

# **RITUALISTIC CHILD ABUSE AND THE MORMON CHURCH**

## **Mormon General Authority Warns That a Satanic Conspiracy May Be Functioning in the Church**

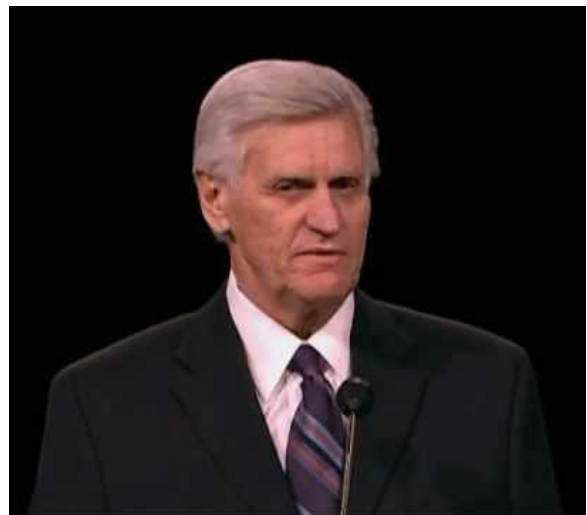
On July 2, 1991 we were presented with a copy of a very sensational memo purported to have been written by a General Authority of the Mormon Church. This memo was authored by Glenn L. Pace, Second Counselor in the Presiding Bishopric of the church. It is dated July 19, 1990, and is directed to the "Strengthening Church Members Committee" of the Mormon Church. In the memo Pace states that he has met with "sixty victims" of "ritualistic child abuse," and that "All sixty individuals are members of the Church."

The contents of the document are so startling that we wondered if it might be a forgery created by someone who wanted to embarrass the church. Because of our concern regarding the memo's authenticity, we decided not to make it public until we could learn more about it. We did give a copy to a woman who was doing research on incest, and she was able to meet with Glenn L. Pace concerning the matter. She claimed that Pace informed her that he had now interviewed over one hundred victims of ritualistic abuse.

On October 2, 1991, we gave a copy of the memo to another researcher who is very well versed in the operations and history of the Mormon Church. He was very suspicious about the authenticity of the document and noted that he did not think the church had a committee called "Strengthening Church Members Committee." He decided to call Glenn Pace about the matter. While Pace was not available at that time, he was able to discuss the memo with the secretary. She acknowledged that there is indeed a "Strengthening Church Members Committee," and was surprised to know that he had a copy of the memo on "Ritualistic Child Abuse." She informed him that the document was prepared solely for the Committee and that he was not supposed to have a copy. She instructed him, therefore, to destroy his copy of the memo and to tell the person he obtained the copy from that his or her copy should also be destroyed.

We, of course, felt that the memo should be available to members of the church. Therefore, on pages 3-8 of this issue of the Messenger we have made a photographic reproduction from our copy of the document so that those who are interested can inspect it in its entirety and draw their own conclusions. The reader will notice that the words "DO NOT REPRODUCE" are printed by hand on the first page of the memo. These words were already on the copy when we received it.

At this point we do not feel prepared to take any strong position as to the conclusions Bishop Pace has reached with regard to his interviews. We are, in fact, caught on the horns of a dilemma. On the one hand, it is very hard to believe that such an evil conspiracy has been going on for so long without detection.



**Glenn L. Pace**

We try to be very cautious about accepting stories concerning conspiracies unless strong evidence can be marshaled to support the accusations. We have seen too many people make the mistake of leveling serious accusations against individuals and organizations without carefully considering all of the facts.

On the other hand, however, we have to ask ourselves this question: Can the testimony of so many individuals, that seems to agree on some key points, be totally disregarded? Psychiatrists, of course, would point out that we cannot blindly accept the statements of those who are mentally ill because they sometimes have a difficult time separating reality from fantasy. Since Glenn Pace presents only a general overview of the problem in his report to the Committee, it is difficult to really evaluate his conclusions. It is reported that there is a 40-page report which would throw more light on the issue. Unfortunately, however, it is not available to the public. In any case, if Pace has correctly read the situation and a satanic group like he envisions is functioning within the Mormon Church, it would have to be one of the most diabolical conspiracies in existence today.

Bishop Pace strongly believes that "these activities are real and cannot be ignored" (page 6 of his report) and states that "the Church needs to consider the seriousness of these problems" (page 4). Even though Pace goes so far as to charge that "bishops, a patriarch, a stake president, temple workers, and members of the Tabernacle Choir" may be involved and

that “sometimes the abuse has taken place in our own meetinghouses” (page 5), he does not believe the Mormon Church itself is behind the satanic activity; instead, he feels that “the Church is being used” (page 4). If the activities Pace speaks of are actually taking place, we would tend to agree with his conclusion that the church is the victim of a group of pernicious deceivers. The fact that “a stake president” and “bishops” may be involved does not indicate the church itself is implicated in a conspiracy. It should be pointed out that there are thousands of bishops in the Mormon Church. Nevertheless, as we will explain later, there are some things in LDS Church history and doctrine that make the church vulnerable to infiltration by occultists who wish to use it for their own purposes.

In any case, Glenn Pace must be commended for spending a great deal of time and emotional energy in trying to help these people who are troubled with serious psychological problems. Even if he is unable to prove his theory concerning “Ritualistic Child Abuse” in the Mormon Church, he has had the courage to step out and call this matter to the attention of the leadership of the church.

Aside from the question of whether a group of Satanists are secretly functioning within the framework of the LDS Church, Glenn Pace’s memo raises another important issue—i.e., it brings to light an additional reason for the deletion of some of the oaths which had always been an extremely important part of the Mormon temple ritual. The deletion of these oaths occurred in April 1990. As we will explain later, it is possible that the information that Pace was receiving in his interviews during 1989-90 could have influenced church leaders to remove the oaths. On page 4 of his memo, Bishop Pace noted that “many” of those who had allegedly participated in satanic rites claimed that they had “their first flashback” while “attending the temple for the first time.” When they took the oaths and heard “the exact words” in the temple ceremony that they had previously heard in the satanic ritual, “horrible memories were triggered.”

It is possible that when church leaders became aware of this information, they ordered the offending portions of the ceremony deleted so that they would not continue to have an adverse effect on some church members. Then, too, if satanic rites with similar wording actually existed, the General Authorities of the church may have been concerned that this would eventually become known to the public and cause embarrassment to the church. Whatever the case may be, the oaths which were a vital part of the temple ceremony at the time Glenn Pace began his interviews have been removed.

We have been somewhat apprehensive about bringing Pace’s memo to light because of the effect it could have on other people’s lives. If his conclusions are correct and the perpetrators of these evil deeds are apprehended and brought to justice, we will be very pleased with the result. If, on the other hand, it causes a witch hunt which leads nowhere, we will certainly be disappointed. The serious implications of this whole matter cannot be overstated. We hope that our readers will use good judgment and not spread unfounded rumors. If, however, they do have important information on this subject, they should report it to the proper law enforcement officials.

At the LDS Church’s 161st semi-annual General Conference, the Mormon leaders took a strong public stand against child abuse. On October 7, 1991, the *Salt Lake Tribune* reported:

The Church of Jesus Christ of Latter-day Saints “condemns in the harshest of terms” physical,

psychological and sexual abuse, said Thomas S. Monson, second counselor in the First Presidency . . .

Offenders should be brought to justice for their “wicked and devilish conduct . . . Liars, bullies who abuse children, they will one day reap the whirlwind of their foul deeds,” he said.

Glenn Pace’s suggestion concerning the possibility of an organized conspiracy to sexually abuse children is not new to residents of Utah. In a highly controversial trial, which took place in 1987, a man by the name of Alan B. Hadfield was convicted on seven counts of “sodomizing and sexually molesting his son and daughter” (*Salt Lake Tribune*, January 13, 1988). In the same newspaper, under the date of December 16, 1987, we find the following:

PROVO—As many as 40 people in the same Lehi neighborhood were implicated as child sex abusers by their own offspring and other children in the area, a therapist testified Tuesday.

Dr. Barbara Snow, the principal therapist who broke an alleged widespread pattern of child sexual abuse centered in one ward of the Church of Jesus Christ of Latter-day Saints, spent nearly six hours on the stand during the second day of the trial of Alan B. Hadfield.

Many people felt that Dr. Snow planted ideas of sexual abuse in the minds of the children. A psychiatrist we discussed the situation with said that although he had questions about Dr. Snow’s methods, he talked about the matter with another psychiatrist who had interviewed the children. He was surprised to learn that this man had reached similar conclusions—i.e., that there were probably many people involved in the scandal. Since he has a great deal of respect for this man’s work, he feels there may have been something to the statement that there was an organized sex-abuse ring functioning in Lehi. However this may be, although officials indicated that additional charges might be filed, no one else has been prosecuted for the purported abuse. Many people in Utah still feel that Mr. Hadfield was innocent of the charges and that the accusations made by the children against him and other members of the Mormon ward in which he lived were without foundation in fact. This was certainly a very difficult case and it is very hard to know who was telling the truth.

On January 13, 1988, the *Salt Lake Tribune* ran a story that indicated that sex-abuse rings might be functioning in other parts of the state of Utah:

A spokesman for the Utah Psychiatric Association has issued a startling message: Organized child abuse is not a far-fetched notion. Adults and youths in organized groups or rings appear to be sexually abusing children in Utah. . . .

Dr. Paul L. Whitehead, public affairs representative for the association in Salt Lake City, said mental-health professionals have identified clusters of sex-abuse groups in several communities in the state. But so far, only one member of what they say is such a group has been brought to trial—and convicted.

At this point the reader should take the time to carefully read Glenn L. Pace’s work on “Ritualistic Child Abuse.” In the pages that follow after our photographic reproduction of the memo, we will try to throw some light on the important matters Bishop Pace has brought to our attention.

DO NOT REPRODUCE

M E M O R A N D U M

Date: July 19, 1990  
To: Strengthening Church Members Committee  
From: Bishop Glenn L. Pace  
Subject: Ritualistic Child Abuse

Pursuant to the Committee's request, I am writing this memorandum to pass along what I have learned about ritualistic child abuse. Hopefully, it will be of some value to you as you continue to monitor the problem. You have already received the LDS Social Services report on satanism dated May 24, 1989, a report from Brent Ward, and a memorandum from myself dated October 20, 1989 in response to Brother Ward's report. Therefore, I will limit this writing to information not contained in those papers.

I have met with sixty victims. That number could be twice or three times as many if I did not discipline myself to only one meeting per week. I have not wanted my involvement with this issue to become a handicap in fulfilling my assigned responsibilities. On the other hand, I felt someone needed to pay the price to obtain an intellectual and spiritual conviction as to the seriousness of this problem within the Church.

Of the sixty victims with whom I have met, fifty-three are female and seven are male. Eight are children. The abuse occurred in the following places: Utah (37), Idaho (3), California (4), Mexico (2), and other places (14). Fifty-three victims are currently living in the State of Utah. All sixty individuals are members of the Church. Forty-five victims allege witnessing and/or participating in human sacrifice. The majority were abused by relatives, often their parents. All have developed psychological problems and most have been diagnosed as having multiple personality disorder or some other form of dissociative disorder.

Ritualistic child abuse is the most hideous of all child abuse. The basic objective is premeditated--to systematically and methodically torture and terrorize children until they are forced to dissociate. The torture is not a consequence of the loss of temper, but the execution of well-planned, well-thought out rituals often performed by close relatives. The only escape for the children is to dissociate. They will develop a new personality to enable them to endure various forms of abuse. When the episode is over, the core personality is again in control and the individual is not conscious of what happened. Dissociation also serves the purposes of the occult because the



children have no day-to-day memory of the atrocities. They go through adolescence and early adulthood with no active memory of what is taking place. Oftentimes they continue in rituals through their teens and early twenties, unaware of their involvement. Many individuals with whom I have spoken have served missions and it has not been until later that they begin to remember. One individual has memories of participating in rituals while serving as a full-time missionary.

The victims lead relatively normal lives, but the memories are locked up in a compartment in their minds and surface in various ways. They don't know how to cope with the emotions because they can't find the source. As they become adults and move into another environment, something triggers the memories and, consequently, flashbacks and/or nightmares occur. One day they will have been living a normal life and the next they will be in a mental hospital in a fetal position. The memories of their early childhood are recalled in so much detail that they once again feel the pain that caused the dissociation in the first place.

There are two reasons why adults can remember with such detail events that happened in their past: First, the terror they experienced was so stark that it was indelibly placed in their mind. Second, the memory was compartmentalized in a certain portion of the mind and was not subjected to the dilution of experiences of ensuing years. When it is tapped, it is as fresh as if it happened yesterday.

The memories seem to come in layers. For example, the first memory might be of incest; then they remember robes and candles; next they realize that their father or mother or both were present when they were being abused. Another layer will be the memory of seeing other people hurt and even killed. Then they remember having seen babies killed. Another layer is realizing that they participated in the sacrifices. One of the most painful memories may be that they even sacrificed their own baby. With each layer of memory comes another set of problems with which they must deal.

Some have said that the witnesses to this type of treatment cannot be trusted because of the victim's unstable condition and because practically all of them have some kind of dissociative disorder; in fact, the stories are so bizarre as to raise serious credibility questions. The irony is that one of the objectives of the occult is to create multiple personalities within the children in order to keep the "secrets." They live in society without society having any idea that something is wrong since the children and teenagers don't even realize there is another life

occurring in darkness and in secret. However, when sixty witnesses testify to the same type of torture and murder, it becomes impossible for me, personally, not to believe them.

I mention multiple personalities because the spiritual healing which must take place in the lives of these victims cannot happen without their priesthood leaders understanding something about it.

The spiritual indoctrination which takes place during the physical abuse is one of the most difficult to overcome. In addition to experiencing stark terror and pain, the children are also instructed in satanic doctrine. Everything is completely reversed: white is black, black is white, good is bad, bad is good, Satan is going to rule during the Millennium.

Children are put in a situation where they believe they are going to die--such as being buried alive or being placed in a plastic bag and immersed in water. Prior to doing so, the abuser tells the child to pray to Jesus to see if He will save her. Imagine a seven year old girl, having been told she is going to die, praying to Jesus to save her and nothing happens--then at the last moment she is rescued, but the person saving her is a representative of Satan. He uses this experience to convince her that the only person who really cares about her is Satan, she is Satan's child and she might as well become loyal to him.

Just before or shortly after their baptism into the Church, children are baptized by blood into the satanic order which is meant to cancel out their baptism into the Church. They will be asked if they understand or have ever felt the Holy Ghost. When they reply that they have, they will be reminded of the horrible things they have participated in and will be told that they have become a son (or daughter) of perdition and, therefore, have no chance of being saved or loved by our Father in heaven or Jesus.

All of this indoctrination takes place with whichever personality has immersed to endure the physical, mental, and spiritual pain. Consequently, there develops within each of these individuals the makings of what I call a civil war. As the memories begin to surface, there are personalities who feel they have given themselves to Satan, and there is no hope for forgiveness. The core person is an active member of the Church, often with a temple recommend. As integration takes place, the civil war begins. Sometimes, in an interview, personalities of the dark side have come out. They are petrified or perhaps full of hate for me and what I represent. Eventually those personalities need to be dealt with spiritually and psychologically.

Most victims are suicidal. They have been brainwashed with drugs, hypnosis, and other means to become suicidal as soon as they start to tell the secrets. They have been threatened all of their lives that if they don't do what they are told their brother or sister will die, their parents will die, their house will be burned, or they themselves will be killed. They have every reason to believe it since they have seen people killed. They believe they might as well kill themselves instead of wait for the occult to do it. Some personalities feel it is the right thing to do.

The purpose of this detail is to stress the complexity of psychological and spiritual therapy for these individuals. Our priesthood leaders, when faced with such cases, are understandably at a loss of how to respond. Orthodox counsel is completely ineffective. For example, some victims have been told that this all happened in their past and that they should put it behind them and get on with their lives. This is just not possible. Part of the spiritual therapy necessary is for priesthood leaders to assist with the conversion process of the personalities who have been indoctrinated into satanism. Victims must integrate their personalities so that they can function as whole persons and be able to deal with their problems and then get on with their lives. Often, some of the parts will begin to act out--perhaps promiscuously--and a good intentioned priesthood leader, following the General Handbook of Instructions, will disfellowship or excommunicate an individual. All this does is reinforce the satanic indoctrination of the victims that they are no good.

I'm sorry to say that many of the victims have had their first flashbacks while attending the temple for the first time. The occult along the Wasatch Front uses the doctrine of the Church to their advantage. For example, the verbiage and gestures are used in a ritualistic ceremony in a very debased and often bloody manner. When the victim goes to the temple and hears the exact words, horrible memories are triggered. We have recently been disturbed with members of the Church who have talked about the temple ceremony. Compared to what is happening in the occult along the Wasatch Front, these are very minor infractions. The perpetrators are also living a dual life. Many are temple recommend holders. This leads to another reason why the Church needs to consider the seriousness of these problems. In affect, the Church is being used.

I go out of my way to not let the victims give me the names of the perpetrators. I have told them that my responsibility is to help them with spiritual healing and that the names of perpetrators should be given to therapists and law enforcement



officers. However, they have told me the positions in the Church of members who are perpetrators. Among others, there are Young Women leaders, Young Men leaders, bishops, a patriarch, a stake president, temple workers, and members of the Tabernacle Choir. These accusations are not coming from individuals who think they recognized someone, but from those who have been abused by people they know, in many cases their own family members.

Whatever the form of abuse our main concern is for the victims, but there are legal ramifications. We are disturbed to receive reports that a scoutmaster has abused the boys in his troop. It is not difficult to imagine what would happen if we learn that a bishop or stake president has participated in the abominations of ritualistic child abuse. Not only do some of the perpetrators represent a cross section of the Mormon culture, but sometimes the abuse has taken place in our own meetinghouses.

I don't pretend to know how prevalent the problem is. All I know is that I have met with 60 victims. Assuming each one comes from a covenant of 13, we are talking about the involvement of 800 or so right here on the Wasatch Front. Obviously, I have only seen those coming forth to get help. They are in their twenties and thirties for the most part. I can only assume that it is expanding geometrically and am horrified the numbers represented by the generation who are now children and teenagers.

Another reason for concern is that there are several doctrinal issues that need to be resolved. The Church and society in general are very skeptical as to whether the occult and its activities do exist. There is no First Presidency statement relative to some of the doctrinal issues: What does a priesthood leader tell individuals who come forward and say that they have participated in these rituals--which may include human sacrifice? Should they have a temple recommend? Will they ever be forgiven? There are questions regarding free agency and accountability. Is a person who has been raised in an occult from infancy accountable for things that take place in a dissociated state, even though those acts were committed after the age of eight? I have formed my own opinions to these questions and have done the best I can. However, I don't have the mantle to make these doctrinal and policy decisions. I have relied on the mantle of a bishop regarding discernment and being a common judge.

The few priesthood leaders who have had to face these issues are crying out for help because they don't want to give their own opinions and yet there is no place to go for an answer. A bishop will go to his stake president who says he doesn't believe it is happening and that the member is just crazy. The stake president

might go to an Area Presidency who will react in a similar way. Most people are afraid to surface it to the First Presidency for fear of getting the same reaction and don't want to appear crazy themselves for asking the question.

I hope you will excuse me if I am being presumptuous, but I am concluding this paper with scriptures I feel support my belief that these activities are real and cannot be ignored.

The things I have been writing about go back to Cain and Abel:

And Satan said unto Cain: Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands.

And Satan sware unto Cain that he would do according to his commands. And all these things were done in secret.

And Cain said: Truly I am Mahan, the master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahan, and he gloried in his wickedness. (Moses 5:29-31.)

All of the experiences I have heard about have to do with secrecy, swearing not to tell, murdering to get gain and power:

Wherefore Lamech, being angry, slew him, not like unto Cain, his brother Abel, for the sake of getting gain, but he slew him for the oath's sake.

For, from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother. (Moses 5:50-51.)

And then in Moses 6:15 we learn that as people began to fill the earth, so did these secret works:

And the children of men were numerous upon all the face of the land. And in those days Satan had great dominion among men, and raged in their hearts; and from thenceforth came wars and bloodshed; and a man's hand was against his own brother, in administering death, because of secret works, seeking for power.



The Book of Mormon is replete with descriptions of these secret murderous combinations as well as prophecies that they will always be with us:

And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents, who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness. (2 Nephi 9:9.)

Wherefore, for this cause, that my covenants may be fulfilled which I have made unto the children of men, that I will do unto them while they are in the flesh, I must needs destroy the secret works of darkness, and of murders, and of abominations. (2 Nephi 10:15.)

And there are also secret combinations, even as in times of old, according to the combinations of the devil, for he is the founder of all these things; yea, the founder of murder, and works of darkness; yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords forever. (2 Nephi 26:22.)

In Alma, we find that the Lord commanded some of the prophets not to write any of the secret works, especially of the secret oaths, so that they would not become known by generations to follow, but that they might be warned that they do exist:

And now, I will speak unto you concerning those twenty-four plates, that ye keep them, that the mysteries and the works of darkness, and their secret works, or the secret works of those people who have been destroyed, may be made manifest unto this people; yea, all their murders, and robbings, and their plunderings, and all their wickedness and abominations, may be made manifest unto this people; yea, and that ye preserve these interpreters. . . .

I will bring forth out of darkness unto light all their secret works and their abominations; and except they repent I will destroy them from off the face of the earth; and I will bring to light all their secrets and abominations, unto every nation that shall hereafter possess the land.

And now, my son, we see that they did not repent; therefore they have been destroyed, and thus far the word of God has been fulfilled; yea, their secret abominations have been brought out of darkness and made known unto us.

And now, my son, I command you that ye retain all their oaths, and their covenants, and their agreements in their secret abominations; yea, and all their signs and their wonders ye shall keep from this people, that they know them not, lest peradventure they should fall into darkness also and be destroyed.

For behold, there is a curse upon all this land, that destruction shall come upon all those workers of darkness, according to the power of God, when they are fully ripe; therefore I desire that this people might be destroyed. (Alma 37:21, 25-28.)

In Helaman, the name of Gadianton is introduced and becomes descriptive throughout the Book of Mormon relative to the secret combinations.

But behold, Kishkumen, who had murdered Pahoran, did lay wait to destroy Helaman also; and he was upheld by his band, who had entered into a covenant that no one should know his wickedness.

For there was one Gadianton, who was exceedingly expert in many words, and also in his craft, to carry on the secret work of murder and of robbery; therefore he became the leader of the band of Kishkumen. . . .

And when the servant of Helaman had known all the heart of Kishkumen, and how that it was his object to murder, and also that it was the object of all those who belonged to his band to murder, and to rob, and to gain power, (and this was their secret plan, and their combination) the servant of Helaman said unto Kishkumen: Let us go forth unto the judgment-seat. (Helaman 2:3-4, 8.)

It was true then as it is now that these things were not known by the general populace or by the government:

And it came to pass in the forty and ninth year of the reign of the judges, there was continual peace established in the land, all save it were the secret combinations which Gadianton the robber had established in the more settled parts of the land, which at that time were not known unto those who were at the head of government; therefore they were not destroyed out of the land. (Helaman 3:23.)

In chapter 6, we learn that in spite of the Lord's command to the prophets not to write these things, Satan is capable, and always has been, of revealing his secrets to his followers just as the Lord has revealed His will to the prophets.

And now behold, those murderers and plunderers were a band who had been formed by Kishkumen and Gadianton. And now it had come to pass that there were many, even among the Nephites, of Gadianton's band. But behold, they were more numerous among the more wicked part of the Lamanites. And they were called Gadianton's robbers and murderers. . . .

But behold, Satan did stir up the hearts of the more part of the Nephites, insomuch that they did unite with those bands of robbers, and did enter into their covenants and their oaths, that they would protect and preserve one another in whatsoever difficult circumstances they should be placed, that they should not suffer for their murders, and their plunderings, and their stealings.

And it came to pass that they did have their signs, yea, their secret signs, and their secret words; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do he should not be injured by his brother, nor by those who did belong to his band, who had taken this covenant.

And thus they might murder and plunder, and steal, and commit whoredoms and all manner of wickedness, contrary to the laws of their country and also the laws of their God.

And whosoever of those who belonged to their band should reveal unto the world of their wickedness and their abominations, should be tried, not according to the laws of their country, but according to the laws of their wickedness, which had been given by Gadianton and Kishkumen.

Now behold, it is these secret oaths and covenants which Alma commanded his son should not go forth unto the world, lest they should be a means of bringing down the people unto destruction.

Now behold, those secret oaths and covenants did not come forth unto Gadianton from the records which were delivered unto Helaman; but behold, they were put into the heart of Gadianton by that same being who did entice our first parents to partake of the forbidden fruit. . . .

Yea, it is that same being who put it into the heart of Gadianton to still carry on the work of darkness, and of secret murder; and he has brought it forth from the beginning of man even down to this time.



And behold, it is he who is the author of all sin. And behold, he doth carry on his works of darkness and secret murder, and doth hand down their plots, and their oaths, and their covenants, and their plans of awful wickedness, from generation to generation according as he can get hold upon the hearts of the children of men. (Helaman 6:18, 21-26, 29-30.)

In light of this scripture, it is naive for us to think these things would not exist in our own generation. We know this is the last dispensation, the dispensation of the fulness of times. Surely Satan would not "pass" on this most important dispensation.

In Helaman 8:1 we learn that people in high places were members of the Gadianton band and secret combinations:

And now it came to pass that when Nephi had said these words, behold, there were men who were judges, who also belonged to the secret band of Gadianton, and they were angry, and they cried out against him, saying unto the people: Why do ye not seize upon this man and bring him forth, that he may be condemned according to the crime which he has done?

We have allegations to indicate that this is true of people in high places today in both the Church and the government who are leading this dual life. The secret combinations were mentioned all through the Book of Mormon. In Mormon 1:18-19 we read that these Gadianton robbers were still alive and well and functioning:

And these Gadianton robbers, who were among the Lamanites, did infest the land, insomuch that the inhabitants thereof began to hide up their treasures in the earth; and they became slippery, because the Lord had cursed the land, that they could not hold them, nor retain them again.

And it came to pass that there were sorceries, and witchcrafts, and magics; and the power of the evil one was wrought upon all the face of the land, even unto the fulfilling of all the words of Abinadi, and also Samuel the Lamanite.

In Mormon 8:27 there is a prophecy that secret combinations will be among us in our time:

And it shall come in a day when the blood of saints shall cry unto the Lord, because of secret combinations and the works of darkness.

The extent of the evil that mankind will perpetrate on another is told in Moroni 9:10:

And after they had done this thing, they did murder them in a most cruel manner, torturing their bodies even unto death; and after they have done this, they devour their flesh like unto wild beasts, because of the hardness of their hearts; and they do it for a token of bravery.

Many of us have read this all of our lives and click our tongues at how awful it would be to live in such a time. Those victims with whom I have spoken testify to these things going on all around us today. In Ether we are told that they will exist amongst us, the gentiles, and we are also warned that we should do something about it:

And now I, Moroni, do not write the manner of their oaths and combinations, for it hath been made known unto me that they are had among all people, and they are had among the Lamanites.

And they have caused the destruction of this people of whom I am now speaking, and also the destruction of the people of Nephi.

And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed; for the Lord will not suffer that the blood of his saints, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them and yet he avenge them not.

Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain--and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the Eternal God shall fall upon you, to your overthrow and destruction if ye shall suffer these things to be.

Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you; or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who built it up. (Ether 8:20-24.)

In summary, we live in the last dispensation of the fulness of times and Satan is here with his secret combinations in all of the ugliness that existed in previous dispensations. The scriptures prophesy to that reality. I also believe that the scriptures cited and many others that could be quoted argue against our being passive about the problem. I don't want to be known as an alarmist or a fanatic on the issue. Now that I have put what I have learned in writing to you, I feel the issue is in the right court. I hope to take a low profile on the subject and get on with the duties which I have been formally assigned. This is not to say I would not be willing to be of service. Over the last eighteen months I have acquired a compassionate love and respect for the victims who are fighting for the safety of their physical lives and, more importantly, their souls.



## TOO SENSATIONAL?

While the report on ritualistic abuse appears to have been written by a man who is very sincere and really believes what he is reporting, many rational people will have a difficult time believing the statement that forty-five of the sixty victims “allege witnessing and/or participating in human sacrifice” (page 1). Although we would not want to claim that this would be impossible, it does seem that it would be very difficult to cover up that many murders. It is possible, however, that there may be a way to reconcile this in the report itself. On page 3, Bishop Pace reported that “Children are put in a situation where they believe they are going to die—**such as being buried alive or being placed in a plastic bag and immersed in water.**”

If a child only saw someone being buried, but did not witness that the person was later “rescued” (i.e., dug up again), the impression would be left that the person was, in fact, dead. Furthermore, it would be possible to actually stage a fake human sacrifice. Individuals who are cruel enough to bury people alive and then rescue them at the “last moment,” would certainly not hesitate to perform a pretended sacrifice. Since these rituals were supposed to have taken place by the light of “candles,” it would be easy to fool children with a knife having a blade that goes back into the handle instead of penetrating the child. (We are familiar with a magic trick in which a large needle which resembles a sword appears to pass right through a person.) The use of some blood from an animal would help to make the whole thing believable. This, of course, is only speculation on our part.

In his book, *The Darker Side of Evil, Corruption, Scandal and the Mormon Empire*, page 109, Anson Shupe alleges that in the Hadfield case children told “stories of orgies where participants wore costumes and the adults took photographs. Worship of Satan was demanded.” While we have not had time to examine the transcript of this trial to confirm that Satanism was alleged to have been involved, there are some interesting parallels to Pace’s memo in newspaper reports of the trial. One “little girl talked about one instance when people had cameras hanging from the ceiling, needles being stuck in her, **blood being drawn and people coming out of graves**” (*Salt Lake Tribune*, December 16, 1987).

The reader will remember that Glenn Pace also wrote concerning the tactic of children being placed “in a plastic bag and immersed in water” to terrorize them (page 3) and also revealed that if they did not do what they are told “their brother or sister will die, their parents will die . . . or they themselves will be killed” (page 4). On December 17, 1987, the *Tribune* reported an allegation that Hadfield’s son was held under the water:

Whitehead said children who have been sexually abused often have also been threatened. Such was the case of Alan Hadfield’s children, who testified that their father said “he would drown them and kill their mother” if they told. The 12-year-old Hadfield boy testified that when he was younger his father **held him at the bottom of a swimming pool** to dramatically prove his threat.

We, of course, do not know whether there is any connection between the Hadfield case and Bishop Pace’s research. Although it is possible that Pace could have talked with some individual(s) linked to the Lehi scandal, he specifically said that those he interviewed “are in their twenties and thirties for the most part.” Since the Hadfield trial took place a little less than five years ago, it seems unlikely that these “children” would have been old enough to fit Pace’s description.

In any case, from his interviews Bishop Pace reached the conclusion that a significant number of people must be involved

in the occultic activity: “All I know is that I have met with 60 victims. Assuming each one comes from a coven of 13, we are talking about the involvement of 800 or so right here on the Wasatch Front” (page 5). (Salt Lake City is part of the Wasatch Front.) Glenn Pace seems to be multiplying the number of people in each coven with the number of victims he interviewed (60). On page 1 of his report, however, he made it clear that he believes there could “be twice or three times” as many victims—possibly as many as 180. He simply had not had the opportunity to interview them at the time he wrote the report. On page 5, he made this sobering statement: “Obviously, I have only seen those coming forth to get help.” It appears, then, that Pace envisions a large number of people participating in these satanic activities.

## FLASHBACKS IN TEMPLE

One of the most interesting parts of Glenn Pace’s report is concerning “flashbacks” which he claims those who have been ritually abused experienced when they went through the Mormon temple ritual for the first time:

I’m sorry to say that many of the victims have had their **first flashbacks while attending the temple for the first time**. The occult along the Wasatch Front uses the doctrine of the Church to their advantage. For example, the verbiage and **gestures** are used in a ritualistic ceremony in a **very debased and often bloody manner**. When the victim goes to the temple and hears **the exact words, horrible memories are triggered**. We have recently been disturbed with members of the Church who have talked about the temple ceremony. Compared to what is happening in the occult along the Wasatch Front, these are **very minor infractions**. The perpetrators are also **living a dual life. Many are temple recommend holders**. (Memo by Glenn Pace, page 4)

No one, of course, is allowed to go through the Mormon temple endowment ceremony without a special recommend. What Glenn Pace is obviously alleging is that some trusted members of the Mormon Church, who have recommends to go through the temple, have been using some of “the exact words” and “gestures” found in the Mormon ceremony in a highly secret satanic ritual which they participate in on other occasions. He gives no information as to where they meet, but in the same memo (page 5) he says that “sometimes the abuse has taken place in our own meetinghouses.”

When Glenn Pace speaks of the “gestures” in the temple ritual, he is undoubtedly referring to the execution of the “penalties.” There can be little question that these penalties were originally derived from Masonry. Joseph Smith himself was a member of that fraternity. We find the following in Joseph Smith’s *History* under the date of March 15, 1842: “In the evening I received the first degree in **Free Masonry** in the Nauvoo lodge . . .” (*History of the Church*, vol. 4, page 551). The entry for the following day says: “. . . I was with the **Masonic Lodge** and rose to the sublime degree” (page 552). It was not long after Smith became a Mason that he created the Mormon temple ceremony.

The Masons had some very bloody oaths in their ritual. Capt. William Morgan, who had been a Mason for thirty years, exposed these oaths in a book printed in 1827. After publishing his book, *Freemasonry Exposed*, Morgan disappeared and this set off a great controversy over Masonry. In any case, on pages 21-22 of his book, Morgan revealed the oath that Masons took in the “First Degree” of their ritual: “. . . I will . . . never reveal

any part or parts, point or points of the secret arts and mysteries of ancient Freemasonry . . . binding myself under no less penalty than to have **my throat cut across, my tongue torn out by the roots** . . ." On page 23, Morgan went on to show that the Masons graphically demonstrated the penalty. They were told to draw **"your right hand across your throat, the thumb next to your throat, your arm as high as the elbow in a horizontal position."**

There is an abundance of information from early sources to demonstrate that the "The First token of the Aaronic Priesthood" in the Mormon temple ceremony was derived from the oath given in the "First Degree" of the Masonic ritual. In *Temple Mormonism*, published in 1931, page 18, we find this information concerning the Mormon ritual:

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

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

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

The bloody nature of this oath in the temple endowment was verified by an abundance of testimony given in the *Reed Smoot Case*. For example, in vol. 2, page 78, J. H. Wallis, Sr., testified: ". . . I agree that my throat be cut from ear to ear and my tongue torn out by its roots from my mouth."

Some time in the first half of the 20th century, a major change was made concerning the penalties in the endowment ceremony. The bloody wording of the oath mentioned above was entirely removed. Nevertheless, Mormons were still instructed to draw their thumbs across their throats to show the penalty. In the 1984 account of the ritual, the wording was modified to remove the harsh language regarding the cutting of the throat and the tearing out of the tongue:

The representation of the execution of the penalties indicates different ways in which life may be taken . . . We give unto you the First Token of the Aaronic Priesthood . . .

The sign is made by bringing the right arm to the square, the palm of the hand to the front, the fingers close together, and the thumb extended. . . . This is the sign. The Execution of the Penalty is represented by placing the thumb under the left ear, the palm of the hand down, and by drawing the thumb quickly across the throat, to the right ear, and dropping the hand to the side. . . .

Now, repeat in your mind after me the words of the covenant, at the same time representing the execution of the penalty.

I, \_\_\_\_\_, think of the New Name, covenant that I will never reveal the First Token of the Aaronic Priesthood, with its accompanying name, sign and penalty. Rather than do so, I would suffer my life to be taken.

Joseph Smith borrowed two other oaths from Masonry which were very graphic. In the Second Token of the Aaronic Priesthood the participants agreed that if they revealed the secrets they were to "have our breasts cut open and our hearts and vitals torn from our bodies and given to the birds of the air and the beasts of the field." . . .

"The Sign is made by placing the left arm on the square, placing the right hand across the chest with the thumb extended and then drawing it rapidly from left to right and dropping it to the side" (*Temple Mormonism*, page 20).

As in the case of the First Token of the Aaronic Priesthood, the most offensive wording was deleted from this part of the Mormon ceremony a number of decades ago. The "execution of the penalty," however, was still retained in the ritual until April, 1990.

In the First Token of the Melchizedek Priesthood, Mormons were originally instructed to say that if they revealed "any of the secrets of this, the First Token of the Melchizedek Priesthood . . . we agree that our bodies be cut asunder in the midst and all our bowels gush out" (*Temple Mormonism*, page 20). The offensive words in this oath were removed from the temple ceremony many years ago, but Mormons continued to execute the sign of the penalty until just recently. In the 1984 account of the ritual the participants were instructed to bring "the left hand in front of you with the hand in cupping shape, the left arm forming a square, the right hand is also brought forward, the palm down, the fingers close together, the thumb extended, and the thumb is placed over the left hip. (Officiator makes sign.) This is the sign. The execution of the penalty is represented by drawing the thumb quickly across the body and dropping the hands to the side." (For a detailed treatment concerning the modification of the temple oaths see our book *Evolution of the Mormon Temple Ceremony: 1842-1990*.)

Even after the oaths had been modified to remove the bloody wording, the execution of the penalties continued to upset many members of the church. As we indicated earlier, they were finally removed in April 1990. After the execution of the penalties was deleted, John Dart reported the following:

In pledging to never reveal the ritual, Mormons formerly made three motions—drawing one's hand quickly across the throat, another indicating one's heart would be cut out and the third suggesting disembowelment.

"That's why I stopped going to the temple because [the ritual] was so offensive," said a former woman member in Salt Lake City. (*Los Angeles Times*, May 5, 1990)

If Glenn Pace's theory is correct, some Mormons who were "living a dual life" reverted to using the type of "bloody" wording which was found in the temple ceremony many years ago. They may have made the wording even stronger than it was in the early Mormon Church. Although they retained some of "the exact words" which were in the modern version of the temple endowment, they changed the ceremony into a satanic ritual.

If this is the case, one can only begin to imagine how terrifying it would be for those who had been ritually abused in satanic ceremonies to encounter some of the same "gestures" and "wording" in what they sincerely believed was the House of the Lord. This certainly seems to be the type of thing that would bring a "flashback" to people who had erased these bad memories from their minds. It is unlikely that Glenn Pace would focus in on this particular issue, which could cause so much embarrassment to the church, if he did not really believe that it is a serious problem. In his memo he seems to be apologetic concerning his discovery: "I'm sorry to say that many of the victims have had their first flashbacks while **attending the temple** for the first time" (page 4).

As we noted earlier, it is possible that the information that Glenn Pace was receiving in the interviews he conducted in 1989-90 could have influenced church leaders to entirely remove the offensive "gestures" and wording concerning

“different ways in which life may be taken” from the temple ceremony. At the beginning of his memo, Pace spoke of “the LDS Social Services report on satanism dated May 24, 1989, a report from Brent Ward, and a memorandum from myself dated October 20, 1989 in response to Brother Ward’s report.” In his memo, dated July 19, 1990, Pace indicated that he had been working with the victims for the “last eighteen months” (page 12). This would mean that he began his work toward the end of 1988 or early in 1989. It seems likely, then, that before church leaders made the changes in the ritual, they would have been aware that many members of the church who claimed to have been ritualistically abused were having “flashbacks” in which “horrible memories were triggered” when they first went through the temple. It is true, of course, that other members of the church who had never been abused felt that the oaths were unchristian and should be removed. It is possible that these two factors working together resulted in the major changes that were made in the endowment ceremony in April 1990.

In his report, page 5, Glenn Pace informs the reader that members of the satanic group not only do temple work but even serve as “temple workers.” If this is the case, we would presume that these occultists would prefer to work in places where they would have intimate contact with the people going through the ceremonies. Prior to the revision of the temple ceremony in 1990, those who went through the ritual were required to go through what was known as the “Five Points of Fellowship.” This part of the ritual would have been very appealing to a Satanist who desired close physical contact with those who pass through the ceremony. Reporting on changes made in the ceremony, the *Los Angeles Times*, May 5, 1990, gave this information concerning the removal of the “Five Points of Fellowship” from the temple ceremony:

Also dropped is an “embrace” of a man representing God, who stands behind a ceiling-to-floor veil. Reaching through a slit in the veil, the church member puts his or her hand to the back of the deity and presses against him at the cheek, shoulders, knees and feet with the veil between them. The contact at “five points of fellowship,” including the hand to his back, has been omitted, although the member must still give a secret handshake and repeat a lengthy password.

There can be no question that the “Five Points of Fellowship” were originally derived from Masonry. In *Duncan’s Masonic Ritual and Monitor*, page 120, we read that in Masonry the candidate can only receive “the grand Masonic word on the five points of fellowship.” In 1827, fifteen years before Joseph Smith revealed the temple ritual to the Mormons, William Morgan wrote the following concerning the use of the five points of fellowship in Masonry:

He (the candidate) is raised on what is called the five points of fellowship . . . This is done by putting the inside of your right foot to the inside of the right foot of the person to whom you are going to give the word, the inside of your knee to his, laying your right breast against his, your left hands on the back of each other, and your mouths to each other’s right ear (in which position alone you are permitted to give the word) . . . (*Freemasonry Exposed*, page 84)

Joseph Smith, of course, participated in this Masonic ritual when he became a Master Mason. It is not surprising, then, that

when he created the Mormon temple ceremony he included the Five Points of Fellowship. It is clear from the description of the Five Points of Fellowship in the 1984 version of the temple ritual that Smith borrowed from Masonry:

Peter: The Five Points of Fellowship are “inside of right foot by the side of right foot, knee to knee, breast to breast, hand to back, and mouth to ear.” (*Evolution of the Mormon Temple Ceremony: 1842-1990*, page 96)

Since the revision of the ceremony in 1990, those who participate in the ritual are only instructed to place “left arms . . . upon right shoulders.” They no longer are required to be positioned with the “inside of right foot by the side of right foot, knee to knee, breast to breast, hand to back, and mouth to ear.” Furthermore, all the wording concerning the “Five Points of Fellowship” has been completely deleted. These words previously appeared in five different places in the ritual—the “Lord” spoke of the “Five Points of Fellowship” twice; “Peter” referred to the “Five Points of Fellowship” twice, and the recipient mentioned them once. In the 1990 revised version all references to the Five Points of Fellowship have been cut out.

In our book, *Evolution of the Mormon Temple Ceremony*, page 30, we speculated that the Five Points of Fellowship may have been removed to avoid the possibility that temple workers might become too intimate with those who pass through the ceremony:

While it is good that the Mormon leaders removed this Masonic element from the endowment ceremony, some people who have been involved in temple work feel that the reason it was dropped was because some of the women felt the five points of contact (especially the placing of the “inside of your knee to his”) were too intimate. There were complaints that men playing the role of the Lord sometimes took advantage of the situation. We were also told that even some of the men felt they had a problem with the “Lord” behind the veil. Since a large number of men have played the role of the Lord in the various temples throughout the world, it is certainly possible that complaints could have been made at various times. . . . it is very possible that the “Five Points of Fellowship” were removed because this part of the ritual seemed awkward or embarrassing to some members of the Mormon Church.

Now that we have read Glenn Pace’s memo, which suggests that some Satanists may be serving as “temple workers,” we wonder if it is possible that church leaders may have been concerned that these people might be using the Five Points of Fellowship for evil purposes. By limiting participants to merely place their “left arms . . . upon right shoulders” church leaders have made it almost impossible for any intimate embrace to take place.

## SPECIAL OFFER!

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## OCCULTIC INFILTRATION

Our research leads us to believe that some occultists deliberately set out to infiltrate churches or groups to gain converts to their way of thinking. When we were in Milwaukee, Wisconsin we found evidence that people involved in witchcraft had penetrated some of the Old Catholic churches—splinter groups from the Roman Catholic Church. They were using these groups to obtain converts to witchcraft and were involved in weird sexual practices (see our book, *The Lucifer-God Doctrine*, pages 23-27).

As we noted earlier, there are some things in LDS Church history and doctrine that make the church vulnerable to infiltration by occultists and others who wish to use the church for their own ends. One of the church's most important problems has been with regard to polygamists. In the past, significant numbers of Mormons became converted to the practice of polygamy through reading the writings of the early leaders of the Mormon Church. Joseph Smith, the first Mormon prophet, declared that God gave him a revelation that he was to enter into the practice. This revelation is still published in the Doctrine and Covenants, one of the four standard works of the church. We find the following in that revelation: "Verily, thus saith the Lord unto you my servant Joseph . . . if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery . . . And if he have ten virgins given unto him by this law, he cannot commit adultery . . . therefore is he justified" (*Doctrine and Covenants*, Section 132, verses 1, 61-62). Joseph Smith was obedient to the commandment and proceeded to marry dozens of plural wives before he was murdered in 1844.

Today, the Mormon Church does not allow its members to practice polygamy, and those who do so are excommunicated. This, of course, creates a real problem in the minds of many members of the church. They reason that if God commanded the church to practice polygamy through its first prophet, they should be allowed the same privilege. Since church leaders never really repudiated the doctrine itself, teach that it will be lived in heaven, and still retain the revelation on polygamy in the *Doctrine and Covenants*, many Mormons have secretly entered into the practice. These people are known as Mormon Fundamentalists.

Prior to the time the church received a revelation to let blacks hold the priesthood in 1978, there were a large number of people who were "living a dual role"—i.e., pretending to be good Mormons but living in polygamy and secretly meeting with other Fundamentalists when possible. Unlike the satanic group which Glenn Pace envisions, these people believed most of the doctrines of the church and hoped to reinstate the practice of plural marriage in the church. After the blacks were granted the priesthood, many of the Fundamentalists who were still in the Mormon Church felt that the church had gone so far off course that it was hopeless to try and reform it. They, therefore, decided to give up working secretly within the church and terminated their membership. Nevertheless, we believe that there are probably still many within the Mormon Church who are secretly practicing polygamy and playing a dual role so that they will not be excommunicated.

While most Mormon Fundamentalists are peaceful and seem sincere in their beliefs, there are some very radical people among them. For example, a Fundamentalist group known as The Church of The Lamb of God has been responsible for over 20 murders (see the *Houston Chronicle*, June 28, 1988).

Charges of sexual abuse have sometimes been leveled against members of Fundamentalist sects. On September 16,

1990, the *Salt Lake Tribune* published an article which contained the following:

CRESTON, British Columbia—A sexual assault trial unfolding in this tiny community is uncovering the 45-year-old history of a polygamy colony. . . . the colony is home to an estimated 300 people who follow the illegal practice of polygamy.

One male member is facing trial this week in B.C.'s provincial court for sexually assaulting two of his three wives, one stepson and one teen-age girl. He can't be named under Canadian law to protect the identity of the victims.

The accused's brother was convicted earlier this year of sexually assaulting his wife's sister. . . . colony members are part of the Fundamentalist Church of Jesus Christ of Latter-Day Saints, a break-away group from the Mormons.

Four members of a polygamist group in Ogden, Utah were recently charged with sexually abusing children:

OGDEN—Three women members of a polygamist sect were arraigned Thursday morning on charges of sexually abusing children under the age of 14. . . . The purported male leader of the group, Arvin Shreeve, 61, was arraigned last week on two counts of aggravated sexual assault or, in the alternative, sodomy on a child involving two boys under the age of 14. . . . On Aug. 2, police raided seven homes of group members in a north Ogden neighborhood and removed nine children.

Mr. Shreeve later pleaded guilty to sex abuse charges saying that he did not want to have the children put in a position of having to testify in court.

We recently received information indicating that sex abuse and the creation of pornography may be going on in another polygamist group.

It is alleged that the Mormon Fundamentalist, John W. Bryant created his own set of "sacred ordinances" which permitted promiscuity. Steven L. Shields says that at "a young age, John W. Bryant, the Presiding Patriarch of the Church of Christ (Patriarchal), began receiving visions . . . He was given certain knowledge by the Lord which pertained to the temple ordinances" (*Divergent Paths of the Restoration*, 1982, page 197).

In his book on Mormon polygamy Richard S. Van Wagoner gave the following information:

Like many other Independent Fundamentalists, Bryant first converted to mainstream Mormonism. Obsessed with early Mormon teachings on polygamy, he . . . took a second wife, Dawn Samuels (not her real name).

With Dawn set apart as "The High Priestess of the Last Dispensation," Bryant began bestowing his newly revealed ordinances on others . . . Bryant wrote prolifically while operating a Salt Lake City bookstore. Dawn joined him in highly secretive "sacred ordinances" which soon evolved into sexual rites.

Bryant would conduct a special "marriage ceremony before each time we had intercourse with someone we weren't married to." Dawn adds that there were various levels to this procedure . . . For instance, if a single person were sealed into mine and John's family, then all the sexual rights of marriage existed within that unit as long as John approved.' This applied to heterosexual and homosexual

couplings. . . . the group soon attracted notoriety because of Bryant's expansion of the third level of ordinances—family sealings. He was sealed within many families, and “soon it was opened up so that sex, even incest, could be with almost anyone, anytime.” (*Mormon Polygamy*, Second Edition, pages 214-216)

There are a number of Fundamentalist sects in Utah, other states, and also in Canada and Mexico. In the 1960's it was estimated that there were about 100 such groups. Although most of the individual groups are rather small, it is believed that there are tens of thousands of Fundamentalists.

There are a number of things that happened in the early history of the Mormon Church which might tend to attract occultists. For example, in Joseph Smith's time those who were caught up in magical practices sometimes used “Seer Stones” to find buried treasures. Joseph Smith himself was involved in this practice. In 1826 he was brought before Justice Albert Neely to be examined regarding this practice (see photographic proof in *Mormonism—Shadow or Reality?* pages 32-35). A few years later he used this same method to translate the Book of Mormon. David Whitmer, one of the three witnesses to the Book of Mormon, wrote: “I will now give you a description of the manner in which the **Book of Mormon was translated. Joseph would put the seer stone into a hat, and put his face in the hat**, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and on that appeared the writing” (*An Address To All Believers In Christ*, 1887, page 12). Many witnesses confirmed this statement and even the Mormon historian B. H. Roberts referred to the use of a Seer Stone in translating the Book of Mormon (see *A Comprehensive History of The Church of Jesus Christ of Latter-day Saints*, vol. 1, page 129).

This, of course, reminds one of the practice of crystal gazing which is widely practiced in the occult.

In addition, as we have previously noted, Joseph Smith joined the Masonic Fraternity and plagiarized material from its rituals which he used in his temple endowment ceremony. The founders of modern witchcraft also borrowed from Masonic rites. This, of course, has created some important parallels between witchcraft and Mormonism, and some writers have jumped to the conclusion that Mormonism was taken from witchcraft. Actually, Smith borrowed from the Masons in the 1840's, long before modern witchcraft came into being.

Francis King gives this information:

Without exception all the cult members I have met have believed, or at least pretended to believe, that their magical-sexual-religious rites are of immemorial antiquity . . . It would be nice if this was so, but alas, it isn't! With one or two dubious exceptions all the covens of the modern witch-cult owe their existence to the activities of Gerald Gardiner, an eccentric Englishman who died in 1964. (*Sexuality, Magic and Perversion*, page 4)

Noted authority on religion and the occult, J. Gordon Melton, has issued a statement showing that Mormonism was not derived from witchcraft but rather that both had a common ancestor in Masonry. For more information on this matter see *The Lucifer-God Doctrine*, pages 50, 65, 66. It is true that the Smith family had some magic papers and Joseph Smith himself possessed a Jupiter talisman (see photographs of these items relating to magic and astrology in our book, *Mormonism, Magic and Masonry*). Nevertheless, we have no data to show that he was part of any witchcraft or satanic group in the early 1840's when he began working on the temple ceremony. There is, on the other

hand, very good evidence to show that Smith borrowed heavily from Masonry in creating his ritual (see our book, *Evolution of the Mormon Temple Ceremony: 1842-1990*, pages 143-151).

It is possible also that the church's reputation for promoting polygamy during the 19th century might catch the attention of those in the occult who have radical views on sexual behavior.

About thirty years ago we encountered an occultist by the name of William C. Conway who was vying to combine the teachings of Mormonism with those of the Druids. He believed in Joseph Smith and accepted the Mormon Fundamentalist doctrine that polygamy should still be practiced, but combined these beliefs with the teaching of reincarnation. He claimed, in fact, that he had been visited by “Our Druid Brother—the Mormon's Prophet Joseph Smith Jr. REINCARNATED.” He claimed to have “the Urim and Thummin—also the genuine ‘Seer-stone’” (see *The Lucifer-God Doctrine*, pages 57-58).

In the late 1960's a man by the name of Barney C. Taylor founded the Mental Science Institute. Mr. Taylor had been a Mormon who participated in the temple ceremony in 1949. At some point Taylor became deeply involved with the occult and began using the name “Eli.” His Mental Science Institute combined many of the teachings of Mormonism with witchcraft. For example, Joseph Smith seems to have created a new word by slightly modifying the Hebrew word for star—*kokob*: “And I saw the stars . . . and that one of them was nearest unto the throne of God . . . And the Lord said . . . the name of the great one is *Kolob*, because it is near unto me . . .” (Book of Abraham 3:2-3). Eli, likewise, had a *Kolob* in his system of Druidic witchcraft: “Then one giant yellow sun; a world of very high vibrations, came into the Universe. This was the world of *KOLOB*, the first” (*The Second Book of Wisdom*, page 10).

In a revelation published in the *Doctrine and Covenants*, Section 76, Joseph Smith revealed that there are three kingdoms in heaven, the *celestial*, *terrestrial* and *telestial*. In his book, *The First Book of Wisdom*, page 22, Eli also used these three words: “All worlds, *celestial*, *terrestrial* and *telestial*, are inhabited by beings with physical bodies suited for their worlds.” While the final *r* is missing in “terrestrial,” it is obvious that Eli was borrowing from Mormonism. It is interesting to note that the word “telestial,” is not a real word but was coined by Joseph Smith.

It has been claimed by William Schnoebelen, a man who “was ordained and appointed a High Priest after the order of Melchizedek” in the Mental Science Institute, that Eli's group had a “Wiccan wedding” ritual with similarities to the Mormon temple ceremony. In fact, in a copy of some pages of the document he has provided there are strong parallels to the temple rites. This typewritten document is entitled, “Ye Rite of Handfasting.” In this ceremony, as in the Mormon temple ritual, a man and woman are sealed together “for time and all eternity.” Unfortunately, we have been unable to trace it back to Eli himself or to show that the photocopies of the ritual were made prior to 1985; consequently, we cannot be certain of the document's authenticity. Nevertheless, it does seem possible that Eli might have incorporated elements of the temple ceremony into his own witchcraft ritual. As we have shown, he had been through the Mormon temple and borrowed heavily from Mormonism in creating other documents we have examined. It has also been alleged by W. Schnoebelen that Eli urged occultists to go through the Mormon temple because he believed it had important “occult power... that could be achieved nowhere else” and had “important Masonic” secrets which had been removed from “American Masonry.”

William Schnoebelen has also brought forth two typewritten pages from another occultic ritual which is purported to be from the *Grimorum Verum*. It is entitled, “Lituria De Ecclesia

Gnostica Spiritualis.” Since it relates to Satanism and Glenn Pace has suggested that Satanists may be operating in the Mormon Church, we felt that we should say something about it. Because it contains parallels to the Mormon temple ceremony some people have been led to believe that this document provides evidence that the Mormon temple ceremony is borrowed from Satanism. In our book, *The Lucifer God Doctrine*, we have clearly shown that such is not the case. A careful examination of the document reveals that it could not date back to the time of Joseph Smith. In fact, we have found that part of it was plagiarized from Aleister Crowley’s “Ecclesiae Gnosticae Catholicae Canon Missae.” It could have been written at any time between 1918 and 1985. At any rate, an examination of the document shows that someone has taken a part of the Mormon temple ceremony and combined it with a satanic document.

William Schnoebelen claims that he obtained it from a “hard core satanic group.” Evidence shows that after working with Eli in the Mental Science Institute, Mr. Schnoebelen wanted to go deeper into the occult: He eventually became a member of Anton LaVey’s organization, “The Church of Satan.” He claims, however, that he did not obtain the document from LaVey’s group but rather another organization that “claimed to be affiliated in California.” On the first page of this document we find the following:

(Let the altar be garbed in solar colors . . . Magister in scarlet with green satin apron. Seven candles lit. A Chosen Priestess of the Order should be upon the altar nude. . . . Other than Magister and Priestess, a Lucifer and Sister are needed.) . . .

M [Magister]: Before the mighty and ineffable King of Hell, and in communion with his children everywhere . . . I proclaim that Lucifer rules the earth; and ratify and renew my covenant to recognize and honor him in all things without reservation: to abjure all preteensions [*sic*] of righteousness and give myself wholly, body and soul, to the iniquities and evil which alone are pleasing to him, and likewise painful to our pallid adversaries. I acknowledge him to be the One, True God; and desire in return his manifold aid in the successful accomplishment of my lusts, and the fulfillment of my true will.

The seventh page of this same document contains a section which has unquestionably been taken from the Mormon temple ceremony:

M: May you have health in the navel, marrow in the bones, strength in the [word blacked out by Mr. Schnoebelen “in the interest of decency”) and in the sinews; and power in the priesthood be upon you and upon your posterity through all generations of time and throughout all eternity.

The reader will notice that this particular part of this evil ritual is taken from the “Ceremony At The Veil” in the Mormon endowment ceremony:

Lord: . . . “Health in the navel, marrow in the bones, strength in the loins and in the sinews, power in the Priesthood be upon me, and upon my posterity through all generations of time, and throughout all eternity.” (*Evolution of the Mormon Temple Ceremony: 1842-1990*, page 141)

There are two views one may take with regard to the satanic document mentioned above: 1. It is a document created by someone familiar with both the occult and the LDS temple ceremony to be used in an actual satanic ritual. 2. It is a ritual

created by someone who is trying to promote the theory that Mormons copied directly from Satanists. (For more information on the Mental Science Institute, Aleister Crowley and the question of the authenticity of the two occultic documents mentioned above see *The Lucifer-God Doctrine*, pages 41-58.)

## THE BEAST AND ABUSE

If one were to accept the satanic or Luciferian document mentioned above as an actual ritual which was used by occultists, then the question arises as to whether it could have anything to do with Bishop Pace’s theory concerning a satanic group which abuses children. As we noted earlier, we have found definite evidence that the document cited above contains material taken from the writings of Aleister Crowley. In the book, *Magic*, page 130, Crowley wrote: “Before I touched my teens, I was aware that I was *The Beast* whose number is 666.” The Book of Revelation in the Bible, of course, indicates that the Beast with the number “666” is the Anti-Christ. In any case, Crowley created rituals in which homosexual magic was practiced. William Schnoebelen, as it turns out, was a disciple of Aleister Crowley. In a book Schnoebelen has written he told of his own descent into homosexual magic and how this type of belief could lead one to seek “younger and younger sexual partners.” The following is taken from his book:

I progressed in LaVey’s order and was finally made a Warlock in the Church of Satan . . . I was doing studies in Crowley’s Book of the Law and the Book of Revelations . . . when I read the famous passage in Rev. 13:18 about the number of the Beast. . . . I was overwhelmed with a pillar of astral light . . . I KNEW with an unshakable certainty that Rev. 13:18 was the answer I had sought. **Contained within its numerology was the secret that Aleister Crowley was a reincarnation of Jesus Christ!**

I was driven to my knees by the sublime beauty of this truth; and felt the power of magick upon me as never before. . . . I was brought in touch with higher ranking satanists from Chicago. I was initiated into their circle by signing a covenant with Satan for my soul. . . .

Though the rites now began to include blood sacrifice (including my own) I was not deterred. . . . I knew Crowley had used blood in his rituals . . . **I signed a pact in my own blood with Satan.** He received complete control of my body and soul. . . . It would take five years of searching and a perilous time in the dreadful crucible of **Mormonism**, that clever counterfeit of Christianity, before I would really come to know Jesus Christ as my Lord. . . . (*Wicca: Satan’s Little White Lie*, 1990, pages 44, 45, 48-49)

We have already documented the pervasive influence of Aleister Crowley upon the beginnings of Wicca . . . most Witches, myself included, find it necessary to study his material and “plug themselves into” the magical current of Crowley’s demon spirit guide, a mysterious being named *Aiwass*. *Aiwass* is another name for *Set*, an Egyptian god . . . (*Ibid.*, page 192)

I have already mentioned the descent into blood rites, but additionally sexual perversity of the vilest sort enthralled many of them. I was not immune either. . . . Many of us became involved in sado-masochism and bondage and discipline. . . .

Sodomy is especially “sacred” to *Set*. . . . It opens what are called the ‘Typhonion’ tunnels, channels through which extremely powerful demons, like the horrible *Choronzon*, can travel from the “alternate reality” and emerge into this universe and enter the sex partner’s body. . . .



This also explains the sudden meteoric rise of interest in the child as a sexual object, and the terrible seductiveness of child pornography. We often ask ourselves, "How could a person be sexually attracted to a small child?" It does not seem sane or normal, and of course it is not. Yet, throughout his life, Crowley attempted to invoke the Crowned and Conquering Child.

A key element within the Aiwass current and the Left-hand path is that of the beguiling or fascinating child. Crowley's magical current was designed to compel an interest in ever younger and younger sexual partners . . . Add to this the sexually vampiric belief that the younger the person you abuse, the more power or vitality you can extract from them, and you have a potent recipe which explains the obsession with children. Witches who practice this kind of sexual Tantra believe they are both emotionally and literally stealing the youth of the child they are abusing. . . . My first ritual homosexual experience came through Witchcraft . . .

In the course of that pursuit of "Wisdom," I got deeper into magical homosexuality and the strange alchemy of perversion. Tragically, I must confess that I began to enter groups where Nazi magick and serious vampirism were practiced and child pornography was also being used and produced. (*Ibid.*, pages 197-200)

While we do not endorse many of the conclusions found in this book published by Chick Publications, our research has demonstrated that this former Satanist was undoubtedly deeply involved in the evil practices he has mentioned. One thing is certain: Mr. Schnoebelen did deceive Mormon officials, and they allowed him to become a member of the church on August 10, 1980. Furthermore, his "testimony" as to the truthfulness of the LDS Church was published by Bookcraft, a company which prints books by the General Authorities of the church and other Mormon writers. As unbelievable as it may seem, it is still being sold at the church's Deseret Bookstore (see *From Clergy to Convert*, by Stephen W. Gibson, pages 67-73). The Mormons apparently thought they had made a prize catch when they brought the Schnoebelens into the church. In the book he is referred to as a former "parish priest" and his wife as a former "nun." One year after he joined the church (August 31, 1981), William Schnoebelen went through the Mormon temple and was sealed to his wife "for time and for eternity." It should be noted that his wife was also deeply involved in the occult—she was, in fact, a witch.

Mormon Church officials, who are supposed to have special powers of discernment, were totally oblivious to the fact that a Satanist had passed through the temple. Schnoebelen claimed that as he was going through the ritual he was "thinking, boy, these guys are **teaching satanism**, I mean, I was really on seventh heaven at this point." He remained in the LDS Church, posing as a faithful Mormon, until 1984. According to his own statement, during this time he was secretly working to promote the occult. In *Wicca: Satan's Little White Lie*, page 10, he wrote: "Up to our departure from the city of Milwaukee in 1984, we were presiding over one of the oldest and largest networks of covens in the Midwest."

Although we may never know what success he had in proselyting Mormons into Wicca and Satanism, Schnoebelen and his wife did penetrate into the church without being detected. Moreover, weird sexual practices—both heterosexual and homosexual—seem to have been practiced in the satanic and witchcraft groups he was connected with. While he did not actually say that he himself was involved in "ritualistic child abuse," he did indicate that he was indoctrinated into the idea

that "the younger the person you abuse, the more power or vitality you can extract from them."

## CONCLUSION

While the material presented in this newsletter does not prove Glenn Pace's theory concerning a well organized and highly secret satanic group practicing ritualistic child abuse in the LDS Church, it does throw some light on the ability of occultists to infiltrate the church and even the temple itself.

Even though Bishop Pace has laid out a very persuasive argument for the existence of a satanic group in the Mormon Church, it still seems very difficult to believe that a group of the size he envisions could go undetected for so long. Although we are not prepared at this time to declare that such a conspiratorial band really exists, our minds are open to examine any evidence regarding this matter that comes to our attention. If any of our readers have any information that will throw light on this subject, they can mail it to Utah Lighthouse Ministry, PO Box 1884, Salt Lake City, Utah 84110. We would be especially interested in Pace's 40-page report. In addition, we would request that our Christian friends pray for us at this time that we may have discernment from the Lord and not jump to any erroneous conclusions.

The fact that portions of the temple ceremony caused "many" people to have devastating flashbacks should be of grave concern to the Mormon people. Even those who do not claim to have been ritualistically abused have been terrified by the oaths. On June 30, 1990, a woman wrote us a letter in which she stated:

Your article brought back old memories for me about my first temple experience in June of 1972 as a convert to Mormonism from Christianity. I, too, felt that what I was doing was wrong. Actually, a feeling of dread came over me as I began to take the blood oaths, and I knew I was doing something that was absolutely against everything Christianity had taught me. The feeling increased . . . and I just kept praying in my mind, "Dear God, just get me out of here alive," over and over.

While some Mormons seem to be rejoicing that church leaders have finally had the insight to remove some of the offensive wording in the endowment ceremony, they have not faced the serious implications of the whole matter. That important portions had to be trimmed out plainly shows that Mormon Church president Ezra Taft Benson was wrong when he said: "The endowment was revealed by revelation . . ." (*The Teachings of Ezra Taft Benson*, 1988, page 250). It is clearly a man-made ceremony which heavily borrowed from Masonry.

Mormonism teaches that only Mormons who receive their endowments and are married for eternity can obtain the highest exaltation in the hereafter. Church leaders declare that "eternal life" only comes through temple marriage. For example, President Spencer W. Kimball, the twelfth prophet of the church, emphasized: "**Only through celestial marriage** can one find the strait way, the narrow path. **Eternal life cannot be had in any other way**" (*Deseret News Church Section*, November 12, 1977). This teaching is clearly unbiblical. The Bible, in fact, proclaims that "whosoever believeth in him [Jesus] should not perish, but have eternal life" (John 3:15). It is our prayer that Mormons everywhere will cease trusting in a temple ceremony that is filled with Masonry and man-made ideas and put their complete faith in Jesus Christ—the one who said, "**I am the way, the truth, and the life: no man cometh unto the Father, but by me**" (John 14:6).

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