

Cover Text:

ILLUSTRATIONS

—OF—

MASONRY

—BY—

ONE OF THE FRATERNITY

Who has devoted Thirty Years
to the Subject

*"God said, Let there be Light,
and there was Light."*

Copyright Secured.

Printed for the
Proprietor,
1827.

CAPT. WM. MORGAN'S
EPOSITION OF
FREEMASONRY,
Republished with the addition
of engravings, showing the
Lodge-room
Signs, Grips and Masonic
Emblems.

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For more details on Captain Morgan's death and Masonry's effect on Mormonism (and the significance of this book) see:

- [Captain Morgan and the Masonic Influence in Mormonism](#)

For more information on the changed elements of Mormon Temple Ceremony see:

- [#75 Messenger, Temple Ritual Altered](#)
- [#76 Messenger, Current Temple Ceremony Now Available](#)

Also see from [The Changing World of Mormonism](#):

- [Chapter 22 Part 2, Temple Work](#)
 - [The Temple Ceremony and Masonry](#)
 - [Joseph Smith Becomes a Mason](#)
 - [Masonic Ritual in Temple Ceremony](#)

p. II *Northern District of New York to wit:*

BE IT REMEMBERED, That on the fourteenth day of August, in the fifty-first year of the Independence of the United States of America, A. D. 1826, William Morgan, of the said district, hath deposited in this office the title of a book, the right whereof he

claims as author, in the words following, to wit:—

"Illustrations of Masonry, by one of the fraternity who has devoted thirty years to the subject. 'God said, Let there be light, and there was light.' "

In conformity to the act of Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the time therein mentioned," and also to the act entitled "An act supplementary to the act entitled "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the time therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

R. R. LANSING,
Clerk of the Northern District of N. Y.

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INTRODUCTION.

(WRITTEN FOR THE ORIGINAL EDITION.
By the Publisher, Col. David C. Miller, Batavia, N. Y.)

In the absence of the author, or rather compiler of the following work, who was kidnapped and carried away from the village of Batavia, on the 11th day of September, 1826, by a number of Freemasons, it devolves upon the publisher to attempt to set forth some of the leading views that governed those who embarked in the undertaking.

To contend with prejudice, and to struggle against customs and opinions, which superstition, time, and ignorance have hallowed, requires time, patience, and magnanimity. When we begin to pull down the strongholds of error, the batteries we level against them, though strong, and powerful; and victorious at last, are at first received with violence; and when in our conquering career we meet with scoffs and revilings from the besieged partisans of untenable positions, it the more forcibly impresses us we are but men; and that in every work of reformation and renovation we must encounter various difficulties. For a full confirmation of our statement we might refer to the history of the world. It is not our intention, however, to give a full detail of the whims and caprices of man to bring forth the historic records of other years as proof of the windings and shiftings of the various characters who have "Strutted their brief hour on life's stage" in order to convince that customs, associations, and institutions are like the lives of the authors and abettors, fleeting and fragile. Many of them rise up as bubbles on the ocean, and die away. Circumstances give them existence, and when these causes cease to exist, they go into the same gulf of oblivion as countless exploded opinions and tenets have gone before them. The mind that formed and planned them, goes on in its dazzling flight, bounding over barrier after barrier,

till it has arrived at the ultimate goal of consummation.

The daily occurrences before us bring forth the full conviction that the emanation from the God of light is gradually ascending to regions of greater intellectual brilliancy.

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When we view man, in the infancy of society, as in the childhood of his existence, he is weak, powerless and defenceless; but in his manhood and riper years, he has grown to his full stature, and stands forth in commanding attitude, the favored and acknowledged lord of the world. For his comfort and well-being as a member of society, rules and regulations are necessary. In the various stages of his progress, these systematic improvements undergo various changes, according to circumstances and situations. What is proper and necessary in one grade of society, is wholly useless, and may be alarming in another. Opinions and usages that go down in tradition, and interfere not with our improvements in social concerns, adhere to us more closely and become entwined in all our feelings. It is to this we owe our bigoted attachment to antiquity—it is this that demands from us a superstitious reverence for the opinions and practices of men of former times, and closes the ear against truth, and blinds the eyes to the glare of new lights and new accessions of knowledge through which medium only can they break in upon the mind.

We have within ourselves the knowledge; and everywhere around us the proofs that we are beings destined not to stand still. In our present state of advancement, we look with pity on the small progress of our fathers in arts and sciences, and social institutions; and when compared with our elevated rank, we have just cause of pride and of grateful feelings. They did well for the times in which they lived, but to the ultimatum of perfectability we are nearer, and in the monuments we have before us of the skill and genius of our times and age, we have only fulfilled these destinies for which we were created; and we object to every obstacle that opposes or attempts to oppose the will of heaven.

In the present enlightened state to which society has advanced, we contend that the opinions and tenets and pretended secrecies of "olden times," handed down to us, should be fully, fairly and freely canvassed; that from the mist and darkness which have hung over them, they should come out before the open light of day, and be subject to the rigid test of candid investigation. These, preliminary remarks lead as to the main object of our introduction.

We come to lay before the world the claims of an institution

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which has been sanctioned by ages, venerated for wisdom, exalted for "light;" but, an institution whose benefits have always been overrated, and whose continuance is not in the slightest degree, necessary. We meet it with its high requirements, its "time honored customs," its swelling titles, and shall show it in its nakedness and simplicity. Strip it of its "borrowed trappings" and it is a mere nothing, a toy not now worthy the notice of a child to sport with. We look back to it as, at one period, a "cement of society and bond

of union"—we view it as, at one time, a venerable fort—but now in ruins—which contained within its walls many things that dignified and adorned human nature. We give it due credit for the services it has done; but at present when light has gone abroad into the utmost recesses and corners of the world--when information is scattered wide around us, and knowledge is not closeted in cloisters and cells but "stalks abroad with her beams of light, and her honors and rewards," we may now, when our minority has expired, act up to our character and look no longer to Masonry as our guide and conductor; it has nothing in it now valuable that is not known to every inquiring mind. It contains, wrapped up in its supposed mysteries, no useful truth, no necessary knowledge that has not gone forth to the world through other channels and by other means. If we would have a knowledge of sacred history—of the religion and practices of the Jews, and the terms and technicalities of the Mosaic institutions, we can have recourse to the Bible. If we wish further communications from heaven, we have open to our view the pages of the New Testament. If we would "climb the high ascent of human science, and trace the mighty progress of human genius in every gigantic effort of mind in logic, geometry, mathematics, chemistry, and every other branch of knowledge," we ridicule the idea that Masonry, in her retirements, contains the arts and sciences. The sturdiest Mason in the whole fraternity is not bold enough to uphold or maintain the opinion for one moment in sober reality. The origin of the institution is easily traced to the rude ages of the world—to a body of mechanics, or a corporation of operative workmen, who formed signs and regulations, the more easily to carry on their work, and to protect their order. [The very obligations solemnly tendered to every member,

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carry the strongest internal evidence of the semi-barbarity that prevailed at the time of the institution of the order,] In the course of time, as society increased, and knowledge became more general, it spread, and embracing in its grasp other objects than at first, it enrolled in its ranks men of the first respectability in wealth, talents and worth. But that there is anything intrinsically valuable in the signs, symbols, or words of Masonry, no man of sense will contend. That there is not any hidden secret which operates as a talismanic charm on its possessors, every man of intelligence, Mason or no Mason, must candidly acknowledge. It is worse than idleness for the defenders of the order, at the present day to entrench themselves behind their outward show—the semblance before the world—and to say they are in possession of superior knowledge.

We pretend not to act under a cover. We shall "tell the truth, the whole truth, and nothing but the truth." Masonry, it is true, has long been eulogized in song—it has formed the burthen of the poet's theme, and been the subject of the orator's best performances. Fancy has been almost exhausted in bringing out "new flowers to deck the fairy queen;" but when we come behind the scenes, what is the picture we behold? Are we to rest satisfied with the *ipse dixit* of others, or to examine the truth for ourselves? The touchstone is before our readers in the present publication.

Masonry is of itself naked and worthless. It consists of gleanings from the Holy Scriptures, and from the arts and sciences, which have shone in the world. Linking itself with philosophy and science and religion, on this it rests all its claims to veneration and respect. Take away this borrowed aid, and it falls into ruins.

Much weight is still attached to the argument, that as a tie uniting men—that, as a significant speech, symbolically speaking every language, and at the same time embodying in its constitution everything that is valuable, it should command respect. We meet this argument with facts that cannot be controverted. We put it on a basis that will fling into the back ground every quibble and artifice on the subject; and, in the language of a polemic writer, we challenge opposition to our position.

The religion inculcated by the Son of Man does all this;

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and in no possible situation can man be placed, that the benign influence of Christianity does not completely supersede the use of a mere human institution. Place a brother in a desert, unfriended and unknown,—leave him in a wilderness where human footsteps never printed the ground, the Divine Benefactor is at his side, and watches over him with parental guidance. Let him be driven on a barbarous coast, in the midst of savage men, and there it is that the breathings of the divine influence spreads around him its shield, brings him into civilized society—in the busy walks of men and are we to be told, as members of community, sojourners on earth, and candidates for heaven, we must be taught our duty at a Mason's lodge? Wherever Masonry exercises its influence with success, there Christianity can have, or should have a more powerful effect. Whenever Masonry claims "kindred with the skies," and exalts herself above every living sublunary thing, then, with an unhallowed step, it obtrudes on the sacred borders of religion, and decks itself in borrowed garments.

Entrenched within these strong walls—decked with all the glitter of high sounding professions, claiming what does not belong to it,—it dazzles "but to bewilder and destroy." In its train, in these United States, are enrolled many periodical works devoted to Masonry; and under the guise of patronizing mechanics—the arts and sciences—lend their aid to carry on the imposing delusion. They take up the specious title of throwing a little illumination on this benighted country, from their secret depositories. Arrogating to itself what should deck other's brows—assuming to be the parton, the life and soul of all that is great and valuable—it deceives many of its votaries, and from its *gaudy* premises the most untenable and onerous conclusions are drawn.

Are we astonished at the wild and heedless manner in which many of the votaries of Masonry rush into every excess, putting at defiance the laws of our civil institutions, which suffer no one to put in jeopardy, but by due forms, and disregarding the command of the Most High, which says, "Thou shalt not kill?" —we can readily trace the cause to the impressions and practices obtained from its false tenets and descriptive arrogance. Masonry is to the

modern world what the whore of Babylon was to the ancient; and is the

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beast with seven heads and ten horns, ready to tear out our bowels, and *scatter them to the four winds of heaven*.

Masonry gives rogues and evil-minded characters an opportunity of visiting upon their devoted victim, all the ills attending combined power, when exerted to accomplish destruction. It works unseen, at all silent hours, and secret times and places; and, like death when summoning his diseases, pounces upon its devoted subject, and lays him prostrate in the dust. Like the great enemy of man, it has shown its cloven foot, and put the public upon its guard against its secret machinations.

This part of the subject requires no further discussion either by way of ridicule or downright sincerity, but the remark which cannot be too often reiterated, that the world, in its present advanced state, requires no such order for our social intercourse; and when the Masonic mania prevails as it now does in this country, we are exalting a mere human ordinance, with its useless trumpery and laughable accompaniments, for the sublime and unadorned lessons of Heaven.

To some men it is galling and mortifying in the extreme to give up their darling systems. With the increase of years their fondness becomes so great that they cling to them with wild and bewildered attachment. But we would ask them, where now are the Knights of Malta and Jerusalem, and the objects that called forth their perils and journeyings? Where are the crusades and excursions on which our Grand Commanders, Generalissimos and Sir Knights are to be engaged. In no other excursions than Cervantes describes of his redoubtable hero *Don Quixote*. The days and occasions that called forth these deeds of chivalry and valor have passed like those before the flood; and the *mock* dignitaries and *puppet show* actions of Masons in their imitation call forth pity and indignation. When we now see the gaudy show in a lodge-room, and a train of nominal officers with their distinction and badges, it may give us some faint idea of scenes that are past, and may gratify an idle curiosity, but produces no substantial good under heaven. When monasteries and cloisters, and inquisitor's cells and prisons have been broken up before the sweeping march of the moral mind, why this unnecessary mummary should be so much countenanced in this country, above all other

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countries in the world, is a matter of astonishment.

The day we trust will never arrive here, when ranks in Masonry will be stepping-stones to places of dignity and power—when this institution will be a machine to press down the free born spirit of men. We have now no tyrant to rule over us—no kingly potentate to move over our heads the rod of authority; but high in our elevation, and invincible in our strongholds, we put at defiance secret cabals and associations. The public opinion is like a mighty river, and gigantic in its course it will sweep every interposing

obstacle before it.

In the work which we submit to the public we have given false coloring to nothing; nor in these remarks have we set down aught in malice. In the firm discharge of our undertaking we have been stern and unbending as the rugged mountain oak; and persecutions, pains and perils have not deterred us from our purpose. We have triumphed over tumult, and clamor, and evil speaking.

When our book goes out to the world, it will meet with attacks of a violent nature from one source, and men of mock titles and order will endeavor to heap upon it every calumny. Men more tenacious of absolute forms and practice than they are attentive to truth and honor, will deny our expositions, and call us liars and impostors.

Such is the treatment, however ungenerous and unjust, which we expect to meet, and for which we are prepared. Truth, we know, is majestic and will finally prevail. The little petty effusions of malice that will be thrown out, will die with their authors, whom this work will survive.

We now aver, in defiance of whatever may be said to the contrary—no matter by whom, how exalted his rank—that this book is what it pretends to be; that it is a master key to the secrets of Masonry; that in the pages before him, the man of candor and inquiry can judge for himself, and then a proper judgment will be formed of our intention.

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**ILLUSTRATIONS
—OF—
MASONRY, ETC.**

A Description of the Ceremonies used in opening a Lodge of Entered Apprentice Masons; which is the same in all upper degrees, with the exception of the difference in the signs, due-guards, grips, pass-grips, words and their several names; all of which will be given and explained in their proper places as the work progresses.

One rap calls the lodge to order—one calls up the junior and Senior Deacons—two raps call up all the subordinate officers, and three, all the members of the lodge.

The Master having called the lodge to order, and the officers all seated, the Master says to the Junior Warden, 'Brother junior, are they all Entered Apprentice Masons in the south?'

Ans. 'They are, Worshipful.'

Master to the Senior Warden, 'Brother Senior, are they all Entered Apprentice Masons in the west?'

Ans. 'They are, Worshipful.'

The Master then says, 'They are, in the east,' at the same time he gives a rap with the common gavel or mallet, which calls up both Deacons.

Master to Junior Deacon, 'Brother Junior, the first care of a Mason?'

Ans. 'To see the lodge tyled, Worshipful.'

Master to Junior Deacon, 'Attend to that part of your duty, and inform the Tyler that we are about to open a lodge of Entered Apprentice Masons, and direct him to tyle accordingly.' The Junior Deacon then steps to the door and gives three raps, which are answered by three raps from without; the Junior Deacon then gives one, which is also answered by the Tyler with one; the door is then partly opened and the Junior Deacon delivers his message, and resumes his situation

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and says, 'The door is tyled, Worshipful.' (at the same time giving the due-guard, which is never omitted when the Master is addressed.)

The Master to Junior Deacon, 'Brother, by whom?'

Ans. 'By a Master Mason without the door, armed with the proper implement of his office.'

Master to Junior Deacon, 'His duty there?'

Ans. 'To keep off all cowans and eaves-droppers, see that none pass or repass without permission from the Master.' (Some say without permission from the chair.)

Master to Junior Deacon, 'Brother Junior, your place in the lodge?'

Ans. 'At the right hand of the Senior Warden in the west.'

Master to Junior Deacon, 'Your business there, Brother Junior?'

Ans. 'To wait on the Worshipful Master and Wardens, act as their proxy in the active duties of the lodge, and take charge of the door.'

Master to Junior Deacon, 'The Senior Deacon's place in the

lodge?'

Ans. 'At the right hand of the Worshipful Master in the east.'
[The Master, while asking the last questions gives two raps, which call up all the subordinate officers.]

Master to Senior Deacon, 'Your duty there, Brother Senior?'

Ans. 'To wait on the Worshipful Master and Wardens, act as their proxy in the active duties of the lodge, attend to the preparation and introduction of candidates, and welcome and clothe all visiting Brethren. [i.e., furnish them with an apron.]

Master to Senior Deacon, 'The Secretary's place in the lodge, Brother Senior?'

Ans. 'At the left hand of the Worshipful Master in the east.'

Master to the Secretary, 'Your duty there, Brother Secretary?'

Ans. 'The better to observe the Worshipful Master's will and pleasure, record the proceedings of the lodge; transmit a copy of the same to the Grand Lodge, if required; receive all moneys and money bills from the hands of the Brethren, pay them over to the Treasurer, and take his receipt for the same.'

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The Master to the Secretary, 'The Treasurer's place in the lodge?'

Ans. 'At the right hand of the Worshipful Master.'

Master to Treasurer, 'Your duty there, Brother Treasurer?'

Ans. 'Duly to observe the Worshipful Master's will and pleasure; receive all moneys and money bills from the hands of the Secretary; keep a just and true account of the same; pay them out by order of the Worshipful Master and consent of the Brethren.'

The Master to the Treasurer, 'The Junior Warden's place in the lodge, Brother Treasurer?'

Ans. 'In the south, Worshipful.'

Master to Junior Warden, 'Your business there, Brother Junior?'

Ans. 'As the sun in the south at high meridian is the beauty and glory of the day, so stands the Junior Warden in the south, the better to observe the time, call the crafts from labor to refreshment, superintend them during the hours thereof, see that none convert the hours of refreshment into that of intemperance or excess; and call them out again in due season, that the Worshipful Master may have honor, and they profit and pleasure thereby.'

Master to the Junior Warden, 'The Senior Warden's place in the lodge?'

Ans. 'In the west, Worshipful.'

Master to Senior Warden, 'Your duty there, Brother Senior?'

Ans. 'As the sun sets in the west to close the day, so stands the Senior Warden in the west to assist the Worshipful Master in opening his lodge, take care of the jewels and implements, see that none be lost, pay the craft their wages, if any be due, and see that none go away dissatisfied.'

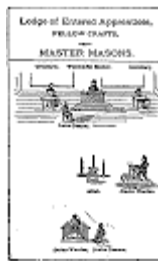
Master to the Senior Warden, 'The Master's place in the lodge?'

Ans. 'In the east, Worshipful.'

Master to the Senior Warden, 'His duty there?'

Ans. 'As the sun rises in the east to open and adorn the

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day, so presides the Worshipful Master in the east to open and adorn his lodge, set his crafts to work with good and wholesome laws, or cause the same to be done.' The Master now gives three raps, when all the brethren rise, and the Master taking off his hat, proceeds as follows: In like manner so do I, strictly forbidding all profane language, private committees, or any other disorderly conduct whereby the peace and harmony of this lodge may be interrupted while engaged in its lawful pursuits, under no less penalty than the by-laws, or such penalty as the majority of the Brethren present may see fit to inflict. Brethren, attend to giving the signs.' [Here lodges differ very much. In some they declare the lodge opened as follows, before they give the signs:]

The Master (all the Brethren imitating him) extends his left arm from his body so as to form an angle of about forty-five degrees, and holds his right hand transversely across his left, the palms thereof about one inch apart. This is called the Due Guard, and alludes to the position a Candidate's hands are placed in when he takes the obligation of an Entered Apprentice Mason. The Master then draws his right hand across his throat, the band open, with the thumb next to his throat, and drops it down by his side. This is called the penal sign of an Entered Apprentice Mason, (many call it sign) and alludes to the penalty of the obligation. (See obligation.) The Master then declares the lodge opened in the following

manner: 'I now declare this lodge of Entered Apprentice Masons duly opened for dispatch of business.' The Senior Warden declares it to the Junior Warden, and he to the Brethren. 'Come, Brethren, let us pray.'—One of the following prayers is used:

Most holy and glorious God! the great architect of the Universe; the giver of all good gifts and graces: Thou hast promised that 'Where two or three are gathered together in thy name, thou wilt be in the midst of them and bless them.' In thy name we assemble, most humbly beseeching thee to bless us in all our undertakings; that we may know and

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serve thee aright, and that all our actions may tend to thy glory and our advancement in knowledge and virtue. And we beseech thee, O Lord God, to bless our present assembling; and to illuminate our minds through the influence of the Son of Righteousness, that we may walk in the light of thy countenance; and when the trials of our probationary state are over, be admitted into the temple, not made with hands, eternal in the heavens. Amen. So mote it be.

Another prayer, as often used at opening as closing:

Behold, how good and pleasant it is for brethren to dwell together in unity; it is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment; as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forever more. Amen. So mote it be.

The lodge being now open and ready to proceed to business, the Master directs the Secretary to read the minutes of the last meeting, which naturally brings to view the business of the present.

If there are any candidates to be brought forward, that will be the first business to be attended to. I will therefore proceed with a description of the ceremonies used in the admission and initiation of a candidate into the first degree of Masonry.

A person wishing to become a Mason must get some one who is a Mason to present his petition to a lodge, when, if there are no serious objections, it will be entered on the minutes, and a committee of two or three appointed to enquire into his character, and report to the next regular communication. The following is a form of petition used by a candidate; but a worthy candidate will not be rejected for the want of formality in his petition:

To the Worshipful Master, Wardens and Brethren of Lodge No. —, of Free and Accepted Masons.

The subscriber, residing in ———, of lawful age, and by occupation a ———, begs leave to state that, unbiased by friends, and uninfluenced by mercenary motives, he freely and voluntarily offers himself a candidate for the mysteries of Masonry,

and that he is prompted to solicit this privilege by a favorable opinion conceived of the institution a desire

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of knowledge, and a sincere wish of being serviceable to his fellow creatures. Should his petition be granted, he will cheerfully conform to all the ancient established usages and customs of the fraternity.

(Signed)

A. B.

At the next regular communication, (if no very serious objection appears against the candidate) the ballot boxes will be passed; one black ball will reject a candidate. The boxes may be passed three times. The Deacons are the proper persons to pass them. One of the boxes has black and white beans or balls in it, the other empty, the one with the balls in it goes before, and furnishes each member with a black and white ball; the empty box follows and receives them. There are two holes in the top of this box with a small tube, (generally) in each, one of which is black and the other white, with a partition in the box. The members put both their balls into this box as their feelings dictate; when the balls are received, the box is presented to the Master, Senior and Junior Wardens, who pronounce clear or not clear, as the case may be. The ballot proving clear, the candidate (if present) is conducted into a small preparation room, adjoining the lodge when he is asked the following questions and gives the following answers. Senior Deacon to Candidate, "Do you sincerely declare, upon your honor before these gentlemen, that, unbiased by friends, uninfluenced by unworthy motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry.?"

Ans. "I do."

Senior Deacon to candidate. "Do you sincerely declare, upon your honor before these gentlemen, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow creatures?"

Ans. "I do."

Senior Deacon to candidate, "Do you sincerely declare upon your honor before these gentlemen, that you will cheerfully conform to all the ancient established usages and customs of the fraternity?"

Ans. "I do."

After the above questions are proposed and answered and the result reported to the Master, he says, "Brethren

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at the request of Mr. A. B. he has been proposed and accepted in regular form. I therefore recommend him as a proper candidate for the mysteries of Masonry and worthy to partake of the privileges of



the fraternity and in consequence of a declaration of his intentions, voluntarily made, I believe he will cheerfully conform to the rules of the order."

The candidate during the time is divested of all his apparel (shirt excepted) and furnished with a pair of drawers kept in the lodge for the use of candidates. The candidate is then blindfolded, his left foot bare, his right in a slipper, his left breast and arm naked, and a rope called a Cable-tow round his neck and left arm, [the rope is not put round the arm in all lodges] in which posture the candidate is conducted to the door where he is caused to give, or the conductor gives three distinct knocks, which are answered by three from within; the conductor gives one more, which is also answered by one from within. The door is then partly opened and the Senior Deacon generally asks, "Who comes there? Who comes there? Who comes there?"

The conductor, alias the Junior Deacon answers, "A poor blind candidate who has long been desirous of having and receiving a part of the rights and benefits of this worshipful lodge, dedicated (some say erected) to God, and held forth to the holy order of St. John, as all true fellows and brothers have done who have gone this way before him."

The Senior Deacon then asks, "Is it of his own free will and accord he makes this request? Is he duly and truly prepared? worthy and well qualified? and properly avouched for?" All of which being answered in the affirmative, the Senior Deacon to the junior Deacon: "By what further rights does he expect to obtain this benefit?"

Ans. "By being a man, free born, of lawful age, and under the tongue of good report."

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The Senior Deacon then says, "Since this is the case, you will wait till the Worshipful Master in the east is made acquainted with his request, and his answer returned." The Senior Deacon repairs to the Master, when the same questions are asked and answers returned as at the door; after which the Master says, "Since he comes endowed with all these necessary qualifications, let him enter this worshipful lodge in the name of the Lord, and take heed on what he, enters." The candidate then enters, the Senior Deacon at the same time pressing his naked left breast with the point of the compass, and asks the candidate, "Did you feel anything?"

Ans. "I did."

Senior Deacon to candidate, "What was it?"

Ans. "A torture."

The Senior Deacon then says, "As this is a torture to your flesh, so may it ever be to your mind and conscience if ever you should attempt to reveal the secrets of Masonry unlawfully." The candidate is then conducted to the centre of the lodge, where he and the Senior Deacon kneel, and the Deacon says the following prayer:

"Vouchsafe thine aid, Almighty Father of the universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competency of thy divine wisdom, that by the secrets of our art he may be the better enabled to display the beauties of holiness, to the honor of thy holy name." So mote it be—Amen!"

The Master then asks the candidate, "In whom do you put your trust?"

Ans. "In God."

The Master then takes him by the right hand and says, "Since in God you put your trust, arise, follow your leader and fear no danger." The Senior Deacon then conducts the candidate three times regularly round the lodge, and halts at the Junior Warden in the south, where the same questions are asked and answers returned as at the door.

As the candidate and conductor are passing round the room, the Master reads the following passage of Scripture,

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and takes the same time to read it that they do to go round the lodge three times.



"Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore."

The candidate is then conducted to the Senior Warden in the west, where the same questions are asked and answers returned as before, from whence he is conducted to the Worshipful Master in the east, where the same questions are asked and answers returned as before. The Master likewise demands of him from whence he came and whither he is traveling.

The candidate answers, "from the west and traveling to the east."

Master inquires, "Why do you leave the west and travel to the east?"

Ans. "In search of light."

Master then says, "Since the candidate is traveling in search of light, you will please conduct him back to the west, from whence he came, and put him in the care of the Senior Warden, who will teach him how to approach the east, the place of light, by advancing upon one upright regular step, to the first step, his feet forming the right angle of an oblong square, his body erect at the altar, before the Master, and place him in a proper position to take upon him the solemn oath or obligation of an Entered Apprentice Mason." The Senior Warden receives the candidate, and instructs him as directed. He first steps off with the left foot and brings up the heel of the right into the hollow thereof; the heel of the right foot against the ankle of the left, will of course form the right angle of an oblong square; the candidate then kneels on his left knee, and places his right foot so as to form a square with the left; he turns his foot round until the ankle bone is as much in front of him as the toes on the left foot, the

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candidate's left hand is then put under the Holy Bible, square and compass, and the right on them. This is the position in which a candidate is placed when he takes upon him the oath or obligation of an Entered Apprentice Mason. As soon as the candidate is placed in this position, the Worshipful Master approaches him, and says, "Mr. A. B., you are now placed in a proper position to take upon you the solemn oath or obligation of an Entered Apprentice Mason, which I assure you is neither to affect your religion or politics. If you are willing to take it, repeat your name and say after me:" [And although many have refused to take any kind of an obligation, and begged for the privilege of retiring, yet none have ever made their escape; they have been either coerced or persuaded to submit. There are thousands who never return to the lodge after they are initiated.] The following obligation is then administered:

I, A. B., of my own free will and accord, in presence of Almighty God and this worshipful lodge of Free and Accepted Masons, dedicated to God, and held forth to the holy order of St. John, do hereby and hereon most solemnly and sincerely promise and swear that I will always hail, ever conceal and never reveal any part or parts, art or arts, point or points of the secret arts and mysteries of ancient Freemasonry which I have received, am about to receive, or may hereafter be instructed in, to any person or persons in the known world, except it be to a true and lawful brother Mason, or within the body of a just and lawfully constituted lodge of such; and not unto him, nor unto them whom I shall hear so to be, but unto him and them only whom I shall find so to be after strict trial and due examination, or lawful information. Furthermore, do I promise and

swear that I will not write, print, stamp, stain, hew, cut, carve, indent, paint, or engrave it on any thing movable or immovable, under the whole canopy of heaven, whereby or whereon the least letter, figure, character, mark, stain, shadow, or resemblance of the same may become legible or intelligible to myself or any other person in the known world, whereby the secrets of Masonry may be unlawfully obtained through my unworthiness. To all of which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self evasion of mind in me

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whatever; binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water-mark, where the tide ebbs and flows twice in twenty-hours; so help me God, and keep me steadfast in the due performance of the same."

After the obligation the Master addresses the candidate in the following manner: "Brother, to you the secrets of Masonry are about to be unveiled, and a brighter sun never shone lustre on your eyes; while prostrate before this sacred altar, do you not shudder at every crime? Have you not confidence in every virtue? May these thoughts ever inspire you with the most noble sentiments; may you ever feel that elevation of soul that shall scorn a dishonest act. Brother, what do you most desire?"

Ans. "Light."

Master to brethren, "Brethren, stretch forth your hands and assist in bringing this new made brother from darkness to light." The members having formed a circle round the candidate, the Master says, "And God said let there be light, and there was light." At the same time all the brethren clap their hands, and stamp on the floor with their right foot as heavy as possible, the bandage dropping from the candidate's eyes at the same instant, which, after having been so long blind, and full of fearful apprehensions all the time, this great and sudden transition from perfect darkness to a brighter [if possible] than the meridian sun in a mid-summer day, sometimes produces an alarming effect. I once knew a man to faint on being brought to light; and his recovery was quite doubtful for some time; however, he did come to, but he never returned to the lodge again. I have often conversed with him on the subject; he is yet living, and will give a certificate in support of the above statement at any time if requested.

After the candidate is brought to light, the Master addresses him as follows: "Brother, on being brought to light, you first discover three great lights in Masonry, by the assistance of three lesser; they are thus explained: the three great lights in Masonry are the Holy Bible, Square and Compass. The Holy Bible is given to us as a rule and guide for our faith and practice; the Square, to square our

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actions, and the Compass to keep us in due bounds with all mankind, but more especially with the brethren. The three lesser lights are three burning tapers, or candles placed on candlesticks (some say, or candles on pedestals) they represent the sun, moon, and Master of the lodge, and are thus explained. As the sun rules the day and the moon governs the night, so ought the worshipful Master with equal regularity to rule and

govern his lodge, or cause the same to be done; you next discover me, as Master of this lodge, approaching you from the east upon the first step of Masonry, under the sign and due-guard of an Entered Apprentice Mason. (The sign and due-guard has been explained.) This is the manner of giving them; imitate me as near as you can, keeping your position. First step off with your left foot, and bring the heel of the right into the hollow thereof, so as to form a square. [This is the first step in Masonry.] The following is the sign of an Entered Apprentice Mason, and is the sign of distress in this degree; you are not to give it unless in distress. [It is given by holding your two hands transversely across each other, the right hand upwards and one inch from the left.] The following is the due-guard of an Entered Apprentice Mason. [This is given by drawing your right hand across your throat, the thumb next to your throat, your arm as high as the elbow in a horizontal position.] "Brother, I now present you my right hand in token of brotherly love and esteem, and with it the grip and name of the grip of an Entered Apprentice Mason." The rights hands are joined together as in shaking hands and each sticks his thumb nail into the third joint or upper end of the forefinger; the name of the grip is *Boaz*, and is to be given in the following manner and no other; the Master first gives the grip and word, and divides it for the instruction of the candidate; the questions are as follows: The Master and candidate holding each other by the grip, as before described, the Master says, "What is this?"

Ans. "A grip."

"A grip of what?"

Ans. "The grip of an Entered Apprentice Mason."

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"Has it a name?"

Ans. "It has."

"Will you give it to me?"

Ans. "I did not so receive it, neither can I so impart it."

"What will you do with it?"

Ans. "Letter it or halve it."

"Halve it and begin."

Ans. "You begin."

"Begin you."

Ans. "B-O."

"A-Z."

Ans. "BOAZ."

Master says, "Right, brother Boaz, I greet you. It is the name of the left hand pillar of the porch of King Solomon's temple. Arise, brother Boaz, and salute the Junior and Senior Wardens, as such, and convince them that you have been regularly initiated as an Entered Apprentice Mason, and have got the sign, grip and word." The Master returns to his seat while the Wardens are examining the candidate, and gets a lambskin or white apron, presents it to the candidate, and observes, "Brother, I now present you with a lambskin or white apron. It is an emblem of innocence, and the badge of a Mason—it has been worn by kings, princes and potentates of the earth, who have never been ashamed to wear it. It is more honorable than the diadems of kings, or pearls of princesses, when worthily worn; it is more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, or any other order that can be conferred upon you at this or any other time, except it be in the body of a just and lawfully constituted lodge; you will carry it to the Senior Warden in the west, who will teach you how to wear it as an Entered Apprentice Mason." The Senior Warden ties the apron on, and turns up the flap instead of letting it fall down in front of the top of the apron. This is the way Entered Apprentice Masons wear, or ought to wear their aprons until they are advanced. The candidate is now conducted to the Master in the east, who says, "Brother, as you are dressed, it is necessary you should have tools to work with; I will now present you with the working tools of an Entered Apprentice

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Mason, which are the twenty-four inch gauge and common gavel; they are thus explained:—The twenty-four inch gauge is an instrument made use of by operative Masons to measure and lay out their work, but we as Free and Accepted Masons make use of it for the more noble and glorious purpose of dividing our time. The twenty-four inches on the gauge are emblematical of the twenty-four hours in the day, which we are taught to divide into three equal parts, whereby we find eight hours for the service of God, and a worthy, distressed brother, eight hours for our usual vocations, and eight for refreshment and sleep; the common gavel is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use, but we, as Free and Accepted Masons, use it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living and lively stones, for that spiritual building, that house not made with hands, eternal in the heavens. I also present you with a new name; it is CAUTION; it teaches you that as you are barely instructed in the rudiments of Masonry, that you should be cautious over all your words and actions, particularly when before the enemies of Masonry. I shall next present you with three precious jewels, which are a listening ear, a silent tongue, and a faithful heart. A listening ear teaches you to listen to the instructions of the Worshipful Master; but more especially that you should listen to the calls and cries of a worthy, distressed brother. A silent tongue teaches you to be silent while in the lodge that the peace and harmony thereof may not be disturbed, but more especially that you should be silent before the enemies of Masonry that the craft may not be brought into disrepute by your imprudence. A faithful heart teaches you to be faithful to the instructions of the Worshipful Master at all times, but more especially, that you should be faithful, and keep and conceal the secrets of Masonry,

and those of a brother, when given to you in charge, as such; that they may remain as secure and inviolable in your breast as in his own, before communicated to you. I further present you with checkwords, two; their names are *truth* and *union*, and are thus explained: Truth is a divine attribute and the foundation

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of every virtue; to be good and true, is the first lesson we are taught in Masonry; on this theme we contemplate, and by its dictates endeavor to regulate our conduct; hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's welfare and rejoicing in each other's prosperity.

Union is that kind of friendship which ought to appear conspicuous in every Mason's conduct. It is so closely allied to the divine attribute, truth, that he who enjoys the one, is seldom destitute of the other. Should interest, honor, prejudice, or human depravity ever induce you to violate any part of the sacred trust we now repose in you, let these two important words, at the earliest insinuation, teach you to pull on the check-line of truth, which will infallibly direct you to pursue that straight and narrow path which ends in the full enjoyment of the Grand Lodge above, where we shall all meet as Masons and members of the same family, in peace, harmony, and love; where all discord on account of politics, religion, or private opinion shall be unknown and banished from within your walls.

Brother, it has been a custom from time immemorial to demand, or ask from a newly made brother, something of a metallic kind, not so much on account of its intrinsic value, but that it may be deposited in the archives of the lodge, as a memorial, that you were herein made a Mason;—a small trifle will be sufficient,—anything of a metallic kind will do; if you have no money, anything of a metallic nature will be sufficient: even a button will do." [The candidate says he has nothing about him; it is known he has nothing.] "Search yourself," the Master replies. He is assisted in searching, nothing is found. "Perhaps you can borrow a trifle," says the Master. [He tries to borrow, none will lend him—he proposes to go into the other room where his clothes are; he is not permitted. If a stranger, he is very embarrassed.] Master to candidate, "Brother, let this ever be a striking lesson to you and teach you, if you should ever see a friend, or more especially a brother in a like penniless situation, to contribute as liberally to his relief as his situation may require, and your abilities will admit, without material injury to yourself or family." Master to Senior Deacon.

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"You will conduct the candidate back from whence he came, and invest him of what he has been divested, and let him return for further instruction." The candidate is then conducted to the preparation room, and invested of what he had been divested, and returns to the north-east corner of the lodge, and is taught how to stand upright like a man; when and where the following charge is, or ought to be delivered to him; though it is omitted nine times out of ten, as are near one-half of the ceremonies.

Master to candidate, "Brother, as you are now initiated into the first principles of Masonry, I congratulate you on having been accepted into this ancient and honorable order; ancient, as having subsisted from time

immemorial; and honorable, as tending in every particular so to render all men who will become conformable to its principles. No institution was ever raised on a better principle, or more solid foundation, nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures. The greatest and best of men in all ages have been encouragers and promoters of the art, and have never deemed it derogatory to their dignity to level themselves with the fraternity, extend their privileges, and patronize their assemblies."

There are three great duties, which, as a Mason, you are charged to inculcate. To God, your neighbor, and yourself. To God, in never mentioning his name but with that reverential awe that is due from a creature to his Creator; to implore his aid in all your laudable undertakings, and to esteem him as the chief good—To your neighbor, in acting upon the square and doing unto him as you wish he should do unto you; and to yourself in avoiding all irregularity, or intemperance which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these principles will ensure public and private esteem. In the state you are to be a quiet and peaceable subject, true to your government and just to your country; you are not to countenance disloyalty, but faithfully submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanor be particularly careful to avoid censure or reproach. Although your frequent appearance at our regular meetings is earnestly

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solicited, yet it is not meant that Masonry should interfere with your necessary vocations; for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those, who, through ignorance, may ridicule it. At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will be always as ready to give, as you will be to receive information. Finally, keep sacred and inviolable the mysteries of the order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to recommend him, unless you are convinced he will conform to our rules, that the honor, glory, and reputation of the institution may be firmly established, and the world at large convinced of its good effects."

The work of the evening being over, I will proceed to give a description of the manner of closing the lodge. It is a very common practice in lodges to close a lodge of Entered Apprentices, and open a lodge of Fellow Crafts, and close that, and open a Master Mason's lodge, all in the same evening.

Some brother generally makes a motion that the lodge be closed; it being seconded and carried:—

The Master to the Junior Deacon—"Brother Junior," [giving one rap which calls up both Deacons,] "the first as well as the last care of a Mason?

Ans. "To see the lodge tyled, Worshipful."

Master to Junior Deacon, "Attend to that part of your duty, and inform the Tyler that we are about to close this lodge of Entered Apprentice Masons, and direct him to tyle accordingly." The Junior Deacon steps to the door and gives three raps, which are answered by the Tyler with three more; the Junior Deacon then gives one, which is also answered by the Tyler by one. The Junior Deacon then opens the door, delivers his message, and resumes his place in the lodge and says, "The door is tyled, Worshipful."

Master to Junior Deacon, "By whom?"

Ans. "By a Master Mason without the door, armed with the proper implements of his office."

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Master to Junior Deacon, "His business there?"

Ans. "To keep off all cowans and eavesdroppers and ace that none pass or repass without permission from the chair."

Master to Junior Deacon, "Your place in the lodge, brother Junior?"

Ans. "At the right hand of the Senior Warden in the west."

Master to Junior Deacon, "Your duty there?"

Ans. "To wait on the Worshipful Master and Wardens, act as their proxy in the active duties of the lodge, and take charge of the door."

Master to the Junior Deacon, "The Senior Deacon's place in the lodge?"

Ans. "At the right hand of the Worshipful Master in the east."

Master to Senior Deacon, "Your duty there, brother Senior?"

Ans. "To wait on the Worshipful Master and Wardens, act as their proxy in the active duties of the lodge, attend to the preparation and introduction of candidates, receive and clothe all visiting brethren."

Master to the Senior Deacon, "The Secretary's place in the lodge?"

Ans. "At your left hand, Worshipful."

Master to Secretary, "Your duty there, brother Secretary?"

Ans. "Duly to observe the Master's will and pleasure; record the proceedings of the lodge; transmit a copy of the same to the Grand Lodge, if required; receive all moneys and money bills from the hands of the brethren; pay them over to the Treasurer, and take his receipt for the

same."

Master to the Secretary, "The Treasurer's place in the lodge?"

Ans. "At the right hand of the Worshipful Master."

Master to Treasurer, "Your business there, brother Treasurer?"

Ans. "Duly to observe the Worshipful Master's will and pleasure; receive all moneys and money bills from the hands of the Secretary; keep a just and accurate account of the same; pay them out by order of the Worshipful Master and

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consent of the brethren.

Master to the Treasurer, "The Junior Warden's place in the lodge?"

Ans. "In the south, Worshipful."

Master to the Junior Warden, "Your business there, brother Junior?"

Ans. "As the sun in the south, at high meridian, is the beauty and glory of the day, so stands the Junior Warden in the south, at high twelve, the better to observe the time; call the crafts from labor to refreshment; superintend them during the hours thereof; see that none convert the purposes of refreshment into that of excess or intemperance; call them on again in due season, that the Worshipful Master may have honor, and they pleasure and profit thereby."

The Master to the Junior Warden, [I wish the reader to take particular notice that in closing the lodge the Master asks the Junior Warden as follows: "The Master's place in the lodge?" and in opening he asks the Senior Warden the same question.] "The Master's place in the lodge?"

Ans. "In the east, Worshipful."

Master to Junior Warden, "His duty there?"

Ans. "As the sun rises in the east to open and adorn the day, so presides the Worshipful Master in the east to open and adorn his lodge; set his crafts to work with good and wholesome laws, or cause the same to be done."

Master to Junior Warden, "The Senior Warden's place in the lodge?"

Ans. "In the west, Worshipful."

Master to Senior Warden, "Your business there, brother Senior?"

Ans. "As the sun sets in the west to close the day, so stands the Senior Warden in the west to assist the Worshipful Master in opening and closing the lodge; take care of the jewels and implements; see that none

be lost; pay the crafts their wages, if any be due, and see that none go away dissatisfied."

The Master now gives three raps, when all the brethren rise, and the Master asks, "Are you all satisfied?" They answer in the affirmative, by giving the due-guard. Should the Master discover that any declined giving it, inquiry is immediately made why it is so; and if any member is dissatisfied

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with any part of the proceedings, or with any brother, the subject is immediately investigated. Master to the brethren, "Attend to giving the signs; as I do so do you; give them downwards" (which is by giving the last in opening, first in closing. In closing, on this degree, you first draw your right hand across your throat, as herein before described, and then hold your two hands over each other as before described. This is the method pursued through all the degrees; and when opening on any of the upper degrees, all their signs, of all the preceding degrees, are given before you give the signs of the degree on which you are opening.) This being done, the Master proceeds, "I now declare this lodge of Entered Apprentice Masons regularly closed in due and ancient form. Brother Junior Warden, please inform brother Senior Warden, and request him to inform the brethren that it is my will and pleasure that this lodge of Entered Apprentice Masons be now closed, and stand closed until our next regular communication, unless a case or cases of emergency shall require earlier convention, of which every member shall be notified; during which time it is seriously hoped and expected that every brother will demean himself as becomes a Free and Accepted Mason." Junior Warden to Senior Warden, "Brother Senior, it is the Worshipful Master's will and pleasure that this lodge of Entered Apprentice Masons be closed, and stand closed until our next regular communication, unless a case or cases of emergency shall require earlier convention, of which every brother shall be notified; during which time it is seriously hoped and expected that every brother will demean himself as becomes a Free and Accepted Mason." Senior Warden to the brethren, "Brethren, you have heard the Worshipful Master's will and pleasure, as communicated to me by brother Junior; so let it be done." Master to the Junior Warden, "Brother Junior, how do Masons meet?"

Ans. 'On the level."

Master to Senior Warden, "How do Masons part?"

Ans. "On the square."

Master to the Junior and Senior Wardens, "Since we meet on the level, brother Junior, and part on the square, brother Senior, so let us ever meet and part, in the name of the Lord." Here follows a prayer sometimes used. Master

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to the brethren, "Brethren, let us pray."

"Supreme Architect of the Universe! accept our humble praises for the many mercies and blessings which thy bounty has conferred upon us, and especially for this friendly and social intercourse. Pardon, we beseech

thee, whatever thou hast seen amiss in us since we have been together; and continue to us thy presence, protection and blessing. Make us sensible of the renewed obligations we are under to love thee supremely, and to be friendly to each other. May all our irregular passions be subdued; and may we daily increase in faith, hope and charity, but more especially in that charity which is the bond of peace, and perfection of every virtue. May we so practice thy precepts that through the merits of the Redeemer we may finally obtain thy promises, and find an acceptance through the Gates, and into the Temple and City of our God. So mote it be—Amen."

A Benediction, oftener used at closing than the preceding prayer.

May the blessing of heaven rest upon us and all regular Masons; may brotherly love prevail, and every moral and social virtue cement us. So mote it be—Amen.

After the prayer the following charge ought to be delivered, but it is seldom attended to; in a majority of lodges it is never attended to.

Master to brethren, "Brethren, we are now about to quit this sacred retreat of friendship and virtue to mix again with the world. Amidst its concerns and employment forget not the duties which you have heard so frequently inculcated, and so forcibly recommended in this lodge. Remember, that around this altar, you have promised to befriend and relieve every brother who shall need your assistance. You have promised in the most friendly manner to remind him of his errors and aid a reformation. These generous principles are to extend further: Every human being has a claim upon your kind offices. Do good unto all. Recommend it more "especially to the household of the faithful." Finally, brethren, be ye all of one mind, live in peace, and may the God of love and peace delight to dwell with and bless you."

In some lodges, after the charge is delivered, the Master says, "Brethren, form on the square." When all the brethren

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form a circle, and the Master, followed by every brother (except in using the words) says, "And God said let there be light, and there was light." At the same moment that the last of these words drops from the Master's lips, every member stamps with his right foot on the floor, and at the same instant bring their bands together with equal force, and in such perfect unison with each other that persons situated so as to hear it would suppose it the precursor of some dreadful catastrophe. This is called "the shock."

Having described all the ceremonies and forms appertaining to the opening of a lodge of Entered Apprentice Masons, setting them to work, initiating a candidate, and closing the lodge, I will now proceed to give the lecture on this degree. It is divided into three sections. The lecture is nothing more or less than a recapitulation of the preceding ceremonies and forms, by way of question and answer, and fully explains the same. In fact, the ceremonies and forms (generally Masonically called the work) and lectures are so much the same that he who possesses a knowledge of the lectures cannot be destitute of a knowledge of what the

ceremonies and forms are. As the ceremonies used in opening and closing are the same in all the degrees it is thought best to give the whole in one insertion; it being the sincere wish of the writer that every reader should perfectly understand all the formulas of the whole Masonic fabric, as he then will thereby be able to form correct opinions of the propriety or impropriety, advantages or disadvantages of the same.

First Section of the Lecture on the First Degree of Masonry.

"From whence come you as an Entered Apprentice Mason?"

Ans. "From the holy lodge of St. John, at Jerusalem."

"What recommendations do you bring?"

Ans. "Recommendations from the Worshipful Master, Wardens and brethren of that right worshipful lodge, whom greet you."

"What comest thou hither to do?"

Ans. "To learn to subdue my passions, and improve myself in the secret arts and mysteries of ancient Freemasonry."

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"You are a Mason then, I presume?"

Ans. "I am."

"How shall I know you to be a Mason?"

Ans. "By certain signs and a token."

"What are signs?"

Ans. "All right angles, horizontals and perpendiculars."

"What is a token?"

Ans. "A certain friendly and brotherly grip, whereby one Mason may know another, in the dark as well as in the light."

"Where were you first prepared to be made a Mason?"

Ans. "In my heart."

"Where secondly?"

Ans. "In a room adjacent to the body of a just and lawfully constituted lodge of such."

"How were you prepared?"

Ans. "By being divested of all metals, neither naked nor clothed, barefoot nor shod, hoodwinked, with a Cable Tow* about my neck, in which situation I was conducted to the door of the lodge."

"You being hoodwinked how did you know it to be a door?"

Ans. "By first meeting with resistance, and afterwards gaining admission."

"How did you gain admission?"

Ans. "By three distinct knocks from without, answered by the same within."

"What was said to you from within?"

Ans. "Who comes there? Who comes there? Who comes there?"

"Your answer?"

Ans. "A poor blind candidate who has long been desirous of having and receiving a part of the rights and benefits of this worshipful lodge, dedicated to God, and held forth to the holy order of St. John, as all true fellows and brothers have done, who have gone this way before me."

"What further was said to you from within?"

Ans. "I was asked if it was of my own free will and accord I made this request, if I was duly and truly proposed, worthy and well qualified, all of which being answered in the affirmative, I was asked by what further rights I expected

*Three miles long

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to obtain so great a favor or benefit."

"Your answer?"

Ans. "By being a man, free born, of lawful age and well recommended."

"What was then said to you?"

Ans. "I was bid to wait till the Worshipful Master in the cast was made acquainted with my request and his answer returned."

"After his answer returned what followed?"

Ans. "I was caused to enter the lodge."

"How?"

Ans. "On the point of some sharp instrument pressing my naked left breast in the name of the Lord."

"How were you then disposed of?"

Ans. "I was conducted to the center of the lodge and there caused to kneel for the benefit of a prayer." [See [page 19](#)]

"After prayer what was said to you?"

Ans. "I was asked in whom I put my trust."

"Your answer?"

Ans. "In God."

"What followed?"

Ans. "The Worshipful Master took me by the right hand and said, 'Since in God you put your trust, arise, and follow your leader, and fear no danger.' "

"How were you then disposed of?"

Ans. "I was conducted three times regularly round the lodge and halted at the Junior Warden in the south, where the same questions were asked and answers returned as at the door."

"How did the Junior Warden dispose of you?"

Ans. "He ordered me to be conducted to the Senior Warden in the west; where the same questions were asked and answers returned as before."

"How did the Senior Warden dispose of you?"

Ans. "He ordered me to be conducted to the Worshipful Master in the east, where the same questions were asked and answers returned as before, who likewise demanded of me from whence I came and whither I was traveling."

"Your answer?"

Ans. "From the west and traveling to the east."

"Why do you leave the west and travel to the east?"

Ans. "In search of light."

"How did the Worshipful Master then dispose of you?"

Ans. "He ordered me to be conducted back to the west, from whence I came me, and put in the care of the Senior Warden, who taught me how to approach the east, the place of light, by advancing upon one upright regular step to the first step, my feet forming the right angle of an oblong square, my body erect at the altar before the Worshipful Master."

"What did the Worshipful Master do with you?"

Ans. "He made an Entered Apprentice Mason of me."

"How?"

Ans. "In due form."

"What was that due form?"

Ans. "My left knee bare, bent, my right forming a square; my left hand supporting the Holy Bible, Square, and Compass, and my right covering the same; in which position I took upon me the solemn oath or obligation of an Entered Apprentice Mason. [See [page 21](#).]

"After you had taken your obligation what was said to you?"

Ans. "I was asked what I most desired."

"Your answer?"

Ans. "Light."

"Were you immediately brought to light?"

Ans. "I was."

"How?"

Ans. "By the direction of the Master and assistance of the brethren."

"What did you first discover after being brought to light?"

Ans. "Three great lights in Masonry, by the assistance of three lesser."

"What were those three great lights in Masonry?"

Ans. "The Holy Bible, Square and Compass."

"How are they explained?"

Ans. "The Holy Bible is given to us as a guide for our faith and practice; the Square to square our actions; and the Compass to keep us in

due bounds with all mankind, but more especially with the brethren."

may know another in the dark as well as the light."

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"What were those three lesser lights?"

Ans. "Three burning tapers, or candle, on candle sticks."

"What do they represent?"

Ans. "The Sun, Moon, and Master of the lodge."

"How are they explained?"

Ans. "As the Sun rules the day, and the Moon governs the night, so ought the Worshipful Master to use his endeavors to rule and govern his lodge with equal regularity or cause the same to be done."

"What did you next discover?"

Ans. "The Worshipful Master approaching me from the east, under the sign and due-guard of an Entered Apprentice Mason, who presented me with his right hand in token of brotherly love and esteem, and proceeded to give me the grip and word of an Entered Apprentice Mason, and bid me arise and salute the Junior and Senior Wardens and convince them that I had been regularly initiated as an Entered Apprentice Mason, and was in possession of the sign, grip and word."

"What did you next discover?"

Ans. "The Worshipful Master a second time approaching me from the east, who presented me with a lambskin or white apron, which he said was an emblem of innocence, and the badge of a Mason; that it had been worn by kings, princes and potentates of the earth who had never been ashamed to wear it; that it was more honorable than the diadems of kings or pearls of princesses, when worthily worn, and more ancient than the Golden Fleece, or Roman Eagle, more honorable than the Star or Garter, or any other order that could be conferred upon me at that time or any time thereafter, except it be in the body of a just and lawfully constituted lodge of Masons; and bid me carry it to the Senior Warden in the west, who taught me how to wear it as an Entered Apprentice Mason."

"What were you next presented with?"

Ans. "The working tools of an Entered Apprentice Mason."

"What were they?"

Ans. "A twenty-four inch gauge and common gavel."

"How were they explained?"

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Ans. "The twenty-four inch gauge is an instrument made use of by operative masons to measure and lay out their work, but we as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of dividing our time; the twenty-four inches on the gauge are emblematical of the twenty-four hours in the day, which we are taught to divide into three equal parts, whereby we find eight hours for the service of God and a worthy distressed brother, eight hours for our usual vocation, and eight hours for refreshment and sleep. The common gavel is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use, but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as lively and living stones for that spiritual building, that House not made with hands, eternal in the heavens."

"What were you next presented with?"

Ans. "A new name."

"What was that?"

Ans. "Caution."

"What does it teach?"

Ans. "It teaches me as I was barely instructed in the rudiments of Masonry, that I should be cautious over all my words and actions, especially when before its enemies."

"What were you next presented with?"

Ans. "Three precious jewels."

"What are they?"

Ans. "A listening ear, a silent tongue, and a faithful heart."

"What do they teach?"

Ans. "A listening ear teaches me to listen to the instructions of the Worshipful Master, but more especially that I should listen to the calls and cries of a worthy distressed brother. A silent tongue teaches me to be silent in the lodge, that the peace and harmony thereof may not be disturbed; but more especially that I should be silent when before the enemies of Masonry. A faithful heart, that I should be faithful to the instructions of the Worshipful Master at all times, but more especially that I should be faithful

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and keep and conceal the secrets of Masonry, and those of a brother, when given to me in charge as such, that they remain as secure and inviolable in my breast, as in his own before communicated to me."

"What were you next presented with?"

Ans. "Check-words two."

"What were they?"

Ans. "Truth and Union."

"How explained?"

"Truth is a divine attribute, and the foundation of every virtue. To be good and true are the first lessons we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct; hence, while influenced by this principle, hypocrisy and deceit are unknown amongst us; sincerity and plain dealing distinguishes us; and heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity. Union is that kind of friendship that ought to appear conspicuous in the conduct of every Mason. It is so closely allied to the divine attribute, truth, that he who enjoys the one is seldom destitute of the other. Should interest, honor, prejudice, or human depravity ever influence you to violate any part of the sacred trust we now repose in you, let these two important words, at the earliest insinuation, teach you to put on the check-line of truth, which will infallibly direct you to pursue that strait and narrow path, which ends in the full enjoyment of the Grand Lodge above, where we shall all meet as Masons and members of one family; where all discord on account of religion, politics or private opinion shall be unknown and banished from within our walls."

"What followed?"

Ans. "The Worshipful Master in the east made a demand of me something of a metallic kind, which he said was not so much on account of its intrinsic value, as that it might be deposited in the archives of the lodge, as a memorial that I had therein been made a Mason."

"How did the Worshipful Master then dispose of you?"

"He ordered me to be conducted out of the lodge and vested of what I had been divested, and returned for further instructions."

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"After you returned how were you disposed of."

Ans. "I was conducted to the northeast corner of the lodge, and there caused to stand upright like a man, my feet forming a square, and received a solemn injunction, ever to walk and act uprightly before God and man, and in addition thereto, received the following charge: [For this charge see [page 27](#).]

SECTION SECOND.

"Why was you divested of all metals when you was made a Mason?"

Ans. "Because Masonry regards no man on account of his worldly wealth or honors; it is, therefore, the internal and not the external qualifications that recommend a man to Masonry."

"A second reason?"

Ans. "There was neither the sound of an axe, hammer, or any other metal tool heard at the building of King Solomon's temple."

"How could so stupendous a fabric be erected without the sound of axe, hammer, or any other metal tool?"

Ans. "All the stones were hewed, squared and numbered in the quarries where they were raised, all the timbers felled and prepared in the forests of Lebanon, and carried down to Joppa on floats, and taken from thence up to Jerusalem, and set up with wooden mauls, prepared for that purpose; which, when completed, every part thereof fitted with that exact nicety, that it had more the resemblance of the hand workmanship of the Supreme Architect of the Universe, than that of human hands."

"Why was you neither naked nor clothed?"

Ans. "As I was an object of distress at that time, it was to remind me, if ever I saw a friend, more especially a brother, in a like distressed situation, that I should contribute as liberally to his relief as his situation required, and my abilities would admit, without material injury to myself or family."

"Why were you neither barefoot or shod?"

Ans. "It was an ancient Israelitish custom, adopted among Masons; and we read, in the book of Ruth, concerning

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their mode and manner of changing and redeeming, 'and to confirm all things, a brother plucked off his shoe and gave it to his neighbor, and that was testimony in Israel.' This, then, therefore, we do in confirmation of a token and as a pledge of our fidelity; thereby signifying that we will renounce our own wills in all things, and become obedient to the laws of our ancient institutions."

"Why were you hoodwinked?"

"That my heart might conceive before my eyes beheld the beauties of Masonry."

"A second reason?"

Ans. "As I was in darkness at that time, it was to remind me that I.

should keep the whole world so respecting Masonry."

"Why had you a Cable Tow about your neck?"

Ans. "In case I had not submitted to the manner and mode of my initiation, that I might have been led out of the lodge without seeing the form and beauties thereof."

"Why did you give three distinct knocks at the door?"

Ans. "To alarm the lodge, and let the Worshipful Master, Wardens and brethren know that a poor blind candidate prayed admission."

"What does those three distinct knocks allude to?"

Ans. "A certain passage in Scripture, wherein it says, 'Ask and it shall be given, seek and ye shall find, knock and it shall be opened unto you.' "

"How did you apply this to your then case in Masonry?"

Ans. "I asked the recommendations of a friend to become a Mason, I sought admission through his recommendations, and knocked, and the door of Masonry opened unto me."

"Why was you caused to enter on the point of some sharp instrument pressing your naked left breast in the name of the Lord?"

Ans. "As this was a torture to my flesh, so might the recollection of it ever be to my heart and conscience, if ever I attempted to reveal the secrets of Masonry unlawfully."

"Why was you conducted to the center of the lodge, and were caused to kneel for the benefit of a prayer?"

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Ans. "Before entering on this, or any other great and important undertaking, it is highly necessary to implore blessing from Deity."

"Why was you asked in whom you put your trust?"

Ans. "Agreeable to the laws of our ancient institution, no atheist could be made a Mason, it was therefore necessary that I should believe in Deity; otherwise no oath or obligation could bind me."

"Why did the Worshipful Master take you by the right hand and bid you arise, follow your leader and fear no danger?"

Ans. "As I was in darkness at that time, and could neither foresee nor avoid danger, it was to remind me that I was in the hands of an affectionate friend, in whose fidelity I might with safety confide."

"Why was you conducted three times regularly round the lodge?"

Ans. "That the Worshipful Master, Wardens and brethren might see that I was duly and truly prepared."

"Why did you meet with those several obstructions on the way ?"

Ans. "This and every lodge is, or ought to be, a true representation of King Solomon's Temple, which, when completed, had guards stationed at the east, west and south gates."

"Why had they guards stationed at those several gates ?"

Ans. "To prevent any one from passing or repassing that was not duly qualified."

"Why did you kneel on your left knee and not on your right, or both?"

Ans. "The left side has ever been considered the weakest part of the body; it was therefore to remind me that the part I was then taking upon me was the weakest part of Masonry, it being that only of an Entered Apprentice."

"Why was your right hand placed on the Holy Bible, Square and Compass, and not your left, or both?"

Ans. "The right hand has ever been considered the seat of fidelity, and our ancient brethren worshiped Deity under the name of Fides, which has sometimes been represented

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by two right hands joined together; at others, by two human figures holding each other by the right hand; the right hand. therefore, we use in this great and important undertaking to signify, in the strongest manner possible, the sincerity of our intentions in the business we are engaged.

"Why did the Worshipful Master present you with a lambskin or white apron?"

Ans. "The lambskin has, in all ages, been deemed an emblem of innocence; he, therefore, who wears the lambskin, as a badge of a Mason, is thereby continually reminded of that purity of life and rectitude of conduct which is so essentially necessary to our gaining admission into the celestial lodge above, where the Supreme Architect of the Universe presides."

"Why did the Master make a demand of you of something, of a metallic nature?"

Ans. "As I was in a poor and pennyless situation at that time, it was to remind me if ever I saw a friend, but more especially a brother, in the

like poor and penniless situation, that I should contribute as liberally to his relief as my abilities would admit and his situation required, without injuring myself or family."

"Why was you conducted to the northeast corner of the lodge, and there caused to stand upright like a man, your feet forming a square, receiving at the same time a solemn charge ever to walk and act upright before God and man?"

Ans. "The first stone in every Masonic edifice is, or ought to be placed at the northeast corner, that being the place where an Entered Apprentice Mason receives his first instructions to build his future Masonic edifice upon."

THIRD SECTION.

"We have been saying a good deal about a lodge; I want to know what constitutes a lodge?"

Ans. "A certain number of Free and Accepted Masons duly assembled in a room, or place, with the Holy Bible,

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Square and Compass, and other Masonic implements with a charter from the Grand Lodge empowering them to work."

"Where did our ancient Brethren meet before lodges were erected?"

Ans. "On the highest hills, and in the lowest vales."

"Why on the highest hills and the lowest vales?"

Ans. "The better to guard against cowans and enemies, either ascending or descending, that the brethren might have timely notice of their approach to prevent being surprised."

"What is the form of your lodge?"

Ans. "An oblong square."

"How long?"

Ans. "From east to west."

"How wide?"

Ans. "Between north and south."

"How high?"

Ans. "From the surface of the earth to the highest heavens."

"How deep?"

Ans. "From the surface to the center."

"What supports your lodge?"

Ans. "Three large columns or pillars."

"What are their names?"

Ans. "Wisdom, Strength and Beauty."

"Why so?"

Ans. "It is necessary there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings, but more especially this of ours."

"Has your lodge any covering?"

Ans. "It has; a clouded canopy, or a starry decked heaven, where all good Masons hope to arrive."

"How do they hope to arrive there?"

Ans. "By the assistance of Jacob's ladder."

"How many principal rounds has it got?"

Ans. "Three."

"What are their names?"

Ans. "Faith, Hope and Charity."

"What do they teach?"

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Ans. "Faith in God, Hope in immortality, and Charity to all mankind."

"Has your lodge any furniture?"

Ans. "It has; the Holy Bible, Square, and Compass."

"To whom do they belong?"

Ans. "The Bible to God, the Square to the Master, and the Compass to the Craft."

"How explained?"

Ans. "The Bible to God, it being the inestimable gift of God to man, for his instruction to guide him through the rugged paths of life; the Square to the Master, it being the proper emblem of his office; the Compass to the Craft, by a due attention to which we are taught to limit our desires, curb our ambition, subdue our irregular appetites, and keep our passions and prejudices in due bonds with all mankind, but more especially with the brethren."

"Has your lodge any ornaments?"

Ans. "It has; the mosaic, or chequered pavement, the indented tessels, the beautiful tessellated border which surrounds it, with the blazing star in the center."

"What do they represent?"

Ans. "Mosaic or chequered pavement represents this world, which, though chequered over with good and evil, yet brethren may walk together thereon and not stumble; the indented tessel, with the blazing star in the center, the manifold blessings and comforts with which we are surrounded in this life, but more especially those which we hope to enjoy hereafter; the blazing star, that prudence which ought to appear conspicuous in the conduct of every Mason, but more especially commemorative of the star which appeared in the east, to guide the wise men to Bethlehem, to proclaim the birth and the presence of the Son of God."

"Has your lodge any lights?"

Ans. "It has three."

"How are they situated?"

Ans. "East, west, and south."

"Has it none in the north?"

Ans. "It has not."

"Why so?"

Ans. "Because this and every other lodge is, or ought to be a true representation of King Solomon's Temple, which

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was situated north of the ecliptic; the sun and moon therefore darting their rays from the south, no light was to be expected from the north; we, therefore, Masonically, term the north a place of darkness."

"Has your lodge any jewels?"

Ans. "It has six; three movable and three immovable."

"What are the three movable jewels?"

Ans. "The Square, Level, and Plumb."

"What do they teach?"

Ans. "The Square, morality; the Level, equality; and the Plumb, rectitude of life and conduct."

"What are the three immovable jewels?"

Ans. "The rough Ashlar, the perfect Ashlar, and the Trestle-board."

"What are they?"

Ans. "The rough Ashlar is a stone in its rough and natural state; the perfect Ashlar is also a stone made ready by the working tool of the Fellow Craft to be adjusted in the building; and the Trestle-board is for the master workman to draw his plans and designs upon."

"What do they represent?"

Ans. "The rough Ashlar represents man in his rude and imperfect state by nature; the perfect Ashlar also represents man in that state of perfection to which we all hope to arrive by means of a virtuous life and education, our own endeavors, and the blessing of God. In erecting our temporal building we pursue the plans and designs laid down by the master workman on his Trestle-board; but in erecting our spiritual building we pursue the plans and designs laid down by the supreme Geometrician of the universe, in the book of life, which we Masonically term our spiritual Trestle-board."

"Who did you serve?"

Ans. "My Master."

"How long?"

Ans. "Six days."

"What did you serve him with?"

Ans. "Freedom, fervency, and zeal."

"What do they represent?"

Ans. "Chalk, charcoal, and earth."

"Why so?"

Ans. "There is nothing freer than chalk, the slightest touch of which leaves a trace behind; nothing more fervent than heated charcoal, it will melt the most obdurate metals; nothing more zealous than the earth to bring forth."

"How is your lodge situated?"

Ans. "Due east and west."

"Why so?"

Ans. "Because the sun rises in the east and sets in the west."

"A second reason?"

Ans. "The gospel was first preached in the east, and is spreading to the west."

"A third reason?"

Ans. "The liberal arts and sciences began in the east and are extending to the west."

"A fourth reason?"

Ans. "Because all Churches and Chapels are, or ought to be, so situated."

"Why are all Churches and Chapels so situated?"

Ans. "Because king Solomon's temple was so situated."

"Why was king Solomon's temple so situated?"

Ans. "Because Moses, after conducting the children of Israel through the Red Sea, by Divine command erected a tabernacle to God, and placed it due east and west; which was to commemorate, to the latest posterity, that miraculous east wind that wrought their deliverance; and this was an exact model of king Solomon's temple. Since which time every well regulated and governed lodge is, or ought to be, so situated."

"To whom did our ancient brethren dedicate their lodges?"

Ans. "To king Solomon."

"Why so?"

Ans. "Because king Solomon was our most ancient Grand Master."

"To whom do modern Masons dedicate their lodges?"

Ans. "To St. John the Baptist and St. John the Evangelist."

"Why so?"

Ans. "Because they were the two most ancient Christian patrons of Masonry; and since their time, in every well regulated & governed lodge there has been a certain point

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within a circle, which circle is bounded or, the east and the west by two perpendicular and parallel lines, representing the anniversary of St. John the Baptist, and St. John the Evangelist, who were two perfect parallels, as well in Masonry as Christianity; on the vertex of which rests the book of the Holy Scriptures, supporting Jacob's ladder, which is said to reach the watery clouds; and in passing round this circle we naturally touch on both these perpendicular parallel lines, as well as the book of the Holy Scriptures, and while a Mason keeps himself thus circumscribed he cannot materially err."

[Thus ends the first degree of Masonry, and the reader who has read and paid attention to it knows more of Masonry than any Entered Apprentice Mason in christendom, and more of this degree than one hundredth part of the Master Masons, or even Royal Arch Masons; for very few ever attempt to learn the lectures, or even the obligations; they merely receive the degrees, and there stop, with the exception of a few who are fascinated with the idea of holding an office; they sometimes endeavor to qualify themselves to discharge the duties which devolve upon them in their respective offices The offices of secretary and treasurer are by some considered the most important in the lodge, particularly where there is much business done.]

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SECOND OR FELLOW CRAFT DEGREE.



I will now introduce the reader to the second degree of Masonry. It is generally called passing, as will be seen in the lecture. I shall omit the ceremonies of opening and closing, as they are precisely the same as in the first degree, except two knocks are used in this degree, and the door is entered by the benefit of a pass-word. It is *Shibboleth*. It will be explained in the lecture.



Dress of Fellow Craft.

The candidate, as before, is taken into the preparation room, and prepared in the manner following:

All his clothing taken off, except his shirt; furnished with a pair of drawers; his right breast bare; his left foot in a slipper, his right bare; a cable-tow twice around his neck; semi-hood-winked; in which situation he is conducted to the door of the lodge, where he gives two knocks, when the Senior Deacon rises and says: "Worshipful, while we are peaceably at work on the second degree of Masonry, under the influence of faith, hope, and charity the door of the lodge is alarmed." Master to Senior Deacon, "Enquire the cause of that alarm." [In many lodges they come to the door, knock, are answered by the Senior Deacon, and come in without their being noticed by the Senior Warden or Master.] The

Senior Deacon gives two raps on the inside of the door. The candidate gives one without; it is answered by the Senior Deacon with one, when the door is partly opened by the Senior Deacon, who enquires, "Who comes here? Who comes here?"

[Figure 2](#) Note: In modern lodges both eyes are covered, and the cable-tow is put around the naked right arm, instead of around the neck. See cut.

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The Junior Deacon, who is or ought to be the conductor, answers, "A worthy brother who has been regularly initiated as an Entered Apprentice Mason, served a proper time as such, and now wishes for further light in Masonry by being passed to the degree of Fellow Craft."

Senior Deacon to Junior Deacon. "Is it of his own free will and accord he makes this request?"

Ans. "It is."

Senior Deacon to Junior Deacon: "Is he duly and truly prepared?"

Ans. "He is."

Senior Deacon to Junior Deacon. "Is he worthy and well qualified?"

Ans. "He is."

Senior Deacon to Junior Deacon. "Has he made suitable proficiency in the preceding degree?"

Ans. "He has."

[Very few know any more than they did the night they were initiated, have not heard their obligation repeated, nor one section of the lecture, and in fact a very small proportion of Masons ever learn either.]

Senior Deacon to Junior Deacon. "By what further rights does he expect to obtain this benefit?"

Ans. "By the benefit of a pass-word."

Senior Deacon to Junior Deacon. "Has he a pass-word?"

Ans. "He has not, but I have it for him."

Senior Deacon to Junior Deacon. "Give it to me."

The Junior Deacon whispers in the Senior Deacon's ear, "Shibboleth."

The Senior Deacon says, "The pass is right; since this is the case, you will wait till the Worshipful Master in the east is made acquainted with

his request, and his answer returned."

The Senior Deacon then repairs to the Master and gives two knocks, as at the door, which are answered by two by the Master, when the same questions are asked, and answers returned as at the door, after which the Master says, "Since he comes with all these necessary qualifications, let him enter this Worshipful Lodge in the name of the Lord and take heed on what he enters." As he enters, the angle of the square is pressed hard against his naked right breast,

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at which time the Senior Deacon says, "Brother, when you entered this lodge the first time, you entered on the point of the compass pressing your naked left breast, which was then explained to you. You now enter it on the angle of the square pressing your naked right breast, which is to teach you to act upon the square with all mankind, but more especially with the brethren." The candidate is then conducted twice regularly round the lodge, and halted at the Junior Warden in the south, where he gives two raps, and is answered by two, when the same questions are asked, and answers returned as at the door; from thence he is conducted to the Senior Warden, where the same questions are asked and answers returned as before; he is then conducted to the Master in the east, where the same questions are asked and answers returned as before; the Master likewise demands of him from whence he came and whither he is traveling.

He answers, "From the west, and traveling to the east."

The Master asks, "Why do you leave the west and travel to the east?"

Ans. "In search of more light."

The Master then says to the conductor, "Since this is the case, you will please conduct the candidate back to the west from whence he came, and put him in care of the Senior Warden, who will teach him how to approach the east, the place of light, by advancing upon two upright regular steps to the second step [his heel is in the hollow of the right foot on this degree], his feet forming the right angle of an oblong square, and his body erect at the altar before the Worshipful Master, and place him in a proper position to take the solemn oath or obligation of a Fellow Craft Mason."

The Master then leaves his seat and approaches the kneeling candidate [the candidate kneels on the right knee, the left forming a square, his left arm as far as the elbow in a horizontal position, and the rest of the arm in a vertical position so as to form a square, his arm supported by the square held under his elbow] and says, "Brother, you are now placed in a proper position to take on you the solemn oath or obligation of a Fellow Craft Mason, which I assure you as before is neither to affect your religion nor politics; if you are willing to take it, repeat your name and say after me":

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"I, A. B., of my own free will and accord, in the presence of Almighty God, and this worshipful lodge of Fellow Craft Masons, dedicated to God, and held forth to the holy order of St. John, do hereby

and hereon most solemnly and sincerely promise and swear, in addition to my former obligation, that I will not give the degree of a Fellow Craft Mason to any one of an inferior degree, nor to any other being in the known world, except it be to a true and lawful brother or brethren Fellow Craft Masons, within the body of a just and lawfully constituted lodge of such; and not unto him nor unto them, whom I shall hear so to be, but unto him and them only whom I shall find so to be after strict trial and due examination or lawful information. Furthermore do I promise and swear that I will not wrong this lodge nor a brother of this degree to the value of two cents, knowingly, myself, nor suffer it to be done by others if in my power to prevent it. Furthermore do I promise and swear that I will support the Constitution of the Grand Lodge of the United States, and of the Grand Lodge of this State, under which this lodge is held, and conform to all the by-laws, rules, and regulations of this or any other lodge of which I may at any time hereafter become a member, as far as in my power. Furthermore, do I promise and swear that I will obey all regular signs and summonses given, handed, sent, or thrown to me by the hand of a brother Fellow Craft Mason, or from the body of a just and lawfully constituted lodge of such, provided that it be within the length of my cable-tow, or square and angle of my work. Furthermore, do I promise and swear that I will be aiding and assisting all poor and penniless brethren Fellow Crafts, their widows and orphans, wheresoever disposed round the globe, they applying to me as such, as far as in my power without injuring myself or family. To all which I do most solemnly and sincerely promise and swear without the least hesitation, mental reservation, or self evasion of mind in me whatever; binding myself under no less penalty than to have my left breast torn open and my heart and vitals taken from thence and thrown over my left shoulder and carried into the valley of Jehosaphat, there to become a prey to the wild beasts of the field, and vulture of the air, if ever I should prove willfully guilty of violating any part of this my solemn oath or obligation

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of a Fellow Craft Mason; so help me God, and keep me steadfast in the due performance of the same."

"Detach your hands and kiss the book which is the Holy Bible, twice." The bandage is now (by one of the brethren) dropped over the other eye, and the Master says, "Brother [at the same time laying his hand on the top of the candidate's head], what do you most desire?"

The candidate answers after his prompter, "More light."

The Master says, "Brethren, form on the square and assist in bringing our new made brother from darkness to light. 'And God said let there be light, and there was light.' " At this instant all the brethren clap their hands and stamp on the floor as in the preceding degree. The Master says to the candidate, "Brother, what do you discover different from before?" The Master says after a short pause, "You now discover one point of the compass elevated above the square, which donates light in this degree; but as one is yet in obscurity, it is to remind you that you are yet one material point in the dark respecting Masonry." The Master steps off from the candidate three or four steps, and says, Brother, you now discover me as master of this lodge approaching you from the east, under the sign and due-guard of a Fellow Craft Mason; do as I do as

near as you can and keep your position." The sign is given by drawing your right hand flat, with the palm of it next to your breast, across your breast from the left to the right side with some quickness, and dropping it down by your side; the due-guard is given by raising the left arm until that part of it between the elbow and shoulder is perfectly horizontal, and raising the rest of the arm in a vertical position, so that that part of the arm below the elbow and that part above it form a square. This is called the due-guard of a Fellow Craft Mason. The two given together, are called the signs and due-guard of a Fellow Craft Mason, and they are never given separately; they would not be recognized by a Mason if given separately. The Master, by the time he gives his steps, signs, and due-guard, arrives at the candidate

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and says, "Brother, I now present you with my right hand, in token of brotherly love and confidence, and with it the pass-grip and word of a Fellow Craft Mason." The pass, or more properly the pass-grip, is given by taking each other by the right hand, as though going to shake hands, and each putting his thumb between the fore and second fingers where they join the hand, and pressing the thumb between the joints. This is the pass-grip of a Fellow Craft Mason, the name of it is Shibboleth. [see [pict. 1](#)] Its origin will be explained in the lecture; the pass-grip some give without lettering or syllabbling, and others give it in the same way they do the real grip; the real grip of a Fellow Craft Mason is given by putting the thumb on the joint of the second finger where it joins the hand, and crooking your thumb so that each can stick the nail of his thumb into the joint of the other; this is the real grip of a Fellow Craft Mason; the name of it is Jachin, [see [pict. 2](#)] it is given in the following manner: If you wish to examine a person after having taken each other by the grip, ask him, "What is this?" Ans. "A grip."

"A grip of what?"

Ans. "The grip of a Fellow Craft Mason."

"Has it a name?"

Ans. "It has."

"Will you give it to me?"

Ans. "I did not so receive it, neither can I so impart it."

"What will you do with it?"

Ans. "I'll letter it or halve it."

"Halve it and you begin."

Ans. "No, begin you."

"You begin."

Ans. "J A."

CHIN."

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Ans. "JACHIN."

"Right, brother, Jachin, I greet you."

As the signs, due-guards, grips, words, pass-words, and their several names comprise pretty much all the secrets of Masonry, and all the information necessary to pass us as Masons, I intend to appropriate a few passages in the latter part of this work to the exclusive purpose of explaining them; I shall not, therefore, spend much time in examining them as I progress. After the Master gives the candidate the pass-grip and grip, and their names, he says, "Brother, you will rise and salute the Junior and Senior Wardens, as such, and convince them that you have been regularly passed to the degree of a Fellow Craft Mason, and have got the sign and pass-grip, real grip and their names." [I do not here express it as expressed in lodges generally; the Master generally says, "You will arise and salute the Wardens, &c, and convince them, &c., that you have got the sign, pass-grip, and word." It is obviously wrong, because the first thing he gives is the sign, then due-guard, then the pass-grip, real grip, and their names.] While the Wardens are examining the candidate, the Master gets an apron, and returns to the candidate, and says, "Brother, I now have the honor of presenting you with a lambskin or white apron as before, which I hope you will continue to wear with honor to yourself and satisfaction to the brethren; you will please carry it to the Senior Warden in the west, who will teach you how to wear it as a Fellow Craft Mason." The Senior Warden ties on his apron and turns up one corner of the lower end of the apron and tucks it under the apron string. The Senior Deacon then conducts his pupil to the Master, who has by this time resumed his seat in the east, where he has, or ought to have, the floor carpet to assist him in his explanations. Master to the candidate, "Brother, as you are dressed, it is necessary you should have tools to work with. I will therefore present you with the tools of a Fellow Craft Mason. They are the plumb, square, and level. The plumb is an instrument made use of by operative Masons to raise perpendiculars, the square to square their work, and the level to lay horizontals, but we, as Free and Accepted Masons, are taught to use them for a more noble and glorious purpose; the plumb teaches us to walk uprightly in our several stations

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before God and man, squaring our actions by the square of virtue, and remembering that we are traveling on the level of time to that undiscovered country from whose bourne no traveler has returned. I further present you with three precious jewels: their names are Faith, Hope, and Charity; they teach us to have faith in God, hope in immortality, and charity to all mankind." The Master to the Senior Deacon, "You will now conduct the candidate out of the lodge and invest him of what he has been divested." After he is clothed and the necessary arrangements made for his reception, such as placing the columns and floor carpet, if they have any, and the candidate is reconducted back to the lodge; as he enters the door the Senior Deacon observes, "We are now about to return to the middle chamber of King Solomon's temple." When within the door the Senior Deacon proceeds,

"Brother, we have worked in speculative Masonry, but our forefathers wrought both in speculative and operative Masonry; they worked at the building of King Solomon's temple, and many other Masonic edifices; they wrought six days; they did not work on the seventh, because in six days God created the heavens and earth and rested on the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest, thereby enjoying more frequent opportunities to contemplate the glorious works of creation and to adore their great Creator." Moving a step or two, the Senior Deacon proceeds, "Brother, the first thing that attracts our attention are two large columns, or pillars, one on the left hand and the other on the right; the name of the one on the left hand is Boaz, and denotes strength; the name of the one on the right hand is Jachin, and denotes establishment; they collectively allude to a passage in Scripture wherein God has declared in his word, 'In strength shall this House be established.' "

These columns are eighteen cubits high, twelve in circumference and four in diameter; they are adorned with two large Chapters, one on each, and these Chapters are ornamented with net-work, lily-work, and pomegranates; they denote unity, peace, and plenty. The net-work, from its connection, denotes union, the lily, from its whiteness, purity and peace, and the pomegranate, from the exuberance of its seed, denotes plenty. They also have two large globes or

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balls, one on each; these globes or balls contain on their convex surface all the maps and charts of the celestial and terrestrial bodies; they are said to be thus extensive to denote the universality of Masonry, and that a Mason's charity ought to be equally extensive. Their composition is molten, or cast brass; they were cast on the river Jordan, in the clay ground, between Succoth and Zaradatha, where King Solomon ordered these and all other holy vessels to be cast; they were cast hollow, and were four inches, or a hand-breadth, thick; they were cast hollow better to withstand inundations and conflagrations, were the archives of Masonry, and contained the constitution, rolls, and records." The Senior Deacon having explained the columns, he passes between them, advancing a step or two, observing as he advances, "Brother, we will pursue our travels; the next that we come to is a long, winding staircase, with three, five, seven steps, or more." The first three allude to the three principal supports in Masonry, viz.: wisdom, strength, and beauty; the five steps allude to the five orders in architecture, and the five human senses; the five orders in architecture are the Tuscan, Doric, Ionic, Corinthian, and Composite; the five human senses are hearing, seeing, feeling, smelling, and tasting, the first three of which have ever been highly essential among Masons— hearing, to hear the word; seeing, to see the sign; feeling, to feel the grip whereby one Mason may know another in the dark as well as in the light. The seven steps allude to the seven sabbatical years, seven years of famine, seven years in building the temple, seven golden candlesticks, seven wonders of the world, seven planets, but more especially the seven liberal arts and sciences, which are grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy; for this and many other reasons the number seven has ever been held in high estimation among Masons. Advancing a few steps, the Senior Deacon proceeds, "Brother, the next thing we come to is the outer door of the middle chamber of King Solomon's temple, which is partly open, but closely tyled by the Junior Warden." [It is the Junior

Warden in the south, who represents the Tyler at the outer door of the middle chamber of King Solomon's temple], who on the approach of the Senior Deacon and candidate enquires, "Who comes here? Who comes here?"

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The Senior Deacon answers, "A Fellow Craft Mason."

Junior Warden to Senior Deacon, "How do you expect to gain admission?"

Ans. "By a pass, and token of a pass."

Junior Warden to Senior Deacon, "Will you give them to me?"

The Senior Deacon or the candidate (prompted by him) gives them; this and many other tokens and grips are frequently given by strangers, when first introduced to each other. If given to a Mason he will immediately return it; they can be given by any company unobserved, even by Masons, when shaking hands. A pass and token of a pass; the pass is the word Shibboleth; the token, alias the pass-grip is given as before described, by taking each other by the right hand, as if shaking hands, and placing thumb between the forefinger and the second finger at the third joint, or where they join the hand, and pressing it hard enough to attract attention. In the lecture it is called a token, but generally called the pass-grip; it is an undeniable fact that Masons express themselves so differently, when they mean the same thing, that they frequently wholly misunderstand each other.

After the Junior Warden has received the pass, Shibboleth, he enquires, "What does it denote?"

Ans. "Plenty."

Junior Warden to Senior Deacon, "Why so?"

Ans. "From an ear of corn being placed at the water ford."

Junior Warden to Senior Deacon, "Why was this pass instituted?"

"In consequence of a quarrel, which had long existed between Jephtha, judge of Israel, and the Ephraimites, the latter of whom had long been a stubborn, rebellious people, whom Jephtha had endeavored to subdue by lenient measures, but to no effect. The Ephraimites, being highly incensed against Jephtha for not being called to fight and share in the rich spoils of the Ammonish war, assembled a mighty army and passed over the river Jordan to give Jephtha battle; but he, being apprised of their approach, called together the men of Israel, and put them to flight; and, to make his victory more complete, he ordered guards to be placed at the different

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passes on the banks of the river Jordan and commanded if the Ephraimites passed that way, that they should pronounce the word Shibboleth, but they, being of a different tribe, pronounced it Seboleth,

which trifling defect proved them spies, and cost them their lives; and there fell that day at the different passes on the banks of the river Jordan forty and two thousand. This word was also used by our ancient brethren to distinguish a friend from a foe, and has since been adopted as a proper pass-word, to be given before entering any well regulated and governed lodge of Fellow Craft Masons." "Since this is the case, you will pass on to the Senior Warden in the west for further examination." As they approach the Senior Warden in the west, the Senior Deacon says to the candidate, "Brother, the next thing we come to is the inner door of the middle chamber of King Solomon's temple, which we find partly open, but more closely tyled by the Senior Warden," when the Senior Warden enquires, "Who comes here? Who comes here?"

The Senior Deacon answers, "A Fellow Craft Mason."

Senior Warden to Senior Deacon, "How do you expect to gain admission?"

Ans. "By the grip and word."

The Senior Warden to the Senior Deacon, "Will you give them to me?"

They are then given as herein before described. The word is Jachin. After they are given the Senior Warden says, "They are right, you can pass on to the Worshipful Master in the east." As they approach the Master, he enquires, "Who comes here? Who comes here?"

Senior Deacon answers, "A Fellow Craft Mason."

The Master then says to the candidate, "Brother, you have been admitted into the middle chamber of King Solomon's temple for the sake of the letter G. It denotes Deity, before whom we all ought to bow in reverence, worship and adore. It also denotes Geometry, the fifth science, it being that on which this degree was principally founded. By Geometry we may curiously trace nature through her various windings to her most concealed recesses. By it we may discover the power, the wisdom, and the goodness of the Grand Artificer of the universe, and view with delight the proportions which

connect this vast machine. By it we may discover how the planets move in their orbits, and demonstrate their various revolutions. By it we may account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds surround us, all formed by the same Divine Architect, which roll through the vast expanse, and all conducted by the same unerring law of nature. A survey of nature, and the observations of her beautiful proportions first determined man to imitate the divine plan, and study symmetry and order. The architect began to design; and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age. The lapse of time, the ruthless hand of ignorance, and the devastations of war have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of

human genius have been employed. Even the temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. The attentive ear receives the sound from the instructive tongue and the mysteries of Freemasonry are safely lodged in the repository of faithful breasts. Tools and implements of architecture, and symbolic emblems, most expressive, are selected by the fraternity to imprint on the mind wise and serious truth; and thus, through a succession of ages, are transmitted, unimpaired, most excellent tenets of our institution." Here ends the work part of the Fellow Craft degree. It will be observed that the candidate has received, in this place, the second section of the lecture on this degree. This course is not generally pursued, but it is much the most instructive method, and when it is omitted I generally conclude that it is for want of a knowledge of the lecture. Monitorial writers [who are by no means coeval with Masonry] all write and copy very much after each other, and they all inserted in their books all those clauses of the several lectures which are not considered by the wise ones as tending to develop the secrets of Masonry. In some instances they change the phraseology a little; in others, they are literal extracts from the lectures. This, it is said, is done to facilitate the progress of learners or young Masons when in fact it has the contrary effect. All lecture teachers (and there are

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many traveling about the country with recommendations from some of their distinguished brethren) when they come to any of those clauses, will say to their pupils: "I have not committed that; it is in the Monitor; you can learn it at your leisure." This course of procedure subjects the learner to the necessity of making his own questions, and, of course, answering monitorially, whether the extracts from the lectures are literal or not. Again, there is not a perfect sameness in all the Monitors, or they could not all get copyrights; hence the great diversity in the lectures as well as the work. The following charge is, or ought to be, delivered to the candidate after he has got through the ceremonies; but he is generally told, "It is in the Monitor, and you can read it at your leisure."

"Brother, being advanced to the second degree of Masonry, we congratulate you on your preferment. The internal and not the external qualifications of a man are what Masonry regards. As you increase in knowledge, you will improve in social intercourse. It is unnecessary to recapitulate the duties which, as a Mason, you are bound to discharge, or enlarge on the necessity of a strict adherence to them as your own experience must have established their value. Our laws and regulations You are strenuously to support and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offences of your brethren, but in the decision of every trespass against our rules you are to judge with candor, admonish with friendship, and reprehend with justice. The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of geometry, which is established as the basis of our art. Geometry or Masonry, originally synonymous terms, being of a divine moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality. Your past behavior and regular deportment have merited the honor which we have now conferred; and in your new character it is

expected that you will conform to the principles of the order by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagements as a Fellow Craft, and to these

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duties you are bound by the most sacred ties."

I will now proceed with the lecture on this degree. It is divided into two sections.

SECTION FIRST.

"Are you a Fellow Craft Mason?"

Ans. "I am—try me."

"By what will you be tried?"

Ans. "By the square."

"Why by the square?"

Ans. "Because it is all emblem of virtue."

"What is a square?"

Ans. "An angle extending to ninety degrees, or the fourth part of a circle."

"Where were you prepared to be made a Fellow Craft Mason?"

Ans. "In a room adjacent to the body of a just and lawfully constituted lodge of such, duly assembled in a room or place, representing the middle chamber of King Solomon's temple."

"How were you prepared?"

Ans. "By being divested of all metals; neither naked nor clothed; barefoot nor shod; hood-winked; with a cable-tow twice round my neck; in which situation I was conducted to the door of the lodge, where I gave two distinct knocks."

What did those two distinct knocks allude to?"

Ans. "The second degree in Masonry, it being that on which I was about to enter."

"What was said to you from within?"

Ans. "Who comes there? Who comes there?"

"Your answer?"

Ans. "A worthy brother who has been regularly initiated as an Entered Apprentice Mason, served a proper time as such, and now wishes for further light in Masonry by being passed to the degree of a Fellow Craft."

"What was then said to you from within?"

Ans. "I was asked if it was of my own free will and

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accord I made this request; if I was duly and truly prepared worthy, and well qualified, and had made suitable proficiency in the preceding degree; all of which being answered in the affirmative, I was asked by what further rights I expected to obtain so great a benefit."

"Your answer?"

Ans. "By the benefit of a pass-word."

"What is that pass-word?"

Ans. "Shibboleth."

"What further was said to you from within?"

Ans. "I was bid to wait till the Worshipful Master in the cast was made acquainted with my request, and his answer returned."

"After his answer was returned what followed?"

Ans. "I was caused. to enter the lodge."

"How did you enter?"

Ans. "On the angle of the square, presented to my naked right breast, in the name of the Lord."

"How were you then disposed of?"

Ans. "I was conducted twice regularly round the lodge and halted at the Junior Warden in in the south, where the same questions were asked and answers returned as at the door.

"How did the Junior Warden dispose of you?"

Ans. "He ordered me to be conducted to the Worshipful Master in the east, where the same questions were asked and answers returned as before, who likewise demanded of me from whence I came and whither I was traveling."

"Your answer?"

Ans. "From the west, and traveling to the east"

"Why did you leave the west and travel to the east?"

Ans. "In search of more light."

"How did the Worshipful then dispose of you?"

Ans. "He ordered me to be conducted back to the west, from whence I came, and put in care of the Senior Warden, who taught me how to approach the east by advancing upon two upright regular steps to the second step, my feet forming the right, angle of an oblong square and my body erect at the altar before the Worshipful Master."

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"What did the Worshipful Master do with you ?"

Ans. "He made a Fellow Craft Mason of me."

"How?"

Ans. "In due form."

"What was that due form?"

Ans. "My right knee bare, bent, my left knee forming a square, my right hand on the Holy Bible, Square and Compass, my left arm forming an angle supported by the Square, and my hand in a vertical position, in which posture I took upon me the solemn oath or obligation of a Fellow Craft Mason." [See [page 52](#) for obligation.]

"After your oath of obligation what was said to you?"

Ans. "I was asked what I most desired."

"Your answer?"

Ans. "More light."

"On being brought to light, what did you discover different from before?"

Ans. "One point of the Compass elevated above the Square, which denoted light in this degree, but as one point was yet in obscurity, it was to remind me that I was yet one material point in the dark respecting Masonry."

"What did you next discover?"

Ans. "The Worshipful Master approaching me from the east, under

the sign and due-guard of a Fellow Craft Mason, who presented me with his right hand, in token of brotherly love and confidence, and proceeded to give me the pass-grip and word of a Fellow Craft Mason, and bid me rise and salute the Junior and Senior Wardens, and convince them that I had been regularly passed to the degree of a Fellow Craft, and had the sign, grip, and word of a Fellow Craft Mason."

"What did you next discover?"

Ans. "The Worshipful Master approaching me a second time from the east, who presented me with a lambskin or white apron, which he said he hoped I would continue to wear with honor to myself, and satisfaction and advantage to the brethren."

"What were you next presented with?"

Ans. "The working tools of a Fellow Craft Mason."

"What are they?"

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Ans. "The Plumb, Square, and Level."

"What do they teach?" [I think this question ought to be "How explained?"]

Ans. "The Plumb is an instrument made use of by operative Masons to raise perpendiculars, the Square to square their work, and the Level to lay horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes: The Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the square of virtue, and remembering that we are all traveling upon the level of time to that undiscovered country from whose bourne no traveler returns."

"What were you next presented with?"

Ans. "Three precious jewels."

"What were they?"

Ans. "Faith, hope, and charity."

"What do they teach?"

Ans. "Faith in God, hope in immortality, and charity to all mankind."

"How were you then disposed of?"

Ans. "I was conducted out of the lodge, and invested of what I had been divested."

SECTION SECOND.

"Have you ever worked as a Fellow Craft Mason?"

Ans. "I have in speculative; but our forefathers wrought both in speculative and operative Masonry."

"Where did they work?"

Ans. "At the building of King Solomon's temple, and many other Masonic edifices."

"How long did they work?"

Ans. "Six days."

"Did they not work on the seventh?"

Ans. "They did not."

"Why so?"

Ans. "Because in six days God created the heaven and

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the earth, and rested on the seventh day; the seventh day, therefore, our ancient brethren consecrated as a day of rest from their labors; thereby enjoying more frequent opportunities to contemplate the glorious works of creation, and adore their great Creator."

"Did you ever return to the sanctum sanctorum, or holy of holies, of King Solomon's temple?"

Ans. "I did."

"By what way?"

Ans. "Through a long porch or alley."

"Did anything particular strike your attention on your return?"

Ans. "There did, viz.: two large columns, or pillars, one on the left hand and the other on the right."

"What was the name of the one on your left hand?"

Ans. "Boaz, to denote strength."

"What was the name of the one on your right hand?"

Ans. "Jachin, denoting establishment."

"What do they collectively allude to?"

Ans. "A passage in Scripture wherein God has declared in his word, 'In strength shall this house be established.' "

"What were their dimensions?"

Ans. "Eighteen cubits in height, twelve in circumference, and four in diameter."

"Were they adorned with anything?"

Ans. "They were, with two large Chapters, one on each."

"Were they ornamented with anything?"

Ans. "They were, with wreaths of net-work, lily-work, and pomegranates."

"What do they denote?"

Ans. "Unity, peace, and plenty."

"Why so?"

Ans. "Net-work, from its connection, denotes union; lilywork, from its whiteness and purity, denotes peace; and pomegranates from the exuberance of its seed, denotes plenty."

"Were those columns adorned with anything further?"

Ans. "They were, viz.: two large globes or balls, one on each."

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"Did they contain anything?"

Ans. "They did, viz.: All the maps and charts of the celestial and terrestrial bodies."

"Why are they said to be so extensive?"

Ans. "To denote the universality of Masonry, and that a Mason's charity ought to be equally extensive."

"What was their composition?"

Ans. "Molten or cast brass."

"Who cast them?"

Ans. "Our Grand Master, Hiram Abiff."

"Where were they cast?"

Ans. "On the banks of the river Jordan, in the clay ground between Succoth and Zaradatha, where King Solomon ordered these and all other holy vessels to be cast."

"Were they cast sound or hollow?"

Ans. "Hollow."

"What was their thickness?"

Ans. "Four inches or a hand-breadth."

"Why were they cast hollow?"

Ans. "The better to withstand inundations and conflagrations; were the archives of Masonry and contained the constitution, rolls and records."

"What did you next come to?"

Ans. "A long, winding stair-case, with three, five, seven steps or more."

"What do the three steps allude to?"

Ans. "The three principal supports in Masonry, viz.: wisdom, strength and beauty."

"What do the five steps allude to?"

Ans. "The five orders in architecture, and the five human senses."

"What are the five orders in architecture?"

Ans. "The Tuscan, Doric, Ionic, Corinthian and Composite."

"What are the five human senses?"

Ans. "Hearing, seeing, feeling, smelling and tasting, the first three of which have ever been deemed highly essential among Masons: hearing, to hear the word; seeing, to see the sign, and feeling, to feel the grip, whereby one Mason may know another in the dark as well as the light."

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"What do the seven steps allude to?"

Ans. "The seven sabbatical, years, seven years of famine, seven years in building the Temple, seven golden candle sticks, seven wonders of the world, seven planets; but more especially the seven liberal arts and sciences, which are grammar, rhetoric, logic, arithmetic, geometry,

music and astronomy. For these and many other reasons the number seven has ever been held in high estimation among Masons."

"What did you next come to?"

Ans. "The outer door of the middle chamber of King Solomon's Temple, which I found partly open, but closely tyled by the Junior Warden."

"How did you gain admission?"

Ans. "By a pass and token of a pass."

"What was the name of the pass?"

Ans. "Shibboleth."

"What does it denote?"

Ans. "Plenty."

"Why so?"

Ans. "From an ear of corn being placed at the water ford."

"Why was this pass instituted?"

Ans. "In consequence of a quarrel which had long existed between Jephtha, judge of Israel, and the Ephraimites; the latter of whom had long been a stubborn rebellious people whom Jephtha had endeavored to subdue by lenient measures, but to no effect. The Ephraimites being highly incensed against Jephtha for not being called to fight and share in the rich spoils of the Ammonitish war, assembled a mighty army and passed over the river Jordan to give Jephtha battle, but, he, being apprised of their approach, called together the men of Israel, and gave them battle, and put them to flight; and, to make his victory more complete, he ordered guards to be placed at the different passes on the banks of the river Jordan, and commanded, if the Ephraimites passed that way, that they should pronounce the word Shibboleth; but they, being of a different tribe, pronounced it Seboleth; which trifling defect proved them spies, and cost them their lives: and there fell that day at the different passes on the banks of the river Jordan, forty and two thousand. This word was also used by our ancient brethren to

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distinguish a friend from foe, and has since been adopted as a proper pass-word to be given before entering any well regulated and governed lodge of Fellow Craft Masons."

"What did you next come to?"

Ans. "The inner door of the middle chamber of King Solomon's Temple, which I found partly open, but closely tyled by the Senior

Warden."

"How did you gain admission?"

Ans. "By the grip and word."

"How did the Senior Warden dispose of you?"

Ans. "He ordered me to be conducted to the Worshipful Master in the east, who informed me that I had been admitted into the middle chamber of King Solomon's Temple, for the sake of the letter G."

"Does it denote anything?"

Ans. "It does. DEITY, before whom we should all bow with reverence, worship and adore. It also denotes geometry, the fifth science; it being that on which this degree was principally founded."

Thus ends the second degree of Masonry.

THE THIRD, OR MASTER MASON'S DEGREE.

The traditional account of the death and several burials, and resurrection of Hiram Abiff, the widow's son [as hereafter narrated], admitted as facts, this degree is certainly very interesting. The Bible informs us that there was a person of that name employed at the building of King Solomon's Temple; but neither the Bible, the writings of Josephus, nor any other writings, however ancient, of which I have any knowledge, furnish any information respecting his death. It certainly is very singular, that a man so celebrated as Hiram Abiff, was an arbiter between Solomon, king of Israel, and Hiram, king of Tyre, universally

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acknowledged as the third most distinguished man then living, and in many respects the greatest man in the world, should pass off the stage of action in the presence of King Solomon, three thousand three hundred grand overseers, and one hundred and fifty thousand workmen, with whom he had spent a number of years, and neither King Solomon, his bosom friend, nor any other among his numerous friends even recorded his death or anything about him. I make these remarks now, hoping that it may induce some person who has time and capacity to investigate the subject, and promulgate the result of his investigation. I shall let the subject rest where it is, at present; it is not intended that it should form any part of this little volume. The principal object of this work is to lay before the world a true history of Freemasonry, without saying anything for or against it.

A person who has received the two preceding degrees, and wishes to be raised to the sublime degree of a Master Mason, is [the lodge being opened as in the preceding degrees] conducted from the preparation room to the door, [the manner of preparing him is particularly explained

in the lecture] where he gives three distinct knocks, when the Senior Warden rises and says, "Worshipful, while we are peaceably at work on the third degree of Masonry, under the influence of humanity, brotherly love, and affection, the door of our lodge appears to be alarmed."

The Master to the Senior Deacon, "Brother Senior, enquire the cause of that alarm."

The Senior Deacon then steps to the door and answers the three knocks that have been given by three more: [these knocks are much louder than those given on any occasion, other than that of the admission of candidates in the several degrees] one knock is then given without and

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answered by one within, when the door is partly opened and the Junior Deacon asks, "Who comes there? Who comes there? Who comes there?"

The Senior Deacon answers, "A worthy brother who has been regularly initiated as an Entered Apprentice Mason, passed to the degree of a Fellow Craft, and now wishes for further light in Masonry by being raised to the sublime degree of a Master Mason."

Junior Deacon to Senior Deacon, "Is it of his own free will and accord he makes this request?"

Ans. "It is."

Junior Deacon to Senior Deacon, "Is he duly and truly prepared."

Ans. "He is."

Junior Deacon to Senior Deacon, "Is he worthy and well qualified?"

Ans. "He is."

Junior Deacon to Senior Deacon, "Has he made suitable proficiency in the preceding degrees?"

Ans. "He has."

Junior Deacon to Senior Deacon, "By what further rights does he expect to obtain this benefit?"

Ans. "By the benefit of a pass-word."

Junior Deacon to Senior or Deacon, "Has he a pass-word?"

Ans. "He has not, but I have got it for him."

The Junior Deacon to the Senior Deacon, "Will you give it to me?"

The Senior Deacon then whispers in the ear of the Junior Deacon, "Tubal Cain."

Junior Deacon says, "The pass is right. Since this is the case, you will wait till the Worshipful Master be made acquainted with his request and his answer returned."

The Junior Deacon then repairs to the Master and gives three knocks as at the door; after answering of which, the same questions are asked and answers returned as at the door, when the Master says, "Since he comes endued with all these necessary qualifications, let him enter this worshipful lodge, in the name of the Lord, and take heed on what he enters."

The Junior Deacon returns to the door and says, "Let

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him enter this worshipful lodge, in the name of the Lord, and take heed on what he enters."

In entering, both points of the compass are pressed against his naked right and left breasts, when the Junior Deacon stops the candidate and says, "Brother, when you first entered this lodge, you were received on the point of the compass, pressing your naked left breast, which was then explained to you; when you entered it the second time you were received on the angle of the square, which was also explained to you; on entering now you are received on the two extreme points of the compass, pressing your right and left breasts, which are thus explained: As the most vital parts of man are contained between the two breasts, so are the most valuable tenets of Masonry contained between the two extreme points of the compass, which are virtue, morality, and brotherly love."

The Senior Deacon then conducts the candidate three times regularly round the lodge. [I wish the reader to observe, that on this, as well as every other degree, that the Junior Warden is the first of the three principal officers that the candidate passes, traveling with the sun when he starts round the lodge, and that as he passes the Junior Warden, Senior Warden and Master, the first time going round, they each give one rap, the second time two raps, and third time three raps each. The number of raps given on those occasions are the same as the number of the degree, except the first degree, on which three are given, I always thought improperly.] During the time the candidate is traveling round the room, the Master reads the following passages of Scripture, the conductor and candidate traveling and the Master reading so that the traveling and reading terminate at the same time:

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them while the sun or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease because they are few, and those that look out of the windows

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be darkened, and the doors shall be shut in the streets; when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. Also, when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

The conductor and candidate halt at the Junior Warden in the South, where the same questions are asked and answers returned as at the door. He is then conducted to the Senior Warden in the west, where the same questions are asked and answers returned as before; from whence he is conducted to the Worshipful Master in the east, who asks the same questions and receives the same answers as before, and who likewise asks the candidate from whence he came and whither he is traveling.

Ans. "From the west, and traveling to the east."

"Why do you leave the west, and travel to the east?"

Ans. "In search of more light."

The Master then says to the Senior Deacon, "You will please conduct him back to the west, from whence he came and put him in care of the Senior Warden, and request him to teach the candidate how to approach the east, by advancing upon three upright, regular steps to the third step, his feet forming a square, his body erect at the altar, before the Worshipful Master, and place him in a proper position to take upon him the solemn oath or obligation of a Master Mason."

The Master then comes to the candidate and says, "Brother, you are now placed in a proper position [the lecture explains it] to take upon you the solemn oath or obligation of a Master Mason, which I assure you, as before, is neither to affect your religion or politics. If you are willing to take it, repeat your name and say after me:"

I, A. B., of my own free will and accord, in the presence

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of Almighty God, and this worshipful lodge of Master Masons, dedicated to God, and held forth to the holy order of St. John, do hereby and hereon most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the degree of a Master Mason to any of an inferior degree, nor to any other being in the known world, except it be to a true and lawful brother or brethren Master Masons, within the body of a just and lawfully constituted lodge of such; and not unto him nor unto them whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial and due examination, or lawful information received. Furthermore do I promise and swear, that I will not give the Master's word which I shall hereafter receive, neither in the lodge nor out of it, except it be on the five points of fellowship, and then not above my breath. Furthermore do

I promise and swear, that I will not give the grand hailing sign of distress except I am in real distress, or for the benefit of the Craft when at work; and should I ever see that sign given or the word accompanying it, and the person who gave it appearing to be in distress I will fly to his relief at the risk of my life, should there be a greater probability of saving his life than losing my own. Furthermore do I promise and swear that I will not wrong this lodge, nor a brother of this degree to the value of one cent, knowingly, myself, or suffer it to be done by others, if in my power to prevent it. Furthermore do I promise and swear, that I will not be at the initiating, passing and raising a candidate at one communication, without a regular dispensation from the Grand Lodge for the same.

Furthermore do I promise and swear that I will not be at the initiating, passing, or raising a candidate in a clandestine lodge, I knowing it to be such. Furthermore do I promise and swear that I will not be at the initiating of an old man in dotage, a young man in nonage, an Atheist, irreligious libertine, idiot, mad-man, hermaphrodite, or woman. Furthermore do I promise and swear that I will not speak evil of a brother Master Mason, neither behind his back nor before his face, but will apprise him of all approaching danger, if in my power. Furthermore do I promise and swear that I will not violate the chastity of a Master Mason's wife, mother,

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sister, or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent it.

Furthermore do I promise and swear that I will support the constitution of the Grand Lodge of the state of —, under which the lodge is held, and conform to all the by-laws, rules, and regulations of this or any other lodge of which I may at any time hereafter become a member.

Furthermore do I promise and swear that I will obey all regular signs, summonses, or tokens given, handed, sent, or thrown to me from the hand of a brother Master Mason, or from the body of a just and lawfully constituted lodge of such, provided it be within the length of my cable-tow.

Furthermore do I promise and swear that a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted; and they left to my own election.

Furthermore do I promise and swear that I will go on a Master Mason's errand whenever required, even should I have to go bare-foot and bare-headed, if within the length of my cable-tow.

Furthermore do I promise and swear that I will always remember a brother Master Mason when on my knees offering up my devotions to Almighty God.

Furthermore do I promise and swear that I will be aiding and assisting

all poor, indigent Master Masons, their wives and orphans, wheresoever disposed around the globe, as far as in my power, without injuring myself or family materially.

Furthermore do I promise and swear that if any part of my solemn oath or obligation be omitted at this time, that I will hold myself amenable thereto whenever informed. To all which I do most sincerely promise and swear, with a fixed and steady purpose of mind in me to keep and perform the same, binding myself under no less penalty than to have my body severed in two in the midst, and divided to the north and south, my bowels burnt to ashes in the center, and the ashes scattered before the four winds of heaven, that there might not the least track or trace of remembrance remain among men. or Masons, of so vile and perjured a wretch as I

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should be, were I ever to prove willfully guilty of violating any part of this my solemn oath or obligation of a Master Mason. So help me God, and keep me steadfast in the due performance of the same.

The Master then asks the candidate, "What do you most desire ?"

The candidate answers after his prompter, "More light."

The bandage which was tied round his head in the preparation room is, by one of the brethren who stands behind him for that purpose, loosened and put over both eyes, and he is immediately brought to light in the same manner as in the preceding degree, except three stamps on the floor and three claps of the hands are given in this degree. On being brought to light, the Master says to the candidate, "You first discover, as before, three great lights in Masonry, by the assistance of three lesser, with this difference: both points of the compass are elevated above the square, which denotes to you that you are about to receive all the light that can be conferred on you in a Master's lodge." The Master steps back from the candidate and says, "Brother, you now discover me, as Master of this lodge, approaching you from the east under the sign and due-guard of a Master Mason. "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?" As the last words drop from your lips, you let your hands fall, in that manner best calculated to indicate solemnity. King Solomon is said to have made this exclamation on the receipt of the information of the death of Hiram Abiff. Masons are all charged never to give the words except in the dark, when the sign cannot be seen.

Here Masons differ very much; some contend that Solomon gave this sign and made this exclamation when in

1/2 Note.—The sign as now given is shown on the next page.

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formed of Hiram's death, and work accordingly in their lodges. Others say the sign was given and the exclamation made at the grave, when Solomon went to raise Hiram, and, of course, they work accordingly; that is to say, the Master who governs the lodge, holding the latter



opinion, gives the sign, etc., at the grave, when he goes to raise the body, and vice versa.

The Due Guard is made by holding both hands in front, palms down, as shown in cut [see [pict. 1](#)], and alludes to the manner of holding the hands while taking the obligation of Master Mason.

The Penal Sign is given by putting the right hand to the left side of the bowels, the hand open, with the thumb next to the belly, and drawing it across the belly, and letting it fall; this is done tolerably quick. This alludes to the penalty of the obligation: "Having my body severed in twain," etc. See [page 75](#). After the Master has given the sign and due guard, which does not take more than a minute, he says, "Brother, I now present you with my right hand, in token of brotherly love and affection, and with it the pass-grip and word."

The pass-grip is given by pressing the thumb between the joints of the second and third fingers where they join the hand [see [pict. 2](#)]; the word or name is Tubal Cain. It is the pass-word to the Master's degree. The Master, after giving the candidate the pass-grip and word, bids him rise and salute the Junior and Senior Wardens, and convince them that he is an obligated Master Mason, and is in possession of the pass-grip and word. While the Wardens are examining the candidate, the Master returns to the cast and gets an apron, and, as he returns to the candidate, one of the Wardens (sometimes both) says to the Master, "Worshipful, we are satisfied that Bro. — is an obligated Master Mason." The Master then says to the candidate, "Brother, I now have the honor to present you with a lamb-skin or white apron, as before, which I hope you will continue to wear, with credit to yourself and satisfaction and advantage to the brethren; you will please carry it to the Senior Warden in the west, who will teach you how to wear it as a Master Mason.

The Senior Warden ties on the apron and lets the flaps

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fall down before, in its natural and common situation.

The Master returns to the seat and the candidate is conducted to him. Master to candidate, "Brother, I perceive you are dressed, it is of course necessary you should have tools to work with. I will now present you with the working tools of the Master Mason, and explain their use to you. The working tools of a Master Mason are all the implements of Masonry indiscriminately, but more especially the trowel. The trowel is an instrument made use of by operative masons to spread the cement which unites a building into one mass, but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band or society of friends and brothers, among whom no contention should ever exist but that noble contention, or, rather, emulation, of who can best work or best agree. I also present you with three precious jewels; their names are *Humanity*, *Friendship*, and *Brotherly Love*.

Brother, you are not invested with all the secrets of this degree, nor do I know whether you ever will be until I know how you withstand the

amazing trials and dangers that await you.

You are now about to travel, to give us a specimen of your fortitude, perseverance, and fidelity in the preservation of what you have already received. Fare you well, and may the Lord be with you and support you through all your trials and difficulties." [In some lodges they make him pray before he starts.] The candidate is then conducted out of the lodge, clothed, and returns; as he enters the door his conductor says to him, "Brother, we are now in a place representing the sanctum sanctorum, or holy of holies, of King Solomon's temple. It was the custom of our Grand Master, Hiram Abiff, every day at high twelve, when the Crafts were from labor to refreshment, to enter into the sanctum sanctorum, and offer up his devotions to the ever living God. Let us, in imitation of him, kneel and pray." They then kneel and the conductor says the following prayer:

"Thou, O God, knowest our down-sitting and up-rising, and understandest our thoughts afar off, shield and defend

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us from the evil intentions of our enemies, and support us under the trials and afflictions which we are destined to endure while traveling through this vale of tears. Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower, and is cut down, he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of months are with thee, thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fall from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not up till the heavens shall be no more. Yet, O Lord, have compassion on the children of thy creation; administer unto them comfort in time of trouble, and save them with an everlasting salvation. Amen, so mote it be."

They then rise, and the conductor says to the candidate: "Brother, in further imitation of our Grand Master, Hiram Abiff, let us retire at the south gate." They then advance to the Junior Warden [who represents *Jubela*, one of the ruffians], who exclaims, "Who comes here?" [The room is dark, or the candidate hoodwinked.] The conductor answers, "Grand, Master, Hiram Abiff."

"Our Grand Master, Hiram Abiff!" exclaims the ruffian; "he is the very man I wanted to see." [Seizing the candidate by the throat at the same time, and jerking him about with violence.] "Give me the Master Mason's word or I'll take your life!" The conductor replies, "I cannot give it now, but if you will wait till the Grand Lodge assembles at Jerusalem, you are found worthy, you shall then receive it, otherwise you cannot." The ruffian then gives the candidate a blow with the twenty-four inch gauge across the throat, on which he fled to the west gate, where he was accosted by the second ruffian, *Jubelo*, with more violence, and on his refusal to comply with his request, he gave him a severe blow with the square across his breast, on which he attempted to make his escape at the east gate, where he was accosted by the third

ruffian, *Jubelum*, with still more violence, and on refusing to

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comply with his request, the ruffian gave him a violent blow with the common gavel on the forehead, which brought him to the floor; on which one of them exclaimed, "What shall we do? We have killed our Grand Master, Hiram Abiff!"

Another answers, "Let us carry him out of the east gate, and bury him in the rubbish till low twelve, and then meet and carry him a westerly course and bury him."

The candidate is taken up in a blanket, on which he fell, and carried to the west end of the lodge, and covered up and left; by this time the Master has resumed his seat [King Solomon is supposed to arrive at the temple at this juncture] and calls to order, and asks the Senior Warden the cause of all that confusion.

The Senior Warden answers, "Our Grand Master, Hiram Abiff, is missing, and there are no plans or designs laid down on the Trestle-board for the Craft to pursue their labors."

The Master, alias King Solomon, replies, "Our Grand Master missing! Our Grand Master has always been very punctual in his attendance; I fear he is indisposed; assemble the Crafts, and search in and about the temple, and see if he can be found."

They all shuffle about the floor awhile, when the Master calls them to order and asks the Senior Warden. "What success?"

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He answers, "We cannot find our Grand Master, my lord."

The Master then orders the Secretary to call the roll of workmen and see whether any of them are missing.

The Secretary calls the roll and says, "I have called the roll, my lord, and find that there are three missing, viz.: Jubela, Jubelo, and Jubelum."

His lordship then observed, "This brings to my mind a circumstance that took place this morning. Twelve Fellow Crafts, clothed in white gloves and aprons, in token of their innocence, came to me and confessed that they twelve, with three others, had conspired to extort the Master Mason's word from their Grand Master, Hiram Abiff, and in case of refusal to take his life. They twelve had recanted, but feared the other three had been base enough to carry their atrocious designs into execution."

Solomon then ordered twelve Fellow Crafts to be drawn from the bands of the workmen, clothed in white gloves and aprons, in token of their innocence, and sent three east, three west, three north, and three south in search of the ruffians, and if found to fetch them forward.

Here the members all shuffle about the floor awhile, and fall in with a reputed traveler, and inquire of him if he had seen any traveling men that

way; he tells them that he has seen three that morning near the coast of Joppa, who from their dress and appearance were Jews, and who were workmen from the temple, inquiring for a passage to Ethiopia, but were unable to obtain one in consequence of an embargo which had recently been laid on all the shipping, and had turned back into the country.

The Master now calls them to order again, and asks the Senior Warden, "What success?" He answers by relating what had taken place.

Solomon observes, "I had this embargo laid to prevent the ruffians from making their escape," and adds, "You will go and search again, and search till you find them, if possible, and if they are not found the twelve who confessed shall be considered as the reputed murderers and suffer accordingly."

The members all start again and shuffle about awhile.

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until one of them, as if by accident, finds the body of Hiram Abiff, alias the candidate, and hails his traveling companions, who join him, and while they are hammering out something over the candidate the three reputed ruffians, who are seated in a private corner near the candidate, are heard to exclaim in the following manner:

First, Jubela—"O that my throat had been cut across, my tongue torn out, and my body buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the death of so good a man as our Grand Master, Hiram Abiff!"

The second, Jubelo—"O that my left breast had been torn open and my heart and vitals taken from thence and thrown over my left shoulder, carried into the valley of Jehosaphat, and there to become a prey to the wild beasts of the field and vultures of the air, ere I had conspired the death of so good a man as our Grand Master, Hiram Abiff!"

The third, Jubelum—"O that my body had been severed in two in the midst, and divided to the north and south, my bowels burnt to ashes in the center, and the ashes scattered by the four winds of heaven, that there might not the least track or remembrance remain among men, or Masons, of so vile and perjured a wretch as I am; ah, Jubela and Jubelo, it was I that struck him harder than you both. It was I that gave him the fatal blow; it was I that killed him outright;"

The three Fellow Craft's who had stood by the candidate all this time, listening to the ruffians, whose voices they recognized, say, one to the other:

"What shall we do; there are three of them, and only three of us?"

"It is," said one, in reply; "our cause is good, let us seize them."

On which they rush forward, seize and carry them to the Master, to whom they relate what had passed. The Master then addresses them in

the following manner [they in many lodges kneel or lie down, in token of their guilt and penitence]:

"Well, Jubela, what have you got to say for yourself, guilty or not guilty?"

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Ans. "Guilty, my lord."

"Jubelo, guilty or not guilty?"

Ans. "Guilty, my lord."

"Jubelum, guilty or not guilty?"

Ans. "Guilty, my lord."

The Master, to the three Fellow Crafts who took them:

"Take them without the west gate of the temple and have them executed according to the several imprecations of their own mouths."

They are then hurried off to the west end of the room. Here this part of the farce ends. The Master then orders fifteen Fellow Crafts to be selected from the bands of workmen, and sent, three east, three west, three north, three south, and three in and about the temple, in search of their Grand Master, Hiram Abiff [in some lodges they send only twelve, when their own lectures say fifteen were sent], and charges them, if they find the body, to examine carefully on and about it for the Master's word or a key to it. The three that travel westerly course come to the candidate, and finger about him little, and are called to order by the Master, when they report that they had found the grave of their Grand Master, Hiram Abiff, and, on moving the earth till they come to the body, they involuntarily found their hands raised in this position (showing it at the same time; it is the due-guard of this degree), to guard their nostrils against the offensive effluvia which arose from the grave, and that they had searched carefully on and about the body for the Master's word, but had not discovered anything but a faint resemblance of the letter G on the left breast. The Master, on the receipt of this information (raising himself), raises his hands three several times above his head (as herein before described) and exclaims, "Nothing but a faint resemblance of the letter G! That is not the Master's word nor a key to it. I fear the Master's word is forever lost! Nothing but a faint resemblance to the letter G! That is not the Master's word nor a key to it. I fear the Master's word is forever lost! [The third acclamation is different from the other two; attend to it. It has been described on [page 76](#).] Nothing but a faint resemblance of the letter G! That is not the Master's word

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nor a key to it. O Lord, my God, is there no help for the widow's son?"

The Master then orders the Junior Warden to summon a lodge of Entered Apprentice Masons, and repair to the grave and try to raise their Grand Master by the Entered Apprentice's grip. They go to the candidate and take hold of his forefinger and pull it; return and tell the Master that



they could not raise him by the Entered Apprentice's grip; that the skin cleaved from the bone. A lodge of Fellow Crafts are then sent, who act as before, except that they pull the candidate's second finger. The Master then directs the Senior Warden (generally) to summon a lodge of Master Masons, and says, "I will go with them myself in person, and try to raise the body by the Master's grip, or lion's paw." [Some say by the strong grip, or lion's paw.] They then all assemble round the candidate, the Master having declared that the first word spoken after the body was raised should be adopted as a substitute for the Master's word, for the government of Master Masons' lodges in all future generations. He proceeds to raise the candidate, alias the representative of the dead body of Hiram Abiff. He (the candidate) is raised on what is called the five points of fellowship, which are foot to foot, knee to knee, breast to breast, hand to back and mouth to ear. This is done by putting the inside of your right foot to the inside of the right foot of the person to whom you are going to give the word, the inside of your knee to his, laying your right breast against his, your left hands on the back of each other, and your mouths to each other's right ear (in which position alone you are permitted to give the word), and whisper the word *Mahhah-bone*. The Master's grip is given by taking hold of each other's hand as though you were going to shake hands, and sticking the nails of each of your fingers into the joint of the other's wrist where it unites with the hand. In this position

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the candidate is raised, he keeping his whole body stiff, as though dead. The Master, in raising him, is assisted by some of the brethren, who take hold of the candidate by the arms and shoulders; as soon as he is raised to his feet, they step back and the Master whispers the word Mah-hah-bone in his ear, and causes the candidate to repeat it, telling him, at the same time, that he must never give it in any manner other than that in which he receives it. He is also told that Mah-hah-bone signifies marrow in the bone. They then separate, and the Master then makes the following explanation respecting the five points of fellowship:

Master to candidate. "Brother, foot to foot teaches you that you should, whenever asked, go on a brother's errand, if within the length of your cable-tow, even if you should have to go barefoot and bareheaded. Knee to knee, that you should always remember a Master Mason in your devotions to Almighty God. Breast to breast, that you should keep the Master Mason's secrets, when given to you in charge as such, as secure and inviolable in your breast as they were in his own before communicated to you. Hand to back, that you should support a Master Mason behind his back as before his face. Mouth to ear, that you should support his good name as well behind his back as before his face."

After the candidate is through with what is called the work part, the Master addresses him in the following manner:

"Brother, you may suppose, from the manner you have been dealt with to-night, that we have been fooling with you, or that we have treated you different from others; but I assure you that is not the case. You have this night represented one of the greatest men that ever lived in the tragical catastrophe of his death, burial, and resurrection; I mean Hiram Abiff, the widow's son, who was slain by three ruffians at the building of King Solomon's temple, and who, in his inflexibility,

integrity, and fortitude, never was surpassed by man. The history of that momentous event is thus related: Masonic tradition informs us that, at the building of King Solomon's temple, fifteen Fellow Crafts, discovering that the temple was almost finished, and not having the Master Mason's word, became very impatient and entered into a horrid conspiracy to extort the Master Mason's word from their

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Grand Master, Hiram Abiff, the first time they met him alone, or take his life, that they might pass as Masters in other countries, and receive wages as such but, before they could accomplish their designs, twelve of them recanted, but the other three were base enough to carry their atrocious designs into execution. Their names were Jubela, Jubelo, and Jubelum. It was the custom of our Grand Master, Hiram Abiff, every day at high twelve, when the Craft were from labor to refreshment, to enter into the sanctum sanctorum and offer up his devotions to the ever-living God, and draw out his plans and designs on the trestle-board, for the Crafts to pursue their labor. On a certain day (not named in any of our traditional accounts) Jubela, Jubelo, and Jubelum placed themselves at the south, west, and east gates of the temple, and Hiram, having finished his devotions and labor, attempted (as was his usual custom) to retire at the south gate, where he was met by Jubela, who demanded of him the Master Mason's word [some say the secrets of a Master Mason], and on his refusal to give it Jubela gave him a violent blow with the twenty-four inch gauge across the throat; on which Hiram fled to the west gate, where he was accosted in the same manner by Jubelo, but with more violence. Hiram told him that he could not give the word then because Solomon, king of Israel, Hiram, king of Tyre, and himself had entered into a solemn league that the word never should be given unless they three were present; but, if he would wait with patience till the Grand Lodge assembled at Jerusalem, if he was then found worthy he should receive it, otherwise he could not. Jubelo replied, in a very peremptory manner: 'If you do not give me the Master's word I'll take your life'; and on Hiram's refusal to give it Jubelo gave him a severe blow with the square across the left breast, on which he fled to the east gate, where he was accosted by Jubelum in the same manner, but with still more violence. Here Hiram reasoned as before; Jubelum told him that he had heard his caviling with Jubela and Jubelo long enough, and that he was still put off, and the temple was almost finished, and he was determined to have the word or take his life. 'I want it so that I may be able to get wages as a Master Mason in any country to which I may go I for employ, after the temple is finished, and that I might be

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able to support my wife and children.' Hiram persisting in his refusal, he gave Hiram a violent blow with the gavel on the forehead, which felled him to the floor and killed him. They took the body and carried it out of the east gate and buried it in the rubbish till low twelve at night (which is 12 o'clock), when the three met, agreeable to appointment, and carried the body a westerly direction, and buried it at the brow of a hill, in a grave dug due east and west, six feet perpendicular, and made their escape. King Solomon, coming up to the temple at low six in the morning (as was his usual custom), found the Crafts all in confusion, and, on inquiring the cause, was informed that their Grand Master, Hiram Abiff, was missing, and there were no plans and designs laid down on the trestle-board for the Crafts to pursue their labor. Solomon ordered immediate search to be made in and about the Temple for him;

no discovery being made, he then ordered the Secretary to call the roll of workmen, to see if any were missing; it appearing that there were three, viz.: Jubela, Jubelo and Jubelum, Solomon observed:

"This brings to my mind a circumstance that took place this morning. Twelve Fellow Crafts came to me, dressed in white gloves and aprons in token of their innocence, and confessed that they twelve with three others had conspired to extort the Master Mason's word from their Grand Master, Hiram Abiff, and in case of his refusal to take his life; they twelve had recanted, but feared the other three had been base enough to carry their atrocious design into execution."

Solomon immediately ordered twelve Fellow Crafts to be selected from the bands of the workmen, clothed in white gloves and aprons in token of their innocence, and sent three east, three west, three north and three south, in search of the ruffians, and if found to bring them up before him. The three that traveled a westerly course, coming near the coast of Joppa, fell in with a warfaring man, who informed them that he had seen three men pass that way that morning, who, from their appearance and dress, were workmen from the Temple, inquiring for a passage to Ethiopia, but were unable to obtain one in consequence of an embargo which had recently been laid on all the shipping, and had turned back into the country. After making still further and more diligent search,

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and after making no further discovery, they returned to the Temple and reported to Solomon the result of their pursuit and inquiries. On which Solomon directed them to go and search again, and search until they found their Grand Master, Hiram Abiff, if possible, and if he was not found, the twelve who had confessed should be considered as the murderers and suffer accordingly.

They returned again in pursuit of the ruffians, and one of the three that traveled a westerly course, being more weary than the rest, sat down at the brow of a hill to rest and refresh himself; and in attempting to rise caught hold of a sprig of cassia, which easily gave way and excited his curiosity, and made him suspicious of a deception, on which he hailed his companions, who immediately assembled, and on examination found that the earth had been recently moved; and, on moving the rubbish, discovered the appearance of a grave; and while they were confabulating about what measure to take, they heard voices issuing from a cavern in the clefts of the rocks, on which they immediately repaired to the place, where they heard the voice of Jubela exclaim, "O! that my throat had been cut across, my tongue torn out, and my body buried in the rough sands of the sea at low water-mark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the death of so good a man as our Grand Master, Hiram Abiff." On which they distinctly heard the voice of Jubelo exclaim, "O! that my breast had been torn open, and my heart and vitals taken from thence and thrown over my left shoulder, to the valley of Jehosaphat, there to become a prey to the wild beasts of the field and vultures of the air, ere I had conspired to take the life of so good a man as our Grand Master, Hiram Abiff. When they more distinctly heard the voice of Jubelum exclaim, "O! that my body had been severed in two in the midst, and divided to the north and the south, my bowels burnt to ashes in the center, and the ashes scattered by the

four winds of heaven, that there might not remain the least track or trace of remembrance among men or Masons of so vile and perjured a wretch as I am, who wilfully took the life, of so good a man as our Grand Master, Hiram Abiff. Ah! Jubela and Jubelo, it was I that struck him harder than you both! It

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was I that gave him the fatal blow! It was I that killed him outright!" On which they rushed forward, seized, bound, and carried them up before King Solomon, who, after hearing the testimony of the three Fellow Crafts, and the three ruffians having plead guilty, ordered them to be taken out at the west gate of the Temple and executed agreeable to the several imprecations of their own mouths. King Solomon then ordered fifteen Fellow Crafts to be selected from the bands of the workmen, clothed with white gloves and aprons, in token of their innocence, and sent three east, three west, three north, three south and three in and about the Temple, in search of the body of their Grand Master, Hiram Abiff, and the three that traveled a westerly course found it under that sprig of cassia, where a worthy brother sat down to rest and refresh himself; and on removing the earth till they came to the coffin, they involuntarily found their hands raised, as herein before described, to guard their nostrils against the offensive effluvia that arose from the grave. It is also said that the body had lain there fourteen days, some say fifteen. The body was raised in the manner herein before described, carried up to the Temple, and buried as explained in the closing clauses of the lecture. Not one third part of the preceding history of this degree is ever given to a candidate. A few general, desultory, unconnected remarks are made to him, and he is generally referred to the manner of raising, and the lecture, for information as to the particulars. Here follows a charge which ought to be and sometimes is delivered to the candidate after hearing the history of the degree.

An address to be delivered to the candidate after the history has been given.

"Brother, your zeal for the institution of Masonry, the progress you have made in the mystery, and your conformity to our regulations, have pointed you out as a proper object of our favor and esteem. You are bound by duty, honor and gratitude to be faithful to your trust, to support the dignity of your character on every occasion, and to enforce, by precept and example, obedience to the tenets of the order. In the character of Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren,

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and to guard them against breach of fidelity. To preserve the reputation of the fraternity, unsullied, must be your constant care—and for this purpose it is your province to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate; and by the regularity of your own behavior, afford the best example for the conduct of others less informed. The ancient landmarks of the order, entrusted to your care, you are carefully to preserve; and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity. Your virtue, honor, and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you

swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you this evening represent; thus you will render yourself deserving the honor which we have conferred, and merit the confidence that we have reposed."

Here follows the lecture on this degree, which is divided into three sections.

SECTION FIRST.

"Are you a Master Mason"

Ans. "I am—try me, prove me—disprove me if you can."

"Where were you prepared to be made a Master Mason?"

Ans. "In a room adjacent to the body of a just and lawfully constituted lodge of such, duly assembled in a room representing the sanctum sanctorum, or holy of holies, of King Solomon's Temple."

"How were you prepared?"

Ans. "By being divested of all metals, neither naked nor clothed; barefoot nor shod; with a cable-tow three times about my naked body; in which posture I was conducted to the door of the lodge, where I gave three distinct knocks."

"What did those three distinct knocks allude to?"

Ans. "To the third degree of Masonry; it being that on

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which I was about to enter."

"What was said to you from within?"

Ans. "Who comes there? Who comes there? Who comes there?"

"Your an answer?"

Ans. "A worthy brother who has been regularly initiated as an Entered Apprentice Mason, passed to the degree of a Fellow Craft, and now wishes for further light in Masonry, by being raised to the sublime degree of a Master Mason."

"What further was said to you from within?"

Ans. "I was asked if it was of my own free will and accord I made that request; if I was duly and truly prepared; worthy and well qualified, and

had made suitable proficiency in the preceeding degrees; all of which being answered in the affirmative, I was asked by what further rights I expected to obtain that benefit."

"Your answer?"

Ans. "By the benefit of a pass-word."

"What is that pass-word?"

Ans. "*Tubal Cain*."

"What next was said to you?"

Ans. "I was bid to wait till the Worshipful Master in the east was made acquainted with my request and his answer returned."

"What followed after his answer was returned?"

Ans. "I was caused to enter the lodge on the two extreme points of the compass, pressing my naked right and left breasts, in the name of the Lord."

"How were you then disposed of?"

Ans. "I was conducted three times regularly round the lodge, and halted at the Junior Warden in the south, where the same questions were asked and answers returned as at the door."

"How did the Junior Warden dispose of you?"

Ans. "He ordered me to be conducted to the Senior Warden in the west, where the same questions were asked and answers returned as before."

"How did the Senior Warden dispose of you?"

Ans. "He ordered me to be conducted to the Worshipful Master in the east, where by him the same questions were asked, and answers returned as before, who likewise demanded

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of me from whence I came, and whither I was traveling."

"Your answer?"

Ans. "From the east and traveling to the west."

"Why do you leave the east, and travel to the west?"

Ans. "In search of light."

"How did the Worshipful Master then dispose of you?"

Ans. "He ordered me to be conducted back to the west, from whence I came, and put in care of the Senior Warden, who taught me how to approach the east, by advancing upon three upright, regular steps to the third step, my feet forming a square and my body erect at the altar before the Worshipful Master."

"What did the Worshipful Master do with you?"

Ans. "He made an obligated Master Mason of me."

"How?"

Ans. "In due form."

"What was that due form?"

Ans. "Both my knees bare bent, they forming a square; both hands on the Holy Bible, Square and Compass; in which posture I took upon me the solemn oath or obligation of a Master Mason."

"After your obligation, what was said to you?"

Ans. "What do you most desire?"

"Your answer?"

Ans. "More light."

[The bandage round the head is now dropped over the eyes.]

"Did you receive light?"

Ans. "I did."

"On being brought to light on this degree, what did you first discover?"

Ans. "Three great lights in Masonry, by the assistance of three lesser, and both points of the compass elevated above the square, which denoted to me that I had received, or was about to receive all the light that could be conferred on me in a Master's Lodge."

"What did you next discover?"

Ans. "The Worshipful Master approaching me from the east, under the sign and due-guard of a Master Mason, who presented me with his right hand in token of brotherly love

Master Mason, [the word is the name of the pass-grip] and bid me arise and salute the Junior and Senior Wardens and convince them that I was an obligated Master Mason, and had the sign, pass-grip and word.
[Tubal Cain.]

"What did you next discover?"

Ans. "The Worshipful Master approaching me the second time from the east, who presented me with a lamb-skin or white apron, which he said he hoped I would continue to wear, with honor to myself, and satisfaction and advantage to the brethren."

"What were you next presented with?"

Ans. "The working tools of a Master Mason."

"What are they?"

Ans. "All the implements of Masonry indiscriminately, but more especially the trowel."

"How explained?"

Ans. "The trowel is an instrument made use of by operative masons to spread the cement which unites a building into one common mass, but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection, that cement which unites us into one sacred band or society of brothers, among whom no contention should ever exist, but that noble emulation of who can best work or best agree."

"What were you next presented with?"

Ans. "Three precious jewels."

"What are they?"

Ans. "Humanity, friendship and brotherly love."

"How were you then disposed of?"

Ans. "I was conducted out of the lodge and invested with what I had been divested, and returned again in due season."

SECTION SECOND.

"Did you ever return to the sanctum sanctorum or holy of holies of King Solomon's Temple?"

Ans. "I did."

"Was there anything particular took place on your return?"

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Ans. "There was, viz.: I was accosted by three ruffians, who demanded of me the Master Mason's word."

"Did you give it to them?"

Ans. "I did not, but bid them wait with time and patience till the Grand Lodge assembled at Jerusalem; and then, if they were found worthy, they should receive it; otherwise they could not."

"In what manner were you accosted?"

Ans. "In attempting to retire to the south gate, I was accosted by one of them, who demanded of me the Master Mason's word, and on refusing to comply with his request he gave me a blow with the twenty-four inch gauge, across my breast, on which I fled to the west gate, where I was accosted by the second, with more violence, and on my refusing to comply with his request he gave me a severe blow with the square, across my breast, on which I attempted to make my escape at the east gate, where I was accosted by the third, with still more violence, and on my refusing to comply with his request he gave me a violent blow with the common gavel on the forehead, and brought me to the floor."

"Whom did you represent at that time?"

Ans. "Our Grand Master, Hiram Abiff, who was slain at the building of King Solomon's Temple."

"Was his death premeditated?"

Ans. "It was, by fifteen Fellow Crafts, who conspired to extort from him the Master Mason's word; twelve of whom recanted, but the other three were base enough to carry their atrocious designs into execution."

"What did they do with the body?"

Ans. "They carried it out at the east gate of the Temple and buried it till low twelve at night, when they three met, agreeable to appointment, and carried it a westerly course from the Temple, and buried it under the brow of a hill in a grave six feet due east and west, six feet perpendicular, and made their escape."

"What time was he slain?"

Ans. "At high twelve at noon, when the Crafts were from labor to refreshment."

"How come he to be alone at this time?"

Ans. "Because it was the usual custom of our Grand Master, Hiram Abiff, every day at high twelve, when the

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Crafts were from labor to refreshment, to enter into the sanctum sanctorum or holy of holies, and offer up his adorations to the ever living God, and draw out his plans and designs on his trestle-board, for the Crafts to pursue their labor."

"At what time was he missing?"

Ans. "At low six in the morning, when King Solomon came up to the Temple, as usual, to view the work, and found the Crafts all in confusion, and on inquiring the cause, he was informed that their Grand Master, Hiram Abiff, was missing, and no plans or designs were laid down on the trestle-board for the Crafts to pursue their labor."

"What observations did King Solomon make at that time?"

Ans. "He observed that our Grand Master, Hiram Abiff, had always been very punctual in attending, and feared that he was indisposed, and ordered search to be made in and about the Temple, to see if he could be found."

"Search being made and he not found, what further remarks did King Solomon make?"

Ans. "He observed he feared some fatal accident had befallen our Grand Master, Hiram Abiff; that morning twelve Fellow Crafts, clothed in white gloves and aprons in token of their innocence, had confessed that they twelve, with three others, had conspired to extort the Master Mason's word from their Grand Master, Hiram Abiff, or take his life; that they twelve had recanted, but feared the other three had been base enough to carry their atrocious designs into execution."

"What followed?"

Ans. "King Solomon ordered the roll of workmen to be called to see if there were any missing."

"The roll being called, were there any missing?"

Ans. "There were three, viz.: Jubela, Jubelo, Jubelum."

"Were the ruffians ever found?"

Ans. "They were."

"How?"

Ans. "By the wisdom of King Solomon, who ordered twelve Fellow

Crafts to be selected from the band of the workmen, clothed in white gloves and aprons in token of their innocence, and sent three east, three west, three north

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and three south in search of the ruffians, and if found to bring them forward."

"What success ?"

Ans. "The three that traveled a westerly course from the Temple, coming near the coast of Joppa, were informed by a way-faring man that the three men had been seen that way that morning, who from their appearance and dress were workmen from the Temple, inquiring for a passage to Ethiopia, but were unable to obtain one in consequence of an embargo, which had recently been laid on all the shipping, and had turned back into the country."

"What followed?"

Ans. "King Solomon ordered them to go and search again, and search till they were found, if possible, and if they were not found, that the twelve who had confessed should be considered as the reputed murderers, and suffer accordingly."

"What success ?"

Ans. "One of the three that traveled a westerly course, from the Temple, being more weary than the rest, sat down under the brow of a hill to rest and refresh himself, and in attempting to rise caught hold of a sprig of cassia, which easily gave way, and excited his curiosity and made him suspicious of a deception, on which he hailed his companions who immediately assembled, and on examination found that the earth had recently been moved, and on moving the rubbish discovered the appearance of a grave; and while they were confabulating about what measures to take, they heard voices issuing from a cavern in the clefts of the rocks; on which they immediately repaired to the place, where they heard the voice of Jubela exclaim, 'O that my throat had been cut across, my tongue torn out, and my body buried in the rough sands of the sea, at low watermark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the death of so good a man as our Grand Master, Hiram Abiff!' On which they distinctly heard the voice of Jubelo, 'O that my left breast had been torn open, and my heart and vitals taken from thence and thrown over my left shoulder, carried into the valley of Jehosaphat, and there to become a prey to the wild beasts of

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the field, and vultures of the air, ere I had conspired the death of so good a man as our Grand Master, Hiram Abiff!"

The third, Jubelum, 'O that my body had been severed in two in the midst, and divided to the north and south, my bowels burnt to ashes in the centre, and the ashes scattered by the four winds of heaven, that there might not the least track or remembrance remain among men or Masons of so vile and perjured a wretch as I am; ah! Jubela, and Jubelo,

it was I that struck him harder than you both—it was I that gave him the fatal blow—it was I that killed him outright!"

On which they rushed forward, seized, bound and carried them up to the Temple of King Solomon.

"What did King Solomon do with them?"

Ans. "He ordered them to be executed agreeably to the several imprecations of their own mouths."

"Was the body of our Grand Master, Hiram Abiff, ever found?"

Ans. "It was."

"How?"

Ans. "By the wisdom of King Solomon, who ordered fifteen (in some lodges they say twelve) Fellow Crafts to be selected from the bands of the workmen and sent, three east, three west, three north, three south and three in and about the temple, to search for the body."

"Where was it found?"

Ans. "Under a sprig of cassia, where a worthy brother sat down to rest and refresh himself."

"Was there anything particular took place on the discovery of the body?"

Ans. "There was, viz.: on moving the earth till we came to the coffin, we involuntarily found our hands in this position, to guard our nostrils against the offensive effluvia which arose from the grave."

"How long had the body lain there?"

Ans. "Fourteen days."

"What did they do with the body?"

Ans. "Raised it in a Masonic form and carried it up to the temple for more decent interment."

"Where was it buried?"

Ans. "Under the Sanctum Sanctorum, or holy of holies of King Solomon's Temple, over which they erected a marble

"What do they denote?"

Ans. "The weeping virgin denotes the unfinished state of the temple; the broken column, that one of the principal supports of Masonry had fallen; the book open before her, that his memory was on perpetual record; the sprig of cassia, the timely discovery of his grave; the urn in her left hand, that his ashes are safely deposited under the Sanctum Sanctorum, or holy of holies of King Solomon's Temple, and Time, standing behind her, with his hands infolded in the ringlets of her hair, that time, patience and perseverance will accomplish all things."

SECTION SECOND.

"What does a Master's lodge represent?"

Ans. "The Sanctum Sanctorum, or holy of holies of King Solomon's Temple."

"How long was the temple building?"

Ans. Seven years, during which it rained not in the day-time, that the workmen might not be obstructed in their labor."

"What supported the temple."

Ans. "Fourteen hundred and fifty-three columns and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble."

"What further supported it?"

Ans. "Three grand columns, or pillars."

"What were they called?"

Ans. "Wisdom, strength and beauty."

"What did they represent?"

Ans. "The pillar of wisdom represented Solomon, King of Israel, whose wisdom contrived the mighty fabric; the pillar of strength, Hiram, King of Tyre, who strengthened Solomon in his glorious undertaking; the pillar of beauty, Hiram Abiff, the widow's son, whose cunning craft and curious

Temple?"

Ans. "Three Grand Masters, three thousand three hundred Masters, or overseers of the work, eighty thousand Fellow Crafts, and seventy thousand Entered Apprentices; all those were classed and arranged in such a manner by the wisdom of Solomon that neither envy, discord nor confusion were suffered to interrupt that universal peace and tranquillity that pervaded the work at that important period."

"How many constitutes an Entered Apprentice lodge?"

Ans. "Seven; one Master and six Entered Apprentices."

"Where did they usually meet?"

Ans. "On the ground floor of King Solomon's Temple."

"How many constitute a Fellow Craft's lodge?"

Ans. "Five; two Masters and three Fellow Crafts."

"Where did they usually meet?"

Ans. "In the middle chamber of King Solomon's Temple."

"How many constitute a Master's lodge?"

Ans. "Three Master Masons."

"Where did they usually meet?"

Ans. "In the Sanctum Sanctorum, or holy of holies of King Solomon's Temple."

"Have you any emblems on this degree?"

Ans. "We have several, which are divided into two classes."

"What are the first class?"

Ans. "The pot of incense, the bee-hive, the book of constitutions, guarded by the Tyler's sword, the sword pointing to a naked heart, the all-seeing eye, the anchor and ark, the forty-seventh problem of Euclid, the hour-glass, the scythe, and the three steps usually delineated on the Master's carpet. which are thus explained: The pot of incense is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity and, as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence for the manifold blessings and comforts we enjoy. The bee-hive is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the

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lowest reptile of the dust. It teaches us that, as we came into the world rational and intelligent beings, so we should ever be industrious ones, never sitting down contented while our fellow-creatures around us are in want, when it is in our power to relieve them without inconvenience to ourselves. When we take a survey of nature, we behold man, in his infancy, more helpless and indigent than the brute creation; he lies languishing for days, weeks, months and years, totally incapable of providing sustenance for himself; of guarding against the attacks of the wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of heaven and earth to have made man independent of all other beings, but, as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God, and he that will so demean himself, as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection as Masons.

The book of constitutions, guarded by the Tyler's sword, reminds us that we should be ever watchful and guarded in our thoughts, words, and actions, particularly when before the enemies of Masonry, ever bearing in remembrance those truly Masonic virtues, silence and circumspection. The sword pointing to a naked heart, demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions may be hidden from the eye of man yet that all-seeing eye, whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits. The anchor and ark, are emblems of a well grounded hope and a well spent life. They are emblematical of that Divine ark which safely wafts us over this tempestuous sea of troubles, and that anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.

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The forty-seventh problem of Euclid: This was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of a Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry, or Masonry, on this subject he drew out many problems and theorems; and among the most distinguished he erected this, which, in the joy of his heart, he called Eureka, in the Grecian language signifying, I have found it; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences. The hour glass is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close. We cannot without astonishment behold the little particles which are contained in this machine; how they pass away, almost imperceptibly, and yet to our surprise in a short space of an hour they are all exhausted. Thus wastes man! To-day, he puts forth the tender leaves of hope; to-morrow, blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the root, and when he thinks his greatness is still ripening, he falls like

autumn leaves, to enrich our mother earth. The scythe is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. Behold! what havoc the scythe of time makes among the human race; if by chance we should escape the numerous evils, incident to childhood and youth, and with health and vigor come to the years of manhood, yet withal we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us. The three steps usually delineated upon the Masters carpet, are emblematical of the three principal stages of human life, viz.: youth, manhood and age. In youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellow Craft, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves, that so in age, as Master Mason, we may enjoy the happy reflections consequent on a well spent life, and die in the hope of a glorious immortality.

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"What are the second class of emblems?"

Ans. "The spade, coffin, death-head, marrow-bones, and sprig of cassia, which are thus explained: The spade opens the vault to receive our bodies where our active limbs will soon moulder to dust. The coffin, death-head, and marrowbones, are emblematical of the death and burial, of our Grand Master, Hiram Abiff, and are worthy of our serious attention. The sprig of cassia is emblematical of that important part of man which never dies—and when the cold winter of death shall have passed, and the bright summer's morn of the resurrection appears, the Son of Righteousness shall descend, and send forth his angels to collect our ransomed dust; then, if we are found worthy, by his pass word, we shall enter into the celestial lodge above, where the Supreme Architect of the Universe presides, where we shall see the King in the beauty of holiness and with him enter into an endless eternity. Here ends the three first degrees of Masonry, which constitute a Master Mason's Lodge. A Master Mason's Lodge and a chapter of Royal Arch Masons, are two distinct bodies, wholly independent of each other. The members of a Chapter are privileged to visit all Master Mason's Lodges when they please, and may be, and often are members of both at the same time; and all the members of a Master Mason's Lodge, who are Royal Arch Masons, though not members of any Chapter, may visit any Chapter. I wish the reader to understand that neither all Royal Arch Masons nor Master Masons are members of either Lodge or Chapter; there are tens of thousands who are not members and scarcely ever attend, although privileged to do so. A very small proportion of Masons, comparatively speaking, ever advance any further than the third degree, and consequently never get the great word which was lost by Hiram's untimely death. Solomon, king of Israel; Hiram, king of Tyre, and Hiram Abiff; the widow's son having sworn that they nor neither of them would ever give the word except they three were present; [and it is generally believed that there was not another person in the world at that time that had it], consequently the word was lost, and supposed to be forever; but the sequel will show it was found after the lapse of four hundred and seventy years; notwithstanding the word Mah-hah-bone,

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which was substituted by Solomon, still continues to be used by Master Masons, and no doubt will be as long as Masonry attracts the attention of men; and the word which was lost is used in the Royal Arch degree.

What was the word of the Royal Arch degree before they found the Master's word which was lost at the death of Hiram Abiff, and was not found for four hundred and seventy years? Were there any Royal Arch Masons before the Master's word was found? I wish some Masonic gentleman would solve these two questions. The ceremonies, history, and the lecture, in the preceding degree, are so similar, that perhaps, some one of the three might have been dispensed with, and the subject well understood by most readers, notwithstanding, there is a small difference between the work and history, and between the history and the lecture. I shall now proceed with the Mark Master's degree, which is the first degree in the Chapter. The Mark Master's degree, the Past Master's, and the Most Excellent Master's are called lodges of Mark Master Masons, Past Masters, and Most Excellent Masters; yet, although called lodges, they are a component part of the Chapter. Ask a Mark Master Mason if he belongs to the Chapter, he will tell you he does, but that he has only been marked. It is not an uncommon thing, by any means, for a Chapter to confer all four of the degrees in one night, viz.: The Mark Master, Past Master, Most Excellent Master, and Royal Arch degree.

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He answers, "We cannot find our Grand Master, my lord."

The Master then orders the Secretary to call the roll of workmen and see whether any of them are missing.

The Secretary calls the roll and says, "I have called the roll, my lord, and find that there are three missing, viz.: Jubela, Jubelo, and Jubelum."

His lordship then observed, "This brings to my mind a circumstance that took place this morning. Twelve Fellow Crafts, clothed in white gloves and aprons, in token of their innocence, came to me and confessed that they twelve, with three others, had conspired to extort the Master Mason's word from their Grand Master, Hiram Abiff, and in case of refusal to take his life. They twelve had recanted, but feared the other three had been base enough to carry their atrocious designs into execution."

Solomon then ordered twelve Fellow Crafts to be drawn from the bands of the workmen, clothed in white gloves and aprons, in token of their innocence, and sent three east, three west, three north, and three south in search of the ruffians, and if found to fetch them forward.

Here the members all shuffle about the floor awhile, and fall in with a reputed traveler, and inquire of him if he had seen any traveling men that way; he tells them that he has seen three that morning near the coast of Joppa, who from their dress and appearance were Jews, and who were workmen from the temple, inquiring for a passage to Ethiopia, but were unable to obtain one in consequence of an embargo which had recently been laid on all the shipping, and had turned back into the country.

The Master now calls them to order again, and asks the Senior Warden, "What success?" He answers by relating what had taken place.

Solomon observes, "I had this embargo laid to prevent the ruffians from making their escape," and adds, "You will go and search again, and search till you find them, if possible, and if they are not found the twelve who confessed shall be considered as the reputed murderers and suffer accordingly."

The members all start again and shuffle about awhile.

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until one of them, as if by accident, finds the body of Hiram Abiff, alias the candidate, and hails his traveling companions, who join him, and while they are hammering out something over the candidate the three reputed ruffians, who are seated in a private corner near the candidate, are heard to exclaim in the following manner:

First, Jubela—"O that my throat had been cut across, my tongue torn out, and my body buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the death of so good a man as our Grand Master, Hiram Abiff!"

The second, Jubelo—"O that my left breast had been torn open and my heart and vitals taken from thence and thrown over my left shoulder, carried into the valley of Jehosaphat, and there to become a prey to the wild beasts of the field and vultures of the air, ere I had conspired the death of so good a man as our Grand Master, Hiram Abiff!"

The third, Jubelum—"O that my body had been severed in two in the midst, and divided to the north and south, my bowels burnt to ashes in the center, and the ashes scattered by the four winds of heaven, that there might not the least track or remembrance remain among men, or Masons, of so vile and perjured a wretch as I am; ah, Jubela and Jubelo, it was I that struck him harder than you both. It was I that gave him the fatal blow; it was I that killed him outright;"

The three Fellow Craft's who had stood by the candidate all this time, listening to the ruffians, whose voices they recognized, say, one to the other:

"What shall we do; there are three of them, and only three of us?"

"It is," said one, in reply; "our cause is good, let us seize them."

On which they rush forward, seize and carry them to the Master, to whom they relate what had passed. The Master then addresses them in the following manner [they in many lodges kneel or lie down, in token of their guilt and penitence]:

"Well, Jubela, what have you got to say for yourself, guilty or not guilty?"

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Ans. "Guilty, my lord."

"Jubelo, guilty or not guilty?"

Ans. "Guilty, my lord."

"Jubelum, guilty or not guilty?"

Ans. "Guilty, my lord."

The Master, to the three Fellow Crafts who took them:

"Take them without the west gate of the temple and have them executed according to the several imprecations of their own mouths."

They are then hurried off to the west end of the room. Here this part of the farce ends. The Master then orders fifteen Fellow Crafts to be selected from the bands of workmen, and sent, three east, three west, three north, three south, and three in and about the temple, in search of their Grand Master, Hiram Abiff [in some lodges they send only twelve, when their own lectures say fifteen were sent], and charges them, if they find the body, to examine carefully on and about it for the Master's word or a key to it. The three that travel westerly course come to the candidate, and finger about him little, and are called to order by the Master, when they report that they had found the grave of their Grand Master, Hiram Abiff, and, on moving the earth till they come to the body, they involuntarily found their hands raised in this position (showing it at the same time; it is the due-guard of this degree), to guard their nostrils against the offensive effluvia which arose from the grave, and that they had searched carefully on and about the body for the Master's word, but had not discovered anything but a faint resemblance of the letter G on the left breast. The Master, on the receipt of this information (raising himself), raises his hands three several times above his head (as herein before described) and exclaims, "Nothing but a faint resemblance of the letter G! That is not the Master's word nor a key to it. I fear the Master's word is forever lost! Nothing but a faint resemblance to the letter G! That is not the Master's word nor a key to it. I fear the Master's word is forever lost! [The third acclamation is different from the other two; attend to it. It has been described on [page 76.](#)] Nothing but a faint resemblance of the letter G! That is not the Master's word

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nor a key to it. O Lord, my God, is there no help for the widow's son?"



The Master then orders the Junior Warden to summon a lodge of Entered Apprentice Masons, and repair to the grave and try to raise their Grand Master by the Entered Apprentice's grip. They go to the candidate and take hold of his forefinger and pull it; return and tell the Master that they could not raise him by the Entered Apprentice's grip; that the skin cleaved from the bone. A lodge of Fellow Crafts are then sent, who act as before, except that they pull the candidate's second finger. The Master then directs the Senior Warden (generally) to summon a lodge of Master Masons, and says, "I will go with them myself in person, and try to raise the body by the Master's grip, or lion's paw." [Some say by the strong grip, or lion's paw.] They then all assemble round the candidate, the Master having declared that the first word spoken after the body was



raised should be adopted as a substitute for the Master's word, for the government of Master Masons' lodges in all future generations. He proceeds to raise the candidate, alias the representative of the dead body of Hiram Abiff. He (the candidate) is raised on what is called the five points of fellowship, which are foot to foot, knee to knee, breast to breast, hand to back and mouth to ear. This is done by putting the inside of your right foot to the inside of the right foot of the person to whom you are going to give the word, the inside of your knee to his, laying your right breast against his, your left hands on the back of each other, and your mouths to each other's right ear (in which position alone you are permitted to give the word), and whisper the word *Mahhah-bone*. The Master's grip is given by taking hold of each other's hand as though you were going to shake hands, and sticking the nails of each of your fingers into the joint of the other's wrist where it unites with the hand. In this position

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the candidate is raised, he keeping his whole body stiff, as though dead. The Master, in raising him, is assisted by some of the brethren, who take hold of the candidate by the arms and shoulders; as soon as he is raised to his feet, they step back and the Master whispers the word Mah-hah-bone in his ear, and causes the candidate to repeat it, telling him, at the same time, that he must never give it in any manner other than that in which he receives it. He is also told that Mah-hah-bone signifies marrow in the bone. They then separate, and the Master then makes the following explanation respecting the five points of fellowship:

Master to candidate. "Brother, foot to foot teaches you that you should, whenever asked, go on a brother's errand, if within the length of your cable-tow, even if you should have to go barefoot and bareheaded. Knee to knee, that you should always remember a Master Mason in your devotions to Almighty God. Breast to breast, that you should keep the Master Mason's secrets, when given to you in charge as such, as secure and inviolable in your breast as they were in his own before communicated to you. Hand to back, that you should support a Master Mason behind his back as before his face. Mouth to ear, that you should support his good name as well behind his back as before his face."

After the candidate is through with what is called the work part, the Master addresses him in the following manner:

"Brother, you may suppose, from the manner you have been dealt with to-night, that we have been fooling with you, or that we have treated you different from others; but I assure you that is not the case. You have this night represented one of the greatest men that ever lived in the tragical catastrophe of his death, burial, and resurrection; I mean Hiram Abiff, the widow's son, who was slain by three ruffians at the building of King Solomon's temple, and who, in his inflexibility, integrity, and fortitude, never was surpassed by man. The history of that momentous event is thus related: Masonic tradition informs us that, at the building of King Solomon's temple, fifteen Fellow Crafts, discovering that the temple was almost finished, and not having the Master Mason's word, became very impatient and entered into a horrid conspiracy to extort the Master Mason's word from their

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Grand Master, Hiram Abiff, the first time they met him alone, or take his

life, that they might pass as Masters in other countries, and receive wages as such but, before they could accomplish their designs, twelve of them recanted, but the other three were base enough to carry their atrocious designs into execution. Their names were Jubela, Jubelo, and Jubelum. It was the custom of our Grand Master, Hiram Abiff, every day at high twelve, when the Craft were from labor to refreshment, to enter into the sanctum sanctorum and offer up his devotions to the ever-living God, and draw out his plans and designs on the trestle-board, for the Crafts to pursue their labor. On a certain day (not named in any of our traditional accounts) Jubela, Jubelo, and Jubelum placed themselves at the south, west, and east gates of the temple, and Hiram, having finished his devotions and labor, attempted (as was his usual custom) to retire at the south gate, where he was met by Jubela, who demanded of him the Master Mason's word [some say the secrets of a Master Mason], and on his refusal to give it Jubela gave him a violent blow with the twenty-four inch gauge across the throat; on which Hiram fled to the west gate, where he was accosted in the same manner by Jubelo, but with more violence. Hiram told him that he could not give the word then because Solomon, king of Israel, Hiram, king of Tyre, and himself had entered into a solemn league that the word never should be given unless they three were present; but, if he would wait with patience till the Grand Lodge assembled at Jerusalem, if he was then found worthy he should receive it, otherwise he could not. Jubelo replied, in a very peremptory manner: 'If you do not give me the Master's word I'll take your life'; and on Hiram's refusal to give it Jubelo gave him a severe blow with the square across the left breast, on which he fled to the east gate, where he was accosted by Jubelum in the same manner, but with still more violence. Here Hiram reasoned as before; Jubelum told him that he had heard his caviling with Jubela and Jubelo long enough, and that he was still put off, and the temple was almost finished, and he was determined to have the word or take his life. 'I want it so that I may be able to get wages as a Master Mason in any country to which I may go I for employ, after the temple is finished, and that I might be

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able to support my wife and children.' Hiram persisting in his refusal, he gave Hiram a violent blow with the gavel on the forehead, which felled him to the floor and killed him. They took the body and carried it out of the east gate and buried it in the rubbish till low twelve at night (which is 12 o'clock), when the three met, agreeable to appointment, and carried the body a westerly direction, and buried it at the brow of a hill, in a grave dug due east and west, six feet perpendicular, and made their escape. King Solomon, coming up to the temple at low six in the morning (as was his usual custom), found the Crafts all in confusion, and, on inquiring the cause, was informed that their Grand Master, Hiram Abiff, was missing, and there were no plans and designs laid down on the trestle-board for the Crafts to pursue their labor. Solomon ordered immediate search to be made in and about the Temple for him; no discovery being made, he then ordered the Secretary to call the roll of workmen, to see if any were missing; it appearing that there were three, viz.: Jubela, Jubelo and Jubelum, Solomon observed:

"This brings to my mind a circumstance that took place this morning. Twelve Fellow Crafts came to me, dressed in white gloves and aprons in token of their innocence, and confessed that they twelve with three others had conspired to extort the Master Mason's word from their Grand

Master, Hiram Abiff, and in case of his refusal to take his life; they twelve had recanted, but feared the other three had been base enough to carry their atrocious design into execution."

Solomon immediately ordered twelve Fellow Crafts to be selected from the bands of the workmen, clothed in white gloves and aprons in token of their innocence, and sent three east, three west, three north and three south, in search of the ruffians, and if found to bring them up before him. The three that traveled a westerly course, coming near the coast of Joppa, fell in with a warfaring man, who informed them that he had seen three men pass that way that morning, who, from their appearance and dress, were workmen from the Temple, inquiring for a passage to Ethiopia, but were unable to obtain one in consequence of an embargo which had recently been laid on all the shipping, and had turned back into the country. After making still further and more diligent search,

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and after making no further discovery, they returned to the Temple and reported to Solomon the result of their pursuit and inquiries. On which Solomon directed them to go and search again, and search until they found their Grand Master, Hiram Abiff, if possible, and if he was not found, the twelve who had confessed should be considered as the murderers and suffer accordingly.

They returned again in pursuit of the ruffians, and one of the three that traveled a westerly course, being more weary than the rest, sat down at the brow of a hill to rest and refresh himself; and in attempting to rise caught hold of a sprig of cassia, which easily gave way and excited his curiosity, and made him suspicious of a deception, on which he hailed his companions, who immediately assembled, and on examination found that the earth had been recently moved; and, on moving the rubbish, discovered the appearance of a grave; and while they were confabulating about what measure to take, they heard voices issuing from a cavern in the clefts of the rocks, on which they immediately repaired to the place, where they heard the voice of Jubela exclaim, "O! that my throat had been cut across, my tongue torn out, and my body buried in the rough sands of the sea at low water-mark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the death of so good a man as our Grand Master, Hiram Abiff." On which they distinctly heard the voice of Jubelo exclaim, "O! that my breast had been torn open, and my heart and vitals taken from thence and thrown over my left shoulder, to the valley of Jehosaphat, there to become a prey to the wild beasts of the field and vultures of the air, ere I had conspired to take the life of so good a man as our Grand Master, Hiram Abiff. When they more distinctly heard the voice of Jubelum exclaim, "O! that my body had been severed in two in the midst, and divided to the north and the south, my bowels burnt to ashes in the center, and the ashes scattered by the four winds of heaven, that there might not remain the least track or trace of remembrance among men or Masons of so vile and perjured a wretch as I am, who wilfully took the life, of so good a man as our Grand Master, Hiram Abiff. Ah! Jubela and Jubelo, it was I that struck him harder than you both! It

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was I that gave him the fatal blow! It was I that killed him outright!" On which they rushed forward, seized, bound, and carried them up before

King Solomon, who, after hearing the testimony of the three Fellow Crafts, and the three ruffians having plead guilty, ordered them to be taken out at the west gate of the Temple and executed agreeable to the several imprecations of their own mouths. King Solomon then ordered fifteen Fellow Crafts to be selected from the bands of the workmen, clothed with white gloves and aprons, in token of their innocence, and sent three east, three west, three north, three south and three in and about the Temple, in search of the body of their Grand Master, Hiram Abiff, and the three that traveled a westerly course found it under that sprig of cassia, where a worthy brother sat down to rest and refresh himself; and on removing the earth till they came to the coffin, they involuntarily found their hands raised, as herein before described, to guard their nostrils against the offensive effluvia that arose from the grave. It is also said that the body had lain there fourteen days, some say fifteen. The body was raised in the manner herein before described, carried up to the Temple, and buried as explained in the closing clauses of the lecture. Not one third part of the preceding history of this degree is ever given to a candidate. A few general, desultory, unconnected remarks are made to him, and he is generally referred to the manner of raising, and the lecture, for information as to the particulars. Here follows a charge which ought to be and sometimes is delivered to the candidate after hearing the history of the degree.

An address to be delivered to the candidate after the history has been given.

"Brother, your zeal for the institution of Masonry, the progress you have made in the mystery, and your conformity to our regulations, have pointed you out as a proper object of our favor and esteem. You are bound by duty, honor and gratitude to be faithful to your trust, to support the dignity of your character on every occasion, and to enforce, by precept and example, obedience to the tenets of the order. In the character of Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren,

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and to guard them against breach of fidelity. To preserve the reputation of the fraternity, unsullied, must be your constant care—and for this purpose it is your province to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate; and by the regularity of your own behavior, afford the best example for the conduct of others less informed. The ancient landmarks of the order, entrusted to your care, you are carefully to preserve; and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity. Your virtue, honor, and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you this evening represent; thus you will render yourself deserving the honor which we have conferred, and merit the confidence that we have reposed."

Here follows the lecture on this degree, which is divided into three

sections.

SECTION FIRST.

"Are you a Master Mason"

Ans. "I am—try me, prove me—disprove me if you can."

"Where were you prepared to be made a Master Mason?"

Ans. "In a room adjacent to the body of a just and lawfully constituted lodge of such, duly assembled in a room representing the sanctum sanctorum, or holy of holies, of King Solomon's Temple."

"How were you prepared?"

Ans. "By being divested of all metals, neither naked nor clothed; barefoot nor shod; with a cable-tow three times about my naked body; in which posture I was conducted to the door of the lodge, where I gave three distinct knocks."

"What did those three distinct knocks allude to?"

Ans. "To the third degree of Masonry; it being that on

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which I was about to enter."

"What was said to you from within?"

Ans. "Who comes there? Who comes there? Who comes there?"

"Your an answer?"

Ans. "A worthy brother who has been regularly initiated as an Entered Apprentice Mason, passed to the degree of a Fellow Craft, and now wishes for further light in Masonry, by being raised to the sublime degree of a Master Mason."

"What further was said to you from within?"

Ans. "I was asked if it was of my own free will and accord I made that request; if I was duly and truly prepared; worthy and well qualified, and had made suitable proficiency in the preceeding degrees; all of which being answered in the affirmative, I was asked by what further rights I expected to obtain that benefit."

"Your answer?"

Ans. "By the benefit of a pass-word."

"What is that pass-word?"

Ans. "*Tubal Cain*."

"What next was said to you?"

Ans. "I was bid to wait till the Worshipful Master in the east was made acquainted with my request and his answer returned."

"What followed after his answer was returned?"

Ans. "I was caused to enter the lodge on the two extreme points of the compass, pressing my naked right and left breasts, in the name of the Lord."

"How were you then disposed of?"

Ans. "I was conducted three times regularly round the lodge, and halted at the Junior Warden in the south, where the same questions were asked and answers returned as at the door."

"How did the Junior Warden dispose of you?"

Ans. "He ordered me to be conducted to the Senior Warden in the west, where the same questions were asked and answers returned as before."

"How did the Senior Warden dispose of you?"

Ans. "He ordered me to be conducted to the Worshipful Master in the east, where by him the same questions were asked, and answers returned as before, who likewise demanded

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of me from whence I came, and whither I was traveling."

"Your answer?"

Ans. "From the east and traveling to the west."

"Why do you leave the east, and travel to the west?"

Ans. "In search of light."

"How did the Worshipful Master then dispose of you?"

Ans. "He ordered me to be conducted back to the west, from whence I came, and put in care of the Senior Warden, who taught me how to approach the east, by advancing upon three upright, regular steps to the third step, my feet forming a square and my body erect at the altar before

the Worshipful Master."

"What did the Worshipful Master do with you?"

Ans. "He made an obligated Master Mason of me."

"How?"

Ans. "In due form."

"What was that due form?"

Ans. "Both my knees bare bent, they forming a square; both hands on the Holy Bible, Square and Compass; in which posture I took upon me the solemn oath or obligation of a Master Mason."

"After your obligation, what was said to you?"

Ans. "What do you most desire?"

"Your answer?"

Ans. "More light."

[The bandage round the head is now dropped over the eyes.]

"Did you receive light?"

Ans. "I did."

"On being brought to light on this degree, what did you first discover?"

Ans. "Three great lights in Masonry, by the assistance of three lesser, and both points of the compass elevated above the square, which denoted to me that I had received, or was about to receive all the light that could be conferred on me in a Master's Lodge."

"What did you next discover?"

Ans. "The Worshipful Master approaching me from the east, under the sign and due-guard of a Master Mason, who presented me with his right hand in token of brotherly love

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and confidence, and proceeded to give me the pass-grip and word of a Master Mason, [the word is the name of the pass-grip] and bid me arise and salute the Junior and Senior Wardens and convince them that I was an obligated Master Mason, and had the sign, pass-grip and word. [Tubal Cain.]

"What did you next discover?"

Ans. "The Worshipful Master approaching me the second time from the east, who presented me with a lamb-skin or white apron, which he said he hoped I would continue to wear, with honor to myself, and satisfaction and advantage to the brethren."

"What were you next presented with?"

Ans. "The working tools of a Master Mason."

"What are they?"

Ans. "All the implements of Masonry indiscriminately, but more especially the trowel."

"How explained?"

Ans. "The trowel is an instrument made use of by operative masons to spread the cement which unites a building into one common mass, but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection, that cement which unites us into one sacred band or society of brothers, among whom no contention should ever exist, but that noble emulation of who can best work or best agree."

"What were you next presented with?"

Ans. "Three precious jewels."

"What are they?"

Ans. "Humanity, friendship and brotherly love."

"How were you then disposed of?"

Ans. "I was conducted out of the lodge and invested with what I had been divested, and returned again in due season."

SECTION SECOND.

"Did you ever return to the sanctum sanctorum or holy of holies of King Solomon's Temple?"

Ans. "I did."

"Was there anything particular took place on your return?"

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Ans. "There was, viz.: I was accosted by three ruffians, who demanded of me the Master Mason's word."

"Did you give it to them?"

Ans. "I did not, but bid them wait with time and patience till the Grand Lodge assembled at Jerusalem; and then, if they were found worthy, they should receive it; otherwise they could not."

"In what manner were you accosted?"

Ans. "In attempting to retire to the south gate, I was accosted by one of them, who demanded of me the Master Mason's word, and on refusing to comply with his request he gave me a blow with the twenty-four inch gauge, across my breast, on which I fled to the west gate, where I was accosted by the second, with more violence, and on my refusing to comply with his request he gave me a severe blow with the square, across my breast, on which I attempted to make my escape at the east gate, where I was accosted by the third, with still more violence, and on my refusing to comply with his request he gave me a violent blow with the common gavel on the forehead, and brought me to the floor."

"Whom did you represent at that time?"

Ans. "Our Grand Master, Hiram Abiff, who was slain at the building of King Solomon's Temple."

"Was his death premeditated?"

Ans. "It was, by fifteen Fellow Crafts, who conspired to extort from him the Master Mason's word; twelve of whom recanted, but the other three were base enough to carry their atrocious designs into execution."

"What did they do with the body?"

Ans. "They carried it out at the east gate of the Temple and buried it till low twelve at night, when they three met, agreeable to appointment, and carried it a westerly course from the Temple, and buried it under the brow of a hill in a grave six feet due east and west, six feet perpendicular, and made their escape."

"What time was he slain?"

Ans. "At high twelve at noon, when the Crafts were from labor to refreshment."

"How come he to be alone at this time?"

Ans. "Because it was the usual custom of our Grand Master, Hiram Abiff, every day at high twelve, when the

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Crafts were from labor to refreshment, to enter into the sanctum

sanctorum or holy of holies, and offer up his adorations to the ever living God, and draw out his plans and designs on his trestle-board, for the Crafts to pursue their labor."

"At what time was he missing?"

Ans. "At low six in the morning, when King Solomon came up to the Temple, as usual, to view the work, and found the Crafts all in confusion, and on inquiring the cause, he was informed that their Grand Master, Hiram Abiff, was missing, and no plans or designs were laid down on the trestle-board for the Crafts to pursue their labor."

"What observations did King Solomon make at that time?"

Ans. "He observed that our Grand Master, Hiram Abiff, had always been very punctual in attending, and feared that he was indisposed, and ordered search to be made in and about the Temple, to see if he could be found."

"Search being made and he not found, what further remarks did King Solomon make?"

Ans. "He observed he feared some fatal accident had befallen our Grand Master, Hiram Abiff; that morning twelve Fellow Crafts, clothed in white gloves and aprons in token of their innocence, had confessed that they twelve, with three others, had conspired to extort the Master Mason's word from their Grand Master, Hiram Abiff, or take his life; that they twelve had recanted, but feared the other three had been base enough to carry their atrocious designs into execution."

"What followed?"

Ans. "King Solomon ordered the roll of workmen to be called to see if there were any missing."

"The roll being called, were there any missing?"

Ans. "There were three, viz.: Jubela, Jubelo, Jubelum."

"Were the ruffians ever found?"

Ans. "They were."

"How?"

Ans. "By the wisdom of King Solomon, who ordered twelve Fellow Crafts to be selected from the band of the workmen, clothed in white gloves and aprons in token of their innocence, and sent three east, three west, three north

"What success ?"

Ans. "The three that traveled a westerly course from the Temple, coming near the coast of Joppa, were informed by a way-faring man that the three men had been seen that way that morning, who from their appearance and dress were workmen from the Temple, inquiring for a passage to Ethiopia, but were unable to obtain one in consequence of an embargo, which had recently been laid on all the shipping, and had turned back into the country."

"What followed?"

Ans. "King Solomon ordered them to go and search again, and search till they were found, if possible, and if they were not found, that the twelve who had confessed should be considered as the reputed murderers, and suffer accordingly."

"What success ?"

Ans. "One of the three that traveled a westerly course, from the Temple, being more weary than the rest, sat down under the brow of a hill to rest and refresh himself, and in attempting to rise caught hold of a sprig of cassia, which easily gave way, and excited his curiosity and made him suspicious of a deception, on which he hailed his companions who immediately assembled, and on examination found that the earth had recently been moved, and on moving the rubbish discovered the appearance of a grave; and while they were confabulating about what measures to take, they heard voices issuing from a cavern in the clefts of the rocks; on which they immediately repaired to the place, where they heard the voice of Jubela exclaim, 'O that my throat had been cut across, my tongue torn out, and my body buried in the rough sands of the sea, at low watermark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the death of so good a man as our Grand Master, Hiram Abiff!' On which they distinctly heard the voice of Jubelo, 'O that my left breast had been torn open, and my heart and vitals taken from thence and thrown over my left shoulder, carried into the valley of Jehosaphat, and there to become a prey to the wild beasts of

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the field, and vultures of the air, ere I had conspired the death of so good a man as our Grand Master, Hiram Abiff!"

The third, Jubelum, 'O that my body had been severed in two in the midst, and divided to the north and south, my bowels burnt to ashes in the centre, and the ashes scattered by the four winds of heaven, that there might not the least track or remembrance remain among men or Masons of so vile and perjured a wretch as I am; ah! Jubela, and Jubelo, it was I that struck him harder than you both—it was I that gave him the fatal blow—it was I that killed him outright!"

On which they rushed forward, seized, bound and carried them up to the Temple of King Solomon.

"What did King Solomon do with them?"

Ans. "He ordered them to be executed agreeably to the several imprecations of their own mouths."

"Was the body of our Grand Master, Hiram Abiff, ever found?"

Ans. "It was."

"How?"

Ans. "By the wisdom of King Solomon, who ordered fifteen (in some lodges they say twelve) Fellow Crafts to be selected from the bands of the workmen and sent, three east, three west, three north, three south and three in and about the temple, to search for the body."

"Where was it found?"

Ans. "Under a sprig of cassia, where a worthy brother sat down to rest and refresh himself."

"Was there anything particular took place on the discovery of the body?"

Ans. "There was, viz.: on moving the earth till we came to the coffin, we involuntarily found our hands in this position, to guard our nostrils against the offensive effluvia which arose from the grave."

"How long had the body lain there?"

Ans. "Fourteen days."

"What did they do with the body?"

Ans. "Raised it in a Masonic form and carried it up to the temple for more decent interment."

"Where was it buried?"

Ans. "Under the Sanctum Sanctorum, or holy of holies of King Solomon's Temple, over which they erected a marble

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monument, with this inscription delineated thereon: A virgin weeping over a broken column, with a book open before her, in her right hand a sprig of cassia, in her left an urn. Time standing behind her, with his hands infolded in the ringlets of her hair."

"What do they denote?"

Ans. "The weeping virgin denotes the unfinished state of the temple; the broken column, that one of the principal supports of Masonry had fallen; the book open before her, that his memory was on perpetual

record; the sprig of cassia, the timely discovery of his grave; the urn in her left hand, that his ashes are safely deposited under the Sanctum Sanctorum, or holy of holies of King Solomon's Temple, and Time, standing behind her, with his hands infolded in the ringlets of her hair, that time, patience and perseverance will accomplish all things."

SECTION SECOND.

"What does a Master's lodge represent?"

Ans. "The Sanctum Sanctorum, or holy of holies of King Solomon's Temple."

"How long was the temple building?"

Ans. Seven years, during which it rained not in the day-time, that the workmen might not be obstructed in their labor."

"What supported the temple."

Ans. "Fourteen hundred and fifty-three columns and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble."

"What further supported it?"

Ans. "Three grand columns, or pillars."

"What were they called?"

Ans. "Wisdom, strength and beauty."

"What did they represent?"

Ans. "The pillar of wisdom represented Solomon, King of Israel, whose wisdom contrived the mighty fabric; the pillar of strength, Hiram, King of Tyre, who strengthened Solomon in his glorious undertaking; the pillar of beauty, Hiram Abiff, the widow's son, whose cunning craft and curious

workmanship beautified and adorned the temple."

"How many were there employed in the building of King Solomon's Temple?"

Ans. "Three Grand Masters, three thousand three hundred Masters, or overseers of the work, eighty thousand Fellow Crafts, and seventy thousand Entered Apprentices; all those were classed and arranged in such a manner by the wisdom of Solomon that neither envy, discord nor confusion were suffered to interrupt that universal peace and tranquillity

that pervaded the work at that important period."

"How many constitutes an Entered Apprentice lodge?"

Ans. "Seven; one Master and six Entered Apprentices."

"Where did they usually meet?"

Ans. "On the ground floor of King Solomon's Temple."

"How many constitute a Fellow Craft's lodge?"

Ans. "Five; two Masters and three Fellow Crafts."

"Where did they usually meet?"

Ans. "In the middle chamber of King Solomon's Temple."

"How many constitute a Master's lodge?"

Ans. "Three Master Masons."

"Where did they usually meet?"

Ans. "In the Sanctum Sanctorum, or holy of holies of King Solomon's Temple."

"Have you any emblems on this degree?"

Ans. "We have several, which are divided into two classes."

"What are the first class?"

Ans. "The pot of incense, the bee-hive, the book of constitutions, guarded by the Tyler's sword, the sword pointing to a naked heart, the all-seeing eye, the anchor and ark, the forty-seventh problem of Euclid, the hour-glass, the scythe, and the three steps usually delineated on the Master's carpet. which are thus explained: The pot of incense is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity and, as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence for the manifold blessings and comforts we enjoy. The bee-hive is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the

lowest reptile of the dust. It teaches us that, as we came into the world rational and intelligent beings, so we should ever be industrious ones, never sitting down contented while our fellow-creatures around us are in want, when it is in our power to relieve them without inconvenience to ourselves. When we take a survey of nature, we behold man, in his infancy, more helpless and indigent than the brute creation; he lies languishing for days, weeks, months and years, totally incapable of

providing sustenance for himself; of guarding against the attacks of the wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of heaven and earth to have made man independent of all other beings, but, as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God, and he that will so demean himself, as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection as Masons.

The book of constitutions, guarded by the Tyler's sword, reminds us that we should be ever watchful and guarded in our thoughts, words, and actions, particularly when before the enemies of Masonry, ever bearing in remembrance those truly Masonic virtues, silence and circumspection. The sword pointing to a naked heart, demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions may be hidden from the eye of man yet that all-seeing eye, whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits. The anchor and ark, are emblems of a well grounded hope and a well spent life. They are emblematical of that Divine ark which safely wafts us over this tempestuous sea of troubles, and that anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.

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The forty-seventh problem of Euclid: This was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of a Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry, or Masonry, on this subject he drew out many problems and theorems; and among the most distinguished he erected this, which, in the joy of his heart, he called Eureka, in the Grecian language signifying, I have found it; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences. The hour glass is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close. We cannot without astonishment behold the little particles which are contained in this machine; how they pass away, almost imperceptibly, and yet to our surprise in a short space of an hour they are all exhausted. Thus wastes man! To-day, he puts forth the tender leaves of hope; to-morrow, blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the root, and when he thinks his greatness is still ripening, he falls like autumn leaves, to enrich our mother earth. The scythe is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. Behold! what havoc the scythe of time makes among the human race; if by chance we should escape the numerous evils, incident to childhood and youth, and with health and vigor come to the years of manhood, yet withal we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us. The

three steps usually delineated upon the Masters carpet, are emblematical of the three principal stages of human life, viz.: youth, manhood and age. In youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellow Craft, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves, that so in age, as Master Mason, we may enjoy the happy reflections consequent on a well spent life, and die in the hope of a glorious immortality.

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"What are the second class of emblems?"

Ans. "The spade, coffin, death-head, marrow-bones, and sprig of cassia, which are thus explained: The spade opens the vault to receive our bodies where our active limbs will soon moulder to dust. The coffin, death-head, and marrowbones, are emblematical of the death and burial, of our Grand Master, Hiram Abiff, and are worthy of our serious attention. The sprig of cassia is emblematical of that important part of man which never dies—and when the cold winter of death shall have passed, and the bright summer's morn of the resurrection appears, the Son of Righteousness shall descend, and send forth his angels to collect our ransomed dust; then, if we are found worthy, by his pass word, we shall enter into the celestial lodge above, where the Supreme Architect of the Universe presides, where we shall see the King in the beauty of holiness and with him enter into an endless eternity. Here ends the three first degrees of Masonry, which constitute a Master Mason's Lodge. A Master Mason's Lodge and a chapter of Royal Arch Masons, are two distinct bodies, wholly independent of each other. The members of a Chapter are privileged to visit all Master Mason's Lodges when they please, and may be, and often are members of both at the same time; and all the members of a Master Mason's Lodge, who are Royal Arch Masons, though not members of any Chapter, may visit any Chapter. I wish the reader to understand that neither all Royal Arch Masons nor Master Masons are members of either Lodge or Chapter; there are tens of thousands who are not members and scarcely ever attend, although privileged to do so. A very small proportion of Masons, comparatively speaking, ever advance any further than the third degree, and consequently never get the great word which was lost by Hiram's untimely death. Solomon, king of Israel; Hiram, king of Tyre, and Hiram Abiff; the widow's son having sworn that they nor neither of them would ever give the word except they three were present; [and it is generally believed that there was not another person in the world at that time that had it], consequently the word was lost, and supposed to be forever; but the sequel will show it was found after the lapse of four hundred and seventy years; notwithstanding the word Mah-hah-bone,

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which was substituted by Solomon, still continues to be used by Master Masons, and no doubt will be as long as Masonry attracts the attention of men; and the word which was lost is used in the Royal Arch degree.

What was the word of the Royal Arch degree before they found the Master's word which was lost at the death of Hiram Abiff, and was not found for four hundred and seventy years? Were there any Royal Arch Masons before the Master's word was found? I wish some Masonic gentleman would solve these two questions. The ceremonies, history, and the lecture, in the preceding degree, are so similar, that perhaps,

some one of the three might have been dispensed with, and the subject well understood by most readers, notwithstanding, there is a small difference between the work and history, and between the history and the lecture. I shall now proceed with the Mark Master's degree, which is the first degree in the Chapter. The Mark Master's degree, the Past Master's, and the Most Excellent Master's are called lodges of Mark Master Masons, Past Masters, and Most Excellent Masters; yet, although called lodges, they are a component part of the Chapter. Ask a Mark Master Mason if he belongs to the Chapter, he will tell you he does, but that he has only been marked. It is not an uncommon thing, by any means, for a Chapter to confer all four of the degrees in one night, viz.: The Mark Master, Past Master, Most Excellent Master, and Royal Arch degree.

Captain Morgan and the Masonic Influence in Mormonism

Chapter 13 (pages 151-169) from: [*The Mormon Kingdom Vol. 1*](#)

Section Hyperlinks

[Reflected in Book of Mormon - Joseph Smith Becomes a Mason -
Masonry in Temple Ritual - Only One Explanation -
Embarrassing Questions - Conclusion](#)

The Mormon writer Hyrum L. Andrus claims that Joseph Smith obtained "essential elements" of the Temple Ceremony from the papyri he received from Michael H. Chandler:

"Evidence indicates that Joseph Smith obtained the **ESSENTIAL COVENANTS, key-words**, etc., of the **temple ceremony from the writings of Abraham**. (See Facsimile No. 2, figures 3 and 8.) . . . Having obtained **ESSENTIAL ELEMENTS** of this ceremony **from the writings of Abraham**, he then organized them into a formal ceremony, . . ." (*God, Man and the Universe*, 1968, p. 334)

Bruce R. McConkie, of the First Council of the Seventy, states:

"All of these ordinances of exaltation are performed in the temples for both the living and the dead. They were given in modern times to the Prophet Joseph Smith by revelation, **many things connected with them being translated by the Prophet from the papyrus on which the Book of Abraham was recorded**." (*Mormon Doctrine*, 1966 ed., page 779)

In [*The Case Against Mormonism, Vol. 2*](#), we show that the papyri have nothing to do with Abraham or his religion. Now that it is plain that these papyri are pagan documents, Mormons must look elsewhere for the origin of the temple ceremony. We feel that at least part of the temple ceremony

came from Freemasonry. In fact, the similarities between the temple ceremony and the ritual of the Masons are rather startling. Before we discuss these, however, we are going to discuss the controversy regarding Masonry which took place in Joseph Smith's time.

REFLECTED IN BOOK OF MORMON

Alexander Campbell points out that the "question of free masonry" is discussed in the Book of Mormon. Masonry was a very important issue in Joseph Smith's time. Whitney R. Cross states:

"William Morgan became a Mason in Rochester in 1823, but found himself excluded from the Batavia chapter . . . he wrote the *Illustrations of Masonry* and arranged for its publication by the Batavia Advocate press. The secret leaked out however, whereupon the unfortunate author suffered a series of mysterious persecutions. First the authorities held him briefly on a debt claim, so that his lodgings could be searched for the manuscript. On September 8, 1826, parties of strangers, apparently from Buffalo, Lockport, and Canandaigua, began appearing in town. Their attempt at arson on the print shop failed. Then a trumped-up charge demanded Morgan's presence for trial in Canandaigua. While in jail there awaiting his hearing, he was kidnapped on the evening of September 12. His captors drove him in a curtained carriage through Rochester, by the Ridge Road to Lewiston, and thence to the Fort Niagara powder magazine. He may after a time have been released across the Canadian border. More probably he was tied in a weighted cable, rowed to the center of the Niagara River at its junction with Lake Ontario, and dropped overboard. In any case, it cannot be proved that he was ever seen again.

". . . The event implicated Masons all the way from the Finger Lakes to the Niagara Frontier... Thus by 1827 village committees from Rochester westward had begun to organize politically against the accused society. . . . The major issue seemed to be one of morality: Masonry was believed to have committed a crime. Its members had put their fraternal obligations ahead of their duty to state and society, sanctioning both a lawless violation of personal security and a corrupt plot to frustrate the normal constitutional guarantees of justice. . . . Its titles and rituals smacked of monarchy as well as of infidelity. The very secrecy which required such reckless guarding suggested ignoble and dangerous designs. Whence, for instance, came the skulls, reputed to be used for drinking vessels in the ceremony of the Royal Arch degree? Curiosity, fancy, and rumor thus multiplied the apparent threats of Masonry to the peace, order, and spirituality of society.

"Such reactions grew as expert propagandists played upon the fears and wonderment of the multitude. . . . the Antimasonic excitement . . . may well have been the most comprehensive single force to strike the 'infected district' during an entire generation. Charles Finney later estimated that two thousand lodges and forty-five thousand members in the United States suspended fraternal

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activity. Most of the groups in western New York must have done so. (*The Burned-Over District* by Whitney R. Cross. New York, 1965, pp. 114, 115, 117 and 120)

Walter Franklin Prince made this statement concerning the relationship between the Book of Mormon and 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)

After studying copies of the *Wayne Sentinel* and the *Palmyra Freeman* (these are newspapers that were printed in Joseph Smith's neighborhood), we have become convinced that the controversy over Masonry is reflected in the *Book of Mormon*. To understand the relationship it is necessary to know how excited the people in New York became after Morgan's disappearance. In the *Wayne Sentinel* for March 23, 1827, we find the following quoted from the *Rochester Daily Advertiser*:

"The excitement respecting **Morgan**, instead of decreasing, spreads its influence and acquires new vigour daily. Scarcely a paper do we open without having our eye greeted by accounts of meetings, together with preambles and resolutions, some of them of a cast still more decided and proscriptive than any we have yet published. . . .

"The **Freemason**, too—not only those who took off **Morgan**, but every one who bears the masonic name—are proscribed, as unworthy of 'any office in town, county, state, or United States!' and the institution of masonry, . . . is held up as **DANGEROUS** and **detrimental to the interests of the country!**"

The controversy over Masonry soon became political. The *Wayne Sentinel* carried the following statement on November 16, 1827:

"The election in this county (says the *Ontario Messenger*) has resulted in the choice of the entire **ANTI-MASONIC** ticket."

On March 7, 1828, the following appeared in the Wayne Sentinel:

"At a convention of Freemasons, opposed to **SECRET SOCIETIES**, held at Le Roy, . . .

"Mr. Read then spoke very extensively upon **the obligations of masonry** showing that they we were **diametrically opposed to good government**, and **SUBVERSIVE** of the principles of justice and good order."

On November 9, 1827, Eliphalet Murdock claimed that some years before his father was found with his throat cut. He implied that the Masons had murdered him because they felt he had revealed their secrets:

". . . I believe the **Lodge** was thus induced to suppose that he had revealed those **secrets**, and dealt with him accordingly! Thus, **I believe my father fell a victim to masonic vengeance**, and that without a cause!" (*Wayne Sentinel*, Nov. 9, 1827)

The feeling against Masonry became very strong, and many Masons left the fraternity to actively work against it. The following appeared in the *Wayne Sentinel* on July 18, 1828:

". . . the **masonic society** has been **SILENTLY GROWING** among us, whose principles and operations are calculated to **SUBVERT AND DESTROY the great and important principles of the commonwealth.**

". . . **It requires the CONCEALMENT OF CRIME and protects the guilty from punishment.**

"It encourages the commission of **CRIME** by affording the guilty facilities of escape.

"It affords opportunities for the corrupt and designing to **form plans against the government** and the lives and characters of individuals. . . .

"**An institution**, thus fraught with so many and great **evils, is DANGEROUS to our GOVERNMENT** and the safety of our citizens, and **it is unfit to exist among a free people.**

"We, therefore, . . . solemnly absolve ourselves from all allegiance to the **masonic institution.** . . . and in support of these resolutions, . . . and the safety of individuals against the usurpations of all **SECRET SOCIETIES**

and open force, and against the 'vengeance' of the **masonic institution**. . . .

"Resolved, That however beneficial **SECRET SOCIETIES AND COMBINATIONS** may have been considered in the dark ages. . . yet in this enlightened age and country, they become not only useless to their members, but **DANGEROUS TO THE GOVERNMENT**."

On September 26, 1828, an article concerning the "Freemasons, Jesuits & Jews of Portugal" appeared in the *Wayne Sentinel*. The following statements are taken from that article:

"In reading the furious declamations of contending factions in the Peninsula, and particularly in Portugal, we should be led to believe, that the whole of society was composed of only two elements, **Freemasons** and Jesuits, or Apostolicals—that the one was determined to devour or extirpate the other—and that the only duty of **government** consisted in suppressing **lodges** or convents, in checking or destroying the brothers of the **CRAFT**, or the brothers of the Cloister. . . . If you listen to the party which lately welcomed Don Miguel as their 'tutelar angel,' . . . the **Freemasons** have been the cause of all the 'seditions, privy cons[p]iracies, and rebellions,' which, for the last thirty years, have afflicted Europe. . . . The **Free-masons** are, therefore, radically and essentially, demagogues, jacobins,

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conspirators, assassins, infidels, traitors, and atheists. Their BAND of union is formed of the broken cement of existing order—their **secret** is the watch-word of sedition and rebellion—their object is anarchy and **PLUNDER**—. . . unless they are suppressed, there will soon be neither religion, morals, literature, nor civilized society left!" (*Wayne Sentinel*, September 26, 1828)

The Morgan Investigator, published in Batavia, New York. carried these statements:

" **'BEWARE OF SECRET COMBINATIONS.'**

"These are the dying words of General George Washington . . . there is something in the principles of masonry that tends to distract the mind and lead to the perpetration of **CRIMES** . . .

"If all then are convinced that the existence of this institution is not only unnecessary but **DANGEROUS** to the best interests of society, let **masons**

honestly and honorably confess by leaving its ranks, . . ." (*The Morgan Investigator*, March 29, 1827, page 1)

In another article published in the same paper we find the following statement:

"I believe the institution of masonry **DANGEROUS TO OUR LIBERTIES**, and I think they have gone far enough in the march towards supreme power to receive a check."

The same paper called the Masons "an organized **BAND** of desperadoes" and spoke of the "dark and treasonable plot, formed against the lives of our citizens and the laws of our country." The following appeared in a book entitled, *An Inquiry into the Nature and Tendency of Speculative Free-Masonry*:

"4. **Masonry is a MURDEROUS institution.** It is based on laws which require murder. Those laws which support the system, demand and take the life of a fellow creature, without any reference to the laws of God or the land; . . . Who then does not see, that the very principles, spirit, and essence, of this ancient fraternity, are **MURDEROUS!**

"5. Those who join the institution, solemnly swear that, if they violate 'any part' of their oaths, they will submit to be **executed** in the manner the oaths prescribe. . . . What a disgrace to the dignity of man; that in this land of bibles, and dear bought independence, a society should exist which claims the **prerogative of sacrificing human beings**, without any reference to the God of the bible, or to the laws of our boasted freedom! Such, I am bold to say, is **the masonic society**. . . .

"6. **The masonic society is inconsistent with our free institutions.** Every mason's life, according to the oaths he has taken, is the property of masons; consequently not that of his country. Is this consistent with a Republican Government? . . .

"7. Some sentiments embraced in **masonic oaths** deserve particular notice. . . . If a murderer or any other criminal who is **a master mason** is brought before the bar of justice to be tried, and gives this singal [signal] of distress; if the judge or prosecutor or any of the jurors are master masons, and see him give this sign, they are under the solemnities of an oath, **to risk their lives to save his.**" (*An Inquiry into the Nature and Tendency of Speculative Free-Masonry*, by John G. Stearns, New York, 1829, pp. 76, 77 and 79)

In an address which was delivered September 11, 1829, we find the following:

"This day has been set apart, as an occasion for assaulting the proud institution simultaneously throughout the state; for lifting against it the voices of freemen in all our borders. . . . He [Morgan] laid down **his life** for his country; his **WIDOW** and his **ORPHANS**, are alive to bear witness. He fell by the hand of **masonic violence**, pointing with the finger of death to the **robber of our equal rights**, and the midnight **foe of our liberties**.

". . . The horrors of the Revolution in France are, however, clearly traced to the hand of this midnight **Order**, and the present convulsed state of Mexico is principally owing to the **secret operations** of two **masonic** parties, the **York masons**, and the **Scotch masons**. The injury done to our national character by Burr's conspiracy was of the highest magnitude; the private correspondence of that conspiracy was carried on in the **Royal Arch cypher**, which is a proof that the agents were exalted **Freemasons**. . . . and never was an arrow sped with keener point, that this fact of Burr's conspiracy, to enter the joints of the harness, and to pierce the heart of **treasonable Freemasonry**." (*The Anti-Masonic Review and Monthly Magazine*, Vol. 1, No. 10, pp. 296-297)

On March 14, 1828, the *Wayne Sentinel* reported that an "anti-Masonic" newspaper was to begin publication in Joseph Smith's neighborhood. It was to be known as *The Palmyra Freeman*. We have only had access to photographs of a few pages from this paper, but these pages have led us to the conclusion that it was extremely anti-Masonic. On December 2, 1828, this statement appeared in the *Palmyra Freeman*:

"Our Government and Country will BE DESTROYED, unless the people put down MASONRY root and branch." (*Palmyra Freeman*, December 2, 1828)

In the same issue we find the following:

"And what will the people of this country think of themselves ten or twenty years hence, if they should suffer themselves to be duped, and do not [now?] unite hand and heart, to put down a **secret society**, which, if again suffered to get fairly the ascendancy will crush them and their liberties together.

On November 10, 1829, this statement appeared in the *Palmyra Freeman*:

"**Masonry**, thank God, is now before the world in all her naked deformity!—**a SECRET COMBINATION to destroy liberty and religion**, . . ." (*Palmyra Freeman*, November 10, 1829)

Now, when we look at the *Book of Mormon* we see that it is filled with references to **secret societies**. The Jaredites "formed a **secret combination**" (Ether 8:18), and the Nephites and Lamanites had a "**secret band**" (Helaman 8:28) known as the Gadianton robbers. Furthermore, the *Book of Mormon* warns the American people that a "**secret combination**" (Ether 9:24) would be among them.

In the *Book of Mormon*, Ether 8:14, we read:

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

According to an expose of Masonry published in the *Wayne Sentinel* on March 14, 1828, the "Obligation of the Seventh, or Royal Arch degree" contained these words:

". . . I promise and **swear**, that I will **aid and assist** a companion Royal Arch mason wherever I shall see him engaged in any difficulty so far as to extricate him from the same, whether he be **RIGHT OR WRONG**.— Furthermore do I promise and **swear**, that a companion Royal Arch mason's **secrets** given me in charge as such, and I knowing him to be such, shall remain as secure and inviolable in my breast as in his own, when he communicated it to me, **Murder and Treason NOT excepted**. . . binding myself **under the no less penalty than to have my SKULL STRUCK OFF, and my brains exposed** . . ."

Another oath contained the words, ". . .binding myself under no less penalty than to have **my head struck off**. . ." The same issue of the *Wayne Sentinel* also stated that "the candidate is . . . presented wit with a human skull and told he must submit to the degradation of drinking his 5th libation from the skull. . ."

In the *Book of Mormon* we read:

"But behold, **Satan** did stir up the hearts of the more part of the Nephites, insomuch that they did unite with **those bands of robbers**, and did enter into their **covenants** and their **oaths**, that they would **protect and preserve one another** in whatsoever difficult circumstances they should

be placed, that **they should not suffer for their murders**, and their plunderings, and their stealings.

"And it came to pass that they did have their **signs**, yea, **their secret signs**, and their **secret words**; and this that they might distinguish a brother who had entered into the **covenant**, that whatsoever wickedness his brother should do he should not be injured by his brother, nor by those who did belong to his **band**, who had taken this **covenant**." (*Book of Mormon*, Helaman 6:21-22)

The Masons, of course, had secret signs and words. In fact, William Morgan's expose stated that "the **signs, due-guards, grips, words, pass-words, and their several names comprise pretty much all the secrets of Masonry**, . . ." (*Freemasonry Exposed*, page 55) On [page 68](#) we find this statement concerning the word "*Shibboleth*": "This word was also used by **our ancient brethren to DISTINGUISH a friend from foe**, . . ."

As we have already shown, the Masons were accused of being "dangerous to our government," and some people felt that unless they were "suppressed, there will soon be neither religion, morals, literature, nor civilized society left!" (*Wayne Sentinel*, September 26, 1828) The *Book of Mormon* paints a similar picture concerning secret societies:

"And **they did set at defiance the law and the rights of their country**; and they did **covenant** one with another to **destroy the governor**, and to establish a king over the land, that the land should no more be at **liberty** but should be subject unto kings." (3 Nephi 6:30)

In Ether 8:22 we read that "whatsoever nation shall uphold such **SECRET COMBINATIONS**, . . . shall be **DESTROYED**." In verse 25 of the same chapter we read that "**whosoever buildeth it up seeketh to overthrow the freedom of all lands, nations, and countries**, . . ."

Because of the Morgan affair the Masons were accused of murder and shielding the guilty. John G. Stearns called Masonry "**a MURDEROUS institution**." (*An Inquiry into the Nature and Tendency of Speculative Free-Masonry*, page 76) The *Book of Mormon* speaks of "**MURDEROUS combinations**" (Ether 8:23), "**secret murders**" (3 Nephi 9:9), and in 3 Nephi 6:29 we read that the wicked entered "into a **covenant to destroy them, and to deliver those who were guilty of murder from the grasp of justice**, . . . Moroni, who was supposed to have lived about 400 A.D., claimed that the Lord revealed to him the condition of the Gentiles in the last days:

"And it shall come in a day when the blood of saints shall cry unto the Lord, **because of SECRET COMBINATIONS and the works of**

darkness.

.

"Yea, why do ye build up your **secret abominations** to get gain, and cause that **widows should mourn** before the Lord, and also **orphans to mourn before the Lord**, and also the **blood of their fathers and their husbands** to cry unto the Lord from the ground, for **vengeance** upon your heads?" (*Book of Mormon*, Mormon 8:27 and 40)

These verses were, no doubt, referring to Freemasonry. Ether 8:23-25 seems to be a warning against Masonry:

"Wherefore, O ye Gentiles, . . . suffer not that these **murderous combinations** shall get above you, which are built up to get power and gain—and the work, yea, even the **work of destruction** come upon

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you, . . . to your overthrow and destruction if ye shall suffer these things to be.

"Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this **SECRET COMBINATION** which shall be among you; or wo be unto it, because of **the blood of them who have been slain**; for they cry from the dust for vengeance upon it, and also upon those who built it up.

"For it cometh to pass that whoso buildeth it up **seeketh to overthrow the freedom of all lands, nations, and countries**; and it bringeth to pass the **destruction of all people**, . . ." (Ether 8:23-25)

This warning reminds us of the words attributed to George Washington: "**Beware of SECRET COMBINATIONS.**" (*The Morgan Investigator*, March 29, 1827) The words "**SECRET COMBINATIONS**" are found in the *Book of Mormon* in the following places: 2 Nephi 9:9, 26:22; Alma 37:30-31; Helaman 3:23; 3 Nephi 4:29; Mormon 8:27; Ether 8:19, 22, 9:1, 13:18, 14:8, 10. These words were frequently used with regard to Masonry. In fact, newspapers published in Joseph Smith's neighborhood speak of "**SECRET COMBINATIONS**" (see *Wayne Sentinel*, July 18, 1828, and *Palmyra Freeman*, November 10, 1829). The *Wayne Sentinel* for July 18, 1828, uses the words "**SECRET SOCIETIES**" and the *Palmyra Freeman*. December 2, 1828, calls the Masons a "**SECRET**

SOCIETY." The *Book of Mormon* uses the words "**SECRET SOCIETY**" in the following places: 3 Nephi 3:9; Ether 9:6, 11:22.

The Masons were sometimes accused of being a "**BAND**" and it was claimed that one of their objects was to "**PLUNDER**" (*Wayne Sentinel*, Sept. 26, 1828). The *Book of Mormon* speaks of the "**BAND of Gadianton**" (Heleman 11:10), who "did commit **murder and PLUNDER**" (Heleman 11:25).

The word "**CRAFT**" was frequently used with regard to Masonry. The *Book of Mormon* tells us that Gadianton was "expert in many words, and also in his **CRAFT**" (Heleman 2:4).

The Masons claimed that their ceremonies went back to "**ANCIENT**" times (*Masonry Exposed*, page 68). The *Book of Mormon* quotes Giddianhi (an evil man) as saying:

"And behold, I am Giddianhi; and I am the governor of this the **secret society** of Gadianton; which **society** and the works thereof I know to be good; and they are of **ANCIENT date** and they have been handed down unto us." (3 Nephi 3:9)

In the Masonic ritual the candidate has "a rope called a Cable-tow round his neck" (*Freemasonry Exposed*, page 18). In the *Book of Mormon* 3 Nephi 26:22, we read: "And there are also **secret combinations**, . . . according to the **combinations of the devil**, . . . and he leadeth them by the neck with a **flaxen cord**. . . ."

In their ceremonies the Masons wore "**A LAMBSKIN or white apron**" (*Freemasonry Exposed*, page 24). According to 3 Nephi 3:7, the Gadianton robbers wore "**A LAMBSKIN about their loins**" (3 Nephi 4:7).

Walter Franklin Prince suggested that the name Mormon may have been derived from the controversy over William Morgan's disappearance:

"It is now sufficiently evident that the author of the *Book of Mormon* was, at the time he was writing it, powerfully obsessed by the ideas and emotions which characterized that popular movement which, beginning in western New York in 1826, was to subside last in the same region. What word would sink most indelibly into such a consciousness—what but the name **MORGAN** itself? . . . precisely as '**Morgan**' is the masterword of the particular ideational and emotional complex of which we have been speaking, so **Mormon**, one of the reflected names, . . . is also the name of the composition as a whole." (*The American Journal of Psychology*, Vol. 28, pp. 378-379)

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 feel that this is a very good suggestion, for the *Wayne Sentinel* uses the two names in an article published November 2, 1827:

"The investigation commenced at Gaines last Saturday was resumed on Monday at Batavia. where the body, being disinterred, was with the clothing, submitted for the third time to a jury. The result nullifies the verdict of the proceeding jury by showing the body to be—NOT MORGAN'S but TIMOTHY MONRO'S."

The names Morgan and Monroe (the *Wayne Sentinel* spells it Monro) were capitalized in the original, and the name Morgan was broken after the first syllable exactly as we have shown it. It would have been easy for Joseph Smith to have combined the first syllable in **MOR**gan with the first syllable in **MON**roe to make the name **MORMON**. It is interesting to note that Joseph Smith claimed that the name "Mormon" was composed from two words. He stated that the last part of the word—i.e., "mon"—is an "Egyptian" word which means "good," and "with the addition of more, or the contraction, mor, we have the word **MORMON**; which means, literally, more good." (*Times and Seasons*, Vol. 4, p. 194) One man who had read our book, [*Changes in Joseph Smith's History*](#), made the following comments concerning this matter: "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 400A.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 wrote—"I might add a few words about Smith's definition of the word 'Mormon'. . . .the

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part I had reference to has been omitted from the **present Church History**, so I understand. While in the graduate department at John 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 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 hieroglyphics, 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 Book of Mormon) before 400 A.D., when there was no English language until centuries later."

Joseph Smith's *Book of Moses*—as published in modern editions of the *Pearl of Great Price*—also contains material which reflects the controversy concerning Masonry:

"And **Satan** said unto **Cain: Swear unto me by thy throat** and if thou tell it **thou shalt die**; and **swear thy brethren by their heads**, . . .

"And **Cain** said: Truly **I am Mahan, the master of this great secret**, that **I may murder and get gain.** Wherefore **Cain was called MASTER MAHAN**, . . .

"For Lamech having entered into a covenant with Satan, after the manner of Cain, wherein he became **MASTER MAHAN, master of that great secret** which was administered unto Cain by **Satan**; . . .

"For, from the days of Cain, there was a **SECRET COMBINATION**, and their works were in the dark, and they knew every man his brother." (*Pearl of Great Price*, Book of Moses, 5:29, 31, 49 and 51)

The statement, "**Swear unto me by thy throat**," is very interesting; for, according to an expose of Masonry published in the *Wayne Sentinel*. Nov. 10, 1826, the candidate had to swear by his throat:

"To all of which I do most solemnly and sincerely promise and swear, . . . binding myself under no less **penalty**, than to have **my throat cut across**; . . ."

Even more interesting are the words "**MASTER MAHAN**." They are so similar to the words "**MASTER MASON**" (*Freemasonry Exposed*, page 70) that we are almost forced to the conclusion that Joseph Smith had these words in mind.

S. H. Goodwin, a prominent Mason, made these statements concerning the relationship of the *Book of Mormon* to Masonry:

"...the present writer is convinced that the years which saw the preparation and publication of the 'Golden Bible' of this new faith, also witnessed the very material prenatal **influence of Masonry upon Mormonism**, proof of which lies thickly sprinkled over **the pages of the Book of Mormon**. . . .

"To the present writer, the evidence of **the Mormon prophet's reaction to the anti-Masonic disturbance** is as clear and conclusive in the *Book of Mormon*, as is that which points out, beyond controversy, the region in which that book was produced, and establishes the character of the religious, educational and social conditions which constituted the environment of Joseph Smith. (*Mormonism and Masonry*, Salt Lake City, 1961, pp. 8-9)

Anthony W. Ivins, who was a member of the First Presidency of the Mormon Church, made this statement in rebuttal to this charge:

"It is true that during the period of the translation and publication of the *Book of Mormon* Morgan disappeared. It is also true that the author of '*Mormonism and Masonry*' does not show that Joseph Smith, or any one of those who were directly associated with him in the translation and publication of the book ever attended an anti-Masonic meeting, had any knowledge whatever of the ritual of the Masonic fraternity, or participated in the most remote manner in the crusade which followed the disappearance of Morgan and consequently could not have made Masonry the basis upon which the book was written." (*The Relationship of "Mormonism" and Freemasonry*, pages 175-176)

It can now be shown that **Martin Harris** (a witness to the *Book of Mormon* who provided money for its publication) was influenced by the controversy over Masonry. The Mormon writer Richard L. Anderson makes this statement concerning Martin Harris:

"The same point is made by **his appointment** in 1827 on the Palmyra '**committee of vigilance**' by the Wayne County **anti-Masonic convention**, a cause long since discredited but which then attracted many public-spirited individuals." (*Improvement Era*, February 1969, page 20)

As a reference for this statement Dr. Anderson cites the *Wayne Sentinel* for Oct. 5, 1827. In the "anti-Masonic convention" Dr. Anderson speaks of the following resolution that was passed:

"Resolved. That we conceive it a dereliction of our duty to give our suffrages for any office within the gift of the people to a **freemason** who has not publicly renounced the institution and principles of **freemasonry**, or to any person who approbates the institution or treats with levity, or

attempts to palliate or screen the horrid transaction relative to the abduction of **William Morgan**. (*Wayne Sentinel*, October 5, 1827)

Thus we see that one of the witnesses to the Book of Mormon was involved in the anti-Masonic excitement which followed Morgan's disappearance.

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JOSEPH BECOMES A MASON

Although Joseph Smith's early writings are filled with material which condemns secret societies, the presence of the Danite band among the Mormons indicates that by 1838 his attitude toward secret societies had changed. The reader will remember that the Danites were a secret oath-bound society and that the members were to be punished with death if they made public the secrets of the order (see p. 52-65 of [*The Mormon Kingdom Vol. 1*](#)). When the Mormon leaders found themselves in serious trouble with the law because of the Danite band, Joseph Smith went back to the teachings of the *Book of Mormon* and publicly repudiated secret societies. In a letter written from Liberty Jail, dated March 25, 1839, Joseph Smith joined with four others in stating:

"We further, caution our brethren, **against the impropriety of the organization of bands** of companies, by **covenant, oaths, penalties, or secrecies**, but let the time past of our experience and sufferings by the wickedness of Docter Avarad suffice, and let our **covenants**, be that of the everlasting **covenant**, as it is contained in the holy writ, and the things which God has revealed unto us; pure friendship, always becomes weakened, the very moment you undertake to make it stronger by **penal oaths** and **secrecy**." (*Times and Seasons*, Vol. 1, page 133)

After Joseph Smith went to Nauvoo, he again took an interest in secret societies. In fact, it was in Nauvoo that **Joseph Smith became a Mason**, formed the Council of 50, and established the secret Temple ceremony. Many of the converts to the Mormon Church were Masons or had been Masons in the past. The Mormon Apostle John A. Widtsoe stated: "Many members of **secret societies** have joined the Church of Jesus Christ of Latter-day Saints." (*Evidences and Reconciliations*, 3 Volumes in 1, page 113) On pages 357-358 of the same book, Dr. Widtsoe stated:

"Many of the Saints were Masons, such as **Joseph's brother Hyrum, Heber C. Kimball, Elijah Fordham, Newel K. Whitney, James Adams, and John C. Bennett**. . . .

"With the acquiescence of the **Prophet**, members of the Church already **Masons** petitioned the **Grand Master** of Illinois for permission to set up **a lodge in Nauvoo**. In answer they were granted permission, in October, 1841, to hold lodge meetings; but it was March 15, 1842, before authority was given to set up a lodge in Nauvoo and to induct new members. **JOSEPH SMITH BECAME A MEMBER.**"

Ebenezer Robinson seemed to blame John C. Bennett for the great interest which the Church leaders had in Masonry:

"Heretofore, the church had strenuously opposed **secret societies**, such as **Free-Masons, Knights of Pithias**, and all that class of **secret societies**, not considering the '**Order of Enoch**' or '**Danites**' of that class; but after Dr. Bennett came into the church a great change of sentiment seemed to take place, . . . **a Masonic Lodge was organized with Hyrum Smith**, one of the First Presidents of the church as **master**." (*The Return*, Vol. 2, No. 6, June, 1890, typed copy, page 126)

However this may have been, Joseph Smith himself became a member of the Masonic fraternity. The following statement is recorded in Joseph Smith's *History* under the date of March 15, 1842:

"In the evening **I RECEIVED THE FIRST DEGREE IN FREE MASONRY in the Nauvoo Lodge**, assembled in my general business office." (*History of the Church*, Vol. 4, page 551)

The next day Joseph Smith stated:

"I WAS WITH THE MASONIC LODGE AND ROSE TO THE SUBLIME DEGREE." (*History of the Church*, Vol. 4, page 552)

The Mormons who joined the Masonic lodge soon found themselves in trouble with other members of the fraternity. S. H. Goodwin states:

"Not long after this lodge had been set to work, rumors of unusual proceedings therein became a current. Report had it that the Nauvoo brethren set at naught certain established and well-known Masonic laws and usages. This gossip persisted and finally crystallized into open and unequivocal charges. On the 16th day of July following, Bodley Lodge No. 1, of Quincy, held a special meeting called for the purpose of considering the matter and taking such action as the facts might seem to warrant. After discussion, the sentiment of the meeting took the form of resolutions. One of these called upon **Grand Master Jonas to suspend the dispensation of Nauvoo Lodge** until the annual communication of Grand Lodge. Another throws a little light back upon the events connected with the institution of that lodge. This resolution reads:

" 'Resolved: That Bodley Lodge No. 1, of Quincy, request of the Grand Lodge of the state of Illinios, that a committee be appointed at the next annual meeting of said lodge to make enquiry into **the manner the officers of the Nauvoo Lodge, U.D. were installed**, and by what authority the **Grand Master initiated**, passed and raised **Messrs. Smith and Sidney Rigdon to the degrees of Entered Apprentice, Fellow Craft and Master Mason, at one and the same time**, and that the proceedings of the committee be reported for the benefit of this lodge.' " (*Mormonism and Masonry*, by S. H. Goodwin, pages 28-29)

Finally, the Masons refused to allow the Mormons to continue "a Masonic Lodge at Nauvoo" (*Mormonism and Masonry*, page 34).

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One Masonic historian wrote: "If the **Lodge** had been suffered to work two years longer, **every Mormon in Hancock County would have been initiated.**" " (*History of Freemasonry in Illinois*, p. 184, as quoted in *Mormonism and Masonry*, by S. H. Goodwin, p. 34) The Mormon Apostle John A. Widtsoe admitted that "large numbers" had been received into the fraternity:

"Meanwhile, **LARGE NUMBERS of Nauvoo citizens were inducted into the fraternity**. Soon the Nauvoo Lodge had more members than all the other Illinios lodges together. **It became the largest in the state**. In this rapid growth, some **lodge ERRORS** appear to have been made." (*Evidences and Reconciliations*, 3 Volumes in 1, page 358)

The Mormon writer E. Cecil McGavin made these statements in his book, *Mormonism and Masonry* (not to be confused with the book by Goodwin which bears the same name):

"It is not surprising that they made a **few departures** from the ancient landmarks and introduced some **changes in the procedure** which brought upon them the full weight of **Masonic displeasure**. . . .

"At this time there were **only two hundred twenty-seven Masons in Illinois outside of Nauvoo**. These were distributed among **eleven lodges**, making an average of twenty-one members in each loge. The largest lodge was in Springfield, with a membership of forty-three.

"**Within five months, the Mormons initiated two hundred eighty-six members in Nauvoo, and forty-five in the Rising Sun Lodge at Montrose, Iowa.**

"Thus there were more Masons in Nauvoo in a few weeks than there were in all other lodges in Illinois combined. (*Mormonism and Masonry*, by E. Cecil McGavin, Salt Lake City, 1956. p. 89-92)

On pages 104-106 of the same book, E. Cecil McGavin states:

"Masonry is an ancient institution. Its landmarks are sacred and must be preserved. From the distant past, its leaders have attempted to keep it inviolate. The slightest change in its regulations has been regarded with suspicion.

"The Mormons were **careless** in some respects, failing to realize the sanctity of the 'ancient landmarks' and feeling free to make **small innovations** without consulting the Grand Lodge. Such a step, though not intended to trample underfoot the honored customs of the past, was perfectly natural for them. Their religion was a revolutionary one. They never attempted to follow the religious pattern of the world, **being free to introduce many teachings and institutions that were not practiced in any other church.**

"This spirit of freedom and newness of growth with no attempt to follow the theological path of the past, may have influenced them to **DEVIATE from the ancient landmarks of Masonry.** . . .

"Since the Mormons were completely ignored by the Masons in neighboring towns and by the Grand Lodge also, they were likely to make many **errors** as they sought to put their lodge in motion. There was a spirit of freedom in all their religious activities, never for a moment feeling bound by the he traditions of the past, but always **free to make revolutionary changes** in the matter of religious ritual and practice. This feeling may have crept into the lodge work and resulted in some changes that would be frowned upon by other Masons. The complaints about voting and initiations may have been **WELL FOUNDED**, yet those same mistakes were not uncommon in young lodges.

". . . On the question of voting, it is said that the ballot must be strictly secret and the voting must be unanimous. Each applicant must be voted for on a separate ballot. This was a slow and cumbersome method in comparison with the dispatch with which the voting was conducted in Church assemblies, **so it is not unlikely that they violated the strict Masonic regulation concerning balloting.**"

Although Joseph Smith found himself in trouble with the Masons, he gave the Masonic signal of distress just before he was murdered. In his book concerning Masonry, William Morgan gives this information concerning what a Mason is supposed to do "in case of distress":

"**The sign is given by raising both hands** and arms to the elbows, perpendicularly, one on each side of the head, **the elbows forming a square**. The words accompanying this sign, in case of distress, are, '**O LORD, MY GOD! is there no help for the widow's son?**' " ([*Freemasonry Exposed*, page 76](#))

John D. Lee claimed that Joseph Smith used the exact words that a Mason is supposed to use in case of distress:

"**Joseph** left the door, sprang through the window, and cried out, '**OH, LORD, MY GOD, IS THERE NO HELP FOR THE WIDOW'S SON!**' " ([*Confessions of John D. Lee*](#), photomechanical reprint of 1880 Edition, page 153)

Other accounts seem to show that Joseph Smith used the first four words of the distress cry. According to the *History of the Church*, Joseph Smith "fell outward into the hands of his murderers, exclaiming. '**O LORD, MY GOD!**' " (*History of the Church*, Vol. 6, page 618) Less than a month after Joseph and Hyrum Smith were murdered, the following appeared in the Mormon publication, *Times and Seasons*:

". . .with **uplifted hands they gave such SIGNS OF DISTRESS** as would have commanded the interposition and benevolence of Savages or Pagans. They were both **MASONS** in good standing. Ye brethren of 'the mystic tie' what think ye! Where is our good **MASTER Joseph and Hyrum**? Is there a pagan, heathen, or savage nation on the globe that would not be moved on this great occasion, as the trees of the forest are moved by a mighty wind? Joseph's last exclamation was '**O LORD MY GOD!**' " (*Times and Seasons*, Vol. 5, page 585)

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The Mormon writer E. Cecil McGavin admitted that Joseph Smith gave the Masonic signal of distress:

"When the enemy surrounded the jail, rushed up the stairway, and killed Hyrum Smith, Joseph stood at the open window, his martyr-cry being these words, 'O Lord My God!' This was **NOT** the beginning of a prayer, because Joseph Smith did not pray in that manner. This brave, young man who knew that death was near, started to repeat **THE DISTRESS SIGNAL OF THE MASONS**, expecting thereby to gain the protection its members are pledged to give a brother in distress.

"In 1878, Zina D. Huntington Young said of this theme, 'I am the

daughter of a Master Mason; **I am the widow of the Master Mason** who, when leaping from the window of Carthage jail, pierced with bullets, **MADE THE MASONIC SIGN OF DISTRESS**, but those signs were not heeded except by the God of Heaven.' " (*Mormonism and Masonry*, by E. Cecil McGavin, page 17)

On page 16 of the same book, Mr. McGavin quotes from the *Life of Heber C. Kimball*, page 26, as follows:

"JOSEPH, leaping the fatal window, GAVE THE MASONIC SIGNAL OF DISTRESS."

In Utah the Masons will not allow a Mormon to become a member of their fraternity because of the things that happened in Nauvoo. Brigham Young once stated:

"... I refer to the **Freemasons. They have refused our brethren membership in their lodge**, because they were polygamists." (*Journal of Discourses*, Vol. 11, page 328)

Although the Masons in Utah were disturbed with the Mormons because of polygamy, there are other reasons why they refused to allow Mormons to join their fraternity. One of the most important is that they feel that Joseph Smith stole part of the Masonic ritual and included it in his Temple ceremony. S.H. Goodwin made this statement:

"The observant **Craftsman** cannot be long among the Mormon people without noting the not infrequent use made of **certain emblems and symbols** which have come to be associated in the public mind with the **Masonic fraternity**. And now and again he will catch expressions and phrases in conversation, and meet with terms in literature, which are suggestive, to say the least. If he should continue his residence in Utah, he will sometimes be made aware of the fact, when shaking hands with a Mormon neighbor or friend, that there is a pressure of the hand as though some sort of a '**grip**' is being given. (*Mormonism and Masonry*, S.H. Goodwin, page 43)

According to E. Cecil McGavin, "Grand Master J.M. Orr of Utah" made this statement in 1878:

"We say to the priests of the Latter-day Church, you cannot enter our lodge rooms—you surrender all to an unholy priesthood. You have heretofore sacrificed the sacred obligations of our beloved Order, and we believe you would do the same again. Stand aside; we want none of you. Such a wound as you gave **Masonry in Nauvoo is not easily healed, and no Latter-day Saint is, or can become a member of our Order in this**

jurisdiction."(*Mormonism and Masonry*, page 7)

MASONRY IN TEMPLE RITUAL

The relationship between the Mormon Temple ritual and Masonry is too close to be called a coincidence. The fact that both Mormons and Masons have a temple in which they administer secret ceremonies is striking, but when we compare the ritual and learn that Joseph Smith was a Mason, we are forced to the conclusion that Joseph Smith borrowed from Masonry in establishing his Temple ceremony.

In this study we have had access to two books which give the Masonic ritual. They were reprinted by Ezra A. Cook Publications, Inc., Chicago, Illinois. The first is [Capt. William Morgan's Freemasonry Exposed](#) which was first published in 1827. (It should be remembered that the author of this book disappeared and that this set off the great controversy concerning Masonry.) The second is [Richardson's Monitor of Free-Masonry](#). This book was published some time after Morgan's expose, but it is important because it gives some of "the higher degrees" not mentioned by Morgan.

The following are some of the parallels between the ritual of the Masons and the Mormon Temple ceremony. Because some of the details of the Temple ceremony have been changed in recent years, we are using the pamphlet, *Temple Mormonism—Its Evolution, Ritual and Meaning*, New York, 1931, to make our comparison.

1. Both the Masons and the Mormons have what is called "**the five points of fellowship**."

Mormons	Masons
<p>"The five points of fellowship are given by putting the inside of the right foot to the inside of the Lord's, the inside of your knee to his, laying your breast close to his, your left hands on each other's backs, and each one putting his mouth to the other's ear, in which position the Lord whispers:</p> <p>"Lord—This is the sign of the</p>	<p>"He (the candidate) is raised on what is called the five points of fellowship, . . . This is done by putting the inside of your right foot to the inside of the right foot of the person to whom you are going to give the word, the inside of your knee to his, laying your right breast against his, your left hands on the back of each other, and your mouths to each other's right ear (in which position alone you are permitted</p>

token:	to give the word), and whisper the word Mahhah-bone. . . He is also told that Mahhah-bone signifies marrow in the bone. "
" 'Health to the navel, marrow in the bones , . . . (<i>Temple Mormonism</i> , page 22)	(<i>Freemasonry Exposed</i>, pages 84-85)

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The reader will note that the Mormon Temple ceremony still contains "**the five points of fellowship**" (see page 133 of this volume). [Web-editor: The five points of fellowship have been removed from the Temple ceremony since this publication. See [#75 Messenger, Important Omission.](#)] Masonic writers seem to be willing to speak of "the five points of fellowship." George Oliver stated: "Masons profess to be united in an indissoluble chain of sincere affection, called the **five points of fellowship**; . . ." (*The Antiquity of Freemasonry*, p. 168, as quoted by McGavin in *Mormonism and Masonry*, page 9) A Masonic poet has even written a poem entitled. "The Five Points of Fellowship." In a footnote to this poem we find this statement:

"The paraphrase embodies the following ancient form of injunction. **'Foot to foot** (teaches) that we will not hesitate to go on foot and out of our way to aid and succor a needy Brother; **knee to knee**, that we will ever remember a Brother's welfare, in all our applications to Deity; **breast to breast**, that we will ever keep, in our breast, a Brother's secrets, when communicated to us as such, murder and treason excepted; **hand to back**, that we will ever be ready to stretch forth our hand to aid and support a falling Brother; cheek to cheek, or **mouth to ear**, that we will ever whisper good counsel in the ear of a Brother, . . ." (*The Poetry of Freemasonry*, by Robert Morris, as quoted in *Mormonism and Masonry*, by E. Cecil McGavin, page 11)

The words "marrow in the bones" are still used in the Mormon Temple ceremony. It is interesting to note that the woman who exposed the ceremony in 1846 stated that in 'one place something was spoken to me which I do not recollect—the meaning was '**marrow in the bone**'; . . ." (*Warsaw Signal*, April 15, 1846).

2. When the candidate receives "The First Token of the Aaronic Priesthood" he makes a promise similar to the oath taken in the "First Degree" of the Masonic ritual.

Mormons	Masons
"...we will not reveal any of the secrets of this, the first token of the Aaronic priesthood, with its accompanying name, sign or penalty. Should we do so, we agree that our throats be cut from ear to ear and our tongues torn out by their roots. " (<i>Temple Mormonism</i> , page 18)	". . .I will. . . never reveal any part or parts, art or arts, point or points of the secret arts and mysteries of ancient Freemasonry. . . binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, . . . " (<i>Freemasonry Exposed</i>, p. 21-22)

3. In both ceremonies the thumb is drawn across the throat to show the penalty.

Mormons	Masons
"Sign— In executing the sign of the penalty, the right hand, palm down, is drawn sharply across the throat, . . . " (<i>Temple Mormonism</i> , page 18)	" This is given by drawing your right hand across your throat, the thumb next to your throat, . . . " (<i>Freemasonry Exposed</i>, p. 23)

4. Those who receive the "First Token of the Aaronic Priesthood" give a grip that is similar to that used by the Masons in the "First Degree" of their ritual.

Mormons	Masons
" The Grip-Hands clasped, pressing the knuckle of the index finger with the thumb. " (<i>Temple Mormonism</i> , page 18)	" The right hands are joined together as in shaking hands and each sticks his thumb nail into the third joint or upper end of the forefinger; . . . " (<i>Freemasonry Exposed</i>, p. 23)

5. Some of the wording concerning the "grip" is similar.

Mormons	Masons
". . . Peter now takes Adam by the right hand and asks:) "Peter— What is that? "	"The Master and candidate holding each other by the grip, as before described. the Master says,

<p>"Adam—"The first token of the Aaronic Priesthood.</p> <p>"Peter—'Has it a name?'</p> <p>"Adam—'It has.'</p> <p>"Peter—'Will you give it to me?'</p> <p>"Adam—"I can not, for it is connected with my new name, but this is the sign." "</p> <p>(<i>Temple Mormonism</i>, page 20)</p>	<p>'What is this?'</p> <p>"Ans. 'A grip.'</p> <p>" 'A grip of what?'</p> <p>"Ans. 'The grip of an Entered Apprentice Mason.'</p> <p>" 'Has it a name?'</p> <p>"Ans. 'It has.'</p> <p>" 'Will you give it to me?'</p> <p>"Ans. 'I did not so receive it, neither can I so impart it.' "</p> <p>(<i>Freemasonry Exposed</i>, p. 23-24)</p>
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6. The oath of the "Second Token of the Aaronic Priesthood" is similar to that taken in the second degree of Masonry.

Mormons	Masons
<p>"We and each of us do covenant and promise that we will not reveal the secrets of this, the Second Token of the Aaronic Priesthood, with its accompanying name, sign, grip or penalty. Should we do so, we agree to have our breasts cut open and our hearts and vitals torn from our bodies and given to the birds of the air and the beasts of the field.' "</p> <p>(<i>Temple Mormonism</i>, page 20)</p>	<p>" 'I, . . . most solemnly and sincerely promise an and swear, that I will not give the degree of a Fellow Craft Mason to any one of an inferior degree, nor to any other being in the known world, . . . binding myself under no less penalty than to have my left breast torn open and my heart and vitals taken from thence. . . to become a prey to the wild beasts of the field, and vulture of the air, . . .' "</p> <p>(<i>Freemasonry Exposed</i>, page 52)</p>

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7. Both have a similar sign.

Mormons	Masons
<p>"The sign is made by placing the left arm on the square at the level of the shoulder. placing the</p>	<p>"The sign is given by drawing your right hand-flat, with the palm of it next to your breast.</p>

<p>right hand across the chest with the thumb extended and then drawing it rapidly from left to right and dropping it to the side."</p> <p>(<i>Temple Mormonism</i>, p. 20)</p>	<p>across your breast from the left to the right side with some quickness, and dropping it down by your side;. . ."</p> <p>(<i>Freemasonry Exposed</i>, page 53)</p>
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8. Both have a similar grip.

Mormons	Masons
<p>"The Grip is given by clasping the hand and pressing the thumb in the hollow between the first and second knuckles of the hand."</p> <p>(<i>Temple Mormonism</i>, page 20)</p>	<p>". . . the pass-grip, is given by taking each other by the right hand, as though going to shake hands, and each putting his thumb between the fore and second fingers where they join the hand, and pressing the thumb between the joints."</p> <p>(<i>Freemasonry Exposed</i>, page 54)</p>

9. In both cases a "name" is used.

Mormons	Masons
<p>"The name is the given name of the candidate."</p> <p>(<i>Temple Mormonism</i>, page 20)</p>	<p>". . . the name of it is Shibboleth."</p> <p>(<i>Freemasonry Exposed</i>, page 54)</p>

10. The promise made when receiving the "First Token of the Melchizedek Priesthood" resembles the oath given by the Masons in the third or "Master Mason's Degree."

Mormons	Masons
<p>"Peter—"We and each of us do covenant and promise that we will not reveal any of the secrets of this, the First Token of the Melchizedek Priesthood, with its accompanying name, sign or penalty. Should we do so, we</p>	<p>"I, . . . most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the degree of a Master Mason to any of an inferior degree, nor to any other being in the known world, . . .</p>

<p>agree that our bodies be cut asunder in the midst and all our bowels gush out.' "</p> <p>(<i>Temple Mormonism</i>, page 20)</p>	<p>binding myself under no less penalty than to have my body severed in two in the midst, and divided to the north and south, my bowels burnt to ashes. . ."</p> <p>(<i>Freemasonry Exposed</i>, p. 73-75)</p>
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11. The sign of the penalty is similar in both cases. (The description of this sign which appears in *Temple Mormonism* is not completely accurate; therefore, we are using the account that appeared in the *Salt Lake Tribune*. The reader can see that this is the way the sign is given today. See page 131 of [*The Mormon Kingdom Vol. 1.*](#))

Mormons	Masons
<p>"In this, the left hand is placed palm upright, directly in front of the body, there being a right angle formed at the elbow; the right hand, palm down, is placed under the elbow of the left; then drawn sharply across the bowels, and boths hands are dropped at the side."</p> <p>(<i>Salt Lake Tribune</i>, Feb. 12, 1906)</p>	<p>"The Penal Sign is given by putting the right hand to the left side of the bowels, the hand open, with the thumb next to the belly, and drawing it across the belly, and letting it fall; this is done tolerably quick. This alludes to the penalty of the obligation: 'Having my body severed in twain,' etc."</p> <p>(<i>Freemasonry Exposed</i>, page 77)</p>

12. In both cases a "name" is used.

Mormons	Masons
<p>"The Name of this token is the Son, meaning the Son of God."</p> <p>(<i>Temple Mormonism</i>, page 20)</p>	<p>". . . the word or name is Tubal Cain."</p> <p>(<i>Freemasonry Exposed</i>, page 77)</p>

13. The conversation at the "veil" in the Temple ceremony is very similar to that of the "Fellow Craft Mason" when he is questioned concerning the "grip."

Mormons	Masons
"Lord— What is this? "	". . . What is this? "

<p>"Endowee—"The second token of the Melchizedek Priesthood—The Patriarchal Grip or Sure Sign of the Nail."</p> <p>"Lord—"Has it a name?"</p> <p>"Endowee—"It has."</p> <p>"Lord—"Will you give it to me?"</p> <p>"Endowee—"I can not for I have not yet received it.' "</p> <p>(<i>Temple Mormonism</i>, page 22)</p>	<p>"Ans. 'A grip.'</p> <p>" 'A grip-of what?'</p> <p>"Ans. 'The grip of a Fellow Craft Mason.'</p> <p>" 'Has it a name?'</p> <p>"Ans. 'It has.'</p> <p>" 'Will you give it to me?'</p> <p>"Ans. 'I did not so receive it, neither can I so impart it.'</p> <p>(<i>Freemasonry Exposed</i>, page 54)</p>
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14. Both the Masons and the Mormons have a vow regarding "chastity."

Mormons	Masons
<p>" 'You and each of you do covenant and promise that you will not have sexual intercourse with any of the opposite sex except your lawful wife or wives who are given you by the holy priesthood.' "</p> <p>(<i>Temple Mormonism</i>, page 21)</p>	<p>"Furthermore do I promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent it."</p> <p>(<i>Freemasonry Exposed</i>, pages 74-75)</p>

15. The grip known as "The Sign of the Nail" seems to be similar to one given by Masons in one of their higher degrees.

Mormons	Masons
<p>"The Grip is given by placing the thumb of back of hand and the tip of forefinger in the centre of palm, representing the piercing of the hand by a nail. It is called 'The Sign of the Nail.' "</p>	<p>"Grand Commander now explains the grip and word of a Knight of Malta. He says to candidate—Thomas, reach hither thy finger, and feel the print of the nails; [they join right hands, and force the first</p>

(<i>Temple Mormonism</i> , page 20)	<p>finger into the centre of the palm;] . . ."</p> <p><i>(Richardson's Monitor of Free-Masonry</i>, page 126)</p>
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16. The "Oath of Vengeance" which used to be used in the Mormon Temple ceremony resembles an oath in one of the higher degrees of Masonry.

Mormons	Masons
<p>" You and each of you do solemnly promise and vow that you will pray, and never cease to pray, and never cease to importune high heaven to avenge the blood of the prophets. . ."</p> <p>(<i>Temple Mormonism</i>, page 21)</p>	<p>"We promise and swear, by the living God, always supreme, to revenge the death of our ancestor; . . ."</p> <p><i>(Richardson's Monitor of Free-Masonry</i>, page 188)</p>

17. Both Mormons and Masons change clothing before going through their rituals.

Mormons	Masons
<p>"The candidate, being directed to these washing and dressing rooms and having divested himself of all his clothing, awaits his time in the bath. . .</p> <p>"The candidate then retires to the dressing room, where he puts on a shirt and a pair of white pants and white stockings."</p> <p>(<i>Temple Mormonism</i>, pages 14-15)</p>	<p>"The candidate during the time is divested of all his apparel (shirt excepted) and furnished with a pair of drawers kept in the lodge for the use of candidates. The candidate is then blindfolded, his left foot bare, his right in a slipper, his left breast and arm naked, and a rope called a Cable-tow round his neck. . ."</p> <p><i>(Freemasonry Exposed</i>, page 18)</p>

18. Both Mormons and Masons use an apron.

Mormons	Masons
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<p>"Adam (Turning to the audience) — 'In your bundles brethren and sisters, you will each find an apron, you will now put it on.' "</p> <p>(<i>Temple Mormonism</i>, page 17)</p>	<p>"The Master returns to his seat while the Wardens are examining the candidate, and gets a lambskin or white apron, presents it to the candidate, and observes, 'Brother, I now present you with a lambskin or white apron. It is an emblem of innocence, and the badge of a Mason. . . "</p> <p>(<i>Freemasonry Exposed</i>, page 24)</p>
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19. In one of the higher degrees the Masons anoint the candidate. This is somewhat similar to the anointing ceremony in the Mormon Temple ritual.

Mormons	Masons
<p>"As the candidate is washed, the officiant hurries through the lustration ritual. . . the candidate is passed on to another attendant and is anointed with oil. The oil is very definitely applied to the various organs of his body. The pronouncements used in this ceremony are much the same as those used in the lustration ritual."</p> <p>(<i>Temple Mormonism</i>, page 15)</p>	<p>"Master orders the basin of perfumed water and a clean napkin to be brought to him, and directs candidate to wash his hands, which he does. . . .</p> <p>"Master takes a box of perfumed ointment and anoints candidate on his head, eye, mouth, heart, the tip of his right ear, hand, and foot, and says— You are now, my dear brother, received a member of our society; . . ."</p> <p>(<i>Richardson's Monitor of Free-Masonry</i>, page 167)</p>

20. Both Mormons and Masons give what they call a "new name" to the candidate.

Mormons	Masons
<p>"With these garments I give you a new name which is never to be divulged to anyone. The name I shall give you is _____."</p>	<p>"I also present you with a new name; it is CAUTION; . . ."</p> <p>(<i>Freemasonry Exposed</i>, page 25)</p>

(*Temple Mormonism*, page 15)

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21. In the Mormon Temple ceremony the candidate cannot pass through the veil until he has as given certain signs and words. In the Royal Arch Degree the Masons use **veils**.

Mormons	Masons
<p>"The candidate is now taken to one of the openings between the pillars by one of the Temple workers, who gives three raps with a mallet on the pillar. The Lord parts the veil slightly and asks what is wanted.</p>	<p>"Principal Sojourner— Companions, we will pass on, and make and alarm at the Third Veil. [Stamps nine times.]</p>
<p>"Temple Worker—"The man Adam having been true and faithful in all things now desires to converse with the Lord through the veil.'</p>	<p>"Master of the Third Veil— Who comes there? Who dare approach this Third Veil of our sacred Tabernacle?</p>
<p>"Lord—"See that his garments are properly marked, present him at the veil, and his request shall be granted.'</p>	<p>"Principal Sojourner—Three weary sojourners from Babylon, who have come to assist in the rebuilding of the house of the Lord, without the hope of fee or reward.</p>
<p>"Attendants or Temple workers prompt the candidate in his answers and grips. . . .</p>	<p>"Master of Third Veil—How do you expect to enter?</p>
<p>"The Endowee is then taken to the opening by the attendant, who gives three more raps with the mallet.</p>	<p>"Principal Sojourner—By the words, sign, and word of exhortation of the Master of the Second Veil.</p>
<p>"Lord—"What is wanted?"</p>	<p>"Master of Third Veil—Give them.</p>
<p>"Attendant—"Adam, having conversed with the Lord through</p>	<p>"Principal Sojourner—Shem, Japeth and Adoniram. [Thrusts his hand into his bosom as</p>

<p>the veil, now desires to enter his presence.'</p> <p>"Lord—'Admit him.'</p> <p>"As he says this he extends his hand and welcomes the candidate into the Glory room."</p> <p>(<i>Temple Mormonism</i>, page 22)</p>	<p>Master of Second Veil had done.]</p> <p>"Master of Third Veil—They are right. You can enter the Third Veil.</p> <p>"The candidates enter."</p> <p>(<i>Richardson's Monitor of Free-Masonry</i>, pages 76-77)</p>
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22. In the Mormon Temple ceremony a man represents Adam. The Masons also have a man who personates Adam in the degree of "Knight of the Sun."

Mormons	Masons
<p>"Elohim—. . . 'This man who is now being operated upon is Michael. . . When he awakes he. . . will be known as Adam.' "</p> <p>(<i>Temple Mormonism</i>, page 16)</p>	<p>"Thrice Puissant Grand Master, representing Father Adam, is stationed in the east."</p> <p>(<i>Richardson's Monitor of Free-Masonry</i>, page 185)</p>

23. In the Mormon Temple ceremony a man represents God. In the Mason's Royal Arch Degree a man "personates the **Deity**."

Mormons	Masons
<p>"When all is quiet, a man dressed in white flannels, representing Elohim, come from behind the curtain. . . "</p> <p>(<i>Temple Mormonism</i>, page 15)</p>	<p>"One of the members now personates the Deity, behind the bush, and calls out Moses! Moses!"</p> <p>(<i>Richardson's Monitor of Free-Masonry</i>, page 73)</p>

24. Both the Mormons and the Masons consider the square and the compass to be extremely important. The marks of the square and the compass appear on the Mormon Temple garments and on the veil.

Mormons	Masons
<p>"We now have the veil explained to us. We are told that it</p>	<p>". . .the three great lights in Masonry are the Holy Bible,</p>

represents the veil of the temple. The marks are the same as those on the garments— the compass on the left and the square on the right side. " (<i>Temple Mormonism</i> , page 22)	Square and Compass. . . the Square , to square our actions, and the Compass to keep us in due bounds with all mankind." (<i>Freemasonry Exposed</i>, page 22-23)
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Even a Mormon writer, E. Cecil McGavin, is willing to admit that the "square and the compass" appear on Mormon Temple clothing:

"It is universally known that Mormon temple clothing contain certain marks of the priesthood, including the **SQUARE AND COMPASS.**"
(*Mormonism and Masonry*, page 72)

25. In the Masonic ritual the point of the compass is pressed against the left breast of the candidate. The Mormon temple garment has the mark of the compass on the left breast.

Mormons	Masons
"The marks are the same as those on the garments— the compass on the left. . . " (<i>Temple Mormonism</i> , page 22)	"The candidate then enters, the Senior Deacon at the same time pressing his naked left breast with the point of the compass, . . . " (<i>Freemasonry Exposed</i>, page 19)

26. The angle of the square is pressed against the right breast in the Masonic ritual. The mark of the square appears on the right breast of the Mormon Temple garment.

Mormons	Masons
". . . the square on the right side, . . . " (<i>Temple Mormonism</i> , page 22)	"As he enters, the angle of the square is pressed hard against his naked right breast, . . . " (<i>Freemasonry Exposed</i>, page 50)

27. A mallet is used by both the Masons and the Mormons in their ceremonies.

Mormons	Masons
"...one of the Temple workers, ... gives three raps with a mallet. . ." (<i>Temple Mormonism</i> , page 22)	"... he gives a rap with the common gavelor mallet, . . ." (<i>Freemasonry Exposed</i>, page 11)

Other parallels between the Mormon Temple ceremony and the Masonic ritual could be shown, but these should be sufficient to convince the reader that Joseph Smith borrowed from the Masons when he established the endowment ceremony.

In 1934 Anthony W. Ivins, who was a member of the First Presidency of the Mormon Church, wrote a book entitled, "*The Relationship of Mormonism and Freemasonry*." On page 89 of this book, the following statement appears:

"Whether there are resemblances between the ordinances administered in the temples of the Church and those administered in Masonic temples, the writer does not know. He has made **NO EFFORT TO FIND OUT**. It is **NOT** his business to know. While there are many Masons who are members of the Church, he has not at any time asked one of them for information, nor has any one of them ever proffered it. He has read the criticism of no writer who has written on the subject, his limited knowledge has been derived from books written by recognized Masonic authorities. Were he in possession of knowledge of ceremonies regarded as private and sacred by Masons his respect for the men who are connected with the order would seal his lips. . . . **the Church of Jesus Christ of Latter-day Saints was NOT influenced by Masonry**, either in its doctrines, organization, or the bringing forth of the Book of Mormon." (*The Relationship of "Mormonism" and Freemasonry*, page 89)

We feel that Anthony W. Ivins' own statement shows that he was not qualified to write a book concerning "*The Relationship of 'Mormonism' and Freemasonry*" If he "made no effort to find out" what went on in the Masonic ceremonies, how could he know that Mormonism "was not influenced by Masonry"?

The Mormon writer E. Cecil McGavin has written a book which is far better than that written by Anthony W. Ivins. Although we cannot agree with many of his conclusions, we feel that he has compiled a great deal of

material that is relevant to the subject. Mr. McGavin is even willing to admit that there are some similarities between Mormonism and Masonry:

"Numerous, indeed, were the early references to the Temple ritual in the sermons and writings of Joseph Smith. Though **a few rudimental principles may have been similar to the Masonic ritual**, he opened a vast, new field of wisdom that had certainly been 'hidden for generations.' " (*Mormonism and Masonry*, page 148)

On pages 196-197 of the same book, E. Cecil McGavin states:

"THE MORMONS, the American Indians, the ancient Essenes, and the early Druids are not the only ones **who have 'MASONIC' symbols and PRACTICES IN THEIR RITUALS. . . .**

"The Odd Fellows and other fraternal orders have their **SECRET SIGNS, GRIPS, TOKENS, AND PASSWORDS**. The Masons certainly have no monopoly on that vast field of ritual and symbolism that arose during the childhood of the human race and spread into all countries. . . .

"It is EVIDENT that the MASONIC ritual embraces a few features that RESEMBLE the rudimental ceremonies of the TEMPLE ENDOWMENT, yet these few points of similarity are largely restricted to the rituals pertaining to the Aaronic priesthood." (*Mormonism and Masonry*, p. 196-197)

In the preface to the same book, Mr. McGavin stated:

"Masons who visit the Temple Block in Salt Lake City are impressed by what they call the **Masonic emblems displayed on the outside of the MORMON TEMPLE**.

"YES, THE 'MASONIC EMBLEMS' ARE DISPLAYED ON THE WALLS OF THE TEMPLE—the sun, moon, and stars, 'Holiness to the Lord,' the two right hands clasped in fellowship, the All-seeing eye, Alpha and Omega, and the beehive. Masonic writers tell us the Mormon Temple ritual and their own are slightly **similar** in some respects.

"Without any apologies we frankly admit that there may be **SOME TRUTH IN THESE STATEMENTS**.

"Yes, the public is entitled to an explanation of these mysteries and coincidences."

The Mormon Apostle John A. Widtsoe made this comment:

"Fourth, **THAT THERE ARE SIMILARITIES IN THE SERVICE OF THE TEMPLE AND SOME SECRET ORGANIZATIONS MAY BE TRUE.**" (*Evidences and Reconciliations*, 3 Volumes in 1, p. 112)

The Mormon historian B. H. Roberts gave the following testimony regarding the Temple ceremony in the "Reed Smoot Case":

"The CHAIRMAN. The obligations and covenants, whatever they are, then, you are not at liberty to disclose?

"Mr. ROBERTS. No, sir. I would be led to regard those obligations as similar to those who perhaps have passed through **MASONIC FRATERNITIES, OR ARE MEMBERS OF MASONIC FRATERNITIES.**

"The CHAIRMAN. Then your church organization in that particular is a sort of **MASONIC FRATERNITY?**

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"Mr. ROBERTS. **IT IS ANALOGOUS**, perhaps, **in some of its features.**" (*Reed Smoot Case*, Vol. 1, page 741)

Dr. Hugh Nibley, of the Brigham Young University, has made this statement concerning Mormonism and Masonry:

"Among the first to engage in the Latter-day Temple work were many members of the **Masons**, a society that 'is not, and does not profess to be, a religion,' but whose rites present **UNMISTAKABLE PARALLELS TO THOSE OF THE TEMPLE.** Yet, like the Indians, those men experienced only an expansion of understanding." (*What Is a Temple*, Brigham Young University Press, 1968, page 247)

In footnote 71 on page 248 of the same work. Dr. Nibley stated:

"Pending the exhaustive study that the subject deserves, we will only say here, that an extensive reading of Masonic and Mormon teachings and history should make it clear to any reader that the former is the **shadow**, the latter the **substance**. The one is **literal**, the other **allegorical**."

Since many members of the Mormon Church were Masons and were familiar with its ritual, Joseph Smith must have realized that he might be accused of stealing the ceremonies from Masonry. In what was apparently, a move to offset this criticism, Joseph Smith claimed that Masonry once

had the true endowment and that it had become corrupted through the passage of time. E. Cecil McGavin gives us this information:

"In the diary of Benjamin F. Johnson, an intimate friend and associate of Joseph Smith, it is recorded that 'Joseph told me that Freemasonry was the **APOSTATE ENDOWMENT**, as sectarian religion was the apostate religion.' Elder Heber C. Kimball, who had been a **Mason** for many years, related that **after Joseph Smith became a Mason**, he explained to his brethren that **MASONRY HAD BEEN TAKEN FROM THE PRIESTHOOD**." (*Mormonism and Masonry*, page 199)

The last part of McGavin's information may have come from Heber C. Kimball's daughter, for she stated that "The Prophet Joseph after becoming a Mason said that Masonry had been taken from the Priesthood." (*Woman's Exponent*, Vol. 12, page 126, as quoted in *Mormonism and Masonry*, by E. Cecil McGavin, p. 99)

In trying to explain why their Temple ritual resembles that of the Masons, some Mormons claim that the endowment was given in Solomon's Temple and that the Masons preserved part of the ceremony. The Mormon Apostle Melvin J. Ballard has been quoted as saying the following:

" **'Modern Masonry is a fragmentary presentation of the ancient order** established by King Solomon, From whom it is said to have been handed down through the centuries.

" 'Frequent assertion that some details of **the Mormon Temple ordinances resemble Masonic rites**, led him to refer to this subject.' the speaker declared, and he added, 'that he was not sorry there was such a **similarity**, because of the fact that the ordinances and rites revealed to Joseph Smith constituted a reintroduction upon the earth of the divine plan inaugurated in the Temple of Solomon in ancient days.' . . .

" **'Masonry is an apostasy from the ancient early order**, just as so-called Christianity is an apostasy from the true Church of Christ.' " (*The Salt Lake Herald*, Dec. 29, 1919, as quoted in *Mormonism and Masonry*, by S.H. Goodwin, p. 49-50)

The Mormon writer E. Cecil McGavin states:

"Yes, there may be **some similarities in the rituals of the Mormons and the Masons**, but those few likenesses in a vast realm of ritual cannot be explained by the fact that Joseph Smith attended a few meetings of the Masonic fraternity. In the light of the evidence supplied by Masonic historians, the conclusion is forced upon us that some of the features of the

ritual once administered in Solomon's Temple have persisted in Masonry. . . .

"Since some of the **Masonic ritual** has descended from Solomon's time, altered and corrupted by the passing centuries, should one be surprised to find **a few similarities when the Temple ritual** is again established? . . .

"If the facts were available and the original sources extant, it would doubtless be apparent that everything in the ritual of the **Mormons** that the **Masons** say was taken from their ceremonies, dates back to Solomon's time." (*Mormonism and Masonry*, p. 192-194)

William J. Whalen has made these comments in rebuttal to E. Cecil McGavin's statements:

"McGavin accepts the most fanciful claims to antiquity put forth by such discredited Masonic on historians as Mackey, Anderson and Oliver. These early Masonic writers were wont to claim Solomon, Adam, and most of the upright men of the Old Testament as early lodge brothers. Modern Masonic historians date the origin of the lodge in the **early eighteenth century** and recognize that these pioneer speculative Masons simply adopted the story of the building of Solomon's temple as a dramatic background for their initiations. Fred L. Pick and G. Norman Knight in their *Pocket History of Freemasonry* admit:

"Up to the present time, no even plausible theory of the 'origin' of the Freemasons has been put forward. The reason for this is probably that the Craft, as we know it, originated **among the Operative Masons of Britain**. No doubt it incorporated from the earliest times shreds of ritual, folk-lore and even occult elements of time-immemorial antiquity. But it is almost certainly **a British product and of British origin**.

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"A few elements in modern Masonry here and there can be traced to the medieval guilds of working masons, but no one with a scholarly reputation would try to maintain that the **degree system** as it is worked now—**and as it was worked in Nauvoo in 1842**—could have possibly been derived from Solomonite rites." (*The Latter-day Saints in the Modern Day World*, New York, 1964, p. 203-204)

While some Mormon writers claim that Masonry dates back to the time of Solomon, Anthony W. Ivins, who was a member of the First Presidency of the Church, made this statement:

"As stated, the foregoing definitely proves that **the origin of Freemasonry is shrouded in mystery**, that the origin of the craft is based largely upon legends which are not authenticated by reliable evidence. If true, they take us back to the idolatrous worship and pagan practices of Egypt, Greece, and other semi-heathen nations of antiquity." (*The Relationship of "Mormonism" and Freemasonry*, p. 15)

ONLY ONE EXPLANATION

We feel that there is only one logical explanation for the many parallels between the Temple ceremony and Masonry, and that is that Joseph Smith borrowed from the Masons. The reader should remember that it was on **March 16, 1842**, that Joseph Smith stated: "**I was with the MASONIC LODGE and rose to the sublime degree.**" (*History of the Church*, Vol. 4. p. 552) **Less than two months later** (May 4, 1842), Joseph Smith introduced the **Temple endowment ceremony**. According to his own statement, it was in the **SAME ROOM** "where the Masonic fraternity meet occasionally":

"Wednesday, 4.— I spent the day in the upper part of the store, that is in my private office (so called because in that room I keep my sacred writings, translate ancient records, and receive revelations) and in my general business office, **or lodge room (that is where the MASONIC fraternity meet occasionally for want of a better place)** in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, **attending to WASHINGS, ANOINTINGS, ENDOWMENTS** and the communication **OF KEYS**, pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchisedek Priesthood, . . ." (*History of the Church*, Vol. 5, pages 1-2)

The Mormon historian B. H. Roberts stated:

"A photogravure of the 'brick store' **in the upper story of which were instituted these sacred ceremonies** accompanies this chapter. In addition to its use as a 'temple' it was also the place of meeting **for the Nauvoo Lodge of FREE MASONS.**" (*Comprehensive History of the Church*, Vol. 2, p. 135-136)

One woman who was questioned concerning the Temple ceremony gave this testimony:

"A.— . . . I said I received **endowments** in Nauvoo, **IN THE MASONIC**

HALL, I rather think it was. Yes. sir, I think that was where it was. All the ceremony was performed in the **MASONIC HALL. THE WASHING WAS DONE IN THE MASONIC HALL, AND THE ANOINTING WITH OIL.**

"Q.—What furniture was in the Masonic Hall at the time the endowment ceremony was performed?

"A.—Well, now, if you are expecting me to tell you all about the particulars of what was there in the way of furniture and what was done there, **you must not expect me to do it any more than you would expect a Mason or an Odd Fellow or any other member of a SECRET SOCIETY TO REVEAL THE SECRETS OF THEIR ORDER; . . .**"
(*Temple Lot Case*, pages 353-354)

Wilford Woodruff, the fourth President of the Mormon Church, testified:

"I do not say there were any washings in the Masonic Temple, but **there were meetings held in the MASONIC TEMPLE. THERE WERE CERTAIN ORDINANCES PERFORMED THERE AT THE START, BECAUSE THERE WAS NO TEMPLE BUILT AT THAT TIME.**"
(*Temple Lot Case*, page 299)

With this very close connection between Mormonism and Masonry, it is almost impossible to believe that Joseph Smith did not borrow from Masonry in establishing the Temple ceremony. E. Cecil McGavin, however, argues that Joseph Smith did not take an active part in Masonry, and therefore he could not have used Masonry to build up the Temple ritual:

"Whenever Joseph Smith spoke to his brethren about this subject, he was talking to members of the **Masonic fraternity**, hundreds of whom were active workers in the lodge, yet he never attended more than six meetings of the lodge after receiving **the third degree of Masonry on March 16, 1842.** He never took an active part in the fraternity and never received a higher degree than that conferred upon him by Grand Master Jonas at the time the Nauvoo lodge was installed.

"It is sheer presumption to maintain that the **signs, tokens, keys, and blessings of the Temple ritual**, that he frequently spoke about, were to be taken from **Masonry.**" (*Mormonism and Masonry*, page 135)

We feel that Joseph Smith probably had some knowledge of Masonry long before he joined the fraternity. Many of his close associates were Masons. The Mormon Apostle Heber C. Kimball was one of Joseph

Smith's best friends. According to his daughter, Helen Mar Kimball, he joined the Masons in 1823:

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"It was in **1823** when he received **the three first degrees of Masonry** in the lodge at Victor Flats, Ontario Co., New York, and in **1824**, previous to receiving all of the rights up to the Royal Arch Masons, the Morgan affair broke out and the Masonic Hall in Canandaigua was burned by anti-Masons, and all their records consumed. . . . 'Not as many as three of us,' father says, 'could meet together, unless in secret, without being mobbed. I have been driven from my houses and possessions with many of my brethren belonging to that fraternity five times, by mobs led by some of their leading men. . . I have been as true as an angel from the heavens to the **covenants** I made in the **lodge** at Victor. . . . I wish that all men were **Masons** and would live up to their profession, then the world would be in a much better state than it is now.' " (*Woman's Exponent*, XII, 126, as quoted in *Mormonism and Masonry*, by E. Cecil McGavin, page 99)

Hyrum Smith, Joseph's brother, was also a member of the Masonic fraternity. Theodore Schroeder stated:

"At the time of writing the Book of Mormon, Hyrum Smith a brother and co-conspirator of Joseph Smith **was already a mason**, as also were **Heber Kimball** and others of the neighborhood who became **leading Mormons**." (*Authorship of the Book of Mormon*, reprinted from the *American Journal of Psychology*, Vol. 30, p. 66-72, January, 1919)

The Mormon writer Pearson H. Corbett confirms the fact that Hyrum Smith was a Mason in New York:

"**Hyrum Smith received his first three degrees of Masonry in Ontario County, N.Y.**" (*Hyrum Smith—Patriarch*, Salt Lake City, 1963, page 269)

Joseph Smith could have learned about Masonry from either his brother or Heber C. Kimball. The Mormon publisher W.W. Phelps was another man who could have taught Joseph Smith a great deal about Masonry. According to Goodwin, Phelps was "a renouncing Mason of the anti-Masonic period and for a time, at least, a bitter foe of the Fraternity." (*Mormonism and Masonry*, page 14)

Joseph Smith probably became well informed concerning Masonry through the newspapers published in his area. The *Wayne Sentinel*

contained a great deal about Masonry, and the *Palmyra Freeman* was regarded as an anti-Masonic newspaper. William J. Whalen made this interesting observation:

"No doubt young Joe Smith witnessed the presentation of burlesque Masonic ceremonies at anti-Masonic rallies near his home. If he did not enjoy such spectacles or **hear exposes** of Masonic initiations, he would have been one of the **few** people in that part of New York State to have escaped the pervasive influence of the anti-Masonic movement." (*The Latter-day Saints in the Modern Day World*, pages 195-196)

S. H. Goodwin stated:

". . . he lived in the very heart of the region affected by the **anti-Masonic excitement**, 1826-1830; he was familiar with **exposes widely distributed** at that time; undoubtedly he, with his neighbors, had often seen 'renouncing Masons' present at great public gatherings what was alleged to be all of the Masonic degrees; beyond question, he frequently attended mass meetings where the speakers vied with each other in depicting the blackness of the Masonic institution, and rehearsing portions of the work, and also, beyond doubt, he joined others in discussing the one topic of community gossip and interest." (*Mormonism and Masonry*, page 38)

On page 51 of the same book, we find this statement:

"The writer. . . holds that in 'Additional Studies in Mormonism and Masonry' are indicated the circumstances under which Joseph Smith—in common with thousands of other profanes—acquired a knowledge of what purported to be the Masonic ritual, as it was repeatedly exemplified in public gatherings by renouncing Masons during the Anti-Masonic furore, beginning in 1826—a year before the prophet is alleged to have received the 'golden plates.' And be it remembered, **Joseph Smith lived within a few miles of the center of that excitement**. And further, there were **exposes** and **innumerable pamphlets** and other **printed matter** dealing with this subject that were widely distributed in New York and adjoining states."

The reader will remember that William Morgan's expose of Masonry was published in Batavia, New York, in 1827. Joseph Smith could have learned a great deal about the Masonic ritual from this book. We know now that **Heber C. Kimball had a copy of it**, for his own daughter stated: "I remember once, when but a young girl, of getting a glimpse of the outside of the **Morgan's book exposing Masonry**, but which my father always kept locked up." (*Woman's Exponent*, XII, 126, as quoted in *Mormonism and Masonry*, by E. Cecil McGavin, page 99)

It is interesting to note that **Morgan's widow became a member of the Mormon Church** and lived in Nauvoo. Heber C. Kimball's daughter stated: "**In Nauvoo I was acquainted with the widow and daughter of Morgan who exposed Masonry.**" Fawn Brodie states:

"The most famous woman in the church was **William Morgan's widow**, Lucinda, now married to George W. Harris, one of Joseph's key men, and incidentally a Mason of high rank." ([*No Man Knows My History*](#), page 301)

Strange as it may seem, **Morgan's widow later became one of Joseph Smith's wives**. Andrew Jenson, who was the Assistant LDS Church Historian, stated that **she was "one of the first women sealed to the Prophet Joseph."** (*Historical Record*, Vol. VI, page 233)

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EMBARRASSING QUESTIONS

The Mormon leaders find themselves faced with several embarrassing questions regarding the Temple ritual and Masonry. Many members of the Church wonder how they can believe in a secret Temple ritual, when the Book of Mormon condemns all secret societies, bands and oaths. In fact, it plainly states that "**the Lord worketh NOT in secret combinations, . . .**" (Ether 8:19)

Then, too, there is the question of why Joseph Smith would become a Mason. Besides all of the statements in the Book of Mormon which condemn secret societies, the reader will remember that Joseph Smith joined four others in stating:

"We further, caution our brethren, against the impropriety of the organization of bands or companies, by **covenant, oaths, penalties, or secresies**, . . . pure friendship, always becomes weakened, the very moment you undertake to make it stronger **by penal oaths and secrecy.**" (*Times and Seasons*, Vol. 1, page 133)

Benjamin F. Johnson claims that Joseph Smith told him that "**Freemasonry was the APOSTATE ENDOWMENT.**" Why would Joseph Smith join an organization that was in a state of apostasy?

The Mormon leaders now claim that it is not right for members of the Church to join the Masons or other secret societies. Anthony W. Ivins, who was a member of the First Presidency, made this statement:

"The Mormon Church has no quarrel with **Free Masonry** or any other organization which is formed for a righteous purpose. **It advises its members to refrain from identifying themselves with any secret, oath-bound society.** . . . It is difficult to serve two masters and do justice to both. (*The Relationship of "Mormonism" and Freemasonry*, page 8)

Joseph F. Smith, who became the sixth President of the Mormon Church, made this statement in 1900:

"We have passed a resolution that **men who are identified with these secret organizations shall NOT be preferred as bishops**, or sought for as counselors; the same when it comes to selecting M.I.A. officers. The men who have done this have **disqualified** themselves and are **NOT FIT** to hold these offices." (*Provo Enquirer*, November 12, 1900, as quoted in *Mormonism and Masonry*, by S.H. Goodwin, page 76)

The Mormon Apostle John A. Widtsoe stated:

"The activities of the Church, in all departments, are **sacred, not secret.**

"This point of view makes it difficult for Latter-day Saints to look with favor upon **secret, oathbound societies.** The words of the Prophet Joseph Smith are sufficient answer to the question: (Note especially the last sentence.)

"And again, I would further suggest the impropriety of the **organization of bands or companies, by covenant or oaths, by penalties or secrecies;** . . . Pure friendship always becomes weakened that very moment you undertake to make it stronger **by penal oaths and secrecy** (*Teachings of the Prophet Joseph Smith*, p. 146).

"Many secret organizations may be actuated by high ideals. None, however, can transcend the ideals of the gospel of Jesus Christ. Therefore, from the point of view of encouraging people to walk uprightly they would seem unnecessary. . . . Sometimes they cause loss of interest in Church duties, for no one can serve two masters with equal interest. . . . Divided allegiance is always unsatisfactory and often dangerous." (*Evidences and Reconciliations*, pages 213-214)

It is interesting to note that the same Apostle who made these statements against secret societies had to turn right around and write a chapter entitled, "*Why Did Joseph Smith Become a Mason?*" He claimed that Joseph Smith joined the Masons **to win friends** among "the prominent and influential men of the state" so that the Church would not be persecuted, but he had to admit that "The attempt to win sufficient friends through Masonry to stop persecution **failed.**" (*Evidences and Reconciliations*,

The reader will note that the Apostle Widtsoe has cited Joseph Smith's words about "the impropriety of the organization of bands or companies, by covenant or oaths, by penalties or secrecies" to use against secret societies. We feel that these same words could be used against the Temple ceremony. The Apostle Widtsoe, however, maintains that "**the temple endowment is NOT secret**. All who meet the requirements for entrance to the temple may enjoy it." (*Evidences and Reconciliations*, Vol. 3, page 24) The Apostle Widtsoe's reasoning with regard to this matter is very poor. All secret-societies allow their **OWN members** to participate in their ritual. The Mormon Temple ceremony is kept secret from outsiders, and, after all, isn't this what makes a secret society? Furthermore, members of the Mormon Church who have **Negro blood are not allowed to take their endowments**, even though they can meet all of the other requirements for entrance into the Temple. [Web-editor: This changed after 1978 when a "revelation" was supposedly given giving blacks the priesthood. See [#39 Messenger](#)] Many members of the Church maintain that the Temple ceremonies are sacred and not secret. The Mormons, of course, have a right to believe that their ceremonies are sacred, but this does not excuse the fact that **they are secret**. They are just as secret as the ceremonies of any other secret society. We once heard a guide on Temple Square tell the people that the reason they couldn't go into the Temple was that soon everyone would want to go in, and they would not be able to perform their ceremonies with such a crowd coming and going through the Temple. This seemed to satisfy the people, but it was far from the truth. If the guide had been telling the truth, the Church would be willing to make films of the Temple ceremonies so that the people could see them without disturbing the work.

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They could not do this, of course, for the very nature of the ritual would prohibit such a production. In one part of the ceremony we read (see page 129 of this volume):

". . .we desire to impress upon your minds the sacred character of the First Token of the Aaronic Priesthood, with its accompanying name, sign and penalty, together with that of all the other Tokens of the Holy Priesthood, . . . **They are most sacred and are guarded by solemn covenants and obligations OF SECRECY to the effect that under no condition, even at the peril of your life, will you ever divulge them** except at a certain place that will be shown you hereafter. The representation of the penalties indicates different ways in which life may

be taken."

From this it is obvious that the Temple ritual is a secret, and John A. Widtsoe's statement that "the temple endowment is not secret" is completely false.

CONCLUSION

Briefly summarized, the connection between Mormonism and Masonry is as follows:

1. Both Mormonism and Masonry have secret ceremonies that are performed in secret temples.
2. The 'Masonic emblems' are displayed on the walls of the Mormon Temple.
3. The Mormon Temple ritual is similar in many respects to that used by the Masons.
4. JOSEPH SMITH and many of the most prominent members of the Mormon Church were also members of the Masonic Lodge.
5. Temple ceremonies were actually performed in the Masonic Hall.

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TEMPLE RITUAL ALTERED:

MORMON LEADERS DELETE SOME OF THE "MOST SACRED" PARTS OF CEREMONY

Article Hyperlinks

[Revealed by God](#) - [Secrets Leak Out](#) - [No More Penalties](#) -
[Important Omission](#) - [Devil's Minister Gone](#) - [Other Changes](#) -
[Revelation or Accomodation?](#) - [A Bad Experience?](#) -
[Witchcraft Controversy Rekindled](#)

In response to Fawn M. Brodie's book, *No Man Knows My History*, the noted Mormon apologist Hugh Nibley declared: "Yet of all churches in the world *only this one has not found it necessary to readjust any part of its doctrine* in the last hundred years.... How does Brodie explain the fact that

the doctrine which she claims was the haphazard outgrowth of complete opportunism remains the most stable on earth?" (*No Ma'am That's Not History*, 1946, p. 46-47)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

" 'The temple ceremony has been significantly abridged,' he said....

"Changes in the ceremony include:... A modified version of the woman's vow of obedience to the husband....

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

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

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

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

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

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

" 'I think we're gradually moving away from the subjugation of women,' Peterson said....

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

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

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

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

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

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

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

On June 2, 1990, The Salt Lake Tribune ran an article by *Los Angeles Times* writer John Dart. In that article, Mr. Dart reported that, "Most Mormon Church members quoted last month in news stories about revisions in the church's confidential temple ceremony have been summoned for interviews by church officials... One man said he was reprimanded for talking to the press and another was asked to surrender his 'temple recommend'... The public communications office of the Church... issued a statement Thursday, defending the questioning of members and re-emphasizing the sacred confidentiality of the temples."

REVEALED BY GOD

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

Mormon theology teaches that those who are married in the temple can eventually become Gods and rule over their own creations. Apostle Bruce R. McConkie affirmed that the righteous who are married in the temple "for time and eternity" have "gained eternal life (exaltation), the greatest of all the gifts of God... Those so inheriting are the sons and daughters of God... They are joint-heirs with Christ... becoming gods in their own right." (*Mormon Doctrine*, 1979, p. 117-18) President Joseph Fielding Smith, the 10th prophet of the church, made the matter very clear:

"It fills my heart with sadness when I see in the paper the name of a daughter or a son of members of this Church, and discover that she or he is going to have a ceremony and be married outside of the temple of the

Lord, because I realize what it means, that they *are cutting themselves off from exaltation in the kingdom of God....* These young people who seem to be so happy now, when they rise in the resurrection — and find themselves in the condition in which they will find themselves — *then* there will be *weeping*, and *wailing*, and *gnashing of teeth*, and *bitterness of soul...*

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

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

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

Although faithful Mormons have written many articles and books on temples, they have been very careful not to tell what actually goes on in the endowment ritual. One of the most revealing and concise statements, however, comes from comments President Brigham Young made in 1877. These comments were recorded in the diary of L. John Nuttall. The 2nd prophet of the church remarked:

"When we got our washings and anointings under the hands of the Prophet Joseph at Nauvoo, we had only one room to work in, with the exception of a little side room or office where we were *washed* and *anointed*, had our *garment* placed upon us and received our *new name*; and after he had performed these ceremonies, he gave the *key-words*, *signs, tokens, and penalties*. Then after, we went into the large room... Joseph Smith divided up the room the best that he could, hung up *the veil*,

marked it, gave us our instructions as we passed along from one department to another, giving us **signs, tokens, penalties**, with **the key-words** pertaining to those signs." (Statement of Brigham Young, recorded in the diary of L. John Nuttall, Feb. 7, 1877, as cited in *God, Man, And The Universe*, by Hyrum L. Andrus, 1968, p. 334)

The reader will notice that President Young mentioned washings, anointings, garments, the new name, the key-words, signs, tokens and penalties. He also stated that there was a "veil" with certain marks on it. On another occasion, Brigham Young made it clear that the endowment contains secret information that the initiated need to get into heaven: "Your *endowment* is, to receive all those ordinances in the House of the Lord... to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled **to give them the key words, the signs and tokens**, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell." (*Journal of Discourses*, vol. 2, p. 31) Those who have actually been through the ceremony affirm that secret grips, signs and key-words are learned during the ceremony which will be needed after death for a person to gain entrance into God's presence. It is at the "veil" that the Lord himself questions the candidate who desires to enter into his presence.

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

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

After Joseph Smith received the endowment ceremony, it was accepted as a divine revelation from God. Since that time church leaders have

continued to stress that the endowment came from heaven. Apostle John A. Widtsoe, for instance, wrote the following: "Joseph Smith received the temple endowment and its ritual, as all else that he promulgated, **by revelation from God.**" (*Joseph Smith — Seeker After Truth, Prophet Of God*, 1951, p. 249) Apostle Bruce R. McConkie wrote the following under the title "Temple Ordinances": "Certain gospel ordinances are of such **a sacred and holy nature** that the Lord authorizes their performance only in holy sanctuaries prepared and dedicated for that very purpose.... They were given in modern times to the Prophet Joseph Smith **by revelation**, many things connected with them being translated by the Prophet from the papyrus on which the Book of Abraham was recorded." (*Mormon Doctrine*, p. 779) The current prophet of the church, Ezra Taft Benson, does not hesitate to affirm that the endowment ritual came by revelation:

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

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

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

On page 140 of the same volume, the following statements by President Joseph F. Smith, the 6th prophet of the church, were entered into the record:

"It [the Nauvoo temple] was finished... and was dedicated unto the Lord. The ordinances of the house of God were administered therein as they had been taught to the leading authorities of the church by the Prophet Joseph Smith himself. The same gospel, **the same ordinances**, the same authority and blessings that were administered by the Prophet Joseph Smith, and

taught by him to his associates, are now being enjoyed by and taught to the Latter-Day Saints in the four temples... When you hear anybody say ***we have changed the ordinances***, that we have transgressed the laws, or broken the everlasting covenants which were entered into under the personal administration of the Prophet Joseph Smith, tell them for me... and for all those who are living to-day who received blessings and ordinances under the hands of the Prophet Joseph Smith, that ***they are in error***. The same gospel prevails to-day, and ***the same ordinances are administered today***, both for the living and for the dead, as were administered by the prophet himself and delivered by him to the church."

These statements by President Smith were originally printed in the church's newspaper, *Deseret Evening News*, Dec. 1, 1900. President Smith's son, Joseph Fielding Smith, who served as the 10th prophet of the church in the early 1970's, printed an affidavit by Bathsheba W. Smith which contained the following: "Near the close of the year 1843, or in the beginning of the year 1844, I received the ordinance of anointing... the same day... I received my endowment... The endowments were given under the direction of the Prophet Joseph Smith... there has been ***no change***, to my certain knowledge, in these ceremonies, They are ***the same today*** as they were then." (*Blood Atonement and the Origin of Plural Marriage*, p. 87)

Mormon leaders have not only taught that their church has not changed its doctrines and ordinances, but they have pointed to changes by other churches as evidence of apostacy. In an editorial published in the Church Section of the *Deseret News*, June 5, 1965, we find the following: "***...God is unchangeable***, the same yesterday, today and forever.... The great mistake made down through the ages by teachers of Christianity, is that they have supposed they could place their own private interpretation upon scriptures, allow their own personal convenience to become a controlling factor, and change the basis of [C]hristian law and practice to suit themselves. ***This is apostacy.***

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

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

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

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

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

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

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

Joseph Fielding Smith, Jr., the son of the 10th prophet of the church, charged: " The Bible alone is an insufficient guide because the 'plainness of the gospel' has *been removed*.... The early '*apostate fathers*' did not think it was wrong *to tamper with inspired scripture*. If any scripture seemed to endanger their viewpoint, *it was altered, transplanted or completely removed from the biblical text*. All this was done that they might keep their traditions. Such *mutilation* was considered justifiable to preserve the so-called 'purity' of their doctrines." (*Religious Truths Defined*, 1959, p. 175-76)

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

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

Since Mormon leaders and apologists have freely criticized other churches for making changes and have claimed that their doctrines are "the most stable on earth," the General Authorities of the church must have approached the question of changing the temple ceremony with a great deal of caution. David John Buerger informs us that when some procedural changes were suggested in the temple ceremony some years ago, "initial opposition came from Elder Harold B. Lee due to what he perceived as 'doctrinal tampering.'" (*Dialogue: A Journal of Mormon Thought*, Winter 1987, p. 63) Harold B. Lee later became the 11th prophet of the church. While minor changes have been made in the ceremony during the last few decades, they appear insignificant when compared with those made on April 10, 1990.

We would suspect that the Mormon leaders must have decided to make the present changes many months ago. Since "motion pictures have replaced some of the live actors" in most of the temples, it follows that it would take time to make new films containing the changes. The *Salt Lake Tribune*, April 29, 1990, reported that the "new endowment film, the fifth since the 1950s, incorporates the most recent revisions." (*The Story of the Latter-day Saints*, 1976, p. 574) It should also be noted that it would take time to make new translations of the changes for the foreign temples.

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

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

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

Less than two weeks before the changes were made in the temple, President Gordon B. Hinckley, First Counselor in the First Presidency, expressed concern about members of the church talking about the temple ceremony: "I remind you of the absolute obligation to ***not discuss*** outside the temple that ***which occurs within the temple***. Sacred matters deserve sacred consideration. We are under obligation, ***binding and serious, to not use temple language or speak of temple matters outside...*** do not discuss outside of the temple that which occurs in the temple.... when you leave the doors of the House of the Lord, be true to a sacred trust to ***speak not*** of that which is holy and sanctified." (*The Ensign*, May 1990, p. 52) It seems obvious that President Hinckley gave this warning in an attempt to keep members from talking about the changes which were to be made in the ceremony ten days later. It is obvious, of course, that Hinckley's admonition was not followed by many members of the church and therefore accounts of the changes in the ritual made their way to the news media. We had been told that changes would be made some time before they actually took place, and members of the church discussed them with us after they were made.

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

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

controversy."

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

Joseph F. Smith, the 6th prophet of the church, testified as follows in the Reed Smoot investigation: "Mr. Smith. — I will say this, Mr. Chairman, that no revelation given through the head of the church ever becomes binding and authoritative upon the members of the church until it has been presented to the church and accepted by them." (*Reed Smoot Case*, vol. 1, p. 96) Apostle John Henry Smith gave this testimony in vol. 2, p. 321:

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

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

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

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

From the testimony given by the Mormon leaders, a person would certainly be led to believe that a major revision of the temple ritual (a ceremony which was supposed to have been given by revelation) would have to be approved by church members before it would be binding on the Mormon people and used in the church's 43 temples. For the General Authorities to drop out important portions of a ceremony they claim came from God himself, seems far worse than what they have charged the Catholics with doing. After all, the Book of Mormon's accusation that the "great and abominable church" removed "many plain and precious things" from the Bible (a charge which the Mormon leaders cannot prove) relates to portions that would have been available at one time to everyone that had access to the Biblical text. The items which were removed from the temple ceremony were supposed to have been so sacred that they were never revealed to the world. These secret ceremonies could only be found in the temples of the Lord. These rituals, in fact, purport to give the information on how men may become Gods!

Mormon leaders who have now passed away would have been shocked at what the present leaders altered or removed from the temple ceremony. Apostle James E. Talmage emphasized: "No jot, iota, or tittle of the temple rites is otherwise than uplifting and sanctifying. In every detail the endowment ceremony contributes to covenants of morality of life, consecration of person to high ideals, devotion to truth, patriotism to nation, and allegiance to God." (*The House of the Lord*, 1968, p. 84)

As the newspaper accounts have stated, the Mormon leaders have removed the "penalties" which were previously held to be extremely important and sacred. The reader will remember that we have quoted President Brigham Young as saying that Joseph Smith himself "gave the key-words, signs, tokens, and penalties." Before the recent changes in the ceremony, it was stressed in the ceremony itself that the penalties were sacred: "We are required to give you the First Tokens of the Aaronic Priesthood. Before doing this, however, we desire to impress upon your minds the sacred character of the First Token of the Aaronic Priesthood, with its accompanying name, sign and penalty, together with that of all the other Tokens of the Holy Priesthood, with their accompanying names, signs and penalties, which you will receive in the temple this day. They are most sacred and are guarded by solemn covenants and obligations of secrecy to the effect that under no condition, even at the peril of your life, will you ever divulge them... The representation of the penalties indicates different ways in which life may be taken." ([*Mormonism - Shadow or Reality?*](#) p. 468)

From this it is very clear that the penalties, which have now been removed from the temple ritual, were previously considered to be "most sacred."

Harold B. Lee, who later became the 12th prophet of the church, compared the things found in the temple ritual to the "pearls" that Jesus mentioned in Matthew 7:6: " 'But we say the ordinances are sacred as contrasted with just being secret.... the Master said, 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.'... in temples like this, there could be revealed that which couldn't be had otherwise.' " (*Improvement Era*, Feb. 1965, p. 123, as cited in [*Achieving a Celestial Marriage*](#), p. 202) Other Mormon leaders have also identified the elements of the temple ceremony with the pearls mentioned by Christ. If this were the case, it would appear that the Mormon leaders have now thrown away some of their "most sacred" pearls!

SECRETS LEAK OUT

Joseph Smith swore those who took part in the endowments to secrecy, but because of his practice of plural marriage and other doctrines he taught, many of his followers became alienated from the Mormon Church and some of them revealed the contents of the ritual. An account was published as early as April 15, 1846, in the *Warsaw Signal*. Increase McGee Van Dusen and his wife exposed the temple ceremony in 1847, and their account was reprinted several times. Many other exposes were printed in the 19th century. As we noted earlier, the Reed Smoot investigation took place just after the turn of the century. At that time many people who had been through the ritual were questioned regarding its contents. While a number refused to talk about it, others spoke concerning what went on in the temples. Their testimony was printed by the United States Government in four volumes.

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

On February 12, 1906, the *Salt Lake Tribune* printed the temple ritual, and in 1931, W. M. Paden published an account of the endowment ceremony in *Temple Mormonism — Its Evolution, Ritual and Meaning*. In 1964, William J. Whalen printed the ceremony (see *Latter-Day Saints in the Modern Day World*), and two years later John L. Smith, a Baptist minister, published the ritual in *I Visited the Temple*.

In 1964, we reprinted Paden's 1931 publication concerning the temple ceremony. We suspected, however, that there had been some changes in the ceremony over the years. Since we wanted to publish the most accurate account possible, we had a couple who had been through the ritual about fifty times revise Paden's work. Later, however, a man who had been through the temple approximately 120 times heard that we were preparing to publish the ritual and felt that it was important that the most accurate account possible should be given to the world. He, therefore, volunteered to bring the ceremony right up to date. We published this account in vol. 1 of [*The Mormon Kingdom*](#) in 1969, and later we incorporated this same account into our book, [*Mormonism - Shadow or Reality?*](#) Tens of thousands of copies have been distributed throughout the world since that time. It was our feeling that Mormons should have the right to know what they were getting into before they were sworn to secrecy and had to take part in the demonstration of the penalties. Although we felt that we were performing an important service for the Mormon people, many people

were horrified that we would dare to print the ritual. Nevertheless, a number of Mormon scholars verified that we had produced an extremely accurate account of the ceremony. Many Mormons had a difficult time believing that God would allow anyone to reproduce the ritual and found it hard to believe that a printed copy actually existed. Writing in the *Los Angeles Times*, May 5, 1990, John Dart commented: "Some candid Mormon officials have acknowledged in interviews that the whole secret ritual was published years ago by church critics Jerald and Sandra Tanner of Salt Lake City."

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

In any case, as far as the Mormon Church was concerned, the situation turned from bad to worse. About eleven years after our publication of the ceremony, Bob Whitte and Gordon H. Fraser printed the ritual in a pamphlet entitled, *What's Going on in Here?* Later, Chuck and Dolly Sackett published a pamphlet with a similar title, *What's Going on in There?* The Sackett's pamphlet was unique in that on page 4 of the booklet they claimed that their printing "was transcribed from a tape recording made inside the temple during the actual Endowment ceremony." While Mormons questioned the ethics of someone secretly recording the ceremony, no one seemed to doubt that the tape recording had actually been made. The Sacketts, who had previously been deeply involved in genealogy and temple work for the church, went a step further and began duplicating copies of the tape recording so that others could actually hear what went on inside the temple. These tapes were extensively circulated and even played on radio stations.

Another member of the Mormon Church secretly recorded the temple ritual in the Provo temple and a good number of copies of this tape have also been circulated. Many others have published material or made films concerning the endowment ritual. Still others have given lectures about it. The cumulative effect of all the audio and video tapes, lectures, radio programs, films and printed copies of the ceremony being available to the general public has placed the Mormon leaders in a very awkward predicament. They had previously maintained that the temple ritual was so holy that God kept the knowledge of it from the world. Apostle Bruce R. McConkie declared: "So sacred and holy are the administrations performed that in every age when they have been revealed, the Lord has withheld them from the knowledge of the world and disclosed them only to the

faithful saints in houses and places dedicated and selected for that purpose." (*Mormon Doctrine*, p. 227)

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

Mormon leaders are not only faced with trying to explain the availability of a ceremony which they previously asserted was "withheld" from the "knowledge of the world," but they also will find it very difficult to explain why God did not protect his sacred temple from those who brought in tape recorders to expose the ceremony. It has been a common belief among the Mormons that God's hand protects the temple and its rituals. Ezra Taft Benson, who is currently the prophet of the church, stated: "I think the temple is the most sacred spot on earth... Temples are places of personal revelation." (*The Teachings of Ezra Taft Benson*, p. 250-51) One would think that if the spirit of the Lord flows freely in the temple, deceivers would be detected. In the Old Testament, II Chronicles 26:17-21, we read the story of a wicked king named Uzziah who "went into the temple of the Lord to burn incense upon the altar of incense." He was warned that only the priests who were "consecrated to burn incense" were allowed to do so. When he persisted he was "smitten" by the Lord with "leprosy" and was "a leper unto the day of his death."

Mormon Apostle Bruce R. McConkie maintained that "the discerning of spirits is poured out upon presiding officials in God's kingdom; they have it given to them to discern all gifts and all spirits, lest any come among the saints and practice deception.... There is no perfect operation of the power of discernment without revelation. Thereby even 'the thoughts and intents of the heart' are made known." Apostle Mathias F. Cowley told how the gift of discernment protected the temple: "On one of the three days during which the Dedication Services of the Logan Temple was held, President

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

One would think that if the temples were protected by God and the current Mormon officials were really led by revelation, those who used deception to obtain tape recordings to expose the endowment ceremony would have encountered judgment from God or at least been thwarted in their nefarious plans to discredit the church. The Sacketts, however, report the following: "The tape recording of the Mormon temple Endowment... was recorded in the Los Angeles Mormon Temple, and was made using a personal pocket-size tape recorder carried by one of the patrons... The patron... entered the temple using his own personal temple recommend... He was greeted by several temple worker acquaintances who obviously did not know of his excommunication from the Mormon Church, which had been at his own request several months earlier. One of the objectives of this foray was to test the well-known Mormon claim of divinely-assisted temple security.... Contrary to popular Mormon belief, not one person in the temple appeared the slightest bit spiritually or supernaturally alerted to the presence among them of one whom they classify as an 'apostate' and a 'son of perdition.' As he departed, the patron was encouraged by a member of the temple Presidency to return again soon." (*What's Going On In There?* p. 4)

When we think of this incident with the tape recorder, we cannot help but remember a picture of Mark Hofmann, the man who forged Mormon documents, standing in the presence of the 12th prophet of the church, Spencer W. Kimball, and four of the apostles. In this photograph, which we have reproduced in our book, *Tracking the White Salamander*, p. 73, the prophet and the apostles appear to be carefully examining what purports to be the prophet Joseph Smith's copy of characters found on the gold plates of the Book of Mormon. This document, of course, was a forgery, but the Mormon leaders were completely oblivious to that fact. Mr. Hofmann continued meeting with church leaders for about four years for the express purpose of deceiving them so that they would give him large amounts of money in exchange for his fraudulent documents. Church leaders, however, could not discern the wicked plan that Hofmann had in

his heart. While the Mormon leaders claim to have the same powers as the ancient apostles in the Bible, their performance with regard to Mark Hofmann certainly does not match up to that of the Apostle Peter when he caught Ananias and Sapphira red-handed in their attempt to deceive the church with regard to a financial transaction: "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" (Acts 5:3)

From the time the endowment ritual was first revealed in Nauvoo, Mormon leaders have feared that the contents of the ceremony would become known. It now seems that all of their efforts to stop the spread of knowledge concerning the endowment ceremony have been completely in vain.

NO MORE PENALTIES

We have already noted that the Mormon leaders have now removed the "most sacred" penalties which have been in the temple ceremony since the days of Joseph Smith. We feel that this is a real vindication of our work and of that of the many other ministries laboring with the Mormons.

We have always felt that these penalties were not compatible with Christian teachings and have strongly opposed them in print for over twenty years. We have continually expressed our belief that Joseph Smith borrowed the penalties from Masonry after he joined that secret organization. Although Masonry had been very unpopular since the late 1820's, Smith was not ashamed of his association with the lodge in 1842. The following appears in Joseph Smith's *History* under the date of March 15, 1842: "In the evening I received the first degree in Free Masonry in the Nauvoo Lodge..." (*History of the Church*, vol 4, p. 551) The entry for the following day contains this statement: "Wednesday, March 16.—I was with the Masonic Lodge and rose to the sublime degree." (p. 552)

The Masons had some very bloody oaths in their ritual. Capt. William Morgan, who had been a Mason for thirty years, exposed these oaths in a book printed in 1827. After publishing his book, [*Freemasonry Exposed*](#), Morgan disappeared and this set off the great controversy over Masonry which was still raging when Joseph Smith wrote the Book of Mormon. In any case, on [pages 21-22](#) of his book, Morgan revealed the oath that Masons took in the "First Degree" of their ritual: "...I will... never reveal any part or parts, art or arts, point or points of the secret arts and mysteries of ancient Freemasonry... binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots..." On [page 23](#), Morgan went on to show that the Masons who went through the first

degree were also taught to draw "your right hand across your throat, the thumb next to your throat, your arm as high as the elbow in a horizontal position."

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

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

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

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

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

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

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

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

Some time in the first half of the 20th century, a major change was made concerning the penalties in the endowment ceremony. The bloody wording of the oath mentioned above was entirely removed. Nevertheless, Mormons were still instructed to draw their thumbs across their throats to show the penalty. In the account of the ritual which we published in [*Mormonism—Shadow or Reality?*](#) p. 468, the reader can see how the wording was modified to remove the harsh language regarding the cutting of the throat and the tearing out of the tongue:

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

"Adam, we give unto you the First Token of the Aaronic Priesthood...

"The sign of the First Token of the Aaronic Priesthood is made by bringing the right arm to the square the palm of the hand to the front, the fingers close together and the thumb extended. This is the sign. The execution of the penalty is represented by placing the thumb under the left ear, the palm of the hand down, and by drawing the thumb quickly across the throat, to the right ear, and dropping the hand to the side....

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

"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."

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

While some Mormons may not have realized exactly what they were doing when they took the penalties upon themselves, the more astute who paid careful attention to the ritual realized what they were doing and many of them were very offended. John Dart gives this information:

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

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

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

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

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

The reader will remember that the article in the *Los Angeles Times* mentioned two other penalties that have been removed from the Mormon temple endowment. These were also derived from Masonry. In the "Second or Fellow Craft Degree," Masons bound themselves "under no less penalty than to have my left breast torn open and my heart and vitals taken from thence and thrown over my left shoulder and carried into the valley of Jehosaphat, there to become a prey to the wild beasts of the field, and vulture of the air... The sign is given by drawing your right hand flat, with the palm of it next to your breast, across your breast from the left to the right side with some quickness, and dropping it down by your side..." ([*Freemasonry Exposed*, p. 52-53](#))

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

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

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

As in the case of the "First Token of the Aaronic Priesthood," the offensive wording was deleted from the Mormon ceremony a number of decades ago (see [*Mormonism - Shadow or Reality?* p. 470](#)). The "execution of the penalty," however, was still retained in the ritual until April, 1990.

In the "Third, or Master Mason's Degree," Masons bound themselves "under no less penalty than to have my body severed in two in the midst, and divided to the north and south, my bowels burnt to ashes in the center... The Penal Sign is given by putting the right hand to the left side of the bowels, the hand open, with the thumb next to the belly, and drawing it across the belly, and letting it fall; this is done tolerably quick. This alludes to the penalty of the obligation: "Having my body severed in twain,' etc." ([*Freemasonry Exposed*, p. 75-77](#))

Joseph Smith included this Masonic oath in the "First Token of the

Melchizedek Priesthood." Mormons who went through the endowment were instructed to say that if they revealed "any of the secrets of this, the First Token of the Melchizedek Priesthood... we agree that our bodies be cut asunder in the midst and all our bowels gush out." (*Temple Mormonism*, p. 20.) These offensive words were removed from the temple ceremony many years ago, but Mormons continued to execute the sign of the penalty until just recently: "The sign of the first token of the Melchizedek Priesthood or sign of the nail is made by bringing the left hand in front of you with the hand in cupping shape, the left arm forming a square, the right hand is also brought forward, the fingers close together, and the thumb is placed over the left hip. This is the sign. The execution of the penalty is represented by drawing the thumb quickly across the body and dropping the hand to the side." (*Mormonism - Shadow or Reality?* p. 471) Finally, in April 1990, this penalty was entirely removed from the temple ceremony.

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

Since many of those who took part in the endowment ceremonies were already Masons, Joseph Smith had some explaining to do. He, therefore, maintained that he was restoring the original temple rites which had been lost from the earth. Smith further explained that Masonry, which claimed to go back to King Solomon's temple, originally had the same ritual but that it had become corrupted. Heber C. Kimball, who later became a member of the First Presidency of the Mormon Church, could not help but see the resemblance between the two ceremonies. In the book, Heber C. Kimball, p. 85, Stanley B. Kimball gives this valuable information: "Heber thought he saw similarities between Masonic and Mormon ritual. In a letter to Parley Pratt, June 17, 1842, Heber revealed: 'We have received some pressious things through the Prophet... thare is a similarity of preas[t] Hood in Masonry. Bro. Joseph Ses [says?] Masonry was taken from preasthood but has become degenerated. But menny things are perfect.' Later at a special conference... Heber explained further: 'We have the true Masonry. The Masonry of today is received from the apostasy which took place in the days of Solomon and David. They have now and then a thing that is correct, but we have the real thing.' "

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

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

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

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

material from the Masons.

The action of church authorities in dropping out some of the elements which were once believed to be "most sacred" will undoubtedly raise some serious questions in the minds of many faithful LDS people. If Joseph Smith was in error when he included these things, then it is obvious that we have no assurance that the other material he took from the Masons is really inspired. If a portion of the Masonic material he plagiarized is found to be defective, it throws suspicion on all the rest of the Masonic ritual which was incorporated into the endowment, and since there is so much Masonry in the ceremony, it would lead one to the suspicion that the entire ceremony is man-made. In [*Mormonism - Shadow or Reality?*](#) p. 484-492, we presented devastating evidence linking the Mormon temple ceremony to Masonry. The parallels are too close to be swept aside. This same information will be included in our new book, [*Evolution of the Mormon Temple Ceremony, 1842-1990*](#).

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

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

IMPORTANT OMISSION

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

"Also dropped is an 'embrace' of a man representing God, who stands behind a ceiling-to-floor veil. Reaching through a slit in the veil, the church member puts his or her hand to the back of the deity and presses

against him at the cheek, shoulders, knees and feet with the veil between them. The contact at 'five points of fellowship,' including the hand to his back, has been omitted, although the member must still give a secret handshake and repeat a lengthy password."

There can be no question that the "five points of fellowship" were derived from Masonry. The reader can clearly see this from the comparison which follows:

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

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

"Lord " This is the sign of the token:

" 'Health to the navel, marrow in the bones...' " (*Temple Mormonism*, page 22)

That the "five points of fellowship" were in the temple ceremony while the Mormons were still in Nauvoo, Illinois is verified by a reference H. Michael Marquardt pointed out in *Heber C. Kimball's Journal*, Nov. 21, 1845 to Jan. 7, 1846. Under the date of Dec. 11, 1845, a scribe wrote of the "second token of the Melchizedek Priesthood and also the key word on the five points of fellowship."

The Five Points of Fellowship remained a very important part of the temple ceremony until the ritual was revised in April 1990. In the ceremony as we published it in [*Mormonism - Shadow or Reality?*](#) p. 472-73, the reader will find that when those receiving their endowments arrive at the "veil" and seek entrance into heaven, they are lacking one extremely important key — i.e., the name of the Second Token of the Melchizedek Priesthood, The Patriarchal Grip or Sure Sign of the Nail. When the Lord asks the recipient to "give it [the name] to me?" the response is: "I cannot. I have not yet received it. For this purpose I have come to converse with the Lord through the veil." The Lord then responds: "You shall receive it

upon the five points of fellowship, through the veil." The Lord gives the vital information and then asks for the name again: "Will you give it to me?" This time the recipient says, "I will, upon the five points of fellowship through the veil..." After the secret words are given, the Lord says "That is correct." Shortly after this, the recipient is allowed to enter into the presence of the Lord in the "Celestial Room."

In *Duncan's Masonic Ritual and Monitor*, p. 120, we read that in Masonry the candidate can only receive "the grand Masonic word on the five points of fellowship." The reader will remember that *Heber C. Kimball's journal* for 1845 made it clear that in the Mormon endowment this important key to the Celestial Kingdom was only given "on the five points of fellowship." We have also shown that up until the revision of the ceremony in April 1990, the Lord would only give this important information "upon the five points of fellowship, through the veil." Furthermore, the recipient had to give it back to the Lord "upon the five points of fellowship, through the veil." For almost a century and a half, therefore, the Mormon leaders taught that these secret words could only be whispered in the ear while the Lord and the recipient were touching on all "five points of fellowship." From what we can learn, those who participate in the ritual still put their "left hands on each other's backs and whisper the words of the sign," but they do not put their feet and knees together and all the wording concerning the "five points of fellowship" has been completely deleted. These words previously appeared in four different places — the "Lord" spoke of the "five points of fellowship" twice; "Peter" referred to the "five points of fellowship" once, and the recipient mentioned them once.

While it is good that the Mormon leaders removed this Masonic element from the endowment ceremony, some people who have been involved in temple work feel that the reason it was dropped was because some of the women felt the five points of contact (especially the placing of the "inside of your knee to his") were too intimate. There were complaints that the men playing the role of the Lord sometimes took advantage of the situation. We were also told that even some of the men felt they had a problem with the "Lord" behind the veil. Since a large number of men have played the role of the Lord in the various temples throughout the world, it is certainly possible that complaints could have been made at various times. The performance of this type of ceremony in any group of people would probably result in some complaints. In any case, it is very possible that the "five points of fellowship" were removed because this part of the ritual seemed awkward or embarrassing to some members of the Mormon Church.

Regardless of the reason for the change, it raises serious questions concerning the inspiration of church officials. If a person was previously

compelled to receive the secret information necessary to enter heaven on the five points of fellowship, how can the church leaders now by-pass God's revealed way which was given by the prophet Joseph Smith. Kim Sue Lia Perkes revealed that: "...a former Mormon familiar with the changes said the ceremony's climax has been eliminated. Removal of that part of the ritual, he said, is the equivalent of taking the Eucharist out of the Roman Catholic Mass.

"Not all Mormons are happy with the ceremony changes.

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

DEVIL'S MINISTER GONE

When we first printed the temple ceremony in 1969, we commented on the fact that in the 1906 printing of the endowment, the Devil offered a preacher four thousand dollars a year to work for him. We said that in 1906 this was a great deal of money, but that the Mormons had neglected to give the preacher much of a raise. Therefore, when we printed the ceremony in 1969, and subsequently in [*Mormonism - Shadow or Reality?*](#) p. 468, the preacher was still only receiving five thousand dollars a year. In any case, this portion of the ceremony makes it perfectly clear that in the eyes of the Mormon leaders the orthodox Christian religion is the Devil's religion:

"LUCIFER: — Well, if you'll preach your orthodox religion to this people and convert them, I'll give you — let me see — five thousand a year."

In [*Mormonism, Magic and Masonry*](#), p. 66, we wrote: "...the temple ritual tries to link Christians and ministers of other churches to the Devil's work. We feel that this is one of the most objectionable things about the ceremony, and we do not feel that a Christian would want to give any support to this type of thing."

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

After this portion of the ceremony was deleted, Vern Anderson wrote the following: "Among the changes... a portion of the ceremony with an actor portraying a non-Mormon 'preacher' paid by Satan to spread false

doctrine has been eliminated. 'The general consensus is that it's a breath of fresh air,' said Ross Peterson... 'You don't put down other churches, or imply that they are Satan's children.' " (*Salt Lake Tribune*, April 29, 1990) We have been told that all the material making fun of both Protestants and Catholics has now been eliminated. The ceremony as it was previously given, not only implied that Protestant ministers were working for the Devil, but also had Lucifer claiming he would buy up "Popes" to help him in his evil work.

Unfortunately, the removal of the portion of the temple ceremony which implies that Christian ministers are working for the Devil does not really solve the problem. The Mormon Church still retains Joseph Smith's story of the First Vision in the *Pearl of Great Price*, Joseph Smith - History, verses 18-19. In this account, Joseph Smith asserted that Jesus himself told him that all other churches were wrong: "My object in going to inquire of the Lord was to know which of all the sects was right... I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt..."

OTHER CHANGES

In the version of the temple ceremony which we published in [*Mormonism - Shadow or Reality?*](#) p. 467, the men "covenant and promise" that they will "obey the law of God." The women, however, agree to obey the law of their husbands:

"ELOHIM: — We will now put the sisters under covenant to obey the law of their husbands. Sisters, arise, raise your right hand to the square. Each of you do covenant and promise that you will obey the law of your husband and abide by his council in righteousness. Each of you bow your head and say yes.

"SISTERS: — Yes."

We have already shown that since the church leaders revised the endowment ceremony on April 10, 1990, there has been some kind of a change in the covenant women are required to make. It has been stated that they "no longer must vow to obey their husbands." (*Salt Lake Tribune*, April 29, 1990) While we do not know the wording of the new version, it appears that some of the women are pleased with the changes in the ritual. In the *Los Angeles Times*, May 5, 1990, we find this: "Lavina Fielding Anderson... said she received the revisions 'with joy.' 'I anticipate further changes with hope and faith,' she said... 'Some portions of the temple

ceremony have been painful to some Mormon women and, in some respects, still are,' she added, without identifying what elements may still be objectionable. Women, for example, still cover their faces with veils at certain points in the ritual, sources said."

Another important change seems to have been made in the sign for the Second Token of the Melchizedek Priesthood. In the ceremony, as printed in [*Mormonism - Shadow or Reality?*](#) p. 471, we find this:

"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"

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

However this may be, in another portion of the ceremony ([*Mormonism - Shadow or Reality?*](#) p. 468), it is explained that "Pay lay ale" means "O God, hear the words of my mouth!" In the early 1980's some critics of the church began to proclaim that in Hebrew these words really mean, "Wonderful Lucifer." If this were true, this would mean that the Mormons were praying to the Devil in this part of the ceremony. We took very strong exception to this claim and pointed out that there is no way that these words can be translated "Wonderful Lucifer." We still stand by this research which we presented in detail in our book, [*The Lucifer-God Doctrine*](#), p. 11-15, 85-86.

In any case, many Mormons must have been bothered when they had to raise and lower their hands repeating the strange words "Pay lay ale" three times during the ritual. According to what we can learn, the Mormon leaders have now replaced the mysterious words with the English words which were mentioned earlier in the ceremony: "O God, hear the words of my mouth!" The fact that four different versions of the sign of the Second Token of the Melchizedek Priesthood have been given over the years certainly raises a question concerning the claim that the endowment was revealed by revelation.

We have been informed by two different sources that the Lecture Before The Veil has been removed. This lecture was previously given to all those who were going through the ritual for the first time. It was not deemed

necessary, however, for those who were going through the endowment ceremony for the dead. The words "penalty" or "penalties" were used six times in this lecture, and it referred to the "sectarian minister" who preached false doctrine (i.e., the minister who was employed by Lucifer).

There probably were many other changes made in the temple ceremony which have not been reported yet. There have been different reports regarding how much material was actually removed from the ceremony or changed in some way. The *Salt Lake Tribune*, April 29, 1990, referred to the rituals "current length of about 90 minutes." One man noted that just after the changes were made, temple workers were having a very difficult time with the new wording and felt that when they become proficient in the use of the new script, the ceremony might be somewhat shorter than when he went through.

REVELATION OR ACCOMODATION?

Although the Mormon leaders have been extremely quiet about the changes in the temple ceremony, John Dart reported that the following appeared in a statement by church leaders: "We are a church that believes in modern and continuous revelation, and the changes that were recently made in our temple ceremony are reflective of that process..." (*Los Angeles Times*, May 5, 1990)

An increasing number of Mormons are beginning to believe that what is called "revelation" by church leaders is not really revelation from God, but rather "accomodation" to the views of the world. A number of things which have happened since 1890 lead to that conclusion. The changes concerning polygamy, the blacks and the temple endowment all point in this direction. The process of "modern and continuous revelation" could probably be summed up in the following formula: Criticism of a specific doctrine or practice from without the church + acceptance of that criticism by Mormon scholars and prominent people = "Revelation."

Take, for example, the practice of polygamy. Joseph Smith claimed to receive a revelation from God on July 12, 1843, stating that plural marriage was to be practiced by the Mormon Church. This revelation is still published in the church's [*Doctrine and Covenants as Section 132*](#). Interestingly, this system of marriage was an extremely important part of the sealing ceremonies which are still performed in the temple for "time and all eternity." For many years the Mormon leaders taught that temple marriage and plural marriage stand or fall together. Apostle Orson Pratt, for instance, emphasized that: "...if plurality of marriage is not true, or in other words, if a man has no divine right to marry two wives or more in

this world, then marriage for eternity is not true, and your faith is all vain, and all the sealing ordinanc[e]s and powers, pertaining to marriages for eternity are vain, worthless, good for nothing; for as sure as one is true the other also must be true. Amen." (*Journal of Discourses*, vol. 21, p. 296)

Non-Mormons, of course, vigorously opposed the practice of polygamy. In addition, the United States Government prosecuted Mormons who were engaged in the practice. On Jan. 16, 1886, Lorenzo Snow, who later became the fifth prophet of the Mormon Church, was sentenced to six months in prison. When the prosecuting attorney predicted that if Apostle Snow was convicted, "a new revelation would soon follow, changing the divine law of celestial marriage," Lorenzo Snow emphatically replied: "The severest prosecutions have never been followed by revelations changing a divine law, obedience to which brought imprisonment or martyrdom. Though I go to prison, God will not change his law of celestial marriage." (*Historical Record*, 1887, vol. 6, p. 144)

Things went from bad to worse for the Mormon leaders. Pressure not only increased from the outside, but members of the church were swayed by the opposition. John Taylor, who was the third prophet of the church, strongly denounced those who would give up the practice: "God has given us a revelation in regard to celestial marriage.... they would like us to tone that principle down and change it and make it applicable to the views of the day. This we cannot do... I cannot do it, and will not do it. I find some men try to twist round the principle in any way and every way they can. They want to sneak out of it in some way. Now God don't want any kind of sycophancy like that.... If God has introduced something for our glory and exaltation, we are not going to have that kicked over by any improper influence, either inside or outside of the Church of the living God." (*Journal of Discourses*, vol. 25, p. 309-310)

Apostle Orson Pratt argued: "God has told us Latter-day Saints that we shall be condemned if we do not enter into that principle; and yet I have heard now and then... a brother or a sister say, 'I am a Latter-day Saint, but I do not believe in polygamy.' Oh, what an absurd expression!... If the doctrine of polygamy, as revealed to the Latter-day Saints, is not true, I would not give a fig for all your other revelations that came through Joseph Smith the Prophet; I would renounce the whole of them.... The Lord has said, that those who reject this principle reject their salvation, they shall be damned, saith the Lord... I want to prophecy that all men and women who oppose the revelation which God has given in relation to polygamy will find themselves in darkness... they will finally go down to hell and be damned if they do not repent." (*Journal of Discourses*, vol. 17, p. 224-25)

Notwithstanding all of the strong rhetoric used by Mormon leaders, in 1890, Wilford Woodruff, the fourth prophet of the church, suspended the

practice of polygamy when he issued the Manifesto (see *Doctrine and Covenants*, Official Declaration 1). President Woodruff proclaimed that the Manifesto was given by revelation from God: "...the Lord... is giving us revelation... The Lord showed me by vision and revelation exactly what would take place if we did not stop this practice. If we had not stopped it... all ordinances would be stopped... and many men would be made prisoners.... the God of Heaven commanded me to do what I did do... I went before the Lord, and I wrote what the Lord told me to write...." (*Evidences and Reconciliations*, 3 volumes in 1, p. 105-106) It is obvious from the evidence we present in [*Mormonism - Shadow or Reality?*](#) p. 231-34, that President Woodruff yielded to pressures from both non-Mormons and members of his own church and issued the Manifesto which eventually ended the practice of plural marriage within the church.

Prior to June 9, 1978, the Mormon Church had a doctrine which was referred to by outsiders as the "anti-black doctrine" because blacks were forbidden the priesthood. The basis for this doctrine was Joseph Smith's Book of Abraham (published in the *Pearl of Great Price*, one of the four standard works of the church). Joseph Smith wrote that "from Ham, sprang that race which preserved the curse in the land." Blacks were identified as descendants of Ham and were "cursed... as pertaining to the Priesthood." (*Pearl of Great Price*, Book of Abraham, 1:21-26) It was taught that even "one drop of Negro blood" would prevent a person from holding the priesthood, marrying for eternity in the temple, or even going through the endowment ceremony (see *Race Problems — As They Affect The Church*, by Mark E. Petersen, August 27, 1954). Bruce R. McConkie, who later became an apostle, bluntly stated: "Negroes in this life are denied the priesthood; under no circumstances can they hold this delegation of authority from the Almighty. The gospel message of salvation is not carried affirmatively to them... Negroes are not equal with other races where the receipt of certain spiritual blessings are concerned..." (*Mormon Doctrine*, 1958, p. 477)

There was a great deal of discussion regarding civil rights in the 1950's. In 1959 we printed our first criticism of the Mormon doctrine concerning blacks. As early as 1963, we believed that it was likely that the Mormon leaders would have a new "revelation" regarding blacks and printed a sheet entitled, "Will There Be a Revelation Regarding the Negro?" At the bottom of this sheet we predicted: "If the pressure continues to increase on the Negro question, the leaders of the Mormon Church will probably have another revelation which will allow the Negro to hold the priesthood." Over the years we continued to print a great deal of material on the subject of blacks and the priesthood. Although there were some Mormons who had doubts about the anti-black doctrine, at that time very few were willing to publicly criticize the church. We were ridiculed for the stand which we took, but we persisted in challenging this doctrine and a number of

Mormons began to take our work seriously.

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

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

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

As we have already shown, after printing *Temple Mormonism* in 1964, we published an updated version of the endowment ceremony in 1969 in [*The Mormon Kingdom, vol. 1*](#). This same version was printed in [*Mormonism - Shadow or Reality?*](#) in 1972 and is still found in that book. In addition, in our book, [*The Changing World of Mormonism*](#), published by Moody Press in 1980, we included portions of the endowment ceremony. We have mentioned also that Chuck and Dolly Sackett published the ceremony in a pamphlet and distributed tapes of the actual ceremony. Others also disseminated the ceremony or portions of it in books, pamphlets, tracts, films and tapes.

Although the Mormon Church completely lost control of the situation and had no way to stop the tens of thousands of copies of the endowment which were being distributed throughout the world, most members of the church who felt there was something wrong with the ritual did not dare to openly protest. They feared that they would be strongly reprimanded or even excommunicated if they raised their voices on the issue. In 1987,

however, a remarkably frank article by David John Buerger was printed in *Dialogue: A Journal of Mormon Thought*, a liberal Mormon publication which is not controlled by the church. In this article, Buerger acknowledged that there were "strong indications that Joseph Smith drew on the Masonic rites in shaping the temple endowment, and specifically borrowed the tokens, signs, and penalties." (*Dialogue: A Journal of Mormon Thought*, Winter 1987, p. 45)

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

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

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

"The feelings contemporary Saints have for the temple certainly merit a careful quantitative analysis by professional social scientists. I have heard a number of themes from people who feel discomfort in one degree or another with elements of the temple ceremony.... Probably in no other settings except college organizations, with their attendant associations of youthfulness and possibly immaturity, do most Mormons encounter 'secret' ceremonies with code handshakes, clothing that has particular significance, and, perhaps most disturbing to some, the implied violence of the penalties. Various individuals have commented on their difficulty in seeing these elements as 'religious' or 'inspirational,' originating in the desires of a loving Father for his children.... some are also uncomfortable at the portrayal of a Christian minister as the hireling of Satan...

"Sixth, the endowment ceremony still depicts women as subservient to men, not as equals in relating to God. For example, women covenant to obey their husbands in righteousness, while he is the one who acts as intermediary to God... Some find the temple irrelevant to the deeper currents of their Christian service and worship of God. Some admit to boredom. Others describe their motivations for continued and regular temple attendance as feelings of hope and patience — the faith that by

continuing to participate they will develop more positive feelings... Often they feel unworthy or guilty because of these feelings since the temple is so unanimously presented as the pinnacle of spiritual experience for sincere Latter-day Saints.... The endowment has changed a great deal in response to community needs over time. Obviously it has the capability of changing still further if the need arises.... From a strictly functional perspective, the amount of time required to complete a vicarious endowment seems excessive." (*Dialogue: A Journal of Mormon Thought*, Winter 1987, p. 63, 66-69)

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

Although Question 28 asked the person who had been through the endowment ritual if he or she "felt spiritually uplifted by the experience," it also probed to find out if the "experience was unpleasant" or if the person "was confused by what happened. Q. 29 is worded, "Briefly describe how you felt after receiving your own endowment." On the photocopy we have in our possession, the respondent has written: "Wierd [sic]." Q. 37-k inquired as to whether the person found "it hard to go to the temple." Q. 39-b asked if the individual fell "asleep during sessions." Questions were also asked concerning whether the person really believed "The president of the LDS Church is a prophet of God," or if "The Church of Jesus Christ of Latter-day Saints is the only true church on the earth." (Q. 70a-b) There was also a question with regard to whether there were any "doubts about specific LDS doctrines and teachings." (Q. 77-g) A page at the end of the Survey was left blank in case the person had "any additional things to write about your feelings or activities in temple or genealogical work..."

Although our photocopy of the page containing the "Comments" is faded out and difficult to read, it appears that the woman who filled out the Survey admitted she had lost faith in the church. This is supported by her answers to Questions 77 and 78. The "main reason for not attending LDS

church services" was listed as: "I have some doubts about specific LDS doctrines and teachings." From all appearances it appears that the Mormon Church's Survey was a feeler to find out what changes should be made in the ceremony and how they would be received by members of the church.

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

In the early days of the Mormon Church, the word "revelation" had a very different meaning than it does today. Joseph Smith often used the word to refer to some new doctrine or teaching which he claimed God himself had revealed to him. Some of his "revelations" were extremely unpopular, but this usually did not bother him very much. Take, for instance, his "revelation" concerning polygamy. In spite of the fact that many members of the church were violently opposed to the doctrine, he continued to secretly advocate the practice and to take plural wives himself. Unlike the current leaders of the church, he did not feel that it was necessary to take a survey and modify the doctrine to fit the opinions of others. While we do not believe that the "revelation" on polygamy came from God and are very opposed to the practice, we must admit that Smith was not easily swayed by public opinion.

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

Some people now point to the "revelation" which Spencer W. Kimball,

the 12th prophet of the church, gave concerning the blacks as evidence that the church is still led by revelation. Nothing could be further from the truth. President Kimball did not reveal any new truth to the world. Instead, he destroyed a doctrine that came from Joseph Smith's own "Book of Abraham" — a doctrine which the prophets of the church had stubbornly clung to until pressure from within and without the church was so strong that he was forced to yield on the issue. Millions of Christians and even a large number of Mormons had received this "revelation" many years before President Kimball received his answer.

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

It seems that it is very difficult for most faithful Mormons to grasp the significance of what is really going on within the church. The implications are just too devastating for them to face. The following hypothetical illustration may help the Mormon reader put the matter into perspective: If we were to say that God had given us a "revelation" that baptism should no longer be practiced, members of the church would protest that this could not be a true revelation. They would undoubtedly claim that we were merely feigning a "revelation" as a pretext to remove an important ordinance from the teachings of Christ and might even suggest that we were embarrassed about getting wet in front of a crowd.

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

course, marks "the end of controversy." O. Kendall White has pointed out that the Mormon leaders' claim of "continuing revelation" is really a mechanism which they use to side-step acknowledging the "errors of the past." This, of course, leads to the impression that "the church is never wrong."

Although they would never admit it, it would appear from the changes they made in the temple endowment ritual that the current leaders of the church realize that portions of the ceremony were not from God — at least we assume that they never would have changed these parts if they truly believed they came from God. They must agree, therefore, that we were correct in our assertion that the penalties which they themselves removed from the ceremony were really derived from Masonry. It is certainly sad that with all the evidence they have in their possession that the endowment ritual is man-made, they still choose to remain silent.

A BAD EXPERIENCE?

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

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

Many people who enter the temple are puzzled as to why they should

have to wear specially marked garments for the rest of their lives and learn secret passwords, signs and handshakes to enter into the presence of God. They feel that this is rather childish. As we have shown, David John Buerger has pointed out that these types of things are found in secret lodges and also in "college organizations, with their attendant associations of youthfulness and possibly immaturity." The endowment ceremony actually gives the impression that God is like a youngster who only allows those who know the secret passwords and signs into his heavenly clubhouse. This is entirely different from anything we find in the New Testament. In John 10:14, 27-28, the following appears: "I am the good shepherd, and know my sheep, and am known of mine.... My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Those who really know Christ do not have to worry about remembering any secret words or handshakes. As the Apostle Paul expresses it, those who are alive at his coming will be "caught up together with them [i.e., those who are raised from the dead] in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I Thessalonians 4:17) This hardly allows any time for questions and answers and a ceremony of passing through the veil. In I Corinthians 15:51-52, Paul wrote that "we shall all be changed, In a moment, in the twinkling of an eye, at the last trump..." Apostle John added this comforting thought: "...when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2) While the temple ritual leads Mormons to believe that God is going to put them through the type of test a Mason has to go through to get into the lodge, Christians believe that at death they will be received immediately into God's presence. We find great encouragement in this promise. We feel that God is like the father of the prodigal son; he did not make his son pass through some type of test upon his return home. Instead, he "ran" out to meet him, and "fell on his neck, and kissed him." (Luke 15:20)

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

noted earlier, Mormon theology teaches that those who have been married in the temple can become Gods, whereas those who refuse to go through the endowment ritual become servants for all eternity. These teachings are, of course, very objectionable to orthodox Christians.

The fact that so many changes have been made in the temple ceremony over the years provides powerful evidence against the claim that it came to Joseph Smith by divine revelation. While it is true that these changes have made the endowment more palatable to the Mormon people, they do not bring the ceremony into conformity to Christian beliefs. In Mark 2:21, Jesus said that "No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse." The endowment ritual not only has many patches in it, but it also has patches on top of patches. Even though there have been improvements in the temple ceremony, it is still filled with material taken from the Masonic ritual and concepts that are not Biblical. Sewing new patches on the many rents in this old garment will not really solve the problem. The entire ceremony and the idea of men becoming Gods needs to be abandoned.

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

For those who are interested in learning more about the endowment ceremony, we recommend our new book, [*Evolution of the Mormon Temple Ceremony, 1842-1990....*](#)

WITCHCRAFT CONTROVERSY REKINDLED

In the *Salt Lake City Messenger* for September 1988, we noted that a

statement by Walter Martin of Christian Research Institute had finally ended a controversy between our ministry and Ed Decker. At the heart of the disagreement was a question regarding the influence of witchcraft and Satanism on the Mormon temple ceremony. We felt that although there were occultic influences in the endowment ritual, Mr. Decker had made some very exaggerated claims in his newsletter. Furthermore, we maintained that a member of his staff, William Schnoebelen, also misrepresented the facts in a booklet he coauthored with James Spencer. This pamphlet is entitled, *Mormonism's Temple of Doom*. Ed Decker had called upon his very close personal friend, Walter Martin and CRI, the organization Martin had founded, to settle the dispute, and Decker and Schnoebelen agreed to submit "ourselves and this ministry to them in the matter. **We agree to submit to their findings and take whatever action they deem necessary.**" Walter Martin and his researchers looked into the matter and finally issued a [statement](#) which strongly supported our position. In this report, Walter Martin stated:

"Herein is our position pertaining to some of the views advanced in the booklet.... we agree... that there are similarities and parallels among Mormonism and some forms of modern Witchcraft and Satanism. However, as Utah Lighthouse Ministry and others **have correctly pointed out**, what similarities there are stem **not** from Mormonism borrowing directly from Witchcraft or Satanism, but the commonality that all three have in being heavily influenced by Free Masonry...

"We understand how and why Mr. Schnoebelen arrived at his conclusion... We however **cannot endorse his premises, nor the overall conclusion as represented in *Mormonism's Temple of Doom*.... overall we cannot approve the booklet** and all of its conclusions."

We obtained this statement directly from the Christian Research Institute and will provide a free copy of the entire report to anyone who requests it.

In a letter to us dated Sept. 18, 1988, Ed Decker promised that the booklet would be modified to conform to Walter Martin's criticism: "This letter is to acknowledge that Christian Research Institute (CRI) has completed its review... It is our understanding that they have forwarded a copy of their conclusions to you... Our commitment to Dr. Martin was that we **would take whatever correction** they gave in the matter. To that end, I have met with both Bill Schnoebelen and Jim Spencer with regard to Dr. Martin's statements about the 'Temple of Doom' book. They **readily** agreed to **modify the next printing of the book**, which is about due, to report Dr. Martin's conclusions regarding the historical origins of the temple ritual. Dr. Martin also assured us that CRI would continue to carry the book **as soon as that change has been made.**"

Since Walter Martin and his researchers bluntly stated that they "**cannot endorse his [Schnoebelen's] premises, nor the overall conclusion** as represented in *Mormonism's Temple of Doom*," we presumed that the booklet would have to be **carefully rewritten** to pass muster. We accepted Ed Decker's promise that they would "**modify the next printing of the book.**" To our surprise, however, when we obtained the new printing, we **could not find any changes** regarding the important matters which had been brought to their attention by CRI. It is true that a date has been changed from 1970 to 1971 on page 63, and the word "Roman" has been added before "Catholic" on the next line, but these changes are trivial and do not in any way correct the serious errors in the book. Moreover, there was no answer to the weighty charges we had published in the enlarged edition of *The Lucifer God Doctrine*. It would appear that the authors did not want to make any changes which would indicate that they were backing down from their extreme conclusions or that could be used by the Mormons to show dishonesty was used in the first edition.

Since Walter Martin has passed away, we will probably never know exactly what transpired between him and the three individuals with whom we disagreed- Decker, Schnoebelen and Spencer. We do know, however, that they completely ignored the criticism found in Martin's official CRI statement and at least one of the items which Martin had specifically pointed out to them. In a letter dated Feb. 2, 1989, William Schnoebelen acknowledged: "...we submitted ourselves to Dr. Walter Martin and CRI... He disagrees with one statement in my book, on p. 14 which says that '**Ample evidence exists to prove that Joseph Smith stole the temple endowment from Masonry or witchcraft.**' He would prefer to say that 'Mormonism, Freemasonry, and Wicca are streams of the same Satanic river.' " Since Mr. Schnoebelen admitted that Walter Martin was displeased with this statement, we would expect the booklet to have been altered to conform to Martin's suggestion. Instead, however, the statement reads exactly the same as in the old edition: "Ample evidence exists to prove that Joseph Smith stole the temple endowment from Masonry or witchcraft..." (see p. 14)

While there was a great deal of talk about submitting to CRI, there seems to have been no action to fit the rhetoric. It would appear that these men originally went to Walter Martin because they felt he would come down heavily on their side of the issue and take us to task. When CRI's final conclusions agreed with ours, they simply ignored the criticism and refused to submit as they had promised.

At any rate, although we have remained silent in our newsletter concerning this issue since November 1988, those who have opposed our attempt to stop the dissemination of inaccurate information on the Mormon temple ritual have become increasingly vocal. James Spencer, for example,

wrote an article entitled, "THE VINDICATION OF TEMPLE OF DOOM" (see *Through the Maze*, Issue No. 23). On May 14, 1990, Ed Decker appeared on the radio program, *The Bible Answer Man*, and made these comments: "Well, we don't agree on some particular items regarding the Mormon temple ritual... The Tanners, Jerald in particular, feels that I'm a little too harsh on that and that I've drawn conclusions that shouldn't be drawn... I think that **we've been vindicated.**"

Those who are still supporting *Mormonism's Temple of Doom* are circulating what William Schnoebelen claims is a copy of a "recent letter from Dr. Martin." As strange as it may seem, this letter appears to give support to the very booklet Walter Martin had previously disapproved. While it is possible that Martin could have prepared such a statement, reason would tell us that the use of the endorsement would have to be contingent upon the authors modifying the booklet "to report Dr. Martin's conclusions regarding the historical origins of the temple ritual." (Letter from Ed Decker, Sept. 18, 1988) Since there was **absolutely no attempt to correct the false information in the booklet**, it is obvious that such an endorsement **would be of no value**. A member of the staff at CRI, in fact, told us that it was his understanding that *Mormonism's Temple of Doom* would be revised and he was later shocked to learn that it was not corrected to conform with the truth. He felt that Walter Martin had put his full trust in these men and had no idea that they would not keep their word.

However this may be, a photocopy of the letter which Mr. Schnoebelen mailed on Feb. 2, 1989, contained these words at the end of the letter: "(Signed) Dr. Walter Martin[,] Author, *The Kingdom of the Cults*," That the word "Signed," appeared in parentheses, clearly shows that it is not an actual photocopy of the original letter. The original letter, of course, should have Walter Martin's handwritten signature on it. It is obvious, therefore, that what Schnoebelen sent was a copy of the letter which had been completely retyped. One would think that it would be simpler for Mr. Schnoebelen to make a photocopy of the original. In addition, it would appear more authoritative with Walter Martin's own handwritten signature on it. Although there may be some other explanation, we suspect that there is some reason that the original letter has to be suppressed. It could be that the original contained additional information which might be embarrassing to the authors of the booklet. For example, Walter Martin could have detailed how the booklet would have to be revised before they could use the statement. Whatever the case may be, we would like to see the original letter in its entirety or at least a good photocopy of it. A retyped copy of this controversial document is certainly not sufficient.

One would think that after the devastating evidence we printed in [*The Lucifer-God Doctrine*](#), Ed Decker would be more careful in his public statements concerning Mormonism. Instead, however, he seems to have

thrown caution to the wind. On the radio program, *The Bible Answer Man*, May 15, 1990, Mr. Decker gave a revealing demonstration of his ability to fabricate evidence to support his own opinions. He spoke concerning the film, *The God Makers*, claiming that he was the moving force behind the production of that film. Mr. Decker apparently felt that he had to impress the listening audience with the effect the film had on slowing down the growth of the Mormon Church. He, therefore, made this fantastic statement regarding a speech given by Mormon Apostle M. Russell Ballard at Brigham Young University on Nov. 14, 1989:

"Well, Elder Ballard spoke at BYU... and he said that in evaluating the 1980s and the 1990s, he said that the church had planned and **expected 10,000,000 people in the church at the end of the 1980s** and I remember in the early 1980s that that was spoken of a lot more than it was in the end of the 1980s.... he said that the church had **only 7,000,000 members** and while that's an outstanding number of people who are in the church today, **he said that's 3,000,000 short of the plan**, and that instead of seeing 20,000,000 people—doubling again in the next decade—they could **only see like about 14,000,000** people if the trend continued at the pace the church was going today. And he said the reason that the church had not grow[n] was **primarily at the foot of the former Mormons and specifically the "God maker" film**, and so I feel like **that's what we accomplished.**"

We were immediately suspicious of Mr. Decker's statements concerning Apostle Ballard's speech. The Mormon leaders are always very careful **not** to say anything that would give comfort to their critics. To make such an admission at a BYU Devotional would be like giving gun powder to the enemy. At any rate, H. Michael Marquardt has provided us with an audio tape of the speech and we checked it out carefully to see if it contained the comments Ed Decker attributed to Apostle Ballard. Unfortunately for Mr. Decker's credibility, we were unable to find anything concerning *The God Makers* causing a loss of membership in Ballard's speech or even anything concerning the church losing 3,000,000 prospective converts. Instead, Apostle Ballard **boasted** that: 'Worldwide church membership has now increased to more than 7,000,000.... The day of 50 to 60 thousand full-time missionaries is not far off.' The speech does have one brief mention of *The God Makers*, but it is only a passing reference to the fact that the church has always had enemies. Mr. Marquardt has transcribed this part of the tape and we have verified its accuracy: "In recent years the church has been attacked openly by producers of the film 'The Godmakers.' A concerted effort by a band of enemies of the church is underway at this very hour." The speech gives no indication that either *The God Makers* or the work of any of the church's critics has had any effect on the growth of the church. Moreover, Apostle Ballard never mentioned anything about the plan to have 10,000,000 members by 1990, nor did he refer to the church's

plan to have 20,000,000 members by the turn of the century.

It was pointed out to us that this erroneous information concerning Apostle Ballard's speech was also printed in Ed Decker's *Saints Alive in Jesus Newsletter* in January 1990. In this issue we find the following:

"Elder M. Russell Ballard spoke at BYU according to *The Provo Herald* of 11/14/89. He announced that the Church had... 'more than 7 million members...' Viewers of THE GOD MAKERS will recall **an LDS graph** in the early part of the film which predicted that the church would hit **10 million** by 1990. **Ballard lamented that the church did not meet that membership goal[.]** He laid the blame for the failure at the feet of the opposition and **specifically blamed the film, THE GOD MAKERS....** In this decade, the church grew from 4.4 million to 7.0 million. However we praise God that those figures reflect **a 3 million member shortfall**. We have been led to believe that the spiritual offensive spearheaded by THE GOD MAKERS has cut their planned gains **by more than 50%!'**"

The reader will notice that Ed Decker attributed this information to the Nov. 14, 1989, issue of *The Provo Herald*. This newspaper, like the tape of the address, has absolutely nothing in it that supports the claim that "Ballard **lamented that the church did not meet that membership goal**," and raises still another problem. The reader is referred to "an LDS graph in the early part of the film [*The God Makers*] which predicted that the church would **hit 10 million by 1990**." When we examined a video of *The God Makers*, we found a graph, but it did not have the projected church growth for 1990. It was pointed out to us, however, that it was possible that when the film was transferred to the video that the right side of this graph had been accidentally cut off. A check with a ministry that had a copy of the film revealed that this was the case. The graph did have a projected growth for 1990 as Ed Decker had claimed. This graph, however, did **not** support Mr. Decker's conclusion. Instead of 10,000,000 members, the church's graph predicted a growth of only **6,491,200** by 1990. Since the church's magazine, *The Ensign*, listed 7,300,000 members for the last day of 1989, it would appear that church growth had actually exceeded the projection by 808,800. In addition, it is clear from the graph in *The God Makers* that the projection applies to the end of 1990 not to the end of 1989 as Mr. Decker had assumed. We must, therefore, take into consideration the increase which will take place during this year. In 1989, the church membership increased by 580,000. Since it will probably increase by at least that amount if not more in 1990, we have to add these members to the 808,800. This would give a total of **1,388,800 more members** than had been projected for 1990. Since Mr. Decker had claimed that the church had fallen 3,000,000 short of the goal, this would mean that his figures were off by well over **4,000,000!**

Now, while we do not doubt that *The God Makers* had some effect on the growth of the Mormon Church, the church stepped up its missionary program and actually gained more members than it had predicted. There is just no way that we can believe that Mr. Decker's work, or that of all of the ministries to the Mormons combined, caused "**a 3 million member shortfall**" in the membership of the church. Ed Decker went even further in his interview on *The Bible Answer Man* program. As we have shown, he claimed that Apostle Ballard also lamented that because of the damage which had been done, the church would now only have 14,000,000 members by the turn of the century and thus there would be a **shortfall of 6,000,000!**

It seems only fair to expect any ministry that criticizes the misrepresentations in LDS history and doctrine to be equally concerned about accuracy in its own statements and literature. When we dealt with the changes in Joseph Smith's story of the First Vision, we were forced to the conclusion that he either deliberately changed his story to fit his evolving theology or he was living in a fantasy world and could not separate the truth from fiction. What can we say with regard to Ed Decker's report of Apostle Ballard's speech? Using exactly the same standard as we have used in our study of Mormonism, we feel that the situation looks very grave. Although we do not know what was going on in Mr. Decker's mind, it is obvious that the truth has been completely distorted. Moreover, some ministries have reprinted this false information and have compounded the problem. They, no doubt, did not have any intention of misleading anyone. Mr. Decker was taken at his word. After all, it is very hard for many people to believe that those engaged in ministries would attempt to pull the wool over the eyes of their readers in this manner. Nevertheless, we simply have to face the truth about the matter.

It would appear that what happened was that Ed Decker received a copy of *The Provo Herald* and saw that Apostle Ballard had mentioned *The God Makers*. This, of course, is some type of an achievement because the Mormon leaders hardly ever refer to the works of their adversaries. Mr. Decker must have been extremely impressed by this article and either deliberately set out to deceive or else allowed his imagination to run wild. In any case, he remembered seeing some sort of graph indicating that the church would grow to 10,000,000 members. He felt that it was the graph he used in *The God Makers*. As we have shown, however, this graph actually projected that by 1990 the church would have only 6,491,200 members. Although we do not know for certain, it may be that Mr. Decker was actually thinking of a graph he saw in the *Salt Lake City Messenger* or in our book, [*The Case Against Mormonism*, vol. 3](#), p. 164. In the book, two graphs which we prepared are shown. The graphs themselves could not have been the source, but just above the graphs we reported that the Mormons predicted "that if they continue to grow at the same rate they will

have 10,000,000 members by **2000 A. D.** (*Deseret News*, Church Section, Oct. 21, 1967, page 1)." If this was the source, Mr. Decker's memory failed him to some extent. Although the statement concerning "10,000,000 members" fits Decker's comments, it really referred to the year 2000, not 1990.

With this incorrect information in his mind, Ed Decker reasoned that if the Mormons only had 7,000,000 members by 1990, this would be a "3 million member shortfall." Since he was convinced that *The God Makers* had a very significant effect on the Mormon Church, he just knew that this "shortfall" must mainly stem from his work with regard to that film. The next step, of course, was to put all this information into the mouth of a Mormon leader—i.e., Apostle Ballard. This, of course, is the same type of thing that Mark Hofmann did when he forged documents. We are not saying that Ed Decker created any actual document other than his newsletter or even that he did this deliberately. Nevertheless, the facts speak for themselves; a fabricated story has been created by Mr. Decker and it has been widely circulated throughout the land.

Now that Ed Decker's ability to make up stories has been clearly demonstrated, it raises serious questions concerning many of his sensational claims. On *The Bible Answer Man* program, May 15, 1990, Ed Decker was asked: "Have you experienced someone actually trying to kill you or is this just sensationalism?" In response to that question, Decker replied that it had nothing to do with sensationalism but, in fact, really occurred: "...it comes with the territory and not very often or highly successful, thank God... we just take it with a grain of salt... I was **poisoned** in Scotland... it comes with the territory and [is] something you have to learn to live with." In the *Saints Alive in Jesus Newsletter*, Sept. 1986, Mr. Decker wrote: "Pray for my health, which has deteriorated badly. The day after Capstone, I came down with Legionnaires' Disease.... my body still had not recovered from the Scotland poisoning and the flesh was (and is) weak." Although Decker was supposed to have been given a dose of arsenic poison which was several times stronger than that required to kill a person, he claimed that God had healed him.

A man who was with Ed Decker at the time of the alleged poisoning has called us from Scotland and expressed his disbelief in Decker's story. Another man has been seriously investigating this matter and claims to have evidence that the whole story was hatched up. The charge that Mr. Decker has been making up sensational stories to achieve both notoriety and contributions is very serious indeed. If the "Scotland poisoning" really did occur, there should be some witnesses available or evidence in hospital or police records which would verify the story. If Mr. Decker has any evidence to that effect, we would be willing to print it in our next newsletter. If, however, he was not actually tested for arsenic poisoning,

then there is no reason to believe the story.

Ed Decker has created a great deal of fear in the hearts of many people with his stories. Many Christians are afraid to come to Utah for fear they might lose their lives. We recently received a very strange call from Mr. Decker in which he claimed he had received an anonymous call from a man who told him he was part of an assassination team that received directions from a member of the First Presidency in the Mormon Church. According to Decker, the man said that three people had been marked for death. One of the authors (Jerald Tanner) was among that number and was to be killed with a bomb. Ed Decker indicated that the individual involved in the conspiracy later felt very bad about the matter and had decided to expose the plot.

We felt that it was very strange that this man—if he really existed—would call Ed Decker because Decker's name was not even on the hit list. It seemed far more reasonable that he would have contacted the individuals whose lives were in danger. Mr. Decker claimed that the informant told him that his name was not on the list because he had become such a well-known public figure that they **did not dare** assassinate him for fear of the bad publicity. In any case, we found it very interesting that the Mormon leader who was supposed to oversee the assassination team was the very same man Decker himself had been strongly attacking in his newsletter. Although we can not prove it, we strongly suspect that this entire story, like the story concerning Apostle Ballard, was a figment of Ed Decker's fertile imagination.

In the book, [*The Lucifer-God Doctrine*](#), we present a great deal of evidence to show the unreliability of the work on the Mormon temple ceremony which has been published by Ed Decker, William Schnoebelen and James Spencer. Until the objections we have raised in this book have been specifically answered, no one should be deceived into believing that their work has been vindicated. [*The Lucifer-God Doctrine*](#) is available from Utah Lighthouse Ministry.

[Go to Changing World, Chapter 22: Temple Work](#)

Temple Work

Chapter 22

Part 1

NOTE: On May 3, 1990, the *New York Times* made the startling announcement that the

Mormon Church had changed some of its secret temple ceremony. The penalties, which played such a prominent part in the ritual, have now been completely removed and other important changes have been made. In our book, [*Evolution of the Mormon Temple Ceremony: 1842-1990*](#), we give the complete text of the 1990 revised "endowment ceremony." Also see [#75 Messenger, Temple Ritual Altered](#) and [#104 Messenger, Temple Ritual Changed...Again](#).

In order really to understand present-day Mormonism and the hold it has upon its people it is necessary to know about the work that goes on in Mormon temples. The ceremonies performed in these temples are secret, and only "worthy" members of the Mormon church may participate in them.

Baptism for the Dead

The Mormon doctrine of baptism for the dead was first practiced in Nauvoo, Illinois. Wilford Woodruff reported that "Joseph Smith himself ... went into the Mississippi River one Sunday night after meeting, and baptized a hundred. I baptized another hundred. The next man, a few rods from me, baptized another hundred. We were strung up and down the Mississippi, baptizing for our dead. But there was no recorder,... the Lord told Joseph that he must have recorders present ... Of course, we had to do the work over again. Nevertheless, that does not say the work was not of God" (*The Deseret Weekly*, vol. 42:554, as quoted in *Temples of the Most High*, by N. B. Lundwall, 1962, p. 69).

On May 2, 1843, Charlotte Haven wrote a letter in which she told of watching the Mormon elders baptizing for the dead in the river which was "icy cold" at that time: "We drew a little nearer and heard several names repeated by the elders as the victims were douched, and you can imagine our surprise when the name *George Washington* was called. So after these fifty years he is out of purgatory and on his way to the 'celestial' heaven!" (*Overland Monthly*, December 1890).

The early Mormon leaders seem to have been very confused concerning baptism for the dead. Brigham Young once stated: "Hundreds and thousands, I suppose, were baptized before any record was kept at all, and they were baptized over, and a record kept ... the Lord did not reveal everything at once; but I need not dwell on this any longer" (*Journal of Discourses*, vol. 18, p. 241).

The Mormon leaders teach that the spirits of people who have died

cannot enter the celestial kingdom of heaven until a Mormon is baptized for them by proxy—i.e., a living person is immersed on behalf of the dead person. This information about baptism for the dead is found in Joseph Smith's history:

Chrysostom says that the Marchionites practiced baptism for their dead. "After a catechumen was dead, they had a living man under the bed of the deceased; then coming to the dead man, they asked him whether he would receive baptism, and he making no answer, the other answered for him, and said that he would be baptized in his stead; and so they baptized the living for the dead." The church of course at that time was degenerate, and the particular form might be incorrect, but the thing is sufficiently plain in the Scriptures, hence Paul, in speaking of the doctrine, says, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (1 Cor. xv:29) (*History of the Church*, vol. 4, p. 599).

Bible scholars are divided as to the meaning of the verse which is cited above. Mormons, of course, believe that it applies to temple work, where a living person is baptized in behalf of someone that has died. Even if this verse did apply to a living person being baptized for someone else, as the Mormons maintain, this would not prove that faithful Christians were practicing it. Paul does not say that "we" are baptized for the dead, but rather that "they" are baptized for the dead. The use of the word "they" instead of the word "we" could make a great deal of difference in the meaning of the statement. If a Protestant made the statement, "Why do *they* then pray for the dead, if the dead rise not at all," it would not mean that he was endorsing the Catholic doctrine of prayers for the dead. If, however, a person made the statement, "Why do *we* then pray for the dead, if the dead rise not at all," we would assume that he believed in prayers for the dead.

A good discussion of 1 Corinthians 15:29 is found in the pamphlet *Baptism for the Dead*, by Charles R. Hield and Russell F. Ralston:

A careful reading of this epistle shows that the Apostle Paul writes to the Corinthian Saints using the words "I," "we," "ye," "You," when referring to them and/or himself all the way through his message; but when he mentions baptism for the dead, he changes to "they." "What shall they do?" "Why are they then baptized for the dead?" In the verses following, he returns to the use of "we" and "you." Thus he seems to disassociate himself and the righteous Saints from the methods used

by those groups who at that time were practicing baptism for the dead.

The Apostle Paul did not urge his hearers to practice the principle, nor did he command it. He merely used the case as an illustration. Paul did not worship the "unknown God" of the pagans because he found an altar to the pagan unknown god (Acts 17:23).... There is no mention of baptism for the dead in the Bible up until Paul—and no mention afterward. Paul, as well as the other apostles, rather than endorsing baptism for the dead as then practiced, seems to have exercised a counteracting influence upon this ordinance, for it was perpetuated only among heretics.

The Bible contains no specific authorization of this doctrine. Christ does not mention it, nor do any of the apostles, save Paul; who makes only an indirect reference to it (Independence, Mo: Herald Publishing House, 1951, pp. 23-24).

The fact that Christ never mentioned baptism for the dead is strong evidence that no such doctrine existed in the early Christian Church.

Orson Pratt admitted that the Bible does not contain any information as to how baptism for the dead should be performed. His excuse for the Bible not containing this information was that it was probably lost or taken out of the Bible. He claimed:

This doctrine of baptism for the dead must have been well understood by them.... Now when, and in what manner was this doctrine communicated to them? It *may have been* fully developed to them in the epistle which he says that he had previously written to them. This doctrine *may have been* as important as baptism to the living. Does the written or unwritten word of God with which Christendom are acquainted, inform them anything about how this ceremony is to be performed? Does it inform them who is to officiate? Who is the candidate in behalf of the dead? What classes of the dead are to be benefitted by it? Does scripture or tradition inform us in what particular baptism for the dead will affect them in the resurrection? Does it inform us whether baptism for the dead can be administered in all places, or only in a baptismal font, in a temple consecrated for that purpose? All these important questions *remain unanswered by scripture and tradition* (Orson Pratt's Works, 1891, p. 205).

Although Joseph Smith performed baptism for the dead in the

Mississippi River, it is now performed only in temples. The Mormon people are very zealous about this work for the dead, for they believe they are saving their ancestors. President John Taylor stated: "... we are the only people that know how to save

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our progenitors.... we in fact are *the saviours of the world*, if they ever are saved ..." (*Journal of Discourses*, vol. 6, p. 163). President Wilford Woodruff felt that he had saved John Wesley, Columbus, and all of the presidents of the United States except three:

... two weeks before I left St. George, the *spirits of the dead gathered around me*, wanting to know why we did not redeem them.... 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 (*Journal of Discourses*, vol. 19, p. 229).

The Mormons are spending millions of dollars doing genealogical research in order to find the names of those who have died so that they can do proxy baptism for them. Bruce R. McConkie wrote concerning this matter:

Before vicarious ordinances of salvation and exaltation may be performed for those who have died ... they must be accurately and properly identified. Hence, genealogical research is required.... the Church maintains in Salt Lake City one of the world's greatest genealogical societies. Much of the genealogical source material of various nations of the earth has been or is being microfilmed by this society; millions of dollars is being spent; and a reservoir of hundreds of millions of names and other data about people who lived in past generations is available for study (*Mormon Doctrine*, 1966, pp. 308-9).

Heber J. Grant, the seventh president of the church, told of employing "a sister who devotes *all her time* to the preparation of genealogical records.... pertaining to the families to which I belong in direct descent and through marriage." The Church Section of the *Deseret News* for April 23, 1966, tells of a woman who "searched 15 years" before she found the "names of four new ancestors" for whom she had been looking. Wallace

Turner informs us:

This microfilming of records is a tremendous work, growing in scope continually, operated entirely for the benefit of the ancestor tracing that leads to the vicarious Temple ceremonies. As of July 1, 1965, the microfilm division had a total of 406,682 rolls of microfilm of 100 feet each.... The total microfilm load included 579,679,800 pages of documents. There were *more than 5 billion names* in the files....

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The church puts about \$4 million a year into the Genealogical Society. It has 575 employees and is run by a board which includes two apostles. The microfilm unit sends crews all over the world to locate and photograph records.... The negative microfilms are stored in a great vault system dug out of the rocks of Cottonwood Canyon ... southeast of Salt Lake City. This underground storage system was produced by the church at a cost of \$2.5 million. It has six vaults, which each hold a million rolls of film.... During 1964, the microfilming units worked in fourteen countries (*The Mormon Establishment*, pp. 81-82).

Apostle LeGrand Richards predicted that "in the not too far distant future, the Church Genealogical Library will not only be the best in the world but will also be a repository of most all other genealogical libraries" (*A Marvelous Work and a Wonder*, p. 192).

Many people wonder why the Mormon church spends so much time and money searching for the names of the dead when there are so many people starving to death. It would seem far better to spend this money and time on the living and let the Lord take care of the dead. The Mormon leaders admit that in spite of all they can do they will never be able to find all of the names until the Lord gives them during the millennium. Since the Mormons believe that the Lord will have to provide most of the names anyway, would it not be better to spend this time and money helping the living instead of searching for the names of the dead? Because of this emphasis on work for the dead, one Mormon has compared the church to the ancient Egyptians. The Egyptians, of course, spent a fantastic amount of time and money building pyramids and doing other work for their dead.

The *Book of Mormon* says that the false churches "rob the poor because of their fine sanctuaries" (2 Nephi 28:13), yet the Mormon church is spending millions of dollars building beautiful temples. The Salt Lake Temple, for instance, cost millions of dollars and took almost forty years to build. The *Salt Lake Tribune* for August 31, 1974, gave this information

about the temple that the Mormons built in Washington, D.C.: "... it is indeed marble, 288 feet high, \$15 million worth, and that makes the new Washington Temple of the Church of Jesus Christ of Latter-day Saints not only one of the most architecturally amazing but also *one of the most expensive church edifices to rise in recent years....* It is the 16th temple to be built by the Church of Jesus Christ of Latter-day Saints...."

The Mormon leaders are planning to build temples in a number of other countries in the near future. Most of the "endowments" performed in Mormon temples are for the dead;

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therefore, when we add the millions of dollars spent for temples and their upkeep to the millions spent on genealogical research, we find that the Mormons are similar to the ancient Egyptians in their attitudes toward the dead. This obsession with the dead approaches very close to ancestral worship. Adney Y. Komatsu, a member of the First Quorum of Seventy in the Mormon church, stated in the 146th General Conference of the Church:

May I share with you this afternoon an experience that happened to a young couple who were members of the Church in Japan.... the couple joined with others in seeking out their ancestors and in planning to have the temple work done for them. The girl searched diligently through shrines, cemeteries, and government record offices, and was able to gather seventy-seven names.... As this young couple joined their family members ... they displayed their book of remembrance.... They discussed with those relatives assembled their ancestral lines and the importance of completing the genealogical research. *It was difficult for their nonmember families to understand the reasons for a Christian church teaching principles such as "ancestral worship," for this was a Buddhist teaching and tradition....* Through genealogical research and through doing temple work for their progenitors, and especially with a temple now becoming available in Tokyo, members can so live that the gospel will yet be embraced by many more in the Orient (*The Ensign*, May 1976, p. 102).

Joseph Fielding Smith proclaimed that the "greatest commandment given us, and made obligatory, is the temple work in our own behalf and in behalf of our dead" (*Doctrines of Salvation*, vol. 2, p. 149).

On page 146 of the same book, we read: "The Prophet Joseph Smith declared, 'The greatest responsibility in this world that God has laid upon us is to seek after our dead.' "

Jesus certainly never taught anything about baptism for the dead or seeking after our dead. In fact, he said that "the first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these" (Mark 12:29-31).

The Bible says nothing about doing extensive genealogical research to save the dead. On the contrary, Apostle Paul makes two statements which are often used against the practice: "Neither give heed to fables and *endless genealogies*, which

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minister questions, rather than godly edifying which is in faith: so do" (1 Tim. 1:4). "But avoid foolish questions, and genealogies, and contentions and strivings about the law; for they are unprofitable and vain" (Titus 3:9).

Perhaps the most embarrassing thing to the Mormon church concerning the doctrine of baptism for the dead is the *Book of Mormon* itself. The *Book of Mormon* is supposed to contain "the fullness of the everlasting Gospel" (see *Pearl of Great Price*, p. 51, v. 34). In the *Doctrine and Covenants* 42:12 we read: "And again, the elders, priests, and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel."

Even though the *Book of Mormon* is supposed to contain the "fulness of the gospel," it never mentions the doctrine of baptism for the dead, *not even once!* The word "baptism" appears twenty-five times in the *Book of Mormon*. The word "baptize" appears twenty-eight times. The word "baptized" appears eighty-five times, and the word "baptizing" appears six times, but the doctrine of baptism for the dead is not mentioned at all!

The excuse that the doctrine of baptism for the dead was removed from the Bible certainly would not prove true in the case of the *Book of Mormon*. The Catholics never had the *Book of Mormon* and therefore they could not be charged with removing it.

Actually, the *Book of Mormon* condemns the very ideas that led to the practice of baptism for the dead. It plainly indicates that there is no chance for a person to repent after death if he has known the gospel and has rejected it (see our previous chapter on "The Hereafter").

Temple Marriage

The Mormon church teaches that it is necessary for a person to be married or sealed in the Temple so that he can obtain the highest exaltation in the hereafter. This work is done for both the living and the dead. The doctrine of Temple Marriage comes from Section 132 of the *Doctrine and Covenants*, which is a revelation given to Joseph Smith on July 12, 1843. Joseph Fielding Smith explains the need for Temple Marriage:

If you want *salvation in the fullest*, that is exaltation in the kingdom of God, so that you may become his sons and his daughters, you have got to *go into the temple of the Lord and receive these holy ordinances* which belong to that house, which cannot be had elsewhere (*Doctrines of Salvation*, vol. 2, p. 44).

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It fills my heart with sadness when I see in the paper the name of a daughter or a son of members of this Church, and discover that she or he is going to have a ceremony and be married outside of the temple of the Lord, because I realize what it means, that *they are cutting themselves off from exaltation* in the kingdom of God.

SORROW IN RESURRECTION IF NO ETERNAL MARRIAGE. These young people who seem to be so happy now, when they rise in the resurrection—and find themselves in the condition in which they will find themselves—then there will be *weeping, and wailing, and gnashing of teeth, and bitterness of soul ...* (*Ibid.*, p. 60).

On page 61 of the same book, the following statement appears: "CIVIL MARRIAGE MAKES *SERVANTS* IN ETERNITY," and on page 62 we read: "CELESTIAL MARRIAGE MAKES GODS IN ETERNITY."

The Mormon leaders teach that those who marry in the temple will have the power to continually beget children in heaven. Apostle Bruce R. McConkie explains:

Those who gain eternal life (exaltation) also gain eternal lives, meaning that in the resurrection they have eternal "increase," "a continuation of the seeds," a "continuation of the lives." Their spirit progeny will "continue as innumerable as the

stars; or, if ye were to count the sand upon the seashore ye could not number them." (D.&C. 131:1-4; 132:19-25, 30, 55).

"Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the holy priesthood," The Prophet says, "They will cease to increase when they die; that is, they will not have any children after the resurrection" (*Mormon Doctrine*, 1966, p. 238).

Joseph Fielding Smith warned:

Restrictions will be placed upon those who enter the terrestrial and telestial kingdoms, and even those in the celestial kingdom who do not get the exaltation; *changes will be made in their bodies* to suit their condition; and there will be no marrying or giving in marriage, nor living together of men and women, because of these restrictions (*Doctrines of Salvation*, vol. 2, p. 73).

Mormon theology teaches that even God Himself has a wife and that in the pre-existence we were spiritually born and lived as His sons and daughters. Milton R. Hunter claimed: "Jesus is man's spiritual brother. We dwelt with Him in the spirit world as members of that large society of eternal intelligences, which included our Heavenly Parents ..." (*The Gospel Through the Ages*, 1958, p. 21).

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Mormon authorities teach that it is absolutely impossible for a person to receive the highest exaltation without temple marriage. Milton R. Hunter remarked: "Marriage is not only a righteous institution, but obedience to this law is absolutely necessary in order to obtain the highest exaltation in the Kingdom of God" (*Ibid.*, p. 119).

If the Mormon doctrine of "sealing" were true we would expect to find evidence that Jesus was married in the temple. No such evidence has been found. The Bible never mentions the doctrine of eternal marriage. In fact, Jesus seems to have taught just the opposite: "And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be *accounted worthy* to obtain that world, and the resurrection from the dead, *neither marry, nor are given in marriage*: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke 20:34-36).

While Mormon apologists have a hard time explaining the fact that the Bible does not support the doctrine of temple marriage, they are faced with an even greater problem when they turn to the *Book of Mormon*. It is supposed to contain the "fulness of the gospel," yet it does *not contain even one passage to support the doctrine of temple marriage!*

Connected with Polygamy

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[illegible]

DISCOVERED BY ELIAS WATSON WOODWARD,
 Treasurer of the Tennessee, or Iowa, school system,
 1870-1871, and
 (Reprinted in the *F. Whiting*)
 MEMORIAL, FARMINGTON, CONNECTICUT, BY THE UNIVERSITY OF
 THE STATE OF CONNECTICUT, 1871-1872.

A photograph of the *Journal of Discourses*, vol. 21, page 296. Apostle Orson Pratt maintains that if polygamy is not true, then marriage for eternity is also false.

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fall together. Charles Penrose, who was later sustained as first councilor in the First Presidency, made this perfectly clear at a conference in Centerville, Utah: "Elder Charles W. Penrose ... showed that the revelation ... was [the] only one published on Celestial Marriage, and *if the doctrine of plural marriage was repudiated so must the glorious principle of marriage for eternity*, the two being *indissolubly interwoven* with each other" (*Millennial Star*, vol. 45, p. 454).

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

While the Mormon people are no longer allowed to practice polygamy, they have not repudiated the doctrine. They still teach that polygamy is practiced in heaven. Mormon writer John J. Stewart explains:

The Church has never, and certainly will never, renounce this doctrine. The revelation on plural marriage is still *an integral part of LDS scripture*, and always will be. If a woman, sealed to her husband for time and eternity, precedes her husband in death, it is his privilege to marry another also for time and eternity, providing that he is worthy of doing so. Consider, for instance, the case of President Joseph Fielding Smith of the Council of the Twelve, one of the greatest men upon the earth.... After the death of his first wife President Joseph Fielding Smith married another, and each of these good women are sealed to him for time and all eternity (*Brigham Young and His Wives*, 1961, p. 14).

Joseph Fielding Smith confirmed Mr. Stewart's point when he said that if he was "faithful and worthy of an exaltation.... my wives will be mine in eternity." (*Doctrines of Salvation*, vol. 2, p. 67).

Harold B. Lee, the eleventh president of the church, also remarried and was planning on living plural marriage in heaven. President Lee wrote a poem in which he reflected:

My lovely Joan was sent to me;

So Joan joins Fern
That three might be, more fitted for eternity.
"O Heavenly Father, my thanks to thee"
(*Deseret News 1974 Church Almanac*, p. 17).

While Mormon men are allowed more than one wife in

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heaven, a woman can have but one husband. President Joseph Fielding Smith explained:

When a man and a woman are married in the temple for time and all eternity, and then the man dies and the woman marries another man, she can be married to him for time only.

When a man marries a woman who was married previously to her husband in the temple but who has now died, he does so, or should, with his eyes open. If the children are born to this woman and her "time" husband, he has no claim upon those children. They go with the mother. This is the law. Certainly a man cannot in reason expect to take another man's wife, after that man is dead, and rear a family by her and then claim the children.

If he wants a family of his own, then he should marry a wife that he can have in eternity (*Doctrines of Salvation*, vol. 2, pp. 78-79).

Because the Mormons believe that a woman can have only one husband in heaven a problem has arisen for those doing work for the dead. In a newsletter published by Sandy First Ward we find the following:

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

The First Presidency of the Church has ruled that rather than try to decide which husband a deceased woman should be sealed to, *she can be sealed to all of them*. However, *only one sealing will be valid* and accepted before God. God and the woman will decide which one of the sealings will be accepted on Judgment Day (*Tele-Ward*, Sandy First Ward, January 25, 1976, vol. V, no. 2, p. 5).

However this may be, at one time Brigham Young became so zealous to establish polygamy that he declared that a man who would not enter

into polygamy would have his wife taken from him in the resurrection and given to another:

Now, where a man in this church says, "I don't want but *one wife*, I will live my religion with one," he will perhaps be saved in the Celestial kingdom; but *when he gets there he will not find himself in possession of any wife at all*. He has had a talent that he has hid up. He will come forward and say, "Here is that which thou gavest me, I have not wasted it, and here is the one talent," and he will not enjoy it but it will be taken and *given to those who have improved the talents they received*, and he will find himself *without any wife*, and *he will remain single forever and ever* (*Deseret News*, September 17, 1873).

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A Secret Ceremony

While the revelation commanding temple marriage is printed in the *Doctrine and Covenants*, the ritual itself is supposed to be kept secret. Nevertheless, throughout the years numerous Mormons who became alienated from the church exposed the ceremony. Over two dozen of these accounts have been printed. Because the ritual is kept secret many false impressions and charges of gross immorality have been circulated. On February 18, 1846, the *Warsaw Signal* charged that those who participated in the ritual were "in a state of nudity" throughout the ceremony. In response to this article a woman who had been through the endowment wrote a letter to the editor in which she stated that the ceremony had been misrepresented:

Mr. Sharp:—Dear Sir:—I discover by your paper, in what you have published in regard to the Mormon endowments.... that you have been wrongly informed....

I went into this pretended holy operation ... We were first received past the Guard into a private room ... this was the room of preparation or purification—We were divested of all our apparel, and in a state of perfect nudity we were washed from head to foot,—a blanket was then thrown about our persons, and then commencing at the head we were anointed from head to foot with sweet oil scented (I think) with lavender. We were then clothed in white robes. All this was done by sisters in the church —none others were present—it is false to say that men and women are admitted together in an indecent manner. We were then conducted into a room called the Garden of Eden ... After a considerable ceremony,... a very dandy-like fellow appeared with a black cap[e] on, that had a long tail attached to it; he ... induced some of our sisters to eat

of the 'forbidden fruit.'... The Lord pronounces a curse upon him—he gets down upon his belly and crawls off.... We were then presented with aprons,...we passed into another room ... This was called the Terrestrial Kingdom ... After a considerable parade and ceremony, we passed into another room, or Celestial Kingdom. Here I saw ... Brigham Young, with a white crown upon his head, and as I have since been told, representing God himself. We passed this room without much ceremony into another... we took upon ourselves oaths and obligations not to reveal the secrets of the priesthood.... In one place I was presented with a new name, which I was not to reveal to any living creature, save the man to whom I should be sealed for eternity,... and from all that I can gather, all the females had the same name given them, but we are not allowed to reveal it to each other,... I have forgotten a part of the penalties (*Warsaw Signal*, April 15, 1846, p. 2).

Increase McGee Van Dusen and his wife exposed the temple ritual in 1847. Their account was reprinted many times. On

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February 12, 1906, the *Salt Lake Tribune* published the temple ceremony. In 1931 W. M. Paden published a pamphlet entitled, "Temple Mormonism—Its Evolution, Ritual and Meaning." While this was supposed to be one of the most accurate accounts of the ritual, Mormon leaders have made a number of important changes in the ceremony. Because of this fact we published an account in *Mormonism—Shadow or Reality?* (pp. 462-73) which we felt was very accurate and up to date as of 1969.

Actually, we can get some idea of what goes on in the temple simply by searching through Mormon publications and journals. One of the most revealing statements by Brigham Young about the temple endowment was recorded in the diary of L. John Nuttall:

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

It should be noted that Brigham Young mentioned *washings, anointings, garments, the new name, key-words, signs, tokens and penalties*. He also stated that there was a "veil" with certain marks on it.

According to a "Price List Issued by The General Board of Relief Society" on June 1, 1968, men who desired to go through the temple must have the following "Articles for Temple Wear": robe, cap, apron, shield, garments (old style), shoes or heavy moccasins, trousers, shirt, tie, hose, and belt.

Those who have been through the temple are required to wear "garments" for the rest of their lives. William J. Whalen says:

The devout Mormon who has received his "endowments" in the temple will wear sacred temple undergarments at all times. Resembling a union suit, now abbreviated at the knees, the undergarments are worn by both men and women, awake and sleeping. It is said that older Mormons refuse to take off these garments

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completely even while taking a bath; they will hang one leg out of the tub so that they will never lose contact with the garments. Mystic signs are embroidered on them to remind the wearers of their temple obligations (*The Latter-day Saints in the Modern Day World*, 1964, pp. 18-19).

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

The fact that the garments have been abbreviated is very interesting, for the early Mormon leaders taught that they could not be changed. President Joseph F. Smith declared before the changes were made:

The Lord has given unto us garments of the holy priesthood, and you know what that means. And yet there are those of us who mutilate them, in order that we may follow the foolish, vain and (permit me to say) indecent practices of the world. In order that such people may imitate the fashions, they *will not hesitate to mutilate that which should be held by them the most sacred of all things in the world*, next to their own virtue, next to their own purity of life. They should hold these things that God has given unto them sacred, *unchanged and unaltered* from the very pattern in which God gave them. Let us have the moral

courage to stand against the opinions of fashion, and especially where fashion compels us to break a covenant and so commit a grievous sin (*The Improvement Era*, vol. 9:813, as quoted in *Temples of the Most High*, p. 276).

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

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

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

Although the Mormon leaders vigorously maintained that the "garments" must be "worn as intended, down to the wrist and ankles, and around the neck," and that they could not be altered from "the very pattern in which God gave them," women's

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fashions caused the arms and legs to be shortened and the neck line to be lowered. Until 1975, however, the Mormon leaders still required that members of the church wear the "old style" garments when they were taking part in the temple ritual. After the temple ceremony was over, members of the church would replace these garments, which came down to the wrists and ankles, with the abbreviated type. In our book *Mormonism—Shadow or Reality?* p. 463, we have included a photograph of the "old style" garments.

The major change in the length of the garments was made in 1923. On June 14 of that year the First Presidency of the church sent out a message to various church leaders which contained the following:

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

After careful and prayerful consideration it was unanimously

decided that the following modifications may be permitted, and a garment of the following style be worn by those Church members who wish to adopt it, namely:

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

... It is the mind of the First Presidency and Council of Twelve that this *modified garment* may be used by those who desire to adopt it, without violating any covenant they make in the House of the Lord, and with a clear conscience....

It should be clearly understood that *this modified garment does not supercede the approved garment now in use*,... those using either will not be out of harmony with the order of the Church....

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

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

Such a change could not be made without the gentiles noticing it. The *Salt Lake Tribune* reported:

Coming not as an order, nor as a rule to be rigidly enforced, but rather permissive in character, is a recent outgiving of the first presidency... It concerns the garments....

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While minor modifications of the temple garment, it is said, have been made at various times during past years, the latest order in permission is regarded by younger members of the church as most liberal and acceptable.... Some of the pioneer stock look upon any deviation from the old order as a departure from what they had always regarded as an inviolable rule....

In the old days the temple garment was made of plain, unbleached cotton cloth.... No buttons were used on the garment. ... But despite these imperfections, the old-style garment is faithfully adhered to by many of the older and sincerely devout members of the church. These regard the

garment as *a safeguard against disease and bodily harm*, and they believe that to alter either the texture of cloth or style, or to abandon the garment altogether would bring evil upon them.

One good woman ... hearing of the change that has recently come about, went to the church offices and uttered fervid objection. "I shall not alter my garments, even if President Grant has ordered me to do so.... The pattern was revealed to the Prophet Joseph and Brother Grant has no right to change it," she said.

Explanation was made that the first presidency had merely issued permission to those who so desired to make the modifying change ... The change in style is permitted for various good reasons, chief among which are promotion of freedom of movement in the body and cleanliness. Formerly the sleeves were long, reaching to the wrists. While doing housework the women would roll up the sleeves. If sleeves were to be rolled up they might as well be made short in the first place for convenience, it was argued. Permission to abbreviate is now given, but it is not an order...

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

Since 1923 the temple garment has been abbreviated even more. The sleeves no longer came down to the elbow, nor do the legs hang down over the knee. The Mormon leaders now seem to put more emphasis on the importance of the marks in the garment rather than the garment itself. On August 31, 1964, the First Presidency of the Mormon church sent a letter to presidents of stakes and bishops of wards in which the following appeared:

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The calling of men into military training renders it desirable to reaffirm certain observations heretofore made in the matter of wearing the temple garment.

1. The covenants taken in the temple and attached to the wearing of garments contemplate that they will be worn at all

times....

.....

3. Where the military regulations are of a character that "hinders," that is, makes impossible the wearing of the regulation garments,... effort should be made to wear underclothing that will approach as near as may be the normal garment.

Where military regulations require the wearing of two-piece underwear, such underwear should be properly marked, as if the articles were of the normal pattern. If circumstances are such that different underwear may be turned back to the wearer from that which he sends to the laundry, then the marks should be placed on small pieces of cloth and sewed upon the underwear while being worn, then removed when the underwear is sent to the laundry, and resewed upon the underwear returned.

As we indicated earlier, until 1975 Mormon leaders required members of the church to wear the "old style" garments when they went through the endowment ceremony. On November 10 of that year a change was made that permitted members to wear the abbreviated garments in the temple. In a letter to "All Temple Presidents" the First Presidency of the church instructed:

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

Patrons receiving their initiatory ordinances may be clothed in their own "approved style" garment.

It is suggested that temple presidents not purchase any more of the long-sleeve, long-leg garments for rental purposes.

This may be announced to all temple workers and posted on the bulletin boards in the locker rooms. Notice is going forward to Stake, Mission, and District Presidents suggesting that they notify Bishops, Branch Presidents and other priesthood leaders. No other announcement or publicity is desired.

The suggestion that "temple presidents not purchase any more of the long-sleeve, long-leg garments for rental purposes" leads to the conclusion that Mormon leaders are embarrassed by the "old style" garments and want to gradually phase them out.

CURRENT MORMON TEMPLE CEREMONY NOW AVAILABLE

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As we were working on our new book, [*Evolution of the Mormon Temple Ceremony: 1842-1990*](#), we had a very unexpected thing happen: we were offered a transcript and a tape of the new 1990 revision of the "endowment ceremony." We, therefore, decided to publish it in our new book together with the 1984 version and show all the changes which had been made in the ritual. This delayed publication for some time, but those who had ordered it and were waiting for their copies were pleasantly surprised when they received the final product. One man, who had asked for a number of copies, made this comment in a letter:



THE MORMON TEMPLE IN SALT LAKE CITY

"Thank you very much for the copies of your latest book. As ever, your work is excellent! A day or two before the copies arrived I was browsing through [3,913 Changes in the Book of Mormon](#) and had the thought that it would be nice to see the endowment changes shown in a like manner. Needless to say, I was pleasantly surprised to find that you did exactly that. Everyone with whom I have shared the book is favorably impressed. One Christian family I know is sharing it with another family who is being given the missionary discussions. I'm sure they'll find it an eye opener. I recommended they share it with the missionaries. I ran into some missionaries myself and brought up that topic, and was surprised to find that one of the elders was new, and had only gone through the 1990

version. He thought I was lying about the old one, because not even his parents told him what had been changed. His companion confirmed what I said, and the new Elder was obviously distressed with the whole issue. One of the last things he said was something like 'I believe the Church is true and that the G. A.'s [General Authorities—i.e., the highest leaders of the church] are prophets, but I can't see God changing the temple ceremony *that* much, unless it was wrong to begin with.' " (Letter dated Oct. 13, 1990)

The changes which were made in the temple ceremony have stirred up a controversy within the Mormon Church. A number of Mormons who had talked to the news media concerning the changes were called in for questioning. A recent issue of the liberal Mormon magazine, *Sunstone*, reported the following:

"Last spring at the April general priesthood meeting when President Gordon B. Hinckley counseled the men in the Church not to discuss the temple ordinances outside of the temple, few realized that his comments were a prelude to that soon-to-be-released new temple film which included changes in the ceremony and a streamlined narrative....

"It soon became obvious that Church leaders did not welcome individual Saints commenting to the press about the temple. Reportedly the First Presidency instructed area presidents to have every known member who was quoted called in by a Church official and questioned about their comments. Many were talked to by their bishops or stake presidents, some met with general authorities. With two exceptions, all reported that their meetings were pleasant and non-threatening....

"As word of the questioning spread, some were disturbed at what appeared to be an inquisitorial approach by Church leaders toward well-meaning members. Others expressed dismay that members would break their temple covenants by speaking to the press.... private conversations disputed just exactly what was covenanted in the temple: whether it was simply not to reveal specific covenants or not to talk about anything in the temple ceremony....

"One man's experience was more than a 'visit.' In a meeting with all three seventies in his area presidency, Ross Peterson [co-editor of *Dialogue: A Journal of Mormon Thought*] was questioned at length about his comments and loyalty to the Church. The presidency referred to clippings from a thick Church file which had been gathered on him since his days in college. As a result of the questioning, Peterson's temple recommend was taken and further action was intimated if he continued to speak or write on the temple. Later, after he wrote a protest and others petitioned Church leaders, his recommend was restored.

"In a similar scene in Cleveland, Ohio, Keith Norman's bishop reluctantly told him that he had been instructed to deny Norman a temple recommend for one year, after which he could have a recommend if he had repented. When Norman asked of what he needed to repent, his bishop replied, 'I don't know.'

"In the end, many are troubled by the systematic censoring of believing members and undoubtedly this episode will be alluded to for years in discussions about the role and prerogatives of the Church and its members." (*Sunstone*, June 1990, p. 59, 61)

SERIOUS CHANGES

Since the temple ceremony was supposed to have been given by revelation to the Mormon prophet Joseph Smith, some members of the church, like the young missionary quoted above, are very disturbed that the current church leaders would make changes in the sacred ritual. Although some Mormon apologists would have us believe that the changes were really very minor or were only made so the ceremony could be shortened, the evidence we present in [*Evolution of the Mormon Temple Ceremony*](#) clearly demonstrates that many of the changes were major and affect very important Mormon teachings.

In our last newsletter we noted that in the 1990 version of the temple ceremony the Mormon leaders removed the "penalties" for revealing the secrets. These penalties had previously been considered "most sacred." We have always felt that these penalties were not compatible with Christian teachings and have strongly opposed them in print for over twenty years.

The evidence shows that the wording with regard to the penalties was originally very strong, but has been altered over the years. In the book, *Temple Mormonism*, published in 1931, p. 18, we find this information concerning the First Token of the Aaronic Priesthood:

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

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

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

The bloody nature of this and other oaths in the temple endowment has been verified by an abundance of testimony (see [*Evolution of the Mormon Temple Ceremony*](#), p. 16-26). Some time in the first half of the 20th century, however, a major change was made concerning the penalties in the endowment ceremony. For example, those who received the "First Token of the Aaronic Priesthood" no longer agreed to have their throats "cut from ear to ear" and their "tongues torn out by their roots" if they revealed the First Token. Nevertheless, they were still instructed to draw their thumbs across their throats to show the **penalty**. In the 1984 account of the ritual, which we have published in our new book, pages 77-79, the reader can see how the wording was modified to remove the harsh language regarding the cutting of the throat and the tearing out of the tongue:

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

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

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

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

In the new 1990 version of the temple ceremony all mention of penalties has been completely removed. There is nothing said about the thumb being drawn across the throat, and nothing is mentioned concerning "ways in

which life may be taken":

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

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

"I, _____, think of the New Name, covenant before God, angels, and these witnesses, that I will never reveal the First Token of the Aaronic Priesthood, with its accompanying name and sign." (1990 version of the temple ceremony, as published in [*Evolution of the Mormon Temple Ceremony*](#), p. 122)

There were two other portions of the temple ceremony which were altered to remove all references to the penalties which were obviously vestiges of the bloody oaths Joseph Smith borrowed from Freemasonry (see [*Evolution of the Mormon Temple Ceremony*](#), pages 86, 87 and 89).

In our last newsletter we reported the removal of the "Five Points of Fellowship" from the Mormon temple ceremony. Although we had strong evidence that this part of the ritual had been deleted, we did not know exactly what happened in its place. Now that we have the transcript of the 1990 ceremony, we can clearly understand the change that has taken place.

The Five Points of Fellowship was previously an extremely important part of the temple ceremony. It was **only** "upon the Five Points of Fellowship through the veil" that one could receive the name of the Second Token of the Melchizedek Priesthood, The Patriarchal Grip or Sure Sign of the Nail. This is a highly secret "name"—actually a thirty-six word saying—which only the "Lord" who was behind the veil could give to those who were receiving their endowments. Mormons believe that after they die they will have to give this secret name back to the Lord before he will allow them to pass through the veil into his Presence.

In the book, *Temple Mormonism*, p. 22, the Five Points of Fellowship were described as follows: "The five points of fellowship are given by putting the inside of the right foot to the inside of the Lord's, the inside of

your knee to his, laying your breast close to his, your left hands on each other's backs, and each one putting his mouth to the other's ear..." Only when the Lord and the recipient were embracing in this position could the secret name be whispered.

Since the revision of the ceremony in 1990, those who participate in the ritual no longer embrace on the Five Points of Fellowship. They are, in fact, only required to place "left arms... upon right shoulders." They do **not** put their feet and knees together and all the wording concerning the Five Points of Fellowship has been completely deleted. The words "Five Points of Fellowship" previously appeared in **five** different places in the ritual—the "Lord" spoke of the "Five Points of Fellowship" twice; "Peter" referred to the "Five Points of Fellowship" twice, and the recipient mentioned them once. Below is a comparison of a portion of the 1984 version with the new revised version:

1984 Temple Ceremony	1990 Temple Ceremony
<p>"<i>Lord</i>: You shall receive it upon the Five Points Of Fellowship through the veil.</p> <p>(The Officiator demonstrates the Five Points of Fellowship through the Veil with the temple worker who represents the Lord, as each point is mentioned.)</p> <p>"<i>Peter</i>: The Five Points of Fellowship are 'inside of right foot by the side of right foot, knee to knee, breast to breast, hand to back, and mouth to ear.' The Lord then gives the name of this token, and asks:</p> <p>"<i>Lord</i>: What is that?</p> <p>"<i>Peter</i>: The Second Token of the Melchizedek Priesthood, the Patriarchal Grip of Sure Sign of the Nail.</p> <p>"<i>Lord</i>: Has it a name?</p>	<p>"<i>Lord</i>: You shall receive it through the Veil.</p> <p>"<i>Peter</i>: It is received as left arms are placed upon right shoulders through the Veil.</p> <p>(The Officiator places his left arm through the mark of the compass and rests his hand on the right shoulder of the Lord, as the Lord places His left arm through the mark of the square and rests his hand on the right shoulder of the Officiator. The right hands remain clasped in the Patriarchal Grip.)</p> <p>"<i>Peter</i>: The Lord then gives the name of this token, and asks:</p> <p>"<i>Lord</i>: What is that?</p> <p>"<i>Peter</i>: The Second Token of the Melchizedek Priesthood, the Patriarchal Grip or Sure Sign of the Nail.</p>

"Peter: It has.	"Lord: Has it a name?
"Lord: Will you give it to me?	"Peter: It has.
"Peter: I will, upon the Five Points of Fellowship through the Veil."	"Lord: Will you give it to me?
	"Peter: I will, through the Veil."
<i>(Evolution of the Mormon Temple Ceremony, p. 96-97)</i>	<i>(Evolution of the Mormon Temple Ceremony, p. 138)</i>

The reader will notice that in the 1990 revised version all references to the Five Points of Fellowship have been deleted.

Regardless of the reason for the change, it raises serious questions concerning the inspiration of church officials. If a person was previously compelled to receive the secret information necessary to enter heaven on the Five Points of Fellowship, how can the church leaders now by-pass God's revealed way which was supposed to have been given to the prophet Joseph Smith? Kim Sue Lia Perkes revealed that, "a former Mormon familiar with the changes said the ceremony's climax has been eliminated. Removal of that part of the ritual, he said, is **the equivalent of taking the Eucharist out of the Roman Catholic Mass**.

"Not all Mormons are happy with the ceremony changes.

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

One very important change in the temple ceremony is the removal of a portion of the ceremony in which the Devil hired a Christian minister to preach the "orthodox religion" to the people. This portion of the ceremony made it clear that in the eyes of the Mormon leaders the orthodox Christian religion was the Devil's religion. In the 1984 version of the temple ritual, the Devil tells the minister that if "you will preach your **orthodox religion** to these people, and convert them, **I will pay you well**." This, of course, led the Mormon people to believe that Christian ministers were really working for the Devil. In [*Mormonism, Magic and Masonry*](#), p. 66, we wrote: "...the temple ritual tries to link Christians and ministers of other churches to the Devil's work. We feel that this is one of the most objectionable things about the ceremony, and we do not feel that a Christian would want to give any support to this type of thing." Many other Christians protested against this part of the ceremony, and a great deal of pressure has been put on the Mormon leaders to change it.

In the new version all of the material making fun of both Protestants and Catholics has been completely eliminated. In Appendix B of [*Evolution of the Mormon Temple Ceremony*](#), we demonstrated that **over 700 words** were deleted and other words changed to remove the attack on other churches!

Unfortunately, the removal of the portion of the temple ceremony which implies that Christian ministers are working for the Devil does not really solve the problem. The Mormon Church still retains Joseph Smith's story of the First Vision in the *Pearl of Great Price*, Joseph Smith—History, verses 18-19. In this account, Joseph Smith asserted that Jesus himself told him that all other churches were wrong: "My object in going to inquire of the Lord was to know which of all the sects was right... I was answered that I must **join none of them**, for they **were all wrong**; and the Personage who addressed me said that **all their creeds were an abomination in his sight**; that those professors **were all corrupt**..."

OATH OF OBEDIENCE

The Mormon leaders teach that those who receive their endowments and are married in the temple can become Gods. In a speech published in *The Ensign*, Nov. 1975, page 80, Spencer W. Kimball, the 12th prophet of the LDS Church, made some comments which were broadcast to those men serving in the priesthood of the church: "Brethren, 225,000 of you are here tonight. I suppose **225,000 of you may become gods**."

Because of their belief that God is only an exalted man, Mormon leaders teach that he had a **mother** as well as a **wife**. Although Mormons do not worship God's wife, they teach that she is their "**Eternal Mother**." Apostle Bruce R. McConkie explained the doctrine: "Implicit in the Christian verity that all men are the spirit children of an **Eternal Father** is the usually unspoken truth that they are also the offspring of an **Eternal Mother**.... This doctrine that there is **a mother in Heaven** was affirmed in plainness by the First Presidency of the Church... they said that 'man, as a spirit was begotten and born of **heavenly parents**, and reared to maturity in the eternal mansions of the Father... all men and women are in the similitude of the *universal Father and Mother*, and are **literally the sons and daughters of Deity**.'" (*Mormon Doctrine*, 1979, p. 516)

The Mormon doctrine of "pre-existence" is very important to those who are married in the temple for time and all eternity. Like the Gods who received their endowments eons ago, those who go through the temple today and are accounted worthy to become Gods and Goddesses will also give birth to spirit children throughout all eternity. These spirits will

eventually take bodies on other worlds. In *The Gospel Through the Ages*, 1958, p. 120, Milton R. Hunter, who was a member of the Mormon Church's First Council of the Seventy, wrote: "...Joseph explained... that the **Gods were to be parents of spirit children** just as our Heavenly Father and Mother were the parents of the people of this earth."

Mormon Apostle Orson Pratt made it clear that every God would be the father of billions of children. He estimated that "seventy thousand million [i.e., 70 billion] sons and daughters were born in Heaven" to our Heavenly Father. He also stated: "Each God, through his wife or wives, raises up a numerous family of sons and daughters... each father and mother will be in a condition **to multiply forever**. As soon as each God has begotten **many millions** of male and female spirits... he, in connection with his sons, organizes a **new world**... where he sends both the male and female spirits to inhabit tabernacles of flesh and bones.... The inhabitants of each world are required to reverence, adore, and **worship** their own personal father who dwells in the Heaven which they formerly inhabited." (*The Seer*, March 1853, p. 37)

The description given by Mormon leaders of the function of a woman who advances to Godhood reminds us of the role played by a queen bee. The queen bee, of course, produces swarms of offspring—as many as 2,500 a day! Her main purpose appears to be to produce more bees. Apostle Bruce R. McConkie made it very plain that spirit children are literally born to the Eternal Father and Mother: "Our *spirit bodies* had their beginning in pre-existence when we were **born** as the spirit children of God our Father. Through that **birth process** spirit element was organized into intelligent entities." (*Mormon Doctrine*, p. 750)

Many Mormon women have serious reservations about the concept of having billions of spirit children every time their husbands decide to people additional worlds. In any case, Mormon Church leaders proclaim that "**Godhood** is not for men only, it is for men and **women** together." (*Mormon Doctrine*, p. 844) While at first glance it appears that this would make men and women equal, a more careful examination of the doctrine reveals just the opposite. According to Mormon theology, church members follow the same plan of eternal progression as God the Father. Now, if the "Eternal Mother" had really gained equality with her husband, we would expect the Mormons to pray to her. Apostle Orson Pratt, however, made it plain that the Eternal Mother's Godhood is rather insignificant when it is compared to her husband's power. She, in fact, is to be in "the most perfect obedience" to her "great head": "But if we have a heavenly Mother as well as a heavenly Father, is it not right that we should worship the Mother of our spirits as well as the Father? No; for the Father of our spirits is at the head of His household, and **His wives and children are required to yield the most perfect obedience to their great Head**" (*The Seer*, p. 159)

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

President Brigham Young once stated: "The man is the head and **God of the woman**, but let him act like a God in virtuous principles..." (Sermon of Brigham Young, as quoted in *Journals of John D. Lee, 1846-47 and 1859*, edited by Charles Kelly, 1938, p. 81) The subservient role of women in the Mormon temple ceremony is evident when they come to the veil in the temple. A man representing Elohim (God the Father) brings the men through the veil into the Celestial Kingdom. The women, on the other hand, are brought through by their husbands. This part of the ceremony seems to be an attempt to demonstrate that "man is the head and God of the woman." In the account of the temple ritual printed in *Hand-Book on Mormonism*, 1882, p. 30, we read that the official who performs the wedding ceremony "tells the man that he must look to God, but the woman must **look to her husband as her God**, for if he lives in his religion, the spirit of God will be in him, and she must therefore yield him unquestioning obedience, for he is as a God unto her..." On page 28 of the same book, we read of an "oath of obedience": "The women then took the **oath of obedience** to their husbands, having to look up to them **as their gods**. It is not possible for a woman to go to Christ, except through her husband."

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

"*Elohim*: We will put the sisters under covenant to obey the **law of their**

husbands. Sisters, arise.

(Female patrons stand as instructed.)

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

"*Women*: Yes."

Since the church leaders revised the endowment ceremony on April 10, 1990, women "no longer must vow to obey their husbands." (*Salt Lake Tribune*, April 29, 1990) The new ceremony reads as follows (see Appendix B of [*Evolution of the Mormon Temple Ceremony*](#), p. 120):

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

(Female patrons stand as instructed.)

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

"*Women*: Yes."

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

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

transgression:

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

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

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

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

It is very interesting to note that although the Lord's words to Eve have been **entirely omitted** (compare Genesis 3:16), **Adam is still punished** with the same curse found in Genesis 3:17-19. This revision of the temple ceremony cannot be supported from the revelations of Joseph Smith (see Smith's [*Inspired Version of the Bible*](#) and the *Pearl of Great Price*, Moses 4:22). In the 1984 version of the endowment, Eve was often overlooked. In the new version her name has been added in twenty-two places.

OTHER RECENT CHANGES

Another important change has been made in the sign for the Second Token of the Melchizedek Priesthood. In the 1984 version of the endowment ceremony, as printed in Appendix A of [*Evolution of the Mormon Temple Ceremony*](#), page 94, we find this:

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

Pay Lay Ale
Pay Lay Ale
Pay Lay Ale"

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

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

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

In the early 1980's some critics of the church began to proclaim that in Hebrew these words really meant, "Wonderful Lucifer." If this were true, this would mean that the Mormons were praying to the Devil in this part of the ceremony. We took very strong exception to this claim and pointed out that there was no way that these words could be translated "Wonderful Lucifer" (see [*The Lucifer-God Doctrine*](#), p. 11-15, 85-86).

In any case, many Mormons must have been bothered when they had to raise and lower their hands repeating the strange words "Pay Lay Ale" three times during the ritual. The Mormon leaders have now replaced the mysterious words with the English words which were mentioned earlier in the ceremony: "Oh God, hear the words of my mouth!" In the 1990 revision of the ritual (Appendix B of [*Evolution of the Mormon Temple Ceremony*](#), pages 133-34), we read:

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

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

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

Since the Mormon leaders claim to be led by direct revelation, one would think that if they made any changes in the endowment ceremony it would be to add important new spiritual truths. Instead, however, the great majority of the changes are **deletions** of material which once was an important part of the ritual. The reader who wishes to learn more about the changes made in 1990 should carefully study Appendix A of our new book, [*Evolution of the Mormon Temple Ceremony: 1842 to 1990*](#).

Ferguson's Rejection Of The Book Of Mormon Verified

In our book, [*Ferguson's Manuscript Unveiled*](#), we presented a great deal of evidence showing that the noted Mormon scholar, Thomas Stuart Ferguson, became a complete unbeliever in the Book of Mormon during the last 12 or 13 years of his life. Notwithstanding the fact that there is a collection of letters to a number of different people in which Ferguson declared his disbelief in Joseph Smith, the Book of Mormon and the Book of Abraham, his son, Larry Ferguson, continues to maintain that he was a true believer.

After Thomas Stuart Ferguson passed away in 1983, Larry Ferguson decided that his father's book, *One Fold and One Shepherd*, a work which was written before he lost his testimony, should be revised and republished to the world. He talked Dr. Bruce W. Warren, of Brigham Young University, into working on the revision, and in 1987 it was published under the title, *The Messiah in Ancient America*. In the Preface, p. xiii, Dr.

Warren wrote the following: "The Ferguson family wanted the new book to be a tribute to Thomas Stuart Ferguson and **his abiding testimony of the Book of Mormon** and the divinity of the Messiah, Jesus the Christ." Warren also revealed that "the driving force behind the book was Larry Ferguson..."

Fortunately, Stan Larson, one of the top scholars in the Mormon Church, has made a serious study concerning Thomas Stuart Ferguson's beliefs during the last years of his life and has reached the same conclusion that we came to—i.e., Ferguson was **not** a believer in the Book of Mormon nor in the divine authenticity of the Mormon Church. Larson has written a 38-page article concerning this matter entitled, "The Odyssey of Thomas Stuart Ferguson," which is published in *Dialogue: A Journal of Mormon Thought*, Spring 1990.

Stan Larson has gathered photocopies of many letters written by Thomas Stuart Ferguson which are now available to researchers at the University of Utah in the H. Michael Marquardt Collection, Special Collections, J. Willard Marriott Library. Although Larson could find a great deal of evidence in letters Ferguson wrote after 1970 that he had completely lost faith in Joseph Smith and the historicity of the Book of Mormon, he found no letters written during this period which supported the divine claims of Mormonism. He, in fact, noted that "When the Thomas Stuart Ferguson papers arrived at the Lee Library at Brigham Young University after his death, they contained absolutely no letters after 1967 that indicate his views on the Book of Mormon, the Book of Abraham, or Joseph Smith.... As far as the present collection at BYU is concerned, the fifteen-year period before his death is a blank. In contrast with his publication record in the 1940s, 1950s, and early 1960s, Ferguson published no new articles or books after 1967, nor did he reprint any of his previous work. If it were not for letters he wrote [i.e., the letters in the Marquardt Collection at the University of Utah], the last years of his life would remain unknown." (*Dialogue: A Journal of Mormon Thought*, Spring 1990, p. 71-72)

In addition to the letters which clearly show Ferguson's unbelief, Larson has brought to light some extremely important extracts from the journal of Mormon scholar, Ronald Barney, which demonstrate conclusively that just before his death, Ferguson was working on research which he felt discredited Joseph Smith and the Book of Mormon. We will have more to say about this matter later in this article.

Thomas Stuart Ferguson, who was born in Pocatello, Idaho, on May 21, 1915, devoted a great deal of his life trying to prove the Book of Mormon by archaeology and was considered by the Mormon people as a great defender of the faith. He wrote at least three books on the subject. His

book, *One Fold and One Shepherd*, was recommended to one of the editors of this newsletter as containing the ultimate case for the authenticity of the Book of Mormon. On the jacket of that book (1962 edition), we find this information about Ferguson: "Thomas Stuart Ferguson, 47, President of the New World Archaeological Foundation, is a distinguished student of the earliest high civilizations of the New World. He, with Dr. A. V. Kidder, dean of Central American archaeologists, first planned the New World Archaeological Foundation in 1952... He raised \$225,000 for the field work, incorporated the Foundation (being an attorney), assisted in the initial explorations in Central America and Mexico and has actively directed the affairs of the Foundation since its inception."

The Mormon Church provided hundreds of thousands of dollars to Ferguson's New World Archaeological Foundation in the hope that it would find evidence supporting the Book of Mormon. This organization was eventually "attached to and administered through BYU."

From all that we can learn, Thomas Stuart Ferguson was a dedicated believer in the authenticity of the Book of Mormon at the time he founded the New World Archaeological Foundation. He really believed that archaeology would prove the Book of Mormon. For a number of years he was very excited about the progress of the work and seemed certain that the Book of Mormon would be vindicated soon. In his book, *One Fold And One Shepherd*, p. 263, he stated: "The important thing now is to continue the digging at an accelerated pace in order to find more inscriptions dating to Book-of-Mormon times. Eventually we should find decipherable inscriptions... referring to some unique person, place or event in the Book of Mormon." In 1962 Mr. Ferguson said that "Powerful evidences sustaining the book are accumulating."

Although many important archaeological discoveries were made, the evidence he had desired to find to support the Book of Mormon did not turn up. At first it had all seemed so simple; since the Book of Mormon told when the Nephites were in Mesoamerica, all one had to do was find archaeological sites that dated to the period and the Book of Mormon would be established by the evidence. The fact that archaeological research failed to provide the confirmation which Mr. Ferguson expected to find must have weighed very heavily on his mind. The most serious blow to Ferguson's faith, however, came just after Joseph Smith's Egyptian Papyri were rediscovered in the Metropolitan Museum of Art. This collection, which had been lost for many years, contained the very papyrus from which Joseph Smith "translated" the Book of Abraham. The Book of Abraham is published in the *Pearl of Great Price*, one of the four standard works of the Mormon Church.

After Mr. Ferguson obtained photographs of the papyrus fragments, he consulted Professors Lutz and Lesko of the University of California. Both these Egyptologists agreed that the papyrus Joseph Smith claimed was the Book of Abraham was in reality the Book of Breathing, an Egyptian funerary text made for a man by the name of Hor (Horus). Ferguson learned that this papyrus had nothing at all to do with the patriarch Abraham or his religion. It was in its entirety a pagan text filled with the names of Egyptian gods and goddesses.

Thomas Stuart Ferguson was shaken to the core by this discovery. When the church's noted apologist, Dr. Hugh Nibley, began defending the Book of Abraham, Mr. Ferguson wrote a letter to another member of the church in which he stated:

"Nibley's...articles on the Book of Abraham aren't worth a tinker — first, because he is not impartial, being the commissioned and paid defender of the faith. Second, because he could not, he dared not, **he did not, face the true issue: 'Could Joseph Smith translate Egyptian?'** ... it is perfectly obvious that we now have the original [*sic*] manuscript material used by Jos. Smith in working up the Book of Abraham....

"Joseph Smith announced, in print (*History of the Church*, Vol. II, page 236), that 'one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt...' Since 4 scholars, who have established that they can read Egyptian, say that the manuscripts deal with neither Abraham nor Joseph — and since the 4 reputable men tell us exactly what the manuscripts do say — I must conclude that **Joseph Smith had not the remotest skill in things Egyptian-hieroglyphics**. To my surprise, one of the **highest officials in the Mormon Church agreed with that conclusion** when I made that very statement to him on Dec. 4, 1970 — privately in one-to-one [c]onversation....

"The attempts, including Nibley's, to explain away **and dodge the trap into which Joseph Smith fell** when he had the audacity to translate the Chandler texts, and keep the original Egyptian texts around, **are absurd**, in my view....

"Of course the dodge as to the Book of Abraham must be: **"WE DON'T HAVE THE ORIGINAL MANUSCRIPT FROM WHICH THE BOOK OF ABRAHAM WAS TRANSLATED. I conclude that we do have it and have translations of it."** (Letter by Thomas Stuart Ferguson, dated March 13, 1971)

Thomas Stuart Ferguson Letter



(click on each image to enlarge)

[Ferguson letter: "Nibley's...articles on the Book of Abraham aren't worth a tinker"]

The first indication we had that Mr. Ferguson was losing his faith in Mormonism was just after Joseph Smith's Egyptian Papyri were rediscovered. In 1968 he wrote us a letter saying that we were "doing a great thing — getting out **some truth on the Book of Abraham.**" This was a significant statement since we were presenting evidence that the Book of Abraham was **not** a correct translation of the papyri. Later we heard a rumor that he had given up Joseph Smith's Book of Abraham, but this hardly prepared us for his visit on December 2, 1970. At that time, Mr. Ferguson told us frankly that he had not only given up the Book of Abraham, but that he had come to the conclusion that Joseph Smith was not a prophet and that Mormonism was not true. Ferguson felt that our work was important and that it should be subsidized. He told us that he had spent twenty-five years trying to prove Mormonism, but had finally come to the conclusion that all his work in this regard had been in vain. He said that his training in law had taught him how to weigh evidence and that the case against Joseph Smith was absolutely devastating and could not be explained away.

He referred to Dr. Hugh Nibley's defense of the Book of Abraham as "nonsense," and told us that just before coming to visit us he had discussed the Book of Abraham with Hugh B. Brown (Brown served as a member of the First Presidency under President David O. McKay). According to Mr. Ferguson, Apostle Brown had also come to the conclusion that the Book of Abraham was false and was in favor of the church giving it up. A few years later Hugh B. Brown said he could "not recall" making the statements Thomas Stuart Ferguson attributed to him. Ferguson, however, was apparently referring to the same incident in the letter of March 13, 1971, when he stated: "I must conclude that Joseph Smith had not the remotest skill in things Egyptian-hieroglyphics. To my surprise one of **the highest officials** in the Mormon Church **agreed with that conclusion...** privately in one-to-one [c]onversation." [Web-editor: [see letter above.](#)] When Ferguson visited with us he seemed to be absolutely convinced that Brown did not believe the Book of Abraham.

A few months after Thomas Stuart Ferguson revealed to us that he had come to the conclusion that the Book of Mormon was a spurious production, he wrote us a letter in which he said: "I will be in SLC in June — and if so, I'll call on you again. I enjoyed my visit with you... **I certainly admire you for the battle you are waging** — virtually single handed." (Letter dated March 13, 1971) On a number of occasions when people wrote to him, Mr. Ferguson recommended that they read our publications on Mormonism.

[illegible]

Unfortunately, Thomas Stewart Ferguson seems to have had a very difficult time communicating his loss of faith to those he was close to. He told us, for instance, that he did not dare tell one of his sons the truth about the Book of Mormon because the shock would cause him too much emotional trauma. (Although we cannot prove it, we suspect that this may have been Larry Ferguson). Ferguson felt that he may have to put the matter off until the situation changed. While he no longer believed in the divine authenticity of the Book of Mormon, he continued to attend the Mormon Church.

In a letter to James Still, dated Dec. 3, 1979, Mr. Ferguson frankly stated: **"I lost faith** in Joseph Smith as one having a pipeline to deity — and have decided that there has never been a pipeline to deity — with any man." Since he had many friends and members of his family in Mormonism and apparently felt comfortable there, he decided to remain in

the church. In the same letter Ferguson stated that he still attended Mormon meetings, "sing in the choir and enjoy my friendships in the Church. In my opinion it is the **best fraternity** that has come to my attention..." With regard to the origin of the Book of Mormon, Mr. Ferguson wrote: "...I give Joseph Smith credit as an innovator and as a smart fellow.... I think that Joseph Smith may have had Ixtlilxochitl and [View of the Hebrews](#) from which to work."



[\[Ferguson letter: "lost faith in Joseph Smith" and "Smith may have had...View of the Hebrews"\]](#)

In 1975 Thomas Stuart Ferguson finally mustered up his courage and prepared a 29-page paper in response to papers written by Mormon apologists John Sorenson and Garth Norman. It was entitled, *Written Symposium on Book-of-Mormon Geography: Response of Thomas S. Ferguson to the Norman & Sorenson Papers*. (We have published Ferguson's paper in our book, [Ferguson's Manuscript Unveiled](#).) In this response, p. 4, Mr. Ferguson wrote: "With all of these great efforts, **it cannot be established** factually that anyone, from Joseph Smith to the present day, has put his finger on **a single point of terrain that was a Book-of-Mormon geographical place**. And the hemisphere has been pretty well checked out by competent people. Thousands of sites have been excavated." Ferguson pointed out in his paper that the text of the Book of Mormon makes it very clear that certain items should be found in archaeological excavations and that these items are not present in the sites proposed. On page 29 he concluded by saying: "I'm afraid that up to this point, I must agree with Dee Green, who has told us that to date **there is no Book-of-Mormon geography**. I, for one, would be happy if Dee were wrong."

In a letter to Mr. & Mrs. H. W. Lawrence, dated Feb. 20, 1976, Thomas Stuart Ferguson made very plain the reason why there is "no Book-of-Mormon geography": "Herewith is a copy of my recent (1975) paper on Book of Mormon matters.... The real implication of the paper is that you can't set Book of Mormon geography down anywhere — because it is fictional and will never meet the requirements of the dirt-archeology. I

should say — what is in the ground will never conform to what is in the book."



[\[Ferguson letter: "Book of Mormon geography...will never meet...dirt-archeology.\]](#)

As we indicated earlier, Stan Larson, who studied the matter at great length, reached the same conclusion we did with regard to Thomas Stuart Ferguson's loss of faith. He stated:

"In the middle years of his career, he organized archaeological reconnaissance and fieldwork in the area of Mesoamerica. But in the last years of his career, he concluded that the archaeological evidence did not substantiate the Book of Mormon, and so he reduced (in his mind) the geography of the book to nothing at all in the real world.... He had lived his life as a Latter-day Saint expecting to be the instrument of verification, believing that he would find the physical proof that would not only justify his faith in the Book of Mormon but that would convince the world as well.... In the end, he was theologically shipwrecked less by his failure to find persuasive archaeological support for the Book of Mormon than by his encounter with the translations of the newly discovered Joseph Smith Egyptian papyri. But though his ship ran aground and floundered, it did not sink, and he managed to salvage what he felt were worthwhile essentials....

"Ferguson's excitement about authenticating the Book of Abraham turned into a nightmare. His former belief system could not withstand the shock of this disillusionment. Not only did Ferguson's views of the Book of Abraham radically change, but also, domino-like, his belief in the prophetic status of Joseph Smith and the historicity of the Book of Mormon....

"Early in December 1970... Ferguson bared his soul to people at opposing ends of the theological spectrum—on the one hand, the liberal apostle, Hugh B. Brown, and on the other hand, the anti-Mormons, Jerald and Sandra Tanner....

"Ferguson's skepticism became public a year and eight months later when the Tanners published an account of his visit with them in the revised edition of *Mormonism: Shadow or Reality*....

"Ferguson never issued any kind of retraction or revision to this account. He frankly discussed his new views in answer both to letters sent to him and to direct questions.... Tom Ferguson, in a sense, identified himself as a closet doubter—though one who was willing to write letters from his closet....

"Ferguson was a man of contrasts. His early enthusiasm for the Book of Mormon... changed in the last decade and a half of his life into a skeptical view that placed the source of all Book of Mormon activities in the creative mind of Joseph Smith. After many years of archaeological investigations, Ferguson, disappointed by not finding the long-hoped-for confirmation of the Book of Mormon, concluded that the book was 'fictional' and that 'what is in the ground will never conform to what is in the book' (Ferguson 1976b)." (*Dialogue: A Journal of Mormon Thought*, Spring 1990, p. 57, 71-73, 85-86)

As we indicated earlier, Stan Larson brought to light some extremely important material from the journal of Ronald O. Barney, Senior Archivist at the Mormon Church Historical Department. Barney had a very revealing interview with Thomas Stuart Ferguson about two and a half months before his death. Barney had his interview with Ferguson on January 4, 1983, and he recorded the matter in his journal on February 15, 1983. Ferguson died the following month (March 16, 1983). On April 19, 1984, Ronald Barney made a typed copy of the information he had recorded in his journal and added some additional recollections regarding the visit he had with Mr. Ferguson on January 4. According to Barney, Thomas Stuart Ferguson confided in him that he was working on a project which he felt would show that the Book of Mormon was in reality a 19th century production.

Stan Larson gives this information concerning the interview:

"On 4 January 1983, a little more than two months before his death, Ferguson met Ronald Barney at the LDS Historical Department. Barney told Ferguson he knew of his various publications and asked if he knew how Jerald and Sandra were using his 13 March 1971 letter to James Boyack. This letter contains Ferguson's earliest known denial of the authenticity of the Book of Abraham. Barney recorded in his journal that Ferguson 'began to shift in his chair, got pale and acted as if I was a General Authority that had caught him committing adultery. He apologized all over the place, said the Tanners were creeps, etc.' After Barney expressed his concern for open discussion, Ferguson disclosed his current

beliefs: 'After having once been once [sic] a defender of the faith he now totally rejects the divine intervention of God in the workings of the affairs of men' (Barney 1983).

"A few days later on 10 January 1983, Ferguson wrote to Barney, providing the details of his historical investigations into possible connections between Oliver Cowdery and Ethan Smith, author of [*View of the Hebrews*](#), a suggested possible source of influence on Joseph Smith..." (*Dialogue: A Journal of Mormon Thought*, Spring 1990, p. 83)

Ronald Barney claimed that Ferguson was also trying to link Joseph Smith with Sidney Rigdon prior to the publication of the Book of Mormon. It is clear, then, that as Mr. Ferguson entered the last months of his life he was still engaged in a project which he felt would prove that the Book of Mormon was **not an ancient document**. As late as February 1, 1983, about six weeks before his death, Ferguson wrote Barney a letter in which he indicated that he was still pursuing his critical research into the true origin of the Mormon Church: " 'I am continuing my research. It is fun and stimulating. I will look forward to meeting with you on my next trip to Salt Lake City' (Ferguson 1983b)." (*Dialogue: A Journal of Mormon Thought*, Spring 1990, p. 84)

It is also interesting to note that Mr. Ferguson told Ronald Barney the same story concerning Apostle Hugh B. Brown repudiating the Book of Abraham that he told us some twelve years earlier. In the typed material which Ronald Barney prepared on April 19, 1984, he wrote:

"Beyond what is in my journal entry concerning my visit with him on January 4, 1983 I should include these things. Ferguson said that the thing that first led him to seriously question the church was the papyrii [sic] purported to be the source of the Book of Abraham.... he took the evidence to Hugh B. Brown... he said that Brother Brown agreed with him that it was not scripture.... he did say that Hugh B. Brown did not believe the Book of Abraham was what the church said it was. I felt as Ferguson was telling me this that he was not making up the story. It appeared that he really believed what he was telling me." (Photocopy of statement by Ronald O. Barney, dated April 19, 1984)

Concerning the material Ronald Barney has brought to light, Stan Larson observed: "These final two letters, together with Barney's journal and reminiscence, confirm Ferguson's critical views just two months before his death. This crucial testimony functions like a kingpin to tie the last fifteen years together and is comparable to the Wesley P. Lloyd diary, which reports the non-historical view of the Book of Mormon held by B. H. Roberts just two months before he died (Roberts 1985, 22-24)." (*Dialogue: A Journal of Mormon Thought*, Spring 1990, p. 84)

In spite of the strong evidence that Thomas Stuart Ferguson completely lost faith in Joseph Smith and the Book of Mormon, his son, Larry Ferguson, cannot allow himself to face the truth. He continues to promote the sale of *The Messiah in Ancient America*—a book which continues to proclaim Thomas Stuart Ferguson's "abiding testimony of the Book of Mormon and the divinity of the Messiah, Jesus the Christ."

In a letter published in *Dialogue: A Journal of Mormon Thought*, Fall, 1990, p. 9, Larry Ferguson made this claim: "A few years before my father passed away, he, my mother, and I met with a publisher about revising, updating, and publishing *One Fold and One Shepherd*. The **year or so** before his death, my father cut back on his law practice and **began that revision.**" One would think that in a "year or so" of working on the project, Thomas Stuart Ferguson could have completed a fairly good sized manuscript. Stan Larson became curious about this manuscript and asked for permission to examine it. To his surprise, he discovered there was no such manuscript: "At the time of his death Ferguson had not written a single word in a manuscript of revision. His only work on the contemplated revision was about twenty ideas for updating, jotted on small 3M 'Post-it' notes. One of these notes suggested including the influence of Ethan Smith's [*View of the Hebrews*](#) on the text of the Book of Mormon, but this controversial subject is never mentioned in Warren's revision, *The Messiah in Ancient America*, even though Ferguson's radical view on this point was independently supported by Ron Barney. So, while the new book contains thousands of Thomas Stuart Ferguson's words, they represent his position when *One Fold and One Shepherd* was published in 1958 or 1962, not his ideas in 1983." (*Dialogue: A Journal of Mormon Thought*, Spring 1990, p. 85, footnote 6)

In the same footnote (pages 84-85), Stan Larson makes it clear that *The Messiah in Ancient America* is a "**gross misrepresentation**" of Ferguson's true feelings: "...since the title page presents Thomas Smart Ferguson as a coauthor with Bruce W. Warren one must examine this posthumous attribution of authorship... Since the clear evidence in his letters indicates that Ferguson denied the historicity of the Book of Mormon and the divinity of Jesus, it is deceptive for Warren to speak of his 'abiding' testimony.... Warren's total association with Ferguson during the last fifteen years of his life consisted of a five-minute conversation in 1979....

"If the book were intended to be a tribute to Ferguson, it should have been dedicated to his memory, rather than have his name printed on the title page as a coauthor. Wishful thinking and fond memories do not change the way things had changed in Ferguson's thinking. *The Messiah in Ancient America* attributes fresh authorship to Ferguson, and this kind of an attempted reinstatement of the pre-Book-of-Abraham-papyri Ferguson is a gross misrepresentation of his real views."

Those who are interested in obtaining Stan Larson's definitive article, "The Odyssey of Thomas Stuart Ferguson," which was published in the Spring 1990 issue of *Dialogue*, can write to: Dialogue Foundation, University Station—UMC 7805, Logan, Utah 84322.

In bringing out a book by his father which is favorable to the Book of Mormon, Larry Ferguson had to side-step a great deal of evidence which appeared in letters written by his father. In addition, there are a number of people who could testify concerning Thomas Stuart Ferguson's complete rejection of the Book of Mormon. The journal of Ronald Barney is especially hard to disregard. The reader will remember that Barney is a Senior Archivist at the Mormon Church's Historical Department. It seems highly unlikely that some one in his position would make up a false story concerning the last weeks of Ferguson's life.

That Larry Ferguson was unable to produce an actual manuscript written by his father, Thomas Stuart Ferguson, certainly throws a great deal of doubt upon the claim that *The Messiah in Ancient America* represented his true feelings. Moreover, a manuscript which Thomas Stuart Ferguson wrote which demonstrated that "there is no Book-of-Mormon geography" and a "paucity of specific support" for the Book of Mormon in the findings of archaeologists in the New World has been deliberately ignored in *The Messiah in Ancient America*.

As we indicated earlier, we have photographically reproduced Thomas Stuart Ferguson's manuscript criticizing the Book of Mormon in our book, [*Ferguson's Manuscript Unveiled*](#). Ferguson himself said that this manuscript was written to prove the Book of Mormon "fictional."

WESLEY WALTERS' HOPE

We had just completed printing Wesley P. Walters' Master's thesis and were preparing to go to press with this newsletter, when we received word that he had passed away. We had known for some time that Wesley had serious heart problems, but his death still came as a real blow. Nevertheless, we rejoice in the fact that our good friend and associate in the work has gone home to be with the Lord. While Walters was truly a great scholar, his most important concern was his relationship with his Lord Jesus Christ. Walters also pastored a church in Marissa, Illinois, for as long as we knew him (we first met him in 1961).

Wesley Walters' contributions in the field of Mormon history were remarkable. He was, in fact, a great detective when it came to ferreting out early Mormon documents. It was Walters who discovered the original

document which verified the claim that Joseph Smith was a "glass looker" and that he was arrested and brought before a Justice of the Peace for that practice (see [*Mormonism—Shadow or Reality?*](#) p. 32-39). In addition, Walters discovered that Joseph Smith's claim that he had his First Vision in 1820 at the time of a religious revival in Palmyra, New York could not be true. There was no revival in Palmyra that year; it actually occurred in 1824-25 (*Ibid.*, p. 156-62). Although Mormon scholar Richard L. Bushman tried to refute Walters' arguments, he acknowledged that Walters had a very important effect on Mormon history:

"The Reverend Mr. Walters' article on the first vision raised quite a stir among Mormon scholars when an early version circulated about a year and a half ago... the style of his attack was both refreshing and disconcerting... it was free of the obvious rancor characteristic of anti-Mormon writers... They cannot resist twisting the knife. Mr. Walters, by contrast, sticks to his facts.... He candidly presents his argument and bluntly tells Mormons to reevaluate the foundations of their church. That kind of frankness is far more disarming than the more pretentious variety.... Our consternation was a genuine compliment to the quality of Mr. Walters' work.

"While Mr. Walters has put us on the spot for the moment, in the long run Mormon scholarship will benefit from his attack.... Mormon historians asked themselves how many other questions about our early history remain unasked as well as unanswered. Not long after we saw his essay, a committee on 'Mormon History in New York' sent a group of scholars east for special research.... Without wholly intending it, Mr. Walters may have done as much to advance the cause of Mormon history within the Church as anyone in recent years." (*Dialogue: A Journal of Mormon Thought*, Spring 1969, p. 82-83)

Wesley P. Walters had an extremely important effect upon our own work and that of the other ministries to Mormons. While we have researched many areas of Mormon history, when we talked to Wesley Walters we clearly recognized our own inadequacies. Walters was a real historian in every sense of the word, and for this reason we constantly sought his advice. He not only spent untold hours giving us guidance, but also provided an unending stream of photocopies, microfilms and information concerning Mormon history and documents. Our work would not be in the place it is today without his help. In fact, during some of our hardest years he sent us monthly support to keep the ministry going. Wesley Walters could have acquired a far greater name for himself, but he chose to spend a great deal of his time serving others. He was constantly helping those in other ministries prepare their manuscripts and spent a great deal of his time answering letters and sending photocopies to Mormons and others who had questions. The importance of his work cannot be overstated. While we will really miss him, we thank God that we

had the privilege of knowing him and benefiting from his research and wisdom.

Wesley P. Walters received the Lord into his heart long before we met him. His hope for eternal life was firmly based in the atonement and resurrection of Jesus Christ. He recognized that he was a sinner and asked God to forgive him and come into his life. His desire to bring others to know the saviour who had changed his life led him into the ministry. While he was pastoring in New York—the birthplace of Mormonism—he encountered the teachings of the Joseph Smith. His examination of LDS teachings led him to the conclusion that Mormonism was another gospel which was not founded on the teachings of the Bible (see Galatians 1:8).

Pastor Walters' fervent desire was to bring Mormons to the hope that he had in Jesus Christ. In a tract entitled, *Enticing Words of Man's Wisdom*, Wesley P. Walters wrote: "The world does not need another man-made, feeling-centered religion by which men try to earn their way to glory through religious deeds and temple ceremonies. It needs to hear afresh the real gospel, that while our sins have justly brought down upon us God's great anger and condemnation, His love has brought us eternal salvation and glory by sending His Son to die for our personal sins and guilt. Those who place all their confidence in Him alone, He transforms into new creations and makes them citizens of His true Heavenly Kingdom."

As we indicated earlier, we have just finished printing Wesley Walters' Master's thesis, [*The Use of the Old Testament in the Book of Mormon*](#). In this important thesis Walters demonstrated many errors Joseph Smith fell into when he wrote the Book of Mormon. His research makes it clear that in creating that book, Smith was plagiarizing the King James Version of the Bible rather than translating from ancient gold plates.

THE TANNERS: DEMONIZED AGENTS OF THE MORMON CHURCH?

When the Apostle Paul wrote to the churches of Galatia, he asked this question: "Am I therefore become your enemy, because I tell you the truth?" (Galatians 4:16) Paul was painfully aware of the fact that his stand for true Christianity was costing him a great deal. Many of those who are engaged in Christian work today are faced with this same problem. The truth does not always make everyone happy. In fact, it can make some people extremely angry. We found this out over thirty years ago when we left the Mormon Church and began publishing material questioning its authenticity. Because of our stand, many people began to proclaim that we were either possessed by the Devil or at least working through his power.

We realize the position these people are coming from and continue to love and pray for them in spite of what they might say about us.

Recently, however, we have encountered the same type of charges from critics of the Mormon Church who feel that we are being too soft on the Mormons. Because we have taken a strong stand against sensationalism and inaccurate statements concerning Mormonism, we have found ourselves under attack. Like the Mormons, some of our critics have come to believe that we are demonized and are actually being used by the Mormon Church. In November 1988, we received a letter which contained the following: "I... am led to the conclusion that.... You have **never been 'Set Free' from the demonic spirit of Mormonism...** You are, **in fact, a plant of the Church of Jesus Christ of the Latter-Day Saints.**"

On August 6, 1990, Ed Decker published a paper in which he suggested that his readers write to "Saints Alive... Brigham City, Utah, 84[3]02. and ask... for a copy of a report... prepared for the Body of Christ in Utah regarding the Tanners.... I agree that Jerald and Sandra stepped over the line of error into sin..." In the report recommended by Mr. Decker, we are charged with being in "demonic" bondage and with having "been used by the LDS Church":

"We accuse the Tanners of doing major damage to the outreach to the Mormon people for Jesus Christ.... The Tanners are being **used mightily of Satan** in this attack to quench the Holy Spirit of God.... We could not understand why Jerald would not accept Bill's [Bill Schnoebelen's] thorough answers — then we saw why. He raised up, his body shaking, and in **a different sounding voice**, and with his finger pointed at Bill, he shouted, 'Take all that occult material and burn it!'... Jerald's eyes were fixed and piercing. We looked at one another, recognizing what this was — **a demonic manifestation**. We offered ministry to the Tanners **to break this spiritual bondage, but they refused...**

"In the past two years, we have heard comments and rumors from independent sources that the **Tanners may have been used by the LDS church**. We refused to believe such rumors **at first...** Then we read a thesis, in 1989, by Loftes Tryk... Mr. Tryk presented a very good case, and his conclusion on the Tanners was, 'The Tanners were surely supplied with the selected documents **by the church authorities themselves.**'... the material the Tanners have written is critical and embarrassing, but **not very damaging to the LDS church**. The evidence is mounting, and it would seem that the Tanners have indeed **been used by the LDS church to provide a controlled criticism of the church.**" (*The Tanner Problem*, pages 1-2)

We feel that these charges are as serious as any that have ever been

leveled against us. At any rate, immediately after we received the document mentioned above, James Spencer, coauthor of *Mormonism's Temple of Doom*, issued an attack on our work. In this response, he cited the following from a letter he had written: "The Tanners have been **used by our Enemy** to sow division. They are **loose cannons**, firing indiscriminately at their own army." (*The Attack on Mormonism's Temple of Doom*, page 20) On pages 31-32 of the same booklet, James Spencer wrote: "Jerald, in resisting us, may well find himself **fighting against God**... What Jerald has done **is not only ungodly, it is clearly libelous**." In a letter dated July 20, 1990, Ed Decker supported James Spencer's accusations against us and suggested that his publisher had "every right to seek **legal redress against the Tanners** for trade **libel**."

James Spencer seemed to be especially upset with us because of some questions we had raised in our last newsletter concerning a letter by the late Walter Martin (dated January 6, 1989) which gave some support to the booklet *Mormonism's Temple of Doom*—a book which we had criticized. Mr. Spencer finally released a photocopy of the entire letter. An examination of the document reveals that our questions were justified. The first sentence of the letter, which we had not seen before, shows that the statement was originally authored by Spencer himself and sent to Walter Martin: "Dear Jim, After reading the **statement you sent**, I made some amendments to it." While Walter Martin's signature at the end of the letter does make him responsible for its contents, Mr. Spencer undoubtedly found it somewhat embarrassing that he had to compose the statement for Martin. It seems reasonable to believe that this is the reason that photocopies of the original letter were not circulated.

This previously undisclosed portion of the letter plus other evidence we now have suggests that James Spencer had been pressing Martin and Christian Research Institute very hard for a statement supporting *Mormonism's Temple of Doom*. Martin was very reluctant to contradict the official CRI statement which he himself had approved for distribution. The CRI statement, of course, strongly supported our position on the book. In a letter dated July 27, 1988, Spencer pleaded with Walter Martin to soften his stand. He even accused Martin of being cowardly in the face of spiritual warfare: "When I saw your letter... **I was shocked, hurt and saddened**. You, dear brother, after having convinced us to fly in the face of 'nonrockaboatis' have **chosen the easy path at our expense**.... The resulting 'chicken soup' is worse than no statement at all.... The old quote... applies: 'If we don't hang together, it is certain **we shall all hang separately**.' **I call upon you to be courageous** in the defense of the brethren in this matter." (Letter from James Spencer to Walter Martin, dated July 27, 1988)

Four months passed without any helpful response from Walter Martin.

Finally on Nov. 3, 1988, James Spencer prepared his own statement and sent it to Martin with a letter in which he stated: "My proposal is that you authorize me to insert the accompanying statement on the book.... I would ask that **you sign one of the statements** and return it to me immediately, please."

Even after all this, Martin did not deal with the matter "immediately." He, in fact, waited another two months (Jan. 6, 1989) before sending the statement back to Spencer! In any case, Martin's statement does **not** replace the official CRI statement which is unfavorable to the book. This is very important because Ed Decker and William Schnobelen had agreed to submit themselves to the decision of that organization. The official CRI statement, which has Walter Martin's name at the end, has never been repudiated by CRI. It plainly states: "We understand how and why Mr. Schnobelen arrived at his conclusion... We however **cannot endorse his premises, nor the overall conclusion as represented in *Mormonism's Temple of Doom***... overall **we cannot approve the booklet** and all of its conclusions." [[Web-editor: For complete CRI statement click here.](#)]

At the time of its investigation, CRI appointed Craig Hawkins to research the charges regarding the book because he "was the expert in these matters." Mr. Hawkins answered questions on the CRI radio program "The Bible Answer Man" both before and after Martin's death. James Spencer, however, questions Mr. Hawkins' ability in his response to us. We feel that his attack on Hawkins' expertise is not based on facts. In the pamphlet recommended by Ed Decker, the attack against Craig Hawkins is carried much further. While the authors do not go so far as to say he is demonized, they claim that his opinion with regard to the origin of the temple ceremony "was apparently clouded by **his own involvement in the occult**." Hawkins is also accused of working "behind Dr. Martin's back" in preparing his report. (*The Tanner Problem*, p. 3) Craig Hawkins, however, claims that he has evidence to prove that Walter Martin fully supported his findings concerning the book. With regard to Hawkins "involvement in the occult," the charge stems from the fact that at one time he practiced martial arts. It appears that anyone who takes a strong stand against the unfounded claims of these people is liable to be accused of being influenced by the occult or of being in league with the Devil. In any case, Craig Hawkins is preparing a response to the charges made against him. He can be contacted at Apologetics Information Ministry, 3855 E. La Palma Ave, Anaheim, CA 92807.

In his critique of our July 1990 newsletter, James Spencer claims that "Walter Martin never told me—ever—to change one word in *Mormonism's Temple of Doom*." (page 8). While Martin or CRI may not have prepared a specific list of changes to be made, common sense should have shown Spencer and Schnobelen that major changes would have to be made in the

booklet if they were to continue printing it.

On page 8 of his attack on us, James Spencer maintained that he "was of the mind that if anybody, at any time, found **an important mistake of fact** in *Mormonism's Temple of Doom*, **I would be glad to change it.**" In the interview which we had with Spencer and Schnoebelen and in our publication, [*The Lucifer-God Doctrine*](#), we pointed out major problems in the book. For example, in *Mormonism's Temple of Doom*, p. 12-13, Mr. Schnoebelen made a **serious** misrepresentation concerning his trip through Freemasonry. Both Spencer and Schnoebelen acknowledged in the tape-recorded interview that the facts were not correctly stated in the book and discussed how the wording would have to be changed to correct this very serious problem. In view of their own statements, which are preserved on tape, we expected that they would correct this misstatement of the facts which appeared in the first edition. To our surprise, however, when we obtained the new printing, we discovered that there was absolutely **no attempt to correct the false claims!**

Even more important than the flaw in the book which we mentioned above, James Spencer and William Schnoebelen have refused to alter the erroneous information given concerning the relationship between Mormonism and witchcraft (see [*The Lucifer-God Doctrine*](#), p. 41-55). How can we reconcile this with Spencer's statement that he would be "glad to change" any serious error found in the book?

While we do not have room to discuss these matters at length in this newsletter, we are preparing a booklet dealing with them entitled, [*Serious Charges Against the Tanners*](#). In order to have a good grasp on what is going on in this controversy a person also needs to read our booklet, [*The Lucifer-God Doctrine*](#).

WAS ED DECKER POISONED?

In the July 1990 issue of our newsletter, we commented concerning a claim by Ed Decker that he was "poisoned in Scotland" in 1986. Although he was supposed to have been given a dose of arsenic poison which was **seven** times stronger than that required to kill a person, he claimed that God had healed him. We stated that a man who was with Mr. Decker at the time of the alleged poisoning had "called us from Scotland and expressed his disbelief in Decker's story." The man mentioned in the article was Sam Burton, an American pastor who is doing missionary work in Scotland. We noted that, "If the 'Scotland poisoning' really did occur, there should be some witnesses available or evidence in hospital or police records which would verify the story. If Mr. Decker has any evidence to that effect, we

would be willing to print it in our next newsletter." Ed Decker has faulted us for not asking him for the information we desired before going to press. He has apparently forgotten that the last time we asked for data, he would not send it and told us not to contact him any more: "**Please don't write us any more.** If you have something to say, say it to Dr. Martin and CRI or just **issue another special edition of the messenger.**" Since we had no reason to feel that Mr. Decker had changed his mind about not providing information to us, we took his advice and published our doubts in the next "edition of the messenger."

It is now clear that Mr. Decker was never hospitalized in Scotland, never contacted the police and did not even consult a doctor until his return from that country some "4 or 5 days" after the incident. Ed Decker has distributed copies of letters from two American pediatricians who give information concerning the purported arsenic poisoning incident. The most important letter comes from Dr. Keith A. Rodaway. He frankly stated his opinion that, "This was arsenic poisoning, which nearly claimed this man's life." While the major portion of the letter merely gives facts concerning the poisoning which Mr. Decker "related" to Dr. Rodaway after his return from Scotland, he does claim that he examined Decker and conducted tests: "I interviewed, examined and tested this man on his return to Seattle, from Scotland and Ireland, in March 1986.... Blood and urine test[s] were run demonstrating hematocrit of 32, Wbc. 3,700, urinalysis showed +3 blood, +4 protein. Toxic screen revealed arsenic of 27 µg/dl. (normal 0-20 µg/dl.) He developed pustular skin eruption and paresthesias. After appropriate treatment and many prayers Ed has made a full recovery." (Letter from Dr. Keith A. Rodaway, July 19, 1990)

This letter by Dr. Rodaway does indicate that Ed Decker had some kind of a physical problem when he came into his office and a somewhat elevated level of arsenic in his body. Mr. Decker, however, has completely misunderstood the information regarding the arsenic. He seems to feel that the reading of "27 µg/dl" is **a fatal dose**. In a letter to Jerald, dated August 31, 1990, he made it clear that a person who drank "27 units" would undoubtedly die or at best "become deathly ill like I did and still live." A doctor in Salt Lake City who examined Dr. Rodaway's letter, however, pointed out to us that that level of arsenic is not sufficient to prove that Decker was poisoned. Two other doctors have also given that opinion.

It is clear from Mr. Decker's letter that he does not realize that "27 µg/dl" is a relatively small amount of arsenic. The "µg" in Dr. Rodaway's letter is **not** referring to a milligram (mg—i.e., one-thousandth of a gram) but rather to a microgram (**a millionth part of a gram**). It takes 1,000 µg (micrograms) to equal 1 mg (milligram). The lethal dose of arsenic trioxide, an extremely deadly poison, is given as "about 120 mg" in

Handbook of Poisoning: Prevention, Diagnosis & Treatment, 1987, p. 221. In *Courtroom Toxicology*, 1981, vol. 3, Arse-11, we read that the "acute ingestion of only 200mg of arsenic trioxide may be fatal to an adult..." When these figures are converted to micrograms by multiplying by 1,000, we have from 120,000 to 200,000 µg.

We have already cited Dr. Keith A. Rodaway's statement that in Ed Decker's case "Toxic screen revealed arsenic of 27 µg/dl. (normal 0-20 µg/dl) In *Courtroom Toxicology*, however, we read that, "Urine arsenic concentrations of **unexposed persons** may range from 0.01-0.30 mg/L." (vol. 3, Arse-9) When the higher reading is converted to micrograms ($0.30 \times 1,000 = 300 \mu\text{g}$) and adjusted to deciliters ($300 \mu\text{g} \div 10 = \mathbf{30 \mu\text{g}}$) we find that Mr. Decker's reading fits within the range of "unexposed persons." Therefore, according to *Courtroom Toxicology*, instead of being a fatal dose, 27 µg seems to be 3 µg under the 30 µg limit for "**unexposed persons**."

We all have some arsenic in our bodies and the amount can be elevated in a number of ways. Wally Tope pointed out to us that in the book, *Courtroom Toxicology*, it was stated that just "a seafood meal" could greatly affect arsenic readings in urine samples. We suggested that this should be put to the test. Mr. Tope, therefore, ate a good deal of seafood and submitted to urinalyses. On October 19, 1990, the Nichols Institute Reference Laboratories reported that he had an arsenic concentration of "546" µg/L. When this is adjusted to the amount of arsenic in a deciliter ($546 \div 10$), we find that he had **twice as much arsenic** in his urine sample as Ed Decker—i.e., **54.6 µg!** As we have already shown, Mr. Decker had only **27 µg!** Wally Tope suffered no bad effects from what Ed Decker felt was well over the lethal dose.

However this may be, Ed Decker has actually claimed that he was "poisoned twice" in 1986. We have contacted Mr. Decker and asked him to provide documentation concerning this second attempt on his life, but he has refused to do so. The most information we have been able to find concerning this incident appears in a tape-recording of a speech he gave on June 29, 1987. On that occasion Mr. Decker revealed the following: "They can't kill me.... those of you who know me know I **got poisoned twice** last year—came **close to dying both times—shouldn't of lived**." This account of a second poisoning attempt raises a number of important questions. For example, if Mr. Decker came "close to dying," why is so little information given concerning it? Where and when did it occur? Are there any witnesses to this poisoning? Was Mr. Decker hospitalized or treated by a physician? It would seem that if there was any evidence regarding this attempted murder, Mr. Decker would have used it in his response to us. It is also interesting to note that both of the doctors who prepared statements for Decker were completely silent about this matter. It seems very difficult

to believe that Ed Decker was poisoned twice and "came close to dying" on both occasions, yet was apparently never admitted to a hospital where tests would have verified the poisonings.

Although the details are scanty, Ed Decker has given some information concerning his first poisoning in Scotland. In the *Saints Alive In Jesus Newsletter*, April-May, 1986, he revealed: "On March 24th, I was in Northern Scotland where I was to do two television specials on Mormonism and Masonry. The television crew was set up to videotape my meetings for rebroadcast. That day, during a luncheon, I was slipped a **lethal dose of arsenic** in a soft drink. **I spent the next six hours in terrible convulsions**, yet Jesus protected me from its killing power and gave me the strength and a special anointing to do the meetings."

One question immediately arises: if Ed Decker was "**in terrible convulsions**" for "**six hours**," why was he not rushed to a hospital for treatment? In the book, *Poisoning: Toxicology—Symptoms—Treatments*, page 190, we find that in cases where a massive dose of arsenic is given, "**Convulsions** and coma are **the terminal signs** and death is from circulatory failure." If Mr. Decker was in convulsions and at the point of death itself, one would think that someone would have had the presence of mind to seek medical help.

Since Ed Decker did not go to a hospital in Scotland to verify the first poisoning and since the urinalysis which was taken "4 or 5" days later does not reveal the large amount of arsenic we would expect for someone who had received a lethal dose, we have to rely on the testimony of witnesses who were in Scotland at the time the incident took place. A great deal hinges on whether he was actually in convulsions and as sick as he claims he was during the period following the poisoning. Fortunately, Wally Tope, of Frontline Ministries, has made a very thorough investigation of the matter and has shared his private notes with us. Mr. Tope had telephone interviews with all of the witnesses who were present at the luncheon with Mr. Decker as well as people he associated with during his trip. A number of these people, who lived in Scotland and Ireland, allowed Mr. Tope to tape-record their statements.

Wally Tope's work concerning the Scotland poisoning seems to be a very significant contribution to our understanding of the incident. In two telephone conversations with us Pastor Sam Burton, who was present at the time of the purported poisoning, has confirmed the important details concerning his statements which appear in Mr. Tope's notes (in the material which follows we will refer to these notes as *TN*).

To begin with, Mr. Tope has found some evidence to indicate that Ed Decker had some physical problem after attending a luncheon on the day

he claimed he was poisoned. At that time Mr. Decker was staying with Mr. and Mrs. James Eglinton in Inverness, Scotland. According to Mr. Tope's notes of a telephone conversation with Mrs. Eglinton (p. 59), she remembered that after Decker returned from the lunch he was sweating and seemed to be in pain. She thought that she remembered him saying that he had eaten a pizza pie which did not agree with him. Mr. Decker's friend, Eric Clarke, who was present with him at the time, said that they "had lunch at a Pizza Parlour" and that as they were leaving it was clear that Mr. Decker "was in pain and very unwell. We took him back to the home where we were staying and immediately put him to bed." (Statement of Eric Clarke, dated July 20, 1990)

While the evidence shows that Ed Decker did become ill, a serious problem with his story began to surface when Tope tried to verify Decker's claim that he "spent the next six hours in terrible convulsions." Mrs. Eglinton could not remember anything about Mr. Decker having convulsions while he was at her house. (*TN*, p. 59) Like his wife, Mr. Eglinton had no recollection of convulsions. (*Ibid.*, p. 57) The Eglintons seemed to remember that Mr. Decker was only in bed 3 or 4 hours, yet, according to Mr. Decker, the convulsions were supposed to have lasted "six hours."

There is another element which makes the problem even more serious: Mr. Decker's doctor, Keith A. Rodaway, mentioned that "Mr. Decker related the sudden onset of **severe vomiting and diarrhea** following a meal... he had severe abdominal cramps, heart burn and **started rucurrent [sic] vomiting. Soon watery diarrhea ensued.**" (Letter dated July 19, 1990) Now, it seems obvious that if Ed Decker did indeed have six hours of "convulsions" together with "severe vomiting and diarrhea," the family with whom he stayed would have been aware of the problem. Mr. or Mrs. Eglinton, however, could recall neither the "terrible convulsions" nor the "severe vomiting and diarrhea." (*TN*, p. 57-60)

In a statement Ed Decker published on August 6, 1990, he claimed that Eric Clarke was "the one man who was **with me continually before, during and after my poisoning.**" Although Eric Clarke is very supportive of Mr. Decker in a statement he prepared for him on July 20, 1990, the statement itself raises serious questions. In this document, Mr. Clarke said he "travelled to all the meetings with Mr. Decker and **stayed in the same homes.**" We would expect, therefore, that if the poisoning story were true, there would be some mention of the serious nature of Ed Decker's illness. As we have already shown, Eric Clarke did mention that Decker was "in pain and very unwell." Significantly, however, Mr. Clarke mentioned neither the "terrible convulsions" nor the "severe vomiting and diarrhea." Since Clarke was staying at the same home as Decker, the absence of this important information is highly significant. Moreover, Eric Clarke makes a

very revealing observation which seems to indicate that at the time he was with Ed Decker in Scotland he did not believe that Decker was at the very point of death or even in very serious condition. He, in fact, says that it was only when Decker called him from America and informed him of the doctor's diagnosis that he understood the gravity of the situation: "Before we left the room I prayed for him to be well enough to take the meeting that had been arranged for that evening.... In the light of his doctor's **later diagnosis** this may appear to have been a selfish attitude on my part, but **we just didn't realise how ill he might have been....** I was shocked to learn of the Doctor's diagnosis when Mr. Decker phoned me a few days after he had returned home."

Amazing as it may seem, immediately following the "convulsions," Ed Decker arose from his bed and gave two speeches (one on Mormonism and the other on Masonry) which were preserved on video tapes. Fortunately, Wally Tope was able to obtain a video tape of the second message. Mr. Tope has provided us with an audio tape of the same sermon. When we listened to the tape-recording of Mr. Decker's speech, we found absolutely no evidence to support the claim that he was having the problems which the doctors' letters would lead us to believe. In fact, the tape revealed that Ed Decker's voice was very strong and there was nothing to indicate that he was suffering pain or having any problem at all. It was actually a powerful sermon that he delivered the night of the "poisoning."

Besides making the video tapes on the day he was poisoned, Mr. Decker spoke publicly on at least three more occasions on that trip. Eric Clarke related that there was another meeting in Scotland: "...we just didn't realise how ill he might have been. He had **one more meeting to take before I** took him to the airport in Edinburgh." (Statement dated July 20, 1990) The plane Mr. Decker boarded in Edinburgh, however, was headed for Ireland, not America. He had two more speaking engagements there. (*TN*, p. 36)

Dr. Charles Sweigard, who never actually treated Ed Decker, claimed in his letter that, "The Scottish brethren sent him to Ireland where **a veterinarian** friend said his symptoms **resembled arsenic poisoning.**" There is an element of truth in this story. Ed Decker did, in fact, visit a veterinarian in Ireland, and this man did give him some type of a remedy. In 1988, Wally Tope was able to track down this veterinarian and question him at great length about Decker's claim regarding arsenic poisoning. The veterinarian was James McCormick. Mr. McCormick has since passed away, but before his death he allowed Wally Tope to tape-record their conversations. Mr. McCormick, who had picked up Mr. Decker at the airport, did not seem to know anything about him having recurrent vomiting and diarrhea. McCormick said that Decker did complain of being unwell in a general sort of way and noted that he was lethargic and was not eating well. He felt that Mr. Decker may have had some kind of a bug.

(TN, p. 33, 34, 36) The statement that James McCormick claimed that Ed Decker's "symptoms **resembled arsenic poisoning**" is not supported by the tape-recorded conversation Wally Tope had with him. On the contrary, James McCormick clearly stated that he was a veterinarian surgeon and was well acquainted with the effects of arsenic poisoning. He did not have any reason to believe that Mr. Decker had been poisoned and the treatment which he gave him had nothing to do with the effects of arsenic. (TN, page 36) Wally Tope played part of this tape for us, and we can verify that James McCormick **completely dismissed the idea of arsenic poisoning**.

Pastor Sam Burton, who was present at the luncheon where Mr. Decker was supposed to have received the arsenic, emphatically denied that Decker was poisoned. He felt that the whole thing probably grew out of paranoia. (TN, p. 85) Leslie Jappy, who was also at the luncheon, also asserted the story was false. (TN, p. 93)

Some people who were close to Ed Decker at the time of the "poisoning" have suggested that it is possible that the symptoms he had were really the result of a bad reaction to a prescription drug he was taking known as Indocin. We will have more concerning this matter and also other important information on the poisoning story in the pamphlet we are working on entitled, [*Serious Charges Against the Tanners*](#).

Wally Tope is preparing a report on the same subject which will contain photocopies of documents and give actual quotations from those who were with Mr. Decker in Scotland and Ireland and allowed him to tape-record their conversations. His paper on the subject will be published under the title, *The Strange Case of Ed Decker's "Arsenic Poisoning,"* and will be available from Frontline Ministries, PO Box 1100, La Canada, CA 91012. The price will be \$2.75 plus \$1.00 for shipping.

Wally Tope has already brought other important information to light. For example, in our last newsletter we reported that Ed Decker claimed that Mormon Apostle M. Russell Ballard gave a speech in which he admitted that ex-Mormons and "specifically" the film, *The God Makers*, had caused the church to have "**a 3 million member shortfall**." Although we were suspicious of this claim when we first heard it in May 1990, we found that Wally Tope had been working on this question since March when he began examining Mr. Decker's January 1990 newsletter. Mr. Tope provided us with a photocopy of that issue. Tope, in fact, had already initiated research which led to the discovery that there was a tape available of Ballard's speech. In addition, he had obtained a photocopy of the Nov. 14, 1989, issue of the *Provo Herald* which he sent to us. All of the evidence combined to disprove the Ballard story, and Ed Decker and William Schnoebelen finally admitted it was erroneous (see *Saints Alive In Jesus Newsletter* July 1990)

IN THE MAIL

"Our family greatly appreciates the work you are doing to lead people into the truth.... a friend of ours... shared a copy of his [*Mormonism: Shadow or Reality?*](#) with us. It was a huge help in helping us make the decision to leave Mormonism for our return to true Christianity and a wonderful new church.... Thank you very much! (Letter from North Carolina)

"I can't tell you how much I am indebted to you both for showing me the error of my beliefs in Mormonism! I was a fully active member for 19 years, having served a proselyting mission in New Zealand, a Temple Marriage and until my leaving the church served in several leadership roles in both Ward and Stake.... I began to doubt the church's authenticity when speaking to a fellow worker who was a strong Christian... I approached my sister who had left the church about 9-10 years earlier after having studied church history with her husband. They were a great help and provided me with a copy of '[*Mormonism—Shadow or Reality*](#)' to read. This book is dynamite!... My sister and her husband had been praying fervently for years for myself and my parents (who have served 2 temple missions) to see the light and finally we have.... I can assure you that the work you are doing is well and truly worthwhile as myself and my parents are living proof." (Letter from Australia)

"...I left the Mormon Church about a year ago (hence my decision to write a book) having been a convert for about three years. I am an Ambulanceman now... and have faith in Jesus Christ.... My 'other half'... was a Mormon, in fact I helped her towards her conversion when I was actively involved in missionary work in my local ward, she too is no longer a member... I did not study to criticise or prove the church false but to learn of the 'true church.'... I soon learnt of the infamous Jerald and Sandra Tanner.... I... had made plans already to serve as a missionary. I decided to go... I returned seven months later, and soon afterwards left. On my mission... I had written to Utah Lighthouse Ministry and received information that confirmed my doubts... When I write about my so-called opposition, it was really from the day of my Endowment... In actual fact I was horrified by the temple, I have never felt so far away from God in all my life. I was in a daze for many days. I expressed my feelings with other members. Some were honest enough to admit they felt the same, others implied I must of been unworthy or I should go many times to appreciate

it. This I did, twenty or so I believe and I still had the same feeling that it was not of God." (Letter from England)

"We both wish to thank you for your research and excellent work in exposing the Mormon Church. There are alot of people in Australia (Ex Mormons) who are very grateful to you both for your tremendous research work in exposing the World of Mormonism. Since we have left the Mormon Church we have found out that 15 (Fifteen) people have left the church, and all have come from the same stake that we belonged to. From what we can establish, the information, in [sic] which prompted these people to leave the church, was from your books, [Mormonism Shadow or Reality](#) and the [Changing World of Mormonism](#), both excellent books. We want to let you know that we are grateful to you both for bringing to us the truth, it has made us free and alot happier." (Letter from Australia)

"I really appreciate the work that you are doing. I am a former Mormon that your works helped bring out of the darkness and into the glorious light of the real gospel of Jesus." (Letter from Ohio)

William Morgan (anti-Mason)

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Born	1774 Culpeper, Virginia
Died	ca 1826

William Morgan (1774–1826?) was a resident of [Batavia, New York](#), whose disappearance and presumed murder in 1826 ignited a powerful movement against the [Freemasons](#), a secret fraternal society that had become influential in the [United States](#). After Morgan announced his intention to publish a book exposing [Freemasonry](#)'s "secrets", he was arrested, kidnapped by Masons, and believed murdered.

The events sparked a public outcry and inspired [Thurlow Weed](#), a New York politician, to muster discontent and form the new [Anti-Masonic Party](#), which was also opposed to President [Andrew Jackson](#). It ran a presidential candidate in 1828, but by 1835, was nearly defunct.^[1]

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[\[edit\]](#) Early life and education

Morgan was born in [Culpeper, Virginia](#), in 1774. His birthdate is sometimes listed as August 7, but no source for this is given. He was apprenticed as a bricklayer^[2] or stone cutter.

[\[edit\]](#) Military service

Morgan claimed to have served with distinction as a captain during the [War of 1812](#), though there is no evidence that he did so. Several men named William Morgan appear in the Virginia militia rolls, but none held the rank of captain.

[\[edit\]](#) Marriage and family

In October 1819, when he was in his mid 40s, Morgan married 16-year old [Lucinda Pendleton](#) in [Richmond](#), Virginia. They had two children: Lucinda Wesley Morgan and Thomas Jefferson Morgan.^[3] Two years after his marriage, Morgan moved his family for unknown reasons to [York, Upper Canada](#), where he operated a [brewery](#). When his business was destroyed in a fire, Morgan was reduced to poverty.

He returned with his family to the United States, settling first at [Rochester, New York](#), and later in [Batavia](#), where he worked in stone quarries. Nineteenth-century local histories described Morgan as a heavy drinker and a gambler.^[4]

[\[edit\]](#) Association with Freemasonry

Morgan attempted to join the Masonic lodge in Batavia but was denied admission.^[5] Angered by the rejection, Morgan said he was going to publish a book entitled *Illustrations of Masonry*,^[6] critical of the Freemasons and describing their secret degree work in great detail.

He said that a local newspaper publisher, David Cade Miller, had given him a sizable advance for the work. Miller is said to have received the entered apprentice degree (the first degree of Freemasonry), but had been stopped from advancement by the objection of one or more of the Batavia lodge members.^[4] This may have inspired him to support Morgan's work.

Morgan had entered into a \$500,000 penal [bond](#) with three men: Miller, John Davids (Morgan's landlord) and Russel Dyer.^[5]

[\[edit\]](#) The Morgan affair

Some members of the Batavia lodge published an advertisement denouncing Morgan. Unknown individuals were reported to have tried to set fire to Miller's newspaper office.^[5] A group of Masons gathered at Morgan's house claiming that he owed them money. On September 11 1826, Morgan was arrested; according to the law, he could be held in debtor's prison until the debt was paid. Learning of this, Miller went to the jail to pay the debt and finally secured Morgan's release.

A few hours later, Morgan was arrested, for a loan which a creditor claimed he had not paid, and for supposedly stealing clothing. He was jailed in [Canandaigua](#). On the night of September 11, a man claiming to be a friend paid Morgan's debt at the jail, securing his release. The two men went to a waiting carriage, which arrived the next day at [Fort Niagara](#).^[4]

Several accounts have conflicts about what followed. The most common version is that Morgan was taken in a boat to the middle of the [Niagara River](#) and drowned, as he was never seen again.^[7] In 1848 Henry L. Valance allegedly confessed to his part in the murder in a deathbed confession, recounted in chapter two of Reverend [C. G. Finney](#)'s book *The Character, Claims, and Practical Workings of Freemasonry* (1869).^[8] In October 1827, a badly decomposed body washed up on the shores of [Lake Ontario](#). Many presumed it to be Morgan, and the remains were buried under that identification. But the clothing was positively identified as that of Timothy Monroe, a missing Canadian, by his widow.^{[9][10]} Freemasons deny that Morgan was killed, saying that he was paid \$500 to leave the country. Contemporary reports included sighting of Morgan in other countries, but none have been confirmed. Three Masons, Loton Lawon, Nicholas Chesebro and Edward Sawyer, were charged with, convicted and served sentences for the kidnapping of Morgan.^[11]

[\[edit\]](#) Aftermath: the anti-Masonic movement

Soon after Morgan disappeared, Miller published his book, which became a bestseller because of the notoriety of the events. Miller did not say that Morgan had been murdered but "carried away". Accounts circulated of Morgan's having assumed a new identity and settled in [Albany](#), in Canada, or the [Cayman Islands](#), where he was said to have been hanged as a pirate. [New York governor DeWitt Clinton](#), also a Mason, offered a \$1,000 reward for information about Morgan's whereabouts, but it was never claimed.^[10]

The circumstances of Morgan's disappearance and the minimal punishment received by his kidnappers caused public outrage. He became a symbol of the rights of free speech and free press. Protests against Freemasons took place in New York and the neighboring states. Masonic officials disavowed the actions of the kidnappers, but all Masons came under a cloud. [Thurlow Weed](#), a New York politician, formed an anti-Masonic movement, gathering discontented opponents of President [Andrew Jackson](#), known to be a Mason, into the Anti-Masonic political party. It ran a candidate for the presidency in 1828 and gained the support of such notable politicians as [William H. Seward](#).

On that campaign, other Jackson rivals, including [John Quincy Adams](#), joined in denouncing the Masons. In 1832, the Anti-Masonic Party fielded [William Wirt](#) as its presidential candidate, but he received only seven electoral votes. By 1835, the party had become moribund everywhere but [Pennsylvania](#), as other issues, such as [slavery](#), became the focus of national attention. In 1847 Adams published a widely distributed book titled *Letters on the Masonic Institution* that criticized the Masons' secret society.^[12]

In 1830 Morgan's widow [Lucinda Pendleton Morgan](#) married George W. Harris of Batavia, a silversmith who was 20 years older. After they moved to the Midwest, they became [Mormons](#). By 1837, some historians believe that Pendleton Morgan Harris had become one of the [plural wives](#) of [Joseph Smith, Jr.](#), founder of the [Latter Day Saint movement](#).^[13] She continued to live with her older husband, George Harris. After Smith was murdered in 1844, she was "sealed" to him for eternity in a rite of the church.^[3]

Members of Freemasonry criticized the Mormons for their alleged adoption of [Masonic rituals](#) and regalia. In 1841 the Mormons announced their official [baptism](#) of William Morgan after his death as one of the first under their new rite to take people into eternal [the Church of Jesus Christ of Latter-day Saints](#).^[3]

By 1850 the Harrises had separated. When George Harris died in 1860, he had been excommunicated from the Mormons after ceasing to practice with them. That year Lucinda Morgan Harris was reported to have joined the [Catholic Sisters of Charity](#) in [Memphis, Tennessee](#), where she worked at the Leah Asylum. She had been widowed three times.^[3]

In June 1881 in [Pembroke, New York](#), a grave was discovered in a quarry two miles south of the Indian reservation. In it was a metal box containing a crumpled paper; its few legible words were interpreted to suggest that the remains might have been Morgan's.^[10]

[\[edit\]](#) **Monument to Morgan**



William Morgan Pillar, April 2011

On September 13 1882, the [National Christian Association](#), a group opposed to [secret societies](#), commissioned and erected a statue in *memoriam* to Morgan in the [Batavia Cemetery](#). The ceremony was witnessed by 1,000 people, including representatives from local Masonic lodges. ^{[14][15]}

The monument reads:

Sacred to the memory of Wm. Morgan, a native of Virginia, a Capt. in the War of 1812, a respectable citizen of Batavia, and a [martyr](#) to the freedom of writing, printing and speaking the truth. He was abducted from near this spot in the year 1826, by Freemasons and murdered for revealing the secrets of their order. The court records of [Genesee County](#) and the files of the *Batavia Advocate*, kept in the Records office contain the history of the events that caused the erection of this monument.

[\[edit\]](#) Representation in other media

The pharmacist [John Uri Lloyd](#) based part of the background story of his popular scientific allegorical novel [Etidorhpa](#) (1895), on the kidnapping of

William Morgan and the start of the Anti-Masonry movement. In the novel, the speaker is kidnapped by members of a secret society, because he and a publication are suspected to threaten the society's secrecy. Identifying as "I-Am-The-Man," he is taken to a cave in Kentucky. He is led on a long, subterranean journey, an inner journey of the spirit as well as a physical one.

In his novel *The Craft: Freemasons, Secret Agents, and William Morgan* (2010), the author Thomas Talbot presents a fictional version of the William Morgan kidnapping. He portrays him as a British spy, includes rogue British Masons, and has presidential agents thwart an assassination plot.

[\[edit\]](#) [See also](#)

- [List of people who disappeared mysteriously](#)

[\[edit\]](#) [References](#)

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[\[edit\]](#) External links

- [Illustrations of Masonry by Capt. Wm. Morgan](#)
- [A detailed account from a Canadian Grand Lodge](#)
- [Morgan's book on line](#)
- [Downloadable summary of Morgan Affair from Historic Lewiston, NY](#)



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