fruit of The Tree of Knowledge

of Good and Evil, that your eyes may be opened, for that is the way Father gained his knowledge. You must eat of this fruit so as to comprehend that everything has its opposite: good and evil, virtue and vice, light and darkness, health and sickness, pleasure and pain; ~~and~~ thus your eyes will be opened and you will have—knowledge.

**Eve:** Is there no other way?

**Lucifer:** There is no other way.

**Eve:** Then I will partake.

*(Eve takes the fruit from Lucifer, and bites it. Lucifer grins, and places the other piece in her hand, which he closes around it and pats gently.)*

**Lucifer:** There, now go and get Adam to partake.

*(Eve approaches Adam, fruit in hand, and presents it to him with a persuasive tone of voice.)*

**Eve:** Adam, here is some of the fruit of that tree. It is delicious to the taste and very desirable.

**Adam:** Eve, do you know what fruit that is?

**Eve:** Yes, it is the fruit of the Tree of Knowledge of Good and Evil.

**Adam:** I cannot partake of it. Do you not know that Father commanded us not to partake of the fruit of that tree?

**Eve:** Do you intend to obey all of Father's commandments?

**Adam:** Yes, all of them.

**Eve:** Do you not ~~recollect~~ {remember} that Father commanded us to multiply and replenish the earth? I have partaken of this fruit and by so doing shall be cast out, and you will be left a lone man in the garden of Eden.

**Adam:** Eve, I see that this must be so. I will partake that man may be.

*(Adam takes a bite, and Lucifer walks to their side with a look of approval.)*

**Lucifer:** That is right.

**Eve:** It is better for us to pass through sorrow that we may know the good from the evil.

**Eve:** I know thee now. Thou art Lucifer, he who was cast out of Father's presence for rebellion.

**Lucifer:** Yes, you are beginning to see already.

**Adam:** What is that apron you have on?

**Lucifer:** It is an emblem of my power and Priesthoods.

~~**Adam:** Priesthoods?~~

~~**Lucifer:** Yes, Priesthoods.~~

**Adam:** I am looking for Father to come down to give us further instructions.

**Lucifer:** Oh, you are looking for Father to come down, are you?

*(The Gods' voices are suddenly heard in the garden, reverberating through the air.)*

**Elohim:** Jehovah, we promised Adam {and Eve} that we would visit ~~him~~ {them} and give ~~him~~ {them} further instructions. Come let us go down.

**Jehovah:** We will go down, Elohim.

**Adam:** I hear their voices, they are coming.

**Lucifer:** See, you are naked. Take some fig leaves and make you aprons. Father will see your nakedness. Quick! Hide!

**Adam:** Come, let us hide.

**Narrator:** Brethren and sisters, put on your aprons.

*(The film pauses temporarily while the patrons remove their fig-leaf aprons from the bundles which have been resting on their laps. All patrons tie the aprons on around their waists. When the film resumes, the Gods have once again descended, represented as before.)*

**Elohim:** Adam! . . . Adam! . . . Adam!! Where art thou?

**Adam:** I heard thy voice and hid myself, because I was naked.

**Elohim:** Who told thee that thou wast naked? Hast thou partaken of the fruit of the Tree of Knowledge of Good and Evil, of which we commanded thee not to partake?

**Adam:** The woman thou gavest me, and commanded that she should remain with me, she gave me of the fruit of the tree, and I did eat.

**Elohim:** Eve, what is this thou hast done?

**Eve:** The serpent beguiled me, and I did eat.



**Elohim:** Lucifer, what hast thou been doing here?

**Lucifer:** I have been doing that which has been done in other worlds.

**Elohim:** What is that?

**Lucifer:** I have been giving some of the fruit of the Tree of the Knowledge of Good and Evil to them.

**Elohim:** Lucifer, because thou hast done this, thou shalt be cursed above all the beasts of the field. Upon thy belly shalt thou go, and dust shalt thou ~~eat~~ **{thou shalt}** eat all the days of thy life.

**Lucifer:** If thou cursest me for doing the same thing which has been done in other worlds, I will take the spirits that follow me, and they shall possess the bodies thou createst for Adam and Eve.

**Elohim:** I will place enmity between thee and the seed of the woman. Thou mayest have power to bruise his heel, but he shall have power to crush thy head.

**Lucifer:** Then with that enmity I will take the treasures of the earth, and with gold and silver I will buy up armies and navies, ~~Popes and~~ **{false}** Priests, **{who oppress, and tyrants who destroy}** and reign with blood and horror on this earth!

**Elohim:** Depart!

*(Lucifer looks defiantly at Elohim, then turns and walks away.)*

**Elohim:** Jehovah, let cherubim and a flaming sword be placed to guard the way of the Tree of Life, lest Adam **{and Eve}** put forth ~~his hand~~ **{their hands}** and partake of the fruit thereof, and live forever in ~~his~~ **{their}** sins.

**Jehovah:** It shall be done, Elohim.

*(Jehovah turns to the side, and stretches his arm toward the tree.)*

**Jehovah:** Let cherubim and a flaming sword be placed to guard the way of the Tree of Life, lest Adam **{and Eve}** put forth ~~his hand~~ **{their hands}** and partake of the fruit thereof, and live forever in ~~his~~ **{their}** sins. It is done, Elohim.

**Elohim:** ~~Eve, because thou hast hearkened to the voice of Satan and hast partaken of the forbidden fruit, and given unto Adam, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children. Nevertheless, thou mayest be preserved in child-bearing. Thy desire shall be to thy husband, and he shall rule over thee in righteousness.~~

Adam, because thou hast ~~hearkened unto the voice of thy wife and~~ hast partaken of the forbidden fruit, the earth shall be cursed for thy sake. Instead of producing fruits and flowers simultaneously,

it shall bring forth thorns, thistles, briars, and noxious weeds to afflict and torment man. And by the sweat of thy face shalt thou eat thy bread all the days of thy life, for dust thou art, and unto dust shalt thou return.

### The Law of Obedience

**Elohim:** Inasmuch as Eve was the first to eat of the forbidden fruit, if she will covenant that from this time forth she will obey ~~your~~ **{the}** law ~~in~~ **{of}** the Lord, and will hearken unto your counsel, as you hearken unto mine, and if you will covenant that from this time forth you will obey the Law of Elohim, we will give unto you the Law of Obedience and Sacrifice, and we will provide a Savior for you, whereby you may come back into our presence, and with us partake of Eternal Life and exaltation.

**Eve:** Adam, I now covenant to obey ~~your~~ **{the}** law **{of the Lord and to hearken to your counsel}** as you ~~obey our~~ **{hearken unto}** Father.

**Adam:** Elohim, I now covenant with thee that from this time forth I will obey thy law and keep thy commandments.

**Elohim:** It is well, ~~Adam~~. Jehovah, inasmuch as Adam and Eve have discovered their nakedness, make coats of skins as a covering for them.

**Jehovah:** It shall be done, Elohim.

*(At this point the film pauses and the lights come on.)*

**Narrator:** Brethren and sisters, the garment ~~which~~ **{that}** was placed upon you in the washing room is to cover your nakedness and represents the coat of skins spoken of. ~~Anciently it was made of skins. You have received the garment, also your New Name.~~ The Officiator will represent Elohim at the altar. A couple will now come to the altar.

*(A pre-selected “Witness Couple” now come forward and kneel at the altar, resting their hands upon it as they face the Officiator. The Officiator pantomimes all movements and gestures as a model for the patrons to follow when directed.)*

**Narrator:** Brethren and sisters, this couple ~~at the altar~~ represent all of you as if at the altar. You must consider yourselves as if you were respectively Adam and Eve.

**Elohim:** We will put ~~the sisters~~ **{each sister}** under covenant to obey the law of ~~their husbands~~ **{the Lord and to hearken to the counsel of her husband as her husband hearkens unto the counsel of the Father}**. Sisters, arise.

*(Female patrons stand as instructed.)*

**Elohim:** Each of you bring your right arm to the square. You and each of you solemnly covenant and promise before God, angels, and these witnesses at this altar that you will each observe and keep the law of ~~your husband~~ **{the Lord}** and ~~abide by his~~ **{hearken to the}** counsel ~~in righteous~~ **{of your husband as he hearkens to the counsel of the Father}**. Each of you bow your head and say “yes.”

**Women:** Yes.

**Elohim:** That will do.

*(The female patrons now resume their seats.)*

**Elohim:** Brethren, arise.

*(Male patrons stand as instructed.)*

**Elohim:** Each of you bring your right arm to the square. ~~You and~~ each of you solemnly covenant and promise before God, angels, and these witnesses at this altar that you will obey the law of God, and keep His commandments. Each of you bow your head and say "yes."

**Men:** Yes.

**Elohim:** That will do.

*(Male patrons resume their seats.)*

### **The Law of Sacrifice**

**Elohim:** Brethren and sisters, ~~you are now about to be~~ **{we will now}** put **{you}** under covenant to obey and keep the Law of Sacrifice, as contained in the ~~Old and the New Testament~~ **{Holy scriptures}**. This Law of Sacrifice was given to Adam in the garden of Eden, who, when he was driven out of the garden, built an altar on which he offered sacrifices; and after many days, an angel of the Lord appeared unto Adam, saying: "Why dost thou offer ~~sacrifice~~ **{sacrifices}** unto the Lord?" ~~And Adam said unto him:~~ "I know not, save the Lord commanded me." And then the angel spake saying: "This ~~thing~~ is a similitude of the sacrifice of the Only Begotten of the Father, who is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent, and call upon God in the name of the Son forevermore."

The posterity of Adam down to Moses, and from Moses to Jesus Christ offered up the first fruits of the field, and the firstlings of the flock, which continued until the death of Jesus Christ, which ended sacrifice by the shedding of blood. And as Jesus Christ has laid down his life for the redemption of mankind, so we should covenant to sacrifice all that we possess, even our own lives if necessary, in sustaining and defending the Kingdom of God.

All arise. Each of you bring your right arm to the square. You and each of you solemnly covenant and promise before God, angels, and these witnesses at this altar that you will observe and keep the Law of Sacrifice, as contained in the ~~Old and the New Testament~~ **{Holy scriptures}**, as it has been explained to you. Each of you bow your head and say "yes."

**All Patrons:** Yes.

**Elohim:** That will do.

*(Patrons resume their seats.)*

### First Token of the Aaronic Priesthood

**Elohim:** We will now give unto you the First Token of the Aaronic Priesthood with its accompanying name, {and} sign, ~~and penalty~~. Before doing this, ~~however~~, we desire to impress upon your minds the sacred character of the First Token of the Aaronic Priesthood, with its accompanying name, {and} sign, ~~and penalty~~, as well as that of all other tokens of the Holy Priesthood, with their names, {and} signs, ~~and penalties~~, which you will receive in the temple this day. They are most sacred, and are guarded by solemn covenants and obligations ~~of secrecy to the effect that~~ {made in the presence of God, angels and these witnesses to hold them sacred and} under no condition, ~~even at the peril of your life~~, will you ever divulge them, except at a certain place {in the temple} that will be shown you hereafter. ~~The representation of the execution of the penalties indicates different ways in which life may be taken.~~

The First Token of the Aaronic Priesthood is given by clasping the right hands and placing the joint of the thumb directly over the first knuckle of the hand, in this manner.

*(The Officiator, representing Elohim, takes the right hand of the male witness, who represents Adam at the altar, and demonstrates the token. The male witness, who remains kneeling, is obliged to raise his hand above his head while receiving the grip, thus enabling the patrons to view the manner in which the token is to be given.)*

**Elohim:** {Adam} We give unto you the First Token of the Aaronic Priesthood. We desire all to receive it. All arise.

*(As the patrons stand, the Witness Couple returns to their seats. The Officiator and several other temple workers circulate around the room and administer the token to the patrons as they stand at their seats. Male workers attend to the male patrons, female workers to the females. The Witness Couple also receives the token at this time. Each patron sits after receiving the token.)*

**Elohim:** If any of you have not received this token, you will please raise your hand.

The name of this token is the New Name that you received in the temple today. If any of you have forgotten the New Name, please stand.

The sign is made by bringing the right arm to the square, the palm of the hand to the front, the fingers close together, and the thumb extended.

*(The Officiator, again at the altar, demonstrates the sign ~~and penalty~~ as the descriptions are given.)*

**Elohim:** This is the sign. ~~The Execution of the Penalty is represented by placing the thumb under the left ear, the palm of the hand down, and by drawing the thumb quickly across the throat to the right ear, and dropping the hand to the side.~~

I will now explain the covenant and obligation ~~of secrecy~~ which are associated with this token, its name, **{and}** sign ~~and penalty,~~ and which you will be required to take upon yourselves. If I were receiving my own Endowment today, and had been given the name of “John” as my New Name, I would repeat in my mind these words, after making the sign, ~~at the same time representing the execution of the penalty:~~

I, John, covenant **{before God, angels and these witnesses}** that I will never reveal the First Token of the Aaronic Priesthood, with its accompanying name, **{and}** sign, ~~and penalty. Rather than do so, I would suffer my life to be taken.~~

*(The Officiator demonstrates the execution of the penalty.)*

**Elohim:** All arise.

*(All patrons stand.)*

**Elohim:** Each of you make the Sign of the First Token of the Aaronic Priesthood, by bringing your right arm to the square, the palm of the hand to the front, the fingers close together, and the thumb extended. This is the sign. Now, repeat in your mind after me the words of the covenant, ~~at the same time representing the execution of the penalty.~~

I, \_\_\_\_\_ (think of the New Name), covenant **{before God, angels and these witnesses}** that I will never reveal the First Token of the Aaronic Priesthood, with its accompanying name, **{and}** sign, ~~and penalty. Rather than do so, I would suffer my life to be taken.~~

**Elohim:** That will do.

*(Patrons sit down.)*

**Elohim:** Jehovah, see that Adam is **{and Eve are}** driven out of this beautiful garden into the lone and dreary world, where ~~he~~ **{they}** may learn from ~~his~~ **{their}** own experience to distinguish good from evil.

**Jehovah:** It shall be done, Elohim.

*(As the lights are turned down the film presentation continues.)*

### **The Lone and Dreary World**

*(Adam and Eve are shown full view for the first time. They are clad in animal skins which cover their bodies to their knees. The lone and dreary world is represented by desert scenery. Adam kneels at his stone altar, spreads his hands to heaven, and piously invokes the Lord.)*

Narrator: We ~~now go~~ **{go now}** with Adam and Eve into the lone and dreary world. Brethren and sisters, this represents the Telestial Kingdom, or the world in which we now live, Adam on finding

himself in the lone and dreary world, built an altar and offered prayer, and these are the words he uttered:

**Adam:** Oh God, hear the words of my mouth!  
Oh God, hear the words of my mouth!  
Oh God, hear the words of my mouth!

*(As Adam prays, Lucifer, no longer with an apron, approaches from behind.)*

**Lucifer:** I hear you; what is it you want?

*(Although Adam has already encountered Lucifer in the Garden of Eden, he fails to recognize him at this appearance.)*

**Adam:** Who are you!

**Lucifer:** I am the God of this world.

**Adam:** You, the God of this world?

**Lucifer:** Yes, what do you want?

**Adam:** I am looking for messengers.

**Lucifer:** Oh, you want someone to preach to you. You want religion, do you? ~~I will have preachers here presently.~~ **{There will be many willing to preach to you the philosophies of men mingled with scripture.}**

*(Lucifer turns his head as a sectarian minister approaches.)*

~~**Lucifer:** Good morning sir!~~

~~**Sectarian Minister:** Good morning!~~

*(The Preacher turns and looks into the camera.)*

~~**Sectarian Minister:** A fine congregation!~~

~~**Lucifer:** Yes, they are very good people. They are concerned about religion. Are you a preacher?~~

~~**Sectarian Minister:** I am.~~

~~**Lucifer:** Have you been to college and received training for the ministry?~~

~~**Sectarian Minister:** Certainly! A man cannot preach unless he has been trained for the ministry.~~

~~**Lucifer:** Do you preach the orthodox religion?~~

~~**Sectarian Minister:** Yes, that is what I preach.~~

~~**Lucifer:** If you will preach your orthodox religion to these people, and convert them, I will pay you well.~~

**Sectarian Minister:** I will do my best.

*(Lucifer guides the preacher to Adam and Eve, who stand nearby.)*

**Lucifer:** Here is a man who desires religion. He is very much exercised, and seems to be sincere.

*(As Lucifer presents the preacher to Adam and Eve he steps back and observes the ensuing conversation. The preacher is made to sound sincere, although misguided and credulous. Adam appears humble, faithful, and immovable in his determination to serve God. He is not swayed by the preacher, and is astounded by the doctrines espoused by the preacher.)*

**Sectarian Minister:** I understand you are inquiring after religion.

**Adam:** I was calling upon Father.

**Sectarian Minister:** I am glad to know that you were calling upon Father. Do you believe in a God who is without body, parts and passions; who sits on the top of a topless throne; whose center is everywhere and whose circumference is nowhere; who fills the universe, and yet is so small that he can dwell in your heart; who is surrounded by myriads of beings who have been saved by grace, not for any act of theirs, but by His good pleasure? Do you believe in this great Being?

**Adam:** I do not. I cannot comprehend such a being.

**Sectarian Minister:** That is the beauty of it. Perhaps you do not believe in the devil, and in that great hell, the bottomless pit, where there is a lake of fire and brimstone into which the wicked are cast, and where they are continually burning, but are never consumed?

**Adam:** I do not believe in any such place.

**Sectarian Minister:** My dear friend, I am sorry for you.

**Lucifer:** I am sorry; very, very sorry! What is it you want?

**Adam:** {But} I am looking for messengers from my Father.

*(The scene changes to a view of the Celestial Kingdom, where Elohim reigns from a white throne afront tall white pillars. He is radiant as before, and his voice resonates as he speaks with Jehovah, who stands facing him.)*

**Elohim:** Jehovah, send down Peter, James and John to visit the man Adam in the Telestial World, without disclosing their identity. Have them observe conditions generally, see if Satan is there, and learn whether Adam has been true to the token and sign given to him in the Garden of Eden. Have them then return and bring me word.

**Jehovah:** It shall be done, Elohim.

*(Jehovah turns from Elohim and walks to the edge of the platform upon which he stands. He there meets Peter, James and John, who await His command. They are dressed as the Jews were at the time of Christ.)*

**Jehovah:** Peter, James and John, go down and visit the man Adam in the Telestial World, without disclosing your identity. Observe conditions **{there}** ~~generally. See if Satan is there,~~ and learn whether Adam has been true to the token and sign given to him in the Garden of Eden. Then return and bring us word.

**Peter:** It shall be done, Jehovah. Come James and John, let us go down.

~~**James:** We will go down.~~

~~**John:** We will go down.~~

*(The three turn and leave, and the scene turns to the lone and dreary world. Peter steps out from behind a large rock, followed by James and John; they approach Adam, Eve, et al.)*

**Peter:** Good morning.

**Lucifer:** Good morning gentlemen.

**Peter:** What are you doing here?

**Lucifer:** ~~Teaching religion.~~ **{Observing the teachings of these people.}**

**Peter:** ~~What religion do you teach?~~ **{is being taught?}**

**Lucifer:** ~~We teach a religion made of the philosophies of men, mingled with scripture.~~

**Peter:** How is ~~your religion~~ **{this teaching}** received ~~by this community?~~

**Lucifer:** Very well — ~~excepting~~ **{except}** this man. ~~He does not seem to believe anything we preach.~~ **{what is being taught.}**

*(Peter, James and John approach Adam and Eve.)*

**Peter:** Good morning. What do you think of ~~the preaching of these gentlemen~~ **{this teaching}**?

**Adam:** I cannot comprehend it.

~~Peter:~~ Can you give us some idea concerning it?

~~Adam:~~ They preach of a God who is without body, parts, or passions; who is so large that he fills the universe, and yet is so small that he can dwell in my heart; and of a hell, without a



bottom, where the wicked are continually burning but are never consumed. To me, it is a mass of confusion.

**{Adam: I am looking for messengers from my Father to teach me.}**

**{Peter: That is good.}**

**Peter:** ~~We do not wonder that you cannot comprehend such doctrines.~~ Have you any tokens or signs?

*(Lucifer steps up to the side of Peter and interjects his query.)*

**Lucifer:** ~~Do you~~ have **{you}** any money?

**Peter:** We have sufficient for our needs.

**Lucifer:** You can buy anything in this world for money.

**Peter:** Do you sell your tokens or signs for money? You have them, I presume.

**Adam:** I have them, but I do not sell them for money. I hold them sacred. I am looking for the further light and knowledge Father promised to send me.

**Peter:** That is right. We commend you for your integrity. Good day. We shall probably visit you again.

*(Peter, James and John exit; Lucifer stares into the camera.)*

**Lucifer:** Now is the great day of my power. I reign from the rivers to the ends of the earth. There is none who dares to molest, or make afraid.

**Sectarian Ministry:** ~~Shall we ever have any apostles or prophets?~~

**Lucifer:** ~~No. However, there may be some who will profess revelation or apostleship. If so, just test them by asking that they perform a great miracle, such as cutting off an arm or some other member of the body, and restoring it, so that the people may know that they have come with power.~~

*(The scene changes to the Celestial Kingdom. Peter, James and John approach Jehovah with their report.)*

**Peter:** Jehovah, we have visited the man Adam in the Telestial World as thou didst command us. We found Satan there, ~~with his ministers, preaching all manner of false doctrine, and~~ striving to lead the posterity of Adam astray. But Adam has been true and faithful to the token and sign given him in the Garden of Eden, and is waiting for the further light and knowledge you promised to send him. This is our report.

**Jehovah:** It is well, Peter, James and John. *(Jehovah turns and approaches Elohim.)* Elohim — Peter James and John have been down to the man Adam in the Telestial World. They found Satan there ~~with his ministers preaching all manner of false doctrine, and~~ striving to lead the posterity of Adam astray. **{with all manner of false doctrine.}** But Adam has been true and faithful to the token and sign

given him in the Garden of Eden, and he is waiting for the further light and knowledge you promised to send him. This is their report.

**Elohim:** It is well. Jehovah, instruct Peter, James and John to go down in their true character as Apostles of the Lord Jesus Christ, to ~~the man~~ Adam {**and Eve**} and ~~his~~ {**their**} posterity in the Telestial World, and to cast Satan out of their midst. Instruct them to give unto Adam {**and Eve**} and ~~his~~ {**their**} posterity the Law of the Gospel as contained in the ~~Book of Mormon and the Bible~~ {**Holy scriptures**}; also {**give unto them**} a charge to avoid all lightmindedness, loud laughter, evil speaking of the Lord's anointed, the taking of the name of God in vain, and every other unholy and impure practice; and cause these to be received by covenant. Instruct Peter, James and John further to clothe Adam {**and Eve**} and ~~his~~ {**their**} posterity in the Robes of the Holy Priesthood, with the robe on the left shoulder, and to give unto them the Second Token of the Aaronic Priesthood, with its accompany name, {**and**} sign, ~~and penalty~~. Then have them return and bring me word.

**Jehovah:** It shall be done, Elohim. (*Jehovah turns, and approaches Peter, James and John.*) Peter, James and John, go down in your true character as Apostles of the Lord Jesus Christ to ~~the man~~ Adam {**and Eve**} and ~~his~~ {**their**} posterity in the Telestial World. Cast Satan out of their midst. Give unto them the Law of the Gospel as contained in the ~~Book of Mormon and the Bible~~ {**Holy scriptures**}; also a charge to avoid all lightmindedness, loud laughter, evil speaking of the Lord's anointed, the taking of the name of God in vain, and every other unholy and impure practice. Cause them to receive these by covenant. Clothe them in the Robes of the Holy Priesthood, with the robe on the left shoulder, and give unto them the Second Token of the Aaronic Priesthood, with its accompanying name, {**and**} sign ~~and penalty~~. Then return and bring us word.

**Peter:** I shall be done, Jehovah. Come James and John, let us go down.

(*The scene changes to the lone and dreary world. The three Apostles boldly approach Lucifer.*)

**Peter:** I am Peter.

**James:** I am James.

**John:** I am John.

**Lucifer:** Yes, I thought I knew you. (*He turns to the preacher.*) ~~Do you know who these men are? They claim to be apostles. Try them!~~ {**What are you going to do now?**}

(*The preacher approaches Peter.*)

**Sectarian Minister:** ~~Do you profess to be Apostles of the Lord Jesus Christ?~~

~~**Peter:** We do.~~

~~**Sectarian Minister:** This man told me that we should never have any revelation or apostles, but if any should come professing to be apostles, I was to ask them to cut off an arm or some other member of the body and then restore it, so that the people might know that they came with power.~~

~~**Peter:** We do not satisfy men's curiosity in that manner. It is a wicked and an adulterous generation that seeks for a sign. Do you know who that man is? He is Satan!~~

~~**Sectarian Minister:** What! The devil?~~

~~**Peter:** That is one of his names.~~

~~**Sectarian Minister:** He is quite a different person from what he told me the devil is. He said the devil has claws like a bear's on his hands, horns on his head, and a cloven foot, and that when he speaks he has the roar of a lion!~~

~~**Peter:** He has said this to deceive you, and I would advise you to get out of his employ.~~

~~**Sectarian Minister:** Your advice is good; but, if I leave his employ, what will become of me?~~

~~**Peter:** We will preach the gospel unto you, with the rest of Adam's posterity.~~

~~**Sectarian Minister:** That is good. *(He turns to Lucifer.)* I would like to have a settlement. I want you to pay me for preaching.~~

~~**Lucifer:** I am ready to keep my word and fulfill my part of the agreement. I promised to pay you if you would convert these people, and they have nearly converted you! You can get out of my kingdom, I want no such men in it! *(As Preacher turns sadly and leaves, Lucifer approaches Peter.)* Now, what are you going to do?~~

~~**Peter:** We will dismiss you without further argument.~~

~~**Lucifer:** Aah! You have looked over my kingdom, and my greatness and glory. Now you want to take possession of the whole of it. *(Lucifer turns, and stares into the camera.)* I have a word to say concerning these people. If they do not walk up to every covenant they make at these altars in this temple this day, they will be in my power!~~

~~**Peter:** Satan, we command you to depart!~~

~~**Lucifer:** By what authority?~~

**Peter:** *(With his right arm raised to the square)* In the name of Jesus Christ, our Master. *(Lucifer is visibly shaken as he turns and leaves. Peter waits until he has left, then approaches Adam.)* Adam, we are true messengers from the Father, and have come ~~down~~ to give ~~unto~~ you the further light and knowledge He promised to send you.

**Adam:** How shall I know that you are true messengers?

**Peter:** By our giving unto you the token and sign you received in the Garden of Eden.

**Adam:** *(Grasps Peter by the right hand.)* What is that?

**Peter:** The First Token of the Aaronic Priesthood.

**Adam:** Has it a name?

**Peter:** It has.

**Adam:** Will you give it to me?

**Peter:** I cannot, for it is the New Name **{and I have made a covenant not to disclose it}**, but this is the sign *(the right arm to the square)*; ~~and this represents the Execution of the Penalty~~ *(thumb of right hand drawn across the throat)*.

**Adam:** Now I know that you are true messengers sent down from Father. *(To audience)* These are true messengers, I exhort you to give strict heed to their ~~counseles~~ **{council}** and ~~teachings~~ **{teaching}**, and they will lead you in the way of life and salvation.

**Narrator:** The Officiator will represent Peter at the altar.

*(At this point the film is concluded. The remainder of the Endowment is conducted from an audio recording.)*

### The Law of the Gospel

**Peter:** A couple will now come to the altar. *(Witness couple comes to altar as before.)* Brethren and sisters, this couple at the altar represent all of you as if at the altar, and you will be under the same obligations as they will be. We are required to give unto you the Law of the Gospel as contained in the ~~Book of Mormon and the Bible~~ **{Holy scriptures}**; to give unto you also a charge to avoid all lightmindedness, loud laughter, evil speaking of the Lord's anointed, the taking of the name of God in vain, and every other unholy and impure practice, and to cause you to receive these by covenant.

All arise. *(All patrons stand.)* Each of you bring your right arm to the square. *(This is done.)*

~~You and~~ each of you covenant and promise before God, angels, and these witnesses ~~at this altar~~, that you will observe and keep the Law of the Gospel and this charge as it has been explained to you. Each of you bow your head and say "yes."

**Patrons:** Yes.

**Peter:** That will do. *(All patrons sit down.)*

### The Robes of the Holy Priesthood

**Peter:** We are instructed to clothe you in the robes of the Holy Priesthood. Place the robe on your left shoulder. Place the cap on your head with the bow over the right ear, replace the apron, tie the girdle with the bow on the right side, remove the slippers from your feet, and put them on again as part of the temple clothing. You may now proceed to clothe.

*(Patrons open their clothing envelopes, dress as instructed.)*

### Second Token of the Aaronic Priesthood

**Peter:** A couple will now come to the altar. *(The witness couple kneels at the altar as before.)* With the robe on the left shoulder, you are prepared to officiate in the ordinances of the Aaronic Priesthood. We will now give unto you the Second Token of the Aaronic Priesthood with its accompanying name, **{and}** sign ~~and penalty~~. This token is given by clasping the right hands and placing the joint of the thumb between the first and second knuckles of the hand, in this manner.

*(The Officiator and the male witness joins hands in the token, and slightly raise their hands to demonstrate it to the patrons.)*

**Peter:** We desire all to receive it. All arise.

*(As the Patrons stand, the witness couple returns to their seats, and various temple workers circulate about the room administering this token as they did the former.)*

**Peter:** If any of you have not received this token, ~~you will~~ please raise your hand. The name of this token is your own first given name if you are going through the temple for your own Endowment, or, if you are going through for the dead, it is the first given name of the person for whom you are officiating.

The sign is made by bringing the right hand in front of you, with the hand in cupping shape, the right arm forming a square, and the left arm being raised to the square. This is the sign. *(Officiator demonstrates)* ~~The Execution of the Penalty is represented by placing the right hand on the left breast, drawing the hand quickly across the body, and dropping the hands to the sides.~~ I will now explain the covenant and obligation ~~of secrecy~~ which are associated with this token, its name, **{and}** sign ~~and penalty~~, ~~and~~ which you will be required to take upon yourselves.

If I were receiving my own endowment today, and if my first given name were “David,” I would repeat in my mind these words, after making the sign, ~~at the same time representing the Execution of the Penalty:~~

I, David, **{solemnly}** covenant **{before God, angels and these witnesses}** that I will never reveal the Second Token of the Aaronic Priesthood, with its accompanying name, **{and}** sign, ~~and penalty. Rather than do so, I would suffer my life to be taken.~~

All arise. (*All patrons stand.*) Each of you make the Sign of the Second Token of the Aaronic Priesthood by bringing the right hand in front of you, with the hand in cupping shape, the right arm forming a square, and the left arm being raised to the square. This is the sign.

Now repeat in your mind after me the words of the covenant, ~~at the same time representing the Execution of the Penalty:~~

I \_\_\_\_\_ (think of the first given name), **{solemnly}** covenant **{before God, angels and these witnesses}** that I will never reveal the Second Token of the Aaronic Priesthood, with its accompanying name, **{and}** sign ~~and penalty. Rather than do so, I would suffer my life to be taken.~~ That will do.

(*All patrons sit down.*)

**Peter:** ~~We will return and report.~~ Jehovah, we have been down to ~~the man~~ Adam **{and Eve}** and ~~his~~ **{their}** posterity in the Telestial World, and have cast Satan out of their midst. We have given unto them the Law of the Gospel as contained in the ~~Book of Mormon and the Bible~~ **{Holy scriptures}**; also a charge to avoid all lightmindedness, loud laughter, evil speaking of the Lord’s anointed, the taking of the name of God in vain, and every other unholy and impure practice, and have caused them to receive these by covenant. We have also clothed them in the Robes of the Holy Priesthood, with its accompanying name, **{and}** sign, ~~and penalty.~~ This is our report.

**Jehovah:** It is well, Peter, James and John. Elohim — Peter, James and John have been down to ~~the man~~ Adam **{and Eve}** ~~his~~ **{and their}** posterity in the Telestial World, have cast Satan out of their midst, and have done all else that they were commanded to do.

**Elohim:** It is well. Jehovah, send down Peter, James and John again to the Telestial World. Have Adam **{and Eve}** and ~~his~~ **{their}** posterity change their robes to the right shoulder, preparatory to officiating in the ordinances of the Melchizedek Priesthood; and introduce them into the Terrestrial World. Instruct Peter, James and John further, to give unto ~~Adam and his posterity~~ **{them}** the Law of Chastity, and ~~to~~ put them under covenant to obey this law, which is, that the daughters of Eve, and the sons of Adam shall have no sexual ~~intercourse~~ **{relations}** except with their husbands or wives to whom they are legally and lawfully wedded; ~~and to~~ give unto them the First Token of the Melchizedek Priesthood, or Sign of the Nail, with its accompanying name, **{and}** sign ~~and penalty.~~ Have them return, and bring me word.

**Jehovah:** It shall be done, Elohim. Peter, James and John, go down again to the Telestial World; instruct Adam **{and Eve}** and his **{their}** posterity to change their robes to the right shoulder, preparatory to officiating in the ordinances of the Melchizedek Priesthood; and introduce them into the Terrestrial World. Give ~~unto Adam and his posterity~~ **{to them}** the Law of Chastity, and put them under covenant to obey this law, which is, that the daughters of Eve, and the sons of Adam shall have no sexual ~~intercourse~~ **{relations}** except with their husbands or wives, to whom they are legally and lawfully wedded. Give unto them the First Token of the Melchizedek Priesthood, or Sign of the Nail, with its accompanying name, **{and}** sign, ~~and penalty~~; and return and bring us word.

**Peter:** It shall be done, Jehovah. Come James and John, let us go down. We are instructed to have you ~~change~~ **{remove}** the robe **{and change}** to the right shoulder, preparatory to officiating in the ordinances of the Melchizedek Priesthood, and to introduce you into the Terrestrial World. You may now ~~make the change by removing~~ **{remove}** the robe.

*(The patrons stand, and remove their robes, replacing them on their right shoulders. The male patrons now turn their cap, so that the bow is now placed over the left ear, and the girdle is tied on the left side. The patrons then sit.)*

### The Terrestrial World

**Narrator:** We now enter the Terrestrial World. *(Additional lights are switched on.)*

### The Law of Chastity

**Peter:** A couple will now come to the altar. *(Witness Couple comes as before.)* We are instructed to give unto you the Law of Chastity; ~~this I will explain. To the sisters it~~ **{which}** is, that ~~no one~~ **{each}** of you ~~will~~ **{shall}** have **{no}** sexual ~~intercourse~~ **{relations}** except with your husband **{or wife}** to whom you are legally and lawfully wedded. ~~To the brethren it is, that no one of you will have sexual intercourse except with your wife to whom you are legally and lawfully wedded.~~

Sisters, **{All,}** please arise. *(All women {patrons} stand up.)* Each of you bring your right arm to the square. You and each of you covenant and promise before God, angels, and these witnesses ~~at this altar~~ that you will observe and keep the Law of Chastity, as it has been explained to you. Each of you bow your head and say “yes.”

**Sisters: {Patrons:}** Yes.

**Peter:** That will do. ~~(All women sit down.)~~ Brethren, please arise. ~~(All men stand up.)~~ Each of you bring your right arm to the square. You and each of you covenant and promise before God, angels, and these witnesses at this altar that you will observe and keep the Law of Chastity, as it has been explained to you. Each of you bow your head and say “yes.”

**Brethren:** Yes.

**Peter:** That will do. ~~(All men sit down.)~~

### First Token of the Melchizedek Priesthood or Sign of the Nail

**Peter:** We will now give unto you the First Token of the Melchizedek Priesthood or Sign of the Nail, with its accompanying name, **{and}** sign, ~~and penalty~~. This token is received by bringing the right hand into this position: the hand vertical, the fingers close together, and the thumb extended; and the person giving the token placing the tip of the forefinger of his right hand in the center of the palm, and the thumb of opposite on the back of the hand of the one receiving it, in this manner. We desire all to receive it. All arise.

*(After Officiator and male witness demonstrate token at the altar, temple workers circulate around room to administer this token to the patrons.)*

**Peter:** If any of you have not received this token, you will please raise your hand. The name of this token is “the Son,” meaning the Son of God.

The sign is made by bringing the left hand in front of you with the hand in cupping shape, the left arm forming a square; the right hand is also brought forward, the palm down, the fingers close together, **{with}** the thumb extended, ~~and the thumb is placed over the left hip.~~ *(Officiator makes sign.)* This is the sign. ~~The Execution of the Penalty is represented by drawing the thumb quickly across the body and dropping the hands to the sides.~~ *(Officiator completes action.)*

I will now explain the covenant and obligation of ~~secrecy~~ which are associated with this token, its name, **{and}** sign, ~~and penalty~~, and which you will be required to take upon yourselves. If I were receiving the Endowment today, either for myself or for the dead, I would repeat in my mind these words, after making the sign, ~~at the same time representing the Execution of the Penalty:~~

I **{solemnly}** covenant **{before God, angels and these witnesses}** in the name of the Son that I will never reveal the First Token of the Melchizedek Priesthood or Sign of the Nail, with its accompanying name, **{and}** sign, ~~and penalty~~. ~~Rather than do so, I would suffer my life to be taken.~~

All arise. *(All patrons stand.)* Each of you make the sign of the First Token of the Melchizedek Priesthood or Sign of the Nail by bringing the left hand in front of you with the



hand in cupping shape, the left arm forming a square; ~~also by bringing~~ the right hand **{is also brought}** forward, the palm down, the fingers close together, **{with}** the thumb extended, ~~and by placing the thumb over the left hip.~~ This is the sign.

Now repeat in your mind after me the words of the covenant, ~~at the same time representing the Execution of the Penalty:~~

I **{solemnly}** covenant **{before God, angels, and these witnesses}** in the name of the Son that I will never reveal the First Token of the Melchizedek Priesthood or Sign of the Nail, with its accompanying name, **{and}** sign, ~~and penalty. Rather than do so, I would suffer my life to be taken.~~

*(Patrons perform the action as the Officiator guides them.)*

That will do. *(All patrons sit down.)*

**Peter:** ~~We will return and report.~~ Jehovah, we have been down to ~~the man~~ Adam **{and Eve}** and ~~his~~ **{their}** posterity, have placed the robe on the right shoulder and have introduced them into the Terrestrial World. We have put them under covenant to observe and keep the Law of Chastity. We have also given them the First Token of the Melchizedek Priesthood or Sign of the Nail, with its accompanying name, **{and}** sign ~~and penalty.~~ This is our report.

**Jehovah:** It is well, Peter, James and John. Elohim — Peter, James and John have been down to ~~the man~~ Adam **{and Eve}** and ~~his~~ **{their}** posterity, **{and have done all that they were commanded to do.}** ~~have placed the robe on the right shoulder, and have introduced them into the Terrestrial World. They have also put them under covenant to observe and keep the Law of Chastity. They have given unto them the First Token of the Melchizedek Priesthood or Sign of the Nail, with its accompanying name, sign, and penalty. This is their report.~~

**Elohim:** It is well. Jehovah, send down Peter, James and John and instruct them to give to ~~the man~~ Adam **{and Eve}** and ~~his~~ **{their}** posterity in the Terrestrial World the Law of Consecration in connection with the Law of the Gospel and the Law of Sacrifice, and to cause them to receive it by covenant; to give unto them the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, with its accompanying sign, and to teach them the Order of Prayer, and to prepare them in all things to receive further instructions at the Veil. Then have them report at the Veil.

**Jehovah:** It shall be done, Elohim. Peter, James, and John, go down to ~~the man~~ Adam **{and Eve}** and ~~his~~ **{their}** posterity in the Terrestrial World, and give unto them the Law of Consecration, in connection with the Law of the Gospel, and the Law of Sacrifice, and cause them to receive it by covenant. Give unto them the Second Token of the Melchizedek Priesthood, the Patriarchal grip, or Sure Sign of the Nail, with its accompanying sign. Teach them the Order of Prayer and prepare them in all things to receive further instructions at the Veil. Then report at the Veil.

**Peter:** It shall be done, Jehovah. Come, James and John, let us go down.

### The Law of Consecration

**Peter:** A couple will now come to the altar. (*The Witness couple comes forward, and kneels at the altar as before.*) We are instructed to give unto you the Law of Consecration as contained in the book of Doctrine and Covenants (*The Officiator picks up copy of the Doctrine and Covenants from the altar, and holds it up in view of all patrons.*), in connection with the Law of the Gospel and the Law of Sacrifice which you have already received. It is that you do consecrate yourselves, your time, talents, and everything with which the Lord have blessed you, or with which he may bless you, to the Church of Jesus Christ of Latter-day Saints, for the building up of the Kingdom of God on the earth and for the establishment of Zion.

All arise. (*All patrons stand.*) Each of you bring your right arm to the square.

You and each of you covenant and promise before God, angels, and these witnesses at this altar, that you do accept the Law of Consecration as contained in ~~this~~, the ~~book~~ of Doctrine and Covenants (*The Officiator holds up the Doctrine and Covenants again*), in that you do consecrate yourselves, your time, talents, and everything with which the Lord has blessed you, or with which he may bless you, to the Church of Jesus Christ of Latter-day Saints, for the building up of the Kingdom of God on the earth and for the establishment of Zion.

Each of you bow your head and say “yes.”

**Patrons:** Yes.

**Peter:** That will do. (*All patrons sit down.*)

### Second Token of the Melchizedek Priesthood, the Patriarch Grip, or Sure Sign of the Nail

**Peter:** We will now give unto you the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, with its accompanying sign. **{This token has reference to the crucifixion of the Savior. When he was placed upon the cross, the crucifiers drove nails through the palms of his hands, then fearing that the weight of his body would cause the nails to tear through the flesh of the hands, they drove nails through his wrists. Hence, in the palm is the Sign of the Nail, and in the wrist, is the Sure Sign of the Nail, or the Nail in the Sure place.}** This token is given by clasping the right hands, interlocking the little fingers, and placing the tip of the forefinger upon the center of the wrist, in this manner (*The Officiator demonstrates this token with male witness*). We desire all to receive it. All arise.

(*As the witness couple returns to their seats various temple workers administer the token as before, each patron sitting after receiving it.*)

If any of you have not received this token, you will please raise your hand.

This token has a name and a sign, ~~but no penalty is mentioned.~~ However, you will be under just as **{the same}** sacred obligation of ~~secrecy~~ in connection with this token and sign as you are with the other tokens and signs of the Holy Priesthood which you **{have}** received in the temple this day. The name of this token will not be given ~~unto~~ **{to}** you at this stage in the Endowment, but it will be given later on.

The sign is made by raising both hands high above the head (*The Officiator demonstrates*), and while lowering the hands repeating aloud the words:

~~Pay Lay Ale:~~       **{Oh God, hear the words of my mouth!}**  
~~Pay Lay Ale:~~       **{Oh God, hear the words of my mouth!}**  
~~Pay Lay Ale:~~       **{Oh God, hear the words of my mouth!}**

*(The hands are lowered in three distinct movements, one move for each word. [1] Pay—hands above the head, [2] Lay—both arms dropped to the square, [3] Ale—both hands lowered to height of chest.)*

**Peter:** When Adam was driven out of the Garden of Eden, he built an altar and offered prayer, and these are the words that he ~~used, which interpreted are~~ **{uttered}**: “Oh God, hear the words of my mouth!” repeated three times.

All arise. (*All patrons stand.*) Each of you make the sign of the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, by raising both hands high above the head, and while lowering the hands repeating aloud **{three times}** the words:

~~Pay Lay Ale:~~       **{Oh God, hear the words of my mouth!}**  
~~Pay Lay Ale:~~       **{Oh God, hear the words of my mouth!}**  
~~Pay Lay Ale:~~       **{Oh God, hear the words of my mouth!}**

*(As the patrons make the sign they repeat words with recording as described before.)*

**Peter:** That will do. (*All patrons sit down.*) ~~Brethren and sisters,~~ with the robe on the right shoulder you are prepared to be taught the True Order of Prayer; and to be introduced at the Veil.

### **The Prayer Circle and the True Order of Prayer**

**Peter:** A few **{of you including}** couples will please come forward and form a circle around the altar.

*(The audio recording stops and the Officiator says in his own words a statement to the following effect.)*

**Officiator:** We would like to invite the witness couple, **{to take their place at the head of the altar, and an equal number of brothers and sisters to join us in the circle,}** and any receiving their own personal Endowment, and any who are about to be married **{are especially invited}** to join us in the Prayer Circle at this time.

*(The tape recording again resumes.)*

**Narrator:** Only the best of feelings should exist in the Circle. If any of you have unkind feelings toward any member of this Circle, you are invited to withdraw so that the Spirit of the Lord may be unrestrained.

In the Circle we make the signs of all the tokens of the Holy Priesthood.

*(Patrons make each sign as they are mentioned by the Narrator.)*

We will begin by making the Sign of the First Token of the Aaronic Priesthood. This is done by bringing the right arm to the square, the palm of the hand to the front, the fingers close together, and the thumb extended. This is the sign. The name of this token is the New Name received in the temple today. ~~The Execution of the Penalty is represented by placing the thumb under the left ear, the palm of the hand down, and by drawing the thumb quickly across the throat to the right ear, and dropping the hand to the side.~~

We will now make the Sign of the Second Token of the Aaronic Priesthood. This is done by bringing the right hand in front of you with the hand in cupping shape, the right arm forming a square, and left arm being raised to the square. This is the sign. The name of this token is your first given name if you are going through the temple for your own Endowment, or if you are going through for the dead, it is the first given name of the person for whom you are officiating. ~~The Execution of the Penalty is represented by placing the right hand on the left breast, drawing the hand quickly across the body, and dropping the hands to the sides.~~

We will now make the Sign of the First Token of the Melchizedek Priesthood or Sign of the Nail. This is done by bringing the left hand in front of you with the hand in cupping shape, the left arm forming a square. The right hand is also brought forward, the palm down, the fingers close together, **{with}** the thumb extended, ~~and the thumb is place over the left hip.~~ This is the sign. The name of this token is “the Son,” meaning the Son of God. ~~The Execution of the Penalty is represented by drawing the thumb quickly across the body, and dropping the hands to the sides.~~

We will now make the Sign of the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail. This is done by raising both hands high above the head, and while lowering the hands repeating aloud the words:

~~Pay Lay Ale:~~        **{Oh God, hear the words of my mouth!}**

~~Pay Lay Ale:~~        **{Oh God, hear the words of my mouth!}**

~~Pay Lay Ale:~~        **{Oh God, hear the words of my mouth!}**

~~(Signifying, “Oh God, hear the words of my mouth!”)~~

We have here a list of names of persons who are sick, or otherwise afflicted, whom we are requested to remember in our prayer. We will place ~~the~~ **{this}** list upon the altar, and request the faith of those present in behalf of these persons.

The sisters in the room will please veil their faces. Each brother in the circle will take the sister at his left, by the right hand in the Patriarchal Grip. Each of you bring your left arm to the square, and rest it upon the shoulder or arm of the person at your left. ~~The brethren and sisters~~ {Those} in the Circle will repeat the words of the prayer.

**Officiator:** *(The Officiator kneels at the altar, and makes the Sign of the Second Token of the Aaronic Priesthood by bringing his right hand forward, with the hand in cupping shape, resting it upon the altar. His left arm is raised to the square. The prayer is spoken by the Officiator, who decides its form and content. He speaks a few sentences at a time, which are repeated in unison by the patrons in the circle. After the prayer, the patrons in the circle release the grip, the officiator rises, and the audio tape resumes.)*

**Peter:** The sisters will unveil their faces, and the brethren and sisters in the circle will return to their seats. *(All patrons sit.)* We will now uncover the Veil.

### The Veil of the Temple

*(A Veil segment is now displayed from behind the curtain which is in the front of the Endowment room. The Officiator takes a pointer in hand, and prepares to draw attention to the marks on the Veil as they are explained.)*

**Peter:** Brethren and sisters, {this is the veil of the temple.} I will now explain the marks on the Veil. These four marks are the marks of the Holy Priesthood, and corresponding marks are found on your individual Garment.

~~This one~~ on the right is the mark of the square. It is placed in the Garment over the right breast, suggesting to the mind exactness and honor in keeping the covenants entered into this day.

~~This one~~ on the left is the mark of the compass. It is placed in the Garment over the left breast, suggesting to the mind an undeviating course leading to Eternal Life, a constant reminder that desires, appetites and passions are to be kept within the bounds the Lord has set, and that all truth may be circumscribed into one great whole.

This is the naval mark. It is placed in the Garment over the navel, suggesting to the mind the need of constant nourishment to body and spirit.

This is the knee mark. It is placed in the right leg of the Garment, so as to be over the knee cap, suggesting that every knee shall bow, and every tongue confess that Jesus is the Christ.

These other three marks are for convenience in working at the Veil. Through this one, the person representing the Lord puts forth his right hand, to test our knowledge of the tokens of the Holy Priesthood. Through the one on our right, he asks us certain questions, through the one on the left, we give our answers.

*(As the Officiator, who now represents Peter, steps to the front of the Veil another male worker steps behind it to represent the Lord. A small mallet hangs on the metal frame which supports the Veil.)*

**Peter:** As all of you will have to pass through the Veil, we will show you how this is to be done. The person is brought to this point, and the worker gives three distinct taps with the mallet. *(The Officiator raps the mallet three times.)* Whereupon, the Lords parts the Veil, and asks:

**Lord:** What is wanted?

**Peter:** Adam, having been true and faithful in all things, desires further light and knowledge, by conversing with the Lord, through the Veil.

**Lord:** Present him at the Veil, and his request shall be granted.

**Peter:** The person is then brought to this point, whereupon the Lord puts forth his right hand, gives the First Token of the Aaronic Priesthood, and asks:

**Lord:** What is that?

**Peter:** The First Token of the Aaronic Priesthood.

**Lord:** Has it a name?

**Peter:** It has.

**Lord:** Will you give it to me?

**Peter:** I will, through the Veil.

**Peter:** The person then gives, through the Veil, the name of this token, which is the New Name received in the temple today. The Lord then gives the Second Token of the Aaronic Priesthood, and asks:

**Lord:** What is that?

**Peter:** The Second Token of the Aaronic Priesthood.

**Lord:** Has it a name?

**Peter:** It has.

**Lord:** Will you give it to me?

**Peter:** I will, through the Veil.

**Peter:** The person then gives the names of this token, which is his first given name, if he is going through the temple for his own Endowment, or if he is going through for the dead, it is

the first given name of the person for whom he is officiating. The Lord then gives the First Token of the Melchizedek Priesthood, or Sign of the Nail, and asks:

**Lord:** What is that?

**Peter:** The First Token of the Melchizedek Priesthood, or Sign of the Nail.

**Lord:** Has it a name?

**Peter:** It has.

**Lord:** Will you give it to me?

**Peter:** I will, through the Veil.

**Peter:** The person then gives the name of this token, which is “the Son,” meaning the Son of God. The Lord then gives the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, and asks:

**Lord:** What is that?

**Peter:** The Second Token of the Melchizedek Priesthood, the Patriarchal Grip or Sure Sign of the Nail.

**Lord:** Has it a name?

**Peter:** It has.

**Lord:** Will you give it to me?

**Peter:** I cannot. I have not yet received it. For this purpose I have come to converse with the Lord through the Veil.

**Lord:** You shall receive it ~~upon the Five Points of Fellowship~~ through the Veil.

**{Peter: It is received as left arms are placed upon right shoulders through the Veil.}**

*(The Officiator demonstrates the Five Points of Fellowship through the Veil with the temple worker who represents the Lord, as each point is mentioned.)*

**Peter:** ~~The Five Points of Fellowship are “inside of right foot by the side of the right foot, knee to knee, breast to breast, hand to back, and mouth to ear.”~~ The Lord then gives the name of this token, and asks:

**Lord:** What is that?

**Peter:** The Second Token of the Melchizedek Priesthood, the Patriarchal Grip or Sure Sign of the Nail.

**Lord:** Has it a name?

**Peter:** It has.

**Lord:** Will you give it to me?

**Peter:** I will, ~~upon the Five Points of Fellowship~~ through the Veil.

**Peter:** The person then repeats back to the Lord the name of this token, as he received it, whereupon the Lord says:

**Lord:** That is correct.

**Peter:** The person is again brought to this point, and the worker gives three distinct taps with the mallet. The Lord parts the Veil and asks:

**Lord:** What is wanted?

**Peter:** Adam, having conversed with the Lord through the Veil desires now to enter his presence.

**Peter:** The Lord puts forth his right hand, takes the person by the right hand, and says:

**Lord:** Let him enter.

**Peter:** He is admitted into the presence of the Lord. We will now report. Jehovah, we have been down to ~~the man~~ Adam **{and Eve}** and ~~his~~ **{their}** posterity in the Terrestrial World, and have given unto them the Law of Consecration, and have caused them to receive it by covenant. We have given unto them the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, with its accompanying sign, and have taught them the Order of Prayer. They are now ready to converse with the Lord through the Veil. This is our report.

**Jehovah:** It is well Peter, James, and John. Elohim—Peter, James and John have been down to ~~the man~~ Adam **{and Eve}** and ~~his~~ **{their}** posterity in the Terrestrial World, and have done all that they were commanded to do.

**Elohim:** It is well. Jehovah, instruct Peter, James, and John to introduce ~~the man~~ Adam **{and Eve}** and ~~his~~ **{their}** posterity at the Veil, where we will give unto them the name of the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, preparatory to their entering into our presence.

**Jehovah:** It shall be done, Elohim. Peter, James, and John, you will introduce Adam **{and Eve}** and ~~his~~ **{their}** posterity at the Veil, where we will give unto them, the name of the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, preparatory to their entering into our presence.

**Peter:** It shall be done, Jehovah. Come James and John, we will introduce them at the Veil.



Brethren and sisters, we are instructed to introduce you at the Veil, where you will receive the name of the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, preparatory to your entering into the presence of the Lord.

#### Lecture at the Veil

*(The following lecture is only given when there are patrons present who are receiving their own Endowments, or when the Endowment room is full, and additional time is needed to present the patrons at the Veil.)*

**Peter:** A lecture will now be given which summarizes the instructions, ordinances and covenants, and also the tokens, with their key words, signs and penalties, pertaining to the Endowment, which you have thusfar received. You should try to remember and keep in mind all that you have heard and seen and may yet hear and see in this house. The purpose of this lecture is to assist you to remember that which has been taught you this day.

You must keep in mind that you are under a solemn obligation never to speak outside of the temples of the Lord of the things you see and hear in this sacred place.

**Narrator:** Brethren and sisters, the ordinances of the Endowment as here administered, long withheld from the children of men pertain to the Dispensation of the Fullness of Time and have been revealed to prepare the people for exaltation in the Celestial Kingdom, where God and Christ dwell. The deep meaning of the Eternal Truths constituting the Endowment, has been set forth in brief instructions, and by symbolic representation. If you give prayerful and earnest thought to the Holy Endowment, you will obtain the understanding and spirit of the work done in the temples of the Lord. The privilege of laboring here for the dead permits us to enter the temple frequently, and to refresh our memories, and to enlarge our understanding of the Endowment.

You were first washed and anointed, a Garment was placed upon you, and a New Name was given you. This name you should always remember; but you must never reveal it to any person, except at the Veil. You then entered this room. Here you heard voices of persons representing a council of the Gods, Elohim, Jehovah, and Michael. Elohim said: "See, yonder is matter unorganized, go ye down and organize it into a world, like unto the other worlds that we have heretofore formed." As the creation of the earth progressed, you heard the commands and the reports of the persons representing the Gods.

If we are faithful, we shall enter the Celestial Kingdom, and there hear and know the Gods of heaven. They are perfect, we are imperfect. They are exalted, we may attain exaltation.

Our spirits at one time lived with the Gods; but each of us was given the privilege of coming upon this earth to take upon himself a body, so that the spirit might have a house, in which to dwell.

Michael, one of the council of the Gods, became the man Adam, to whom was given, the woman Eve. However, as Adam, he did not remember his life and labors in the council. It is so with us all. We come into the world with no memory of our previous existence.

We then followed Adam and Eve into the garden, where Elohim provided that they might eat freely of all the fruit of the garden, except the fruit of the Tree of Knowledge of Good and Evil. He forbade them to partake of this fruit, saying that in the day they did so, they should surely die. When Adam and Eve were left alone in the garden, Satan appeared, and tempted them. Eve yielded to the temptation, partook of the fruit, and offered it to Adam. Adam had resisted the temptation of Satan, but when Eve offered him the forbidden fruit he partook of it, that they might continue together, and perpetuate the human race. Adam and Eve now understood that it was Lucifer who had tempted them. They became self-conscious. Discovering their nakedness, and hearing the voice of the Lord, they made aprons of fig leaves and hid themselves. They had learned that everything has its opposite, such as good and evil, light and darkness, pleasure and pain. The Lord again entered the garden, Adam and Eve confessed their disobedience. The Lord cursed Satan, and cast him out of the Garden of Eden. Adam and Eve also were driven out of the garden, and the Lord commanded: "Let cherubim, and a flaming sword be placed to guard the way of the Tree of Life, lest Adam put forth his hand, and partake of the fruit thereof, and live forever in his sins."

Before their departure however, instructions were given them. Addressing Eve, the Lord said: "Because thou hast hearkened to the voice of Satan, and hast partaken of the forbidden fruit, and given unto Adam, I will greatly multiply thy sorrow and thy conception. In sorrow shalt thou bring forth children, nevertheless, thou mayest be preserved in child-bearing. Thy desire shall be to thy husband, and he shall rule over thee, in righteousness." To Adam, the Lord said: "Because thou hast hearkened to the voice of thy wife, and hast partaken of the forbidden fruit, the earth shall be cursed for thy sake. Instead of producing fruits and flowers spontaneously, it shall bring forth thorns, thistles, briars, and noxious weeds, to afflict and torment man. And by the sweat of thy face shalt thou eat thy bread all the days of thy life, for dust thou art, and unto dust shalt thou return."

Having been commanded, Jehovah provided Adam and Eve with coats of skins for a covering. The Garment which was placed upon you after you had been washed and anointed, represents the coat of skins or covering of Adam and Eve. They were also promised that further light and knowledge would be given them.

The Law of Obedience was then taught Adam and Eve, and accepted by them. Eve covenanted with Adam that thenceforth she would obey the law of her husband, and abide by his counsel in righteousness; and Adam covenanted with the Lord that he would obey the Lord, and keep his commandments. You, likewise covenanted to comply with the Law of Obedience. The Law of Sacrifice, accompanying the Law of Obedience, as contained

in the Old and the New Testaments of the Bible, was next presented to Adam; and you were all placed under covenant to observe it. The Law of Obedience and Sacrifice includes the promise of a Savior, the Only Begotten of the Father, who is full of grace and truth, and who by His sacrifice has become the Redeemer of mankind. All things should be done in the name of the Son. An angel of the Lord explained this to Adam, who was given the privilege of showing his obedience by offering sacrifices to the Lord, in similitude of the sacrifice of Jesus Christ. Later, the people of Israel lived under this law, which continued in force until the death of Jesus Christ.

The First Token of the Aaronic Priesthood, with its accompanying name, sign, and penalty was given you; and you were told that the name of this token is your New Name or the New Name of the dead, if officiating for the dead. The sacred nature of the tokens of the Priesthood was carefully explained at this time. You were placed under solemn covenant never to reveal these tokens, with their accompanying names, signs and penalties, even at the peril of your life. You were told that the execution of the penalties indicate different ways in which life may be taken; then, Adam and Eve were driven out of the garden into the Telestial Kingdom, or the lone and dreary world, the world in which we are now living. There, Adam offered a prayer saying: “Oh God, hear the words of my mouth!” repeating it three times. Satan entered, and claiming to be the god of this world, asked Adam what he desired. Adam replied that he was waiting for messengers from his Father. Satan declared that a preacher would soon arrive. A man representing a sectarian minister entered and preached doctrine which Adam did not accept.

Peter, James and John were sent down by the Lord, to learn, without disclosing their identity, if the man Adam had been faithful to his covenants. They found that he had been faithful and so reported. They were sent down again, this time in their true character as Apostles of the Lord Jesus Christ, to visit and to instruct Adam and his posterity in the Telestial World. Before so teaching the people, they cast Satan out. The Law of the Gospel, as contained in the Book of Mormon and the Bible was then given Adam and his posterity. You were placed under covenant to obey the Law of the Gospel, and to avoid all lightmindedness, loud laughter, evil speaking of the Lord’s anointed, and taking the name of the Lord in vain. The Robe of the Holy Priesthood was placed upon your left shoulder, according to the order of the Aaronic Priesthood. The Second Token of the Aaronic Priesthood was given you, with its name, sign, and penalty; and you were informed that the name of this token is your first given name, or the first given name of the person for whom you are officiating. The Robe of the Holy Priesthood was then changed to the right shoulder, as was done anciently, when officiating in the ordinances of the Melchizedek Priesthood. With the robe on the right shoulder, you have authority also if called to the Bishopric, to act in the Aaronic Priesthood. You were then introduced with the Robe of the Holy Priesthood on the

right shoulder into the Terrestrial Kingdom. The Law of Chastity was there explained to you in plainness, and you were placed under covenant to obey this law. The First Token of the Melchizedek Priesthood, or the Sign of the Nail, with its accompanying name, sign and penalty was next given you. You were told that the name of the First Token of the Melchizedek Priesthood is “the Son,” meaning the Son of God.

The Book of Doctrine and Covenants, in connection with the Book of Mormon and the Bible was presented to you; and the Law of Consecration as contained in the book of Doctrine and Covenants was explained to you, and you received this law by covenant.

The Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, or the Nail in the Sure Place was given you, together with its sign. The name of this token will be given you at the veil. This token has reference to the crucifixion of the Savior. When he was placed upon the cross, the crucifiers drove nails through the palms of his hands, then fearing that the weight of his body would cause the nails to tear through the flesh of the hands, they drove nails through his wrists. Hence, in the palm is the Sign of the Nail, or the Nail in the Sure place. You have now progressed so far in the Endowment that you are ready to receive the name of the Second Token of the Melchizedek Priesthood, and to pass through the Veil, into the Celestial Kingdom.

The sisters in this company who are to be married and sealed for time and eternity should be taken through the Veil by their intended husband. Others will be taken through the Veil by the regular temple workers.

Brethren and sisters, you will have received this day, the sacred ordinances of the Endowment, the Eternal Plan of Salvation for man as he journeys from his pre-existent state, to his future high place in the Celestial Kingdom, has been presented to you. You have covenanted to obey all the laws of the gospel, including the laws of Obedience, Sacrifice, Chastity, and Consecration, which make possible an exaltation with the Gods; and you have received the First and Second Tokens of the Aaronic Priesthood, and the First and Second Tokens of the Melchizedek Priesthood, with the names, signs and penalties of these tokens, except the name of the Second Token of the Melchizedek Priesthood, which will be given you at the Veil. All this is done for the glory, honor and endowment of the children of Zion.

Brethren and sisters, strive to comprehend the glorious things presented to you this day. No other people on earth have ever had this privilege, except as they have received the keys of the Priesthood, given in the Endowment.

These are what are termed “the Mysteries of Godliness,” that which will enable you to understand the expression of the Savior, made just prior to his betrayal: “This is life Eternal, that they might know thee, the Only True God, and Jesus Christ, whom thou hast sent.” May God bless you all, Amen.

### Ceremony at the Veil

*(At this point, a temple worker motions to the patrons, row by row, directing them to the various Veil segments. A worker stands at each segment to introduce the patron to “the Lord” who is on the other side of the Veil. The worker gives three distinct taps with the mallet.)*

**Lord:** What is wanted?

**Worker:** Adam, having been true and faithful in all things desires further light and knowledge by conversing with the Lord through the Veil [for and in behalf of \_\_\_\_\_, who is dead].

**Lord:** Present him at the Veil, and his request shall be granted.

*(The Lord gives the First Token of the Aaronic Priesthood through opening in the Veil.)*

**Lord:** What is that?

**Patron:** The First Token of the Aaronic Priesthood.

**Lord:** Has it a name?

**Patron:** It has.

**Lord:** Will you give it to me?

**Patron:** I will, through the Veil. *(The patron gives the New Name.)*

*(The Lord gives the Second Token of the Aaronic Priesthood.)*

**Lord:** What is that?

**Patron:** The Second Token of the Aaronic Priesthood.

**Lord:** Has it a name?

**Patron:** It has.

**Lord:** Will you give it to me?

**Patron:** I will, through the Veil. *(The patron gives the first given name of the person for whom the temple work is being done.)*

*(The Lord gives the First Token of the Melchizedek Priesthood.)*

**Lord:** What is that?

**Patron:** The First Token of the Melchizedek Priesthood, or Sign of the Nail.

**Lord:** Has it a name?

**Patron:** It has.

**Lord:** Will you give it to me?

**Patron:** I will, through the Veil—the Son.

*(The Lord gives the Second Token of the Melchizedek Priesthood.)*

**Lord:** What is that?

**Patron:** The Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail.

**Lord:** Has it a name?

**Patron:** It has.

**Lord:** Will you give it to me?

**Patron:** I cannot. I have not yet received it. For this purpose I have come to converse with the Lord, through the Veil.

**Lord:** You shall receive it ~~upon the Five Points of Fellowship~~ through the Veil.

*(The Lord and patron while still holding the grip, ~~embrace upon the Five Points of Fellowship by placing their left arms through the marks of the compass and square, which are cut through the Veil. The patron's left arm goes through the mark of the compass, and the Lord's left arm goes through the mark of the square.~~)*

**Lord:** This is the name of the token—“Health in the navel, marrow in the bones, strength in the loins and in the sinews, power in the Priesthood be upon me, and upon my posterity through all generations of time, and throughout all eternity.”

**Lord:** What is that?

**Patron:** The Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail.

**Lord:** Has it a name?

**Patron:** It has.

**Lord:** Will you give it to me?

**Patron:** I will, ~~upon the Five Points of Fellowship~~ through the Veil—Health in the navel, marrow in the bones, strength in the loins and in the sinews, power in the Priesthood be upon me, and upon my posterity through all generations of time, and throughout all eternity.

**Lord:** That is correct.

*(The Lord and patron break the ceremonial embrace, and the temple worker gives three taps with mallet.)*

**Lord:** What is wanted?

**Worker:** Adam, having conversed with the Lord through the Veil, desires now to enter his presence.

**Lord:** Let him enter.

*(The Veil is now parted and the Lord takes patron by the right hand, and pulls him gently through the veil into the celestial room.)*

*(End of tape recording)*

---

### **Mormon Temple Marriage/Sealing Ceremony**

*The bride and the groom enter a “Sealing Room,” and kneel on opposite sides of the altar and face each other. They are dressed in their full temple robes, with the robe on the right shoulder. They join hands in the Patriarchal Grip, or Sure Sign of the Nail which signifies that the marriage ordinance is under the operation of the Melchizedek Priesthood.*

*The Officiator who will perform the sealing stands at the head of the altar. Seated behind the Officiator are two witnesses to the ceremony, whose signatures will appear on the temple’s marriage certificate. Guests are seated on either side of the altar.*

**Officiator (Sealer):** Brother \_\_\_\_\_, [acting as proxy for \_\_\_\_\_, who is dead] do you take sister \_\_\_\_\_ [acting as proxy for \_\_\_\_\_, who is dead] by the right hand and receive her unto yourself to be your lawful and wedded wife for time and all eternity, with a covenant and promise that you will observe and keep all the laws, rites, and ordinances pertaining to this Holy Order of Matrimony in the New and Everlasting Covenant, and this you do in the presence of God, angels, and these witnesses of your own free will and choice?

**Groom:** Yes.

**Officiator:** Sister \_\_\_\_\_, [acting as proxy for \_\_\_\_\_, who is dead] do you take brother \_\_\_\_\_ [acting as proxy for \_\_\_\_\_ who is dead] by the right hand and give yourself to him to be his lawful and wedded wife, and for him to be your lawful and wedded husband, for time and all eternity, with a covenant and promise that you will observe and keep all the laws, rites and ordinances pertaining to this Holy Order of Matrimony in the New and Everlasting Covenant, and this you do in the presence of God, angels, and these witnesses of your own free will and choice?

**Bride:** Yes.

**Officiator:** By virtue of the Holy Priesthood and the authority vested in me, I pronounce you \_\_\_\_\_, and \_\_\_\_\_, legally and lawfully husband and wife for time and all eternity, and I seal upon you the blessings of the holy resurrection with power to come forth in the morning of the first resurrection clothed in glory, immortality, and eternal lives, and I seal upon you the blessings of kingdoms, thrones, principalities, powers, dominions and exaltations, with all the blessings of Abraham, Isaac, and Jacob [and say unto you: be fruitful and multiply and replenish the earth, that you may have joy and rejoicing in the day of the Lord Jesus Christ]. All these blessings, together with all the blessings appertaining unto the New and Everlasting Covenant, I seal upon you by virtue of the Holy Priesthood, through your faithfulness, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

*(If the couple is actually being married or sealed to each other, they kiss across the altar.)*

### **Temple Ceremony for Sealing Children to Parents**

*Married couples who have had children before they joined the Mormon Church or who were married before being sealed in the temple must have their children sealed to them for time and eternity. Children born after a temple marriage or sealing are automatically sealed to the parents. These children are considered “Born under the Covenant.”*

*The parents kneel at the wedding altar, dressed in the Robes of the Holy Priesthood, Melchizedek Order. They join hands in the Patriarchal Grip, or Sure Sign of the Nail, and the children kneel around the altar placing their right hands upon their parents’ hands, beginning with the oldest child. The children are clothed in white.*

**Officiator (Sealer):** By the authority of the Holy Priesthood, I seal upon you \_\_\_\_\_, [acting as proxy for \_\_\_\_\_, who is dead] and \_\_\_\_\_, and \_\_\_\_\_, (etc. Children named in order of age) to your father \_\_\_\_\_, and to your mother \_\_\_\_\_, for time and all eternity, as an heir or as heirs [with all the children] as though you were born in the New and Everlasting Covenant, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.



J. W. (to the Lodge.) — Brethren, you have heard the orders of the Worshipful Master, as communicated to me through the Senior Warden in the west. You will please take notice, and govern yourselves accordingly.

W. M.—Brethren, together on the signs. (The signs of the three degrees are given, if opening on the Third Degree; but if only on the First Degree, Entered Apprentice, the Master would say, Together on the sign, and not signs. The Master always leads off in giving the sign or signs. The Master first makes the “duegard” of the First Degree, representing the position of the hands when taking the oath of an Entered Apprentice Mason, which is called the “duegard” of an Entered Apprentice, viz.: “My left hand supporting the Bible, and my right hand resting thereon.”

FIG 1.



DUEGARD OF AN ENTERED APPRENTICE.

After which the Master makes the sign of an Entered Apprentice Mason, which alludes to the penalty of the Entered Apprentice's obligation, which is imitated by all the brethren present.

[Explanation of Fig. 2.—Draw the right hand rapidly across the neck, as represented in the cut; and drop the arm to the side.—Remember that the duegard and signs are all made with right angles, horizontals, and perpendiculars, with very slight, but marked pauses between each motion or part of the sign.]

The Master then makes the duegard of a Fellow Craft, which alludes to the position of the hands when taking the oath of a Fellow Craft Mason.

[Explanation of Fig. 3.—The left arm, as far as the elbow, should be held in a horizontal position, and the rest of the arm in a vertical position, forming a square. The right hand detached from the stomach, fingers extending outward.]

After which he gives the sign of a Fellow Craft, which alludes to the penalty of the Fellow Craft obligation.

[Explanation of Fig. 4.—In making the duegard and sign of the Fellow Craft, or Second Degree, care must be taken to drop the left arm suddenly and with spirit, as soon as the two motions are accomplished.]

Next is the duegard of a Master Mason, which alludes to the position of the hands when taking the oath of a Master Mason, both hands resting on the Holy Bible, square, and compasses.

FIG. 2.



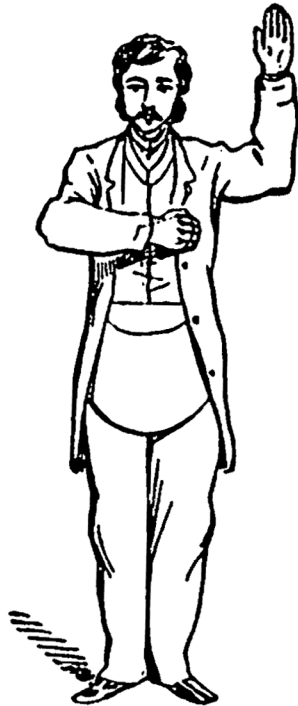
SIGN OF AN ENTERED APPRENTICE.

FIG. 8.



DEGREE OF A FELLOW CRAFT MASON.

FIG 4.



SIGN OF A FELLOW CRAFT MASON.

FIG 5.



DEGREE OF A MASTER MASON.

## Appendix B

### The 1990 Revised Version of the Temple Ceremony

The following is a transcription of the new 1990 version of the Mormon temple “endowment ceremony.” As we explained in the Preface, it was transcribed by a man from a tape recording made in a Mormon temple by a member of the LDS Church in July, 1990.

We have carefully compared the transcript with a copy of the tape and have made some minor corrections in the text. Our research has verified that the transcript is an accurate copy of the tape. As we indicated earlier, this transcript was used to mark the changes made in the ritual in Appendix A.

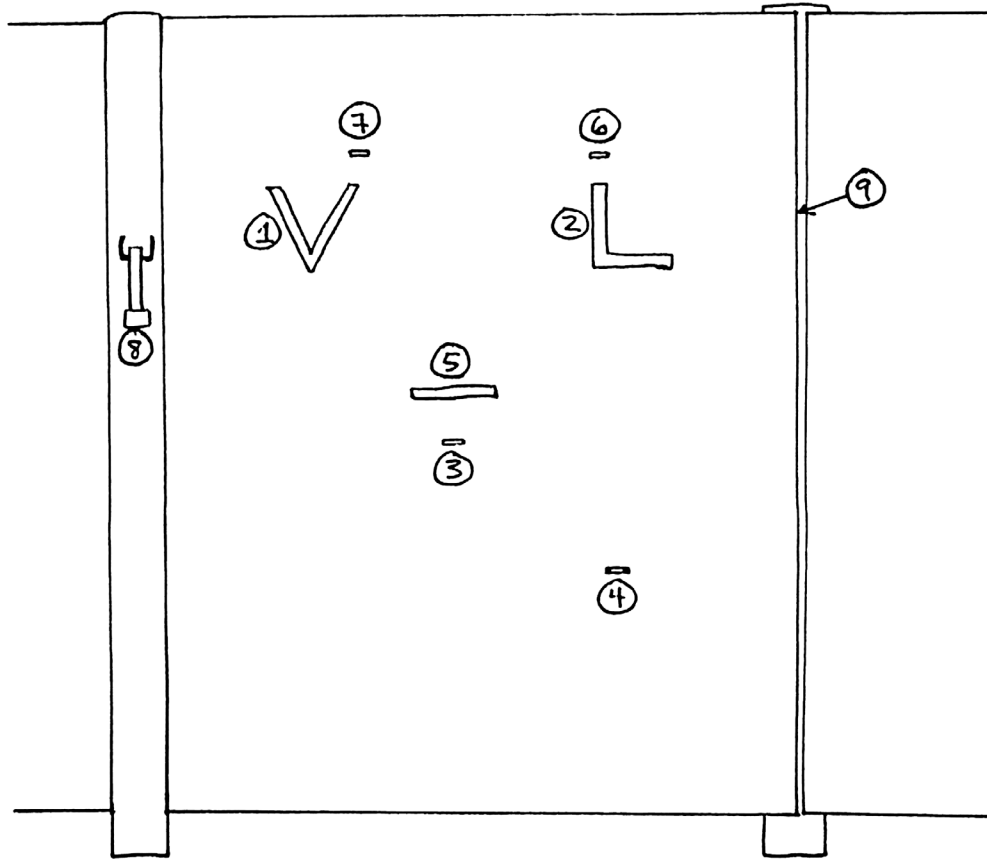
While the volume was low on the tape recording we listened to, the wording was generally very clear and easy to understand. One exception, however, was the “Ceremony at the Veil”—the very last portion of the endowment ritual. At this part of the ritual a number of people are talking at the same time in a low tone of voice. Although we could clearly hear the tapping of the mallet and words being exchanged, we could not follow the conversation. (The tape of the 1984 version is relatively good at this portion of the ceremony. The difference between the two recordings

probably relates to where the tape recorders were located or the quality of the machines.)

Fortunately, the wording of the “Ceremony at the Veil” in the 1990 ceremony can be accurately reconstructed from the instructions Peter gives to those who are about to pass through the veil (see pages 136-138). Peter tells those who are receiving their endowments exactly what the “Lord” will ask them and the response they are to give. With the exception of the “name” of the Second Token of the Melchizedek Priesthood (which is kept secret until the very last part of the ritual), the wording would have to be the same in both places. In other words, the wording found at the bottom of page 139 and the two pages which follow is already given in pages 136 (bottom) through 139 (top). This wording is clear in the tape recording.

The man who made the transcript informed us that he checked with the Mormon who made the tape recording and was told that this wording, including the “name” of the Second Token of the Melchizedek Priesthood, is exactly the same as it was before the Mormon leaders changed the temple ceremony in 1990.

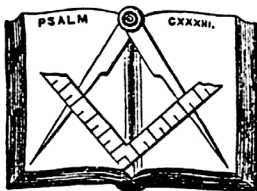
## The Veil of the Temple with the Marks of the Holy Priesthood



Above is a sketch of the veil Mormons must pass through to enter into the Celestial room. It was drawn by a former temple worker who also gave the following explanation of the marks: “#1 is the mark of the compass. #2 is the mark of the square. #3 is the navel mark. #4 is the knee mark. #5 is the slot through which the Lord puts his hand. #6 is the mark through which the Lord talks. #7 is the mark through which the patron answers. #8 is a mallet on a hinged support. #9 is where the veil is parted to permit the patron to enter the Celestial room.”

Below are examples of the use of the compass and square in books dealing with Freemasonry. Mormons not only use the marks of the compass and square on the veil (see above), but they also are found on the sacred temple garments.

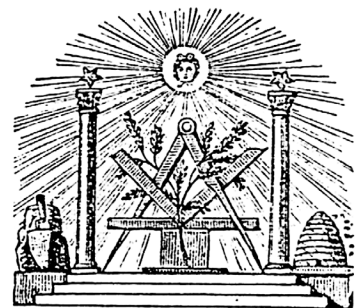
### FREEMASONRY.



ENTERED APPRENTICE, OR FIRST DEGREE



SECOND DEGREE.  
A LODGE OF FELLOW CRAFT MASONS.



THIRD DEGREE.  
OPENING A LODGE OF MASTER MASONS.

## **THE MORMON TEMPLE ENDOWMENT CEREMONY (1990 Version)**

**Introductory Announcement:** Before beginning the Endowment service, we present the following statement from the First Presidency.

**First Presidency's Statement:** Since the temple Endowment was first administered in this dispensation, minor changes have been made from time to time by the First Presidency and Council of the Twelve, acting unitedly in their capacity as Prophets, Seers and Revelators.

After an exacting and extensive review, and following solemn prayer on many occasions in the Upper Room of the Salt Lake Temple, modifications in the Endowment ceremony have recently been made by the First Presidency and the Quorum of the Twelve. Those of you who are familiar with the ceremony will recognize these changes which do not affect the substance of the teachings of the Endowment, nor the covenants associated therewith.

As with the other aspects of the Endowment, you are under solemn obligation not to discuss these sacred matters outside of the temple.

May you be blessed of the Lord in the selfless service which you give in His holy house.  
Sincerely, the First Presidency.

**First Lecturer:** Brethren and sisters, we welcome you to the temple, and hope you will find joy in serving in the house of the Lord this day. Those of you who are here to receive your own Endowment should have been washed, anointed, and clothed in the Garment of the Holy Priesthood. For those who are representing deceased persons, the ordinances of washing, anointing, and clothing in the Garment of the Holy Priesthood, together with the ordaining on behalf of deceased brethren were performed previously. Each of you should have received a New Name in connection with this company. If any of you have forgotten the New Name, or have not received these ordinances as explained, please stand. *(pause)*

Please be alert, attentive, and reverent during the presentation of the Endowment. As you are asked to proceed to the Veil, please do so in an orderly manner, row by row, as directed. After passing through the Veil into the Celestial Room, and in other areas in the Temple, if you need to communicate, please whisper, thus helping us maintain the quiet reverence that should prevail in the House of the Lord. We will now proceed with the presentation of the Endowment.

*(The lights are dimmed at this point.)*

**Second Lecturer:** Brethren, you have been washed and pronounced clean, or that through your faithfulness, you may become clean from the blood and sins of this generation. You have been anointed to become hereafter Kings and Priests unto the Most High God, to rule and reign in the House of Israel forever.

Sisters, you have been washed and anointed to become hereafter Queens and Priestesses to your husbands.

Brethren and sisters, if you are true and faithful, the day will come when you will be chosen, called up, and anointed Kings and Queens, Priests and Priestesses, whereas you are now anointed only to become such. The realization of these blessings depends upon your faithfulness.

You have had a Garment placed upon you, which you were informed represents the garment given to Adam and Eve when they were found naked in the garden of Eden, and which is called the “Garment of the Holy Priesthood.” This you were instructed to wear throughout your life. You were informed that it will be a shield and a protection to you inasmuch as you do not defile it, and if you are true and faithful to your covenants.

You have had a New Name given unto you, which you were told never to divulge, nor forget. This New Name is a keyword which you will be required to give at a certain place in the temple today.

Your Endowment is, to receive all those ordinances in the House of the Lord, which are necessary for you, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation.

If you proceed and receive your full endowment, you will be required to take upon yourselves sacred obligations, the violation of which will bring upon you the judgment of God; for God will not be mocked. If any of you desire to withdraw rather than accept these obligations of your own free will and choice, you may now make it known by raising your hand.

Brethren and sisters, as you sit here, you will hear the voices of three persons who represent Elohim, Jehovah, and Michael. Elohim will command Jehovah and Michael to go down and organize a world. The work of the six creative periods will be represented. They will also organize man in their own likeness and image, male and female.

*(The lights are now turned down completely and the curtains at the front of the endowment room are drawn open, revealing a wall onto which the film is projected. The filmed presentation commences with a scene of several asteroids drifting in black space amidst the stars. Women's, and then men's voices are heard singing, as if part of an angelic choir. As the Gods speak their voices are sonorous and reverberating.)*

### **The Creation - First Day**

**Elohim:** Jehovah, Michael, see: yonder is matter unorganized. Go ye down and organize it into a world like unto the other worlds we have heretofore formed. Call your labors the First Day, and bring me word.

**Jehovah:** It shall be done Elohim. Come Michael, let us go down.

**Michael:** We will go down, Jehovah.

**Jehovah:** Michael, see: here is matter unorganized. We will organize it into a world like unto the other worlds we have heretofore formed. We will call our labors the First Day, and return and report.

**Michael:** We will return and report our labors of the First Day, Jehovah.

**Jehovah:** Elohim, we have done as thou hast commanded, and have called our labors the First Day.

**Elohim:** It is well.

### Second Day

**Elohim:** Jehovah, Michael, go down again. Gather the waters together and cause the dry land to appear. The great waters call ye seas, and the dry land call ye earth. Form mountains and hills, great rivers and small streams, to beautify and give variety to the face of the earth. Call your labors the Second Day, and bring me word.

**Jehovah:** It shall be done, Elohim. Come Michael, let us go down.

**Michael:** We will go down, Jehovah.

**Jehovah:** Michael, we will gather the waters together and cause the dry land to appear. The great waters we will call seas, and the dry land we will call earth. We will form mountains and hills, great rivers and small streams to beautify and give variety to the face of the earth. We will call our labors the Second Day, and return and report.

**Michael:** We will return and report our labors of the Second Day, Jehovah.

**Jehovah:** Elohim, we have done as thou hast commanded, and have called our labors the Second Day.

**Elohim:** It is well.

### Third Day

**Elohim:** Jehovah, Michael, return again to the earth that you have organized. Divide the light from the darkness. Call the light “day,” and the darkness “night.” Cause the lights in the firmament to appear; the greater light to rule the day, and the lesser light to rule the night. Cause the stars also to appear and give light to the earth, the same as with other worlds heretofore created. Call your labors the Third Day, and bring me word.

**Jehovah:** It shall be done, Elohim. Come Michael, let us return again to the earth that we have organized.

**Michael:** We will return, Jehovah.

**Jehovah:** Michael, we will divide the light from the darkness, and call the light “day,” and the darkness “night.” We will cause the lights in the firmament to appear, the greater light to rule the day, and the lesser light to rule the night. We will cause the stars also to appear and give light to the earth; the same as with other worlds heretofore created. We will call our labors the Third Day, and return and report.

**Michael:** We will return and report our labors of the Third Day, Jehovah.

**Jehovah:** Elohim, we have done as thou hast commanded, and have called our labors the Third Day.

**Elohim:** It is well.

#### Fourth Day

**Elohim:** Jehovah, Michael, return and place seeds of all kinds in the earth that they may spring forth as grass, flowers, shrubbery, trees, and all manner of vegetation; each bearing seed in itself after its own kind. Call your labors the Fourth day, and bring me word.

**Jehovah:** It shall be done, Elohim. Come Michael, let us go down.

**Michael:** We will go down, Jehovah.

**Jehovah:** Michael, we will place seeds of all kinds in the earth that they may spring forth as grass, flowers, shrubbery, trees, and all manner of vegetation. We will call our labors the Fourth Day, and return and report.

**Michael:** We will return and report our labors of the Fourth Day, Jehovah.

**Jehovah:** Elohim, we have done as thou hast commanded, and have called our labors the Fourth Day.

**Elohim:** It is well.

#### Fifth Day

**Elohim:** Jehovah, Michael, now that the earth is formed, divided and beatified, and vegetation is growing thereon, return and place all manner of life upon the earth. Command the beasts, the fowls, the fishes, the insects, all creeping things, and



other forms of animal life to multiply in their respective elements, each after its kind, and every kind of vegetation to multiply in its sphere, that every form of life may fill the measure of its creation, and have joy therein. Call your labors the Fifth Day, and bring me word.

**Jehovah:** It shall be done, Elohim. Come Michael, let us go down.

**Michael:** We will go down, Jehovah.

**Jehovah:** Michael, now that the earth is formed, divided and beatified, and vegetation is growing thereon, we will place beasts upon the land: the elephant, the lion, the tiger, the bear, the horse, and all other kinds of animals; fowls in the air in all their varieties, fishes of all kinds in the waters, and insects and all manner of animal life upon the earth. We will command the beasts, the fowls, the fishes, the insects, all creeping things, and other forms of animal life to multiply in their respective elements, each after its kind, and every kind of vegetation to multiply in its sphere, that every form of life may fill the measure of its creation, and have joy therein. We will call our labors the Fifth Day, and return and report.

**Michael:** It is well, Jehovah. Now that the earth is formed with vegetation growing thereon, and provided with all manner of life, it is glorious and beautiful.

**Jehovah:** It is, Michael.

**Michael:** Let us return and report our labors of the Fifth Day, Jehovah.

**Jehovah:** Elohim, we have done as thou hast commanded and have called our labors the Fifth Day.

**Elohim:** It is well.

### Sixth Day

**Elohim:** Jehovah, Michael, is man found on the earth?

**Jehovah:** Man is not found on the earth, Elohim.

**Elohim:** Jehovah, Michael, then let us go down and form man in our own likeness and in our own image, male and female, and put into them their spirits, and let us give them dominion over all things on the face of the earth. We will plant for them a garden, eastward in Eden, and place them in it to tend and cultivate it, that they may be happy, and have joy therein. We will command them to multiply and replenish the earth, that they may have joy in their posterity. We will place before them the Tree of Knowledge of Good and Evil, and we will allow Lucifer, our common enemy, whom we have thrust out, to tempt

them, and to try them, that they may know by their own experience the good from the evil. If they yield to temptation, we will give unto them The Law of Sacrifice, and we will provide a savior for them, as we counseled in the beginning, that they may be brought forth by the power of the redemption and the resurrection, and come again into our presence, and with us partake of Eternal Life and exaltation. We will call this the Sixth Day, and we will rest from our labors for a season. Come, let us go down.

**Jehovah:** We will go down, Elohim.

*(The film now shows a scene of a lush, tropical area.)*

**Elohim:** Jehovah, see the earth that we have formed. There is no man to till and take care of it. We are here to form man in our own likeness and in our own image.

**Jehovah:** We will do so, Elohim.

*(The youthful body of Adam, who appears to be sleeping, is shown from the shoulders up.)*

**Elohim:** Jehovah, man is now organized, and we will put into him his spirit, the breath of life, that he may become a living soul.

*(Adam stirs, and begins to sit up.)*

**Elohim:** Jehovah, is it good for man to be alone?

**Jehovah:** It is not good for man to be alone, Elohim.

**Elohim:** We will cause a deep sleep to come upon this man whom we have formed, and we will take from his side a rib from which we will form a woman to be a companion and helpmeet for him.

*(Adam lays his head upon the ground as he loses consciousness.)*

**Narrator:** Brethren and sisters, this is Michael, who helped form the earth. When he awakens from the sleep which Elohim and Jehovah have caused to come upon him, he will be known as Adam, and having forgotten all, will have become like a little child. Brethren, close your eyes as if you were asleep.

*(All male patrons in the room close their eyes.)*

**Elohim:** Adam, awake and arise.

*(Adam obeys the command, and is shown with foliage in front of him which conceals his body from view. The youthful Adam appears to be in good physical condition, and is clean shaven.)*

**Narrator:** All the brethren will please arise.

*(The male patrons open their eyes and rise from their seats. An attractive, youthful Eve enters the scene and stands beside Adam. They are both shown from the shoulders up.)*

**Elohim:** Adam, here is a woman whom we have formed and whom we give unto you to be a companion and helpmeet for you. What will you call her?

**Adam:** Eve.

*(For the first time, the Gods, Elohim and Jehovah, are shown. They are two bearded, luminescent, glorious personages, clothed in flowing white robes. They appear standing in mid air above and in front of Adam and Eve, and are surrounded by a radiant aura of silvery-white light.)*

**Elohim:** Why will you call her Eve?

**Adam:** Because she is the mother of all living.

**Elohim:** That is right Adam; because she is the mother of all living. We have organized for you this earth, and have planted a garden, eastward in Eden. We will place you in the garden and we will there command you to multiply and replenish the earth, that you may have joy and rejoicing in your posterity. Jehovah, introduce Adam and Eve into the garden which we have prepared for them.

**Jehovah:** It shall be done, Elohim.

**Narrator:** We now go with Adam and Eve into the garden. The brethren will please be seated.

*(Adam and Eve join hands, and are introduced into the garden as the male patrons are seated. The scene changes to the garden.)*

**Elohim:** Adam, Eve, we have created this earth, and have placed upon it all kinds of vegetation and animal life. We have commanded all these to multiply in their own sphere and element. We give you dominion over all these things, and make you, Adam, lord over the whole earth, and all things on the face thereof. We now command you to multiply and replenish the earth, that you may have joy and rejoicing in your posterity. We have also planted for you this garden, wherein we have placed all manner of fruits, flowers, and vegetation. Of every tree of the garden thou mayest freely eat, but of the Tree of Knowledge of Good and Evil thou shalt not eat; nevertheless, thou mayest choose for thyself, for it is given unto thee. But, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.

Remember these commandments which we have given unto you. Now, go to, dress this garden, take good care of it, be happy and have joy therein. We shall go away, but we shall visit you again and give you further instructions.

*(Adam and Eve survey the garden, examining the plant and animal life. Adam peers over a hedge of bushes and smiles as he watches a lion lazily stretching on the ground. As Lucifer introduces himself in the following scene, he stands in the shadows as he begins to speak and then steps forward into the light. Lucifer wears black and gray clothing with a cloak. He is also clean shaven.)*

**Lucifer:** Well Adam, you have a new world here.

**Adam:** A new world?

**Lucifer:** Yes, a new world, patterned after the old one where we used to live.

**Adam:** I know nothing about any other world.

**Lucifer:** Oh, I see, your eyes are not yet opened. You have forgotten everything. You must eat some of the fruit of that tree.

*(Lucifer plucks fruit from the Tree of Knowledge of Good and Evil, and presents it to Adam.)*

**Lucifer:** Adam, here is some of the fruit of this tree. It will make you wise.

**Adam:** I will not partake of that fruit. Father told me that in the day I should partake of it I should surely die.

**Lucifer:** You shall not surely die, but shall be as the Gods, knowing good and evil.

**Adam:** I will not partake of it.

**Lucifer:** Oh you will not? Well, we shall see.

*(Lucifer goes in search of Eve and hears a lamb bleating. He turns his head and finds Eve carrying a small lamb.)*

**Lucifer:** Eve, here is some of the fruit of that tree. It will make you wise. It is delicious to the taste and very desirable.

**Eve:** Who are you?

**Lucifer:** I am your brother.

**Eve:** You, my brother, and come here to persuade me to disobey Father?

**Lucifer:** I have said nothing about Father. I want you to eat of the fruit of The Tree of Knowledge of Good and Evil, that your eyes may be opened, for that is the way Father gained his knowledge. You must eat of this fruit so as to comprehend that everything has its

opposite: good and evil, virtue and vice, light and darkness, health and sickness, pleasure and pain—thus your eyes will be opened and you will have knowledge.

**Eve:** Is there no other way?

**Lucifer:** There is no other way.

**Eve:** Then I will partake.

*(Eve takes the fruit from Lucifer, and bites it. Lucifer approves and places the other piece in her hand.)*

**Lucifer:** There, now go and get Adam to partake.

*(Eve turns, and seeks Adam, fruit in hand. She finds him kneeling by a brook dipping his hand into the water. Fish are seen swimming below the surface, and white doves fly nearby. As Eve speaks to Adam, he stands and smiles as he sees her.)*

**Eve:** Adam, here is some of the fruit of that tree. It is delicious to the taste and very desirable.

**Adam:** Eve, do you know what fruit that is?

**Eve:** Yes, it is the fruit of the Tree of Knowledge of Good and Evil.

**Adam:** I cannot partake of it. Do you not know that Father commanded us not to partake of the fruit of that tree?

**Eve:** Do you intend to obey all of Father's commandments?

**Adam:** Yes, all of them.

**Eve:** Do you not remember that Father commanded us to multiply and replenish the earth? I have partaken of this fruit and by so doing shall be cast out, and you will be left a lone man in the garden of Eden.

**Adam:** Eve, I see that this must be. I will partake that man may be.

*(Adam takes a bite, and Lucifer walks to their side with a look of approval.)*

**Lucifer:** That is right.

**Eve:** It is better for us to pass through sorrow that we may know the good from the evil.

**Eve:** I know thee now. Thou art Lucifer, he who was cast out of Father's presence for rebellion.

**Lucifer:** Yes, you are beginning to see already.

**Adam:** What is that apron you have on?

*(Lucifer draws his cloak up to reveal a black apron.)*

**Lucifer:** It is an emblem of my power and Priesthoods.

**Adam:** I am looking for Father to come down to give us further instructions.

**Lucifer:** Oh, you are looking for Father to come down, are you? *(The Gods' voices are suddenly heard in the garden.)*

**Elohim:** Jehovah, we promised Adam and Eve that we would visit them and give them further instructions. Come, let us go down.

**Jehovah:** We will go down, Elohim.

**Adam:** I hear their voices, they are coming.

**Lucifer:** See, you are naked. Take some fig leaves and make you aprons. Father will see your nakedness. Quick! Hide!

**Adam:** Come, let us hide.

**Narrator:** Brethren and sisters, put on your aprons.

*(The film pauses temporarily and the lights are turned up while the patrons remove their fig-leaf aprons from the bundles. All patrons tie the aprons on around their waists. The lights are again turned down and the film resumes. The camera pans down and presents the Gods' perspective as they descend. Adam hides behind foliage.)*

**Elohim:** Adam ... Adam! ... Adam!! Where art thou?

**Adam:** I heard thy voice and hid myself, because I was naked.

**Elohim:** Who told thee that thou wast naked? Hast thou partaken of the fruit of the Tree of Knowledge of Good and Evil, of which we commanded thee not to partake?

**Adam:** The woman thou gavest me, and commanded that she should remain with me, she gave me of the fruit of the tree, and I did eat.

**Elohim:** Eve, what is this thou hast done?

**Eve:** The serpent beguiled me, and I did eat.

**Elohim:** Lucifer, what hast thou been doing here?

**Lucifer:** I have been doing that which has been done in other worlds.

**Elohim:** What is that?

**Lucifer:** I have been giving some of the fruit of the Tree of the knowledge of Good and Evil to them.

**Elohim:** Lucifer, because thou hast done this, thou shalt be cursed above all the beasts of the field. Upon thy belly shalt thou go, and dust thou shalt eat all the days of thy life.

*(As Lucifer speaks he becomes angry and a storm begins to well up and the winds blow.)*

**Lucifer:** If thou cursest me for doing the same thing which has been done in other worlds, I will take the spirits that follow me, and they shall possess the bodies thou createst for Adam and Eve!

**Elohim:** I will place enmity between thee and the seed of the woman. Thou mayest have power to bruise his heel, but he shall have power to crush thy head.

**Lucifer:** Then with that enmity I will take the treasures of the earth, and with gold and silver I will buy up armies and navies, false priests who oppress, and tyrants who destroy, and reign with blood and horror on the earth!

**Elohim:** Depart!

*(Thunder cracks and the storm ceases as Lucifer looks defiantly at Elohim; he then turns and walks away.)*

**Elohim:** Jehovah, let cherubim and a flaming sword be placed to guard the way of the Tree of Life, lest Adam and Eve put forth their hands, and partake of the fruit thereof, and live forever in their sins.

**Jehovah:** It shall be done, Elohim.

*(Jehovah commands, and light is shown shining through the tree.)*

**Jehovah:** Let cherubim and a flaming sword be placed to guard the way of the Tree of Life, lest Adam and Eve put forth their hands and partake of the fruit thereof, and live forever in their sins. It is done, Elohim.

**Elohim:** Adam, because thou hast partaken of the forbidden fruit, the earth shall be cursed for thy sake. Instead of producing fruits and flowers spontaneously, it shall bring forth thorns, thistles, briars, and noxious weeds to afflict and torment man. And by the sweat of thy face shalt thou eat thy bread all the days of thy life, for dust thou art, and unto dust shalt thou return.

## The Law of Obedience

**Elohim:** Inasmuch as Eve was the first to eat of the forbidden fruit, if she will covenant that from this time forth she will obey the Law of the Lord, and will hearken unto your counsel, as you hearken unto mine, and if you will covenant that from this time forth you will obey the Law of Elohim, we will give unto you the Law of Obedience and Sacrifice, and we will provide a savior for you, whereby you may come back into our presence, and with us partake of Eternal Life and exaltation.

**Eve:** Adam, I now covenant to obey the Law of the Lord, and to hearken to your counsel as you hearken unto Father.

**Adam:** Elohim, I now covenant with thee that from this time forth I will obey thy law and keep thy commandments.

**Elohim:** It is well. Jehovah, inasmuch as Adam and Eve have discovered their nakedness, make coats of skins as a covering for them.

**Jehovah:** It shall be done, Elohim.

*(At this point the film pauses and the lights come on.)*

**Narrator:** Brethren and sisters, the garment that was placed upon you in the washing room is to cover your nakedness and represents the coat of skins spoken of. The Officiator will represent Elohim at the altar. A couple will now come to the altar.

*(A pre-selected “Witness Couple” now come forward and kneel at the altar, resting their hands upon it as they face the Officiator. The Officiator pantomimes all movements and gestures as a model for the patrons to follow when directed.)*

**Narrator:** Brethren and sisters, this couple represent all of you as if at the altar. You must consider yourselves as if you were respectively Adam and Eve.

**Elohim:** We will put each sister under covenant to obey the Law of the Lord, and to hearken to the counsel of her husband, as her husband hearkens unto the counsel of the Father. Sisters, arise.

*(Female patrons stand as instructed.)*

**Elohim:** Each of you bring your right arm to the square. You and each of you solemnly covenant and promise before God, angels, and these witnesses at this altar that you will each observe and keep the Law of the Lord, and hearken to the counsel of your husband as he hearkens to the counsel of the Father. Each of you bow your head and say “yes.”

**Women:** Yes.



**Elohim:** That will do.

*(The female patrons now resume their seats.)*

**Elohim:** Brethren, arise.

*(Male patrons stand as instructed.)*

**Elohim:** Each of you bring your right arm to the square. Each of you solemnly covenant and promise before God, angels, and these witnesses at this altar that you will obey the law of God, and keep His commandments. Each of you bow your head and say “yes.”

**Men:** Yes.

**Elohim:** That will do.

*(Male patrons resume their seats.)*

### The Law of Sacrifice

**Elohim:** Brethren and sisters, we will now put you under covenant to obey and keep the Law of Sacrifice, as contained in the Holy Scriptures. This Law of Sacrifice was given to Adam in the garden of Eden, who, when he was driven out of the garden, built an altar on which he offered sacrifices; and after many days, an angel of the Lord appeared unto Adam, saying: “Why dost thou offer sacrifices unto the Lord?” Adam said: “I know not, save the Lord commanded me.” And then the angel spake saying: “This is a similitude of the sacrifice of the Only Begotten of the Father, who is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent, and call upon God in the name of the Son forevermore.”

The posterity of Adam down to Moses, and from Moses to Jesus Christ offered up the first fruits of the field, and the firstlings of the flock, which continued until the death of Jesus Christ, which ended sacrifice by the shedding of blood. And as Jesus Christ has laid down his life for the redemption of mankind, so we should covenant to sacrifice all that we possess, even our own lives if necessary, in sustaining and defending the Kingdom of God.

All arise. Each of you bring your right arm to the square. You and each of you solemnly covenant and promise before God, angels, and these witnesses at this altar that you will observe and keep the Law of Sacrifice, as contained in the Holy Scriptures, as it has been explained to you. Each of you bow your head and say “yes.”

**Patrons:** Yes.

**Elohim:** That will do.

*(Patrons resume their seats.)*

### First Token of the Aaronic Priesthood

**Elohim:** We will now give unto you the First Token of the Aaronic Priesthood with its accompanying name and sign. Before doing this we desire to impress upon your minds the sacred character of the First Token of the Aaronic Priesthood, with its accompanying name and sign, as well as that of all other tokens of the Holy Priesthood, with their names and signs, which you will receive in the temple this day. They are most sacred, and are guarded by solemn covenants and obligations made in the presence of God, angels and these witnesses to hold them sacred and under no condition will you ever divulge them, except at a certain place in the temple that will be shown you.

The First Token of the Aaronic Priesthood is given by clasping the right hands and placing the joint of the thumb directly over the first knuckle of the hand, in this manner.

*(The Officiator, representing Elohim, takes the right hand of the male witness, who represents Adam at the altar, and demonstrates the token. The male witness, who remains kneeling, is obliged to raise his hand above his head while receiving the grip, thus enabling the patrons to view the manner in which the token is to be given.)*

**Elohim:** Adam, we give unto you the First Token of the Aaronic Priesthood. We desire all to receive it. All arise.

*(As the patrons stand, the Witness Couple returns to their seats. The Officiator and several other temple workers circulate around the room and administer the token to the patrons as they stand at their seats. Male workers attend to the male patrons, female workers to the females. The Witness Couple also receives the token at this time. Each patrons sits after receiving the token.)*

**Elohim:** If any of you have not received this token, you will please raise your hand.

The name of this token is the New Name that you received in the temple today. If any of you have forgotten the New Name, please stand.

The sign is made by bringing the right arm to the square, the palm of the hand to the front, the fingers close together, and the thumb extended. This is the sign.

*(The Officiator, again at the altar, demonstrates the sign as the description is given.)*

**Elohim:** I will now explain the covenant and obligation which are associated with this token, its name and sign which you will be required to take upon yourselves. If I were receiving my own Endowment today, and had been given the name of “John” as my New Name, I would repeat in my mind these words, after making the sign:

I, John, covenant before God, angels and these witnesses, that I will never reveal the First Token of the Aaronic Priesthood, with its accompanying name and sign.

*(The Officiator demonstrates the sign and drops his hands after the words of the covenant are completed.)*

**Elohim:** All arise.

*(All patrons stand.)*

**Elohim:** Each of you make the Sign of the First Token of the Aaronic Priesthood, by bringing your right arm to the square, the palm of the hand to the front, the fingers close together, and the thumb extended. This is the sign. Now, repeat in your mind after me the words of the covenant.

I \_\_\_\_\_ (think of the New Name), covenant before God, angels, and these witnesses, that I will never reveal the First Token of the Aaronic Priesthood, with its accompanying name and sign.

That will do. *(Patrons sit down.)*

*(As the lights are turned down the film presentation continues. Adam and Eve, both clad in animal skins, are shown hurriedly exiting the garden of Eden amidst a storm. Various animals scamper about on the ground. The lone and dreary world reveals animals in their natural habitats, and in a carnivorous state.)*

**Elohim:** Jehovah, see that Adam and Eve are driven out of this beautiful garden into the lone and dreary world, where they may learn from their own experience to distinguish good from evil.

**Jehovah:** It shall be done, Elohim.

### **The Lone and Dreary World: The Telestial Kingdom**

*(The scene changes to a view of Adam and Eve kneeling across from one another at an altar. The altar is made from a pile of stones with two, large, flat stones making the top. Adam raises his hands above his head as he prays.)*

**Narrator:** We go now with Adam and Eve into the lone and dreary world. Brethren and sisters, this represents the Telestial Kingdom, or the world in which we now live. Adam, on finding himself in the lone and dreary world, built an altar and offered prayer, and these are the words he uttered:

**Adam:** Oh God, hear the words of my mouth!  
 Oh God, hear the words of my mouth!  
 Oh God, hear the words of my mouth!

*(As Adam prays, Lucifer approaches from behind out of the shadows.)*

**Lucifer:** I hear you; what is it you want?

*(Although Adam has already encountered Lucifer in the Garden of Eden, he fails to recognize him at this appearance.)*

**Adam:** Who are you?

**Lucifer:** I am the God of this world.

**Adam:** You, the God of this world?

**Lucifer:** Yes, what do you want?

**Adam:** I am looking for messengers.

**Lucifer:** Oh, you want someone to preach to you. You want religion, do you? There will be many willing to preach to you the philosophies of men, mingled with scripture.

**Adam:** But I am looking for messengers from my Father.

*(Adam and Eve turn, and walk past Lucifer, who follows behind. The scene changes to a view of the Celestial Kingdom, where Elohim and Jehovah stand, conversing amidst tall white pillars. They are radiant as before, and their voices resonate as they speak.)*

**Elohim:** Jehovah, send down Peter, James and John to visit the man Adam in the Telestial World, without disclosing their identity. Have them observe conditions generally, see if Satan is there, and learn whether Adam has been true to the token and sign given to him in the garden of Eden. Have them then return and bring me word.

**Jehovah:** It shall be done, Elohim.

*(Jehovah turns from Elohim and walks between two pillars to the edge of the platform where meets Peter, James and John, who await His command. They are dressed as the Jews were at the time of Christ.)*

**Jehovah:** Peter, James and John, go down and visit the man Adam in the Telestial World, without disclosing your identity. Observe conditions there, and learn whether Adam has been true to the token and sign given to him in the garden of Eden. Then return and bring us word.

**Peter:** It shall be done, Jehovah. Come James and John, let us go down.

*(The three turn and leave, and the scene turns to the lone and dreary world. Adam and Eve are shown walking through a forrested area with Lucifer following them. Peter, followed by James and John approach Adam, Eve, and Lucifer.)*

**Peter:** Good morning.

**Lucifer:** Good morning gentlemen.

**Peter:** What are you doing here?

**Lucifer:** Observing the teaching of these people.

**Peter:** What is being taught?

**Lucifer:** The philosophies of men, mingled with scripture.

**Peter:** How is this teaching received?

**Lucifer:** Very well! Except this man does not seem to believe what is being taught.

*(Peter approaches Adam and shakes his hand.)*

**Peter:** Good morning. What do you think of this teaching?

**Adam:** I am looking for messengers from my Father to teach me.

**Peter:** That is good.

**Peter:** Have you any tokens or signs?

*(Lucifer steps up to Peter and interjects his query.)*

**Lucifer:** Have you any money?

**Peter:** We have sufficient for our needs.

**Lucifer:** You can buy anything in this world for money.

**Peter:** Do you sell your tokens or signs for money? You have them, I presume.

**Adam:** I have them, but I do not sell them for money. I hold them sacred. I am looking for the further light and knowledge Father promised to send me.

**Peter:** That is right. We commend you for your integrity. Good day. We shall probably visit you again.

*(Peter, James and John exit; Lucifer steps aside, and boasts aloud.)*

**Lucifer:** Now is the great day of my power. I reign from the rivers to the ends of the earth. There is none who dares to molest, or make afraid.

*(The scene changes to the Celestial Kingdom. Peter, James, and John approach Jehovah with their report.)*

**Peter:** Jehovah, we have visited the man Adam in the Telestial World as thou didst command us. We found Satan there, striving to lead the posterity of Adam astray. But Adam has been true and faithful to the token and sign given him in the garden of Eden, and is waiting for the further light and knowledge you promised to send him. This is our report.

**Jehovah:** It is well, Peter, James and John. (Jehovah turns and approaches Elohim.) Elohim—Peter, James and John have been down to the man Adam in the Telestial World. They found Satan there, striving to lead the posterity of Adam astray with all manner of false doctrine. But Adam has been true and faithful to the token and sign given him in the Garden of Eden, and he is waiting for the further light and knowledge you promised to send him. This is their report.

**Elohim:** It is well. Jehovah, instruct Peter, James and John to go down in their true character as Apostles of the Lord Jesus Christ, to Adam and Eve and their posterity in the Telestial World, and to cast Satan out of their midst. Instruct them to give unto Adam and Eve and their posterity, the Law of the Gospel as contained in the Holy Scriptures; also give unto them a charge to avoid all lightmindedness, loud laughter, evil speaking of the Lord's anointed, the taking of the name of God in vain, and every other unholy and impure practice; and cause these to be received by covenant. Instruct Peter, James and John further to clothe Adam and Eve and their posterity in the Robes of the Holy Priesthood, with the robe on the left shoulder, and to give unto them the Second Token of the Aaronic Priesthood, with its accompanying name and sign. Then have them return and bring me word.

**Jehovah:** It shall be done, Elohim. (Jehovah turns, and approaches Peter, James and John.) Peter, James and John, go down in your true character as Apostles of the Lord Jesus Christ to Adam and Eve and their posterity in the Telestial World. Cast Satan out of their midst. Give unto them the Law of the Gospel as contained in the Holy Scriptures; also a charge to avoid all lightmindedness, loud laughter, evil speaking of the Lord's anointed, the taking of the name of God in vain, and every other unholy and impure practice. Cause them to receive these by covenant. Clothe them in the Robes of the Holy Priesthood, with the robe on the left shoulder, and give unto them the Second Token of the Aaronic Priesthood, with its accompanying name and sign. Then return and bring us word.

**Peter:** It shall be done, Jehovah. Come James and John, let us go down.

*(The scene changes again to the lone and dreary world. The three Apostles boldly approach Lucifer.)*

**Peter:** I am Peter.

**James:** I am James.

**John:** I am John.

**Lucifer:** Yes, I thought I knew you. What are you going to do now?

**Peter:** We will dismiss you without further argument.

**Lucifer:** Aah! You have looked over my kingdom, and my greatness and glory. Now you want to take possession of the whole of it. *(Lucifer turns, and stares into the camera.)* I have a word to say concerning these people. If they do not walk up to every covenant they make at these altars in this temple this day, they will be in my power!

**Peter:** Satan, we command you to depart!

**Lucifer:** By what authority?

**Peter:** *(With his right arm raised to the square.)* In the name of Jesus Christ, our Master. *(Lucifer is visibly shaken as he turns and steps into a dark crevice. Peter waits until he has left, and then approaches Adam.)* Adam, we are true messengers from the Father, and have come to give you the further light and knowledge He promised to send you.

**Adam:** How shall I know that you are true messengers?

**Peter:** By our giving unto you the token and sign you received in the garden of Eden.

**Adam:** *(Grasping Peter by the right hand.)* What is that?

**Peter:** The First Token of the Aaronic Priesthood.

**Adam:** Has it a name?

**Peter:** It has.

**Adam:** Will you give it to me?

**Peter:** I cannot, for it is the New Name, and I have made a covenant not to disclose it, but this is the sign. *(Peter raises his right arm to square.)*

**Adam:** Now I know that you are true messengers sent down from Father. *(Adam turns and looks into the camera, addressing the patrons, while Eve stands smiling at his side.)* These are true messengers, I exhort you to give strict heed to their counsel and teaching, and they will lead you in the way of life and salvation.

*(At this point the film presentation is concluded. The remainder of the Endowment is conducted from an audio recording.)*

**Narrator:** The Officiator will represent Peter at the altar.

### The Law of the Gospel

**Peter:** A couple will now come to the altar. (*Witness couple comes to altar as before.*) Brethren and sisters, this couple at the altar represent all of you as if at the altar, and you will be under the same obligations as they will be. We are required to give unto you the Law of the Gospel as contained in the Holy Scriptures; to give unto you also a charge to avoid all lightmindedness, loud laughter, evil speaking of the Lord's anointed, the taking of the name of God in vain, and every other unholy and impure practice, and to cause you to receive these by covenant.

All arise. (*All patrons stand.*) Each of you bring your right arm to the square. (*This is done.*)

Each of you covenant and promise before God, angels, and these witnesses, that you will observe and keep the Law of the Gospel and this charge as it has been explained to you. Each of you bow your head and say "yes."

**Patrons:** Yes.

**Peter:** That will do. (*All patrons sit down.*)

### The Robes of the Holy Priesthood

**Peter:** We are instructed to clothe you in the Robes of the Holy Priesthood. Place the robe on your left shoulder. Place the cap on your head with the bow over the right ear, replace the apron, tie the girdle with the bow on the right side, remove the slippers from your feet, and put them on again as part of the temple clothing. You may now proceed to clothe.

(*Patrons open their clothing envelopes dress as instructed.*)

### Second Token of the Aaronic Priesthood

**Peter:** A couple will now come to the altar. (*The witness couple kneels at the altar as before.*) With the robe on the left shoulder, you are prepared to officiate in the ordinances of the Aaronic Priesthood. We will now give unto you the Second Token of the Aaronic Priesthood with its accompanying name and sign. This token is given by clasping the right hands and placing the joint of the thumb between the first and second knuckles of the hand, in this manner.

(*The Officiator and the male witness join hands in the token, and slightly raise their hands to demonstrate it to the patrons.*)

**Peter:** We desire all to receive it. All arise.



*(As the Patrons stand, the witness couple returns to their seats, and various temple workers circulate about the room administering this token as they did the former.)*

**Peter:** If any of you have not received this token, please raise your hand. The name of this token is your own first given name if you are going through the temple for your own Endowment, or, if you are going through for the dead, it is the first given name of the person for whom you are officiating.

The sign is made by bringing the right hand in front of you, with the hand in cupping shape, the right arm forming a square, and the left arm being raised to the square. This is the sign. *(The Officiator demonstrates the sign.)* I will now explain the covenant and obligation which are associated with this token, its name and sign, which you will be required to take upon yourselves.

If I were receiving my own endowment today, and if my first given name were “David,” I would repeat in my mind these words, after making the sign:

I, David, solemnly covenant before God, angels and these witnesses, that I will never reveal the Second Token of the Aaronic Priesthood, with its accompanying name and sign.

All arise. *(All patrons stand.)* Each of you make the Sign of the Second Token of the Aaronic Priesthood by bringing the right hand in front of you, with the hand in cupping shape, the right arm forming a square, and the left arm being raised to the square. This is the sign.

Now, repeat in your mind after me the words of the covenant:

I \_\_\_\_\_ (think of the first given name), solemnly covenant before God, angels, and these witnesses, that I will never reveal the Second Token of the Aaronic Priesthood, with its accompanying name and sign.

That will do. *(Patrons drop their hands by their sides.)*

*(All patrons sit down.)*

**Peter:** Jehovah, we have been down to Adam and Eve and their posterity in the Telestial World, and have cast Satan out of their midst. We have given unto them the Law of the Gospel as contained in the Holy Scriptures; also a charge to avoid all lightmindedness, loud laughter, evil speaking of the Lord’s anointed, the taking of the name of God in vain, and every other unholy and impure practice, and have caused them to receive these by covenant. We have also clothed them in the Robes of the Holy Priesthood and have given unto them the Second Token of the Aaronic Priesthood, with its accompanying name and sign. This is our report.

**Jehovah:** It is well, Peter, James and John. Elohim—Peter, James, and John have been down to Adam and Eve and their posterity in the Telestial World, have cast Satan out of their midst, and have done all else that they were commanded to do.

**Elohim:** It is well. Jehovah, send down Peter, James, and John again to the Telestial World. Have Adam and Eve and their posterity change their robes to the right shoulder, preparatory to officiating in the ordinances of the Melchizedek Priesthood; and introduce them into the Terrestrial World. Instruct Peter, James, and John further, to give unto them the Law of Chastity, and put them under covenant to obey this law, which is, that the daughters of Eve, and the sons of Adam shall have no sexual relations except with their husbands or wives to whom they are legally and lawfully wedded. Give unto them the First Token of the Melchizedek Priesthood, or Sign of the Nail, with its accompanying name and sign. Have them return, and bring me word.

**Jehovah:** It shall be done, Elohim. Peter, James, and John, go down again to the Telestial World; instruct Adam and Eve and their posterity to change their robes to the right shoulder, preparatory to officiating in the ordinances of the Melchizedek Priesthood; and introduce them into the Terrestrial World. Give to them the Law of Chastity, and put them under covenant to obey this law, which is, that the daughters of Eve, and the sons of Adam shall have no sexual relations except with their husbands or wives, to whom they are legally and lawfully wedded. Give unto them the First Token of the Melchizedek Priesthood, or Sign of the Nail, with its accompanying name and sign; and return and bring us word.

**Peter:** It shall be done, Jehovah. Come James and John, let us go down. We are instructed to have you remove the robe and change it to the right shoulder, preparatory to officiating in the ordinances of the Melchizedek Priesthood, and to introduce you into the Terrestrial World. You may now remove the robe.

*(The patrons stand, and remove their robes, replacing them on their right shoulders. The male patrons now turn their cap, so that the bow is now placed over the left ear, and the girdle is tied over the apron at the left hip. The patrons then sit.)*

### **The Terrestrial World**

**Narrator:** We now enter the Terrestrial World. *(Additional lights are switched on.)*

### **The Law of Chastity**

**Peter:** A couple will now come to the altar. *(Witness Couple comes as before.)* We are instructed to give unto you the Law of Chastity; which is, that each of you shall have no sexual relations except with your husband or wife to whom you are legally and lawfully wedded.

All please arise. *(All patrons stand up.)* Each of you bring your right arm to the square. You and each of you covenant and promise before God, angels, and these witnesses

that you will observe and keep the Law of Chastity, as it has been explained to you. Each of you bow your head and say “yes.”

**Patrons:** Yes.

**Peter:** That will do. (*All patrons sit down.*)

### **First Token of the Melchizedek Priesthood or Sign of the Nail**

**Peter:** We will now give unto you the First Token of the Melchizedek Priesthood or Sign of the Nail, with its accompanying name and sign. This token is received by bringing the right hand into this position: the hand vertical, the fingers close together, and the thumb extended; and the person giving the token placing the tip of the forefinger of his right hand in the center of the palm, and the thumb opposite on the back of the hand of the one receiving it, in this manner. We desire all to receive it. All arise.

*(After Officiator and male witness demonstrate token at the altar, temple workers circulate around room to administer this token to the patrons.)*

**Peter:** If any of you have not received this token, you will please raise your hand. The name of this token is “the Son,” meaning the Son of God.

The sign is made by bringing the left hand in front of you with the hand in cupping shape, the left arm forming a square; the right hand is also brought forward, the palm down, the fingers close together with the thumb extended. (*The Officiator makes the sign.*) This is the sign.

I will now explain the covenant and obligation which are associated with this token, its name and sign and which you will be required to take upon yourselves. If I were receiving the Endowment today, either for myself or for the dead, I would repeat in my mind these words, after making the sign:

I solemnly covenant before God, angels, and these witnesses, in the name of the Son that I will never reveal the First Token of the Melchizedek Priesthood or Sign of the Nail, with its accompanying name and sign.

All arise. (*All patrons stand.*) Each of you make the sign of the First Token of the Melchizedek Priesthood or Sign of the Nail by bringing the left hand in front of you with the hand in cupping shape, the left arm forming a square; the right hand is also brought forward, the palm down, the fingers close together with the thumb extended. This is the sign.

Now repeat in your mind after me the words of the covenant.

I solemnly covenant before God, angels, and these witnesses, in the name of the Son that I will never reveal the First Token of the Melchizedek Priesthood or Sign of the Nail, with its accompanying name and sign.

*(The patrons drop their hands at their sides.)*

That will do. (*All patrons sit down.*)

**Peter:** Jehovah, we have been down to Adam and Eve and their posterity, have placed the robe on the right shoulder and have introduced them into the Terrestrial World. We have put them under covenant to observe and keep the Law of Chastity. We have also given them the First Token of the Melchizedek Priesthood or Sign of the Nail, with its accompanying name and sign. This is our report.

**Jehovah:** It is well, Peter, James, and John. Elohim—Peter, James, and John have been down to Adam and Eve and their posterity, and have done all that they were commanded to do.

**Elohim:** It is well. Jehovah, send down Peter, James and John and instruct them to give to Adam and Eve and their posterity in the Terrestrial World the Law of Consecration in connection with the Law of the Gospel and the Law of Sacrifice, and to cause them to receive it by covenant; to give unto them the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, with its accompanying sign, and to teach them the Order of Prayer, and to prepare them in all things to receive further instructions at the Veil. Then have them report at the Veil.

**Jehovah:** It shall be done, Elohim. Peter, James, and John, go down to Adam and Eve and their posterity in the Terrestrial World, and give unto them the Law of Consecration, in connection with the Law of the Gospel, and the Law of Sacrifice, and cause them to receive it by covenant. Give unto them the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, with its accompanying sign. Teach them the Order of Prayer and prepare them in all things to receive further instructions at the Veil. Then report at the Veil.

**Peter:** It shall be done, Jehovah. Come, James and John, let us go down.

### **The Law of Consecration**

**Peter:** A couple will now come to the altar. (*The Witness couple comes forward, and kneels at the altar as before.*) We are instructed to give unto you the Law of Consecration as contained in the book of Doctrine and Covenants (*The Officiator picks up [a] copy of the Doctrine and Covenants from altar, and holds it up in view of all patrons.*), in connection with the Law of the Gospel and the Law of Sacrifice which you have already received. It is that you do consecrate yourselves, your time,

talents, and everything with which the Lord has blessed you, or with which he may bless you, to the Church of Jesus Christ of Latter-day Saints, for the building up of the Kingdom of God on the earth and for the establishment of Zion.

All arise. (*All patrons stand.*) Each of you bring your right arm to the square.

You and each of you covenant and promise before God, angels, and these witnesses at this altar, that you do accept the Law of Consecration as contained in the Doctrine and Covenants, in that you do consecrate yourselves, your time, talents, and everything with which the Lord has blessed you, or with which he may bless you, to the Church of Jesus Christ of Latter-day Saints, for the building up of the Kingdom of God on the earth and for the establishment of Zion.

Each of you bow your head and say “yes.”

**Patrons:** Yes.

**Peter:** That will do. (*All patrons sit down.*)

### **Second Token of the Melchizedek Priesthood, The Patriarchal Grip, or Sure Sign of the Nail**

**Peter:** We will now give unto you the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, with its accompanying sign.

This token has reference to the crucifixion of the Savior. When he was placed upon the cross, the crucifiers drove nails through the palms of his hands, then fearing that the weight of his body would cause the nails to tear through the flesh of the hands, they drove nails through his wrists. Hence, in the palm is the Sign of the Nail, and in the wrist, is the Sure Sign of the Nail, or the Nail in the Sure place.

This token is given by clasping the right hands, interlocking the little fingers, and placing the tip of the forefinger upon the center of the wrist, in this manner (*The Officiator demonstrates this token with male witness.*). We desire all to receive it. All arise.

*(As the witness couple returns to their seats various temple workers administer the token as before, and each patron sits after receiving it.)*

If any of you have not received this token, you will please raise your hand.

This token has a name and a sign. You will be under the same sacred obligation in connection with this token and sign as you are with the other tokens and signs of the Holy Priesthood which you have received in the temple this day. The name of this token will not be given to you at this stage in the Endowment, but it will be given later on.

The sign is made by raising both hands high above the head (*The Officiator demonstrates.*), and while lowering the hand repeating aloud the words: “Oh God, hear the words of my mouth!” repeated three times.

**Peter:** When Adam was driven out of the Garden of Eden, he built an altar and offered prayer, and these are the words that he uttered: “Oh God, hear the words of my mouth!” repeated three times.

All arise. (*All patrons stand.*) Each of you make the Sign of the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, by raising both hands high above the head, and while lowering the hands repeating three times the words:

Oh God, hear the words of my mouth!  
 Oh God, hear the words of my mouth!  
 Oh God, hear the words of my mouth!

(*As the patrons make the sign they repeat words with recording as described before.*)

**Peter:** That will do. (*All patrons sit down.*) With the robe on the right shoulder you are prepared to be taught the True Order of Prayer; and to be introduced at the Veil.

### The Prayer circle and the True Order of Prayer

**Peter:** A few of you, including couples, will please come forward and form a circle around the altar.

(*The audio recording stops and the Officiator says in his own words a statement to the following effect.*)

**Officiator:** We would like to invite the witness couple to take their place at the head of the altar, and an equal number of brothers and sisters to join us in the circle. Any receiving their own personal Endowment, and any who are about to be married are especially invited to join us in the Prayer Circle at this time.

(*The tape recording again resumes.*)

**Narrator:** Only the best of feelings should exist in the Circle. If any of you have unkind feelings toward any member of this Circle, you are invited to withdraw so that the Spirit of the Lord may be unrestrained.

In the Circle we make the signs of all the tokens of the Holy Priesthood.

(*Patrons make each sign as they are mentioned by the Narrator.*)

We will begin by making the Sign of the First Token of the Aaronic Priesthood. This is done by bringing the right arm to the square, the palm of the hand to the front, the fingers close together, and the thumb extended. This is the sign. The name of this token is the New Name received in the temple today.

We will now make the Sign of the Second Token of the Aaronic Priesthood. This is done by bringing the right hand in front of you with the hand in cupping shape, the right arm forming a square, and the left arm being raised to the square. This is the sign. The name of this token is your first given name if you are going through the temple for your own Endowment, or if you are going through for the dead, it is the first given name of the person for whom you are officiating.

We will now make the Sign of the First Token of the Melchizedek Priesthood or Sign of the Nail. This is done by bringing the left hand in front of you with the hand in cupping shape, the left arm forming a square. The right hand is also brought forward, the palm down, the fingers close together with the thumb extended. This is the sign. The name of this token is “the Son,” meaning the Son of God.

We will now make the Sign of the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail. This is done by raising both hands high above the head, and while lowering the hands repeating three times the words:

Oh God, hear the words of my mouth!  
 Oh God, hear the words of my mouth!  
 Oh God, hear the words of my mouth!

*(The Officiator now holds a small white cloth pouch in view of the patrons, and sets it upon the altar.)*

We have here a list of names of persons who are sick, or otherwise afflicted, whom we are requested to remember in our prayer. We will place this list upon the altar, and request the faith of those present in behalf of these persons.

The sisters in the room will please veil their faces. Each brother in the circle will take the sister at his left, by the right hand in the Patriarchal Grip. Each of you bring your left arm to the square, and rest it upon the shoulder or arm of the person at your left. Those in the Circle will repeat the words of the prayer.

**Officiator:** *(The Officiator kneels at the altar, and makes the Sign of the Second Token of the Aaronic Priesthood by bringing his right hand forward, with the hand in cupping shape, resting it upon the altar. His left arm is raised to the square. The prayer is spoken by the Officiator, who decides its form and content. He speaks a few sentences at a time, which are repeated in unison by the patrons in the circle. After the prayer, the patrons in the circle release the grip, the officiator rises, and the audio tape resumes.)*

**Peter:** The sisters will unveil their faces, and the brethren and sisters in the circle will return to their seats. *(All patrons sit.)* We will now uncover the Veil.

### The Veil of the Temple: Entrance to the Celestial Kingdom

*(The curtain at the front of the endowment room is now drawn aside to reveal the Veil. Several segments can be seen by the patrons, and the Officiator approaches one of them with a pointer in his hand and prepares to draw attention to the marks on the Veil as they are explained.)*

**Peter:** Brethren and sisters, this is the Veil of the temple. I will now explain the marks on the Veil. These four marks are the marks of the Holy Priesthood, and corresponding marks are found in your individual Garment.

On the right is the mark of the square. It is placed in the Garment over the right breast, suggesting to the mind exactness and honor in keeping the covenants entered into this day.

On the left is the mark of the compass. It is placed in the Garment over the left breast, suggesting to the mind an undeviating course leading to Eternal Life, a constant reminder that desires, appetites and passions are to be kept within the bounds the Lord has set, and that all truth may be circumscribed into one great whole.

This is the navel mark. It is placed in the Garment over the navel, suggesting to the mind the need of constant nourishment to body and spirit.

This is the knee mark. It is placed in the right leg of the Garment, so as to be over the knee cap, suggesting that every knee shall bow, and every tongue confess that Jesus is the Christ.

These other three marks are for convenience in working at the Veil. Through this one, the person representing the Lord puts forth his right hand, to test our knowledge of the tokens of the Holy Priesthood. Through the one on our right, he asks us certain questions, through the one on the left, we give our answers.

*(As the Officiator, who now represents Peter, steps to the front of the Veil another male worker stands behind it to represent the Lord. A small mallet hangs on the metal frame which supports the Veil.)*

**Peter:** As all of you will have to pass through the Veil, we will show you how this is to be done. The person is brought to this point, and the worker gives three distinct taps with the mallet. *(The Officiator raps the mallets three times.)* Whereupon, the Lord parts the Veil, and asks:

**Lord:** What is wanted?

**Peter:** Adam, having been true and faithful in all things, desires further light and knowledge, by conversing with the Lord, through the Veil.

**Lord:** Present him at the Veil, and his request shall be granted.



**Peter:** The person is then brought to this point, whereupon the Lord puts forth his right hand, gives the First Token of the Aaronic Priesthood, and asks:

**Lord:** What is that?

**Peter:** The First Token of the Aaronic Priesthood.

**Lord:** Has it a name?

**Peter:** It has.

**Lord:** Will you give it to me?

**Peter:** I will, through the Veil.

**Peter:** The person then gives, through the Veil, the name of this token, which is the New Name received in the temple today. The Lord then gives the Second Token of the Aaronic Priesthood, and asks:

**Lord:** What is that?

**Peter:** The Second Token of the Aaronic Priesthood.

**Lord:** Has it a name?

**Peter:** It has.

**Lord:** Will you give it to me?

**Peter:** I will, through the Veil.

**Peter:** The person then gives the name of this token, which is his first given name, if he is going through the temple for his own Endowment, or if he is going through for the dead, it is the first given name of the person for whom he is officiating. The Lord then gives the First Token of the Melchizedek Priesthood, or Sign of the Nail, and asks:

**Lord:** What is that?

**Peter:** The First Token of the Melchizedek Priesthood, or Sign of the Nail.

**Lord:** Has it a name?

**Peter:** It has.

**Lord:** Will you give it to me?

**Peter:** I will, through the Veil.

**Peter:** The person then gives the name of this token, which is “the Son,” meaning, the Son of God. The Lord then gives the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, and asks:

**Lord:** What is that?

**Peter:** The Second Token of the Melchizedek Priesthood, the Patriarchal Grip or Sure Sign of the Nail.

**Lord:** Has it a name?

**Peter:** It has.

**Lord:** Will you give it to me?

**Peter:** I cannot. I have not yet received it. For this purpose I have come to converse with the Lord through the Veil.

**Lord:** You shall receive it through the Veil.

**Peter:** It is received as left arms are placed upon right shoulders through the Veil.

*(The Officiator places his left arm through the mark of the compass and rests his hand on the right shoulder of the Lord, as the Lord places His left arm through the mark of the square and rests his hand on the right shoulder of the Officiator. The right hands remain clasped in the Patriarchal Grip.)*

**Peter:** The Lord then gives the name of this token, and asks:

**Lord:** What is that?

**Peter:** The Second Token of the Melchizedek Priesthood, the Patriarchal Grip or Sure Sign of the Nail.

**Lord:** Has it a name?

**Peter:** It has.

**Lord:** Will you give it to me?

**Peter:** I will, through the Veil.

**Peter:** The person then repeats back to the Lord the name of this token, as he received it, whereupon the Lord says:

**Lord:** That is correct.

**Peter:** The person is again brought to this point, and the worker gives three distinct taps with the mallet. The Lord parts the Veil and asks:

**Lord:** What is wanted?

**Peter:** Adam, having conversed with the Lord through the Veil desires now to enter his presence.

**Peter:** The Lord puts forth his right hand, takes the person by the right hand, and says:

**Lord:** Let him enter.

**Peter:** He is admitted into the presence of the Lord. We will now report. Jehovah, we have been down to Adam and Eve and their posterity in the Terrestrial World, and have given unto them the Law of Consecration, and have caused them to receive it by covenant. We have given unto them the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, with its accompanying sign, and have taught them the Order of Prayer. They are now ready to converse with the Lord through the Veil. This is our report.

**Jehovah:** It is well, Peter, James, and John. Elohim—Peter, James and John have been down to Adam and Eve and their posterity in the Terrestrial World, and have done all that they were commanded to do.

**Elohim:** It is well. Jehovah, instruct Peter, James, and John to introduce Adam and Eve and their posterity at the Veil, where we will give unto them the name of the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, preparatory to their entering into our presence.

**Jehovah:** It shall be done, Elohim. Peter, James, and John, you will introduce Adam and Eve and their posterity at the Veil, where we will give unto them, the name of the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or sure sign of the Nail, preparatory to their entering into our presence.

**Peter:** It shall be done, Jehovah. Come James and John, we will introduce them at the Veil. Brethren and sisters, we are instructed to introduce you at the Veil, where you will receive the name of the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail, preparatory to your entering into the presence of the Lord.

### **Ceremony at the Veil**

*(At this point, a temple worker motions to the patrons, row by row, directing them to the various Veil segments. A worker stands at each segment to introduce the patron to “the Lord” who is on the other side of the Veil. The worker gives three distinct taps with the mallet.)*

**Lord:** What is wanted?

**Worker:** Adam, having been true and faithful in all things desires further light and knowledge by conversing with the Lord through the Veil [for and in behalf of \_\_\_\_\_, who is dead].

**Lord:** Present him at the Veil, and his request shall be granted.

*(The Lord gives the First Token of the Aaronic Priesthood through opening in the Veil.)*

**Lord:** What is that?

**Patron:** The First Token of the Aaronic Priesthood.

**Lord:** Has it a name?

**Patron:** It has.

**Lord:** Will you give it to me?

**Patron:** I will, through the Veil. *(The patron gives the New Name.)*

*(The Lord gives the Second Token of the Aaronic Priesthood.)*

**Lord:** What is that?

**Patron:** The Second Token of the Aaronic Priesthood.

**Lord:** Has it a name?

**Patron:** It has.

**Lord:** Will you give it to me?

**Patron:** I will, through the Veil. *(The patron gives the first given name of the person for whom the temple work is being done.)*

*(The Lord gives the First Token of Melchizedek Priesthood.)*

**Lord:** What is that?

**Patron:** The First Token of the Melchizedek Priesthood, or Sign of the Nail.

**Lord:** Has it a name?

**Patron:** It has.

**Lord:** Will you give it to me?

**Patron:** I will, through the Veil—the Son.

*(The Lord gives the Second Token of the Melchizedek Priesthood.)*

**Lord:** What is that?

**Patron:** The Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail.

**Lord:** Has it a name?

**Patron:** It has.

**Lord:** Will you give it to me?

**Patron:** I cannot. I have not yet received it. For this purpose I have come to converse with the Lord, through the Veil.

**Lord:** You shall receive it through the Veil.

*(The Lord and the patron, still holding the grip, place their left arms through the marks of the compass and square, which are cut through the Veil. The patron's left arm goes through the mark of the compass, and the Lord's left arm goes through the mark of the square. They rest their left hands on each other's right shoulders.)*

**Lord:** This is the name of the token—"Health in the navel, marrow in the bones, strength in the loins and in the sinews, power in the Priesthood be upon me, and upon my posterity through all generations of time, and throughout all eternity."

**Lord:** What is that?

**Patron:** The Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail.

**Lord:** Has it a name?

**Patron:** It has.

**Lord:** Will you give it to me?

**Patron:** I will, through the Veil—Health in the navel, marrow in the bones, strength in the loins and in the sinews, power in the Priesthood be upon me, and upon my posterity through all generations of time, and throughout all eternity.

**Lord:** That is correct.

*(The Lord and patron break the ceremonial embrace, and the temple worker gives three taps with mallet.)*

**Lord:** What is wanted?

**Worker:** Adam, having conversed with the Lord through the Veil, desires now to enter his presence.

**Lord:** Let him enter.

*(The Veil is now parted and the Lord takes the patron by the right hand, and pulls him gently through the Veil into the Celestial Room.)*

## **Appendix C**

### **The Temple Ceremony and Masonry**

**From Chapter 32 of *Mormonism—Shadow or Reality?***

## 32. The Temple Ceremony and Masonry (Excerpt from *Mormonism—Shadow or Reality?*)

The Mormon writer Hyrum L. Andrus claims that Joseph Smith obtained “essential elements” of the temple ceremony from the papyri he received from Michael H. Chandler:

Evidence indicates that Joseph Smith obtained the essential covenants, key-words, etc., of the temple ceremony from the writings of Abraham. (See Facsimile No. 2, figures 3 and 8.) . . . Having obtained essential elements of this ceremony from the writings of Abraham, he then organized them into a formal ceremony, . . . (*God, Man and the Universe*, 1968, p. 334)

Bruce R. McConkie, of the First Council of the Seventy, says the ordinances performed in the temple “were given in modern times to the Prophet Joseph Smith by revelation, many things connected with them being translated by the Prophet from the papyrus on which the Book of Abraham was recorded” (*Mormon Doctrine*, 1966, p. 779).

We have already shown that the papyri have nothing to do with Abraham or his religion (see pages 294-369 of this book). Now that it is plain that these papyri are pagan documents, Mormons must look elsewhere for the origin of the temple ceremony. We feel that at least part of the temple ceremony came from Freemasonry. In fact, the similarities between the temple ceremony and the ritual of the Masons are rather startling.

### Joseph Becomes a Mason

Although Joseph Smith’s early writings are filled with material which condemns secret societies, the presence of the Danite band among the Mormons indicates that by 1838 his attitude toward secret societies had changed. The reader will remember that the Danites were a secret oath-bound society and that the members were to be punished with death if they made public the secrets of the order (see pages 428-450 of this book).

When the Mormon leaders found themselves in serious trouble with the law because of the Danite band, Joseph Smith went back to the teachings of the Book of Mormon and publicly repudiated secret societies. In a letter written from Liberty Jail, dated March 25, 1839, Joseph Smith joined with four others in stating:

We further, caution our brethren, against the impropriety of the organization of bands or companies, by covenants, oaths, penalties, or secrecies, but let the time past of our experience and sufferings by the wickedness of Doctor Avarid suffice, and let our covenants, be that of the everlasting covenant, as it is contained in the holy writ, and the things which God has revealed unto us; pure friendship, always becomes weakened, the very moment you undertake to make it stronger by penal oaths and secrecy. (*Times and Seasons*, vol. 1, p. 133)

After Joseph Smith went to Nauvoo, he again took an interest in secret societies. In fact, it was in Nauvoo that Joseph Smith became a Mason, formed the Council of 50, and established the secret temple ceremony. Many of the converts to the Mormon Church were Masons or had been Masons in the past. The Mormon Apostle John A. Widtsoe stated: “Many members of secret societies have joined the Church of Jesus Christ of Latter-day Saints” (*Evidences*

*and Reconciliations*, 3 volumes in 1, p. 113). On pages 357-358 of the same book, the Apostle Widtsoe stated:

Many of the Saints were Masons, such as Joseph’s brother Hyrum, Heber C. Kimball, Elijah Fordham, Newel K. Whitney, James Adams, and John C. Bennett . . .

With the acquiescence of the Prophet, members of the Church already Masons petitioned the Grand Master of Illinois for permission to set up a lodge in Nauvoo. In answer they were granted permission, in October, 1841, to hold lodge meetings; but it was March 15, 1842, before authority was given to set up a lodge in Nauvoo and to induct new members. **Joseph Smith became a member.**

Ebenezer Robinson seemed to blame John C. Bennett for the great interest which the church leaders had in masonry. However this may have been, Joseph Smith himself became a member of the Masonic fraternity. The following statement is recorded in Joseph Smith’s *History* under the date of March 15, 1842:

In the evening **I received the first degree in Free Masonry** in the Nauvoo Lodge, assembled in my general business office. (*History of the Church*, vol. 4, p. 551)

The next day Joseph Smith stated:

**I was with the Masonic Lodge and rose to the sublime degree.** (*History of the Church*, vol. 4, p. 552)

The Mormons who joined the Masonic Lodge soon found themselves in trouble with other members of the fraternity. S. H. Goodwin states:

Not long after this lodge had been set to work, rumors of unusual proceedings therein became current. Report had it that the Nauvoo brethren set at naught certain established and well-known Masonic laws and usages. . . . On the 16th day of July following, Bodley Lodge No. 1, of Quincy, held a special meeting . . . After discussion, the sentiment of the meeting took the form of resolutions. One of these called upon Grand Master Jonas to suspend the dispensation of Nauvoo Lodge until the annual communication of Grand Lodge. Another throws a little light back upon the events connected with the institution of that lodge. This resolution reads:

Resolved: That Bodley Lodge No. 1, of Quincy, request of the Grand Lodge of the state of Illinois, that a committee be appointed at the next annual meeting of said lodge to make enquiry into the manner the officers of the Nauvoo Lodge, U.D. were installed, and by what authority the Grand Master initiated, passed and raised Messrs. Smith and Sidney Rigdon to the degrees of Entered Apprentice, Fellow Craft and Master Mason, at one and the same time, and that the proceedings of the committee be reported for the benefit of this lodge.

(*Mormonism and Masonry*, by S. H. Goodwin, 1938, pp. 28-29)

Finally, the Masons refused to allow the Mormons to continue “a Masonic Lodge at Nauvoo” (*Mormonism and Masonry*, p. 34). One Masonic historian wrote: “‘If the Lodge had been suffered to work two years longer, every Mormon in Hancock County would have been initiated’ ” (*History of Freemasonry in Illinois*, p. 184, as quoted in *Mormonism and Masonry*, by S. H. Goodwin, p. 34). The Mormon Apostle John A. Widtsoe admitted that “**large**

numbers of Nauvoo citizens were inducted into the fraternity. Soon the Nauvoo Lodge had more members than all the other Illinois lodges together. It became the largest in the state. In this rapid growth, some lodge errors appear to have been made” (*Evidences and Reconciliations*, 3 volumes in 1 edition, p. 358).

The Mormon writer E. Cecil McGavin made these statements in his book, *Mormonism and Masonry* (not to be confused with the book by Goodwin which bears the same name):

It is not surprising that they made a few departures from the ancient landmarks and introduced some changes in the procedure which brought upon them the full weight of Masonic displeasure. . . .

At this time there were only two hundred twenty-seven Masons in Illinois outside of Nauvoo. These were distributed among eleven lodges, making an average of twenty-one members in each lodge. The largest lodge was in Springfield, with a membership of forty-three.

Within five months, the Mormons initiated two hundred eighty-six members in Nauvoo, and forty-five in the Rising Sun Lodge at Montrose, Iowa.

Thus there were more Masons in Nauvoo in a few weeks than there were in all other lodges in Illinois combined. (*Mormonism and Masonry*, by E. Cecil McGavin, Salt Lake City, 1956, pp. 89-92)

Masonry is an ancient institution. Its landmarks are sacred and must be preserved. From the distant past, its leaders have attempted to keep it inviolate. The slightest change in its regulations has been regarded with suspicion.

The Mormons were careless in some respects, failing to realize the sanctity of the “ancient landmarks” and feeling free to make small innovations without consulting the Grand Lodge. Such a step, though not intended to trample underfoot the honored customs of the past, was perfectly natural for them. Their religion was a revolutionary one. They never attempted to follow the religious pattern of the world, being free to introduce many teachings and institutions that were not practiced in any other church.

This spirit of freedom and newness of growth with no attempt to follow the theological path of the past, may have influenced them to deviate from the ancient landmarks of Masonry. . . .

Since the Mormons were completely ignored by the Masons in neighboring towns and by the Grand Lodge also, they were likely to make many errors as they sought to put their lodge in motion. There was a spirit of freedom in all their religious activities, never for a moment feeling bound by the traditions of the past, but always free to make revolutionary changes in the matter of religious ritual and practice. This feeling may have crept into the lodge work and resulted in some changes that would be frowned upon by other Masons. The complaints about voting and initiations may have been well founded, yet those same mistakes were not uncommon in young lodges.

. . . On the question of voting, it is said that the ballot must be strictly secret and the voting must be unanimous. Each applicant must be voted for on a separate ballot. This was a slow and cumbersome method in comparison with the dispatch with which the voting was conducted in Church assemblies, so it is not unlikely that they violated the strict Masonic regulation concerning balloting. (*Ibid.*, pp. 104-106)

Although Joseph Smith found himself in trouble with the Masons, he gave the Masonic signal of distress just before he was murdered. In his book concerning Masonry, William Morgan gives this information concerning what a Mason is supposed to do “in case of distress”:

The sign is given by raising both hands and arms to the elbows, perpendicularly, one on each side of the head, the elbows forming a square. The words accompanying this sign, in case of distress, are, “**O Lord, my God!** is there no help for the widow’s son?” (*Freemasonry Exposed*, New York, 1827, p. 76)

John D. Lee claimed that Joseph Smith used the exact words that a Mason is supposed to use in case of distress:

Joseph left the door, sprang through the window, and cried out, “**Oh, Lord, my God, is there no help for the widow’s son!**” (*Confessions of John D. Lee*, photomechanical reprint of 1880 edition, p. 153)

Other accounts seem to show that Joseph Smith used the first four words of the distress cry. According to the *History of the Church*, Joseph Smith “fell outward into the hands of his murderers, exclaiming, ‘**O Lord, my God!**’” (*History of the Church*, vol. 6, p. 618). Less than a month after Joseph and Hyrum Smith were murdered, the following appeared in the Mormon publication, *Times and Seasons*:

. . . with uplifted hands they gave such **signs of distress** as would have commanded the interposition and benevolence of Savages or Pagans. They were both **Masons** in good standing. Ye brethren of “the mystic tie” what think ye! Where is our good **master** Joseph and Hyrum? Is there a pagan, heathen, or savage nation on the globe that would not be moved on this great occasion, as the trees of the forest are moved by a mighty wind? Joseph’s last exclamation was “**O Lord my God!**” (*Times and Seasons*, vol. 5, p. 585)

The Mormon writer E. Cecil McGavin admitted that Joseph Smith gave the Masonic signal of distress:

When the enemy surrounded the jail, rushed up the stairway, and killed Hyrum Smith, Joseph stood at the open window, his martyr-cry being these words, “O Lord My God!” This was **not** the beginning of a prayer, because Joseph Smith did not pray in that manner. This brave, young man who knew that death was near, started to repeat **the distress signal of the Masons**, expecting thereby to gain the protection its members are pledged to give a brother in distress.

In 1878, Zina D. Huntington Young said of this theme, “I am the daughter of a Master Mason; I am the widow of the Master Mason who, when leaping from the window of Carthage jail, pierced with bullets, **made the Masonic sign of distress**, but those signs were not heeded except by the God of Heaven.” (*Mormonism and Masonry*, by E. Cecil McGavin, p. 17)

On page 16 of the same book, Mr. McGavin quotes the following from the *Life of Heber C. Kimball*, page 26:

“Joseph, leaping the fatal window, **gave the Masonic signal of distress.**”

In Utah the Masons will not allow a Mormon to become a member of their fraternity because of the things that happened in Nauvoo. Brigham Young once stated: “. . . I refer to the Freemasons. They have refused our brethren membership in their lodge, because they were polygamists” (*Journal of Discourses*, vol. 11, p. 328).

Although it is true that the Masons in Utah were disturbed with the Mormons because of polygamy, there are other reasons why they refused to allow Mormons to join their fraternity. One of the most important is that they feel that Joseph Smith stole part of the Masonic ritual and included it in his temple ceremony. S. H. Goodwin made this statement:

The observant Craftsman cannot be long among the Mormon people without noting the not infrequent use made of certain emblems and symbols which have come to be associated in the public mind with the Masonic fraternity. And now and again he will catch expressions and phrases in conversation, and meet with terms in literature, which are suggestive, to say the least. If he should continue his residence in Utah, he will sometimes be made aware of the fact, when shaking hands with a Mormon neighbor or friend, that there is a pressure of the hand as though some sort of a “grip” is being given. (*Mormonism and Masonry*, S. H. Goodwin, p. 43)

According to E. Cecil McGavin, “Grand Master J. M. Orr of Utah” made this statement in 1878:

We say to the priests of the Latter-day Church, you cannot enter our lodge rooms—you surrender all to an unholy priesthood. You have heretofore sacrificed the sacred obligations of our beloved Order, and we believe you would do the same again. Stand aside; we want none of you. Such a wound as you gave Masonry in Nauvoo is not easily healed, and no Latter-day Saint is, or can become a member of our Order in this jurisdiction. (*Mormonism and Masonry*, p. 7)



## Masonry in Temple Ritual

The relationship between the Mormon temple ritual and Masonry is too close to be called a coincidence. The fact that both Mormons and Masons have a temple in which they administer secret ceremonies is striking, but when we compare the ritual and learn that Joseph Smith was a Mason, we are forced to the conclusion that he borrowed from Masonry in establishing his temple ceremony.

In this study we have had access to two books which give the Masonic ritual. They were reprinted by Ezra A. Cook Publications, Inc., Chicago, Illinois. The first is Capt. William Morgan's *Freemasonry Exposed*, which was first published in 1827. (It should be remembered that the author of this book disappeared and that this set off the great controversy concerning Masonry.) The second is *Richardson's Monitor of Free-Masonry*. This book was published some time after Morgan's exposé, but it is important because it gives some of the "higher degrees" not mentioned by Morgan.

The following are some of the parallels between the ritual of the Masons and the Mormon temple ceremony. Because some of the details of the temple ceremony have been changed in recent years, we are using the pamphlet, *Temple Mormonism—Its Evolution, Ritual and Meaning*, New York, 1931, to make our comparison.

### 1. Both the Masons and the Mormons have what is called "the five points of fellowship."

**MORMONS:** The five points of fellowship are given by putting the inside of the right foot to the inside of the Lord's, the inside of your knee to his, laying your breast close to his, your left hands on each other's backs, and each one putting his mouth to the other's ear, in which position the Lord whispers:

Lord—"This is the sign of the token:

"Health to the navel, marrow in the bones, . . ."  
(*Temple Mormonism*, p. 22)

**MASONS:** He (the candidate) is raised on what is called the five points of fellowship, . . . This is done by putting the inside of your right foot to the inside of the right foot of the person to whom you are going to give the word, the inside of your knee to his, laying your right breast against his, your left hands on the back of each other, and your mouths to each other's right ear (in which position alone you are permitted to give the word), and whisper the word Mahhah-bone . . . He is also told that Mahhah-bone signifies marrow in the bone. (*Freemasonry Exposed*, pp. 84-85)

The reader will note that the Mormon temple ceremony still contains "the five points of fellowship" (see page 472 of this book). Masonic writers seem willing to speak of "the five points of fellowship." George Oliver stated: "Masons profess to be united in an indissoluble chain of sincere affection, called the five points of fellowship; . . ." (*The Antiquity of Freemasonry*, p. 168, as cited by McGavin in *Mormonism and Masonry*, p. 9). A Masonic poet has even written a poem entitled, "The Five Points of Fellowship." In a footnote to this poem we find this statement:

The paraphrase embodies the following ancient form of injunction. "Foot to foot (teaches) that we will not hesitate to go on foot and out of our way to aid and succor a needy Brother; knee to knee, that we will remember a Brother's welfare, in all our applications to Deity; breast to breast, that we will ever keep, in our breast, a Brother's secrets, when communicated to us as such, murder and treason excepted; hand to back, that we will ever be ready to stretch forth our hand to aid and support a falling Brother, . . ." (*The Poetry of Freemasonry*, by Robert Morris, as quoted in *Mormonism and Masonry*, p. 11)

The words "marrow in the bones" are still used in the Mormon temple ceremony (see page 472). It is interesting to note that the woman who exposed the ceremony back in 1846 stated that in "one place something was spoken to me which I do not recollect—the meaning was 'marrow in the bone;'. . ." (*Warsaw Signal*, April 15, 1846)

### 2. When the candidate receives "The First Token of the Aaronic Priesthood" he makes a promise similar to the oath taken in the "First Degree" of the Masonic ritual.

**MORMONS:** . . . we will not reveal any of the secrets of this, the first token of the Aaronic priesthood, with its accompanying name, sign or penalty. Should we do so, we agree that our throats be cut from ear to ear and our tongues torn out by their roots. (*Temple Mormonism*, p. 18)

**MASONS:** . . . I will . . . never reveal any part or parts, art or arts, point or points of the secret arts and mysteries of ancient Freemasonry . . . binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, . . . (*Freemasonry Exposed*, pp. 21-22)

### 3. In both ceremonies the thumb is drawn across the throat to show the penalty.

**MORMONS:** Sign—In executing the sign of the penalty, the right hand, palm down, is drawn sharply across the throat, . . . (*Temple Mormonism*, p. 18)

**MASONS:** This is given by drawing your right hand across your throat, the thumb next to your throat, . . . (*Freemasonry Exposed*, p. 23)

### 4. Those who receive the "First Token of the Aaronic Priesthood" give a grip that is similar to that used by the Masons in the "First Degree" of their ritual.

**MORMONS:** The Grip—Hands clasped, pressing the knuckle of the index finger with the thumb. (*Temple Mormonism*, p. 18)

**MASONS:** The right hands are joined together as in shaking hands and each sticks his thumb nail into the third joint or upper end of the forefinger; . . . (*Freemasonry Exposed*, p. 23)

### 5. Some of the wording concerning the "grip" is similar.

**MORMONS:** (. . . *Peter now takes Adam by the right hand and asks:*)

Peter—"What is that?"

Adam—"The first token of the Aaronic Priesthood."

Peter—"Has it a name?"

Adam—"It has."

Peter—"Will you give it to me?"

Adam—"I can not, for it is connected with my new name, but this is the sign." (*Temple Mormonism*, p. 20)

**MASONS:** The Master and candidate holding each other by the grip, as before described, the Master says,

"What is this?"

Ans. "A grip."

"A grip of what?"

Ans. "The grip of an Entered Apprentice Mason."

"Has it a name?"

Ans. "It has."

"Will you give it to me?"

Ans. "I did not so receive it, neither can I so impart it."

(*Freemasonry Exposed*, pp. 23-24)

### 6. The oath of the "Second Token of the Aaronic Priesthood" is similar to that taken in the second degree of Masonry.

**MORMONS:** "We and each of us do covenant and promise

that we will not reveal the secrets of this, the Second Token of the Aaronic Priesthood, with its accompanying name, sign, grip or penalty. Should we do so, we agree to have our breasts cut open and our hearts and vitals torn from our bodies and given to the birds of the air and the beasts of the field.” (*Temple Mormonism*, p. 20)

**MASONS:** “I, . . . most solemnly and sincerely promise and swear, . . . that I will not give the degree of a Fellow Craft Mason to any one of an inferior degree, nor to any other being in the known world, . . . binding myself under no less penalty than to have my left breast torn open and my heart and vitals taken from thence . . . to become a prey to the wild beasts of the field, and vulture of the air, . . .” (*Freemasonry Exposed*, p. 52)

### 7. Both have a similar sign.

**MORMONS:** The sign is made by placing the left arm on the square at the level of the shoulder, placing the right hand across the chest with the thumb extended and then drawing it rapidly from left to right and dropping it to the side. (*Temple Mormonism*, p. 20)

**MASONS:** The sign is given by drawing your right hand flat, with the palm of it next to your breast, across your breast from the left to the right side with some quickness, and dropping it down by your side; . . . (*Freemasonry Exposed*, p. 53)

### 8. Both have a similar grip.

**MORMONS:** The Grip is given by clasping the hand and pressing the thumb in the hollow between the first and second knuckles of the hand. (*Temple Mormonism*, p. 20)

**MASONS:** . . . the pass-grip, is given by taking each other by the right hand, as though going to shake hands, and each putting his thumb between the fore and second fingers where they join the hand, and pressing the thumb between the joints. (*Freemasonry Exposed*, p. 54)

### 9. In both cases a “name” is used.

**MORMONS:** The name is the given name of the candidate. (*Temple Mormonism*, page 20)

**MASONS:** . . . the name of it is Shibboleth. (*Freemasonry Exposed*, p. 54)

### 10. The promise made when receiving the “First Token of the Melchizedek Priesthood” resembles the oath given by the Masons in the third or “Master Mason’s Degree.”

**MORMONS:** Peter—“We and each of us do covenant and promise that we will not reveal any of the secrets of this, the First Token of the Melchizedek Priesthood, with its accompanying name, sign or penalty. Should we do so, we agree that our bodies be cut asunder in the midst and all our bowels gush out.” (*Temple Mormonism*, p. 20)

**MASONS:** “I, . . . most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the degree of a Master Mason to any of an inferior degree, nor to any other being in the known world, . . . binding myself under no less penalty than to have my body severed in two in the midst, and divided to the north and south, my bowels burnt to ashes . . .” (*Freemasonry Exposed*, pp. 73-75)

**11. The sign of the penalty is similar in both cases.** (The description of this sign which appears in *Temple Mormonism* is not completely accurate; therefore, we are using the account that appeared in the *Salt Lake Tribune*. The reader can see that this is the way the sign is given today on page 470 of this book.)

**MORMONS:** In this, the left hand is placed palm upright, directly in front of the body, there being a right angle formed at the elbow;

the right hand, palm down, is placed under the elbow of the left; then drawn sharply across the bowels, and both hands are dropped at the side. (*Salt Lake Tribune*, February 12, 1906)

**MASONS:** The Penal Sign is given by putting the right hand to the left side of the bowels, the hand open, with the thumb next to the belly, and drawing it across the belly, and letting it fall; this is done tolerably quick. This alludes to the penalty of the obligation: “Having my body severed in twain,” etc. (*Freemasonry Exposed*, p. 77)

### 12. In both cases a “name” is used.

**MORMONS:** The Name of this token is the Son, meaning the Son of God. (*Temple Mormonism*, p. 20)

**MASONS:** . . . the word or name is Tubal Cain. (*Freemasonry Exposed*, p. 77)

### 13. The conversation at the “veil” in the temple ceremony is very similar to that of the “Fellow Craft Mason” when he is questioned concerning the “grip.”

**MORMONS:**

Lord—“What is this?”

Endowee—“The second token of the Melchizedek Priesthood—  
The Patriarchal Grip or Sure Sign of the Nail.”

Lord—“Has it a name?”

Endowee—“It has.”

Lord—“Will you give it to me?”

Endowee—“I can not for I have not yet received it.”

(*Temple Mormonism*, p. 22)

**MASONS:**

. . . “What is this?”

Ans. “A grip.”

“A grip of what?”

Ans. “The grip of a Fellow Craft Mason.”

“Has it a name?”

Ans. “It has.”

“Will you give it to me?”

Ans. “I did not so receive it, neither can I so impart it.”

(*Freemasonry Exposed*, p. 54)

### 14. Both the Masons and the Mormons have a vow regarding “chastity.”

**MORMONS:** “You and each of you do covenant and promise that you will not have sexual intercourse with any of the opposite sex except your lawful wife or wives who are given you by the holy priesthood.” (*Temple Mormonism*, p. 21)

**MASONS:** “Furthermore do I promise and swear that I will not violate the chastity of a Master Mason’s wife, mother, sister, or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent it.” (*Masonry Exposed*, pp. 74-75)

### 15. The grip known as “The Sign of the Nail” seems to be similar to one given by Masons in one of their higher degrees.

**MORMONS:** The grip is given by placing the thumb on back of hand and the tip of forefinger in the centre of palm, representing the piercing of the hand by a nail. It is called “The Sign of the Nail.” (*Temple Mormonism*, p. 20)

**MASONS:** Grand Commander now explains the grip and word of a Knight of Malta. He says to candidate—Thomas,

reach hither thy finger, and feel the print of the nails; [they join right hands, and force the first finger into the centre of the palm;] . . . (Richardson's *Monitor of Free-Masonry*, p. 122)

**16. The “Oath of Vengeance” which used to be used in the Mormon Temple ceremony resembles an oath in one of the higher degrees of Masonry.**

**MORMONS:** “You and each of you do solemnly promise and vow that you will pray, and never cease to pray, and never cease to importune high heaven to avenge the blood of the prophets . . .” (*Temple Mormonism*, p. 21)

**MASONS:** “We promise and swear, by the living God, always supreme, to revenge the death of our ancestor; . . .” (*Richardson's Monitor of Free-Masonry*, p. 188)

**17. Both Mormons and Masons change clothing before going through their rituals.**

**MORMONS:** The candidate, being directed to these washing and dressing rooms and having divested himself of all his clothing, awaits his time in the bath . . .

The candidate then retires to the dressing room, where he puts on a shirt and a pair of white pants and white stockings. (*Temple Mormonism*, pp. 14-15)

**MASONS:** The candidate during the time is divested of all his apparel (shirt excepted) and furnished with a pair of drawers kept in the lodge for the use of candidates. The candidate is then blindfolded, his left foot bare, his right in a slipper, his left breast and arm naked, and a rope called a Cable-tow round his neck . . . (*Freemasonry Exposed*, p. 18)

**18. Both Mormons and Masons use an apron.**

**MORMONS:** Adam (*Turning to the audience*)—“In your bundles brethren and sisters, you will each find an apron, you will now put it on.” (*Temple Mormonism*, p. 17)

**MASONS:** The Master returns to his seat while the Wardens are examining the candidate, and gets a lambskin or white apron, presents it to the candidate, and observes, “Brother, I now present you with a lambskin or white apron. It is an emblem of innocence, and the badge of a Mason . . .” (*Freemasonry Exposed*, p. 24)

**19. In one of the higher degrees the Masons anoint the candidate. This is somewhat similar to the anointing ceremony in the Mormon Temple ritual.**

**MORMONS:** As the candidate is washed, the officiant hurries through the lustration ritual. . . . the candidate is passed on to another attendant and is anointed with oil. The oil is very definitely applied to the various organs of his body. The pronouncements used in this ceremony are much the same as those used in the lustration ritual. (*Temple Mormonism*, p. 15)

**MASONS:** Master orders the basin of perfumed water and a clean napkin to be brought to him, and directs candidate to wash his hands, which he does. . . .

Master takes a box of perfumed ointment and anoints candidate on his head, eyes, mouth, heart, the tip of his right ear, hand, and foot, and says—“You are now, my dear brother, received a member of our society; . . .” (*Richardson's Monitor of Free-Masonry*, p. 167)

**20. Both Mormons and Masons give what they call a “new name” to the candidate.**

**MORMONS:** “With these garments I give you a new name which is never to be divulged to anyone. . . . The name I shall give you is \_\_\_\_\_.” (*Temple Mormonism*, p. 15)

**MASONS:** “I also present you with a new name; it is CAUTION; . . .” (*Freemasonry Exposed*, p. 25)

**21. In the Mormon Temple ceremony the candidate cannot pass through the veil until he has given certain signs and words. In the Royal Arch Degree the Masons use veils.**

**MORMONS:** The candidate is now taken to one of the openings between the pillars by one of the Temple workers, who gives three raps with a mallet on the pillar. The Lord parts the veil slightly and asks what is wanted.

Temple Worker—“The man Adam having been true and faithful in all things now desires to converse with the Lord through the veil.”

Lord—“See that his garments are properly marked, present him at the veil, and his request shall be granted.”

Attendants or Temple workers prompt the candidate in his answers and grips. . . .

The Endowee is then taken to the opening by the attendant, who gives three more raps with the mallet.

Lord—“What is wanted?”

Attendant—“Adam, having conversed with the Lord through the veil, now desires to enter his presence.”

Lord—“Admit him.”

As he says this he extends his hand and welcomes the candidate into the Glory room. (*Temple Mormonism*, p. 22)

**MASONS:**

Principal Sojourner—Companions, we will pass on, and make and alarm at the Third Veil. [Stamps nine times.]

Master of the Third Veil—Who comes there? Who dare approach this Third Veil of our sacred Tabernacle?

Principal Sojourner—Three weary sojourners from Babylon, who have come to assist in the rebuilding of the house of the Lord, without the hope of fee or reward.

Master of Third Veil—How do you expect to enter?

Principal Sojourner—By the words, sign, and word of exhortation of the Master of the Second Veil.

Master of Third Veil—Give them.

Principal Sojourner—Shem, Japeth and Adoniram. [Thrusts his hand into his bosom as Master of Second Veil had done.]

Master of Third Veil—They are right. You can enter the third Veil.

The candidates enter. (*Richardson's Monitor of Free-Masonry*, pp. 76-77)

**22. In the Mormon temple ceremony a man represents Adam. The Masons also have a man who personates Adam in the degree of “Knight of the Sun.”**

**MORMONS:** Elohim—. . . “This man who is now being operated upon is Michael . . . When he awakes he . . . will be known as Adam!” (*Temple Mormonism*, p. 16)

**MASONS:** Thrice Puissant Grand Master, representing Father Adam, is stationed in the east. (*Richardson's Monitor of Free-Masonry*, p. 185)

**23. In the Mormon temple ceremony a man represents God. In the Mason's Royal Arch Degree a man “personates the Deity.”**

**MORMONS:** When all is quiet, a man dressed in white flannels, representing Elohim, comes from behind the curtain . . . (*Temple Mormonism*, p. 15)

**MASONS:** One of the members now personates the Deity, behind the bush, and calls out Moses! Moses! (*Richardson's Monitor of Free-Masonry*, p. 73)

**24. Both the Mormons and the Masons consider the square and the compass to be extremely important. The marks of the square and the compass appear on the Mormon temple garments and on the veil.**

**MORMONS:** We now have the veil explained to us. We are told that it represents the veil of the temple. The marks are the same as those on the garments—the compass on the left and the square on the right side. (*Temple Mormonism*, p. 22)

**MASONS:** . . . the three great lights in Masonry are the Holy Bible, Square and Compass. . . . the Square, to square our actions, and the Compass to keep us in due bounds with all mankind, . . . (*Freemasonry Exposed*, pp. 22-23)

Even a Mormon writer, E. Cecil McGavin, is willing to admit that the “square and the compass” appear on Mormon temple clothing: “It is universally known that Mormon temple clothing contain certain marks of the priesthood, including the **square and compass**” (*Mormonism and Masonry*, p. 72).

**25. In the Masonic ritual the point of the compass is pressed against the left breast of the candidate. The Mormon temple garment has the mark of the compass on the left breast.**

**MORMONS:** The marks are the same as those on the garments—the compass on the left . . . (*Temple Mormonism*, p. 22)

**MASONS:** The candidate then enters, the Senior Deacon at the same time pressing his naked left breast with the point of the compass, . . . (*Freemasonry Exposed*, p. 19)

**26. The angle of the square is pressed against the right breast in the Masonic ritual. The mark of the square appears on the right breast of the Mormon temple garment.**

**MORMONS:** . . . the square on the right side, . . . (*Temple Mormonism*, p. 22)

**MASONS:** As he enters, the angle of the square is pressed hard against his naked right breast, . . . (*Freemasonry Exposed*, p. 50)

**27. A mallet is used by both the Masons and the Mormons in their ceremonies.**

**MORMONS:** . . . one of the Temple workers, . . . gives three raps with a mallet . . . (*Temple Mormonism*, p. 22)

**MASONS:** . . . he gives a rap with the common gavel or mallet, . . . (*Freemasonry Exposed*, p. 11)

Other parallels between the Mormon temple ceremony and the Masonic ritual could be shown, but these should be sufficient to convince the reader that Joseph Smith borrowed from the Masons when he established the endowment ceremony.

In 1934 Anthony W. Ivins, who was a member of the First Presidency of the Mormon Church, wrote a book entitled, *The Relationship of “Mormonism” and Freemasonry*. On page 89 of this book, the following statement appears:

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

by Masonry, either in its doctrines, organization, or the bringing forth of the Book of Mormon. (*The Relationship of “Mormonism” and Freemasonry*, p. 89)

We feel that Anthony W. Ivins’ own statement shows that he was not qualified to write a book concerning “The Relationship of ‘Mormonism’ and Freemasonry.” If he “made no effort to find out” what went on in the Masonic ceremonies, how could he know that Mormonism “was not influenced by Masonry?”

The Mormon writer E. Cecil McGavin has written a book which is far better than that written by Anthony W. Ivins. Although we cannot agree with many of his conclusions, we feel that he has compiled a great deal of material that is relevant to the subject. Mr. McGavin is even willing to admit that there are some similarities between Mormonism and Masonry:

Numerous, indeed, were the early references to the Temple ritual in the sermons and writings of Joseph Smith. Though a few rudimental principles may have been similar to the Masonic ritual, he opened a vast, new field of wisdom that had certainly been “hidden for generations.” (*Mormonism and Masonry*, p. 148)

**The Mormons**, the American Indians, the ancient Essenes, and the early Druids are not the only ones who have “**Masonic**” symbols and **practices in their rituals**. . . .

The Odd Fellows and other fraternal orders have their **secret signs, grips, tokens, and passwords**. The Masons certainly have no monopoly on that vast field of ritual and symbolism that arose during the childhood of the human race and spread into all countries. . . .

It is evident that the **Masonic** ritual embraces a few features that **resemble** the rudimental ceremonies of the **temple endowment**, yet these few points of similarity are largely restricted to the rituals pertaining to the Aaronic priesthood. (*Ibid.*, pp. 196-197)

Masons who visit the Temple Block in Salt Lake City are impressed by what they call the Masonic emblems displayed on the outside of the **Mormon Temple**.

**Yes, the “Masonic emblems” are displayed on the walls of the temple**—the sun, moon, and stars, “Holiness to the Lord,” the two right hands clasped in fellowship, the All-seeing eye, Alpha and Omega, and the beehive. Masonic writers tell us the Mormon Temple ritual and their own are slightly similar in some respects.

Without any apologies we frankly admit that there may be **some truth in these statements**.

Yes, the public is entitled to an explanation of these mysteries and coincidences. (*Ibid.*, Preface)

The Mormon Apostle John A. Widtsoe made this comment:

Fourth, **that there are similarities in the services of the temple and some secret organization may be true**. (*Evidence and Reconciliations*, 3 volume in one edition, p. 112)

The Mormon historian B. H. Roberts gave the following testimony regarding the temple ceremony:

The CHAIRMAN. The obligations and covenants, whatever they are, then, you are not at liberty to disclose?

Mr. ROBERTS. No, sir. I would be led to regard those obligations as similar to those who perhaps have passed through **Masonic fraternities, or are members of Masonic fraternities**.

The CHAIRMAN. Then your church organization in that particular is a sort of **Masonic fraternity**?

Mr. ROBERTS. **It is analogous**, perhaps, in some of its features. (*Reed Smoot Case*, vol. 1, p. 741)

Dr. Hugh Nibley, of Brigham Young University, has made this statement concerning Mormonism and Masonry:

Among the first to engage in the Latter-day Temple work were many members of the Masons, a society that “is not, and does not profess to be, a religion,” but whose rites present **unmistakable parallels to those of**

**the Temple.** Yet, like the Indians, those men experienced only an expansion of understanding. (*What Is a Temple*, Brigham Young University Press, 1968, p. 247)

In footnote 71 on page 248 of the same work, Dr. Nibley stated:

Pending the exhaustive study that the subject deserves, we will only say here, that an extensive reading of Masonic and Mormon teachings and history should make it clear to any reader that the former is the shadow, the latter the substance. The one is literal, the other allegorical.

Since many members of the Mormon Church were Masons and were familiar with its ritual, Joseph Smith must have realized that he might be accused of stealing the ceremonies from Masonry. In what was apparently a move to offset this criticism, Joseph Smith claimed that Masonry once had the true endowment and that it had become corrupted through the passage of time. E. Cecil McGavin gives us this information:

In the diary of Benjamin F. Johnson, an intimate friend and associate of Joseph Smith, it is recorded that “Joseph told me that Freemasonry was the apostate endowment, as sectarian religion was the apostate religion.” Elder Heber C. Kimball, who had been a Mason for many years, related that after Joseph Smith became a Mason, he explained to his brethren that **Masonry had been taken from the Priesthood.** (*Mormonism and Masonry*, p. 199)

The last part of McGavin’s information may have come from Heber C. Kimball’s daughter, for she stated that “The Prophet Joseph after becoming a Mason said that Masonry had been taken from the Priesthood” (*Woman’s Exponent*, vol. 12, p. 126, as cited in *Mormonism and Masonry*, by E. Cecil McGavin, p. 99).

In trying to explain why their temple ritual resembles that of the Masons, some Mormons claim that the endowment was given in Solomon’s Temple and that the Masons preserved part of the ceremony. The Mormon Apostle Melvin J. Ballard has been quoted as saying the following:

“Modern Masonry is a fragmentary presentation of the ancient order established by King Solomon, from whom it is said to have been handed down through the centuries.

“Frequent assertion that some details of the Mormon Temple ordinances resemble Masonic rites, led him to refer to this subject,” the speaker declared, and he added, “that he was not sorry there was such a similarity, because of the fact that the ordinances and rites revealed to Joseph Smith constituted a reintroduction upon the earth of the divine plan inaugurated in the Temple of Solomon in ancient days.” . . .

“Masonry is an apostasy from the ancient early order, just as so-called Christianity is an apostasy from the true Church of Christ.” (*The Salt Lake Herald*, December 29, 1919, as quoted in *Mormonism and Masonry*, by S. H. Goodwin, pp. 49-50)

The Mormon writer E. Cecil McGavin states:

Yes, there may be some similarities in the rituals of the Mormons and the Masons, but those few likenesses in a vast realm of ritual cannot be explained by the fact that Joseph Smith attended a few meetings of the Masonic fraternity. In the light of the evidence supplied by Masonic historians, the conclusion is forced upon us that some of the features of the ritual once administered in Solomon’s Temple have persisted in Masonry. . . .

Since some of the Masonic ritual has descended from Solomon’s time, altered and corrupted by the passing centuries, should one be surprised to find a few similarities when the Temple ritual is again established? . . .

If the facts were available and the original sources extant, it would doubtless be apparent that everything in the ritual of the Mormons that the Masons say was taken from their ceremonies, dates back to Solomon’s time. (*Mormonism and Masonry*, pp. 192-194)

William J. Whalen made these comments in rebuttal to E. Cecil McGavin’s statements:

McGavin accepts the most fanciful claims to antiquity put forth by such discredited Masonic historians as Mackey, Anderson and Oliver.

These early Masonic writers were wont to claim Solomon, Adam, and most of the upright men of the Old Testament as early lodge brothers. Modern Masonic historians date the origin of the lodge in the early eighteenth century and recognize that these pioneer speculative Masons simply adopted the story of the building of Solomon’s temple as a dramatic background for their initiations. Fred L. Pick and G. Norman Knight in their *Pocket History of Freemasonry* admit:

Up to the present time, no even plausible theory of the “origin” of the Freemasons has been put forward. The reason for this is probably that the Craft, as we know it, originated among the Operative Masons of Britain. No doubt it incorporated from the earliest times shreds of ritual, folk-lore and even occult elements of time-immemorial antiquity. But it is almost certainly a British product and of British origin.

A few elements in modern Masonry here and there can be traced to the medieval guilds of working masons, but no one with a scholarly reputation would try to maintain that the degree system as it is worked now—and as it was worked in Nauvoo in 1842—could have possibly been derived from Solomonic rites. (*The Latter-day Saints in the Modern Day World*, New York, 1964, pp. 203-204)

While some Mormon writers claim that Masonry dates back to the time of Solomon, Anthony W. Ivins, who was a member of the First Presidency, stated:

. . . the foregoing definitely proves that the origin of Freemasonry is shrouded in mystery, that the origin of the craft is based largely upon legends which are not authenticated by reliable evidence. If true, they take us back to the idolatrous worship and pagan practices of Egypt, Greece, and other semi-heathen nations of antiquity. (*The Relationship of “Mormonism” and Freemasonry*, 1934, p. 15)

## Only One Explanation

We feel that there is only one logical explanation for the many parallels between the temple ceremony and Masonry, and that is that Joseph Smith borrowed from the Masons. The reader should remember that it was on March 16, 1842, that Joseph Smith stated: “I was with the **Masonic Lodge** and rose to the sublime degree” (*History of the Church*, vol. 4, p. 552). Less than two months later (May 4, 1842), Joseph Smith introduced the Temple endowment ceremony. According to Joseph Smith’s *History*, it was in the **same room** “where the Masonic fraternity meet occasionally”:

Wednesday, 4.—I spent the day in the upper part of the store, that is in my private office (so called because in that room I keep my sacred writings, translate ancient records, and receive revelations) and in my general business office, or lodge room (that is where the **Masonic** fraternity meet occasionally, for want of a better place) in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to **washings, anointings, endowments** and the communication of **keys** pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchisedek Priesthood, . . . (*History of the Church*, vol. 5, pp. 1-2)

The Mormon historian B. H. Roberts stated:

A photogravure of the “brick store” in the upper story of which were instituted these sacred ceremonies accompanies this chapter. In addition to its use as a “temple” it was also the place of meeting for the Nauvoo Lodge of **Free Masons**. (*Comprehensive History of the Church*, vol. 2, pp. 135-136)

One woman who was questioned concerning the temple ceremony gave this testimony:

A.—. . . I said I received endowments in Nauvoo, **in the Masonic Hall**, I rather think it was. Yes, sir, I think that was where it was. All the ceremony was performed in the **Masonic Hall. The washing was done**

**in the Masonic Hall, and the anointed with oil.**

Q.—What furniture was in the Masonic Hall at the time the endowment was performed?

A.—Well, now, if you are expecting me to tell you all about the particulars of what was there in the way of furniture and what was done there, you must not expect me to do it any more than you would expect a Mason or an Odd Fellow or any other member of a **secret society to reveal the secrets of their order**; . . . (*Temple Lot Case*, pp. 353-354)

Wilford Woodruff, the fourth President of the Mormon Church, testified:

I do not say there were any washings in the Masonic Temple, but there were meetings held in the **Masonic Temple. There were certain ordinances performed there at the start, because there was no temple built at that time.** (*Temple Lot Case*, p. 299)

With this very close connection between Mormonism and Masonry, it is almost impossible to believe that Joseph Smith did not borrow from Masonry in establishing the temple ceremony. E. Cecil McGavin, however, argues that Joseph Smith did not take an active part in Masonry, and therefore he could not have used Masonry to build up the temple ritual:

. . . he never attended more than six meetings of the lodge after receiving the third degree of Masonry on March 16, 1842. He never took an active part in the fraternity and never received a higher degree than that conferred upon him by Grand Master Jonas at the time the Nauvoo lodge was installed.

It is sheer presumption to maintain that the signs, tokens, keys, and blessings of the Temple ritual, that he frequently spoke about, were to be taken from Masonry. (*Mormonism and Masonry*, p. 135)

We feel that Joseph Smith probably had some knowledge of Masonry long before he joined the fraternity. Many of his close associates were Masons. The Apostle Heber C. Kimball, one of Joseph Smith's best friends, had been a Mason since 1823, and Joseph Smith's own brother, Hyrum, became a member of the fraternity in 1827—three years before the Book of Mormon was published. The Mormon writer Kenneth W. Godfrey gives this information:

Joseph Smith's own brother, Hyrum, became a Mason at Victor, New York, in 1827, and Heber C. Kimball, an early Mormon apostle, joined and received the first three degrees of Freemasonry at Milnor as early as 1823. . . .

William W. Phelps, an early Mormon writer and publisher, . . . had broad background and solid acquaintance with Masonic history and practice. Thus he was in a position to influence the Mormon prophet, . . .

The number of Masons in the church, together with Joseph Smith's close association with Phelps, leads to the conclusion that the Prophet and other Mormons were undoubtedly acquainted with some aspects of the Masonic ceremony before they settled in Illinois. (*Journal of the Illinois State Historical Society*, Spring, 1971, pp. 81-82)

Joseph Smith probably became well informed concerning Masonry through the newspapers published in his area. The *Wayne Sentinel* contained a great deal about Masonry, and the *Palmyra Freeman* was regarded as an anti-Masonic newspaper. William J. Whalen observed that Joseph Smith might have "witnessed the presentation of burlesque Masonic ceremonies at anti-Masonic rallies near his home. If he did not enjoy such spectacles or hear exposés of Masonic initiations, he would have been one of the few people in that part of New York State to have escaped the pervasive influence of the anti-Masonic movement" (*The Latter-day Saints in the Modern Day World*, pp. 195-196).

S. H. Goodwin stated that Joseph Smith "lived in the very heart of the region affected by the anti-Masonic excitement, 1826-1830; he was familiar with exposés widely distributed at that time; undoubtedly he, with his neighbors, had often seen 'renouncing Masons' present at great public gatherings what was alleged to be all of the Masonic Degrees; . . ." (*Mormonism and Masonry*, p. 38).

On page 51 of the same book, Goodwin points out that "Joseph Smith lived within a few miles of the center of that excitement. And further, there were exposés and innumerable pamphlets and other printed matter dealing with this subject that were widely distributed in New York and adjoining states."

The reader will remember that William Morgan's exposé of Masonry was published in Batavia, New York, in 1827. Joseph Smith could have learned a great deal about the Masonic ritual from this book. We know that Heber C. Kimball had a copy of it, for his own daughter stated:

I remember once, when but a young girl, of getting a glimpse of the outside of the Morgan's book exposing Masonry, but which my father always kept locked up. (*Woman's Exponent*, XII, 126, as quoted in *Mormonism and Masonry*, by E. Cecil McGavin, p. 99)

It is interesting to note that Morgan's widow became a member of the Mormon Church and lived in Nauvoo. Heber C. Kimball's daughter stated: In Nauvoo I was acquainted with the widow and daughter of Morgan who exposed Masonry." Fawn Brodie says that the "most famous woman in the church was William Morgan's widow, Lucinda, now married to George W. Harris, one of Joseph's key men, and incidentally a Mason of high rank" (*No Man Knows My History*, p. 301).

Strange as it may seem, Morgan's widow later became one of Joseph Smith's wives. Andrew Jenson, who was the Assistant LDS Church Historian, stated that she was "one of the first women sealed to the Prophet Joseph" (*Historical Record*, vol. VI, p. 233).

## Embarrassing Questions

The Mormon leaders find themselves faced with several embarrassing questions regarding the temple ritual and Masonry. Many members of the Mormon Church wonder how they can believe in a secret temple ritual, when the Book of Mormon condemns all secret societies, bands and oaths. In fact, it plainly states that "the Lord worketh **not** in secret combinations, . . ." (Ether 8:19).

Then, too, there is the question of why Joseph Smith would become a Mason. Besides all of the statements in the Book of Mormon which condemn secret societies, the reader will remember that Joseph Smith joined with four others in stating:

We further, caution our brethren, against the impropriety of the organization of bands or companies, by covenants, oaths, penalties, or secresies, . . . pure friendship, always becomes weakened, the very moment you undertake to make it stronger by penal oaths and secrecy. (*Times and Seasons*, vol. 1, p. 133)

Benjamin F. Johnson claims that Joseph Smith told him that "Freemasonry was the **apostate endowment**." Why would Joseph Smith join an organization that was in a state of apostasy?

The Mormon leaders now claim that it is not right for members of the church to join the Masons or other secret societies. Anthony W. Ivins, who was a member of the First Presidency, made this statement:

The Mormon Church has no quarrel with Free Masonry or any other organization which is formed for a righteous purpose. It advises its members to refrain from identifying themselves with any secret, oath-bound society. . . . It is difficult to serve two masters and do justice to both. (*The Relationship of "Mormonism" and Freemasonry*, p. 8)

Joseph F. Smith, who became the sixth President of the Mormon Church, made this statement in 1900:

"We have passed a resolution that men who are identified with these secret organizations shall **not** be preferred as bishops, or sought for as counselors; the same when it comes to selecting M.I.A. officers. The men who have done this have disqualified themselves and are **not fit** to hold these offices." (*Provo Enquirer*, November 12, 1900, as quoted in *Mormonism and Masonry*, by Goodwin, p. 76)

The Mormon Apostle John A. Widtsoe stated:

The activities of the Church, in all departments are sacred, not secret.

This point of view makes it difficult for Latter-day Saints to look with favor upon secret, oath-bound societies. The words of the Prophet Joseph Smith are sufficient answer to the question: (Note especially the last sentence.)

And again, I would further suggest the impropriety of the organization of bands or companies, by covenant or oaths, by penalties or secrecies; . . . Pure friendship always becomes weakened that very moment you undertake to make it stronger by penal oaths and secrecy. (*Teachings of the Prophet Joseph Smith*, p. 146)

Many secret organizations may be actuated by high ideals. None, however, can transcend the ideals of the gospel of Jesus Christ. Therefore, from the point of view of encouraging people to walk uprightly they would seem unnecessary. . . . Sometimes they cause loss of interest in Church duties, for no one can serve two masters with equal interest. . . . Divided allegiance is always unsatisfactory and often dangerous. (*Evidences and Reconciliations*, vol. 1, pp. 213-214)

It is interesting to note that the same Apostle who made these statements against secret societies had to turn right around and write a chapter entitled, “Why Did Joseph Smith Become a Mason?” He claimed that Joseph Smith joined the Masons to win friends among “the prominent and influential men of the state” so that the church would not be persecuted, but he had to admit that “The attempt to win sufficient friends through Masonry to stop persecution failed” (*Evidences and Reconciliations*, vol. 3, pp. 114-117).

The reader will note that the Apostle Widtsoe has cited Joseph Smith’s words about “the impropriety of the organization of bands or companies, by covenant or oaths, by penalties or secrecies” to use against secret societies. We feel that these same words could be used against the Temple ceremony. The Apostle Widtsoe, however, maintains that “the temple endowment is **not secret**. All who meet the requirements for entrance to the temple may enjoy it” (*Evidences and Reconciliations*, vol. 3, p. 24).

The Apostle Widtsoe’s reasoning with regard to this matter is very poor. All secret societies allow their own members to participate in their ritual. The Mormon temple ceremony is kept secret from outsiders, and, after all, isn’t this what makes a secret society?

Many members of the Mormon Church maintain that the temple ceremonies are sacred and not secret. The Mormons, of course, have a right to believe that their ceremonies are sacred, but this does not excuse the fact that they are secret. They are just as secret as the ceremonies of any other secret society. We once heard a guide on Temple Square tell the people that the reason they couldn’t go into the temple was that if they let some in soon everyone would want to go in, and they would not be able to perform their ceremonies with such a crowd coming and going through the temple. This seemed to satisfy the people, but it was far from the truth. If the guide had been telling the truth, the church would be willing to make films of the temple ceremonies so that the people could see them without disturbing the work. They could not do this, of course, for the very nature of the ritual would prohibit such a production. In one part of the ceremony we find the following (see page 468 of this book):

. . . we desire to impress upon your minds the sacred character of the First Token of the Aaronic Priesthood, with its accompanying name, sign and penalty, together with that of all the other Tokens of the Holy Priesthood, . . . They are most sacred and are guarded by solemn covenants and obligations of **secrecy** to the effect that under no condition, even at the peril of your life, will you ever divulge them, except at a certain place that will be shown you hereafter. The representation of the penalties indicates different ways in which life may be taken.

From this it is obvious that the temple ritual is a secret, and John A. Widtsoe’s statement that “the temple endowment is not secret” is completely false.

## Conclusion

Briefly summarized, the connection between Mormonism and Masonry is as follows:

1. Both Mormonism and Masonry have secret ceremonies that are performed in secret temples.
2. The “Masonic emblems” are displayed on the walls of the Mormon temple.
3. The Mormon temple ritual is similar in many respects to that used by the Masons.
4. Joseph Smith and many of the most prominent members of the Mormon Church were also members of the Masonic Lodge.
5. Temple ceremonies were actually performed in the Masonic Hall.

## — UPDATED MATERIAL —

### Dr. Durham Admits Masonic Influences

Reed Durham, who has served as president of the Mormon History Association, has carefully examined the parallels between Mormonism and Masonry. Although Dr. Durham still maintains that Joseph Smith was a prophet, he has to admit that Masonry had a definite influence upon Mormonism:

. . . I am convinced that in the study of Masonry lies a pivotal key to further understanding Joseph Smith and the Church. . . . It commenced in Joseph’s home when his older brother became a Mason. . . . The many parallels found between early Mormonism and the Masonry of that day are substantial. . . . I believe that there are few significant developments in the Church, that occurred after March 15, 1842, which did not have some Masonic interdependence. . . . There is absolutely no question in my mind that the Mormon ceremony which came to be known as the Endowment, introduced by Joseph Smith to Mormon Masons, had an immediate inspiration from Masonry. This is not to suggest that no other source of inspiration could have been involved, but the similarities between the two ceremonies are so apparent and overwhelming that some dependent relationship cannot be denied. . . .

It is also obvious that the Nauvoo Temple architecture was in part, at least, Masonically influenced. Indeed, it appears that there was an intentional attempt to utilize Masonic symbols and motifs. . . .

It was true that in orthodox Masonry, . . . the inclusion of women was definitely prohibited. . . . The Joseph Smith Masonry was daily becoming less orthodox and tended to follow more in the direction of some unorthodox Masonry. . . .

The second type of unorthodox female Masonry was known as “Adoptive” Masonry. . . . The ceremonies for women in this order were quite similar to those later found within the endowment ceremony of the Mormons. . . . I suggest that enough evidence presently exists to declare that the entire institution of the political kingdom of God, including the Council of Fifty, the living constitution, the proposed flag of the kingdom, and the anointing and coronation of the king, had its genesis in connection with Masonic thoughts and ceremonies. . . . Can anyone deny that Masonic influence on Joseph Smith and the Church, either before or after his personal Masonic membership? The evidence demands comments. . . .

There are many questions which still demand the answers. . . . if we, as Mormon historians, respond to these questions and myriads [*sic*] like them relative to Masonry in an ostrich-like fashion, with our heads buried in the traditional sand, then I submit: there never will be “any help for the widow’s son.” (“Is There No Help For the Widow’s Son?” *Mormon Miscellaneous*, October, 1975, pp. 11, 12, 13, 16)

## **Appendix D**

### **From *The Mormon Endowment*; *A Secret Drama, or Conspiracy in the Nauvoo Temple, in 1846***

**Pages 1-9**

**By Increase McGee Van Deusen**

(Note: Because the first two lines on page six and the first line on page seven were illegible they were restored from another set of photocopies of the original booklet.)



**THE**  
**MORMON ENDOWMENT;**  
**A SECRET DRAMA, OR CONSPIRACY,**  
 IN THE  
**NAUVOO-TEMPLE,**  
 IN 1846;

IN WHICH PROCEEDS  
**MR. & MRS. MCGEE,**



(THE AUTHORS OF THIS WORK.)  
**WERE MADE KING & QUEEN,**

TO WHICH IS ADDED A SKETCH OF THE  
**DEED OF JOSEPH SMITH,**  
 THE CIRCUMSTANCES OF HIS FINDING  
**THE MORMON BIBLE;**  
 HIS LAST REVELATION IN THE  
 APPOINTMENT OF HIS SUCCESSOR;  
 THE  
**ANGEL'S APPEARANCE TO HIM;**  
 HIS FINDING  
**ANOTHER BIBLE;**  
 HIS REVELATION CONCERNING  
**POLY AND THE MEXICAN WAR;**  
*Baptism for the Dead — Mormon Faith — Spiritual-Wife-Doctrine;  
 Description of Nauvoo and the Temple, &c., &c.*

**SYRACUSE:**  
 N. M. D. LATHROP, PRINTER.  
 1847.

---

Entered according to Act of Congress, A. D. 1847, by I. MCGEE & MARIA his wife, in the Clerk's-Office of the District Court of the United States, in and for the Northern District of New-York.

---

## P R E F A C E .

Our apology for presenting this imperfect work to the public is, that we believe the farce tends to evil in the highest degree; and as we have seceded from that Nauvoo body, believing the *Leaders* to be abominable, at least, we feel anxious to warn others of what has almost proved our ruin.

---

I WILL now describe the ceremony said to be revealed from God as a reward for building the Nauvoo Temple. The following is what myself and wife were taken through personally in the Temple, in 1846, in the month of February, said to be our reward from God for four years' labor on the Temple. The Drama, (as I call it) runs thus: We have a notice to appear at the Temple at five in the morning. I am instructed to wear drawers; they are to be white. My wife is to bring her night clothes with her.—What those orders are for, we have no idea in the least. We go according to orders at five precisely, for we are anxious to receive our long expected blessing from God. We are first conducted through a narrow temporary hall, where we meet a man stationed; he says to us, "you must here separate"—directs me through a door to the right, my wife through one at the left, in an opposite direction: I am here ordered by a conductor to lay off my clothes, all but shirt and drawers: I now find what was meant by being ordered to bring drawers. We are now examined with regard to our character, and whether we are responsible for what may be committed to us, &c.

We are taken from this into another room: In this room is a temporary bath of water on the floor. We are now ordered by the conductor to divest our selves of the remaining part of our clothing. They now put us in this bath and wash us all over, from head to foot, accompanied with the following ceremony: "I wash you that you may be clean to perform the work assigned you; your eyes, that you may see the glory of God; your ears, that you may hear His voice: your mouth, that you may speak forth His praise; your arms and breast, that you may be strong to perform His work; and so down to our feet, that we may be swift to run the race," &c. We are, all this time, rolled and tumbled about in the bath,—at last, the priest lays his hands on our heads and pronounces us clean, in the name of the Lord.—We are then taken by another priest, who turns oil on our heads, from a horn, until it runs partly over the body. We are thus anointed all over—

## 4

even to the soles of the feet. After this, we are placed on a stool, and ordained to power and authority, for time and eternity. I was ordained to be King in time and eternity, and my wife to be Queen. After being ordained King, I am presented with, and have put on, what they call an under garment. This is a tight fit, made of white cotton cloth, with two marks in it; a square on the breast, and a compass on the knee. We are told this garment represents the white stone in scripture, in which was a new name given. We here have a new name given us. We are told, also, that we are always to wear this garment under our clothes, while we are in the world. God has ordered this; and we can receive no harm while we have it on. The name I received was *Lehi*, one of the names of the Book of Mormon. This name I was forbidden to reveal to any but the one at the door of the Celestial Kingdom. What this meant, I found out afterwards. The compass on the knee signifies our willingness to bow always; the square, God's protection, &c. We now have put on us, over this under garment, a common shirt. In this dress, after so much ceremony, we are conducted into a third room, where a lesson commences, as the reader will see by attention. We are now seated—all is silent for a while; the silence is at length broken by a rumbling noise, as from a distance; the noise terminates in a voice, as follows: "Let the light be divided from the darkness; let the light be called day, and the darkness night: Let there be a firmament in the midst of the waters; let the firmament be called heaven; let the waters under the firmament be gathered together into one place, and let the dry land appear; let the dry land be called earth; and the gathering together of the waters, seas; let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit, after his kind, whose seed is in itself upon the earth; let the earth bring forth the living creature after his kind, cattle and creeping things and beasts of the earth, after their kind."

[The reader will perceive that this conversation differs from Moses' history of the creation. It is here as if the Almighty himself is first in the act of creation; and this is the idea intended in the farce.]

After the individual thus representing the Lord behind the curtain, (as in the act of creation) is supposed to have created the heavens and the earth, cattle, beasts, creeping things, fowls of the air, fish of the sea, &c., he continues his work farther, and says, "Now let us go down and make man in our image, after our likeness." All this time we are seated in silence, hearing, but not seeing anything, and knowing not what is to take place the next moment; for all is new and unexpected, from first to last, of this whole drama. When he says, "Let us go down and make man," we hear his footsteps approaching the room where we are seated; he comes in—comes to where we are—puts his hand to the floor, and then on us, as if fulfilling this scripture: "And the Lord God formed man of the dust of the ground

## 5

and breathed into his nostrils the breath of life; and man became a living soul." After going on, as if forming us newly of the dust of the ground, he stoops down and breathes on us, and now we are supposed to first spring into life. We are next ordered to change our position from sitting to a sleeping one, as if fulfilling, "And the Lord God caused a deep sleep to fall upon Adam, and he slept." We are now ordered to put our heads down low, and feign ourselves in a deep sleep. The individual representing the Almighty, continues his work as if fulfilling, "And he took a rib, and the rib which the Lord God had taken from man made he a woman, and brought her unto the man. After he has taken the rib, he passes out of the room and is supposed to have formed the woman of the rib; he soon returns with a woman and places her directly before us, as we are sitting, heads down, as if in deep sleep. We are now saluted with a loud voice, "Adam, here is thy companion. I give her to be with thee—what wilt thou call her? He awakes out of sleep and answers, "This is now bone of my bone and flesh of my flesh, she shall be called woman, because she was taken out of man." This was my wife whom I parted with on first entering the Temple; she has passed through two rooms, in the same ceremony that I have gone through, precisely, only conducted by the females exclusively.

We are now brought together in the third room; she is brought in her night clothes. We are now supposed to be Adam and Eve, and the reason of my shirt's being out side, and she having on night clothes, is, to represent nature. I now am ordered to take Eve and follow our conductor out through a partition door into another apartment; and what should you suppose we there behold? A large room, the floor all nicely covered with green trees, shrubbery, flowers, &c., representing the garden of Eden. We follow a conductor about in this temporary garden, beholding the strange and unexpected scenery that has just presented itself to our view. He says, "This is a beautiful place, every thing delightful for the eye and taste—of all these things you may freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat; neither shalt thou touch it, for in the day thou eatest thereof thou shalt surely die." He leaves the garden, and in a few moments another individual comes in, representing the Devil. He walks round between the trees and peaks and skulks, as if intent on some mischief, and coming to the tree which we have been forbidden to partake of, he says to Eve: "This is the best of all the fruit of the garden," and solicits her to partake. She takes, eats, and gives to Adam. While we are amusing ourselves with the delicious taste of the fruit, (which is raisins tied on a small tree on the floor) the conductor starts up all of a sudden, and says, "Hark! the Lord is coming; let us hide!" We are ordered to sit down behind the shrubbery on the floor. The supposed Lord's face

## 6

steps are now heard — coming in, he walks about on the floor, at last calls out, "Adam! where art thou?" We answer, "we heard thy voice and footsteps in the garden, and were afraid, and hid ourselves. And he says, "Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee not to eat?" The answer is, "The woman whom thou gavest to be with me, she gave me of the tree and I did eat." He then turns to the woman, and says, "What is this that thou hast done?" She answers, "The Serpent beguiled me and I did eat." He now turns to the individual representing the Devil, and says, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt eat all the days of thy life."

The Devil is now supposed to have on him the curse, and he gets down on his belly and crawls out of the room or garden. To the woman he now adds, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children," &c. And unto the man he says, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for dust thou art, and unto the dust shalt thou return." He adds, "the man is now as one of us, knowing good and evil. Thou shalt now be sent forth to till the ground from whence thou wast taken."

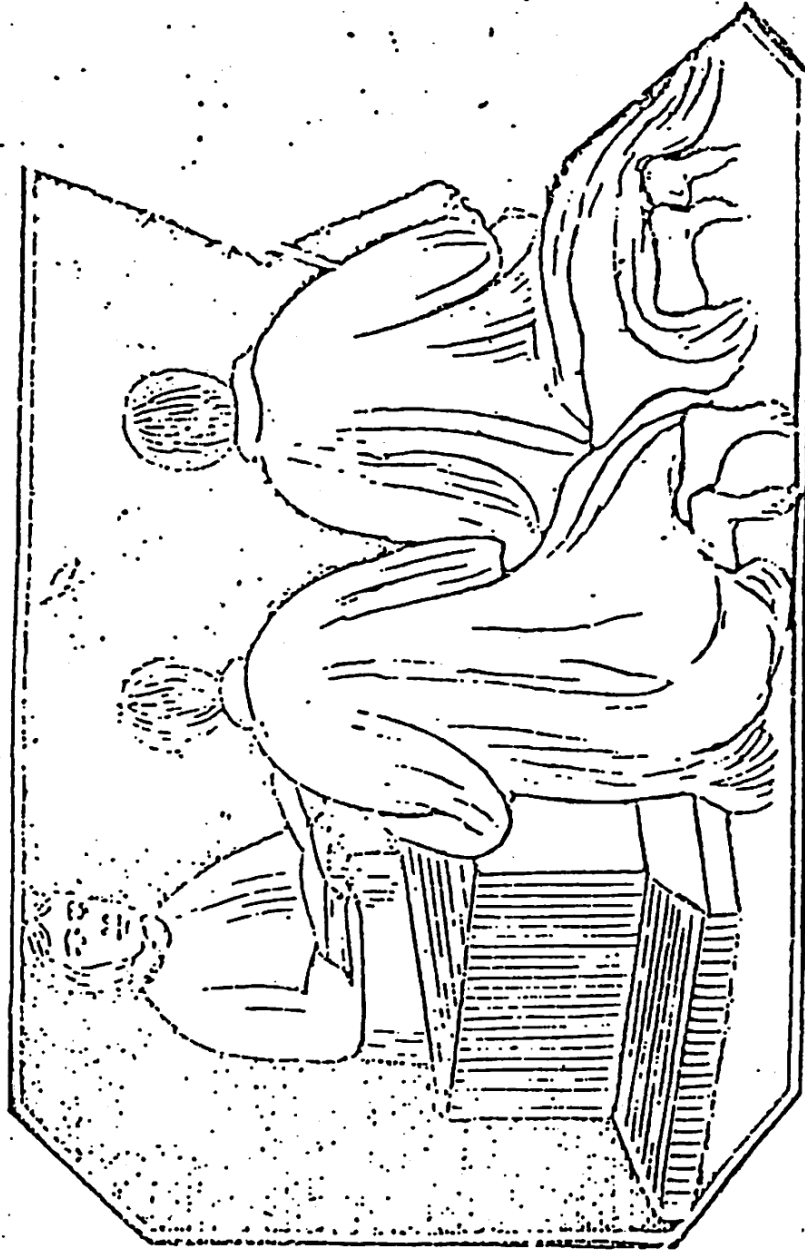
We now have aprons put on of white cloth, about eighteen inches square with green silk leaves pasted on. We are ordered to kneel down to an altar that stands on the centre of the floor. We are now instructed in many things with regard to the fall, the law of God, &c. We have also certain signs and tokens given. One of the grips, is, the two right hands clasped with the end of the thumbs on the upper joint of the fore fingers; second, the end of the thumb directly between the upper two joints of the first and second fingers. One of the key-words is the Sun. We are particularly instructed in these signs, key-words, grips, &c., three of each.

After some more ceremony of not much consequence, we are conducted into another, a fifth room, which is a representation of the present Religious world, or Adam and Eve, six thousand years old, having been engaged for eighteen hundred years in promulgating the sectarian religion, except the Mormon, (for this is what is represented in this room.) Our attention is now attracted by an individual coming in from an adjoining room, representing the Devil. He comes in great glee, hopping and skipping about the floor, holding in his hand a long-handled wooden noggin, which holds about a pint. He says, "Good morning brother Methodist, Presbyterian, Roman Catholic, Baptist, Universalist, Shaking-Quaker, Millerite,

**Campbellite," &c., enumerating all the sects of the day, except the Mor-**  
**monix: "Come, let us drink the cup of fellowship this morning." He now**  
**drinks, and hands the noggin to us; we drink, and hand it back. He then**  
**goes on with a long ceremony, as follows: Wel, brethren, you have done**  
**well—had a great many revivals—gained a numerous host of converts,**  
**and would have succeeded in getting the whole world into some of our**  
**churches, had it not been for that Joe Smith and the Mormons. They**  
**are round every where, preaching that we are all wrong—not organized**  
**according to Scri:re, and say we (Protestants) have no authority to preach,**  
**except what we have got from the Catholics, and all the world agrees that**  
**is good for nothing. And now, brethren of the sects, I tell you that Mor-**  
**mon plan is an almighty one, and much to be dreaded—it strikes at the**  
**very root and foundation of all our holy religion, and will eventually become**  
**the prevailing religion, unless something can be done to stop it. It has**  
**been supposed a humbug, and would soon come to naught. But this sup-**  
**position is founded altogether in ignorance. Now, who can not but see his**  
**(Joe's) plan is well calculated to undermine all of us. He says, 'God has**  
**nothing to do with our churches—he has never sent us to preach; and they**  
**have the impudence to ask us to show our authority; and this we cannot**  
**do, of course. It is true, we read in the Bible, 'Go ye into all the world, and**  
**preach the Gospel to every creature;' but they say that commission is not**  
**to us, but to men of that generation in which it was given. (And is not this**  
**true?) Now, the world has been long wondering how so many ways could**  
**be right, and differing one from the other; and Mormonism is calculated to**  
**unravel all this mystery; and they come right out and say we have all been**  
**preaching men's precepts for the commandments of God. And now, I tell**  
**you there is much truth in their sayings. We might as well know the truth,**  
**and then prepare ourselves accordingly. We could do well when our au-**  
**thority was not questioned; but when they come with the evidence they**  
**bring, and say, 'They are sent by Revelation;' I tell you it is not easy to**  
**withstand them. And finally, brethren, I am satisfied that it will not do to**  
**undertake to hold an argument with them, and we had better let them entire-**  
**ly alone; and neither hear nor read any of their books, but keep up the pop-**  
**ular cry, 'Oh, how great is the delusion of Joe Smith and Mormonism! Oh,**  
**how great!' and as long as we can keep the people ignorant of their real**  
**principles, we shall do well. Now, brethren, of all sects, we are talking**  
**over things this morning among ourselves—and it must not go to the**  
**world." &c.**

After a long ceremony of this kind in favor of the Mormon Fraternity, we are interrupted by another individual coming in, supposed to have been sent directly from Heaven, with authority and great power. He commands the Devil to depart and let these deceived people (the sects,) alone, and trouble them no longer; for the time has come when they shall be delivered

from your Satanic influence and power, by which they have been bound since the Apostolic age of the world.



The Devil now reluctantly withdraws, and makes towards the door, looking back over his shoulder at the heavenly messenger, and halts, as if at a loss to leave or stay. He is now commanded again, in the name of the Lord, to leave, and let the sects alone. He now drops his noggin and flees out of the room with great haste and fury; we, Adam in his shirt-tail and Eve in her night-gown, are left standing. After hearing all this conversation, supposed to be contaminated with some one of the religions of the day,



except Mormonism, we are taken by the heavenly messenger and instructed in Mormon doctrine, exclusively, and supposed to be converted to that faith; in token whereof, we have our clothing changed, and are dressed in white linen, exactly alike.

We are now conducted into another secret room, in the centre of which is an altar with three books on it—the Bible, Book of Mormon, and Doctrine and Covenants, (or Joseph's Revelations.) We are required to kneel at this altar, where we have an oath administered to us to this effect; *that we will avenge the blood of Joseph Smith on this Nation, and teach our children the same.* They tell us that the nation has winked at the abuse and persecution of the Mormons, and the murder of the Prophet in particular; Therefore the Lord is displeased with the nation, and means to destroy it; and this is the excuse for forming this league or conspiracy. We are also sworn by a solemn oath, that we will never divulge what we here see, and do, and agree to, &c. in this Holy Temple. The penalty is, if we do, we agree to let them take our lives, and the manner of taking them is described: Our bowels are to be taken out, throats cut across, tongues taken out by the roots, &c. We now have signs, tokens, key-words, &c. given, of a higher order than those given in the garden, the particulars of which we do not distinctly recollect.

After this, we are conducted to a veil, behind which stands a man—we converse with him awhile through this veil, which is composed of very thin cloth. We here give the signs, new name, &c. which are the conditions of our entrance. A door is now knocked at, a few feet to the left of this veil, by our conductor. One from within asks, "who is there?" Our conductor says, one having kept all the commandments of God, (referring to this ceremony) desires to enter the kingdom and be forever with the Lord." We now pass through this door into a large room, representing the celestial kingdom of God. Here we are clothed in white robes, and have crowns put on our heads, and are really King and Queen, according Mormon theory.

### Spiritual Wife Doctrine.

The substance of the Spiritual Wife Doctrine, (as it is called,) is, we are told that this Temple ceremony, of which we have been speaking, is the commencement of the Law of God, and we are no more under obligation to the laws of the land. All of our former ties of marriage as performed by the Ministers and Justices, &c., are now all cut asunder, and we are all thrown loose upon the world, as if never married. It is now the woman's privilege to choose whom she sees fit; and it is the man's privilege to one, two, four, eight, twenty, &c., according to his standing in the church, and the favor he has with the women; and the leader, Brigham Young. And, as an inducement for the women to choose the leaders, they say, the one who stands the highest in authority in this church, will receive the highest degree of honor and glory in Heaven; (which is to be on earth,) and of course, this is an inducement for a woman who is of an aspiring disposition, to take the leader, Brigham Young; the man who led ten or twelve thousand of us through those Temple mysteries, and bound us all by a solemn oath at the expense of life, never to reveal it, even to a Mormon. And as an inducement to those who have not been let into this secret, to follow them to California, he says to them when they get there, he will reveal it to them in a tent in the wilderness, as Moses pitched his tabernacle in the wilderness, on which the glory of the Lord rested.

And strange as it may appear to many, there are thousands in this and other lands, who are making their calculations to emigrate West after this, the wickedest man probably, now on the earth, calculating he will reveal to them, as he promises to do, this great Temple blessing which he has sworn not to keep.

## **Appendix E**

### **Mysteries of the Endowment House**

*From Hand-Book on Mormonism*

By John McCutchen Coyner

1882

Entered according to act of Congress in the year 1882, by J. M. COYNER,  
in the office of the Librarian of Congress at Washington.

Editors' Copy—See Fourth Page of Cover.

# HAND-BOOK

ON

# MORMONISM.

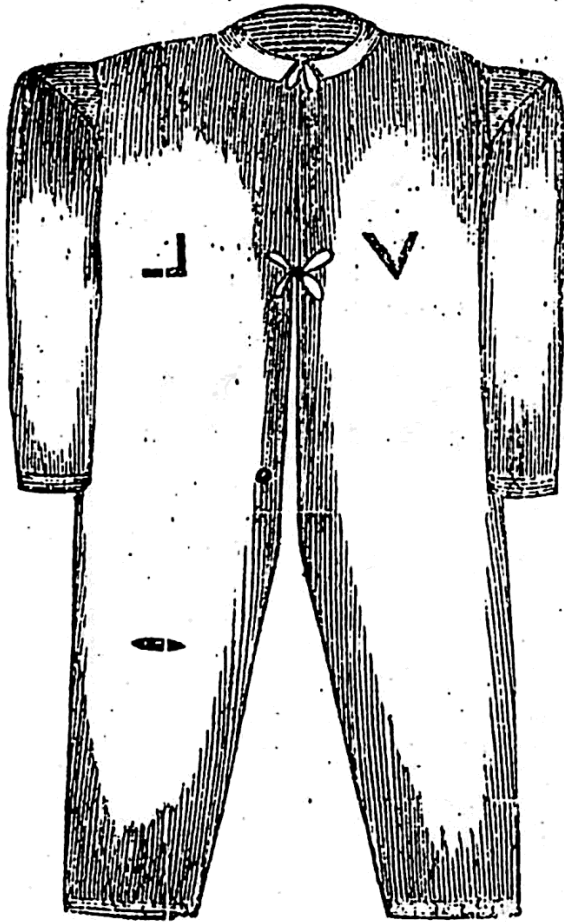
## TABLE OF CONTENTS.

	Page.
Origin of Mormonism—Mrs. Horace Eaton, Palmyra, N. Y. ....	1
Letters on Mormonism—Prof. J. M. Coyner .....	5
Endowment Expose—An Eye-Witness .....	23
Exposition of Mormonism—Rev. R. G. McNiece .....	31
Polygamy—Prof. T. W. Lincoln .....	41
The Mormon Situation—Judge C. C. Goodwin .....	44
Blood Atonement—Prof. T. B. Hilton .....	50
The Christian Conflict With Mormonism—Rev. R. G. McNiece .....	52
The Present Law-Making Power of Utah—Gen. M. M. Bane .....	61
Mormonism vs. Jurisprudence—Judge J. S. Boreman .....	63
Work and Influence of the National Anti-Polygamy Soc'y—Mrs. J. A. Froiseth .....	65
The Mountain Meadows Massacre—Major J. H. Carleton .....	67
Extracts from John D. Lee's Confession .....	70
The Political Attitude of the Mormons—Judge C. C. Goodwin .....	72
Utah Mormonism Anti-Republican; The Remedy—Gov. Eli H. Murray .....	75
Are the Gentiles of Utah a Marauding Set?—Hon. O. J. Hollister .....	77
Mission Work in Utah—Episcopal Church .....	78
Mission Work in Utah—Congregational Church .....	79
Mission Work in Utah—Presbyterian Church .....	81
Mission Work in Utah—Methodist Church .....	84
The Loyal Citizens of Utah .....	86
Are Polygamous Women Happy?—Mrs. A. G. Paddock .....	88
Organization of the Mormon Church—Hon. Arthur L. Thomas .....	89
The Gentiles of Utah—Judge C. C. Goodwin .....	91
Utah and the Mormons—Hon. John R. McBride .....	92
Appeal to the Patriotic Citizens of America—	94
{ By the Pastors of Churches and	
{ Principals of Schools, S. L. C.	
Solution of the Problem—Prof. J. M. Coyner .....	95
Who Are the Writers in the Hand-Book? .....	96

SALT LAKE CITY: CHICAGO: CINCINNATI:  
HAND-BOOK PUBLISHING COMPANY.

1882.

## Mysteries of the Endowment House.



GARMENT.

George Reynolds, who was then acting as clerk, asked me my name, those of my parents, when and where I was born, and when I was baptized into the Mormon church.

That over, he told me to leave my hat, cloak and shoes in that room, and, taking up my bundle, I went into the room marked 3 on the plan, where I sat waiting till it came my turn to be washed.

One of the women, an officiating high priestess, told me to come behind the curtain (which I have indicated by a waving line), where I could hear a great deal of splashing and subdued conversation. I went, and after I was undressed I had to step into a long bath, about half full of water, when another woman proceeded to wash me. I objected strongly to this part of the business, but she told me to show a more humble spirit. However, when she got down to my feet, she let me go, and I was turned over to the woman who had spoken to me first, and whose name was Bathesheba Smith (one of the widows of Apostle George A. Smith). She wore a large, shiny apron, and her sleeves tucked up above the elbows. She looked thoroughly like business.

Another woman was standing beside her with a large wooden spoon and some green olive oil in a cow's horn. This woman poured the oil out of the

The Mormon Endowment House is a plain adobe building, two stories high, built like a small dwelling-house, so as not to attract attention. It is situated in the northwest corner of the Temple block, (which includes the Tabernacle, New Temple, etc., and the whole block is surrounded by a very high wall.

On a certain day—not necessary to mention—I went to the Endowment House at 8 o'clock in the morning, taking with me my endowment clothes (consisting of garments, robe, cap, apron and moccasins). I believe people used to take their own oil, but that is now discontinued, as fees are charged. I went into a small room attached to the main building (designated in the plan by the name of Reception Room), which was crowded with men and women having their bundles of clothing. The entrance door is on the east side; and in the southwest corner there is another, next to which the desk stood, where the clerk recorded the names, etc. Around the north and west sides were benches for the people to sit.

On going up to the desk I presented my recommend from the bishop in whose ward I was staying, and

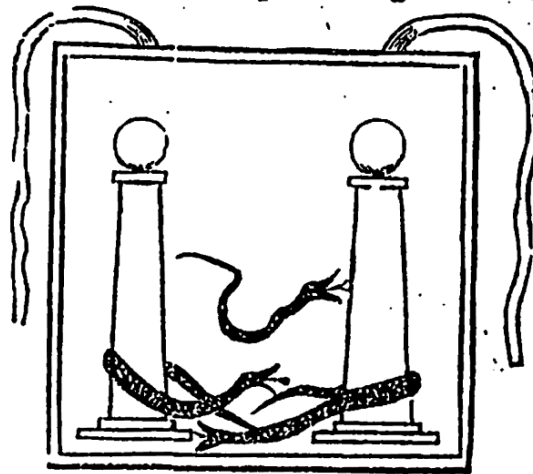
spoon into Bathsheba's hand, who immediately put it on my head, ears, eyes mouth, and every part of my body, and, as she greased me, she muttered a kind of prayer over each member of my body: My head, that I might have a knowledge of the truths of God; my eyes, that I might see the glories of the kingdom; my mouth, that I might at all times speak the truth; my arms,



APRON—WORN BY MEN AND WOMEN.

that they might be strong in the defence of the gospel; my bosom—and here I must ask my readers not to think I want to tell this part of the story, but I do want people to know the truth, and how disgusting and indelicate this thing is. Mormon people deny many of these things, and civilized and decent people can scarcely realize that this institution is as infamous as it really is, but I solemnly assert that these things do exist. To continue: My bosom, that I might nourish the children whom I might raise by my husband (I was not then married, but expected to be), and another part of my body, that I might raise up a goodly seed, that they might be pillars of strength to the upbuilding and strengthening of God's kingdom upon the earth. And so she got down to my feet, when she hoped they might be swift in the paths of righteousness and truth.

She then turned me over to the women who had washed me, and who whispered my new and celestial name in my ear. I believe I am to be called up on the morning of the resurrection by it. It was "Sarah." I felt disappointed. I thought I should have received a more distinguished name. She told me that the new name must never be spoken, but often thought of, to keep away evil spirits. I should be required to speak it once that day, but she would tell me in what part of the ceremony, and that I should never again have to speak it. She then told me to put on my garments. These are made in one piece. On the right breast is a square, on the left a compass, in the centre a small hole, and on the knee a large hole, which is called the "Stone." We were told that, as long as we kept them on, no harm could befall us, and that, when we changed them, we were not to take them all off at once, but slip out a limb at a time, and immediately dive into the clean ones. The neck was never to be cut low, or the sleeves short, as that would be patterning after the Gentiles. After that I put on my clothes, and in my stocking feet waited with those who were washed and anointed until she had finished the remaining two or three. This done, the little calico curtains (marked A and B) were drawn aside, and the men and women stood revealed to each other. The men looked very uncomfortable, and not at all picturesque. They only had their garments and shirts on, and they really did seem as though they were ashamed of themselves, as well they might be. Joseph F. Smith then came to where we were all waiting, and told us that, if we wanted to back out, now was our time, because we should not be able afterward, and that we were bound to go right through.



DEVIL'S APRON.

All those who wanted to go through were to hold up their hands, which, of course, everyone did, believing that all the good and holy things, that were to be seen and heard in the "House of the Lord" were yet to come. He then told us that, if ever any of us attempted to reveal what we saw and heard in the "House, our memories would be blighted, and we should *be everlastingly damned*, for they were things too holy to be spoken of between each other, after we had once left the Endowment House. We were then told to be very quiet and listen. Joseph F. Smith then went away.

In a few moments we heard voices talking loudly, so that the people could hear them, in the adjoining room. I afterwards found out, in passing through, that it was the prayer-circle room. It was supposed to be a conversation between Elohim (Head God) and Jehovah: The conversation was as follows:

Elohim to Jehovah—"Well, Jehovah, I think we will create an earth; let Michael go down and collect all the elements together and found one."

Answer—"Very well, O Lord God, it shall be done."

Then, calling to another man, we could hear him say:

"Michael, go down and collect all the elements together, and form an earth, and then report to us what you have done."

Answer—"Very well, O Lord God."

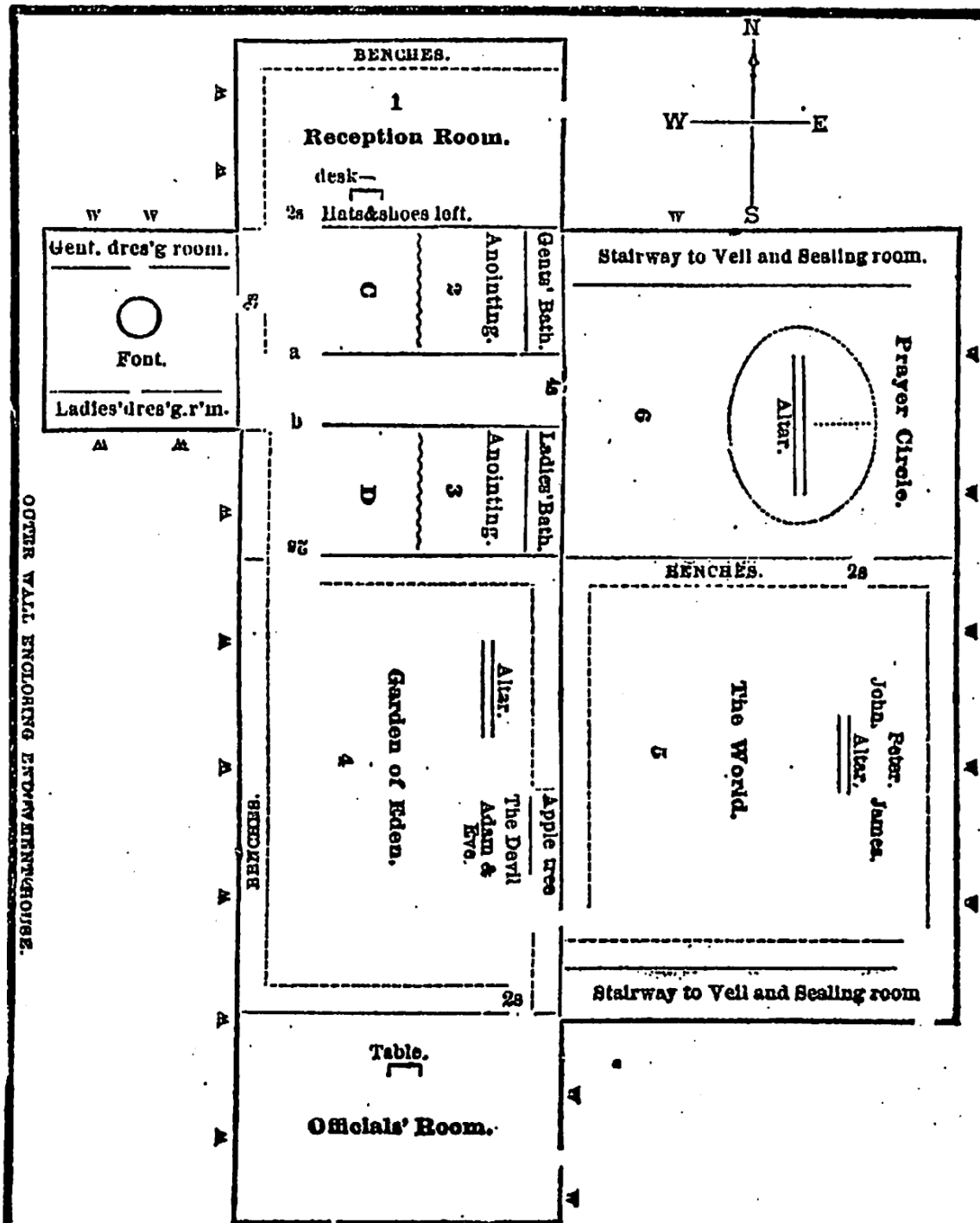
The man they called Michael then left the prayer-circle room and came through the room they called the World, into the Garden of Eden, the door of which was shut that faced the places C and D, where we were standing, listening and waiting. He remained there a second or two, and everything was quiet. At the end of that time we heard him going back the same way, to where Elohim and Jehovah were waiting. When he got back, he said: "I have collected all the elements together and founded an earth; what wouldst thou have me do next?" Using the same formula every time they sent him down to the world, they then told him to separate the land from the water, light from darkness, etc., and so they went regularly through the creation, but they always told him to come up and report what he had done.

When the creation was supposed to be finished, Michael went back and told them it was very fair and beautiful to look upon. Elohim then said to Jehovah that he thought they better go down and have a look at it, which they did, and agreed with Michael that it was a beautiful place; that it seemed a pity it should be of no particular use, but thought it would be a good idea to create man to live in and cultivate these things.

They then came out of the garden of Eden, which was supposed to have been newly finished, and, shutting the door after them, came to where we were standing. We were then told to shut our eyes, and Jehovah said to Michael, "Give me a handful of dust, and I will create man." We were then told to open our eyes, and we saw a man, that he had taken from the crowd, standing beside Jehovah, and to whom Jehovah said: "I will call thee Adam, for thou shalt be the father of all mankind." Jehovah then said it was not good for man to be alone, so he would create a woman and a helpmeet for him. We were again told to close our eyes, and Adam was requested to go to sleep, which he obligingly did. Jehovah was then supposed to take a rib from Adam's side and form Eve. We were then told to open our eyes and look upon the handiwork of the Lord. When we did, we saw a woman taken from among the crowd, who was standing by Adam's side. Jehovah said he would call the woman Eve, because she would be the mother of all mankind.

The door of the Garden of Eden was then opened, and we all marched in with our bundles, the men going first, as they always take the precedence, and we ranged ourselves round the room on benches. The four sides of this room are painted in imitation of trees, flowers, birds, wild beasts, etc. The ceiling was painted blue, dotted over with golden stars. In each corner is a masonic emblem. On the east side of the room, near the door, is a painted apple tree, and in the northeast part of the room is a small wooden altar.

HAND-BOOK ON MORMONISM.

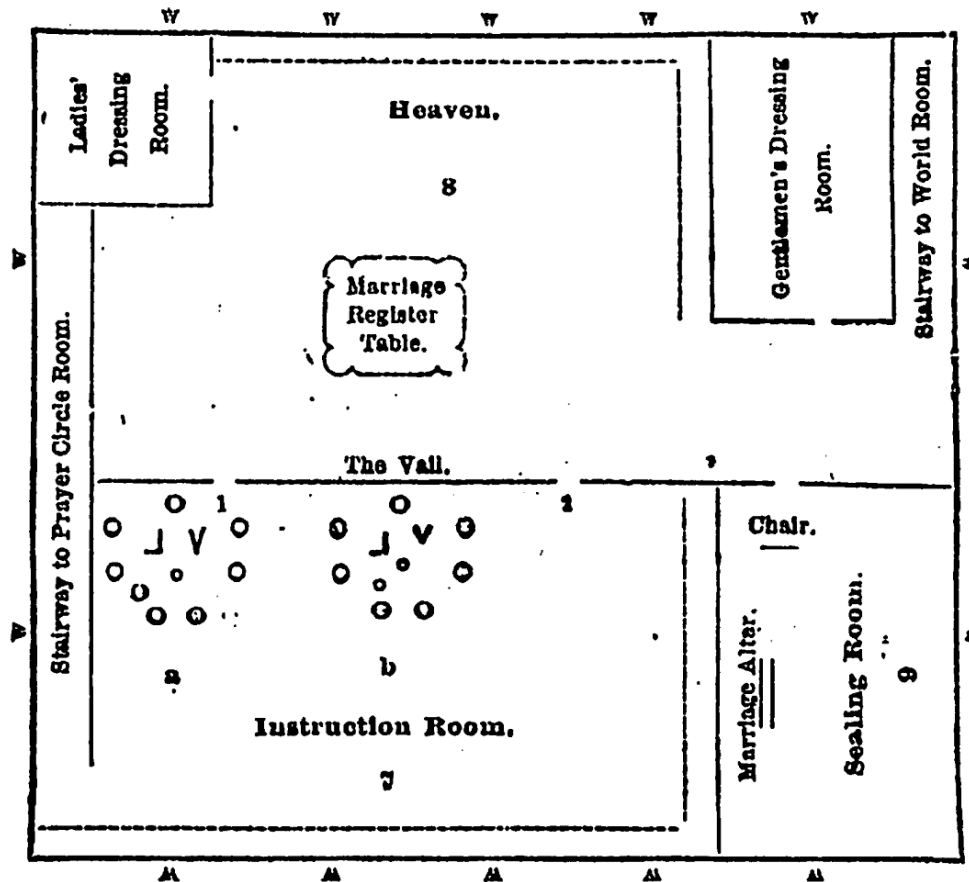


GROUND FLOOR OF ENDOWMENT HOUSE.

After we had seated ourselves, Jehovah told Adam and Eve that they could eat of every tree in the garden except of this particular apple tree, for on the day that they ate of that they should surely die.

He then took his departure, and, immediately after, in came a very lively gentleman, dressed in a plain, black morning suit, with a little apron on, a most fiendish expression on his face, and joyfully rubbing his hands. This gentleman was supposed to be "the Devil." Certainly, his appearance made the supposition quite easy. He went up to Eve and remarked that it was a very beautiful place, and that the fruit was so nice; would she like to taste

## HAND-BOOK ON MORMONISM.



UPPER FLOOR OF ENDOWMENT HOUSE.—W, WINDOWS—S, STEPS.

one of those apples? She demurred a little, and said she was told not to, and, therefore, mustn't. But he pretended to pluck one of the printed apples and give it to her, and she pretended to eat it. He then told her to ask Adam to have some, and she did. Adam objected strongly to testing, knowing the penalty, but Eve eventually overcame his scruples, saying: "Oh, my dear, they are so nice, you haven't any idea, and that nice old gentleman here says that he can recommend them, and you need not be afraid of what Jehovah says." Adam consented, and immediately after he said, "Oh, what have I done, and how foolish I was to listen to you." He then said that he could see himself, and that they had no clothes on, and they must sew some fig leaves together. Every one then made a dive for his apron out of the little bundles. This apron is a square half yard of green silk, with nine fig leaves worked on it in brown sewing silk. A voice was then heard calling for Adam, who pretended to hide, when in came Jehovah. He gave Adam a good scolding, but finally told him that he would give him certain instructions, whereby he would have a chance to regain the presence of his Father and God, after he was driven out into the world. These instructions consisted of grips, etc., and the garments he wore would protect him from all evil.

They then put on their caps and moccasins, the women's caps being made of Swiss muslin; it is one yard square, rounded at one corner so as to fit the head, and there are strings on it, which tie under the chin. The moccasins are made of linen or calico. The men's caps are made exactly like those of pastry cooks, with a bow on the right side. I should here mention that Bathsheba Smith and one of the priests enacted the parts of Adam and Eve, and so stood sponsors for the rest of us, who were individually supposed to be Adams and Eves.



They then proceeded to give us the first grip of the Aaronic or Lesser Priesthood, which consists in putting the thumb on the knuckle of the index finger, and clasping the hands round. We were then made to swear "To obey the laws of the Mormon church and all they enjoin, in preference to those of the United States." The penalty for revealing this grip and oath is that you will have your throat cut from ear to ear, and your tongue torn from your mouth, and the sign of the penalty is drawing the hand, with the thumb pointing towards the throat, sharply across and bringing the arm to the level of the square, and with the hand upraised to Heaven, swearing to abide the same.

We were then driven out of this into the room called the World, where there were three men standing at a small altar on the east side of the room, who were supposed to represent Peter, James and John, Peter standing in the centre. He was supposed to have the keys of heaven. Men representing (or trying to) the different religious sects then came in and presented their views and said they wanted to try and save these fallen children. In doing this they could not refrain from exaggerating and coarsely satirizing the different sects they represented. Previous to their coming in, however, Peter had presented us the gospel of Christ—at last he told us that Christ had come to die for the original sin, but we had to work out our own salvation, and that in the last days a prophet should be raised up to save all those that would believe in his divine mission; consequently, these different representatives were told that their doctrines did not suit the people, and that there was something wanting in their faith, so they could go. Then the Devil came in and tried to allure the people, and, bustling up to the altar, Peter said to him: "Hallo, Mr. Devil, how do you do to-day! It's a very fine day, isn't it? What have you come after?" The Devil replied that he didn't seem to take to any of these so-called Christian religions; why didn't they quit bothering after anything of that kind, and live a life of pleasure. However, he was told to go, and that quickly.

Peter then gave the second grip of the Aaronic or Lesser Priesthood, which consists of putting the thumb between the knuckles of the index and second fingers, and clasping the hand around. The penalty for revealing this is to be sawn asunder, and our members cast into the sea. The sign of the penalty was drawing the hand sharply across the middle of the body. To receive this grip we had to put on our robes, which consisted of a long, straight piece of cloth, reaching to our feet, doubled over and gathered very full in the shoulder and round the waist. There was also a long, narrow piece of cloth tied around the waist, called "the sash." It was placed on the right shoulder to receive the grip. The people wear their aprons over it. The men then took the oath of chastity, and the women the same. They don't consider polygamy at all unchaste, but said that it was an Heaven-ordained law, and that a man, to be exalted in the world to come, *must* have more than one wife. The women then took the oath of obedience to their husbands, having to look up to them as their gods. It is not possible for a woman to go to Christ, except through her husband.

Then a man came in and said that the Gospel had been again restored to the earth, and that an angel had revealed it to a young boy named Joseph Smith, and that all the gifts, blessings and prophecies of old had been restored with it, and this last revelation was to be called the Latter-Day Dispensation. The priests pretended joyfully to accept this, and said it was the very thing they were in search of, nothing else having had the power to satisfy them.

They then proceeded to give us the first grip of the Melchizedek or Higher Priesthood, which is said to be the same that Christ held. The thumb is placed on the knuckle of the index finger, which is placed straight along the hand, while the lower part of the hand is clasped with the remaining fingers.

## HAND-BOOK ON MORMONISM.

29

The robe for this grip was changed from the right to the left shoulder. We were then made to swear to avenge the death of Joseph Smith, the martyr, together with that of his brother, Hyrum, on this American nation, and that we would teach our children and children's children to do so. The penalty for this grip and oath was disembowelment.

We were then marched into the northeast room, designated the prayer-circle room. We were here made to take an oath of obedience to the Mormon priesthood. And now the highest or grand grip of the Melchizedek Priesthood was given. We clasped each other round the hand with the point of the index finger resting on the wrist, and the little fingers firmly linked together. The place on the wrist where the index finger points is supposed to be the place where Christ was nailed to the cross, but they tore out and he had to be nailed again, and so you place your second finger beside the index on the wrist; it is called the "sure sign of the nail" and, if the grip is properly given, it is very hard to pull apart. The robe was changed from the left to the right shoulder to receive this grip.

The men then formed a circle round the altar, linking their arms straight across, and placed their hands on one another's shoulders. The priest knelt at the altar, and took hold of one of the men's hands and prayed. He told us that the electric current of prayer passed through the circle, and that was the most efficacious kind of prayer. The women stood outside of the circle, with their veils covering their faces, the only time throughout the ceremony that they did so.

The prayer over, they all trooped up the staircase on the north side of the house, into the room called the Instruction Room, where the people sat down on benches on the west side of the room. Facing them about midway between floor and ceiling was a wooden beam, that went across the room from north to south, and from which was suspended a dirty-looking piece of what was once white calico. This was called the "Veil," and is supposed to be an imitation of the one in Solomon's Temple. On this veil are marks like those on the garments, together with extra holes for putting the arms through, and a hole at the top to speak through. But before going through the veil we received a general outline of the instructions we had received down stairs. This over, the priest took a man to the veil to one of the openings (marked 1), where he knocked with a small wooden mallet that hung on the wooden support. A voice on the other side of the veil, supposed to be Peter's, asked who was there, when the priest, answering for the man, said: "Adam, having been faithful, desires to enter." The priest then led the man up to the west side of the veil, where he had to put his hands through and clasp Peter, to whom he whispered his new name—and the only one he ever tells, for they must never tell their celestial names to their wives, although the wives must tell theirs to their husbands—through the holes in the veil. He was then allowed to go through to the other side, which was supposed to be Heaven, and this is where a strong imagination might be of some use, for anything more unlike Heaven I can't conceive. The man, having got through, went to opening No. 2 and told the gate-keeper to call for the woman he was about to marry, telling him her name. She then stepped up to the veil where the marks B are. They could not see each other, but put their hands through the openings, one of their hands on each other's shoulder, and the other around the waist. With the arms so fixed, the knees were placed within each other, the feet, of course, being the same. The woman's given name was then whispered through the veil, then her new and celestial name; then the priestess, who stood by to instruct the woman, told them to repeat after her a most disgusting formula or oath. They then released their hold of each other, and the priestess, taking the woman to opening No. 2, knocked at the same as they did at the men's entrance, and the gate-keeper having asked, "Who is there?" and the priestess

having replied, "Eve, having been faithful in all things, desires to enter," Eve was accordingly ushered into Heaven.

Before I go further I must tell how they believe the entrance into Heaven is to be gained on the morning of the resurrection. Peter will call up the men and women, for it is not possible for a woman to be resurrected or exalted, or to be made a queen in Heaven, unless some man takes pity on her and raises her. If the marks on the garments are found to correspond with those on the vail, if you can give the grips and tokens and your new name, and are dressed properly in your robes, why, then, one has a sure permit to Heaven, and will pass by the angels to a more exalted glory. The more wives they have, they think, the higher their glory will be.

After we got through, we saw Joseph F. Smith sitting at a table, recording the names of those who were candidates for marriage. He wrote the names in a book, the existence of which marriage register this truthful apostle has since denied, and then he wrote the two names on a slip of paper, to be taken into the sealing-room to the officiating priest, so that he might know whom he was marrying. After having given this slip of paper to the priest, we knelt at a little wooden altar. He then asks the man if he is willing to take the woman to wife, and the woman if she is willing to take him for a husband. They both having answered yes, he tells the man that he must look to God, but the woman must look to her husband as her God, for, if he lives in his religion, the spirit of God will be in him, and she must therefore yield him unquestioning obedience, for he is as a God unto her, and then concludes by saying that he, having authority from on high to bind and loose here upon earth, and whatsoever he binds here shall be bound in heaven, seals the man and woman *for time and all eternity*. He then tells the man and woman to kiss each other across the altar, the man kneeling on the north side and the woman on the south, and so it is finished. Sometimes they have witnesses, sometimes not; if they think any trouble may arise from a marriage, or that the woman is inclined to be a little perverse, they have no witnesses; neither do they give marriage certificates, and, if occasion requires it, and it is to shield any of their polygamous brethren from being found out, they will positively swear that they did not perform any marriage at all, so that the women in this church have but a very poor outlook for being considered honorable wives.

When the marriage ceremony was over, we came out of the "sealing-room," and I crossed "Heaven" into the ladies dressing-room, where, after having dressed and my husband paid the fees, we took our departure, together with that of the "Holy Spirit."

I should perhaps have remarked before that the priests, when going through the House, wear their ordinary clothing, and come straight into the "House of the Lord" with their dirty top-boots on, as though they had just come off a farm, while we, poor sinners, were obliged to walk in our stocking-feet, lest the floor should be defiled.

The little addition attached to the main building on the west side, and in which is the font, is used for re-baptizing people before they can be allowed to go through the house, and is quite a separate affair from the washing and anointing: people are generally baptized a day or two before they go through the house. I was baptized the night before. On this same evening I was told that, as I was going through the "House of the Lord" on the following day, I must pay the very strictest attention to everything I should see and hear, as it would be for my benefit hereafter. I was obedient in that respect, for I remember everything that happened as vividly as though it were yesterday, and if it has not been for my benefit, I hope that this article may prove of some use in warning and enlightening people as to *that most horrid blasphemy, jargon and mummery that goes on in that most sacred "House of the Lord."*

Mrs. G. S. R.—.

## **Appendix F**

### **The Mormon Temple Endowment Ceremonies**

***From Temple Mormonism:  
Its Evolution and Meaning***

**1931**

# TEMPLE MORMONISM

ITS EVOLUTION, RITUAL AND MEANING



Published by  
A. J. MONTGOMERY  
156 Fifth Avenue, New York

1931

# The Temple Ritual

## FOREWORD

The Temple ritual as it is here given, while true to the spirit, action and phrasing of the Endowment Service, is of course a condensation as the service is at least three hours long. The Redactor has simply taken the various endeavors which have been made to put the ritual or portions of it on paper and sought to cipher out the greatest common divisor of these reports. Some of the reporters have seen rather than heard; some have been more interested in the words of the ritual; others in its action; and still others have felt their way through the service. Those who have given fullest account of the action and wording of the service do not always agree as regards the dramatis personae and the points at which they appear. But the reporters who have been through the Temple oftenest are in closest agreement as regards the content of the ritual. Moreover, those who have been through the Temple more recently agree, in the main, with those whose knowledge of the ritual goes back to the old Endowment House. As the Redactor is not and never has been a member of the Masonic or other Fraternity, his acquaintance with forms of initiation has been derived from Mormons and ex-Mormon sources.

(Sgd.) REDACTOR.

# The Mormon Temple Endowment Ceremonies

## PREPARATORY WORK

The first step towards taking the endowment is to go to the Bishop of the Ward to which the candidate belongs. If the candidate pays a full tithing a "recommend" is given him at once. He then takes it to the President of the Stake, who countersigns it.

The candidate then procures his or her temple clothing. For a man this consists of the special under garment, a shirt and a pair of white pants, a robe and a girdle, a cloth cap and a pair of cloth moccasins and a green silk apron, upon which is embroidered nine fig leaves. For a woman the sacred under garment, a white skirt and blouse, the robe and girdle, a white cloth, cap or hood, a part of which may be used as a veil, the cloth moccasins and the fig leaf apron.

## THE ANNEX

Armed with the "recommend" and endowment clothing, the candidate goes to the Temple and enters by the Annex, the door of which is nearly always open. Here he finds a small room which has the appearance of an office. In the center of this room is a table on which is some suggestive cash—the contribution of those who have gone before him. At this table he presents his "recommend," which is closely examined for future identification, as the "recommend" is good for six months, and makes his donation to the cash. The very poor, we are told, are not expected to contribute. They can, however, be made to feel very uncomfortable.

## RECORDER'S OFFICE, CHAPEL AND SUBWAY

Having presented his credentials and paid his fee or honorarium, he goes to the recorder's desk, where there are three or four recorders. To one of these he gives his genealogy, which consists of the place where he was born, the names of his parents, etc. If he is taking endowment for the dead he gives his data concerning them. The data for sealing or marriage are given to another recorder.

## THE CHAPEL AND ORDAINING OF ELDERS

He then proceeds to the chapel, which is located in the Annex, where he sits quietly until the others have settled their genealogy, etc. When all are ready a hymn is sung, there is a prayer, a short address, and another hymn.

Then the males who are taking endowments for the dead retire to an alcove behind curtains, where they are ordained elders on behalf of the dead, as no one can take these endowments excepting those holding the Melchizedek Priesthood. One of the

Temple workers officiates in this ordination, laying his hands upon the candidate and saying:

"Brother—In the name of the Lord Jesus Christ and by the authority of the holy Melchizedek Priesthood I ordain you an elder of the Church of Jesus Christ of Latter-day Saints for and in behalf of \_\_\_\_\_, who is dead."

The candidate is then allowed to pass through a door on the left to a subway connecting with the main building, where he is instructed to remove his shoes, as "the place whereon he stands is holy ground." Having done this, he is permitted to go up some steps into the Temple, the same order being observed by the women.

Entering the Temple, he finds himself in a long corridor which passes from north to south through the basement or lower floor of the Temple proper. The Creation Room and the Garden of Eden are on the left side of this corridor, the Washing Rooms and Baptismal Font are on the right or west side.

## THE WASHING ROOMS

The baths and dressing rooms for the men are located along the northwest side of this half of the Temple. Similar rooms for the women are on the southwest side. Intervening and entirely separating these rooms is the great Baptismal Font. Each of these Washing Rooms contains its quota of bath tubs, which are well supplied with hot and cold water.

The candidate, being directed to these washing and dressing rooms and having divested himself of all his clothing, awaits his time in the bath with his special inner garments over his shoulder. A Temple worker goes with him into the bath to officiate in these Temple lustrations. As the candidate is washed, the officiant hurries through the lustration ritual.

## THE LUSTRATION

"Brother, having authority, I wash you that you may be clean from the blood and sins of this generation. I wash your head that your brain may work clearly and be quick of discernment; your eyes that you may see clearly and discern the things of God; your ears that they may hear the word of the Lord; your mouth and lips that they speak no guile; your arms that they may be strong to wield the sword in defence of truth and virtue; your breast and vitals that their functions may be strengthened; your loins and reins that you may be fruitful in the propagating of a goodly seed;

your legs and feet that you may run and not be weary, walk and not faint."

#### THE ANOINTING

After being dried with a towel—not always fresh—the candidate is passed on to another attendant and is anointed with oil. The oil is very definitely applied to the various organs of his body. The pronouncements used in this ceremony are much the same as those used in the lustration ritual.

#### THE CONSECRATION OF THE GARMENTS

After the washing and anointing the candidate is then taken in hand by another officiant, who, having given him the right to put on his endowment garments, gives him his new name, saying:

"Brother, I now give you these garments, which are patterned after those given to our father Adam when he was found naked in the Garden of Eden. They are called the garments of the holy priesthood, and will prove a shield and protection to you till you have finished your work in righteousness upon the earth. They are never to be removed except for purposes of cleanliness, and then for no longer than necessary. With these garments I give you a new name which is never to be divulged to anyone. It is a key word and will be required of you at a certain part of these proceedings this day. The name I shall give you is \_\_\_\_\_."

The name is then whispered in the ear, usually one taken from the Bible or the Book of Mormon. The candidate then puts on the garment, over the oil.

#### DRESSING ROOM

The candidate then retires to the dressing room, where he puts on a shirt and a pair of white pants and white stockings. In early days a long white shirt or smock was the only covering worn over the endowment garment. The women wear a white skirt and blouse over "the garment."

#### THE DOOR OF CHAOS OR THE CREATION ROOM

The candidate now takes his bundle, containing robe, sandals, cap and apron, and falls in line to await the opening of the door to the Creation Room. He passes through this door and, when his turn comes, goes to a table where he is again identified and supplied with a ticket. On this ticket, if he is doing proxy work, is inscribed the name of the dead person whose endowment is to be taken. He is counted with the others by a man who stands beside the doorway and, being identified, takes a seat, and awaits the arrival of the rest of his class. The delay may be tedious as the washings and anointing take time if there are many candidates. The seats in this room are of the adjustable kind, the same as used in theatres and places of amusement, as are the seats in all the other rooms.

The room in which the candidate now finds himself is called "Chaos or The Lower Instruction

Room." and is supposed to represent the state of affairs before the world was organized. It is totally devoid of ornament of any kind except two hands clasped in the grip known as "Fides" over a doorway, which is concealed by a curtain. After all are seated the men on the right, the women on the left, which is the order all the way through the initiation service, they are again counted very carefully.

When all is quiet, a man dressed in white flannels, representing Elohim, comes from behind the curtain and, addressing the audience, says:

"Brethren, you have been washed and pronounced clean—that is, clean from the blood and sins of this generation. You have been anointed that you may become kings and priests to our God and His Christ: not that you have been anointed kings and priests, but that you may become such. This will depend upon your faithfulness.

"Sisters, you have been washed and anointed that you may become queens and priestesses unto your lords, that is, your husbands. You also have had garments given you and with those garments, a new name which you were told never to divulge to anyone; it is, however, a key word and will be required of you at a certain place in going through these endowments this day.

"And here I would ask if any of you desire to retire at this stage of the proceedings. If so, you have now an opportunity to do so by raising the right hand—No hands raised; very well.

"You will now hear three voices,—the voices of Elohim, Jehovah and Michael. Elohim will command. Now give your attention and hear what you shall hear."

#### THE CREATION

Elohim retires behind the curtain. After some minutes' pause, the silence is broken by voices apparently at a distance.

Elohim—"Jehovah! Michael! See, there is matter unorganized. Let us go down and form a world like unto other worlds which we have formed, where the spirits who are awaiting bodies may tabernacle."

Jehovah and Michael—"We will go down."

Elohim remains in the Celestial World while Jehovah and Michael do the work of creation. This is now carried on in accordance with the account found in the Book of Genesis. Jehovah and Michael say, at the end of each day, "We will now go and report this our labor of the first, second, third day," and so on. On receiving instructions concerning the work of the next day, they invariably answer, "We will go down," Elohim saying, "It is well." On the fourth day, when Elohim gives the order to place lights in the firmament, the word "lights" is spoken in a loud voice, and immediately the lights in the chandelier or electrolier are turned on. At the end



of the fifth day Michael and Jehovah, being well pleased with their work, feel to say:

Michael—"Jehovah, see the earth which we have formed and plentifully supplied with animal and vegetable life; it looks glorious and beautiful."

Jehovah—"It does, Michael. We will return and report this our labor of the fifth day."

#### THE CREATION OF ADAM AND EVE

Here there is again a pause for a few minutes, when Elohim, Jehovah and Michael enter. Michael seats himself in a chair facing the audience, Elohim and Jehovah standing on either side of him.

Jehovah—"See the earth which we have formed but there is not a man to till the ground."

Elohim—"We will make man in our own image."

Elohim and Jehovah now stand in front of Michael, make passes over him, breathe on him and he apparently goes to sleep.

Elohim—(*Turning to audience*)—"This man who is now being operated upon is Michael who helped form the world. When he awakes he will have forgotten everything, will have become as a little child, and will be known as Adam."

Then, turning to Michael, he calls in loud voice:

Elohim—"Adam, awake!"

Adam awakes and looks around as though startled.

Elohim—"It is not good for man to be alone."

Jehovah—"It is not, Elohim, for we are not alone."

Elohim—"We will cause a deep sleep to fall upon Adam and make for him a woman to be with him."

Sleep is again produced by the same means.

Elohim (*To the men*)—"The brethren will close their eyes as if they were asleep."

While Adam sleeps Eve enters and stands beside him.

Elohim (*In a loud voice*)—"Adam, see the woman we have formed for you. What will you call her?"

Adam wakes up and, looking her over with appreciation, answers, "Eve."

Elohim—"Why will you call her Eve?"

Adam—"Because she is the Mother of all living."

Elohim—"True, Adam, she is the Mother of all living."

Elohim (*To Jehovah*)—"We will plant a garden eastward in Eden, and there we will put the man whom we have formed."

(Man and woman are spoken of as the man.)

Elohim (*To audience*)—"The brethren will now follow Adam and the sisters will follow Eve into the room representing the Garden of Eden."

#### THE GARDEN OF EDEN

This is on the same floor and is reached by going through the curtain covered door, through which Eve and the gods have entered.

The walls of this room are decorated profusely, being entirely covered with trees, flowers and pleasant plants. All sorts of birds and animals are living together in perfect peace. The ceiling is arched and painted to represent a sky and is studded with silver stars. At the end of the room is an altar and behind it an elevator on which the gods ascend and descend. To the left of the altar, as the audience faces it, is "the tree of knowledge of good and evil." There is a small shelf fastened to the back of this tree, on which is placed the forbidden fruit. This may be an apple, or it may be strawberries or other fruit of the season, or it may be a bunch of raisins.

All being seated, Elohim and Jehovah lay down the laws and suggest the possible joys of the garden.

Elohim (*To Adam*)—"Adam, see this garden which we have planted for you. Of all the trees of the garden thou mayst freely eat, but of the fruit of the tree of knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest of it thou shalt surely die. Now be fruitful and multiply; be happy and enjoy yourselves. We go away, but we will return and give you further instructions."

Elohim and Jehovah now ascend by the elevator, which is painted to represent clouds. As they disappear

Adam (*To the class*)—"Now, brethren, let your minds be calm and be not surprised at anything you may see or hear. We shall be visited soon."

#### (Enter Lucifer)

Then from the doorway by which we entered, the one with the curtain, a man enters who proceeds up the central aisle with arms akimbo and who surveys the place with expectant interest. He is usually dressed in a suit of black, wears a silk hat, carries a cane, and has on a sort of Masonic apron, sometimes decorated with crossed crow-quills and sometimes with pillars surmounted by balls. This is Lucifer.

Lucifer—"Adam, you have a nice new world here: it is patterned after the world where we used to live."

Adam—"I know nothing of any other world."

Lucifer—"Oh, I see, you haven't had your eyes opened yet."

He then goes to the tree and pretends to pluck some of the fruit, which he offers to Adam.

Lucifer—"Here, Adam, take some of the fruit of that tree." (*Pointing*). "It will make you wise."

Adam—"I shall not partake."

Lucifer—"Oh, you won't! Well, we shall see!"

(*As Adam turns away Lucifer pretends to discover Eve and makes his appeal to her.*)

Lucifer—"Here, Eve, is some of the fruit of that tree; it will make you wise."

Eve—"Who are you?"

Lucifer—"Your brother."

Eve—"You my brother, and come to tempt me to disobey Father!"

Lucifer—"Oh, I said nothing about Father."

(*Then shaking the fruit which he holds in his hand.*)

Lucifer—"Here, take some of this fruit; it will open your eyes; it will make you wise."

Eve—"But our Father said in the day we ate thereof we should surely die."

Lucifer—"Ye shall not surely die but ye shall be as the gods; ye shall know good from evil, virtue from vice, happiness from misery."

Eve—"Is there no other way?"

Lucifer—"There is no other way."

Eve—"Then I will partake."

(*She then takes some of the fruit and begins eating it.*)

Lucifer—"That's right. Now go and get Adam to have some."

Eve (*To Adam*)—"Adam, here is some of the fruit of that tree; (*pointing*) it is pleasant to the taste and will make you wise."

Adam—"I shall not partake. Don't you know our Father commanded us not to touch the fruit of that tree?"

Eve—"Do you intend to obey all Father's commands?"

Adam—"Yes, all of them."

Eve—"Well, you know our Father commanded us to be fruitful and multiply and replenish the earth. Now I have partaken of the forbidden fruit and shall be cast out, while you will remain a lone man in the Garden."

Adam—"Yes, I see how it is. I will partake that man may be."

Lucifer (*Nodding approval*)—"Yes, that is right."

Eve (*To Lucifer*)—"I know thee now. Thou art Lucifer who wast cast out of our Father's presence for his rebellion."

Lucifer—"Oh, I see you are beginning to get your eyes open already."

Adam (*To Lucifer*)—"What apron is that you're wearing?"

Lucifer—"That is an emblem of my power and priesthood."

Adam—"Priesthood?"

Lucifer—"Aye, priesthood."

Heavy footsteps are heard and Elohim and Jehovah step off the elevator.

Elohim — "Adam!" (*Louder*) "Adam!" (*Louder still*) "Adam, where art thou?"

(*Adam, who had concealed himself, comes out of his hiding place very much ashamed.*)

Adam—"I heard thy voice as I was walking in the garden and I was afraid because I knew that I was naked, and I hid myself."

Elohim—"Who told thee that thou wast naked? Hast thou eaten of the fruit whereof I commanded thee thou shouldst not eat?"

Adam—"The woman that thou gavest to be with me, she gave me of the fruit and I did eat."

Elohim—"Eve, what hast thou done?"

Eve—"The serpent beguiled me and I did eat."

Elohim (*To Lucifer*)—"Lucifer, what have you been *doing* here?"

Lucifer—"Oh, the same as we have been doing in other worlds—I gave them some of the fruit to open their eyes."

Elohim—"For this that thou hast done, thou art cursed above all cattle. Upon thy belly shalt thou go and dust shall be thy meat all the days of thy life on the earth."

Lucifer (*Defiantly*)—"And I will take of the treasures of that earth, silver and gold, and buy up armies and navies, popes and princes, and I will reign with blood and terror."

Elohim—"Begone."

Lucifer, retreating through the door by which he entered, halts in the doorway, shakes his fist, stamps his heel and, with a look of defiance retires.

Adam (*Turning to the audience*)—"In your bundles brethren and sisters, you will each find an apron, you will now put it on."

(*They do so*)

Elohim (*To Eve*)—"Because thou hast hearkened unto the voice of the Tempter and hast eaten of the fruit whereof I commanded thee thou shouldst not eat, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children. Nevertheless thou mayst be saved in child-bearing; thy seed shall bruise the serpent's head but he shall bruise thy heel."

Elohim (*To Adam*)—"Because thou hast hearkened unto the voice of thy wife and hast eaten of the fruit of the tree, cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face shalt thou eat bread till thou return unto the ground from whence thou wast taken; for dust thou art, and unto dust shalt thou return."

Elohim (*To Jehovah*)—"Let Adam be cast

out of the garden and cherubim with a flaming sword be placed to guard the way of the tree of life."

Jehovah—"Let cherubim and a flaming sword be placed to guard the way of the tree of life."

A sword is waved through the curtain. Eve, who has been standing on the left side of the elevator, looks up at the sword and crosses over to Adam and places herself on his left hand.

Elohim—"Adam, we will provide for you a Savior and send you messengers to instruct you how you may return to our presence."

Having laid down the law of obedience sealed by oath and made this promise, Elohim and Jehovah now ascend on the elevator and Adam turns to the audience.

Adam—"Brethren and Sisters, I would here ask if any of you have forgotten your new name that you hold up the right hand."

The robes, girdles, caps and sandals are then taken from the bundles by way of preparation for the first degree.

#### FIRST TOKEN OF AARONIC PRIESTHOOD

Adam—"You will now arise, push back the seats, place the robe on the right shoulder, put on your caps and moccasins, and receive the first token of the Aaronic priesthood. And you will not forget that the utmost secrecy is to be observed with respect to these proceedings. They are not to be even spoken of to each other."

The left arm is here placed at the square, palm to the front, the right hand and arm raised to the neck, holding the palm downwards and thumb under the right ear.

Adam—"We, and each of us, covenant and promise that we will not reveal any of the secrets of this, the first token of the Aaronic priesthood, with its accompanying name, sign or penalty. Should we do so, we agree that our throats be cut from ear to ear and our tongues torn out by their roots."

Adam—"All bow your heads and say Yes."

As the last words are spoken the right hand is drawn swiftly across the throat and the hands dropped from the square to the sides.

*The Name* is the new name given with the garments.

*The Grip*—Hands clasped, pressing the knuckle of the index finger with the thumb.

*Sign*—In executing the sign of the penalty, the right hand, palm down, is drawn sharply across the throat, then dropped from the square to the side.

Adam—"The brethren will now follow Adam and the sisters will follow Eve into the room representing the Lone and Desolate World."

#### THE LONE AND DESOLATE WORLD

Going out of the Garden Room we go up a long flight of stairs from the south end of the corridor to the Lone and Desolate World, which has walls painted as in the Garden of Eden, save that peace has evidently fled. The vegetation appears to have run wild, and the birds and beasts are fighting. There is an altar at the end of the room behind which stand Adam and Eve. Eve is on the side of the room facing the women.

Adam—When Adam was cast out of the Garden of Eden, he built an altar and called on the Lord, saying:

"O Lord, hear the words of my mouth!

"O Lord, hear the words of my mouth!

"O Lord, hear the words of my mouth!"

As Adam speaks these words he raises his hands high above his head, then drops them to the square, and then to his side. The words used are: "Pale, Hale, Hale." In the pure Adamic language these words are said to mean, "O Lord, hear the words of my mouth." Adam, when asked why he gives this cry of distress replies that he does not know, save that he has been so instructed and is in need of help.

*(Reenter Lucifer)*

Lucifer—"I hear you. What is it you want?"

Adam—"Who are you?"

Lucifer—"The god of this world."

Adam—"Who made you the god of this world?"

Lucifer—"I made myself. What is it that you want?"

Adam—"I was calling on Father."

Lucifer—"Oh, I see, you want religion. I'll have some preachers along presently."

*(Enter Preacher)*

Preacher—"You have a very fine congregation here."

Lucifer—"Oh, are you a Preacher?"

Preacher—"Yes."

Lucifer—"Ever been to college and studied the dead languages?"

Preacher—"Why, certainly; no one can preach the gospel acceptably unless he has been to college and studied the dead languages."

Lucifer—"Well, if you'll preach your gospel to this congregation and convert them, mind you, I'll give you—let me see—four thousand a year."

Preacher—"That is very little, but I'll do the best I can."

Preacher *(To Adam)*—"Good morning, sir."

Adam—"Good morning."

Preacher—"I understand you are looking for religion?"

Adam—"I was calling upon Father."

Preacher (Producing a hymn-book)—“We'll sing two verses of the grand old hymn.

“Hail Father, Son and Holy Ghost,  
One Lord, in persons three;  
To Thee we make our joyful boast,  
Our songs we raise to Thee.

“Fountain of every joy and grace,  
Our God, we Thee adore;  
Beyond the bounds of time and space  
Thou dwellest evermore.”

The preacher leads in singing the hymn, Lucifer keeping time with his feet and viewing the audience with smug complacency. After singing the hymn and making his appeal to the audience, he turns to Adam to test his faith.

Preacher (To Adam)—“Do you believe in that great Spirit, without body, parts or passions, who sits on the top of a topless throne, 'beyond the bounds of time and space', whose center is everywhere and circumference nowhere; who fills immensity with His presence and yet is so small He can dwell in your heart. Do you believe this?”

Adam—“No. I don't believe a word of it.”

Preacher—“Then I am very sorry for you. But perhaps you believe in hell—that great and bottomless pit which is full of fire and brimstone, into which the wicked are cast and where they are ever burning and yet never burn.”

Adam—“No, I do not, and I am sorry for you.”

Lucifer—“We are very, very sorry for you. What is it you want?”

Adam—“I want nothing. I am awaiting messengers from Father.”

Voices of the gods are now heard talking in another room.

Elohim (To Jehovah)—“Jehovah, the man Adam seems to be true and faithful. Let us send down to him Peter, James and John.”

Jehovah—“That is good. They shall go down.”

(Enter Peter, James and John)

Peter, James and John now descend a flight of stairs at the rear of the room and Lucifer advances to meet them.

Peter—“Hello, what's going on here?”

Lucifer—“We are making religion.”

Peter—“Indeed! What are you making it out of?”

Lucifer—“Newspapers, novels, notions of men and women sugared over with Scripture.”

Peter—“And how does it take with this congregation?”

Lucifer—“Oh, pretty well with all except this man Adam; he doesn't believe anything.”

Peter (To Adam)—“Good morning, sir. How do you like the preaching of this gentleman?”

Adam—“Not at all. He tells of a God without a body, and a hell without a bottom into which the wicked are cast and where they are forever burning and yet never consumed. I cannot believe it.”

Peter—“We do not blame you. We will visit you again shortly.”

Peter, James and John now ascend by the stairway.

Peter is now heard above addressing Elohim.

Peter (To Elohim)—“We have been down to the man Adam. Lucifer is there with a preacher who is trying to teach him all manner of false doctrine; yet amid it all he still remains true and faithful.”

Elohim (Above)—“Go down to the man Adam in your proper characters. Give him the second token of the Aaronic Priesthood, instruct him to place the robe on the left shoulder and come back and report.”

(Enter Peter, James and John by the stairway)

Peter (To Adam)—“I am Peter.”

James (To Adam)—“I am James.”

John (To Adam)—“I am John.”

Preacher—“Are you the Apostles of our Lord and Saviour, Jesus Christ?”

Peter—“We are.”

Preacher (Pointing to Lucifer)—“Why, he said we should have no more Apostles and if any should come along professing to be such I was to ask them to cut off a leg or an arm and put it on again, just to show they had come with power.”

Peter—“He did that to deceive you. A wicked and an adulterous generation seeketh after a sign. We do not satisfy people's idle curiosity. Do you know who that man is?”

Preacher—“Why, certainly! He's a great gentleman and is at the head of all the religious denominations of the day.”

Peter—“I can fully believe that. Why, that's Lucifer!”

Preacher—“What! *the Devil!*?”

Peter—“Yes, I believe that is one of his names. I would advise you to have a settlement with him and get out of his employ.”

Preacher—“But if I get out of his employ, what's to become of me?”

Peter—“Why, we will teach you the everlasting gospel in connection with the rest of the sons of Adam.”

Preacher—“Well, that's very good.”

Preacher (going to Lucifer and tapping him on the shoulder)—“I say, sir, is it not time we had a settlement?”

Lucifer—“Oh, I'll keep my word. I offered

you four thousand a year to convert this people, and by what I can see, they have nearly converted you. Get out of my kingdom. I don't want such men in it."

Peter (*To Adam*)—"Have you your tokens?"

Lucifer—"Have you got money?"

Peter—"Enough for our wants."

Lucifer—"You can get anything in this world for money."

Peter (*To Adam*)—"Do you sell your tokens for money? You have them, I believe."

Adam—"I have them, but I value them too highly to part with them for money."

Lucifer (*Turning to Peter*)—"I thought I knew you."

Peter—"Begone."

Lucifer—"By whose authority?"

Peter (*Left arm to the square*)—"In the name of Jesus Christ, my Master."

(*Lucifer departs through a side door by which the preacher has already disappeared. Peter now takes Adam by the right hand and asks:*)

Peter—"What is that?"

Adam—"The first token of the Aaronic Priesthood."

Peter—"Has it a name?"

Adam—"It has."

Peter—"Will you give it to me?"

Adam—"I can not, for it is connected with my new name, but this is the sign."

(*Left arm elevated to the square*)

Adam (*To audience*)—"Brethren and Sisters, these are true messengers from Father. Give heed to their instructions and they will lead you in the ways of life and salvation."

Peter—"We will now go and report."

(*They do so*)

Elohim—"Peter, James and John, go down again in your own proper characters and reveal to Adam the second token of the Aaronic Priesthood and place the robe upon his left shoulder."

## SECOND TOKEN OF THE AARONIC PRIESTHOOD

Peter—"The brethren and sisters will now stand, push back the seats, place the robe on the left shoulder, and receive the Second Token of the Aaronic Priesthood."

"We and each of us do covenant and promise that we will not reveal the secrets of this, the Second Token of the Aaronic Priesthood, with its accompanying name, sign, grip or penalty. Should we do so, we agree to have our breasts cut open and our hearts and vitals torn from our bodies and given to the birds of the air and the beasts of the field."

"All bow your heads and say yes."

*The Sign* is made by placing the left arm on the square at the level of the shoulder, placing the right hand across the chest with the thumb extended and then drawing it rapidly from left to right and dropping it to the side.

*The Name* is the given name of the candidate.

*The Grip* is given by clasping the hand and pressing the thumb in the hollow between the first and second knuckles of the hand.

The voice of Peter is now heard as he returns to report to the gods.

Peter—"We have been down to the man Adam, have given him the Second Token of the Aaronic Priesthood and instructed him to place the robe on the left shoulder."

Elohim—"Tis well. Go down again, instruct him to place the robe on the right shoulder, give him the First Token of the Melchizedek Priesthood, and come back and report."

Peter, James and John—"We will go down."

Peter—"The brethren will now follow Adam and the sisters follow Eve into the room representing the Terrestrial Kingdom."

## TERRESTRIAL KINGDOM

This room is sometimes called the "Blue Room" and sometimes the "Upper Lecture Room." From it the candidate enters through the veil into Celestial Glory.

## FIRST TOKEN MELCHIZEDEK PRIESTHOOD

Peter—"The brethren and Sisters will now stand, push back the seats, place the robe on the right shoulder, and receive the First Token of the Melchizedek Priesthood."

*The Sign* is made by bringing both hands to the square, palms to the front.

Peter—"We and each of us do covenant and promise that we will not reveal any of the secrets of this, the First Token of the Melchizedek Priesthood, with its accompanying name, sign or penalty. Should we do so, we agree that our bodies be cut asunder in the midst and all our bowels gush out."

Peter—"All bow your heads and say yes."

As the last words are spoken the hands are dropped till the thumbs are in the centre of the stomach and drawn swiftly across the stomach to the hips, and then dropped to the sides.

The Name of this token is the Son, meaning the Son of God. Members of the Melchizedek Priesthood belong to the Order of the Son of God.

*The Grip* is given by placing the thumb on back of hand and the tip of forefinger in the centre of palm, representing the piercing of the hand by a nail. It is called "The Sign of the Nail."

Peter, James and John—"We will now go and report."

(They again ascend by the stairway, and their voices are heard again.)

Peter—"Elohim, we have been down to the man Adam, have given him the First Token of the Melchizedek Priesthood and have instructed him to place the robe on the right shoulder."

Elohim—"It is well. Go down again, instruct him to place the robe on the left shoulder, give him the Second Token of the Melchizedek Priesthood, and teach him the true order of prayer."

Peter, James and John—"We will go down."

### SECOND TOKEN MELCHIZEDEK PRIESTHOOD

Peter—"The brethren and sisters will now stand, push back the seats, place the robe upon the left shoulder, and receive the Second Token of the Melchizedek Priesthood."

There is no penalty attached to this, but we are told the obligation of secrecy is the same, for God will not be mocked.

The Sign is made by elevating both arms above the head to represent the crucifixion. The word "Pale" is spoken, the arms dropped to the square, "Hale," and then to the sides, "Hale"—thus—"Pale, Hale, Hale."

The Grip is made by grasping the hand, the forefinger on centre of wrist and little fingers locked. There is a tradition that when our Saviour was crucified, the nail drew out between the fingers with the weight of His body, and the executioner then drove the nail through the wrist for better security. This Grip is called the "Patriarchal Grip" or "Sure Sign of the Nail."

The following obligations are now taken with the right arm at the square:

#### LAW OF SACRIFICE

"You and each of you do covenant and promise that you will sacrifice your time, talents and all you may now or hereafter become possessed of to the upbuilding of the Church of Jesus Christ of Latter-day Saints."

"All bow your heads and say yes."

#### LAW OF CHASTITY FOR MEN

"You and each of you do covenant and promise that you will not have sexual intercourse with any of the opposite sex except your lawful wife or wives who are given you by the holy priesthood."

"All bow your heads and say yes."

#### LAW FOR WOMEN

"You and each of you do covenant and promise that you will not have sexual intercourse with any of the opposite sex save your lawful husband, given you by the holy priesthood."

"All bow your heads and say yes."

#### LAW OF VENGEANCE

"You and each of you do solemnly promise and vow that you will pray, and never cease to

pray, and never cease to importune high heaven to avenge the blood of the prophets on this nation, and that you will teach this to your children and your children's children unto the third and fourth generation."

"All bow your heads and say yes."

### PRAYER CIRCLE

The true order of prayer is now taught in what is known as the Prayer Circle. As many candidates as can conveniently do so now surround the altar, when all the Tokens of the Aaronic and Melchizedek Priesthood are gone over.

Peter—"The Sisters will now veil their faces."

The veil attached to the hood is here lowered.

The men who are kneeling now take each other by the right hand in the Patriarchal Grip and place the elbow of the left arm on the shoulder of the person next to them, arm at the square, palm of the hand to the front.

An elder kneels at the altar, with right arm at the square and the left extended, the hand cupped as though about to receive a blessing. He then offers a prayer, which is repeated by all who compose the circle. A prayer of this type is used in the Prayer Circles of the priesthood.

### THE ENDOWMENT LECTURE

Elohim, or one in authority, now mounts the platform in front of the veil and gives a lecture, reviewing the whole Endowment service. This lecture is often very long and tedious. The speaker goes over the Temple work of the day and explains its signs and meaning. The marks in the veil are also explained, with their significance and uses. In speaking of the creation, he is sure to say that Adam was not made out of the dust of the earth but begotten the same as other men; that the creation of Adam was done by a figure just to show you how man was made; and that when he came here he brought one of his wives with him. On days when there are few who are going through the Temple for the first time, this lecture before the veil is very much shortened, only the essential part which refers to the creation of Adam being recited or read.

### THE PLATFORM BEFORE THE VEIL

The platform from which this lecture is delivered is reached by three steps on either side of an altar. Up these steps the candidates must ascend for final testing before admission to the inner sanctuary or Celestial Glory. The veil itself covers a large archway at the east end of the Lecture Room. The archway is supported by five pillars and covered with a curtain heavy with gold lace trimmings. Between these pillars candidates give their grips, signs and tokens before being admitted to the holy of holies. Benches are placed on this platform for the accommodation of those whose names have been called until there is room for them to do their work through one of the veiled openings.

Peter—"We will now uncover the veil."



This is done by two workers—one on each side pulling upon lines which take the covering of the veils to one side or the other. We now have the veil explained to us. We are told that it represents the veil of the temple. The marks are the same as those on the garments—the compass on the left and the square on the right side, the navel mark corresponding to that part of the body, and the knee mark, which is supposed to mean that at the name of Jesus every knee should bow. There are four other marks, called "Marks of Convenience." One, a hole through which the Lord puts forth his hand to test the knowledge of the candidate; two others through which the hands of the Lord and the candidate are thrust to be placed upon each other's backs; and one through which the candidate whispers in the Lord's ear. All now being in readiness, a man's name is called, who goes up on the platform with his woman or women following him. There, as has been said, they seat themselves till their turn comes. A man will sometimes take three or four, or even more, women with him, whom he has never seen before, but who must have a man to take them through and be lord to them.

The candidate is now taken to one of the openings between the pillars by one of the Temple workers, who gives three raps with a mallet on the pillar. The Lord parts the veil slightly and asks what is wanted.

Temple Worker—"The man Adam having been true and faithful in all things now desires to converse with the Lord through the veil."

Lord—"See that his garments are properly marked, present him at the veil, and his request shall be granted."

Attendants or Temple workers prompt the candidate in his answers and grips. The endowee is then taken up to the veil. The Lord puts forth his hand and, taking that of the candidate, asks:

Lord—"What is this?"

Endowee—"The first token of the Aaronic priesthood."

Lord—"Has it a name?"

Endowee—"It has."

Lord—"Will you give it to me?"

Endowee—"I will, through the veil." (The Temple name.)

Lord—"What is that?"

Endowee—"The second token of the Aaronic priesthood."

Lord—"Has it a name?"

Endowee—"It has."

Lord—"Will you give it to me?"

Endowee—"I will, through the veil." (The given name.)

Lord—"What is that?"

Endowee—"The first token of the Melchizedek Priesthood."

Lord—"Has it a name?"

Endowee—"It has."

Lord—"Will you give it to me?"

Endowee—"I will, through the veil—the Son"—(meaning the Son of God).

Lord—"What is that?"

Endowee—"The second token of the Melchizedek Priesthood—The Patriarchal Grip or Sure Sign of the Nail."

Lord—"Has it a name?"

Endowee—"It has."

Lord—"Will you give it to me?"

Endowee—"I can not for I have not yet received it. For this purpose I have come to converse with the Lord behind the veil."

Lord—"You shall receive it upon the five points of fellowship through the veil. These are, foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear."

The five points of fellowship are given by putting the inside of the right foot to the inside of the Lord's, the inside of your knee to his, laying your breast close to his, your left hands on each other's backs, and each one putting his mouth to the other's ear, in which position the Lord whispers:

Lord—"This is the sign of the token:

"Health to the navel, marrow in the bones, strength in the loins and sinews, and power in the priesthood be upon me and my posterity through all generations of time and throughout all eternity."

Lord (Without changing position)—"What is that?"

Endowee (Answering as before)—"The second token of the Melchizedek Priesthood."

Whereupon the candidate, taught by the Lord, repeats the formula which has been whispered in his ear.

Lord—"That is correct."

The Endowee is then taken to the opening by the attendant, who gives three more raps with the mallet.

Lord—"What is wanted?"

Attendant—"Adam, having conversed with the Lord through the veil, now desires to enter his presence."

Lord—"Admit him."

As he says this he extends his hand and welcomes the candidate into the Glory Room. He is now the lord over his women and the three raps being again sounded, the man having assumed the part and place of the Lord, asks the female attendant what is wanted.

Attendant—"Eve having been true and faithful in all things desires to converse with the Lord through the veil."

Lord or man—"See that her garments are properly marked, present her at the veil and her request shall be granted."

And so on over the same ground again, save that it is Eve in place of Adam who must be tested for admission.

#### THE CELESTIAL ROOM

This is the "Glory Room" of the Temple. One of the Mormon thrill masters calls it "an ecstasy of delicate and luxurious color." The endowees fill their eyes with its splendor, preen their feathers before its great mirrors, or rest from the excitement of their hours of initiation on its richly furnished chairs and lounges. Some, however, who are to be married for time or eternity, or both, are busy with the recorder of credentials. If they are to be married for time as well as eternity, the licenses required by the state must be presented. The licenses for eternity must have the okeh of the Temple president. Others who are to be sealed or married for the dead also present their credentials.

Then the candidates for connubial felicity enter one or other of two small, but richly furnished, rooms, which open from the Glory Room. Each of these rooms is provided with an altar. In one of these the sealings or marriages are vicarious and in the other the marriages are more personal. Between these two small apartments is a small circular room "used only for the highest of the Temple ordinances."

While the candidates and those who have personal or vicarious work to attend to remain, members of the class who have been in the Glory Room before and who have no sealing work to detain them put their super-imposed robes, girdles and aprons into their bundles, hasten downstairs to the dressing-room and get into their everyday clothes. Meanwhile, the Temple workers have gone to the Temple refectory to get something to eat.

#### THE MARRIAGE CEREMONY

The altars in the sealing rooms have on them white velvet cushions, and on each side are kneeling stools. The ceremony is usually performed by the president or acting president of the Temple. The candidates kneel, one on each side of the altar, and clasp their hands in the patriarchal grip. If there are many candidates waiting, the officiant may make the service very brief. Sometimes saying little more than "Do you M — do you N — Amen. Kiss your

wife." A more formal ceremony is more usual and more in accord with the spirit of the endowment service.

"Do you Brother ..... take Sister ..... by the right hand to receive her unto yourself to be your lawful wedded wife and you to be her lawful wedded husband, for time and all eternity, with a covenant and promise on your part that you will fulfill all the rites, laws and ordinances pertaining to this holy matrimony in the new and everlasting covenant, doing this in the presence of God and angels and these witnesses, of your own free will and choice."

Answer: "Yes, I do."

"Do you Sister ..... take Brother ..... by the right hand and give yourself to him to be his lawful and wedded wife, for time and all eternity, with a covenant and promise on your part that you will fulfill all the laws, rites and ordinances pertaining to this holy matrimony in the new and everlasting covenant—this in the presence of God, angels and these witnesses."

Answer: "Yes, I do."

"In the name of the Lord Jesus Christ and in authority of the holy priesthood, I pronounce you *legally and lawfully* husband and wife for time and all eternity; and I seal upon you the blessings of the holy resurrection, with power to come forth in the morning of the first resurrection, clothed upon with glory, immortality and eternal lives; and I seal upon you the blessings of thrones and dominions and principalities and powers and exaltations, together with the blessings of Abraham, Isaac and Jacob. And I say unto you, be fruitful and multiply and replenish the earth, that you may have joy and rejoicing in your posterity in the day of the Lord Jesus. All these blessings, together with all the other blessings pertaining to the new and everlasting covenant, I seal upon your heads through your faithfulness unto the end, by the authority of the holy priesthood, in the name of the Father and of the Son and of the Holy Ghost.

Amen."



## Appendix G

### Changes in the Washing and Anointing Ordinance

The earliest form of the LDS washing and anointing ceremony was performed in Kirtland, Ohio in 1836, among the top male leaders. Attendees were instructed ahead of time to come prepared to fast for the day. Upon arrival the priesthood member received a complete bath, followed by an anointing with oil.

Later the men gathered for a foot-washing ceremony and partook of the sacrament consisting of bread and wine. After the Mormons moved west the church gradually changed from using wine to using water (see *Power From On High*, by Gregory A. Prince, Signature Books, pp. 95-96). William Harris, writing in 1841, related his experience:

In 1836, an endowment meeting, or solemn assembly, was called to be held in the Temple at Kirtland. . . . When the day arrived, great numbers convened from the different Churches in the country. They spent the day in fasting and prayer, and in washing and perfuming their bodies; they also washed their feet, and anointed their heads with what they called holy oil, and pronounced blessings. In the evening, they met for the endowment . . . The fast was then broken by eating light wheat bread, and drinking as much wine as they saw proper. Smith knew well how to infuse the spirit which they expected to receive; so he encouraged the brethren to drink freely, telling them that the wine was consecrated, and would not make them drunk. As may be supposed, they drank to the purpose. After this, they began to prophesy, pronouncing blessings upon their friends, and curses upon their enemies. (William Harris, *Mormonism Portrayed*, as quoted in *Mysteries of Godliness: A History of Mormon Temple Worship*, by David J. Buerger, Signature Books, 2002, p. 28)

Although the church had already switched from using wine to water in the local congregations, shortly after the turn of the last century they discontinued use of wine in the temple. LDS historian Thomas Alexander wrote:

By mid-1905, members of the Twelve were actively using stake conference visits to promote adherence [to the Word of Wisdom]. . . . In keeping with the change in emphasis, the First Presidency and Twelve substituted water for wine in the sacrament in their temple meetings, apparently beginning July 5, 1906. (*Dialogue*, vol. 14, no. 3, Autumn, 1981, p. 79)

Apostle Orson F. Whitney, speaking in 1916, defended the sacrament change:

If we use water instead of wine in the sacrament of the Lord's Supper, it is because Christ has so commanded. Divine revelation adapts itself to the circumstances and conditions of men, and change upon change ensues as God's progressive work goes on to its destiny. (Orson F. Whitney, *Conference Report*, October 1916, p. 55)

#### 1837 Anointings

To accommodate those church leaders who were not in Kirtland for the 1836 ceremony, another one was held in 1837. LDS Apostle Wilford Woodruff gave an account of his 1837 Kirtland experience in his diary:

After attending to the duties above spoken I repaired to a room in Company with Elder Meeks & Priest J Turpin to attend to our first washing. After washing our bodies from head to foot in soap & watter we then washed ourselves in clear watter next in perfumed spirits. (*Wilford Woodruff's Journal*, edited by Scott G. Kenny, as quoted in *Mysteries of Godliness*, p. 32)

The next day Woodruff and those who had just received their washings were reassembled for their anointings (*Mysteries*, p. 32).

The washing and anointing ritual was later incorporated into the Nauvoo Temple ceremony. Thus the washing and anointing segment became known as the "initiatory ordinance" performed prior to the endowment ceremony.

#### Nauvoo Endowment

In 1838 Joseph Smith was commanded by revelation to build a temple in Nauvoo. In the *Doctrine and Covenants*, section 124:40-42, we read:

And verily I say unto you, let this house be built unto my name that I may reveal mine ordinances therein unto my people . . . And I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built.

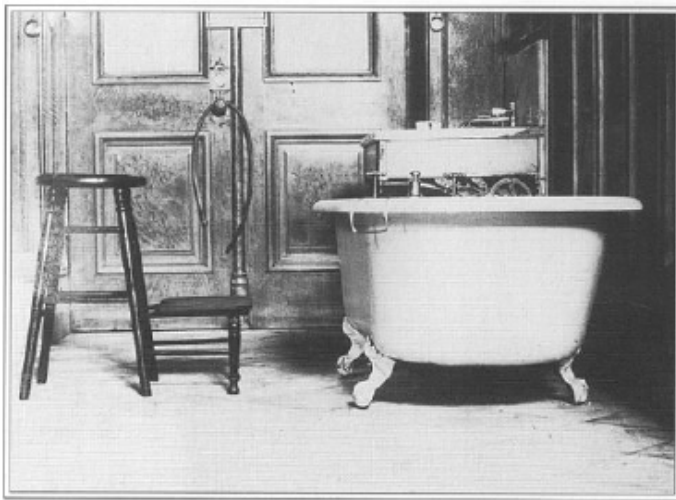
The earliest accounts of the temple ceremony were recorded in 1845. Apostle Heber C. Kimball noted in his December 1845 journal:

... John D Lee and others have been fitting up stoves in the two west rooms [of the temple]. As they will be devoted to washing and Anointing and to heat water. We have two Large traves [troughs]. . . . Three men can wash in either of them at the same time (As quoted in *Mysteries of Godliness*, p. 75).

While men and women participated in the Nauvoo ritual, their washings and anointings were done in separate areas. David Buerger observed:

The earliest accounts of the Nauvoo temple endowment indicate that initiatory washings followed a literal Old Testament model of actual bathing. Large tubs of water are specified in the separate men's and women's rooms. The anointing was performed by liberally pouring consecrated oil from a horn over the head and allowing it to run over the whole body. (*Mysteries of Godliness*, p. 81)

As late as 1931 the Salt Lake Temple had full-sized bathtubs for the washing ceremony (see the 1931 account in Appendix F, pp. 175-176, and *Mysteries of Godliness*, Appendix 2, p. 218). Below is a picture of one of the ten washing and anointing rooms in the Salt Lake Temple.



(*The House of the Lord: A Study of Holy Sanctuaries Ancient and Modern*, by James E. Talmage, Signature Books, 1998, p. 118)

A few years later the washing and anointing ceremony was reduced to a ritual touching with water and oil on the various parts of the body by an officiator as various prayers were said. The initiate was no longer totally undressed but covered with a sort of white poncho (called a "shield") open on the sides. The officiator then reached inside the shield to anoint various areas of the body (see p. 61 of *Evolution of the Mormon Temple Ceremony*). Then the temple worker assisted the initiate in putting on the one-piece form of the garment. Many Mormons wear the two-piece style in everyday life, reserving the one-piece style for the temple.

## Changes in 2005

In January of 2005 the initiatory washing and anointing rite was again modified. Now an initiate disrobes in a locker area, puts on the one-piece garment and then puts the newly designed shield over that. The new shield is no longer open on the sides so the person is totally covered prior to entering the cubical for the washing and anointing. The temple worker simply touches the person's forehead with water, and then gives the blessing regarding the various parts of the body (see account below). This is followed by an anointing of the forehead with oil and a repeat of a similar set of prayers. There has also been a slight modification to the wording at the end of the ritual telling the patron that his/her garments are now "authorized."

Following is the first-hand report from an individual who participated in a washing and anointing session on January 18, 2005 in a temple in Utah:

First, you are given a one piece pair of "Garments" (with zipper in the front) and are told to "PUT THIS ON FIRST." You are instructed to then put the "Shield" on over the garments. The first thing I noticed was the shield is no longer open on the sides . . . AT ALL. It's sealed up all the way down to your ankles. Sure, they've got armholes and a big zipper in the front, but it NEVER comes open during the Initiatory.

No more icky naked feeling because, well, you're not practically naked while doing Initiatories anymore. Where the old "Shields" had massive slits up both sides, the new Shields have no opening on the sides at all. That's because the old men (and old women for the ladies) no longer reach under the Shield and touch you all over your naked body. Now, if you want to have an old man dab oil all over your body, you'll have to pay for your perversions like everyone else.

Then, you go into the first cubicle (about 4 feet by 4 feet) and sit on a little stool. The worker then lays his hands on your head and says:

"Brother \_\_\_\_\_, having authority, I lay my hands upon your head for and in behalf of \_\_\_\_\_, who is dead, and confer upon you the Melchizedek Priesthood and ordain you an Elder in The Church of Jesus Christ of Latter-day Saints, in the name of Jesus Christ. Amen."

THEN, he reads from what is labeled, "PREFACE" and says,

"Brother \_\_\_\_\_, the temple washing, anointing and clothing ordinances were given anciently, as recorded in the Book of Exodus: "And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him . . ." (Exodus 40:12-13)

*“We likewise administer these ordinances in our day, but you are washed and anointed only symbolically, as follows.”*

THEN comes the washing. The temple worker dabs his finger tips into water and sort of draws an imaginary line across your forehead with his wet fingers, getting your forehead slightly damp. He does NOT touch you anywhere else on your body other than when he places his hands on your head and says,

*“Brother \_\_\_\_\_, having authority, I wash you preparatory to your receiving your anointings (for and in behalf of [Patron gives the name. Then officiator repeats the name] \_\_\_\_\_, who is dead), that you may become clean from the blood and sins of this generation.*

*“I wash your head, that your brain and your intellect may be clear and active; your ears, that you may hear the word of the Lord; your eyes, that you may see clearly and discern between truth and error; your nose, that you may smell; your lips, that you may never speak guile; your neck, that it may bear up your head properly; your shoulders, that they may bear the burdens that shall be placed thereon; your back, that there may be marrow in the bones and in the spine; your breast, that it may be the receptacle of pure and virtuous principles; your vitals and bowels, that they may be healthy and strong and perform their proper functions; your arms and hands, that they may be strong and wield the sword of justice in defense of truth and virtue; your loins, that you may be fruitful and multiply and replenish the earth, that you might have joy in your posterity; your legs and feet, that you might run and not be weary, and walk and not faint.”*

THEN comes the “Sealing of the Washing”. A second man comes into the booth and they **both** put their hands on your head and the second guy says:

*“Brother \_\_\_\_\_, having authority, we lay our hands upon your head (for and in behalf of [Patron does NOT repeat the name] \_\_\_\_\_, who is dead), and seal upon you this washing, that you may become clean from the blood and sins of this generation, through your faithfulness, in the name of Jesus Christ. Amen.”*

THEN you move to the second booth (where the guy that just sealed the washing came from) and the guy that just sealed the washing has you sit on a stool and he drips a drop of oil on the top of your head. **He doesn’t touch any part of your body except your head** as he puts his hands on the top of your head and says:

*“Brother \_\_\_\_\_, having authority, I pour this holy anointing oil upon your head (for and in behalf of [Patron gives the name. Then officiator repeats the name] \_\_\_\_\_, who is dead), and anoint you preparatory to your becoming a King and a Priest unto the Most High God, hereafter to rule and reign in the House of Israel forever. I anoint your head, that your brain and your*

*intellect may be clear and active; your ears, that you may hear the word of the Lord; your eyes, that you may see clearly and discern between truth and error; your nose, that you may smell; your lips, that you may never speak guile; your neck, that it may bear up your head properly; your shoulders, that they may bear the burdens that shall be placed thereon; your back, that there may be marrow in the bones and in the spine; your breast, that it may be the receptacle of pure and virtuous principles; your vitals and bowels, that they may be healthy and strong and perform their proper functions; your arms and hands, that they may be strong and wield the sword of justice in defense of truth and virtue; your loins, that you may be fruitful and multiply and replenish the earth, that you might have joy in your posterity; your legs and feet, that you might run and not be weary, and walk and not faint.”*

THEN another guy steps into the booth and does the “Confirmation of the Anointing”. He (and the guy that did the Anointing) puts his hands on your head and says,

*“Brother \_\_\_\_\_, having authority, we lay our hands upon your head (for and in behalf of [Patron does NOT repeat the name] \_\_\_\_\_, who is dead), and confirm upon you this anointing, wherewith you have been anointed in the Temple of our God, preparatory to becoming a king and a priest unto the Most High God, hereafter to rule and reign in the House of Israel forever; and seal upon you all the blessings hereunto appertaining, through your faithfulness, in the name of Jesus Christ. Amen.”*

THEN, you step into the LAST partition and the guy that just said the Confirmation prayer says:

*“Brother \_\_\_\_\_, under proper authority, the Garment placed upon you is now authorized (for and in behalf of [Patron gives the name. Then officiator repeats the name] \_\_\_\_\_, who is dead), and is to be worn throughout your life. It represents the Garment given to Adam when he was found naked in the Garden of Eden, and is called the Garment of the Holy Priesthood. Inasmuch as you do not defile it, but are true and faithful to your covenants, it will be a shield and a protection to you against the power of the destroyer until you have finished your work on the earth.”* (www.josephlied.com)

## Defending Temple Changes

Some Mormons may feel that these changes only relate to the form and don’t affect the essential ordinance. Mormon apologist Michael Ash concedes that “the temple ceremony has undergone changes, improvements, and refinements” but argues that these relate to “presentation” and not to “absolute truths” (“Can Temple Ceremonies Change?” by Michael Ash, www.fairlds.org).

W. John Walsh, another LDS Church defender, gave his explanation for the changes:

It is important to remember that the temple ceremonies are teaching mechanisms that are tailored to the needs of their audience. . . . The mechanisms may be changed for many reasons including, but not limited to, the following:

1. Spiritual Growth of the Church. . . .
2. Apostasy in the Church. . . .
3. Modernize to conform with the prevailing culture and/or language. . . .
4. Add a specific teaching that is especially needed at a point in time. . . .
5. Remove a specific teaching for cultural reasons. . . . (“Changes to the Temple Ceremonies,” by W. John Walsh, online at [www.lightplanet.com/mormons/response/qa/temple\\_changes.htm](http://www.lightplanet.com/mormons/response/qa/temple_changes.htm)).

One is left to wonder which of these applies to the temple changes: apostasy? modernization? cultural reasons? How does one determine when change is due to apostasy rather than spiritual growth?

One needs to keep in mind that the LDS Church has always insisted on exactness in such items as total immersion (not sprinkling) during baptism and the exact words to be read during the Sacrament blessing (even to the extent of making the young man repeat the prayer a number of times until he says it word-perfect). Then what is the rationale for changes in the temple ceremony?

Changing from a total bath to simply touching the forehead with water seems to be comparable to switching from total immersion in baptism to sprinkling. Brigham Young declared:

Has the holy Catholic Church got faith in Jesus that we have not got? Not a particle that is true and pure. But as for the ordinances of the House of God, we say, . . . that the mother church and all her daughters have transgressed the laws, every one of them; they have changed almost every ordinance of the House of God; . . . There is but one mode of baptism and that is by being immersed in the water. . . . (*The Essential Brigham Young*, Signature Books, 1992, p. 195)

In 1982 W. Grant Bangerter, executive director of the Temple Department and a member of the First Quorum of Seventy, stated:

As temple work progresses, some members wonder if the ordinances can be changed or adjusted. These ordinances have been provided by revelation, and are in the hands of the First Presidency. Thus, the temple is protected from tampering (*Deseret News*, Church Section, January 16, 1982).

However, in 1990 sweeping changes were introduced. As recently as 2001 the official LDS magazine, *Ensign*, proclaimed:

The Prophet Joseph Smith taught, “Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed.” (*Ensign*, August 2001, p. 22)

Since the LDS Church insists that it has restored the ancient temple rituals, how can it make changes and still claim that it is the original ceremony? Prior to 1990, everyone who went through the ceremony understood the embrace on the five points of fellowship to be an essential part of the ritual. Why has it been removed?

The type of changes made in the ritual (i.e. removal of oath of vengeance and penalties, removal of the Christian minister, shortening of the ceremony, modernizing the garment, full bath changed to symbolic touching with water, etc.) would seem to indicate that they were made to make the ceremony more acceptable to new temple attendees.

If God truly revealed these rituals would he later adjust them to make them more popular? Wouldn't people have been just as offended in Joseph Smith's day by a complete bath as by having someone reach under a sheet to touch the naked body as was done during the last seventy years? Why didn't the ceremony originally have just an anointing to the forehead, as is done today?

If the aim is to “modernize to conform with the prevailing culture” why not eliminate the Masonic emblems, handshakes and passwords? Or limit the wearing of the garment to just the temple ceremony? Or allow a couple to have a civil marriage ceremony just prior to the temple sealing thus allowing non-temple worthy parents and family to attend the wedding?

One thing seems certain, the LDS Church will continue to claim that its temple ritual is the restoration of the ancient temple rite and yet will continue to make modifications.

---

## Appendix H

### Summary of Major Changes in the Temple Ritual from 1842-2005

1. Washing and Anointing was changed from being naked and having a full bath to being completely covered by the garment and shield, with symbolic anointing to forehead (see *Evolution of the Mormon Temple Ceremony*, pages 39-40; *Mysteries of Godliness*, p. 32).

2. When the garment was first introduced it was only worn for special occasions. However, in a special meeting of the Quorum of the Anointed in 1845 George A. Smith declared that the garment should be worn “at all times” (*Mysteries*, p. 146).

3. Originally the garment was made of muslin, one-piece, full length with long sleeves and a collar. In 1916 President Joseph F. Smith emphasized that the garment was never to be altered (*Evolution*, p. 45, *Mysteries*, p. 150).

But in 1923 the First Presidency sent a notice to stake and temple presidents announcing that the garment could be modified. The sleeve could now end at the elbow, the leg could be shorten to just below the knee, the collar eliminated and the crotch closed. They could also be made of finer knitted material, even of silk, instead of the coarse, unbleached cotton material that was used originally.

However, the full-length garment was to be worn in the temple. Then in 1975 it became optional and one could elect to wear the shorter garment in the temple. In 1979 the shorter garment was again modified to a two-piece version (see *Evolution*, pp. 44-47; *Mysteries*, pp. 138, 142-154).

4. Originally only men participated in the temple ritual. In 1843 women were included (see *Mysteries*, p. 62).

5. The Second Anointing was added in 1843, in which couples were sealed to become gods (see *Mysteries*, pp. 62-68, 123).

6. A Christian minister, in clerical outfit, making a bargain with the devil to teach false doctrine was added in the 1850's, then removed in 1990 (see *Evolution*, pp. 32-33; *Mysteries*, p. 80 footnote 23).

7. Prior to 1877 the endowment ceremony was only performed for the living. David Buerger writes:

The first recorded endowments for the dead were performed in St. George on 11 January 1877, according

to temple president David H. Cannon. Shortly thereafter Wilford Woodruff, the new temple president, received a revelation about endowments and sealings for his dead, which he recorded in his journal . . . Accordingly on 1 March 1877 Woodruff spent his seventieth birthday in the St. George temple with 154 women performing proxy endowments for deceased women who had been or were being sealed to Woodruff (*Mysteries*, pp. 108-109).

8. Dances were often held in the Nauvoo temple after an endowment session (see *Mysteries*, pp. 85-86). Parties were sometimes held in the temple. After Wilford Woodruff's sealing to the women mentioned above one hundred people joined him for a Birthday/Wedding party in the St. George temple (see *Mysteries*, p. 109).

9. In 1894 the Law of Adoption, where a man could have unrelated men sealed to him as his sons, was changed to just sealing those in one's own family (see *Evolution*, pp. 42-44).

10. Oath of Vengeance against those who killed Joseph Smith was removed in 1927 (see *Evolution*, p. 22; *Mysteries*, pp. 133-140).

11. Wording and demonstration of penalties (drawing thumb across throat, heart and bowels) went through several modifications prior to being removed in 1990 (see *Evolution*, p. 16; *Mysteries*, pp. 39, 52-54, 141).

12. Chant of “Pay Lay Ale” changed to “Oh God, hear the words of my mouth” in 1990 (see *Evolution*, p. 36).

13. Mocking of the Christian doctrine of God was removed in 1990 (see *Evolution*, p. 80).

14. Lecture at the veil delivered at sessions for those taking out their endowments for the first time was removed in 1990 (see *Evolution*, p. 37; *Mysteries*, pp. 81, 110-113, 137).

15. Embrace on the Five Points of Fellowship at the veil was removed in 1990 (see *Evolution*, pp. 29-30; *Mysteries*, pp. 55, 78, 170).

16. Woman's Oath of Obedience to her husband was modified in 1990 (see *Evolution*, pp. 33-35).

17. Length of temple ceremony has varied through the years (see *Mysteries*, p. 80).