

Temple



Mormonism

AN EXPOSÉ
OF THE TEMPLE CEREMONY

Edited by
Paul Derengowski

EDITOR'S NOTE

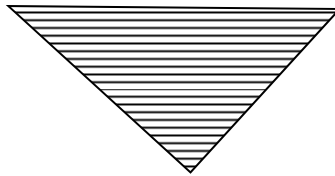
The following is an exact reproduction of the original work done by A. J. Montgomery with the following exception: some of the original hyphenation of words is different. Otherwise, the pagination is exactly the same, as well as is some of the misspelled words.

The reason for the editing was due to the facts of age and quality of the copy received. Re-scanning or copying of the book was not an option simply because the certain words on some pages were so faded or badly blurred because of the copy devise used to make the copy, that they could not be read. Therefore, the editor sat down and retyped the entire document for future posterity, and hence is preserved a valuable work with a few minor differences that otherwise do not effect either the meaning or the way in which the original was formatted.

So, enjoy this “new” old work. Although some things within the Mormon Temple ceremonies have changed over the years, a vast majority have not, which makes this work that much more valuable.

TEMPLE MORMONISM

ITS EVOLUTION, RITUAL AND MEANING



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PREFACE

There has been in recent years a noticeable distinct shift in the emphasis which the leaders of the Mormon Church are placing on matters within their cult. It is apparent that just now they are stressing the observance of the Temple Mysteries. The President of the Mormon Church is quoted as stating that he purposes, henceforth, to give more attention to the mysteries than ever before. It is also apparent that Mormons are manifesting a greater interest in these ordinances. This book has been prepared, primarily, for the purpose of giving information which is believed to be authentic concerning the Temple rites. In order to give information as to the quality and character of the work done in the Temple, there is presented by the Rev. Dr. W. M. Paden a timely essay on the Evolution and Meaning of the Ritual. The Temple ritual, however, is herein presented as the work of a redactor. He is not creating, but simply assembling material which exists in considerable abundance, with proper editorial care. There are many reasons to believe that the ritual, as given herein, is in substantial accordance with current Temple usages.

The Temple Ritual

FOREWARD

The Temple ritual as it is here given, while true to the spirit, action and phrasing of the Endowment Service, is of course a condensation as the service is at least three hours long. The Redactor has simply taken the various endeavors which have been made to put the ritual or portions of it on paper and sought to cipher out the greatest common divisor of these reports. Some of the reporters have seen rather than heard; some have been more interested in the words of the ritual; others in its action; and still others have felt their way through the service. Those who have given fullest account of the action and wording of the service do not always agree as regards the *dramatis personae* and the points at which they appear. But the reporters who have been through the Temple oftenest are in closest agreement as regards the content of the ritual. Moreover, those who have been through the Temple more recently agree, in the main, with those whose knowledge of the ritual goes back to the old Endowment House. As the Redactor is not and never has been a member of the Masonic or other Fraternity, his acquaintance with forms of initiation has been derived from Mormons and ex-Mormon sources.

(Sgd.) REDACTOR

The Evolution of the Mormon Temples and Their Ordinances

The Mormons dedicated their first Temple in 1836, at Kirtland, Ohio. The main floor was used for public services, the upper floor as a sort of training school for prophets and missionaries. The services held in this Temple were open to all, there were no secret ordinances, the “Endowments” received were supposed to be endowments of the Spirit. Joseph Smith had not as yet received the ritual suggestions which were put into shape and action in the attic of the Temple at Nauvoo.

When the prophet and his people were obliged to forsake the Temple in Kirtland and flee from Ohio, they trekked to Missouri, which Joseph had assured them was the land of promise, where the great Temple should be built in which the Lord would appear when he came in judgment. Two different sites for this Temple were pointed out to Joseph by revelation and at both points ground was secured and dedicated. But Joseph’s revelations, like other “well laid schemes o’ mice and men” vanished into thin air. For the theocratic claims of Smith and Rigdon soon got them into trouble with the Missourians, and the Temple builders were obliged to flee back into Illinois.

Here at Commerce, which was renamed “Nauvoo,” Smith was able to regather and organize his followers and to enthrone himself as the vicegerent of God, the Prophet, Seer and Revelator of the new Dispensation. He set out forthwith to build a Temple, in which his new Zion might entertain the Lord and in which the Saints might receive Divine ordinances and orders. This Temple was never quite completed and was not dedicated until nearly two years after Joseph had been shot to death by his enemies. But before his death, he had exploited his revelation concerning baptism for the dead and had so baptized a hundred or more of his more eager disciples in the Mississippi River. He soon discontinued this practice, however, as publicly baptizing a man over and over for long list of his deceased forbears was not a good publicity stunt. He, therefore, had an additional revelation that baptisms for the dead could only be performed in the sacred and secret precincts of the Temple. When the basement of the Nauvoo Temple was enclosed and a baptismal font was installed, baptism for the dead was inaugurated as the Temple specialty. At that time it was the one special ordinance which must be administered in the Temple.

Joseph’s last years were, to say the least, decidedly hectic, and his mind, as always very “absorbent.” Moreover, he could change his mind at the twinkling of a new scheme of winning influence with his people and in the community. His change and rechange of attitudes as regards Masonry are fair exhibitions of his opprobrium.

During the ‘30s when the anti-Masonic crusade was ascendant in western New York, Smith and Rigdon did not hesitate to work attacks on “secret combinations” into the Book of Mormon, the Pearl of Great Price, and their new translation of the Bible. We quote from the Pearl of Great Price:

“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 by the living God, that they tell it not, for if they tell it they shall surely die. And this that thy Father may not know it, and this day I will deliver thy brother Abel unto thine hands. And Satan swore unto Cain, that he would do according to his commands, and all these things were done in secret. And Cain saith: Truly I am Mahan, the Master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahan (Master Mason), and he glorified in his wickedness.”

Pearl of Great Price, p. 12.

“Lamech having entered into a covenant with Satan, whereby he became Master Mahan, Master of that great secret which was administered unto Cain by Satan, and Irad, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam. Wherefore Lamech, being angry, slew him, not like unto Cain, his brother Abel, for the sake of getting gain, but he slew him for the oath’s sake. For from the days of Cain there was a secret combination, and their ways were dark, and they knew every man his brother.”

Pearl of Great Price, p. 14.

Other quotations and references having to do with the early attitude of the Mormons towards “secret combinations” may be found in S. C. Goodwin’s pamphlet entitled, “Mormonism and Masonry.” Dr. Goodwin is Past Grant Master and Grand Secretary of the Masonic Order in Utah, and his studies on this subject are well documented and thoroughly judicial.

Joseph’s attitude towards “secret combinations” seems to have changed when he got into trouble with the Missourians and certain mutinous members of his own flock. He found that “it was not wisdom to proclaim all his teachings and doings to the world.” His jewels should not be cast before swine lest they turn from the “revelations” and rend the Revelator. Some of his followers, however, were not born tongue-tied; others had not been hog-framed in with Joseph’s will as the will of God. A number of these apostles of free speech, who had gathered in Missouri, were cast out of the church including two of the witnesses to the authenticity

of the Book of Mormon, and were ordered out of the state.

It was then that Joseph and his counselors forgot their opposition to “secret combinations” and sanctioned the organization of a very select secret combination, usually called the Danites, which could be used in direct action. The lips of the members of this society were to be hermetically sealed and their deeds were to be deeds of darkness. Joseph and Sidney attended a meeting of the members of this secret combination, blessed them and prophesied over them declaring that “they should be the means of bringing forth the millennial kingdom.” These Danites were “bound together by a covenant or oath and those who revealed the secrets of the band were to be put to death.”

W. A. Linn, in his classic *Story of the Mormons*, quotes the Danite oath from evidence given before the Fifth Judicial Court at Richmond, Missouri, in a trial of Joseph Smith and others for high treason and other crimes against the state, November 12, 1838. The oath quoted by Linn is as follows:

“In the name of Jesus Christ, the Son of God. I do solemnly obligate myself ever to regard the Prophet and the First Presidency of the Church of Jesus Christ of Latter-day Saints as the Supreme head of the Church on earth and to obey them in all things, the same as the Supreme God; that I will stand by my brethren in danger or difficulty and will uphold the Presidency, right or wrong; and that I will ever conceal and never reveal the secret purpose of this Society called ‘Daughters of Zion (later Danites). Should I ever do the same, I hold my life as the forfeiture in a caldron of boiling oil.”

“John D. Lee, who was a member of the organization, explaining their secret signs, says: ‘The sign or token of distress is made by placing the right hand on the right side of the face with the points of the fingers upward shoving the hand upward until the ear is snug up between the thumb and forefinger.’”

Linn, p. 192.

When the covenants and doings of the Danites were revealed in court (and the testimonies are at least as veridical as Joseph’s denials) Joseph denied the allegations and denounced the Order, as was his wont in those days when his followers were premature in teaching the righteousness of polygamy or indiscreet in practicing it. He called certain men who had the secrets of the Order naughty names and disciplined or expelled them from the church, though not all of them. The doings of the Danites were more easily repudiated than suppressed. Moreover, Brigham Young found use for this band of gunmen or knife-men during the early days of his reign in Utah.

But as the membership of the Danite band could not in the nature of the case be large and must be made up of men of the baser sort, Joseph and his counselors, having denounced “the adder which was to bite the heels of the enemy,” set out to identify

themselves with the Masons. For as they had in the beginning sought to make use of the teachings and history of the Christian church, though ready to corrupt its teachings and pervert its history, they now coveted the secrecy, history and honorable standing of Masonry, presuming that they could Mormonize it, hoping to use its covenants to cover their own teachings and purposes, and ready to renounce Masonry as they had renounced relations with the Christian church when not permitted to change its teachings and break with its principles.

Heber C. Kimball, Dr. John C. Bennett and Joseph’s brother Hyrum had been Masons before they had entered the Mormon church. They and some others, therefore, sought and at length secured the necessary dispensation from the Grand Lodge of Illinois and on March 13, 1842, Grand Master Jonas paid an official visit to Nauvoo and set the Lodge at work.

In Joseph’s diary for March 15, 1842, we read: “In the evening I received the first Degree in Free Masonry in the Nauvoo Lodge, assembled in my *general business office*.” A day later he writes: “I was with the Masonic Lodge and rose to the sublime Degree.” The members of the neighboring Lodge at Quincy protested against the raising of Smith and Rigdon to the Degree of Master Mason at sight. The Mormons said that “the angel of the Lord had brought Joseph the keywords of several of the Degrees, which caused him, when he appeared in the brotherhood, to work right ahead of the highest to show them their ignorance of the greatest truths and benefits of Masonry. (*See Goodwin.*)

Within six weeks (May 4, 1842) Joseph was consulting with his brother Hyrum, Brigham Young, and other Mormon leaders concerning the celestializing of Masonry. Certain non-Mormon Lodges, getting win of the doings at Nauvoo, again protested. After some investigation the Mormon Lodge was warned but left on probation. Joseph and his counselors then went on with their transmogrification of the work set agoing by Grand Master Jonas and at the same time gave Masonic Degrees. The *Warsaw Signal* called the members of these Nauvoo Lodges “Jack Masons.” They went so far as to build a Masonic hall or Temple which they dedicated in connection with their April conference April 5, 1844. It is reported that when Joseph fell into the hands of the mob at Carthage, June 27, 1844, his last words were: “O Lord, my God, is there no help for the widow’s son?”

Zina Huntington Young, divorced from her first husband, sealed for eternity to Joseph Smith and for time to Brigham Young, speaking at a mass meeting held in Salt Lake City November 16, 1878, said:

“I am the daughter of a master Mason; I am the widow of the master Mason who, when leaping from the window of the Carthage jail, pierced with bullets, made the Masonic sign of distress but those signs were not heeded except by the God of Heaven.”

L. D. S. Encyclopedia, p. 698.

After Joseph’s death Brigham Young became supreme

master of the situation. As it became certain that the charter given to the Nauvoo Lodge would be annulled, the Mormon Temple was hurried to completion, the Masonic Lodge disbanded, their hall or temple abandoned, and the energies of the Saints were devoted to the completion of a temple of their very own in which they could do their very own temple work in their very own way.

This temple was so far finished by October 5, 1845, that the general conference of the church was held in the temple auditorium, for the Mormon authorities had not at that time entirely rid themselves of the thought that at least a part of the temple could be used as a house for public worship and conference. The only special temple ordinances before that date were the baptisms for the dead, and administered in the basement.

But the Saints had been promised other ordinances, and were eager for the revelations of "Celestial Masonry." The attic story of the temple was therefore set apart and dedicated for these sacred and secret ordinances. By the first of December, 1845, the temple attic was alive with candidates for their "endowments" or "degrees." Brigham turned himself and his confidantes loose on the new ritual or endowment service. He had now "no strings on him"; he was the Elohim of the *sacer ludos*, or sacred play.

The versions or reports we have of these initiation ceremonies make it clear, first, that the doings in this attic were raw; and, second, that the main teachings, oaths and action of the play were much the same as they are today.

The Nauvoo Temple was not fully dedicated until April 30, 1846, but during the months preceding its dedication thousands of builders of the temple had taken their endowments in its attic. Then Brigham and his chosen followers began moving West and within a year Nauvoo and the temple were in the hands of their enemies. By July 24, 1847, having led the vanguard of his followers as far as Salt Lake valley and thinking that he and his people were beyond the reach of the laws and lawlessness of Ohio, Missouri and Illinois, the new prophet said: "This is the place."

During the years of exodus or "gathering" and the early years of pioneer settlement in Utah, the Mormons had no time or money to put into temple building and little use for secret ordinances or "combinations" save in dealing with apostates, and this could be done by the gun-men or Danites. They needed shelter for their families more than they needed a temple; men who could irrigate more than men who could wash, anoint and put them through long services of initiation into the secrets of their faith and pledged obedience to the priesthood. They had little need of esoteric teachings during these years of isolation. Brigham was king, and could and did speak out freely. He ceased having revelations to be added to the Doctrine and Covenants and gave out orders to be obeyed. Nor was he over-eager to give the secret ordinances a local habitation and palmary attention.

It is probable that a few of the elect were put through an endowment ritual, with its signs, grips, covenants and penalties. A Mormon historian says that Addison Pratt was the first of those so favored and that his "endowments" were given him on Ensign Peak May 27, 1849. In the recently published Centennial History of the Mormon Church, written by B. H. Roberts and endorsed by the church, we are told that certain endowments were given under the direction of Heber C. Kimball in the old Council House of Salt Lake City.

"The old Council House as the first permanent public building erected in Salt Lake City. It was designed as a general Council House for the church but was also used by the provisional state of Deseret as a state house. During the early days of Utah the territorial legislature met there. It was also used for sacred purposes. Under instructions from President Young, Heber C. Kimball, on the 7th of July, 1852, resumed the administration of endowment ordinances to the Saints in it, which privilege had been suspended since the expulsion from Nauvoo. The Council House stood on the southwest corner of South Temple and Main Street, the site now occupied by the Deseret News Building."

History, Vol. 4, p. 13.

It is also possible that Father Morley and a few others peddled the rites of Nauvoo in some of the marginal settlements of Utah, being careful in their choice of confidantes. But it was nearly ten years after the cessation of temple work at Nauvoo that the Old Endowment House of Salt Lake City was dedicated and put into commission (July 5, 1855).

It should be noted that the endowment given in the Nauvoo attic, while they contained the seed of later endowments and of the endowments of today, were introductory and incomplete. As Brigham Young said in one of his early discourses:

"Those elders who helped to build it (the temple at Nauvoo) received a portion of their first endowments—some of the first or introductory ordinances.* * * The preparatory ordinances there administered were but a faint similitude of the ordinances of the house of the Lord in their fullness. * * * Be assured, brethren, there are but a few, very few, of the elders of Israel who know the meaning of the word 'endowment.'"

See Journal of Discourses, Vol. II, pp. 32 and 33.

It is evident that the endowments given in the Old Endowment House of Salt Lake City were, save baptism for the dead, for the living. The candidates were ordained and took covenants for themselves and not for their deceased kinsfolk. The Temple ordinances had to do with the power of and obedience to the priesthood, solemn promises to pray for the discomfiture of their enemies, and the sanction

and solemnization of plural and other marriages for time and eternity.

Versions and reports of the services held in the Salt Lake Endowment House during the early days indicate that they were very like those held in the attic of the temple at Nauvoo. Brigham Young took the part of Elohim, Heber Kimball that of Jehovah, Eliza R. Snow, the more or less widowed plural of Joseph Smith, too the part of Eve, and W. W. Phelps played the Devil. The instructions given and oaths taken were evidently very realistic. There was no reticence about the privileges and duties of plural marriage. As for the penalties of apostasy or deadly sin, the covenanters had reason to know that they could only be saved from final perdition by submitting to blood atonement, i.e., by having their throats cut from ear to ear. And whatever change may since have been made in the oath of vengeance, there is no doubt but that during the '56s and '57s—years in which the Mormons were in rebellion against the federal government—this oath or prayer was given and accepted at its face value.

During the '60s, Brigham was still monarch of all he surveyed in spite of grasshoppers, Indians, apostates, federal judges and United States Commissioners. Men who had assassinated apostates or who had participated in the massacre at Mountain Meadows were protected, pluralists were honored and prayers of vengeance were encouraged in the Endowment House.

By the end of the '60s a detachment of the U. S. Army had established Camp Douglas, the Union Pacific railroad had entered Utah, the Emma mine was being exploited, and the Godbeites had been thrown out of the Mormon church for insisting on their right to run their own business. It became more safe for outsiders to settle in Salt Lake City for the endowment oaths had lost some of their power to suppress free speech and terrorize apostates and non-Mormons. With influx of Gentiles during the early '70s came the establishment of Catholic and Protestant missions, the organization of the Liberal Party, the founding of the Salt Lake Tribune, and more energetic endeavors of the federal authorities to prosecute, convict and penalize polygamists, including Brigham Young, and to bring to justice the inspirers and perpetrators of the Mountain Meadow massacre of 1857.

During this period of increasing publicity, work on the Salt Lake Temple, ground for which had been broken on February 14, 1853, lagged; and the ordinances and covenants of the Endowment House were being neglected. The little Old Endowment House was at once too conspicuous and too inconspicuous to impress either the Saints or the sinners. As a matter of fact, there were dwellers in Zion who had "got their eyes open," and the atmosphere of the city of the Saints was disturbed by contrary winds.

It was during this decade that Brigham and his oathbound subjects saw the need of increasing their number and tightening the drip and expanding the

reach of the endowment services. The Endowment House at Salt Lake City was not a Temple, and the Salt Lake Temple was as yet largely a dream, at times very like a nightmare. So Brigham decided that a real Temple of Temples must be built, if not in Zion in one or other of the villages or towns where there were fewer Gentiles or apostates to throw cold water on the Temple visions.

Manti, Logan and St. George were chosen as most immune to Gentile influence and most responsive to orders of the priesthood.

The Temple at St. George, 359 miles southwest of Salt Lake City, was the first to be dedicated. The font in the basement was consecrated to baptism for the dead in January, 1877, but the Temple was not opened for the administration of endowments until the following April, when Brigham Young, his counselors and most of the apostles were present.

This was the first of the present-day Temples of Mormonism and the first in which other ordinances than baptism were performed for the dead. This is clearly stated by Orson Pratt, who had perhaps more to do with the development of the endowment ritual than had Joseph Smith or Brigham.

"There were no rooms for washings in the Kirtland Temple. In the Nauvoo Temple a font was prepared for the baptism of the dead. We have of late constructed a Temple at St. George. Blessings have been administered in that Temple that were totally unknown in the two former Temples, namely, endowments for the dead." *J. of D., Vol. XIX, p. 19.*

The form of the endowment ritual was not much changed but its application to vicarious work was greatly expanded. For in the Temple at St. George and in its successors one can not only be baptized for the dead but ordained to and endowed with the priesthood for them, married for them, and give them claim to their children. Thus Temple Mormons hope to give those who have not heard and accepted the Gospel according to Joseph Smith an opportunity to accept it in the life to come.

This vicarious work interested Wilford Woodruff (afterwards President of the church) so very much that it is said that he would go to St. George and virtually live in the Temple for weeks doing such services. In a discourse delivered in the Salt Lake City Tabernacle September 6, 1877, he tells the story of his Temple work for the signers of the Declaration of Independence and fifty other eminent men, including Columbus and John Wesley. He then baptized McCallister, the president of the Temple, for all the presidents of the United States save there and said he: "When their cause is just some one will do work for them." *J. of D., Vol. XIX, p. 229.*

The year '77 was a year of transition and orientation, old things were ending, new things beginning. John D. Lee was executed at Mountain Meadows, some fifty miles north of St. George on March 23rd,—aiders and abettors of his crime having turned state's evidence. The 47th annual conference of the

Mormon church was opened at St. George on April 6th and the Temple was dedicated. This according to Brigham Young, was “the first completed Temple in which all ordinances could be performed for the living and the dead since the one built by Solomon.” (*J. of D., Vol. XIX, p. 220.*) Brigham Young died on August 29, at the semi-annual conference, held in Salt Lake October 6th, John Taylor presided as president of the Twelve Apostles, John W. Young and Daniel H. Wells being sustained as his counsellors.

During the '80s the Temples at Logan and Manti were completed and dedicated—the Temple at Logan in 1884, the Temple at Manti in 1888. Not much else was done during this period by way of Temple work, save as the Temples were used as places of hiding and secret counsel. For the United States marshals and Federal courts, backed by the Edmunds and Edmunds-Tucker laws, were making the prosecution of polygamist something more than a “talk-fest.” Hundreds of the leading Mormon Apostles, Seventies, Stake-Presidents, Bishops and Elders were convicted and fined or sent to the penitentiary. Other hundreds went “to the underground”; President Taylor himself spent much of his term, as mouth-piece of God, in hiding.

The Mormon leaders had matters of more importance to deal with than marriage for eternity or baptism and other ordinances for the dead; apostles who had urged the duty of doing work for the salvation of the “spirits in prison” now had enough to do to keep their own bodies out of “the Pen.” Pluralists were less eager to work their way in Temple robes to celestial glory than to escape wearing the striped suits provided for convicted “cohabits.”

The Temples had, however, some protective values; marriages which were not of court record had honorable place in the records of the Temple; though even the demands of the Federal courts failed to bring these records out of hiding. To subpoena the President of a Temple “sub duce tecum” was a futile expedient. Such a witness would aver that there were no such records; that he did not know where they were; or that he would go to the penitentiary rather than violate his vows as a Temple Mormon.

After the death of President Taylor, in 1889, Wilford Woodruff was semaphored into the President’s chair; it was not an easy chair.

The United States Government continued to tighten the laws in re plural marriage or polygamous cohabitation and intensified its activity towards enforcing them. The pluralists were forced to face disenfranchisement and the church to face the escheatment of its property. It looked as if the church authorities must abandon their polygamous teaching and practice or see their Temples go the way of the Temples at Kirtland and Nauvoo.

The Salt Lake Temple, on which they had been working off and on for nearly forty years, was as yet unfinished, and such secret endowments as could be taken were taken in the Old Endowment House or in one of the out-of-town Temples.

President Woodruff, after counseling with the enemy, surrendered to the “nepushites” of this situation and got a revelation or put forth a manifesto in which he advised his people “to

refrain from contracting marriages forbidden by the laws of the land.” (September 24, 1890.) With the assistance of Judge C. C. Goodwin he then wrote his pathetic pleas to the President of the United States for amnesty and the restoration of the escheated church property.

Before this plea was granted, President Woodruff, Joseph F. Smith, his first Counsellor, and other Mormon authorities, being brought into court, swore that the manifesto meant the cessation of all polygamous relations as well as the prohibition of new polygamous marriages. The prayer for amnesty was then granted.

Then came an era of seeming submission and peace, and the Mormon church, led by President Woodruff, who was an ardent Temple Mormon if not a sincere and willing renouncer of polygamy, bestirred itself to complete its forty years’ work on its Temple in Salt Lake City. For, while it was quite usually supposed that plural marriage was the most essential and important peculiarity of Mormonism, this was not true. The strongholds of Mormonism were not its harems, but its Temples. As we read in their authorized Temple Manual, “Temple work lies at the very foundation of the restored Gospel of Jesus Christ.”

In the recent commentary on the Doctrine and Covenants we read:

“The rearing of a Temple of God in the world is the construction of a citadel by the followers of Prince Emmanuel in the territory claimed by Diabolus; hence his rage when the people of God build Temples. But for the Temples and the communion with God established through Temple services, the church might have been overwhelmed.”

Commentary on Doctrine and Covenants, p. 893.

The Mormon leaders, having been defeated in their ward in defense of plural marriage, turned the minds of their people to work in their unviolated Temples and work towards the completion of their great Temple in Salt Lake City. When this Temple was dedicated, in April, 1893, thousands of the Saints who had contributed money and labor towards its erection were unable to get into the large upper room of the building in which the dedicatory services were held. The services were, therefore, repeated, sometimes twice daily, for three weeks, and it is said that over 60,000 of the faithful were made glad in beholding the realization of their long cherished hopes and joined in shouting “the Hosanna” taught them by Lorenzo Snow. Since then not even Mormons of the common garden variety have been knowingly admitted to the Temple, only those Saints who have taken or desire to take their vows of obedience and secrecy are permitted to ascend the Temple stairs or participate in the Temple mysteries.

After the dedication of this central citadel of

Mormonism, there was a decade or more of rest from Temple building but a renewal of activity in Temple work. Such work had been more or less neglected during the disturbing eighties and after President Woodruff had ordered the pulling down of the Old Endowment House as a sedative to the suspicions attached to its use. The old endowments were now put into commission on a large scale, in the more comely and convenient working rooms of the new Temple. As a result, thousands who had contributed to its erection were eager to claim their reward in endowments for exaltation. Some were simply curious now that the Temple works were in commission, to see the Temple working. They wished to assay the values of their "Dream Mine." Some of these gold seekers had the experience of the Englishman who crossed the ocean to take his endowments in the Old Endowment House. "I came," said he, "expecting everything. I got nothing."

Within a few years after the completion of their great Temple, the Mormon authorities, quietly at first but more boldly later, began to return to their old ways. Their misdoings had been pardoned; Utah had, in 1896, been endowed with statehood and could now manage its own domestic and political affairs.

Moses Thatcher, one of the twelve apostles, refused to accept orders from the First Presidency and his Quorum as regards his candidacy for a seat in the U. S. Senate. He was defeated, defrocked, and, according to his testimony, was thereafter refused admission to the ordinances and counsels of the Temple.

A year or so later B. H. Roberts, a Temple Mormon, who had married an additional plural since the Manifesto of 1890, was nominated and elected to Congress. Thanks to the pressure put upon Congress by the American people, he was refused the seat he sought.

The next move of the "Big Fifteen" who control the Mormon church led to the election of one of their number, Apostle Reed Smoot, to the U. S. Senate. It was thought that as Apostle Smoot was not himself a practicing pluralist the Senate would overlook his apostolic responsibility for the rejuvenation of polygamy, which was being encouraged by President Woodruff and exemplified by two or three of Mr. Smoot's fellow-apostles who had taken new plurals.

It emerged during the course of the Senate's investigation that scores if not hundreds of new plural marriages had been sanctioned or winked at by President Woodruff and his apostles after the promised cessation of the practice. Most of these marriages had been contracted outside of the United States, especially in Mexico. It is now acknowledged by President Heber J. Grant that President Woodruff had interpreted his advice that the Saints refrain from "marriages forbidden by the laws of the land" as applying only to the United States, and had authorized certain of the apostles, notably Apostles Taylor, Cowley and Brigham Young, Jr., to celebrate such mar-

riages in Mexico or elsewhere beyond the reach of our Federal courts.

After months of investigations, the Senate's Committee, having assured itself of these facts, brought a majority report, recommending Apostle Smoot's exclusion from the Senate. The report went over to the next session of Congress. Meanwhile, things had been happening in the Mormon church. President Woodruff had died and Lorenzo Snow had become the mouth-piece of his people. Seeing the storm raised by Woodruff's interpretation of the manifesto and the willingness of the apostolic counsellors to have it so, the new President repudiated Woodruff's policy and declared that he would sanction no more plural marriages anywhere on the face of the earth. Apostle Smoot came home from Washington and had his fellow apostles, John W. Taylor and M. W. Cowley, who had taken new plurals and celebrated new plural marriages for others since the manifesto dropped from the Apostolic Quorum. He also saw that some other notorious violators of the anti-polygamy compact were disciplined. He then went back to Washington, reported his work as an Apostolic Hercules, and was given his seat in the Senate. Since then, this hard-working cardinal of the Mormon church has represented both his church and his state in the national councils and had done it well; but in order to do so he was obliged to give polygamy, one of their favorite inside peculiarities of Mormonism, the death stroke.

After the failure of the Mormon "die hards" to rehabilitate the practice of plural marriage, the Mormon leaders again turned the attention of the Mormon people to their Temples and Temple building. It was as if they had said, "Our Temples are intact and in them we can foster and protect the more essential peculiarities of our organization. The world may break into and break up our connubial corporations but it will not and can not interfere with the secret ordinances, oath and counsels given and taken in our Temples." The Mormon authorities had good reasons for their emphasis on Temple work, Temple teachings and Temple counsel. For it had become evident that political propaganda could be more safely transmitted through instructions given to an oathbound priesthood than through harangues in the Tabernacle or editorials in *The Deseret News*. It was also becoming more evident that certain peculiar doctrines of the church could be better conserved in a Temple ritual than by authorized public avowal. Moreover, the Saints of the Dispersion desired and deserved opportunity to do work essential to their exaltation without making long journeys to Utah, for the Saints had been scattering rather than gathering. So three new Temples have been built during the last ten years.

The first of these new Temples was dedicated at Laie on the Island of Oahu, November 27, 1919. The exterior of this Temple, as of the other two recent Temples, is of the Reformed Egyptian rather than of the Utah or grain-elevator type. The interiors, however, are provided with the usual series of rooms in which the endowment degrees are given and

received. The Hawaiian Temple gives the natives, of whom several thousand are Mormons, opportunity to secure the exaltation of priesthood in marked union suits and white robes. The authorized description of this Temple tells us that "One room contains a supply of certain articles of white clothing which are required to be worn with the ceremonies performed, and each person receives therefrom that which is needed."

The second of these new Temples was dedicated at Cardston, Alberta, August 26, 1923. This Temple is also for the Saints of the Dispersion, many of whom fled to Canada during the years when the season was open for the hunting of "co-habs" in Utah. Others less interested in international commerce have since joined this Canadian colony, which now numbers about 10,000 souls. Vachel Lindsay and Stephen Graham have given us an account of their visit to this Temple a few weeks before it was closed to profane eyes.

"This guide, a curious old fellow, strewed the Temple floor with his aitches. 'Ere,' said he to our company. 'Ere we seals. This 'ere room is for ordinances only. No, we don't worship in the Temple. It is not used for public worship. 'Ere in the Temple we 'as the ordinances and meditations' Then, wishing to interest the women of our party, he turned our attention to the cooking and lighting and warming and washing conveniences of the Temple. 'You 'ave 'ere,' said he, 'the electric stoves to cook the meals. You couldn't keep running in and out of the Temple in yer sacred garments to get meals at resterongs, so we cooks 'ere.'" When Lindsay asked him about polygamy, the old guide's eyes flamed as he growled: "Polygamy 'as been done away with long ago when Utah was received into the Union." The party was then hurried through the rest of the Temple and when the poet offered his hand the old guide gave him a left-handed good-by, which Lindsay interpreted as a gesture of profane implication.

The third and last of these new Temples is located in Mesa, Arizona, and was opened for endowments and secret counsels in the Fall of 1927. Arizona had also in other days been a hiding place for pluralists and more recently a refuge for pluralists and other migrants from the Mormon colonies in Mexico. As is usual when Temples are put into commission, the services have been very popular. We quote from an interview with the Assistant President of this Temple as printed in a recent issue of the Mesa News:

"During the month of February just past (1829) 10, 215 ordinances were performed, this number exceeding that of Manti, St. George, Cardston (Canadian) and Hawaiian temples for the same month. In fact, the average for the whole of last year for the amount of work done was exceeded by only the Salt Lake and Logan, Utah temples, which are situated in the center of the Mormon population.

"A great many from Mexico and coast points have taken part in the work here. An excursion organized during

the month of January for members of the church in Graham county resulted in an average group of 100 here from the county during each of the four weeks.

"A similar excursion for that county is planned for May. A special session for the Snowflake stake was held last November and another will be arranged for April. Next Saturday a group of young people from Prescott will be here to participate in the juvenile sessions held every Saturday.

At the Semi-Annual Conference held in Salt Lake City April 6, 1928, President Heber J. Grant made report concerning the dedication of the Temple at Mesa, saying:

"During the last year it has fallen to my lot to have the blessed privilege of going into Arizona and there dedicating one more temple to the Most High God. I rejoice exceedingly in the remarkable publicity that is given to us by the newspapers of Arizona. They devoted page after page to an account of the erection of the temple, and in publishing a sermon upon vicarious labor for the dead by Elder Joseph Fielding Smith.

"I rejoiced in the temple work that is now being done. For years I felt I was too busy to find a day or an evening to go to the temple. A little over a year ago I made up my mind that, by planning by affairs, by staying away from lectures or concerts or theatres or operas, that I could go to the temple at least once every week and have ordinances performed in behalf of some of my loved ones who have passed away. By making up my mind that I could do this, I had no difficulty whatever in going through the temple once a week during the entire year. Starting this year I felt that by a little extra effort I could go twice a week, and I have had no difficulty in doing this. Up to the first of April I had endowments to my credits of more than two a week for this year....I pray that the Lord will inspire all of us to greater diligence in performing to the full extent of our ability the duties and the labor that devolved upon us in doing vicarious work for our dead."

The Christmas number of The Deseret News, issued December 20, 1930, gives conspicuous place to an article headlined as "THE GREAT AWAKENING IN GENEALOGY AND TEMPLE WORK." In the course of this article we find President Grant's record as a Temple Mormon for the year 1930 and his own testimony concerning the way he does his Temple work and what it has cost him. We quote:

"The Priesthood has been restored; Israel is being gathered; Zion is being built up, and worthy saints of God are now privileged to enter the House of the Lord and receive therein

the blessings of the Priesthood, and by virtue of the authority bestowed to officiate as saviors upon Mount Zion.

“The labor of carrying the opportunity of salvation to the living and to the dead has gone steadfastly forward. It is not attended with a great blare of trumpets, but all conversant with the forward strides made in the preparation of records and in the performance of ordinances for our kindred dead must be convinced that in these activities we stand today on the threshold of a new era, we are on the eve of a great awakening.

* * *

“Probably the most powerful influence in bringing about the present awakening is the shining example of President Heber J. Grant. No one can fail to understand his teachings; no one can plead lack of time for this sacred work in face of the record he had made.

“From January 1, 1930 to November 24, 1930, President Grant and family have performed the following:

“Baptisms, 287 males, 626 females, total 913; endowments, 338 males, 648 females, total 986; couples sealed 764; children sealed to parents, 1,767; grand total, 4,430.

“In word and action he has effectively shown that vicarious service is a labor devolving upon every individual in the Church. From the president down no members are exempted from this responsibility and this blessed privilege, no matter what rank or position they may hold. As individuals we are born with a heritage to perform this work, as officers we bear our personal duty and in addition the responsibility of setting a worthy example of leadership.

“At a genealogical convention held in Preston, Idaho, President Grant uttered this inspiring message:

““I am deeply interested in genealogical work. I had the pleasure on Friday night of going through the temple with a company of twenty-two relatives and friends. On an average, from twelve to more than twenty of us, representing the Grant family go through the temple once a week. I have one person going through the temple all the time at my expense. I have in my employ a sister who devotes all her time to the preparation of genealogical records. Last year I expended in the neighborhood of \$200.00 per month during the entire year for genealogical research work pertaining to the families to which I belong in direct descent and through marriage.””

As one by one the Mormon temples are completed we can almost hear President Grant announce and join in his favorite dedication hymn (*Hymn No. 139*):

“Ho, ho, for the temple’s completed,
“The Lord hath a place for his head;
“The Priesthood in power now lightens
“The way of the living and dead!
“See, see ’mid the world’s gaudy splendor,
“Confusion and folly and sword,
“The Mormons, the diligent ‘Mormons,’
“Have rear’d up this house to the Lord..

“Seeking the wisdom of Joseph
“Whose blood stains the honor of state,
“And tithing and sacrifice daily,
“Teach Saints the true way to be great.
“Mark, mark (for the Gentiles are fearful)
“The work of the Lord has begun;
“Already, this monument finished,
“Is counted one miracle done.”

The Temple in Salt Lake City is called “The Great Temple” by Brighamites or Utah Mormons, but according to very specific revelations fathered by Joseph the Prophet, the Great Central Temple is to be built at Independence, Missouri. We give the revelation as accepted by all Latter-day Saints and printed in Section 57 of the Book of Doctrine and Covenants:

“Hearken, O ye Elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandment, in the land of Missouri, which is the land which I have approved and consecrated for the gathering of the Saints. Wherefore this is the land of promise, and the place for the City of Zion and thus saith the Lord your God if you will receive wisdom, here is wisdom. Behold the place which is now called Independence is the center place and a spot for the Temple is lying westward upon a lot which is not far from the court house.”

Doctrine and Covenants, 37, 1-3

The Brighamites or Utah Mormons do not at present seem eager to gather in Missouri, their land of promise, or by building the Temple as ordered by their Prophet to make of Independence the New Jerusalem.

The Josephites or Reorganized Church of Latter-day Saints are more consistent and persistent in their wish to fulfill Joseph’s prophecy and obey his commandments. For they have recently transferred their headquarters from Lamoni, Iowa, to Independence, and have been re-emphasizing the teachings of Joseph regarding the gathering of the Saints.

The trouble with the two major sects of the Saints—the Brighamites, who number 500,000 and the Josephites, who number about 100,000,—is that a minor sect of Mormons,—the Hedrickites, number perhaps 1,500,—have possession of the Temple lot and have broken ground for a long-promised Temple. As neither the Josephites nor the Hedrickites accept the secret ordinances and oaths required

of Temple Mormons by the Brighamites and as these two sects seem to have the inside track in Missouri, the Brighamites will not build their next citadel of secrecy and priestcraft at Independence.

We know of no better statement of the attitude of the Utah Mormons towards Missouri as the "land of promise" and Independence, Mo., as the final headquarters of the Mormon millennium than that made by Apostle A. W. Ivins at a recent semi-annual conference. We give it as reported in the Salt Lake Tribune October 6, 1929:

"The Latter-day Saints are now fulfilling the prophecy of Isaiah that the Lord's house shall be established in the top of the mountains and the time has not yet come to build a temple in Jackson county, Missouri, although the latter will be the eventual gathering place of the saints, declared A. W. Ivins, first counsellor in the first presidency of the L. D. S. church, in addressing the morning session of the 100th semi-annual conference Sunday in the tabernacle.

"President Ivins said that agents of the Church of Christ, a cult whose members are known as the 'Hedrickites,' had visited him in his office, soliciting the aid of the L. D. S. church in the building of a temple at Independence, Mo. 'You will see,' the speaker told the assemblage, 'that in spite of our good will toward the Church of Christ a coalition in such an undertaking is impossible, and although a building may be erected, it will not be the house of God.'

ASK WHAT WOULD THESE PEOPLE DO WITH TEMPLE

"The question was asked by President Ivins, 'What would these people do with a temple? They do not believe in work for the dead and these are the most important ordinances performed in the temple. We will not build a temple there until the Lord speak through the servants of His church.'

* * *

"Isaiah said, President Ivins explained, that the mountain of the Lord's house will be established in the top of the mountains and all the world will flow to it. He pointed out that 'the mountain of the Lord's house' means the headquarters of the true church of God

"'If this revelation,' the speaker said, 'is not being fulfilled by the Latter-day Saints, it will never be fulfilled.'

* * *

"President Ivins showed how the second part of Isaiah's prophecy is coming to pass by pointing out that thousands of visitors each year are coming to the bureau of information on the temple grounds in Salt Lake, seeking information on the Latter-day Saints and their church."

It is likely that as years go by Mormonism, its mysteries having become an open secret, will cease to be a mystery religion and its Temples become houses of prayer, their doors wide open to all who seek the light or worship God in Spirit and in truth.

The Mormon Temple Endowment Ceremonies

PREPARATORY WORK

The first step towards taking the endowment is to go to the Bishop of the Ward to which the candidate belongs. If the candidate pays a full tithing a “recommend” is given him at once. He then takes it to the President of the Stake, who countersigns it.

The candidate then procures his or her temple clothing. For man this consists of the special under garment, a shirt and a pair of white pants, a robe and a girdle, a cloth cap and a pair of cloth moccasins and a green silk apron, upon which is embroidered nine fig leaves. For a woman the sacred under garment, a white skirt and blouse, the robe and girdle, a white cloth cap or hood, a part of which may be used as a veil, the cloth moccasins and the fig leaf apron.

THE ANNEX

Armed with the “recommend” and endowment clothing, the candidate goes to the Temple and enters by the Annex, the door of which is nearly always open. Here he finds a small room which has the appearance of an office. In the center of this room is a table on which is some suggestive cash—the contribution of those who have gone before him. At this table he presents his “recommend,” which is closely examined for future identification, as the “recommend” is good for six months, and makes his donation to the cashier. The very poor, we are told, are not expected to contribute. They can, however, be made to feel very uncomfortable.

RECORDER’S OFFICE, CHAPEL AND SUBWAY

Having presented his credentials and paid his fee or honorarium, he goes to the recorder’s desk, where there are three or four recorders. To one of these he gives his genealogy, which consists of the place where he was born, the names of his parents, etc. If he is taking endowment for the dead he gives his data concerning them. The data for sealing or marriage are given to another recorder.

THE CHAPEL AND ORDAINING OF ELDERS

He then proceeds to the chapel, which is located in the Annex, where he sits quietly until the others have settled their genealogy, etc. When all are ready a hymn is sung, there is a prayer, a short address, and another hymn.

Then the males who are taking endowments for the dead retire to an alcove behind curtains, where they are ordained elders on behalf of the dead, as no one can take these endowments excepting those holding the Melchizedek Priesthood. One of the

Temple workers officiates in this ordination, laying his hands upon the candidate and saying:

“Brother—In the name of the Lord Jesus Christ and by the authority of the holy Melchizedek Priesthood I ordain you an elder of the Church of Jesus Christ of Latter-day Saints for and in behalf of _____ who is dead.”

The candidate is then allowed to pass through a door on the left to a subway connecting with the main building, where he is instructed to remove his shoes, as “the place whereon he stands is holy ground.” Having done this, he is permitted to go up some steps into the Temple, the same order being observed by the women.

Entering the Temple, he finds himself in a long corridor which passes from north to south through the basement or lower floor of the Temple proper. The Creation Room and the Garden of Eden are on the left side of this corridor, the Washing Rooms and Baptismal Font are on the right or west side.

THE WASHING ROOMS

The baths and dressing rooms for the men are located along the northwest side of this half of the Temple. Similar rooms for the women are on the southwest side. Intervening and entirely separating these rooms is the great Baptismal Font. Each of these Washing Rooms contains its quota of bath bus, which are well supplied with hot and cold water.

The candidate, being directed to these washing and dressing rooms and having divested himself of all his clothing, awaits his time in the bath with his special inner garments over his shoulder. A Temple worker goes with him into the bath to officiate in these Temple lustrations. As the candidate is washed, the officiant hurries through the lustration ritual.

THE LUSTRATION

“Brother, having authority, I wash you that you may be clean from the blood and sins of this generation. I wash your head that your brain may work clearly and be quick of discernment; your eyes that you may see clearly and discern that things of God; your ears that they may hear the word of the Lord; your mouth and lips that they speak no guile; your arms that they may be strong to wield the sword in defence of truth and virtue; your breast and vitals that their functions may be strengthened; your loins and reins that you may be fruitful in the propagating of a goodly seed;

your legs and feet that you may run and not be weary, walk and not faint.”

THE ANOINTING

After being dried with a towel—not always fresh—the candidate is passed on to another attendant and is anointed with oil. The oil is very definitely applied to the various organs of his body. The pronouncements used in this ceremony are much the same as those used in the lustration ritual.

THE CONSECRATION OF THE GARMENTS

After the washing and anointing the candidate is then taken in hand by another officiant, who, having given him the right to put on his endowment garments, gives him his new name, saying:

“Brother, I now give you these garments, which are patterned after those given to our father Adam when he was found naked in the Garden of Eden. They are called the garments of the holy priesthood, and will prove a shield and protection to you till you have finished your work in righteousness upon the earth. They are never to be removed except for purposes of cleanliness, and then for no longer than necessary. With these garments I give you a new name which is never to be divulged to anyone. It is a key word and will be required of you at a certain part of these proceedings this day. The name I shall give you is _____.”

The name is then whispered in the ear, usually one taken from the Bible or the Book of Mormon. The candidate then puts on the garment, over the oil.

DRESSING ROOM

The candidate then retires to the dressing room, where he puts on a shirt and a pair of white pants and white stockings. It early days a long white shirt or smock was the only covering worn over the endowment garment. The women wear a white skirt and blouse over “the garment.”

THE DOOR OF CHAOS OR THE CREATION ROOM

The candidate now takes his bundle, containing robe, sandals, cap and apron, and falls in line to await the opening of the door into the Creation Room. He passes through this door and, when his turn comes, goes to a table where he is again identified and supplied with a ticket. On this ticket, if he is doing proxy work, is inscribed the name of the dead person whose endowment is to be taken. He is counted with the others by a man who stands beside the doorway and, being identified, takes a seat, and awaits the arrival of the rest of his class. The delay may be tedious as the washings and anointing take time if there are many candidates. The seats in this room are of adjustable kind, the same as used in theatres and places of amusement, as are the seats in all the other rooms.

The room in which the candidate now finds himself is called “Chaos or the Lower Instruction Room,” and is sup-

posed to represent the state of affair before the world was organized. It is totally devoid of ornament of any kind except two hands clasped in the grip known as “Fides” over a doorway, which is concealed by a curtain. After all are seated the men on the right, the women on the left, which is the order all the way through the initiation service, they are again counted very carefully.

When all is quiet, a man dressed in white flannels, representing Elohim, comes from behind the curtains and, addressing the audience, says:

“Brethren, you have been washed and pronounced clean—that is clean from the blood and sins of this generation. You have been anointed that you may become kings and priests to our God and His Christ: not that you have been anointed kings and priests, but that you may become such. This will depend upon your faithfulness.

“Sisters, you have been washed and anointed that you may become queens and priestesses unto your lords, that is, your husbands. You also have had garments given you and with those garments, a new name which you were told never to divulge to anyone; it is, however, a key word and will be required of you at a certain place in going through these endowments this day.

“And here I would ask if any of you desire to retire at this stage of the proceedings. If so, you have now an opportunity to do so by raising the right hand—No hands raised; very well.

“You will now hear three voices,—the voices of Elohim, Jehovah and Michael. Elohim will command. Now give your attention and hear what you shall hear.”

THE CREATION

Elohim retires behind the curtain. After some minutes pause, the silence is broken by voices apparently as a distance.

Elohim—“Jehovah! Michael! See, there is matter unorganized. Let us go down and form a world like unto other worlds which we have formed, where the spirits who are awaiting bodies may tabernacle.”

Jehovah and Michael—“We will go down.”

Elohim remains in the Celestial World while Jehovah and Michael do the work of creation. This is now carried on in accordance with the account found in the Book of Genesis. Jehovah and Michael say, and the end of each day, “We will now go and report this our labor of the first, second, third day,” and so on. On receiving instructions concerning the work of the next day, they invariably answer, “We will go down,” Elohim saying, “It is well.” On the fourth day, when Elohim gives the order to place lights in the firmament, the word “lights” is spoken in a loud voice, and immediately the lights in the chandelier or electrolier are turned on. At the end

of the fifth day Michael and Jehovah, being well pleased with their work, feel to say:

Michael—"Jehovah, see the earth which we have formed and plentifully supplied with animal and vegetable life; it looks glorious and beautiful."

Jehovah—"It does, Michael. We will return and report this our labor of the fifth day."

THE CREATION OF ADAM AND EVE

Here there is again a pause for a few minutes, when Elohim, Jehovah and Michael enter. Michael seats himself in a chair facing the audience, Elohim and Jehovah standing on either side of him.

Jehovah—"See the earth which we have formed but there is not a man to till the ground."

Elohim—"We will make man in our own image."

Elohim and Jehovah now stand in front of Michael, makes passes over him, breathe on him and he apparently goes to sleep.

Elohim—(*Turning to audience*)—"this man who is now being operated upon is Michael who helped form the world. When he awakes he will have forgotten everything, will have become as a little child, and will be known as Adam."

Then, turning to Michael, he calls in a loud voice:

Elohim—"Adam, awake!"

Adam awakes and looks around as though startled.

Elohim—"It is not good for man to be alone."

Jehovah—"It is not, Elohim, for we are not alone."

Elohim—"We will cause a deep sleep to fall upon Adam and make for him a woman to be with him."

Sleep is again produced by the same means.

Elohim (*To the men*)—"The brethren will close their eyes as if they were asleep."

While Adam sleeps Eve enters and stands beside him.

Elohim (*In a loud voice*)—"Adam, we see the woman we have formed for you. What will you call her?"

Adam wakes up and looking her over with appreciation, answers, "Eve."

Elohim—"Why will you call her Eve?"

Adam—"Because she is the Mother of all living."

Elohim—"True, Adam, she is the Mother of all living."

Elohim (*To Jehovah*)—"We will plant a garden eastward in Eden, and there we will put the man whom we have formed."

(Man and woman are spoken of as the man.)

Elohim (*To audience*)—"The brethren will now follow Adam and the sisters will follow Eve into the room representing the Garden of Eden."

THE GARDEN OF EDEN

This is the same floor and is reached by going through the curtain covered door, through which Eve and the gods have entered.

The walls of this room are decorated profusely, being entirely covered with trees, flowers and pleasant plants. All sorts of birds and animals are living together in perfect peace. The ceiling is arched and painted to represent a sky and is studded with silver stars. At the end of the room is an altar and behind it an elevator on which the gods ascend and descend. To the left of the altar, as the audience faces it, is "the tree of knowledge of good and evil." There is a small shelf fastened to the back of this tree, on which is placed the forbidden fruit. This may be an apple, or it may be strawberries or other fruit of the season, or it may be a bunch of raisins.

All being seated, Elohim and Jehovah lay down the laws and suggest the possible joys of the garden.

Elohim (*To Adam*)—"Adam see this garden which we have planted for you. Of all the trees of the garden thou mayst freely eat, but of the fruit of the tree of knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest of it thou shalt surely die. Now be fruitful and multiply; be happy and enjoy yourselves. We go away, but we will return and give you further instructions."

Elohim and Jehovah now ascend by the elevator, which is painted to represent clouds. As they disappear

Adam (*To the class*)—"Now, brethren, let your minds be calm and be not surprised at anything you may see or hear. We shall be visited soon."

(*Enter Lucifer*)

Then from the doorway by which we entered, the one with the curtain, a man enters who proceeds up the central aisle with arms akimbo and who surveys the place with expectant interest. He is usually dressed in a suit of black, wears a silk hat, carries a cane, and has on a sort of Masonic apron, sometimes decorated with crossed crow-quills and sometimes with pillars surmounted by balls. This is Lucifer.

Lucifer—"Adam, you have a nice new world here: it is patterned after the world where we used to live."

Adam—"I know nothing of any other world."

Lucifer—"Oh, I see, you haven't had your eyes opened yet."

He then goes to the tree and pretends to pluck some of the fruit which he offers to Adam.

Lucifer—"Here, Adam, take some of the fruit of that tree." (*Pointing*). "It will make you wise."

Adam—"I shall not partake."

Lucifer—"Oh, you won't! Well, we shall see!"

(*As Adam turns away Lucifer pretends to discover Eve and makes his appeal to her.*)

Lucifer—"Here, Eve, is some of the fruit of that tree; it will make you wise."

Eve—"Who are you?"

Lucifer—"Your brother."

Eve—"You my brother, and come to tempt me to disobey Father!"

Lucifer—"Oh, I said nothing about Father."

(*Then shaking the fruit which he holds in his hand.*)

Lucifer—"Here, take some of this fruit; it will open your eyes; it will make you wise."

Eve—"But our Father said in the day we ate thereof we should surely die."

Lucifer—"Ye shall not surely die but ye shall be as the gods; ye shall know good from evil, virtue from vice, happiness from misery."

Eve—"Is there no other way?"

Lucifer—"There is no other way."

Eve—"Then I will partake."

(*She then takes some of the fruit and begins eating it.*)

Lucifer—"That's right. Now go and get Adam to have some."

Eve (*To Adam*)—"Adam, here is some of the fruit of that tree; (*pointing*) it is pleasant to the taste and will make you wise."

Adam—"I shall not partake. Don't you know our Father commanded us not to touch the fruit of that tree?"

Eve—"Do you intend to obey all Father's commands?"

Adam—"Yes, all of them."

Eve—"Well, you know our Father commanded us to be fruitful and multiply and replenish the earth. Now I have partaken of the forbidden fruit and shall be cast out, while you will remain a lone man in the Garden."

Adam—"Yes, I see how it is. I will partake that man may be."

Lucifer (*Nodding approval*)—"Yes, that is right."

Eve (*To Lucifer*)—"I know thee now. Thou art Lucifer who wast cast out of our Father's presence for his rebellion."

Lucifer—"Oh, I see you are beginning to get your eyes open already."

Adam (*To Lucifer*)—"What apron is that you're wearing?"

Lucifer—"That is an emblem of my power and priesthood."

Adam—"Priesthood?"

Lucifer—"Aye, priesthood."

Heavy footsteps are heard and Elohim and Jehovah step off the elevator.

Elohim—"Adam!" (*Louder*) "Adam!" (*Louder still*) "Adam, where art thou?"

(*Adam, who had concealed himself, comes out of his hiding place very much ashamed.*)

Adam—"I heard thy voice as I was walking in the garden and I was afraid because I knew that I was naked, and I hid myself."

Elohim—"Who told thee that thou wast naked? Hast thou eaten of the fruit whereof I commanded thee thou shouldst not eat?"

Adam—"The woman that thou gavest to be with me, she gave me of the fruit and I did eat."

Elohim—"Eve, what hast thou done?"

Eve—"The serpent beguiled me and I did eat."

Elohim (*To Lucifer*)—"Lucifer, what have *you* been doing here?"

Lucifer—"Oh, the same as we have been doing in other worlds—I gave them some of the fruit to open their eyes."

Elohim—"For this that thou has done, thou are cursed above all cattle. Upon thy belly shalt thou go and dust shall be thy meat all the days of thy life on the earth."

Lucifer (*Defiantly*)—"And I will take of the treasures of that earth, silver and gold, and buy up armies and navies, popes and princes, and I will reign with blood and terror."

Elohim—"Begone."

Lucifer, retreating through the door by which he entered, halts in the doorway, shakes his fist, stamps his heel and with a look of defiance retires.

Adam (*Turning to the audience*)—"In your bundles brethren and sisters, you will each find an apron, you will not put it on."

(*They do so*)

Elohim (*To Eve*)—"Because thou hast hearkened unto the voice of the Tempter and hast eaten of the fruit whereof I commanded thee thou shouldst not eat, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children. Nevertheless thou mayst be saved in child-bearing; thy seed shall bruise the serpent's head but he shall bruise thy heel."

Elohim (*To Adam*)—"Because thou hast hearkened unto the voice of thy wife and hast eaten of the fruit of the tree, cursed I the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face shalt thou eat bread till thou return unto the ground from whence thou wast taken; for dust thou art, and unto dust shalt thou return."

Elohim (*To Jehovah*)—"Let Adam be cast

out of the garden and cherubim with a flaming sword be placed to guard the way of the tree of life.”

Jehovah—“Let cherubim and a flaming sword be placed to guard the way of the tree of life.”

A sword is waved through the curtain. Eve, who has been standing on the left side of the elevator, looks up at the sword and crosses over to Adam and places herself on his left hand.

Elohim—“Adam, we will provide for you a Savior and send your messengers to instruct you how you may return to our presence.”

Having laid down the law of obedience sealed by oath and made this promise, Elohim and Jehovah now ascend on the elevator and Adam turns to the audience.

Adam—“Brethren and Sisters, I would here ask if any of you have forgotten your new name that you hold up the right hand.”

The robes, girdles, caps and sandals are then taken from the bundles by way of preparation for the first degree.

FIRST TOKEN OF AARONIC PRIESTHOOD

Adam—“You will now arise, push back the seats, place the robe on the right shoulder, put on your caps and moccasins, and receive the first token of the Aaronic priesthood. And you will not forget that the utmost secrecy is to be observed with respect to these proceedings. They are not to be even spoken of to each other.”

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

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

Adam—“All bow your heads and say Yes.”

As the last words are spoken the right hand is drawn swiftly across the throat and the hands dropped from the square to the sides.

The Name is the new name given with the garments.

The Grip—Hands clasped, pressing the knuckle of the index finger with the thumb.

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

Adam—“The brethren will now follow Adam and the sisters will follow Eve into the room representing the Lone and Desolate World.”

THE LONE AND DESOLATE WORLD

Going out of the Garden Room we go up a long flight of stairs from the south end of the corridor to the Lone and Desolate World, which has walls painted as in the Garden of Eden, save that peace has evidently fled. The vegetation appears to have run wild, and the birds and beasts are fighting. There is an altar at the end of the room behind which stand Adam and Eve. Eve is on the side of the room facing the women.

Adam—When Adam was cast out of the Garden of Eden, he built an altar and called on the Lord, saying:

“O Lord, hear the words of my mouth!

“O Lord, hear the words of my mouth!

“O Lord, hear the words of my mouth!”

As Adam speaks these words he raises his hands high above his head, then drops them to the square, and then to his side. The words used are: “Pale, Hale, Hale.” In the pure Adamic language these words are said to mean, “O Lord, hear the words of my mouth.” Adam, when asked why he gives this cry of distress replies that he does not know, save that he has been so instructed and is in need of help.

(Reenter Lucifer)

Lucifer—“I hear you. What is it you want?”

Adam—“Who are you?”

Lucifer—“The god of this world.”

Adam—“Who made you the god of this world?”

Lucifer—“I made myself. What is it that you want?”

Adam—“I was calling on Father.”

Lucifer—“Oh, I see you want religion. I’ll have some preachers along presently.”

(Enter Preacher)

Preacher—“You have a very fine congregation here.”

Lucifer—“Oh, you are a Preacher?”

Preacher—“Yes.”

Lucifer—“Ever been to college and studied the dead languages?”

Preacher—“Why, certainly; no one can preach the gospel acceptably unless he has been to college and studied the dead languages.”

Lucifer—“Well, if you’ll preach your gospel to this congregation and convert them, mind you, I’ll give you—let me see—four thousand a year.”

Preacher—“That is very little, but I’ll do the best I can.”

Preacher *(To Adam)*—“Good morning, sir.”

Adam—“Good morning.”

Preacher—“I understand you are looking for religion?”

Adam—“I was calling upon Father.”

Preacher (Producing a hymn-book)—“We’ll sing two verses of the grand old hymn.”

“Hail Father, Son and Holy Ghost,
One Lord, in persons three;
To thee we make our joyful boast,
Our songs we raise to Thee.

“Fountain of every joy and grace,
Our God, we Thee adore;
Beyond the bounds of time and space
Thou dwellest evermore.

The preacher leads in singing the hymn, Lucifer keeping time with his feet and viewing the audience with smug complacency. After singing the hymn and making his appeal to the audience, he turns to Adam to test his faith.

Preacher (*To Adam*)—“Do you believe in that great Spirit, without body, parts or passions, who sits on top of a topless throne, ‘beyond the bound of time and space’, whose center is everywhere and circumference nowhere; who fills immensity with His presence and yet is so small He can dwell in your heart. Do you believe this?”

Adam—“No. I don’t believe a word of it.”

Preacher—“Then I am very sorry for you. But perhaps you believe in hell—that great and bottomless pit which is full of fire and brimstone, into which the wicked are cast and where they are ever burning and yet never burn.”

Adam—“No, I do not, and I am sorry for you.”

Lucifer—“We are very, very sorry for you. What it is you want?”

Adam—“I want nothing. I am awaiting messengers from Father.”

Voices of the gods are now heard talking in another room.

Elohim (*To Jehovah*)—“Jehovah, the man Adam seems to be true and faithful. Let us send down to him Peter, James and John.”

Jehovah—“That is good. They shall go down.”

(*Enter Peter, James and John*)

Peter, James and John now descend a flight of stairs at the rear of the room and Lucifer advances to meet them.

Peter—“Hello, what’s going on here?”

Lucifer—“We are making religion.”

Peter—“Indeed! What are you making it out of?”

Lucifer—“Newspapers, novels, notions of men and women sugared over with Scripture.”

Peter—“And how does it take with this congregation?”

Lucifer—“Oh, pretty well with all except this man Adam; he doesn’t believe anything.”

Peter (*To Adam*)—“Good morning, sir. How do you like the preaching of this gentleman?”

Adam—“Not at all. He tells of a God without a body, and a hell without a bottom into which the wicked are cast and where they are forever burning and yet never consumed. I cannot believe it.”

Peter—“We do not blame you. We will visit you again shortly.”

Peter, James and John now ascend by the stairway.

Peter is now heard above addressing Elohim.

Peter (*To Elohim*)—“We have been down to the man Adam. Lucifer is there with a preacher who is trying to teach him all manner of false doctrine; yet amid it all he still remains true and faithful.”

Elohim (*Above*)—“Go down to the man Adam in your proper characters. Give him the second token of the Aaronic Priesthood, instruct him to place the robe on the left shoulder and come back and report.”

(*Enter Peter, James and John by the stairway*)

Peter (*To Adam*)—“I am Peter.”

James (*To Adam*)—“I am James.”

John (*To Adam*)—“I am John.”

Preacher—“Are you the Apostles of our Lord and Saviour, Jesus Christ?”

Peter—“We are.”

Preacher (*Pointing to Lucifer*)—“Why, he said we should have no more Apostles and if any should come along professing to be such I was to ask them to cut off a leg or an arm and put in on again, just to show they had come with power.”

Peter—“He did that to deceive you. A wicked and an adulterous generation seeketh after a sign. We do not satisfy people’s idle curiosity. Do you know who that man is?”

Preacher—“Why, certainly! He’s a great gentleman and is at the head of all the religious denominations of the day.”

Peter—“I can fully believe that. Why, that’s Lucifer!”

Preacher—“What! *the Devil*?”

Peter—“Yes, I believe that is one of his names. I would advise you to have a settlement with him and get out of his employ.”

Preacher—“But if I get out of his employ, what’s to become of me?”

Peter—“Why, we will teach you the everlasting gospel in connection with the rest of the sons of Adam.”

Preacher—“Well, that’s very good.”

Preacher (*going to Lucifer and tapping him on the shoulder*)—“I say, sir, is it not time we had a settlement?”

Lucifer—“Oh, I’ll keep my word. I offered

you four thousand a year to convert this people, and by what I can see, they have nearly converted you. Get out of my kingdom. I don't want such men in it."

Peter (*To Adam*)—"Have you your tokens?"

Lucifer—"Have you got money?"

Peter—"Enough for our wants."

Lucifer—"You can get everything in this world for money."

Peter (*To Adam*)—"Do you sell your tokens for money? You have them, I believe."

Adam—"I have them, but I value them too highly to part with them for money."

Lucifer (*Turning to Peter*)—"I thought I knew you."

Peter—"Begone."

Lucifer—"By whose authority?"

Peter (*Left arm to the square*)—"In the name of Jesus Christ, my Master."

(Lucifer departs through a side door by which the preacher has already disappeared. Peter now takes Adam by the right hand and asks:)

Peter—"What is that?"

Adam—"The first token of the Aaronic Priesthood."

Peter—"Has it a name?"

Adam—"It has."

Peter—"We'll you give it to me?"

Adam—"I can not, for it is connected with my new name, but this is the sign."

(Left are elevated to the square)

Adam (*To audience*)—"Brethren and Sisters, these are true messengers from Father. Give heed to their instructions and they will lead you in the ways of life and salvation."

Peter—"We will now go and report."

(They do so)

Elohim—"Peter, James and John, go down again in your own proper characters and reveal to Adam the second token of the Aaronic Priesthood and place the robe upon his left shoulder."

SECOND TOKEN OF THE AARONIC PRIESTHOOD

Peter—"The brethren and sisters will now stand, push back the seats, place the robe on the left shoulder, and receive the Second Token of the Aaronic Priesthood."

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

"All bow your heads and say Yes."

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

The Name is the given name of the candidate.

The Grip is given by clasping the hand and pressing the thumb in the hollow between the first and second knuckles of the hand.

The voice of Peter is now heard as he returns to report to the gods.

Peter—"We have been down to the man Adam, have given him the Second Token of the Aaronic Priesthood and instructed him to place the robe on the left shoulder."

Elohim—"Tis well. Go down again, instruct him to place the robe on the right shoulder, give him the First Token of the Melchizedek Priesthood, and come back and report."

Peter, James and John—"We will go down."

Peter—"The brethren will now follow Adam and the sisters follow Eve into the room representing the Terrestrial Kingdom."

TERRESTRIAL KINGDOM

This room is sometimes called the "Blue Room" and sometimes the "Upper Lecture Room." Form it the candidate enters through the veil into Celestial Glory.

FIRST TOKEN MELCHIZEDEK PRIESTHOOD

Peter—"The brethren and Sisters will now stand, push back the seats, place the robe on the right shoulder, and receive the First Token of the Melchizedek Priesthood."

The Sign is made by brining both hands to the square, palms to the front.

Peter—"We and each of us do covenant and promise that we will not reveal any of the secrets of this, the First Token of the Melchizedek Priesthood, with its accompanying name, sign or penalty. Should we do so, we agree that our bodies be cut asunder in the midst and all our bowels gush out."

Peter—"All bow your heads and say Yes."

As the last words are spoken the hands are dropped till the thumbs are in the centre of the stomach and drawn swiftly across the stomach to the hips, and then dropped to the sides.

The Name of this token is the Son, meaning the Son of God. Members of the Melchizedek Priesthood belong to the Order of the Son of God.

The Grip is given by placing the thumb on the back of hand and tip of forefinger in the centre of palm, representing the piercing of the hand by a nail. It is called "The Sign of the Nail."

Peter, James and John—"We will now go and report."

(They again ascend by the stairway, and their voices are heard again.)

Peter—"Elohim, we have been down to the man Adam, have given him the First Token of the Melchizedek Priesthood and have instructed him to place the robe on the right shoulder."

Elohim—"It is well. Go down again, instruct him to place the robe on the left shoulder, given the Second Token of the Melchizedek Priesthood, and teach him the true order of prayer."

Peter, James and John—"We will go down."

SECOND TOKEN MELCHIZEDEK PRIESTHOOD

Peter—"The brethren and sisters will now stand, push back the seats, place the robe upon the left shoulder, and receive the Second Token of the Melchizedek Priesthood."

There is no penalty attached to this, but we are told the obligation of secrecy is the same, for God will not be mocked.

The Sign is made by elevating both arms above the head to represent the crucifixion. The word "Pale" is spoken, the arms dropped to the square, "Hale," and then to the sides, "Hale"—thus—"Pale, Hale, Hale."

The Grip is made by grasping the hand, the forefinger one centre of wrist and little fingers locked. There is a tradition that when our Saviour was crucified, the nail drew out between the fingers—with the weight of His body, and the executioner then drove the nail through the wrist for better security. This Grip is called the "Patriarchal Grip" or "Sure Sign of the Nail."

The following obligations are now taken with the right arm at the square.

LAW OF SACRIFICE

"You and each of you do covenant and promise that you will sacrifice your time, talents and all you may now or hereafter become possessed of to the upbuilding of the Church of Jesus Christ of Latter-day Saints."

"All bow your heads and say yes."

LAW OF CHASTITY FOR MEN

"You and each of you do covenant and promise that you will not have sexual intercourse with any of the opposite sex except your lawful wife or wives who are given by the holy priesthood."

"All bow your heads and say yes."

LAW FOR WOMEN

"You and each of you do covenant and promise that you will not have sexual intercourse with any of the opposite sex save your lawful husband, given you by the holy priesthood."

"All bow your heads and say yes."

LAW OF VENGEANCE

"You and each of you so solemnly promise and vow that you will pray, and never cease to

pray, and never cease to importune high heaven to avenge the blood of the prophets on this nation and that you will teach this to your children and your children's children unto the third and fourth generation."

"All bow your heads and say yes."

PRAYER CIRCLE

The true order of prayer is now taught in what is known as the Prayer Circle. As many candidates as can conveniently do so now surround the altar, when all the Tokens of the Aaronic and Melchizedek Priesthood are gone over.

Peter—"The Sisters will now veil their faces."

The veil attached to the hood is here lowered.

The men who are kneeling now take each other by the right hand in the Patriarchal Grip and place the elbow of the left arm on the shoulder of the person next to them, arm at the square, palm of the hand to the front.

The elder kneels at the altar, with right arm at the square and the left extended, the hand cupped as though about to receive a blessing. He then offers a prayer, which is repeated by all who compose the circle. A prayer of this type is used in the Prayer Circles of the priesthood.

THE ENDOWMENT LECTURE

Elohim, or one in authority, now mounts the platform in front of the veil and gives a lecture, reviewing the whole Endowment service. This lecture is often very long and tedious. The speaker goes over the Temple work of the day and explains its signs and meaning. The marks in the veil are also explained, with their significance and uses. In speaking of the creation, he is sure to say that Adam was not made out of the dust of the earth but begotten the same as other men; that the creation of Adam was done by a figure just to show you how man was made; and that when he came here he brought one of his wives with him. On days when there are few who are going through the Temple for the first time, this lecture before the veil is very much shortened, only the essential part which refers to the creation of Adam being recited or read.

THE PLATROM BEFORE THE VEIL

The platform from which this lecture is delivered is reached by three steps on either side of an altar. Up these steps the candidates must ascend for final testing before admission to the inner sanctuary or Celestial Glory. The veil itself covers a large archway at the east end of the Lecture Room. The archway is supported by five pillars and covered with a curtain heavy with gold lace trimmings. Between these pillars candidates give their grips, signs and tokens before being admitted to the holy of holies. Benches are placed on this platform for the accommodation of those whose names have been called until there is room for them to do their work through one of the veiled openings.

Peter—"We will now uncover the veil."

This is done by two workers—one on each side pulling upon lines which take the covering of the veils to one side or the other. We now have the veil explained to us. We are told that it represents the veil of the temple. The marks are the same as those on the garments—the compass on the left and the square on the right side, the navel mark corresponding to that part of the body, and the knee mark, which is supposed to mean that at the name of Jesus every knee should bow. There are four other marks, called “Marks of Convenience.” One, a hole through which the Lord puts forth his hand to test the knowledge of the candidate; two others through which the hands of the Lord and the candidate are thrust to be placed upon each other’s backs; and one through which the candidate whispers in the Lord’s ear. All now being in readiness, a man’s name is called, who goes up on the platform with his woman or women following him. There, as has been said, they seat themselves till their turn comes. A man will sometimes take three or four, or even more, women with him, whom he has never seen before, but who must have a man to take them through and be lord to them.

The candidate is now taken to one of the openings between the pillars by one of the Temple workers, who gives three raps with a mallet on the pillar. The Lord parts the veil slightly and asks what is wanted.

Temple Worker—“The man Adam having been true and faithful in all things now desires to converse with the Lord through the veil.”

Lord—“See that his garments are properly marked, present him at the veil, and his request shall be granted.”

Attendants or Temple workers prompt the candidate in his answers and grips. The endowee is then taken up to the veil. The Lord puts forth his hand and, taking that of the candidate, asks:

Lord—“What is this?”

Endowee—“The first token of the Aaronic priesthood.”

Lord—“Has it a name?”

Endowee—“It has.”

Lord—“Will you give it to me?”

Endowee—“I will, through the veil.” (The Temple name.)

Lord—“What is that?”

Endowee—“The second token of the Aaronic priesthood.”

Lord—“Has it a name?”

Endowee—“It has.”

Lord—“Will you give it to me?”

Endowee—“I will, through the veil.” (The given name.)

Lord—“What is that?”

Endowee—“The first token of the Melchizedek Priesthood.”

Lord—“Has it a name?”

Endowee—“It has.”

Lord—“Will you give it to me?”

Endowee—“I will, through the veil—the Son”—(meaning the Son of God).

Lord—“What is that?”

Endowee—“The second token of the Melchizedek Priesthood—The Patriarchal Grip or Sure Sign of the Nail.”

Lord—“Has it a name?”

Endowee—“It has.”

Lord—“Will you give it to me?”

Endowee—“I can not for I have not yet received it. For this purpose I have come to converse with the Lord behind the veil.”

Lord—“You shall receive it upon the five points of fellowship through the veil. These are, foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear.”

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

Lord—“This is the sign of the token:

“Health to the navel, marrow in the bones, strength in the loins and sinews, and power in the priesthood be upon me and my posterity through all generations of time and throughout all eternity.”

Lord (Without changing position)—“What is that?”

Endowee (Answering as before)—“The second token of the Melchizedek Priesthood.”

Whereupon the candidate, taught by the Lord, repeats the formula which has been whispered in his ear.

Lord—“That is correct.”

The Endowee is then taken to the opening by the attendant, who gives three more raps with the mallet.

Lord—“What is wanted?”

Attendant—“Adam, having conversed with the Lord through the veil, now desires to enter his presence.”

Lord—“Admit him.”

As he says this he extends his hand and welcomes the candidate into the Glory Room. He is now the lord over his women and the three raps being again sounded, the man having assumed the part and place of the Lord, asks the female attendant what is wanted.

Attendant—“Eve having been true and faithful in all things desires to converse with the Lord through the veil.”

Lord or man—“See that her garments are properly marked, present her at the veil and her request shall be granted.”

And so on over the same ground again, save that it is Eve in place of Adam who must be tested for admission.

THE CELESTIAL ROOM

This is the "Glory Room" of the Temple. One of the Mormon thrill masters calls it "an ecstasy of delicate and luxurious color." The endowees fill their eyes with its splendor, preen their feathers before its great mirrors, or rest from the excitement of their hours of initiation on its richly furnished chairs and lounges. Some, however, who are to be married for time or eternity, or both, are busy with the recorder of credentials. If they are to be married for time as well as eternity, the licenses for eternity must have the okeh of the Temple president. Others who are to be sealed or married for the dead also present their credentials.

Then the candidates for connubial felicity enter one or other of two small, but richly furnished, rooms, which open from the Glory Room. Each of these rooms is provided with an altar. In one of these the sealings or marriages are more personal. Between these two small apartments is a small circular room "used only for the highest of the Temple ordinances."

While the candidates and those who have personal or vicarious work to attend to remain, members of the class who have been in the Glory Room before and who have no sealing work to detain them put their super-imposed robes, girdles and aprons into their bundles, hasten downstairs to the dressing-room and get into their everyday clothes. Meanwhile, the Temple workers have done to the Temple refectory to get something to eat.

THE MARRIAGE CEREMONY

The altars in the sealing rooms have on them white velvet cushions, and on each side are kneeling stools. The ceremony is usually performed by the president or acting president of the Temple. The candidates kneel, one on each side of the altar, and clasp their hands in the patriarchal grip. If there are many candidates waiting, the officiant may make the service very brief. Sometimes saying little more than "Do you M_____ do you N_____. Kiss your

wife." A more formal ceremony is more usual and more in accord with the spirit of the endowment service.

"Do you Brother _____ take Sister _____ by the right hand to receive her unto yourself to be your lawful wedded wife and you to be her lawful wedded husband, for time and all eternity, with a covenant and promise on your part that you will fulfill all the rites, laws and ordinances pertaining to this holy matrimony in the new and everlasting covenant, doing this in the presence of God and angels and these witnesses of your own free will and choice."

Answer: Yes, I do."

"Do you Sister _____ take Brother _____ by the right hand and give yourself to him to be his lawful and wedded wife, for time and all eternity, with a covenant and promise on your part that you will fulfill all the laws, rites and ordinances pertaining to this holy matrimony in the new and everlasting covenant—this in the presence of God, angels and these witnesses."

Answer: "Yes, I do."

"In the name of the Lord Jesus Christ and in authority of the holy priesthood, I pronounce you *legally and lawfully* husband and wife for time and all eternity; and I seal upon you the blessings of the holy resurrection, with power to come forth in the morning of the first resurrection, clothed upon with glory, immortality and eternal lives; and I seal upon you the blessings and thrones and dominions and principalities and powers and exaltations, together with the blessings of Abraham, Isaac and Jacob. And I say unto you, be fruitful and multiply and replenish the earth, that you may have joy and rejoicing in your posterity in the day of the Lord Jesus. All these blessings, together with all the other blessings pertaining to the new and everlasting covenant, I seal upon your heads through your faithfulness unto the end, by the authority of the holy priesthood, in the name of the Father and of the Son and of the Holy Ghost.
Amen."

Notes on Endowment Ritual

BAPTISM FOR THE DEAD

It should be noted that baptism for the dead, though required of those who take their vicarious endowments, is not a part of the endowment service. It is administered on a different day and this special type of vicarious or proxy work can be done by members of the church who have not taken their endowments and by boys and girls who are not yet old enough to be fully initiated into the mysteries of the ordinances of the Temple.

As we read in the Temple Manual, “Males over 21 or females over 18 are not permitted to witness or take any part in the Temple ordinances *except baptism for the dead*, unless they have received their own endowments.” In other words, members of the church can be baptized for their dead without being endowed for them, though if they wish to be endowed with the priesthood, etc., for them they must first be baptized for them.

Boys and girls of high school age can be baptized for their deceased relatives and are encouraged to accept this privilege. Excursions of these juniors are organized in various stakes or wards, and some of the youngsters take to the work like water spaniels. A business man of Salt Lake City reports that he has been baptized for as many as fifty deceased relatives in one day. The stories some of the boys tell of their substitutionary stunts are more extravagant and possibly somewhat apocryphal. This introduction of high school boys and girls into the basement or front room of the Temples awakens their curiosity and kindles their desire to see and swear their way through the Temple from bottom to top, from the rooms for washing and anointing to the celestial glory. These junior semi-initiates are the DeMolays of Temple Mormonism.

THE WASHING AND ANOINTING

There are exaggerated accounts of this introduction to the real endowment service, which suggest that this portion of the service is, if not indelicate, rather humiliating. This criticism is largely based on the rawness with which the rites of washing and anointing were administered in the attic of the Temple at Nauvoo and the old Endowment House of Salt Lake City. That these rites have been refined is certain. Manly men and modest women, whom we have reason to know as Temple Mormons, would not submit to such handling and organ recitals by the Temple workers who officiate in the Temple washing rooms. Nevertheless, the old forms endure, whatever modifications have been made in the intimacies of speech and touch suggested by the ritual. Such modifications are quite natural as the normal adult resiles from taking his lustrations under official supervision and with official aid.

The favorite hymn of the Mormons: “The Spirit

of Godlike a fire burning,” has been revised and no longer contains the old-time stanza to be used in or by way of preparation for Temple lustrations:

“I will wash and be washed and with oil be anointed,
Withal not omitting the washing of feet,
For he that receiveth his penny appointed
Must surely be clean at the harvest of wheat.”

This stanza reminds one that the primitive Mormons, like the Dunkards, practiced “foot washing” at certain of their services and that they were anointed with oil when ordained to the priesthood, and used “tokens” as vouchers of good standing in the church. As the Temple ritual was developed, the terminal washings and anointings were so extended as to require “all-overs,” and the “appointed penny”—whatever that meant—now means a certificate that the candidate has paid his tithes and such contribution as he may choose to make towards the support of the Temple ordinances.

THE TEMPLE GARMENTS

The inner or permanent garment was originally a muslin or linen undersuit, without buttons, high in the neck and long at the extremities. This endowment garment was and is Mormonized by certain marks which are described in our version of the endowment service.

The cut of this garment, though supposed to be a matter of revelation, has for many years been resented by many of the Mormon women. President Grant has, therefore, recently given these objectors official permission to curtail this inner garment at its various termini, though it is reported that un mutilated garments are used in the Temple service. For general use, however, the Mormon merchants now advertise a full stock of “the garment,” either full length or abbreviated and in all varieties of material, including silk and rayon.

As has been suggested in our introduction to the endowment ritual, the immediate covering of this garment is, for the woman, a white skirt and blouse, and for the man a white shirt and white trousers. Thus arrayed in white the candidates come together at the door of the Creation Room in their stocking feet or in white cotton moccasins. In earlier days this meeting of the candidates was hardly a full dress affair, as the only outer garment worn was then a white smock.

Even today the candidates do not get into full Temple array until “their eyes are opened in the Garden of Eden” and they “make a dive for their bundles” in which they carry their complete Temple outfit. They then put on their fig-leaf aprons and Temple robes. Their robes are simply the few yards of white material need to cover the candidate

back and front, when thrown over right or left shoulder. The “robe” is gathered or shirred where it crosses the shoulder and is held together by girdle of the same material. Good Temple Mormons are buried in their Temple regalia.

THE TEMPLE GODS

The Temple Gods are Elohim, Jehovah and Michael; the latter is by turns an archangel, a Creator and the Adam-God of Brigham Young.

The Mormons hold on to their belief in a plurality of gods even more stubbornly than their belief in the righteousness of plural marriage. While some of the more progressive “Saints,” whose authority is personal rather than official, care little for Joseph’s pluralities, i.e., plurality of gods, plurality of wives, and plurality of Bibles the authoritative spokesmen of the church are true to the faith delivered to them as Latter-day Saints.

To the, as in the endowment ritual, Elohim represents “the Supreme God or Council of the Gods of the congregation of the Mighty. He is the primal source of the power of the priesthood.” As one of the present-day apostles declares: “Elohim is the Hebrew plural for God. To the modern Jew it means the plural of majesty, not number, but to the Latter-day Saint it means both.” *Elias* p. 118.

In former days, Brigham Young, Heber Kimball, or others who sat in seats of the mighty enacted the parts of Elohim and Jehovah, etc., but in more recent times, owing to the fact that the President of the church and his chief counsellors can not be in seven widely separated temples at once, Temple Presidents have been appointed under whose supervision corps of Temple workers impersonate the various characters who from time to time take parts in the Temple drama. Many proxy baptisms and sometimes other proxy ordinances are given into the hands of good Mormons who need work, and a man who has taken the part of St. Peter or St. John may be seen loafing on a seat in front of the town hall when off duty. An irreverent judge of character, when told of President Grant’s addiction to taking Temple endowments, says: “It must be quite an act of self-suppression for ‘Heber J.’ to go through this long service with some one else acting the part of Elohim.”

MICHAEL OR ADAM

A note is perhaps needed as regards Michael who becomes Adam. According to Apostles Whitney, a representative spokesman of the First Presidency and Apostolic Quorum:

“Michael was the archangelic leader of the hosts of heaven against Lucifer and his rebellious legion. Michael becomes Adam and falls from an immortal to a mortal state that he might become the progenitor of the human family.” “Michael was the archangelic leader of the hosts of heaven against Lucifer and his rebellious legion. Michael becomes Adam and falls from an immortal to a mortal state that he might become the progenitor of the human family.” *Elias* 118.

In this the apostle follows the teaching of Joseph as found in Doctrine and Covenants:

Michael or Adam is the Father of all, the

Prince of all, and holds the keys of Salvation, under the council and direction of Him who is without beginning of days or end of life.”

Doctrine & Covenants, p. 82.

Brigham Young did not hesitate to say, “Adam is the God of the human race and the only God with whom we have to do.”

The church authorities do not emphasize this doctrine today but it remains in their Temple ritual and even in the recently revised edition of Latter-day hymns. We quote two stanzas from this hymn in adoration of Adam and Eve:

“Sons of Michael, He approaches,
Rise! the ancient Father greet.
Bow ye thousands low before Him
Minister before His feet.

“Mother of our generation
Glorious by Great Michael’s side
Take thy children’s adoration
Endless with thy Lord preside.

Hymn 334.

THE GODS ARE MARRIED

At the close of the creation of the earth and man Elohim quotes from Genesis, saying: “It is not good for man to be alone,” whereupon Jehovah promptly responds: “It is not, Elohim, for we are not alone.” So they make a woman for Adam.

This teaching that each of the gods has a wife or wives is not confined to the Temple ritual or lectures. At the semi-annual conference of the Mormon Church, held in October, 1928, one of the apostles declared:

“Joseph knew God for he had seen Him, had conversed with Him, and received from Him instruction. He declared God to be in human form, an exalted, glorified man, and that was His first great service to humanity. And how reasonable and logical it is! What simple, plain common-sense! For if God made man in His own image, then God must be in the image of man, and if men and women are God’s own children, his sons and daughters, what more reasonable than that we have a Mother as well as a Father in heaven, in whose likeness we are male and female.” *Conf. Rep. Oct. 1928*, p. 62.

This in accord with Eliza R. Snow’s hymn to the Eternal Father and the Eternal Mother:

“In the heavens are parents single?
No, the thought makes reason glare.
Truth is reason, wealth eternal
Tells us we’ve a Mother there.”

Revised Hymnal No. 34.

ADAM FELL THAT MAN MIGHT BE

When Lucifer appears in the endowment dram he persuades Adam and Even that they must partake of the forbidden fruit that “man may be and that they may have joy.” They must break this special

commandment in order to keep the more important command to multiply and replenish the earth.

This interpretation of the entrance of sin into the world has had much to do with Mormon readiness to make choice of laws, even Divine laws, as the means to a desired end. It is found in the Book of Mormon and Pearl of Great Price:

“And now behold if Adam had not transgress, he would not have fallen but he would have remained in the Garden of Eden; and all things which were created must have remained in the same state in which they were after they were created, and they must have remained forever and had no end, and they would have had no children. Wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of Him who knoweth all things. Adam fell that man might be, and men are that they might have joy.”

Book of Mormon, 2nd Nephi, Chap. 1

“And in that day Adam blessed God saying: ‘Blessed be the name of God because of my transgression. My eyes are opened, and in this life I shall have joy and again in the flesh I shall see God.’ And Eve, his wife, heard all these things and was glad, saying: ‘Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption and the eternal life which God giveth to all the obedient.’ And Adam and Eve blessed God and made all these things known to their sons and daughters.”

Pearl of Great Price, Moses 5, 10-12.

In the new Mormon commentary on the Doctrine and Covenants, we read:

“Adam partook of the forbidden fruit in order not to be separated from his wife, fully understanding the consequences Adam fell that man might be.”

Doctrine and Covenants, 205.

LUCIFER AND THE HIRELING PREACHER

Lucifer is the Master Mason of the Pearl of Great Price, the representative of an apostate priesthood. Joseph and his counsellors later thought that they might profit by alliance with the Masons and went so far as to secure certain Masonic privileges. These they proceeded to abuse and so lost their Masonic standing. They then returned to their first attitude towards such “secret combinations” and organized one of their own.

The attitude of the Mormon church toward the Christian church and its ordained ministers has been more consistent. In the very beginning Joseph had declared that all “the churches were corrupt and their creeds an abomination,” and had forthwith determined

to set up a church of his own. In the original endowment drama there were several preachers or priests,—a Catholic, a Quaker, a Methodist, a Baptist, and a Presbyterian,—whose heated arguments in defense of the peculiar doctrines of their faith made sport for the white-robed Mormons. Today one preacher represents all the non-Mormon churches.

As may be seen in the ritual the statements of Protestant belief are exaggerated and held up to ridicule, and yet the Mormon leaders sometimes accuse non-Mormons of irreverence if they smile at crassness of Mormon theology and the persistence of its credulities.

This portion of the ritual to this day relieves the conventional solemnity of the three hours’ initiation, it give the neophytes or repeaters opportunity to rest their faces. In the old version of the ritual the fun got fast and furious as Satan encouraged the various sectarian ministers in standing for their supposedly pet doctrines, which were, of course, caricatured to the limit, and in getting them “thru ither” as they brandished their ecclesiastical shillalahs. Such hilarity made it hard for the solemnizers of the ritual to get the candidates or endowees into the straight-faced relations with the oaths they must take to get into the Melchizedek Priesthood and to prepare them for votive prayers as they gathered in the prayer circle. Moreover, as some of the neophytes had been raised in the fellowship of one or other of these caricatured churches, it was soon noted that as some faces were rested by smiles or laughter, others were not rested, but restive and sometimes wrinkled with frowns. So the play has been simplified and suberized.

The lectures on the ritual, being often impromptu and differing in length and emphasis, inculcate such Mormon doctrines as that God or the gods have “body, parts and passions”; that acceptance of baptism by one who has received the authority of the Mormon priesthood is essential to salvation; that the proxy ordinances of the Temple may throw open the doors of one or other degree of glory to the dead; and that it is necessary for good Mormons to “go through the Temple” to assure them admittance to the highest glory and give them the privileges of Godhood and Goddesshood; and, of course, they never omit insistence on the necessity of silence and secrecy as regards the vows taken and the duty of obedience to the priesthood.

THE LAW OF VENGEANCE

This law of vengeance has occasioned the Mormons almost as much trouble as Joseph’s revelation on plural marriage. No covenant or promise in the endowment ritual has been investigated more thoroughly.

There is no doubt but that the oath or covenant, as taken in the Temple at Nauvoo, and later in the old endowment house of Salt Lake and the Temple at St. George, was a covenant to pray and never cease to pray high heaven to avenge the blood of

the prophets on the powers that be other than Mormon. There is no more doubt about this than there is about the Mormons uprising against the Federal troops in 1856-7 or the Mormon resistance of the federal laws against polygamy in the '70s and '80s.

Hot expressions of the spirit of this covenant may be found in the Journal of Discourses as delivered in the Salt Lake Tabernacle. Moreover, as late as 1877 Wilford Woodruff, afterwards President of the Mormon church, was true to the oath he had taken when in his prayer at the dedication of one of the rooms in the St. George Temple he prayed:

“Therefore, O Lord our God, we pray that thou wilt give thy people faith that we may claim this blessing of thee, the Lord of Hosts; thou wilt lay thy hand upon thy servant Brigham unto the renewal of his body, and the healing of all his infirmities, and the lengthening out of his days and years. Yea, O Lord, may he live to behold the inhabitants of Zion united and enter into the hold order of God, and keep the celestial law, that they may be justified before thee. May he live to behold Zion redeemed and successfully fight thy devils, visible and invisible, that make war upon thy saints. May he live to behold other temples built and dedicated unto thy name and accepted of thee, O Lord, our God. And we pray thee, our Father in Heaven, in the name of Jesus Christ if it can be consistent with thy will that they servant Brigham may stand in the flesh to behold the nation which now occupies the land upon which thou, Lord, has said the Zion of God should stand in the latter days; that nation which shed the blood of prophets and saints, which cry unto God day and night for vengeance; that nation which is making war against God and his Christ; that nation whose sins and wickedness and abominations are ascending up before God and the heavenly hosts, which causeth all eternity to be pained and the heavens to weep like the falling rain:—Yea, O Lord, that he may live to see that nation, if it will not repent, broken in pieces like a potter’s vessel and swept from off the face of the earth, as with the bosom of destruction, as were the Jeredites and Nephites; that the land of Zion may cease to groan under the wickedness and abominations of men.”

We find the same spirit expressed by George Q. Cannon, afterwards President Woodruff’s First Counsellor:

“Eventful and never to be forgotten days; when the wailings and lamentations of a whole people rent the heavens for the loss of their beloved prophet and patriarch, and when the prayers of thousands ascended to the throne of Jehovah for vengeance of their guilty murderers.

“On the 27th of June, 1844, Joseph and Hyrum Smith fell victims to the hellish and

unappeasable bloodthirstiness of their enemies...The blood of Joseph and Hyrum Smith, the blood of innocence is yet unatoned and unavenged! It cries from the earth to the heavens for vengeance; and their spirits, with the spirits of others who have been slain for the word of God and for the testimony which they held, are crying with a loud voice, ‘How long, O Lord holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth.’ Will their prayers be unheeded and unanswered?...The blood of the innocent will yet be atone for. It is a fearful thing to fall into the hands of the living God; for He says that ‘He will avenge the blood of His servants and will render vengeance to His adversaries. It is a fearful thing, also, for a people or nation to be guilty of shedding the blood of a prophet—one of the Lord’s anointed. Yet this is the crime which this nation has permitted to be done within its borders...But the nation through its rulers looked on approvingly, and extended no arm to visit punishment on the guilty parties, or to shield the innocent and suffering brethren of the murdered ones from the recurrence of similar scenes.”

Western Standard,

THE OATH OR PRAYER OF TODAY

(1) The spirit of this covenant is conserved and fostered in the latest edition of Latter-day Saint hymns, 1927. It is found in the hymn which is sung at the great annual and semi-annual conferences, “Praise to the Man who communed with Jehovah” (Hymn 167) and in a half dozen other hymns of this new hymnal. Among these we find “Up awake ye Defenders of Zion,” a hymn which glorifies the spirit of the Mormon Rebellion of ’56 and ’57.

“Up awake ye defenders of Zion
The foe’s at the door of your homes;
Let each heart be the heart of a lion
Unyielding and proud as he roams;
Remember the wrongs of Missouri;
Forget not the fate of Nauvoo;
When the God-hating foe is before you
Stand firm and be faithful and true.

* * *

“Tho assailed by legions infernal
The plundering wretches advance
With a host from the regions eternal
We’ll scatter their hosts at a glance.
Soon ‘the Kingdom’ will be independent
In wonder the nations will view
The despised ones in glory resplendent
Then let us be faithful and true.”

Hymn 82.

While such hymns have place in their manual for use in public worship, need we wonder if the old oath of vengeance retains its place in the ritual

used in the secret ordinances of the Mormon Temples?

(2) Of course it may be said that even if this oath is still in the ritual in its old form, it means no more than the fearsome penalties the Temple Mormons call down upon themselves in case they violate their secret vows. These penalties which were very real in other days may now be used by way of emotional emphasis. But the emotions kindled either by the hymns we have quoted or the old oath of vengeance are neither patriotic nor pious.

(3) It may also be said that this covenant, like the other vows of the ritual, is taken by classes of groups and not by individual covenanters. So taken they may mean little more than a show of hands, some of which are lifted mechanically as so many semaphores as the train goes by rather than by way of personal consecration or contract. For, as will be noted in the ritual, the vows are taken en masse, as per order of the train master, "All lift your hands and say yes."

(4) There is some evidence that the phrase, "on this nation" or its equivalent is left out of the present-day covenant. We, however, leave the oath, as near as may be, in its historic form. For the late President Joseph F. Smith and other Mormon authorities have insisted that endowment obligations have not been changed. It is worthy of notice, however, that while President Smith and other good Temple Mormons have sworn that the oath or law of vengeance does not contain the words "against this nation" they have utterly refused to give the courts the very words of the covenant or prayer required of those who take the endowments.

(5) The most that can be said by way of mitigating the treasonous character of this oath is that when the murder of Joseph and Hyrum Smith, and mobbings and "drivings" were uppermost in the minds of the Mormon people, the oath of vengeance was at once specific and general. The Mormon church was in those days an avowed theocracy, those not in it were "the enemies," and the state and federal authority was in the hands of the ungodly. The "Saints," therefore, did not hesitate to call on God "to make bare his arm and break the teeth of the wicked" nor did they hesitate to plead "their cause against an ungodly nation." As they did so they voiced their appeal in the words of the Apocalypse (*Rev. 6:16*): "How long O Lord * * does though not judge and avenge our blood on them that dwell on the earth." Whatever may be the exact working of the oath, the late Apostle John Henry Smith and other prominent Mormons have testified that this is the spirit of it.

One sums up the evidence as he compares the old-time attitude of the Mormons towards the U. S. Government with that of today, saying: "If the old oath hasn't changed its body it has changed its treasonous spirit."

NOTES ADDITIONAL

The Redactor has evidently not been primarily interested in the attitudes of the Mormon church

towards "secret combinations," such as Masonry, etc., save as they may be evidences of Mormon predacity. It is worth noting, however, that according to the Manual the signs, grips and tokens given in the Temple Service will be required of those who seek exaltation in the life to come. As Brigham Young has put it:

"It is absolutely necessary that Saints should receive the further ordinances of the house of God before this short existence shall come to a close; that they may be able to pass al the sentinels leading into the Celestial Kingdom and into the presence of God."

In another sermon he said:

"Then go on and build temples of the Lord that you may receive your endowments and possess the keys of the priesthood that you may receive every word, sign and token and be made acquainted with the laws of the angels and the kingdom of our Father and our God and know how to pass from one degree to another and enter fully into the joy of your Lord."

After the inauguration of the Endowment services in the Temple at St. George, Brigham said:

"We that are here are enjoying a privilege that we have no knowledge of any other people enjoying since the days of Adam; that is, we have a Temple completed wherein all the ordinances of the house of God can be bestowed upon his people * * * It is true that Solomon built a temple for the purpose of giving endowments, but from what we can learn of the history of that time they gave very few, if any, endowments. And one of the High Priests was murdered by wicked and corrupt men who had already begun to apostatize because he would not reveal those things appertaining to the priesthood that were forbidden him to reveal until he came to the proper place."

(*See Brigham Young's Discourses, pp. 602-603.*)

OTHER USES OF THE TEMPLES

Not only are endowments given in these Temples but portions of the buildings are used for secret meetings of those who have taken Temple covenants. In the great Temple of Salt Lake City, the plan of which we have used the circumambulations of the Endowment Service, all the initiatory endowments are given in the two lower stories of the building. In the story above there are "apartments suitably furnished and decorated for the use, severally, of the First Presidency, the Twelve Apostles, the first seven presidents of The Seventies, the Stake President, etc." Above these council chambers, on the top floor of this Temple, there is a General Assembly room with a seating capacity of about 2,000 persons. Here the members of the Aaronic and Melchizedek priesthood, all of them Temple Mormons, are gathered from time to time to receive instruction as regards the will of the powers that be in the Mormon church.