

MORMONISM, MAGIC AND MASONRY



By Jerald and Sandra Tanner

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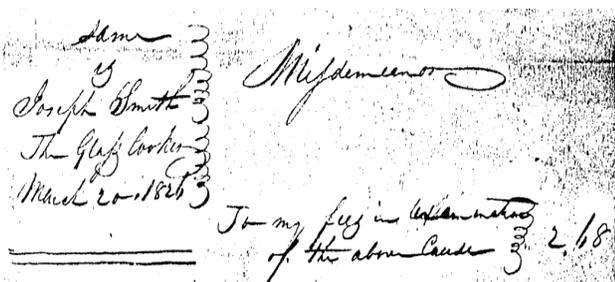
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1. The Smiths' Magic Material

Joseph Smith and his brother Hyrum are considered by the Mormon people to have been two of the greatest men who ever lived. The *Doctrine and Covenants* says that “their names will be classed among the martyrs of religion; . . . From age to age shall their names go down to posterity as gems for the sanctified” (*Doctrine and Covenants*, Section 135, verse 6). Critics, on the other hand, charge that Joseph and Hyrum led the people astray from the true Gospel of Christ. Among other things, the Smiths were charged with being involved in money digging and magic practices. Recently some new evidence has been discovered which strengthens this charge.

The Smith family's involvement with the occult goes back before the Book of Mormon was “translated.” In 1971 Wesley P. Walters found an original document which proves that Joseph Smith was a “glass looker” and that he was arrested, tried and found guilty by a justice of the peace in Bainbridge, New York in 1826. This document is Justice Albert Neeley's bill showing the costs involved in several trials held in 1826. The fifth item from the top mentions the trial of “Joseph Smith The Glass Looker.” Below is a photograph of this portion of the document (see *Mormonism—Shadow or Reality?* page 33 for a photograph of the complete document).



The importance of this discovery cannot be overstated, for it establishes the historicity of the account of the trial which was first published in 1873. We quote the following from the court record:

STATE OF NEW YORK v. JOSEPH SMITH.

Prisoner brought before Court March 20, 1826. Prisoner examined: says that he came from the town of Palmyra, and had been at the house of Josiah Stowel in Bainbridge . . . That he had a **certain stone** which he had occasionally **looked at to determine where hidden treasures in the bowels of the earth were**; that he professed to tell in this manner where gold mines were a distance under ground, and had looked for Mr. Stowel several times, . . . at Palmyra he pretended to tell by looking at this stone where coined money was buried in Pennsylvania, and . . . had occasionally been in the habit of **looking through this stone** to find lost property for three years, . . . (*Mormonism—Shadow or Reality?* page 32)

The 1826 trial proves beyond all doubt that Joseph Smith used a stone which he placed in his hat to try to locate buried treasures. This was, of course, a common practice by magicians and individuals influenced by the occult. As soon as the Book of Mormon was published, there was an attempt by critics to link Joseph Smith with “Walters the Magician, who has strange books, and deals with familiar spirits; . . .” (*Palmyra Reflector*, June 1830 as cited in *A New Witness For Christ in America*, vol. 1, page 273). Walters had been involved with money digging in Palmyra, and it was claimed that “his mantle fell upon the Prophet . . .” (*Ibid.*, page 275). On February 28, 1831, the following appeared in the *Palmyra Reflector*:

It is well known that Jo Smith never pretended to have any communion with angels, until a long period after the PRETENDED finding of his book, and that the juggling of himself or father, went no further than the pretended faculty of seeing wonders in a “peep stone,” and the occasional interview with the spirit, supposed to have the custody of hidden treasures; and it is equally well known that a vagabond fortune-teller by the name of Walters, who then resided in the town of Sodus, and was once committed to the jail of this country for juggling, was the constant companion and bosom friend of these money digging impostors.

There remains but little doubt, in the minds of those at all acquainted with these transactions, that Walters, who was sometimes called the conjurer, and was paid three dollars per day for his services by the money diggers in this neighborhood, first suggested to Smith the idea of finding a book. Walters, . . . had procured an old copy of Cicero's Orations, in the Latin language, out of which he read long and loud to his credulous hearers, uttering at the same time an unintelligible jargon, which he would afterwards pretend to interpret, and explain, as a record of the former inhabitants of America, and a particular account of the numerous situations where they deposited their treasures previous to their final extirpation.

So far did this imposter carry this diabolical farce, that not long previous to the pretended discovery of the "Book of Mormon," Walters assembled his nightly band of money diggers in the town of Manchester, at a point designated in his magical book, and drawing a circle around the laborers, with the point of an old rusty sword, and using sundry other incantations, for the purpose of propitiating the spirit, absolutely sacrificed a fowl, "Rooster," in the presence of his awe-stricken companions, to the foul spirit, whom ignorance had created, the guardian of hidden wealth; and after digging until daylight, his deluded employers retired to their several habitations, fatigued and disappointed. (*Palmyra Reflector* (February 28, 1831) as cited in *A New Witness For Christ in America*, vol. 2, pages 73-74)

Joseph Smith's Magic Talisman

In 1974 Dr. Reed Durham, who was director of the LDS Institute of Religion at the University of Utah and president of the Mormon History Association, made a discovery that was so startling that it caused great consternation among Mormon scholars and officials. Dr. Durham found that what had previously been identified as the "Masonic jewel of the Prophet Joseph Smith" was in reality a "Jupiter talisman." This is a medallion which contains material relating to astrology and magic. Dr. Durham, apparently not realizing the devastating implications of his discovery, announced this important find in his presidential address before the Mormon History Association on April 20, 1974:

. . . I should like to initiate all of you into what is perhaps the strangest, the most mysterious, occult-like esoteric, and yet Masonically oriented practice ever adopted by Joseph Smith. . . . All available evidence suggests that Joseph Smith the Prophet **possessed a**

magical Masonic medallion, **or talisman**, which he worked during his lifetime and which was evidently on his person when he was martyred. His talisman is in the shape of a silver dollar and is probably made of silver or tin. It is exactly one and nine-sixteenths in diameter, . . . the talisman, . . . originally purchased from the Emma Smith Bidamon family, fully notarized by that family to be authentic and to have belonged to Joseph Smith, can now be identified as a **Jupiter talisman**. It carries the sign and image of Jupiter and should more appropriately be referred to as the Table of Jupiter. And in some very real and quite mysterious sense, this particular Table of Jupiter was the most appropriate talisman for Joseph Smith to possess. Indeed, it seemed meant for him, because on all levels of interpretation: planetary, mythological, numerological, astrological, mystical cabalism, and talismatic magic, the Prophet was, in every case, appropriately described.

The characters on the talisman are primarily in Hebrew but there is one inscription in Latin. Every letter in the Hebrew alphabet has a numerical equivalent and those numerical equivalents make up a magic square. By adding the numbers in this Jupiter Table in any direction . . . the total will be the same. In this case, on the Jupiter Table, 34. . . .

There is the one side of the talisman belonging to the Prophet Joseph Smith. You can see the Hebrew characters . . . you see on the margins, at the bottom is the Jupiter sign. . . . The cross at the top represents the spirit of Jupiter, and you will see the path of Jupiter in the orbit of the heavens, and then again the Jupiter sign.

I wasn't able to find what this was, for—as I said—two months; and finally, in a **magic book** printed in England in 1801, published in America in 1804, and I traced it to Manchester, and to New York. It was a magic book by Francis Barrett and, lo and behold, how thrilled I was when I saw in his **list of magic seals the very talisman which Joseph Smith had in his possession at the time of his martyrdom**. . . . To the Egyptians, Jupiter was known as Ammon, but to the Greeks he was Zeus: the ancient sky Father, or Father of the Gods. . . .

In astrology, Jupiter is always associated with high positions, getting one's own way, and all forms of status. And I quote: "Typically a person born under Jupiter will have the dignity of a natural ruler. . . . He will probably have an impressive manner. . . . In physical appearance, the highly developed Jupiterian is strong, personable, and often handsome. . . . the Jupiterian influence produces a cheerful winning personality, capable of great development." . . .

So closely is magic bound up with the stars and astrology that the term astrologer and magician were in ancient times almost synonymous. The purpose of the Table of Jupiter in talismanic magis [magic?] was to be able to call upon the celestial intelligences, assigned to the particular talisman, to assist one in all endeavors. The names of the deities which we gave to you, who could be invoked by the Table were always written on the talisman or represented by various numbers. Three such names were written on Joseph Smith's talisman: Abbah, Father; El Ob, Father is God or God the Father; and Josiphiel, Jehovah speaks for God, the Intelligence of Jupiter.

When properly invoked, with Jupiter being very powerful and ruling in the heavens, these intelligences—by the power of ancient magic—guaranteed to the possessor of this talisman the gain of riches, and favor, and power, and love and peace; and to confirm honors, and dignities, and councils. Talismatic magic further declared that any one who worked skillfully with this Jupiter Table would obtain the power of stimulating anyone to offer his love to the possessor of the talisman, whether from a friend, brother, relative, or even any female. (*Mormon Miscellaneous*, vol. 1, no. 1, (October 1975), pages 14-15)

In this same speech Reed Durham told of the close relationship of Mormonism to Masonry. Because of his frank method of dealing with these matters he was severely criticized by Mormon scholars and officials. He was even called in by Mormon President Spencer W. Kimball, and finally found it necessary to issue a letter in which he reaffirmed his faith in Joseph Smith and said that he was sorry for the “concerns and misunderstandings” that the speech had caused. We feel that Dr. Durham's identification of Joseph Smith's talisman is one of the most significant discoveries in Mormon history and that he should be commended for his research.

That Joseph Smith would own such a magic talisman fits very well with the evidence from his 1826 trial. W. D. Purple, who was an eye-witness to the trial, claimed it was reported that Smith said certain talismanic influences were needed to recover a box of treasure:

Mr. Thompson, an employee of Mr. Stowel, was the next witness . . . Smith had told the Deacon that very many years before a band of robbers had buried on his flat a box of treasure, and as it was very valuable they had by a sacrifice placed a charm over it to protect

it, so that it could not be obtained except by faith, accompanied by **certain talismanic influences**. (*The Chenango Union*, Norwich, N.Y., May 3, 1877, as cited in *A New Witness For Christ In America*, vol. 2, pages 366-367)

Dr. Durham was unable to determine just when Joseph Smith obtained his talisman, but the fact that he was recommending “certain talismanic influences”

Both sides of Joseph Smith's Magic Talisman

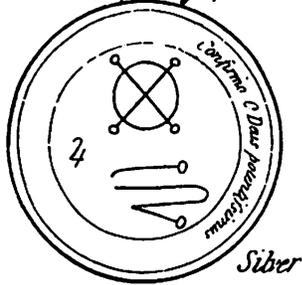
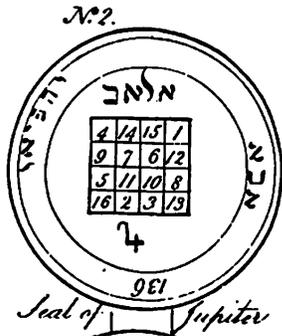


The Table of Jupiter

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

In Hebrew

א	טו	יז	כ
יב	ז	ו	ט
ח	י	יא	ה
יג	ג	כב	יד



A comparison of Joseph Smith's talisman (to the right) with the Jupiter talisman found in Francis Barrett's book *The Magus*. The reader will notice that the markings and characters are the same except for the fact that Joseph Smith's talisman has the numbers in "The Table of Jupiter" written in Hebrew letters. These numbers, however, are shown in Hebrew in another place in Barrett's book (see the two boxes at the top of the left hand side).

around the time of the 1826 trial is certainly interesting. The Jupiter talisman is probably the type of talisman a money digger would be interested in because it was supposed to bring its possessor “the gain of riches, and favor, and power.” Regardless of when Joseph Smith obtained his talisman, we do know that he possessed it up to the time of his death.

Wesley P. Walters says that “Charles E. Bidamon, who sold the talisman to the Wood collection, stated in his accompanying affidavit: ‘Emma Smith Bidamon the prophet’s widow was my foster mother. **She prized this piece very highly on account of its being one of the prophet’s intimate possessions**’ (Charles E. Bidamon Affidavit. Wood Coll. #7J-b-21).”

H. Michael Marquardt has provided us with a typed copy of Charles E. Bidamon’s affidavit. We extract the following from that account:

This is to certify that I have sold to Wilford C. Wood of Woods Cross Utah. A silver piece bearing the inscription. “Confirms O Deus Potentrssimus” and numerous heiroglyphical inscriptions.

This piece came to me through the relationship of my father Major L. C. Bidamon who married the Prophet Joseph Smiths widow, Emma Smith.

I certify that I have many times heard her say. when being interviewed. and showing the piece. That it was in the Prophets pocket when he was martyred at Carthage Ill.

A list of items on Joseph Smith’s body at the time he was murdered does not mention the fact that the piece was in his pocket. Although there may be a question about this matter, there is no reason to doubt Charles Bidamon’s statement that the talisman came from Joseph Smith. According to an article published in the Mormon Church’s *Improvement Era*, September 1937, pages 543, 565 and 573, Mr. Bidamon, who was Emma’s foster son, had “a considerable number” of original Joseph Smith documents, including part “of the original manuscript from which the *Pearl of Great Price* was later compiled.”

The discovery of evidence to prove Joseph Smith’s 1826 trial was certainly a devastating blow to Mormonism, for it proves that Smith was a believer in magical practices. Reed Durham’s find that Joseph Smith possessed a magic talisman is also very significant

because it indicates that Smith continued to hold these ideas until the time of his death.

Hyrum Smith’s Magic Paraphernalia

Recently we were given photocopies of some material which Mormon scholars say was in the possession of Joseph Smith’s brother, Hyrum. We have compared it with the same book Reed Durham used to identify Joseph Smith’s Jupiter talisman (*The Magus*, by Francis Barrett) and found that it is definitely magic material. Pearson H. Corbett, a Mormon apologist, describes these “Relics” of Hyrum Smith on page 453 of his book, *Hyrum Smith—Patriarch*:

Dagger, Masonic ten inch, stainless steel—wooden handle—Masonic symbols on blade.

Emblematic parchments—Masonic—three, original hand painted on heavy bodied paper—on border appears initials “I.H.S.” . . .

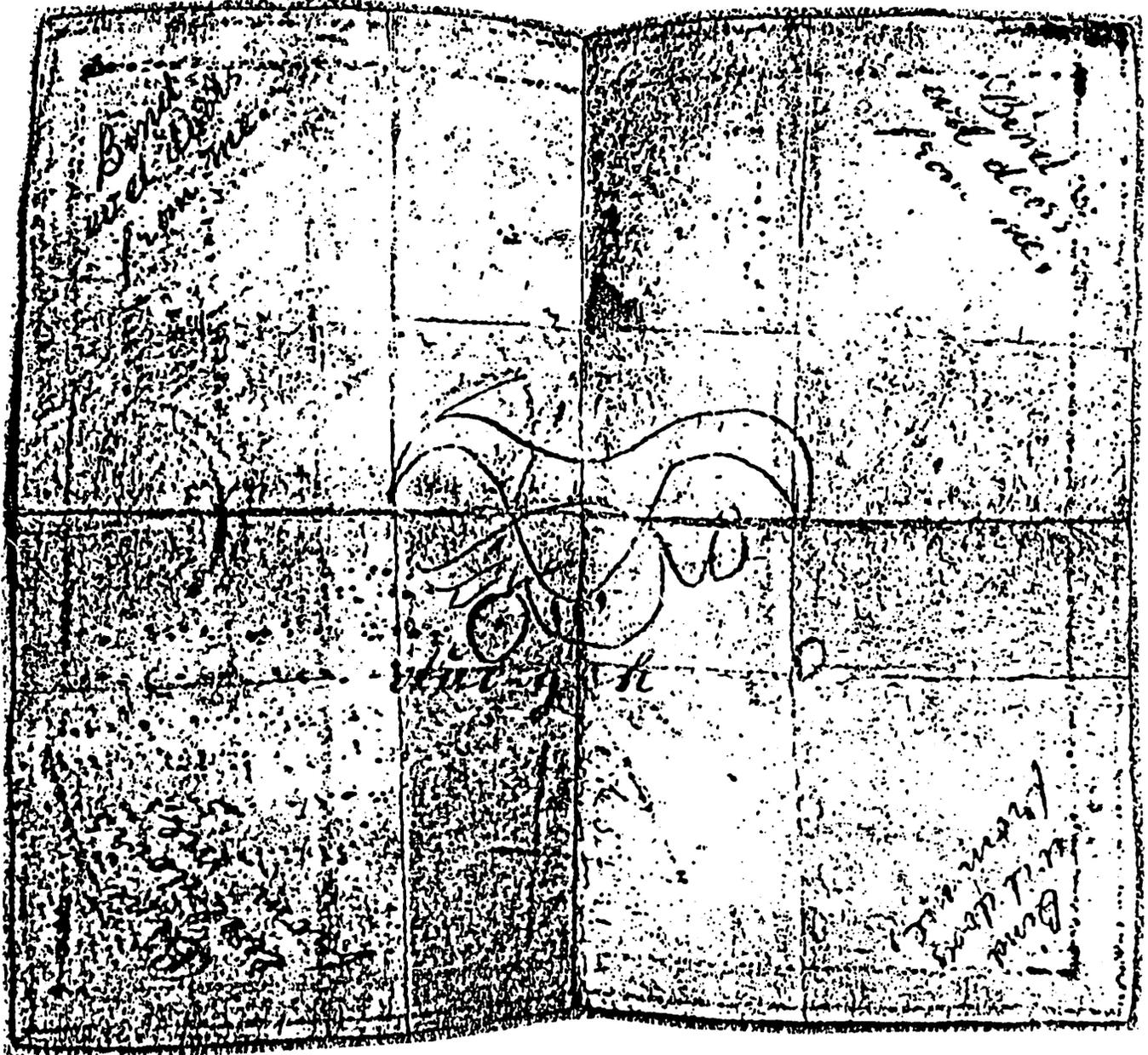
Pouch, Masonic cotton fabric 4” x 4” with draw string attached.

Although the relics were supposed to have been in Hyrum Smith’s possession, they (or at least part of them) may have been made by someone else. The handwriting of the English texts on the parchments does not appear to match the style of Hyrum Smith, and Wesley P. Walters feels that the Hebrew characters were penned by someone who was more familiar with writing that language than Hyrum Smith would have been. Since Hyrum’s father, Joseph Smith, Sen., was deeply involved in magic, it is possible that Hyrum obtained the items from him. He could have also obtained them from Walter’s the magician or one of the other money diggers he was acquainted with. It has been suggested that the letters IHS, which appear on one of the parchments, stood for “I, Hyrum Smith.” We feel, however, that it is more likely that they are the Latin letters standing for Jesus. They are widely used by Christians and are also found in magic documents. In Kurt Seligman’s book, *Magic, Supernaturalism and Religion*, page 200, we find the following: “At the bottom of the triangle, write the holy letters IHS, flanked by two crosses.” We have been told that the letters “IHS” also appear on Hyrum Smith’s gun.

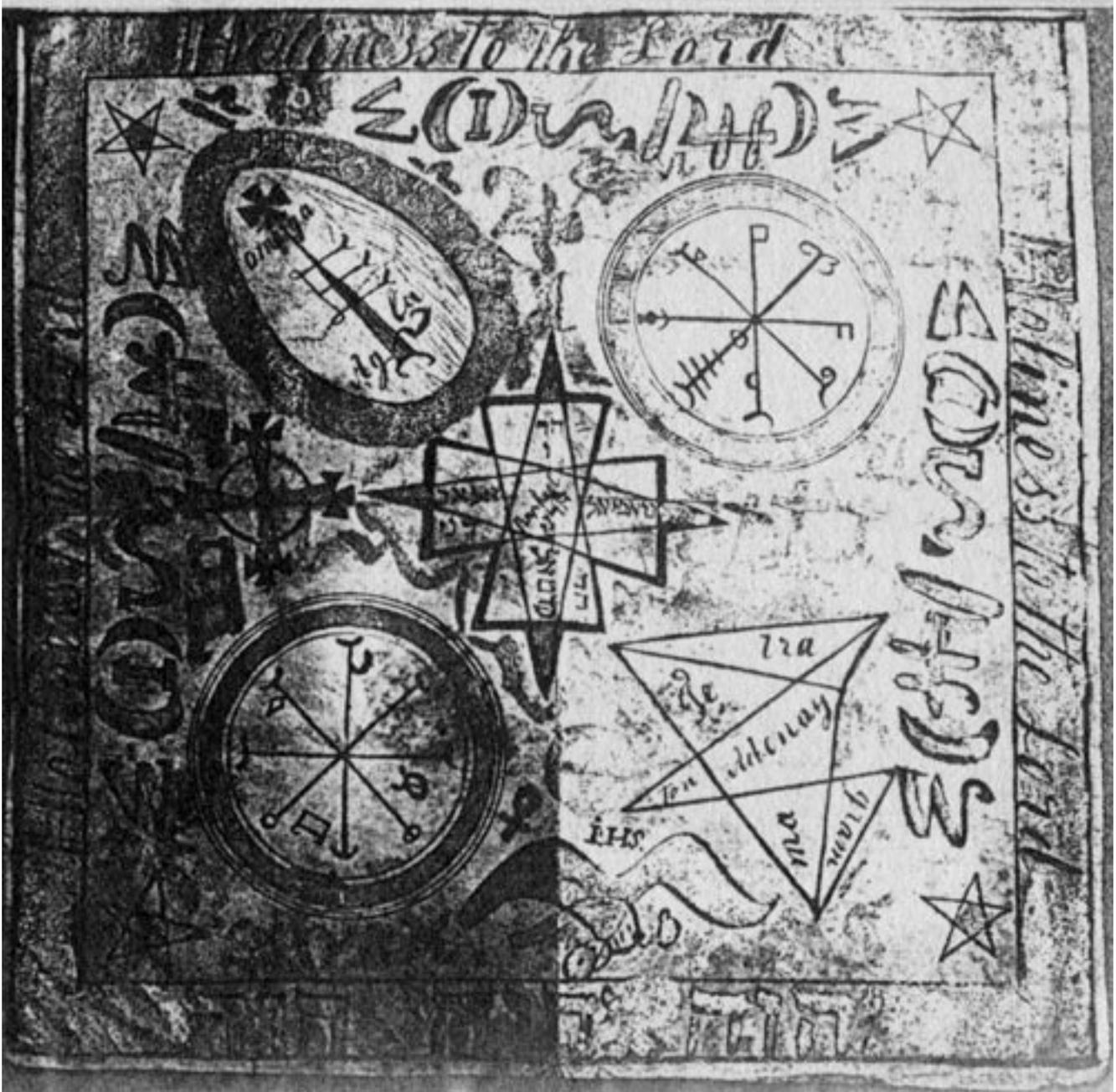
Eldred G. Smith, Church Patriarch Emeritus, has possession of these relics at the present time. He is convinced that they belonged to his great great-grandfather, Hyrum Smith, and he freely admits that they may be “cabalistic” in origin—i.e., linked to occult or mystic writings. While he used to freely display these relics to groups, he is more cautious at the present

time because he is not sure of what they really are. He apparently does not want to cause embarrassment to the Church.

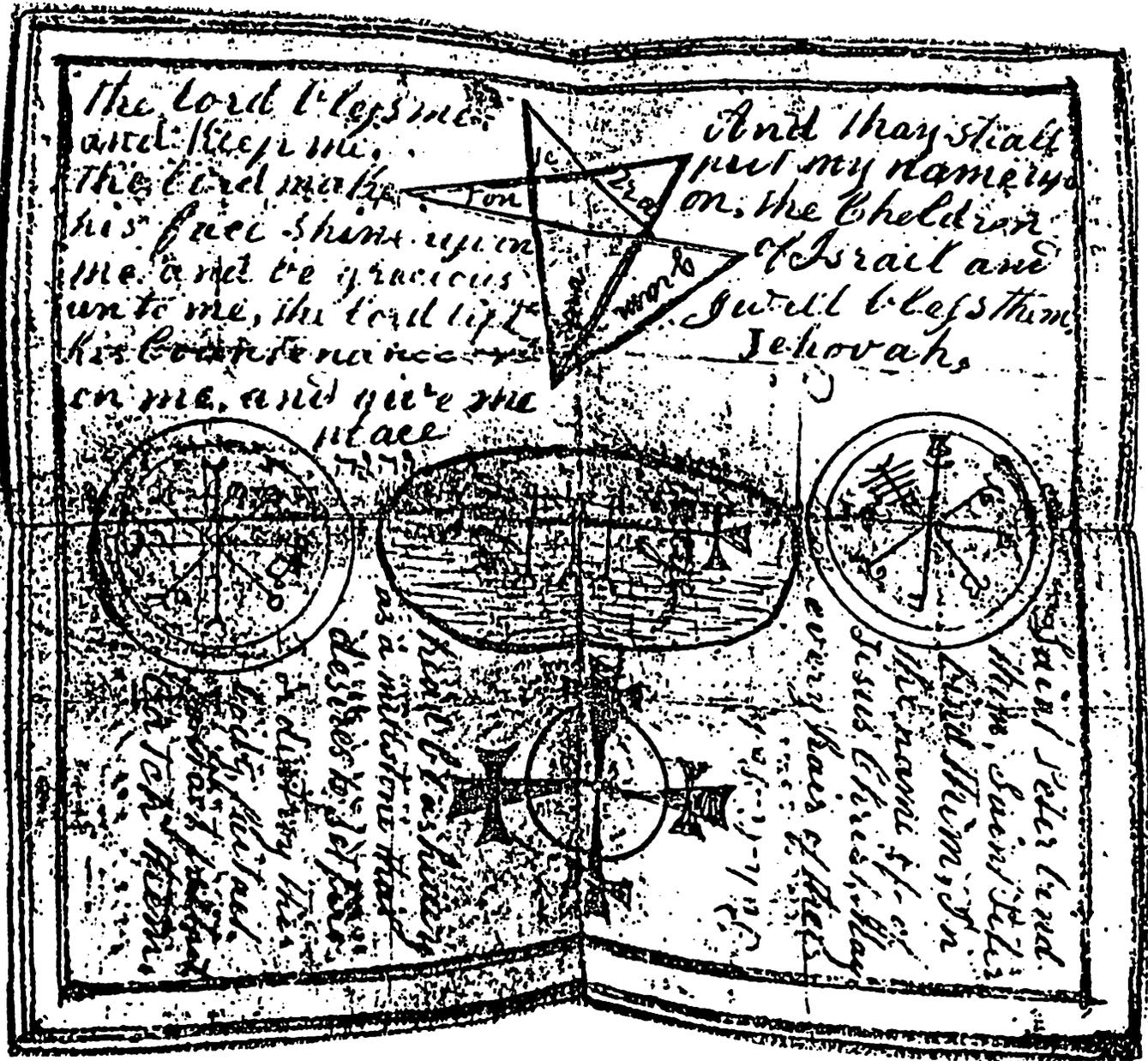
The following pages contain photographs of the Hyrum Smith relics. The original parchments were painted in various colors. Each of these colors is important to those who believe in magic.



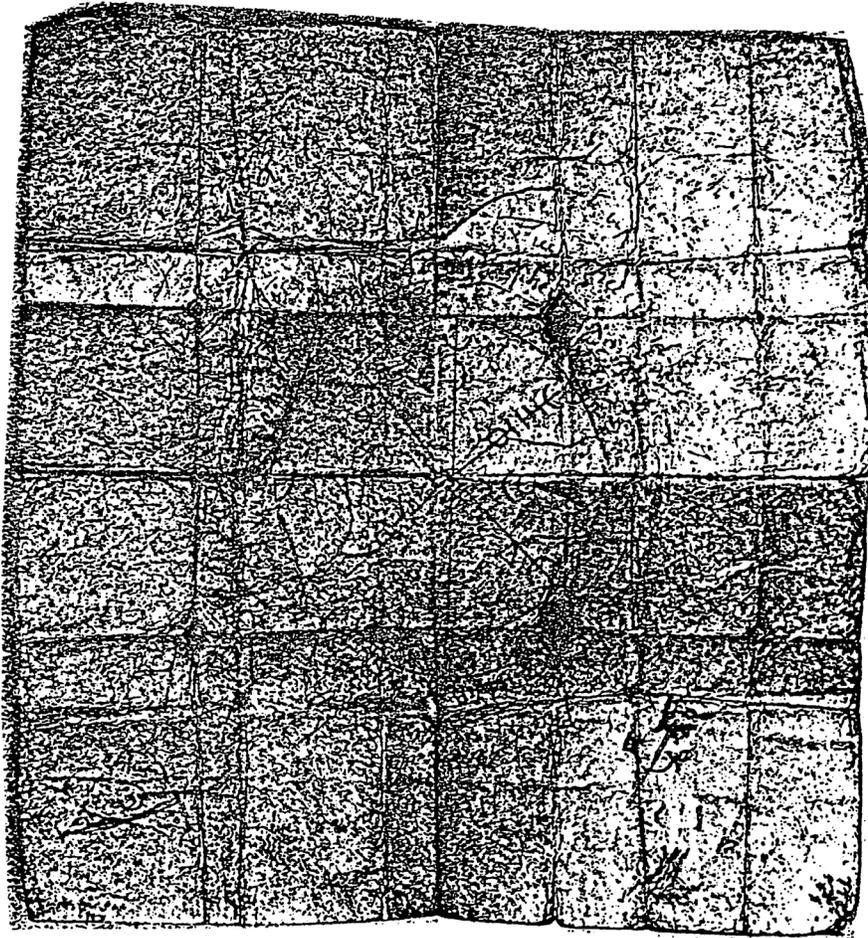
PHOTOGRAPH NO. 1. A picture of one of Hyrum Smith's parchments. Notice the strange object in the middle. We have not been able to identify this, but it is also found on one of the other parchments. The English writing in each of the four corners appears to read: "Bind evil doers from me."



PHOTOGRAPH NO. 2. This parchment contains a number of items we have found in magic books. For instance, the two circular objects are Pentacles—used by magicians to gain power over spirits. The item in the center is found in Barrett's magic book. The stars in the four corners are referred to as pentagrams. There are a number of other signs used in astrology and magic on this parchment. The English words *Holiness to the Lord* appear at the top and on the two sides. Four Hebrew characters forming the word *Jehovah* appear to be written three different times at the bottom. The strange item in Photograph No. 1 also appears toward the bottom. The letters *IHS* appear just above it.

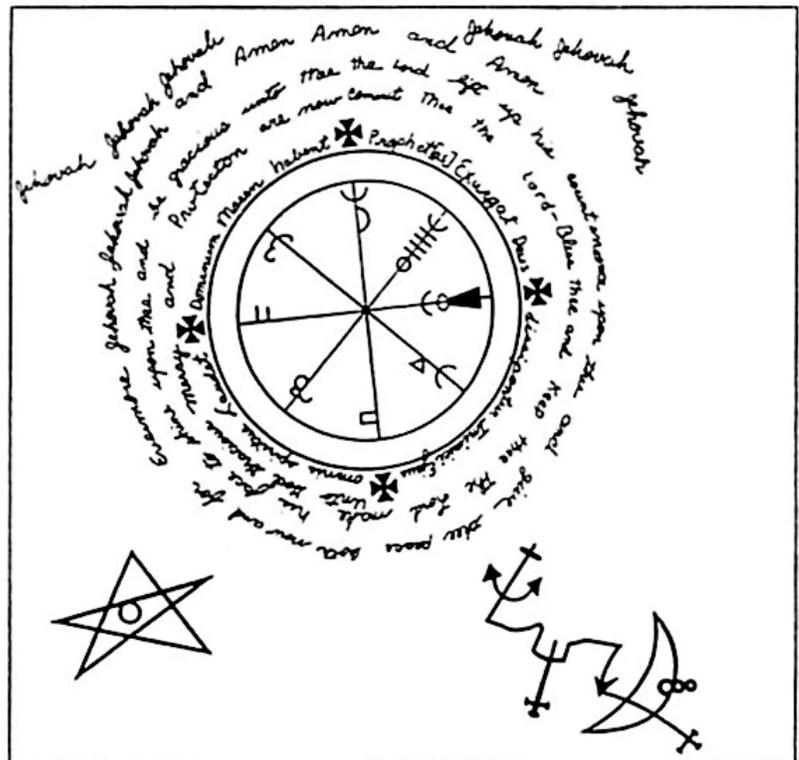


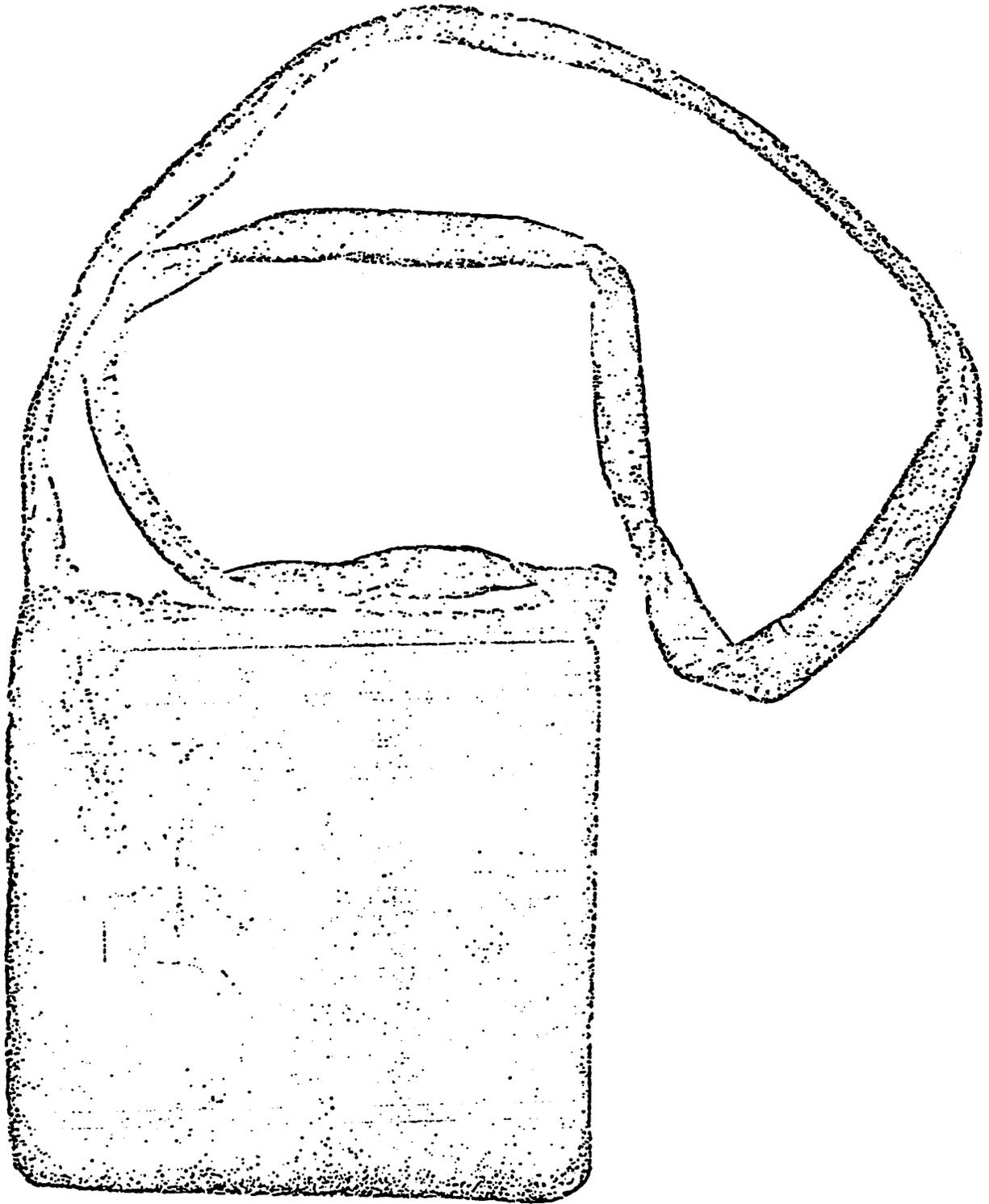
PHOTOGRAPH NO. 3. This parchment contains copies of the two magic Pentacles found in Photograph No. 2. At the top of the page (to the left) the English reads: "The Lord bless me and Keep me. The Lord make his face Shine upon me and be gracious unto me, The Lord lift his Countenance on me and give me peace." To the right we find: "And they shall put my name upon, the Children of Israel and I will bless them. Jehovah." The writing at the bottom reads: "Saint Peter bind them, In the name of of [sic] Jesus Christ, may every hair of their head be as heavy as a millstone that desires to set fire or destroy this body, _____ catch them."



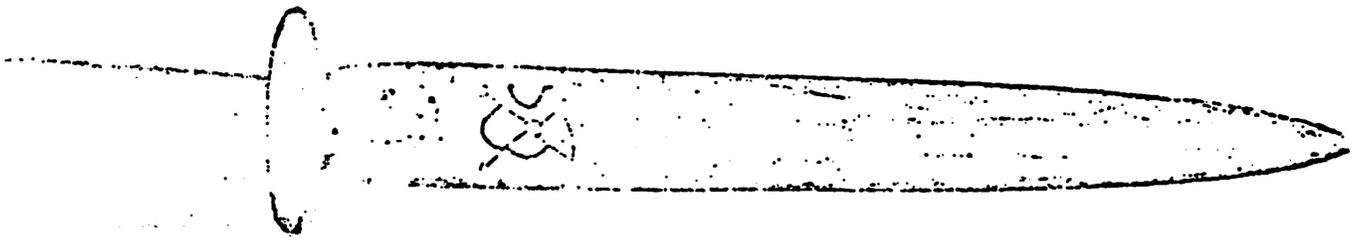
PHOTOGRAPH NO. 4. This is the "Jehovah Jehovah Jehovah" parchment amulet against evil spirits. The center of the sheet appears to have another drawing of one of the magic Pentacles shown in Photographs 2 and 3. There appears to be writing on this page, but it is not readable in the copy we have.

PHOTOGRAPH NO. 4A. This is an artist's reconstruction of the Joseph Smith family's "Jehovah Jehovah Jehovah" parchment by Connie Disney from a photograph of the faded original. (*Early Mormonism and the Magic World View*, Figure 53)

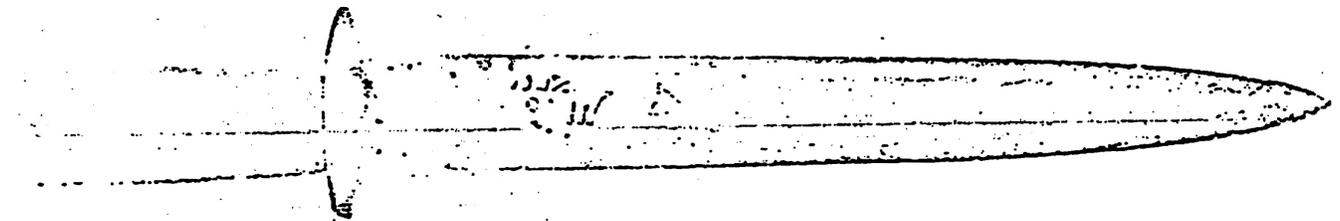




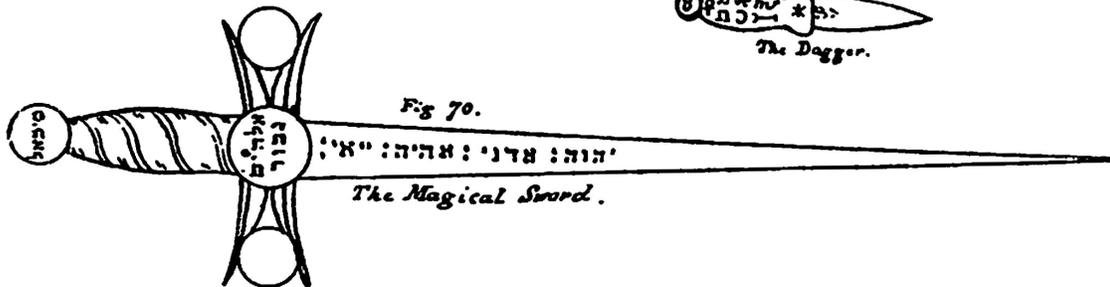
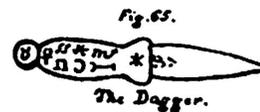
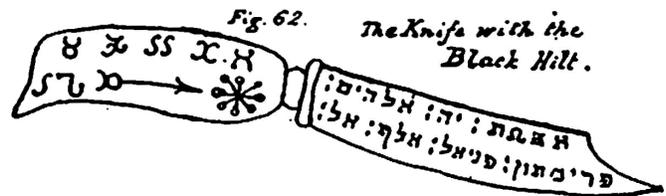
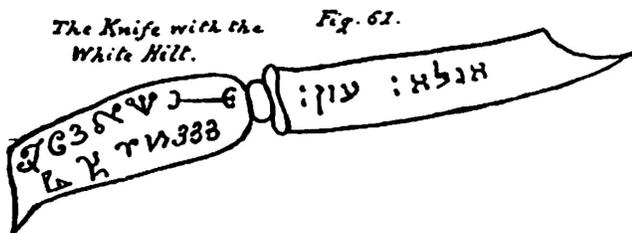
PHOTOGRAPH NO. 5. A picture of Hyrum Smith's pouch. As we have already shown, Pearson Corbett refers to this as a "Pouch, Masonic cotton fabric . . ." It is believed that this pouch was used to hold the magic parchments when they were folded up.



PHOTOGRAPH NO. 6. A picture of Hyrum Smith's "Dagger." The Mormon writer Pearson Corbett says that there are "Masonic symbols on blade." This side of the knife has the "Seal of Mars" on it. The Seal of Mars is found on a talisman reproduced in Barrett's book on magic.



PHOTOGRAPH NO. 7. The other side of the "Dagger." It has the Hebrew characters forming the word "Adonai" on it. These same characters appear on the magic talisman found in Barrett's magic book.



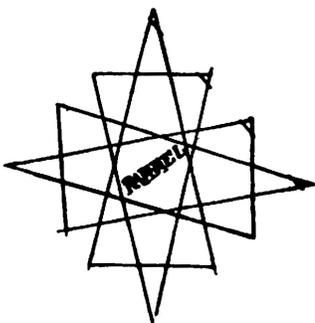
Magic Knives from *The Greater Key of Solomon*

Comparing Hyrum Smith's Material With Magic Sources

As we indicated earlier, we have compared Hyrum Smith's relics with *The Magus*, by Francis Barrett, and found irrefutable proof that they are derived from magic. The following object, for example, appears on one of the Smith parchments (see Photograph No. 2 on page 7 of this book).

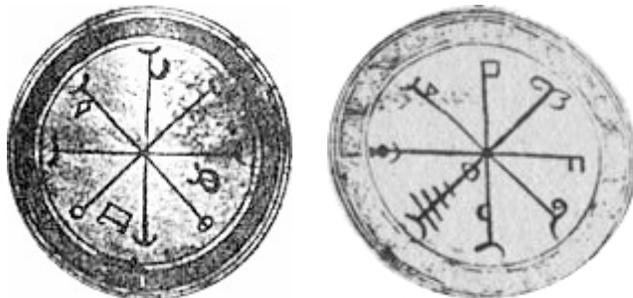


The reader will notice that the shape of this object is almost identical to a drawing found in Barrett's book, *The Magus*, page 106 (facsimile reprint of the original 1801 edition by University Books, Inc., 1967).

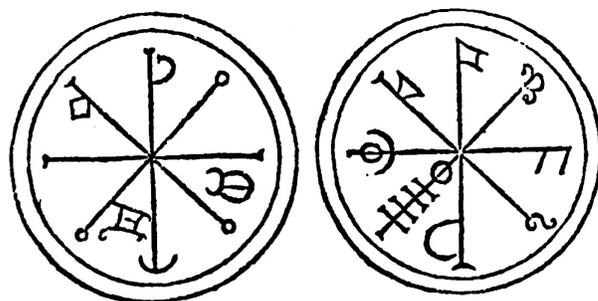


The reader will also notice that the drawings in both the parchment and Barrett's book contain the name "Raphael" written in the center. The name of this archangel comes from the Apocrypha and does not appear in most Protestant Bibles. Joseph Smith, however, does refer to "the voice of . . . Raphael" in a revelation published in the *Doctrine and Covenants* 128:21. In any case, in the book *The Grimoire of Armadel*, translated and edited by S. L. McGregor Mathers, New York, 1980, page 30, we read that "RAPHAEL is a Spirit of Science who did teach unto Solomon Knowledge and Wisdom. He is to be invoked on a Sunday before Sunrise."

The reader will notice that there are two circular objects which appear in the Hyrum Smith material, Photograph No. 2, page 7. These same objects are repeated in Photograph No. 3, and one of them is also found in Photograph No. 4.



Although these two circular objects are not found in Barrett's book, they do appear in other books about magic. In fact, we have found them in a book which was printed in 1584. This book, *The Discoverie of Witchcraft*, by Reginald Scot, was photographically reprinted in 1971. The following is taken from page 401 of that book. The reader will notice that the round objects are just like the ones found in the Hyrum Smith parchments.



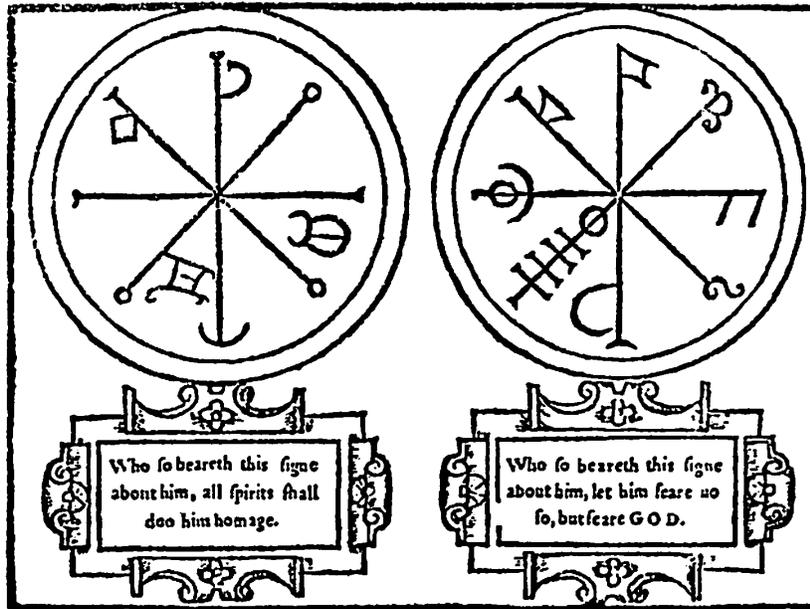
Under one of the objects we find this message (we have taken the liberty of converting it into modern English): *Whoso beareth this sign about him, all spirits shall do him homage.* These circular objects are known as pentacles. It would probably be difficult for those not involved in magic to distinguish a pentacle from a talisman. In *The Encyclopedia of Occult Sciences*, page 332, we read:

There are two kinds of pentacles, some universal (for invocations and spells), the others personal.

Pentacles, says Pierre Piobb, are not talismans. The latter assist in the polarisation of fluids, whereas pentacles contain the polarised fluids. Talismans are intermediaries, pentacles generators. . . .

"A pentacle must be engraved on metal corresponding to the planet whence it comes, or else on virgin parchment or china.

Fidoni. of Witchcraft. Cap.8. 401



Who so beareth this signe
about him, all spirits shall
doe him homage.

Who so beareth this signe
about him, let him feare no
so, but feare G O D.

An experiment of the dead.

The eight Chapter.

First fast and praie thre daies, and absteine thoe from all filthinesse; go to one that is new buried, such a one as killed himselfe, or destroyed himselfe wilfullie: or else get the promise of one that shall be hanged, and let him sweare an oth to thoe, after his bodie is dead, that his spirit shall come to thoe. and do thoe true seruice, at thy commandements, in all daies, houres, and minuts. And let no persons see thy doings, but thy fellow. And about eleven a clocke in the night, go to the place where he was buried, and saie with a bold faith & hartie desire, to haue the spirit come that thou dost call for, thy fellow hauing a candle in his left hand, and in his right hand a chisell stone, and saie these words following, the maister hauing a hazell wand in his right hand, and these names of God written thereupon, Tetragrammaton I H V S V h. j. Ado-
Coniuring for a dead spirit.
*For the coufenor (the coniu-
ror I should saie) can do nothing to any purpose without his confederate.

The books *The Greater Key of Solomon* and *Raphael's Ancient Manuscript of Talismanic Magic* show quite a number of pentacles and talismans.

In *The Greater Key of Solomon*, page 56, we read that pentacles

are usually made of the metal the most suitable to the nature of the Planet; . . . They should be engraved with the instrument of Art in the days and hours proper to the Planet.

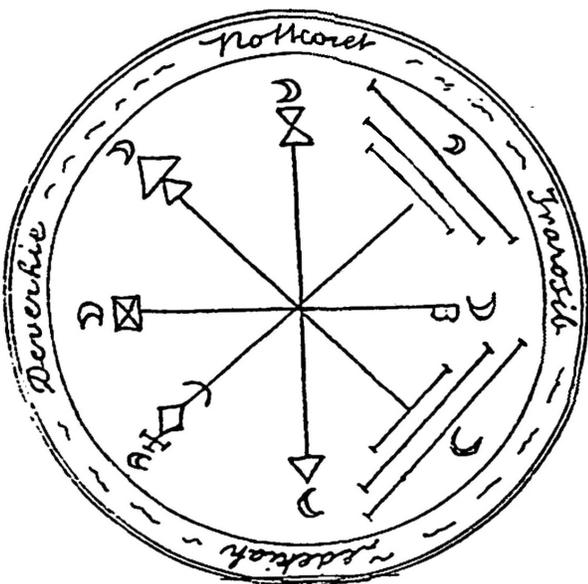
Saturn ruleth over Lead; Jupiter over Tin; Mars over Iron; the Sun over Gold; Venus over Copper; Mercury over the mixture of Metals; and the Moon over Silver.

They may also be made with Virgin Parchment paper, writing thereon with the colors adopted for each Planet, referring to the rules already laid down in the proper Chapters, and according to the Planet with which the Pentacle is in sympathy.

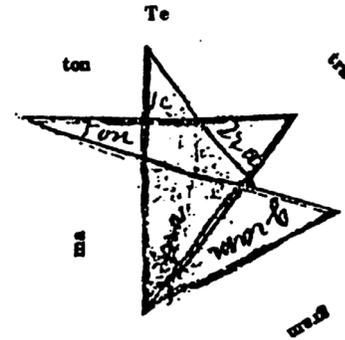
On page 68 of the same book, we find the following concerning one of the pentacles:

Figure 31.—The Seventh and Last Pentacle of Mars.—Write thou this upon Virgin Parchment Paper with the blood of a bat, in the day and hour of Mars; and uncover it within the Circle, invoking the Demons whose Names are therein written; and thou shall immediately see hail and tempest.

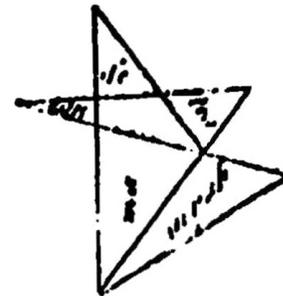
In *Raphael's Ancient Manuscript of Talismanic Magic*, page 44, we find the following drawing of a pentacle "To enchant Treasures, and against Earthquakes."



On one of the Hyrum Smith parchments which is shown in Photograph No. 3, page 8, we find the following object (a slightly different version appears on the parchment shown in Photograph No. 2). The reader will notice that the name of God, *Tetragrammaton*, is written around the edge of the object. It is broken up as follows: Te-tra-gram-ma-ton. We have added some printed letters to help the reader locate the component parts of the name.



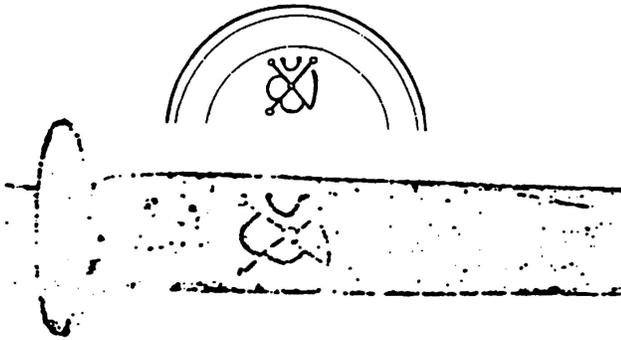
In the book, *The Ancients Book of Magic*, by Lewis de Claremont, page 11, we find an exact duplicate of the drawing on the Smith parchment.



The reader will notice that the word "Tetragrammaton" is written on this object in the same way it appears on the Smith parchment. This word is frequently used in books on magic. Another name which appears on one of the Smith parchments (Photograph No. 2) is "Agla." This name is also used in magic. We find the words "Agla" and "Tetragrammaton" written on both a magic sword and a wand in Barrett's book.

The reader will remember that when Pearson Corbett spoke of the Hyrum Smith "Relics," he listed a "Dagger" with "Masonic symbols on blade." Photographs 6 and 7, page 11 of this book, show both sides of this dagger. We have compared these photocopies of the knife with Barrett's book (the book Dr. Durham used to identify Joseph Smith's Jupiter talisman) and found that the markings on it were also derived from magic. Some

of the markings, in fact, are found on a Mars talisman which is right next to the Jupiter talisman (see drawings in *The Magus*, facing page 174). On the one side of the talisman we find the Hebrew characters forming the word *Adonai* (Lord). These same characters are found on the knife. On the second side of the talisman we find what is known as the Seal of Mars. This is also found on the second side of the knife. Below is a comparison of the Seal of Mars as it appears on the talisman (above) with the way it appears on the knife.



Knives play a very important part in magic rituals. A number of drawings of knives with mysterious markings on them are found in *The Greater Key of Solomon*, between pages 97 and 98. On page 98 of this book we find the following:

In order to properly carry out the greatest and most important Operations of the Art, various instruments are necessary, as a Knife with a white hilt, another with a black hilt, a short Lance, wherewith to trace Circles, Characters, and other things.

The Knife with the white hilt . . . should be made in the day and hour of Mercury, when Mars is in the Sign of the Ram or of the Scorpion. It should be **dipped in the blood of a gosling** and in the juice of the pimperl, the Moon being at her full or increasing in light. . . .

With this Knife thou mayest perform all the necessary Operations of the Art, except the Circles.

But as for the Knife with the black hilt . . . for making the Circle, wherewith to strike terror and fear into the Spirits, it should be made in the same manner, except that it should be done in the day and hour of Saturn, and **dipped in the blood of a black cat** and in the juice of hemlock, the Characters and Names shown in Figure 62 being written thereon, from the point towards the hilt.

As we have already shown, Hyrum Smith's knife has the Seal of Mars on it. This is very fitting because Mars is associated with war and destruction. On page 11 of *The Greater Key of Solomon*, we read:

In the Days and Hours of Mars thou canst make experiments regarding **War**; to arrive at military honour; to acquire courage; to overthrow enemies; and further to **cause ruin, slaughter, cruelty, discord; to wound and to give death.**

In *The Magus*, pages 143-144, we find this information concerning the effects of Mars:

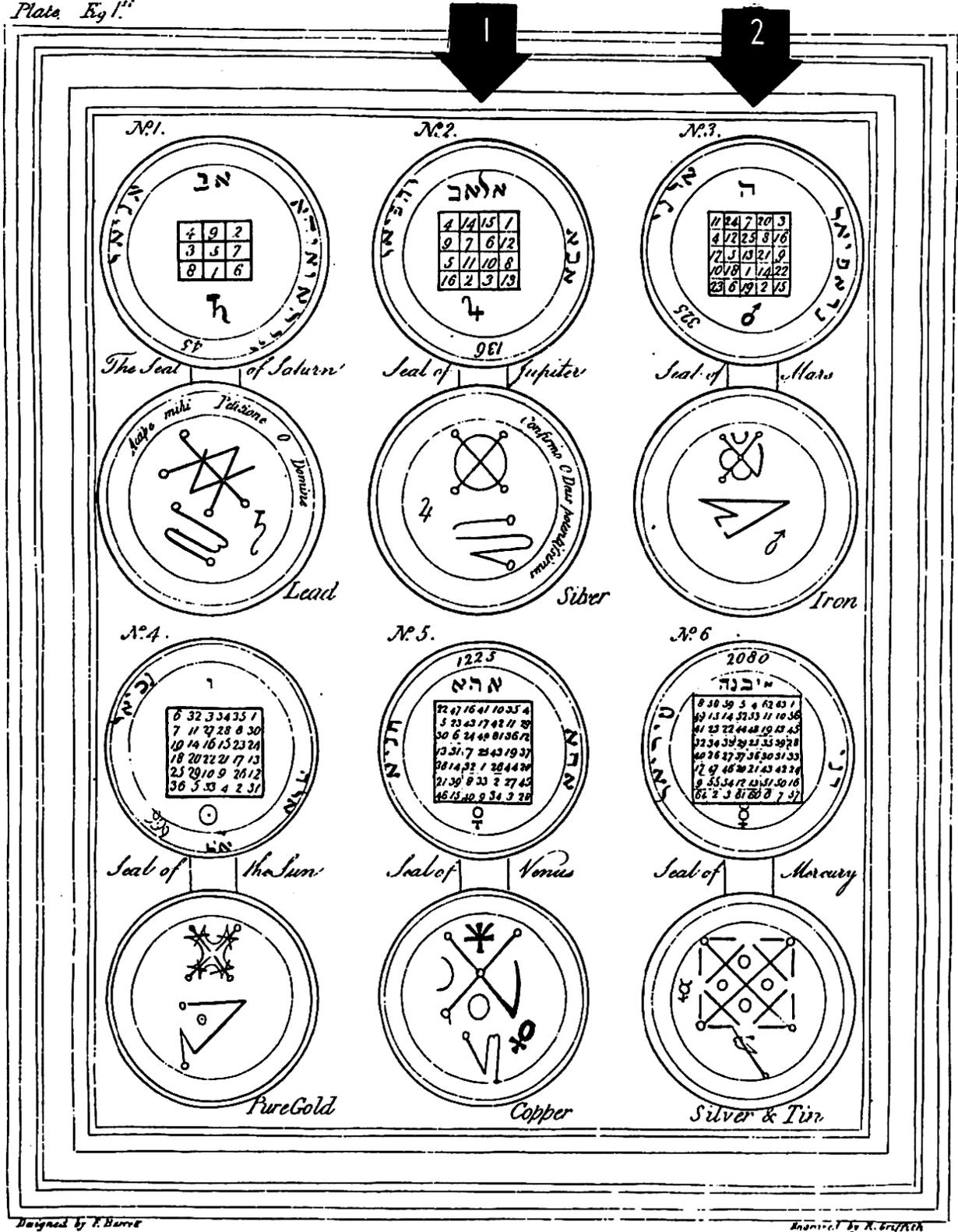
The third table belongs to Mars, . . . and there are over it divine names with an intelligence to good, and a spirit to evil, and out of it is drawn the characters of Mars and of his spirits. These, with Mars fortunate, being engraven on an iron plate, or sword, makes a man potent in war and judgment, and petitions, and terrible to his enemies; and victorious over them; and if engraven upon the stone correola, it stops blood and menstrues; but if it be engraven, with Mars being unfortunate, on a plate of red brass, it prevents and hinders buildings—it casts down the powerful from dignities, honours, and riches—causes discord and hatred amongst men and beasts—drives away bees, pigeons, and fish—and hinders mills from working, i.e. binds them;—it likewise renders hunters and fighters unfortunate—causes barrenness in men and women—and strikes a terror into our enemies, and compels them to submit.

Concern over the Smiths' Possession of Magic Material

Just as we were finishing our work on the Hyrum Smith material for the December 1982 issue of *The Salt Lake City Messenger*, we received photocopies from a manuscript entitled, "The Masonic Emblems & Parchments of Joseph & Hyrum Smith," compiled by Arturo de Hoyos. With the exception of the knife, the author linked the Hyrum Smith material to magic sources and has even found a great deal of additional material relating to the subject. The fact that we did our research completely independently and yet arrived at the same conclusions seems to show how strong the case is that the Hyrum Smith material was derived from magic. We feel that Arturo de Hoyos has produced an excellent

Magick Seals, or Talismans.

Plate. Fig 1st



Designed by F. Barrett

Engraved by R. Griffith

A photograph from Francis Barrett's book, *The Magus*. We have added two arrows to show the relationship of Joseph and Hyrum Smith's material to magic. Arrow No. 1 points to the Jupiter talisman. This is the same talisman which Joseph Smith had in his possession. Arrow No. 2 points to the Mars talisman. Hyrum Smith's knife has some of the same markings and characters that are found on this talisman.

piece of work on the Hyrum Smith material. While he seems to be sympathetic to Joseph and Hyrum Smith, de Hoyos has to admit that it is puzzling that they would both possess items linked to the occult:

. . . the three parchments which belonged to the Patriarch Hyrum Smith will be discussed.

These parchments are presently in the possession of [the] E. G. Smith family, and to my knowledge no interpretation of the figures found on them is to be found. . . .

These parchments have been termed “Masonic,” although they bear no direct relation to the Masonic ritual. There are however certain aspects of the parchments which do bear some relationship to Freemasonry. . . .

It is very possible that Hyrum Smith learned about these charms from his fellow Masons, as Masons do attach importance to certain signs and emblems, and

ascribe meanings to the same. . . . **One cannot help but wonder the reason why the Prophet Joseph Smith, and his brother, Hyrum, the Patriarch would possess articles such as they did unless they actually believed that these items did possess some sort of supernatural power**, or that they were a “key” to receiving power or protection. Is it possible that just as the Masonic ritual, which Joseph termed the “apostate endowment” retained principles of truth, that these Pentacles which have come down through the ages to be associated [*sic*] with witchcraft, black magic and the occult as a whole yet contain elements of truth which were recognized by the Prophet? . . .

Whatever the case may be **both Joseph and Hyrum did possess these charms** and it seems highly unlikely that there was not a legitimate reason for this. (“The Masonic Emblems & Parchments of Joseph & Hyrum Smith,” compiled by Arturo de Hoyos, 1982, pages 1 and 2)

A type or figure of the circle for the maister and his fellowes to sit in, shewing how and after what fashion it should be made.



Photograph from *Discoverie of Witchcraft*, by Reginald Scot, page 349 of the 1964 reprint.

2. The Influence of Magic and Masonry

Joseph Smith Learned Magic from His Parents

The Mormon historian B. H. Roberts made these comments about Joseph Smith's ancestors:

Credulity: Yes, the Prophet's ancestors were credulous in that some of them believed that they were healed of bodily ailments by the power of faith in God. Others had dreams, as their neighbors had, . . . It may be admitted that some of them believed in fortune telling, **in warlocks and witches . . . To be credulous in such things was to be normal people.** (*A Comprehensive History of the Church*, vol. 1, pages 26-27)

The evidence clearly shows that Joseph Smith's parents (Joseph Smith, Sen. and Lucy Smith) were deeply involved in magic and that they led their children into the practice. Fayette Lapham, who visited the Smith family some time around 1830, wrote the following:

This Joseph Smith, Senior, we soon learned, from his own lips, was a firm believer in witchcraft and other supernatural things; and had brought up his family in the same belief. He also believed that there was a vast amount of money buried somewhere in the country; that it would some day be found; that he himself had spent both time and money searching for it, with divining rods, but had not succeeded in finding any, though sure that he eventually would. . . .

His son Joseph, . . . happened to be where a man was looking into a dark stone and telling people, therefrom, where to dig for money and other things. Joseph requested the privilege of looking into the stone, which he did by **putting his face into the hat where the stone was.** It proved to be not the right stone for him; but he could see some things, and, among them, he saw the stone, and where it was in which he could see whatever he wished to see. . . . under pretense of digging a well, they found water and the stone at a depth of twenty or twenty-two feet.

After this, Joseph spent about two years looking into this stone, telling fortunes, where to find lost things, and where to dig for money and other hidden treasure. (*Historical Magazine*, May 1870, page 306)

Joshua Stafford claimed that he "became acquainted with the family of Joseph Smith, Sen. about the year 1819 or 20. They . . . told marvellous stories about ghosts, hobgoblins, caverns, and various other mysterious matters" (*Mormonism Unveiled*, Painseville, Ohio, 1834, page 258). Peter Ingersoll made an affidavit in which he stated:

I was once ploughing near the house of Joseph Smith, Sen. about noon, he requested me to walk with him a short distance from his house, for the purpose of seeing whether a mineral rod would work in my hand, saying at the same time he was confident it would. I accepted the invitation.—When we arrived near the place at which he thought there was money, he cut a small witch hazel bush and gave me direction how to hold it. He then went off some rods, and told me to say to the rod, "work to the money," which I did, in an audible voice. He rebuked me severely for speaking it loud, and said it must be spoken in a whisper. This was rare sport for me. While the old man was standing off some rods, throwing himself into various shapes, I told him the rod did not work. He seemed much surprised at this, and said he thought he saw it move in my hand. It was now time for me to return to my labor. On my return, I picked up a small stone and was carelessly tossing it from one hand to the other. Said he, (looking very earnestly) what are you going to do with that stone? Throw it at the birds, I replied. No, said the old man, it is of great worth; and upon this I gave it to him. Now, says he, if you only knew the value there is back of my house, (and pointing to a place near)—there, exclaimed he, is one chest of gold and another of silver. He then put the stone which I had given him, into his hat, and stopping forward, he bowed

and made sundry maneuvers, quite similar to those of a stool pigeon. At length he took down his hat, and being very much exhausted, said, in a faint voice, "if you knew what I had seen, you would believe." . . . His son Alvin then went through with the same performance, which was equally disgusting. (*Ibid.*, pages 232-233)

Even after the Mormon Church was organized the Smith family continued to practice magic. James Collin Brewster, who was denounced by Joseph Smith as a false prophet, related the following:

The fact is that my father ever regarded money diggers with the utmost contempt, but believing in the Gospel as preached by the Mormons, and becoming a member of that church, removed to Kirtland, Ohio. While residing at that place Joseph Smith Senr. the Prophet's father, with others of high standing in the church, came to see us, and stated that they knew there was money hid in the earth, that it was our duty to assist in obtaining it, and if we did not the curse of God would rest upon us. We were foolish enough to believe them, not knowing at that time the weakness and folly of those men. They also told us concerning their digging for money in the state of N.Y. and [p.2] that the places where the treasures were deposited were discovered by means of the mineral rods and a seeing stone; likewise to prevent the Devil deceiving them they anointed the mineral rods and seeing stones with consecrated oil, and prayed over them in the house of the Lord in Kirtland, and then sent a man into the state of N.Y. to obtain the money that was supposed the mineral rods pointed out, but they found no treasure and returned empty. Soon after this interview, I and my father were requested by J. Smith, Sen'r/, and Eld. Beaman to come to the house of the Lord. We went in and the door was locked;—after some conversation with J. Smith sen'r, Beaman and Holeman, Eld. Beaman called upon the Lord—they then preceeded to lay their hands upon my head and pronounced a blessing upon me, in the name of the Father, Son, and Holy Spirit, and sealed it up on me by the power of the Holy priesthood, which they held, J. Smith sen'r then acting as first President of the Church in Kirtland. The prophetic blessing was that I should be a Prophet, a Seer, a Revoaler [*sic*], and Translator, and that I should have power given me of God to discover and obtain the treasures which are hid in the earth. The men above mentioned, went with me and my father several times in pursuit of the money, but it was not obtained. Joseph Smith sen'r and Beaman, being old and feeble, thought

best to remain in the Temple, while the remainder of the party went to dig. John and Asel Smith joined with those who remained in the Temple to pray and continue their supplications until a very late hour; this was repeated several times, and at length afraid of being discovered in the Temple they retired to a barn in a remote part of the town, and continued there the most part of the night, still no treasure was obtained. . . . In Kirtland, Joseph Smith sen'r, the Prophet's father said in Council: "I know more about money digging than any man in this generation, for I have been in the business more than thirty years." Father Smith, in private conversation with my father, told many particulars, which happened in N.Y. where the money digging business was carried on to a great extent by the Smith family. The writer of the article in the "Times and Seasons" calls it a ridiculous and pernicious practice. I would ask him who was the author of this practice among the Mormons? If he has a good memory, he will remember the house that was rented in the city of Boston [i.e., Salem? DLM], with the expectation of finding a large sum of money buried in or near the cellar. If he has forgotten these things, I have not. And, if he is not satisfied with what I have written, he can have the remainder shortly. (*Very Important! To The Mormon Money Diggers. Why do the Mormons rage and the people imagine a vain thing?* by James Collin Brewster, Springfield, Illinois, March 20, 1843, typed copy by Dale L. Morgan)

Brewster's statement about the house which was sought by the Church leaders "with the expectation of finding a large sum of money buried in or near the cellar" is verified by Ebenezer Robinson, who was at one time the editor of the Mormon Church paper, *Times and Seasons*:

A brother in the church, by the name of Burgess, had come to Kirtland and stated that **a large amount of money had been secreted** in a cellar of a certain house in Salem, Massachusetts, . . . We saw the brother Burgess, but Don Carlos Smith told us with regard to the hidden treasure. His statement was credited by the brethren, and steps were taken to try and secure the treasure, of which we will speak more fully in another place. (*The Return*, vol. 1, page 105)

On page 106 of the same book, Mr. Robinson stated:

On our return home we . . . learned that four of the leading men of the church had been to Salem, Massachusetts, in search of the hidden treasure spoken

of by Brother Burgess, viz: **Joseph Smith, Hyrum Smith**, Sidney Rigdon and Oliver Cowdery.

Joseph Smith's *History* tells of this trip:

On Monday afternoon, July 25th, in company with Sidney Rigdon, Brother Hyrum Smith, and Oliver Cowdery, I left Kirtland, . . . and arrived in Salem, Massachusetts, early in August, where we hired a house, and occupied the same during the month, . . . (*History of the Church*, vol. 2, page 464)

Joseph Smith actually received a revelation concerning the treasure hunt, which is published by the Mormon Church in its *Doctrine and Covenants*. In this revelation we read the following:

I, the Lord your God, am not displeased with your coming this journey, notwithstanding your follies.

I have **much treasure** in this city for you, . . . and its wealth pertaining to **gold and silver** shall be yours.

Concern not yourselves about your debts, for I will give you **power to pay them**.

. . . And inquire diligently concerning the more ancient inhabitants and founders of this city;

For there are **more treasures than one** for you in this city. (*Doctrine and Covenants*, Section 111, verses 1, 2, 4, 5, 9, 10)

Mr. Robinson informs us that the treasure was never found, and Joseph Smith was unable to pay his debts as the revelation had promised:

It is needless to say they failed to find that treasure, or the other gold and silver spoken of in the revelation.

We speak of these things with regret, but inasmuch as they occurred we feel it our duty to relate them, as also some of those things which transpired under our personal observation, soon after. (*The Return*, vol. 1, page 106)

Michael Marquardt has called our attention to a letter Joseph Smith wrote to his wife from Salem. This letter indicates that the Church leaders were having a difficult time obtaining the house where the treasure was supposed to have been located:

My beloved Wife:—Bro. Hyrum is about to start for home before the rest of us, which seems wisdom in God, as our business here can not be determined as soon as we could wish to have it. . . . With regard to

the great object of our mission, you will be anxious to know. We have **found the house** since Bro. Burgess left us, very luckily and providentially, as we had one spell been most discouraged. The house is occupied, and it will **require much care and patience to rent or buy it**. We think we shall be able to effect it; if not now within the course of a few months. (Letter written by Joseph Smith to his wife Emma, dated August 19, 1836, as cited in *The Saints' Herald*, December 1, 1879, page 357)

For more information regarding the failure of Joseph Smith's revelation regarding the treasure see our book, *Joseph Smith and Money Digging*, pages 19-20.

“The Faculty of Abrac”

Joseph Smith's mother, Lucy Smith, seems to have been willing to concede that magic was an “important interest” of her family. Wesley P. Walters quotes her admission in an article entitled, “From Occult to Cult With Joseph Smith, Jr.”:

Joseph's use of such magic devices in his early years gave his mother concern in later life that the family not be thought of as having devoted their **entire** time to such occult matters. In the preliminary draft of her history of that early period (but omitted from the printed version) she wrote:

. . . let not the reader suppose that . . . we stopt our labor and went at trying to win the faculty of Abrac, drawing magic circles, or sooth saying, to the neglect of all kinds of business. We never during our lives suffered one important interest to swallow up every other obligation.

Thus it is quite clear from all sides that Joseph wove occult religious material into his money digging practices, and this led the communities where he dug for treasure to associate him with divination, necromancy, and wizardry. (*Joseph Smith's Bainbridge, N. Y. Court Trials*, Part 2, pages 126-127)

The preliminary draft of Lucy Smith's history is located in the Historical Department of the LDS Church. Lucy Smith's statement appears on page 77. The reader will notice that Mrs. Smith spoke of the “faculty of Abrac.” Robert N. Hullinger comments about this matter:

Abrac, from Abracadabra and Abraxis, is a magic word or formula used on amulets to work magic charms. Eighteenth century Masons were said to know how to conceal “the way of obtaining the faculty of Abrac,” which implied that they knew how to get it. (*Mormon Answer to Skepticism*, St. Louis, Missouri, 1980, page 105)

In a footnote on page 116 of the same book, Hullinger says:

Henry Dana Ward, *Free Masonry. Its Pretensions Exposed in Faithful Extracts of Its Standard Authors* [New York: By the Author, 1828], pp. 104-05 ridiculed the details of the Hiram Abiff allegory. “This is truly Free Masonry; the art of finding new arts, and the way of winning the **faculty of Abrac**.” Ward’s comment upon the way Hiram Abiff met his death at the hands of the assassins:

What a wonder! The Master of “the art of foresaying things,” did not foresee his danger; the master of “the art of wonder-working,” did not even draw a magic circle; the master of “the way of winning the faculty of Abrac,” did not utter a syllable of magic, did not spit out one mouthful of fire, did not make the slightest attempt to conjure a spirit to his rescue; but alas! forgetful of all his masonic defenses, he died; he basely died!

In an article entitled, “The Facultie of Abrac:” *Masonic Claims and Mormon Beginnings*, John E. Thompson wrote:

In the early nineteenth century, some New York Masons claimed that their craft possessed many of the more esoteric secrets of the Universe. In particular, they claimed to be able to control what James Hardie called “the facultie of Abrac.” William Wines Phelps wrote in 1830 that the connection between Masonry and the “facultie of Abrac” went back to the 17th century. Whether or not Phelps was correct, the connection between Masonry and “the facultie of Abrac” obviously predates 1818, . . .

Not only was the claim of a connection between Masonry and Magic known in the Western part of New York before the disappearance of Morgan, but it was circulating specifically in the very neighborhood of the Mormon Prophet Joseph Smith, both in the period he was writing the Book of Mormon and in an earlier period of time when he was known to have had magical interests. . . .

In nearby Canandaigua, William Wines Phelps, after renouncing the Masonic order in 1828, established the Anti-Masonic Ontario Phoenix. On April 9, 1830, . . . Phelps received a copy of the newly published Book of Mormon. About a year later, he followed the Prophet West, a thorough convert. Right up to his departure, however, he was actively involved with the concerns of Anti-Masonry. On August 25, 1830, for example, he published a piece which discussed the the [*sic*] connection between Masonry and the “facultie of Abrac” in these words:

A very Ancient Masonic Charm, or the way of winning the Faculty of Abrac,—is meant the chimerical virtues ascribed to the magical term ABRACADABRA, written or repeated in a particular manner, and is thought to be efficacious in curing agues, and preventing FITS and other Masonic diseases.

Thus, we are brought at last to Masonic claims and Mormon beginnings. . . . It is true that the Prophet himself was inducted into Masonry many years later in Nauvoo, Illinois. But that was only the flowering of a relationship that had its root in New York State prior to the publication of the Book of Mormon. And, it now appears, that the cement which brought some of these early Mormons into New York Masonry may have been the search to “win the faculty of Abrac.” (*The Philalethes*, December 1982, pages 9 and 15)

Seer Stones

We have previously shown that Joseph Smith, Sen., used a seer stone or peep stone in his magical operations. His son, Joseph Smith, Jr., also used a stone which he placed in a hat to locate treasures and missing items. As we indicated at the beginning of this book, in 1971 Wesley P. Walters discovered a document which proves that Joseph Smith was known as a “glass looker” and that he was arrested, tried and found guilty by a justice of the peace in Bainbridge, New York in 1826. In his testimony given at the trial (printed in our book *Mormonism—Shadow or Reality?* page 32), Joseph Smith said “that he had a certain stone which he occasionally looked at to determine where hidden treasures in the bowels of the earth were; . . .”

Crystal gazing or “scrying” is a very ancient practice. In the book, *Strange Superstitions and Magical Practices*, page 53, we read:

Among primitive peoples there is a widespread belief in the magical efficacy of quartz crystals—

one of the most common of all luminous stones. These mineralogical specimens are frequently the main prop of the magician. They are used for this purpose by the aborigines of Australia, Polynesia and North American, among others.

Crystals, mirrors and even water are often used in scrying (see article entitled, *Scrying in Man, Myth and Magic*, vol. 18). Theodore Besterman quotes the following from “the Faust legend”:

. . . The first of these is concerned with the famous Erdspiegel, or Berspiegel, a mirror which was intended to show ail the hidden treasures of the earth. The directions for the preparation of this are as follows:—Buy a new mirror on a Friday, and pay for it whatever the vendor asks, in order that no evil spirit may injure it; bury it in a man’s grave in a churchyard at midnight, exactly on the face of the dead man, and let it lie there nine Fridays. On the ninth go back, and take it out. Go to the crossroads, and lay it in the middle, in the name of three spirits, choosing them according to the nature of the service required; thus for treasures hid in the earth you must name Ariel and Marbuel, for they are swift messengers. After them name Aciel, who will show you the treasure, and keep off all attendant spirits; and, what is more, show you how to get the treasure, how much there is of it, and what it consists of. (*Crystal-Gazing*, by Theodore Besterman, New York, 1965, page xiii)

In his work, *The Magus*, Part 4, page 13, Francis Barrett quotes a “short oration” used to call a spirit into the crystal:

“In the name of the blessed and holy Trinity, I do desire thee, thou strong and mighty angel, Michael, that if it be the divine will of him who is called Tetragrammaton, &c. the Holy God, the Father, that thou take upon thee some shape as best becometh thy celestial nature, and appear to us visibly here in this crystal, and answer our demands . . .”

Crystal balls and “seer stones” are closely associated with necromancy—i.e., “the pretended art of divination through communication with the dead.” It is interesting to note that in the book which contains drawings of the two pentacles found on the Hyrum Smith parchment, there is a chapter entitled, “An Experiment of the Dead.” This chapter, which begins immediately below the two pentacles, tells of the process for “Conjuring for a dead

spirit.” Since the old English printing is very difficult to read in the photographic reprint of the 1584 edition, we cite the following from a reprint made by Southern Illinois University Press:

First fast and praie three daies, and absteine thee from all filthinesse; go to one that is new buried, such a one as killed himselfe or destroyed himselfe wilfullie: or else get thee promise of one that shalbe hanged, and let him swaere an oth to thee, after his bodie is dead, that his spirit shall come to thee, and doo thee true service, at thy commandements, . . . And about eleven a clocke in the night, go to the place where he was buried, and saie with a bold faith & hartie desire, to have the spirit come that thou doost call for, thy fellow having a candle in his left hand, and in his right hand a christall stone, and saie these words following, the maister having a hazell wand in his right hand, . . . I conjure thee spirit N. by the resurrection of our Lord Jesu Christ, that thou doo obey to my words, and come unto me this night verelie and trulie, as thou beleevest to be saved at the daie of judgement. And I will swaere to thee on oth, by the perill of my soule, that if thou wilt come to me, and appeare to me this night, and shew me true visions in this christall stone, and fetch me the fairie Sibylia, that I may talke with hir visible, and she may come before me, as the conjuration leadeth: and in so doing, I will give thee an almesse deed, and praie for thee N. to my Lord God, wherby thou maiest be restored to thy salvation at the resurrection daie, to be received as one of the elect of God, to the everlasting glorie, Amen. (*The Discoverie of Witchcraft*, page 334)

According to Joseph Capron, Joseph Smith claimed to see “infernal spirits” in his seer stone:

The family of Smiths held Joseph Smith Jr. in high estimation on account of some supernatural power he pretended to have received through the medium of a stone of peculiar quality. The stone was placed in a hat, in such a manner as to exclude all light, except that which emanated from the stone itself. This light of the stone, he pretended, enabled him to see anything he wished. Accordingly he discovered ghosts, **infernal spirits**, mountains of gold and silver, and many other invaluable treasures deposited in the earth. (*Mormonism Unveiled*, page 259)

William Stafford made an affidavit in which he testified that Joseph Smith and his father claimed that there were

treasures buried by his house. Stafford said that while work was being done to obtain these treasures, Joseph Smith “remained all this time in the house, looking in his stone and watching the **motions of the evil spirit . . .**” (*Ibid.*, pages 238-239).

In her history, Joseph Smith’s mother, Lucy Smith, tells that in 1825 Josiah Stowell traveled to Palmyra because he had heard of Joseph Smith’s gift of seership:

A short time before the house was completed, a man, by the name of Josiah Stool, came from Chenango county, New York, with the view of getting Joseph to assist him in digging for a silver mine. He came for Joseph on account of having heard that **he possessed certain keys, by which he could discern things invisible to the natural eye.** (*Biographical Sketches of Joseph Smith the Prophet*, London, 1853, pages 91-92)

We have always wondered why Josiah Stowell would travel so far to seek the services of such a young man as Joseph Smith. The answer seems to be that young people were supposed to make better mediums. Theodore Besterman quotes the following:

If the person on whose behalf the divination was to be performed was not himself gifted with the clairvoyant faculty, he sought for a suitable medium, the best for the purpose being a young boy or girl, born in wedlock, and perfectly pure and innocent. Prayers and magical words were pronounced prior to the ceremony, and incense and perfumes were burned. (*Crystal-Gazing*, page xii)

On pages 1 and 2 of the same book, we read:

“One of the oldest ways to explore the future is to have it looked for, by means of a pure boy, in a crystal, in a glass, or in the transparency of water.” Sir Walter Scott says that the old astrologers “affirmed that they could bind to their service, and imprison in a ring, a mirror, or a stone, some fairy, sylph, or salamander, and compel it to appear when called, and render answers to such questions as the viewer should propose. It is remarkable that the sage himself did not pretend to see the spirit, but the task of viewer, or reader, was intrusted to a third party, a boy or girl usually under the years of puberty.”

According to the testimony recorded in the 1826 trial, Joseph Smith claimed that “he had a certain stone,

which he had occasionally looked at to determine where hidden treasures in the bowels of the earth were; . . . but of late had pretty much given it up on account **its injuring his health, especially his eyes—made them sore; . . .**” (see *Mormonism—Shadow or Reality?* page 32). Further on in the trial document the following appeared:

McMaster sworn. Says he went with Arad Stowel to be convinced of prisoner’s skill, . . . Prisoner pretended to him that he could discern objects at a distance by holding this white stone to the sun or candle; that prisoner rather declined looking into a hat at his dark-colored stone, as he said that it hurt his eyes.

Theodore Besterman discusses the effect of scrying on a person’s health. He feels that there is no “risk of injury to health,” but admits that some have made complaints which are similar to those reported by Joseph Smith:

It has been said that scrying is likely to have detrimental effects on the health of the scryer. Dismissing Dr Janet’s thoroughly exploded idea that all scryers are neurotics, it remains true that some scryers have complained of indisposition during or after scrying. One scryer “felt so great an oppression of giddiness and alarm that he immediately replaced the crystal, and it was a considerable time before he could throw off the unpleasant sensation it had produced.” One writer is of the opinion that the “influence of the experiments is likely to be bad on the mental or bodily health.” Another scryer discontinued the practice of scrying on account of its being accompanied by a painful sensation of pressure on the forehead. (*Crystal-Gazing*, page 113)

On page 107 of the same book, Besterman says that “the gaze should not be prolonged when the eyes begin to feel fatigued.” E. A. Wallis Budge warns that, “Excessive ‘Scrying’ is harmful to the sight, and excess in the use of the ball of crystal should be carefully avoided” (*Amulets and Superstitions*, London, 1930, page xxxi).

Theodore Besterman gives the following information on page 62 of his book:

At Taladega in Alabama any single person who holds a mirror over a well on the 1st of May, will see reflected in it the likeness of the future wife or

husband. In Alabama generally, “on the last night of October place a mirror and a clock in a room that has not been used for some time, and at a quarter to twelve take a lighted candle and an apple, and finish eating the apple just as the clock strikes twelve, and then look into the mirror and you will see your future husband.” (*Crystal-Gazing*, page 62)

Joseph Knight, an early Mormon writer, claimed that the angel who showed Joseph Smith the gold plates of the Book of Mormon told him that he could not have them until he brought the right person with him to the Hill Cumorah. Although the angel did not reveal the name, it turned out to be Emma Hale, the woman Joseph Smith later married. Knight claimed that Joseph Smith “looked in his glass and found it was Emma Hale, Daughter of old Mr Hail of Pensylvania, . . .” (“Manuscript of the Early History of Joseph Smith,” as published in *Brigham Young University Studies*, Autumn 1976, page 31).

Joseph Smith not only claimed he could see things in the future, but he also used the stone for finding out the past. For instance, in the 1826 trial, one witness testified as follows:

“Jonathan Thompson says that prisoner was requested to look Yeomans [*sic*] for chest of money; did look, and pretended to know where it was, and that prisoner, Thompson, and Yeomans went in search of it; that Smith arrived at spot first (was in night); that Smith looked in hat while there, and when very dark, and told how the chest was situated. After digging several feet, struck upon something sounding like a board or plank. Prisoner would not look again, pretending that he was alarmed the last time that he looked, on account of the circumstances relating to the trunk being buried came all fresh to his mind; that the last time he looked, **he discovered distinctly the two Indians who buried the trunk; that a quarrel ensued between them, and that one of said Indians was killed by the other, and thrown into the hole beside the trunk, to guard it**, as he supposed. Thompson says that he believes in the prisoner’s professed skill; that the board which he struck his spade upon was probably the chest, but on account of an enchantment, the trunk kept settling away. . . .”

In the Book of Mormon it is claimed that a “seer” is greater than a prophet and that the person who has this gift can know of things in the past as well as things that will happen in the future:

And Ammon said that a seer is a revelator and a prophet also; and a gift which is greater can no man have, . . . a seer can know of things which are past, and also of things which are to come, and by them shall all things be revealed, . . . (Book of Mormon, Mosiah 8:16-17)

Joseph Smith claimed that he could see all kinds of things in his magic “stone.” Josiah Stowell gave this testimony concerning Joseph Smith in the 1826 trial:

Josiah Stowel sworn. Says that prisoner had been at his house something like five months. . . . he pretended to have skill of telling where hidden treasures in the earth were, by means of looking through a certain stone; that prisoner had looked for him sometimes,—once to tell him about money buried on Bend Mountain in Pennsylvania, once for gold on Monument Hill, and once for a saltspring,—and that he positively knew that the prisoner could tell, and professed the art of seeing those valuable treasures through the medium of said stone: . . . that prisoner had told by means of this stone where a Mr. Bacon had buried money; . . . that prisoner said that it was in a certain root of a stump five feet from surface of the earth, and with it would be found a tail-feather; that said Stowel and prisoner thereupon commenced digging, found a tail-feather, but money was gone; that he supposed that money moved down; that prisoner did offer his services; that he never deceived him; that prisoner looked through stone, and described Josiah Stowel’s house and out-houses while at Palmyra, at Simpson Stowel’s correctly; that he had told about a painted tree with a man’s hand painted upon it, by means of said stone; that he had been in company with prisoner digging for gold, and had the most implicit faith in prisoner’s skill. (*Fraser’s Magazine*, February, 1873, pp. 229-30)

Martin Harris, one of the three witnesses to the Book of Mormon, told of some very unusual things Joseph Smith did with his stone. He even claimed that Smith used it to find the gold plates of the Book of Mormon:

Mr. Harris says: “Joseph Smith, jr., found at Palmyra, . . . the plates of gold . . . These plates were found at the north point of a hill two miles north of Manchester village. Joseph had a stone which was dug from the well of Mason Chase, twenty-four feet from the surface. In this stone he could see many things to my certain knowledge. It was by means of this stone he first discovered these plates.

“In the first place, he told me of this stone, and proposed to bind it on his eyes, and run a race with me in the woods. A few days after this, I was at the house of his father in Manchester, . . . and was picking my teeth with a pin while sitting on the bars. The pin caught in my teeth, and dropped from my fingers into shavings and straw. I jumped from the bars and looked for it. Joseph and Northrop Sweet, also did the same. We could not find it. I then took Joseph on surprise, and said to him—I said, ‘Take your stone.’ I had never seen it, and did not know that he had it with him. He had it in his pocket. He took it and placed it in his hat—the old white hat—and placed his face in his hat. I watched him closely to see that he did not look one side; he reached out his hand beyond me on the right, and moved a little stick, and there I saw the pin, which he picked up and gave to me. I know he did not look out of the hat until after he had picked up the pin.

“Joseph had had this stone for some time. There was a company there in that neighborhood, who were digging for money supposed to have been hidden by the ancients. Of this company were old Mr. Stowel—I think his name was Josiah—also Mr. Beman, also Samuel Lawrence, George Proper, Joseph Smith, jr., and his father, and his brother Hiram Smith. They dug for money in Palmyra, Manchester, also in Pennsylvania, and other places. When Joseph found this stone, there was a company digging in Harmony, Pa., and they took Joseph to look in the stone for them, and he did so for a while, and then he told them the enchantment was so strong that he could not see, and they gave it up. . . . Mr. Stowel was at this time at old Mr. Smith’s digging for money. It was reported by these money-diggers, that they had found boxes, but before they could secure them they would sink into the earth. A candid old Presbyterian told me, that on the Susquehannah flats he dug down to an iron chest, that he scraped the dirt off with his shovel, but had nothing with him to open the chest; that he went away to get help, and when they came to it, it moved away two or three rods into the earth, and they could not get it. There were a great many strange sights. One time the old log school-house south of Palmyra, was suddenly lighted up, and frightened them away. Samuel Lawrence told me that while they were digging, a large man who appeared to be eight or nine feet high, came and sat on the ridge of the barn, and motioned to them that they must leave. They motioned back that they would not; but that they afterwards became frightened and did leave. . . .

“Joseph had before this described the manner of his finding the plates. He found them by looking in the stone found in the well of Mason Chase. The family had likewise told me the same thing.” (*Tiffany’s Monthly*, 1859, pages 163-165, 169)

Hosea Stout recorded the following in his dairy under the date of February 25, 1856:

President Young exhibited the **seer’s stone with which The Prophet Joseph discovered the plates of the Book of Mormon**, to the Regents this evening

It is said to be a silicious granite dark color almost black with light colored stripes some what resembling petrified poplar or cotton wood bark. It was about the size but not the shape of a hen’s egg. (*On The Mormon Frontier, The Diary of Hosea Stout*, vol. 2, page 593)

Theodore Besterman claims that “The earliest known document relating to scrying is the confession made by one William Byg, alias Lech, at Wombwell in Yorkshire, on the 22nd of August 1467. He had earned his livelihood for a year or two by finding stolen property through the aid of his crystal, but had eventually been charged with heresy, that portmanteau accusation” (*Crystal-Gazing*, page 52). Three hundred and fifty years later Joseph Smith was using his stone to locate lost or stolen items. Frederic G. Mather wrote:

The profession of a water-witch did not bring enough ducats to the Smith family; so the attempt was made to find hidden treasures. . . . Joseph, Jr., stood idly by with some of the Chase children when a stone resembling a child’s foot was thrown from the well . . . Afterward, for a series of years, he claimed that by the use of it he was enabled to discover stolen property and to locate the place where treasure was buried. (*Lippincott’s Magazine*, 1880, page 198)

In his 1826 trial, Joseph Smith confessed that “At Palmyra he pretended to tell, by looking at this stone, where coined money was buried in Pennsylvania, and while at Palmyra he had frequently ascertained in that way where lost property was, of various kinds; that he had occasionally been in the habit of looking through this stone to find lost property for three years, . . .” Jonathan Thompson testified that “he is certain that

prisoner can divine things by means of said stone and hat; that, as evidence of fact, prisoner looked into his hat to tell him about some money witness lost sixteen years ago, and that he described the man that witness supposed had taken it, and disposition of money.”

In his affidavit, David Stafford accused the Smith family of fortune-telling: “It is well known, that the general employment of the Smith family was money digging and **fortune-telling**” (*Mormonism Unveiled*, page 249). C. M. Stafford claimed that Joseph Smith “told me there was a peepstone for me and many others if we could only find them. Jo claimed to have revelations, and tell fortunes. He told mine by looking in the palm of my hand and said among other things that I would not live to be very old” (*Naked Truths About Mormonism*, April 1888). Henry Harris testified in his affidavit that “Joseph Smith, Jr. . . . used to **pretend to tell fortunes**; he had a stone which he used to put in his hat, by means of which he professed to tell people’s fortunes.” In his interview with Joseph Smith’s father, Fayette Lapham was told that the seer stone was found “at a depth of twenty or twenty-two feet. After this, Joseph spent about two years looking into this stone, **telling fortunes**, where to find lost things, and where to dig for money and other hidden treasure” (*Historical Magazine*, May 1870, page 306).

Speaking of scrying, Theodore Besterman says that

The question of light is a difficult one, about which it is impossible to lay down rules, for, as we shall see later, the very reflections in the speculum that enable some scryers to see the visions are the chief obstacles to others. . . . Mrs Verrall records having tried scrying under “varying conditions of light, with the conclusion that a dim light is the most likely to result in the seeing of a picture. I have sometimes seen pictures in quite bright light, but never in absolute darkness.” This indeed seems to be the general opinion, but a few scryers like to look into the speculum in the dark. One writes: “We took the crystal into a somewhat dark room and placed it upon the sofa, and I placed my eyes close to the crystal ball, with a dark cloth over my head so that external objects could not be reflected in the crystal.” And Miss A. says, “I either take the crystal into a dark corner of the room, or wrap it up in black with only a little bit uncovered, or if it is small I hold it inside my hand. . . . I can see equally well in the dark.” (*Crystal-Gazing*, pages 104-106)

Joseph Smith seems to have preferred the dark, for according to many witnesses, he placed the stone in a hat to exclude the light. His father-in-law, Isaac Hale, claimed that he translated the Book of Mormon in the same way as he looked into the stone for the money-diggers:

The manner in which he pretended to read and interpret, was the same as when he looked for the money-diggers, with the stone in his hat, and his hat over his face, while the Book of Plates were at the same time hid in the woods! (*Mormonism Unveiled*, page 265)

David Whitmer, one of the three witnesses to the Book of Mormon, confirmed the statement that Joseph Smith used the seer stone to translate the Book of Mormon:

I will now give you a description of the manner in which the Book of Mormon was translated. Joseph Smith would put the **seer stone** into a hat, and **put his face in the hat**, drawing it closely around his face to **exclude the light**; and in the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and on that appeared the writing. One character at a time would appear, and under it was the interpretation in English. Brother Joseph would read off the English to Oliver Cowdery, who was his principal scribe, and when it was written down and repeated to Brother Joseph to see if it was correct, then it would disappear, and another character with the interpretation would appear. Thus the Book of Mormon was translated by the gift and power of God, and not by any power of man. (*An Address To All Believers In Christ*, by David Whitmer, Richmond, Missouri, 1887, page 12)

The noted Mormon Historian B. H. Roberts confirmed that Joseph Smith sometimes used a “seer stone” to translate the Book of Mormon:

The **Seer Stone** referred to here was a chocolate-colored, somewhat egg-shaped stone which the Prophet found while digging a well in company with his brother Hyrum, for a Mr. Clark Chase, near Palmyra, N. Y. It possessed the qualities of Urim and Thummim, since **by means of it**—as described above—as well as by means of the Interpreters found

with the Nephite record, Joseph was able to translate the characters engraven on the plates. (*Comprehensive History of the Church*, vol. 1, page 129)

The Mormon scholars Richard Van Wagoner and Steve Walker examined the statements of the eyewitnesses to the translation of the Book of Mormon and determined that the seer stone was used to translate that book:

Consensus holds that the “translation” process was accomplished through a single seer stone from the time of the loss of the 116 pages until the completion of the book. Martin Harris’s description of interchangeable use of a seer stone with the interpreters, or Urim and Thummim, refers only to the portion of translation he was witness to—the initial 116 pages. The second point of agreement is even more consistent: The plates could not have been used directly in the translation process. The Prophet, **his face in a hat** to exclude exterior light, would have been unable to view the plates directly even if they had been present during transcription. (*Dialogue: A Journal of Mormon Thought*, Summer 1982, page 53)

In his *History*, Joseph Smith never mentioned using the seer stone. He claimed that he used the Urim and Thummim, a device which consisted of “two stones in silver bows” (*Pearl of Great Price*, Joseph Smith 2:35), to translate the Book of Mormon. Joseph Smith’s mother gave a very unusual description of the Urim and Thummim:

... it consisted of two smooth three-cornered diamonds set in glass, and the glasses were set in silver bows, which were connected with each other in much the same way as old fashioned spectacles. (*Biographical Sketches of Joseph Smith*, 1853, page 101)

Brigham Young, the second President of the Mormon Church, ordered Mrs. Smith’s book destroyed, and when the book was later reprinted by the Church, Mrs. Smith’s description of the Urim and Thummim was deleted. In any case, the idea of “two stones” set in “silver bows” seems to be as close to the occult as just one “seer stone.” Theodore Besterman informs us that crystals are sometimes mounted for divination:

The first use of crystals in scrying was to place a crystal in water, which was thus made fit for use as a speculum. An early writer thus describes the practice:

“Crystallomancy is a method of divination by the crystal which gave its answers whether pyramidal, cylindrical, or of any other manufactured shape of crystal. Or else it was done by means of pieces or kinds of crystal enclosed in rings, or else enclosed in some vase, and cylindrical or oval in shape, in which the devil feigns and makes it seem as though he were in it.” (*Crystal-Gazing*, page 3)

An illustration in *The Magus* shows a “Chrystal which must be sett in pure Gold” for “Invocation.”

Joseph Smith was not the only one who claimed to see writing in his glass or stone. Theodore Besterman reports:

Other unclassifiable cases of scrying are those in which the scryer at the same time sees visions in the crystal and writes automatically, the visions and scripts being mutually related and sometimes mutually explanatory. . . . Here is an instance given by Mrs. Verrall: “. . . I had been trying to obtain automatic writing while looking in the crystal. I was also wondering who had put a pair of lost scissors in a very conspicuous place, where I had just found them. I saw a name written, and found that my right hand had written the same name: it was a name likely to occur to me.” (*Crystal-Gazing*, pages 126-127)

William R. Hein said that Joseph Smith “translated” characters through the stone before he brought forth the Book of Mormon:

He said he saw Captain Kidd sailing on the Susquehanna River during a freshet, and that he buried two pots of gold and silver. He claimed he saw writing cut on the rocks in an unknown language telling where Kidd buried it, and he translated it through his peep-stone. (*Naked Truths About Mormonism*, January 1888, as cited in *Mormon Answer to Skepticism*, page 104)

Although Joseph Smith suppressed the fact that he used a “seer stone” in his *History*, the Book of Mormon states:

And the Lord said: I will prepare unto my servant **Gazelem**, a **stone**, which shall **shine** forth in **darkness** unto light, that I may discover unto my people who serve me, that I may discover unto them the works of their brethren, yea, their secret works, their works of darkness, and their wickedness and abominations. (Book of Mormon, Alma 37:23)

The name Gazelam reminds one of a name that might be applied to a person who engages in crystal gazing. In the *Doctrine and Covenants* (one of the four standard works of the Mormon Church), Gazelam is identified as “Joseph Smith, Jun.” in four different places—i.e., *Doctrine and Covenants* 78:9, 82:11, 104:26, 43. In the most recent edition of the *Doctrine and Covenants* (found in the new “triple-combination”) the name Gazelam has been omitted in all four places. For instance, the older edition, Section 78:9 spoke of, “my servant Gazelam or Enoch [Joseph Smith, Jun.]. . .” This has been changed to read: “my servant Joseph Smith, Jun., . . .” An introduction to this section says that

It was not always desirable that the identity of the individuals whom the Lord addressed in the revelations should be known by the world; hence, in the publication of this and some subsequent revelations the brethren were referred to by other than their own names. When the necessity had passed for keeping the names of the individuals unknown, their real names were thereafter given in brackets. Since there exists no vital need today to continue the code names, real names only are now used herein, as given in the original manuscripts.

Joseph Smith was so obsessed with the idea of “glass looking” that he claimed the earth itself would eventually become like a giant crystal ball:

This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ’s. (*Doctrine and Covenants* 130:9)

President Brigham Young commented about this matter:

This earth, when it becomes purified and sanctified, or celestialized, will become like a sea of **glass**; and a person, **by looking into it, can know things past, present, and to come**; . . . They will look into the earth, and the things they desire to know will be exhibited to them, the same as the face is seen by looking into a mirror. (*Journal of Discourses*, vol. 9, page 87)

Wandle Mace recorded this interesting information in his journal:

Uncle John visited us and during his stay we related to him our experience (with evil spirits) and we learned from him that . . . In Staffordshire a branch of the Church was organized at the Potteries and Elder Alfred Cordon was president; among those who embraced the Gospel at this place were some who had **practiced magic, or astrology**. They had Books which had been handed down for many generations; they also had **two stones**, about the size of goose eggs; . . . This is the substance of the narration as I heard it from Uncle John. Sometime after I moved to Nauvoo I became acquainted with Elder Alfred Cordon, who related to me the same; he also said the Books with the stones were placed into his hands by these men after they joined the church, and he gave them to Apostle George A. Smith who destroyed the books, but put the **stones** in the bottom of his trunk and brought them to Nauvoo. He gave them to Joseph the prophet who pronounced them to be a Urim and Thummim—as good as ever was upon the earth—but he said, “They have been consecrated to devils.” (Wandle Mace Diary, page 66, as quoted in *Seer Stones*, by Ogden Kraut, pages 22-23)

Brigham Young, the second President of the Church, owned two seer stones. Richard Van Wagoner and Steve Walker give the following information in a footnote to their article:

53. President Brigham Young’s estate included two seer stones. His daughter, Zina Young Card, in a letter to her cousin, Apostle F. D. Richards, related: “There is a matter that I wish to lay before you, that weighs upon my mind, and seems very important to me. I refer to some very sacred articles I bought at the safe of my father’s personal effects,—articles that never should have been up to the idle gaze; . . .

“They are: two sear-stones and an arrow point. They are in the possession of President Woodruff now, and very properly too, . . .”

In addition to the seer stones, President Young also possessed a “bloodstone” which he wore about his neck on a chain “when going into unknown or dangerous places.” (See display #1076, Brigham Young Collection, Daughters of Utah Pioneers Museum, Salt Lake City, Utah). (*Dialogue: A Journal of Mormon Thought*, Summer 1982, page 66)

In his book, *The Rocky Mountain Saints*, printed in 1873, T.B.H. Stenhouse related:

But it may be accepted that Joseph's seclusion behind the curtain with his crystal "interpreters" answers to the dark **seances** so common in the experience of modern Spiritualism. There is much in Joseph's history to confirm such a theory. He has frequently been charged with pretending to give revelations through "a peep-stone" which he placed in his hat, then putting his face against the hat and excluding all light therefrom, in that manner is said to have read the language of the heavens. The Author is acquainted with a gentleman who, when he was a boy, was frequently in the company of Joseph at Nauvoo, as his father was very intimate with the Prophet. This gentleman is what is now called clairvoyant, and relates that Joseph frequently put his "Urim and Thummim," "interpreters," or "peep-stones," or whatever else they might be called, into his hat when the boy was visiting him, and by looking upon them as Joseph did, he claims to have had wonderful panoramic visions. There are multitudes of persons throughout the world—many in Utah now—who claim perfect familiarity with this "peep-stone" business, and the better Joseph Smith is known, the nearer he approaches those "gifted" persons, and the easier is he understood. (*The Rocky Mountain Saints*, page 508)

On page 520 of the same book, Mr. Stenhouse wrote:

*Since the foregoing was written, the Author has received the following communication from a gentleman who has been about thirty years associated with Mormonism, and who personally knew well the Prophet:

"Joseph Smith was no more and no less than a 'spirit-medium'—more impressional than clairvoyant or clairaudient. . . ."

"The Rod of Aaron"

Another occult practice that Joseph Smith and other Mormon leaders were involved in was the use of magic rods for divining. Joseph Smith actually approved of the "gift of working with the rod" in one of his revelations. Later, however, he became embarrassed by the matter and falsified the revelation so that all reference to the rod was removed. When the revelation was first printed

by the Mormon Church in the *Book of Commandments* in 1833 it contained this statement:

Now this is not all, for you have another gift, which is the gift of **working with the rod**: behold it has told you things: behold there is no other power save God, that can cause this **rod of nature, to work in your hands**, . . . (*Book of Commandments* 7:3)

In our book, *Mormonism—Shadow or Reality?* page 19, we show a photograph of the revelation as it was originally printed in the *Book of Commandments*. In the *Doctrine and Covenants* it has been altered to read as follows:

Now this is not all thy gift; for you have another gift, which is the **gift of Aaron**; behold, it has told you many things;

Behold, there is no other power, save the power of God, that can cause this **gift of Aaron to be with you**. (*Doctrine and Covenants* 8:6, 7)

The reader will notice that the words "working with the rod" and "rod of nature" have been entirely deleted from this revelation. The "rod of nature" becomes the "gift of Aaron." With regard to this change it is interesting to note that those who use the divining rod sometimes refer to it as the "rod of Aaron." In *The Encyclopedia of Occult Sciences*, page 322, we read:

A treatise on the Divining Rod in two volumes gives the following explanation:

The Rod, also called Caduceus, divining Rod, **Rod of Aaron**, Staff of Jacob, etc., was known in all times, and many writers mention it. . . .

As to the discovery of treasures, according to the author it must be assumed that the rod correctly handled is sensitive to metallic emanations, and he gives a list of mines found by this means, . . .

In the book, *The Divining Rod*, published in 1894, the following appears:

DIVINING, the faculty of feeling or discovering water, is of very ancient origin. From the most remote period indications are not wanting of the faculty of discovering water, metals, or veins of ore beneath the surface of the earth. . . . The instruments used are known as the Divining Rod—often called the 'Vigata Divina'—the Wand of Mercury, the **Rod of Aaron**, etc.; and there is no doubt that certain individuals have acquired the power, partly natural

and strengthened by practice, of discovering water, etc., in the bowels of the earth. Many philosophers have been believers in the occult power ascribed to this magic wand. (*The Diving Rod*, page 1)

We have previously shown that Joseph Smith's father was involved with divining rods. The Mormon writer Hyrum L. Andrus gives this very revealing information:

It is known that Joseph Smith had other sacred relics in his possession besides the Urim and Thummim when he was translating the Book of Mormon. . . . The Prophet could also have had such an Instrument as the **rod of Aaron**. For example, in a letter to Hyrum Smith, dated June 27, 1829, Jesse Smith, the Prophet's uncle, wrote from St. Lawrence County, New York, strenuously opposing the Book of Mormon which was then being translated. Joseph Smith, Sr., had sent a messenger to his brother informing him of the coming forth of this ancient record. Of this messenger's report, Jesse said to Hyrum: "He says **your father has a wand or rod** like Jannes and Jambres who withstood Moses in Egypt—that he can tell the distance from India to Ethiopia, &c."—Joseph Smith Letter Book, pp. 59-60. Church Historian's Library, Salt Lake City, Utah. Though Jesse Smith was obviously in error as to the kind of rod involved, this third-hand report lends support to the view that the Prophet and his family **did have a sacred instrument of some sort**. (*Doctrinal Commentary on the Pearl of Great Price*, by Hyrum L. Andrus, pages 5, 6, note 8)

Marvin S. Hill, of the Mormon Church's Brigham Young University, has admitted that "when Oliver Cowdery took up his duties as a scribe for Joseph Smith in 1829 he had a **rod** in his possession **which Joseph Smith sanctioned . . .**" (*Dialogue: A Journal of Mormon Thought*, Winter 1972, page 78). Professor Hill goes on to state:

Some of the rodsmen or money diggers who moved into Mormonism were **Oliver Cowdery, Martin Harris, Orrin P. Rockwell, Joseph and Newel Knight, and Josiah Stowell**.

It is interesting to note that Marvin Hill includes two of the three witnesses to the Book of Mormon in his list of "rodsmen or money diggers."

Recently the Mormon writer D. Michael Quinn has admitted that "Oliver Cowdery was **by revelation** given the gift of working with a '**rod of nature**' . . ."

(*Brigham Young University Studies*, Fall 1978, page 82). Dr. Quinn further informs that "during the Nauvoo period Apostle Heber C. Kimball '**inquired by the rod**' in prayer." In a footnote in the same article, the following is cited from the Anthon H. Lund Journal for July 5, 1901:

In the revelation to Oliver Cowdery in May 1829, Bro [B.H.] Roberts said that the gift which the Lord says he has in his hand meant a stick which was like Aaron's Rod. It is said Bro. Phineas Young [brother-in-law of Oliver Cowdery and brother of Brigham Young] got it from him [Cowdery] and gave it to President Young who had it with him when he arrived in this [Salt Lake] valley and that **it was with that stick that he pointed out where the Temple should be built**.

In his book on Heber C. Kimball, the Mormon scholar Stanley B. Kimball provides this information:

Heber also told of an unusual rod he had received from Joseph Smith. En route to his first mission to England in 1837, he had dreamed "that the Prophet Joseph came to me while I was standing upon the fore-castle of the ship, and said, 'Brother Heber, here is a rod (putting it into my hands), with which you are to guide the ship. While you hold this rod you shall prosper, and there shall be no obstacles thrown before you but what you shall have power to overcome, and the hand of God shall be with you . . .' This rod which Joseph gave me was about three and a half feet in length."

Later **Joseph Smith did give him and Brigham Young real rods**, because "they were the only ones of the original twelve who had not lifted up their hearts against the Prophet." When Heber wanted to find out anything that was his right to know, "all he had to do was to kneel down **with the rod in his hand**, and . . . sometimes the Lord would answer his questions before he had time to ask them." At least twice in Nauvoo, for example, he had used this special rod. In September, 1844, he "went home and used the rod" to find out if Willard Richards would recover from an illness and if the church would overcome its enemies. In January, 1845, he inquired of the Lord "by the rod" whether the Nauvoo temple would be finished and if his sins were forgiven. All the answers were affirmative. (*Heber C. Kimball: Mormon Patriarch and Pioneer*, University of Illinois Press, 1981, page 248)

For more information on the "gift of working with the rod" see our book, *Mormonism—Shadow or Reality?* pages 46-48.

Joseph Smith's Magic Circles

We have already quoted Joseph Smith's mother as saying: ". . . let not the reader suppose that . . . we stopt our labor and went at trying to win the faculty of Abrac, drawing magic circles, or sooth saying to the neglect of all kinds of business. We never during our lives suffered one important interest to swallow up every other obligation." One of the most important parts of magic ritual is the drawing of circles to gain control over evil spirits. In magic books it is claimed that a circle drawn within a circle has great power. In *The Ancients Book of Magic*, page 10, we learn that a person who wants to contact the spirits must draw a circle, and once

he enters into the circle with his books, wands, incense and all things he needs, he draws the outer circle about 3 inches away from the circle he has already drawn . . . The operator must remember not to leave this circle during the whole invocation until the closing words have been said, for as long as he remains in the circle, no matter how fierce the demons may be they cannot break through the walls of the circle, . . . he is protected by the Legion of 72 who form a protecting ring around the circle whence no one can force their way through, . . .

In the book, *Magic—The Western Tradition*, page 12, Francis King explains:

While there was a considerable amount of variation of detail between one grimoire and another, the basic principles of successful invocation were the same. The magician prepared his vestments, wands and other magical weapons, purified both them and himself, drew a 'circle'—which was not usually the simple geometrical figure of that name but a complex mandala created as a symbol of the inviolability of the magician's mind, body and soul—and summoned the spirit into the triangle which lay outside the circle, outside the integrity of the magician's individuality. Once the spirit had appeared the magician had to master it, to make it his servant; should he fail to do so, and the spirit succeed in leaving its triangle and entering 'the circle of art', the magician would be torn to pieces.

Joseph Capron tells how Joseph Smith used stakes to form a circle around the treasure:

The sapient Joseph discovered, north west of my house, a chest of gold watches; but, as they **were in possession of the evil spirit**, it required skill and stratagem to obtain them. Accordingly, orders were given to stick a parcel of large stakes in the ground, several rods around, in **a circular form**. This was to be done directly over the spot where the treasures were deposited. A messenger was then sent to Palmyra to procure a polished sword: after which, Samuel F. Lawrence, with a drawn sword in his hand, marched around to guard any assault which his Satanic majesty might be disposed to make. Meantime, the rest of the company were busily employed in digging for the watches. They worked as usual till quite exhausted. But, in spite of their brave defender, Lawrence, and their bulwark of stakes, the devil came off victorious, and carried away the watches. (*Mormonism Unveiled*, pages 259-260)

William Stafford gave the following information in his affidavit:

I, William Stafford, having been called upon to give a true statement . . . do say, that I first became acquainted with Joseph, Sen., and his family in the year 1820. . . . A great part of their time was devoted to digging for money: especially in the night time. . . . I have heard them tell marvellous tales, respecting the discoveries they had made in their peculiar occupation of money digging. They would say, for instance, that in such a place, in such a hill, on a certain man's farm, there were deposited keys, barrels and hogsheads of coined silver and gold—bars of gold, golden images, brass kettles filled with gold and silver—gold candlesticks, swords, &c. &c. They would say, also, that nearly all the hills in this part of New York, were thrown up by human hands, and in them were large caves, which Joseph, Jr., could see, by placing a stone of singular appearance in his hat, in such a manner as to exclude all light; at which time they pretended he could see all things within and under the earth,—that he could see within the above mentioned caves, large gold bars and silver plates—that he could also discover the spirits in whose charge these treasures were, clothed in ancient dress. . . . These tales I regarded as visionary. However, being prompted by curiosity, I at length accepted of their invitations, to join them in their nocturnal excursions. I will now relate a few incidents attending these excursions.

Joseph Smith, Sen., came to me one night, and told me, that Joseph Jr. had been looking in his glass, and had seen, not many rods from his house, two or three kegs of gold and silver, some feet under the

surface of the earth; and that none others but the elder Joseph and myself could get them. I accordingly consented to go, and early in the evening repaired to the place of deposit. Joseph, Sen. first **made a circle**, twelve or fourteen feet in diameter. This circle, said he, contains the treasure. He then stuck in the ground **a row of witch hazel sticks, around the said circle, for the purpose of keeping off the evil spirits**. Within this circle he made another, of about eight or ten feet in diameter. He walked around three times on the periphery of this last circle, muttering to himself something which I could not understand. He next stuck a steel rod in the centre of the circles, and then enjoined profound silence upon us, lest we should arouse the evil spirit who had the charge of these treasures. After we had dug a trench about five feet in depth around the rod, the old man by signs and motions, asked leave of absence, and went to the house to inquire of young Joseph the cause of our disappointment. He soon returned and said, that Joseph had remained all this time in the house, looking in his stone and watching the **motion of the evil spirit**—that he saw the spirit come up to the ring and as soon as it beheld the cone which we had formed around the rod, it caused the money to sink. (*Ibid.*, pages 237-239)

The idea of one of the money diggers marching around with “a drawn sword in his hand” to threaten the spirits comes directly from magic. In the book, *The Greater Key of Solomon*, page 26, we read:

If they [the spirits] then immediately appear, it is well; if not, let the Master uncover the consecrated **Pentacles** which he should have made to constrain and command the Spirits, . . . holding the Medals (or Pentacles) in his left hand, and the consecrated Knife in his right; and encouraging his Companions, he shall say with a loud voice:—

ADDRESS.

Here be the Symbols of Secret things, . . . I command ye absolutely by their power and virtue that ye come near unto us, into our presence, from whatsoever part of the world ye may be in, and that ye delay not to obey us in all things wherein we shall command ye by the virtue of God the Mighty One. Come ye promptly, and delay not to appear, and answer us with humility. . . .

But if, on the contrary, they do not yet make their appearance, holding the consecrated Knife in the right

hand, and the **Pentacles** being uncovered by the removal of their consecrated covering, **strike and beat the air with the Knife as if wishing to commence a combat**, comfort and exhort thy Companions, and then in a loud and stern voice repeat the following Conjunction: . . .

Blood Sacrifices for the Demons

Animal sacrifices sometimes play an important role in magic ritual. Arthur Edward Waite relates the following:

After the Office of the Dead the operator shall extinguish the taper, and at sunrise **shall cut the throat of a male lamb** of nine days, taking care that the blood does not gush forth upon the earth. He shall skin the lamb, and shall cast its tongue and heart into the fire. (*The Book of Ceremonial Magic*, page 270)

In *The Greater Key of Solomon*, page 122, we find the following:

In many operations it is necessary to make some sort of sacrifice unto the Demons, and in various ways. . . . Such sacrifices consist of the blood and sometimes of the flesh.

They who sacrifice animals, of whatsoever kind they be, should select those which are virgin, as being more agreeable unto the Spirits, and more obedient.

When blood is to be sacrificed it should be drawn also from virgin quadrupeds or birds, but before offering the oblation, say:

May this Sacrifice which we find it proper to offer unto ye, noble and lofty Beings, be agreeable and pleasing unto your desires; be ye ready to obey us, and ye shall receive greater ones.

There seems to be evidence that Joseph Smith participated in blood sacrifices in his money digging operations. For instance, in his affidavit William Stafford related:

At another time, they devised a scheme, by which they might satiate their hunger, with the mutton of one of my sheep. They had seen in my flock of sheep, a large, fat, **black** weather. Old Joseph and one of the boys came to me one day, and said that Joseph Jr. had discovered some very remarkable and valuable treasures, which could be procured only in one way. That way, was as follows:—That a **black sheep** should

be taken on to the ground where the treasures were concealed—that **after cutting its throat, it should be led around a circle while bleeding**. This being done, the wrath of the evil spirit would be appeased: the treasures could then be obtained, and my share of them was to be four fold. To gratify my curiosity, I let them have a large fat sheep. They afterwards informed me, that the sheep was killed pursuant to commandment; but as there was some mistake in the process, it did not have the desired effect. This, I believe, is the only time they ever made money-digging a profitable business. (E. D. Howe, *Mormonism Unveiled*, 1834, p. 239)

The reader will notice that it was a “black” sheep that was supposed to have been sacrificed. This is interesting because *The Greater Key of Solomon*, page 122, says that “Sometimes white animals are sacrificed to the good Spirits and **black to the evil**.” In any case, the Mormon apologist Richard L. Anderson says that, “If there was such an event of a borrowed sheep, it had nothing to do with dishonesty” (*Brigham Young University Studies*, Spring 1970, page 295). On page 294 of the same article, Professor Anderson quotes the following from M. Wilford Poulson’s notes of a conversation with Wallace Miner:

I once asked Stafford if Smith did steal a sheep from him. He said no, not exactly. He said, he did miss a black sheep, but soon Joseph came and admitted he took it for sacrifice but he was willing to work for it. He made wooden sap buckets to fully pay for it.

C. R. Stafford testified concerning the same incident:

Jo Smith, the prophet, told my uncle, William Stafford, he wanted a fat, black sheep. He said he wanted to cut its throat and make it walk in a circle three times around and it would prevent a pot of money from leaving. (*Naked Truths About Mormonism*, January 1888, page 3)

W. D. Purple, who attended Joseph Smith’s 1826 trial, related the following concerning another blood sacrifice:

Mr. Thompson, an employee of Mr. Stowell, was the next witness. . . . The following scene was described by this witness, and carefully noted: Smith had told the Deacon that very many years before a band of robbers had buried on his flat a box of treasure, and as it was

very valuable they had by a sacrifice placed a charm over it to protect it, so that it could not be obtained except by faith, accompanied by certain talismanic influences. So, after arming themselves with fasting and prayer, they sallied forth to the spot designated by Smith. Digging was commenced with fear and trembling, in the presence of this imaginary charm. In a few feet from the surface the box of treasure was struck by the shovel, on which they redoubled their energies, but it gradually receded from their grasp. One of the men placed his hand upon the box, but it gradually sunk from his reach. After some five feet in depth had been attained without success, a council of war against this spirit of darkness was called, and they resolved that the lack of faith, or some untoward mental emotion, was the cause of their failure.

In this emergency the fruitful mind of Smith was called on to devise a way to obtain the prize. Mr. Stowell went to his flock and selected a fine vigorous **lamb, and resolved to sacrifice it to the demon spirit** who guarded the coveted treasure. Shortly after the venerable Deacon might be seen on his knees at prayer near the pit, while **Smith**, with a lantern in one hand to dispel the midnight darkness **might be seen making a circuit around the spot, sprinkling the flowing blood from the lamb upon the ground, as a propitiation to the spirit** that thwarted them. They then descended the excavation, but the treasure still receded from their grasp, and it was never obtained.

What a picture for the pencil of a Hogarth! How difficult to believe it could have been enacted in the nineteenth century of the Christian era! . . . it was declared under oath, in a Court of Justice, by one of the actors in the scene, and not disputed by his co-laborers . . . (*A New Witness for Christ in America*, by Francis W. Kirkham, 1959, vol. 2, pages 366-367)

Hiel Lewis made this comment in an article published in *The Amboy Journal* on June 4, 1879:

. . . the sacrifice of white dogs, black sluts, black cats, and such like was an indispensable part or appendage of the art which Smith, the embryo prophet, was then practicing. He claimed to possess the supernatural power of second sight, or to see things at a distance, and deep under ground, and his frequent references to “the enchantment,” proves that he was a conjurer, a sorcerer . . .

Emily M. Austin relates that at one time a dog was sacrificed in an attempt to obtain the treasure:

. . . in the time of their digging for money and not finding it attainable, Joseph Smith told them there was a charm on the pots of money, and if some animal was killed and the blood sprinkled around the place, then they could get it. So they killed a dog and tried this method of obtaining the precious metal. . . . Alas! how vivid was the expectation when the blood of poor Tray was used to take off the charm, and after all to find their mistake . . . and now they were obliged to give up in despair. (*Mormonism; or Life Among the Mormons*, 1882, as cited by Wesley P. Walters in *Joseph Smith's Bainbridge, N.Y., Court Trials*, Part 2, page 125)

Wesley P. Walters has discovered a letter written in 1842 by Joel King Noble, a justice of the peace who tried Joseph Smith in a trial held in Colesville, New York, in 1830. Justice Noble relates that when Joseph Smith and others were digging “for a Chest of money,” they procured a black dog and offered it as “a sacrafise [blo]od Sprinkled prayer made at the time (no money obtained) the above Sworn to on trial . . .” (Letter by Justice Noble, dated March 8, 1842, photographically reproduced in *Joseph Smith's Bainbridge, N.Y. Court Trials*, Part 2, page 134).

In the Book of Mormon Joseph Smith condemned the practice of animal sacrifices after the death of Christ (3 Nephi 9:19), but he later wrote that

These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be fully restored and attended to in all their powers, ramifications, and blessings. (*History of the Church*, vol. 4, page 211)

Wandle Mace, a devout Mormon, recorded this statement in his journal:

Joseph told them to go to Kirtland, and cleanse and purify a certain room in the Temple, that they **must kill a lamb and offer a sacrifice** unto the Lord which should prepare them to ordain Willard Richards a member of the Quorum of the Twelve Apostles. (“Journal of Wandle Mace,” page 32, microfilmed copy at Brigham Young University)

The Providential Murder of Harper

In *Lippincott's Magazine* we find this strange story about Joseph Smith's money digging activities in Pennsylvania:

On a wilderness-hill—now a part of Jacob J. Skinner's farm—his peek-stone discovered a ton of silver bars which had been buried by weary Spaniards as they trudged up the Susquehanna. An expedition for their recovery was undertaken as soon as Smith could muster enough followers to do the work. . . . The third hole had been sunk fifteen out of the necessary twenty feet when the treasure once more jumped to the other side of the big hole. Then the prophet had a vision: the blood of a black sheep must be shed and sprinkled around the diggings. Black sheep were scarce, and while they waited for one the faithful obtained their needed rest. At length, no sheep appearing, Joe said that a black dog might answer. A dog, therefore, was killed, and the blood was sprinkled on the ground. After that the silver never went far away. Still, it waltzed about the big hole in such a lively manner that frequent tunnelling to effect its capture availed nothing. At last the prophet decided that it was of no use to dig unless one of their number was made a sacrifice. None of the faithful responded to his call, and thus the magnificent scheme was abandoned. Oliver Harper, one of the diggers who furnished the money, was soon afterward murdered. The prophet thought this might answer for a sacrifice: he again rallied the diggers, but the charm remained stubborn and would not reveal the silver. (*Lippincott's Magazine*, 1880, pages 199-200)

On April 23, 1880, the *Salt Lake Tribune* published a very important document which shows that Joseph Smith was involved with Oliver Harper's widow in a money digging agreement:

Ed. *Tribune*: Knowing how interested you are in any matter pertaining to the early history of our church, I enclose a slip cut from the *Susquehanna, P. Journal* of March 20, which will throw some light on the subject. The *Journal* is published near the scene of our martyred Prophet's early exploits.

Respectfully yours,
B. Wade

The following agreement, the original of which is in the possession of a citizen of Thompson township, was discovered by our correspondent, and forwarded to us as a matter of local interest.

The existence of the “buried treasure” referred to was “revealed” to Joe Smith, Jr., who with his father the prophet, at that time resided on what is now known as the McCune Farm, . . . and upon the strength of which revelation a stock company was

organized to dig for the aforesaid treasure. After the company was organized, a second communication was received by Joseph Jr., from the “other world” advising the treasure seekers to suspend operations, as it was necessary **for one of the company to die** before the treasure could be secured.

Harper, the peddler, **who was murdered** soon after, . . . was one of the original members of the company, and his death was regarded by the remainder of the band as a **Providential occurrence**, which the powers had brought about for their special benefit. The death of Harper having removed the only obstacle in the way of success, the surviving members, recommenced operations, and signed an agreement giving the widow Harper the half of one-third of all the treasures secured. The following is the agreement, written by the old humbug, Joseph Smith, himself:

ARTICLES OF AGREEMENT

We, the undersigned, do firmly agree, and by these present bind ourselves, to fulfill and abide by the hereafter specified articles:

First: That if anything of value should be obtained at a certain place in Pennsylvania near a William Hales, supposed to be a valuable mine of either gold or silver and also to contain coined money and bars or ingots of Gold or silver, and at which several hands have been at work during a considerable part of the past summer, we do agree to have it divided in the following manner, viz: Josiah Stowell, Calvin Stowel and Wm. Hale to take two-thirds, and Charles Newton, Wm. I. Wiley, and **the widow Harper** to take the other third. And we further agree that **Joseph Smith, Sen. and Joseph Smith Jr.** shall be considered as having two shares, two elevenths of all the property that may be obtained, and shares to be taken equally from each third.

Second: And we further agree, that in consideration of the expense and labor to which the following named persons have been at (Johs F. Shepherd, Elijah Stowell and John Grant) to consider them as equal sharers in the mine after all the coined money and bars or ingot are obtained by the undersigned. Their shares to be taken out from each share; and we further agree to remunerate all the three above named persons in a handsome manner for all their time, expense, and labor which they have been or may be at, until the mine is opened, if anything should be obtained; otherwise they are to lose their time, expense and labor.

Third: And we further agree that all the expense which has or may accrue until the mine is opened,

shall be equally borne by the proprietors of each third and that after the mine is opened the expense shall be equally borne by each of the shares.

Township of Harmony, Pennsylvania, November 1, 1825 In presence of:

Isaac Hale	Joseph Smith Sen.
David Hale	Isaiah Stowell
P. Newton	Calvin Stowell
Charles A. Newton	Joseph Smith Jr.
	Wm. I. Wiley

(*The Daily Tribune*, Salt Lake City, April 23, 1880, as cited in *A New Witness For Christ in America*, by Francis W. Kirkham, vol. 1, pages 492-494)

Mark Hofmann claimed that he had found the original handwritten copy of the money digging agreement. Unfortunately, it has been discovered that Mr. Hofmann was involved in forging Mormon documents. Therefore, his statement concerning this matter must be discounted. We will have more to say about Hofmann’s forgeries later in this book.

At any rate, the *History of Susquehanna County*, page 97, says that “Oliver Harper was murdered by Jason Treadwell, . . .” Wesley P. Walters, who has done original research into the murder of Harper, feels that Treadwell was originally part of the money digging group. After the murder he stopped at Isaac Hale’s house (Hale, of course, later became the father-in-law of Joseph Smith). During the trial Treadwell admitted involvement with money obtained by trading counterfeit coin. The *History of Susquehanna County*, page 325, says that Treadwell was executed on January 13, 1825. It was just over a year later that “Joseph Smith The Glass looker” was tried before Justice Neeley.

Joseph and Hiel Lewis give this information concerning Joseph Smith’s involvement with Harper in the money digging business:

According to our recollection, the starting point of the money digging speculation in our vicinity, in which Joseph Smith, jr. was engaged, was as follows:

. . . some time previous to 1825, a man by the name of Wm. Hale, a distant relative of our uncle Isaac Hale, came to Isaac Hale, and said that he had been informed by a woman named Odle, who claimed to possess the power of seeing under ground, (such persons were then commonly called peepers) that there was great treasures concealed in the hill north-east from his, (Isaac Hale’s) house. By her directions,

Wm. Hale commenced digging, but being too lazy to work, and too poor to hire, he obtained a partner by the name of Oliver Harper, . . . Wm. Hale heard of peeper **Joseph Smith, jr.**, wrote to him, and soon visited him; he found Smith's representations were so flattering that Smith was either hired or became a partner with Wm. Hale, Oliver Harper, and a man by the name of Stowell, who had some property. . . . Their digging in several places was in compliance with peeper Smith's revelations, who would attend with his peep-stone in his hat, and his hat drawn over his face, and would tell them how deep they would have to go; but when they would find no trace of the chest of money, he would peep again, and weep like a child, and tell them the enchantment had removed it on account of some sin or thoughtless word; finally the enchantment became so strong that he could not see, and so the business was abandoned. Smith would weep and shed tears in abundance at any time, if he chose.

But while he was engaged in looking through his peep-stone and old white hat, directing the digging for money, and boarding at Uncle Isaac Hale's, he formed an intimacy with Mr. Hale's daughter Emma, and after the abandonment of the money digging speculation, he consummated the elopement and marriage with the said Emma Hale, . . . (*The Amboy Journal*, April 30, 1879)

We find the following in the *History of Susquehanna County*, page 580:

Joe often told Mrs. D. Lyons of the hidden treasure, and of the "enchantment" about it, and that it was necessary that **one of the company should die** before the enchantment could be broken.

After Oliver Harper's death the digging was prosecuted with renewed energy. Harper had been efficient in procuring men and means to carry on the enterprise, which was not to search for the "plates" from which Joe pretended to receive revelations, but for reported hidden treasure.

The reader will remember that the *Salt Lake Tribune* contained a reprint of an article which stated that the money diggers believed the death of Harper was "a Providential occurrence," and that this might help them to obtain the treasure. It is interesting to note that in his affidavit Willard Chase related that Joseph Smith, Sen., regarded the death of his son Alvin as "an accidental providence":

In the month of June 1827, Joseph Smith, Sen., related to me the following story: "That some years

ago, a spirit had appeared to Joseph his son, in a vision, and informed him that in a certain place there was a record on plates of gold, . . . On the 22d of September, he must repair to the place where was deposited the manuscript, **dressed in black clothes**, and riding a **black horse** with a switch tail, and demand the book in **a certain name**, . . . They accordingly fitted out Joseph with a suit of black clothes and borrowed a black horse. He repaired to the place . . . took out the book of gold; but fearing some one might discover where he got it, he laid it down to place back the top stone, as he found it; and turning round, to his surprise there was no book in sight. He again opened the box, and in it saw the book, and attempted to take it out, but was hindered. . . . After recovering from his fright, he enquired why he could not obtain the plates; to which the spirit made reply, because you have not obeyed your orders. He then enquired when he could have them, and was answered thus: come one year from this day, and bring with you your **oldest brother, and you shall have them**. . . . Before the expiration of the year, his oldest brother died; which the old man said was **an accidental providence!**

Joseph went one year from that day, to demand the book, and the spirit enquired for his brother, and he said that he was dead. The spirit then commanded him to come again, in just one year, and bring a man with him. . . .

Joseph believed that one **Samuel T. Lawrence** was the man alluded to by the spirit, and went with him to a singular looking hill, in Manchester, and shewed him where the treasure was. Lawrence asked him if he had ever discovered any thing with the plates of gold; he said no: he then asked him to look in his stone, to see if there was any thing with them. He looked, and said there was nothing; he told him to look again, and see if there was not a large pair of specks with the plates; he looked and soon saw a pair of spectacles, the same with which Joseph says he translated the Book of Mormon. . . . Not long after this, Joseph altered his mind, and said L. was not the right man, nor had he told him the right place. About this time he went to Harmony in Pennsylvania, and formed an acquaintance with a young lady, by the name of Emma Hale, whom he wished to marry. . . .

In the fore part of September, (I believe,) 1827, the Prophet requested me to make him a chest, . . . giving me to understand at the same time, that if I would make the chest he would give me a share in the book. . . .

A few weeks after this conversation, he came to my house, and related the following story: That on the

22d of September, he arose early in the morning, and took a one horse wagon, of some one that had stayed over night at their house, without leave or license; and, together with his wife repaired to the hill which contained the book. . . . he said he then took the book out of the ground and hid it in a tree top, and returned home. (*Mormonism Unveiled*, pages 242, 243, 245 and 246)

The mention of the providential death of Alvin, the secret name and the need for black clothes and a black horse reminds us of something we might read in a magic book. The requirement that Joseph Smith bring his oldest brother to the Hill Cumorah is mentioned in the *Historical Magazine*, May 1870, page 307. It is also interesting to note that Joseph Knight, a faithful Mormon whose wagon was used by Joseph Smith to obtain the plates, recorded the same information:

. . . He took hold of it to take it out again and Behold he Could not stur the Book any more then he Could the mountin. He exclaimed “why Cant I stur this Book?” And he was answerd, “you have not Done rite; you should have took the Book and a gone right away. You cant have it now.” Joseph says, “when can I have it?” The answer was the 22nt Day of September next if you Bring the right person with you. Joseph says, “who is the right Person?” The answer was “**your oldest Brother.**”

But before September Came his oldest Brother Died. Then he was disapinted and did not [k]now what to do. But when the 22nt Day of September Came he went to the place and the personage appeard and told him he Could not have it now. But the 22nt Day of September nex he mite have the Book if he Brot with him the right person. Joseph says, “who is the right Person?” The answer was you will know. Then he looked in his glass and found it was Emma Hale, . . .

Nothing material took place untill toard fall the forepart of September. I went to Rochester on Business and returnd By Palmyra to be there about the 22nt of September. . . . I will say there [was] a man near By By the name Samuel Lawrence. He was a Seear [Seer] and he had Bin to the hill and knew about the things in the hill and he was trying to obtain them. . . . Now Joseph was some afraid of him [Samuel Lawrence] that he mite be a trouble to him. . . .

So that night we all went to Bed and in the morning I got up and my Horse and Carriage was gone. But after a while he Came home . . . he went on to tell the length and width and thickness of the

plates, and said he, “they appear to be Gold.” But he seemed to think more of the glasses or the urim and thummem then [than] he Did of the Plates, for, says he, “I can see any thing; they are Marvelus. Now they are writen in Characters and I want them translated.” (“Manuscript of the Early History of Joseph Smith,” as published in *Brigham Young University Studies*, Autumn 1976, pages 31-33)

Joseph Knight’s account can not be easily dismissed because Joseph Smith himself said that Knight “has been faithful and true, and even-handed and exemplary, and virtuous and kind, never deviating to the right hand or to the left. Behold he is a righteous man, . . .” (*History of the Church*, vol. 5, page 124).

Slipping Treasures and the Book of Mormon

As we have already shown, those who practiced magic believed there was an enchantment which held the treasures in the earth. Joseph Smith was certainly influenced by this belief. Even Oliver Cowdery, one of the three witnesses to the Book of Mormon, said that when Joseph Smith went to get the gold plates of the Book of Mormon he was concerned about not being able to obtain them because “he had heard of the power of enchantment, and a thousand like stories, which held the hidden treasures of the earth, . . .” (*Messenger and Advocate*, vol. 2, page 198). Anti-Mormon writer E. D. Howe said that whenever, “the diggers became dissatisfied at not finding the object of their desires,” Joseph Smith’s “inventive and fertile genius would generally contrive a story to satisfy them. For instance, he would tell them that the treasure was removed by a spirit just before they came to it, or that it sunk down deeper into the earth” (*Mormonism Unveiled*, page 12). In Joseph Smith’s 1826 trial, Jonathan Thompson gave this testimony:

. . . Thompson says that he believes in the prisoner’s professed skill; that the board which he struck his spade upon was probably the chest, but, on account of **an enchantment**, the trunk kept settling away from under them while digging; that, notwithstanding they continued constantly removing the dirt, yet the trunk kept about the same distance from them.

Martin Harris, one of the three witnesses to the Book of Mormon, admitted that he participated in some money digging activities and claimed that a stone box slipped back into the hill:

Martin Harris (speaking to a group of Saints at Clarkston, Utah in the 1870's): I will tell you a wonderful thing that happened after Joseph had found the plates. Three of us took some tools to go to the hill and hunt for some more boxes, or gold or something, and indeed we found a stone box. We got quite excited about it and dug quite carefully around it, and we were ready to take it up, but behold by some unseen power, **it slipped back into the hill**. We stood there and looked at it, and one of us took a crow bar and tried to drive it through the lid to hold it, but it glanced and broke one corner off the box. Some time that box will be found and you will see the corner broken off, and then you will know I have told the truth. (Testimony of Mrs. Comfort Godfrey Flinders, *Utah Pioneer Biographies*, vol. X, page 65, Genealogical Society of Utah, as quoted in an unpublished manuscript by LaMar Petersen)

It appears that even Brigham Young, the second President of the Mormon Church, was influenced by the superstitions of his day. In a sermon delivered June 17, 1877, he stated:

These treasures that are in the earth are carefully watched, **they can be removed from place to place** according to the good pleasure of Him who made them and owns them. . . . Orin P. Rockwell is an eye-witness to some powers of **removing the treasures of the earth**. . . . He was with certain parties that lived near by where the plates were found that contain the records of the Book of Mormon. There were a great many treasures hid up by the Nephites. . . . He said that on this night, when they were engaged hunting for this old treasure, they dug around the end of a chest for some twenty inches. The chest was about three feet square. One man who was determined to have the contents of that chest, took his pick and struck into the lid of it, and split through into the chest. The blow took off a piece of the lid, which a certain lady kept in her possession until she died. **That chest of money went into the bank**. Porter describes it so [making a rumbling sound]; he says this is just as true as the heavens are. I have heard others tell the same story. I relate this because it is marvelous to you.

But to those who understand these things, it is not marvelous. . . . People do not know it, but I know there is a seal upon the treasures of earth; men are allowed to go so far and no farther. I have known places where there were treasures in abundance; but could men get them? No. You can read in the Book of Mormon of the ancient Nephites holding their treasures, and of their becoming **slippery**; so that after they had privately hid their money, on going to the place again, lo and behold it was not there, but was somewhere else, but they knew not where. (*Journal of Discourses*, vol. 19, pages 36-39)

We have previously quoted Willard Chase as testifying that when Joseph Smith went to the Hill Cumorah, he “took out the book of gold; but fearing some one might discover where he got it, he laid it down to place back the top stone, as he found it; and turning round, to his surprise there was **no book in sight**. He again opened the box, and in it saw the book, and attempted to take it out, but was hindered.” The idea that the plates mysteriously slipped back into their hiding place is not an anti-Mormon invention. Joseph Knight wrote:

He uncovered it and found the Book and took it out and laid [it] Down By his side and thot he would Cover the place over again thinking there might be something else here. But he was told to take the Book and go right away. And after he had Covered the place he turned to take the Book and it was not there and he was astonished that **the Book was gone**. He thot he would look in the place again and see if it had not got Back again. He had **heard people tell of such things**. And he opened the Box and Behold the Book was there. (*BYU Studies*, Autumn 1976, page 31)

Joseph Smith's mother also related that he laid down the plates

very carefully, for the purpose of covering the box, lest some one might happen to pass that way and get whatever there might be remaining in it. After covering it, he turned round to take the Record again, but behold it was gone, and where he knew not, neither did he know the means by which it had been taken from him . . .

In the moment of excitement, Joseph was overcome by the powers of darkness, and forgot the injunction that was laid upon him.

Having some further conversation with the angel on this occasion, Joseph was permitted to raise the stone again, when he beheld the plates as he had done before. (*Joseph Smith's History By His Mother*, pages 85-86)

The text of the Book of Mormon itself mentions the idea of treasures slipping away:

Behold, we lay a tool here and on the morrow it is gone; and behold, our swords are taken from us in the day we have sought them for battle.

Yea, we have hid up our **treasures** and they have **slipped away** from us, because of the **curse** of the land.

O that we had repented in the day that the word of the Lord came unto us; for behold the land is **cursed**, and all things are become **slippery**, and we cannot hold them.

Behold, we are surrounded by demons, yea, we are encircled about by the angels of him who hath sought to destroy our souls. . . . (Helaman 13:34-37)

In Mormon 1:18-19 we read that the people “began to **hide up their treasures** in the earth; and they became **slippery**, because the Lord had **cursed the land**, that they could not hold them, nor retain them again. . . . there were sorceries, and witchcrafts, and magics; and the power of the evil one was wrought upon the face of the land, . . .” The Book of Mormon also makes these statements concerning hidden treasures:

And behold, if a man **hide up a treasure** in the earth, and the Lord shall say—Let it be accursed, because of the iniquity of him who hath hid it up—behold, it shall be accursed.

And if the Lord shall say—Be thou accursed, that no man shall find thee from this time henceforth and forever—behold, no man getteth it henceforth and forever. (Book of Mormon, Helaman 12:18-19)

. . . whoso shall **hide up treasures** in the earth shall find them no more, because of the great curse of the land, save he be a righteous man and shall hide it up unto the Lord.

For I will, saith the Lord, that they **shall hide up their treasures** unto me; and cursed be they who hide not up their treasures unto me; for none hideth up their treasures unto me save it be the righteous; and he that hideth not up his treasures unto me, cursed is he, and also the treasure, and none shall redeem it because of the curse of the land. (*Ibid.*, Helaman 13:18-19)

The Guardian of the Treasure

In *The Greater Key of Solomon*, pages 51-52, we are told “How To Render Thyself Master of a Treasure Possessed By The Spirits”:

The Earth being inhabited, as I have before said unto thee, by a great number of Celestial Beings and Spirits, who by their subtilty and prevision know the places wherein treasures are hidden, and seeing that it often happeneth that those men who undertake a search for these said treasures are molested and sometimes put to death by the aforesaid Spirits, which are called Gnomes; which, however, is not done through the Avarice of these said Gnomes, . . . but because these Spirits, who are enemies of the passions, are equally so of Avarice, unto which men are so much inclined; and foreseeing the evil ends for which these treasures will be employed have some special interest and aim in maintaining the earth in its condition of price and value, seeing that they are its inhabitants, and when they slightly disturb the workers in such kind of treasures, it is a warning which they give them to cease from the work, and if it happen that the greedy importunity of the aforesaid workers oblige them to continue, notwithstanding the aforesaid warnings, the Spirits irritated by their despising the same, frequently put the workmen to death. But know, O my Son, . . . that thou shalt be able by means of what I have taught thee to make them submit unto thine orders, . . .

On a Sunday before sunrise, between the 10th of July and the 20th of August, when the moon is in the Sign of the Lion, thou shalt go unto the place where thou shalt know either by interrogation of the Intelligences, or otherwise, that there is a treasure; there thou shalt describe a Circle of sufficient size with the Sword of Magical Art wherein to open up the earth, as the nature of the ground will allow; thrice during the day shalt thou cense it with the incense proper for the day, after which being clothed in the raiment proper for the Operation thou shalt suspend in some way by a machine immediately above the opening a lamp, whose oil should be mingled with the fat of a man who has died in the month of July, and the wick being made from the cloth wherein he has been buried. Having kindled this with fresh fire, thou shalt fortify the workmen with a girdle of the skin of a goat newly slain, whereon shall be written with the blood of the dead man from whom thou shalt have taken the fat these words and characters (see Figure 10); and thou shalt set them to work in safety, warning them not to be at all disturbed at the Spectres which they will see, but to work away boldly.

On February 1, 1831, the *Palmyra Reflector* printed an article which said that Joseph Smith's father

evinced a firm belief in the existence of hidden treasures, and that this section of country abounded in them.—He also revived, or in other words propagated the vulgar, yet popular belief that these treasures were held in charge of some EVIL spirit, which was supposed to be either the **Devil** himself, or some one of his most trusty favorites. (*Palmyra Reflector*, as cited in *A New Witness For Christ in America*, vol. 2, pages 68-69)

Joseph Smith himself seems to have been convinced that there were guardians over the treasures. As we have already shown, in the 1826 trial Jonathan Thompson testified that when he was engaged in money digging with Joseph Smith, Smith claimed that he looked into his seer stone and discovered

disstinctly the two Indians who buried the trunk; that a quarrel ensued between them, and that one of said Indians was killed by the other, and thrown into the hole beside of the trunk, to guard it, as he supposed.

After reading this a person cannot help but wonder if Joseph Smith transformed the guardian of the treasure into the angel who gave him the gold plates from which the Book of Mormon was supposed to have been translated. Support for this idea comes from a number of sources. For instance, Fayette Lapham, who interviewed Joseph Smith's father just after the Book of Mormon came to light, reported that Joseph Smith

told his father that, in his dream, a very large and tall man appeared to him, dressed in an ancient suit of clothes, and the clothes were bloody. And the man said to him that there was a valuable treasure, buried many years since, and not far from that place; and that he had now arrived for it to be brought to light, for the benefit of the world at large; and, if he would strictly follow his directions, he would direct him to the place where it was deposited, in such a manner that he could obtain it. . . . and one dark night, Joseph . . . arrived at a large boulder, of several tons weight, when he was immediately impressed with the idea that the object of his pursuit was under that rock. Feeling around the edge, he found that the under

side was flat. Being a stout man, and aided by some supernatural power, he succeeded in turning the rock upon its edge, and under it he found a square block of masonry, in the centre of which were the articles referred to by the man seen in the dream. Taking up the first article, he saw others below: laying down the first, he endeavored to secure the others; but, before he could get hold of them, the one he had taken up slid back to the place he had taken it from, and, to his great surprize and terror, the rock immediately fell back to its former place, nearly crushing him in its descent. His first thought was that he had not properly secured the rock when it was turned up, and accordingly he again tried to lift it, but now in vain: he next tried with the aid of levers, but still without success. While thus engaged, he felt something strike him on the breast, which was repeated the third time, always with increased force, the last such as to lay him upon his back. As he lay there, he looked up and saw the same large man that had appeared in his dream, dressed in the same clothes. He said to him that, when the treasure was deposited there, **he was sworn to take charge of and protect that property**, until the time should arrive for it to be exhibited to the world of mankind; and, in order to prevent his making an improper disclosure, **he was murdered or slain on the spot, and the treasure had been under his charge ever since**. He said to him that he had not followed his directions; and, in consequence of laying the article down before putting it in the napkin, he could not have the ar[t]icle now; but that if he would come again, one year from that time, he could then have them. (*Historical Magazine*, May 1870, pages 306-307)

There has been a great deal of confusion concerning the name of the angel who appeared to Joseph Smith. In *Mormonism—Shadow or Reality?* page 137, we show that "From 1835 to 1838 the Mormon leaders were teaching that the angel was 'Moroni.' When Joseph Smith published his history in the *Times and Seasons* in 1842, he had changed his mind. He had decided that the angel was really 'Nephi.'" The first edition of the *Pearl of Great Price* also gave the name as "Nephi." Later on, however, the Mormon leaders changed both the *History of the Church* and the *Pearl of Great Price* to read "Moroni." Since Moroni was the one who buried

the plates (Nephi lived 1,000 years before), he would fit very well into the theory that the guardian of the treasure (which Joseph Smith learned of through his money digging experience) was transformed into an angel of God. However this may be, Joseph and Hiel Lewis gave this information in their article published in the *Amboy Journal* on April 30, 1879:

The statement that the prophet Joseph Smith, Jr. made in our hearing at the commencement of his translating his book, in Harmony, as to the manner of his finding the plates, was as follows:

Our recollection of the precise language may be faulty, but as to the substance, the following is correct:

He said that by a dream he was informed that at such a place in a certain hill, in an iron box, were some gold plates . . . that he went to the place and dug till he came to the stone that covered the box, when he was knocked down; that he again attempted to remove the stone, and was again knocked down; this attempt was made the third time, and the third time he was knocked down. Then he exclaimed, "Why can't I get it?" or words to that effect; and then he saw a man standing over the spot, which to him appeared like a Spaniard, having a long beard coming down over his breast to about here. (Smith putting his hand to the pit of his stomach) with his (the ghost's) throat cut from ear to ear, and the blood streaming down, who told him that he could not get it alone; that another person whom he, Smith, would know at first sight, must come with him, and then he could get it. And when Smith saw Miss Emma Hale, he knew that she was the person, . . .

In all this narrative, there was not one word about "visions of God," or of angels or heavenly revelations. All his information was by that dream, and that bleeding ghost. The heavenly visions and messages of angels, etc., contained in Mormon books were after-thoughts, revised to order.

The story that Joseph Smith was opposed by the spirit when he tried to obtain the plates is supported from Mormon sources. In the *Messenger and Advocate*, vol. 2, pages 197-198, we read:

On attempting to take possession of the record a shock was produced upon his system, by an invisible power, which deprived him, in a measure of his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before.

Joseph Smith's mother wrote the following:

He immediately reached forth his hand to take them, but instead of getting them, as he anticipated, he was hurled back upon the ground with great violence. When he recovered, the angel was gone, and he arose and returned to the house, weeping for grief and disappointment.

In *The Ancients Book of Magic*, page 15, we read that the spirits sometimes become very noisy when they appear to the magician:

Thus attired, and standing within the charmed circle, the magician repeats the awful formot exorcism; and presently, the infernal spirits make strange and frightful noises, howlings, tremblings, flashes, and most dreadful shrieks and yells, as the forerunner becomes visible.

According to Fayette Lapham's recollection of his interview with Joseph Smith's father, the devils made a terrible commotion when the plates were obtained from the Hill Cumorah:

When they had gone as far as they could with the wagon, Joseph took the pillow-case and started for the rock. Upon passing a fence, a host of **devils began to screech and to scream, and make all sorts of hideous yells**, for the purpose of terrifying him and preventing the attainment of his object; but Joseph was courageous, and pursued his way, in spite of them all. . . . Joseph then turned the rock back, took the article in the pillow case, and returned to the wagon; **the devils, with more hideous yells than before, followed him to the fence**; as he was getting over the fence, **one of the devils struck him a blow on his side, where a black and blue spot** remained three or four days; but Joseph persevered and brought the article safely home. (*Historical Magazine*, May 1870, page 307)

In *Lippincott's Magazine*, 1880, pages 200-201, we read the following:

It is recorded that after the prize had been delivered to the prophet by angels his eyes were opened and **he saw legions of devils struggling with a celestial host to keep the plates concealed**. On his return to Susquehanna with a bandaged head, Smith gave out that he had had **an encounter with the chief devil**, and been severely wounded by a blow "struck from the shoulder."

Book of Mormon witness Oliver Cowdery records that when Joseph Smith first went to the Hill Cumorah he “beheld the prince of darkness, surrounded by his innumerable trains of associates” (*Messenger and Advocate*, vol. 2, page 198). The story that one of the devils actually assaulted Joseph Smith after he obtained the plates is also found in E. D. Howe’s *Mormonism Unveiled*, page 276. Joseph Smith’s mother maintained that it was three different men who attacked him on his way home (*Joseph Smith’s History By His Mother*, page 105), while Book of Mormon witness Martin Harris made this statement about the matter:

While on his way home with the plates, he was met by **what appeared to be a man**, who demanded the plates, and struck him with a club on his side, which was all black and blue.

Forged Mormon Documents

In the first edition of this book we included information concerning the so-called Anthon Transcript which was “discovered” by Mark Hofmann. This document was supposed to contain characters which Joseph Smith copied directly from the gold plates from which the Book of Mormon was “translated.” Some scholars felt that it contained magic characters. We tried very hard to find evidence to support this idea but were finally forced to conclude that while the circular object in the Hofmann document looked somewhat like Joseph Smith’s magic talisman, the “similarities” of the characters to those found in magic were not “sufficient to prove the case” (*Mormonism, Magic and Masonry*, 1983, page 42). From 1980 to 1983 we compared the Hofmann manuscript with many documents and samples of ancient writing, but in the end we found ourselves feeling frustrated with the transcript. Instead of containing anything related to any language, Hofmann’s document appeared to be composed of meaningless doodlings.

In 1984 we encountered some evidence which made us wonder about the authenticity of the important documents Mark Hofmann had been selling the Mormon Church and other collectors. The erosion of our faith in Mr. Hofmann began just after we obtained extracts from an important document he was selling known as the Salamander letter, purportedly written by Book of Mormon witness Martin Harris to W. W. Phelps in 1830.

We had just completed the first edition of *Mormonism, Magic and Masonry*, which presented a great deal of evidence linking early Mormonism to magic and felt that the Salamander letter would provide additional evidence to support our case. As we read the extracts from the Salamander letter, however, we were shocked to find that there were important parallels to E. D. Howe’s *Mormonism Unveiled*, which was first published in 1834—some four years after the Salamander letter was supposed to have been penned. In the *Salt Lake City Messenger* for March 1984 we wrote that we had “some reservations concerning the authenticity of the letter, and at the present time we are not prepared to say that it was actually penned by Martin Harris.”

In the same issue of the *Messenger*, we pointed out the “disturbing” parallels to Howe’s book and said that although “the average person would have a difficult time forging these things, there are probably a number of people who could do the job. . . . While we would really like to believe that the letter attributed to Harris is authentic, we do not feel that we can endorse it until further evidence comes forth.”

On August 25, 1984, John Dart wrote the following in the *Los Angeles Times*: “. . . unusual caution . . . has been expressed by Jerald and Sandra Tanner, . . . The Tanners’ suggestion of forgery has surprised some Mormons, who note that the parallels in wording could be taken as evidence for authenticity.” The *Deseret News* for September 1, 1984, reported:

. . . outspoken Mormon Church critics Jerald and Sandra Tanner suspect the document is a forgery, they told the *Deseret News*.

Jerald Tanner . . . says similarities between it and other documents make its veracity doubtful. . . .

Another disturbing aspect, Tanner said, was the letter seemed out of character for Harris. “In the entire text of the letter, there is no mention of religion . . . if it’s a forgery, then it’s important because there’s a document forger out there.”

By August 1984 it was clear that the evidence we had found against the Salamander letter cast doubt on all the important discoveries Mark Hofmann had made since 1980. On August 22, 1984, Utah Lighthouse Ministry published the first part of a pamphlet called *The Money-Digging Letters*. On page 9 of that publication the following statement appeared: “. . . a number of important documents have come to light during the

1980's. The questions raised by the Salamander letter have forced us to take a closer look at some of these documents." On July 10, 1985, we published a study of the Anthon Transcript which suggested that there may be spelling problems in the material written on the back of the document which is supposed to be in the handwriting of Joseph Smith (see *Mr. Boren and the White Salamander*, pages 9-10).

In spite of the warnings which we printed, Mormon Church leaders continued to deal with and help Mark Hofmann until the middle of October 1985. On the 15th of that month Salt Lake City was rocked with the news that bombs had killed two people. One was the Mormon bishop Steven F. Christensen. It was later discovered that Mr. Christensen had been working secretly with the Mormon Church and Mark Hofmann to obtain some documents that were embarrassing to the church. These documents were to be purchased by an anonymous buyer who would eventually donate them to the church. On October 16, a bomb exploded in Mark Hofmann's car and he was critically injured. At first the police thought Mr. Hofmann was the victim of a cruel bomber. Within a short time, however, they came to believe that Hofmann himself was the bomber and that he was transporting a bomb which accidentally exploded. Mr. Hofmann was eventually charged with murdering Steven Christensen and Kathleen Sheets, the wife of another Mormon bishop. On January 23, 1987, Mark Hofmann pled guilty to the murder charges and also confessed that the Salamander letter was a forgery. Document experts carefully examined many of Mr. Hofmann's other documents and found that they were forgeries. The Anthon Transcript is included on the list of spurious documents that came through his hands. In sentencing Mr. Hofmann, Judge Kenneth Rigrup recommended that "you spend the rest of your natural life at the Utah State Prison" (*Salt Lake Tribune*, January 24, 1987).

In an article published in the *New York Times*, February 16, 1986, Robert Lindsey wrote the following:

SALT LAKE CITY, February 13 — Court documents indicate that prosecutors will try to prove that a murder suspect here set out to extort hundreds of thousands of dollars from the Church of Jesus Christ of Latter-day Saints by forging embarrassing historical documents and then offering to sell them secretly to church leaders. . . .

Prosecutors say that Mr. Hofmann, perhaps with the help of an unknown accomplice to help make the forgeries, set out in the early 1980's to defraud the church by selling it forged documents that cast doubt on the validity of the Book of Mormon and other aspects of church teachings. . . . Prosecutors speculate that the church officials may have placed most of the documents in their vault without authenticating them because they were regarded as potentially embarrassing to the church.

Court documents indicate that some prosecutors in the Salt Lake County Attorney's office believe Mr. Hofmann's goal was not only to obtain money from the church through the sale of the documents but also to establish enough credibility that he could shape the world's perception of Mormonism.

This view is shared by a man here who was the first to suggest that Mr. Hofmann was forging his documents. He is Jerald Tanner, a former Mormon who heads the Utah Lighthouse Ministry, which for decades has been challenging the truth of much of Mormon doctrine.

In an interview, Mr. Tanner said he decided . . . that the Hofmann documents might be forgeries, even though some of them . . . supported his own iconoclastic views of Mormonism.

In a newsletter that he publishes with his wife, Sandra, Mr. Tanner began raising questions about their authenticity, in some cases comparing the texts with known Mormon writings.

But if senior Mormon officials were aware of his warnings, they apparently paid little attention. Several of the church's highest officials have acknowledged negotiating to acquire documents from Mr. Hofmann until the day of the first two bombings.

Mr. Tanner said it appeared that Mr. Hofmann's growing credibility as a source of documents was putting him in a position where the documents he presented were considered unassailable. If that continued, Mr. Tanner said, Mr. Hofmann "could control the direction of Mormon history."

At Mark Hofmann's preliminary hearing the evidence against his documents was revealed to the public. We had always felt that the best way to examine Hofmann's documents would be to get them all together and see if there was something they shared in common that could not be found in other 19th century documents. For instance, if it could be shown that the paper or ink was exactly the same in many of Hofmann's documents,

this would certainly cast a shadow of doubt on their authenticity. At the preliminary hearing we learned that experts did, in fact, examine the documents as a group and concluded that there were features that many of the Hofmann documents exhibited which indicated they were forgeries. William Flynn, a noted forensic document expert, testified concerning the research that revealed the documents were forgeries. Mr. Flynn is the Chief Questioned Documents Examiner for the State of Arizona.

William Flynn claimed he examined “about 461 documents.” In his testimony he disclosed that it was the contents of the ink used on the documents and the attempt to artificially age it that produced a flaky or cracked appearance which gave the whole scam away:

Q—With respect to the ink, did you find any peculiar or abnormal characteristics associated with any of the documents?

A—Yes.

Q—Can you tell us . . . what that would be?

A—Yes. On many of the documents, . . . there appeared a microscopic cracking on the surface of the ink. These appeared on the questioned . . . documents that we were examining.

Q—Besides the cracking, was there any other characteristics?

A—Yes. Under ultraviolet examination, on several of the questioned documents, there was a one-directional running of the inks or a constituent part of the inks, as if they had been wet.

Q—Were you able to determine if there had been any additions on any of the documents—any additional applications of ink?

A—Yes. On several of the documents, there were inks that were not consistent with the body of the document. That is to say that data had been added to the document with a different ink.

Q—Now, . . . besides these characteristics, was there anything common about the documents that you found these characteristics on?

A—Yes.

Q—What was that?

A—These anomalies that I spoke of all occurred on documents that had been dealt by the defendant in the case, Mark Hofmann.

Q—Can you tell us which documents these were?

A—Yes. The documents, in particular, that we found problems with were . . . the Anthon transcript, the Joseph Smith III Blessing, four different white notes,

the Lucy Mack Smith document . . . the Josiah Stowell letter of June 18th, 1825, the document we call the E. B. Grandin contract, the Martin Harris–W. W. Phelps document called the Salamander letter, . . . the General Smith, General Dunham (I’m sorry)—Joseph Smith letter, the David Whitmer to Walter Conrad document, the document later called the Betsy Ross letter, the Solomon Spalding–Sidney Rigdon land deed, the letter to Brigham Young from Thomas Bullock, dated June 27, 1865, a promissory note to Isaac Galland from Joseph Smith, a letter called the Maria and Sarah Lawrence letter, the Samuel Smith Bible, the Nathan Harris prayer book, the Bithel Todd–Peter and David Whitmer document, and then later there were several types of currency that were also examined.

Q—Let me ask you this. Besides these particular ones that you’ve mentioned, associated with Mr. Mark Hofmann, were there any other documents out of the 461 or so that you have examined that exhibit these characteristics?

A—No.

Q—And were there any documents that were not associated with Mark Hofmann that exhibit those characteristics?

A—No.

Mr. Flynn went on to testify that he read in “one of the old texts” concerning the “artificial aging of iron gallotannic ink by exposing it to ammonia. . . . After I read that, I made iron gallotannic inks of various types myself and exposed them to . . . both ammonia and sodium hydroxide, and found that . . . it did, indeed, artificially age the inks. . . . The sodium hydroxide, in particular, will immediately take the iron gallotannic inks and turn them a deep rust color on the paper. It won’t crack the inks, however. It was not until I began adding some of the additives that were typically added to the inks of that time period, in particular, the sugars and the gums and probably the most . . . commonly used additive in that time period would have been gum arabic, . . .” Flynn explained that gum arabic “was commonly added to the ink to give it body, as a viscosity adjuster to adjust the thickness of the ink, and also as a preservative. . . . When I mixed the iron gallotannic inks and added either the sugars or the gum arabic and then artificially aged them with the sodium hydroxide, I got exactly the same phenomenon that I described in the examination of the questioned documents. The ink both artificially aged and cracked.”

It appears from William Flynn's testimony that the forger was tripped up by the use of gum arabic or sugars in the ink.

While the fall of the Hofmann documents may cause some Mormons to have doubts about anything that is critical of the church, it has made many others become concerned about their spiritual leaders. The Mormon Church has always maintained that the current President is a prophet who receives revelations and guidance directly from the Lord. In our book, *Tracking The White Salamander*, page 73, we have a picture of President Spencer W. Kimball, the twelfth President of the Mormon Church. He is flanked by Mark Hofmann, President N. Eldon Tanner, President Marion G. Romney, Apostle Boyd K. Packer and Gordon B. Hinckley (who is now a member of the First Presidency).

They are all gazing at Mark Hofmann's first major discovery—the sheet of paper purporting to contain characters which Joseph Smith himself copied from the gold plates of the Book of Mormon. Although President Kimball was supposed to be a “seer” and have the power to “translate all records that are of ancient date” (Book of Mormon, Mosiah 8:13), he was unable to translate the characters which appeared on the transcript. Instead of using the “seer stone,” he examined the characters with a magnifying glass. Not only did he fail to provide a translation, but he was unable to detect that the church was being set up to be defrauded of a large amount of money and many historical items out of its archives. Moreover, he entirely failed to see the devastating and embarrassing effect this transaction and others which followed would have on the Mormon Church. If ever revelation from the Lord was needed, it was on that day in 1980 when Mark Hofmann stood in the presence of President Kimball and other notable Mormon leaders. The church gave Hofmann \$20,000 worth of material from the archives for the sheet containing the forged Book of Mormon characters. It is obvious from this that the Mormon Apostles do not have the same power that Apostle Peter had when he caught Ananias and Sapphira red-handed in their attempt to deceive the church with regard to a financial transaction (see Acts 5:3).

President Gordon B. Hinckley, who is also shown in the photograph, approved many of Hofmann's deals with the church. It was Hinckley who purchased the

forged 1825 letter of Joseph Smith relating to magic and money-digging from Mark Hofmann for \$15,000. This controversial letter was suppressed for two years and the church even denied that it had the letter. President Hinckley bought the letter on January 11, 1983. Over two years later (April 29, 1985) *Salt Lake Tribune* reporter Dawn Tracy wrote:

A letter reportedly written by Mormon Church founder Joseph Smith describing money-digging pursuits and treasure guarded by a clever spirit seems to have disappeared from view.

If authentic, the letter could link Joseph Smith directly—by his own admission—to folk magic . . .

Dr. Hill said he is convinced the letter is authentic or he wouldn't have cited the document . . . He said he doesn't know where the letter is located now.

“It's a sad business that the letter is buried,” said Dr. Hill. “With copies of the letter circulating, I can't see much benefit.”

Research historian Brent Metcalfe said he knows from “very reliable, first-hand sources” the letter exists, and the Mormon Church has possession of it.

Church spokesman Jerry Cahill denied the claim.

“The church doesn't have the letter,” said Mr. Cahill. “It's not in the church archives or the First Presidency's vault.” . . . He said none of the confidential documents is the 1825 letter.

Someone may be playing word games, said George Smith, president of Signature Books, a Mormon publishing house focussing on scholarly publications.

“The church clearly has possession of the letter,” he said. “If the exact question isn't asked, someone can wink and say the church doesn't have it.”

No, said Mr. Cahill, the church does not have possession of the letter. (*Salt Lake Tribune*, April 29, 1985)

On May 6, 1985, the *Salt Lake Tribune* published a letter from George Smith to the editor in which he revealed that “some scholars have reported seeing it at the church offices, . . . A number of scholars have photocopies of the letter, . . .” When it became apparent to the church leaders that the letter was going to be published in a major newspaper without their consent, they decided to back down and admit the existence of the letter. Jerry Cahill, Director of Public Affairs for the Mormon Church, admitted in a letter to the editor that his earlier statement was incorrect:

. . . staff writer Dawn Tracy correctly quoted my statement to her that the Church of Jesus Christ of Latter-day Saints doesn't have a letter purportedly written in 1825 by Joseph Smith to Josiah Stowel (or Stool) either in the church archives or in the First Presidency's vault.

My statement, however, was in error, for which I apologize and for which I alone am responsible. Some months ago I was asked the same question by another inquirer and made a thorough check before responding. Dawn Tracy called me twice as she prepared her article and I responded without checking again.

When my published statement came to his attention, President Gordon B. Hinckley of the First Presidency of the church informed me of my error. The purported letter was indeed acquired by the church. For the present it is stored in the First Presidency's archives and perhaps some day may be the subject of the kind of critical study recently given to the purported letter of Martin Harris to W. W. Phelps. (*Salt Lake Tribune*, May 7, 1985)

It is obvious from all this that the Mormon leaders were caught in a very embarrassing cover-up with regard to the letter and that they only published it because their own scholars were preparing to release it to the press. Since President Hinckley secretly bought this letter in 1983 and never mentioned its existence, it is obvious that church leaders intended to suppress it. If the contents of the letter had been favorable to the Mormon Church, it would have been published immediately in the church's *Deseret News* with a large headline announcing its discovery. When Mark Hofmann "discovered" Joseph Smith's mother's 1829 letter, Mormon officials proclaimed it to be "the earliest known dated document" relating to the church, and it was hailed as a vindication of Joseph Smith's work. Since the letter to Stowell was supposed to have been written by the Prophet himself some four years earlier, we would expect it to receive even greater publicity. Instead, the Mormon leaders buried it and engaged in a cover-up.

At any rate, it appears that if the Mormon Church was ever led by revelation, it has been lacking since Mark Hofmann came into the church offices with the transcript which was supposed to contain Book of Mormon characters. The inability of the Mormon

leaders to detect the religious fraud being perpetrated upon them certainly raises a question with regard to their "testimony" concerning the truthfulness of the Book of Mormon.

For those who are interested in knowing more about Mark Hofmann's forgeries and the murders we recommend our book, *Tracking the White Salamander: The Story of Mark Hofmann, Murder and Forged Mormon Documents*.

Gold Plates in Magic and Masonry

Some Mormon scholars seem to feel that since examples of writing have been found on ancient metal plates, the Book of Mormon has been vindicated. In *The Case Against Mormonism*, vol. 2, page 76, we show that the idea of writing on plates could have come from the Apocrypha, I Maccabees 14:18: "They wrote unto him in tables of **brass**, . . ." Since Joseph Smith purchased a copy of the Bible containing the Apocrypha and showed some interest in it, it is possible that he got the idea from that source. It is even more likely, however, that he got the idea from Masonry or magic. In *The Greater Key of Solomon*, page 56, we are told that "Pentacles" can be "made with Virgin Parchment," but they

are usually made of the metal the most suitable to the nature of the Planet; . . . They should be engraved with the instrument of Art in the days and hours proper to the Planet.

Saturn ruleth over Lead; Jupiter over Tin; Mars over Iron; the Sun over Gold; Venus over Copper; Mercury over the mixture of Metals; and the Moon over Silver.

On page 72 of the same book we read about a pentacle made of gold:

Figure 38.—The Seventh and Last Pentacle of the Sun.—If any be by chance imprisoned or detained in fetters of iron, at the presence of this Pentacle, which should be **engraved in Gold** on the day and hour of the Sun, he will be immediately delivered and set at liberty.

While Hyrum Smith's pentacles were made on parchment, Joseph Smith's talisman was engraved on metal. It is interesting to note that Professor C. Wilfred

Griggs, who is trying to build a case for the Book of Mormon, appeals to the discovery of ancient plates connected with magic:

Guenther Zuntz observes that although metals were not used as writing materials as often as papyrus, animal skins, wood, or stone, “they were so used, and that by no means rarely.” Among the many examples which could be cited, one notes an inscribed fifth-century bronze disc from Lusoi in Arkadia, and a number of bronze plaques inscribed with legal texts or dedications. Of quite a different nature are the **Defixionum Tabellae** (tablets of enchantments or curses), written on tablets of lead and buried in graves and chthonic sanctuaries. The purpose of burying such texts was to bring **the curses** to the attention of the deities of the next life whom the plates invoke to pronounce penalties upon the writer’s enemies . . .

In the opposite thematic direction from plates containing curses and penalties is the small gold plate . . . found at Amhipolis and which has engraved upon it an inscription of ten lines of **magical names** and formulae, . . . One gold plate, unearthed in Gallep on the Lower Rhine, the site of a Roman camp, contains an inscription of **magical names and incantations** . . . Similar texts have been found inscribed on silver and bronze, as well as prescriptions for writing protective and religious **spells** on tablets of gold, silver, bronze, and tin. The gold plates with the **magical spells**, however, date from the Roman period, while the aforementioned lead plates with the **curses** date from the classical age of Greece. One might look for gold plates from the earlier period with religious texts inscribed upon them to help establish historical compatibility for the Book of Mormon. (*Brigham Young University Studies*, Summer 1982, pages 263-264)

Although some of these magic plates may be of great antiquity, we do not feel that they provide any real support for the claims of the Book of Mormon. We feel, in fact, that a much better case can be made for Joseph Smith borrowing the idea of gold plates from the magic or Masonry of his day.

The Legend of Enoch’s Gold Plate

Since Joseph Smith was involved in magic and money digging, he must have had a keen interest in legends relating to these matters. One legend that may have had a real influence on the Book of Mormon is that

concerning Enoch. In the talk Reed Durham gave in 1974, he revealed that there

is a famous legend which the grand orator elaborates in lecture form in the ceremonies of the 13th, 14th and 21st degrees of Masonry which has some very ancient roots, bearing remarkable similarity to Mormonism. The roots of the legend extend back into ancient Hebrew traditions, but were developed most nearly—as they are now found in Masonry—out of ancient cabalistic lore and mythology. The refinements of the legend and their incorporation into modern Masonry began in France about 1740 to 1760, but the legend was in American Masonic print by 1802; and by Joseph Smith’s time many publications had made the legend popularly well disseminated.

Now let me just comment that the basic, introductory aspect of the legend is: that up in the pre-existence, there was a special Secret Doctrine that was given by Deity, and it was given down to the Earth first to Adam, Adam then was to carefully guard this Secret Doctrine because it contained all the Mysteries. It contained the knowledge of God, and the name it contained was the secret name of God. Adam then bestowed it . . . upon his son, Seth, who guarded it very carefully—only among the inner circle of believers—and then it was handed down until it came to Enoch. And, Enoch is the central figure in the legend. It is with Enoch that the **remarkable resemblances with Joseph Smith and Mormon History become disconcertingly clear**. . . .

The parallels of Joseph Smith and the history of Mormonism are so unmistakable that to explain them only as coincidence would be ridiculous. . . .

How does a Mormon historian interpret Joseph Smith and the Masonic Enoch legend? The parallels **demand an answer**. Was Joseph Smith the fruition of Enoch’s prophecy? Was this an extreme “grabbing on” by the Prophet? Or did mysterious and divine, even magical, forces attach themselves to him? (*Mormon Miscellaneous*, October 1975, pages 15-16)

Jack Adamson had pointed out parallels between the legend of Enoch many years ago. He referred to two books from which he derived most of his material. One of them is Thomas S. Webb’s *Freemason’s Monitor*. Wesley P. Walters has furnished us with photocopies from the 1802 edition which we have reproduced in Appendix B of this book. The important portion of the legend is as follows:

Enoch, the son of Jared, was the sixth son in descent from Adam, . . . God appeared to him in

a vision, and . . . a mountain seemed to rise to the heavens, and Enoch was transferred to the top thereof, where he beheld a triangular **plate of gold**, most brilliantly enlightened, and upon which were some characters which he received a strict injunction never to pronounce.—Presently he seemed to be lowered perpendicularly into the bowels of the earth, through nine arches; in the ninth, or deepest of which, he saw the same brilliant plate which was shewn to him in the mountain.

Enoch, being inspired by the Most High, and in commemoration of this wonderful vision, built a temple under ground, . . .

This happened in that part of the world which was afterwards called the land of Canaan, and since known by the name of the Holy Land.

Enoch, in imitation of what he had seen, caused a triangular **plate of gold** to be made, each side of which was a cubit long; . . . He then **engraved upon it** the same ineffable characters which God had shewn to him, and placed it on a triangular pedestal of white marble, which he deposited in the ninth, or deepest arch.

When Enoch's temple was completed, he received the following command, viz.—“Make a door of stone, and let there be a ring of iron therein, by which it may be occasionally raised; and let it be placed over the opening of the first arch, that the sacred matters enclosed therein may be preserved from the universal destruction now impending.” And he did so, and none but Enoch knew of the precious treasure . . .

And behold the wickedness of mankind increased more, . . . and God threatened to des[t]roy the whole world. Enoch perceiving that the knowledge of the arts was likely to be lost in the general destruction, and being desirous of preserving the principles of the sciences, for the posterity of those whom God should be pleased to spare, he built two great pillars on the top of the highest mountain, the **one of brass**, to withstand water, the other of marble, to withstand fire; and he engraved on the marble pillar, hieroglyphics, signifying that there was a most precious treasure concealed in the arches under ground, which he had dedicated to God. And he engraved on the **pillar of brass** the principles of the liberal arts, particularly of masonry. . . .

The flood took place in the year of the world 1656, and destroyed most of the superb monuments of antiquity. The marble pillar of Enoch fell in the general destruction; but by divine permission, the **pillar of brass** withstood the water, by which means the ancient state of the liberal arts, and particularly masonry, has been handed down to us. . . . To Moses God communicated his divine law, . . . He also gave him the true pronunciation of his sacred name;

which he told him **should be found by some of his descendants, engraved upon a plate of gold**; . . .

Solomon, being the wisest of princes, had fully in remembrance the promise of God to Moses, that some of his descendants, in fullness of time, should discover his holy name; and his wisdom inspired him to believe, that this could not be accomplished until he had erected and consecrated a temple to the living God, in which he might deposit the precious treasures.

He chose a spot for this purpose, the most beautiful and healthy in all Jerusalem. In digging for a foundation they discovered the ruins of an ancient edifice, amongst which they found a very considerable quantity of treasure, . . .

All the treasures were collected and carried to Solomon, who, upon deliberation, concluded them to be the ruins of some ancient temple erected before the flood; and possibly to the service of idolatry; he therefore declined building in that spot, . . . He then made choice of another place, where the temple was erected. . . .

Solomon **caused a cavern** to be built under the temple, to which he gave the name of the secret vault. He erected in this vault a large pillar of white marble, to support the S.S. . . .

There was a long, narrow descent, which led from the palace of Solomon to this vault, through nine arches, in regular succession; and to this place he used to retire privately, in company with H. of T. and H. A. when they had occasion to enter upon things of a secret and important nature. . . . Solomon sent for the three grand master architects, Joabert, Stockin, and G__, and directed them to go and search once more, amongst the ancient ruins, where so much treasure had been already found, in hopes of discovering more. They accordingly departed, and one of them, namely G__, in working with the pick-ax, amongst the rubbish, came to the large iron ring, which he immediately made known to his companions, who all concluded that it might lead to some curious discovery; and accordingly they worked with redoubled ardour, to clear away the earth around it, which, when they had done, they found it fixed in a **large stone**, perfectly square. With much difficulty they raised it, when the mouth of a deep and dismal cavern appeared.

G__ proposed to them that he would descend. . . . Being now in the third vault, he found there was an opening for descending still farther; but being afraid to pursue his search, he gave a signal, and was hoisted up by his two companions. . . . he determined to descend again, and told them, that through every arch he passed, he would gently shake the rope. In this manner he descended from arch to arch, until

he was lowered into the sixth arch; when finding there was still another opening, his heart failed him, and, giving the signal, he was again pulled up. . . . G__ then receiving fresh courage, went down a third time, taking a lighted flambeau in his hand. When he descended into the ninth arch, a parcel of stone and mortar suddenly fell in, and extinguished his light; and he was immediately struck with the sight of a triangular **plate of gold**, . . .

G__ related to his two companions the whole astonishing scene . . . when they had descended into the ninth arch, Joabert and Stockin were struck with admiration and astonishment, in the same manner as G__ had been before them. After recovering themselves, they examined the **golden plate** more particularly. . . . They also observed certain characters engraved thereon, of the meaning of which they were then ignorant; . . .

Early in the morning they arrived at the apartment of Solomon, who had the King of Tyre with him. To them they presented the precious treasure they had found. When the two kings beheld it, they were struck with amazement. Being recovered, they then examined the sacred characters with attention, but would not explain them to the three grand master architects. . . . he elected them knights of the the ninth arch, afterwards called the royal arch. He further promised them an explanation of the sacred and mysterious name and characters of the golden plate, when it should be fixed in the place designed for it; . . .

Solomon then explained to them, how the promise of God, made to Noah, Moses and his father David, was now accomplished. That promise which assured them, that in fulness of time his name should be discovered, **engraved upon a plate of gold**; . . .

The two kings, accompanied by the three knights, then took the sacred treasure, and descended by the private way, through nine arches, into the secret vault. They worked there together, and incrusted the **golden plate** upon the pedestal of the pillar of beauty, happy in being employed in so glorious a work. The **brilliancy of the plate** and jewels were of themselves sufficient **to give light to the place**.

The two kings then changed the name of the place, from the **secret** to the **sacred** vault; a place known only to the grand elect and sublime masters, which high degree they now conferred upon the three worthy knights of the royal arch, . . . and explained to them the sacred characters engraven upon the golden plate. . . .

There were living at that time, 3568 other ancient masters, who had wrought in constructing the temple. These began to be extremely jealous . . . They deputed therefore, a certain number to wait on king Solomon,

Solomon was much moved . . . but would not rebuke them, but spoke in the following terms: The ancient members whom I have advanced to the degree of perfection, have in a particular manner deserved this favour from me. . . . go in fear, wait with patience, and aspire to perfection by good works.

The duties returned and made report of their reception to the masters, . . . These masters, hasty and impatient, in their dispositions, and of consequence vexed at the refusal, determined, one and all, to go to the ancient ruins, and search under ground, . . . they departed next morning. . . . discovered the iron by means of which they raised the square stone, and found the entrance into the arches. . . . no sooner had the last descended, than the nine arches fell in upon them, and they were no more heard of.

Solomon soon . . . sent Joabert, Stockin and G__ . . . They . . . were perfectly astonished at the strange appearance of the place.—There were no remains of the arches to be seen; nor could they learn, that one single person of all those who had descended, escaped the destruction.

They examined the place with diligence, but found nothing of note, except a few pieces of marble, upon which were engraved certain **hieroglyphics**; these they carried back with them to Solomon, and related what they had seen. The king sent for some person skilled in hieroglyphic knowledge, and from their interpretation, was fully assured, that those pieces of marble were a part of the marble pillar that had been erected by Enoch; and the ruins in which they had found so much treasure, were those of the temple which he had consecrated to God before the flood. (*The Freemason's Monitor; or, Illustrations of Masonry: In Two Parts.*, by Thomas S. Webb, New York, 1802, pages 245-260)

The parallels to the Book of Mormon should be obvious to all those who are acquainted with that book. To begin with, Enoch was supposed to have recorded the secrets of Masonry on a “plate of gold” and a “pillar of brass.” According to Joseph Smith, the Book of Mormon was “written upon gold plates” (*Pearl of Great Price*, Joseph Smith 2:34), and the Book of Mormon itself says that the ancient Nephites also had “plates of brass” (1 Nephi 3:3). It is interesting that in both cases the important messages would be recorded on “gold” and “brass.” Even more interesting, however, is the fact that both Mormons and Masons say the sacred writings were concealed in a hill. In addition, both maintain that the treasure was transferred from one underground location

to another. Thomas Webb says that the gold plate was hidden in an underground cavern by Enoch and later transferred to a cavern which was dug under the temple on Mount Moriah. In the Book of Mormon, Ammoron originally hid the “sacred” records in the hill Shim (4 Nephi 1:48; Mormon 1:3), but Mormon later went “to the hill Shim, and did take up all the records which Ammoron had hid up unto the Lord” (Mormon 4:23). These records were later deposited in “the hill Cumorah” (Mormon 6:6). Even the name of the hill (Cumorah) reminds one of Moriah. In fact, if the first two letters are removed from Cumorah, we have *Morah*, which is close to *Moriah*. In Masonic tradition, Solomon is the one who gives directions to transfer the gold plates to the cavern under the temple on Mount Moriah. In the Book of Mormon, it is Mormon who brings the plates from the hill Shim to the hill Cumorah. Many years ago, before we even thought about the parallel between Solomon and Mormon, we suggested that the name Mormon “can be made by adding the first three letters of *Moriah* (*MORiah*), found in Genesis 22:2, with the last three letters of *Solomon* (*soloMON*), found in 2 Samuel 5:14. Thus we would obtain *Mormon*” (*Mormonism—Shadow or Reality?* page 95).

It is interesting to note that Joseph Smith’s own brother, Hyrum, became a member of the Mount Moriah Lodge before the Book of Mormon was written. Reed Durham says that “Masonry in the Church had its origin prior to the time Joseph Smith became a Mason . . . **Hyrum received the first degrees of Masonry in Mount Moriah Lodge No. 112 of Palmyra, New York**, at about the same time that Joseph was being initiated into the presence of God and angels . . .” (*Mormon Miscellaneous*, October 1975, page 11). Joseph Smith may have learned of the gold plate of Enoch and Mount Moriah from his brother, although this information was also published in an anti-Masonic book printed in 1828 (*Free Masonry*, by Henry Dana Ward). Both Masonic and anti-Masonic books were available at the bookstore in Palmyra.

In the Masonic legend concerning Enoch, the cavern which held the gold plate was covered with “a large stone.” In Joseph Smith’s story, he also claimed that the gold plates were buried “under a stone of considerable size” (*Pearl of Great Price*, Joseph Smith 2:54). It is also interesting to note that Brigham Young, the second President of the Mormon Church, told his people that there was a secret cave inside the Hill Cumorah:

. . . When Joseph got the plates, the angel instructed him to carry them back to the hill Cumorah, which he did. Oliver says that when Joseph and Oliver went there, **the hill opened, and they walked into a cave**, in which there was a large and spacious room. He says he did not think, at the time, whether they had the light of the sun or artificial light; but that it was just as light as day. They laid the plates on a table; it was a large table that stood in the room. Under this table there was a pile a plates as much as two feet high, and there were altogether in this room more plates than probably many wagon loads; they were piled up in the corners and along the walls. The first time they went there the sword of Laban hung upon the wall; but when they went again it had been taken down and laid upon the table across the gold plates; it was unsheathed, and on it was written these words: “This sword will never be sheathed again until the kingdoms of this world become the kingdom of our God and his Christ.” (*Journal of Discourses*, vol. 19, page 38)

Heber C. Kimball, who was a member of the First Presidency, also spoke of this cave:

How does it compare with the vision that Joseph and others had, when they went into **a cave in the hill Cumorah**, and saw more records than ten men could carry? There were books piled up on tables, book upon book. (*Journal of Discourses*, vol. 4, page 105)

The Mormon writer Edward Stevenson made these interesting statements about the cave:

It was likewise stated to me by David Whitmer in the year 1877 that Oliver Cowdery told him that the Prophet Joseph and himself had seen this room and that it was **filled with treasure**, and on a table therein were the breastplate and the sword of Laban, as well as the portion of gold plates not yet translated, and that these plates were bound by three small gold rings, and would also be translated, as was the first portion in the days of Joseph. When they are translated much useful information will be brought to light. But till that day arrives, no Rochester adventurers shall ever see them or the **treasures**, although science and mineral rods testify that they are there. At the proper time when greed, selfishness and corruption shall cease to reign in the hearts of the people, **these vast hoards of hidden treasure shall be brought forth** to be used for the cause and kingdom of Jesus Christ. (*Reminiscences of Joseph the Prophet*, Salt Lake City, 1893, pages 14-15)

This “cave” in the Hill Cumorah might be compared to the “cavern” in the legend concerning Mount Moriah. As we have shown, Brigham Young claimed that he was told that “it was just as light as day” inside the cave. This agrees well with a statement concerning the “secret vault” which contained Enoch’s plate: “The brilliancy of the plate and jewels were of themselves sufficient to give light to the place” (*The Freemason’s Monitor*, page 256).

As to the plates themselves, it is interesting to note that Solomon only allowed a limited number of men to see Enoch’s gold plate. Joseph Smith also restricted the number of Book of Mormon witnesses. There were only eleven men who were allowed to see the gold plates. The brass plates mentioned in the Book of Mormon also have an interesting parallel in masonry. In *An Encyclopedia of Freemasonry*, published in 1915, Albert G. Mackey wrote that “On the pillar of brass he [Enoch] engraved the history of creation, . . .” (vol. 1, page 245). The Book of Mormon likewise says that “the records which were engraven upon the plates of brass . . . gave an account of the creation . . .” (1 Nephi 5:10-11).

The Book of Mormon itself never mentions Enoch, but it does speak of “Zenock” (1 Nephi 19:10). In August 1832, the Church published an “Extract From The Prophecy of Enoch.” In this revelation (later printed in the *Pearl of Great Price*, Moses, Chapter 7) Joseph Smith claimed that Enoch saw that the world would be destroyed by the flood (verse 43). The Masonic legend also said that Enoch was told of “the universal destruction now impending.” This same information is also found in the apocryphal Book of Enoch—first published in English in 1821. In any case, Joseph Smith must have really identified with Enoch, for in some of his revelations he used the code name “Enoch” for himself (see *Doctrine and Covenants*, sections 78, 92, 96 and 104).

In the *Freemason’s Monitor*, page 245, we read of “Enoch, the son of Jared, . . .” This is rather interesting because in the Book of Mormon one of the greatest prophets is referred to only as “the brother of Jared”

(Ether 3:6). The “brother of Jared” like “Enoch, the son of Jared,” was given a marvelous revelation: “. . . there never were greater things made manifest than those which were made manifest unto the brother of Jared” (Ether 4:4). Like Enoch’s important revelation (the sacred name of God), the writings of “the brother of Jared” were recorded on plates of “gold” (Mosiah 8:9).

Fayette Lapham’s recollection of his interview with Joseph Smith’s father contains a very interesting statement about the gold plates containing “masonic implements”:

In answer to our question, as to what it was that Joseph had thus obtained, he said it consisted of a set of gold plates, about six inches wide, and nine or ten inches long. . . . Under the first plate, or lid, he found a pair of spectacles, about one and a half inches longer than those used at the present day, the eyes not of glass, but of diamond. On the next page were representations of **all the masonic implements**, as used by masons at the present day. The remaining pages were closely written over in characters of some unknown tongue, the last containing the alphabet of this unknown language. (*Historical Magazine*, May 1870, page 307)

Joseph Smith, Sen., was one of the witnesses to the Book of Mormon, and therefore one of just a limited number of men who were permitted to see the “engravings” on the gold plates. If he really made the statement about the “masonic implements,” as Lapham indicated, it would provide a great deal of support to the theory that the Masonic story of Enoch provided ideas for the Book of Mormon. Since Joseph Smith’s brother, Hyrum, was a Mason, it would have been easy for Joseph Smith to have made a set of plates with “masonic implements” on them.

While we may never be able to prove that Masonic emblems were on the second plate of the Book of Mormon, we do know that they appear on the Mormon temple in Salt Lake City. Although the Mormon writer E. Cecil McGavin wrote a book in which he defended the Church, he had to admit the truth of the accusation:

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 that 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. (*Mormonism and Masonry*, 1956, page 6)

The Mormon Church’s relationship to Masonry makes a very interesting study. Although Joseph Smith’s brother, Hyrum, joined the Masons in the 1820’s, Joseph did not become a member until 1842. 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 office. (*History of the Church*, vol. 4, page 551)

The next day Joseph Smith is recorded as saying: “I was with the Masonic Lodge and rose to **the sublime degree**” (*Ibid.*, page 552).

While we feel that the Masonic story of Enoch’s gold plate may be reflected in the Book of Mormon, the Book of Mormon is actually anti-Masonic in its teachings (see *Mormonism—Shadow or Reality?* pages 69-72). This strong stand was undoubtedly a product of the public outcry against Masonry which occurred just before the Book of Mormon was published. While the Masons had achieved some degree of respectability at the time Joseph Smith’s brother, Hyrum, joined the Mount Moriah Lodge, by 1827 the situation was completely reversed. A man by the name of William Morgan published a book exposing the secrets of Masonry. He was kidnapped by a group who were believed to have been Masons and was never heard of again. This set off a wave of anti-Masonry which swept across the nation. In the Book of Mormon, therefore, Joseph Smith capitalized on this anti-Masonic excitement.

Walter Franklin Prince made this statement concerning the relationship between the Book of Mormon and the excitement over Masonry:

Now in at least twenty-one chapters in seven out of the sixteen “books” of the Book of Mormon are to be found passages, varying from several to sixty-three lines in length, plainly referring to Masonry under the guise of pretended similar organizations in ancient America. (*The American Journal of Psychology*, vol. 28, 1917, page 376)

As the years passed, the anti-Masonic feelings began to die down, and Joseph Smith reversed the critical stand he had taken in the Book of Mormon. He not only joined the Masons, but he did a great deal toward promoting its practice in Nauvoo. It soon became obvious to the Masons, however, that Joseph Smith was departing from the ancient landmarks of the society and incorporating their ritual into Mormonism. 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, *Freemasonry Exposed*, page 76, 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?’” The Mormon writer E. Cecil McGaven 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, page 17)

In *Mormonism—Shadow or Reality?* pages 484-492, we present strong evidence that Masonry has had a real influence on Mormonism. We show, in fact, that there are at least 27 parallels between the Masonic ritual and the Mormon temple ceremony. Dr. 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." (*Mormon Miscellaneous*, October 1975, pages 11, 12, 13, 16)

In *Mormonism—Shadow or Reality?* page 492, we wrote the following:

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.

The Only Reasonable Conclusion

The Bible strongly condemns the practice of magic throughout its pages. In the Old Testament we read:

When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.

Thou shalt be perfect with the Lord thy God.

For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do. (Deuteronomy 18:9-14)

In the New Testament witchcraft is listed among the evil "works of the flesh":

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

Idolatry, **witchcraft**, hatred, variance, emulations, wrath, strife, seditions, heresies,

Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. (Galatians 5:19-21)

Acts 19:19 informs us concerning some people who “used curious arts” before they were converted. At the time they confessed the Lord, however, they “brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.”

The current leaders of the Mormon Church have made similar statements about magic in their writings. Apostle Bruce R. McConkie, for instance, makes these emphatic declarations:

Necromancy is that form of divination which attempts to foretell the future by consultation with the dead. Sometimes the term is enlarged to include magic in general. It is and has been a common practice among apostate peoples, but the Lord calls it an abomination and expressly commands Israel to avoid it. (*Mormon Doctrine*, 1979, page 526)

Use of power gained from the assistance or control of evil spirits is called sorcery. Frequently this power is used in divination, necromancy, and witchcraft. . . .

Sorcery has been a sinful evil in all ages. . . . at the Second Coming of the Lord sorcerers will be destroyed (Mal. 3:5; 3 Ne. 24:5); they shall be cast into that hell which is prepared for them (D. & C. 63:17; Rev. 21:8); and finally, having paid the utmost farthing for their crimes, they shall be debased with a telestial inheritance in eternity. (*Ibid.*, page 747)

Most Mormons have not been aware of Joseph Smith’s involvement in the occult because there has been a cover-up. As Wesley P. Walters points out, Joseph Smith himself started that cover-up in the 1830’s:

. . . once he had determined to give up money digging after his close brush with the law in 1826, this occult religious interest made it easy for him to think in terms of producing a religious book from the gold plates he claimed to have discovered through the same stone he had used for his treasure hunting. . . . the 1830 trials marked Joseph’s successful transition

from a practitioner of the occult, searching for money, to the prophet of the new cult of Mormonism. When Joseph later recounts this early period of his life, he minimizes his money digging as a minor affair of manual labor for an old gentleman named Josiah Stowell, whom he finally “prevailed” with to abandon such useless activity, and the many testimonies to his money digging came to be regarded as slander manufactured to persecute the young prophet of the Lord. That period when he was a sorcerer and glass looker using occult religious practices in a superstitious confidence enterprise is transformed by Joseph into the period of preparation for him to become the instrument of the Lord for bringing forth the fullness of the gospel by the publication of the Book of Mormon. . . . Sadly, his new role of prophet and seer ultimately led him further and further from the Bible’s Good News about a Savior who was rich but impoverished Himself to the extreme in dying forsaken on a cross for our sins, so that we might become truly rich beyond all dreams of earthly avarice through His free gift of eternal life. (*Joseph Smith’s Bainbridge, N.Y., Court Trials*, Part 2, pages 128, 130 and 131)

In 1828 members of the Methodist Church were forced to make a decision with regard to Joseph Smith. He had taken steps to join their church, but they felt his dealings in the occult made him unfit to be a member. The Utah Christian Tract Society has prepared an article about this matter from material furnished by Wesley P. Walters (see the newsletter for July-August, 1971). In this article we find the following:

Perhaps the death of his first-born son on June 15, 1828 induced him to seek membership in the Methodist Church to which his wife belonged since she was seven years old. The “prophet” Joseph’s role as a Methodist member did not last very long, however, only three days—according to statements made by his wife’s cousins, Joseph and Hiel Lewis. In their local newspaper at Amboy, Illinois, they told of their earlier years with Joseph Smith in Pennsylvania and of his uniting with the Methodist class:

“He presented himself in a very serious and humble manner, and the minister, not suspecting evil, put his name on the class book, in the absence of some of the official members.” (*The Amboy Journal*, April 20, 1879, page 1)

When Joseph Lewis, . . . learned of this act, he felt that Joseph’s manner of life rendered him unfit to

be a member and told him either to “publicly ask to have his name stricken from the class book, or stand a disciplinary investigation.” Mr. Lewis gave further details about the incident a month after the first article appeared in the Amboy paper, and he wrote:

“I, with Joshua McKune, a local preacher at the time, I think in June, 1828, heard on Saturday that Joe Smith had joined the church on Wednesday afternoon, . . . We thought **it was a disgrace to the church to have a practicing necromancer, a dealer in enchantments and bleeding ghosts, in it.** So on Sunday we went to father’s, the place of meeting that day, and got there in season to see Smith and talked to him some time in father’s shop before the meeting. Told him that his occupation, habits and moral character were at variance with the discipline, that his name would be a disgrace to the church, that there **should have been recantation, confession, and at least promised reformation**—That he could that day

publicly ask that his name be stricken from the class book, or stand investigation. He chose the former, and did that very day make request that his name be taken off the class book.” (*The Amboy Journal*, June 11, 1879, page 1)

For more information on this matter see *Mormonism—Shadow or Reality?* pages 162 and 162A.

With the mounting evidence of Joseph Smith’s involvement in magic, members of the Mormon Church are faced with a very weighty decision—i.e., can they accept as a prophet a man who was involved in occult practices **at the very time he was supposed to have been receiving revelations from God?** From the standpoint of the Bible, the question can only be answered “No.” As one former follower of Joseph Smith expressed it, a person must “come out from the company of Joseph the sorcerer.”

ABRACADABRA

THE WORD ABRACADABRA has been so widely used in magic that it has passed into the patter of the stage conjuror and appears in dictionaries as a term for magical nonsense-words in general. Daniel Defoe, in his *Journal of the Plague Year*, published in 1722, says that many people who were terrified of the plague acted as if it was an evil spirit which threatened to take possession of their bodies. They tried to ward it off with certain words or figures, as particularly the word Abracadabra formed in a triangle or pyramid.’

In the Middle Ages the word was believed to cure fevers. The earliest instructions for using it come from a poem on medicine by Quintus Serenus Sammonicus, a doctor who accompanied the Roman Emperor Severus on his expedition to Britain in 208 AD. It has to be written down, dropping a letter in each line. The usual way of writing it is:

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A B R A C A D A B R A
A B R A C A D A B R
A B R A C A D A B
A B R A C A D A
A B R A C A D
A B R A C A
A B R A C
A B R A
A B R
A B
A

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‘Abracax’, a demon with snakes for feet, associated with abracadabra. From Collin de Plancy’s *Dictionnaire Infernal*, 1863

The paper on which the word is written must be tied round the patient’s neck with flax, worn for nine days, and then thrown backwards over the shoulder into a stream which runs eastwards.

The idea is evidently that as the word shrinks away to nothing, so will the fever. Several other shrinking charms of this kind are known, including a Jewish spell against a demon named Shabriri, thought to cause diseases of the eye. To get rid of him, you say Shabriri Briri Riri Iri Ri, whittling him away to nothing.

Abracadabra resembles, and may be descended from, a Jewish cure for fever:

Appendix A

The Question of Satanic Influence in the Book of Mormon and in the Temple Ceremony

After Joseph Smith's "close brush with the law in 1826," he began to have second thoughts about his connection with the occult. Book of Mormon witness Martin Harris said that "the angel" told Joseph Smith that "he must quit the company of the money diggers. That there were wicked men among them. He must have no more to do with them. He must not lie, nor swear, nor steal" (*Tiffany's Monthly*, 1859, page 169). Although there is evidence that Smith continued to believe in money digging and even gave a revelation concerning treasures in Salem, he was well aware of the stiff opposition to magic and he did not try to promote it in the standard works of the Church. It is true that some vestiges of magic remain in the Book of Mormon (i.e., the use of seer stones and a belief in slipping treasures), but the Book of Mormon does not teach the practice of magic. Its theology is basically Protestant, and it is completely different from Smith's later teachings.

Is Mormon an Infernal Name?

In *Mormonism—Shadow or Reality?* page 94, we pointed out that "Most of the names appearing in the Book of Mormon are either derived directly from the Bible or are made by slightly changing or combining names found in the Bible." In our study of Book of Mormon names we have not found any significant evidence that they are derived from magic. Recently, however, it has been pointed out that the name *Mormon* resembles *Mormo*—a name found in Anton Szador LaVey's *The Satanic Bible*. In his list of "The Infernal Names," page 59, we find: "*Mormo*—(Greek) King of the Ghouls, consort of Hecate."

The word *Mormo* is written as follows in Greek: *μορμω*. It has been suggested that a follower of *Mormo* might be called a *Mormon*, just as a person from Cuba is referred to as a Cuban. Although LaVey did not publish *The Satanic Bible* until 1969, it is believed that there may be support for this idea in earlier publications. In

a letter to us, dated February 3, 1983, the following information appears:

In *Geography of Witchcraft* by Montague Summers (University Books, New Hyde Park, N.Y., 3rd Printing 1970) reference is made to certain evil spirits feared by the ancient Greeks "... most dreaded of all, *Μορμω*²⁶ (*Mormo*), a foul and loathly ghoul." (p. 8) (Footnote 26 refers to Equites, 890 and Lucian, Philopseudes)

As we have shown, LaVey claims that *Mormo* was the "consort of Hecate." In *Webster's New Twentieth Century Dictionary of the English Language* (Unabridged), we find the following:

Hecate, . . . in Greek mythology, a goddess of the moon, earth, and the underground realm of the dead, later regarded as the goddess of sorcery and witchcraft: also spelled Hekate.

We have searched through a number of books on Greek mythology and magic at the University of Utah Library, and while we have found many references to Hecate, none of them mentions *Mormo*. Unfortunately, we could not locate the works referred to in the footnote in *Geography of Witchcraft* (see letter cited above). When these sources are located, they might throw important light on the subject. It has also been reported that something concerning *Mormo* has been discovered in a library in New York.

In any case, *mormo* is a Greek word which Webster's unabridged dictionary defines as "a bugbear; false terror." Although this dictionary mentions Hecate, it is silent concerning the "King of the Ghouls." Webster's dictionary was printed in New York in 1828 under the title, *An American Dictionary of the English Language*. It gives the same definition we find in our current dictionary. The following is a photograph from the 1828 dictionary.

MORTLING, }ⁿ plucked from a dead
sheep. *Ainsworth.*
MOR/MO, n. [Gr. *μορμος.*] A bugbear; false
terror. *Johnson.*
MORN, n. [Sax. *marne, margene, mergen,*
mergen, Dan. D. G. morgen, Sw. mor-
gon, morn, morning or morrow. In W.

Just four years after the Book of Mormon was published, E. D. Howe wrote an anti-Mormon book in which he referred to the Greek word *mormo*. While he did not speak of a specific god or ghoulish being by that name, he pointed out the negative definitions of that word:

The word *Mormon*, the name given to his book, is the English termination of the Greek word *Mormoo*, which we find defined in an old, obsolete Dictionary, to mean "bug-bear, hob-goblin, raw head, and bloody bones." It seems, therefore, that the writer gave his book not only a very appropriate, but classical name. His experiment upon the human mind, he thought, would be more perfect, by giving it a name, in addition to its contents, which would carry upon its very face the nature of its true character—a fiction of hob-goblins and bug-bears. (*Mormonism Unveiled*, 1834, page 21)

By the year 1843, Joseph Smith felt that the accusation that he borrowed the Greek word *mormo* required a response:

SIR:—Through the medium of your paper, I wish to correct an error . . . The error I speak of, is the definition of the word *MORMON*. It has been stated that this word was derived from the Greek word *mormo*. This is not the case. There was no Greek or Latin upon the plates from which I, through the grace of God, translated the Book of Mormon . . . I may safely say that the word *Mormon* stands independent of the learning and wisdom of this generation.—Before I give a definition, however, to the word, let me say that the Bible in its widest sense, means *good*; for the Savior says according to the gospel of John, "I am the *good* shepherd;" and it will not be beyond the common use of terms, to say that *good* is among the most important in use, and though known by various names in different languages, still its meaning is the same, and is ever in opposition to *bad*. We say from the Saxon, *good*; the Dane, *god*; the Goth, *goda*; the German, *gut*; the Dutch, *goed*; the Latin, *bonus*; the Greek, *kalos*; the Hebrew, *tob*; and the Egyptian, *mon*. Hence, with the addition of *more*, or the contraction,

mor, we have the word *MORMON*; which means, literally, *more good*.

Yours, JOSEPH SMITH
(*Times and Seasons*, vol. 4 (1843), page 194)

In the book *Changes in Joseph Smith's History*, we pointed out that this statement was altered in the *History of the Church* so that Joseph Smith's Egyptian explanation of the word *Mormon* could be omitted. In the *Salt Lake City Messenger* for April 1965 we printed the following from a letter written by one of our readers:

Smith claimed that the word *Mormon* was formed from the Egyptian word *mon* (which he said meant *good*) and the English word *more*, contracted to *mor* (together meaning *more good*). How can this be when there is no Egyptian word *mon* which means *good*. Even if there were such an Egyptian word, how could it get combined with an English word here on the American continent sometime before 400 A.D.? The English language did not develop until the middle ages and was totally unknown in the ancient middle east.

In a letter dated April 1, 1965, the same man writes:

I might add a few words about Smith's definition of the word *Mormon* . . . the part I had reference to has been omitted from the present Church History, so I understand. While in the graduate department at Johns Hopkins University I made it a point to ask Dr. William F. Albright if there were any Egyptian word *mon* meaning *good*, or anything resembling it with such a meaning. Dr. Albright is one of the world's leading authorities on the ancient near east and understood [*sic*] and offered courses in Egyptian. He assured me there was no such word. I wrote Dr. Sperry about this problem and he assured me he had "no off-the-cuff answer" for this problem. (see letter enclosed). At the time Smith gave his definition Champollion was just working out the system of Egyptian hier[og]lyphics, so as far as Smith knew no one could contradict him. However, it should have been obvious, even without a knowledge of Egyptian, that an Egyptian word could not be combined with an English word and appear here in America (since it's used in the Bk of Mormon) before 400 A.D., when there was no English language until centuries later. (*Salt Lake City Messenger*, April 1, 1965)

In 1873, T.B.H. Stenhouse referred to the statement that *Mormon* means "more good," and then said that

“profane opponents insist that the word is derived from the Greek, and signifies something neither pleasant nor beautiful” (*The Rocky Mountain Saints*, pages 42-43). In a footnote on page 43, Stenhouse explained that “scholars have expressed an opinion that the word means “a spectre or hideous shape.”

Over the years there has been a great deal of speculation as to the origin of the name *Mormon*. Writing in *The Journal of Psychology* in 1917, page 378, Walter Franklin Prince suggested that *Mormon* came from *Morgan*—the man who was believed to have been kidnapped by the Masons. Theodore Schroeder ridiculed this idea:

The historic evidence is that some of the names in the Book of Mormon were coined by Spaulding. Upon this and other evidence the claim of Smith’s plagiarism from Spaulding is founded. Manifestly it is therefore absurd to think that this plagiarism can be disproved by psychologic tests which assume the very thing to be proven, namely: that the Book of Mormon names are of Smith’s coinage.

Dr. Walter F. Prince appears to assume . . . that a Masonry-Morgan “ruling complex” existed in the author of the Book of Mormon . . .

A person with different predisposition might have found some evidence that Smith went into the Mormon scheme purely from a desire to get a little easy money. A person eager to justify such a theory by “rigorous psychological tests” might not choose the Masonic-Morgan complex to explain the frequency of the name Mormon and numerous others of the similar component sounds. From the money-complex point of view it might look like MORE MONEY. It seems just as likely that this explains the fact that out of the forty names beginning with *M*, 25 begin with *Mor*. (*Authorship of the Book of Mormon*, by Theodore Schroeder, pages 5-6)

In *The Mormon Kingdom*, vol. 1, page 155, we wrote: “Fawn Brodie points out that a corpse that was found on the shore of Lake Ontario was at first identified as that of William Morgan. Later, however, it was found to be the body of Timothy Monroe. Mrs. Brodie suggests that Joseph Smith may have ‘combined the first syllables of Morgan and Monroe’ to make the name *Mormon* (*No Man Knows My History*, page 64).” We felt that this was an interesting idea, but we have also suggested in *Mormonism—Shadow or Reality?*

and in this book that *Mormon* could be a combination of *MORiah* and *soloMON*. The reader will remember that Joseph Smith himself said that *Mormon* came from two different words.

However this may be, Wesley P. Walters has done a great deal of research on the name *Mormon*. He gives this interesting information in his master’s thesis:

In regard to the name *Mormon* itself, some early opponents of Mormonism maintained that the name was coined upon the English word *Mormo*. This word, taken over directly into English from the Greek noun *mormo* . . . meaning “a hideous she-monster, used by nurses to frighten children with,” had become a standard term for a false terror, a “bugbear.” The word was found in the popular dictionaries of the day, sometimes followed by the letter *n* for noun (*Mormo n*). The word, *mormon*, apparently derived either from the Greek noun or adjective *mormon* (**μορμων** —noun = “bugbear,” **μορμων** —adjective = “frightening”) was used for more than a half century before Joseph began his work of the same name. It was employed to designate a West African baboon from Guinea, the *Simia mormon* (the mormon ape), and by the beginning of the nineteenth century had been applied by the German ornithologist Carl Illiger to a genus of birds, the *Mormon arcticus*, found on the Atlantic seaboard, especially off the coast of New England and Nova Scotia. These sea birds, now called Puffins, are known to have wandered or been blown as far inland as the waters of Lake Ontario and Lake Erie. It is therefore possible that Joseph could have come upon the name from one of those sources. (“The Use of the Old Testament in the Book of Mormon,” Master’s thesis, Covenant Theological Seminary, St. Louis, Missouri, April 1981, pages 22-23)

Besides mentioning the Mormon Church in his unabridged dictionary, Noah Webster also gives this definition of the word *Mormon*:

1. the puffins, a genus of sea birds characterized by a short, thick beak.
2. [m-] the mandrill.

Wesley P. Walters feels that the Greek word *mormo* carries the connotation of masked and that this may be the reason that the Puffins were named Mormons. On page 23 of his thesis, he says that the Puffins “were called ‘masked-divers’ (Larventaucher).” This could

also explain the reason the African baboon was given the same name. Mr. Walters has sent us an interesting picture of a baboon bearing the title *Mormon*:



Mormon.
(No naturlig størrelse.)
Afbildningen efter Atlasfot til Oken's Naturhistorie.

We now have at least six explanations for the origin of the word *Mormon*:

1. It came from *more* combined with an Egyptian word, *mon*.
2. It came out of the anti-Masonic excitement—either from the name *Morgan* or a combination of *MORgan* with *MONroe*.
3. It came as an outgrowth of the story concerning the discovery of Enoch's gold plate and is a combination of *MORiah* and *soloMON*.
4. It came from the Greek word *mormo* which has been interpreted by various individuals as a “bugbear,” “false terror,” a “hobgoblin,” or as the “King of the Ghouls.”
5. It came from a bird named *Mormon*.
6. It came from a baboon named *Mormon*.

While Joseph Smith's explanation cannot be seriously considered, any of the other five could be a possibility. As to the question of whether *Mormon* comes from “an infernal name,” we cannot give a definite answer. On the basis of the evidence at hand, however, we would be very careful about pressing this matter too far. Wesley P. Walters has given us an interesting example of how a person can come to a faulty conclusion on the origin of names. Mr. Walters lives in Marissa, Illinois. A researcher who was working on the derivation of names became convinced the name *Marissa* came from the Indians and published a statement to that effect. Mr.

Walters, however, was acquainted with a woman who knew or was descended from the man who originally named the town. She explained that the name was taken from the work of the Jewish historian Josephus and showed him the reference.

Further Information on Mormo

Since we began writing this section of the book, we have been given a photocopy of the information which was discovered in a library in New York. It is from the *Encyclopedia of Religion and Ethics*, edited by James Hastings, vol. 4, page 592:

Besides these, there was a whole host of sprites, bogeys, and hobgoblins which remained nearer to their primitive associations. Their names are generic rather than personal, and they were rarely dignified by a connexion with some heroic tale. Such was *Empusa*, . . . She had the power of continually changing her shape . . . *Gello*—a name which has been compared with the Arabic ghoul—was a spectre which kidnapped children. . . . Somewhat more familiar to us is *Mormo*, a bogey of the nursery, invoked to frighten children (Theocr. xv. 40; Xen. Hell. iv. 4. 17)—perhaps a hypocoristic form of *Mormolyke*—a werewolf . . . Another bogeyname is that of *Lamia*, who was said to have the remarkable power of taking out her eyes and putting them back at pleasure. She also was a kidnapper and murderess of children, and is sometimes identified with *Mormo* and *Gello*, as if these were different names of the same monster.

This reference does not really solve anything. In fact, a person might get the impression from the last part of the statement that *Mormo* was a female bogey. The reader will remember that Wesley P. Walters quoted a source which identified *Mormo* as “a hideous she-monster.” This, of course, would not be in accord with the Satanic Bible's statement that *Mormo* was the “King of the Ghouls.” We have located the Greek sources cited by James Hastings, but they do not tend to throw a great deal of light on the word *Mormo*. The first source, Theocritus xv. 40, appears as follows in Greek (we have circled the word *Mormo*):

ἀμφίθες. οὐκ ἀξῶ τυ, τέκνον. **Μορμῶ**, δάκνει ἵππος.

A. S. F. Gow renders the last three Greek words (*Mormo*, *daknei hippos*) as “Boo, Bogey! horse bites” (*Theocritus*, vol. 1, page 110). J. M. Edmonds translates: “Horse-bogey bites little boys” (*The Greek Bucolic*

Poets, page 182). The words *little boys* were apparently supplied by the translator.

The other source mentioned by Hastings is *Xenophon, Hellenica* iv. 4. 17. It appears in Greek as follows:

πελταστὰς ὡσπερ **μορμόνας** παιδάρια. αὐτοὶ δὲ

The word appears as *mormonas* and is rendered by Carleton L. Brownson as “hobgoblins” (*Xenophon, Hellenica*, Book IV, page 321).

Does the Book of Mormon Have “A Familiar Spirit”?

Those who are well acquainted with the teachings of the Bible know that the words *familiar spirit* are always connected with witchcraft. The Mormon Apostle LeGrand Richards, however, made this astonishing statement concerning the Book of Mormon in his book, *A Marvelous Work And A Wonder*, page 69:

Isaiah saw the downfall of Ariel, or Jerusalem, at a time far in the future, “add ye year to year.” Then he seems to have been carried away in vision to witness a similar destruction of the cities of Joseph, “and it shall be unto me as Ariel.” Then he describes how they would be besieged and forts would be raised against them; they would be brought down and would speak out of the ground. Their speech would be low out of the dust; their voice would be as one that hath **a familiar spirit**, out of the ground; their speech would whisper out of the dust. Now, obviously, the only way a dead people could speak “out of the ground” or “low out of the dust” would be by the written word, and this the people did **through the Book of Mormon**. Truly **it has a familiar spirit**, for it contains the words of the prophets of the God of Israel.

The Book of Mormon itself claims to be as the voice of “one that hath a familiar spirit”:

After my seed and the seed of my brethren shall have dwindled in unbelief, . . . and after they shall have been brought down low in the dust, even that they are not, yet the words of the righteous shall be written, and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief shall not be forgotten.

For those who shall be destroyed shall **speak unto them out of the ground**, and their speech shall be low out of the dust, and their voice shall be as **one that hath a familiar spirit**; for the Lord God will give unto him power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust.

For thus saith the Lord God: They shall write the things which shall be done among them, and they shall be written and sealed up in a book, . . . (Book of Mormon, 2 Nephi 26:15-17)

The Book of Mormon is quoting Isaiah 29:4 when it speaks of “one that hath a familiar spirit.” The words *familiar spirit* are a translation of the Hebrew word *owb* (אוב). Below is the important part of verse 4 from *The Interlinear Bible* (Hebrew/English), edited by Jay P. Green, Sr.

וּמְקַפֵּר הַשָּׁחַ אֶמְרָתָךְ יְהוָה כְּאֹב מֵאֲרִיִל קוֹלָךְ וּמְקַפֵּר

The reader will notice that we have circled the Hebrew word which is translated “familiar spirit” in the King James Version of the Bible. The letter *Kaph* (כ) which is added to the front of the word (i.e., the right side of the word) is translated “as” or “like.”

Wesley P. Walters gives this important information about the words *familiar spirit*:

The Isaiah passage begins with Isaiah predicting the destruction of Ariel, the city of Jerusalem. The city shall be brought down to the dust and its voice shall be like a dead man speaking from the grave through a necromancer. This seems to be the import of Isaiah’s words: “and thy speech shall be low out of the dust, and thy voice shall be as one that hath a familiar spirit, out of the ground” (v. 4). The words *familiar spirit* are the King James rendering . . . drawn from the divinely forbidden practice of witchcraft. The term refers to the serving spirit, alleged to be the spirit of some dead person, that speaks through a medium who claims by witchcraft to call that person up from the grave—from the dust. The King James Version adopted the term *familiar spirit* to translate the Hebrew here because the word *familiar* was derived from the Latin term *familial*, a name given to household servants who did the bidding of the family which owned them. The witch or sorcerer claimed to have such a serving spirit in the realm of the dead who could contact the dead and receive messages from the departed. Isaiah’s

imagery, therefore, speaks of the utter desolation that is coming upon Jerusalem, reducing the city that formerly spoke for God to the dust of death. (“The Use of the Old Testament in the Book of Mormon,” pages 75-76)

In *Clarke’s Commentary*, vol. 4, page 127, we find the following:

The pretenders to the art of necromancy, who were chiefly women, had an art of speaking with a feigned voice, so as to deceive those who applied to them, by making them believe that it was the voice of the ghost. They had a way of uttering sounds, as if they were formed, not by the organs of speech, but deep in the chest, or in the belly; . . . they could make the voice seem to come from beneath the ground, from a distant part, in another direction, and not from themselves; the better to impose upon those who consulted them. . . . From these arts of the necromancers the popular notion seems to have arisen, that the ghost’s voice was a weak, stridulous, almost inarticulate sort of sound, very different from the speech of the living.

Chris Vlachos has written the following concerning the passage from Isaiah:

If the words in Isaiah are examined closely, however, it will be noticed that he is relating what would befall the people of Jerusalem, or Ariel, because their wickedness had made them an abomination in the sight of God. When God said that they would be brought down, He was telling the people of Jerusalem that they were to be afflicted with punishment. Furthermore, as they grovelled in humiliation and shame, their speech would be as one speaking out of the dust, and their voice would be as one that has a familiar spirit. The purpose of this prophecy was to warn Jerusalem of the coming wrath and judgment of God for her sins. This passage was not foretelling the coming forth of a book, unearthed from the ground, which bore record of ancient American prophets.

But something further needs to be pointed out to those who use this verse as a prophecy of the Book of Mormon, and I do this gently yet firmly. If this prophecy does refer to the Book of Mormon, and if the Latter-day Saints believe that the Book of Mormon speaks as “one that hath a familiar spirit,” then they are identifying it with witchcraft. The term *familiar spirit* . . . occurs fifteen times in the Old Testament and each occurrence deals with necromancy: . . .

If it be granted that the prophecy in Isaiah 29:4 does refer to the Book of Mormon, then the Latter-

day Saint is in a precarious position; for then, being a familiar spirit, the Book of Mormon would be an abomination in the sight of the Lord. A familiar spirit is a demon! However, the Lord Jesus with out-stretched hands offers forgiveness and cleansing to the Latter-day Saint who turns to Him and forsakes that which is not of Him. (*A Familiar Spirit?* pages 1, 2, 4)

We have used the Hebrew text of the Bible to check Chris Vlachos’ statement that the “term *familiar spirit* . . . occurs fifteen times in the Old Testament and each occurrence deals with necromancy.” We find this to be a correct statement. Below are some of the references where the Hebrew word has been rendered *familiar spirit(s)*:

Regard not them that have *familiar spirits*, neither seek after wizards, to be defiled by them: I am the Lord your God. (Leviticus 19:31)

And the soul that turneth after such as have *familiar spirits*, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. (Leviticus 20:6)

And he made his sons pass through the fire, and observed times, and used enchantments, and dealt with *familiar spirits* and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger. (2 Kings 21:6)

So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a *familiar spirit*, to enquire of it;

And enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse. (1 Chronicles 10:13-14)

And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a *familiar spirit*, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger. (2 Chronicles 33:6)

And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to idols, and to the charmers, and to them that have *familiar spirit*, and to the wizards. (Isaiah 19:3)

The following are additional references to *familiar spirits* which are found in the Bible: Leviticus 20:27; Deuteronomy 18:10, 11; 1 Samuel 28:3, 7-9; 2 Kings 23:24; Isaiah 8:19.

In the light of these references, the Apostle Richards' statement that the "Book of Mormon . . . **has a familiar spirit**," appears to be nothing to boast about. As we have already shown, Joseph Smith tried to tie into the Isaiah passage by claiming that the words found in the Book of Mormon would be "as one that hath a familiar spirit" (2 Nephi 26:16). Smith's use of these words certainly casts serious doubt on the divine authenticity of the Book of Mormon.

Do Mormons Call Upon Lucifer in Their Temple Ceremony?

During the past year or two many critics of the Mormon Church have charged that the Mormons are really calling upon Lucifer when they repeat the words *Pay lay ale* three times in the temple ceremony. This idea has been set forth in a number of publications which have been circulated throughout the world. It is claimed that the words *pay lay ale* are taken from the Hebrew language and can be translated: *Wonderful Lucifer*. This is certainly an extremely serious charge. If it could be proven true, it would go a long way toward demonstrating that Mormonism is inspired by Satan.

Because we published an expose of the temple ceremony in our book *Mormonism—Shadow or Reality?* and were continually being asked about this accusation, we published a statement about the matter on June 29, 1982. It was entitled, "*PAY LAY ALE—An Examination of the Charge that the Mormons Call Upon Lucifer in their Temple*," by Jerald Tanner. The following appeared on the first page of that statement:

. . . I feel that I owe the public a statement which sets forth my views. Although I do not profess to be a Hebrew scholar, I feel that my research throws some important light on the subject.

Since I have been active in bringing forth evidence against the authenticity of Joseph Smith's work, I would have been very happy to have found that this new indictment was based on sound research. Unfortunately, however, a careful examination of the evidence has forced me to conclude that the charge is without foundation.

Wesley P. Walters, one of the top authorities on Mormon history who has had some training in the Hebrew language, also felt that the translation "Wonderful Lucifer" was incorrect. He tried to warn against the spread of this idea, but his protest was to no avail.

In our statement we pointed out that if the words *pay lay ale* are really derived from Hebrew, a better rendering would be "Wonderful God." Those who propose the translation "Wonderful Lucifer," claim that *pay lay ale* comes from two Hebrew words. The first word is פֶּלֶא . It is transliterated as *pele'* and is pronounced *peh-leh* (see *Strong's Exhaustive Concordance of the Bible*, Hebrew Dictionary Section, word #6382). It is rendered as "wonderful" in Isaiah 9:6 and 25:1. Although the sounds *peh-leh* and *pay lay* are not identical, we felt that the translation "wonderful" might be a possibility. Wesley P. Walters, on the other hand, feels that this identification is very questionable.

However this may be, the second word used by those who propose the translation *Wonderful Lucifer* is הֵיִלֵּל . It is transliterated as *heylel* and pronounced "hay-lale" (*Strong's Concordance of the Bible*, Hebrew word #1966). It is rendered as "Lucifer" in the King James Version, Isaiah 14:12. Other versions translate it as "O shining star or day-star." The *Wycliffe Bible Commentary*, page 622, says that Lucifer is the "Roman name for the morning star." There is a disagreement among scholars as to whether Isaiah 14:12 actually refers to Satan or to the king of Babylon (see *Clarke's Commentary* 4:82), however, we will not go into this matter here. The most serious problem facing those who propose the new theory is obtaining "Wonderful Lucifer" from *pay lay ale*. While *pay lay* sounds something like *peh-leh*, how can we derive *ale* from *hay-lale*?

It is obvious that we have a number of extra letters. The reader can see the problem in the example at the bottom of the page where the extra letters have been capitalized for emphasis. *Ale*, on the other hand, does correspond perfectly to a Hebrew word for God אֱלֹהִים. It is transliterated as 'el and is pronounced *ale* (see *Strong's Concordance*, Hebrew word #410). While the Hebrew word *Elohim* is usually used for God (see *Mormonism—Shadow or Reality?* page 168), *El* is also found in many places in the Old Testament.

After we published the statement on *pay lay ale*, some of the tracts containing the translation “Wonderful Lucifer” were changed. Unfortunately, however, some of those who had previously supported the translation “Wonderful Lucifer” put forth the idea that “the Hebrew translation of these words can be either marvelous false god or marvelous true God.” This, of course, is incorrect. The word *El* can only be translated as *God*. The word itself does not give any indication of whether the god spoken of is true or false. It is the same with our English word *God*. It cannot be translated into another language as “false god” or “true God.” It is true, of course, that the context of a statement can help us determine whether it is speaking of a false god. For instance, the words “my god is Satan” would be understood as referring to a false god.

In defense of the translation “Wonderful False God,” it has been claimed that the word *El* is “a generic term for God” and that it “is the word which is most often

used to denote the false gods of the Bible.” Because we did not believe this statement was accurate, we decided to make a test. We looked up all of the passages we could find in the book of Isaiah which used the word *El*. We found 22 places where the word appeared: Isaiah 5:16; 8:10; 9:6; 10:21; 12:2; 14:13; 31:3; 40:18; 42:5; 43:13; 44:10; 44:15; 44:17 (twice); 45:14; 45:15; 45:20; 45:21; 45:22; 46:6; 46:9. When we read the context of these verses, we found that 15 of the 22 were written concerning the God of Israel. For instance, Isaiah 45:22 reads: “Look unto me, and be ye saved, all the ends of the earth: for I am God [*El*], and there is none else.” In 46:9 we read: “Remember the former things of old: for I am God [*El*], and there is none else; I am God, and there is none like me,” As we have already shown, the word *Lucifer* is found in Isaiah 14:2. The very next verse mentions *El*: “For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God [*El*]: . . .”

When we examined the book of Genesis, we found that *El* was used 16 times and every time it appeared it referred to the true God. In the book of Exodus it is used 6 times and 5 of these references are to the God of Israel. It is interesting to note that *El* is even used once in the Ten Commandments (Exodus 20:5).

The word *El* is used many times for God in the book of Psalms. In Psalms 22:1 it is used twice: “My God, My God, why hast thou forsaken me? . . .” Matthew claims that Jesus quoted these very words on the cross:

A COMPARISON

ENGLISH WORDS	WONDERFUL LUCIFER	WONDERFUL GOD
HEBREW WORDS	פֶּלֶא הַיָּלֵל	פֶּלֶא אֱלֹהִים
TRANSLITERATION	pele' hey-lel	pele' 'el
PRONOUNCED	peh-leh hay-lale	peh-leh ale
TEMPLE CEREMONY	pay lay ale	pay lay ale
EXTRA LETTERS NOT FOUND IN TEMPLE CEREMONY	HAY-L	

“. . . Jesus cried with a loud voice, saying, *Eli, Eli, la-ma sabach-thani?* that is to say, *My God, my God, why hast thou forsaken me?*” (Matthew 27:46) *Eli* is the word *El* with the suffix meaning *my* added to it.

The word *El* appears as a part of many names found in the Bible. For instance, it is found in Israel and is also part of the name Immanuel. In Isaiah 7:14 we read: “. . . Behold, a virgin shall conceive, and bear a son, and call his name Immanuel.” This name is translated as “with us (is) God [*El*].” Matthew renders this word correctly in the New Testament: “. . . they shall call his name Emmanuel, which being interpreted is, God with us” (Matthew 1:23). We feel it is inconsistent to accept the translation of *El* as God in this passage and yet maintain it should be translated “false God” in the temple ritual.

The words *pay lay ale* could probably be translated in a number of ways. For instance, *pay* is close to the Hebrew word פֶּה, which is transliterated *peh* and means *mouth*. While a number of translations might be suggested, it should be remembered that all three of the words are also found in the English language. For example, a person could “pay” someone some money, “lay” down to rest or drink some “ale.” We do not feel, however, that this type of comparison is very profitable.

In our statement of June 29, 1982, we pointed out that there may have been a change in the wording of this part of the temple ritual. In the *Salt Lake Tribune*, February 12, 1906, the words were given as *Pale, Ale, Ale*, and in the book *Temple Mormonism*, published in 1931, they appeared as *Pale, Hale, Hale*. Some of those who are still clinging to the translation “Wonderful Lucifer” have seized upon this reported change of wording as evidence for their position. Actually, the older wording presents as many problems as the present version. The word *pale* certainly does not match with *peh-leh*, and we would have to change two letters and delete another one to make *hale, hale* agree with *hay-lale*. We do not feel that it helps the case for “Wonderful Lucifer” to return to the older wording.

In any case, the temple ritual itself indicates that the translation of the words *pay lay ale* is, “O God, hear the words of my mouth!” In the portion of the ceremony concerning “The Lone and Dreary World” we read:

Adam: Brethren and Sisters, this room represents the Telestial Kingdom, or the world in which we now live. When Adam was driven out of the Garden of Eden, he built an altar and offered prayer and these are the words he uttered:

God, hear the words of my mouth!

God, hear the words of my mouth!

God, hear the words of my mouth!

(*Mormonism—Shadow or Reality?* page 468)

In the portion concerning the “Second Token of the Melchizedek Priesthood” we find the following:

The sign is made by raising both hands high above the head and by lowering your hands to the side, saying:

Pay lay ale

Pay lay ale

Pay lay ale

When Adam was driven out of the Garden of Eden he built an altar and offered prayer and these are the words he used, repeated three times.

We desire all to receive it. All arise. Each of you make the sign of the second token of the Melchizedek Priesthood, the Patriarch grip or Sure Sign of the Nail by raising both hands high above the head and by towering your hands to the side.

Brethren & Sisters:

Pay lay ale

Pay lay ale

Pay lay ale

(*Ibid.*, page 471)

The following appears on the second page of our statement of June 29, 1982:

Since Lucifer appears to Adam just after he utters the words *pay lay ale*, some people feel that this supports the idea that these words should be translated *Wonderful Lucifer*. The context makes it clear, however, that Adam was calling upon God:

Lucifer: I hear you. What is it you want?

Adam: Who are you?

Lucifer: The god of this world. What is it you want?

Adam: I was calling upon Father.

(*Ibid.*, page 468)

Those who are opposed to our point of view claim we have overlooked some important evidence—i.e., Chuck Sackett’s expose of this part of the temple ceremony.

This work is published under the title, *What's Going On In There*, and is more up to date than the version which appears in *Mormonism—Shadow or Reality?* Mr. Sackett's printing does not contain the wording "I was calling upon Father" at this part of the ceremony:

Lucifer: (*arrogantly, from off-screen*) I hear you. (*Camera pans left to show towering, arrogant, colorful Lucifer poised near Adam; Lucifer walks over to Adam.*) What is it you want?

Adam: (*surprised*) Who are you?

Lucifer: (*arrogantly*) I am the God of this world.

Adam: (*unsure, questioning*) You, the God of this world?

Lucifer: Yes, what do you want?

Adam: I am looking for messengers. (*What's Going On In There?* Thousand Oaks, California, 1982, page 33)

While it is true that Mr. Sackett's version does not support the statement "I was calling upon Father" at this point in the ceremony, we have found four other references in his pamphlet which support this idea:

Adam: (*soberly*) I am looking for Father to come down to give us further instructions.

Lucifer: (*arrogantly*) Oh, you are looking for Father to come down, are you? (*Ibid.*, page 28)

Preacher: (*authoritatively*) I understand you are inquiring after religion.

Adam: (*reverently*) I was calling upon Father.

Lucifer: (*disgustedly*) I am sorry! Very, very sorry! (*searchingly*) What is it you want?

Adam: (*sincerely*) I am looking for messengers from my Father. (*Ibid.*, page 34)

Adam: (*sincerely*) 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. (*Ibid.*, page 36)

It should be noted also that in the version published in *What's Going On In There*, page 33, we find Adam questioning Lucifer's claim to be the God of this world: "You, the God of this world?" If Adam were really calling upon Lucifer, why would he question Lucifer's claim and say that he was "calling upon Father"?

Some have used Lucifer's statement that he is "the god of this world" as evidence that the Mormons

worship Lucifer. We feel that this is a very poor argument because most Christians feel that Paul was referring to Satan when he wrote:

In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. (II Corinthians 4:4)

In *Matthew Poole's Commentary on the Bible*, vol. 3, page 611, we find the following:

Though some, by **the god of this world**, understand the true and living God, the Lord of heaven and earth; yet the notion of **most** interpreters, that **it is the devil** who is here called **the god of this world**, because he ruleth over the greatest part of the world, and they are his servants and slaves, is most consonant to Scripture: for though we nowhere else find him called the god of this world, yet our Saviour twice calls him **the prince of this world**, John xii.31; xiv.30; and our apostle, Eph. ii. 2, calls him **the prince of the power of the air**.

Some people have made an issue of the fact that Lucifer walks out upright after being cursed by God in the temple ceremony. Actually, in the original ceremony Lucifer crawled out. A woman who had been through the Nauvoo temple, wrote the following in a letter which was published in the *Warsaw Signal*, April 15, 1846:

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.

In her account of the temple ceremony, published in *Mormonism: Its Rise, Progress and Present Condition*, 1870, page 45, Mary Ettie V. Smith said that "the devil crawled out of sight upon his face." Fanny Stenhouse reported that "The curse was now pronounced upon the serpent—the devil—who **reappears upon his hands and knees, making a hissing noise as one might suppose a serpent would do**" (*Tell It All*, 1875, page 364). The Mormon leaders apparently changed this part of the ceremony because it was rather difficult for a man to play part of a serpent crawling out. In

any case, we do not believe there is any important theological significance to the fact that Lucifer now walks out upright.

Oaths in the Temple Ceremony

A person who carefully reads the temple ceremony will see that the whole thrust of its message is a put down of Lucifer. Unfortunately, however, 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. The penal oaths which are taken in the temple ceremony are also contrary to the teachings of Christianity. In *Mormonism—Shadow or Reality?* page 474, we show that these oaths, which were obviously taken from Masonry, have been modified to tame down their bloody message. For instance, one of the oaths originally read:

“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 by cut from ear to ear and our tongues torn out by their roots.**”

The bloody nature of this oath was verified by testimony given in the Reed Smoot Case (see *Mormonism—Shadow or Reality?* pages 476-477). J. H. Wallis, Sr., for instance, testified that the oath contained this wording: “. . . ‘I agree that my **throat be cut from ear to ear and my tongue torn out by its roots from my mouth.**’” Recently a very important letter has come to light which confirms the gory wording of this oath. 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. The letter is dated August 31, 1894, 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, which you will please note:

In the creation on 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 to Lorenzo Snow, dated August 31, 1894, LDS Historical Department, CR 100, 14, #2, Volume 8:16-17, typed copy)

This oath was later changed to read as follows (see *Mormonism—Shadow or Reality?* page 474):

I, (think of the new name) do covenant and promise that I will never reveal the First Token of the Aaronic Priesthood, together with its accompanying name, sign and penalty. Rather than do so I would suffer my life to be taken.

While the bloody wording has been removed, those who take this oath still draw their thumbs across their throats to demonstrate their lives can be taken. Two of the other oaths have been modified in the same manner (see *Mormonism—Shadow or Reality?* page 474). These important changes not only removed the gory wording of the oaths, but they also helped to conceal the fact that they were derived from Masonry. According to William Morgan, a Mason bound himself “under no less penalty than to have my throat cut across, my tongue torn out by the roots, . . .” (*Freemasonry Exposed*, pages 21-22).

One of the temple oaths was so bad that it had to be entirely removed from the ceremony. This was the Oath of Vengeance—an oath which was added to the ritual after Joseph Smith and his brother Hyrum were murdered in the Carthage Jail. Although some members of the Mormon Church denied the existence of such an oath, just after the turn of the century the “Committee on Privileges and Elections of the United States Senate” investigated the matter and concluded:

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 oath was judicially determined in the third judicial court of Utah in the year 1889 in the matter of the application of John Moore and others to become citizens of the United States. . . .

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. (*The Reed Smoot Case*, vol. 4, pages 495-497)

Joseph Smith’s brother, William, publicly charged that the “Oath of Vengeance” was administered in Nauvoo. Heber C. Kimball’s journal confirms this accusation. On December 21, 1845, we find this report of remarks made in the temple:

Elder Kimball . . . said the Twelve 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)

As we have mentioned before, some Mormon apologists have maintained that there was no “Oath of Vengeance” in the temple ceremony. The journal of Heber C. Kimball, however, completely destroys their argument. The “Daily Journal of Abraham H. Cannon” also makes it very plain that there was such an oath. 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, Cannon and Smith and Bros. Lyman and Grant. . . . In speaking of the recent examination before Judge Anderson Father 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, page 205)

The Apostle Cannon went on to relate that Joseph F. Smith, who later became the sixth President 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**. (*Ibid.*, pages 205-206)

In *Mormonism—Shadow or Reality?* page 475, we gave additional information on the “Oath of Vengeance” and speculated as to when it was actually removed from the temple ceremony. Recently we obtained two important documents relating to this matter. The first is a copy of minutes of a meeting held in the St. George Temple on June 19, 1924. In these minutes we find the following:

President Edward H. Snow of the St George Stake presidency / was invited to speak. Said he was not familiar enough / with all the ordinances to say much about them, but thought / the changes have been made from the experience they / have had. One change he mentioned is [*sic*] in **no longer / praying that the blood of the prophets and righteous men, might (p. 4) be atoned for, because this prayer has been answered /** and no longer necessary. Mentioned a book exposing / Mormonism that he took out of our library to read. This book / was full of falsehoods, and exagratons [*sic*] and not fit for / our people to read and he had the book taken out of the / library entirely. . . .

Prest Cannon stated that President Anthony W. Ivins at a / conference in Enterprise, **took exception to the was [way?] the Law / of Retribution was worded,** and said he thought **the / language was harsh and that the authorities thought of / changing that.** If there is anything we wished to be / noted for, it was for our uprightness and obedience to authority. /

Made further remarks . . . Considered the changes made in the ordinances are an / improvement and we are going to conform to them / to the very best of our ability. (“Minutes of meeting held in Circle Room. / St George Temple Thursday 19 June 1924,” Historical Department, CR 100, 14, #2, V. 9:15-23, typed copy)

In the same minutes we read that “Prest Cannon stated that President George F. Richards / was appointed to see that. there was a uniformity of method / and system in all the temples.” In carrying on the work that was assigned to him, George F. Richards, President of the Salt Lake Temple, wrote a letter to the President of the St. George. Temple which shows that all vestiges of the “Oath of Vengeance” had been removed by 1927. In this letter, dated February 15, 1927, President Richards wrote (the reader will find a photograph of this letter on the next page):

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. . . . Omit from the prayer in the circles all reference to avenging the blood of the Prophets.

Omit from the ordinance and lecture all reference to retribution.

The Reed Smoot Case, the diaries of Heber C. Kimball and Abraham H. Cannon and the letter of George F. Richards prove beyond all doubt that the Church had an “Oath of Vengeance” which finally had to be completely removed from the temple ceremony.

Those who are looking for evidence that the temple ceremony was not inspired by God will certainly find all they need when they study the temple oaths and the attack on Christianity which appears in the ritual. We do not need to try to squeeze the words “Wonderful Lucifer” out of *pay lay ale*. This resembles too closely the work of the Mormon apologist Hugh Nibley, who has for years tried to twist the meaning of ancient writings to support Mormonism. We realize, of course, that most people have used or even printed this material without understanding its dubious foundation. In any case, we feel that there is a great deal of solid evidence against Joseph Smith’s work, and that it is playing into the Mormons’ hands to use material which is not based on careful research.

Pentagrams on the Temples

Some people have asked us if Mormon temples are adorned with pentagrams with “Goatheads” in them. (Since these “Goatheads” are associated with satanic worship, this is very relevant to the issues we have been discussing.) The answer to this question is that pentagrams (five-pointed stars) have appeared on Mormon temples, but they do not have “Goatheads” in them. The Nauvoo temple, for instance, had many pentagrams around the , outside of the building. The Salt Lake temple also has pentagrams on its walls.

As we pointed out earlier, Hyrum Smith’s magic material contains pentagrams. In *The Book of Talismans, Amulets and Zodiacal Gems*, pages 112-113, William Thomas and Kate Pavitt give this information:

Salt Lake Temple

Salt Lake City, Utah.

FEBRUARY 15, 1902

Wm. L. Gentry
St. George, Utah

Dear Brother:

We have the Temple ordinances written into the books for the Presidents of Temples and are preparing the Part books and will get them to you in the near future, or at conference time.

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 reference 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.

This letter is written with the approval of the Presidency.

Sincerely your brother,

Geo. F. Smith

THE PENTALPHA, PENTACLE, PENTAGRAM, or Five-pointed Star, has always had very mysterious powers ascribed to it, and Rennet, Bishop of Peterborough, says: "When it is delineated on the body of a man it points out the five places wherein the Saviour was wounded, and, therefore, the devils are afraid of it." No evil spirit could pass where it was displayed, and for this reason it was always used in magic ceremonies to "bind with," as the spirits of darkness can have no power over the magician who stands within this Pentacle or is provided with this symbol. Audrey says: "it was used by the Christian Greeks (as the sign of the Cross was later), at the heading of MS. and at the beginning of books for 'good luck's sake.'"

In his work on the Hyrum Smith parchments, Arturo de Hoyos includes a photograph of pages 290-291 from the book *Magic, White and Black*, by Franz Hartman. Dr. Hartman made these comments about the pentagram:

Superstitious and credulous people once believed, that if it were drawn upon the doors of their houses it would protect them against the intrusions of the sorcerer and the witch. . . .

The spiritual knowledge of the Five-pointed Star is identical with its practical application. Let us beware that the figure is always well drawn, leaving no open space, through which the enemy can enter and disturb the harmony existing in the Pentagon. Let us keep the figure always upright, with the topmost triangle pointing to heaven, for it is the seat of Wisdom, and if the figure is reversed perversion and evil will be the result.

Other books on magic warn against getting the star upside down—i.e., having one point of the star facing down. It is interesting to note that drawings of the Nauvoo Temple differ as to whether the stars are upside down. Fawn Brodie's book *No Man Knows My History*, has a drawing which shows the pentagrams in an upright position. N. B. Lundwall's *Temples of the Most High* has the same drawing. On the other hand, *Temples of the Church of Jesus Christ of Latter-day Saints*, published by the Church itself, shows the pentagrams upside down.

The book *Nauvoo: Kingdom on the Mississippi* by Robert Bruce Flanders seems to solve the question, for it shows a "Daguerrotype" of the Nauvoo temple which

was "probably taken in 1845." Although they are hard to see, the stars on the side of the building appear to be upside down. When we examined the pentagrams on the Salt Lake temple, we found that some of them are upright while others are inverted.

Joseph Smith probably borrowed the idea of using pentagrams on his temple from the Masons. A photograph of the Gillespie Monument, a Masonic monument in Ireland, shows a pentagram, a moonstone and a sunstone. All three of these symbols appear on the Nauvoo temple. (The similarity, between the sunstones is especially striking.) Although the pentagram shown on this monument is upright, we have seen Masonic pentagrams with one of the points of the star facing down. For instance, on the title page of *The New Free-Mason's Monitor; or, Masonic Guide*, by James Hardie, we see two pentagrams which are upside down. The reason for this, however, appears to be that they are mounted on the top of pillars by one of the points. In *A New Encyclopaedia of Freemasonry*, by Arthur Edward Waite, vol. 2, page 109, we find the following statement about the significance of the pentagram:

When Dr. Thomas Inman scoured the field of archaeology, seeking for a rational explanation of archaic symbolism, the Pentagon was the only type which he confessed himself unable to interpret. Eliphas Levi—who took all occult science and philosophy as his province—affirms (1) that the Pentagon is the Sign of the Microcosm; (2) that it represents what the Kabalists of the Zohar term Microprosopus; (3) that its complete comprehension is the key of the two worlds; (4) that it is absolute natural philosophy and natural science; (5) that it expresses the mind's domination over the elements; (6) that it is the Star of the Magi, the Blazing Star of the Gnostic Schools, the sign of intellectual omnipotence and autocracy. In another and higher academy than that of **philosophia occulta**, the Pentagon is a symbol of the Christhood, the Spirit of God ruling over the four parts of our natural personality.

Five-pointed stars are certainly not peculiar to magic or Masonry. The American flag, for instance, contains fifty of these stars. In any case, we will probably never

know exactly what significance Joseph Smith attached to pentagrams or if he believed that “perversion and evil” would result when they were reversed.

Spiritualism and the Temple

Although Elijah and Moses appeared to Peter, James and John, and Jesus himself visited his disciples after his resurrection, the Bible does not stress the idea of communication with the dead. In fact, Saul was condemned because he sought to speak with the dead prophet Samuel (Chronicles 10:13). The Bible directs us to seek God rather than the dead:

And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? (Isaiah 8:20)

The New American Standard version renders the last part of this verse as follows: “. . . should not a people consult their God? Should they consult the dead on behalf of the living?”

Although the Mormon leaders do not encourage members to attend seances, they acknowledge that there has been frequent contact with the dead. Joseph Smith himself was supposed to have been visited by a host of individuals who came back from the dead—i.e., John the Baptist, Peter, James, John, Moses, Elijah, Elias, Michael, Nephi, Moroni, Mormon and possibly others.

On February 9, 1843, Joseph Smith gave a revelation which was supposed to give “three grand keys by which good or bad spirits may be distinguished.” It is now published as section 129 of the *Doctrine and Covenants* and reads as follows:

1. There are two kinds of beings in heaven, namely: Angels, who are resurrected personages, having bodies of flesh and bones—
2. For instance, Jesus said: Handle me and see, for a spirit hath not flesh and bones, as ye see me have.
3. Secondly: The spirits of just men made perfect, they who are not resurrected, but inherit the same glory.
4. When a messenger comes saying he has a message from God, **offer him your hand and request him to shake hands with you.**
5. If he be an angel he will do so, and you will **feel his hand.**

6. If he be the spirit of a just man made perfect he will come in his glory; for that is the only way he can appear

7. Ask him to shake hands with you, but **he will not move**, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message.

8. If it be the devil as an angel of light, when you ask him to shake hands he will **offer you his hand, and you will not feel anything**; you may therefore detect him.

9. These are three grand keys whereby you may know whether any administration is from God. (*Doctrine and Covenants*, Section 129)

It would seem, according to this revelation, that if the Devil ever found out that a person cannot feel his hand, he could greatly deceive the Mormons by refusing to shake hands so that they would think he was “a just man made perfect.” At any rate, the revelation was probably given too late to do any good. Joseph Smith had already been visited by many messengers, and there is no evidence that he ever attempted to test their grip.

Mormonism, of course, teaches the doctrine of baptism for the dead, and Church leaders have stressed that temples are the places where the spirits of the dead congregate. Apostle Parley P. Pratt made these remarks:

It is time that all this stupidity and indifference should come to an end, and that our hearts were opened, and our charities extended, and that our bosoms expanded, to reach forth after whom? Those whom we consider dead! . . .

Shall I speak my feelings, that I had on yesterday, while we were laying those Corner Stones of the Temple?

It was not with my eyes, not with the power of actual vision, but by my intellect, . . . or by the power of the Spirit, that it appeared to me that Joseph Smith, and his associate spirits, the Latter-day Saints, hovered about us on the brink of that foundation, and with them all the angels and spirits from the other world, that might be permitted, or that were not too busy elsewhere. . . .

It is here, that the spirit world would look with an intense interest, it is here that the **nations of the dead**, if I may so call them, **would concentrate** their hopes of ministration on the earth in their behalf. It is here that the countless millions of the spirit world would look for the ordinances of redemption, . . . (*Journal of Discourses*, vol. 1, pages 13-14)

If, on the other hand, we deny the philosophy or the fact of spiritual communication between the living and those **who have died**, we deny the very foundation which emanated the great truths or principles which were the foundation of both the ancient and modern Church. . . .

Who communicated with our great modern Prophet, and revealed through him **as a medium**, the ancient history of the hemisphere, and the records of the ancient dead? Moroni, who had lived upon the earth fourteen hundred years before. Who ordained Joseph the Prophet, and his fellow-servant, to the preparatory Priesthood, to baptize for remission of sins? John the Baptist, who had been beheaded! Who ordained our first founders to the Apostleship, . . . in these the times of restoration? Peter, James, and John, from the eternal world. Who instructed him in the mysteries of the Kingdom, and in all things pertaining to Priesthood, . . . **baptisms for the dead**, and in the mysteries of the first, second and third heavens, many of which are unlawful to utter? Angels and spirits from the eternal worlds.

Who revealed to him the plan of redemption, and of exaltation for the dead who died without the Gospel? . . . Those **from the dead!**

Again—How do the Saints expect the necessary information by which to complete the ministrations for the salvation and exaltation of their friends who have died?

By one holding the keys of the oracles of God, **as a medium through which the living can hear from the dead.**

Shall we, then, deny the principle, the philosophy, the fact of communication between worlds? No! verily no!

The spiritual philosophy of the present age was introduced to the modern world by Joseph Smith. The people of the United States abandoned him to martyrdom, and his followers to fire, and sword, and plunder, and imprisonment, and final banishment to these far-off mountains and deserts, simply because **a medium of communication with the invisible world had been found, whereby the living could hear from the dead.** No sooner had the people and nation, thus guilty of innocent blood, completed the banishment of the Saints from their midst, than they began to adopt some of the same principles of spiritual philosophy, although in a perverted sense of the word. . . . This spiritual philosophy of **converse with the dead**, once established by the labors, toils, sufferings, and martyrdom of its modern founders,

and now embraced by a large portion of the learned world, shows a triumph more rigid and complete—a victory more extensive, than has ever been achieved in the same length of time in our world.

A quarter of a century since, an obscure boy and his few associates, in the western wilds of New York, commenced to hold converse with the dead. Now, vision, new revelation, clairvoyance, mediums, oracles, &c., are talked of and advocated as far as the modern press extends its influence, or steam its powers of locomotion.

An important point is gained, a victory won, and a countless host of opposing powers vanquished, on one of the leading or fundamental truths of “Mormon” philosophy, viz.—“**That the living may hear from the dead.**” . . . all the most holy conversations and correspondence with God, angels, and **spirits**, shall be had only in the sanctuary of His holy Temple on the earth, when prepared for that purpose by His Saints; and shall be received and administered by those who are ordained and sealed unto this power, to hold the keys of the sacred oracles of God. . . . all the phenomena of spiritual knockings, writing mediums, &c., are from impure sources; . . .

Ye Latter-day Saints: Ye thousands of the hosts of Israel! Ye are assembled here to-day, and have laid these Corner Stones, for the express purpose that **the living might hear from the dead**, . . . (*Journal of Discourses*, vol. 2, pages 44-46)

The Mormon Apostle Charles W. Penrose made these interesting comments:

The living are thus authorized, under prescribed conditions, to act for the dead, . . .

This glorious doctrine bears the key to the sphere within the veil. It regulates the communion of the living with the dead. It saves those who receive it from improper and deceptive spirit communications. . . . Knowledge that is needful concerning the spiritual sphere will come through an appointed channel and in the appointed place. The **temple** where the ordinances can be administered for the dead **is the place to hear from the dead.** The Priesthood in the flesh, when it is necessary, will receive communications from the Priesthood behind the veil. Most holy conversations on all things pertaining to the redemption of the race, belong in the places prepared in the temples. (*“Mormon” Doctrine—Plain and Simple, or Leaves from the Tree of Life*, by Charles W. Penrose, Salt Lake City, 1897, pages 51-52)

Three years after Joseph Smith's death, Brigham Young claimed he had a visit with him (see his report of this vision or dream in *Mormonism—Shadow or Reality?* page 481). Wilford Woodruff, the fourth President of the Church, claimed that Joseph Smith, Brigham Young and other Church leaders appeared to him after they were dead:

One morning, while we were at Winter Quarters, Brother Brigham Young said to me and the brethren that he had had a vision the night previous from Joseph Smith. . . .

Now I will give you a little of my experience in this line. Joseph Smith visited me a great deal after his death, and taught me many important principles. The last time he visited me was while I was in a storm at sea. . . . Joseph and Hyrum visited me, and the Prophet laid before me a great many things. . . .

Joseph Smith continued visiting myself and others up to a certain time and then it stopped. The last time I saw him was in heaven. In the night vision I saw him at the door of the temple in heaven. He came and spoke to me. He said he could not stop to talk with me because he was in a hurry. The next man I met was Father Smith; he could not talk with me because he was in a hurry. I met a half dozen brethren who had held high positions on earth and none of them could stop and talk with me because they were in a hurry. I was very much astonished. By and by I saw the Prophet again, . . . "Now," said I, "I want to know why you are in a hurry. . . . I expected my hurry would be over when I got into the kingdom of heaven, if I ever did." Joseph said, "I will tell you, Brother Woodruff, every dispensation that has had the Priesthood on the earth and has gone into the celestial kingdom, has had a certain amount of work to do to prepare to go to the earth with the Savior when He goes to reign on the earth. Each dispensation has had ample time to do this work. We have not. We are the last dispensation, and so much work has to be done and we need to be in a hurry in order to accomplish it." Of course, that was satisfactory with me, but it was new doctrine to me.

Brigham Young visited me after his death. On one occasion [*sic*] he and Brother Heber C. Kimball came in a splendid chariot, with fine white horses, and accompanied me to a conference that I was going to attend. When I got there I asked Brother Brigham if he would take charge of the conference. "No," said he, "I have done my work here. I have come to see what you are doing and what you are teaching the people."

(*Deseret Weekly News*, vol. 53, no. 21, November 7, 1896, as cited in *Temples of the Most High*, 1962, pages 331-332)

On another occasion President Woodruff revealed:

I have had interviews with Brother Joseph until the last 15 or 20 years of my life; . . . I had many interviews with President Young, and with Heber C. Kimball, and Geo. A. Smith, and Jedediah M. Grant, and many others who are dead. They attended our conferences, they attended our meetings. (*Journal of Discourses*, vol. 21, pages 317-318)

President Woodruff even claimed that those who signed the Declaration of Independence visited him for two days and nights:

The dead will be after you, they will seek after you as they have after us in St. George. They called upon us, knowing that we held the keys and power to redeem them.

I will here say, before closing, that two weeks before I left St. George, the **spirits of the dead gathered around me**, wanting to know why we did not redeem them. Said they, "You have had the use of the Endowment House for a number of years, and yet nothing has ever been done for us. We laid the foundation of the government you now enjoy, and we never apostatized from it, but we remained true to it and were faithful to God." These were the signers of the Declaration of Independence, and they waited on me for two days and two nights. . . . I straightway went into the baptismal font and called upon brother McCallister to baptize me for the signers of the Declaration of Independence, and fifty other eminent men, making one hundred in all, including **John Wesley, Columbus**, and others; I then baptized him for every President of the United States, except three; and when their cause is just, somebody will do the work for them. (*Ibid.*, vol. 19, page 229)

A large number of Mormons became deeply involved in the spiritualist movement. The most prominent was the Apostle Amasa M. Lyman. Loretta L. Hefner reported:

In August 1853, Lyman had his first experience with the phenomenon of spiritualism at the San Bernardino Ranch in California. This was a Mormon

settlement which he and Elder Charles C. Rich had colonized . . . Lyman with a few others, met in a seance in which Calvin Reed, a Mormon, acted as a writing medium who was allegedly controlled by Hyrum Smith. . . .

Eventually, Lyman came to realize the great distance between his beliefs and those of the Mormon Church. . . .

Like most American spiritualists, the Mormon clairvoyants reported having communication from the spirits of prominent persons who tended to reinforce the beliefs of those taking part in the seance. Joseph Smith, Hyrum Smith, Heber C. Kimball, and many other respected persons were said to have spoken through mediums.

In his journal, Lyman did not mention his participation in Godbeite spiritualism until a week after his excommunication. . . . after the disclosure of that first seance of 18 May 1870, he wrote about his experiences often. In a period of three years (1870-1873), he recorded nearly two hundred such meetings. There were some months in which he participated in a seance almost daily. On a few occasions he took part in as many as two or three a day. Lyman enjoyed this activity and continued with it until his death. . . .

Most of the spirit contacts Lyman described in his journal came by way of rapping, speaking, and writing. The spirits always informed Lyman of the opinion or wishes of some past church leader, such as Joseph Smith, or of a deceased family member. . . .

Word of intense spiritualist activities in the Salt Lake Valley spread throughout the country, attracting many notable clairvoyants who were, for the most part, on their way to California. . . .

When Amasa Lyman died on 4 February 1877, he was a true believer in the gospel of spiritualism. He was introduced to the movement nearly twenty-five years earlier during his service as a faithful Mormon apostle. During the succeeding quarter century, Lyman's involvement in spiritualism steadily increased, so that by the time of his excommunication in May, 1870, his loyalty to spiritualism had surpassed his loyalty to the Mormon church. (*Journal of Mormon History*, vol. 6, 1979, pages 77, 83-87)

Writing in the *Utah Historical Quarterly*, Ronald W. Walker shows that even one of Joseph Smith's sons became involved in spiritualism:

When William S. Godbe and E. L. T. Harrison first entered the New York salon of the celebrated medium Charles Foster—apparently unknown and having not

been previously introduced—they were greeted with the familiar voice of the deceased Heber C. Kimball, formerly of the LDS church's First Presidency. "How do you do, Brother William" and "Brother Eli?" Thus began a series of fifty seances that, continuing through the early fall of 1868, provided the impetus for Utah's free-thought spiritualism. Godbe and Harrison were the intellectual leaders of a group of disaffected Mormons, and not surprisingly their spiritualist experiences confirmed their religious doubts. . . .

It is difficult to assess the spiritualists' strength. Their petition to the National Spiritualists in 1871 contained only 160 names drawn from the entire territory. But Utah spiritualism also included those who were unwilling to proclaim themselves openly but who nevertheless sympathized with or practiced its phenomena. A correspondent to the *Salt Lake Tribune* in 1873 optimistically claimed that Utah's capital city alone possessed 5,000 such investigators. Although such an estimate was undoubtedly highly inflated, spiritualism's influence was hardly insignificant. Spiritualist-liberal centers emerged in Logan, Park City, Cottonwood, Jordan, Beaver, Mount Pleasant, Ogden, and Salt Lake City, with the latter three communities possessing their own free-thought assembly halls. . . .

The national itinerants were impressed with what they found in Utah. Bennett found "hundreds, and possibly thousands" of Mormon apostates, many of whom had become "Liberalists and Spiritualists." . . .

During the 1870s others aligned themselves with spiritualism . . . In early May 1870 Amasa Mason Lyman, formerly a counselor to Joseph Smith and subsequently a member of the Council of Twelve Apostles, declared his intention to join the Church of Zion. . . . By late 1870 Lyman was thoroughly initiated into its mysteries, and during the next several years he found himself in a seance as many as three or four nights weekly. . . . former Mormon leaders Heber Kimball, Hyrum Smith, Jedediah Grant, Newel K. Whitney, and Joseph Smith himself paid occasional visits. . . .

Lyman was not without his converts. David Hyrum Smith, the posthumous son of Joseph Smith and long rumored to be the heir apparent of either the LDS or RLDS movements, commenced his second missionary tour of Utah in the summer of 1872. . . . The former Mormon apostle met with Smith constantly, participated with him in spiritual phenomena, and may have been the influence, along with other spiritualists in Ogden and Malad, Idaho, that led Smith to write an undated letter to his brother

questioning the efficacy of institutional religion. . . . By the end of 1872 his discourses were filled with spiritualistic themes and imagery, . . . For the moment the spiritualists had the good fortune to possess the affections—and increasingly the public declarations—of a crown prince. But the physically and emotionally delicate Smith could not maintain his balance. In early February 1873 he experienced a “severe” attack of “brain fever.” Thereafter, he reacted erratically amid alternating rounds of insanity and lucidity. . . . his instability eventually forced his institutionalization.

...
The obvious parallels between the two systems made spiritualism attractive to Mormons whose faith had withered. Both traced their origins to Wayne County, New York, where the Fox family rappings followed Mormonism by a single generation. Although only a belief in spiritual phenomena united the disparate spiritualists, their opinions and professions often seemed similar to much of Mormonism. Both belief systems represented a radical reformulation of traditional Christian thought, displayed their social consciousness at times in communitarianism, and possessed a lively sense of world mission. Each claimed truth wherever it might be found, asserted the spirit-body duality of man, believed in a pre- and post-mortality for eternally progressing mankind, experimented both with marriage relationships and dietary health codes, and shared a belief in a Father-Mother creative ethos. . . . Mormon patriarchal blessings had their counterparts in phrenological, psychometric, and physiognomic readings. (*Utah Historical Quarterly*, Fall 1982, pages 306, 309, 312, 314-317)

Davis Bitton, who served as assistant Church Historian, related the following:

An Elder J. Selley, a city employee, told that he had recently visited a “spiritual medium,” who had told him that she had been in town only about two weeks but had already received visits from “hundreds” of Mormons who came to ask her whether or not they should be baptized for their kindred dead.

Such indications notwithstanding, it would be hard to prove that spiritualism proved to be a serious threat to Mormonism if we judge it in terms of conversions. Spiritualism hovered on the periphery, a reality of which the Mormon leaders were aware and which for brief periods did bid fair to become a craze in the Mormon community. (*Journal of Mormon History*, 1974, page 49)

Although Mormonism does not encourage its members to patronize mediums, many faithful members of the Church still claim visitations from the dead. Davis Bitton observed:

Anyone familiar with the folklore of Mormon temple work—I am referring to the rich variety of intimate personal experiences almost always transmitted by word of mouth—has heard reports of appearances of spirits, along with voice and other kinds of manifestations, occurring in a beautiful setting, sanctioned and permeated with awe, and frequently enough to make a trip to a medium seem anti-climatic if not superfluous and lacking in propriety. (*Ibid.*, page 50)

Note added October 1990: Mormon Temple Ceremony Changed! On May 3, 1990, the *New York Times* made the startling announcement that the Mormon Church had changed its secret temple ceremony. The penalties, which previously played such a prominent part in the ritual, have now been completely removed. Many other important changes have been made. In a new book entitled, *Evolution of the Mormon Temple Ceremony: 1842-1990*, we give the complete text of the recently revised “endowment ceremony” and also show *all* of the recent changes that have been made to the ritual.

Appendix B

A photographic reproduction of the Legend of Enoch's Gold Plate from the 1802 printing of *The Freemason's Monitor*.

THE
FREEMASON'S MONITOR;

OR,

Illustrations of Masonry:

IN TWO PARTS.

BY THOMAS S. WEBB,

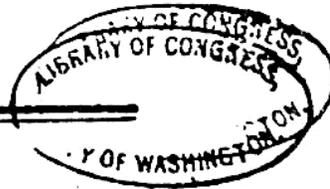
*Past Master of Temple Lodge, Albany, and H. P. of the
Providence Royal Arch Chapter.*

PART I.

NEW-YORK:

PRINTED BY SOUTHWICK AND CROOKER,
NO. 354, WATER-STREET.

.....
1802.



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per, in the centre of the top of which there must be a trap door, for the admission of candidates. In the middle below, there must be a hollow triangular pedestal, the sides of which are white; on the top must be fixed a hollow cubical triangle, made of oil cloth; inside of which must be placed a light, and on the top and sides must be placed several Hebrew characters in letters of gold.

To form a lodge of this degree five persons at least must be present.

1st. The most potent grand master, representing Solomon in the east, seated in a chair of state, under a rich canopy, with a crown on his head, and a sceptre in his hand. He is dressed in royal robes of yellow, and an ermined vestment of blue sattin, reaching to the elbows; a broad purple ribbon from the right shoulder to the left hip, to which is hung a triangle of gold.

2. The grand warden, representing the king of Tyre, on his left hand, seated as a stranger, clothed in a purple robe, and a yellow vestment.

3. The grand inspector, representing G—— in the west, with a drawn sword in his hand.

4. The grand treasurer, representing Joabert, in the north, with a golden key to his fifth button-hole, and upon it the letters L, V, I, L. *Juvenis verbum intre Lecnis.*

The grand secretary, representing Stockin in the south.

The four last mentioned officers to be ornamented with the same ribbon and jewel as the M. P. and to sit covered. The three last to have robes of blue without vestments.

No person can be admitted to this degree without having previously taken all the preceding degrees.

History and Charge of this Degree.

My worthy Brother,

It is my intention at this time to give you a clearer account than you have yet been acquainted with, of masonry; of which you at present barely know the elements.

In doing this it will be necessary to explain to you some circumstances of very remote antiquity.

Enoch, the son of Jared, was the sixth son in descent from Adam, and lived in the fear and love of his maker; God appeared to him in a vision, and thus deigned to speak to him: As thou art desirous to know my name, attend, and it shall be revealed unto thee. Upon this, a mountain seemed to rise to the heavens, and Enoch was transferred to the top thereof, where he beheld a triangular plate of gold, most brilliantly enlightened, and upon which

were some characters which he received a strict injunction never to pronounce.—Presently he seemed to be lowered perpendicularly into the bowels of the earth, through nine arches; in the ninth, or deepest of which, he saw the same brilliant plate which was shewn to him in the mountain.

Enoch, being inspired by the Most High, and in commemoration of this wonderful vision, built a temple under ground, in the same spot where it was shewn to him, which like that consisted of nine arches, one above another; and dedicated the same to God. Methusaleh, the son of Enoch, constructed the building without being acquainted with his father's motives.

This happened in that part of the world which was afterwards called the land of Canaan, and since known by the name of the Holy Land.

Enoch, in imitation of what he had seen, caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and encrusted the plate upon a stone of Agate, of the same form. He then engraved upon it the same ineffable characters which God had shewn to him, and placed it on a triangular pedestal of white marble, which he deposited in the ninth, or deepest arch.

When Enoch's temple was completed, he received the following command, viz.—“ Make a door of stone, and let there be a ring of iron therein, by which it may be occasionally raised; and let it be placed over the opening of the first arch, that the sacred matters enclosed therein may be preserved from the universal destruction now impending.” And he did so, and none but Enoch knew of the precious treasure which the arches contained; nor knew the right pronounciation of the great and sacred name.

And behold the wickedness of mankind encreased more, and became grievous in the sight of the Lord, and God threatened to desroy the whole world. Enoch perceiving that the knowledge of the arts was likely to be lost in the general destruction, and being desirous of preserving the principles of the sciences, for the posterity of those whom God should be pleased to spare, he built two great pillars on the top of the highest mountain, the one of brass, to withstand water, the other of marble, to withstand fire; and he engraved on the marble pillar, hieroglyphics, signifying that there was a most precious treasure concealed in the arches underground, which he had dedicated to God. And he engraved on the pillar of brass the principles of the liberal arts, particularly of masonry.

Methusaleh was the father of Lamech, who was the father of Noah, who was a pious and good man, and beloved by God. And the Lord spake unto Noah, saying, "Behold I will punish the sins of mankind with a general deluge ; therefore build an ark, capable of containing thyself and family, as also a pair of every living creature upon earth, and those only shall be saved from the general destruction which I am about to inflict, for the iniquities of the people."

And God gave unto Noah a plan by which the ark was to be constructed. Noah was one hundred years in building the ark ; he was six hundred years old when it was finished, and his son Seth was ninety-nine. His father Lameth had died a short time before, aged 777 years. There was not at this time, any of the ancient patriarchs living, save Methusaleh, the grand father of Noah, who was about 969 years old, and it is supposed that he perished in the general ruin.

The ark being finished, Noah, agreeable to the instructions he had received from the Most High, went into it with his family, and took with him such things as he was commanded.

The flood took place in the year of the world 1656, and destroyed most of the superb monuments of antiquity. The marble pillar of Enoch fell in the

general destruction ; but by divine permission, the pillar of brass withstood the water, by which means the ancient state of the liberal arts, and particularly masonry, has been handed down to us.

We learn from holy writ, the history of succeeding times, till the Israelites became slaves to the Egyptians ; from which bondage they were freed under the conduct of Moses. The same sacred book informs us that Moses was beloved of God, and that the Most High spoke to him on Mount Sinai. To Moses God communicated his divine law, written on tables of stone ; with many promises of a renewed alliance. He also gave him the true pronunciation of his sacred name ; which he told him should be found by some of his descendants, engraved upon a plate of gold ; and God gave a strict command unto Moses, that no one should pronounce his sacred name ; so that in process of time the true pronunciation was lost.

The same divine history particularly informs us of the different movements of the Israelites, until they became possessed of the land of promise, and of the succeeding events until the divine providence was pleased to give the sceptre to David ; who, though fully determined to build a temple to the Most High, could never begin it ; that honour being reserved for his son.

Solomon, being the wisest of princes, had fully in remembrance the promise of God to Moses, that some of his descendants, in fullness of time, should discover his holy name; and his wisdom inspired him to believe, that this could not be accomplished until he had erected and consecrated a temple to the living God, in which he might deposit the precious treasures.

Accordingly, Solomon began to build, in the fourth year of his reign, agreeably to a plan given to him by David his father, upon the ark of alliance.

He chose a spot for this purpose, the most beautiful and healthy in all Jerusalem. In digging for a foundation they discovered the ruins of an ancient edifice, amongst which they found a very considerable quantity of treasure, such as vases of gold and silver, urns, marble, tapestry, jasper and agate columns, with a number of precious stones.

All the treasures were collected and carried to Solomon, who, upon deliberation, concluded them to be the ruins of some ancient temple erected before the flood; and possibly to the service of idolatry; he therefore declined building in that spot, lest the worship of the Deity should be profaned by the place. He then made choice of another place, where the temple was erected.

You have already been informed, that the temple of Solomon was constructed by the craft; but there are some particulars respecting it with which you have not yet been made acquainted.

Solomon caused a cavern to be built under the temple, to which he gave the name of the secret vault. He erected in this vault a large pillar of white marble, to support the S. S. and which, by inspiration, he called the pillar of beauty, from the beauty of the ark, which it sustained.

There was a long, narrow descent, which led from the palace of Solomon to this vault, through nine arches, in regular succession; and to this place he used to retire privately, in company with H. of T. and H. A. when they had occasion to enter upon things of a secret and important nature.

There were none else then living, qualified to enter this sacred vault. One of their number being removed from them, disordered their system for a time, and, as they were consulting in what manner to supply his absence, application was made to them by some intendants of the building, illustrious knights, and grand master architects, who well knew there was a secret place under the temple, in which the king, &c. before-mentioned, used to meet, soliciting the honour of being admitted there; to whom Solomon replied with an open air, "My brethren, it cannot now be granted."

Some days after this circumstance, Solomon sent for the three grand master architects, Joabert, Stockin, and G—, and directed them to go and search once more, amongst the ancient ruins, where so much treasure had been already found, in hopes of discovering more. They accordingly departed, and one of them, namely G—, in working with the pick-ax, amongst the rubbish, came to the large iron ring, which he immediately made known to his companions, who all concluded that it might lead to some curious discovery; and accordingly they worked with redoubled ardour, to clear away the earth around it, which, when they had done, they found it fixed in a large stone, perfectly square. With much difficulty they raised it, when the mouth of a deep and dismal cavern appeared.

G— proposed to them that he would descend. A rope was accordingly given him, to facilitate his return, and he descended, and presently found himself in an arched vault, in the floor of which was a secret opening, through which he also descended, and in like manner through a third. Being now in the third vault, he found there was an opening for descending still farther; but being afraid to pursue his search, he gave a signal, and was hoisted up by his two companions.

He recounted to his companions what he had seen, and proposed to them to descend by turns, which

they refused; upon this he determined to descend again, and told them, that through every arch he passed, he would gently shake the rope. In this manner he descended from arch to arch, until he was lowered into the sixth arch; when finding there was still another opening, his heart failed him, and, giving the signal, he was again pulled up.

He acquainted Joabert and Stockin with the particulars of his second descent, and now earnestly urged that one of them should go down, as he was very much fatigued; but, terrified at his relation, they both refused. G— then receiving fresh courage, went down a third time, taking a lighted flambeau in his hand. When he had descended into the ninth arch, a parcel of stone and mortar suddenly fell in, and extinguished his light; and he was immediately struck with the sight of a triangular plate of gold, richly adorned with precious stones; the brilliancy of which struck him with admiration and astonishment. Again he gave the signal, and was assisted in re-ascending.

G— related to his two companions the whole astonishing scene he had been witness to; and they now being desirous of witnessing the discovery, all concluded to go down together, by means of a scaling rope ladder. When they had descended into the ninth arch, Joabert and Stockin were struck with admiration and astonishment, in the same

manner as G— had been before them. After recovering themselves, they examined the golden plate more particularly, and found it was encrusted by an agate of a triangular form. They also observed certain characters engraved thereon, of the meaning of which they were then ignorant ; they therefore determined to carry the treasure to Solomon, and solicit the honour of being admitted to the knowledge of this sublime mystery.

Early in the morning they arrived at the apartment of Solomon, who had the King of Tyre with him. To them they presented the precious treasure they had found. When the two kings beheld it, they were struck with amazement. Being recovered, they then examined the sacred characters with attention, but would not explain them to the three grand master architects. Solomon told them that God had bestowed upon them a particular favour, in having permitted them to discover the most precious jewels of masonry ; by which he seemed to intimate their election, and as a reward for their zeal, constancy and fidelity, he elected them knights of the ninth arch, afterwards called the royal arch. He further promised them an explanation of the sacred and mysterious name and characters of the golden plate, when it should be fixed in the place designed for it ; and that he would then

confer on them the most sublime and mysterious degree of royal arch masonry.

Solomon then explained to them, how the promise of God, made to Noah, Moses and his father David, was now accomplished. That promise which assured them, that in fulness of time his name should be discovered, engraved upon a plate of gold that they were bound to defend the sacred characters, and that they were not at liberty to pronounce the sacred name.

The kings informed the three knights, that, that until that time they knew nothing of that word but by tradition, and that in the course of its being handed down, through a succession of ages, it had been much corrupted; but since they were now in possession of the true characters, he would soon give them the true pronounciation, to which honour they seemed to be so justly entitled, both on account of personal merit, as also being so particularly elected by the Almighty, to finish this great work.

From the corruption of the said name, sprung the Juba of the Moors, the Jupiter of the Romans, and many others of a like nature. The true name is said to have been visible in the temple, at the time St. Jerome flourished, written in the ancient Samaritan characters, and is still preserved in the hearts of sincere masons.

The two kings, accompanied by the three knights, then took the sacred treasure, and descended by the private way, through nine arches, into the secret vault. They worked there together, and incrustated the golden plate upon the pedestal of the pillar of beauty, happy in being employed in so glorious a work. The brilliancy of the plate and jewels were of themselves sufficient to give light to the place.

The two kings then changed the name of the place, from the *secret* to the *sacred* vault ; a place known only to the grand elect and sublime masters, which high degree they now conferred upon the three worthy knights of the royal arch, G—, Joabert, and Stockin, and explained to them the sacred characters engraven upon the golden plate.

The number of the grand and sublime elected, were at first three, and now consisted of five ; and continued so until the temple was completed and dedicated ; when king Solomon, as a reward for their faithful services, admitted to this degree the twelve grand masters, who had faithfully presided over the twelve tribes ; also one other grand master architect. Nine ancient grand masters, eminent for their virtue, were chosen knights of the royal arch, and shortly afterwards were admitted to the sublime degree of perfection.

Whenever the last mentioned lodge was holden, nine knights of the royal arch tyed the nine arches, which led to the sacred vault; the most ancient, stood in the arch next the vault, and so on in regular progression; the youngest taking his station in the first arch, which was near to the private apartment of Solomon. None were suffered to pass, but those who proved themselves to be properly qualified, by giving the different passes.

You have been informed in what manner the number of the grand elect was augmented to twenty-seven, which is the cube of three; they consisted of two kings, three knights of the royal arch, twelve commanders of the twelve tribes, nine elected grand masters, and one grand master architect.

There were living at that time, 3568 other ancient masters, who had wrought in constructing the temple. These began to be extremely jealous of the pre-eminence shewn to the twenty-five brethren. They deputed therefore, a certain number to wait on king Solomon, with their compliments, to request that similar honours might be conferred on them. The king heard them with attention and with the most benign air imaginable, gave them for answer, that the twenty-five masters were justly entitled to the honours conferred on them, for their unceasing ardour, and inviolable fidelity in the work that had been committed to them.

Go, said he, in peace. God may one day permit, that you may be rewarded according to your deserts.

Upon this, one of the deputies, by no means satisfied with this mild reply, turned round to his companions saying (with an unbecoming degree of warmth) what occasion have we for an higher degree? we know the word has been charged; we can travel as masters and receive pay as such.

Solomon was much moved at this, but would not rebuke them, but spoke in the following terms: The ancient members whom I have advanced to the degree of perfection, have in a particular manner deserved this favour from me.

They have wrought hard in the ancient ruins, and although the undertaking was difficult and full of horror, they penetrated into the bowels of the earth, from whence they brought in immense treasure to enrich and beautify the temple of God; go in fear, wait with patience, and aspire to perfection by good works.

The duties returned and made report of their reception to the masters, who were assembled to hear it. These masters, hasty and impatient, in their dispositions, and of consequence vexed at the refusal, determined, one and all, to go to the ancient ruins, and search under ground, with a view of ar-

rogating the merit, so necessary for attaining their desires.

Accordingly they departed next morning, and presently after their arrival, discovered the iron by means of which they raised the square stone, and found the entrance into the arches. They immediately prepared a ladder of ropes, and descended, with lighted flambeaux; but no sooner had the last descended, than the nine arches fell in upon them, and they were no more heard of.

Solomon soon heard of this dreadful accident, and sent Joabert, Stockin and G— to inform themselves more particularly of the matter.—They accordingly departed at break of day, and upon their arrival, were perfectly astonished at the strange appearance of the place.—There were no remains of the arches to be seen; nor could they learn, that one single person of all those who had descended, escaped the destruction.

They examined the place with diligence, but found nothing of note, except a few pieces of marble, upon which were engraved certain hieroglyphics; these they carried back with them to Solomon, and related what they had seen. The king sent for some persons skilled in hieroglyphic knowledge, and from their interpretation, was fully assured, that those pieces of marble were a part of the

marble pillar that had been erected by Enoch; and the ruins in which they had found so much treasure, were those of the temple which he had consecrated to God before the flood. Solomon ordered the pieces of marble to be carefully put together, and deposited in the sacred vault.

This lodge closed by mysterious number.

Perfection, or Grand, Elect, Perfect and Sublime Mason.

THE lodge of Perfection, or ultimate degree of ancient masonry, should represent a subterraneous vault, painted red, and adorned with many colours, and columns of a flame colour. Behind the master must be a light to shine through a triangular sun; and before him there must be a pedestal appearing to be broken. There ought to be several other lights, arranged numerically according to the different stages of masonry.

The most perfect, grand, elect, and sublime master, in this degree is to represent Solomon, seated in the east, dressed in royal robes and having a crown and sceptre placed on a pedestal before him. The two grand wardens are seated in the west.—On the right hand of the most perfect sits the grand treasurer, having a table before him, upon which must be placed some perfumes, with a small silver hod, and a trowel of gold. On his left hand sits the grand secretary, with a table also before

him, on which must be seven loaves of shew bread, with a cup of red wine for libation, and also jewels for the candidates at their reception.

The jewels appertaining to this degree are a crowned compass, extended to 90 degrees; or, a quadrant, a sun in the centre; and on the reverse, a blazing star, enclosing a triangle, hung to a broad flame coloured ribbon, of a triangular form round the neck; and also, a gold ring with this motto, "Virtue unites what death cannot part."

The apron must be flamed with red, a blue ribbon round the edge, and the jewel painted on the flap. The brethren must be dressed in black, with swords in their hands.

The passage to the sacred vault is long and narrow, having a lamp to give it light; it is guarded by three brethren, with drawn swords in their hands. The first stands at the entrance, the second in the middle, and the third at the door of the sacred vault.

Prayer at Opening.

Almighty and Sovereign Architect of Heaven and Earth, who by thy divine power dost ultimately search the most secret recesses of thought; purify our hearts by the sacred fire of thy love; guide us by thine unerring hand, in the path of virtue, and cast out of thy adorable Sanctuary all impiety and

perverseness ; we beseech thee that our thoughts may be engaged in the grand work of our perfection, which when attained, will be an ample reward for our labour ; let peace and charity link us together in a pleasing union, and may this lodge exhibit a faint resemblance of that happiness which the elect will enjoy in thy kingdom. Give us a spirit of holy discrimination, by which we may be able to refuse the evil and choose the good ; and also that we may not be led astray by those who unworthily assume the character of the grand elect. Finally, be pleased to grant, that all our proceedings may tend to thy glory, and our own advancement in righteousness ; bless us and prosper our works O! Lord. Amen.

When a candidate is introduced, after certain solemn forms, the master of the ceremonies, says " I impress you my brother, with an ardent zeal for the honour of the grand architect of the universe ; to the end that you may live always in his adorable presence with a heart disposed to every thing that is pleasing to him."

The most perfect then presents the candidate with the bread and wine, saying, " eat of this bread with me, and drink of the same cup, that we may learn thereby to succour each other in time of need by a mutual love, and participation of what we possess." He then presents to him a gold ring,

saying, "receive this ring, and let it be remembered by you as a symbol of the alliance you have now contracted with virtue and the virtuous. You are never, my dear brother, to part with it whilst you live; nor to bequeath it at your death, except to your wife, your eldest son, or your nearest friend."

When this part of the ceremony is ended, the brethren all partake of the bread and wine, and then make a libation, according to ancient usage, as practised at sacrifices.

The most perfect then decorates the candidate according to the ornaments of the order, saying, "I now with the greatest pleasure salute you my brother, as a grand elect, perfect and sublime mason, which title I now confer on you, and grace you with the symbols thereof. Receive this ribbon, the triangular figure of which, is emblematical of the divine triangle, upon which was engraved by Enoch the holy name, and which was discovered with the utmost difficulty and danger, by those who knew not its value or meaning." The crown upon your jewel is a symbol of the royal origin of this degree. The compass extended to 90 degrees, denotes the extensive knowledge of the grand elect. These jewels, suspended on your breast, should make you attentive to your duty and station.