

Chapter 6

MASONIC EMBLEMS

Freemasonry employs many symbols and emblems that are also popular with the Mormons. Instead of insisting that the Mormons borrowed them from Masonry, let us see if they could not have come from the same source. The renowned Masonic historian Mackey assists us with this significant statement:

In Masonry, the Temple of Solomon has played a most important part. Time was when every Masonic writer subscribed with unhesitating faith to the theory that Masonry was there first organized; that there Solomon, Hiram of Tyre, and Hiram Abif presided as Grand Masters over the Lodges which they had established; that there the symbolic degrees were instituted and systems of initiation were invented; and that from that period to the present Masonry has passed down the stream of Time in unbroken succession and unaltered form . . . So that now almost all the symbolism of Freemasonry rests upon or is derived from the "House of the Lord" at Jerusalem. So closely are the two connected, that to attempt to separate the one from the other would be fatal to the further existence of Masonry. Each Lodge is and must be a symbol of the Jewish Temple; each Master in the chair a representative of the Jewish king; and every Mason a personation of the Jewish workman.

Thus must it ever be while Masonry endures. We must receive the myths and legends that connect it with the Temple, not indeed as historic facts, but as allegories; not as events that have

really transpired, but as symbols; and must accept these allegories and these symbols for what their inventors really meant that they should be—the foundations of a science of morality

Of all the objects which constitute the Masonic science of symbolism, the most important, the most cherished by Masons, and by far the most significant, is the Temple of Jerusalem. The spiritualizing of the Temple is the first, the most prominent, and the most pervading of all symbols of Freemasonry. It is that which most emphatically gives it its religious character. Take from Freemasonry its dependence on the Temple; leave out of its ritual all reference to that sacred edifice, and to the legends and traditions connected with it, and the system itself would at once decay and die, or at best remain only as some fossilized bone, serving merely to show the nature of the once living body to which it had belonged . . .

The adaptation, therefore, of the Temple of Jerusalem to a science of symbolism, would be an easy task to the mind of those Jews and Tyrians who were engaged in its construction. Doubtless, at its original conception, the idea of this temple symbolism was rude and unembellished. It was to be perfected and polished only by future aggregations of succeeding intellects. And yet no biblical nor Masonic scholar will venture to deny that there was, in the mode of building and in all the circumstances connected with the construction of King Solomon's Temple, an apparent design to establish a foundation for symbolism . . .

To the Master Mason, this Temple of Solomon is truly the symbol of human life; for, like life, it was to have its end. For four centuries it glittered on the hills of Jerusalem in all its gorgeous magnificence; now, under some pious descendant of the wise king of Israel, the spot from whose altars arose the burnt-offerings to a living monarch of Judah to the service of Baal; until at length it received the divine punishment through the mighty king of Babylon, and, having been despoiled of all its treasures, was burnt to the ground, so that no thing was left of all its splendor but a smouldering heap of ashes.¹

Dr. Oliver has said of the symbolism in use at Solomon's Temple and by the Jews at that early time:

At the building of this famous temple certain men were employed to mark the materials as they came out of the hands of the

¹ Albert G. Mackey, *An Encyclopedia of Freemasonry*, pp. 798, 804.

workmen in their respective Lodges, that no false mark might be placed upon an imperfect stone, and to enable them to be put together with greater facility and precision, when conveyed from the quarries to the holy mountain of Moriah. These marks, according to our lectures, consisted of mathematical figures—squares, angles, lines, and perpendiculars, which are well known amongst us, under the denomination of the Freemason's secret alphabet or sypher . . .

If we recur to the oldest book we have, the Bible, we shall find that the Jewish system was made up chiefly of ceremonies, types, and figures, denoting intellectual things, and moral duties. This mode of teaching morality was at the early period of the world, necessary. And why? Because then, not one person in ten thousand, besides the priesthood, could read. The people were not then able to exhibit thoughts to the eye by means of writing, hence the necessity arose of teaching by signs and symbols, that when these struck the eye they should raise corresponding ideas in the mind, and thus convey moral truths and duties by the sight, and by the operation of tools and mechanical instruments. *This is the fulcrum on which rests and turns the first, and most fascinating part of Masonic instruction.*²

Since most of the Masonic emblems are taken from the Bible, many of them dating back to Solomon's Temple, we should not be surprised to find some of them in the Temple ritual of the Mormons, which is a restoration of the ceremonies practiced in the temple of Jerusalem. The symbolic meaning and significance of these common emblems are about the same to the Mormons and the Masons. Let us consider the Masonic interpretations:

THE SQUARE AND COMPASS

The square is one of the most important and significant symbols of Freemasonry. As such, it is proper that its true form be preserved. The French Masons have almost universally given it with one leg longer than the other, thus making it a carpenter's square. . .

In Freemasonry it is a symbol of morality . . . As a Masonic symbol it is of very ancient date . . . The Square and Compass have

² George Oliver, *The Ancient Landmarks of Freemasonry*, p. 307.

been so long and so universally combined,—to teach us, as says an early ritual, “to square our actions and to keep them within due bonds,” they are so seldom seen apart. . . . In Masonic symbolism the Square and Compass refer to the Mason’s duty to the Craft and to himself; hence it is properly a symbol of brotherhood and there significantly adopted as the badge or token of the fraternity.³

“The Bible, square, and compass,” reasons Dr. Oliver, “are considered as appropriate emblems of the three Grand Masters who founded the first temple. The Bible denotes the wisdom of Solomon; the square the power of Hiram; and the compasses the exquisite skill of H. A. B.”⁴

Dr. Oliver further said of this symbolism:

The square was an emblem of morality, which taught them to square their lives and actions by the unerring laws of God’s word, and to regulate their conduct according to the doctrine laid down by their divine Creator, to preserve a lively faith in his holy gospel, and taught them to live in charity with all mankind. The level was an emblem of equality, and reminded them that in the eyes of God all men were equal; that he caused the sun to shine upon the poor man’s cottage as well as the king’s palace; with him there was no distinction, unless they so far forgot their duty as to neglect and disobey the divine commands. The plumb-rule, signifying uprightness, reminded them to use justice and equity in all their dealings on earth, so that, through the great mercy of God, and the mediation of his blessed Son, they might hope to obtain an entrance into the great Lodge above, not made with hands, eternal in the heavens.

Another writer has said of these emblems:

The square is the implement of proof. “Prove all things, hold fast that which is good,” is an injunction cheerfully accepted by the Craft. The compasses—the boundary of passion. The oblong square—true to perfect angles, the form of Solomon’s Temple. Oil, the emblem of joy. The olive oil of Palestine is of the heaviest and purest. It was probably one of the three conservating elements

³ Mackey, *op. cit.*, 684.

⁴ Oliver, *op. cit.*, II, 249.

of Solomon's Temple, chosen a representative of the country's best products.⁵

THE BEEHIVE

"The bee was among the Egyptians the symbol of an obedient people. . . Freemasonry has therefore adopted the beehive as a symbol of industry."⁶

Elsewhere we read that the Beehive:

Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that, as we come into the world rational and intelligent beings, so we should ever be industrious ones, never sitting down contented while our fellow-creatures around us are in want, when it is in our power to relieve them without inconvenience to ourselves.⁷

Another Masonic writer explains:

The Bible was written by Masons, though the writers were not known as such. It is, therefore, a Masonic book. The term "Mason" is a very modern name applied to our craft. Anciently they were known as Sons of Light, Sons of God, Magi, astrologers, prophets, diviners, priests; and by such men as these the various books that constitute the Bible, as we know it now, were written. The writers had no idea that their particular work would be incorporated into a single volume and become the rule and guide of the peoples of the earth. In those countries and among those people where our Bible is unknown, or not accepted, as an inspired message, Masons have some other sacred book to lay upon the altar, or some other form of obligation equally binding and impressive . . .

The compass describes a perfect circle, thus (O); and a perfect circle is without beginning or end. It is therefore, a symbol of Divinity—the infinite, perfect mind, that mind which is limitless, boundless, and which includes within itself all real things—that mind which is at once all things, and yet no particular thing.

⁵ Robert Morris, *The Poetry of Freemasonry*, pp. 119, 126.

⁶ Mackey, *op. cit.*, 674.

⁷ W. H. Cunningham, *Cross' Masonic Chart*, p. 69.

The square is another great light, for the reason that it is composed of two absolutely straight lines, the plumb and level, thus (□).

A straight line whether it be perpendicular or level or oblique, is without blemish, for it is not crooked, bent, twisted, or turned. It is, therefore, an emblem of truth—absoluteness.

The lesson Masons should draw from the beehive is that the grand arch of the heavens, reaching from horizon (the form of which resembles the old fashioned straw hive) has a spiritual queen, the spirit of the universe; and that periodically a new principle is born as the beehive ripens and brings to maturity a new queen bee with her retinue of attendants.

Two of them give a six-pointed star.

During the building of King Solomon's Temple it is said that there were three Grand Masters, and the triangle to a Mason might be the symbol of these three noted personages. It is simply one of the characters of a sign language.⁸

A society whose motto is "Travel and Travail, walk and work," writes Morris, "sees practical suggestions to duty in the Beehive."

THE ALL-SEEING EYE

"The All-Seeing Eye," declares Mackey, "is an important symbol of the Supreme Being, borrowed by the Freemasons from the nations of antiquity. It is a symbol of the Omnipresent Deity."

It is freely admitted that this emblem was borrowed "from the nations of antiquity." We must not lose sight of the common source of religious truth and symbolism. Do not the Mormons have as much right to "borrow from the nations of antiquity," as the Masons?

This symbol has been defined as "Sovereign inspection which the sun, moon, and stars obey, and under whose watchful care even comets perform their stupendous revolu-

⁸ M. A. Pottenger, *Three Master Masons*, p. 126.

tions, pervades the inmost recesses of the human heart and will reward us according to our merits."⁹

THE HAND

Mackey says of the hand as a symbol:

In Freemasonry, the hand as a symbol holds a high place . . . The same symbol is found in the most ancient religions, and some of their analogies to Masonic symbolism are peculiar . . . Certainly, to a Mason, the hand is most important as the symbol of that mystical intelligence by which one Mason knows another "in the dark as well as in the light."

THE APRON

The same authority says of the apron:

There is no one of the symbols of Speculative Masonry more important in its teachings, or more interesting in its history, than the lambskin, or white leather apron. . . .

On the contrary, we shall find the most satisfactory evidence that the use of the apron, or some equivalent mode of investiture, as a mystic symbol, was common to all the nations of the earth from the earliest periods.

Among the Israelites the girdle formed a part of the investiture of the priesthood. In the mysteries of Mithras, in Persia, a candidate was invested with a white apron.

THE SUN, MOON, AND STARS

Concerning these emblems we read:

Moon-worship was as widely disseminated as sun-worship. Masons retain her image in their Rites, because the Lodge is a representation of the universe, where, as the sun rules over the day, the moon presides over the night; as the one regulates the year, so does the other the months, and as the former is the king of the starry hosts of heaven, so is the latter their queen; but both deriving their heat, and light, and power from him, who, as the

⁹ Cunningham, *op. cit.*, p. 69.

third and the greatest light, the master of heaven and earth, controls them both.¹⁰

It may be asked, why wear we the figures of the sun and moon? Why is the emblem of Prudence fixed in the centre of our Lodges? Why are we decorated with an apron of snowy whiteness and various jewels? The sun is an emblem of all the great attributes of the divinity; and, together with the moon, raises our thoughts to the Fountain of Truth; and though, in the language of the Psalmist, they have neither speech nor language, their voices are heard among them; their sound is gone out into all lands, and their words unto the ends of the world.¹¹

Likewise, the sun, moon, and stars have special symbolical significance to the Mormons. Paul made use of these objects to illustrate his belief that after the resurrection there would be several degrees of glory to which people would be assigned according to their merits. He reasoned that, "there is one glory of the sun, and another glory of the moon, and another glory of the stars."¹²

Joseph Smith received a long revelation on this identical subject, explaining in detail the nature of each kingdom of glory which is represented by the sun, moon, and stars. These popular symbols are even displayed in the stones of the Salt Lake Temple, appearing in conspicuous places on the outside of the building.

Many people fail to catch the significant symbolism of the heavenly planets any more than the historian Henry Brown did after visiting the Nauvoo Temple and later writing a chapter about it in his *History of Illinois*. After describing the sun, moon, and stars that were carved in the stones, it was his sarcastic conclusion that the Church was built upon moonshine.

¹⁰ Mackey *op. cit.*, p. 507.

¹¹ Oliver, *op. cit.*, p. 65.

¹² I Cor. 15:41.

MORMON SYMBOLISM

All Mormon symbols and expressions, said also to be used by the Masons, are biblical. Since the Bible is the heritage of all mankind, we should not be surprised to find some of its rituals and expressions among all people who accept it as a sacred book. In addition to the explanations presented in the foregoing pages, we offer this suggestion regarding certain characteristic Mormon emblems:

The Beehive is far more significant and symbolical to the Mormons than it is to the Masons. We accept without reservation the following from the pen of Mackey:

Freemasonry has therefore adopted the beehive as a symbol of industry, a virtue taught in the ritual, which says that a Master Mason "works that he may receive wages, the better to support himself and family, and contribute to the relief of a worthy, distressed brother, his widow and orphans": and in the Old Charges, which tell us that "all Masons shall work honestly on working days, that they may live creditably on holidays." There seems however, to be a more recondite meaning connected with this symbol.

To the Mormons there is a religious significance attached to this emblem which endears it to the hearts of all members. The Book of Mormon tells of a colony leaving the tower of Babel and coming in ships to America, about 2200 B. C. These pioneers brought with them all kinds of plants, seeds, and species of animal life. "And they did also carry with them deseret," we read, "which, by interpretation, is a honey bee; and thus they did carry with them swarms of bees."

The Mormons not only adopted the beehive as a suitable symbol of pioneer thrift, unity, and perseverance, but they also adopted the name "Deseret" which is a Jaredite word, having been transliterated instead of translated by

Joseph Smith. The Mormons petitioned Congress to admit them as a state in the Union, under the name Deseret, which was refused, but the great seal of the State of Utah still includes the beehive.

Though this emblem has significance to the Masons, it is thrice symbolical to the Mormons.

HOLINESS TO THE LORD

The expression "Holiness to the Lord" is as biblical as any of the symbols discussed above. Edersheim says that, "The Priesthood, as the representative . . . of the blood and mediators of the people, were also to show forth the 'holiness' of Israel. Everyone knows how this was symbolized by the gold-plate which the high-priest wore on his forehead, and which bore the words, 'Holiness unto Jehovah.'"¹³

The altar, pillars, veils, and many of the tools, symbols, and rituals of Masonry are biblical and closely associated with Solomon's Temple. It should not be considered incredible that the temple-building Mormons should also use many of these Jewish and biblical features. The Mishna declares that the beehive was an ancient Jewish design.¹⁴

Edersheim's description of the clothing worn by the high-priest will be interesting to Mormons and Masons alike:

The high-priests "by investiture" had not any more the real Urim and Thummim (their meaning even being unknown), though a breast-plate, with twelve stones, was made and worn, in order to complete the eight sacred vestments. This was just double the number of those worn by an ordinary priest, viz., the linen breeches, the coat, the girdle, and the bonnet. To these the high priest added four other distinctive articles of dress, called "golden vestments," because, unlike the robes of the ordinary priests, gold, the symbol of splendour, appeared in them. They were the Meil, or robe of the ephod, wholly of "woven work," of

¹³ Edersheim, *The Temple*, p. 71.

¹⁴ Herbert Danby, *The Mishna*, p. 789.

dark blue colour, descending to the knees, and adorned at the hem by alternate blossoms of the pomegranate in blue, purple, and scarlet, and golden bells, the latter, according to tradition, seventy-two in number; the Ephod with the breast-plate, the former of the four colours of the sanctuary (white, blue, purple, and scarlet), and inwrought with threads of gold; the Mitre; and, lastly the Ziz, or golden frontlet. If either a priest or the high-priest officiated without wearing the full number of his vestments, his service would be invalid, as also if anything, however trifling (such, for instance, as a plaster), had intervened between the body and the dress of the priest. The material of which the four vestments of the ordinary priest were made was "linen" or, more accurately, "byssus," the white shining cottonstuff of Egypt . . .

Accordingly, when in Revelation 1:12, the Saviour is seen "in the midst of the candlesticks," "girt about the paps with a golden girdle," we are to understand by it that our heavenly High-Priest is there in actual ministry for us. Similarly the girdle is described as "about the paps," or (as in Rev. XV. 6) about the "breasts," as both the girdle of the ordinary priest and that on the ephod which the high-priest wore were girded there, and not around the loins. Lastly, the expression "golden girdle" may bear reference to the circumstance that the dress peculiar of the high-priest was called his "golden vestments," in contradistinction to the "linen vestments," which he wore on the Day of Atonement.

Of the four distinctive articles in the high-priest's dress the breastplate, alike from its square form and the twelve jewels on it, bearing the names of the tribes, suggests "the city four-square," whose "foundations" are twelve precious stones. The "mitre" of the high-priest differed from the head-gear of the ordinary priest, which was shaped like the inverted calyx of a flower, in size and probably also somewhat in shape. According to the Rabbis, it was eight yards high (!!). Fastened to it by two (according to the Rabbis, by three) ribbons of "blue lace" was the symbol of royalty—the "golden plate" (or Ziz), on which, "Holiness unto Jehovah" was graven.¹⁵

When the Mormons employed any or all of the common symbols, they were borrowing from the Bible, not from Masonry. They used those emblems and expressions with the same solemnity and sanctity which characterized their

¹⁵ Edersheim, *op. cit.*, pp. 71, 73.

use in Old Testament times. The following quotations verify this assertion:

In a meeting in the Nauvoo Temple a short time before the Mormon exodus from Illinois, President Brigham Young called attention to the need of devotion and unity among his people. Said he:

I will do my utmost to break down everything that divides. I will not have disunion and contention, and I mean that there shall not be a fiddle in the Church but what has "Holiness to the Lord" upon it, nor a flute, nor a trumpet, nor any other instrument of music.¹⁶

As early as January, 1836, this popular expression appeared in the literature of the Church. In the *Messenger and Advocate* of that date the hope was expressed that "we will build a city of righteousness, where even the bells on the horses shall bear the inscription 'Holiness to the Lord'!"

In a letter to John M. Bernhisel in Washington, D. C., President Young wrote:

We expect to send by the Elders who go down to the States a block of the Sanpete stone to the Washington Monument, engraved "holiness to the Lord," with a Beehive, Horn of Plenty, and the word "Deseret" in letters across the base. The stone will be three feet long, two broad, and eight inches thick.¹⁷

If Brigham Young felt guilty of borrowing all the symbols and rituals from the Masons, he surely would have hesitated to make such a public display of the plagiarism. These symbols are simply common property to most of mankind and especially to Christians and Jews.

THE "JEWISH EMBLEM" ON TEMPLE BLOCK

Many tourists in Salt Lake City wonder why the Star of David, the interlocked triangles, commonly regarded as the

¹⁶ *Woman's Exponent*, XII, 57.

¹⁷ *Journal History*, August 28, 1852.

“Jewish Emblem,” is to be seen above the door of the Assembly Hall on Temple Block. It must be remembered that the Mormons are Israelites, being descendants of Abraham through the lineage of Joseph who was sold into Egypt. They are Ephraimites, but not Jews.

The ancient Israelites had many symbols and customs which have been perpetuated by the Jews. As members of the great nation of Israel, the Mormons have a legal right to use the special insignia and emblems which that ancient nation developed.

Some Jewish historians have suggested that the Urim and Thummim consisted of two crystals, each in the form of an equilateral triangle. The interlocked triangles are thought to be a representation of that sacred instrument which ancient seers and prophets had access to.

It is said that the six points in this star represent the six days of the week during which the Lord has commanded that all work be done. The circle about the star represents the sacred Sabbath of the Lord during which all people should rest from their labors and pay their devotions to God. The six-pointed star is known in Masonry as the Seal of Solomon or the Shield of David.

Such a symbolic design would certainly not be out of place in a Mormon edifice dedicated to the worship of God. Joseph Smith was not a Jew, yet he was pleased to display above the door in his historic Mansion House in Nauvoo, Illinois, a small gilt-covered six-pointed star.

From Dr. Oliver's prolific writings we learn of this six-pointed star:

This emblem has been found in the cave of Elephants, on the great image of the Deity; at Ghuznee, in the wall of the temple; in Normandy and Brittany on medallions; on the breasts of Knights Templars, as they lie in their recumbent effigies in their priories; in Christian cathedrals; on the gates of Somnauth; and in in-

numerable other monuments of bygone ages. Mr. Drummond Hay, in an account of an exploration of Western Barbary, speaking of the ornaments of rooms in the interior of a Moor's harem, says—"A brass frame, in the shape of two intersecting squares, served as a chandelier in the centre of the ceiling of each room. These brazen frames are sometimes composed of *two intersecting equilateral triangles*; and this latter appears to be the correct form of a symbol which is held sacred by several races in the East, under the name of SOLOMON'S SEAL." Further on, speaking of a Jewish synagogue, he adds—"In front of a recess, wherein the sacred rolls were deposited, was suspended a lamp, in the shape of a gigantic glass tumbler, held within a brazen frame, formed to represent *the seal of Solomon*," viz., a double triangle.

With this reference, the emblem was inserted in almost all permanent Christian works, and particularly in the painted windows of our cathedrals and collegiate churches. "These windows," says M. Portal, "like the paintings of Egypt, have frequently a double signification, the apparent and the hidden; the one is for the uninitiated, the other applies itself to the mystic creeds." The Apex of the triangle pointing upwards denotes the divinity, and that pointing downwards the humanity of Christ. It occurs also in a large painted window in Lichfield cathedral; in one of the old churches at Chester; and several other buildings. Bro. Willoughby, of Birkenhead, in a letter to the author observes—"It is my opinion that the true ecclesiastical style of arch was that which contains equilateral triangles; I mean the form of arch adopted by our ancient Brethren, and intended by them to conceal the doctrine of the Trinity, and being understood only among themselves, was probably one of their secrets."¹⁸

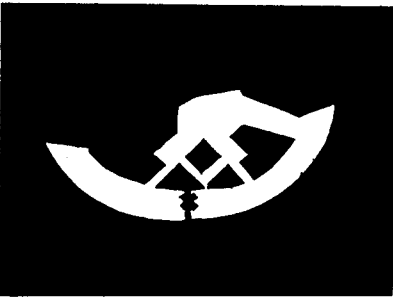
THE "MASONIC EMBLEMS" NOT RESTRICTED TO MASONRY

It is decidedly unfair to accuse the Mormons of borrowing from Masonry when their "secrets" and symbols are so well known by many nationalities and societies. The All-Seeing Eye, the Orsa Major, the Alpha and Omega, the phases of the moon, the sun and stars, Holiness to the Lord, are all biblical and have biblical application and meaning. The All-Seeing Eye is also used in Oddfellowship. The Order of United American Workmen, the Sons of Liberty, the Red

¹⁸ Oliver, *op. cit.*, II, 250.

Men, and the Ancient Order of United Workmen, all use the square and compass as a symbol.

The accompanying illustration shows the ceremonial brooches used by chieftains of the Seneca Indians, many years ago. It is said that the two round objects beneath the square on figure "a" represent the sun and the moon. These symbols were so well known by the Indians and their ancestors that we are obliged to admit that they had been known by the ancient inhabitants in America for centuries before the time of Columbus.



*Square, Compass and Protractor
Engraved Upon a Sea Shell*

The small illustration on this page represents the square, compass, and protractor carved from a sea shell. It is to be seen in the Casa Grande Museum near Mesa, Arizona. Some Masons have expressed the belief that it was doubtless made by members of the craft in

China and brought to this country.

Mr. Frank Pinkley, superintendent of the Casa Grande Museum, in a letter to the author, said of this object:

It was found in trenching a trash mound of one of the oldest compounds yet identified. This bit of shell was found in undisturbed soil four feet below the surface of the ground, and is a surprisingly accurate representation of the Square and Compass.

Within the last year we have been able to put a check date on the period of its manufacture as about 1,800 years ago. There is no question in my mind but that it was made by the ancient people from a sea shell which they had carried in from the Gulf of California, but as to why they made it, I am as much in the dark as you or anyone else.

So many different opinions arise out of a discussion of the origin of this so-called Square and Compass that I hesitate to say much about it. It would seem that until someone can logically

explain how it might have easily been introduced from some other land, it should be considered as a strange coincidence. There seems little doubt but what it dates back to the time of the early Hohokam occupation of this region for it was found deep in the layers of a trash mound and these layers from all appearances were not disturbed after the queer piece was buried.

A recent edition of the Bulletin of the said Monument adds the statement that "the indications are that it was made by the ancient inhabitants about 1,800 years ago."

The Book of Mormon teaches that Jesus visited the Nephites in America after His resurrection and spent several days instructing them in the plan of salvation. As a result of His visit, the Nephites were so devoted to the cause of Christianity that they lived for a few generations as one great, united family, keeping the commandments of the Lord in all things. Eighteen hundred years would take us to the time when their spiritual activity should have been at its height.

THE DISCOVERY OF THE HIGH PRIEST'S VESTMENTS

In this connection we should call attention to another striking discovery involving the Indians. It is universally known that Mormon temple clothing contain certain marks of the priesthood, including the square and compass. The discovery of such a costume in an Indian grave is of tremendous importance.

A few years ago Bishop E. P. Pectol, of Torrey, Wayne County, Utah, was excavating in the sand-covered ruins of an ancient Indian village and found several articles of clothing made from buckskin. Mr. Frank Beckwith, a non-Mormon, was among the first to call attention, through the public press, to this remarkable discovery. He did not scruple to label these ancient articles of wearing apparel "The High Priest's Vestment."

Soon after its discovery Bishop Pectol wrote this description to the author :

Yes, we found a set of skins undoubtedly intended for a burial suit from the condition under which they were found. A child had died and was buried in a small cave. Ten feet from the child a larger grave had been started and this roll of tanned skins placed in one end. The soil was then replaced. This tells the story that the one who buried the baby was to be buried later by its side and clothed in these skins.

Only one edge of what we call the robe was evened off by the knife. By the mark we call the left breast mark is a patch of splendid workmanship, indicating that this mark was wanted or it also would have been patched over. Placing this mark at the breast and letting the skin fall as it naturally would, a mark appears in the proper place for the navel mark and very similar. Fold the skin about you and another mark like that of the knee comes to the proper place. Now from the left breast, passing the skin under the arm and then over the right shoulder, a perfect right breast mark appears at the right place. Four belts of equal length that would fasten this robe to the body were in the bundle. We liken these to the girdle. A skin tanned with the hair on we call the apron, and another smaller one we call the cap. The marks are in the robe. Whether this is a coincidence or not, you can use your own judgment as well as I. If this is truly intended for the purpose it suggests, then the shields I have represent the remainder of the Temple ordinances.

These skins have been examined by hundreds of people, being exhibited for some time in Salt Lake City. Their genuineness and antiquity cannot be denied. The marks are as distinct and visible as emblems on a Mason's badge or watch fob; yet those skins were certainly marked before 1842, when the Mormons were admitted to Masonry.

The historian Dellenbaugh has said of the protective clothing worn by the Indians :

Another kind of defensive armor, though its qualities were purely imaginative, is the so-called "ghost skirt," made of cloth

See illustrations facing page 85 showing brooches used by the Seneca Indians.

or skin, and resembling the ordinary warskirt of the Dakota. This skirt came into notice during the "Ghost Dance" excitement that began about 1890 and lasted six or eight years. It was worn by all men, women, and children who accepted the "Ghost" doctrine, either as an outside or under garment, and it was implicitly believed that no bullet or other weapon could penetrate its sacred material.

The Utah Mormons wear an undergarment supposed to have such resistance. The idea may have come from them."

Some mirth-provoking theories have been proposed in explanation of certain phenomena relating to this subject, yet none of them seem more unwarranted than the popular theory that the Mormons must have taken their symbols and ceremonies from Masonry.

In 1886 Le Plongeon published a book titled *Sacred Mysteries Among the Mayas and Quiches*. In the preface of this popular book we read:

In this small book I present only such facts as can be proved by the works of well known writers, ancient and modern, and by the inscriptions carved on stone by the Maya learned men and historians. I will endeavor to show you that the ancient sacred mysteries, the origin of Masonry consequently, date back from a period more remote than the most sanguine students of history ever imagined.

He describes a sanctuary of the Mayas in these words:

A few centimeters above the entrance to the Sanctuary is a cornice that surrounds the whole edifice. On it are sculptured these symbols many times repeated. (Symbols which Masons are very familiar with.) On the under part of this cornice are small rings cut in the stone, from which curtains are suspended, to hide the Holy of Holies from profane gaze. . . .

There are not only inscriptions in the Mayan language written in characters identical with and having the same meaning and value as those carved on the temples of Egypt, but among them are symbols known to have belonged to the ancient sacred myster-

²⁹ F. S. Dellenbaugh, *The North Americans of Yesterday*, p. 262.

ies of the Egyptians, and to modern Freemasonry. In August, 1880, among the debris at the foot of the mound just described, I found pieces of what had once been the statue of a priest. That part of the statue from the waist to the knee, particularly attracted my attention. Over his dress the personage wore an apron with an extended hand, as shown in the adjoining illustration. A symbol that will easily be recognized by members of the Masonic fraternity.

Are we not right then if we surmise that the monuments of the Mayas existed 11,500 years ago, and that mysteries similar to those of Egypt were celebrated in them? To support that belief we have the symbols already mentioned as existing in the chambers, the construction of the chambers themselves, the sculptures carved on the cornices that surround the sanctuary, representing cross bones and skeletons, tokens that many of the Masons again cannot fail to recognize . . .

That sacred mysteries were celebrated from times immemorial in the temples of Mayax, Xibalba, Palenque, Copan, and other places of Central America, there can be no doubt, since besides the symbols sculptured on the walls of the temples and palaces, in two distinct instances we see the rites and trials and of initiation were imported into Peru by the ancestors of Manco initiation described in the Popol Vuh.

Concerning the universality of the "Masonic emblems" Le Plongeon writes:

Now if we merely consider the tokens of recognition, the pass words and secret words, the decorations of the lodges, according to the degrees into which modern Masonry is divided, tokens, pass words and decorations nearly all taken from the Bible and symbolical events, real or imaginary, some of which are said to have taken place in comparatively modern times, after the decline and final discontinuance of the ancient mysteries in consequence of the spread of Christianity; others have occurred in the early days of the Christian era; others at the time of the building of Solomon's Temple, all of which had certainly nothing to do with the religious mysteries of Egypt, Chaldea, Greece, etc., that were instituted ages before the pretended occurrence of those events, then we may positively affirm that it is not derived from these. But if, on the other hand, we observe, and it is difficult to overlook it, that these symbols are precisely the same that we find in the temples of Egypt, Chaldea, India and Central America, whatever may have been

the esoteric meaning given to them by the initiated in those countries, we are bound to admit that a link exists between the ancient mysteries and Free Masonry. . . .

The connection of modern Masonry with the ancient religious mysteries of Egypt, consequently with those of Greece and Samothracia is easily traced; and the resemblance of the symbolical marks and ceremonial Masonic lodges with those of the mysteries naturally accounted for. Thus it is that many Masonic authors may have been led to trace the origin of the craft to followers of Pythagoras; and others to the Essenes and first Christians.

We find the same symbols that are seen even today in the temples of Egypt as in the Masonic lodges. I will endeavor to show you that the ancient sacred mysteries, the origin of Free Masonry consequently, date back from a period far more remote than the most sanguine students of its history even imagined. I will try to trace their origin, step by step, to this continent which we inhabit—to America—from where Maya colonists transported their ancient religious rites and ceremonies, not only to the banks of the Nile, but to those of the Euphrates, and the shore of the Indian Ocean, not less than 11,500 years ago. . . .

Clement of Alexandria tells us: "The Egyptians neither entrusted their mysteries to every one nor degraded the secrets of divine matters by disclosing them to the profane." Again he said of the ancient mysteries: "It is not, therefore, to be wondered at, if it extended to the Roman provinces of Gaul, Britain, and if some of its rites have found their way into Free Masonry, and are practiced to the present day; thus again relating it with the very ancient sacred mysteries."

I have endeavored in a cursory manner to show that the ancient sacred mysteries were established for the same purpose in every civilized nation of antiquity, that is for the cultivation of science; the acquirement of knowledge; the bettering of man's physical and moral nature; the development of his intellectual and mental faculties; the understanding and study of the laws that govern the material and spiritual world, thus bringing him into closer contact with Deity. . . .

The similarity of the rites practised in the initiations, the identity of symbols, proves that those rites and symbols had been communicated from one to another, just as in modern Free Masonry, the initiations are the same in the lodges, the world over.

Ancient sacred mysteries have been celebrated in the temples of Egypt, Chaldea, and India from ages so remote that it is no longer known by whom or where they were first instituted . . .

While not a few, and I among them, earnestly believe that Masonry existed before Adam was created.

The ornaments that cover the walls of ancient temples of Central America are remarkable in more than one sense. They are not only inscriptions in the Maya language, written in characters identical with and having the same meaning and value as those carved on the temples of Egypt; but among them are symbols known to have belonged to the ancient sacred mysteries of the Egyptians, and to modern Free Masonry.

Scarcely a ruined city has been excavated in the new world without revealing the symbols of Masonry. One writer declared that Joseph Smith "out-Masoned" Solomon, but there is ample evidence to show that the American Indians knew many of the secrets and symbols that are said to be Masonic.

If our humble explanation is not to be accepted, we eagerly await the solution of this mystery.