

CHAPTER 9

RESEMBLANCES

In Book 1, pages 31-39, the author of "Mormonism and Masonry" devotes two entire chapters to a discussion of what he calls "Resemblances" between certain rites, ceremonies and symbols, which he says are practiced by the Church, which he infers are taken from Freemasonry. He says:

"Visitors and residents of Utah often remark upon the extensive use made of certain emblems, as for example the conventional beehive. Other emblems with which the public is more or less familiar, are used extensively, more especially in and about the Salt Lake Temple, and presumably in other temples of the Mormon Church. On the interior of that building, we learn from unquestioned authority, there are in the walls several series of stones of emblematical design and significance, representing the earth, moon, sun and stars."

"On the east central tower is an inscription, the letters deep cut, and lined with gold, which reads: 'Holiness to the Lord.' This inscription, it might be noted, appears over the doorways of several of the business establishments conducted by the Church, and over the entrances to the Church tithing houses, and it is given place on the stationery used in the official correspondence conducted by Church authorities. Immediately beneath this inscription over the central casement of the east tower of the temple is the emblem of the clasped hands."

"On the corresponding stones above the upper windows in each of the central towers is carved the All-seeing Eye. Covering the plate glass double doors on the east and west sides of the temple, each of which is four by twelve feet, are bronze grills of intricate pattern, which carry medallions of the beehive, while an escutcheon cut in relief shows the clasped hands circled by a wreath."

After calling attention to these so-called resem-

blances, the writer proceeds to give what purports to be an account, in detail, of the interior of the temple, the arrangement of the various rooms, their symbolism, and a full account of the ceremonies which are performed therein.

Referring to conditions which prevailed immediately after the disappearance of Morgan the writer says:

"Masons, among them men who had been highly honored, by the craft, swept from their feet by the storm, renounced all connection with the institution, publicly wiped the stain of Masonry from their skirts, and soon were lined up with those who reviled the order which, up to that time, they had held in highest esteem. As is usual with men who had betrayed a trust, no length seemed too great for them to go in their accusations and condemnation. They came together in conventions, drafted long lists of specifications in which practically every crime in the catalogue was enumerated and charged to Freemasonry; and to these resolutions were passed in which they pledged undying hatred of the Brotherhood. At one of these gatherings was adopted what the delegates were pleased to designate the Anti-Masonic Declaration of Independence. This was signed by more than one hundred renouncing Masons. Concerning these signers a vindictive opponent of Masonry wrote: 'This list we will look upon, revere and remember. They have done a service to mankind not inferior to that of the signers of the Declaration of Independence of the United States of America. Their descendants will be proud of them, and point to them saying: Behold our fathers.'"

"Among renouncing Masons none seemed more determined, persistent and bitter in their attacks than ministers of the several denominations, and perhaps none better served the cause of Anti-Masonry."

Admitting that renouncing Masons, and particularly where these were ministers, were the most bitter enemies and opponents of Masonry, the author pro-

ceeds to quote from Tullidge, Stenhouse, VanDusen and others, men of the same type as those to whom he refers as bitter enemies, and upon the testimony of such witnesses exposes what they say are the sacred ordinances performed in the House of the Lord.

Whether there are resemblances between the ordinances administered in the temples of the Church and those administered in Masonic temples, the writer does not know. He has made no effort to find out. It is not his business to know. While there are many Masons who are members of the Church, he has not at any time asked one of them for information, nor has any one of them ever proffered it. He has read the criticism of no writer who has written on the subject, his limited knowledge has been derived from books written by recognized Masonic authorities. Were he in possession of knowledge of ceremonies regarded as private and sacred by Masons his respect for the men who are connected with the order would seal his lips.

It is sufficient for the writer to say, at this time, that the story told in "Mormonism and Masonry" is a garbled misstatement of facts, so arranged that an entirely erroneous conclusion is left upon the mind of the uninformed reader.

This matter will be more fully discussed in a later chapter, in which contrasts will be shown which will satisfy the reader that the Church of Jesus Christ of Latter-day Saints was not influenced by Masonry, either in its doctrines, organization, or the bringing forth of the Book of Mormon.

Referring to the suggested resemblances to which attention is called in this chapter, the answer is as follows:

I

THE BEEHIVE

The coming of the Mormon people to the Rocky Mountains under the leadership of Brigham Young was not a thing of chance.

From the time of the organization of the Church its members had been bitterly opposed and persecuted. They had been driven from place to place, despoiled of property which they had lawfully acquired, and in some instances put to death, solely because of their religious views, which differed from the orthodox idea that prevailed.

This is shown to be true from the fact that when any member of the Church would renounce his faith in the divine mission of Joseph Smith and "be like the rest of us," persecution ceased, and he was hailed as a friend and brother. This the great majority of the members of the Church refused to do. They knew that Joseph Smith had been divinely called, that God our Father had again spoken from the heavens, that the authority of the Holy Priesthood had been restored, and the Church of Christ reestablished upon earth for the accomplishment of a divine purpose.

When it became evident that they could not remain in their own homes, homes that they loved more

than their lives, they turned their faces westward, and like Israel of old, found an asylum where no man of their race had ever sought to establish community life. Here they hoped to be at peace with God and their fellow men.

They were men who loved the Lord, and loved and served one another.

They were taught that only by industry and perseverance could they hope to sustain themselves in this, at that time, inhospitable country. The industry of the honey bee was held up to them as an example, and the beehive was made their emblem.

It is not, nor has it ever been, of any other significance. It does not enter into the creed of the Church, nor is it ever referred to in the temple ceremonies or other ordinances of the Church. It is simply an emblem of industry and thrift. To the Latter-day Saints it has just this meaning, no other.

II

THE ALLSEEING EYE, AND CLASPED HANDS

The Latter-day Saints believed, and still believe, that religion pure and undefiled is not a thing of professed faith alone, but that it should enter into every activity of life. That the Lord sees us, that his eye is constantly upon us, and to keep us reminded of this, the symbol of the All-Seeing Eye was, in certain instances, placed over the doors of business houses, a place, all will agree, that it is needed. The author of

"Mormonism and Masonry" says: "This inscription appears over the doors of several of the business establishments conducted by the Church, and over the entrances of the Church tithing houses, and it is given place on the stationery used in the official correspondence conducted by Church authorities."

The implication is that these symbols are in use at the present time. They were at no time in general use. In fact, were used only in few places; for instance, over the entrance to Zion's Cooperative Mercantile Institution, a store which was established for the benefit of all people who were members of the Church, and which proved to be so successful that the stock was largely acquired by non-members, at which time the use of the symbol was discontinued. It was never used generally over the entrances of the Church tithing store houses, nor on the official, or any other stationery used by the Presiding Authorities of the Church so far as the writer is able to discover.

The use of the symbol of the All-Seeing Eye and clasped hands, emblems of the faith and fraternity which existed among the people at the time when they were in use, have long since become obsolete. They have no other meaning than that stated. They are not seen nor are they referred to in any temple ritual or ordinance.

There are not in the Salt Lake Temple, or any other temple of the Church, a series of stones, "in emblematical and significant designs," as stated. The writer has never heard reference made to any such

stones as those referred to in any ordinance or ceremony. Nor has he ever heard reference made to the few astrological figures which are engraved on the outside of the temple referred to as other than representations of certain groups of heavenly bodies whose relationship to astronomy is well known, but are without significance to Church members.

While these are small matters, and of no real importance, the fact that they are so misrepresented in their relationship to Mormonism makes reference to them necessary. They may be similar to Masonic symbols, if so the writer is not aware of the fact.