Salt Lake City Messenger
UTAH LIGHTHOUSE MINISTRY
PO BOX 1884, SALT LAKE CITY, UTAH 84110
Issue No. 81 March 1992

MORMON LEADERS FIGHT SATANIC INFILTRATION

UTAH GOVERNOR NORM BANGERTER CALLS FOR AN INVESTIGATION

In the last issue of the *Salt Lake City Messenger* we reported allegations that a satanic cult had taken root in the Mormon Church. This newsletter (November 1991) proved to be the most popular issue we have ever printed. A number of our readers ordered many copies to distribute to their friends. Consequently, we were immediately forced into a second printing of this issue and still have copies available free at our bookstore.

In that issue we photographically reproduced a highly secret memo 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 stated that he had met with "sixty victims" of "ritualistic child abuse," and that "All sixty individuals are members of the Church."

On October 25, 1991, Dawn House reported that church spokesman Don LeFevre confirmed that Glenn Pace had indeed written such a memo:

> The 12-page report was . . . printed in the November issue of *Salt Lake City Messenger*, a newsletter published by Jerald and Sandra Tanner . . .
>
> Mr. Pace referred calls on the July 1990 memo to the church's public relations department. Spokesman Don LeFevre declined to discuss internal church reports. But he said **Mr. Pace had sent a memo on ritualistic child abuse** to a committee called the Strengthening Church Members Committee. (*Salt Lake Tribune*, October 25, 1991)

We had originally turned over a copy of this memo to the *Associated Press* and were told that if the memo was authentic, a story would be printed. When it appeared that the *Associated Press* was dragging its heels (almost three months had passed), we felt that we should print it ourselves. We mailed copies of the *Messenger* to the three major television stations in Salt Lake City, and on October 24, 1991, it became the lead story on the evening news on Channel 4. From what we understand, Paul Murphy, who investigated the story, had been trying to get a statement from the Mormon Church regarding the authenticity of the memo. Just minutes before going on the air, he made one last attempt. He asked a church spokesman if the church was going to deny the authenticity of the memo. The reply was that there would be no denial.

Channel 2, likewise, ran the story on its evening news. Surprisingly, the Mormon Church's own station, KSL (Channel 5), ran the story on its 10 o'clock newscast. It was, in fact, a frank and accurate account of the contents of the memo and of the serious implications for the church. A number of stories concerning satanic ritual abuse and the Mormon Church were presented on all three of the major stations in the days that followed. The day the story broke all three of the television stations showed pictures of the first page of the *Salt Lake City Messenger*, and this brought a flood of people to our bookstore to pick up copies.

The following day, both the *Salt Lake Tribune* and the Mormon Church's *Deseret News* printed the story. Both papers also published additional stories in the days that followed. The *Chicago Tribune* later sent a reporter, James Coates, to investigate the story. He wrote an article which contained the following:

> SALT LAKE CITY — Top officials of the Church of Jesus Christ of Latter-day Saints say they are investigating reports from members that, as children, they witnessed human sacrifices and suffered "satanic abuse" at the hands of renegade Mormon-affiliated cliques.
>
> Glenn L. Pace, a member of the church's three-man presiding bishopric, reported in a memorandum . . . that he is personally convinced at least 800 church-affiliated Satanists now are practicing occult rituals and devil worship . . .
>
> Pace's memo, marked "Do Not Reproduce" at the top, was made public last week by anti-Mormon crusaders Jerald and Sandra Tanner, who also played a key role in publicizing the so-called "White Salamander Letter."

BOOK ON SATANIC ABUSE

Satanic Ritualistic Abuse and Mormonism, by Jerald and Sandra Tanner. We are now in the process of preparing a book which will not only have the important material found in issues 80 and 81 of this newsletter, but also significant new information concerning the subject. It will contain a full-size reproduction of Bishop Glenn Pace's startling memo which set off the controversy regarding Satanic abuse in the Mormon Church. **Regular Price: $5.00**

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> The letter, which Jerald Tanner exposed as a forgery, made it appear that church founder Joseph Smith had been involved in folk magic . . .
>
> "The Satanists' ceremonies often are based loosely upon the Mormon church's own rituals," Pace wrote.
>
> "For example, the [Mormon church] verbiage and gestures are used in a [satanic] ritualistic ceremony in a very debased and often bloody manner," he wrote. "When the victim goes to the temple and hears the exact words, horrible memories are triggered." (*Chicago Tribune*, November 3, 1991)

This whole matter of ritualistic abuse received additional attention when the television program *Inside Edition* devoted some time to the subject. This was rather significant because just weeks before the same program had put down some claims of satanic ritualistic abuse in England. Those who produced the program concerning Mormonism seem to have seriously considered Bishop Pace's claims regarding ritualistic abuse.

CHURCH'S REACTION

The Mormon Church has a very good public relations department which carefully protects the church's image. Consequently, we felt that there might be an attempt to sidestep this embarrassing problem. We reasoned that church leaders might try to throw some doubt on the issue by pointing out that although Bishop Pace was very sincere in his research, some psychiatrists and law officials have been very skeptical concerning claims of satanic ritualistic abuse. Instead, however, the church issued a carefully worded statement which provides support for Pace's claims. Just one day after the story concerning Satanism in the Mormon Church was reported on television, the church owned *Deseret News* reported:

> Officials from The Church of Jesus Christ of Latter-day Saints said Friday they are evaluating reports that satanic cults dedicated to sexually abusing children are operating within the church.
>
> The issue arose Thursday with television news reports about an internal church memo suggesting that **as many as 800 people** may be involved in the practice along the Wasatch Front.
>
> "**Satanic worship and ritualistic abuse** are problems that have been around for centuries and are international in scope," said a statement issued Friday by the church public affairs department. "While they are, **numerically, not a problem of major proportions** among members of The Church of Jesus Christ of Latter-day Saints, **for those who may be involved they are serious**."
>
> The church has strived to help local ecclesiastical leaders **understand and deal with the issue**, the statement said, citing a Sept. 18 message from the First Presidency "reaffirming their **concern about such distasteful practices** and encouraging **vigilance in detecting** and treating situations that may arise.". . . Bishop Pace said satanic abusers in Utah "represent a cross-section of the Mormon culture." The cults' members, he wrote, may include Young Women and Young Men leaders, **bishops, a patriarch, a stake president, temple workers and members of the Tabernacle Choir**. The abuses have even taken place **in church meeting houses**, he said. (*Deseret News*, October 25, 1991)

It seems reasonable to believe that if Mormon leaders had any serious doubts about the validity of the accusations of satanic abuse in their church, they would have expressed them at that time. Instead, however, they freely admitted there was a problem. It would appear, therefore, that Mormon officials believe that there is a satanic group operating in the church. While their acknowledgement of the problem does not of itself prove the charges, it certainly adds a great deal of weight to the accusations. Mormon Church leaders undoubtedly know a great deal about what goes on within their own church. Bishops, stake presidents and others would be likely to bring information on ritualistic abuse to their attention. Furthermore, Church Security has ex-FBI agents and others trained in law enforcement who would undoubtedly bring reports of this type of activity to the attention of Mormon officials.

The first page of Bishop Pace's memo makes it clear that the church has been investigating the problem of ritualistic abuse since at least 1989: "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." There are, therefore, at least three important documents which the church possesses which probably throw important light on this subject. As we understand it, the memo Pace wrote "in response to Brother Ward's report" is a 40-page document. According to Dawn House, at first Brent Ward would neither confirm nor deny that he had written a report for the church: "The memo [the 12-page report published in the *Messenger*] refers to an earlier report by Brent Ward, former U.S. attorney for Utah and a Mormon. Mr. Ward said he would neither confirm nor deny the report's existence" (*Salt Lake Tribune*, October 25, 1991). The following day, however, Jon Ure wrote the following:

> A former U.S. Attorney for Utah **confirmed** Friday he conducted research for a report to the Mormon Church **on satanic child abuse**. . . .
>
> Brent Ward . . . said he reported on ritualistic abuse at the request of a Mormon general authority, shortly after Mr. Ward resigned as U.S. Attorney in January 1989.(*Salt Lake Tribune*, October 26, 1991)

AN INVESTIGATION

We are happy to report that immediately after our publication of the Pace memo a great deal of information concerning satanic ritual abuse in the Mormon Church came to light. Victims, who claimed they had been forced to participate in the evil rituals, gave their stories on all three of Salt Lake City's major television stations. In addition, therapists who were treating victims of the abuse came forth to support the charges. Moreover, it was disclosed that there was a committee that had already been delving into the accusations. On October 25, 1991, the *Deseret News* reported:

> Bishop Pace is one of 27 community leaders sitting on a ritual-abuse subcommittee of the Governor's Commission for Women and Families. The committee, whose members also include therapists, law enforcement personnel, attorneys, religious leaders, former U.S. Attorney Brent Ward, an aide to Sen. Orrin Hatch, an assistant attorney general and first lady Colleen Bangerter, has been meeting since February 1990.

The *Salt Lake Tribune* for November 13, 1991, said that "Noemi Mattis, who co-chairs the governor's task force . . . holds a doctorate in psychology and is in private practice as a therapist." The same article quoted Mattis as saying that ritualistic abuse is prevalent: "'I know that it is widespread . . .

All I can tell you is that my phone has been filled with people who are calling to say they are survivors or therapists who have patients who are.'"

At the time Bishop Pace wrote his report, he claimed he had "met with 60 victims." On page 1 of his report, however, he made it clear that he believed there could "be twice or three times" as many victims—possibly as many as 180. 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. In a television interview on the program *Take Two* (Channel 2), Noemi Mattis revealed that she had made the startling discovery that there were actually **"360" victims in this area who were being treated for ritualistic abuse**! In another interview, which appeared later on the same station, Dr. Corydon Hammond, a psychologist who also served on the governor's committee on ritualistic abuse, gave a figure of "366."

In his memo, Bishop Pace referred to "allegations" that "people in high places today in both the Church and the government" are "leading this dual life" (page 10). In his television interview, Dr. Hammond stated that evidence indicated that Satanists had actually encouraged their people to become doctors. These doctors could then provide drugs for use in ritualistic practices and help in brainwashing the children. Noemi Mattis also alleged that Satanists in Utah were being trained as doctors to help carry out illegal activities. (A doctor, for instance, could help cover up the fact that people have been murdered.) Moreover, Mattis indicated that there was evidence that Satanists were being trained as morticians. She also claimed that survivors of the satanic rituals had told of bodies being ground up or burned. These are certainly very serious accusations that are coming from two members of the governor's committee!

Dr. Hammond further disclosed that victims who didn't know one another were giving the same names of physicians, law enforcement people and other prominent individuals who participated in the ritualistic abuse.

Noemi Mattis claimed that the governor's 27-member ritual abuse committee was originally very skeptical of the claims of satanic abuse. As the evidence piled up, however, it seemed obvious that there was reason to call for an investigation. Consequently, on November 22, 1991, the *Salt Lake Tribune* reported:

> Gov. Norm Bangerter has promised to recommend more investigators for the child-abuse unit of the Utah attorney general's office to look into allegations of ritualistic child sexual abuse. . . . The task force sponsored by the Governor's Commission on Women and Children recommended the hiring of investigators to look into allegations of ritualistic abuse.

Two days later the *Salt Lake Tribune* supported Governor Bangerter's decision to appoint investigators to look into the charges of ritualistic abuse. The *Tribune* called his plan an "open-minded, compassionate approach" and stated that it "deserves public and legislative support." On January 25, 1992, the following appeared in the same newspaper: "Gov. Norm Bangerter's proposal to hire **four new investigators** in the attorney general's investigation of ritualistic child abuse allegations has received a legislative budget analyst's approval." The same article noted that it would cost "$250,000" to fund the investigation for the fiscal year beginning July 1.

A REAL CONTROVERSY

During the past few years there has been a growing controversy regarding claims of satanic ritualistic abuse. *The Psychiatric Times—Medicine & Behavior*, published the following:

> A debate over the authenticity of "ritual abuse," the systematic physical and/or emotional torture of an individual by a group, has some psychiatrists pitted against each other. Defenders insist children are being victimized in the name of Satan . . . and tell vivid stories about horrendous sexual, physical, and emotional abuses. Others maintain that many of the stories are the product of emotionally unstable patients . . .
>
> In March, Bennett G. Braun, M.D., began another study to analyze the cases of 50 alleged victims of ritual cults. . . .
>
> Braun admitted that if ritual abuse proves to be a hoax, perpetrated by patients and exaggerated by the media, he and other psychiatrists who have treated hundreds of "victims" might wind up looking like fools. But, he said, that possibility doesn't intimidate him. . . . "I'd rather make mistakes than ignore what I'm hearing. Nobody wanted to believe that Hitler was committing atrocities either." (*The Psychiatric Times—Medicine & Behavior*, April 1991, page 54)

While a large number of Christians believe that satanic ritualistic abuse is a real phenomenon, some Christian writers have expressed skepticism. Bob and Gretchen Passantino, for example, have printed a number of articles in which they criticized the claim that there is a large satanic conspiracy engaged in abusing children. They have been kind enough to send us a good deal of material on the subject which we have carefully considered before preparing this newsletter. At the present time we are not as skeptical of claims regarding satanic ritualistic abuse as the Passantinos; however, we feel that they have done a tremendous job of pointing out that some Christian writers have made false and misleading statements in their treatment of Satanism. We feel that it is important to take these things into consideration when evaluating such a serious matter.

The Christian Research Institute has also provided us with a great deal of material (both pro and con) regarding satanic ritualistic abuse. A number of other people and organizations have sent us material dealing with both sides of the question. We have tried to look objectively at the arguments of those representing both viewpoints and draw our own conclusions.

One of the most vocal critics of satanic ritualistic abuse in Utah is David Raskin. In an article published in the *Salt Lake Tribune*, we find the following:

> Gov. Norm Bangerter's Task Force on Child Abuse is being used to foment mass hysteria in the form of a nonexistent evil called satanic ritualistic child abuse, a noted psychologist alleges.
>
> David Raskin, a University of Utah professor in psychology, said Tuesday state government has become the pawn of those who believe ritualistic child abuse exists despite a lack of supporting evidence.
>
> "These people have built an industry on this: government, money, jobs, insurance. If somebody said, you know you have been led down the primrose path and all of this is fantasy, the budgets disappear, the jobs disappear and people are left very embarrassed," Mr. Raskin said. (*Salt Lake Tribune*, November 13, 1991)

While we agree that hard forensic evidence concerning satanic ritualistic abuse is scanty, we find it very difficult to totally dismiss the testimony of so many victims. When Dr. Raskin accuses people of being led down "the primrose path," it brings to mind the fact that Raskin himself has spent at least some time on that path. In 1985 he was convinced that Mark

Hofmann did not plant the bombs that killed two people. The *Salt Lake Tribune*, November 20, 1985, reported: "Mark W. Hofmann . . . has passed a lie detector test indicating he is telling the truth when he says he did not plant the bombs, his defense attorney said Tuesday. . . . Dr. David Raskin—a world-renowned polygraph expert and psychologist . . . was one of two experts who verified the Hofmann examination." Although Raskin admitted he had made a mistake after Hofmann confessed to the murders, the January 27, 1987, issue of the *Salt Lake Tribune* reported:

> Police and prosecutors . . . still are angry at the doubt sewn in the community by the release of those test results by defense attorneys. . . . Those disclosures "had a huge impact on the public perception of this investigation," said Salt Lake City Police Detective Ken Farnsworth. And those disclosures not only by the defense lawyer but statements made by the examiners—didn't do the reputation of the polygraph any good, said several polygraph experts. "I think they did us all a great disservice," said one licensed polygraph expert who asked that his name not be used.

We feel that Dr. Raskin has been rather harsh in his accusations against therapists and members of the Governor's Committee. The *Salt Lake Tribune* also felt that Raskin went too far in his criticism. In an editorial published November 18, 1991, we find the following:

> The ugliness of ritualistic abuse is entering another realm. Now Utah scholars, therapists and government officials are hurling mean accusations at one another, confusing an already skeptical public and further imperiling the apparent victims.
>
> David Raskin . . . who himself is paid to refute child-abuse claims in court, contends the state has become a pawn of therapists who would foment hysteria about satanic abuse for financial gain. . . .
>
> While skepticism is justified in any scientific endeavor, quick, cynical dismissal of accounts of ritualistic abuse could prove unconscionably dangerous and cruel to those who might have experienced it. Unless taken seriously, adult victims cannot be effectively treated and child victims cannot be rescued.
>
> In fact, several credible scholars and clinicians, including some at the University of Utah, as well as officials from Utah law enforcement and the Church of Jesus Christ of Latter-day Saints consider ritual abuse, satanic and otherwise, a real threat. Some have contributed to the state task force's work.
>
> It would be stretching it to say these people are motivated by profit. Time spent on the task force is volunteered.

HUMAN SACRIFICE?

If satanic ritualistic abuse is actually being practiced in Utah, as the evidence seems to suggest, it is possible that some of the ideas came from the teachings of Aleister Crowley. Crowley, who has been called "the Devil's chief emissary on earth," had a very significant effect on the world of the occult. In his book, *Biographical Dictionary of American Cult and Sect Leaders*, 1986, pages 59-61, Dr. J. Gordon Melton gave this information:

> Aleister Crowley . . . rebelled against his strict upbringing and earned the label "**The Beast 666**" (from Revelation 13-18) given by his mother . . . Crowley . . . was accepted into the highest levels of the O.T.O. . . . the O.T.O. taught a form of sex magic . . . The O.T.O. had previously created ten degrees, including ones for the practice of autoerotic (VIII°) and heterosexual (IX°) sex magic. Crowley's new rituals added an experimental degree for homosexual . . . magic (XI°) . . .

Although Aleister Crowley did not call himself a Satanist, he did write the following: "Before I touched my teens, I was already aware that I was **THE BEAST** whose number is 666" (*Magick*, by Aleister Crowley, 1976, page 130). Francis King informs us that "Crowley began his first serious experiments in sexual magic on the very last day of 1913. These operations were not the normal heterosexual magic of the ninth degree of the O.T.O., they were homosexual magic of Crowley's own devising . . . (*Sexuality, Magic and Perversion*, page 108). On page 113 of the same book, King speaks of the use of a "**goat**" in the sexual magic Crowley was engaged in. The goat was eventually used as a "**blood-sacrifice**." Crowley even recorded some of his bizarre "sex magic" (including homosexual acts) in his diaries. As some of Crowley's teaching became known, many people began to consider him the "most evil" man in the world.

In his book, *Magick*, Aleister Crowley noted that "the highest spiritual working" required the sacrifice of a male child:

> It is necessary for us to consider carefully the problems connected with **the bloody sacrifice** . . . the bloody sacrifice has from time immemorial been the most considered part of Magick. . . .
>
> It would be unwise to condemn as irrational the practice of those savages who tear the heart and liver from an adversary, and devour them while yet warm. In any case it was the theory of the ancient Magicians that any living being is a storehouse of energy . . . At the death of the animal this energy is liberated suddenly.
>
> The animal should therefore be killed within the Circle, or the Triangle, as the case may be, so that its energy cannot escape. . . . **For the highest spiritual working** one must accordingly choose that victim which contains the greatest and purest force. **A male child** of perfect innocence and high intelligence **is the most satisfactory and suitable victim** . . .
>
> Those magicians who object to the use of blood have endeavored to replace it with incense. . . .
>
> But the bloody sacrifice, though more dangerous, is more efficacious; and for nearly all purposes **human sacrifice is the best** . . . The method of killing is practically uniform. The animal should be stabbed to the heart, or its throat severed, in either case by the knife. (*Magick*, pages 217, 219, 220, 222)

In 1966, Anton Szandor LaVey founded the Church of Satan in San Francisco. Like Aleister Crowley, LaVey took a very strong stand against Christianity. Three years after he founded his church, LaVey published *The Satanic Bible*. In this book LaVey wrote the following:

> 6 I dip my forefinger in the watery blood of your impotent **mad redeemer**, and write over his thorn-torn brow: **The TRUE prince of evil**—the king of the slaves! . . . I gaze into the glassy eye of your fearsome Jehovah, and pluck him by the beard; I uplift a broad-axe, and **split open his worm-eaten skull**! (*The Satanic Bible*, 1969, page 30)

Although LaVey says that "Satanism condones any type of sexual activity which properly satisfies your individual desires—be it heterosexual, homosexual, bisexual, if you choose" he claims that "Satanism would not intentionally hurt others by violating their sexual rights. Satanism does not advocate rape, child molesting, sexual defilement of animals, or any other form of sexual activity which entails the participation of those who are unwilling . . . (*The Satanic Bible*, pages 67, 70). In his book *The Satanic Rituals*, 1972, page 206, LaVey claimed that "Satanists . . . have no wish to offend further the sensibilities

of the self-righteous by luring apple-cheeked boys and girls into 'unholy rites and unspeakable orgies.'. . . we recognize the importance of working within the legal framework of society."

Anton LaVey tries to downplay the idea of human sacrifice by Satanists. He, in fact, claims that they would not want to sacrifice a baby:

> The use of a human sacrifice in a Satanic ritual does not imply that the sacrifice is slaughtered "to appease the gods." *Symbolically*, the victim is destroyed through the working of a hex or curse, which in turn leads to the physical, mental or emotional destruction of the "sacrifice" in ways and means not attributable to the magician. . . .
>
> **The only time a Satanist would perform a human sacrifice** would be if it were to serve a two-fold purpose; that being to release the magician's wrath in the throwing of a curse, and more important, to dispose of a totally obnoxious and deserving individual.
>
> Under NO circumstances would a Satanist sacrifice any animal or baby! . . .
>
> When a person, by his reprehensible behavior, practically cries out to be destroyed, it is **truly your moral obligation to indulge them their wish**. (*The Satanic Bible*, pages 88-90)

Al Carlisle, a Utah State Prison psychologist, does not agree with the statement that Satanists would not "sacrifice any animal or baby." According to the *Salt Lake Tribune*, August 3, 1986, Dr. Carlisle said:

> . . . individuals who are at the cult level have no qualms about killing others. "I know one guy who witnessed a dozen sacrifices back east," he said. "They believe the prime energy in a person is in the blood. They sacrifice the person and believe that those who consume the blood will receive the power."

Dr. Susan J. Kelley observed that although "devil worship has existed as long as Christianity, modern satanism began as an occult revival in the last century. . . . because Christianity believes that children are special to God, satanism, which negates Christianity, considers the desecration of children to be a way of gaining victory over God . . ." (*Cultic Studies Journal*, vol. 5, no. 2, 1988, page 229).

After we published Bishop Pace's memo, some Mormons who were victims of satanic ritualistic abuse contacted us about the matter. The following is taken from a letter by a woman who was involved in the cult:

> On the subject of "ritual abuse"—Issue #80 . . . I was such a person who was disfellowshipped, and then excommunicated from the Mormon Church[.] Page 4 of Bishop Glenn L. Pace's Memorandum describes my situation. To say anything more would be moot. Take care not to "witch-hunt[.]" These groups (Satanic) take great delight in getting people to "chase their own tails"—It's called "creating chaos"—and this "chaos" is one of the things that makes them thrive. Also note: The Mormons aren't the only ones to face this—There are Christian denominations all over the U.S. that have had to deal with this . . . If I can be of assistance let me know. (Letter dated November 20, 1991)

The observation that the "Mormons aren't the only ones to face this" is certainly true. Satanic ritualistic abuse, in fact, is reported in many parts of the country and in a number of churches. Some feel, however, that Utah has a large number of victims reporting ritualistic abuse when that number is compared to the population of the state. An investigation in Utah, where there appears to be a concentration of cases, could undoubtedly throw important light on cases throughout the United States.

Bishop Pace has indicated in his report that Mormon victims claim that they were "baptized by blood into the satanic order which is meant to cancel out their baptism into the Church" (page 3). Since Mormons believe their children do not reach accountability until they are eight years of age, they do not baptize them until they arrive at that age. Significantly, a number of the survivors report ritualistic abuse around the time they were baptized at the age of eight. For example, Dawn House wrote the following concerning one of the victims:

> "Perhaps I'll always remember the baptism because it clicked into my self-esteem," she said. "One minute I was white and pure, then made to be black. I thought that I can look like I'm pure but I'm really not."
>
> She remembers a man marking her face and breasts black in a mock religious ceremony, shortly after her baptism in the Church . . . when she was 8 years old.
>
> "My mother told me this was another part of my baptism and to . . . be a good girl. The man took me into a big room and told me to remove my clothes. He put a black cloth over my head and marks on my body.
>
> "We went to another room where adults were dressed in black. There was a star drawn on the floor . . . I was placed in the middle of the star . . . I looked around to see candles and then, a baby calf in a cage. I heard the animal cry, almost like a baby. Part of the ritual was killing the calf.
>
> "I was given a vial of red liquid, perhaps blood, to drink. There may have been a drug in it because I passed out. When I woke up, I was bleeding from the vagina. I remember seeing my mother staring at me, and I wondered why she was doing this to me, but I was too frightened to do or say anything. I was trying so hard to be a good girl." (*Salt Lake Tribune*, November 3, 1991)

We were recently told by the mother of one of the survivors that her daughter was gang raped in the basement of a Mormon ward house when she was **eight years old**. Another victim we talked to claimed that when she was **eight years old** she was also taken to the basement of a Mormon ward house and raped by a number of men and was forced to drink blood. This woman claims that in her case those involved were not wearing black robes but rather white Mormon temple apparel.

Critics of satanic ritualistic abuse sometimes point out that accounts given by victims throughout the United States and other countries are remarkably similar. From this they conclude that the victims borrowed their stories from accounts given by others. While this has undoubtedly occurred in some cases, it is hard to believe that all of these people are borrowing from others.

The stories given by Mormons regarding Satanic abuse are similar in many respects to those related by victims in other parts of the United States. However, it appears that the rituals have been modified to fit Mormon beliefs. That a number of victims would claim they were "baptized by blood" or abused when they were eight years old seems important. It is highly unlikely that the three women mentioned above knew each other's stories. They lived in different parts of the United States and were separated by hundreds of miles. It would be interesting to know how many other cases of this phenomenon Glenn Pace found in his research.

Even more significant is the fact that the Satanists appear to have incorporated portions of the Mormon temple ceremony into their rituals. Bishop Pace wrote the following, in his memo:

> 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)

Satanic ritualistic abuse is so extremely brutal that many of the victims develop amnesia. Their minds simply cannot face what has happened. Later in life, however, something can trigger the horrible memory which has been blocked out. Although they do not involve satanic ritualistic abuse, examples of this were reported in *Time* magazine, October 28, 1991, page 86:

> Last November in Redwood City, Calif., George Franklin was convicted of killing an eight-year-old girl in 1969; the case was based largely on the testimony of his daughter Eileen Franklin-Lipsker, who had **repressed the memory of her playmates murder for 20 years**. This month in Pittsburgh, Steven Slutzker is scheduled to go on trial for the 1975 fatal shooting of John Mudd Sr. Slutzker was charged after the victim's son, who was 5 when his father died, claimed he had **a flashback** memory of the murder. . . . at least a dozen states since 1988 have amended their statute of limitations for bringing charges to allow for delayed discovery of childhood sexual abuse.

On page 87 of the same article we find that Eileen Franklin-Lipsker remembered the murder of her playmate after "A glance from her own six-year-old daughter, who bears a striking resemblance to the murdered child, **brought back scenes of the chilling event**. Experts say emotional, evocative moments can often exhume long-buried memories."

Bishop Pace's statement that "**many of the victims have had their first flashbacks while attending the temple** for the **first time**" certainly raises some serious questions. Pace freely admits that when "the victim goes to the temple and hears **the exact words, horrible memories are triggered**." It is clear, then, that Bishop Pace is convinced that Satanists are using portions of the Mormon temple ceremony in their abusive rituals. According to Dawn House, the "nightmares" of the victim she interviewed "were triggered when **she attended a Mormon temple ceremony for the first time**. She said the **temple handshakes, oaths and clothes brought back memories**.

"'Every time I went, I came back crying,' she said. 'My bishop said it was Satan trying to tempt me, telling me I shouldn't go'" (*Salt Lake Tribune*, November 3, 1991).

Before Mormons go through the temple endowment ritual they must pass through the washing and anointing ceremonies. A victim of ritualistic abuse told us that she became terrified when she went through the washing and anointing ceremonies. After that her mind blanked out and she went through the rest of the ritual in a zombie-like state.

According to a psychiatrist, a woman he treated reached the part of the Mormon temple ceremony in which a man playing the role of Lucifer threatens those who are going through the ritual that "If they do not walk up to every covenant they make at these altars in this temple this day, they will be **in my power**" (*Evolution of the Mormon Temple Ceremony: 1842-1990*, page 127). This undoubtedly triggered a flashback concerning what happened to the woman when she was ritually abused. In satanic ceremonies a man sometimes poses as the devil and, according to one witness, Satanists chant, "**Satan has all power**." The idea of someone playing the role of the devil and threatening those going through the temple ceremony that he could have them in his "power" could be terrifying for those who have previously passed through satanic ceremonies. Although the devil is commanded "to depart" in the Mormon temple ritual, the woman mentioned above had already had the flashback and was absolutely devastated by the threat.

We talked to the son of another woman who had been satanically abused. This woman also had her first "flashback" when passing through the Mormon temple ritual and was deeply disturbed by the matter. Unfortunately, her son did not know exactly which part of the ritual caused the trauma.

Since Glenn Pace has stated that "many of the victims" received their first flashbacks in the temple, his research would undoubtedly throw important light on exactly which portions of the ceremony brought back memories of satanic rituals. It should be remembered that Bishop Pace is a General Authority in the Mormon Church. Because of his important position in the church, it seems highly unlikely that he would want to admit that Satanists had been able to infiltrate the church and use "the exact words" of the temple ritual in their degrading ceremonies. One can only conclude that the evidence that this has taken place must be overpowering. Some of this information may be found in Glenn Pace's 40-page report on the subject.

While Pace's 12-page report is certainly shocking, the statements made by the victims themselves, which came forth after we published the memo, contain details that are even more appalling. If we accept these accounts as authentic, we are forced to conclude that one of the most diabolical conspiracies one could ever imagine has gained a real foothold right in the shadow of the Mormon temple.

With regard to human sacrifice, Glenn Pace stated in his memo that of the "sixty" people he interviewed, "forty-five victims allege witnessing and/or participating in human sacrifice" (page 1). This would mean that 75% of these Mormons declared that they had witnessed murder! This figure seems to be close to that derived from a study conducted by Walter C. Young, Roberta G. Sachs, Bennett G. Braun and Ruth T. Watkins. They studied thirty-seven different victims of ritual abuse in "four separate hospitals across the country" and found that 83% of the patients claimed they witnessed human sacrifice ("Patients Reporting Ritual Abuse in Childhood: A Clinical Syndrome," published in *Child Abuse & Neglect*, vol. 15, page 183).

DEATH OF BABY X

In the last issue of our newsletter we pointed out that it would be extremely difficult to cover up all of the human sacrifices which are alleged to have occurred in satanic rituals. We went on to suggest that it would be possible to actually stage a fake human sacrifice and explained how this could be accomplished. Since making this suggestion, however, we have heard some accounts of human sacrifices which contain such graphic details that it is more difficult to explain them away in this manner. In any case, whether the sacrifices are real or fake, most of the victims believe they have witnessed ritualistic murders and this has a profound effect on their lives.

With regard to David Raskin's charge that there is a paucity of hard evidence on ritualistic abuse, it is interesting to note that some important information has been uncovered in Idaho.

This information could relate to what has been going on in Utah. From what we can learn, charges of satanic activity have surfaced in Provo, which is the home of the Mormon Church's Brigham Young University, Salt Lake City, Bountiful, Ogden and Logan. We have been told that Bear Lake is also a place where Satanists are active. This lake begins in northern Utah and stretches up into southern Idaho. To the west of Bear Lake is the town of Rupert, Idaho. Rupert appears to be only about forty miles from the Utah border.

On the first page of his memo, Bishop Glenn Pace wrote that he had questioned three victims **from the state of Idaho**, and on November 8, 1991, KTVX (Channel 4) reported that Pace had, in fact, interviewed people **from the city of Rupert** with regard to satanic abuse. This information becomes rather important when we consider the case of "Baby X." On October 23, 1990, the *Seattle Post-Intelligence* carried an article concerning the "Killing of Baby X." In this article we find the following:

> RUPERT, Idaho—. . . No deed was fouler than that perpetrated on Baby X.
>
> When her tiny, **charred corpse** was found in a garbage dump almost a year ago, Baby X was hardly recognizable as human. An autopsy produced an even more horrifying discovery.
>
> Before she **was burned**, Baby X . . . had been disemboweled and mutilated.
>
> There long had been rumors of satanic cults in southern Idaho, of ritual killing and sacrifice.
>
> But never in the memory of anyone in local law enforcement had the body of a possible victim ever been found. . . . Then, in July, there was a sudden and unexpected development 1,000 miles away, in California. A 10-year-old boy told authorities there he had witnessed **the ritual sacrifice of an infant** in his home state, in Idaho. . . .
>
> His bizarre story and crude drawings bore striking similarities to a possible Baby X death scene, investigators said. . . .
>
> Kerry Patterson, a forensic pathologist . . . was called to assist the county coroner with the autopsy. . . .
>
> The remains were those of a girl, no more than 3 weeks old. . . . The abdominal organs had been cut out. Only the lungs and a portion of the upper heart chamber were left. Both feet were cut off, as well as the right arm from the shoulder.
>
> The infant was dismembered before she was burned with gasoline, Patterson concluded.

While it has been suggested the baby could have died of pneumonia and that a predator might have been responsible for the missing body parts, no one seems to contest that the baby's body was burned.

On January 4, 1991, the *South Idaho Press* reported that Sgt. Tim Hatcher of the Minidoka Sheriff's Department traveled to California to interview the boy who claimed he saw a child sacrificed: "Hatcher said . . . that the boy very closely described a scenario similar to the Baby X case. . . . The boy also used words like 'witch, sacrifice and devil' and drew a picture of **a barrel with fire and a baby**, according to Hatcher."

The boy also claimed that he was a victim of ritual abuse. The following was printed in the *Salt Lake Tribune*, on September 16, 1991:

> RUPERT, Idaho — Authorities say drawings and descriptions by a child questioned in an abuse investigation indicate the child may have witnessed and been a victim of satanic rites. . . . Rupert police obtained the drawings last year. The child drew five pictures for Rupert Police Detective Terry Quinn . . . The detective was not prepared for what he saw. Ghostly people, some frowning, others blank-faced, fill the pictures. One drawing shows people gathered around a table on which someone lies with male genitals exposed. . . . Another drawing shows two people on a table, hearts exposed. . . . After drawing the pictures, the child explained what they showed, Quinn said. "They put me on a table with a Bible. The devil is there. They pray to the devil. The devil makes these people hurt me. They hurt me so bad. They hurt me in the private parts. They have hurt me so many times."

On November 8, 1991, KUTV reported that this boy's house was located only a few miles from where Baby X was found! It is also interesting to note that after we published Pace's memo, a victim of ritualistic abuse gave her story on KTVX (Channel 4). She claimed that her grandfather (a bishop in the Mormon Church) and her grandmother (who was president of the local ward Relief Society) were leaders in a satanic cult. She maintained that she saw her baby brother murdered and that she was forced to have a ritualistic abortion. As in the case of Baby X, her baby was burned!

WHY IN UTAH?

In the last issue of the *Salt Lake City Messenger* we stated that we concurred with Bishop Pace's statement that the Mormon Church was a victim of a group of pernicious deceivers. While we have no reason to believe that the church itself is involved in promoting this evil conspiracy, the extent of satanic ritualistic abuse in Utah seems to raise some important questions about Mormonism.

One, since the Mormon leaders claim to have the same powers as the ancient Apostles in the Bible, why were they unable to detect that "bishops, a patriarch, a stake president, temple workers, and members of the Tabernacle Choir" (Pace Memo, page 5) were involved in these evil practices? Ezra Taft Benson, the thirteenth prophet of the Mormon Church, has boasted that church leaders have special discernment which is far superior to "earthly knowledge." Why, then, did it take psychiatrists and psychologists to ferret out the facts concerning ritualistic abuse?

Two, why is it that the Mormon Church, which claims to be the only true church on the face of the earth, is so vulnerable to infiltration by occultists?

In the last issue of the *Messenger*, we pointed out that there are some things in LDS Church history and doctrine that make the church susceptible to deceivers who would use it for their own wicked purposes. One of the church's most important problems has been with regard to polygamy. Unfortunately, Joseph Smith, the first Mormon prophet, declared that God gave him a revelation that he was to enter into plural marriage. 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. But 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. Unfortunately, in some cases the practice of polygamy seems to open up the door for other sexual practices which are extremely harmful to children and young women. We have, in fact, learned that a number of women who are involved in the polygamous movement are also being treated for satanic ritualistic abuse.

From the accounts we have studied, it appears that incest plays an important role in cases of satanic ritualistic abuse. While the present leaders of the Mormon Church condemn incestuous relationships, during the time of Joseph Smith and Brigham Young some strange things were taught concerning this matter. Joseph Smith, for instance, "married five pairs of sisters" and even a "mother" and her own "daughter" (*No Man Knows My History*, page 336). In her book, *Intimate Disciple*, page 317, Mormon writer Clair Noall verified that Smith did marry a mother and her daughter: "Sylvia Lyon, Patty's **daughter and the wife** of Windsor J. Lyon, was **already sealed to Joseph**. This afternoon she was to put **her mother's hand in the Prophet's**." Fanny Stenhouse, who at one time had been a firm believer in Mormonism and had even allowed her husband to take another wife, wrote the following:

> Marriages have been contracted between the nearest of relatives; and old men tottering on the brink of the grave have been united to little girls scarcely in their teens; while unnatural alliances of every description, which in any other community would be regarded with disgust and abhorrence, are here entered into in the name of God . . . It is quite a common thing in Utah for a man to marry two or even three sisters. . . . I know also another man who **married a widow** with several children; and when one of the girls had grown into her teens he insisted on **marrying her also** . . . and to this very day the daughter bears children to her step-father, living as wife in the same house with her mother! (*Tell It All*, 1874, pages 468-69)

The anti-Mormon writer Joseph H. Jackson charged that Joseph Smith himself "feigned a revelation to have Mrs. Milligan, his own sister, married to him spiritually." That Smith believed that a man could be married for eternity to his own sister has been confirmed by an entry added to Joseph Smith's private diary after his death. It appears under the date of October 26, 1843, and reads as follows:

> The following named deceased persons were **sealed to me** (John M. Bernhisel) on Oct. 26th, 1843, **by Pres. Joseph Smith—**
> Maria Bernhisel, **Sister**—
> Brother Samuel's wife, Catherine Kremer
> Mary Shatto (Aunt) . . .
> Recorded by Robt. L. Cambell
> July 29, 1868[.] (Joseph Smith's Diary, October 26, 1843, Church Historical Department)

The reader will notice that Bernhisel claimed that he was sealed to his sister by Joseph Smith. Now, if the doctrine of Celestial Marriage were true, in the resurrection John Bernhisel would find **himself married to his own sister**, Maria Bernhisel!

There is evidence that John Taylor, who became the third prophet of the Mormon Church, promised his own sister that she could be sealed to him. Under the date of February 25, 1889, L. John Nuttal, a very prominent Mormon recorded the following:

> Agnes Schwartz & her daughter Mary called this morning to see Prest. Woodruff . . . She said that **her brother John the late President John Taylor** had told her some 30 years ago that if She could not be reconciled to continue with any of her husbands she might be sealed **to his brother William or himself**. and she now **wanted to be sealed to him**. (Journal of L. John Nuttal, vol. 2, pp. 362-63 of typed copy at Brigham Young University Library)

Benjamin G. Ferris, who was Secretary of the Territory of Utah, reported the following concerning Brigham Young's views on incest:

> Their system of plurality has obliterated nearly all sense of decency . . . There are a number of cases in which a man has taken a widow and her daughter for wives at the same time. One has a widow and her two daughters. There are also instances of the *niece* being sealed to the *uncle*, and they excite no more attention than any ordinary case. . . . **Brigham Young** stated in the pulpit, in 1852, that the time might come when, for the sake of keeping the lineage of the priesthood unbroken, **marriages would be confined to the same families**; as, for instance, the **son of one mother would marry the daughter of another by the same father** . . . Why should not the blood of the priesthood, like that of the Incas, be kept *pure*? (*Utah And The Mormons*, 1854, pages 252-253)

As early as 1852 Brigham Young, the second prophet of the Mormon Church, did comment on brothers and sisters marrying:

> I feel like swearing by the Gods, and all the Holy Angels. I will just keep myself to myself and not mingle with them and I mean to say **to my sons and daughters, marry one another** and keep together, but that would be considered as treasonable and wicked by the world. I expect they would hang me before they passed sentence on me. (Sermon by Brigham Young, February 22, 1852, as published in *The Teachings of President Brigham Young*, compiled and edited by Fred C. Collier, vol. 3, page 60)

Joseph Smith, of course, contended that "God himself, who sits enthroned in yonder heavens, is a man like unto one of yourselves . . ." (*Times and Seasons*, vol. 5, pages 613-614). He also taught that God was married and had billions of spirit children in the pre-existence. In other words, according to Smith's theology, we were all born to God and his wife and lived as his sons and daughters before coming to earth. Brigham Young reasoned that since all people who come to the earth were originally brothers and sisters, that there is really no problem with brothers and sisters marrying. On October 8, 1854, Brigham Young made these controversial comments:

> Then I reckon that the children of Adam and Eve married each other; this is speaking to the point. **I believe in sisters marrying brothers, and brothers having their sisters for wives**. Why? Because we cannot do otherwise. There are none others for me to marry but my sisters.
>
> "But yo[u would] not pretend to say you would marry your father and mothers daughter."
>
> If I did not I would marry another of my sisters that lives over in another garden . . . Our spirits are all brothers and sisters, and so are our bodies; and the opposite idea to this has resulted from the ignorant, and foolish traditions of the nations of the Earth. . . .
>
> This is something pertaining to our marriage relation. The whole world will think what an awful thing it is. What an awful thing it would be if the Mormons should just say **we believe in marrying brothers and sisters**. Well we shall **be under the necessity of doing it**, because we cannot find anybody else to marry. (*The Teachings of President Brigham Young*, vol. 3, pages 362, 368)

The strange teachings of Joseph Smith, Brigham Young and other early Mormon leaders concerning polygamy and incest have caused confusion in the minds of many Mormons and may have helped open the way for satanic ritualistic abuse in the church.

MORMONS & SACRIFICE

Notwithstanding the fact that Satanist Anton LaVey down plays the idea of animal or human sacrifice, many investigators believe that at least some Satanists are involved in this type of ritualistic activity. We have already quoted Aleister Crowley as saying that "A male child of perfect innocence and high intelligence is the most satisfactory and suitable victim."

In over thirty years of studying Mormonism we have never found any doctrine which encourages the killing of an innocent child. There are, however, some unusual ideas concerning sacrifice which we should take a look at.

For example, while Joseph Smith condemned the practice of animal sacrifices after the death of Christ in his Book of Mormon (3 Nephi 9:19), he later wrote that, "These **sacrifices**, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be **fully restored** and attended to in all their powers, ramifications, and blessings" (*History of the Church*, vol. 4, page 211).

According to Wandle Mace, a devout Mormon, Joseph Smith instructed his followers to offer an animal sacrifice in the Kirtland Temple: "Joseph told them to go to Kirtland, and cleanse and purify a certain room in the Temple, that they **must kill a lamb and offer a sacrifice** unto the Lord which should prepare them to ordain Willard Richards a member of the Quorum of the Twelve Apostles" ("Journal of Wandle Mace," page 32, microfilmed copy at Brigham Young University Library). Wilford Woodruff, who later became the fourth prophet of the Mormon Church, claimed that President Brigham Young disclosed that when the temple was completed in Utah, it would have a sacrificial altar: "Under the pulpit in the west End will be a place to **Offer Sacrafizes**. There will be **an Altar** prepared for that purposes [*sic*] so that when any **sacrifices are to be offered** they should be offered there" (*Wilford Woodruff's Journal: 1833-1898*, December 18, 1857, vol. 5, page 140).

Although it is clear that the first two prophets of the Mormon Church believed that animal sacrifice would be an important part of the "gospel," we know of no accounts of any animal sacrifice in Mormonism after the 1840s.

From the evidence we have examined, it appears that Joseph Smith's interest in blood sacrifices did not originally come from reading the Old Testament but rather from his participation in the occult. Joseph Smith's involvement in magic practices had always been denied by the Mormon Church until 1971, when Wesley P. Walters discovered an original document which proves that Joseph Smith was a "glass looker" and that he was arrested and examined before a justice of the peace in Bainbridge, N.Y. in 1826. This document is Justice Albert Neeley's bill showing the costs involved in several trials held in 1826. The fifth item from the top mentions the examination of "Joseph Smith The Glass Looker" (see *Mormonism—Shadow or Reality?* page 34, for a photograph of the complete document).

This document confirmed the historicity of the examination record which had been published since 1873. In this document Joseph Smith admitted that he used a Seer Stone which he placed in his hat to try to locate buried treasures. The reader will no doubt be struck by the similarity to the magical practice of crystal gazing which is widely practiced in the occult. In Joseph Smith's time magicians and other individuals influenced by the occult used this method to find buried treasures and lost items. In the printed record we read that Joseph Smith said "That he had a **certain stone** which he had occasionally **looked at to determine where hidden treasures in the bowels of the earth were**; that he . . . had occasionally been in the habit of **looking through this stone** to find lost property for three years . . ." (see complete transcript in *Mormonism—Shadow or Reality?* page 32).

A few years after Smith's run in with the law, he was using this same method—a stone placed in a hat—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).

Besides the magical stone, the money diggers often offered animal sacrifices to the demons who guarded the treasures. There seems to be a good deal of evidence to show that Joseph Smith and others in his family participated in blood sacrifices in their money digging operation. For example, in an affidavit William Stafford related:

> I, William Stafford, having been called upon to give a true statement of my knowledge, concerning the character and conduct of the family of Smiths . . . do say . . . A great part of their time was devoted to digging for money . . .
>
> Joseph Smith, Sen., came to me one night, and told me, that Joseph Jr. had been looking in his glass, and had seen not many rods from his house, two or three kegs of gold and silver, some feet under the surface of the earth . . . I accordingly consented to go . . . Joseph, Sen. first made a circle, twelve or fourteen feet in diameter. This circle, said he, contains the treasure. He then stuck in the ground a row of witch hazel sticks, around the said circle, for the purpose of keeping off the evil spirits. . . . the old man . . . by signs and motions, asked leave of absence, and went to the house to inquire of young Joseph the cause of our disappointment. He soon returned and said, that Joseph had remained all this time in the house, **looking in his stone and watching the motions of the evil spirit** . . . it caused the money to sink. . . . the old man observed . . . we had made a mistake in the commencem[e]nt of the operation; if it had not been for that, said he, we should have got the money.
>
> At another time . . . Old Joseph and one of the boys came to me one day, and said that Joseph Jr. had discovered some very valuable treasures, which could be procured only in one way . . . a **black sheep** should be taken on the ground where the treasures were concealed—that after **cutting its throat, it should be led around a circle while bleeding**. This being done, the wrath of **the evil spirit** would be appeased: the treasures could then be obtained . . . I let them have **a large fat sheep**. They afterwards informed me, that the **sheep was killed** pursuant to commandment; but as there was some mistake in the process, it did not have the desired effect. This, I believe is the only time they ever made money-digging a profitable business. (*Mormonism Unvailed*, by E.D. Howe, 1834, pages 237-239)

For other accounts of Joseph Smith being involved in animal sacrifice (dogs and sheep) to appease the demons see our book *Mormonism, Magic and Masonry*, pages 32-34.

BLOOD ATONEMENT RITUAL

One of the most unusual teachings found in the early Mormon Church is the doctrine of "blood atonement." In a manuscript written in 1839, Reed Peck said that the Mormon prophet Joseph Smith claimed he had a revelation in which Apostle Peter told him that he had **killed** Judas: "He [Joseph Smith] talked of dissenters and cited us to the case **of Judas, saying that Peter told him** in a conversation a few days ago that [he] **himself hung Judas** for betraying Christ . . ." (*The Reed Peck Manuscript*, page 13).

Although the doctrine of blood atonement was kept secret at first, when the Mormons were isolated in Utah and had more power, they began to boldly teach that certain people needed to be put to death. For example, on September 21, 1856, President Brigham Young, the second prophet of the church, publicly proclaimed that certain sins could only be atoned for by the shedding of the sinner's own blood:

> There are sins that men commit for which they cannot receive forgiveness . . . and if they had their eyes open to their true condition, they would be perfectly **willing to have their blood spilt upon the ground**, that the smoke thereof might ascend to heaven **as an offering for their sins; and the smoking incense would atone for their sins**, whereas, if such is not the case, they will stick to them and remain upon them in the spirit world.
>
> I know, when you hear my brethren telling about **cutting people off from the earth**, that you consider it is strong doctrine, but **it is to save them**, not to destroy them. . . . I know there are transgressors, who if they knew themselves, and the only condition upon which they can obtain forgiveness, would **beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering** to appease the wrath that is kindled against them, and that the law might have its course. I will say further; **I have had men come to me and offer their lives to atone for their sins**.
>
> It is true that the **blood of the Son of God** was shed for sins . . . yet men can commit **sins which it can never remit** . . . There are sins that can be atoned for by an offering upon an altar, as in ancient days, and there are sins that the blood of a lamb, or a calf, or of turtle doves, cannot remit, but they **must be atoned for by the blood of the man**. . . . You have been taught that **doctrine**, but you do not understand it. (Sermon by Brigham Young, *Journal of Discourses*, vol. 4, pages 53-54; also published in the Mormon Church's *Deseret News*, October 1 1856, page 235)

Since this sermon was published in the official organ of the Mormon Church and was reprinted in the church's own publication in England, there can be no doubt that blood atonement was an important doctrine of the church. In addition, there are many other sermons, diaries, and manuscripts which contain information on this doctrine. In *Mormonism—Shadow or Reality?* pages 400-402, we provide documentation to show that there were at least eleven different offenses for which a person could be put to death in early Utah—murder, adultery, immorality, stealing, using the name of the Lord in vain, refusing to receive the gospel, marriage to an African, covenant breaking, apostasy, lying, counterfeiting and condemning Joseph Smith or consenting to his death.

President Brigham Young said that if the Mormons really loved their neighbors they would be willing to kill them to save their souls:

> Now take a person in this congregation . . . and suppose that . . . he has committed a sin that he knows will deprive him of that exaltation which he desires, and that he cannot attain to it **without the shedding of blood**, and also knows that **by having his blood shed he will atone for that sin**, and be saved and exalted with the Gods, is there a man or woman in this house but what would say "shed my blood that I may be saved . . ."
>
> All mankind love themselves, and let these principles be known by an individual, and he would be glad to have his **blood shed**. That would be loving themselves, even unto an eternal exaltation. **Will you love your brothers and sisters likewise**, when they have committed a sin **that cannot be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood?** . . .
>
> I could refer you to plenty of instances where men have been **righteously slain, in order to atone for their sins**. . . . I have known a great many men **who left this Church** for whom there is no chance whatever for exaltation, but **if their blood had been spilled**, it would have been better for them . . .
>
> This is **loving our neighbor as ourselves**; If he needs help, help him; and if he wants salvation and it is **necessary to spill his blood** on the earth in order that he may be saved, **spill it** . . . That is the **way to love mankind**. (*Deseret News*, February 18, 1857; also reprinted in *Journal of Discourses*, vol. 4, pp. 219-20)

Although Brigham Young equated blood atonement with "loving our neighbor," it seems obvious that vengeance often played the most important role when the doctrine was actually applied. Joseph F. Smith, who served as the sixth prophet of the church, once admitted that he was about to stab a man if he even expressed approval of the murder of Joseph Smith. Under the date of December 6, 1889, Apostle Abraham H. Cannon recorded the following in his journal:

> About 4:30 p.m. this meeting adjourned and was followed by a meeting of Presidents Woodruff, Cannon and Smith and Bros. Lyman and Grant . . . Bro. **Joseph F. Smith** was traveling some years ago near Carthage when he met a man who said he had just arrived five minutes too late to see the Smiths killed. Instantly **a dark cloud** seemed to overshadow Bro. Smith and he asked how this man looked upon the deed. Bro. S. Was oppressed by a most horrible feeling . . . After a brief pause the man answered, "Just as I have always looked upon it—that it was a d___d cold-blooded murder." The cloud immediately lifted from **Bro. Smith and he found that he had his open pocket knife grasped in his hand** in his pocket, and he believes that had this man given his approval to that murder of the prophets he **would have immediately struck him to the heart**. ("Daily Journal of Abraham H. Cannon," Dec. 6, 1889, pp. 205-206; see *Mormonism—Shadow or Reality?* page 403, for an actual photograph from the journal)

If Joseph F. Smith had "struck" the man "to the heart," the killing would have been considered more an act of vengeance than a ritualistic act. If, on the other hand, a person consented to die for his or her transgressions, the sacrifice could have ritualistic overtones. John D. Lee, who served on the Council of Fifty in the early Mormon Church, told of a case where there was prayer involved. Lee reported that a man by the name of "Rosmos Anderson" committed adultery with his step-daughter. He was "placed under covenant that if they again committed adultery, Anderson should suffer death." Lee went on to state:

> Soon after this a charge was laid against Anderson before the Council, accusing him of adultery with his step-daughter. . . . it was the Bishop's Council. . . . the Council voted that Anderson **must die** for violating his covenants. Klingensmith went to Anderson and notified him that the orders were that he must die by having **his throat cut, so that the running of his blood would atone for his sins**. . . . His wife was ordered to prepare a suit of clean clothing, in which to have her husband buried . . .
>
> Klingensmith, James Haslem, Daniel McFarland and John M. Higbee dug a grave in the field near Cedar City, and that night, about 12 o'clock, went to Anderson's house and ordered him to make ready to obey the Council. . . . Anderson **knelt down** upon the side of the grave and prayed, Klingensmith and his company then **cut Anderson's throat from ear to ear and held him so that his blood ran into the grave**.
>
> As soon as he was dead they dressed him in his clean clothes, threw him into the grave and buried him. They then carried his bloody clothing back to his family, and gave them to his wife to wash, when she was again instructed to say that her husband was in California. (*Confessions of John D. Lee*, 1880, pages 282-283)

In *Mormonism—Shadow or Reality?* we have documented that a large number of people were killed in Nauvoo and early Utah because of the church's teaching regarding blood atonement (see pages 398-404-A, 428-450, 493-515). Since Brigham Young and other church leaders were stressing the doctrine of blood atonement in 1857, it is obvious that this doctrine played a very important role in the Mountain Meadows Massacre. Mormon historian B.H. Roberts called this massacre of an emigrant train, "the most lamentable episode in Utah history, and in the history of the church."

The Mormons believed that there were people among the emigrants who persecuted them before they came west. Brigham Young had once counseled: ". . . in regard to those who have persecuted this people . . . if any miserable scoundrels come here, **cut their throats**" (*Journal of Discourses*, vol. 2, page 311). The Mormons who lived in southern Utah held a "special priesthood meeting" at Cedar City and decided that the emigrants "should be **done away with**." The priesthood leaders decided to "stir up the Indians" and have them attack the company. When it became apparent that the Indians could not overpower the emigrants, the Mormons came up with an insidious and cowardly plan to destroy them.

Mormon writer William E. Berrett gave this description of the massacre:

> It was a **deliberately planned massacre, treacherously carried into execution** . . . **a flag of truce** was sent to the emigrant camp and terms of surrender proposed. The Emigrants were to **give up their arms**. The wounded were to be loaded into wagons, followed by the women and children, and the men to bring up the rear . . . they were to be conducted by the **whites** to Cedar City. . . . the march began. . . . The **white men** at a given signal, **fell upon the unarmed emigrant men**. . . . Only the smallest children were spared. (*The Restored Church*, 1956, pages 468-469)

In May 1861, Brigham Young visited the site of the massacre. His actions on this trip demonstrated that he approved of the massacre. Wilford Woodruff, who later became the 4th president of the Mormon Church, travelled with Young and wrote the following in his journal:

> We visited the Mountain Meadow Monument put up at the **burial place of 120 persons** . . . A wooden Cross was placed on top with the following words: Vengence is mine and I will repay saith the Lord. **President Young** said it should be **Vengence is mine and I have taken a little**. (*Wilford Woodruff's Journal*, May 25, 1861, vol. 5, page 577)

Juanita Brooks, who did a great deal of research on the Mountain Meadows Massacre, believed that Brigham Young did not order the massacre. Nevertheless, she felt that Young and Apostle George A. Smith set up the conditions which led to the tragic event. Mrs. Brooks was, in fact, convinced that Brigham Young was involved as an accessory after the fact and took part in a cover-up of the crime. In her book, The *Mountain Meadows Massacre*, 1970, page 219, she firmly stated her belief that "**Brigham Young was accessory after the fact**, in that he knew what had happened, and how and why it happened. Evidence of this is abundant and unmistakable, and from the most impeccable Mormon sources." For more information on the Mountain Meadows Massacre see *Mormonism—Shadow or Reality?* pages 493-515.

INTERESTING PARALLELS

There are a number of similarities between the Mormon practice of blood atonement and the satanic practice of human sacrifice:

1. In both cases human beings are sacrificed to please a deity.

2. Both ceremonies have an emphasis on the importance of blood being poured out. In Mormonism, as we have shown, it was taught that when "blood was spilt upon the ground," the "smoking incense would atone" for a persons "sins." While it appears that many people were sacrificed in early Mormonism in a vindictive way, some may have been killed because the early Mormons loved them and did not want them to become "angels to the devil." Satanists, on the other hand, appear to sacrifice people for purely selfish purposes—i. e., they feel that the blood of the person sacrificed gives them power.

3. Cutting a person's throat is believed to be a good way to put a victim to death in satanic rituals. The early Mormons also used this method on many occasions.

While there are a number of parallels between blood atonement and satanic sacrifice, there are some important differences. One of the most important is that the Mormons did not delight in the sacrifice of children. Some Satanists, on the other hand, seem to find the practice of sacrificing children very appealing. It is true that the early Mormons were implicated in murdering a number of children in the Mountain Meadows Massacre, but the Indians were chosen to actually kill most of them. John D. Lee, who carried the white flag of truce to the emigrants, later revealed that just before the massacre, "Major Higbee reported as follows: 'It is the orders of the President, that all the emigrants must be **put out of the way**. President Haight has counseled with Colonel Dame . . . none who **are old enough to talk are to be spared**.'" (*Confessions of John D. Lee*, page 232)

On page 237 of the same book, Lee said that the "Indians were to kill the women and large children so that it would be certain that no Mormon would be guilty of shedding *innocent blood*—if it should happen that there was any innocent blood in the company that were to die. Our leading men all said that there was no innocent blood in the whole company."

John D. Lee went on to say that after the massacre he learned that a very small child had been killed: ". . . one little child **about six months old** . . . was killed by the same bullet

that entered its father's breast; it was shot through the head. . . . I saw it lying dead when I returned to the place of slaughter" (page 241). On pages 242-244, Lee also claimed that a Mormon by the name of Knight

> **brained a boy that was about fourteen years old**. The boy came running up to our wagons, and Knight struck him on the head with the butt end of his gun, and **crushed his skull**. . . . Just after the wounded were all killed I saw **a girl, some ten or eleven years old**, running toward us . . . she was **covered with blood**. An Indian shot her before she got with-in sixty yards of us. . . . I walked along the line where the emigrants had been killed, and saw many bodies lying dead and naked on the field, near by where the women lay. I saw **ten children** . . . **they were from ten to sixteen years of age** . . . When I reached the place where the dead men lay . . . Major Higbee said, "The boys have acted admirably . . . all of the d—d Gentiles but two or three fell at the *first fire*." He said that three or four got away some distance, but the men on horses soon overtook them and **cut their throats**.

The killing of children by the early Mormons at Mountain Meadows seems to have stemmed from the belief that it would have been impossible to perpetuate a cover-up if the older children had been saved. As we indicated earlier, we know of no teaching concerning the sacrifice of children by LDS leaders. Moreover, in all of the cases of blood atonement we have studied we do not know of a single case in which a child was murdered as the result of orders coming from the prophet of the Mormon Church. It has, of course, been alleged that Satanists in fairly high positions in the church have been engaged in sacrificing infants, but so far no one has suggested that the top leadership of the church is involved.

As we have noted earlier, Brigham Young taught that the practice of blood atonement was motivated by love—i.e., the victims were actually going to be saved from becoming "angels to the devil" through the sacrifice of their own lives! While it is hard for any Christian or civilized person to accept the Mormon doctrine of blood atonement, the idea of Satanists or other occultists sacrificing innocent children just so that they can gain power is far more appalling.

RECENT MURDERS

Although the Mormon Church seems to have abandoned the practice of blood atonement in the 19th century, some of the Mormon Fundamentalists have continued both teaching and practicing the doctrine. There have been a number of assassinations since 1972 in which the victims' blood was "spilt on the ground."

In August 1972, Joel LeBaron was murdered. His brother, Ervil LeBaron was arrested and convicted. Unfortunately, Ervil LeBaron's conviction was later overturned (*Salt Lake Tribune*, May 29, 1980), and the shedding of blood continued. The *Tribune*, December 28, 1974, gave this information:

> A woman was reported slain Friday in a new outbreak of fighting between rivals in a dissident religious sect . . . first reports indicated a house was set afire and [the] occupants shot as they ran out. . . . Kraus said as many as 10 other persons were reported wounded . . . The Lebaron family was excommunicated from the Church . . . several years before the sect was formed because of what Mormon church officials said was apostasy and polygamy.

In 1975 another murder occurred in California. One of LeBaron's disciples, Vonda White murdered a man named Dean Grover Vest. According to the *Tribune*, July 13, 1978, "In his opening statement in the murder and conspiracy trial . . . Rempel said he would prove that she killed Dean Grover Vest . . . by order of LeBaron to achieve '**blood atonement**.' Vest was planning on 'defecting' from the Church of the Lamb of God at the time of the killing . . ." On July 20, 1978, the *Tribune* revealed that "Sullivan said LeBaron told him that God said 'to have a woman, Vonda White, **to blood atone him** . . . She would . . . fix him a hot meal. . . . get behind him and shoot him in the back of the head until he was dead.'" Vonda White was convicted and sentenced to "life in prison" for the blood atonement slaying of Mr. Vest.

In April 1975, Ervil LeBaron had Robert Simons assassinated in Utah. LeBaron continued to order the blood atonement of those who would not accept his leadership, and on November 25, 1978, the *Salt Lake Tribune* reported that, "Investigators have said he may be responsible for between **20 and 29 slayings** stemming from his leadership of the Church of the Lamb of God."

In 1977, LeBaron had Rulon C. Allred, who was also a Mormon Fundamentalist, blood atoned. According to an article printed in the *Tribune* on March 4, 1979, two women "went into Dr. Allred's office with guns blazing, shooting the victim seven times . . ." Years later Rena Chynoweth, a member of a team that was sent to kill Allred, revealed her involvement in the murder. In her book, *The Blood Covenant*, 1990, page 207, she stated: "I knew the moment had come to do what I was sent there to do. . . . I pulled out the gun, and fired at him. There were seven shots in my clip and I emptied it. I heard him gasp, 'Oh, my God!' once as he fell to the floor, bleeding." It should be noted that Rena Chynoweth was one of LeBaron's thirteen wives. Fortunately, LeBaron was finally brought to justice in May, 1980, for ordering the murder of Dr. Allred, and on August 16, 1981, he was found dead in his cell at the Utah State Prison. An autopsy was performed but the cause of death was not determined.

The Mormon prophet Brigham Young once said that any man who found his "brother in bed with his wife, and **put a javelin through both of them would be justified, and** . . . **would atone for their sins** . . . **I would at once do so** . . . I have no wife whom I love so well that I would not put a javelin through her heart, and I would do it with clean hands. . ." (*Journal of Discourses*, vol. 3, page 247). Ervil LeBaron, likewise, believed that in certain cases a man should blood atone his own wife. Lloyd Sullivan claimed that he had been having problems with his wife, Bonnie, and that LeBaron told him the Lord wanted him to take Bonnie to the "deep south and deep-six her there" (*Prophet of Blood: The Untold Story of Ervil LeBaron and the Lambs of God*, by Ben Bradley, Jr. and Dale Van Atta, 1981, page 273).

Ervil even went so far as to order the death of his own daughter:

> . . . Lloyd was in the Perth Street warehouse when he noticed Ervil's pride and joy, a green-over-white LTD, was sagging measurable. "**I wonder if Rebecca's in the trunk**," Ervil commented idly to Lloyd, who opened the trunk about four inches and was stunned to see Rebecca Chynoweth lying there, **blood running from her nose. She was obviously dead.**
>
> Later, Ervil . . . instructed Lloyd to tell nephew John Sullivan to get a shovel and bring it over to Thelma Chynoweth's house immediately . . . Don Sullivan . . . would recall that . . . LeBaron was a passenger in a car Don was driving, when Ervil began a conversation with the blunt statement that he had "gotten rid of Rebecca." . . . "we sent her a one-way ticket," LeBaron replied, "she couldn't get along and the Lord ordered to send her a one-way ticket." . . . Sullivan was still incredulous at the implication. He later confessed "astonishment at the idea that he could kill his own daughter." . . . he [Sullivan] pressed as if he were a prosecutor . . .

> "**The Lord ordered her to be blood-atoned, so He had her blood atoned**," LeBaron replied . . . Ervil said, matter-of-factly, "Rebecca is no longer with us." (*Prophet of Blood*, pages 229-31)

Ervil LeBaron's widow, Rena Chynoweth, points out that the death of LeBaron has not stopped the bloodshed:

> Ervil never committed any of the murders himself. He didn't have to. He had loyal followers like us to carry out his "God-given" commands. Like Charles Manson, he stayed behind the scenes, targeting his victims and sending us, his hardcore disciples, out as his executioners. . . . Now that Ervil is dead, some of his own sons have become avenging angels of his will. The blood-stained hand of Ervil LeBaron has reached beyond his grave.
>
> For the past three years my family and I have been in hiding. My name is on a "hit list" Ervil drew up shortly before his death. What was my "crime"? . . . What were the "crimes" of some of the other victims? The answer is that we were traitors, defectors from Ervil's flock. We committed the unpardonable sin of breaking away from him. In so doing we, in effect, signed our own death warrants. (*The Blood Covenant*, page 5)

Rena Chynoweth was not exaggerating concerning the danger facing those who fell out of favor with the LeBaron group. On June 28, 1988, the *Houston Chronicle* reported the death of four people, two of whom were brothers of Rena:

> The hand of a dead man reached out to kill Monday. The first to die was Mark Chynoweth, gunned down in his North Houston appliance store. That killing was followed by Chynoweth's brother, Duane Chynoweth, and Duane's daughter, Jennifer, executed when they attempted to deliver a washing machine. The fourth to die was Eddie Marston in Irving, yet another former proselyte of a renegade cult leader . . . Ervil LeBaron lies buried in a north Houston grave, but his sons continue to kill.

The LeBarons are not the only ones who have tried to keep the early Mormon teaching of blood atonement alive. Don and Ron Lafferty were once members of the Mormon Church. Ron Lafferty, in fact, claimed that he "served in three bishoprics" (*Salt Lake Tribune*, August 11, 1984). Ron acknowledged that he began to have an interest in polygamy although he denied that he practiced it. Both Ron and Don were eventually excommunicated from the Mormon Church. They associated themselves with a Mormon Fundamentalist group but were dismissed from the group in April, 1984. On July 24, 1984, Ron and Dan Lafferty forced their way into their brother Allen's home in American Fork, Utah, and brutally murdered his wife and her 15-month-old daughter. On August 17, 1984, the *Tribune* reported that, "The victims' **throats were slashed** in what police speculated may have been **a ritualistic murder**."

A revelation was found in Ron Lafferty's shirt pocket and later produced as evidence at the trial of Dan Lafferty. The *Tribune* printed the important portion of the revelation on January 8, 1985:

> "Thus sayeth the Lord unto my servants the prophets. It is my will and commandment that **ye remove** the following individuals . . . First **thy brother's wife Brenda and her baby**, then Chloe Low and then Richard Stowe."

Ron Lafferty seemed to feel that it was very important that their victims' throats be cut. According to the *Salt Lake Tribune*, January 9, 1985, Charles Carries "testified that . . . Dan Lafferty had asked his brother if it was necessary that the victims' throats be cut. He asked Ron if they had to do it that way, he asked, 'Can't we just shoot them?' and Ron said, 'No, that it had to be done that way.'" On January 11, 1985, the *Tribune* reported: "The woman, while pleading for her daughter's life . . . had her throat cut from ear to ear, according to testimony in the trial."

The description of the murders given in the *Salt Lake Tribune* on January 8, 1985, reminds one of the blood atonement killing in early Utah which was described by John D. Lee:

> . . . Daniel Charles Lafferty . . . told companions it was "no problem" to cut the 15-month-old child's throat as she lay in her crib. "I felt the spirit . . . it was with me," he said. . . . Chief Utah County Attorney Wayne Watson . . . gave jurors a "road map" of the case . . . "They then **slashed her [Brenda Lafferty's] throat** with a 10-inch blade . . . and held her head back so **the blood would spill from her body**."
>
> Mr. Watson, his voice cracked with emotion, said that then Dan Lafferty took the razor-edged knife "and walked down the hallway to that bedroom—with the baby crying 'Mommy!' 'Mommy!'—and he **cut her throat**."

The teachings of the early Mormon Church on human sacrifice, polygamy and incest could easily be used by Satanists to promote their own agenda. Furthermore, the fact that there are people in Utah who are still involved in these practices makes the state a fertile field for satanic worship. While the sexual abuse and sacrifice of children in satanic rituals seems far more evil than blood atonement and plural marriage, it would certainly be easier for those who believe in these teachings of the early Mormon Church to fall into Satanism. It is true, of course, that the current leaders of the Latter-day Saints are trying to suppress some of the more embarrassing teachings of Joseph Smith and Brigham Young. Nevertheless, the fact that they try to sweep these things under the rug instead of openly dealing with them leaves the door wide open for occultists who wish to penetrate the Mormon Church.

THERE IS HOPE

While it is very painful for Latter-day Saints to learn that Joseph Smith, Brigham Young and other leaders of the early Mormon Church brought forth doctrines which could not be based on revelation from God, their suffering does not begin to compare with that experienced by victims of satanic ritual abuse. Whether these victims are Mormons, members of other churches or no church at all makes no difference. They suffer such indescribable pain in both their bodies and their minds that many of them commit suicide. For example, on November 17, 1991, *The Herald Journal*, published in Logan, Utah, printed an obituary which contained the following:

> Michelle Tallmadge, 23, died early Saturday morning Nov. 16, 1991, in Logan. . . . In her childhood Michelle was subject to **severe ritualistic abuse**. When these memories surfaced at a later age she was never able to resolve the memories with who she wanted to be. After four years of **unbearable pain she left this life of her own accord**.

Many of those who were victims of satanic ritual abuse have admitted that eventually they became so disturbed in their minds that they participated in ceremonies in which human sacrifices occurred. Some, in fact, have acknowledged that they sacrificed their own child in these rituals. Unfortunately, in Mormonism this presents a perplexing problem because Joseph Smith taught:

> A **murderer**, for instance, one that sheds innocent blood, **cannot have forgiveness**. David sought repentance at the hand

> of God . . . for the murder of Uriah; but he could only get it **through hell**: he got a promise that his soul should not be left in hell. . . . [Murderers] could not be baptized for the remission of sins for they had shed innocent blood. (*Teachings of the Prophet Joseph Smith*, 1942, page 339)

One of the authors [Sandra] recalls that in the late 1950's her teacher at the Mormon Institute of Religion told her he had a friend who had committed murder. This teacher was rather distraught because his Mormon religion really had nothing to offer to this murderer who had been sentenced to death. Even if he fully confessed and repented, he would never be able to dwell with God in the celestial kingdom. According to Joseph Smith's theology, he would be forever excluded in the telestial kingdom.

Bishop Glenn Pace seemed to grasp the serious implications of the matter. In his memo, page 5, he asked: "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**? . . . Is a person who has been raised in an occult [setting] from infancy accountable for things that take place in a dissociated state, even though those acts were committed after the age of eight? . . . there is no place to go for an answer."

Mormonism seems to have no clear answers to these questions. Joseph Fielding Smith, the tenth prophet, claimed:

> Through the atonement of Christ all mankind *may* be saved . . . *But man may commit certain grievous sins—according to his light and knowledge—that will place him* **beyond the reach of the atoning blood of Christ** . . . *Joseph Smith taught that there were certain sins so grievous . . . that they will place the transgressors* **beyond the power of the atonement of Christ**. *If these offenses are committed, then the* **blood of Christ will not cleanse them from their sins even though they repent**. (*Doctrines of Salvation*, 1959, pages 133-35)

In the 1979 printing of his book, *Mormon Doctrine*, Apostle Bruce R. McConkie still maintained that "there are some serious sins for which the **cleansing blood of Christ does not operate** . . ." (page 92).

The LDS teaching that the blood of Christ can not cleanse from all sin is diametrically opposed to the teachings of the Bible. In 1 John 1:7 we read that "the blood of Jesus Christ his Son cleanseth us **from all sin**." While Mormon doctrine concerning the atoning blood of Christ is very confusing, orthodox Christianity holds out a real hope for those unfortunate people who have become so deeply entangled in the occult that they have become involved in human sacrifice. The promise of forgiveness is freely available to **all**. "If we confess our sins, he is faithful and just to forgive us our sins, and to **cleanse us from all unrighteousness**" (1 John 1:9).

It does not matter how evil our life has been; if we turn to the Lord in true repentance, he will take away our sins and give us a new heart filled with love, joy and peace. We simply have to put our full trust in the fact that God loves us and has provided salvation through Jesus Christ: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

If those who have been involved in satanic ritual abuse or human sacrifice will fully turn themselves over to the Lord, they can be completely forgiven. Those who have committed themselves to the Lord can rest in Psalm 103:11-12: "For as the heaven is high above the earth, so great is **his mercy toward them** that fear him. **As far as the east is from the west, so far hath he removed our transgressions** from us." It is a wonderful feeling to know that we are completely at peace with God and that we longer have to feel guilty for the past. This, of course, does not mean that we have a license to sin in the future. God has, in fact, called us to holy living (see Colossians 3:1-17).

While those who have participated in the evils of satanic ritual abuse often have a hard time believing in God or that he can completely forgive their sins, many Mormons and members of other churches have another misconception that can be spiritually fatal: this is the failure to recognize their own sinful nature. The Apostle Paul pointed out the problem in Romans 3:23: "For **all have sinned**, and come short of the glory of God." Since we all have become trapped in our own sin and selfishness, we **all** stand in danger of losing our souls if we do not turn to the Lord: "For the wages of sin **is death**; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). Everyone of us, therefore, needs to acknowledge our own sinful and desperate condition before God and accept the free gift of salvation which comes through his grace: "For by grace are ye saved through faith; and that **not of yourselves**: it is the gift of God" (Ephesians 2:8).

Although it is easy for those of us who have never been involved in satanic ritual abuse to condemn the wickedness of those who have become entangled in it, we should remember that it is only through God's great mercy that we have been kept from the type of environment that leads people to commit such dreadful acts. Had we found ourselves in the same circumstances, it is likely we would have turned out the same way or even worse! If we fail to recognize our own sinful condition, we become as the Pharisee mentioned by Jesus:

> Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, **God, I thank thee, that I am not as other men are**, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, **God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other**: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (Luke 18:10-14)

CONCLUSION

In pleading with victims and/or perpetrators of the horrors of ritualistic abuse to turn to Jesus for spiritual healing, we do not mean to discourage them from receiving treatment from qualified therapists. The trauma and confusion caused by ritualistic abuse are so severe that those involved in any way really need professional help. We would urge those who even feel that they may have a problem to seek help from those who are qualified. Our readers should pray for the victims and even the perpetrators of this terrible abuse. The investigators and therapists working in the area of ritualistic abuse certainly need a lot of prayer. Besides the tremendous pressure of trying to help the ritually abused, many of those who counsel with them are fearful for their own safety.

We would solicit the prayers of Christians as we continue to pursue the truth about satanic ritualistic abuse. Pray that we will not be deceived about this important matter. We neither want to minimize nor to exaggerate the extent of this evil. We just want to know the truth about the matter. Pray also for our safety as we look into this dark and sinister area of the occult. One

never knows what to expect when prying into illegal activities. For example, when we suggested in the March 1984 issue of the *Messenger* that Mark Hofmann's "Salamander letter" was a forgery, we had no idea that he would later kill two people to protect his bogus document business.

We are now in the process of preparing a book entitled, *Satanic Ritualistic Abuse and Mormonism*. This book will not only have the important material found in issues 80 and 81 of the *Salt Lake City Messenger*, but it will also contain significant new information concerning the subject. It will of course have Bishop Glenn Pace's startling memo which set off the controversy regarding the practice of ritualistic abuse in the Mormon Church.

THE LIGHTHOUSE NEEDS A HOME!

As the ministry has continued to expand we have become increasingly aware that Utah Lighthouse Ministry desperately needs a home of its own so that it can effectively meet the needs of the growing number of people who are searching for the truth. Because we ship a large number of books, tracts and tapes throughout the world, some people who visit our bookstore are surprised to learn that we have a relatively small work area. At the present time, in fact, all of the work is done in our own house and in the garage! Besides the fact that we are running out of space to store the material, the bookstore is far from adequate for the number of people who come in to talk or browse. It is only 16 x 12 feet to begin with and the book cases and desk take up part of this area. The room often becomes so crowded that customers leave before they are able to obtain all of the publications or information they need.

Fortunately, a small house next to ours became available and the ministry was able to obtain it. At first we thought the house was unusable and we were preparing to tear it down and use the lot for a new building. Upon further examination, however, we found that under the stucco there is a good brick structure which is of historical interest. It was probably built toward the end of the 19th century.

At the present time we are thinking of removing the stucco and restoring the house. It would make a very good bookstore and would be much larger than the one in our house. In addition, we would like to add on a building at the back of the house where our publishing and shipping operations could be done in a more efficient manner. At the present time we do not have enough money to complete such a project (around $65,000). We would ask our friends to pray for us that if this is the Lord's will, he will show us how to proceed. We do have eight acres of land on the bank of the Deer Creek Reservoir, in Heber Valley, which was donated to us a number of years ago. Perhaps some of those who believe in our ministry might be interested in buying this land or donating to our building project.

Utah Lighthouse Ministry is a non-profit organization which ministers to many people and provides support for 44 children through World Vision. Those who are interested in helping our ministry can send their tax-deductible contributions to Utah Lighthouse Ministry, P.O. Box 1884, Salt Lake City, Utah 84110. Contributions and orders can now be made over the phone (801-485-8894) with Visa or MasterCard.

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Did Abuse Cause Changes in the Temple Ritual?

In 1990 we published the book, *Evolution of the Mormon Temple Ceremony: 1842-1990*. At that time we had not heard of Bishop Pace's memo on ritualistic abuse. After we read the memo, however, it seemed obvious that some of the changes made in the ceremony may have stemmed from the fact that satanists were using portions of the ritual in their ceremonies. The reader will remember that Pace said that this caused some of the victims who had been ritualistically abused to have "flashbacks" when they first went through the Mormon temple ritual: "When the victim goes to the temple and hears the exact words, horrible memories are triggered." We feel that it is very significant that the LDS Church would make major changes in the ritual just before charges of satanic abuse surfaced. In our publication on the temple ceremony the reader can see why some of these changes had to be made. In addition, we have shown that Joseph Smith borrowed a great deal of his ritual from Masonry. This book contains the actual text of the new (1990) version of the highly secret ritual and other accounts of the endowment ritual dating back to 1846. It also shows all the changes recently made in the ceremony. *Evolution of the Mormon Temple Ceremony: 1842-1990* is available from Utah Lighthouse Ministry for only $5.00 a copy — 2 for $9.00 — 5 for $19.00 — 10 for $30.00 (minimum mailing charge $1.50).

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