

**MYSTERIES**  
OF THE  
**Endowment House**

AND  
**Oath of Vengeance**

OF THE  
**MORMON CHURCH**



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# THE OATH OF VENGEANCE

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As Testified to by Professor Walter Wolfe, Late of the B. Y. College at Logan, and the Whole Endowment Ceremony, as Sworn to by Him at Washington on Wednesday, February 7, 1906, Before the Senate Committee on Privileges and Elections, in Its Hearing in the Smoot Case.

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On entering the annex to the Temple the candidate is ushered into a room on the right, where he presents his "recommend," which must be signed by his ward bishop and by the president of the stake from which he comes. With the presenting of his "recommend" he is expected to make a contribution toward the Temple services, although this is voluntary with him.

From this room he passes to another on the left, where he gives his records and receives the name of the one for whom he is to work in case he has no relation of his own whom he wishes to save.

The records being attended to, the prayer-room is next entered. About the walls of this room are the pictures of the president and apostles of the church. A raised stand at one end of the room accommodates those who preside and who instruct the candidates. Before entering the prayer-room the candidates remove their shoes. This is usually done in the long covered passage-way that leads from the annex to the Temple proper. The services are very simple, consisting usually of the singing of two hymns, some remarks and prayer.

As soon as the exercises are finished all proceed to the dressing-rooms, except those men who are to receive endowment for the dead. Those pass into the back part of the prayer-room, and some of the regular Temple workers go to each candidate, lay their hands on his head and say: "Brother ———,

in the name of the Lord Jesus Christ and by the authority of the holy Melchisedec priesthood. I ordain you an elder in the Church of Jesus Christ of Latter-day Saints, for and in behalf of ———, who is dead."

## In the Dressing-Room.

In the dressing-room all clothing is removed excepting the garments, and these are taken off and handed to one of the attendants as the candidate enters the bathtub. The man who attends to the washing rubs the head, the eyes, the ears, the mouth, the lips, the breast, the vitals, the loins, the legs and the feet. This being done, the candidate leaves the tub, is hurriedly wiped dry, and then mounts a stool, where he is anointed with oil poured from a ram's horn, the same parts being anointed that were washed just previously. He then stands while a man places his garments over his shoulders, telling him that these garments are a pattern of those which the Lord gave to Adam in the Garden of Eden; telling him further that they must not be removed, and that they will prove a protection in time of danger. With the garments he whispers into the candidate's ear a new name—usually one taken from the Bible—and he is instructed never to reveal this name to any person except as it may be required at one point during the Temple ceremony. If he is working for the dead, he is informed that when he is through the Temple ceremony the

name may be forgotten, as it is the property of the dead and not his own.

The candidate then goes back to the dressing-room, where he puts on a shirt and a pair of white pants; also white stockings. He carries with him a bundle containing robes, cape, sandals and apron.

#### In Creation-Room.

He then goes to the creation-room, where the men are seated on the right, the women on the left. The delay here is long and tedious, as the walls are bare and the ceremony of washing and anointing takes a long time if there happen to be more candidates.

At length the silence is broken and a man enters a door in the front of the room dressed in white flannel and representing Elohim, the greatest of the Mormon deities. He makes the statement that any who wish to retire may do so; that everything which is heard and seen is to be kept a profound secret—that which has been already passed through as well as that which is to come. Seeing none who wish to retire, he continues:

"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.

"You, sisters, have been washed and anointed that you may become queens and priestesses to your lords; that is your husbands.

#### Three Voices Heard.

"You will now hear three voices—Elohim, Jehovah and Michael. Now, give your attention and hear what you shall hear."

Elohim disappears, and immediately his voice is heard from a remote part of the adjacent room:

Elohim—Jehovah and Michael, there is matter unorganized. Let us go down and make a world like unto the other worlds we have created.

Jehovah and Michael—We will go down.

It is evident, then, that Elohim remains in the Celestial world, while Jehovah and Michael have to do with the creation of this. The work is carried on in strict accordance with the account as given in Genesis. At the end of each day Jehovah says to Michael: "We will go down and report this, the labor of the \_\_\_\_\_ day." Michael replied: "We will return and report." They then retire to the back part of the room and address Elohim, telling him what they have done, and

get assigned their duties for the next day.

After the completion of the work Elohim, Jehovah and Michael enter through the door at which Elohim had entered before. Michael takes a chair, while Elohim and Jehovah stand on either side.

Elohim—See the earth that we have made. There is no man in it to till the ground.

Jehovah—Let us make a man in our own image.

#### He Falls Asleep.

Elohim and Jehovah then pass their hands over Michael's body, breathe on him, and he falls asleep.

Elohim (to the audience)—This man who is being operated on is Michael. When he awakes he will have forgotten everything and become as a little child and will be known as Adam.

Whereupon Adam awakens.

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

Jehovah—It is not good, 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.

The male part of the audience are then told to close their eyes, to imitate Adam's sleep. While Adam sleeps Eve enters and stands beside him. Elohim wakens Adam and says:

Elohim—Adam, see the woman we have created for you. What will you call her?

Adam—Eve.

Elohim—Why Eve?

Adam—Because 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 made.

Elohim (to the audience)—The brethren will now follow Adam and the sisters will follow Eve.

#### In Garden of Eden.

All go up one flight of stairs to the Garden of Eden. The sides of this wall are painted to represent a tropical scene, and birds and beasts seem to be at perfect peace with each other. At one end of the room is the altar, and behind this an elevator, on which the gods descend and ascend. Near the front and to the left of the altar as the audience faces it is the Tree of Knowledge of Good and Evil.

Elohim and Jehovah are both present. Elohim addresses Adam:

Elohim—Adam, see the garden we have planted for you. Of all the trees of the garden you may surely eat except the Tree of Knowledge of Good and Evil. Ye shall not eat of it, neith-

er shall ye touch it, lest ye die. Now be happy and enjoy ourselves. We go away, but we shall return.

Elohim and Jehovah then ascend in the elevator in sight of the audience.

Adam (to audience)—Now, brethren, calm your minds and be not surprised at anything you shall see or hear; we shall be visited soon.

Enter Devil, from back room, usually wearing a silk hat, carrying a cane, and having on a Masonic apron, with the pillars surmounted by the balls.

Devil—Adam, you have a nice world here, patterned after the world where we used to live.

Adam—I do not remember about any other world.

Devil—Oh, I see you have not got your eyes opened yet.

Goes to the tree, from which he pretends to pluck fruit, which he offers to Adam.

Devil—Here, Adam, take some of the fruit of this tree.

Adam—I shall not partake.

Devil—Oh, you won't, won't you? Well, we shall see. Eve, will you take some of this fruit?

Eve—Who are you?

Devil—I am your brother.

Eve—You my brother, and come to tempt me to disobey my father?

Devil—I said nothing about father. This will open your eyes, and you will know good from evil, virtue from vice, etc.

Eve—Is there no other way?

Devil—There is not.

#### **Eve Tastes the Fruit.**

(Eve then tastes the fruit, and Adam approaches.)

Devil—Now go and get Adam to partake.

Eve—I know thee now; thou are Lucifer, who was cast out of heaven for his rebellion.

Devil—Oh, I see you are beginning to get your eyes opened already.

Eve—Adam, here is some of the fruit of that tree; it is very pleasant to the taste and very desirable.

Adam—I shall not partake. You know that father commanded us not to touch that tree.

Eve—Do you intend to obey all of father's commands?

Adam—Yes, all of them.

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

Adam—Yes, I see. I will partake that man may be.

Devil (nodding his head)—Yes, that is right.

(Elohim appears.)

Elohim—Adam, where are thou? Adam, where are thou?

#### **Adam Conceals Himself.**

(Adam, in the meantime, had conveniently concealed himself near the tree.)

Adam—I heard thy voice as I was walking in the garden, but I was ashamed because I was naked, and I hid myself.

Elohim—Who told thee that thou wast naked: hast thou eaten of the tree that I commanded 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 have you been doing?

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

Elohim—Lucifer, what have you been doing here?

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

Elohim then curses Lucifer, who defies him by saying:

Devil—I will take the money and treasures of the earth and buy up popes and princes, armies and navies, and I will reign with blood and horror in the earth.

Elohim then drives the devil away, who goes out of the door at which he entered, shaking his fist and stamping his heels. Adam then turns to the audience and says:

Adam—In your bundles, brethren and sisters, you will each find an apron; please put it on.

When the request has been complied with, Elohim says:

Elohim—Let Adam be cast out of the garden, and a cherubim be placed with a flaming sword to keep the way of the tree of life.

As the elevator rises with Elohim and Jehovah on it, a sword is waved through the curtain.

Eve now stands on Adam's left, and the first oath is administered by Adam.

One couple from the audience kneel at the altar to represent Adam and Eve, and all present participate in the ceremony. The audience stands, the right hand raised to the square.

#### **First Oath Taken.**

"We and each of us solemnly bind ourselves that we will not reveal any of the secrets of the first token of the Aaronic priesthood, with its accompanying name, sign or penalty. Should I do so, I agree that my throat may be cut from ear to ear, and my tongue torn out by its roots."

The name of this token is the new name of the candidate, which he re-

ceived when he was given his garments.

**Grip**—The grip is very simple: Hands clasped, pressing the point of the knuckle of the index finger with the thumb.

**Sign**—In executing the sign of the penalty, the right hand, palm down, is placed across the body, so that the thumb comes directly under and a little behind the left ear. The hand is then drawn sharply to the right across the throat, the elbow standing out at a position of ninety degrees from the body, the hand is then dropped from the square to the side.

**Adam**—The brethren will now follow Adam, and the sisters will follow Eve.

### In Desolate World.

The next room, the "lone and desolate world," has its walls painted with scenes very different from those of the Garden of Eden; animals are fighting and the scene is one of chaos. At the end of the room is an altar, behind which stands Adam and Eve.

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

**Adam**—Oh, Lord, hear the words of my mouth; oh, Lord, hear the words of my mouth; oh, Lord, hear the words of my mouth.

As Adam speaks these words, he raises his hands, first high above his head, then to the square, then drops them to his side. The words used are: "Pale, Ale, Ale." We are told that in the pure Adamic language these words mean, "Oh, Lord, hear the words of my mouth." Adam, when asked why he is praying, replies that he does not know, only he has been so instructed.

(Lucifer enters.)

### Lucifer on the Ground.

**Devil**—I hear you; what do you want?

**Adam**—Who are you?

**Devil**—I am the god of this world.

**Adam**—Who made you the god of this world?

**Devil**—I made myself. What is it you want?

**Adam**—I was calling on father.

**Devil**—Oh, I see; you want religion. I will have some preachers down here presently.

(Enter preacher.)

**Parson** (looking around)—You have a very fine congregation here.

**Devil**—Oh, are you a preacher?

**Parson**—Yes.

**Devil**—Ever been to college and studied the dead languages?

**Parson**—Why, certainly. No man can preach the gospel unless he has been to college and studied the dead languages.

**Devil**—If you will preach to this congregation and convert them, mind you, I will give you—let me see—four thousand dollars a year.

### Parson Sings Hymn.

**Parson**—That is very little, but I will do the best I can.

The parson then opens a hymn book and leads in a hymn, while the devil prances around with a complacent air. After the singing the parson turns to Adam and says:

**Parson**—Do you believe in that great spirit who dwells beyond the bounds of time and space, and sits on the top of a topless throne; who is so great that he can fill the universe, yet is so small that he can dwell in your heart; whose center is everywhere and whose circumference nowhere?

**Adam**—No; I do not believe a word of it.

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

**Adam**—No; I do not, and I am sorry for you.

The voices of the gods are now heard from an upper room:

**Elohim** (to Jehovah)—The man Adam seems to be true and faithful; let us send down to him Peter, James and John.

**Jehovah**—That is good.

**Elohim** (to Peter, James and John)—Go down to Adam, who seems to be a good and faithful man.

(Peter, James and John descend by a stairway at the rear of the room.)

**Peter**—Hello! What is going on here?

**Devil**—We are making religion.

**Peter**—What are you making it out of?

**Devil**—Newspapers, novels and notions of men and women sugared over with a little religion.

**Peter**—How does it take with this congregation?

**Devil**—Pretty well, all except that man Adam; he does not believe anything.

**Peter** (to Adam)—Good morning.

**Peter** (taking Adam's hand)—What is that?

**Adam**—The first token of the Aaronic priesthood.

**Peter**—Will you give it to me?

### Cannot Give Token.

**Adam**—I cannot, for it is connected with my new name; but this is the same sign.

(Peter answers by the same sign.)

**Adam**—You are a true messenger of Father.

Peter—What do you think of the preaching of the parson this morning?

Adam—Why, he asked me if I believed in that Great Spirit who dwells beyond the bounds of time and space and sits on the top of a topless throne; who is so great that he fills the universe, yet so small that he can dwell in your heart; whose center is everywhere and circumference nowhere. I told him I did not believe a word of it.

Peter—I do not blame you.

Parson—Are you the apostles of the Lord Jesus Christ?

Parson (pointing to the Devil)—Why, he said that we were to have no more apostles, but if any man came along professing to be such, I was to ask them to cut off an arm or a leg, or some other member of the body, and stick it on again, just to show they had come with power.

Peter—A wicked and adulterous generation seeketh a sign. Do you know that man?

Parson—Certainly; he is a great gentleman, and stands at the head of all the religious denominations of today.

Peter—Why, that is Lucifer.

Parson—What, the Devil?

Peter—Yes, I believe that is one of his names. You should get out of his service and have a settlement with him.

Parson—If I get out of his service, what is to become of me?

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

Parson—Well, that is good.

Parson (turning to the Devil)—Sir, is it not time we had a settlement?

Devil—Well, I will keep my word. I offered you four thousand dollars per year to convert this people, and by what I can see, they have nearly converted you. Get out of my kingdom; I do not want such men in it.

#### Parsons Retires.

(The Parson then retires by a back door, while Peter, James and John ascend the stairs and report to Elohim the condition of the man Adam.)

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

(They descend.)

Peter—I am Peter.

James—I am James.

John—I am John.

Devil (scowling)—I thought I knew you.

Peter (to Devil)—Begone!

Devil—By whose authority?

Peter (raising his arm to the square)—In the name of Jesus Christ, my Master.

(The Devil disappears, scowling, through the door where the minister had already disappeared.)

The robes are then taken from the bundles and put on the candidates, as well as the caps and sandals. Then the apron is replaced and the oath is administered to all, standing:

#### Second Oath Administered.

“We, and each of us, do solemnly promise and bind ourselves never to reveal any of the secrets of this priesthood, with its accompanying name, sign, grip or penalty. Should we do so, we agree that our breasts may be torn open, our hearts and vitals torn out and given to the birds of the air and the beasts of the field.”

Sign—The sign is made by extending the right hand across the left breast, directly over the heart; then drawing it rapidly from left to right, with the elbow at the square; then dropping the hand by the side.

Name—The name is the given name of the candidate.

Grip—Clasp the right hand and place the thumb into the hollow of the knuckle, between the first and second fingers.

(Again the brethren follow Adam, and the sisters Eve, and the Celestial room is entered.)

#### In Celestial Room.

This room is divided into two parts by white curtains, through which there are several openings. Some of these are simply openings for convenience, but others have a significance in which the candidates are afterwards instructed, for it is through these curtains that the candidates must pass to gain their exaltation. In front of the curtains is a raised platform, some three or four steps above the general level, and on the platform the candidates wait, after their names have been called, until it is time for them to be admitted to the Sealing rooms.

In front of the platform and on the general level there is an altar, at which the true order of prayer is taught. As soon as the candidates are seated, Elohim is heard speaking to Peter, James and John.

Elohim—Go down to Adam and give him the first token of the Melchisedec priesthood, and place the robe upon the right shoulder.

They go down, and Peter instructs them in the changing of the robe.

After this the following oath is administered to all, standing:

#### Third Oath.

“You, and each of you, do covenant and promise that you will never reveal any of the secrets of the priesthood,

with its accompanying name, sign, and penalty. Should you do so, you agree that your body may be cut asunder and all your bowels gush out."

In this, the left hand is placed palm upright, directly in front of the body, there being a right angle formed at the elbow; the right hand, palm down, is placed under the elbow of the left; then drawn sharply across the bowels, and both hands are dropped at the side.

Name—The Son.

Sign—The sign is pressing with the forefinger and thumb the palm and back of the hand of the recipient of the Grip. This is called the "Sign of the Nail."

Peter, James and John return to Elohim, report, and come back to the audience.

Peter—The brethren, all standing, will receive the second grip of the Melchisedec priesthood.

Grip—Grasp right hands so that the little fingers are interlocked and the forefinger presses into the wrist.

(This is called the patriarchal grip or true sign of the nail.)

Tradition says that when the Savior was crucified the nail tore out the palm of his hand, so that they had to put another through the wrist.

It has its accompanying name and penalty, and here are given the three important obligations:

#### "Law of Sacrifice."

##### Obligation.

Peter—You and each of you do covenant and promise that you will sacrifice your time, talents and property to the upbuilding of the Church of Jesus Christ of Latter-day Saints. All bow your heads and say yes.

#### "Law of Chastity."

##### To the Men.

Peter—You and each of you do covenant and promise that you will not have sexual intercourse with any other than your lawful wife or wives, who may be given you by the priesthood. All bow your heads and say yes.

##### To the Women:

Peter—You and each of you covenant and promise that you will not have sexual intercourse with any person of the opposite sex save those who may have been given you by the priesthood.

#### "Law of Vengeance."

Peter—You, and each of you, covenant and agree that you will pray, and never cease to pray, Almighty God to avenge the blood of the prophets upon this nation; and that you will teach the same to your children unto the third and fourth generation. All bow your heads and say yes.

(All having been seated, Elohim, or some one in authority, comes to the front of the platform and delivers what is known as the sermon before the veil. On Wednesdays, when there are a number of neophytes, the address is very long and tedious; the entire history of the Temple work is repeated, so that the candidates may have a clear understanding of what they have learned. The marks in the veil are also explained, with their significance and uses. Especially is it taught that Adam was not made out of the dust of this earth; that he was begotten as any other man is begotten, and that when he came here he brought Eve, one of his wives, with him. I have heard that the sermon was the one delivered by Brigham Young at the dedication of the St. George Temple. On Thursdays and Fridays, when there are comparatively few who are going through the Temple for the first time, the sermon before the veil is very much shortened, only the essential part which refers to the creation of Adam being read.)

#### Instructed as to Prayer.

After the sermon, the candidates are instructed in the true order of prayer, as many couples as possible surrounding the altar, the elder who is to pray standing behind it. The signs of the holy priesthood are then given, the last one being the uplifted hands, and the words "Pale, Ale, Ale," repeated three times, in imitation of Adam's prayer. All stop with the patriarchal grip, the left elbow of one person resting upon the right shoulder of the next one. In this way the circle is made complete.

The elder now kneels by the altar, his right arm raised to the square, his left hand extended, palm up, "as though to receive a blessing."

A form of prayer is then offered, which serves as a type for similar prayers in every prayer circle of the Mormon priesthood.

#### Passing Through the Veil.

The candidates resume their seats and the process of passing through the veil begins.

In the veil are to be seen the square and compass; also other openings which represent the slits in the knees of every garment, which are said to indicate that the time will come when every knee shall bow and every tongue confess that Jesus is the Christ. There are also openings for the hands, which are called openings of convenience.

Three or four candidates come from behind the veil—men to act for men and women for women. The name of the candidate is called. He rises from his seat in the audience, accompanied by the woman or women whom he has

brought with him, mounts the platform and takes his seat until the attendants are ready for his turn. In going up the three steps of the platform the man must always precede. I once saw a young man step courteously aside to let his intended bride precede him, when the attendant pushed her back and told him that if she preceded him there she would precede him in eternity.

#### Veil Is Parted.

All being ready, the attendant gives three gavel raps upon one of the pillars from which the veil is suspended. The veil is parted slightly and Elohim from behind the veil asks what is wanted. The attendant replies: "The man Adam, having been true and faithful in all things, desires to converse with the Lord behind the veil." The attendants prompts the candidate in his answers and grips, sometimes rehearsing the whole matter before Elohim takes the neophyte in hand.

The neophyte gives the two grips of the Aaronic priesthood, with their accompanying name, also the first grip and name of the Melchisedec priesthood. He then gives the second grip of the Melchisedec priesthood.

Elohim—What is this?

Neophyte—The second Grip of the Melchisedec priesthood. Patriarchal Grip, or Sure Sign of the Nail.

Elohim—Has it a name?

Neophyte—It has.

Elohim—Will you give it to me?

Neophyte—I cannot, for I have not yet received it; for this purpose I have come to converse with the Lord behind the veil.

Elohim—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 eat.

#### Whispers to Candidate.

Having placed the candidate in proper position, he whispers:

"Health in 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 eternity."

The neophyte repeats this until he has it perfectly and then stands back, while the attendant raps once more three times upon the pillar.

Elohim—What is wanted?

Attendant—Adam, having conversed with the Lord through the veil, now desires to be admitted to his presence.

Elohim—Admit him.

As he says this, Elohim extends his hand and gives the novitiate a warm welcome.

The man now assumes the part of Elohim and instructs his women, even as he has been instructed himself, admitting them behind the veil when they are prepared.

#### Handsomest Room in Temple.

The room which is now entered is one of the most beautiful in the Temple; it has rich carpets, elegant fittings and upholstery, and opening from it are the Sealing rooms—small, and furnished in gold and white.

In the main room is a table at which sits the recorder, having before him the records of those who have just been through the Temple, and also the licenses of those who have taken out the document which is required by the laws of the State before a marriage ceremony can be performed.

The man and the woman who are to be married then pass into the Sealing room, with such invited guests as they may desire to have with them. They are dressed in the Temple robes complete.

#### In Sealing Room.

In the middle of the Sealing room is an altar of white, having on it a white velvet cushion, and on each side of it are kneeling stools. Sitting opposite one end of the table is the man who performs the sealing ceremony, usually the president or acting president of the Temple. On each side of him is a witness. These three men are clothed in white suits, the same that they have been wearing through the Temple ceremonies. The candidates now kneel, one on each side of the altar, and clasp their hands in the Patriarchal Grip. The presiding elder asks them if they take each other for man and wife, for time and eternity, and, having received a satisfactory answer, unites and blesses them for time and eternity, promising a numerous posterity and all the blessings in the celestial kingdom that reasonable people could desire.

This being finished, they are told to kiss each other across the altar. They then unclasp their hands, and the ceremony is completed. They return to their dressing-rooms, put on the clothing that they wore to the Temple, and the day's work is over.

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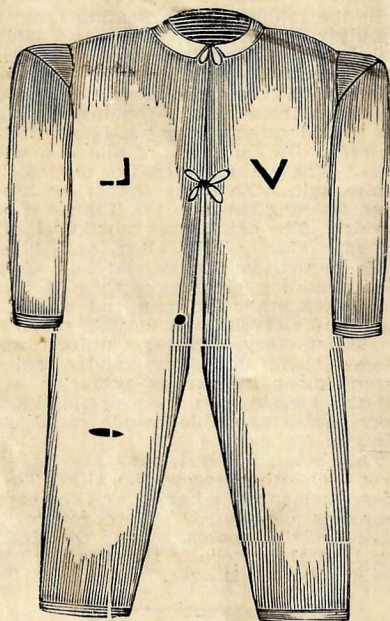
Professor Wolfe has just told of the ritual, the oath, and the ceremonies in the Mormon Temple. It was a most interesting story. It confirms in remarkable degree an expose of the ceremonies in the Endowment House of many years ago, as printed by The Tribune, and also



President Smith's testimony that there has been no change in the proceedings. That old Endowment House expose is as follows:

The Mormon Endowment House is a plain adobe building, two stories high, built like a small dwelling house, so as not to attract attention. There are blinds to all the windows, which are nearly always kept down. It is situated in the northwest corner of the Temple block, (which includes the Tabernacle, New Temple, &c.), and the whole block is surrounded by a very high wall.

On a certain day, not necessary to mention, I went to the Endowment House at 8 o'clock in the morning, taking with me my endowment clothes, (consisting of garments, robe, cap, apron and moccasins.) I believe people used to take their own oil, but that is now discontinued, as fees are charged. I went into a small room attached to the main building, (designated in the plan by the name of Reception Room,) which was crowded with men and women, having their bundles of clothing. The entrance door is on the east side, and in the southwest corner, there is another, next to which the desk stood, where the clerk recorded the



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names, etc. Around the north and west sides were benches for the people to sit.

On going up to the desk I presented my recommend from the bishop in whose ward I was staying, and George Reynolds, who was then acting as clerk,

asked me my name, those of my parents, when and where I was born, and when I was baptized into the Mormon Church.

That over, he told me to leave my hat, cloak and shoes in that room; and taking up my bundle, I went into the room marked 3 on the plan, where I sat waiting till it came my turn to be washed.

One of the women, an officiating high priestess, told me to come behind the curtain (which I have indicated by a waving line), where I could hear a great deal of splashing and subdued conversation. I went, and after I was undressed, I had to step into a long bath, about half full of water, when another woman proceeded to wash me. I objected strongly to this part of the business, but she told me to show a more humble spirit. However, when she got down to my feet, she let me go, and I was turned over to the woman who had spoken to me first, and whose name was Bathsheba Smith. (One of the widows of Apostle George A. Smith.) She wore a large shiny apron, and her sleeves tucked up above her elbows. She looked thoroughly like business.

Another woman was standing beside her with a large wooden spoon and some green olive oil in a cow's horn. This woman poured the oil out of the spoon into Bathsheba's hand, who immediately put it on my head, ears, eyes, mouth, and every part of my body, and as she greased me, she muttered a kind of prayer over each member of my body: My head, that I might have a knowledge of the truths of God; my eyes, that I might see the glories of the kingdom; my mouth, that I might at all times speak the truth; my arms, that they might be strong in the defense of the gospel, my bosom—and here I must ask my readers not to think I want to tell this part of the story, but I do want people to know the truth, and how disgusting and indelicate this thing is. Mormon people deny many of these things, and civilized and decent people can scarcely realize that this institution is as infamous as it really is, but I solemnly assert that these things do exist. To continue: My bosom, that I might nourish the children whom I might raise by my husband (I was not then married, but expected to be), and another part of my body, that I might raise up a goodly seed, that they might be pillars of strength to the upbuilding and strengthening of God's kingdom upon the earth. And so she got down to my feet, when she hoped they might be swift in the paths of righteousness and truth.

She then turned me over to the woman who had washed me, and who whispered

#### MY NEW AND CELESTIAL NAME

In my ear. I believe I am to be called up in the morning of the resurrection by it. It was "Sarah." I felt disappointed. I thought I should have received a more distinguished name. She told me that new name must never be spoken, but often thought of to keep away evil spirits. I should be required to speak it once that day, but she would tell me in what part of the ceremony, and that I should never again have to speak it. She then told me to put on my garments. These are made in one piece. On the right breast is a square, on the left a compass, in the center a small hole, and

on the knee a large hole, which is called the "stone." We were told that as long as we kept them on no harm could befall us, and that when we changed them we were not to take them all off at once, but slip out a limb at a time and immediately dive into the clean ones. The neck was never to be cut low, or the sleeves short, as that would be patterning after the fashion of the gentiles.

After this I put on my clothes, and in my stocking feet, waited with those who were washed and anointed until she had



APRON.  
(Worn by Men and Women.)

finished the remaining two or three. This done, the little calico curtains (marked A and B) were drawn aside and the men and women stood revealed to each other. The men looked very uncomfortable and not at all picturesque. They only had their garments and shirts on, and they really did seem as though they were ashamed of themselves, as well they might be.

Joseph F. Smith then came to where we were all waiting, and told us that if we wanted to "back out, now was our time," because we should not be able afterward, and that we were bound to go right through. All those who wanted to go through were to hold up their hands, which of course every one did, believing that all the good and holy things that were to be seen and heard in the "House of the Lord" were yet to come. He then told us that if any of us attempted to reveal what we saw and heard in the "House" our memories would be blighted, and we should

#### BE EVERLASTINGLY DAMNED,

For they were things too holy to be spoken of between each other, after we had once left the Endowment House. We were then told to be very quiet and listen. Joseph F. Smith then went away.

In a few moments we heard voices talking loudly so that the people could hear them in the adjoining room. (I afterwards found out in passing through that it was the prayer circle room.) It was supposed to be a conversation between Elohim (Head God) and Jehovah. The conversation was as follows:

Elohim to Jehovah—"Well, Jehovah, I think we will create an earth; let Michael go down and collect all the elements together and found one."

Answer—"Very well, O Lord God, it shall be done."

Then calling to another man we could hear him say:

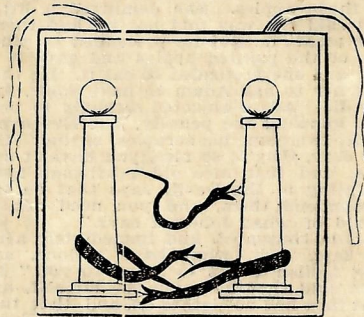
"Michael, go down and collect all the elements together and form an earth, and then report to us what you have done."

Ans.—"Very well, O Lord God."

The man they called Michael then left the prayer circle room and came through the room they called the World, into the Garden of Eden, the door of which was shut that faced the places C and D, where we were standing listening and waiting. He remained there a second or two, and everything was quiet. At the end of that time we heard him going back the same way, to where Elohim and Jehovah were waiting. When he got back he said: "I have collected all the elements together and founded an earth; what would'st thou have me do next?" Using the same formula every time they sent him down to the world; they then told him to separate the land from the water, light from darkness, etc., and so they went regularly through the creation, but they always told him to come up and report what he had done.

When the creation was supposed to be finished, Michael went back and told them it was very fair and beautiful to look upon. Elohim then said to Jehovah, that he thought they had better go down and have a look at it, which they did and agreed with Michael that it was a beautiful place; that it seemed a pity it should be of no particular use, but thought it would be a good idea to create man to live in it and cultivate these things.

They then came out of the Garden of Eden (which was supposed to have been newly finished) and shutting the door after them, came to where we were standing. We were then told to shut our eyes, and Jehovah said to Michael: "Give me a handful of dust and I will create man." We were then told to open our eyes, and we saw a man that he had taken from



DEVIL'S APRON.

the crowd, standing beside Jehovah, and to whom Jehovah said: "I shall call thee Adam, for thou shalt be called the father of all mankind." Jehovah then said it was not good for man to be alone, so he would create a woman and a helpmate for him. We were again told to close our eyes and Adam was requested to go to sleep, which he obligingly did. Jehovah

was then supposed to take a rib from Adam's side and form Eve. We were then told to open our eyes and look upon the handiwork of the Lord. When we did, we saw a woman taken from among the crowd who was standing by Adam's side. Jehovah said he would call the woman Eve, because she would be the mother of all mankind.

#### THE DOOR OF THE GARDEN OF EDEN

was then opened and all marched in with our bundles, (the men going first, as they always take precedence,) and we ranged ourselves round the room on benches. The four sides of this room are painted in imitation of trees, flowers, birds, wild beasts, etc. (The artist who painted the room was evidently more acquainted with whitewashing than painting.) The ceiling was painted blue, dotted over with golden stars; in the center of it was the sun, a little further along the moon, and all around were the stars. In each corner was a Masonic emblem. In one corner is a compass, in another the square, the remaining two were the level and the plumb. On the east side of the room, next the door, was a painted apple tree, and in the northern part of the room was a small wooden altar.

After we had seated ourselves, Jehovah told Adam and Eve that they could eat of every tree in the garden except of this particular apple tree, for on the day that they ate of that they should surely die.

He then took his departure, and immediately after in came a very lively gentleman, dressed in a plain black morning suit, with a little apron on, a most fiendish expression on his face and joyfully rubbing his hands. This gentleman was supposed to be "the Devil." Certainly his appearance made the supposition quite easy (by the by, I have since seen that same gentleman administering the Sacrament in the Tabernacle on Sundays). He went up to Eve and remarked that it was a beautiful place, and that the fruit was so nice, would she like to taste one of those apples. She demurred a little, and said she was told not to, and therefore mustn't. But he pretended to pluck one of the painted apples and gave it to her, and she pretended to eat it. He then told her to ask Adam to have some, and she did. Adam objected strongly to testing, knowing the penalty, but Eve eventually overcome his scruples, saying: "Oh, my dear, they're so nice, you haven't any idea, and that nice old gentleman here, (pointing to the Devil) says that he can recommend them, and you need not be afraid of what Jehovah says."

Adam consented, and immediately after he said, "Oh, what have I done, and how foolish I was to listen to you." He then said that he could see himself, and that they had no clothes on, and that they must sew some fig leaves together. Every one then made a dive for his apron out of the little bundle. The apron is a square half yard of green silk with nine fig leaves worked on it in brown sewing silk. A voice was then heard calling for Adam, who pretended to hide, when in came Jehovah. He gave Adam a good scolding, but finally told him that he would give him certain instructions, whereby he would have a chance to regain the presence of his Father and God after he was

driven out into the world. These instructions consisted of grips, &c., and the garments he wore would protect him from all evil. (Mormons say of these garments that the pattern was revealed direct from Heaven to Joseph Smith, and are the same as were originally worn by Adam.)

They then put on their caps and moccasins, the women's caps being made of Swiss muslin; it is one yard square, rounded at one corner so as to fit the head, and there are strings on it which tie under the chin. The moccasins are made of linen or calico. The men's are made exactly like those of pastry cooks, with a bow on the right side. I should here mention, before I go further, that Bathsheba Smith and one of the priests enacted the parts of Adam and Eve, and so stood sponsors for the rest of us, who were individually supposed to be Adams and Eves.

They then proceeded to give us the first grip of the Aaronic or Lesser Priesthood, which consists in putting the thumb on the knuckle of the index finger, and clasping the hands round. We were then made to swear "To obey the laws of the Mormon Church and all they enjoin, in preference to those of the United States." The penalty for revealing this grip and oath, is that you will have your throat cut from ear to ear, and your tongue torn from your mouth, and the sign of the penalty is drawing the hand with the thumb pointing towards the throat sharply across and bringing the arm to the level of the square and with the hand upraised to Heaven, swearing to abide the same.

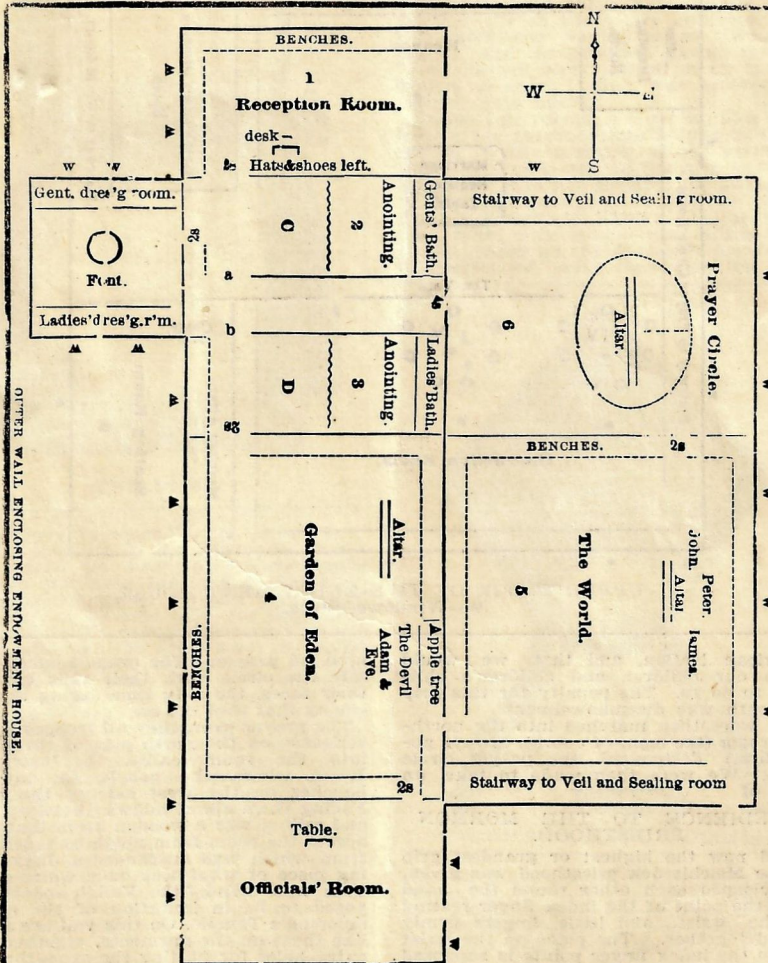
We were then driven out of this into the room called the World, where there were three men standing at a small altar on the east side of the room, who were supposed to represent Peter, James and John, Peter standing in the center. He was supposed to have the keys of heaven. Men representing (or trying to) the different religious sects then came in and presented their views and said they wanted to try and save these fallen children. In doing this they could not refrain from exaggerating and coarsely satirizing the different sects they represented. Previous to their coming in, however, Peter had presented to us the gospel of Christ—at least he told us that Christ had come to die for the original sin, but that we had got to work out our own salvation, and that in the last days a prophet should be raised up to save all those that would believe in his divine mission; consequently these different representatives were told that their doctrines did not suit the people and that there was something wanting in their faith and so they could go. They the Devil came in and tried to allure the people, and bustling up to the altar, Peter said to him: "Hallo, Mr. Devil, how do you do today! it's a very fine day, isn't it? What have you come after?" The Devil replied that he didn't seem to take to any of those so-called Christian religions, why didn't they quit bothering about anything of that kind, and live a life of pleasure, etc. However, he was told to go, and that quickly.

Peter then gave the second grip of the Aaronic or Lesser Priesthood, which consists of putting the thumb between the knuckles of the index and second fingers and clasping the hand around. The penalty for revealing this is to be sawn

asunder, and our members cast into the sea. The sign of the penalty was drawing the hand sharply across the middle of the body. To receive that grip we had to put on our robes, which consisted of a long straight piece of cloth reaching to our feet, doubled over and gathered very full on the shoulder and round the waist. There was also a long narrow piece of cloth tied around the waist, called the "sash." It was placed on the right shoulder, to receive the grip, the people to wear their apron over it. The men then took the oath of chastity and the women the same; they don't consider polygamy at all unchaste, but said that it was an Heaven ordained law, and that

a man to be exalted in the world to come must have more than one wife. The women then took the oath of obedience to their husbands, having to look up to them as their gods. It is not possible for a woman to go to Christ, except through her husband.

Then a man came in and said that the Gospel (which during those few minutes' intervals had laid dormant for 1800 years) had been again restored to earth, and that an angel had revealed it to a young boy named Joseph Smith, and that all the gifts, blessings and prophecies of old had been restored with it, and this last revelation was to be called the Latter-day Dispensation. The priests pretended



GROUND FLOOR OF THE ENDOWMENT HOUSE.  
Outer Wall Enclosing Endowment House.

joyfully to accept this, and said it was the very thing they were in search of, nothing else having had the power to satisfy them.

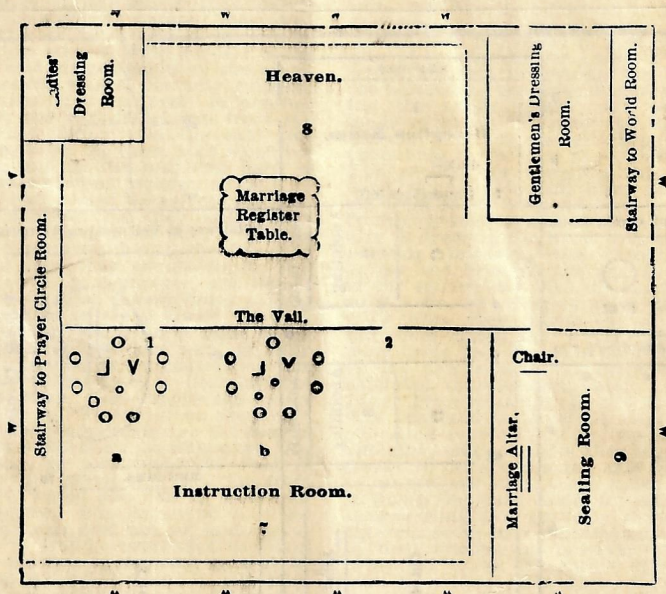
They then proceeded to give us the first grip of the Melchizedek or Higher Priesthood, which is said to be the same as Christ held. The thumb is placed on the knuckle of the index finger which is placed straight along the palm of the hand, while the lower part of the hand is clasped with the remaining fingers. The robe for this grip was changed from the right to the left shoulder. We were then made to swear to avenge the death of Joseph Smith, the martyr, together with that of his brother, Hyrum, on this

to be nailed again; and so you place your second finger beside the index on the wrist; it is called the

#### SURE SIGN OF THE NAIL,

And if the grip is properly given, it is very hard to pull apart. The robe was changed from the left to the right shoulder to receive this grip.

The men then formed a circle round the altar, linking their arms straight across and placed their hands on one another's shoulders. The priest knelt at the altar and took hold of one of the men's hands and prayed. He told us that the electric current of prayer passed through the circle and that was the most efficacious



UPPER FLOOR OF THE ENDOWMENT HOUSE.  
W—Windows—Steps.

American Nation, and that we would teach our children and children's children to do so. The penalty for this grip and oath was disembowelment.

We were then marched into the north-east room (the men, of course, always going first) designated the prayer circle room. We were then made to take an oath of

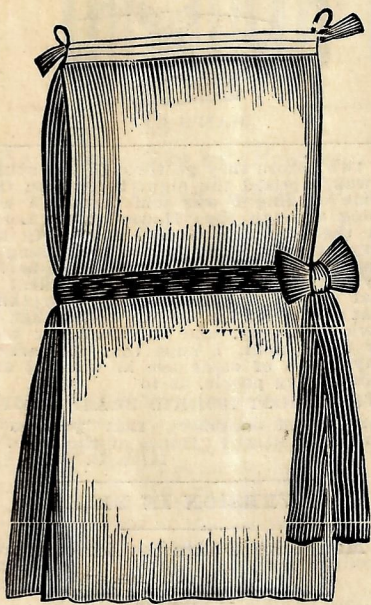
#### OBEDIENCE TO THE MORMON PRIESTHOOD.

And now the highest or grandest grip of the Melchizedek priesthood was given. We clasped each other round the hand with the point of the index finger resting on the wrist, and little fingers firmly linked together. The place on the wrist where the index finger points is supposed to be the place where Christ was nailed to the cross, but they tore out and he had

kind of prayer. The women stood outside the circle with their veils covering their faces, the only time during the ceremony that they did so.

The prayer over, they all trooped up the staircase on the north side of the house, into the room called the Instruction Room, where the people sat down on benches on the west side of the room. Facing them about midway between floor and ceiling was a wooden beam that went across the room from north to south, and from which was suspended a dirty looking piece of what was once a white calico. This was called "the Vail," and is supposed to be in imitation of the one in Solomon's Temple. On this vail are marks like those on the garments, together with extra holes for putting the arms through. But before going through the vail, we received a general outline of the instruc-

tions we had received down stairs. This over, the priest took a man to the veil to one of the openings, (marked 1,) where he knocked with a small wooden mallet that hung on the wooden support. A voice on the other side of the veil (it was supposed to be Peter's) asked who was there, when the priest answering for the man said, "Adam, having been faith-



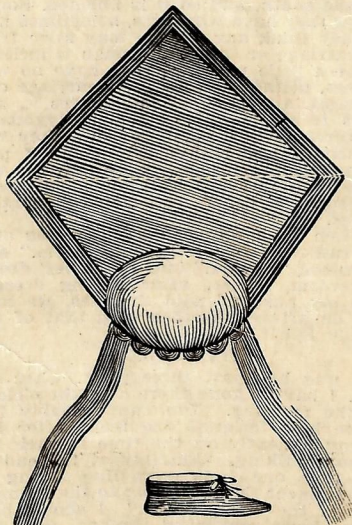
THE ROBE.

ful, desires to enter." The priest then led the man up to the west side of the veil, where he had to put his hands through and clasp the man or Peter (to whom he whispered his new name, and the only one he ever tells, for they must never tell their celestial names to their wives, although the wives must tell theirs to their husbands) through the holes in the veil. He was then allowed to go through to the other side, which was supposed to be heaven, and this is where a strong imagination might be of some use, for anything more unlike heaven, I can't conceive. The man having got through, he went to the opening (No. 2) and told the gatekeeper to call for the woman he was about to marry, telling him her name. She then stepped up to the veil where the marks "B" are. They couldn't see each other, but put their hands through the openings, one of their hands on each other's shoulder and the other around the waist. (The marks on the plan at the sides are for the arms, and all the marks in the plan on the veil are exactly as they are in the Endowment House. The top round mark is the place where they spoke through, and the

square, compass and stone correspond with the marks on the garments; the two bottom marks were where the feet are put through,) with the arms so fixed, the knees were placed within each other, the feet of course being the same, the woman's given name was then whispered through the veil, then her new and celestial name, then the priestess who stood by to instruct the women told them to repeat after her a most disgusting formula or oath. I cannot remember it thoroughly, but what I do, consists of "the heart and the liver, the belly and the thighs, the marrow and the bones." The last and highest grip of the Melchizedek priesthood was then given through the veil.

They then released their hold of each other, and the priestess taking the woman to opening No. 2, knocked the same as they did at the men's entrance, and the gatekeeper having asked "Who is there?" and the priestess having replied, "Eve, having been faithful in all things, desires to enter," Eve was accordingly ushered into heaven.

Before I go further I must tell how they believe the entrance into heaven is to be gained on the morning of the resurrection. Peter will call up the men and women, (for it is not possible for a woman to be resurrected or exalted, or to be made a Queen in heaven, unless some man takes pity on her and raises her). If the marks on the garments are found to correspond with those on the veil,



WOMAN'S CAP AND MOCCASIN.

(the dead are buried in the whole paraphernalia), if you can give the grips and tokens, and your new name, and you are dressed properly in your robes, why, then, one has a sure permit to heaven, and will pass by the angels, (who they suppose are to be only ministering servants,) to a more exalted glory; the more

wives they have, they think, the higher their glory will be.

To resume: "After we got through, we saw Joseph F. Smith sitting at a table recording the names of those who were candidates for marriage. He wrote the names in a book (the existence of which marriage register this truthful apostle has since denied, so that a polygamous marriage might not be found out) and then he wrote the two names on a slip of paper, to be taken into the sealing room to the officiating priest, so that he might know whom he was marrying. After having given this slip of paper to the priest, (Daniel H. Wells), we knelt at a little wooden altar, (they are all alike in the Endowment House). He then asks the man if he is willing to take the woman to wife, and the woman if she is willing to take him for a husband. They both having answered yes, he tells the man that he must look to God, but the woman must look to her husband as her God, for if he lives his religion, the spirit of God will be in him, and she must therefore yield him unquestioning obedience, for he is as a god unto her, and then concludes that he having authority from on high, to bind and loose here upon earth, and whatsoever he binds here shall be bound in heaven, seals the man and woman

#### FOR TIME AND ALL ETERNITY.

He then tells the man and woman to kiss each other across the altar, the man kneeling on the north side and the woman on the south, and so it is finished. Sometimes they have witnesses, sometimes not; if they think any trouble may arise from a marriage or that the woman is inclined to be a little perverse, they have no witnesses, neither do they give marriage certificates, and if occasion requires it, and it is to shield any of their polygamous brethren from being found out, they will positively swear that they did not perform any marriage at all, so that the women in this Church have but a very poor outlook for being considered honorable wives.

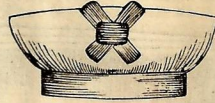
When the marriage ceremony was over we came out of the "sealing room," and I crossed "Heaven" into the ladies' dressing room, where, after having dressed and my husband paid the fees, we took our departure, together with that of the "Holy Spirit."

#### REFLECTIONS.

It was half-past three p. m. when we left, I having gone there at eight o'clock in the morning. You can probably imagine how fatigued one feels, after listening patiently all the time to their incessant talking. Certainly at the end of the time one feels more like taking in nourishment than listening to the promptings of the "Holy Spirit." I should perhaps have remarked before that the priests, when going through the House, wear their ordinary clothing, and come straight into the "House of the Lord" with their dirty top boots on, as though they had just come off a farm, while we poor sinners were obliged to walk in our

stocking feet lest the floor should be defiled.

The little addition attached to the main building on the west side, and in which is the font, is used for rebaptizing people before they can be allowed to go through the house, and is quite a separate affair from the washing and anointing; people are generally baptized a day



MAN'S CAP.

or two before they go through the house. I was baptized the night before. On this same evening I was told that as I was going through the "House of the Lord" on the following day, I must pay the very strictest attention to everything I should see and hear, as it would be for my benefit hereafter. I was obedient in that respect, for I remember everything that happened as vividly as though it were yesterday, and if it had not been for my benefit, I hope that this article may prove of some use in warning and enlightening people, as to

THAT MOST HORRID BLASPHEMY,  
Jargon and mummery that goes on in that most sacred "House of the Lord."  
MRS. G. S. R.—

#### A VERSION IN BRIEF.

#### A Man Who Wants the Exact Words to Be Known.

Editor Tribune:—Had I a wish to rush into print, I should have written ere this; but, finding my account of the endowment ceremony in print, which I gave under the promise of secrecy to a brother Mason, I think I should be allowed space to say something.

I may say at starting that, although accused of receiving money for divulging the endowment ceremony, I have never received one copper cent for anything in connection with the affair.

#### The Oath.

I should like the endowment oath, as it is called (although a friend who sits at my elbow observes, "It is oaths from the rise to the fall of the curtain"), to be accurately given. I have taken this oath in company with at least two apostles, and whether an exception was made in Apostle Smoot's case I cannot say; but I suppose he took this:

"You and each of you do solemnly promise and vow that you will pray and never cease to importune high heaven to avenge the blood of the prophets upon 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."

If that is not treason, I fail to know what treason is.

JAMES H. WALLIS, SR.,  
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