

# THE LUCIFER-GOD DOCTRINE



A Critical Look at Charges of Luciferian Worship in the Mormon Temple,  
with a Response to the Decker-Schnoebelen Rebuttal

By Jerald and Sandra Tanner

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**By Jerald and Sandra Tanner**

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## CONTENTS

Satanic Accusations .....	1
Satanic Nails.....	2
Pentagrams .....	6
The Kellie Affair .....	8
“Wonderful Lucifer” .....	11
“Spiritual Discernment” .....	15
Schnoebelen’s Claims .....	17
Syn in the Camp.....	20
Our Investigation .....	21
Aleister Crowley.....	27
Roman Catholic Claims.....	30
The Faust Story .....	34
A Luciferian Bias?.....	40
Witches’ Bomb Shelter .....	41
Eli a Bishop?.....	52
Linked to Crowley.....	55
Luciferian Masonry .....	58
A Curious Case of Fraud .....	61
“Out of Whack” .....	63
Avoiding a Pitfall .....	65
Masonic Conspiracy? .....	67
Lucifer in the Temple .....	69
“Occultic Cooties” .....	74
An Uncertain Sound .....	77
Shadow or Reality? .....	77
Appendix A.....	81
Appendix B .....	85
Oath of Vengeance.....	87
Appendix C .....	89
Unscriptural? .....	92
Duplicity? .....	93

# The Lucifer-God Doctrine

In November 1987 we published the first edition of *The Lucifer-God Doctrine*. In this booklet we presented evidence showing that there has been an overemphasis by some Mormon critics of the relationship between the Mormon temple ceremony and witchcraft or Satanism. While most of our readers seemed to agree with the research, a small but vocal minority were deeply disturbed with the conclusions we had drawn. We were accused of handling the matter in a deceitful and unchristian manner. Ed Decker and William Schnoebelen were especially upset and prepared a response entitled, *The Lucifer-God Doctrine: Shadow or Reality?* On page 1 of this response, Decker and Schnoebelen wrote that our publication “in its entirety is a direct attack on Ed Decker, Bill Schnoebelen and *Saints Alive*.” While it is true that the pamphlet is critical of some of the extreme views held by Decker and Schnoebelen, we do not consider it as an attack on the people in either *Saints Alive* or *Ex-Mormons for Jesus*. On the contrary, we feel that there are many fine Christians in these organizations who are also concerned that things have gone too far in this area. In fact, some of the people who have been very closely associated with Ed Decker over the years have voiced their support for what we have done.

In any case, Ed Decker and William Schnoebelen wrote the following concerning our pamphlet:

It is with a great deal of reluctance that we begin this paper. We have always held Jerald and Sandra Tanner in the highest esteem, and have felt that they have done a monumental job in the past years in dealing with Mormonism. Now, we find ourselves embroiled in controversy with them. . . .

Attacks are what we get from people who are not interested in helping us improve. They want to stop us from saying or doing things and are most often closed to any kind of constructive dialogue. Their attack is usually from a biased point of view and is usually highly personalized. They try to impung [*sic*] our personal motives or state of mind. We’re talking about the old “destroy the writer and you destroy the work” type of attack that we see in the works of the

“Browns” [Robert and Rosemary Brown]. We are sad to say that this is the form of this Tanner work, “The Lucifer-God Doctrine.” (*The Lucifer-God Doctrine: Shadow or Reality?* p. 1)

In their rebuttal, Ed Decker and William Schnoebelen go on to state that we have shown a “lack of Biblical principles” (p. 3), used “distortion” (p. 12) and have been “unethical” in our presentation (p. 14). They feel that our “problems” with them are caused by “the fact” that we “are ‘armchair scholars’” and only have a “second-hand” knowledge “about the issues” (p. 4). Furthermore, they strongly assert that we have ambushed them without fair warning. After making a careful study of the Decker-Schnoebelen rebuttal, we can only state that we believe that the charges against the accuracy of our work are without foundation. We stand behind the research which we printed in the first edition of this work and will respond to the major charges as we cover the various topics in this new edition. As to the claim that we have shown a “lack of Biblical principles” we feel that it deserves some special attention and have therefore included our defense in Appendix C. Those who wish to read both sides on this issue should write for the Decker-Schnoebelen response. It can be obtained from *Saints Alive in Jesus*, PO Box 1076, Issaquah, WA 98027. An offering to cover the cost of the material and postage should be included.

## Satanic Accusations

Since the founding of the Mormon Church there has been a sharp separation between Mormonism and orthodox Christianity. In 1842 the Mormon Prophet Joseph Smith made this serious division between Mormonism and other churches very plain when he claimed that Jesus Christ Himself told him that he “must join none of them [i.e., the other churches], for they were all wrong; and . . . that all their creeds were an abomination in his sight; that those professors were all corrupt . . .” (*Pearl of Great Price*, Joseph Smith 2:19). A decade after Joseph Smith’s death, Mormon

Apostle Orson Pratt answered some questions about other churches:

Q. Who founded the Roman Catholic Church?

A. The Devil, through the medium of Apostates, who subverted the whole order of God . . .

Q. But did not the first Protestant Reformers receive their ordination and authority from the Catholics?

A. Yes: and in this manner they received all the authority that their mother church was in possession of; and the mother having derived her authority from the Devil, could only impart that which his Satanic majesty was pleased to bestow upon her. (*The Seer*, p. 205)

In 1958 Mormon Apostle Bruce R. McConkie wrote the following under the heading “Church of the Devil”:

1. All churches or organizations . . . which are designed to take men on a course that leads away from God and his laws and thus from salvation in the kingdom of God; and 2. The Roman Catholic Church specifically—singled out, set apart, described, and designated as being “most abominable above all other churches” (1 Ne. 13:5). . . . There is no salvation outside this one true Church . . . Any church or organization of any kind whatever which satisfies the innate religious longings of man and keeps him from coming to the saving truths of Christ and his gospel is therefore not of God. Such agencies have been and are founded or fostered by the devil who is the enemy to all righteousness. (*Mormon Doctrine*, 1958 edition, p. 129)

Apostle McConkie went on to call the Catholic Church a “satanic organization” and demonstrated that the Book of Mormon said that “the devil” was “the foundation of it.” He cited 1 Nephi 13:1–10 to prove his point. McConkie’s writings greatly offended the Catholics and in later editions the comments which specifically mentioned the Catholic Church were removed. He spoke only of “the various branches of the great and abominable church” (1979 printing, p. 138). Although the Mormon Church is now more subtle about its attacks on other churches, the secret temple ceremony still gives the impression that their ministers are working for the devil and that at least some orthodox Christian teachings come from him. Many Christians, on the other hand, who recognize that Mormonism teaches “another gospel” than that which orthodox Christianity preaches, feel that it is one of the organizations that is (to use Apostle McConkie’s words) “founded or fostered by the devil.” This belief has been widely held ever since Mormonism began making its unique claims. During the last several years, however, there has been a movement to make the Mormons appear more dangerous and sinister than any other organization in the world. It has been

claimed, in fact, that the Mormon Church leaders secretly worship Lucifer and that they are deliberately bringing their people under his power and priesthood in the temple ceremony. It is this latest teaching about Mormonism which we will refer to as the Lucifer-God doctrine.

### Satanic Nails!

In the *Salt Lake City Messenger* for March 1987, we stated that some Mormon critics have become so obsessed with finding Luciferian parallels to the Mormon temple ceremony that they have completely lost sight of reality. While we had hoped that this article would tend to make critics become more careful in their statements, it appears that the situation has become even worse than before. As we indicated in the September 1987 issue of the *Messenger*, on June 29, Ed Decker spoke at the Highland High School in Salt Lake City. Mr. Decker criticized the March issue of our newsletter and then proceeded to disclose Luciferian parallels that are more shocking than anything that has hitherto been claimed. He boasted that within a month even more sensational material would come forth which would, to use his own words, “blow your socks off.” In any case, Mr. Decker divulged that his research into Satanism had led him to the startling conclusion that the spires on the Mormon temples are actually Satanic nails that are placed to prevent the Second Coming of Christ:

. . . these spires represent something that is so sinister that it makes your flesh crawl when you think about it . . . they represent an up-side-down nail pointing defiantly toward heaven, as if to impale the Lord Jesus Christ anew when He comes in the clouds. . . . Satan’s spires now rise up from almost every town in the country on LDS chapels . . .

This weighty accusation was made without any real evidence to back it up.

It has been suggested in a letter to us by Ed Decker and William Schnoebelen, dated October 5, 1987, that Mr. Decker was only giving “personal conclusions” concerning the spires; that his teachings “were not presented as facts in the talk”; and that we overemphasized the importance of his statements. The truth of the matter, however, is that he himself widely disseminated the information and claimed that his idea concerning the spires was based on “solid evidence.” In the *Saints Alive Newsletter*, January 1987, we read:

. . . the next Journal will identify the actual source of the curious steeples adorning all LDS churches. Using a key word from the temple ritual and what we have discovered of satanic worship, we will show you solid evidence that it is a symbol for satan, himself.

The *Saints Alive Journal*, Spring 1987, had pictures of Mormon spires and this intriguing title, “The Sure Sign of the Nail: Sacred Architecture or Satanic Archetype?” This article also had Decker’s statement that the spires “represent an upside down nail, pointing defiantly toward heaven—as if to impale the Lord Jesus anew when He comes in the clouds of glory!” In the September 1987 issue of the *Saints Alive Newsletter*, Ed Decker boasted:

The response to my “Sure Sign of the Nail” teaching in the last journal and my public teaching of that subject in Salt Lake City has begun a deep rumbling within Mormonism.


The month following Ed Decker’s speech on the satanic spires, William J. Schnoebelen spoke at the Capstone Conference. He took up where Ed Decker left off:

. . . Anton La Vey [head of the Church of Satan] . . . is quoted as saying that the devil was going to raise up spires all over this country and all over the world that would rear up in defiance against the false god of Jesus Christ, and that he was going to raise up—rear up—tridents and spires unto the heavens. And, believe it or not, the Mormon Church is fulfilling Anton La Vey’s prophecy for him. He didn’t have the money to do it and they do, and he . . . has this weird image in his mind that when Jesus Christ comes again these spires are going to be there. He’s going to put his foot down and get another owee in his foot . . . (Speech by William Schnoebelen, July 25, 1987)

Mr. Schnoebelen also noted that “the trapezoidal shape” of the spires on the Salt Lake temple “draw demons like fly paper.” He went on to say: “Now, we are going to attempt to prove that the Salt Lake Temple is, in fact, a perfectly designed habitation of devils, just like is mentioned in the book of Revelation.” Mr. Schnoebelen’s suspicion concerning trapezoids also seems to have come from his study of the writings of Anton La Vey. In an article printed in *The Cloven Hoof* in 1976, Anton La Vey told of his “fascination for certain shapes” and how he came to realize that the trapezoid shape is connected with evil. According to La Vey, the

Golden Gate Bridge provides a streamlined distraction from its hidden angles of unrest and the invisible trapezoid formed by an imaginary line between the towers and each end of the roadbed. . . . I find it interesting that most of the jumpers depart from areas near the bridge towers—the foci of the trapezoid, where its influence from within its precincts is most strongly manifested. (*The Cloven Hoof*, vol. 8, no. 6, p. 4)

On page 2 of the same publication, Mr. La Vey comments:

The most disturbing shape is a trapezoid in its many forms. A perfect trapezoid looks like this:  A perfect trapezoid is a frustrated pyramid. . . . Of course you know what’s missing: a top of some kind, like the gizmo with the eye on the back of a dollar bill. Don’t let that little pyramid with the bright eye fool you. That’s to draw your attention away from the real thing, the big trapezoid beneath it. All competent Magicians are masters of misdirection and the Masons who designed that seal knew a thing or two.

If we were to really believe that trapezoids “draw demons like fly paper,” then we should be very concerned about the millions of dollar bills that are circulated daily. We take them into our homes, keep them in our wallets and even handle them with our hands. It seems inconsistent to condemn Mormon “trapezoids” and “spires” and yet overlook these things when they are found on Christian churches throughout the world. If we say that Mormon spires are in reality satanic nails poised to pierce Christ and attract demons, why do we allow them on our own buildings?

In their response to the first edition of this work, Ed Decker and William Schnoebelen made these comments:

Ed was not claiming that the LDS leaders deliberately put up spires as “Jesus repellent.” He was simply using a figure of speech to illustrate how profound the blasphemy was for them to forsake the cross and using the oddly disturbing design of stiletto spires. . . . it is not necessary for one to theorize a conscious conspiracy to rear up satanic spires on the part of LDS authorities. Satan can move in the minds of men and bring through twisted symbols to glorify himself without their conscious knowledge. He knows these things are condemned by the Lord, and he knows that they will not be recognized for what they are by the average Mormon. . . .

He simply can slide a thought into the mind of a Joseph Smith—or, a century or more later, into an LDS authority—and viola! His symbol is dotting the landscapes of America! . . .

FACT: Down through the ages, and in the Bible, the freestanding stone or Baal stone has been a symbol of pagan, phallic worship . . . A similarly designed idol, the Asherah pole also is condemned by God! . . .

FACT: A majority of LDS temples and meeting houses today have sharp spires, often freestanding.

FACT: These spires do not lift up the cross of Calvary, but either rear up in barren display or else exalt the demonic principality of Mormondom, Moroni! . . .

. . . Mr. Tanner finds us guilty of error because we applied reason to data . . . he really doesn't have much understanding of magickal principles!

First, Mr. Tanner is right. The Great Seal [of the United States which appears on the one dollar bill] is a storehouse of occulti/Masonic design and the subject of a forthcoming article on Masonry. But, Bill explained in the talk that the principles he shared concerning architecture (ie. trapezoids, etc.) applied to just that—ie., buildings and monuments. The principles of megalopolisomancy do not function when we are talking about drawings—so don't start burning your dollars! . . . Only images such as statues, bas-reliefs or buildings have intrinsic evil power. . . . Obviously, if Bill and his co-author Jim Spencer had felt that drawings of occult images had any intrinsic danger, they would not have been used on the cover of their book [the cover has a drawing of an up-side-down pentagram containing the goathead, which is associated with satanic worship] . . .

Actually, though, we do feel that not only is the Seal of the U.S. a problem, since it is indeed full of occult and satanic trappings, both back and front; but so are many of our National monuments, symbols, and even medals worn in the armed services. We wish it were not so, especially since many of these things are three-dimensional. . . . We are not wild about the idea of having spires on any church! When Bill and his wife were witches, they used to chuckle about all the churches with phallic symbols and how those prim Christians would have a fit if they knew what those symbols really stood for. Let's be honest here, the concept of steeples on churches is a cultural accretion to Christianity. It is neither endorsed in the Bible, nor by the early church fathers. To the contrary, such concepts are implicitly condemned. . . . Perhaps . . . the Reformation might have gone one step further and eliminated the steeples.

But there is a profound difference which must be drawn. First of all, the LDS architectural features we are discussing are not your typical church steeples, with their gentle angles. They are rather wicked-looking, sharp spires . . . We have not seen any Christian churches with freestanding spires which look so unnervingly like nails. . . .

Few Christian churches have such sharp spires, and we trust that those which do have Crosses on them, or at least have Crosses within them—or the Cross preached within them unto salvation. Mormon churches and temples have none of these things.

We are confident that the Power of the Cross can overcome any pagan icon. However, the LDS people are being exposed to the unalloyed force of these phallic idols, and do not have the blessings of the blood of Jesus and the preaching of the Word to cover them. THAT is why we are concerned. (*The Lucifer-God Doctrine: Shadow or Reality?* pp. 6, 8–10)

While the writings of Ed Decker and William Schnoebelen are supposed to give us important information concerning demonic activity, we are rather skeptical of many of their conclusions. Do they really know, for instance, that demons are attracted to “three-dimensional objects” but show no interest in “drawings of occult images”? We feel that they are actually creating a great deal of fear and superstition among people who accept their words without question. A number of their conclusions appear to rely more on Anton La Vey's *The Satanic Bible* and similar writings than on the Christian Bible. For example, in the book, *The God Makers*, page 72, we find this: “Opening a copy of Anton La Vey's *Satanic Bible* to the page listing ‘Infernal Names,’ Ed [Decker] says, ‘Look at this. The god of the ghouls is named “Mormo.” His followers would be Mormons.’” In our book, *Mormonism, Magic and Masonry*, pages 56–60, we pointed out that this does not really prove anything because La Vey is a modern writer on Satanism. Mr. Decker has not produced any writing from Joseph Smith's time which states that “Mormo” was the “god of the ghouls.” Wesley P. Walters, on the other hand, gave this information:

This word, taken over directly into English, from the Greek noun “mormo” . . . meaning a “a hideous she-monster, used by nurses to frighten children,” had become a standard term for a false terror, a “bugbear.” The word was found in the popular dictionaries of the day . . . The word, “mormon,” apparently derived either from the Greek noun or adjective “mormon” . . . was used for more than a half century before Joseph began his work of the same name. It was employed to designate a West African baboon . . . the Simia mormon (the mormon ape), and by the beginning of the nineteenth century had been applied . . . to a genus of birds, the “Mormon arcticus,” . . . now called Puffins . . . It is therefore possible that Joseph could have come upon the name from one of those sources. (“The Use of the Old Testament in the Book of Mormon”, Master's thesis, Covenant Theological Seminary, St. Louis, Missouri, April 1981, pp. 22–23)

We feel that it is risky to put any weight on Anton La Vey's *Satanic Bible*, unless some evidence can be found from an earlier source. It is interesting to note that even the Decker-Schnoebelen rebuttal, page 7, casts doubt on La Vey:

Actually, contrary to popular belief, LaVey is only on the outer fringes of true, hardcore satanism; and most serious satanists regard him as a showman.

In his 1986 address to Capstone Conference, William Schnoebelen even said that La Vey's “book is actually



not true Satanism, it's just sort of a commercial fast food, junk food version of Satanism. He just wanted to make a quick buck." Even though Mr. Schnoebelen attacked the credibility of La Vey's writings and ridiculed him publicly, in some cases he has used him to provide support for his own ideas. Writing in his publication, *Telling The Truth*, Christmas 1986, Schnoebelen commented concerning "a prophecy (if you want to call it that) that I'd heard Anton LaVey, head of the Church of Satan, utter in the early '70's. LaVey predicted that the time would come when every city would have a satanic church with a trident or inverted pentagram on top of its steeple instead of 'those wretched crosses.'" As we have already shown, Mr. Schnoebelen claimed that "the Mormon Church is fulfilling Anton La Vey's prophecy for him" when it raises up satanic "spires" on its buildings. Moreover, when it came to the idea of "trapezoids" attracting demons, which Schnoebelen mentioned in his 1987 Capstone talk, he again cited La Vey as an authority on the subject. In the response to us, page 7, it is claimed that "the LaVey article was but the tip of a huge iceberg of data," and that in the *Lucifer-God Doctrine*, we made "it sound like Bill is some sort of dilettante who happened to read one article by LaVey and ran off half-cocked with it." Actually, we have not misrepresented this matter. A careful review of the tape of Schnoebelen's address reveals that he gave La Vey as his main source for the teaching on "trapezoids."

Wesley P. Walters, who is noted for discovering the original document which proves Joseph Smith was arrested for being a "glass looker" in 1826 and for his excellent work on the First Vision, became concerned that Ed Decker and William Schnoebelen had fallen into the trap of trying to derive their understanding of demonic workings from studying the current practices of witchcraft rather than from Biblical teachings on the subject. He was concerned, in fact, that Decker and Schnoebelen were promoting a type of "pseudo-Christian witchcraft" — i.e., a belief that "crosses" could protect Christian buildings from demons which might be attracted by satanically inspired shapes. He felt that if such were the case, and if it were widely accepted, it could plunge Christianity back into the superstition which was prevalent in the dark ages—a time when Christians felt crosses would drive away werewolves and had other superstitious beliefs about how they could counter evil spirits. When Pastor Walters sent Ed Decker a copy of a paper he was thinking of publishing to show the serious nature of the error, Decker replied:

First of all, we do not teach, nor do we believe that there is a pseudo-Christian magic that stands opposed to satanic magic. Such a thing is the farthest from our minds!

Literally, God forbid!! All magic is evil and condemned by the Word of God. By the very term, "Pseudo-Christian magic" you seem to imply that there is some "real Christian magic," something which we should all agree is totally oxymoronic! . . . you claim we teach what we do not teach. (Letter dated March 28, 1988)

Walters, of course, was not claiming that there was any real Christian magic. That was the very reason that he called it "pseudo-Christian witchcraft." In any case, Mr. Decker then went on to deny what Mr. Schnoebelen had obviously taught. He tried to maintain that Schnoebelen was not giving his own views about the matter but only how Satanists view these matters:

He [Schnoebelen] went on to mention Anton LaVey and made references to the trapezoid as a "consummate satanic artform." It was here that the phrase, "They . . . draw demons like flypaper . . ." was used. Wes, please note that *nowhere* did Bill say that He believed this or that Christians in general should! He stated repeatedly that it was a "magic . . . esoteric . . . satanic" belief. He never said, nor attempted to prove, that such beliefs are supported by the Bible. *He was simply noting the fact that this is part of the satanic "world view."*

It appears that when Ed Decker was faced with the serious implications of what he and Schnoebelen were teaching, he decided to back down. When Wesley P. Walters received Mr. Decker's reply, he responded:

Thanks for your response to my proposed article. I am happy to see that you have made it clear that you do not believe that things have "inherent evil power." This needs to be widely publicized to correct the mistaken impression that you and Bill have given in your reply to the Tanners. (Letter dated April 12, 1988)

Pastor Walters changed his response to reflect the fact that Ed Decker had made a "clarification" concerning what had been taught. In the revised article which will probably be published in the newsletter put out by Personal Freedom Outreach, Walters recommended that Decker and Schnoebelen be more cautious in the future:

There has been a serious misunderstanding among some of us who wish to reach Mormons with the Gospel and it needs to be set right. It concerns the recent teachings of . . . Mr. J. Edward Decker and Mr. William J. Schnoebelen.

The misunderstanding centers around the idea, set forth by Schnoebelen at meetings presided over by Decker, that "the Salt Lake [Mormon] Temple is in fact a perfectly designed habitation of devils" (1987 Capstone talk).

Schnoebelen supported this idea by pointing out that this temple has spires that end in a trapezoidal shape. That shape is held by the Satan-worshipper

Anton LaVey and others to be a “consummate satanic art form.” Trapezoids are thought to “draw demons like flypaper.” . . . other features were pointed out as marking the Luciferian design of the Temple, a design that according to witchcraft was pleasing to Lucifer but not to God.

When we heard some of these comments we thought that these Saints Alive leaders were trying to get us to adopt the principles of witchcraft and make them a part of our thinking. We sent our objections to Saints Alive about this and received a helpful clarification of the matter.

Decker wrote . . . “He (Schnoebelen) never said, nor attempted to prove, that such beliefs are supported by the Bible. *He was simply noting the fact that this is part of the satanic ‘world view.’*” (emphasis his). We were overjoyed to have this clarification and hasten to share this with our readers.

In his letter Decker faults us for misunderstanding them to be teaching a kind of “Christian” witchcraft. We confess that there was probably some obtuseness on our part, but we feel that this was partly due to a certain lack of clarity in their speaking and writing.

Here are just a few examples. When Jerald Tanner wrote an article in which he objected to the idea that trapezoidal shapes attract demons, he argued that if that were the case we should burn our dollar bills because the great U.S. seal on the back contains a trapezoid. Decker and Schnoebelen replied that this would not be necessary because “the principles” Schnoebelen shared apply only to architecture, and “do not function when we are talking about drawings.” It is only “three dimensional” trapezoids that have such attraction for demons. “Only images such as statues, bas-reliefs or buildings *have intrinsic evil power.*” (emphasis ours).

Tanner, along with us, thought that the Saints Alive leaders were teaching that *it was true* that certain shapes, symbols and numbers attract demons, and that therefore such forms contain “intrinsic evil powers.” We could not square this with the Bible’s teachings that even an idol itself is “nothing.” . . . While worship given to an idol is really given to demons (1 Cor.10:20), the demon is nowhere said to *inhabit* the idol, nor is the idol regarded as having any “intrinsic evil power” at all. We are delighted to learn that Decker and Schnoebelen were merely recording how a satanist would view the matter, though we wish they would have pointed this out more clearly.

Again, when Schnoebelen was speaking last year about the power of trapezoids to attract demons, he said that a number of houses built around the turn of the century had trapezoidal roofs. Then he stated, “These buildings, *because of the way they were built*, this late 19th-early 20th century type of architecture that was in vogue, *were just incredible, powerful things that draw demon spirits, and that’s why* so many of them got haunted.”

This certainly *sounds* as if Schnoebelen is saying that the trapezoidal “satanic art form” really does attract demons—especially when he adds, “In all cases you will find that these kind of houses tend to attract these things.” However, this was an oral presentation, where thoughts can tumble out without the clarity that can be achieved in writing. . . .

As Schnoebelen himself has pointed out, when he was in witchcraft he viewed the steeples on Christian churches as gigantic phallic emblems. What a hideous distortion! Satanists even try to say that the “free-standing stone” (the Hebrew is *matstsebah*, a memorial stone) of the Bible is a “symbol of pagan, phallic worship,” as Decker and Schnoebelen have noted in their reply to Tanner. However, such memorial stones cannot be given such an interpretation when Jacob set up such a memorial stone to the Lord at Bethel, and when Moses set up twelve such stones beside the altar of the Lord at Mt. Sinai. It is only when they memorialize Baal or some pagan deity that they are to be considered evil and to be destroyed, but *not* because they are in themselves “phallic” symbols. What would the defiled minds of satanists see in the pillars that stood in front of the magnificent temple of the Lord built by Solomon?

No Christian can view either church steeples or the Bible’s standing stones in such a phallic manner. We cannot let satanic interpretations ruin and defile our Christian understandings. (“A Habitation of Devils?” an unpublished article by Wesley P. Walters, pp. 1–4)

Toward the end of his article, Wesley P. Walters made these comments concerning the work of Ed Decker and William Schnoebelen:

. . . we hope that in their future addresses they will speak with greater clarity, so that it will be evident that when they are sharing with the audience the satanic view, they are not promoting it as a valid principle for Christians.

In fact, it is our personal feeling that they have already spent sufficient time making God’s people aware of how satanists would look at Mormon architecture. It is time now to emphasize the Christian “world view.” It is time to remind Christians as well as non-Christians that the real consummate evil of Mormonism is that it leads precious immortal souls to worship other gods in place of the one, true God of the Bible. (p. 7)

### Pentagrams

On the outside of this booklet the reader will see a drawing of a pentagram (a five-pointed star) which is found on the cover of *Mormonism’s Temple of Doom*. The goathead shown within the pentagram and the fact that it has only one point facing downward is supposed

to identify it as a particularly evil symbol. Ed Decker wrote the following:

Architects' drawings of the "Nauvoo Temple" show the Pentagram and the Five-pointed Star, with the point down and accentuated! They also appear on the Salt Lake City Temple, the entry of the New Museum of History and Art just across South Temple Street, as well as on the new statuary honoring Moroni in Manti, Utah. They are the highest satanic symbols. The inverted star stands for Satan himself, referred to as BAPHOMET, or THE GOAT OF MENDES. (*Saints Alive in Jesus Quarterly Journal*, First Quarter, 1986, p. 11)

Because Ed Decker and those associated with him have widely distributed pictures showing goatheads inside of pentagrams in material they have written concerning Mormonism, some people have been led to believe that Mormon temples are actually adorned with such emblems. While it is true that pentagrams have appeared on some Mormon temples, goatheads are not found in any of these pentagrams. Furthermore, we have never found any evidence that the Mormon leaders have linked these pentagrams to Satan or the Goat of Mendes. It is true that one of the Hyrum Smith Magic papers shows four pentagrams (see photograph in our book, *Mormonism, Magic and Masonry*, p. 7), but since Joseph Smith was involved in Masonry at the time he began planning the Nauvoo temple, it seems more likely that he borrowed the pentagrams from that source. In *The Book of Talismans, Amulets and Zodiacal Gems*, pages 112–113, William Thomas and Kate Pavitt give this information:

THE PENTALPHA, PENTACLE, PENTAGRAM, or Five-pointed Star, has always had very mysterious powers ascribed to it, and Rennet, Bishop of Peterborough, says: "When it is delineated on the body of a man it points out the five places wherein the Saviour was wounded, and, therefore, the devils are afraid of it." No evil spirit could pass where it was displayed, and for this reason it was always used in magic ceremonies to "bind with," as the spirits of darkness can have no power over the magician who stands within this Pentacle or is provided with this symbol. Audrey says: "It was used by the Christian Greeks (as the sign of the Cross was later), at the heading of MS. and at the beginning of books for 'good luck's sake.'"

In the book, *Magic, White and Black*, pages 290–291, Franz Hartman said that:

Superstitious and credulous people once believed, that if it were drawn upon the doors of their houses it would protect them against the intrusions of the sorcerer and the witch. . . .

The spiritual knowledge of the Five-pointed Star is identical with its practical application. Let us beware that the figure is always well drawn, leaving no open space, through which the enemy can enter and disturb the harmony existing in the Pentagon. Let us keep the figure always upright, with the topmost triangle pointing to heaven, for it is the seat of Wisdom, and if the figure is reversed perversion and evil will be the result.

Other books on magic warn against getting the star upside down—i.e., having one point of the star facing down. Although the Nauvoo temple was destroyed after the Mormons left the city, the evidence seems to show that it had inverted pentagrams. When we examined the pentagrams on the Salt Lake temple, we found that some of them are upright while others are inverted. As we indicated earlier, Joseph Smith probably borrowed the idea of using pentagrams on his temple from the Masons. A photograph of the Gillespie Monument, a Masonic monument in Ireland, shows a pentagram, a moonstone and a sunstone. All three of these symbols appear on the Nauvoo temple. (The similarity between the sunstones is especially striking.) Although the pentagram shown on this monument is upright, we have seen Masonic pentagrams with one of the points of the star facing down. For instance, on the title page of *The New Free-Mason's Monitor; or, Masonic Guide*, by James Hardie, we find two pentagrams which are upside down. In *A New Encyclopaedia of Freemasonry*, by Arthur Edward Waite, vol. 2, p. 109, we find the following statement about the significance of the pentagram:

When Dr. Thomas Inman scoured the field of archaeology, seeking for a rational explanation of archaic symbolism, the Pentagram was the only type which he confessed himself unable to interpret. Eliphas Levi—who took all occult science and philosophy as his province—affirms (1) that the Pentagram is the Sign of the Microcosm; (2) that it represents what the Kabalists of the Zohar term Microprosopus; (3) that its complete comprehension is the key of the two worlds; (4) that it is absolute natural philosophy and natural science; (5) that it expresses the mind's domination over the elements; (6) that it is the Star of the Magi, the Blazing Star of the Gnostic Schools, the sign of intellectual omnipotence and autocracy. In another and higher academy than that of *philosophia occulta*, the Pentagram is a symbol of the Christhood, the Spirit of God ruling over the four parts of our natural personality.

Five-pointed stars are certainly not peculiar to magic or Masonry. The American flag, for instance, contains fifty of these stars. In any case, we will probably never know exactly what significance Joseph Smith attached to pentagrams or if he believed that “perversion and evil” would result when they were reversed.

In his 1986 Capstone Conference address, William Schnoebelen made it plain that no matter which way the Mormon pentagrams pointed, he could prove that they were extremely evil: “See, the upright pentagram symbolizes the *Queen of Heaven*; the inverted pentagram symbolizes the *Horned God* and they’re both on the temple.” Using this type of reasoning, one could argue that the United States and many other countries worship the Queen of Heaven because they have upright five-pointed stars on their flags.

Although Mr. Schnoebelen feels that the Mormon pentagrams are evil, he has found a far more sinister symbol on the Assembly Hall. In the same speech cited above, he commented:

... on the Assembly Hall they have what many of you know is the Star of David, but when . . . it’s in a circle, like it was there, it becomes a hexagram instead of just a Star of David, and it is a symbol of the anti-Christ . . . It even relates to the idea of Satan’s number being 666 . . . and we were always taught that was used as a symbol of anti-Christ, and there it is right on the Mormon Assembly Hall.

On page 47 of *Mormonism’s Temple of Doom*, we find this statement:

Hexagram — (6-pointed star within a circle), though sometimes associated with Judaism, this star when within a circle is the symbol of anti-Christ. It has 6 points, 6 angles, and an interior polygon of 6 sides—hence the perfect symbol of 666.

If Mr. Schnoebelen is correct about this matter, we are probably all in trouble. A hexagram (composed of 13 pentagrams) seems to be found within a circle on the Great Seal of the United States which is printed on all our one-dollar bills!

However this may be, we feel that Ed Decker and William Schnoebelen are carrying this matter too far. It is true that the Mormons do have pentagrams on some of their older temples, but there is absolutely no evidence to show that members of the church link them to Satanism or witchcraft. Moreover, there seems to be no effort to put these symbols on the structures they build for worship today.

In his article concerning the work of Ed Decker and William Schnoebelen, Wesley P. Walters made some interesting observations which help to put the satanic charges in perspective:

Just because satanists see the number six as a Luciferian number, Christians would be greatly mistaken to interpret the six-winged seraphs that fly before God’s throne crying “Holy, Holy, Holy is the Lord God Almighty!” as some sort of satanic beings. The five-pointed star is one of the symbols used by satanists, but God has created many kinds of five-pointed star-fish in the oceans which are not to be regarded as in a satanic form because they are in the shape of a pentagram! They don’t even have a label indicating which points belong up.

These satanic interpretations placed upon shapes and symbols and numbers by Satan-worshippers is something like the man who went to a psychiatrist. When the analyst showed him a series of ink blots, the man saw in each one some kind of lewd sex act. The analyst then told the man, “You have a serious sex problem.” To which the man replied, “Why do you say that? You’re the one who’s showing me all those dirty pictures!” (pp. 4–5)

Although the Bible says that we should “Abstain from all appearance of evil” (1 Thessalonians 5:22), it also maintains that “Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled” (Titus, 1:15). The attempt by Decker and Schnoebelen to link designs on the temple and on the temple garments to satanically inspired sexual or phallic rites goes too far into the realm of speculation. It is true that certain Masonic symbols appear on both the temple and the garments, but instead of making wild claims about these matters, we should try to be reasonable and fair. We can point out to the Mormons the occultic origin of these symbols and show that they were borrowed from the Masons. While these things do not show that the Mormons are Satanists, the appearance of occultic symbols does show a lack of inspiration on the part of Joseph Smith.

### The Kellie Affair

Unfortunately, it now appears that a number of people are so excited about Luciferian parallels to the temple ceremony that they are willing to risk putting almost all their eggs in this one basket. We are of the opinion, however, that this is a dangerous course to pursue. If we continue to run blindly in this direction, we will eventually stumble and end up with egg all over our faces. This, of course, would make the Mormon leaders very happy and could have a devastating effect on the impact of the good research church critics have done in the past.

Although Ed Decker is responsible for the dissemination of a great deal of the material linking the Mormon Church to Satanism and other sinister activities, he has been greatly influenced by a number of people. For

instance, at one time a young man by the name of Kellie made some fantastic allegations. He claimed, for instance, that even though he had not been through the regular Mormon temple ritual, he was “always hobnobbing” with President Spencer W. Kimball and other leaders of the Mormon Church. They were so impressed with him that they took him through an extremely secret and important ceremony that even President N. Eldon Tanner had never been allowed to participate in. He was, in fact, ordained to be a God. He even maintained that he was ordained an apostle in the church, although he was not yet allowed in the Council of the Twelve. At any rate, he said that when he was in the Holy of Holies in the Mormon temple he saw a rack containing 14 or 15 human skulls. He said that in the ritual where men were ordained to be Gods, the blood of “diamond back rattlers” was used and that participants in the ceremony “slit their own wrists.” He also claimed that all those who were ordained to the Godhead had the satanic number “666” written on their foreheads in Roman numerals. Besides all this, Mr. Kellie strongly implied that he had the original metal plates of the Book of Mormon which he had stolen from the Mormon Church.

Ed Decker was taken in by Kellie’s stories and distributed one of his tapes. In another tape which was not publicly circulated, Mr. Decker asked Kellie what would be the most effective way to deal with the Mormon Church. Mr. Kellie said that the best thing to attack was the temple rituals. He indicated that Mr. Decker should expose the fact that the Mormons use the words “pay lay ale,” in the temple ceremony. Although Kellie was put forth as a real expert on the inside workings of Mormonism for a short while, it was eventually discovered that his stories did not check out. It was determined that he was either a deceiver or mentally ill, and his claims were finally rejected by Mr. Decker and those who had been encouraging him to speak out.

In the Decker-Schnoebelen response, pages 10–11, the authors take issue with our statements concerning the Kellie fiasco:

Mr. Tanner then steps out of the role of a researcher concerned with truth in reporting and manipulates some information in an attempt to show that Ed Decker will believe anything, just so long as it is damaging to the LDS church. . . . Jerald Tanner has to know that he has misrepresented this entire episode. The Facts are as follows.

The Evangelist, Luis Palau held some meetings in the area some years ago. They contacted us about a young Mormon man whom Luis had led to the Lord. They wanted us to do the follow through with him and

we were introduced to Mr. Kellie. His simple testimony of salvation was tremendous. We still recall his weeping over the power of Gal. 2:20 in his life. At the time, because we still were, without many witnessing tools, we were taping testimonies of salvation and sharing them with our LDS friends and families. For a brief while, Mr. Kellie’s was included.

We later asked him to give a testimony at a seminar we held locally, and while the actual testimony was fine, he acted in a manner to give Ed some concern. Because of that concern, Ed taped a several hour conversation with Kellie, in which a number of fantastic allegations were made, exactly as Mr. Tanner states.

Ed then sent copies of that tape to Bob Witte, The Tanners, The Sacketts and a few other more experienced leaders in the ex-mormon movement and asked them to listen to Kellie and get back to Ed regarding his concerns.

The responses were unanimous. The man was either a deceiver or not working with a full deck. *Ed Decker immediately confronted Kellie, who was now busy looking for churches in which to minister and exposed him to every church with which he was involved.* For Mr. Tanner to attempt to make it appear that Ed *had to be stopped* in his promotion of this individual *is dishonest and reprehensible.* Why would Tanner go this far to cast a doubt on Ed’s personal integrity and discernment?

The response by Ed Decker and William Schnoebelen concerning the Kellie matter contains a number of very serious errors. To begin with, Mr. Decker did not send us a tape concerning the incident to evaluate. In fact, we were never consulted by Ed Decker concerning this matter. In 1987, about eight years after the Kellie affair, a mutual acquaintance allowed us to have copies of three tapes. One of the tapes (dated February 13, 1979) was apparently made after Ed Decker decided Mr. Kellie was not telling the truth. In this tape, Decker talks of receiving phone calls. from several people and that there were “questions” regarding Kellie’s statements. He commented that Tom Kellie “has to take care of Tom right now,” and went on to say that Kellie’s friends would have to come to “a recognition that he’s got to spend some time as a baby Christian growing in the word of God and getting himself together before he becomes of notable value to the world of Mormonism.” This tape, however, is only a short interview with Kellie and does not match the description in the response—i.e., “a several hour conversation with Kellie” which “Ed taped.” The other two tapes which we obtained in 1987 contain an interview with Kellie which matches the description as far as length is concerned, but it is evident they were made before Ed Decker became suspicious of Kellie. It is from

this interview that we took the quotations. Mr. Decker's own statements on these tapes make it very plain that he was a complete believer in Kellie at that time. Moreover, Ed Decker's own son was at that time leaving to serve on a mission for the Mormon Church, and he was invited to participate in the interview. Mr. Decker, in fact, claimed that "John is here quite by divine providence. He's just stopped off on his way to go out to be a missionary for the Mormon Church in Italy." It is inconceivable that Ed Decker would have his son participate in this discussion if he did not have complete confidence in Kellie's story. Although Kellie said that he was only "25" years old, Ed Decker was convinced that he had held a very special position in the Mormon Church: ". . . since Tom has been involved in certain higher levels of Mormonism, I think it's pretty important that we take a look at that." Decker asked Kellie if he thought "there is any sexual overtone to some of the upper temple things." Kellie responded: "Yes . . . Yes, emphatically yes, without any doubt . . . There definitely is . . . a phallic overtone to the leadership rituals themselves." He went on to say that if non-Mormon doctors could examine a wife of one of the apostles, it would "blow their minds." He also claimed that "Everyone of the people whose calling and election is made sure is issued a set of real wild books that tell . . . about the upper ordinances of the temple . . ." He described the contents of these books as "foul and bad."

Mr. Decker made this comment to Kellie on one of the tapes: "I really praise God for you." Then, in the presence of his son, whom he was obviously trying to bring out of the Mormon Church through Kellie's testimony concerning the evil practices of its leaders, Ed Decker offered a prayer in which he stated:

Lord, God . . . we come before you right now and we thank you for Tom's [Tom Kellie's] witness and his testimony. . . . we just ask you to take what we have heard today and put it into our spirit. . . . the information that we have heard is information that we can use in a spiritual level to determine how we can witness to the Mormon people. . . . Lord, I just ask you to be with us and with Tom and protect him and . . . let the angels that you put upon him minister to him and Lord let him be a powerful witness to you.

The evidence, therefore, makes it crystal clear that initially Ed Decker accepted all the wild stories that Mr. Kellie told him about the Mormon leaders and the temple. We understand that Kellie also claimed to have all kinds of important church documents which he never seemed to be able to produce. Finally, Mr. Decker lost faith in him and prepared a tape in which he told Kellie that he would have to get "himself together before he

becomes of notable value to the world of Mormonism." Although the Decker-Schnoebelen response accused us of being "dishonest" about this matter, the facts speak for themselves.

With regard to the Kellie affair, it is also interesting to note that a Mormon, who posed under the alias of "Stan Fields" and penetrated deeply into Ed Decker's group for the purpose of spying on him, became involved in the matter. In an undated letter to Paul Cardon, "Stan Fields" wrote:

We all do some strange and dumb things, and that is why I believe "we" (those involved in the ministry) should stop our own "fighting" . . . We need to protect and warn each other.

For example, last March, the Bodines warned me about an ex-Mormon named Tom Kellie, who was making up "big stories" about himself, similar to Johnny Todd. Not too long after that I got a tape from Ed Decker with Tom Kellie on it. I wrote Ed, telling him what I had heard, so that he could be aware of possible problems, when I visited Ed in July, I had a chance to meet Tom and listen to him—I found his story hard to believe so when I got back to Salt Lake, I researched out his claims—to make a long story short, I called Ed to tell him that 90% of what Kellie said were lies.—Finally, Ed "saw" the light and confronted Tom. Kellie admitted his lies and said that "Christians were gullible and would believe anything." Ed, I understand has since dropped Kellie . . . I don't want to see anyone in "the family" get taken in or do something that might harm them.

One of the claims that Mr. Kellie made was that the wives of the Mormon apostles were made to submit to a special sexual type of operation and that these women had complications from this operation for the rest of their lives. (Kellie was referring to this matter in the tape which we have previously cited when he said that it would "blow the minds" of non-Mormon doctors if they could examine the wife of an apostle.) In June 1979, "Stan Fields" wrote a letter to Ed Decker in which he said that an acquaintance was "still hearing things about Tom Kellie." Mr. Fields claimed that this man "was told by a 'strange' female person that she was told by a BYU professor that all Gen. Authorities wives go through some weird operation—same thing Kellie apparently said happened—just thought I'd pass it along."

It is certainly ironic that "Stan Fields," who was doing his best to deceive Mr. Decker, would find himself dealing with another man (Kellie) who was also giving false information to Decker. Whether Mr. Fields was actually trying to help Decker find out the truth about Kellie or was just having fun with the situation is only a

matter of speculation. In any case, he must have had some good laughs about the matter. (For more information concerning Stan Fields see our publication, *Unmasking a Mormon Spy*.)

### “Wonderful Lucifer”

After the Kellie affair, God was supposed to have revealed to a woman that when the Mormons repeat the words, “pay lay ale” three times in the temple ritual, they are actually praying to the devil because the Hebrew translation of the words is “Wonderful Lucifer.” Ed Decker accepted this without question. Although he was warned that it was an incorrect translation, he published it in a tract which was distributed in vast quantities at the Mormon temple grounds. We were appalled that such a serious accusation could be put forth without a careful and thorough study of the purported translation having been made. In response we published a sheet (see Appendix B of this book) showing that if the words “pay lay” are translated as “wonderful,” as the theory demands, there is no way that “ale” can be translated as “Lucifer.” It should, in fact, be translated as “God.” The translation, then, would not be, “Wonderful Lucifer,” but instead, “Wonderful God.”

In response to our criticism, copies of the tract which had already been printed were run through a printing press a second time so that the offending portions could be blocked out with ink. While it made a very unusual looking tract with over two inches of text covered over with solid black ink, we were very encouraged with Ed Decker’s response. Unfortunately, however, we soon learned that instead of totally abandoning the theory, Mr. Decker only dropped the word “Lucifer” and claimed that the word “ale” could be translated either “false God” or “true God.” He, in fact, maintained this in his speech given on June 29, 1987.

We have tried to point out to Mr. Decker that the word *El* (ale) can only be translated as “God.” The word itself does not give any indication of whether the god spoken of is true or false. It is the same with our English word “God.” It cannot be translated into another language as “false god” or “true God.” It is true, of course, that the context of a statement can help us determine whether it is speaking of a false god. For instance, the words “my god is Satan” would be understood as referring to a false god. As we pointed out in the statement reprinted in Appendix B of this book, our examination of the Bible revealed that *El* is usually used in reference to the God of Israel. While we agree with Ed Decker and William Schnoebelen that Mormonism teaches a non-Biblical view of God, this is not the same as saying they knowingly worship Lucifer.

In *Saints Alive Journal*, Spring 1987, Ed Decker published an article entitled, “The Sure Sign of the Nail.” In this article Mr. Decker made these comments concerning the words “pay lay ale”:

... we should realize that these words actually invoke Lucifer, not God!

Some think it a coincidence that the word “pale” (with a hard top on the *e*) in the Hebrew means “marvelous,” and the word “ale” means “true god or false god.” While our scholarship is questioned by some researchers as a bit sloppy regarding the meaning of the words “pale ale,” I still feel certain that this is no accident or mere coincidence.

Jerald Tanner goes to great lengths to show that “pale ale” only means “Oh marvelous false god” about a third of the time in its Old Testament applications, and that it means “Oh marvelous true God!” two-thirds of the time.

As we have already explained, we have never tried to show that the Hebrew words could mean “Oh marvelous false god” or “Oh marvelous true God,” as Mr. Decker maintains. The word *El* can only be rendered as “God.” Moreover, it is doubtful that either pagans or even worshippers of Lucifer would approach their deity with the expression, “Oh marvelous false god.” Those who follow Lucifer, in fact, claim that we are the ones who are worshipping a false god. Although Decker and Schnoebelen argue that we demonstrated our “ignorance of actual satanic practice” when we made this statement (see pages 12–13 of their response), a satanic ritual which Mr. Schnoebelen uses in *Documentation ‘Joseph Smith and the Temple of Doom’* (Document D) includes these words: “. . . I proclaim that Lucifer rules the earth . . . I acknowledge him to be the One, True God . . .” (For more information on the question of whether the Mormons are calling upon Lucifer see the statement in Appendix B of this book.)

In his article, *The Sure Sign of the Nail*, Ed Decker casts doubt on the value of our research:

If the true God of the Bible is not being worshipped in the temple, then that only leaves Satan! My only comment on this is that Mr. Tanner has never stood in the Temple ritual crying out those very same words as many of us have done, and who have later been shown by the Lord the very depth of our sin!

Another critic expressed it more bluntly: “You’ve never been there — you don’t know what you’re talking about.” While it is true that the only ritual we ever participated in that was performed in the temple was baptism for the dead, this seems like a poor reason to reject our findings. After all, Mr. Decker maintains that the copy

of the temple ritual found in the book *What's Going On In There?* by Chuck Sackett, was actually transcribed from tape recordings made in the temple. Since we have had access to this book and have even printed our own version of the endowment ceremony, which was written by a man who has been through the temple about 120 times (see *Mormonism—Shadow or Reality?* pages 462–473), we feel that we have a good idea of the contents of the ritual. In addition, we have studied versions going back to the 1840's. While we do not claim to be the ultimate authorities on the ceremony, we certainly know about its contents and have even pointed out numerous parallels between it and Masonry. While actually going through the temple ritual undoubtedly provides some perspective, what we are dealing with here is the wording of the ceremony. Mr. Decker has tried to build his case on exactly the same wording we have used. He has not brought forth anything that we are not familiar with.

In his speech delivered June 29, 1987, he admitted that his argument that the words “pay lay ale” should be translated “Wonderful false god,” is based upon feelings rather than on the wording of the ceremony itself. It appears, then, that he originally acquired a strong feeling that “pay lay ale” meant “Wonderful Lucifer,” and when that argument fell to the ground he searched hard to find some hidden meaning that would shore up his position. On the basis of his feelings, he now knows beyond a shadow of a doubt that the words “pay lay ale” mean “Wonderful false god” and that it really refers to Lucifer himself. In his article he speaks of “Lucifer, the Mormon god.” We have carefully searched through exactly the same ceremony that Mr. Decker had access to and have failed to find any support for the Lucifer-God doctrine. On the other hand, we have found vestiges of Brigham Young's Adam-God doctrine in the Creation Story and the lecture at the veil. In all of our research regarding Mormonism, which goes back to handwritten documents created in the 1830's, we have failed to uncover any evidence for the Lucifer-God doctrine. On the other hand, we have found numerous references to the Adam-God doctrine. Some of the material we have had access to is highly sensitive and reveals things that the Mormon Church did not want the world to know. While we have found material showing that Joseph Smith and other early Mormon leaders were influenced by magic practices and that there was a great deal of corruption in the early Mormon Church, we have not found a scintilla of evidence supporting the idea that the Mormon leaders ever held to a Lucifer-God doctrine. In fact, everything that we have examined points to the contrary.

In their response, Ed Decker and William Schnoebelen have made some very serious charges against us with regard to our discussion of the controversy over the words “pay lay ale”:

Tanner continues and states that in spite of being warned, Ed Decker printed this error in a tract which was distributed heavily at the Salt Lake Temple Square. Ed blocked out the offending parts of the tract for a while in some attempt to correct things, but finally just dropped the word, Lucifer and continued on in his error.

The facts are that we did deal with pay lay ale in a tract called, “A Simple Guide To Your Temple Tour,” a 24 page booklet designed primarily for LDS temple openings.

In it we stated,

“Later in the ceremony, the initiates raise their arms and chant ‘Pay Lay Ale’ three times. They are told these were the exact syllables Adam prayed. The Hebrew translation of these words can either be ‘Marvelous false god’ or ‘Marvelous True God.’

“When Adam prayed, he believed what Lucifer taught and wore the apron Lucifer said to wear. It's no wonder Lucifer—[‘]the god of the World’—answered! (Mormons often say there are many gods, but the only one they worship is the god of this world!)”

If you are still not sure if they prayed to the false god or the True God, did you know that the chant has been changed? Until just before 1930, they chanted “Pale hale hale” or “Pale ale ale.” What a coincidence! The direct Hebrew translation of “Pele Heylel” is “Marvelous Lucifer.”

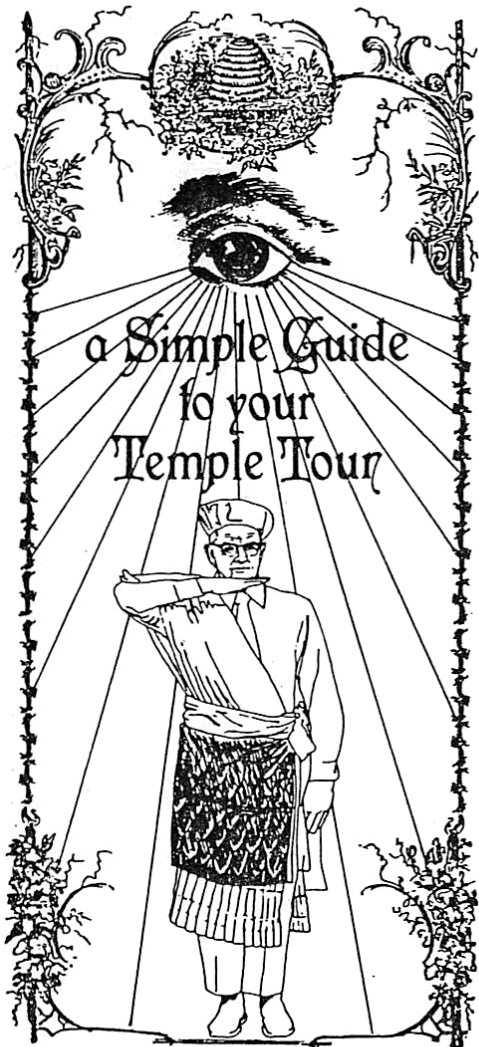
That is hardly publishing what we have been charged with publishing. To clear up another distortion, when Ed made a quick trip to SLC, he discovered one of the workers there, afraid of a published rebuke by the Tanners, had blocked out the offending paragraphs as Tanner describes. Ed destroyed all the remaining tracts. It was never reprinted.

Ed did do a new tract, however, a year or so later, called “Questions for your Temple Tour”. . . .

While we can happily debate the points raised in the tracts quite at length, the real point here is that on page 3 of *The Lucifer-God Doctrine*, Jerald Tanner misquotes and misrepresents what was said and by whom. (*The Lucifer-God. Doctrine: Shadow or Reality?* pp. 11–12)

While the Decker-Schnoebelen response charges us with “distortion” and claims that our pamphlet “misquotes and misrepresents what was said,” the truth is that Mr. Decker has given a completely erroneous version of what took place. (William Schnoebelen, of course, was not with Saints Alive when this problem developed.) The version of Decker's pamphlet (*A Simple*





arms and pray three times. "Pay Lay Ale, Pay Lay Ale, Pay Lay Ale" and are told that these are the true Adamic words for what Adam cried out.

Is it a coincidence or truthful evidence that the phonetic Hebrew understanding of that chant is actually "Marvelous Lucifer," or "Wonderful False God"? It's no wonder that Lucifer responded!

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Ask your guide to explain his/her own personal first time experience/reaction standing there with a hundred other people dressed in caps, veils, aprons, girdles, robes and slippers chanting "Pay Lay Ale" with hands going up and down.

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Speaking about Temple attire, what on earth is the funny little bow and string on the Temple cap for? Does anybody know?

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If your Information Center guides are over 65 years old, it is probable that they took out their own "endowment" prior to several changes in the Temple rites. Ask them if they first went through the Temple, prior to the early 1930's.

If they did, ask them if they are still bound by the Mormon Oath of Vengeance which was a regular part of the ritual then. The Oath basically has the participant call upon heaven daily to curse this nation in vengeance for the deaths of Joseph and Hyrum Smith. The majority of the older General Authorities must still be bound by the oath, and it was to be taught to the third and fourth generations. At least according to the Mormon God!

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*"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." (Matt. 5:44, 45)*

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Ask your guide to demonstrate the execution of the penalty for the first token of the Aaronic Priesthood. It is done by placing the thumb under the left ear, the palm down, and by drawing the thumb quickly across the throat to the right ear, the palm down, and by dropping the hand to the side. (If the guide is reluctant to do it, you might want to demonstrate it for him).

This represents having your throat slit from ear to ear (and used to include having your tongue ripped out, too). It is called a blood oath and came just after swearing obedience to the Law of Sacrifice (all that you have including your own lives, if necessary, for the building up of the Kingdom of God—Mormonism).

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Ask your guide for any justification for such a pagan ritual.

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*"They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as a hemlock in the furrows of the field." (Hosea 10:4)*

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Where in all the Judeo/Christian history is there ever any such oath, except it be pagan or occultic?

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The execution of the penalty for the second token of the Aaronic Priesthood is represented by placing the right hand on the left breast, drawing the hand quickly across the body and dropping the hand to the side. It represents having your chest cut from breast to breast and your heart torn out. Ask a guide if this represents the doctrine of Christ or the doctrine of Baal. Find out if the guide really believes Jesus requires this bloody oath from him.

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*"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us: Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." (Ephesians 2:13-16)*

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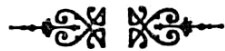
The name of the First Token of the Melchizedek Priesthood, or Sign of the Nail is "The Son." Lucifer plays a far more involved role in the Temple ritual than Jesus (who only has a small part with Michael in the "organization" of the earth). Since Lucifer shows he is more powerful than Elohim, who is his real father (according to Mormon doctrine), and since Adam prayed and got Lucifer and the participants all chant "~~Marvelous Lucifer~~" before the Veil, why wouldn't "The Son" signify Satan?

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A photograph of the cover and pages 14–15 of *A Simple Guide to your Temple Tour*. The reader will notice that it does not support Ed Decker's claim that we misquoted him. The words "'Marvelous Lucifer,' or 'Wonderful False God'" appear on the top of page 14, and on the bottom of page 15 we read: "... the participants all chant "'Marvelous Lucifer'..."



*Questions  
for your Temple Tour*



*Do Mormons Believe  
Jesus and Satan  
are Brothers?*



**IS LUCIFER THE  
MORMON'S TEMPLE GOD?**



In the Temple ceremony, Elohim curses Lucifer to crawl on his belly and eat dust forever, and to have his head crushed. Lucifer arrogantly defies Elohim to his face, goes about his business and overcomes his curse, since he never changes his conduct or bodily function. What kind of God is Elohim, anyway? Is his son, Lucifer, that much stronger than he?



After Adam is cast out of the Garden, he builds an altar, lifts his arms above his head and calls upon God three times saying, "Oh God, hear the words of my mouth." Yet Lucifer answers and says, "I hear you, what is it you want?" Adam asks, "Who are you?" and Lucifer replies, "I am the God of this world." How can this be? Is Lucifer the Mormon God?



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Later in the ceremony all the participants also raise their arms and pray three times, "Pay Lay Ale, Pay Lay Ale, Pay Lay Ale" and are told that these are the true Adamic words for what Adam cried out.

Is it a coincidence or truthful evidence that the phonetic Hebrew understanding of that chant is actually ~~"I am the God of this world"~~ "I am the God of this world"? It's no wonder that Lucifer responded!



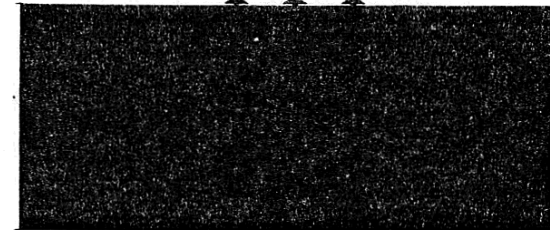
**IS LUCIFER THE  
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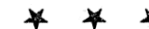
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To the left is a photograph of the cover of Decker's *Questions for your Temple Tour*. In the center is a copy of page 3 with the offensive words concerning Lucifer crossed out with a pen. To the left is a picture of the same page from another copy. The reader will notice that this copy was run through a printing press again to block out the words.

*Guide to Your Temple Tour*) cited in the response is not what we took exception to in 1982. It is, in fact, an altered version which Mr. Decker reworked after we published our criticism! Fortunately, we have preserved original copies of the publication (see photograph on page 13). What Decker originally wrote was as follows:

Later in the ceremony all the participants also raise their arms and pray three times, “Pay Lay Ale” . . . Is it a coincidence or truthful evidence that the phonetic Hebrew understanding of that chant is actually, “Marvelous Lucifer,” or “Wonderful False God”? It’s no wonder that Lucifer responded. (*A Simple Guide to Your Temple Tour*, p. 14)

In the later version which is cited in the response, page 12, this has been modified to read:

Later in the ceremony, the initiates raise their arms and chant “Pay Lay Ale” three times. . . . The Hebrew translation of these words can either be “Marvelous false god” or “Marvelous True God.” . . . It’s no wonder Lucifer—“the god of the World”—answered!

The reader will notice that in the original copy of *A Simple Guide to Your Temple Tour*, Mr. Decker gave only two choices for the translation of the “Hebrew” — “Marvelous Lucifer” or “Wonderful False God.” The reworked version, of course, deletes “Marvelous Lucifer” and adds the optional translation of “Marvelous True God.” It is interesting to note that the original version also had this statement on page 15: “. . . the participants all chant ‘Marvelous Lucifer’ before the veil . . .”

In 1982 some of those who were passing out Mr. Decker’s tracts came to our house with copies. They were, of course, very embarrassed about the whole matter. One of these copies has the words “‘Marvelous Lucifer,’ or ‘Wonderful False God’” circled and these words handwritten in the margin: “Will be changed. Ask Ed about the new wording[.]” This note is obviously referring to the fact that Ed Decker had agreed to change the wording in the pamphlet. In addition to this, we have a paper written by Steve Morrison, one of the individuals involved in passing out the tracts, which seems to be a sincere attempt to explain the problem. It is dated just after we printed our criticism (“7/15/82”) and contains this revealing information:

Our phrasing is: “Is it coincidence or truthful evidence that the phonetic Hebrew understanding of that chant is actually ‘Marvelous Lucifer,’ or ‘wonderful False God’? . . . the tract says that the Temple goes chant ‘Lucifer’ and ale (or el) does not mean Lucifer. On tracts that I have handed out since studying this, I have only handed out ‘Simple Guide to Your Temple Tour’ after making corrections with a black felt tip. I

believe we did make an error here . . . Allen, you might be happy to know that I’ve been told that in future printings of that tract, some of the paragraphs will be changed. . . . I would never knowingly say or distribute something that I knew [w]as a lie or misrepresented the truth.”

There was another smaller tract which was also passed out. It is entitled, *Questions for Your Temple Tour*. This tract also had the claim that the Hebrew words really mean, “‘Marvelous Lucifer,’ or ‘Wonderful False God.’” In addition it says that “the participants all chant ‘Marvelous Lucifer’ before the Veil.” It is this tract that was run through the printing press a second time to black out the offensive portions. This portion was later reworded to read like the revised version of the larger tract, *A Simple Guide to Your Temple Tour*.

The evidence, therefore, demonstrates that Mr. Decker has used an altered version of the tract to try and refute our statements. It is interesting to note also that the rebuttal to our pamphlet bears evidence against itself. It states that someone had “blocked out the offending paragraphs as Tanner describes. Ed destroyed all the remaining tracts.” If there were no problems with the original printing, there would have been no reason to block out the “offending paragraphs” and finally destroy all the copies!

### “Spiritual Discernment”

We have already shown that the idea that the words “pay lay ale” really mean “Wonderful Lucifer” was supposed to have been revealed to a woman by God. In the Decker-Schnobelen response, page 11, we read that “Ed Decker does not have a prophethood hidden away in some closet.” Nevertheless, they maintain that “Dolly Sackett spoke correctly about the spiritual discernment that made her realize the significance of those words. Chuck Sackett was an active Veil Worker in the Los Angeles temple at the time of their salvation. These people know what they are talking about. Tanner is brushing our backs with a smear directed earlier at the Sacketts.”

Ed Decker and William Schnobelen obviously feel that those who disagree with their position are lacking in “spiritual discernment” and could not possibly understand what is really going on. On page 4 of *The Lucifer-God Doctrine: Shadow or Reality?* we find the following:

. . . while the Tanners are good at what they do . . . the fact that they are ‘armchair scholars’ is the main reason for their problems with us. They may know a lot about the issues, but it is all second-hand. They can have no idea of the spiritual content of the temple rites because they have never experienced them! It is one thing to

hear tapes or read transcripts; and quite another to have actually gone through such things. . . . the Tanners may know something about witchcraft and Freemasonry; but . . . they are relatively ignorant of such things.”

In a paper entitled, “Devils All Over?” Decker and Schnoebelen made it clear that we were not qualified to deal with the issues because “Jerald has never been a temple Mormon or a Wiccan priest.” In a letter dated October 5, 1987, they wrote: “First, with regard to authority to speak on the subject of the temple . . . Both Bill and I were Temple Mormons. There is an intuitive spiritual discernment that comes with that questionable credential that can not be acquired in any other way.” Using this line of reasoning, one wonders how Ed Decker feels qualified to write and speak on the subjects of witchcraft, Satanism and Masonry. In his booklet *The Question of Freemasonry*, Decker never mentions actually being a Mason himself, but simply tells that he “had to study deeply into Masonic origins, purposes and doctrine” after he had started his “ministry” to Mormons (p. 1). Wouldn’t this make him just an “armchair scholar” who relied on “second-hand” research? Nevertheless, he felt qualified to set up a ministry specifically for Masons which he calls “Free The Masons Ministries.” Much of the material which he is using today on witchcraft and Satanism obviously came from William Schnoebelen and therefore is only “second-hand.”

In any case, while we definitely believe that God does give spiritual discernment, we agree with the Apostle John’s statement in 1 John 4:1: “Beloved, believe not every spirit, but try the spirits whether they are of God . . .” Even though we strongly disagree with Mormonism, we do not feel that we should accept any dream or revelation just because it makes the church look bad. It would appear to us, in fact, that Ed Decker and William Schnoebelen are not using good judgment with regard to these matters. Although Mr. Schnoebelen was not present during the Kellie affair, Mr. Decker certainly did not show any “spiritual discernment” with regard to this matter. After this came the revelation concerning the meaning of “pay lay ale.” Both Decker and Schnoebelen accepted this and printed it in their publications.

The idea that the spires on Mormon buildings are satanic nails seems to have come from a dream. In *Telling The Truth*, vol. 1, no. 3, Christmas 1986, William Schnoebelen wrote:

Even as I am writing this, a dear brother (another former LDS, praise Jesus), contacted me about an insight he had received concerning this Sign of the Nail. . . . He pointed out to me the fact that most Christian church steeples have crosses on them; and

that perhaps Satan, in his colossal egotism, wanted to raise up churches all across the world that would exalt him as “The Nail.” Certainly those spires are more nail-like than steeple-like. . . . If his insight is correct, Satan must be happy indeed to see all those “Nail” spires dotting the countryside in the mountain states.

After Decker and Schnoebelen widely circulated this idea and claimed that the Mormons were fulfilling Anton La Vey’s prophecy that satanic spires would be raised up, we began to voice our objection. At that time we received a phone call from the man who had originally contacted Ed Decker and William Schnoebelen about the matter. He said that he felt guilty that he had started trouble between the ministries to Mormons. He claimed that before he contacted Ed Decker and William Schnoebelen he had been thinking about Mormonism a great deal; he went to bed and had a dream about the Mormon spires being satanic. This led him to get in touch with Decker and Schnoebelen. He did not really know for certain that the dream was inspired by God, but he felt they should look into the subject. When they rushed into print on the subject and trouble developed, he became very concerned about the matter.

We will later show that William Schnoebelen’s own wife had a dream that the Mormons worshipped Lucifer in the temple and that this, combined with statements an apostle purportedly made concerning the dream, led him to believe in the Lucifer-God doctrine—i.e., that the Mormon apostle knowingly worshipped Lucifer.

Although it does not relate to the temple ceremony and we have no evidence that Mr. Schnoebelen was involved in the matter, Ed Decker promoted a very questionable “word of prophecy” which brought embarrassment to his own organization and many other Christians as well. In the *Saints Alive in Jesus Newsletter*, July–August 1986, we find the following:

As the Jews continue to gather and blow Rams’ horns in a declaration of Spiritual war against the powers of Mormonism, a word of prophecy given to us, at the start of the Feast of Tabernacles in late September, is being fulfilled before our eyes.

We were told by Rabbi Elliott Sherman of old Jerusalem, the Great Salt Lake would begin to rise at the end of the Feast of Tabernacles, and would not stop until the LDS leaders repented and vacated Mount Scopus. When we announced it, there was a bit of snickering, but on the seventh and eighth of October, KSL, television and the SLC Tribune announced that the lake was now rising.

The facts are, the lake is now at its highest level in recorded history . . .

Utah is already sandbagging its East-West highways and planning a gigantic pumping project to pump the water into its western desert [sic]. This is okay for the floods, but what are they going to do about the earthquakes? I would get off Mount Scopus! The last time the Jews blew multiple shopars [sic] was at the battle of Jericho . . . and there, they only used seven!

The *Saints Alive Journal*, Summer 1986, published an article which had previously appeared as a paid advertisement in a newspaper in Utah. This article claimed that the “god of the Mormons” was now pitted in battle with the “God of the Jews and Christians” and that unless the Mormons repented, there was no way to stop the impending flood:

THIS IS A CALL FOR REPENTANCE OF THE LEADERS OF THE LDS CHURCH. In September, 1985, 25,000 Jews gathered in Jerusalem near the Mount of Olives in protest of the desecration of their holy place by the building of a Mormon BYU center on holy ground. They brought 1,000 Shofars, or Ram’s Horns, and began blowing the horns—the signal that Israel was at war. . . . Here 1,000 horns were blown as the Jews of Israel launched into spiritual battle with Mormonism.

Rabbi Schwartz said that the Chief Rabbis recognized that they were putting the battle into God’s hands. They feared for the Mormons, that they were turning loose something comparable to the “plagues of Egypt” onto Mormonism and Salt Lake City. The Rabbi said that on Oct. 7, 1985, at the end of the Feast of Tabernacles, a battle of the elements would begin in Utah, and he specifically said that the Great Salt Lake would stop going down, start rising again, and never stop until the Mormon leaders repented.

The prayers of the Mormon people are and will be ineffective against this happening because the God of the Jews and Christians is a far greater God than the god of the Mormons. . . .

The pumping of the Great Salt Lake will be a waste of time and cost us all [a] lot of money because of the Mormon Church and its leaders. It is time that they stop the BYU center, ask forgiveness and repent.

The *Saints Alive in Jesus Newsletter*, June 1987, continued to promote the prophecy: “Even the LDS prophet’s call for prayer to halt the rise of the lake has been of no effect. The lake just keeps rising, even as prophesied by Rabbi Elliot Sherman of Jerusalem.” Ed Decker also spoke on the radio and warned of the great flood which was to engulf Salt Lake City. One of his newsletters, in fact, has a drawing of the Mormon temple almost completely submerged in the flood which had been “prophesied.”

Unfortunately for Mr. Decker, his reputation for “spiritual discernment” was badly tarnished when the lake began to recede. *The Salt Lake Tribune*, July 16, 1987, reported that “The Great Salt Lake has gone down almost a foot since peaking 3 1/2 months ago.” On August 19, 1987, the *Tribune* stated that the lake had “dropped 4.2 inches in the first two weeks of August, almost 80 percent of the normal monthly decline.” The reader will remember that it was prophesied that the lake would not stop rising “until the LDS leaders repented and vacated Mount Scopus.” Mr. Decker labored very hard to get the Jews to remove the Mormons from Mount Scopus, but his efforts were in vain. Although the Mormons remained, the level of the lake continued to drop. We, therefore, can only conclude that this “word of prophecy” was not from God. It is certainly tragic that Mr. Decker seems to be so willing to put faith in almost any prophesy, dream or revelation which is put forth by critics of the Mormon Church.

### Schnoebelen’s Claims

After the fall of Mr. Kellie, Ed Decker was looking for evidence to help shore up his belief concerning the satanic nature of the Mormon temple ceremony and was apparently very happy to learn about William Schnoebelen. Schnoebelen, with his background in witchcraft and Satanism, seemed to be the missing link that Mr. Decker was hoping to find. Mr. Schnoebelen was invited to speak at the Capstone Conference and Decker published a long article by him which was entitled, “Joseph Smith and the Temple of Doom,” in *Saints Alive Journal*, Winter 1986. At some point Pastor Jim Spencer became interested in Mr. Schnoebelen’s work and the two collaborated to produce a pamphlet entitled, *Mormonism’s Temple of Doom*. Schnoebelen, of course, also helped Ed Decker write the response to our pamphlet. At the present time William Schnoebelen is serving on Ed Decker’s staff at Saints Alive.

In the book, *The God Makers*, pages 102–103, Ed Decker and Dave Hunt commented that Book of Mormon witness Martin Harris

was later described in a Mormon publication as mad, demonic, and deranged, “. . . flying from one thing to another, as if reason and common sense were thrown off their balance.” Indeed, Martin Harris did go from one thing to another, changing his religious beliefs no less than thirteen times. Mormonism had been about number six on the list.

From all that we know about the “Witnesses” to the Book of Mormon, they would seem to be strange choices for divine appointment to this great honor and responsibility.

Although we have no evidence that William Schnoebelen has made any drastic changes in his life since he declared himself a Christian, his religious life before that time seems to perfectly fit the description of Martin Harris which Decker and Hunt quoted. He was “flying from one thing to another, as if reason and common sense were thrown off their balance.” He was, in fact, involved with groups who professed to be worshipping Christ at the same time he was in Satanism and witchcraft. The chronology of his life which he has given in publications written between 1983 and 1987 is absolutely astounding; in fact, it is almost beyond belief. The following is mostly taken from *Mormonism’s Temple of Doom*, *Saints Alive Journal*, Winter 1986, and *From Clergy to Convert*.

1949 — Born 8/24/1949  
 1968 — 1st Degree (Gardnerian Tradition) Witch  
 1970 — 2nd Degree (Gardnerian Tradition)  
 1971 — Bachelor’s Degree, Loras College (Catholic), Dubuque, Iowa (date mistakenly given as 1970 in *Mormonism’s Temple of Doom*)  
 1972 — ordination to the priesthood in the Roman Catholic Church (no exact date given) — Serving as “a parish priest” — Spiritualist Minister, ADL — Teaching at “a Catholic high school”  
 1973 — 1st Degree (Alexandrian Tradition) Witch — 1st Degree- “Member” (Druidic Rite) Witch — 2nd Degree- “Priesthood of Melchizedek” (Druidic) — 3rd Degree- “High Priesthood of Melchizedek” (Druidic) — Sealed “For Time and Eternity” (Druidic marriage ceremony or “handfasting”) — 2nd and 3rd Degrees- “High Priest and Magus” (Alexandrian Rite)  
 1974 — Marries a former nun — Wizard (Druidic Rite) — 4th Degree- “Practicus” (Alexandrian)  
 1975 — 1st Degree- “Member” (Church of Satan) — Ordained to Catholic Diaconate, American National Catholic Church (Old Catholic Rite)  
 1976 — Ordained to Catholic Priesthood, American National Catholic Church — 5th Degree- “Adeptus Minor” (Alexandrian) — 1st Degree- “Entered Apprentice” (Masonry) — 2nd Degree- “Fellowcraft” (Masonry) — 3rd Degree- “Master Mason” (Masonry)  
 1977 — 4th-7th Degrees- “Royal Arch” (York Rite Masonry) — 8th Degree- “Super Excellent Master” (York Rite Masonry) — 9th-10th Degree- “Knight Order of Temple” (York Rite Masonry) — 2nd Degree- “Warlock” (Church of Satan . . .) — 90th Degree (Memphis Mizraim)  
 1978 — Gnostic Catholic Bishop — Priest (Church of Satan)  
 1979 — First Degree- “Lava Tete” (Voodoo) — Fourth Degree- “Pontiff Cardinal” (Church of Satan-Italian

Jurisdiction) — 2nd Degree- “Houngan” (Voodoo)  
 1980 — Mormon Baptism — Shrine- “Noble” (Masonry) — 5th Degree- “Pontiff Hierophant” (Church of Satan. . .) — 14th Degree- “Lodge of Perfection” (Scottish Rite Masonry) — 16th Degree- “Prince of Jerusalem” (Scottish Rite Masonry) — 18th Degree- “Rose Croix of Herdon” (Scottish Rite Masonry) — 32nd Degree- “Sublime Prince of the Royal Secret” (Scottish Rite Masonry) — Masters of Theology, St. Francis School of Pastoral Ministry (Roman Catholic), Milwaukee — 33rd Degree- “Grand Sovereign Inspector General” (European or Continental Masonry)  
 1981 — 34th Degree- “Paladin” (Palladium Masonry) — Melchizedek Priesthood- “Elder” (Mormon Church) — Sealed and Endowed LDS Temple (Mormon)  
 1982 — Elder’s Quorum President (Mormon)  
 1983 — Institute Teacher (Mormon) — (An article by Schnoebelen, telling how he left the Catholic priesthood and found that “the latter-day gospel [Mormonism] is true” was published in *From Clergy to Convert*.)  
 1984 — Completes “Witchcraft” course given by “School of Wicca” — “GOT SAVED JUNE 22, 1984” (i.e., became a Christian after hearing a sermon on television) — Burned “all my occult and witchcraft materials”  
 1985 — After a conversation with “Ed Decker” begins “a rather arduous quest among my old pupils” for copies of occult material he had previously burned  
 1986 — Authors article entitled, “Joseph Smith and The Temple of Doom,” which was printed in *Saints Alive Journal*, Winter 1986 — Speaks at Capstone Conference concerning the Mormon temple and witchcraft  
 1987 — Receives “tons” of occult material from an ex-Satanist — Joins Ed Decker in Issaquah, Washington “to go on staff with SAINTS ALIVE” — Co-authors *Mormonism’s Temple of Doom* — Co-authors *The Lucifer-God Doctrine: Shadow or Reality?*

Although claims concerning involvement in the occult can be very hard to verify, we are convinced that William Schnoebelen was telling the truth when he said that he was deeply involved in witchcraft, Satanism and voodoo. In the Decker-Schnoebelen response, pages 12–13, we find this statement concerning Mr. Schnoebelen:

Some satanists exult in their god’s falseness and praise him for his falseness — calling him Biblical titles like “father of lies.” These people are into evil for evil’s sake, and delight in knowingly leading innocents to destruction. Bill knows, he used to be such a satanis[t]. He knew he was going to hell, and delighted in drawing others there as well.

On page 29, we read that “Bill was demonized, and yet was regarded as a nice enough fellow to teach high school and be baptized into the Mormon church!” While Mr. Schnoebelen has acknowledged to us that the certificates from the School of Wicca and the Church of Satan were obtained through the mail, there is substantial evidence to show that he was actually mingling with witches and Satanists and involved in their rituals. In fact, one of his associates, who has known him for a long time, has told us that Schnoebelen’s whole life seemed to revolve around the occult.

While William Schnoebelen has undoubtedly participated in occultic practices, the claim that he made concerning being ordained to the Roman Catholic priesthood and that he served as a parish priest is without foundation in fact. This claim was published in the book *From Clergy to Convert* in 1983. We became suspicious of this assertion when we learned how old he was at the time. Monsignor Jerome Stoffel, who has a deep interest in Mormon history and teachings, searched through *The Official Catholic Directory* for the years in question but was unable to find anything concerning William Schnoebelen. His research was confirmed in a letter by Robert L. Ferring, Vicar General of the Archdiocese of Dubuque, Iowa. In this letter, dated February 2, 1988, we find the following:

... a William R. Schnoebelen did graduate from Loras College [a Catholic school] in 1971 with a major in music. ... we are certain that he was never ordained a Roman Catholic priest. ... the story sounds bizarre.

James J. Jarumbo, of Saint Francis Seminary, the seminary from which William Schnoebelen later received a Master of Theological Studies degree, made these comments about Mr. Schnoebelen:

In the article William wrote he misrepresents himself as having been an ordained minister (priest) in the Roman Catholic Church. ... It appears he has a history of changing religious denominations. (Letter dated February 5, 1988)

While William Schnoebelen’s false statement that he had been a Roman Catholic priest throws a shadow of doubt on his other claims, there is every reason to believe that he was involved in many peculiar religious activities. Some of the groups he was involved with had some very “kooky” or bizarre beliefs and practices. It would take a very unusual person to be able to participate in even a portion of the activities Mr. Schnoebelen mentions in his chronology. These beliefs range from one end of the theological spectrum to the other. On the one hand, he claimed to be a follower of Jesus Christ. On the

other hand, however, he swore his total allegiance to Lucifer. A ceremony in which Mr. Schnoebelen admits he participated in contains these words:

Before the mighty and ineffable King of Hell . . . I proclaim that Lucifer rules the earth . . . and give myself wholly, body and soul, to the iniquities and evil which alone are pleasing to him . . . I acknowledge him to be the One, True God . . . (*Documentation — “Joseph Smith And The Temple of Doom,”* Photograph D)

It is very hard to understand how Mr. Schnoebelen could participate in this ritual at the same time he was supposed to be serving in a church which proclaimed it worshipped “Christ, the Son of the living God.”

The Mormon apologist, Richard Lloyd Anderson admits that Book of Mormon witness, Martin Harris was “afflicted” with “religious instability,” but he argues that there was at least some pattern to his “spiritual wanderlust”:

In this period of his life [the Kirtland period] he changed his religious position eight times, including a rebaptism by a Nauvoo missionary in 1842. Every affiliation of Martin Harris was with some Mormon group, except when he accepted some Shaker beliefs, a position not basically contrary to his Book of Mormon testimony because the foundation of that movement was acceptance of personal revelation from heavenly beings. (*Investigating The Book of Mormon Witnesses*, 1981, p. 111)

In the case of William Schnoebelen, his chronology seems to indicate that he was a compulsive joiner. His record seems to be even worse than Martin Harris’ because he was concurrently advancing in religious concepts which were diametrically opposed to one another.

The Bible warns that it is unwise to put too much responsibility on people as soon as they are converted to Christ. In 1 Timothy 5:22, we read: “Lay hands suddenly on no man . . .” This is commonly interpreted to mean that people should not be ordained to important positions in the church until they have had a chance to grow spiritually and establish themselves. Since William Schnoebelen had been afflicted with an almost unparalleled record of religious instability and had spent many years in the deepest type of deception, Ed Decker probably should have waited for a number of years before thrusting him forth into the limelight as the great authority on the relationship between the Mormon temple ceremony and witchcraft. However this may be, William Schnoebelen returned to the study of occultic material for the purpose of disproving Mormonism. He finally acquired “tons” of this material which he poured over trying to create the ultimate case against the church.



While we feel that Christians should be well-informed concerning the “wiles of the devil,” we also believe that too much concentration on this subject can take our eyes off the Lord. We feel that it is a very dangerous thing for a man who has been steeped in the occult to keep his mind occupied with this type of material. Unfortunately, Mr. Schnoebelen’s writings and lectures have caused people to focus too much on satanic matters and have tended to revive superstition and fear.

### Syn in the Camp

In the book, *From Clergy to Convert*, pages 67–68, William Schnoebelen claimed that he knew he “wanted to be a priest even before I entered kindergarten. It was the highest calling a young Catholic boy could wish for. I used to take my mother’s old bed sheets and, with the help of crayons, convert them into ‘vestments’, with which I would pretend to celebrate the Holy Sacrifice of the Mass (Oreo cookies served for communion wafers).” Instead of fulfilling this desire, Mr. Schnoebelen chose to enter into the occult. In 1973 he changed his name to Christopher Pendragon Syn. According to his own statement, the name “Syn” really stands for *sin*. At the same time his wife took the name Alexandria y Apprope Pendragon. In the late 1970’s Christopher Pendragon Syn legally changed his name back to William Schnoebelen. His middle name had previously been “Richard,” but when he switched back he added the name “James.” He has stated that this change was also made for occultic reasons. He currently goes by the name “William James Schnoebelen.” Mr. Schnoebelen admits that his wife’s legal name is still “Alexandria y Apprope Pendragon”—a name which was derived from witchcraft. He says that only a lack of money has prevented her name from being changed.

In July of 1980 William Schnoebelen and his wife were visited by two Mormon missionaries. While Mr. Schnoebelen said he told the missionaries that he was raised a Catholic, his wife frankly stated that she was a witch. Within two weeks the couple were baptized into the Mormon Church. At some point, Mr. Schnoebelen began exaggerating the truth concerning his involvement in Catholicism, and he eventually had the Mormons convinced that he had served as a “parish priest” in the Roman Catholic Church. The Mormons undoubtedly considered him to be a prize catch who would help bring many others into Mormonism. Little did they realize the embarrassment he would later bring upon the church. One woman seems to have perceived that Schnoebelen and his wife were involved to some extent in the occult, but she hoped that things would change as they became

more familiar with the teachings of the Mormon Church. On January 20, 1984, Mr. Schnoebelen received a certificate from the School of Wicca for completing a course in “Witchcraft.” He used the alias “Christopher P. Syn” when taking this course (see *Mormonism’s Temple of Doom*, page 74, for a photograph of this certificate). According to Mr. Schnoebelen’s own statement, one of the reasons for doing this was that he did not want the Mormons to find out about his involvement in witchcraft.

Those of us who are involved in ministry to the Mormons are always happy to learn when prominent Mormons dedicate their lives to Jesus Christ and separate themselves from the LDS Church. Mormons, likewise, are anxious to learn of those who leave important positions in other churches to become members of their church. Since the Mormons believe that they are the only ones who hold the priesthood and have authority to baptize, they are always looking for stories about ministers from other churches who “see the light” and come into the “only true church.” Stephen W. Gibson, a Mormon writer who was searching for stories about church leaders who had left other groups to become Mormons, learned about William Schnoebelen’s claim that he was an ex-Catholic priest who was converted to Mormonism. Mr. Gibson decided to have Mr. Schnoebelen write a chapter for his book, *From Clergy to Convert*, which was published by Bookcraft in 1983. The dust jacket on this book claims that Mr. Gibson found fourteen “ministers, priests, nuns, and monks” who were once “confused and dissatisfied” but who now “are confident and fulfilled.” William Schnoebelen’s story is found on pages 67 to 73 of Gibson’s book. In this article Mr. Schnoebelen wrote:

It’s pretty remarkable when a former Catholic priest marries a former nun, but it’s even more remarkable when they end up joining The Church of Jesus Christ of Latter-day Saints together. . . .

My ordination to the [Catholic] priesthood, although ritually impressive, left me feeling somehow empty. After the bishop laid his hands on my head, I felt little difference in myself. . . .

“In my active ministry I felt inadequate to help my parishioners with their problems. . . . I had to ask for a leave of absence. . . .

Alexandria had left her order for the same reasons for which I had left the priesthood. . . . We had both soured so much on the Catholic Church that we could not bear a church wedding. . . .

My wife and I had reached the end of our rope. We prayed on our knees every night for guidance, for some sign of which church to join—much as Joseph Smith had done . . . two days later, just as we were about to go shopping, the doorbell rang. My wife opened the door



to two young men . . . Her face lit up like fireworks: “You’re Mormons, right”. . . We explained our long spiritual sojourn and told them of their providential timing. We went through the discussions like bullets through tissue paper, and were both baptized within two weeks. . . .

. . . Not long after, my wife looked on warmly as Bishop George Warner laid his hands on my head and ordained me to the Aaronic Priesthood. At last I found what I had been seeking—the power of the ordination was so evident that I could hardly stand up from the chair. . . . Determined to make it to the Salt Lake Temple to be sealed for time and eternity, we succeeded with help from the members. I will not attempt to describe how wonderful this was—suffice it to say that I had never realized how empty our life was until it had been filled. . . .

We know that the latter-day gospel is true. That sure knowledge is something only the Holy Spirit can give. No matter how long it takes, it is indeed worth the wait—we testify to that. (*From Clergy to Convert*, pp. 67–73)

William Schnoebelen’s “sure knowledge” of the truth of Mormonism did not last very long. He states that on June 22, 1984, he became converted to orthodox Christianity. After his conversion, Mr. Schnoebelen began to consider Mormonism as a great evil which had to be dealt with. While Schnoebelen had kept his ties with witchcraft throughout the period that he was a Mormon, at the time of his conversion he seems to have taken a step in the right direction when he burned his occult books and rituals.

We probably would never have known anything about William Schnoebelen if it had not been for Ed Decker, who, as we have already shown, promoted Schnoebelen as the ultimate expert on the relationship between Mormonism and witchcraft. Mr. Decker allowed Mr. Schnoebelen to speak at Capstone Conference and published his material in his journal. Finally, in 1987 Mr. Schnoebelen and James Spencer published *Mormonism’s Temple of Doom*.

With the publication of William Schnoebelen’s material attacking the Mormon Church, he found himself facing a very peculiar situation. On the one hand, he had a work in print which praised Mormonism and was being used to convert people into the church. On the other hand, he had written material which condemned the church and was being used to bring people out of Mormonism. Moreover, in the book *From Clergy to Convert* he portrayed himself as a very sincere and sensitive parish priest in the Roman Catholic Church, but in *Mormonism’s Temple of Doom*, page 63, he represented himself as a man deeply involved in witchcraft during the same period of time.

## Our Investigation

Although we were completely unaware of the article in which William Schnoebelen claimed he had been a Roman Catholic priest, we were concerned about certain aspects of his story when we first saw a video of his 1986 Capstone Conference lecture. As we have already written, in the March 1987 issue of the *Salt Lake City Messenger* we warned that some critics of the Mormon Church had become far too obsessed with finding Luciferian influence in the temple ceremony. While we did not specifically mention Mr. Schnoebelen in this issue, it was obviously a warning against the type of thing he was doing. In the September 1987 issue of the *Messenger* we expressed our deep concern over the claims by William Schnoebelen and Ed Decker concerning the spires on Mormon temples. We also noted that “Mr. Schnoebelen seems to have been deeply involved in the occult and claims that he has portions of ceremonies used in witchcraft which bear some remarkable parallels to the Mormon temple ceremony. His most startling examples, however, are only preserved by photocopies of typewritten documents which could not possibly be very old. Our preliminary study of the material leads us to conclude that it is far more likely that portions of the Mormon temple ritual were plagiarized and incorporated into witchcraft ceremonies rather than the other way around.”

In the November 1987 issue of the *Messenger*, we presented evidence against the authenticity of Mr. Schnoebelen’s most important claims. In January 1988, Wesley P. Walters informed us that he had received a call from a woman who had seen the article William Schnoebelen had written while he was a Mormon. She noted that his wife was named Alexandria in *From Clergy to Convert*, whereas it appeared as Sharon in *Mormonism’s Temple of Doom*. We were not disturbed over this matter because we knew that Alexandria was actually Sharon’s witchcraft name. Wesley Walters, however, noted that when the two books were compared there appeared to be discrepancies in Schnoebelen’s chronology of events. After purchasing a copy of the book, we examined the article and concluded that it was impossible for him to have become a Roman Catholic priest in the period between his graduation from Loras College and the date he gave for his marriage.

On February 19, 1988, we met with William Schnoebelen for a tape-recorded interview which lasted about three and a half hours. During this interview, Mr. Schnoebelen admitted to us that he had never been a Roman Catholic priest and that a certain amount of deception had been used when he wrote the article.

Unfortunately, however, we did not feel Mr. Schnoebelen sufficiently answered the problems. Just before we met with Schnoebelen, he had written a letter in which he claimed that he was not actually “lying” in the article published in *From Clergy to Convert*. In our tape-recorded interview with Mr. Schnoebelen, he made this statement about the LDS article: “. . . there are misdirections in there that were necessary, but I’m not sure there was an outright lie in it.”

After our interview with William Schnoebelen, he was invited on Walter Martin’s satellite radio program which is broadcast in many parts of the United States. During this program Martin made these comments about Mr. Schnoebelen: “Your credentials I don’t think can be fairly challenged. We checked you out ourselves to be honest and we find that what you are talking about is essentially consistent with Satanism and Mormonism.” Mr. Martin also stated:

I’m not choosing up sides in the controversy of whether or not everything can be proved about you or where you came from or whether or not you[r’e] a charlatan and a fraud, which has been suggested by some in the Christian community, with whom I don’t agree, I might add, in this area.

Later in the program, Walter Martin brought up the issue of Mr. Schnoebelen’s article in *From Clergy to Convert*. Unfortunately, there seemed to be a careful attempt to avoid naming who Schnoebelen’s critics were, what the actual problem was or even giving the name of the book which was under discussion. In any case, while Mr. Schnoebelen seemed to be willing to admit that there was some wrong doing, he refused to really face the problem:

**Martin:** Well, you have critics, who for the moment shall remain nameless . . . who say, “You’re a charlatan, you’re a fraud. You have made mistakes. You have published something when you were a Mormon . . . and this particular document contained inaccuracies and, in fact, lies.” Now, how do you respond to that?

**Schnoebelen:** Well, I respond to that by frankly saying that I was a sinner then . . . at the time I was deeply involved in Mormonism and also still doodling around with the fringe areas of occultism and I had right then not a very good moral sense and what I had in mind when . . . my story appeared in the anthology was that I thought if I could communicate something truthful—at that time I thought it was truthful—about the Mormon Church vis-a-vis my religious background it would help lead people to Mormonism. . . . I wasn’t thinking in terms of deceiving people as much as presenting the truth about my background in the most

simple way possible so that those who were seeking truth in Mormonism would be able to find it.

**Martin:** So you didn’t begin with the thesis, “Let us do evil that good may come?”

**Schnoebelen:** No.

**Martin:** Or the end justifies the mean[s]?

**Schnoebelen:** No.

Some of William Schnoebelen’s supporters feel that it is wrong to even bring up the issue concerning the deceit used in *From Convert to Clergy* because this was done before he professed to be a Christian. While we feel that it is wrong to dwell on people’s sins after they have come to Christ for forgiveness, there is another issue here—i.e., Mr. Schnoebelen seems to be trying to sweep the whole matter under the rug and deny the serious implications of what he has done. He has said that he “wasn’t thinking in terms of deceiving people as much as presenting the truth about my background . . .” Since William Schnoebelen will not come right out and admit that he was lying about the matter, it raises grave questions concerning his ability to distinguish truth from falsehood and will cause many people to also take a very hard look at what he has written after he came out of Mormonism in 1984.

In order to really understand the depth of the deception William Schnoebelen used in his article in *From Clergy to Convert*, a person must know something about his background. A court record concerning the “Matter of the Change of Name of WILLIAM RICHARD SCHNOEBELEN,” filed in the District Court in Dubuque County, Iowa, dated October 8, 1973, gives his date of birth as “August 24, 1949.” He was, as the article indicates, raised as a Roman Catholic and attended Loras College—a Catholic school in Dubuque, Iowa. The president of Loras College has sent us a letter which claims Mr. Schnoebelen graduated from that school on “May 16, 1971. . . . with a major in music and a minor in education” (Letter dated February 9, 1988). In a letter dated February 2, 1988, Robert L. Ferring, Vicar General of the Archdiocese of Dubuque, said that after Schnoebelen graduated he “did indeed teach for two years in a Catholic High School in this Archdiocese.”

The “Chronology of William Schnoebelen,” published on page 63, of *Mormonism’s Temple of Doom*, indicates that during this period he was going deeper and deeper into witchcraft. According to Mr. Schnoebelen’s chronology, on “07/29/73” he was sealed in a “Druidic [witchcraft] marriage ceremony” to the woman he later married legally on “05/31/74.” By 1975 William Schnoebelen had descended even deeper into the world of the occult, and on “04/30/75” he entered the “1st Degree” of the “Church of Satan.”

Many people who tell false stories base part of their tales on something that is at least partially true. This seems to be the case in William Schnoebelen's story. He did, in fact, become involved in some small splinter groups which had broken off from the Roman Catholic Church. On page 70 of *Mormonism's Temple of Doom*, a document is produced which shows that on "September 6, 1975" Mr. Schnoebelen was serving in the position of "a Sub-Deacon" in "The Old Roman Catholic Church—English Rite." On "12/14/75" Mr. Schnoebelen was "Ordained to Catholic Diaconate, American National Catholic Church (Old Catholic Rite)" (Ibid., p. 63). One month later "01/15/76" Mr. Schnoebelen claims that he was "Ordained to Catholic Priesthood, American National Catholic Church" (Ibid.). While a person who does not read Latin might feel that this is supported by the certificate which appears on page 68, that certificate is actually relating to his becoming a deacon. In the tape-recorded interview, we asked Mr. Schnoebelen why the certificate stating that he was made a priest was not included:

**Jerald Tanner:** . . . the priest certificate is missing and —

**William Schnoebelen:** Yes, it is. That's 'cause I cannot find it. It may have been among the things that I burned because I was just shoving stuff [i.e., his witchcraft material] by the handfuls into [boxes so that it could be burned] . . .

Mr. Schnoebelen claims, however, that he can "produce at least two people that were actually present at my ordination" and that he has pictures of the ceremony. Even though Schnoebelen cannot produce a certificate showing he was ordained a priest, we feel that it is possible that this event did occur. We feel, however, that such an ordination would amount to almost nothing because of the unstable situation that existed in the organization in which Schnoebelen claims he was made a priest. According to William Schnoebelen's own chronology, only a month expired between the time he was made a deacon and the ceremony consecrating him a priest. Furthermore, according to the tape-recorded interview, Mr. Schnoebelen acknowledged that he changed churches within that month! He said that he joined a church headed by Edward M. Stehlik just before he was made a priest:

. . . if you want to turn to page 68 [*Mormonism's Temple of Doom*] . . . you will notice that Ed Stehlik's signature is way down at the bottom here. He was only a priest at this point when I was a deacon. He had not yet received the episcopacy [the office of a bishop]. . . This was a different corporation. I was ordained a sub-deacon and a deacon under the Old Roman Catholic Church—

English Rite which was head[ed] up by Francis Facione, which is the name there of the bishop.

Mr. Schnoebelen went on to state that Edward M. Stehlik was only a priest at the time he became a deacon, but that "when he was made a bishop, he started his own corporation as the American National Catholic Church. You've got to realize there are literally dozens of Old Catholic denominations running around. Some of them are just paper churches and some of them are viable congregations. . . . It's kind of a strange situation because there is no control of it."

We went to Milwaukee, Wisconsin to investigate the group Schnoebelen was involved with (Stehlik's group) but could not find any evidence that it still existed. Some of the officials at the Orthodox Catholic Church in America were very helpful to us. They also had their roots in the Old Catholic Church, but had changed the name of their church because of the stigma brought about by other groups that also claimed to be "Old Catholic" churches. They indicated that people had been ordained priests in some of these groups just because they would agree to follow a new leader. They seemed to feel that Stehlik's church was an extremely weird and unstable group and did not want to be identified with it in any way. They were, in fact, unable to furnish us with the name of anyone who still lived in the area who had been in this group with William Schnoebelen or Edward Stehlik. They felt they had scattered to the four winds.

In his definitive work on the various religions in America, Dr. J. Gordon Melton gave this information concerning the unstable situation in many of the Old Catholic churches:

The story of the Old Catholic churches in America is the story of multiple consecrations, some of them of questionable validity. . . . The numerous bishops consecrated since World War II have complicated the picture by seeking, receiving and giving multiple ordinations and seemingly being just as free with excommunications. It is not unusual to find a bishop who had been consecrated in one lineage, being excommunicated and/or renouncing the bishop who consecrated him, and setting up his own church with a second (better?) consecration and/or seeking multiple consecrations from a number of bishops.

Straightening out the lines of succession of Old Catholic bishops in the U.S. can be like trying to put together a jigsaw puzzle. Many of the new bishops refuse to show their consecration documents. In some cases they claim a consecration that never occurred, and at other times they wish to suggest a consecration by a more prominent church than the church in which they were consecrated. (*The Encyclopedia of American Religions*, by J. Gordon Melton, 1978, vol. 1, pp. 32–33)

The Institute for the Study of American Religion, which is directed by Dr. J. Gordon Melton, has provided us with some very important photocopies of newspaper articles and other material which throws a great deal of light on the instability of the Old Catholic group William Schnoebelen was involved in. We will be using these photocopies in the material that follows.

A Roman Catholic priest is required to have four years of seminary training after college. Mr. Schnoebelen, however, had none of this type of training at the time he was ordained under Bishop Stehlik. As we have already shown, his earlier college training was in music and education, and although he probably had some classes in religion at Loras College, this would hardly qualify him to be a priest—at least the type of priest we usually associate with Catholicism.

Some of William Schnoebelen's defenders argue that he had important spiritual qualifications which made him competent to hold that position. The record, however, shows that he was deeply immersed in witchcraft and Satanism at the very time he was supposed to have been made a priest. How could he possibly have any spiritual qualifications to be a priest? Everything about his record, in fact, shows that he was completely unqualified to preside in such a religious position at that time.

The whole situation in some of the Old Catholic churches at that time reminds us very much of what has happened in some of the groups that have broken off from Mormonism. Men can be ordained to high positions in these groups, but it amounts to almost nothing. The main requirement seems to be a willingness to obey those in charge and work hard for the group. As we have already noted, a number of the Old Catholic churches, like some of the break off groups in Mormonism, had a very poor record when it came to choosing priests or even bishops for that matter. When we asked Mr. Schnoebelen about the slovenly methods of ordination in these groups, he maintained that his ordination was legitimate but conceded that there was a major problem in this area:

In fact, there are many cases of what is called simony, which is when someone simply goes to an Old Catholic bishop and say[s], "Here is fifty bucks and I'll make you a priest" . . . they'll just buy the ordination . . .

As we have shown, the name of Edward M. Stehlik appears on both of the certificates reproduced in *Mormonism's Temple of Doom*, and Schnoebelen also maintained in the taped interview that he was made

a priest by "Stehlik and Bishop Julius Massey." In a letter dated February 9, 1988, he claimed that he served "briefly" under "Bishop Julius Massey; then was up in Milwaukee primarily at Our Lady of Perpetual Help Friary from about '77-79 under Father David Javore." Mr. Schnoebelen also acknowledged that a man named Glen Goergen was part of the same group. While William Schnoebelen's supporters would like us to believe that he was involved with a legitimate Catholic group, the evidence seems to show that Stehlik, Javore and Goergen were very unreliable. The *Capital Times*, published in Madison, Wisconsin, reported the following on February 5, 1980:

NECEDAH — Members of Necedah's Van Hoof—shrine call them "Archbishop Stehli[k], Father Javore and Brother Glen." But these three latest leaders of the shrine cult have followed a twisted trail of deceit, hypocrisy and outright fraud to this tiny Central Wisconsin village.

When self-proclaimed mystic Mary Ann Van Hoof announced last May that "The archbishop is coming," she intentionally raised the hopes of her followers . . .

Most expected a visit from Milwaukee Archbishop Rembert Weakland and the announcement that, after years of calling Van Hoof shrine a hoax, the Roman Catholic Church was finally recognizing the claims of Van Hoof, the Necedah farm woman who claims to have frequent visits from the Virgin Mary.

But the man who arrived . . . was Edward Michael Stehlik, a man who has followed a twisted path to religion. . . in a story in The Capital Times on May 30, Stehlik calls himself the 'Archbishop and Metropolitan of North America, American National Catholic Church . . . But the story also pointed out that, despite the fancy title, he is not a Roman Catholic priest.

In fact, according to a report aired last month by Milwaukee television station WISN . . . Stehlik's claims of a Catholic background—that he spent two years studying at St. Nazianz Seminary . . . and four years in a Discalced Carmelite monastery—are pure fiction.

A Channel 12 special news team . . . spent more than six months investigating Stehlik and the Van Hoof shrine. They found overwhelming evidence that the man who now claims to be an archbishop boasts a long history of deceit, hypocrisy and misrepresentation, including the following:

- Court records show that during the time . . . Stehlik claims to have been in a monastery (1962-68), he was married for the first time. His first wife assured investigators that the couple had been living in the Milwaukee area between 1966 and 1968.

. . . Stehlik claimed to hold a chemistry degree from the University of Wisconsin-Milwaukee. The university last lists him as a student with sophomore standing. . . .

- In a hand-written resume Stehlik gave officials of a Milwaukee Presbyterian church, he states, “My leaning toward homosexuality began during the last years of my married life. I experienced several . . . affairs during that time. . . . there are still some men who attract my attention.”

Yet the official line of his new church blatantly discriminates against homosexuals and takes a harsh stand against their admission to the priesthood. . . .

- Stehlik claims to have been ordained by Milwaukee Bishop Walter Brown of the Old Catholic Church, a splinter group . . . Yet Brown claims he excommunicated Stehlik for “un-Christ-like behavior” at a Mass.

- Stehlik also claims ordination in another Catholic splinter group—the Old Catholic Church of Illinois. But he was excommunicated by that group for, among other things, his two marriages and “devil worship.” . . .

But Stehlik is not the only self-proclaimed clergyman playing church in Necedah.

Father David Javore . . . whom Stehlik appointed pastor of the shrine’s St. Joseph the Worker Hall . . . claims he left one seminary because “that order didn’t work with kids like I wanted to.” However, that seminary’s records claim Javore was actually dismissed.

Javore also claims to have been a Pallotine brother. The Pallotines, however, claim that he had taken only temporary vows. Although Javore resigned the order, his superiors wrote back saying his vows would not have been renewed anyway. The reason for their decision was “donations missing and unaccounted for.”

Later, in 1978, while operating a home for retarded adults in Milwaukee, Javore was accused by an associate of receiving more than \$6,000 in Social Security payments intended for a retarded adult male, of spending those funds, and being unable to account for them.

Three witnesses first told Channel 12, and later confirmed for the *Capital Times*, that Javore had mistreated the retarded adult in question, beating him on a number of occasions . . .

Javore also claims ordination in the Church of Gospel Ministry—an organization which will ordain anyone for a contribution of \$15. For another \$25, it will “consecrate” you a bishop.

Like Stehlik, Javore was ordained a priest in the Old Catholic church, and—like Stehlik, too—he was later excommunicated.

Perhaps the most controversial of all the Van Hoof shrine’s clergy, however, is Glen Goergen, 36, known . . . as Brother Glen . . .

Goergen’s past, too, contains a long record of deceit, misrepresentation and hypocrisy. . . . most of Goergen’s religious hoaxes have been for mercenary ends.

He claims to have been a religious brother since 1967, but investigators uncovered the following, decidedly unreligious behavior:

- During the period Glen claims to have been a brother, he was married and divorced twice. He . . . served time in jail for nonsupport.

- Court records show that in 1970 Goergen lost a paternity suit and was later arrested for disorderly conduct . . .

And the list goes on: cashing bad checks; losing a civil judgment for beating up and permanently scarring a 16-year-old boy; operating phony dance contests; and setting up a telephone sales campaign and then announcing that he had, without ceremony, made everyone in the phone room a religious brother.

Brother Glen even admitted . . . that he had taken nude photographs of three Milwaukee area teenage girls “maybe two years ago.” He defended that action by saying, “I was involved in a lot of drugs at that time.” (*Capital Times*, February 5, 1980)

On May 20, 1983, the *Capital Times* spoke of another member of “Necedah’s Van Hoof cult” being in trouble with the law:

In 1979, she [Mary Ann Van Hoof] hooked up with two bishops claiming to have been consecrated in the Old Catholic Church . . . Archbishop Edward Michael Stehlick . . . was eventually squeezed out by DiBenedetto. The second, auxiliary bishop David Schoot, was extradited to Maryland for parole violation following a conviction for sexually assaulting a nine-year old boy. Schof[ot], however, escaped from authorities in 1981. . . . He is still at large.

When we questioned William Schnoebelen concerning “Bishop” Stehlik’s involvement in witchcraft, he replied: “Well, he, in fact, he did seek ordination to the witchcraft priesthood. Yes . . . he was ordained, initiated actually would be a more correct term, a witch . . .” The *Milwaukee Journal*, December 1, 1979, claimed that the television series revealed that “Stehlik was excommunicated from the Old Catholic Church . . . after he reportedly went to a service dressed in what was described as witchlike garb and babbled unintelligibly. The excommunication also cited his two marriages and devil worship, the programs say.” A priest in the Orthodox Catholic Church in Milwaukee informed us that Stehlik may have been murdered. In our interview with Mr. Schnoebelen, he remarked: “I understand the man has been murdered.”

William Schnoebelen maintained that “Pastor” David Javore, the man he served “under” at Our Lady of Perpetual Help Friary, was “a Franciscan priest.” This claim, of course, now appears to be dubious. In any case, in the interview we had with Schnoebelen, he said that Javore came to them as “a friar, if you will, in search of a bishop . . .” In his excommunication papers from the Roman Catholic Church of the Ultrajectine Tradition, dated November 27, 1978, Javore was “forbidden to use the title ‘Father’ or to delude the public into thinking he is a Catholic Priest in the active ministry.” He was charged “with impersonating a Franciscan Friar . . . seeking ordination to the Priesthood under false pretenses” and with “associating with those persons involved in devil worship of the occult rites.” In a letter dated December 7, 1978, Bishop Robert William Lane wrote:

David Lawrence Javore has associated himself with one Edward M. Stehlik who claims to be a bishop . . . and also one Christopher Syn, who recently changed his name. . . . Javore has saw fit to associate himself with one Edward M. Stehlik who claims to be a Bishop. Enclosed you will find . . . his formal excommunication from the Church by his lawful superiors, which has never been lifted. . . . The Vicariate of Saint Mary Magdalen—Roman Catholic Church of the Untrajectine [*sic*] Tradition is no longer responsible for the actions of anyone residing at Perpetual Help Friary . . . At no time has Edward M. Stehlik, Michael Point, or Christopher Syn been under our Jurisdiction.

David Javore’s excommunication papers noted his claim to be “an ordained minister in the Church of the Gospel Ministry.” The *Journal*, December 1, 1979, commented that even a television reporter was able to be ordained by the Church of Gospel Ministry for a fee: “Reporter McLaughlan noted that he, too, was ordained by the church after sending in \$15. He was also informed that for another \$25 he could become a bishop.”

When we questioned William Schnoebelen about the scandal which took place in 1979, he said he resigned from the “friary” in Milwaukee when he realized what was taking place:

**Jerald Tanner:** Did some kind of a scandal there develop concerning finances and homosexuality?

**William Schnoebelen:** That’s why I resigned. . . . I resigned just before any of this was made public—as soon as I learned of it.

In the resumé referred to by the *Capital Times*, which is signed by Edward Stehlik, Stehlik stated that he would not let his “homosexuality become a dominant factor in my life” for fear it might “bring scandal to the Church.” He did admit that he did find himself “being attracted to Bro \_\_\_\_\_, but nothing has happened as of yet.” When

we questioned William Schnoebelen concerning the validity of Bishop Stehlik’s ordinations, he did admit that in one case “because of a homosexual thing, he may have ordained somebody he was very fond of, if you get my meaning.”

In the taped interview, Mr. Schnoebelen admitted that there were some real problems in the group:

People appeal to a bishop for authority, okay, and because of the screwy way some things went we at times had congregations in Eddystone, Pennsylvania. Another time we had a congregation in Atlanta, Georgia . . . and they would kind of come and go, okay, that would appeal to Ed Stehlik to have his episcopal mantle, if you will, over them. And then something would happen. They’d either get him mad, or they’d do something weird . . . like the guy in Eddystone, Pennsylvania ended up proclaiming himself pope, and so we naturally had to, kind of, get rid of him. So it got a little strange.

In the introduction to *Mormonism’s Temple of Doom* it is stated that William Schnoebelen had been a “Catholic priest.” In the preface, page 7, however, we read that he was “ordained a priest in the Old Catholic Church—English Rite.” Although most people probably believe that this is referring to the Roman Catholic Church, it is good that there was some attempt to clarify the matter. A person who goes to the back of the booklet, page 63, will even find the actual name of the church: “American National Catholic Church.” Nevertheless, William Schnoebelen’s statement on page 7 seems to give the impression that it was partially because of his education in Roman Catholic schools that he was ordained a “priest”: “I was educated in Catholic schools and received a masters degree in Theological Studies from St. Francis Catholic Seminary in Milwaukee. I was, in fact, ordained a priest in the Old Catholic Church—English Rite.” While it is true that he completed two years training at St. Francis Seminary (a Roman Catholic school), this was almost five years after he was supposed to have been ordained a priest in the American National Catholic Church. It should also be noted that the Master of Theological Studies degree which Mr. Schnoebelen obtained from St. Francis Seminary did not qualify him for ordination to the priesthood. A pamphlet published by the seminary itself makes it clear that this two year program does not qualify one to be a priest — it is in fact for lay people: “We offer two, fully accredited degrees: The Master of Divinity degree is a four-year program which, for most students, culminates in ordination to the priesthood. The Master of Theological Studies degree is a two-year program which prepares students for various forms of lay and religious ministry.”

One claim that seems to be missing in *Mormonism's Temple of Doom*, which appeared in the *Saints Alive Journal*, Winter 1986, is that Mr. Schnoebelen claimed to have been a Catholic Bishop in the late 1970's. The article noted that "Bill Schnoebelen has a powerful background," and went on to say that he was a "Gnostic Catholic Bishop" in "1978." In *Mormonism's Temple of Doom*, page 64, the word "Catholic" is omitted and the year is given as 1977: "07/23/77 7th Degree Gnostic Bishop (Grand Master of the Temple Oto)." In the tape-recorded interview, Mr. Schnoebelen admitted that he had ordained some priests in the American National Catholic Church. Since only bishops can ordain priests, we wondered how he could legitimately do this. Schnoebelen tried to clarify this by stating: "After '78 I was a bishop." He explained that "the fellow who ordained me a bishop was [of the] Vallatte succession — the Gnostic Bishop that you see in the chronology." The more Schnoebelen tried to clarify the matter, the more outlandish the whole thing began to sound. He stated:

Vallatte, when he traveled through Europe ordained several rather bizarre people . . . who were into the occult, and some of them, in turn, ordained people who, for instance, ordained Aleister Crowley, who was, believe it or not, ordained an Old Catholic bishop. . . . and this whole lineage then made it to America by way of Haiti, and . . . the official title of the church is the Ecclesia Gnostica Spiritualis, but I just keep the Latin out of it; I just said Gnostic Bishop.

### Aleister Crowley

The fact that William Schnoebelen mentioned Aleister Crowley as having been "ordained an Old Catholic bishop" through the Vallatte succession seems to provide a very important key to this whole puzzle. A tract published by CARIS entitled, *An Open Letter to the Witchcraft and Magical Community* (revised 1986), charged that Crowley claimed to be "the Devil's chief emissary on earth." In his book, *Biographical Dictionary of American Cult and Sect Leaders*, 1986, pages 59–61, Dr. J. Gordon Melton gave this information:

Aleister Crowley the most renowned magical practitioner and theoretician of the twentieth century . . . rebelled against his strict upbringing and earned the label "The Beast 666" (from Revelation 13–18) given by his mother. . . . Crowley met Theodore Rues, head of a German magical order, the Ordo Templi Orientis (O.T.O.). Crowley was accepted into the highest levels of the O.T.O. and organized a British branch called the *Mysteria Mystica Maxima*. 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°) which he initiated in 1913. . . . he resided first in Tunis and then France, before returning to England for the last fifteen years of his life. By this time he had become a heroin addict, a condition he unsuccessfully fought for many years . . . the O.T.O. . . . all but died during the 1960s. However, during the 1970s the O.T.O. experienced a remarkable revival . . .

Fortunately, James D. Wardle has preserved a great deal of material (both pro and con) which relates to Aleister Crowley. Mr. Wardle has allowed us to examine his material, and it confirms the statements made by Dr. Melton. Crowley wrote the following concerning himself: "Before I touched my teens, I was already aware that I was THE BEAST whose number is 666. I did not understand in the least what that implied; it was a passionately ecstatic sense of identity" (*Magic*, by Aleister Crowley, 1976, p. 130). In *The Confessions of Aleister Crowley*, 1969, pages 387–388, we find the following:

There was a certain brooding of the Holy Spirit of Magick upon the still waters of my soul . . . I have never lost sight of the fact that I was in some sense or other The Beast 666. . . . When I went to Russia to learn the language for the Diplomatic Service, my mother half believed that I had "gone to see Gog and Magog" (who were supposed to be Russian giants) in order to arrange the date of the Battle of Armageddon. . . . my mother believed that I was actually Anti-christ of the Apocalypse and also her poor lost erring son who might yet repent and be redeemed by the Precious Blood.

In 1904 Aleister Crowley claimed he was visited by a spiritual being known as Aiwass who revealed to him *The Book of the Law*. Crowley was in Egypt at that particular time and had been told to invoke the Egyptian god Horus. He gave this information concerning the matter:

On some day before March 23rd, Ouarda identified the particular god with whom she was in communication from a stele in the Boulak Museum, which we had visited. It is not the ordinary form of Horus but Ra-Hoor-Khuit. I was no doubt very much struck by the coincidence that the exhibit, a quite obscure and undistinguished stele, bore the catalogue number 666. But I dismissed it as an obvious coincidence. . . .

March 20th. The invocation was a startling success. I was told that "The Equinox of the Gods had come"; that is, that a new epoch had begun. I was to formulate a link between the solar-spiritual force and mankind. . . .

March 23rd to April 7th. I made inquiries about the stele and had the inscriptions translated into French by the assistant curator at Boulak. . . . Ouarda now told me to enter the room, where all this work had been done, exactly at noon on April 8th, 9th and 10th, and write down what I heard, rising exactly at one o'clock. This I did. In these three hours were written the three chapters of *The Book of the Law*. . . . it claims to be a document not only verbally, but literally inspired. *Change much as the style of a letter; for behold! thou, O prophet, shalt not behold all these mysteries hidden therein. . . .*

The author claims to be a messenger of the Lord of the Universe and therefore to speak with absolute authority. . . .

Generally, *The Book of the Law* claims to answer all possible religious problems. (*The Confessions of Aleister Crowley*, pp. 394–396)

Since we will later show that *The Book of the Law* throws a great deal of light on the question concerning the truthfulness of William Schnoebelen's claims, we will give some extracts from it here:

1. Had! The manifestation of Nuit.
2. The unveiling of the company of heaven.

. . . .

7. Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.

. . . .

15. Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.

. . . .

40. . . . Do what thou wilt shall be the whole of the Law.

. . . .

51. . . . dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.

. . . .

57. Invoke me under my stars! Love is the law, love under will. . . .

. . . .

21. [Chapter 2] We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. . . .

22. I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie,

this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.

. . . .

18. [Chapter 3] Mercy let be off: damn them who pity! Kill and torture; spare not; be upon them!

. . . .

43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesses; then shall my vengeance be known. . . .

44. But let her raise herself in pride! . . . Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!

. . . .

47. This book shall be translated into all tongues: but always with the original in the writing of the Beast . . .

. . . .

49. I am in a secret fourfold word, the blasphemy against all gods of men.

50. Curse them! Curse them! Curse them!

51. With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.

52. I flap my wings in the face of Mohammed & blind him.

53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.

54. Bahlasti! Ompehda! I spit on your crapulous creeds.

55. Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you! (*THE BOOK OF THE LAW or Liber Al vel Legis*, by The Master Therion (Aleister Crowley), Edited by Jerry Kay, 1967, pp. 11,13–15,18, 25, 28 and 29)

In one of his magic rituals Aleister Crowley ("The Great Beast") actually crucified a frog to represent the idea that he was taking the place of "Jesus of Nazareth":

The frog being caught it is kept all night in an ark or chest . . . Thou shalt then release the frog from the chest with many acts of homage . . .

Now take a vessel of water and approach the frog, saying: In the Name of the Father + and of the Son + and of the Holy Ghost (here sprinkle water on its head) I baptize thee, O creature of frogs, with water, by the name of Jesus of Nazareth . . . thou shalt approach the frog whenever convenient, and speak words of worship. And thou shalt ask it to perform such miracles as thou desirest to be done . . . Also thou shalt promise to the frog an elevation fitting for him; and all this while thou shalt be secretly carving a cross whereon to crucify him . . . thou shalt arrest the frog, and accuse him of blasphemy, sedition and so forth, in these words:



Do what thou wilt shall be the whole of the Law. Lo, Jesus of Nazareth, how thou art taken in my snare. All my life long thou hast plagued me and affronted me. In thy name—with all other free souls in Christendom—I have been tortured in my boyhood; all delights have been forbidden unto me . . . Now, at last, I have thee; the Slave-God is in the power of the Lord of Freedom. . . . I blot thee out from this earth . . . Light, Life, Love and Liberty be once more the Law of Earth. Give thou place to me, O, Jesus; thine aeon is passed; the Age of Horus is arisen by the Magick of the Master the Beast that is Man; and his number is six hundred and three score and six. Love is the law, love under will . . .

I, [three Greek words appear here which are translated as The Great Beast], therefore condemn thee, Jesus the slave-god to be mocked and spat upon and scourged and then crucified . . .

This sentence is then executed. After the mocking upon the Cross, say thus: Do what thou wilt shall be the whole of the Law. I, the Great Beast, slaying thee, Jesus of Nazareth, the slave-god, under the form of this creature of frogs, do bless this creature . . . And I assume unto myself and take into my service the elemental spirit of this frog, to be about me as a lying spirit, to go forth upon the earth as a guardian to me in my Work for Man; that men may speak of my piety and of my gentleness and of all virtues and bring to me love and service and all material things soever where I may stand in need. . . .

Then shalt thou stab the frog to the heart with the Dagger of Art, saying: Into my hands I receive thy spirit . . . thou shalt take down the frog from the cross and divide it into two parts; the legs shalt thou cook and eat as a sacrament to confirm thy compact with the frog; and the rest shalt thou burn utterly with fire, to consume finally the aeon of the accursed one. So mote it be! (*The Great Beast: The Life and Magick of Aleister Crowley*, by John Symonds, 1971, pp. 203–205)

Francis King informs us that 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. His partner in these rituals was his disciple *Frater Lampada Tradam* . . . Crowley was always strongly feminine in his attitude towards other men. It was the fact that ‘a casual act of sex’ with Neuburg had ‘produced a great wonder’ that had first aroused Crowley’s interest in homosexuality as a means of obtaining magical power” (*Sexuality, Magic and Perversion*, 1971, p. 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 sexual activities (including

homosexual acts) in his diaries. Crowley’s beliefs seem to be summed up in the “Mass of the Phoenix”: “There is no grace: there is no guilt: This is the Law; DO WHAT THOU WILT!” (*Magick*, p. 410). As some of Crowley’s teaching became known, many people began to consider him the “most evil” man in the world.

A number of things led us to suspect that William Schnoebelen was ordained a bishop through Crowley’s organization, O.T.O., or a branch of that organization. To begin with, *Mormonism’s Temple of Doom*, page 64, mentions Schnoebelen receiving the title, “Grand Master of the Temple Oto” when he became a “7th Degree Gnostic Bishop.” In the tape-recorded interview, Schnoebelen pointed out to James Spencer that he should have used capital letters—i.e., OTO—in the booklet. On page 13 of his pamphlet, Mr. Schnoebelen even mentioned the fact that he was “considered ‘worthy’ to receive” certain rites from “the Ordo Templi Orientis.” We have also seen a document which lists a member of Crowley’s OTO as a “Priestess of [the] Gnostic Catholic Church.” The reader will remember that in Ed Decker’s publication, Mr. Schnoebelen himself was referred to as a “Gnostic Catholic Bishop.” In Schnoebelen’s statement which we quoted above, he claimed that the official title of the church was *Ecclesia Gnostica Spiritualis*. This is extremely interesting because in a booklet entitled, *Documentation ‘Joseph Smith and the Temple of Doom,’* Mr. Schnoebelen has reproduced a photograph of a text he claims he used in satanic worship (see Document D). The top line reads: “*Liturgia De Ecclesia Gnostica Spiritualis* . . .” Mr. Schnoebelen claims that this text has parallels to the Mormon temple ceremony. In any case, we have already referred to the evil nature of this ritual which Mr. Schnoebelen freely admits that he participated in. It speaks of the “ineffable King of Hell . . . I proclaim that Lucifer rules the earth . . . and give myself wholly, body and soul, to the iniquities and evil which alone are pleasing to him . . . I acknowledge him to be the One, True God . . .” Although only two of seven pages of this ritual are shown in the pamphlet, the first page says that the “Priestess of the Order should be upon the altar nude,” and it seems logical to assume that this has something to do with the “sex magic” which was practiced in the *Ordo Templi Orientis*.

It is interesting to note, also, that Mr. Schnoebelen states that “this whole lineage then made it to America by way of Haiti.” This may very well explain the “Voodoo” rites he participated in (see *Mormonism’s Temple of Doom*, page 64). That William Schnoebelen could receive an ordination in such a bizarre group and feel that it prepared him to serve in an Old Catholic church as a bishop is certainly strange. When we asked

Mr. Schnoebelen whether his ordination was really related to witchcraft, he responded: “Well, you could call it witchcraft. It would be more appropriately be called ceremonial magick.”

In the tape-recorded interview we had with Mr. Schnoebelen, he acknowledged that he had ordained some women to be priests—a practice that was not permitted in the Old Catholic church:

Towards the last few years I did ordain some women to the Catholic priesthood when I was a bishop, which was, of course, not supposed to have been done, but I did it anyway. And she [a woman whom we had—mentioned] . . . may very well have been one of the ladies that I did lay hands on and ordain a Catholic priest, but her primary function would have been as a witch high priestess.

Mr. Schnoebelen admitted that the requirements for the ordination of these women to be priests did not really relate to academic requirements: “The criteria were there, but they were not academic criteria as much as they were do they understand the occult disciplines, can they do the rituals, etc., etc.” It would appear, then, that the requirement to become a priest in Schnoebelen’s church would relate to a person’s knowledge of witchcraft rather than to spirituality or educational requirements. Mr. Schnoebelen even admitted that one woman whom he may have ordained was not even regular in her attendance at church: “She’d show up from time to time . . . she was more into witchcraft. She’d just mainly show up just to be nice to me.” Blaine Hunsaker asked Mr. Schnoebelen an interesting question with regard to the women whom he ordained to be priests in the Old Catholic church:

**Blaine Hunsaker:** One question, these same women, were they involved in those sexual rites in witchcraft that you described?

**William Schnoebelen:** Yes, Yes. In order to be a third degree witch you have to go through that. Yes, so obviously they would have been.

The evidence we have given shows that William Schnoebelen was associated with a strange group of people in the American National Catholic Church. This was certainly a very twisted form of Catholicism. Those whom he served under had falsified the truth concerning their credentials. The leaders of this cult were plagued with charges of crime, simony, homosexuality and witchcraft. Mr. Schnoebelen added to this confusion by bringing in his background of witchcraft and Satanism. The women whom he himself ordained “priests” had, in fact, participated in weird sexual rites. Under these circumstances, it seems safe to conclude that his claims to have been a Catholic priest and bishop amount to nothing at all.

## Roman Catholic Claims

Now that we have given some background concerning William Schnoebelen, the reader will be able to better understand the truth concerning the claims he presented in *From Clergy to Convert*. Mr. Schnoebelen’s attempt to maintain that there are not outright lies in the article is refuted twice in his very first sentence: “It’s pretty remarkable when a former Catholic priest marries a former nun, but it’s even more remarkable when they end up joining the Church of Jesus Christ of Latter-day Saints together.” Since William Schnoebelen’s chronology presented in *Mormonism’s Temple of Doom*, page 63, shows that he was married on “05/31/74,” it is evident that he was not “a former Catholic priest” at that time. Furthermore, the woman he married was not “a former nun.” In the tape-recorded interview, William Schnoebelen tries to get around the problem by saying that he was really referring to his ordination into the American National Catholic Church: “. . . I never said I was a Roman Catholic priest anywhere in this thing. I said I was a Catholic priest, and I know that it was deceptive but what can I say? I was a sinner . . . There was not really anything per se deceitful said. It was just the way it was said.” Later in the taped interview, the following exchange occurred:

**James Spencer:** Is the point here that he says he’s a Catholic priest? Is your point that he is trying to somehow imply that he was a Roman Catholic priest . . .

**Sandra Tanner:** Yes, I think it is very obvious that the whole article is intended to convey the message that he was Roman Catholic.

**Schnoebelen:** . . . There are misdirections in there that were necessary, but yeah, I’m not sure there is an outright lie in it. I mean, if you —

**Spencer:** What’s the misdirection?

**Schnoebelen:** Well, the misdirection —

**Spencer:** There isn’t any misdirection here . . .

**Schnoebelen:** Just mainly . . . and this is what I think you’re fishing for, because of the fact that the Old Catholic Church allows a married clergy and the Roman Catholic Church does not, there was a studious lack of dates being given . . . because to both the average Mormon and, of course, to the average Catholic the thought is . . . that if you’re a Catholic priest you cannot be married, and, of course I was married at the time I received my ordination.

**Sandra Tanner:** But doesn’t the story, in fact, portray you as a Catholic priest before you got married and your wife a nun before you got married?

**Schnoebelen:** Well, that is the way it ended up. How do I want to put this, I mean, you know —

**Spencer:** Yes or No?

# *We Waited for Six Years*

*William and Alexandria Schnoebelen, members of the Milwaukee Second Ward, both served in the Catholic clergy, Brother Schnoebelen as a parish priest, Sister Schnoebelen as a nun. They both left the Catholic Church during the backlash of the Second Vatican Council. He is currently elders quorum president, while his wife teaches in Relief Society. Brother Schnoebelen is currently writing a book on contemporary Christian religions, which is designed to help investigators.*

*I*t's pretty remarkable when a former Catholic priest marries a former nun, but it's even more remarkable when they end up joining The Church of Jesus Christ of Latter-day Saints together. Both my wife and I had been reared in strict Catholic families, and we both felt the "call" to a religious life at a tender age. Although we did not meet until conflicts and questions had driven us away from Catholicism, our early lives were shaped by the best the Catholic faith had to offer.

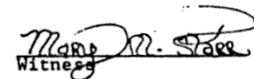
As a little girl, my wife used to rise before dawn and spend several hours out in the back yard in rapt meditation. Even so young, she was drawn to a life of prayer and contemplation. And for my part, I knew I wanted to be a priest even before I entered kindergarten. It was the highest calling a young Catholic boy could wish for. I used to take my mother's old bed sheets and,

## PERMISSION TO PRINT MY STORY

I, William Schnoebelen, have read and initialed each page of my conversion story and hereby give permission for its publication in a forthcoming book compiled by Stephen W. Gibson. I understand that the publisher will provide me with five complimentary copies of the book.

  
\_\_\_\_\_  
William Schnoebelen

28 Mar. 1985  
Date

  
\_\_\_\_\_  
Mary M. Stone  
Witness

To the left is a photograph of page 67 of *From Clergy to Convert*. Notice that William Schnoebelen claimed that he was "a former Catholic priest" and his wife "a former nun" before they got married. To the right is a photograph of a signed statement by Mr. Schnoebelen indicating that he had read and approved the pages printed in the Mormon book.

**Schnoebelen:** Yeah, yeah, it does ... but —

**Sandra Tanner:** And that's not true.

**Schnoebelen:** Well, not by direct statement.

...

**Sandra Tanner:** The implication of this whole thing is that you are a priest with a parish before you even meet your wife, before you got married.

**Schnoebelen:** I know that. That's because, as I said, no Mormon or most Catholics to whom, of course, this little propaganda piece would be directed would understand or be able to receive the idea of a married Catholic priest.

...

**Jerald Tanner:** ... you were not attempting to present yourself as a Roman Catholic priest in this article?

**Schnoebelen:** No, no.

The evidence clearly shows that William Schnoebelen was not telling the truth in this article when he maintained that he was “a former Catholic priest” and his wife “a former nun,” at the time they got married. The attempt to dodge the issue by claiming that this was really referring to the period they were in the American National Catholic Church does not help at all because they were not even members of this church at the time they got married! Mr. Schnoebelen's affirmation in the meeting we held with him on February 19, 1988, that he was not attempting to present himself in the article as a Roman Catholic priest does not fit with the contents of the publication. Anyone who carefully reads the story of William Schnoebelen's supposed ordination can see that it can only fit the framework of the Roman Catholic Church and that it had to occur before May 31, 1974, when he was legally married. On page 67 of the article in *From Clergy to Convert*, Mr. Schnoebelen claims that both he and his wife were raised “in strict Catholic families.” In the tape-recorded interview, he acknowledged that this was indeed the Roman Catholic Church. At the bottom of the same page, he claimed that before he “entered kindergarten” he wanted to be a “priest.” On page 68, he wrote: “After high school, my wife was attracted to the Franciscan contemplative life, so she entered the Order of the Poor Clares.” This, of course, is completely false. She may have entered into some type of order in the American National Catholic Church, but this would have been a decade later—after she was married to Schnoebelen. She was certainly never a nun in the sense that most of us understand the word.

On page 68 of the article, Mr. Schnoebelen claims that “my wife and I were caught in the Avalanche” of “theological change” which followed “the Second

Vatican Council.” This is clearly a reference to the Roman Catholic Church since the American National Catholic Church did not accept rulings which came from the “Vatican Council.” On the same page, William Schnoebelen contends that “College brought me serious doubts about my vocation to the priesthood.” This could only be Loras College, which is definitely a Roman Catholic School. Since we now know that Mr. Schnoebelen did not even graduate from Loras College until May 16, 1971, he would still be four years away from meeting the educational requirements to become a priest. Thus, his ordination could not take place until at least May 1975! This, of course, would have been prevented by the fact that he had married the year before (May 31, 1974). Mr. Schnoebelen, however, attempted to fit his ordination and his experience as a priest functioning in a parish into this time frame:

My ordination to the priesthood, although ritually impressive, left me feeling somehow empty. After the bishop laid his hands on my head, I felt little difference in myself. It seemed I had been ordained to a priesthood which no longer knew precisely what it was, to lead the people in directions that were no longer clear.

In my active ministry I felt inadequate to help my parishioners with their problems. The older people were wonderful, holding as they did to their simple faith and spirituality. But with the younger generation I felt as though I were walking on a paper-thick carpet of despair. More and more edicts came from the bishops, each more bewildering than the last. We could now eat meat on Friday. We no longer had to fast during Lent and Advent. Things previously regarded as grave sins were brushed away, and the supposedly unchangeable grandeur of the Latin Mass was so utterly trivialized as to [have] rendered it comical. (pp. 68–69)

This whole section was clearly written to describe conditions in the Roman Catholic Church and could have nothing to do with Schnoebelen's claim that he later functioned as a priest in the American National Catholic Church. A hypothetical case might serve to illustrate the deception Mr. Schnoebelen has used here: suppose a bishop in the Reorganized Church of Jesus Christ of Latter Day Saints for some reason wanted people to think that he was really a bishop in the Mormon Church. One would have a difficult time condemning him if he merely wrote that he was a “Latter-day Saint” bishop because members of both churches are “Latter-day Saints” (A minor point might be that the RLDS Church usually capitalizes the word *day* and does not include a hyphen.) If, however, he were to tell of the great struggles he had with members of his ward when the president of

the church gave a revelation allowing blacks to hold the priesthood, we would know that he was deliberately trying to deceive because the president of the RLDS Church gave such a revelation in 1865, whereas the Utah Mormon Church did not receive a revelation to that effect until 1978!

At any rate, we have already shown that the Vicar General of the Archdiocese of Dubuque stated that William Schnoebelen “did indeed teach for two years in a [Roman] Catholic High School in this Archdiocese.” Mr. Schnoebelen, however, would have the reader believe that this occurred after he had served as a parish priest:

The people suffered from too much change too fast. They felt lost, and so did I. “The church is evolving,” I would say when they came to me for help. “We are letting the fresh air of ecumenism blow through the church—we must trust the bishops to know what they’re doing.”

Finally, I had to ask for a leave of absence. My superiors were sympathetic and gave me a job teaching music in a Catholic high school. Even here the “new” church mocked me. The simple solemnity of the Gregorian chant which once accompanied the liturgy was being replaced by rehashed folk music and banal modern tunes on electric guitars and drums. (p. 69)

William Schnoebelen goes on to say that because he could no longer endure teaching at the Roman Catholic high school, he went to work at a drug rehabilitation center. It was there that he met his future wife who had *already* “left her order”:

I was forced to direct music that would have been unthinkable in Catholic sanctuaries only a few years earlier.

To keep my sanity, to feel as though I were doing good somewhere, I volunteered to work weekends at a drug rehabilitation center in Dubuque. Here I met my future bride and eternal companion.

Alexandria had left her order for the same reasons for which I had left the priesthood. The bishops were pressuring the contemplative orders to get out in the world and do something more “relevant” than gardening, praying, and making rosaries. Alexandria had left in disgust, and found herself working beside someone who had similar conflicts with the church. . . . we were married in a civil ceremony on May 31, 1974. (pp. 69–70)

After telling all of this story in a Roman Catholic setting, William Schnoebelen then related how he came to learn about the Mormons. At this point Schnoebelen then referred for the first time to a “Catholic Splinter group” he became involved with. His statement concerning this matter makes crystal clear that he had previously been

referring to the “mainstream Catholic Church”—i.e., the Roman Catholic Church:

We waited six years! In the meantime, we looked into other churches . . . we even got involved in a Catholic splinter group which made me their priest. I stayed with them for three years, but their fanaticism finally drove us away.

I decided to give the mainstream Catholic Church one more chance, and enrolled in a master’s program at St. Francis Seminary . . . (p. 71)

At the top of the same page, Mr. Schnoebelen claimed that when he called “the number of the Milwaukee Ward [LDS] bishop . . . I identified myself as an ex-Catholic priest interested in joining the Church . . .” We asked Mr. Schnoebelen about this matter in the tape-recorded interview:

**Sandra Tanner:** . . . you called to this bishop’s number . . . and say you’re an ex-Catholic priest.

**Schnoebelen:** Um hum.

**S. Tanner:** What ex-Catholic priest are you at that point?

**Schnoebelen:** I was an ex-Catholic who was a priest of the Wicca.

**Jerald Tanner:** Oh . . . a Wiccan priest —

**Schnoebelen:** See, I was already a Wiccan high priest at this time.

. . . .

**J. Tanner:** J. So, it appears you can substitute Wiccan for Catholic priest?

**Schnoebelen:** . . . we believed it was the same thing.

**J. Tanner:** And a —

**James Spencer:** Who did?

**Schnoebelen:** Witches generally.

**J. Tanner:** Yeah, witches generally, but people generally don’t believe that way.

**Schnoebelen:** No, no . . .

Language would become almost meaningless if we all used this type of reasoning to defend our actions. While we are certainly not apologists for the Roman Catholic Church, we feel that Mr. Schnoebelen gave a very distorted view of his own relationship to that church. He seems to have concentrated on the evils of the Catholics while at the same time making himself appear as the sincere seeker after God. He claimed that a priest taught him that the “miracles of the Bible were actually normal, natural happenings” (p. 68). On the same page, he went on to say that he had a professor at the Catholic college he attended “who advocated masturbation, sexual freedom, and Marxist philosophy as the keys to Christian behavior.” This, of course, may or may not be true, but

it is Schnoebelen's attempt to paint himself as a true believer against such a background that is disturbing.

While Mr. Schnoebelen does state that after he left the Catholic priesthood, he and his wife "looked into other churches—it was quite an interesting smorgasbord! Evangelical Christians, Zen, yoga, spiritualism, the Episcopal Church" (p. 71), he never tells of joining any other group, and suppressed the fact that he was deeply involved in witchcraft while he was at Loras College. Moreover, he completely omitted the information which shows that at the very time he was supposed to be a Roman Catholic priest, he was actually functioning as a "Spiritualist Minister, ADL." *Mormonism's Temple of Doom*, page 63, indicates that he assumed this role on "12/02/72." In *From Clergy to Convert*, he maintained that problems in the Catholic Church and the music he was "forced to direct" made it hard to "keep my sanity" (p. 69). The truth of the matter, however, seems to be that he was entangled in Luciferian activity. In *The Lucifer-God Doctrine: Shadow or Reality?* page 29, William Schnoebelen now admits he was "demonized" at the very time the Roman Catholics allowed him "to teach high school."

On page 69 of *From Clergy to Convert*, Mr. Schnoebelen claims that he went into the drug rehabilitation center so he could "feel as though I were doing good somewhere . . ." In the tape-recorded interview, however, he acknowledged that he did this so that he could make converts to witchcraft! On page 70, Mr. Schnoebelen wrote the following concerning the courtship he had with his wife:

We were kindred souls, but the idea of interacting with a woman terrified and excited me at the same time. In spite of it all, we were made for each other.

After a gentle, nine-month courtship, we were married in a civil ceremony on May 31, 1974. We had both soured so much on the Catholic Church that we could not bear a church wedding.

The truth of the matter is that when William first met Sharon at the drug rehabilitation center she was not "a former nun" who "left her order." In the tape-recorded interview, Mr. Schnoebelen admitted that she was, in fact, a "married" woman whose "marriage was not doing well." Her name at that time was "Sharon Mullen" (her maiden name was "Dura"). In any case, the "Chronology of William Schnoebelen," presented on page 63 of *Mormonism's Temple of Doom*, shows that the period Schnoebelen refers to as "a gentle, nine-month courtship" was actually a time when they were living together after a witchcraft "marriage ceremony or 'hand-fasting.'" This occurred on "07/29/73," and they were finally "Legally married" on "05/31/74." When Mr. Schnoebelen was asked about this, he replied: "We've

had so many marriages [witchcraft marriages?], I have trouble keeping them all straight. . . . It would have been a courtship in the sense that we weren't legally married . . ." He later commented:

I was trying to get her to marry me legally . . . if that isn't courtship, I don't know what is. My parents were on my case: "You're living in sin with a woman who's not married to you," and I was trying to get her to marry me . . .

William Schnoebelen's article, which appears in *From Clergy to Convert*, is filled with misrepresentation. It is interesting to note how closely Mr. Schnoebelen's fabricated story followed the pattern set by the man who was supposed to have ordained him a priest in the American National Catholic Church. In the handwritten resumé, which we have mentioned before, Edward Stehlik wrote: "Right after high school[l] I went into a Carmelite Monastery . . . where I stayed for the next 6 years of my l[i]fe." We have already shown that at the very time "Stehlik claims to have been in a [Roman Catholic] monastery (1962–1968), he was married for the first time . . ." (*Capital Times*, February 5, 1980) Mr. Schnoebelen's story is remarkably similar to that given by his "bishop."

### The Faust Story

As we have already shown, in the article written for the Mormons, William Schnoebelen began by saying: "It's pretty remarkable when a former Catholic priest marries a former nun, but it's even more remarkable when they end up joining The Church of Jesus Christ of Latter-day Saints together." After attacking the Catholics, Mr. Schnoebelen moved out of the Mormon camp and joined critics in condemning Mormonism. Again, he presented himself as a man with unique qualifications. In a video of his 1986 lecture at Capstone Conference, he remarked:

. . . because of this somewhat unique background—I don't think there's too many people that have gone from being a witch and a Satanist to being a Mormon to being a born-again believer—that I feel that there is something I might be able to add to the . . . dialogue concerning the state of the Mormon temple rituals.

In light of the facts which we now know about his claims concerning Catholicism and in view of the way he handled himself in the tape-recorded interview, we are led to suspect that he is still prone to making exaggerated claims. As we have already shown, in the book *From Clergy to Convert*, Mr. Schnoebelen gives us the false story of his "ordination to the priesthood" in the Roman Catholic Church. He tells how "impressive" the ritual was and how "the bishop laid his hands on

my head.” He noted, however, that the ritual “left me feeling somehow empty.” One cannot help but wonder if another story he told after he left the Mormon Church concerning an interview with Apostle James E. Faust is also a fabrication. This story came to light in 1986 when Trinity Evangelical Divinity School was considering a suggestion that William Schnoebelen would be a good speaker to address the Tanner Annual Lectureship on Cults. According to Ruth Tucker, she talked to Mr. Schnoebelen over the telephone, and he told her that a Mormon Apostle admitted to him that the Mormon leaders knowingly worship Lucifer in the temple ceremony. She became concerned about the matter, and Jerry Urban, who is on the committee which considers speakers, called Schnoebelen to question him further. Mr. Urban was given permission by William Schnoebelen to tape the interview so that the entire committee would be able to hear what he was claiming. In that interview, Mr. Schnoebelen claimed that the Mormon Apostle James E. Faust admitted in a private interview in 1981 that the Mormon temple ceremony was a witchcraft ritual and that Lucifer was, in fact, the God of the temple. In the tape-recorded interview, Jerry Urban mentioned hearing from Ruth Tucker the report concerning the “conversation with an apostle.” Mr. Schnoebelen responded as follows:

**Schnoebelen:** . . . we did have a personal interview with one of the twelve apostles . . . because we happened to know the right people . . .

**Urban:** . . . Who did you talk to out there? . . .

**Schnoebelen:** Elder Faust.

**Schnoebelen:** This is something . . . I’m still debating about whether or not to have really circulated because of the kind of thing he could probably, you know, want to sue us for.

**Urban:** . . . that’s part of my concern here. In other words, some —

**Schnoebelen:** I . . . don’t discuss this in any of my public [talks?] —

**Urban:** . . . so, then, you talked . . . to this Apostle Faust and —

**Schnoebelen:** We had an audience or interview . . . and my wife had addressed at that time some troubling questions she had about all these resemblances that she was seeing between the temple ceremony and some of the stuff we had gone through [in witchcraft and Satanism] . . . and I’m giving you an almost exact quote . . . He said that he bore us his solemn testimony that this whole temple ceremony was precisely what she was describing as a witchcraft ceremony . . . and he said that, you know, that the God of the temple is Lucifer.

**Urban:** Oh, is—that right?

**Schnoebelen:** Yes.

**Urban:** . . . He used that term?

**Schnoebelen:** Yes . . . in almost all occult and cult groups . . . you will find there is this teaching that there is the milk and the meat . . . and he told us that there are certain people that are called—like, he referred to my wife as an elect lady . . . he assumed that because of all the experiences she has had that she was specially chosen by Father, who, of course, to him is Lucifer . . . to receive this inner teaching . . . which was that Lucifer was the true God of the Mormon Church and God of the temple . . .

**Schnoebelen:** . . . this is very common to all these kind of Luciferian cult groups. They believe that, you know, God is Lucifer—Lucifer is good. . . . And that he is, in fact, you know, the God of this world . . .

**Urban:** See, I’m surprised that he used the term Lucifer, you know.

**Schnoebelen:** You see, you’ve got to realize that their whole thing is turned on end . . . and so for him it wouldn’t be all that blasphemous to say that Lucifer . . . is the true God. . . . That’s what these people sincerely believe.

When we heard the tape Mr. Schnoebelen had allowed Jerry Urban to make for the committee, we found it extremely disturbing and could not believe that Apostle Faust would have made the statements attributed to him, especially since he had just met William Schnoebelen and his wife and they had only been in the church for a year. We found this account by Schnoebelen to be as incredible as the statements which Mr. Kellie made to Ed Decker a number of years ago. Even if Apostle Faust worships Lucifer as the true God, it seems very difficult to believe that he would be so free in admitting it to two strangers who visited his office. We were also suspicious of the fact that Mr. Schnoebelen was telling the story in private but not mentioning it in his printed works.

When we talked to the Apostle, LeGrand Richards in 1960, he became very upset with us and said “I’m warning you, don’t start anything against this church!” We published this statement without fear of a lawsuit. (Apostle Richards did threaten to sue us because we printed extracts from his great grandfather’s journal, but the suit was never filed.) If Apostle Richards had told us in the interview we had with him that he worshipped Lucifer and that he was the God of the Mormon temple ceremony, we would have immediately published it to the world. In fact, we would have felt that it was our duty before God to bring such an admission to light.

In any case, we had grave doubts about William Schnoebelen’s charges against Apostle Faust and felt that if he really believed Faust had said the things he was

disseminating secretly, he should put them into print. Mr. Schnoebelen told Jerry Urban that he was “debating” whether to go public about the matter but was concerned that Apostle Faust might “sue.” If Schnoebelen had only been speaking about theories he had with regard to the Mormons worshipping Lucifer, we probably would not have published anything from the tape. As it was, however, Mr. Schnoebelen was definitely asserting that Apostle Faust himself said that “the God of the temple is Lucifer.” We felt that if Mr. Schnoebelen was telling the truth, he could not be successfully sued if he published Faust’s statements. He might, however, face some risk if Faust had some witnesses who would testify otherwise or if Faust had secretly recorded the meeting and the tape did not support Schnoebelen’s charges. Since Schnoebelen appeared to be hiding behind the excuse of a lawsuit, we published his statement about Faust in the first edition of *The Lucifer-God Doctrine*. We believed that there was no way Mr. Schnoebelen could be sued if we published the information. (As we indicated earlier, we referred to the teaching that the Mormon leaders knowingly worshipped Lucifer as the Lucifer-God doctrine.)

In view of the fact that William Schnoebelen’s statements were tape-recorded, we expected that he would either own up to them or just ignore our publication. Instead, however, William Schnoebelen and Ed Decker responded to us in a way that we would never have expected. In their booklet *The Lucifer-God Doctrine: Shadow or Reality?* page 14, they accused us of being “unethical” in publishing statements from the tape, and to our surprise, on pages 3–4, they completely and emphatically denied that the Lucifer-God doctrine had been taught:

The very title of the booklet, “The Lucifer-God Doctrine,” is misleading, as is the above positional statement. Neither Ed [Decker] nor Bill [Schnoebelen] nor any other person associated with this ministry has ever taught that Mormon Church leaders knowingly believe in the “Lucifer-God” doctrine. One can, indeed, speculate about the highest men in Mormonism and how much they know, and how much they are deceived by Satan. . . . It may well be that Mormonism’s leaders are the most trapped of all, caught in an infernal web which they cannot understand. This we cannot know for certain. Because of this uncertainty, we again state at the outset that is not now, nor has it ever been the position of Saints Alive corporately, or Ed Decker and Bill Schnoebelen privately that the LDS leaders at any time operate within a “Lucifer-God” doctrine. Mr. Tanner has set up a straw man to tear down. His inference is that we claim and teach this doctrine and that is simply not true.

In a letter to “Ed & Bill,” dated January 29, 1988, Jerry Urban responded in a kind but vigorous manner to this denial. He had made his own transcription of some of the statements on the tape and had arrived at exactly the same conclusion we had—i.e., that William Schnoebelen had said that Apostle Faust claimed the “God of the temple is Lucifer.” He felt, therefore, that the denial was “not consistent with the discussion and taping.” Although William Schnoebelen and Decker had previously emphasized that no one “associated with this ministry has ever taught that Mormon Church leaders knowingly believe in the ‘Lucifer-God’ doctrine . . . it is not now nor has it ever been the position of Saints Alive corporately, or Ed Decker and Bill Schnoebelen privately that the LDS leaders at any time operate within a ‘Lucifer-God’ doctrine,” Mr. Schnoebelen admitted in a letter to Jerry Urban that what he said in the tape-recorded interview “could fairly be construed to mean that my position ‘privately’ was that the LDS leaders operated within a LGD [Lucifer-God doctrine].” He went on to reveal something that he felt was on the tape but was not—i.e., that his wife had had a dream about Mormons “worshipping Lucifer in the temple” and that Apostle Faust had acknowledged that this “was true.” In the same letter Mr. Schnoebelen tried to justify his statements about the Lucifer-God doctrine by claiming that he was only “testifying” about the matter; he was not “teaching” it to an audience:

Re: #1; we think that to teach something is to intentionally promulgate it before a public forum, ie. a classroom, conference or audience. It is also to present material in a fashion which assumes the data to be empirically demonstrable. You can teach the binomial theorem. But a witness on a stand testifying about his or her experiences cannot be said to be teaching—by any stretch of the imagination. This is all I was doing—testifying.

Neither Ed nor I ever taught the LGD. We never presented it as an established fact. We never published it; and in fact the question would never have been known to the LDS people had not Jerald put it into print!

#2 — the problem word here may be “privately.” Perhaps this was an unfair characterization. I certainly admit that what I said (and please remember we do not have the tape) could fairly be construed to mean that my position “privately” was that LDS leaders operate within a LGD. However, this is not the only interpretation. . . . It is not clear to us from these quotes whether the second set of quotes is me quoting Faust or me making observations. However, *we would agree that Lucifer IS the god of the LDS church!* Hopefully, you do too.



There is, however, a large difference between saying that Lucifer is the god of the LDS church and saying that the LDS leaders KNOW that he is the god of their religion. That is the distinction we keep trying to make, and no one seems to want to let us make it. Even in the case of the Faust interview, all that established is that Faust said that he believed that what Sharon had told him about having a dream (of temple patrons worshipping Lucifer in the temple) was true; and led us to believe that indeed such worship went on in the temple. That's all. I'm sorry if the tape gave any other impression, but you must remember that I was talking 'ad lib' five years after the fact.

Now at most, that only covers one Apostle who may have been expressing a "private opinion." It is even possible, as Jerald has suggested, that Sharon and I misinterpreted what he said, although she and I have discussed it at great length and honestly don't believe this to be the case.

In any event, we are only talking about one apostle. That's all it addresses. I do not publicly or privately believe that all the LDS leaders knowingly worship Satan, and I have never said that. However, that does not make the situation any less perilous either for them or for the precious souls in the LDS church. If you unknowingly drink a cup of poison, it will still kill you.

William Schnoebelen's attempt to claim that he was "only talking about one apostle" in the phone call with Jerry Urban does not match statements that are preserved on the tape. While he only refers to the confession of "one apostle" that "the God of the temple is Lucifer," a careful examination of his statements makes it clear that he claimed the leaders (plural) of the Mormon Church believed in the Lucifer-God doctrine. He told, for instance, of the "inner teaching" that "Lucifer was the true God of the Mormon Church and God of the temple . . ." He said that "They believe that, you know, God is Lucifer . . ." Schnoebelen also maintained that "these people sincerely believe" that "Lucifer . . . is the true God."

William Schnoebelen's attempts to extricate himself from the contradictory statements he has made reminds us of the story of the man who borrowed a jug. After he returned it, the owner found that it was broken and accused him of being the one who broke it. The man responded that he had not taken it in the first place; that it was already broken when he borrowed it; and, furthermore, that there was nothing wrong with it when he returned it. Mr. Schnoebelen's excuses with regard to the false statements which appear in the response written by Ed Decker and himself brings to mind his attempt to explain away his false statement that he was an "ex-Catholic priest" by saying that he really was an ex-Catholic and a "Wiccan priest."

In their response to us, page 23, Schnoebelen and Decker say that "the serpent teaches doctrine in Genesis," and they refer to the "teachings Lucifer gives Eve." This was certainly not "before a public forum, ie. a classroom, conference or audience." Mr. Schnoebelen is splitting hairs over the meaning of a word to defend his statements in the response.

We have always been very critical of the way Joseph Smith and other early Mormon leaders publicly denied polygamy when the evidence shows they were, in fact, practicing it. In the *History of the Church*, Vol. 6, page 411, Joseph Smith is quoted as saying: "What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can only find one. I am the same man, and as innocent as I was fourteen years ago; and I can prove them all perjurers." On February 1, 1844, Joseph Smith and his brother, Hyrum, went so far as to publish a public announcement that Hiram Brown had been "cut off from the church" for "preaching polygamy, and other false and corrupt doctrines . . ." (*Times and Seasons*, Vol. 5, p. 423). On March 15, 1844, Hyrum Smith, who was a member of the First Presidency of the Mormon Church and a polygamist at that time, strongly denied that the church leaders were "privately or publicly" teaching plural marriage:

Whereas brother Richard Hewitt . . . states to me that some of your elders say, that a man having a certain priesthood, may have as many wives as he pleases, and that doctrine is taught here: I say unto you that that man teaches false doctrine, for there is no such doctrine taught here; neither is there any such thing practiced here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to . . . lose his license and membership also . . . (*Times and Seasons*, Vol. 5, p. 474)

After the Mormons finally admitted that they were indeed practicing polygamy, their leaders tried to explain away the previous denials in a way that reminds one of William Schnoebelen's explanations of his statements made regarding the Lucifer-God doctrine. They claimed, for instance, that Joseph Smith and other early Mormon officials were only denying the wicked practice of polygamy, not the righteous system of plural marriage which the Lord had introduced. Mr. Schnoebelen's denials of holding to the Lucifer-God doctrine, would certainly fall into the same category as the denials the Mormon apologists issued. In fact, the Mormons could say that Joseph Smith was not really "teaching" polygamy, he was merely "testifying" to the women concerning the principle and that they chose to enter into the practice.

It is interesting to note that Ed Decker himself severely condemned the Mormons for using this very type of double talk. In *The God Makers*, we find a chapter entitled, "Lying Prophets And Apostles."

In this chapter we find the following:

The Brethren lied to deny it was practiced, then lied to establish it as the most sacred doctrine of the Church, then lied again to abandon it. . . . The consistent record of lies and deception leaves us with no choice but to conclude that leaders in the Mormon Church, then and now, have a contempt for truth and honesty when it comes to defending their “Prophet” and their religion. . . . right up to the time of his death . . . Joseph Smith made repeated public and private denials that he was a polygamist . . . Joseph Smith was the perjurer. Only false prophets lie. . . . Mormon leaders . . . compounded their sin by public denials that were just plain lies. . . . Joseph Smith had at least four and probably seven *times* the seven wives he was accused of having! If he lied about this issue, what else would he lie about? How could anyone accept anything he said? Joseph F. Smith . . . tried to call these lies “seeming denials.” His statement betrays the mentality that persists among Mormons even today which allows them to deny the obvious with an apparently good conscience: . . . The brazen hypocrisy and deceit of Mormon Presidents and Apostles can be seen . . . Joseph Smith’s unconscionable contempt for truth is staggering. . . . polygamy was being practiced secretly and being lied about publicly. . . . The persistent duplicity of early Mormon Prophets and Apostles involved in the polygamy caper is almost beyond belief. (*The God Makers*, 1984, pp. 146, 149, 152–154, 157–158)

Ed Decker, of course, was correct in stating that the early Mormon leaders did not tell the truth about plural marriage. It seems remarkable to us, however, that Decker and Schnoebelen have done exactly the same thing with regard to the Lucifer-God doctrine. Their performance with regard to this matter reminds us very much of an incident Apostle George A. Smith related concerning Joseph Smith trying to “unpreach” a sermon he had given:

Whereupon, the Prophet goes up on the stand, and after preaching about everything else he could think of in the world, at last hints at the idea of the law of redemption, makes a bare hint at the law of sealing, and it produced such a tremendous excitement that, as soon as he had got his dinner half eaten, he had to go back to the stand, and unpreach all that he had preached, and left the people to guess at the matter. (*Journal of Discourses*, Vol. 2, p. 217)

When Wesley P. Walters pressed Mr. Decker on his beliefs concerning the Lucifer-God doctrine, he finally admitted that Mr. Schnoebelen had sent him a manuscript which contained an account of the “Faust visit”:

I’m happy to either take the flack or repent for something I did say or did teach or did print, but frankly, I’m getting a bit weary of defending something I just don’t teach or believe.

With regard to the first, I would like to see the document in which Saints Alive has published anything that says the the [*sic*] LDS Leadership (In terms of your second paragraph, it would denote the leadership in general or the entire group of General Authorities or at least, the Council of Twelve) designed their religion to serve satan.

I have never taught that, Bill has never taught that to my knowledge and I have very directly told Jerald this as well. I have clearly stated that I believe that Lucifer is the true god of the LDS temple ritual and still stand on that conclusion after having both researched the matter and having been an active participant to its bondage myself.

Second, I do not believe that Bill has stated, even in private, “that Faust admitted that such (LDS Leadership knowingly designing their religion to serve satan) was the case.” He did say, in private, that One and Only One general authority gave recognition that He and only He understood this.

It was several years ago that I came across the Faust visit in a manuscript Bill sent me from Iowa. It was at that time that I contacted Bill and told him that conversation was undocumentable and therefore unusable and should be stricken from any manuscript. Bill did st[r]ike it from the book but, unfortunately mentioned it to Jerry Urban a year later. For that he now considers himself fool of the year. . . .

Bill recalls to the best of his recollection . . . telling Jerry that Faust acknowledged that what Sharon (Bill’s wife) said to him (Faust) about her having dreams in which she saw LDS temple patrons crying out in worship to Lucifer was true, according to “his solemn testimony” . . . acknowledging Faust’s understanding (HIS ONLY) that Lucifer was the god of the LDS temple ritual.

Now please, Wes . . . you are supposed to be an intelligent man and researcher. What that says and what you said we have taught are two different things. (Letter from Ed Decker to Wesley P. Walters, dated February 9, 1988)

The reader will note that Ed Decker acknowledged that he had read the account of the Faust interview in William Schnoebelen’s manuscript “several years ago.” It is troubling that a man who knew all this could have written the following in the response to us: “. . . it is not now, nor has it ever been the position of . . . Bill Schnoebelen privately that the LDS leaders at any time operate within a ‘Lucifer-God’ doctrine.” The evidence clearly shows that William Schnoebelen held to the idea that the Mormon leaders knowingly worshipped Lucifer

and even wrote a manuscript for publication (“Having a Form of Godliness”) which contained that information. Although Ed Decker may have told Mr. Schnoebelen that the Faust interview should be “stricken” from the manuscript, he was apparently convinced that Apostle Faust did tell Schnoebelen that “the God of the temple is Lucifer.” One of the authors of this booklet (Sandra Tanner) remembers a meeting with Ed Decker at the Christian Embassy Bookstore in Salt Lake City months before Mr. Schnoebelen spoke at Capstone Conference in 1986. At that time Mr. Decker said that he now knew that the Mormon leaders knowingly worship Lucifer in the temple. When Sandra protested that this was going too far and warned him that he was skating on very thin ice, Ed Decker responded that a highly reliable informant had given him this information. It now appears that it was William Schnoebelen who had revealed this information to Mr. Decker. In a letter dated January 9, 1988, Ed Decker denied that he “ever gave a teaching that the LDS leaders believe and conspire that Lucifer is their God and knowingly lead their people into bondage . . .” In the same letter, however, Mr. Decker said: “I may have talked at leadership level about our studies in this area and Sandra may have warned me to be careful . . .”

Whether it was “a teaching” or only a “testimony,” Sandra definitely remembers Ed Decker making the claim that the Mormon leaders knowingly worship Lucifer in the temple and cannot understand how he could say that he never even “privately” held to “the position” that “the LDS leaders at any time operate within a ‘Lucifer-God’ doctrine.” While Jerald was not at this meeting, he distinctly recalls discussing Mr. Decker’s assertion concerning the Mormon leaders knowingly worshipping Lucifer with Sandra immediately after she left Christian Embassy Bookstore. It is even possible that Sandra’s stiff opposition to Ed Decker’s statement about the matter might have had some influence in his decision to tell William Schnoebelen that the interview with Apostle Faust “should be stricken” from his manuscript.

In the tape-recorded interview we had with William Schnoebelen, he admitted that he had circulated his manuscript to a number of people besides Ed Decker—an admission which seems to further undermine his earlier statement that he did not even “privately” promote the Lucifer-God doctrine. When Schnoebelen was asked whether the Faust interview was in the copy of the manuscript which he gave to James Spencer and his wife, he admitted that “it probably is.” James Spencer said that he is planning to print Mr. Schnoebelen’s manuscript but that “there’s no way I would publish that with that statement in there.” While Mr. Schnoebelen said that he had never made reference to the Faust matter in “a public

teaching type thing,” he was willing to admit that he did tell people about it privately. He stressed, however, that he cautioned them to keep the matter secret: “. . . I know every person I’ve ever told it to . . . I said ‘this is for your ears only,’ as it were.”

In the presence of Mr. Schnoebelen, Pastor Spencer said that he also remembered him telling the Faust story. He recalled that Schnoebelen told him that he and his wife Sharon, “went into his [Apostle Faust’s] office and she went into the dream that she’d had, and I remembered you saying that she had seen a naked lady in the temple kind of on an altar, and I remember you saying to me that Apostle Faust said to you. ‘I see that you are an elect lady.’”

In a letter to Jerald Tanner, dated February 4, 1988, Ed Decker said that he could not be at the interview with William Schnoebelen, however, he had “asked Blaine Hunsaker to sit in for me.” Mr. Hunsaker was very honest about the whole matter and made some admissions which really hurt the position that both Decker and Schnoebelen had taken in their response to us. Mr. Hunsaker said that William Schnoebelen had told him and his wife “the whole story” of the interview with Apostle Faust “about a year and a half ago.” Mr. Hunsaker, who is with Saints Alive in Brigham City, Utah, went on to say that he publicly disseminated the story of the Faust interview:

. . . I used it. I used it in tape messages advertized in the newspapers. I didn’t use Bill Schnoebelen’s name in connection with it; I said . . . some of our people have been in conference with Apostle Faust and Apostle Faust had admitted and repeated—

At this point Mr. Hunsaker was interrupted, but he later went on to say that he had wanted William Schnoebelen to make the Faust interview public: “In fact, personally, I was hoping that he would take the boldness and bring it out into the public . . . but he chose not to.”

It was certainly refreshing to hear the straightforward response of Mr. Hunsaker—Ed Decker’s own representative at the meeting. His account completely undermined the denials Decker and Schnoebelen had written in response to us. The reader will remember that on pages 3–4 of the response, they stated:

Neither Ed nor Bill nor any other person associated with this ministry has ever taught that Mormon Church leaders knowingly believe in the “Lucifer-God” doctrine. . . . it is not now, nor has it ever been the position of Saints Alive corporately, or Ed Decker and Bill Schnoebelen privately that the LDS leaders at any time operate within a “Lucifer-God” doctrine.

On the tape-recording which Jerry Urban made, William Schnoebelen was very definite about what

Apostle Faust had told him: “. . . he said that, you know, that the God of the temple is Lucifer.” Jerry Urban responded: “Oh, is—is that right?” Mr. Schnoebelen replied: “Yes.” Urban then asked Schnoebelen if Faust “used that term?” Schnoebelen’s response was, “Yes.” In the interview we had with William Schnoebelen on Feb. 19, 1988, he did not seem to be as certain about the matter:

**Schnoebelen:** . . . Faust said, after hearing this account [Sharon’s account of the dream that the Mormons were worshipping Lucifer], he said, I bear you my solemn testimony that these things are true. . . . We, of course, thought he meant that [i.e., the dream], and I admit that there are other options open. He never said quote, unquote, Lucifer is the God—

**Spencer:** He may have been saying to you I bear you my testimony that the Mormon Church is true?

(At this point everyone began talking at once and nothing can be transcribed.)

**Schnoebelen:** No, he never said that in so many words to the best of my recollection or Sharon’s.

**Jerald Tanner:** . . . He never said that Lucifer is the God of the temple?

**Schnoebelen:** No, no.

**Spencer:** Is that what he [Mr. Schnoebelen] told Jerry Urban? Did he say that Faust said Lucifer is the God of the temple?

**J. Tanner:** That’s what he told Jerry Urban.

**Schnoebelen:** Yeah, well, see . . . I was talking off the top of my head and my wife wasn’t even around . . .

**Spencer:** You may have believed that’s what he said.

**Schnoebelen:** Yeah . . . he implied, he didn’t say.

**Hunsaker:** Did you come away from that meeting believing that that’s what he told you?

**Schnoebelen:** Yes, emphatically. We felt that we’d finally hit pay dirt.

William Schnoebelen’s wife, Sharon, could probably throw some light on this matter and also on all her husband’s other claims, but, unfortunately, neither William Schnoebelen nor James Spencer wanted us to contact her:

**Jerald Tanner:** How could we reach her? Would she be available . . . on the telephone?

**Schnoebelen:** At this point I wouldn’t press it . . .

**J. Tanner:** Are you keeping her from us, or is that her decision?

**James Spencer:** I would suggest . . . at this point . . . that we keep her from you.

In their response to us, William Schnoebelen and Ed Decker seem to be criticizing us for not printing the hard truth about Mormonism:

Mr. Tanner is advising caution about using research that seems to him to be “wild speculation and stories.” . . . He seems to insist that our research be iron-clad enough to convict a man of first-degree murder before publishing anything, yet he has made mistakes in just his research on us. . . . A large part of the reason Bill left Mormonism was because of Ed Decker. He might still be LDS if Ed had been waiting for the kind of non-offending evidence Mr. Tanner requires from him. (*The Lucifer-God Doctrine: Shadow or Reality?* pp. 29–30)

While Decker and Schnoebelen have publicly made some incredible and unsupported claims concerning Mormonism and have said that “The Mormons deserve to know the truth, and if it hardens some hearts, so be it” (*Ibid.*, p. 28), they seem to have lost their courage when it came to actually printing the Faust interview. According to his own statement, Ed Decker claimed he told William Schnoebelen to strike out this portion of his manuscript. Nevertheless, both Decker and Schnoebelen used it privately to help support their extreme Luciferian views concerning the Mormon temple ceremony. It would appear that even now there are “mysteries” which can only be found in the inner circle of those who are promoting the Luciferian theory. That there are “many” esoteric matters concerning the temple and witchcraft which only those close to Schnoebelen can learn is made plain on pages 14–15 of the rebuttal:

In counsel with their pastor and in prayer before God, they [William Schnoebelen and his wife] have chosen not to mention many things about the temple and its association with witchcraft—things far more troubling than what has been published—because they would be too sensational and too disturbing for the average Mormon to hear about.

While we have no reason to doubt that William Schnoebelen and his wife met with Apostle Faust, we cannot accept his story concerning the conversation which ensued. It seems as mythical as his earlier claim that a Roman Catholic bishop “laid his hands” on his head and ordained him to the priesthood.

### **A Luciferian Bias?**

In his address at the Capstone Conference in 1986, William Schnoebelen claimed that Joseph Smith may have planted the flag of Satanism in America:

. . . there was no Satanism in America prior to Joseph Smith . . . there was witchcraft here and there, like the outbreaks at Salem . . . But there wasn’t any Satanism in this country, and I am sure that this bothered him [the Devil]. Satan wants to have his flag anywhere he can put it, and he might have very well have like a spiritualist medium brought through this stuff with

automatic spirit writing, as it's called . . . brought this stuff through and taught Joseph Smith this stuff and then he married it with the Masonic ceremonies which, of course, he had access to because he was a Mason.

In the first edition of this publication we wrote the following:

William Schnoebelen's writings show that he is given to finding all kinds of trivial parallels between witchcraft and Mormonism. For instance, Mr. Schnoebelen admits that in the temple ceremony the candidates are dressed "in total white," whereas the Devil appears wearing "a black suit" (*Saints Alive Journal*, Winter 1986, p. 2). Since he could not make a parallel there, he tried to make a case for satanic influence by saying that "'Lucifer' walks in wearing the unofficial uniform of the Mormon priesthood, a black suit." Most people would interpret the fact that Lucifer appeared in black while "everyone else" appears "in total white" as evidence that he is an evil being. Mr. Schnoebelen, however, tries to capitalize on this flaw in his theory by suggesting that from "the standpoint of stagecraft, it definitely makes Lucifer the most important, outstanding performer."

The Decker-Schnoebelen response, page 15, takes issue with our remarks:

Mr. Tanner next accuses Bill of trying to find "all kinds of trivial parallels" between witchcraft and the temple. . . . He states that Bill could not find a parallel in witchcraft with the fact that the temple patrons wear white, and therefore made an issue out of Lucifer wearing black. Sorry, but there is a parallel . . . The highest levels of magick wear white robes. The middle levels wear scarlet, and the lower wear black. Since we were expecting that the temple rite would be of the highest luciferian order, we expected the workers to wear white. . . . it is only natural that the higher levels of his society should wear white. . . . he [Tanner] is discussing areas he really does not understand.

Aleister Crowley, who is often cited by Mr. Schnoebelen as an authority on the occult, seemed to feel that the black robe was the most important:

The Robe of the Magician may be varied . . . There are two principal Robes, the white and the black; of these the black is more important than the white, for the white has no hood. . . . The general symbolism which we have adopted leads us, however, to prefer the description of a Robe which few dare to wear. This Robe is of a rich silk of deep pure blue, the blue of the night sky . . . (*Magick*, 1974, p. 108)

It would appear, then, that no matter what color robes that the Mormons wore (black, white, scarlet, blue, etc.), Mr. Schnoebelen would have been able to find a parallel!

While we do not profess to have any great understanding of witchcraft or Satanism, we still feel that William Schnoebelen is making too much out of trivial parallels. Although Schnoebelen would have us believe that since the Mormons are dressed in white this provides evidence that they are in "the highest luciferian order," the Mormons would argue that white is the color of the righteous because Revelation 6:11 says that "white robes were given" to those who "were slain for the word of God," and we read in Revelation 19:14 that "the armies which were in heaven" were "clothed in fine linen, white and clean." Furthermore, white clothing is used in many churches by those who are being baptized. In the world of the occult, almost every color has some significance. Nevertheless, William Schnoebelen insists on making an issue with regard to colors. In his article in the *Saints Alive Journal*, page 3, he noted that Mormons wear a "green apron" and "Green is the sacred color of Lucifer!" From this one would think that Lucifer himself would also wear a green apron, but instead Mr. Schnoebelen admits that "Lucifer . . . wears a blue apron." In any case, a Mormon who follows Schnoebelen's line of reasoning could say that Christians who wear green chorus robes are worshipping the Devil, or that the "wearing of the green" on Saint Patrick's Day is a "Luciferian" plot to get people under his power.

### Witches' Bomb Shelter

William Schnoebelen makes some very startling claims concerning Mormonism and witchcraft. For instance, he insists that the "highest ranking Witch in the USA" told him that Lucifer founded the Mormon Church and that it was prepared so that "witches and occultists" could hide out in it if trouble developed. In the *Saints Alive Journal*, Winter 1986, he wrote:

As a former Mason/Occultist, I joined the LDS Church in 1980 in the expectation that I was joining Jesus' true church. My background had led me to believe that His church would be a secret, pagan institution of great strength. It would outwardly appear very respectable and conservative, but beneath the veneer, it would actually be a reservoir of vast occult power.

My teacher, the highest ranking Witch in the USA and also a very high-level Mason, told us that the LDS church was a place prepared for witches and occultists to hide should the country's mood change to a conservative one. He told us that Mormonism had been founded by Lucifer to provide a hospitable cover where witches could hide themselves and promulgate their most cherished doctrines of spiritual evolution to godhood and a godhead which consisted of a Mother-Father pair . . .

Our witch "Master" told us that the Mormon temple was an especially powerful place to go, as it had been

designed to restore those ancient Masonic secrets that had been expurgated from American Masonry. Indeed, he told us that there was an occult power to be had in the temple that could be achieved nowhere else—an indispensable [*sic*] step on our path to godhood.

William Schnoebelen seems to have two explanations concerning his trip into Mormonism which are not compatible with each other. In the quotation above, Mr. Schnoebelen gives the impression that coming into the Mormon Church was just another step in his advancement into Luciferian worship. In his speech at the 1986 Capstone Conference he noted that he and his wife were told that “the Mormon temple experience would be the peak of our satanic and witchcraft growth.” In the same speech, however, Schnoebelen indicated that they were disillusioned with their satanic lifestyle before they came into Mormonism:

... when our lives started to grow sour because of our practice of witchcraft and Satanism, and when things started coming down around us, we cried out and the Mormons were there, and it just seemed providential.

In any case, Mr. Schnoebelen claims that he was delighted to find Satanism taught in the temple ceremony. He claims that as he was going through the ritual he was “thinking, boy, these guys are teaching satanism, I mean, I was really on seventh heaven at this point.” He maintained that neither he nor his wife were disturbed by what went on in the ritual:

It wasn't disturbing for us when we went through it because we had been ... told all this was going to happen, so when we went through it, we thought, “Wow, this is great.” Everything that was prophesied has come to pass.

In the tape-recorded interview with Jerry Urban, Mr. Schnoebelen gave a different story. He indicated, in fact, that when his wife talked to Apostle Faust, she indicated that she was disturbed by similarities she had observed between the Mormon temple ceremony and witchcraft:

... my wife had addressed at that time some troubling questions she had about all these resemblances that she was seeing between the temple ceremony and some of the stuff we had gone through.

In the Decker-Schnoebelen response, page 13, we read that some satanists actually “delight in knowingly leading innocents to destruction. Bill knows, he used to be such a satanist. He knew he was going to hell, and delighted in drawing others there as well.” This statement is not compatible with a comment which Mr. Schnoebelen made in his 1986 Capstone address. He claimed that when he went through the temple ceremony and heard Lucifer say that those who did not live up to

every covenant they made in the temple would be in his power, he became fearful:

I quivered in my boots at that one. Even with all the sin I was in I thought that, gee, that's a heavy trip. ... Those people are assenting to have to be absolutely perfect or else they are in the power of Lucifer. ... so, therefore, everybody that goes through the temple is in bondage to Lucifer.

Mr. Schnoebelen appears to have been trying to ride two horses at the same time. If he already believed that he “was going to hell,” and took “delight in knowingly leading innocents to destruction,” as the Decker-Schnoebelen response maintains, why would he have “quivered” in his boots and become concerned about “the sin” he was in? A true Satanist would have rejoiced in the fact that all these Mormons were going to hell with him. While Mr. Schnoebelen would have us believe that Mormonism was the “peak” of his “witchcraft and satanic growth,” in the tape-recorded interview he had to admit that he “was nervous about the possibility of ... them getting around to the fact that I was ... taking a witchcraft course.”

However this may be, when he spoke at the Capstone Conference in 1986, William Schnoebelen claimed that Eli [Schnoebelen's witch Master] felt the Mormon Church was a special “bomb shelter” prepared for witches. In the Decker-Schnoebelen response to us, page 14, the witch Master's craft name is given as “Eli” (his real name was Barney C. Taylor), and the organization he headed was known as the Mental Science Institute. Mr. Schnoebelen's claim that “Eli” was “the highest ranking Witch in the USA,” is a real exaggeration. In the first edition of *The Lucifer-God Doctrine*, page 5, we pointed out that when

Mr. Schnoebelen speaks of his “Witch Master” as being “the highest ranking Witch in the USA,” this could give the impression to some people that he had power over all other witches in the United States. This, of course, could not possibly be correct because witchcraft is divided up into a number of groups. It is comparable, in fact, to the situation we find in Mormonism. Those who have made a serious study know that there are quite a number of churches that base their teachings on Joseph Smith. Although the President of the Reorganized LDS Church has a certain amount of power in his own church, he has no control over the Utah Mormons. The “Witch” whom Mr. Schnoebelen refers to may have had a great deal of influence in his own group, but there seems to be no reason to believe he had power over the other groups.

In their response to us, Ed Decker and William Schnoebelen indicated that they felt we have been too hard on them. They did concede, however, that Mr. Schnoebelen has had to make a correction in his teaching with regard to the importance of Eli in witchcraft:

Mr. Tanner doesn't write like an honest researcher—but like a prosecuting attorney only interested in making the accused look as reprehensible as possible. . . . he tries to make it seem as though deception is involved. In a sense, he is right in saying that there are many witchcraft groups. Bill has even gone to lengths in his subsequent talks to correct any confusion this statement may have caused. . . . witches, like cultists, have the belief that their form of Wicca is the “only, true form of witchcraft.” . . . The Druidic Craft (Mental Science Institute) taught that all other witches were false. . . . To the devout Mormon, there are no other “restored churches,” even though there are actually more than a hundred. Similarly, to him, all other witchcraft traditions were fake, so Eli was in fact the head of all witches; just as Benson is the prophet of all Mormons. Therefore, though Bill has corrected his teaching in this area; he was also correct in stating what was held to be true at the time. (*The Lucifer-God Doctrine: Shadow or Reality?* pp. 13–14)

This response seems to dodge the real question by claiming that Mr. Schnoebelen was “correct in stating what was held to be true at the time.” Now, while it may be true that Schnoebelen did believe that he was involved with the “only, true form of witchcraft” at the time he was in Eli's group, he did not write the article published in the *Saints Alive Journal* at the time he was in the Mental Science Institute. He, in fact, wrote it in 1986, which was after he claimed he had become a Christian. At that time he should have believed that all forms of witchcraft were false. Mr. Schnoebelen could have said that his teacher claimed he was “the highest ranking Witch in the USA,” but he certainly misrepresented the situation when he referred to, “My teacher, the highest ranking Witch in the USA.”

In his lecture delivered at Capstone Conference in 1986, William Schnoebelen acknowledged that “witchcraft is sort of like many religions, it's fragmented. There's literally hundreds of ways of practicing it.” He boasted, however, that “this Eli . . . had responsibility over literally thousands of occultists and witches from the Druidic Rite, as it's called, of witchcraft.” Although Mr. Schnoebelen would have us believe that “Eli” was over “literally thousands” of people, the evidence does not seem to support that claim. J. Gordon Melton, the noted authority on churches, cults and the occult, claims that the Mental Science Institute was actually a small group. He feels, in fact, that it probably did not have more than one or two hundred members. In his book, *Encyclopedic Handbook of Cults in America* (1986, p. 214), Dr. Gordon noted that “There are by best estimates, over 30,000

Witches and Neo-Pagans ‘in North America’ . . .” As far as we could tell, however, he did not even mention Eli or his group in that book.

While Mr. Schnoebelen does not have any document or hard evidence for the conversations he claimed he had with Eli and Apostle Faust, he has put forth two photocopies which we felt could provide some important evidence linking the Mormon temple ceremony to satanic ritual if it could be established that they were authentic. The first is supposed to be from the “*Grimorum Verum*.” It has a prayer to the “Lord Lucifer,” and a few paragraphs later contains this blessing:

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

This is very close to a portion of the temple ceremony which we have produced in *Mormonism—Shadow or Reality?* page 472:

Health in the navel, marrow in the bones, strength in the loins and in the sinews, power in the priesthood be upon me and upon my posterity through all generations of time and throughout all eternity.

A comparison of the wording in William Schnoebelen's document with the temple ceremony seems to be just too close to be a coincidence.

The other important photocopy Mr. Schnoebelen has produced is supposed to be out of the “2nd Book of Wisdom” and pertains to “a handfasting or Wiccan wedding.” It has some remarkable parallels to the eternal marriage ceremony in the LDS temple:

By virtue of the authority of the HPoM which [sic] I hold, I pronounce you, \_\_\_\_ & \_\_\_\_ legally and lawfully Lord and Lady for time and all eternity; Twin Flames whose lights shall ever burn as One; and I seal upon you all the blessings of immortality and godhood; and seal upon your heads the blessings of thrones, kingdoms, principalities, powers, and dominions and say unto you: Bring forth children . . .

In the Mormon temple ritual, as given in *Mormonism—Shadow or Reality?* page 473, we find the following:

By virtue of the Holy Priesthood and the authority vested in me, I pronounce you \_\_\_\_ and \_\_\_\_ legally and lawfully husband and wife for time and for all

eternity, and I seal upon you the blessings of the holy resurrection with power to come forth in the morning of the first resurrection clothed with glory, immortality and eternal lives, and seal upon you the blessings of kingdoms, thrones[,] principalities, powers, dominions and exaltations, with all the blessings of Abraham, Isaac and Jacob, and say unto you, be fruitful and multiply . . .

The reader will note the striking similarities between the text taken from William Schnoebelen's photocopy and the Mormon temple ceremony. Again, the parallels seem to show that there is a definite relationship between the two texts.

A careful examination of the sensational documents Mr. Schnoebelen has brought forth to make his case against Mormonism reveals that they are not very old. They are, in fact, photocopies of material typed on modern typewriters. We were a little surprised at this since we thought that satanic material was supposed to be handwritten. Mr. Schnoebelen, however, answered that in "recent years . . . the typewriter and/or copy machine" have sometimes been used. Jack Roper, an expert on occultic organizations whom we consulted, has confirmed this statement. The fact that they are typewritten, therefore, does not negate William Schnoebelen's claims concerning the documents. When we asked Mr. Schnoebelen if his documents came only "from memory or from actual written sources," he sent a letter detailing the provenance of the material:

Unfortunately, upon my salvation in 1984, I burnt all my occult and witchcraft materials with the help of an Assembly of God pastor for biblical reasons. About a year later, upon conversations with Ed Decker and Jim Witham, I determined that some of this material could be important in research into the LDS endowment. I thereupon began a rather arduous quest among my old pupils in the Milwaukee/Chicago area for copies of the rites which I had passed down to them.

I found one isolated and rather strange fellow in Chicago who had not yet heard of my "apostasy" from the Craft and was able to persuade him to make Xerox copies of the materials he had (even more limited than I had possessed because of his lower rank). The bottom line is that F [*Grimorum Verum*] is actually a copy of a copy in his possession which he copied from me in 1977. It was originally typed by me in 1976 from my superior's copy of the grimoire, some five years before I went through the LDS temple. In the interests of decency, I then blotted out a few of the scatological references.

Document G comes from a different source. It is a typed copy (not by me) of pages out of the 2nd *Book of Wisdom*, a ritual work book of the Druidic Craft of the

Wise—aka Druidic Wicca or Mental Science Institute. It pertains to a handfasting or Wiccan wedding. Again, my copy was destroyed by fire in 1984, but I was able to procure these pages from a former colleague high priest in Arkansas. They were typed by him and sent to me. (Letter from William Schnoebelen to Jerald Tanner, dated April 13, 1987)

From this it is obvious that the actual copies in Mr. Schnoebelen's possession cannot be dated prior to 1985. (He was converted to Christianity on "June 22, 1984," burned his papers at that time and then "about a year" later sought to obtain "copies of the rites.") Since Mr. Schnoebelen has not provided the names or addresses for either the "rather strange fellow in Chicago" or the "high priest in Arkansas," there is no way independent of Schnoebelen's statement that we can actually date the material back beyond 1985.

In the first edition of this booklet, we wrote the following:

One thing that is disturbing about Schnoebelen's statement is that he says he "burnt all my occult and witchcraft materials." If this is the case, why did he retain the three certificates from the Mental Science Institute, the School of Wicca and the Church of Satan? Photographs of these documents are found on pages 71, 74 and 75 of *Mormonism's Temple of Doom*, published in 1987 by Triple J Publishers, PO Box 3367, Idaho Falls, ID 83403. We would think that the certificate from the Church of Satan would be deemed especially evil since it tells of Schnoebelen becoming a "Warlock" and having "knowledge of Satanic Theology, and undefiled wisdom of the Black Arts." It also has the statement that it is done "By all the powers of Hell," and has the signature of Anton Szandor La Vey, the "High Priest & Magus of the Black Order." In addition, it has an upside-down pentagram containing the goat's head. Speaking concerning: the "inverted pentagram," William Schnoebelen says: "It is just too evil a sign — it draws demons!" (Ibid., page 49). One would think that Mr. Schnoebelen would want to get rid of anything that draws demons. On page 73 of the same publication we find a picture of a Masonic certificate stating that Schnoebelen had achieved the honor of being a "Sublime Prince of the Royal Secret, 32°." This certificate also shows occultic symbols which Schnoebelen identifies as evil. However this may be, we are left with this situation: the original documents which are most important to show parallels to the temple ceremony were burned, whereas the certificates supporting William Schnoebelen's involvement in the occult were preserved.

In the Decker-Schnoebelen response we find this explanation for the seeming contradiction about Mr.



Schnoebelen burning all his occultic material yet preserving the certificates:

... right before his conversion, he and his wife Sharon were apart. She was going to school in Dubuque and was storing her belongings at her folks' house. When Bill joined her in Dubuque in April of 1984, they had rented a one-bedroom apartment. Because of the size of the place, Sharon kept much of her things over at her folks'.

When Bill was saved, and realized that he should destroy all his occult junk; he seized up everything he could find in the apartment. Sharon's occult things were at her parents, and because hers were better organized, she had, years before, been entrusted with the storage of the vital certificates which gave proof of our various ordinations, etc. Thus, by a coincidence or a Providential act, they were preserved from destruction.

As the months passed, the oversight was discovered. By then the Schnoebelen[s] had felt a call upon their hearts from the Holy Spirit to ministry; and realized that they might need those certificates for authenticating their incredible story. Upon counselling with their pastor, they kept them.

On May 16, 1988, we talked to Terry Richardson, who had served as an Assembly of God pastor in Dubuque and later moved to Saint Louis, Missouri. Pastor Richardson, confirmed that Mr. Schnoebelen had discussed the certificates with him. Richardson claimed that when he first met Mr. Schnoebelen, he had helped him burn three boxes of occultic material. A little over a week later, Schnoebelen told him that more material had been located. This time three or four boxes of material were burned. Some months later, William Schnoebelen informed him that while he had thought that all the occultic material had been burned, he found certificates which they agreed might be useful in documenting Schnoebelen's story.

One serious problem with Schnoebelen's material is that there is some evidence of evolution in the text since 1985. Mr. Schnoebelen published the purported extract from the *Grimorum Verum* in 1985 in a publication entitled, *Joseph Smith And The Temple Of Doom*. A significant number of changes were made when it was republished in 1986 under the title, *Documentation "Joseph Smith And The Temple of Doom."* Finally, it appeared in 1987 in *Mormonism's Temple of Doom*. It is interesting to note that two slightly different versions are found in this same book on pages 35–36 and 41. The one on pages 35–36 is very close to the 1986 printing. The version which appears on page 41 is printed in

parallel columns with the temple ceremony. Except for the "obscenity" which Mr. Schnoebelen deleted, it has become absolutely identical to the Mormon ritual.

Below the reader will find a comparison of the way Mr. Schnoebelen's extract was first published in 1985 with the way it appears today. We have placed the words which have been changed in italics and bold print:

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**May you have** health in the navel **and** marrow in **your** bones, **lust** in **your** - - - and in **your sinew!** **May the** power **of** the priesthood be upon **you** and upon **all your** posterity **throughout** all generations of time and all eternity. (*Joseph Smith and the Temple of Doom*, 1985, p. 11)

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Health in the navel, marrow in **the** bones, **strength** in **the** [ . . . ] and in **the sinews**, power **in** the Priesthood be upon **me** and upon **my** posterity **through** all generations of time and **throughout** all eternity. (*Mormonism's Temple of Doom*, 1987, p. 41)

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While the rules regarding quotations would probably allow the first three words ("May you have") to be dropped and the word "health" to start with a capital letter, we have counted the deletion of these words as a change because the inclusion of the word "you" would clearly reveal that something was wrong with the text. It is obvious that the wording has been changed from the second person singular throughout the quotation to the first person singular. The word "you" certainly would not fit with "me" and "my." It appears that in the original version the participants in the ceremony do not say these words. The words are spoken to them in a blessing from someone else who is designated as "M" [Magister]. In any case, the fact that the text grows closer to the Mormon temple ceremony with time is of some concern. Over a third of the words have either been added, deleted or changed without any indication. While all of us are prone to make mistakes when citing material and it is sometimes easy to accidentally omit a number of words, the changes in this document were obviously intentional. This evolution of the text raises an important question: if this many changes have been made during the brief period in which we have been able to observe it, how many changes may have occurred in the previous decade? Unless Mr. Schnoebelen can provide an earlier text that can be verified, scholars will probably be skeptical of its value.

In the Decker-Schnoebelen response, pages 18–19, there is an attempt to try to explain away the changes in the text:

The 1985 booklet is actually slightly older, being a reworking of a chapter out of the as yet unpublished manuscript by Bill. It was actually written sometime in the fall of 1984. At that time, Bill had not yet acquired the *Grimorum Verum* text, and despaired of doing so. Therefore, he relied on his memory for the rendering of the incantation in the chapter, which later became the booklet.

In being transformed into a booklet, this oversight was not noted. He had no idea at the time that his work would be subjected to such wide-spread publicity or such intense scrutiny. . . .

The 1986 “documentation” version is, of course, the definitive version—being a photocopy of the page itself. It is very closely matched with the text in the 1987 book by Bill and Jim Spencer.

The quotation is from the chart on p. 41 of the book, and is admittedly different. The reader will note that the quote is not attributed and is basically a generic version of the magickal incantation, which (like most magick charms) can be given in either first or second person.

According to this explanation, William Schnoebelen actually “relied on his memory” when he wrote out the text for a manuscript written in the “fall of 1984.” Sometime later, as Mr. Schnoebelen has informed us in the letter we have cited, he felt that it was so important that he have the original text that he searched out the “rather strange fellow in Chicago” who gave him a copy of the material. However, when he published *Joseph Smith’s Temple of Doom* in 1985, he seems to have entirely forgotten that he had actually obtained the typewritten text of the ritual. Instead of using the document itself, he copied out the text which he had previously “relied on his memory” to restore. When the text finally appeared on page 41 of *Mormonism’s Temple of Doom* in 1987 it had strangely become almost identical to that found in the Mormon temple ceremony. Decker and Schnoebelen maintain that this version “is basically a generic version of the magickal incantation.” This explanation for the changes in the text put forth in the Decker-Schnoebelen response is very hard to believe. It seems far more likely, in fact, that the text was deliberately altered for the express purpose of making it more like the Mormon temple ceremony.

Since we felt that it was very important to know whether William Schnoebelen’s documents are more closely related to the ancient or the modern temple ceremony, we submitted them to a test. The Mormon temple ceremony originated in the 1840’s at Nauvoo, Illinois. Many important changes have been made in it

since that time. For example, it had some bloody oaths which were modified so they would be more palatable to educated people (see *Mormonism—Shadow or Reality?* pages 474–475). If Joseph Smith and Brigham Young borrowed from witchcraft ceremonies in the 1840’s, then the text would have evolved further away from the original witchcraft texts as time passed. This can be clearly demonstrated with Masonic parallels to the temple ceremony. While the Mormon text is still like the Masonic ritual in many places, it has been modified in others so that it is scarcely recognizable. We must assume also, that changes have occurred in witchcraft rituals as time has passed. The two rituals, therefore, would have become more dissimilar as the years passed. Consequently, we should be very suspicious of any text purported to be from witchcraft which resembles the modern version of the temple ceremony more than the older version. If it is more like the modern ritual, then it is very likely that it has been plagiarized from Mormonism rather than the other way around.

We have carefully compared the two most startling portions of William Schnoebelen’s documents with different accounts of the temple ceremony published between 1853 and the present time and found that they closely resemble the modern version of the ceremony. Although we should probably state that the printed versions of the ceremony could have some inaccuracies in them, it still seems highly significant that no evidence has been found to show that the Schnoebelen texts agree with the older renditions of the temple ritual. Fortunately, the text he has provided concerning the “Wiccan wedding” can be tested against anti-Mormon sources as well as a very early account that appeared in a Mormon publication. Mormons are usually very secretive about the temple ritual, but in 1853 Apostle Orson Pratt, without consulting with Brigham Young, published the sealing portion of the ceremony in *The Seer*. President Young was very upset about the matter and said: “I have prayed fervently when Orson published the sealing ordinance that it might be forgotten.” Fortunately, Brigham Young’s prayer was not answered, and we are able to use it for comparison. We will refer to it as the 1853 text. On February 12, 1906, the *Salt Lake Tribune*, which was an anti-Mormon newspaper at that time, printed the endowment. We will refer to it as the 1906 printing. In 1931 a Mormon critic by the name of A. J. Montgomery published the ceremony in *Temple Mormonism* (referred to as the 1931 printing). Finally, in 1972 we published the ceremony in *Mormonism—Shadow or Reality?* (a book which is still available from Utah Lighthouse Ministry). We will, of course, refer to this as the 1972 text. Although we will not be quoting it, we also used the text prepared by Chuck Sackett in *What’s*

*Going On In There?* We found it to be virtually identical in these portions to that found in *Mormonism—Shadow or Reality?* The letters WS will be used to designate William Schnoebelen’s typewritten text.

In our comparison of the “Wiccan wedding” text with the temple ceremony, we used the printings made in 1853, 1931 and 1972. The 1906 *Salt Lake Tribune* did not include this part of the ceremony. As the reader can see, there is a serious difference between the older texts and Schnoebelen’s version:

**1853** — *In the name of the Lord Jesus Christ, and* by the authority

**1931** — *In the name of the Lord Jesus Christ and* in authority

**1972** — *By virtue* of the Holy Priesthood and the authority

**WS** — *By virtue* of the authority of the HPoM

The comparison below seems to show that the names of the bride and groom were not given at this point in the ceremony. Schnoebelen’s text is like the 1972 printing:

**1853** — I pronounce you legally and lawfully husband and wife

**1931** — I pronounce you legally and lawfully husband and wife

**1972** — I pronounce you \_\_\_\_ *and* \_\_\_\_ legally and lawfully husband and wife

**WS** — I pronounce you, \_\_\_\_ & \_\_\_\_ legally and lawfully Lord and Lady

The appearance of the words “legally and lawfully” actually seem to be somewhat out of place in the witchcraft ceremony. On page 46 of *Mormonism’s Temple of Doom*, Mr. Schnoebelen says that in 1973 he participated in “a handfasting” ritual “in a forest clearing near Zion State Park north of Chicago and were surrounded by almost 200 witches.” On page 63 of the same book, he says he was “Sealed ‘For Time and Eternity’ — (Druidic Marriage ceremony or ‘handfasting’)” on “07/29/73.” Just four lines below this, however, he says he was “Legally married” on “05/31/74.” If he was “legally and lawfully” married in the witchcraft ceremony in 1973, why did he get “Legally married” again in 1974? Mr. Schnoebelen tries to explain this by saying:

“he answer is simple. The “laws” mentioned in the Druidic wedding were not the laws of the state, but the ancient landmarks of Wicca—especially those governing the sealing of soulmates for time and eternity. Witches have their own subculture and their own laws; and it would be important for a couple to have their handfasting sealed by witch law so that they could remain together in eternity. (*The Lucifer-God Doctrine: Shadow or Reality?* pp. 20–21)

Notwithstanding this explanation, we still feel that it is more likely these words were borrowed from the Mormon temple ceremony.

The word “I” appears in one place in the earlier texts but seems to have been dropped in the modern version:

**1853** — and *I* seal upon you

**1931** — and *I* seal upon you

**1972** — and seal upon you

**WS** — and seal upon your

The word “kingdoms” does not appear in the older versions, but is found in the 1972 printing and Schnoebelen’s text. Notice also that the older texts use the word “and” three times. The 1972 printing does not use it at all, and Schnoebelen’s version uses it just once:

**1853** — thrones, and dominions *and* principalities and powers

**1931** — thrones and dominions *and* principalities and powers

**1972** — *kingdoms*, thrones principalities, powers, dominions

**WS** — thrones, *kingdoms*, principalities, powers, and dominions

As we have already shown, William Schnoebelen’s second example, purported to be from the *Grimorum Verum*, has been altered since it was first published to conform with the present version of the temple ceremony. Since we felt it should be closer to the original, we used Schnoebelen’s 1985 printing to compare with the temple ritual. (In their response, page 19, Decker and Schnoebelen claimed that the “1986 ‘documentation’ version is, of course, the definitive version — being a photocopy of the page itself.” We have compared the 1985 version with that printed in 1986 and found that we obtained the same result in the study below.) Unfortunately, Orson Pratt’s 1853 printing did not include this portion of the ceremony. We are able, however, to compare it with the 1906, 1931 and 1972 version. Although this portion of the ceremony seems to be basically the same, there are three changes which can provide some evidence. In one case the word “in” does not appear in the earlier versions but is found in Schnoebelen’s text:

**1906** — and sinews

**1931** — and sinews

**1972** — and *in* the sinews

**WS** — and *in* your sinew

In one instance the word “upon” only appears in the 1972 printing and the *Grimorum Verum*:

1906 — and my posterity  
 1931 — and my posterity  
 1972 — and *upon* my posterity  
 WS — and *upon* all your posterity

In one case the word “all” found in the Schnoebelen text appears only in the 1931 and 1972 printings:

1906 — and through out eternity  
 1931 — and throughout *all* eternity  
 1972 — and throughout *all* eternity  
 WS — and *all* eternity

In this example William Schnoebelen’s text can be related to either the 1931 or the 1972 printing. In all other cases it seems that the two documents agree with the 1972 printing—i.e., the modern version of the ceremony. In no case do they agree with differences found in the 1853 or 1906 versions. That no support appears in the earlier versions should be of grave concern to those who want to use them to prove the Mormon ceremony came from witchcraft. Because of the possibility of errors in the various accounts of the temple ritual, no one parallel should be used as absolute proof that the Schnoebelen texts are modern. Nevertheless, the evidence, taken as a whole, does seem to demonstrate that the texts are recent productions that are dependent on either a printed copy of the ceremony or someone going into the temple to get the text. When we add the fact that these texts resemble the modern ceremony to the questions concerning their provenance and the changes that have been made since 1985, we feel that it would be unsafe to put one’s faith in them.

On page 19 of their response, Ed Decker and William Schnoebelen seem to be willing to admit that the text of Schnoebelen’s witchcraft/satanic ceremonies is like the modern temple ceremony. In order to get around the serious implications of this they propose a preposterous theory:

Is it not possible that Satan, in inspiring the LDS leaders who have had charge of the temple rite, has gradually changed it and brought it more in line with witchcraft ceremonies as the LDS people became more and more acclimated to occult principles? It would be the old story about the frog in the pan of cool water having the heat gradually turned up. This sort of tactic is very common in occultism. Perhaps Satan is gradually “turning up the heat” in the temple rites—especially the sealing ceremony—as the average Mormon is becoming more open to the occult in everyday life. Might this be the reason why so many Mormons are attracted to the New Age movement? Speculation? Certainly, yet we would submit that what Mr. Tanner is proposing is just as fanciful.

Since most of the changes we mention are very minor in nature, it seems rather ridiculous to speculate that Satan would be so concerned about these matters. It seems, in fact, far more reasonable to believe that most of these changes are the type of differences that creep into a ceremony through the passing of time. If Satan had been “inspiring the LDS leaders who have had charge of the temple rite” to make changes in it, he would have undoubtedly tried to make it more evil. Why, for instance, would Satan have allowed the Mormon leaders to tame down the oaths?

Although Decker and Schnoebelen claim that our explanation is “just as fanciful” as the one they proposed, they do concede that “Bill admits the possibility that the druidic witches could have at some point stolen the LDS temple ceremony and used it. He also admits the possibility that satanists, at some point, might have stolen the veil incantation and used it in their rites. These things are possible but are they likely? . . . Why would satanists choose to steal from such a small sect, one in which few people participated in temple work. . . . Even assuming that Eli borrowed the temple sealing ceremony, isn’t it intriguing that he could incorporate it into witchcraft without any substantive changes? . . . What does it say about the theology of the endowment when you are postulating that two separate PAGAN groups, one of them Satan worshippers, like their rites well enough to copy them virtually intact?” (*The Lucifer-God Doctrine*, pp. 19–20).

If Ed Decker and William Schnoebelen could show that the two portions of the temple ceremony which they question contained sinister words or promoted the worship of Satan, they might come closer to having a point. It is true that the one mentions marriage “for time and for all eternity” (a doctrine which orthodox Christians do not accept), but the wording is far from sinister (see *What’s Going On In There?* page 54). The other portion in question is found on page 52 of the same book and appears to be rather innocuous: “Heath in the navel, marrow in the bones, strength in the loins and in the sinews, power in the Priesthood be upon me and upon my posterity through all generations of time and throughout all eternity.” This portion of the temple ceremony even has parallels to the Bible. In Proverbs 3:8 we read: “It shall be health to thy navel, and marrow to thy bones.” Proverbs 31:17 says that a virtuous woman “girdeth her loins with strength . . .” Those who have carefully studied the subject know that witchcraft and Satanism have borrowed material from many places. Structural material has been taken from Masonry, Catholicism and the Bible itself. Eli, the witch who was over Mr. Schnoebelen, often incorporated Biblical concepts into

his writings; in fact, on pages 18–19 of his publication, *The First Book of Wisdom*, he directly quoted nineteen verses from the Bible. In his *Priesthood Manual*, page 7, we find the following: “In fact, the view of most Craft members in our Christian-Judeo civilization is that the Christ was the greatest of all Wise Men and that the Bible is one of the greatest depositories of written ‘wisdom,’ as we call our teachings, in the world.” Should we believe that the Bible is a book of witchcraft just because it is used by people who are involved in witchcraft?

Some very important information, which can help us understand the William Schnoebelen material, has recently come to light. We tried to locate the Mental Science Institute in March, 1987, by writing to the box number on Mr. Schnoebelen’s certificate. The letter was returned from Minneapolis with the statement: “Attempted-Not Known.” This, of course, caused us some concern. In doing further research with regard to this organization we were referred to Jack Roper. Although Mr. Roper did not know where the organization is located today, he assured us that it had existed. He had, in fact, met B.C. “Eli” Taylor, whose name appears on Schnoebelen’s certificate of ordination to be a “High Priest After The Order of Melchizedek” in the Mental Science Institute. Mr. Schnoebelen, as we have already shown, claims that Eli was the witch who told him the Mormon temple ceremonies had important “occult power . . . that could be achieved nowhere else.” In any case, Jack Roper indicated that he thought this group had doctrines that were similar to Mormonism. Fortunately, Mr. Roper was familiar with a printed article on the Mental Science Institute. In this article, J. Gordon Melton mentioned a parallel to “Mormon theology” and gave this revealing information:

**Mental Science Institute.** Eli Taylor, who is the grand master of what is termed druidic witchcraft, is a descendant of Thomas Hartley who was burned at the stake for practicing witchcraft in England in the early 1550’s. . . . The Mental Science Institute was organized in the late 1960’s as a focus for Taylor’s brand of herbal magick.

He traces his particular kind of witchcraft to the druids, and it is thus termed druidic. . . . The Mental Science Institute is the most male oriented of all the Wicca groups and has a theology closely related to Western ritual magick and Christianity. The universe is seen in a series of levels—celestial, terrestrial and telectual. The celestial is divided into sublevels at the top of which is God the Father, followed by the Lord of Lights, arc-angels and angels. Man, animals and plants are on the terrestrial level. At the lowest level, the telectual level, are the mineral, chemical and electrical

elements and creative thought. Just as there is a Father, there is a Mother of all men.

In a concept very close to Mormon theology, the Mental Science Institute teaches that the Father must at one time have been a child. The children of God will, in like measure, become gods. Reincarnation is part of that process. . . .

The Mental Science Institute is headquartered in Minneapolis and has covens throughout the Midwest. *A Word to the Wise* is a monthly newsletter. (*The Encyclopedia of American Religions*, 1978, vol. 2, p. 285)

This article provides information which seems to show that the Mental Science Institute has borrowed some of its ideas from Mormonism. Besides the parallel concerning the Father having “been a child,” we have the words “celestial, terrestrial and telectual.” Those who are familiar with Mormonism know that Joseph Smith taught that there were three kingdoms in heaven, the celestial, terrestrial and telectual (see *Doctrine and Covenants*, Section 76). The idea of three heavens, however, is not unique to Mormonism. For many years we were aware that the mystic Emanuel Swedenborg taught this doctrine before Joseph Smith was born, but we did not know whether Smith could have seen his writings. D. Michael Quinn, however, has furnished information which shows that it is possible that Joseph Smith did have access to Swedenborg’s teachings:

. . . the only pre-1830 advocate of three heavens was apparently Swedish mystic Emanuel Swedenborg. . . . Swedenborg’s publications in England since 1784, and in the United States since 1812, affirmed, “There are three heavens,” described them as “intirely [*sic*] distinct from each other,” called the first heaven “the celestial kingdom,” and stated that the inhabitants of the three heavens corresponded to the sun, moon, and stars . . . These views were summarized in a front-page article of 1808 at Canandaigua, New York, and in a publication that had been in Joseph Smith’s hometown library since 1817 . . . (*Mormonism And The Magic World View*, 1987, p. 174)

While Joseph Smith’s view on three heavens could have been derived from Swedenborg’s writings, the idea that one of the kingdoms was named the “terrestrial” kingdom seems to be unique to Mormonism. (The word terrestrial, of course, actually means earthly.) The fact that the Mental Science Institute used the word telectual (Eli seems to have dropped the final *r* from the word) as a name of one of the levels of the universe leads to the view that this organization was borrowing from Mormonism. The thing that really cinches the matter, however, is the use of the word “telectual” for the lowest level. It is a

well-known fact that this is not a real word. It was, in fact, invented by Joseph Smith in the early 1830's. It is also interesting to note that both Joseph Smith and Eli divided the celestial kingdom or level into different sublevels. In one of Joseph Smith's revelations, *Doctrine and Covenants* 131:1, we read: "In the celestial glory there are three heavens or degrees." As Dr. Melton has pointed out, in Eli's theology, the "celestial is divided into sublevels at the top of which is God the Father, followed by the Lord of Lights, arc-angels and angels." This information is found in *The First Book of Wisdom*, page 23.

Ed Decker and William Schnoebelen took issue with our research concerning the Mental Science Institute and wrote the following on page 21 of their rebuttal:

It was good of Mr. Tanner to note that occult researchers Jack Roper and Gordon Melton collaborate [corroborate?] both the existence of Eli and his Mental Science Institute, and its strong resemblance to Mormonism. However, with typical misdirection, he then writes: "[Melton's] article provides information which seems to show that the Mental Science Institute has borrowed some of its ideas from Mormonism."

Actually, the article does no such thing. Interestingly enough, Bill was perfectly aware of the Melton book and provided a photocopy of the article to his co-author, Jim Spencer; who came to precisely the opposite conclusion as the Tanners—taking it as a confirmation of Bill's story. . . .

All this proves is that LDS and Wiccan theology are close. But Mr. Tanner concludes that it proves he is right and we are wrong. He feels that the use of the word "testial" by Eli proves that he borrowed from Mormonism rather than vice-versa. . . . It may be that testial is not a real word, but if anything, that substantiates the claim toward his getting it from witchcraft. . . . Which is more likely, that Smith pulled the word out of thin air or that he got it from one of the many occult associations in Smith's family?

While Decker and Schnoebelen charged that we were using our "typical misdirection" in stating that the Mental Science Institute borrowed from Mormons, the evidence that this is the case has become irrefutable. On January 13, 1988, Dr. J. Gordon Melton, the author of the article which tipped us off to the Mormon connection, sent us a prepared statement which confirms that the evidence does show that Eli borrowed from the Mormons:

"During the 1970s while I was researching the NeoPagan community, I had ample opportunity to investigate the teachings of the Mental Science Institute led by Barney Taylor (Eli). All of the evidence suggests that Taylor created MSI himself using as content some books on Rosicrucianism, herbalogy, [sic] Mormonism,

and the occult. Taylor had no discernible traditional roots in any witchcraft prior to the contemporary Gardnerian revival which dates from the 1940s. I can say that beyond any reasonable doubt that any similarity between MSI and Mormonism on matters of teaching is due to Taylor's having taken Mormon ideas and incorporating them in MSI. Taylor does not represent any nineteenth-century witchcraft tradition which could serve as a common source for both his teachings and those of the Church of Jesus Christ of Latter-Day Saints. During my extensive study of witchcraft in America, I could find no evidence of any witchcraft apart from various mundane magical spells (such as making love potions) being practiced in America. There is no evident [evidence?] of anyone advocating or practicing a consistent witchcraft worldview from which a sophisticated religious teaching such as Mormonism could be derived. Anyone advocating the development of Mormonism out of witchcraft has the burden of proof upon them to establish that any such witchcraft existed. — J. Gordon Melton

At one time an ex-member of the Mental Science Institute gave Dr. Melton a "large file" of material he had acquired while he had belonged to that organization. Among the items was *The Second Book of Wisdom*—a document of 126 pages by Barney C. Taylor (Eli). This work contains "a series of informative materials, study questions, and practices for the beginner in occult science . . . leading to the Diplome of a Fellow of Mental Science." We were especially interested in this document because in a letter dated April 13, 1987, William Schnoebelen claimed that the pages he had containing the sealing ritual (the material which is similar to the Mormon temple ceremony) were taken "out of the *2nd Book of Wisdom*, a ritual work book of the Druidic Craft of the Wise—aka Druidic Wicca or Mental Science Institute . . . my copy was destroyed by fire in 1984, but I was able to procure these pages from a former colleague high priest in Arkansas. They were typed by him and sent to me."

Fortunately, The Institute For the Study of American Religion, which is directed by Dr. Melton, provided us with a xerox copy of *The Second Book of Wisdom*. This copy, which contains 34 lessons, does not have any material concerning couples being sealed "for time and all eternity"—i.e., the ritual which Mr. Schnoebelen claims came out of "the *2nd Book of Wisdom*." When we questioned William Schnoebelen about *The Second Book of Wisdom*, he claimed that "it was only available, you see, to the High Priesthood." Mr. Schnoebelen's claim seems inconsistent with the cover page which says that it is "for the beginner in occult science." When we showed Schnoebelen the copy we had received, he looked it over and said: "Well, this is a lot more comprehensive, okay,

than what I saw. In fact, this looks like it's been kind of worked over and polished up. . . . I recognize things in here." When he was asked if this was the book referred to as *The Second Book of Wisdom*, he replied: "I would have no reason to doubt it. No, no." The question was raised concerning why the material that resembled the Mormon temple ceremony was not in the copy which Dr. Melton obtained. Mr. Schnoebelen responded that "it was" in the copy he had, and he didn't know "why it isn't now."

William Schnoebelen went on to state that *The Second Book of Wisdom* was only "available to a High Priest or a High Priestess." The reader will remember that he had previously written that he destroyed his occult material in 1984 when he became a Christian. This would explain why he had to go back to a "high priest in Arkansas" to obtain copies of some of the pages from that document. He later related, however, that "Sharon's occult things were at her parents" and therefore "were preserved from destruction" (*The Lucifer-God Doctrine: Shadow or Reality?* p. 18). Since a High Priestess was also supposed to have a copy of *The Second Book of Wisdom*, we asked Mr. Schnoebelen why his wife's copy had not survived. He replied: "Well, you see, you've got to understand something and I hope Jim can verify this for my book; we had a fire in 1974, and all her occult materials were destroyed because . . . the fire bomb was thrown into our attic." It would appear, then, that there were two fires which destroyed the Schnoebelens' copies of *The Second Book of Wisdom*—Sharon's copy was destroyed in the fire set by an arsonist in 1974 and ten years later William burned his own copy. It seems, in fact, that there were at least four separate fires in which important material was burned: Pastor Terry Richardson and William Schnoebelen set two fires which destroyed a great deal of material. The Arsonist's fire destroyed all of Sharon's material she had acquired before 1974, and, as we will later show, Mr. Schnoebelen's purported Masonic certificate for "34th Degree—'Paladin' (Palladium Masonry)" was burned in still another fire.

While J. Gordon Melton's copy of *The Second Book of Wisdom* does not give any support for the material Mr. Schnoebelen claims was in the document (i.e., the pages concerning the sealing of men and women "for time and all eternity"), it does provide extremely important evidence to show that Mormon words and concepts were used by Eli as structural material for his own peculiar version of "Druidic" witchcraft. For instance, in his translation of the Book of Abraham, Joseph Smith seems

to have created a new word by slightly modifying the Hebrew word for star—*kokob*:

And I saw the stars . . . and that one of them was nearest unto the throne of God . . . and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God . . . (*Pearl of Great Price*, Book of Abraham 3:2–3)

On page 10 of *The Second Book of Wisdom*, Eli borrowed the word that Joseph Smith had created:

Then one giant yellow sun; a world of very high vibrations, came into the Universe. This was the world of *Kolob*, the first.

When we questioned Mr. Schnoebelen about the word "Kolob" found in Eli's document, he admitted that "he [Eli] used the word *Kolob* quite frequently . . ."

In the Book of Mormon, 2 Nephi 2:25, we read: "Adam fell that men might be and men are, that they might have joy." In *The Second Book of Wisdom*, page 66, Eli borrowed the last seven words of this verse, and although he put quotation marks around them, he did not give the source: "Then what should we get out of living? 'Men are that they might have joy.'"

J. Gordon Melton has also sent us a copy of the Mental Science Institute's *Priesthood Manual*. On page 19 of this work, Eli again cited from the Book of Mormon: "People should have fun. Our scriptures say that 'Men are that they might have joy,' so have fun." That Eli would refer to the quotation as being from the "scriptures" is very interesting.

Other things in *The Second Book of Wisdom* betray that it had roots in Mormonism. Although Eli seemed to avoid naming Mormon publications, on page 77, he expressed the importance of paying tithing and used "the Mormon church" as an example. He claimed that because of its system of tithing "the church flourished. Today it is about the seventh in numbers in the United States, but the second in wealth."

Through The Institute For the Study of American Religion, J. Gordon Melton has also provided us with another book written by Eli, *The First Book of Wisdom*. This book uses the word "Kolob" over a dozen times in the opening section. On page 6, for instance, Eli spoke of the time "when the children of Kolob became Gods in their own solar systems . . ." This, of course, has a familiar Mormon ring to it. On page 22 we read that "All worlds, celestial, terrestrial, and telestial, are inhabited by beings with physical bodies suited for their worlds."

Pages 21 and 24 of *The First Book of Wisdom* contain material that was obviously derived from Mormonism:

... the Father must have been a child before He became an adult. ... The Father therefore must have been a man before he became God ... God is a perfected man. ... If God was once a child, he must have had a Father, who also must have had a Father, and so on back into infinity. ... If Man has a spiritual Father, then he must have had a spiritual Mother. Even though God is a perfected man, he could not become a "Father" without a female spirit to act as Mother and accomplish the miracle of creation. ... You are a spiritual Being—a child of this celestial family—a child of God—a God in the making. ... You WILL be like your Father in Heaven. A Creator in your own right. ... Eternal progress is the law of the universe. ... When the Children of God become adult Gods, they will be required to create their own worlds as schools for their own children.

The reader should compare these statements made by Eli with quotations from the teachings of Joseph Smith and other Mormon leaders:

First, God himself ... is a man like unto one of yourselves ... God himself; the Father of us all dwelt on an earth ... You have got to learn how to be Gods yourselves ... (Joseph Smith, *Times and Seasons*, vol. 5, pp. 613–14)

... God the Eternal Father was once a mortal man who passed through a school of earth life ... He became God ... (Milton R. Hunter, *The Gospel Through The Ages*, p. 104)

... our Father in Heaven was begotten on a previous heavenly world by His Father; and again, He was begotten by a still more ancient Father; and so on ... (Orson Pratt, *The Seer*, p. 132)

The stupendous truth of the existence of a Heavenly Mother, as well as a Heavenly Father, became established facts in Mormon theology. (Milton R. Hunter, *op. cit.*, p. 98)

... God, our heavenly Father, was perhaps once a child, and mortal like we ourselves, and rose step by step in the scale of progress ... (Orson Hyde, *Journal of Discourses*, vol. 1, p. 123)

God the Father is a glorified and perfected man ... (Bruce R. McConkie, *Mormon Doctrine*, 1966, p. 319)

A careful search of Mormon literature on the teachings concerning God might reveal many more parallels to Eli's teachings in the *First Book of Wisdom*.

Even more important evidence, however, comes from a statement which appears on page 26 of Eli's *Priesthood Manual*:

Gemini Message — "As men are, God once was, until he thought; as God is, men may become, when they think."

Any real student of Mormonism will recognize that Eli has borrowed from a poem written by Lorenzo Snow (Snow later became the 5th president of the Mormon Church):

As man now is, God once was:  
As God now is, man may be.  
(As cited by Van Hale in *Brigham Young University Studies*, Winter 1978, p. 214, n.26)

When we had the tape-recorded interview with William Schnoebelen, we pointed out that the evidence clearly showed that Eli borrowed from Mormonism. We noted, in fact, that Eli had lifted material from all the standard works of Mormonism—i.e., the material Mormons accept as scripture. We showed that he used the word "telestial" from the *Doctrine and Covenants*; that he took the word "Kolob" from the *Pearl of Great Price*; and that he quoted directly from 2 Nephi 2:25 in the Book of Mormon. That Eli used two very unique words which Joseph Smith himself had coined seems to be very strong evidence in itself that he was using Joseph Smith's writings in creating his system of witchcraft. Since Mr. Schnoebelen had claimed that Eli said "the Mormon temple was an especially powerful place to go ... that there was an occult power to be had in the temple that could be achieved nowhere else," we felt that Eli must have been a Mormon at one time.

### Eli a Bishop?

After presenting some of the evidence which led us to conclude that Eli had borrowed from Mormonism to William Schnoebelen, we asked him if Eli had any Mormon books. He replied: "Not that I ever saw." To our great surprise, however, he made an astounding admission when we asked, "Did Eli ... ever join the Mormon Church to your knowledge?" Mr. Schnoebelen responded: "... he claimed that at one point he had been a Mormon bishop." Mr. Schnoebelen went on to state: "He indicated that ... when he had been on the west coast he had found it expeditious to do that at one point."

If Eli was telling the truth when he told Schnoebelen that he had been a Mormon bishop, he undoubtedly



NAMES: WATSON, John Henry  
 PLACES: Sharon, Wicdr, V.  
 To indicate that a child is an ancestor of the family representative, place an "X" behind the number referring to that child.  
 ENTER ALL DATA IN THIS ORDER.  
 DATES: 14 Apr 1794  
 FAMILY GROUP RECORD

<b>HUSBAND</b> TAYLOR, Barney Calvin Born 30 Jan 1916 Place Mount Olive, Izard, Ark Chr. Place Marr. 17 Feb 1940 Place Reno, Washoe, Nvd Died Place Bur. Place HUSBAND'S FATHER TAYLOR, Perry Washington HUSBAND'S MOTHER WILCOX, Martha Ann HUSBAND'S OTHER WIVES					Husband TAYLOR, Barney Calvin 1916 Wife GAY, Alice Irene Ward L. F. G. T. W. Examiners: L. K. G. Stake or Mission El Paso Stake NAME & ADDRESS OF PERSON SUBMITTING RECORD Barney Calvin Taylor 5301 Hanawalt Drive El Paso, Texas, 79903					
<b>WIFE</b> GAY, Alice Irene Born 30 Aug 1914 Place Leadville, Lake, Clrd Chr. Place Died Place Bur. Place WIFE'S FATHER GAY, Maurice Antoine WIFE'S MOTHER SWITZER, Ida Belle WIFE'S OTHER HUSBANDS					FAMILY REPRESENTATIVE TAYLOR, Barney Calvin RELATION OF F.R. TO HUSBAND Self RELATION OF F.R. TO WIFE Wife HUSBAND TEMPLE ORDINANCE DATA BAPTIZED (DATE) ENDOWED (DATE) SEALED (DATE & TEMPLE) HUSBAND 7 Aug 1938 28 Feb 1949 28 Feb 1949 AZ WIFE 7 Aug 1938 28 Feb 1949 SEALED (DATE & TEMPLE) CHILDREN TO PARENT					
SEX M F	CHILDREN List Each Child (Whether Living or Dead) in Order of Birth SURNAME (CAPITALIZED) GIVEN NAMES	WHEN BORN			WHERE BORN		DATE OF FIRST MARRIAGE TO WHOM	WHEN DIED		
		DAY	MONTH	YEAR	TOWN	COUNTY		STATE OR COUNTRY	DAY	MONTH
1	H TAYLOR, Robert Calvin	15	Oct	1955	Fort Eustis	Wruck	Vrgn			
2										
3										
4										
5										
6										
7										
8										
9										
10										
11										
SOURCES OF INFORMATION 1. Personal knowledge of Barney C. Taylor, 5301 Hanawalt Drive, El Paso, Texas, 79903.							OTHER MARRIAGES		NECESSARY EXPLANATIONS	

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A photograph of a "Family Group Sheet" prepared by "Barney C. Taylor" for the Mormon Church Genealogical Society. This sheet shows that he participated in the temple ceremonies in 1949.

would have gone through the temple a number of times. After we published the April 1988 issue of the *Salt Lake City Messenger*, which revealed that Eli was a Mormon, a researcher who has helped us in the past, decided to check Mormon Church records to see if Eli was listed. He found a “Family Group Record” which was completed from “Personal knowledge of Barney C. Taylor, 5301 Hanawalt Drive, El Paso, Texas, 79903.” This seems to be the same man who founded the Mental Science Institute. In the article we referred to earlier, J. Gordon Melton says that Eli (Barney C. Taylor) “grew up in the Ozarks.” This fits very well with the Genealogical Society record which shows he was born on January 30, 1916 at Mount Olive, Izard County, Arkansas. From his *Second Book of Wisdom*, we know that Taylor was living in “North Little Rock, Ark” after he started the Mental Science Institute. This is only about eighty miles from where he was born in Izard County. The record shows that he was sealed to his wife in the Arizona temple on February 28, 1949. Unfortunately, this type of record does not tell us what offices he held in the Mormon Church or how many times he went through the temple. In any case, it does show that he did go through the temple endowment at least once and that he had become a Mormon about thirty years before he started the Mental Science Institute.

The evidence clearly reveals that Eli was a student of Mormon theology and his exposure to Joseph Smith’s writings is reflected in the teachings of the Mental Science Institute. While Schnoebelen is unable to show that the sealing ceremony which contains parallels to the Mormon temple ceremony was taken from *The Second Book of Wisdom*, as he previously claimed, we cannot completely discount the idea that Eli would have had such a ceremony in his Mental Science Institute.

In the interview he had with us, Mr. Schnoebelen acknowledged that J. Gordon Melton has “probably done more spade work and knows more people in various witchcraft groups than probably anyone else.” When we asked Dr. Melton if he had encountered any other witchcraft group besides the Mental Science Institute which claimed to have a marriage ceremony wherein couples were sealed together “for time and all eternity,” he replied that he had copies of a number of marriage ceremonies for different groups involved in witchcraft. These ceremonies did not contain such a ritual nor did he have knowledge of any group having such a ceremony. He, in fact, said that the marriage ceremonies were usually for only a short period of time. This might account for the statement made by Mr. Schnoebelen which we have already cited: “We’ve had so many marriages, I have trouble keeping them all straight.”

Although William Schnoebelen admitted that J. Gordon Melton was a good scholar of the occult, he argued that “his knowledge is academic, it’s not experiential.” He went on to say:

I don’t really think that just because, for instance the Druidic rite is the only rite that has these resemblances, necessarily makes it suspect. We were taught that the Druidic rite was the only true form of witchcraft and that all these others were more or less . . . take offs. And other scholars in witchcraft . . . have very much established that the whole of witchcraft was basically stitched together out of whole cloth in the beginning part of this century. Eli, on the other hand, asserted, for whatever it’s worth . . . that his was the true and that all these others were more or less pretenders.

In his 1986 lecture at Capstone Conference, William Schnoebelen had been rather emphatic about Eli’s Druidic rituals dating back centuries before Joseph Smith. He affirmed that the Mental Science Institute’s rituals “date back to at least the Scottish immigration to Southeastern America in the 1700s, and they are virtually identical to the rights that are used today in the Mormon temple.” In the same lecture, Mr. Schnoebelen had this sharp rebuke for those who would be so misinformed as to suggest that the witchcraft material was taken from the Mormon temple ceremony, rather than the other way around: “. . . I have this to say to them: PHOOEY!”

Even though William Schnoebelen seemed so positive in his position that there could not have been a reverse borrowing of the material, the evidence we have uncovered indicates beyond a shadow of doubt that Eli borrowed from the teachings of Mormonism. In the speech given on July 25, 1987, Mr. Schnoebelen made this interesting comment: “. . . In Mormon theology I was taught by my Grand Master Eli, who I mentioned last year, that Satan or Lucifer is the father of Jesus.” When we interviewed Schnoebelen, he clarified this by saying that what he really meant was that Eli’s witchcraft theology was so close to Mormonism that he just used the term “Mormon theology.” It now appears that Mr. Schnoebelen’s statement can be taken very literally. Eli combined Mormon theology with material from witchcraft to create his own special brand of “Druidic” witchcraft.

It should be noted that there seems to be a discrepancy between the written teachings of Eli and what Mr. Schnoebelen claims he taught. Schnoebelen claims that he taught “that Satan or Lucifer is the father of Jesus.” To begin with, in his *Priesthood Manual*, under the section entitled, Introduction to Witchcraft, Eli indicated that he did not believe in a Satan:

A modern innovation in religion is Anton Lavey and his Satanism. To make it worse from our standpoint

is that he openly claims to be a Witch. When he does so it displays the fact of ignorance of even the most basic points of craft teachings. The Wise Men have never believed in a “Devil,” or in a “Hell,” or even in a Satan. To them, all men are literal Children of God, and everything is in a cycle of [eter]nal progression through the teachings of the Law of Consequence and a cycle of rebirths. . . . the punishment is for teaching and therefor[e] cannot be eternal.

While Mr. Schnoebelen claimed that Eli taught that Lucifer was the father of Jesus, in *The First Book of Wisdom*, page 7, Eli taught that the two were brothers:

Now the eldest was called the “Bright One” or Lucifer because of his tremendous intelligence, and God, the Father gave him charge of the teaching of the children. . . . Lucifer became God to the third of the children who went with him. Thus the first of the worlds of the solar system was celestialized and they departed into outer space and came to rest outside the energy patterns of the solar system and thus a new star was born.

The second eldest of the spirits of the solar system became the eldest, and they gave him the name of Chiro . . . he said, “My Father, let us give the children of the new world freedom and love, not regimentation . . .”

On page 13 of the same book, Eli made it clear that Chiro was Christ:

In general, the Wise Men accept the Bible story of the spirit of the First Born, Chiro or Christ, descending upon the man Jesus: taking over his body for a limited time: his mission and the crucifixion story.

When we interviewed William Schnoebelen, he saw that we had the writings of Eli. In the face of this evidence, he contradicted his earlier statement that Eli taught “that Satan or Lucifer is the father of Jesus.” He admitted, in fact, that Eli taught they were brothers: “

He [Eli] would never have said that he was a Satanist. He had kind words to say about Lucifer. In his doctrine, he believed Lucifer was the elder brother of Jesus, which is, of course, the reverse of Mormon doctrine . . . He taught us that Lucifer perfected his planet, Venus, first and so he’s here helping us perfect our planet. This is Jesus’ planet, that was Lucifer’s planet.

Even though Mr. Schnoebelen corrected his assertion about Eli teaching that “Lucifer is the father of Jesus,” his statements still do not seem to completely square with the writings of Eli we have had access to. Schnoebelen claimed that Eli taught Lucifer’s planet was “Venus” but that he is “here helping us perfect our planet.” Eli’s own writings, however, seem to show that Lucifer has no place in our universe. We find these statements in Eli’s *Priesthood Manual*:

Lucifer was and is the eldest son of the Father. His planet became perfected and he started his own solar system called Alpha Centuri.

Lucifer’s planet is gone, so it too has no effect.

Biblical connection—belief in 12 planets to correspond to zodiacal signs 1st missing planet—VULCAN—closest to Sun—“baby sleeping in father’s arms” 2nd missing—“And Lucifer took a third of the spirits from heaven and was cast out” became own universe

In the light of Eli’s own writings, Mr. Schnoebelen’s claim that Eli “told us that Mormonism had been founded by Lucifer to provide a hospitable cover where witches could hide themselves” (*Saints Alive Journal*, Winter 1986) appears to be questionable because Eli seems to have believed that Lucifer was functioning in his “own solar system.” In any case, the fact that Schnoebelen had to change his story concerning Eli teaching that Lucifer was the father of Jesus does not give us a great deal of confidence in his other claims about what Eli taught.

Now that we know that the Mental Science Institute was borrowing from Mormonism, it makes it even more difficult to believe that William Schnoebelen’s typewritten sheets can add any important knowledge concerning the relationship of witchcraft to Mormonism. Even if he could establish that what he has come from witchcraft ceremonies, how would we know that portions of the Mormon temple ceremony were not interpolated into these documents before they came into his hands?

### Linked to Crowley

We have already noted that William Schnoebelen claimed he had a “copy of a copy” of a typewritten satanic ritual which is supposed to also resemble a portion of the Mormon temple ceremony (see *Mormonism’s Temple of Doom*, pages 35–36). He claimed that he originally had his own copy in 1977, but since he burned it in 1984, he had to obtain a copy from a “rather strange fellow in Chicago.” This man had been one of his “old pupils” who was of “lower rank” in the organization. One would think that Mr. Schnoebelen might know the name of the satanic group he was affiliated with, but when he was asked about the matter, he responded:

Well, I don’t know the name of the group. I know that it claimed to be affiliated in California . . . I saw stationery that had the heading on it “Thee Brotherhood” . . . which is I know in subsequent research in actually Melton’s book, it is a known . . . hard core satanic group.

Although Mr. Schnoebelen seemed to be either unable or unwilling to provide any definite source for the document, he maintained that he participated in this ritual (“I actually did it”). In any case, Mr. Schnoebelen claims

that this ritual is part of the *Grimorum Verum*, and would like us to believe that this work dates back to before the time of Joseph Smith.

Although he admits there is no way to verify it, he maintains that most sources would date it “back to the 18th century” (*Saints Alive Journal*, Winter 1986). Ed Decker asserts that the portion of the Schnoebelen document which resembles the Mormon temple ritual “is a classic form of occultic incantation and was in use in witchcraft and Satan worship long before the Mormon Temple Ceremony came about, and is reportedly recorded in the notorious ‘Grimorum Verum’ kept by druidic priests and warlocks” (*Saints Alive In Jesus Quarterly Journal*, First Quarter, 1986, p. 11).

We were very suspicious concerning the claim for its antiquity. The words “the radioactive spheres of pure cosmic energy,” found on the first page of the document (see *Documentation ‘Joseph Smith and the Temple of Doom’*), seemed to have a modern ring to them. In the *Salt Lake City Messenger* for April 1988, we noted that we felt

that this document, or at least part of it, may have come from the organization which Aleister Crowley was associated with, the Ordo Templi Orientis (OTO). We have also noted that the Ecclesia Gnostica Spiritualis appears to be part of (or a branch of) Crowley’s organization and that the document which has parallels to the Mormon temple ceremony contains the words: “Liturgia De Ecclesia Gnostica Spiritualis . . .” Since Crowley was chosen “to rewrite the order’s rituals” in 1912 or 1913, this would mean that the Schnoebelen document cannot really be trusted to represent something that dates back to the time of Joseph Smith and Brigham Young.

Although we suspected that Aleister Crowley’s work had some relationship to the Schnoebelen document, it took a great deal of time to pin the matter down. The first breakthrough came when we discovered parallels to Crowley’s *The Book of the Law*. The reader will remember that the words “Do what thou wilt shall be the whole of the Law” are found in the first chapter, verse 40, of *The Book of the Law*. These identical words appear on the first page of Schnoebelen’s document: “Do what thou wilt shall be the whole of the Law.” In the following paragraph we find these words: “Love is the law, love under will.” These same words appear in verse 57 of chapter one of *The Book of the Law*: “Love is the law, love under will.” Since Crowley did not receive *The Book of the Law* until 1904, it seemed highly unlikely that the *Grimorum Verum* (Liturgia De Ecclesia Gnostica Spiritualis) dated from the 18th century. The presence of these unusual words in both texts seemed to completely undermine William Schnoebelen’s claim for the document.

Even more devastating evidence was discovered when we searched the pages of *The Equinox*, the “official organ of the O.T.O.” To begin with, we found additional evidence that William Schnoebelen’s claim that he was a “Gnostic Catholic Bishop” linked him to Crowley’s Ordo Templi Orientis. In vol. 3, no. 1, page 197, of the 1972 reprint of *The Equinox*, we found this statement:

The O.T.O is a body of initiates in whose hands are concentrated the wisdom and the knowledge of the following bodies:

1. The Gnostic Catholic Church.
2. The Order of the Knights of the Holy Ghost.
3. The Order of the Illuminati.

On page 249 of the same volume we found a ritual entitled, “Ecclesiae Gnosticae Catholicae Canon Missae.” In the “mass” itself (page 251) we discovered these words:

Do what thou wilt shall be the whole of the Law. I proclaim the Law of Light, Life, Love and Liberty in the name of IAO.

THE CONGREGATION. Love is the law, love under will.

In the document William Schnoebelen put forth as the ancient *Grimorum Verum* the reader will find almost the same words used:

Do what thou wilt shall be the whole of the Law. I proclaim the law of life, light, love and liberty, in the name of IAO.

ALL: Love is the law, love under will.

There are so many words that are identical in these two documents and these words are so unique that it is doubtful that anyone will dispute the fact that either Aleister Crowley wrote Mr. Schnoebelen’s text or else someone else plagiarized Crowley’s words to create it. According to the title page of vol. 3, no. 1, of *The Equinox*, this mass originally appeared there in 1919. In his *Confessions*, page 714, Aleister Crowley claimed that it was printed the year before (1918) in *The International*. It was also reprinted in Crowley’s book, *Magick*, pages 423–435. (It is interesting to note that in another ritual given on page 412 of the same book by Crowley, we find the “Sign of Horus” mentioned. In Schnoebelen’s document we also read concerning the “sign of Horus.” On page 77 of vol. 3, no. 1, of *The Equinox*, we find this: “Beautiful wast thou, O Lilith . . .” Schnoebelen’s text also refers to “lovely Mother: Lilith; . . .”)

Although we found very significant parallels between Crowley’s mass and the *Grimorum Verum* at the beginning of both documents, we were unable to find any important parallels beyond that point. While the mass is definitely pagan, it does not seem to mention

Lucifer. In the Schnoebelen text, Lucifer's name is found at least nine times in the two pages he has published. The portion of Schnoebelen's document which is supposed to resemble the Mormon temple ceremony is not found in Crowley's work.

After considering all the evidence we have been able to obtain concerning William Schnoebelen's so-called *Grimorum Verum*, we have reached the following conclusions: instead of being an 18th century document, as Schnoebelen proposes, it appears to have been written in the 20th century. The fact that it contains so many words from a ritual written by Aleister Crowley seems to date it to sometime *after* he composed the "Ecclesiae Gnosticae Catholicae Canon Missae." It could have been written any time between 1918 and 1985. It is probably a combination of portions of three or more rituals—part of Crowley's mass seems to have been added to a ritual which is Luciferian in content and toward the end of the document a portion of the Mormon temple ceremony has been inserted.

It appears, then, that the two most significant documents which William Schnoebelen has held up as evidence that the ritual in the Mormon temple ceremony was derived directly from witchcraft and Satanism are tainted by serious problems with regard to the origin and transmission of their texts. All that we have with regard to the satanic document is a typewritten sheet which could have been prepared by anyone. We have no date as to when it was first penned nor any assurance that it was not altered after it was written. Moreover, the text has suffered serious alterations since it first surfaced in 1985.

The document which is purported to be from the Mental Science Institute could not be found in *The Second Book of Wisdom*. Even if it could be traced back to "Eli," it would be of no real value in proving a relationship to ancient Druidic witchcraft. Since Eli himself was deeply immersed in Mormon theology and since there seems to be no proof in earlier witchcraft groups of the unique concepts he taught, it would be very hard to believe that the portions of his teachings which so closely resemble Mormonism were derived from some more ancient source.

All of the work about Mormonism and witchcraft which Ed Decker has published for William Schnoebelen and that found in the 1987 printing of *Mormonism's Temple of Doom* is seriously flawed by the fact that Schnoebelen has suppressed important information which is vital for a correct understanding of the relationship between Mormonism and witchcraft. Mr. Schnoebelen was aware of the fact that Eli used unique Mormon words such as "Kolob" and "Telestial," yet he withheld this information from the public. If he had mentioned

this, it would have undoubtedly thrown up a red flag which would have led scholars to question his entire presentation concerning Mormonism and witchcraft. Moreover, Mr. Schnoebelen suppressed the fact that Eli himself had told him that "he had been a Mormon bishop." Even worse than this, however, is the deliberate attempt to misdirect us from the truth which is found in the Decker-Schnoebelen response, page 19:

He [Tanner] is asking us to believe that it just happened that one group of witches in the hills of Arkansas (where Mormons are as scarce as hen's teeth) and another group of satanists based in Illinois both happened to borrow elements from the LDS temple endowment—independently of each other. Isn't this the same kind of suppositional research that they charge us with committing?

We feel that it is very likely that the portions of the two documents linking the Mormon temple ceremony to witchcraft and Satanism were actually the products of the same person. Since Mr. Schnoebelen cannot seem to give us any real information to prove his statement concerning the "group of satanists based in Illinois," this leaves us with the "group of witches in the hills of Arkansas." This, of course, is referring to Eli's Mental Science Institute. The *Second Book of Wisdom* states that Eli lived in North Little Rock, Arkansas. The Decker-Schnoebelen response maintains that "Mormons are as scarce as hen's teeth" in the "hills of Arkansas." The obvious purpose of this statement is to convince people that Eli could not have been a Mormon. Now that we know that Eli told Mr. Schnoebelen that he had, in fact, been a bishop in the Mormon Church, it becomes very obvious that this was an attempt to mislead the reader.

Over the years there have been many people who have forsaken the Mormon Church for the occult. In the 1870's a number of Mormons turned to spiritualism and even Apostle Amasa M. Lyman was cut off from the church when he became wrapped up in the practice (see *Journal of Mormon History*, 1979, vol. 6, pp. 75–87).

The reader will remember that William Schnoebelen informs us that Eli was a Druidic witch. It is interesting to note that not long before Eli set up the Mental Science Institute, there was a man who was trying to combine the teachings of Mormonism with those of the Druids. His name was William C. Conway, and like Mr. Schnoebelen, he claimed to be "a Druid Hight [*sic*] – Priest of the Order of Melchizedek" (*An Open Letter to the General Authorities of the Church of Jesus Christ of Latter Day Saints*, 1958, p. 1). He believed in Joseph Smith and accepted the Mormon Fundamentalist doctrine that polygamy should still be practiced, but combined these beliefs with the teaching of reincarnation. He claimed, in

fact, that he had been visited by the reincarnated Joseph Smith:

Two years ago, while visiting the NEW Los Angeles Temple of the Church of Jesus Christ of Latter Day Saints, during its “Open House Period” prior to its Dedication, the following personages were my guests:

Our Druid Brother—the Mormon’s Angel “Moroni.” TRANSLATED, A MASTER.

Our Druid Brother—the Mormon’s Prophet Joseph Smith Jr. REINCARNATED. (Ibid., p. 9)

James Wardle has a rather lengthy file on Mr. Conway which he permitted us to examine. This file shows that Conway made some astounding claims. He said that the reincarnated Joseph Smith was being “coached by Moroni – and being directed by our Druid Fraternity of the Sacred Order of Melchizedek . . . I was entrusted with 28 of the Bronze plates – to prove all points that Joseph Smith used to translate the Book of Mormon. I also had the two Breast-Plates (meaning the Urim and Thummin [*sic*] – also the genuine ‘Seer-stone’) . . .” (Letter to Francis Darter, carbon copy, September 29, 1958). We do not have any evidence that Conway had anything to do with “Eli” or his group and only use this material to show that he combined Druid and Mormon teachings. For more information on Mr. Conway see Kate B. Carter’s *Denominations that Base their Beliefs on the Teachings of Joseph Smith*, 1962, pages 64–65.

However this may be, it appears that there are so many uncertainties about the typewritten pages which have been put forth to demonstrate the link between Mormonism and witchcraft that they are of little value. On the other hand, the strong parallels between the Mormon temple ceremony and Masonry which we have presented in *Mormonism—Shadow or Reality?* pages 486–489, are documented from books published between 1827 and 1860. A reverse borrowing—i.e., the Masons taking from the Mormons—is impossible since most of the Masonic material is taken from a book written almost two decades before the Mormons even created their ceremonies.

### Luciferian Masonry?

We have previously shown that both Ed Decker and William Schnoebelen have suggested that the spires on Mormon temples are satanic nails poised to pierce Christ when He returns. Mr. Schnoebelen also claims that

Satan . . . is often referred to among high level witches and satanists by the guarded code word: “The Nail.” This title comes from the fact that nails caused so much pain to the Savior. (*Saints Alive Journal*, Winter 1986, p. 4)

He seems to be suggesting that the “Sign of the Nail” grip used in the Mormon temple, which one would presume represents a physical reminder of the pain Jesus suffered when he was nailed to the cross or an attempt to emphasize His resurrection scars, is actually a ritual representing the great pleasure Satan derived when the nails were driven into Jesus. Schnoebelen admits, however, that his thesis is difficult to prove: “XXII. ‘Sign of the Nail . . . satanic grip, connotations . . .’ Hard to prove in documents, because this has always been communicated orally, a closely guarded secret” (*Documentation “Joseph Smith and the Temple of Doom,”* 1986, p. 3). In the *Saints Alive Newsletter*, Spring 1987, Ed Decker commented:

. . . we wish to concentrate on the two highest tokens in the temple; the Sign and Sure Sign of the Nail.

Many satanists use “The Nail” as a special codeword for Satan. This comes from the fact that nails caused such agony to Jesus in his last hours on Calvary. Might we not wonder why in the temple rite, the two most sacred tokens refer to the Nail?

The unquestioning temple patrons are told that the name of the “Nail” token is “The Son,” meaning “The Son of God.” But recall that in LDS doctrine, Lucifer is one of the sons of God. While the patrons assume that they are talking about Jesus, the Son of God; in actuality, everything here points to the second son of God in Mormonism, Lucifer!

When the patrons proceed to the Veil, they give the Patriarchal Grip of SURE Sign of the Nail on the five points of fellowship. . . . Now the patron is standing in a Masonic embrace, reaching through a veil which contains slits representing the square, compass and rule, similar to the temple garment.

The implications are staggering! In spite of his good intentions, the Mormon who has gone through this has locked himself into submission to Lucifer himself! . . . Thus more and more Mormons are brought into submission to Lucifer, the Mormon god.

In *Mormonism—Shadow or Reality?* pages 487–488 we have shown that the “Sign of the Nail” undoubtedly came from Masonry:

15. The grip known as “The Sign of the Nail” seems to be similar to one given by Masons in one of their higher degrees.

MORMONS: “The Grip is given by placing the thumb on back of hand and the tip of forefinger in the centre of palm, representing the piercing of the hand by a nail. It is called ‘The Sign of the Nail.’” (*Temple Mormonism*, p. 20)

MASONS: “Grand Commander now explains the grip and word of a Knight of Malta. He says to candidate—Thomas, reach hither thy finger, and feel the print of the nails; [they join right hands, and force the

first finger into the centre of the palm;]” (*Richardson’s Monitor of Freemasonry*, p. 126)

There is absolutely nothing in the Masonic ritual that would lead one to believe Satan is being glorified in any way. It is obvious, in fact, that it relates to a scene that took place after the resurrection and has nothing to do with the Devil rejoicing that the nails are being driven into Christ’s hands. Just before the grip takes place, “The Prelate reads verses 24 to 28 of St. John, chapter xx,” which is concerning Thomas putting his finger into the print of the nails in Jesus’ hands and the wound in his side and proclaiming, “My Lord, and my God.” Likewise, in the Mormon temple ritual nothing concerning Lucifer is mentioned. It is obvious that it is referring only to Christ because the following statement is made: “The name of this token is The Son, meaning the Son of God” (*Mormonism—Shadow or Reality?* p. 471). Although it would seem that this is very clear, Ed Decker tries to contort the meaning by suggesting that in Mormon theology God had another son whose name is Lucifer. This, of course, is true, but anyone who reads the entire ceremony can see that Decker’s view is a complete misrepresentation. For instance, the marriage ceremony itself speaks of “the Lord Jesus Christ” and concludes with “in the name of the Father, and of the Son, and of the Holy Ghost, Amen” (*Ibid.*, p. 473).

In the Decker-Schnoebelen response, page 22, we find this comment concerning our statement relating to the Masonic ritual from which “The Sign of the Nail” was apparently taken:

Then Mr. Tanner again demonstrate[s] that his expertise begins to dwindle rapidly when he leaves the field of Mormonism. He writes: “There is absolutely nothing in the Masonic ritual that would lead one to believe Satan is being glorified in any way.” It is evident that he is ignorant of the many evidences in Ed’s booklet *The Question of Freemasonry* and elsewhere that indicate Satan is glorified in the Masonic ritual.

On page 4 of the same booklet, we find the following:

. . . the fact that they [the Tanners] are “armchair scholars” is the main reason for their problems with us. They may know a lot about the issues, but it is all second-hand. . . the Tanners may know something about witchcraft and Freemasonry; but the remarks they make about Bill’s research make it clear that they are relatively ignorant of such things.

While it is true that Masonry has its roots in the occult, we feel that Ed Decker’s booklet, *The Question of Freemasonry*, is not a reliable guide with regard to the subject. The “key document” from which Mr. Decker quotes is Albert Pike’s *Morals and Dogma of the Ancient*

*and Accepted Scottish Rite of Freemasonry*. On page 3 of his booklet, Decker claims that he is giving the truth about what Masonry really teaches, and on page 7 he cites the following from Pike: “Everything good in nature comes from OSIRIS—order, harmony, and. The favorable temperature of the seasons and celestial periods.” Mr. Decker then notes that Osiris was an “ancient Egyptian god.” Now, while Decker gives an accurate quotation from Albert Pike’s book, it does not appear to be in context. Pike is not giving the view of present-day Masons concerning the matter; he is only telling how “the [ancient] Egyptians” viewed the god, Osiris (see *Morals and Dogma*, 1960, page 476) On page 589 of the same book Pike spoke again of the god, Osiris “and the fable of his history . . .” It is true that Albert Pike deals with a great deal of occultic material in his book, but this does not give a person license to quote him out of context.

The Masonic historian Arthur Edward Waite seemed to agree with the claim that Albert Pike was “a master-genius of Masonry,” but he also said:

. . . it calls to be added that as a critical scholar of Masonry, a historian and a writer on the ethical and philosophical side of the subject he is not to be taken as a guide. No man had a greater opportunity and no one a freer hand when he undertook to revise the Rituals of the Scottish Rite, and he scored only failure. It would be hard and unnecessary to say that he never improved the originals: the case against him is that he reconstructed and did not change. . . he lacked the spirit and the fire, the informing fire and the shaping spirit: the result is therefore that he has bequeathed us Pike’s revision. There is also his *Morals and Dogma*, an undigested compilation from a great number of sources, in which of his own will and intent he has made it impossible to distinguish between what which is his therein and that which has been “lifted” from the work of others by literal translation and so forth. . . Did he justify himself, I wonder, in his own opinion, when he said in his preface that he gathered from many sources? It may be so, but the verdict of posterity is against him. (*A New Encyclopaedia of Freemasonry*, vol. 2, p. 278)

On page 524 of *Morals and Dogma*, Albert Pike wrote: “Masonry, of no one age, belongs to all time; of no one religion, it finds its great truths in all. To every Mason, there is a GOD; ONE, Supreme, Infinite in Goodness, Wisdom, Foresight, Justice, and Benevolence; Creator, Disposer, and Preserver of all things. How, or by what intermediates He creates and acts, and in what way He unfolds and manifests Himself, Masonry leaves to creeds and Religions to inquire.” Nevertheless, for almost a hundred years there has been an attempt to link Pike to the worship of Lucifer. In *The God Makers*, page 130,

we find the following: In *Morals and Dogma*, Masonic Grand Commander Albert Pike wrote: ‘LUCIFER, the Light-bearer. Strange and mysterious name to give to the Spirit of Darkness. Lucifer, the Son of the Morning. Is it *he* who bears the *Light*, and with its splendors intolerable blinds feeble, sensual, or selfish Souls? Doubt it not!’ (Emphases in original.) Is Pike for or against Lucifer?” Unfortunately, in this quotation the preceding sentence was omitted. It reads as follows: “The Apocalypse is, to those who receive the nineteenth Degree, the Apotheosis of that Sublime Faith which aspires to God alone, and despises all the pomps and works of Lucifer” (*Morals and Dogma*, p. 321). In both *The God Makers* and *The Question of Freemasonry*, Mr. Decker tries very hard to link Albert Pike to the worship of Lucifer, but he cannot seem to derive the hard evidence he desires from *Morals and Dogma*. In his interview with Walter Martin on February 24, 1988, William Schnoebelen stated:

... although in . . . the *Morals and Dogma* book Pike does not openly say that Lucifer is the God of Masonry, he nevertheless speaks very kindly of him.

In his pamphlet, *The Question of Freemasonry*, under the heading “YES, LUCIFER IS GOD,” Ed Decker presented what appeared to be the ultimate case against Albert Pike. He claimed that Pike wrote the following:

“That which we must say to the crowd is—We worship a God, but it is the God that one adores without superstition.

“To you, Sovereign Grand Inspectors General, we say this, that you may repeat it to the Brethren of the 32nd, 31st, and 30th degrees—The Masonic Religion should be, by all of us initiates of the high degrees, maintained in the purity of the Luciferian Doctrine.

“If Lucifer were not God, would Adonay (The God of the Christians) whose deeds prove his cruelty, perfidy and hatred of man, barbarism and repulsion for science, would Adonay and his priests, calumniate him?

“Yes, Lucifer is God, and unfortunately Adonay is also god. For the eternal law is that there is no light without shade, no beauty without ugliness, no white without black, for the absolute can only exist as two gods: darkness being necessary for light to serve as its foil as the pedestal is necessary to the statue, and the brake to the locomotive.

“Thus, the doctrine of Satanism is a heresy; and the true and pure philosophical religion is the belief in Lucifer, the equal of Adonay; but Lucifer, God of Light and God of Good, is struggling for humanity against Adonay, the God of Darkness and Evil.” (Instructions to the 23 Supreme Councils of the World, Albert Pike, Grand Commander, Sovereign Pontiff of Universal Freemasonry, July 14, 1889. Recorded by A.C. De La

Rive, *La Femme et l’Enfant dans la Franc-Maçonnerie Universelle*, page 588). (*The Question of Freemasonry*, by Ed Decker, pp. 12–13)

A condensed version of these instructions which were attributed to Albert Pike is found in *The God Makers*, page 130.

Taken at face value, this document seems to very clearly demonstrate that Pike was a believer in the Lucifer-God doctrine. Furthermore, on page 3 of his booklet, Ed Decker assures us that it is not from an anti-Masonic source:

Let’s see what Masonry TRULY teaches within its closed doors, and through its own published documents. NO “anti-Masonic” publications will be cited in explaining their TRUE theological position.

Tim McDonald, a former Mason and researcher, was kind enough to provide us with photocopies of the original French publication cited by Ed Decker. Although we could not read French, we were suspicious that it was an anti-Masonic publication. We sent a copy to Wesley P. Walters—noted for his scholarly writings on Mormonism—and his translation of portions of the document confirmed our suspicions. Furthermore, Walters noticed that the translation printed by Ed Decker and later by William Schnoebelen appeared to have been taken from a reprint of the French publication which appeared in an extremely anti-Masonic book by Lady Queenborough (Edith Starr Miller) entitled, *Occult Theocracy*. Pastor Walters noted that although her book contains a good translation of the French publication, there are a few peculiarities in the wording. He also noticed that the words “(The God of the Christians)” were only a footnote in the French printing, but Queenborough moved them up into the text. Walters was convinced that Ed Decker used *Occult Theocracy* as the basis for his quotation because his version also had these words as part of the text and contained other features peculiar to Lady Queenborough’s book. We were able to confirm this from footnote 30 for page 130 of *The God Makers*. The French publication is cited and then these words appear: “as found in Edith S. Miller, *Occult Theocracy*, vol. 1, pp. 220–21.” In Decker’s *The Question of Freemasonry*, which says that “NO ‘anti-Masonic’ publications will be cited, there is no mention that the book *Occult Theocracy* was the actual source of the quotation. When William Schnoebelen reprinted a portion of the material in *Mormonism’s Temple of Doom*, he gave his source as “Albert Pike, ‘Instructions to the Twenty-Three Supreme Councils of the World,’ as quoted in *The Question of Freemasonry*, J. Edward Decker . . .” (see page 58, footnote 32A)



Wesley P. Walters uncovered a far more serious problem with regard to Albert Pike's "Instructions" when he found that the original French publication itself is a spurious work created as a deliberate hoax to fool the public. Walters has written an article on the subject and has given us permission to use it in this publication.

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## A CURIOUS CASE OF FRAUD

By Wesley P. Walters

For more than a century Freemasonry has been charged with having Lucifer as its God, teaching Luciferian doctrine and having secret Luciferian Rites. One of the main quotations supporting such a claim is taken from a French publication of Abel Clarin de la Rive entitled *The Woman and Child in Universal French Masonry (La Femme et L'Enfant Dans La Franc-Maconnerie Universelle)*, Paris: Delhomme et Briguet, 1894).

This work is depended upon to establish the Luciferian nature of Masonry by writers like J. Edward Decker, Jr. in his booklet *The Question of Freemasonry* (pp. 12–14) and by William J. Schnoebelen & James Spencer in their *Mormonism's Temple of Doom* (p. 24, borrowing from Decker).

The quotation is alleged to have come from no less a high-ranking and respected American Mason than Albert Pike, whose book *Morals and Dogma . . . of Freemasonry* is a standard reference for Scottish Rite Masons. He is reported to have made the statements of the Luciferian nature of Masonry in an encyclical hand-carried to Paris by the "noted Diana Vaughan." A footnote at the end of the quotation in Clarin de la Rive's publication clarifies this point. It states:

This was sister Diana Vaughan whom Albert Pike—in order to give her the greatest mark of confidence—entrusted to carry his luciferian encyclical to Paris during the Universal Exposition.

The pertinent parts of this communique from Pike, which make clear the Luciferian nature of Masonry, state that:

The Masonic Religion should be . . . maintained in the purity of the Luciferian Doctrine. . . . Yes, Lucifer is God, and unfortunately Adonay is also God. . . . but Lucifer, God of Light and God of Good, is struggling for humanity against Adonay, the God of Darkness and Evil. (Decker pp. 13–14).

There is no doubt about the translation of these quotations nor about the nature of the assertions they

carry, namely, that at least the Masonry which Pike was associated with was Luciferian in its teachings and its rites.

The only problem with this most specific evidence is that the whole thing was a hoax that grew out of the mind of one Gabriel Antoine Jogand-Pages who had a vendetta both against the Masons and the Roman Catholic Church.

Jogand-Pages, who spent his early years in a Jesuit Reform School, had come to hate the Roman Catholic Church. Adopting the pen name of Leo Taxil, he vented his anger against the papacy with the publication of his salacious *The Secret Loves of Pius IX*.

He joined the Masonic Lodge, but was soon expelled even before he could begin work on the second Masonic degree. Angered now also at the Masons, he pretended to return to the Catholic religion and started carrying out a plan by which he could get revenge both on the Masons and on the Catholics. In 1884 Pope Leo XIII had issued an encyclical, *Humanus Genus*, in which he said that the human race was divided into two camps—those who served God and Christ, and those who served Satan. The Satanic forces, the encyclical maintained, were headed by the Freemasons.

Taxil seized upon this papal utterance and set about manufacturing fictitious exposes of masonic rites. In this way he would have the dual joy of duping the Catholics and ruining the Masons. In 1885–86 he published his *Complete Revelation upon Freemasonry* and followed it immediately with *Brothers Three Points* which reportedly sold some 22,000 copies.

Building upon an obscure French lodge for both males and females, thought to have been founded in 1737 and called the Order of Palladium, Taxil invented fictional rites that were labeled Luciferian. Soon he asserted that Satan was both worshipped in these lodges and on occasion made appearances to the lodge patrons during their rituals.

Since the Palladist lodges were androgynous, his lurid imagination painted scenes of immoralities and orgies carried on by the initiates. In 1886 appeared his work, *The Masonic Sisters (Les Soeurs Maconnes)* and in 1891 his *Are There Women in French Masonry?* By now others began to join him in his conspiracy, and he, jointly with a partner, issued his pamphlet *Are There Lodges for Women?* It is apparently here that the forged instruction of Albert Pike first appeared. In it Pike was made to assert that Lucifer was to be worshipped as the true God, and the practice of illicit sexual intercourse was endorsed. Pike had just died in 1891 and therefore he could not refute these assertions.

The following year, 1892, Taxil in partnership with one Charles Hacks launched a periodical, *The Devil in the Nineteenth Century* (*La Diable au Dix-Neuvieme Siecle*), which ran for two years under that title. They wrote jointly under the pseudonym of Dr. Henri Bataille. Here Taxil was able to focus upon his most brilliant fabrication—Diana Vaughan. Diana was presented as the daughter of a Satanist of Louisville, Kentucky. Her father was depicted as being in league with Albert Pike, the head of a secret Masonic order which controlled all Masonry, world-wide, from Pike's headquarters in Charleston, South Carolina. (America was a rather mysterious and exotic location to the French).

To make Diana a more believable character, Taxil and Hacks had her convert to Roman Catholicism, but remain hidden away in a convent for fear of being murdered by the Masons. Her revelations about Masonry continued to flow from the publishing house of Delhomme and Briguet, the same publishers who also printed the book by Clarin de la Rive. In 1894 appeared *Mémoires d'une Ex-Palladist* (*Memoires of an Ex-Palladist*). Her notoriety stirred a clamor for those who were publishing her sensational revelations to produce her in the flesh.

An Italian ex-Mason, Domenico Margiotta, gave some support to Diana's existence when he claimed in 1896 that he had known her at Naples in 1889, but he proceeded to undercut the whole story when he claimed that the Diana of the *Mémoires* was a false Diana. Suddenly, two Dianas were in the public light, but Margiotta soon backed down and confessed in print (*La France Libre* of Lyons) that the whole Diana affair was the invention of Taxil and himself.

Meanwhile Hacks had abandoned Taxil, and subsequently confessed his part in the hoax to a staff writer of *La Libre Parole*. This left Taxil extremely vulnerable, and at the Anti-Masonic Congress of Roman Catholics at Trent in January, 1897 he was pressured to produce the elusive Diana Vaughan, which he promised to do on the following day.

The next day he appeared before an audience of 1000, including 36 bishops, 50 episcopal delegates and 61 representatives of the press, and confessed that there was no real Diana Vaughan and that the whole affair had been a gigantic hoax. He added that some in the highest ranks of the Roman hierarchy, including the Pope, knew of the fraud about Diana but had chosen to remain silent for their own evil purposes. The audience was so infuriated at the revelation on this hoax that Taxil had to seek a police escort from the building.

Taxil thus had his revenge, both upon the Masons and upon the papacy, and had enjoyed the profits of a decade of publishing his fictitious works and selling them

to an eager buying public. The fraud ended as abruptly as it began, but unfortunately its effects have lingered on. Writers today still fall prey to his hoax by believing and repeating the contrived revelations allegedly carried to Paris by a fictional Diana Vaughan.

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We feel that Wesley Walters has done an excellent job of assembling the evidence against the purported statements made by Albert Pike found in the writings of Decker and Schnoebelen. Those who wish to know more about the subject should read Arthur Edward Waite's *A New Encyclopaedia of Freemasonry*, vol. 2, pages 251–264. Coil's *Masonic Encyclopedia*, by Henry Wilson Coil, page 649, also contains interesting information on this subject.

On page 260 of his article in vol. 2 of *A New Encyclopaedia of Freemasonry*, Arthur Waite noted:

The supreme ambition of Leo Taxil had been to stultify the whole Catholic Church and to obtain from that assembly a judgment in favour of his revelations. These had been planned thoughtfully to supply the one thing wanting to complete the case of the Church against Masonry. Rome would have given, so to speak, the third part of the triple crown of Peter to find Satanism flourishing in the Lodges. It would not have welcomed the conspiracy, as it did welcome undoubtedly and lavishly, had it not brought lavish good news.

We were interested to learn how Catholics felt about the hoax which was perpetrated upon them by Taxil. We found the following in the *New Catholic Encyclopedia*, vol. 13, page 951:

TAXIL, LEO . . . He was born of a good Catholic family and studied under the Jesuits before becoming a journalist. Soon he manifested his anticlericalism in a series of scandalous books defaming the clergy . . . He also established an antireligious publishing house and started a daily newspaper . . . In 1881 he joined Freemasonry, but was soon expelled. Deciding some years later to exploit the credulity of Catholics, he declared himself a sinner converted and repentant (April 24, 1885), closed his publishing firm, and destroyed his sacrilegious writings. . . . Taxil went so far as to start in 1892 a religious journal . . . and published a series of brochures . . . These works and many others were, like those of his preceding period, filled with fabrications, but the Catholic press, and ecclesiastics in several countries, mistakenly eulogized them. Taxil purported to reveal the existence of "Palladium," the most secret Masonic order, which practiced devil worship. He recounted the story of its high priestess Diana Vaughan; and ended by publishing the *Mémoires*

*d'une ex-Palladiste* after her conversion to Catholicism. When doubts began to spread, Taxil realized the time had come to end the deceit. In a conference in Paris (April 19, 1897), he cynically admitted his hoax, whose aim, he said, was to hold up Catholicism to derision. He had to flee, pursued by jeers; but he returned to his earlier anticlericalism, and maintained it until death. He was one of the most notorious religious hoaxers of the 19th century.

William Schnoebelen was surprisingly candid in the tape-recorded interview when we asked him concerning the source of the material he and Decker had attributed to Albert Pike. He admitted that it is “a controversial source,” and when we asked him if it is really a quotation from an anti-Masonic source, he replied: “yes, it is.” Mr. Schnoebelen seemed to know the French language and translated the title of the publication into English for us. When we inquired as to whether it could in any way be traced back directly to the Masons, he responded: “Not to my knowledge, no . . .” He went on to say:

. . . we have a ministry to Masons. We're trying to get it more nailed down . . . but as of now . . . the only thing I've ever read in print [is] Arthur Waite . . . in his encyclopaedia of Freemasonry denies it . . .

It is extremely interesting to note that in *Mormonism's Temple of Doom*, page 64, William Schnoebelen maintains that he himself received the “34th Degree” in “Palladium Masonry.” Wesley P. Walters has shown that although there may have been a French lodge known as “the Order of Palladium” in the 18th century, it was toward the end of the 19th century that Leo Taxil and his partners in deception fabricated the Luciferian rituals and stories of immorality which were supposed to have been a part of Palladium Freemasonry. Since this was all a figment of the imagination, we wonder how Mr. Schnoebelen could have been a member. It is, of course, possible that Taxil himself set up some sort of bogus lodge or that there is some Luciferian group functioning under that name today, but if so, it is obviously not a part of orthodox Masonry. In any case, William Schnoebelen admitted in the interview with us that he has no certificate to prove he was in “Palladium Masonry.” In the interview with us, he explained that the certificate was burned as a part of the ritual: “. . . the one for the Palladium was burned . . . I signed my name to it and then it was cast into the fire . . . it would be a little hard to recover that.”

#### “Out of Whack”

In *Mormonism's Temple of Doom*, William Schnoebelen has presented a photograph of a certificate showing that he completed the 32nd Degree of Scottish

Rite Masonry in Milwaukee, Wisconsin. We went to the Grand Lodge F. & A. M. of Wisconsin to enquire concerning this matter. The gentleman who helped us was not personally acquainted with Mr. Schnoebelen, but after doing some checking he confirmed that Schnoebelen had received the 32nd degree. When we showed him Schnoebelen's claim to have even higher degrees in Masonry—i.e., the “34th Degree” in Palladium Masonry and the “90th Degree (Memphis Mizraim),” he began to laugh and said that we were dealing with a very unusual man. He indicated that these higher degrees had no part in orthodox masonry, and that those who were engaged in these types of rituals were rather kooky.

In his book *Mormonism's Temple of Doom*, William Schnoebelen makes a very serious misrepresentation concerning his trip through Freemasonry. He claims that it was only after he received the 32nd Degree in Scottish Rite Masonry that he was able to go on and receive the so-called higher degrees:

I went through Blue Lodge, and then through both York and Scottish rites all the way to the Shrine—which is as high as most Masons go in the United States. Then, and only then, was I considered “worthy” to receive the “continental degrees” from such arcane European Masonic systems as the Ordo Templi Orientis, the Rite of Mephiz and Mizraim, Martinism and Palladium Masonry. Here I learned the profound links between Lucifer-worship, Wicca and Masonry. (*Mormonism's Temple of Doom*, pp. 12–13)

In checking William Schnoebelen's chronology of events we found evidence that this claim is completely untrue. The record, in fact, shows that Mr. Schnoebelen had completed the 90th Degree in Memphis Mizraim before he obtained his 32nd Degree in Scottish Rite Masonry! According to the chronology given in *Mormonism's Temple of Doom*, page 64, he received the 32nd Degree on “11/08/80,” but he had already obtained the “90th Degree (Memphis Mizraim)” on “09/15/77.” Furthermore, the *Saints Alive Journal*, Winter 1986, indicates that he was in “Palladium Masonry” in “1979”—a year before he received his 32nd Degree. In our tape-recorded interview with William Schnoebelen, it became clear that he was completely unable to reconcile his contradictory statements. When he was asked if he had a certificate for the 90th Degree, he responded:

Not exactly . . . The thing that I have . . . is a statement from the head of the order, 97th Degree, Mark Wooley, saying that I am now eligible to work the Mars-Saturn path of 90th Degree. But, unfortunately, obviously you'd have to know that to believe it . . . The only certificate I have from that particular thing is the Gnostic Bishop, which is Grand Master of the Temple O.T.O.

He admitted that the date he had given when he was supposed to have received the degree (“11/08/77”) was only “approximate,” but that “The year should be correct, yes.” After we showed Mr. Schnoebelen that he had stated in his booklet that he did not complete the 32nd Degree of Freemasonry until 1980 (three years after he obtained the 90th Degree, he finally conceded: “I see what you mean . . . This is a little bit out of whack.” Finally, William Schnoebelen admitted that in reality he only had to receive the 1st Degree (Entered Apprentice) in Freemasonry before he was allowed to enter into the “esoteric” degrees he mentions in his booklet:

See . . . there is a doctrine in magic . . . of currents, and if you will notice what it was felt necessary for me to do was to partake in the Masonic current of America. . . . I did that in '76 when I was made an Entered Apprentice. Now, once I, as it were, dipped my toes into that current I could have, at that point, not really done anything more with American Masonry, but I chose . . . to do it. From then on, most of my intense Masonic studies was done in another area altogether. Now, that may sound a little confusing, but it's the way magicians think. . . . I had to take my initial degree from a lodge in the United States, and then after that . . . my occult studies would be in a whole different environment.

Mr. Schnoebelen acknowledged that he did not have to go to Europe to obtain these “European Masonic” rites. He claimed, in fact, that he obtained his 32nd Degree from the “Resurrection Lodge” in “Chicago.” The Palladium and Memphis Mizraim degrees were also obtained in “Chicago.”

The reader will remember that William Schnoebelen's statement, which is printed on pages 12 and 13 of his booklet, says:

I went through Blue Lodge, and then through both York and Scottish rites all the way to the Shrine—which is as high as most Masons go in the United States. Then, and only then, was I considered “worthy” to receive the “continental degrees . . .

According to his own statements, which he made in the tape-recorded interview, to be accurate Schnoebelen's book would have to be rewritten to read as follows:

I went through the 1st Degree of Masonry (Entered Apprentice). After dipping my toes into the Masonic current I was considered “worthy” to receive the “continental degrees” . . .

Such a truthful rewriting, however, would destroy the idea which Mr. Schnoebelen was trying to portray—i.e., that the Luciferian ceremonies which he claims he participated in were part of the Freemasonry with which most people are familiar. Once a person learns

the truth about Schnoebelen's statements on Masonry, his arguments become far less convincing. For instance, when we become aware of the fact that the Masonic lodge he was involved with in Milwaukee did not endorse the idea of Schnoebelen obtaining the so-called higher or esoteric degrees, his statement that the “god of Masonry is Lucifer” (*Joseph Smith and the Temple of Doom*, p. 4) becomes more of a personal conjecture than something established by hard evidence. Mr. Schnoebelen, in fact, admits that it was only in the “continental degrees” (those beyond the 32nd Degree) that he

learned the profound links between Lucifer-worship, Wicca and Masonry. The Masonic compass is stitched over the left breast of the Mormon temple garment. In esoteric Masonry I was taught that the compass represents the sacred Goddess . . . Over the right breast of the Mormon garment is a square. . . . The square is sacred to Lucifer because of its phallic connotations . . . (*Mormonism's Temple of Doom*, p. 13)

When we asked Mr. Schnoebelen if Masons would consider the rituals he claims he participated in to be rather “kooky,” he conceded: “Oh, sure . . .”

Earlier in this book, we linked William Schnoebelen to the mysterious rites of the Ordo Templi Orientis (OTO). This is, of course, the mysterious group which Aleister Crowley (“The Great Beast”) used to promote his sex magic and other wicked practices. On page 13 of *Mormonism's Temple of Doom*, Mr. Schnoebelen seems to have connected himself to this group when he stated that he was “considered ‘worthy’ to receive the ‘continental degrees’ from such arcane European Masonic systems as the Ordo Templi Orientis, the Rite of Memphis and Mizraim, Martinism and Palladium Masonry.” In 1919 Aleister Crowley claimed that “The O.T.O. is a body of initiates in whose hands are concentrated the wisdom and the knowledge of the following bodies:

12. The Ancient and Primitive Rite of Masonry (33 degrees).
13. The Rite of Memphis (97 degrees).
14. The Rite of Mizraim (90 degrees).
- . . . .
17. The Order of the Martinists. (*The Equinox*, 1972 reprint, vol. 3, no. 1, pages 197–98)

In the tape-recorded conversation with William Schnoebelen, he mentioned that he had received the 90th Degree but that the “head of the order” held the 97th Degree. This would seem to fit well with Crowley's description. The Rites of Memphis and Mizraim seem to have predated the organization of the Ordo Templi Orientis by about a century. Francis King gives this information:

The last of this long line of occult Templar organisations, the *Ordo Templi Orientis*, usually referred to as the O.T.O., was founded at the beginning of the present century by Karl Kellner . . .

The ninety degrees of the masonic Rite of Memphis and the ninety-seven degrees of the Rite of Mizraim were both of early nineteenth-century origin. . . . There is no doubt that Yarker was prepared to confer high-sounding masonic degrees on anyone who was prepared to pay his fees and that by 1900 Memphis and Mizraim had become a fee-snatching racket of the worst type. (*Sexuality, Magic and Perversion*, 1972, p. 96)

Henry Wilson Coil noted:

Like other super-numerary Masonic systems, the Rite of Mizraim used the Scottish Rite as a foundation and pretended to philosophical character. Many of the degrees were borrowed from Egyptian rites and themes. The number of degrees and complexity of the whole was too great to be of practical value, and it soon came to pass that many who received 80 or 90 degrees had never witnessed any lodge working of any kind but received only diplomas, patents, or certificates for their money. (*Coil's Masonic Encyclopedia*, p. 552)

In his *Confessions*, Aleister Crowley related how he became interested in the Memphis and Mizraim rites:

. . . Theodor Reuss . . . was Grand Master of Germany of the combined Scottish, Memphis and Mizraim Rites of Freemasonry. . . . Reuss told me a good deal of the history of the various rites, which is just as confused and criminal as any other branch of history; but he did persuade me that there were a few men who took the matter seriously and believed that the foolish formalism concealed really important magical secrets.

This view was confirmed when *The Arcane Schools* of John Yarker came to me for review. I wrote to the author, who recognized my title to the 33° and conferred on me the grades of 95° Memphis and 90° Mizraim. It seemed as if I had somehow turned a tap. From this time on I lived in a perfect shower of diplomas, from Bucharest to Salt Lake City. I possess more exalted titles than I have ever been able to count. (*The Confessions of Aleister Crowley*, edited by John Symonds and Kenneth Grant, 1969, pp. 628–629)

On page 696 of the same book, Crowley commented:

By the end of 1910, thanks to my relations with the Grand Hierophant 97° of the Rite of Memphis (a post held after his death by Dr Gerard Encausse . . . Theodor Reuss . . . and myself), I was now a sort of universal inspector-general of the various rites, charged with the secret mission of reporting on the possibility of reconstructing the entire edifice, which was universally recognized by all its more intelligent members as threatened with the gravest danger.

We may never know whether William Schnoebelen's trip through Palladium Masonry was any more real than that which Diana Vaughan was supposed to have experienced or whether he actually arrived at the "90th Degree (Memphis Mizraim)." We do know, however, that even if he did obtain high degrees in "esoteric Masonry," such rites would be considered outside the pale of accepted Freemasonry.

### Avoiding a Pitfall

The booklet *Mormonism's Temple of Doom* does provide some interesting parallels between Mormonism and Masonry. We also feel that these parallels are important and need to be exposed to the world. It is very clear, in fact, that Masonry has provided a great deal of material which Joseph Smith and other early church leaders incorporated into Mormonism. Nevertheless, we believe that William Schnoebelen made a serious mistake when he tried to prove that many important things in the Mormon temple ceremony were derived directly from witchcraft. On pages 15–16 of the Decker-Schnoebelen response, fifteen parallels are listed "between the temple and witchcraft." Ed Decker and William Schnoebelen go on to state: "There are 15 parallels which don't seem trivial to us; and ALL of them are based on published information readily available with a library card!" (*The Lucifer-God Doctrine: Shadow or Reality?* p. 16). What Decker and Schnoebelen fail to deal with is that some of the most important parallels they show probably came directly from Masonry. Although the Smith family had some magic papers and Joseph Smith possessed a Jupiter talisman, we have no evidence that he was part of any witchcraft or satanic group in the early 1840's when he began working on the temple ceremonies. On the other hand, we have evidence from *Joseph Smith's History of the Church*, vol. 4, pages 551–552, that he became a member of the "Masonic Lodge and rose to the sublime degree" just before he revealed the temple rituals which are filled with Masonic parallels.

Like Joseph Smith, the founders of modern witchcraft also borrowed from Masonic rituals. Therefore, it is not surprising to find significant parallels between witchcraft and Mormonism. These parallels, however, do not show that Joseph Smith took his material directly from witchcraft. What they do demonstrate is that both modern witchcraft and Joseph Smith borrowed a great deal of material from the same source—i.e., Freemasonry. We have already quoted Dr. J. Gordon Melton as saying: "Anyone advocating the development of Mormonism out of witchcraft has the burden of proof upon them to establish that any such witchcraft existed." Francis King gives this interesting information about modern witchcraft:

Without exception all the cult members I have met have believed, or at least pretended to believe, that their magical-sexual-religious rites are of immemorial antiquity, the remnants of the Great Mother worship of Stone-Age Europe, now at last able to re-emerge into the open after enduring an underground existence during long centuries of Christian persecution.

It would be nice if this was so, but alas, it isn't! With one or two dubious exceptions all the covens of the modern witch-cult owe their existence to the activities of Gerald Gardner, an eccentric Englishman who died in 1964. (*Sexuality, Magic and Perversion*, p. 4)

Dr. Melton makes it clear that Gerald Gardner borrowed heavily from Masonry in creating his witchcraft rituals:

He briefly joined a Masonic lodge in Ceylon. While recovering from a leg injury, he was introduced to sunbathing and nudity. Each element became important to the religion he later developed.

Gardner retired and returned to England shortly before World War II. He settled in the New Forest area, where he began constructing modern Witchcraft. . . . Finally, after the repeal of the last of England's Witchcraft laws in 1951, Gardner was allowed to go public. He claimed . . . that Wicca was a dying religion, and he merely wanted some record of it to survive.

Recent studies of Gardner's papers have questioned this popular account of Gardner's discovery of Witchcraft and suggest that Gardner did not discover Wicca. Rather, he along with his associates created it as a new eclectic occult religion that incorporated the various religious and magical resources available to them. Using some well-known magical texts, especially the writings of Aleister Crowley, Gardner fashioned a magical religion centered upon the worship of the Mother Goddess. His new faith was neither as exacting nor as demanding as Crowley's ritual magick. He designed Witchcraft for popular use. He took much of the initiation ritual from Masonic sources. (*Biographical Dictionary of American Cult and Sect Leaders*, by J. Gordon Melton, 1986, p. 96)

On page 171 of the same book, J. Gordon Melton reveals that Samuel Liddell Mathers "one of the founders of the Hermetic Order of the Golden Dawn and literary leader of the magickal revival at the end of the nineteenth century . . . became a Mason and reached the third degree within a year and a half."

Aleister Crowley also had an interest in Masonry. On page 633 of *The Confessions of Aleister Crowley*, he claimed that a "large number of masonic rituals were at my disposal . . . I decided to bring this method up to date, while incidentally introducing into such rituals, passages whose sublimity would help to arouse the necessary

enthusiasm by virtue of its own excellence. With these ideas in mind, I constructed seven rituals to the planets." On page 707, Crowley boasted: "I am thus in a position to do for the contending sects of freemasonry what the Alexandrians did for those of paganism." John Symonds informs us that the early leaders of the Ordo Templi Orientis "were well-known Grand Masters of masonry . . ." (*The Great Beast—The Life and Magick of Aleister Crowley*, 1971, p. 149).

As we have already shown, William Schnoebelen himself has stated:

And other scholars in witchcraft . . . have very much established that the whole of witchcraft was basically stitched together out of whole cloth in the beginning part of this century. (Tape-recorded interview, February 19, 1988)

Now, since we know that the founders of modern-day witchcraft were steeped in Masonry and borrowed from its rituals, the parallels between witchcraft and Mormonism become meaningless unless we can show that Joseph Smith could not have obtained the same material from Masonry. Although Mr. Schnoebelen claimed that Eli's witchcraft material dated back to "the 1700s," J. Gordon Melton has disputed that claim. We have shown that Eli borrowed extensively from Mormon writings. Furthermore, Mr. Schnoebelen informs us that Eli himself was "a very high-level Mason" (*Saints Alive Journal*, Winter 1986). Since Eli plagiarized material from Mormonism, it is also logical to assume that he borrowed from Masonry when he created his rituals.

While the fact that Joseph Smith borrowed from Masonry before the founders of modern witchcraft created their ceremonies makes witchcraft parallels to the temple ceremony suspect, this does not rule out the possibility that both Mormonism and modern witchcraft borrowed from the ancient pagan religions. In the Decker-Schnoebelen response, page 16, we find the following comment concerning this matter:

It is odd that Mr. Tanner cannot see the point we are making, when even D. Michael Quinn, a BYU professor of history, can see it. . . . Quinn makes the same point we are making—in fact, makes it more bluntly by saying that the theology behind the LDS temple endowment is directly grounded in ancient pagan mystery religions. He writes: "LDS scholar Hugh Nibley has consistently turned to the occult rites of ancient Egyptian and Gnostic mystery religions to demonstrate by parallel evidence the antiquity of Mormon endowment rituals. By drawing on only authorized descriptions of the endowment by LDS leaders, I believe it is possible to see within historical context how the Mormon endowment reflected the ancient and occult mysteries

far closer than Freemasonry.” Why is it alright for Quinn to say it, but inflammatory and heart-hardening for us to say it?

We are certainly not opposed to this type of research. Parallels between ancient pagan rites and Mormonism are certainly important, but they should be well documented. Unfortunately, Professor Quinn has put the Mormon apologist Dr. Hugh Nibley forth as an important source for his argument. We have found Nibley to be a very undependable source because he seems to be able to find countless trivial parallels to almost anything that he thinks will help prove Mormonism. The reader may remember that when Mark Hofmann brought forth the forged Anthon Transcript, Dr. Hugh Nibley claimed that Hofmann’s doodlings were actually from the ancient Egyptian demotic script and were translatable!

In any case, an examination of the footnotes William Schnoebelen has in *Mormonism’s Temple of Doom* shows that the great majority of the publications he cites date to some time after Joseph Smith established the temple ceremonies. Until he can demonstrate his arguments from ancient sources, he has not established his case.

### Masonic Conspiracy?

It seems very likely that the book *Occult Theocracy* by Lady Queenborough (Edith Starr Miller) has seriously affected Mr. Decker’s thinking with regard to Masonry. The reader will remember, that Decker used this book to obtain the forged statements which were attributed to Albert Pike. In her book, Lady Queenborough relied upon the works of Domenico Margiotta and Dr. Henri Bataille (writers who were involved with Leo Taxil in the hoax which Wesley P. Walters wrote about) to reveal the existence of an evil conspiracy. On page 212 of the first volume of her work, she claimed that

the dream of the Jew, Moses Holbrook, to subvert Masonry, was fulfilled by Albert Pike on a gigantic scale.

A secret Luciferian rite was established, and Pike

named the order the *New and Reformed Palladian Rite* or *New and Reformed Palladium*. . . .

“It was agreed,” continues Margiotta, “that the existence of this rite would be kept strictly secret and that no mention of it would ever be made in the assemblies of the Lodges . . . the secret of the new institution was only to be divulged with the greatest caution to a chosen few belonging to the ordinary high grades. . . .

“One will better understand these precautions knowing that Palladism is essentially a Luciferian rite. . . .

“To insure the creation and good working of this formidable machine of Palladism, Mazzini had reserved for himself the office of Chief of Political Action nor had he hesitated in bowing to the will of the Patriarch of Charleston who, by his preponderance in Scottish Rites, could easily penetrate all countries of the globe with the new institution. That is the reason for Mazzini giving supremacy to the dogmatic over the political authority in International Freemasonry.

“The Holy See of the Dogma for the whole masonic world was set up at Charleston, the sacred city of the Palladium. Pike, the Sovereign Pontiff of Lucifer, was the president of the Supreme Dogmatic Directory, composed of ten brothers of the highest grades who formed his Supreme Grand College of Emeritus Masons. The Sovereign Executive Directory of High Masonry was established at Rome under Mazzini himself who . . . so as not to awaken suspicion in the minds of ordinary high grade Italian Masons in whom he had not confided the secret of the new institution, pretended to be occupied with socialism only.” (*Occult Theocracy*, vol. 1, pp. 215–218)

On page 218, Lady Queenborough claimed to have found “a link, if not the link, between Mazzini and Karl Marx.” The leaders in this international Luciferian conspiracy, then, seem to have desired both religious and political power. Lady Queenborough quoted Bataille as saying:

. . . Palladism is superposed to all the other rites. It is the luciferian religion and only need concern itself with the triangles which have a separate budget. Being the real hidden power, known only to the perfect initiates, it need not unveil itself even to this permanent committee which constitutes the highest expression of the administrative power of the great international association. . . . the Palladists have no need to be officially represented in Berlin, as most of the members of the Supreme Councils, Grand Encampments and Grand Orients are their men and any important proposition is immediately communicated to them. . . .

As everything comes to the Grand Central Directories so everything emanates from them. Five messengers to Washington, Montevideo, Naples, Calcutta, and Port Louis will put in motion the formidable machinery of Freemasonry.

After making this quotation, Lady Queenborough gave this warning: “If the organization described in the foregoing pages which were written by Bataille forty years ago [Queenborough’s book was published in 1933] has progressed along the lines above indicated, one can easily conjecture the degree of perfection which has doubtless been attained to-day” (p. 240). Lady Queenborough felt that the Masons were even engaged in well-planned assassinations to further their nefarious

conspiracy. She reported the “story of the murder of William Morgan for the crime of violating Masonic secrecy” in 1826, and went on to state that

Nowadays, greater precautions are observed in getting rid of the enemies of the sect. Some little study and the cooperation of a few culpable doctors, its auxiliaries and affiliates, enable the terrible sect to dispose easily of their enemies. The victim of their vengeance, swallowing some disease germ, meets a fate that none can prove to have been artificially contrived . . . plague, cholera and all epidemics can be let loose on the world at a word from the Hidden Masters! (pp. 229 and 232).

While we may only speculate on what effect Lady Queenborough’s work has had on Ed Decker, it is no secret that he is extremely anti-Masonic. Writing in the *Saints Alive in Jesus Newsletter*, March–April 1983, he emphasized the Luciferian nature of Masonry:

Masonic ritual is concerned with the recovery of the name of God . . . a “Quest” not attained until the Royal Arch Degree.

It is here that the Secret Name of the Deity of Masonry is revealed. That name is “Jaobulon.” “Jao” is the Greek word for Jehovah. “Bul” is a rendering of the name, BAaal. “On” is the term used in the Babylonian mysteries to call upon the deity, “Osiris”! . . .

What you see represented, then, as the god of Freemasonry, is a three headed monster so remote from the Christian trinity as to be so blasphemous as to damn the eternal soul of anyone who would dare to pronounce its name in a ritual of worship! . . .

In the 19th level of Freemasonry, the Initiate receives the degree of Grand Pontif . . . the “Thrice Puissant” anoints him with oil on the crown of his head and says: “Be Thou a Priest Forever, after the order of Melchizedek.” . . .

It must be pointed out that what has taken place here, is the Masonic, Luciferian priesthood taking upon itself, the Holy Priesthood of Jesus Christ. . . . The Priesthood power of Jesus is given to Satan, the god of Masonry. . . .

The Mason who would call himself Christian and allow himself to partake of a ritual resurrection by the power of Lucifer is no Christian. He is a Satanist. He stands, having been born again and raised from the dead as a Master Mason, through the power of the Masonic god, whom the God of Israel cast into the pit! . . . If you are a Mason who professes to be a Christian, you are lying before the Holy God of Israel! Either renounce your Christian faith or renounce Masonry. One is from on high and the other is from the pit! . . . Today, you stand revealed! Today, you must make your choice! Every Mason, through the highest degree, has had the mask of secrecy ripped away. You are without defense. Choose Jesus or choose Lucifer. Renounce Jesus if you

must, but do not stand in the assembly of His saints and mock him! . . . Pray this prayer with me right now! “Father in Heaven, in the name of the Lord Jesus . . . I have allowed myself to fall under the power and authority of Lucifer, the god of Masonry. I confess it as sin, and ask that you forgive me. I reject it and cast it from me . . . I am set free in Jesus name, Amen! (pp. 7–9, 11–13)

In presenting these facts concerning Masonry we do not want to give the reader the impression that we endorse it. We do share some of Mr. Decker’s reservations concerning Masonry and do not believe a Christian should be involved in it. Nevertheless, we feel that both Decker and Schnoebelen have gone too far with regard to this matter. They have used evidence that just does not stand up. Their approach, in fact, is similar to their work on Mormonism. It is true that pagan elements seem to have found a place in Freemasonry. Since people from many different religions have joined the Masons, there is a great diversity of thought among its members. The Masonic historian Arthur Edward Waite commented:

Freemasonry at its manifold centres all the wide world over represents in its membership the constant flux of modern opinion upon all speculative subjects. . . . Masonry numbers now all classes of Spiritualists, disciples of Swedenborg, representatives of modern schools of occult thought and even convinced mystics, not to speak of every shade of opinion in churches and sects. If it is said that there are Mormons among Masons I know that it cannot be denied. In the days when there was a Protestant England it was in England a Protestant Institution . . . At this day there is no preponderating religious sentiment, but a tacit agreement to abide informally by certain conventions on condition that they exact nothing outside the terms of those conventions . . . the findings of the Trent Congress were meagre and insufficient. The varieties of religious belief are indefinitely more complex and manifold among Masons than its rulings show. (*A New Encyclopaedia of Freemasonry*, vol. 1, pp. 34–35)

In *The Confessions of Aleister Crowley*, page 696, Crowley claimed that in Masonry there “is a great multiplicity of rites,” a “great multiplicity of jurisdictions” and “Even where rite and jurisdiction are identical, there are certain national jealousies and other causes of divergence.” On the following page, he wrote:

“The Scottish Rite, the degrees of Knight Templar, Knight of Malta and others in England are definitely Christian, e.g. the point of one degree is the identification of prophet, priest and king, three in one, the Trinity of the Royal Arch, with Christ; and in the Rose Croix degree, Christ is recognized as the



“corner stone” of earlier symbolism. But in America, the Christian elements have been removed so that wealthy Jews may reach the summit of masonry.

One of the worst things in Masonry is the blood oaths required of those who go through the ceremonies. (In *Mormonism—Shadow or Reality?* pp. 486–487, we show that these very oaths were borrowed by Joseph Smith. Although the Mormons still draw their thumb across their throat, the bloody wording has been removed.) As Christians, we would find it very hard to take such oaths. The notorious occultist Aleister Crowley felt that since these oaths of secrecy were never actually enforced, it was ridiculous to retain them in the rituals. While we have not heard anything concerning the removal of the oaths from Masonic rituals in America, on February 2, 1987, the *Salt Lake Tribune* reported that English Masons have decided to remove them:

British Freemasons have decided that beheading and ripping out the tongue are no longer fit punishments for violating Masonic rules, a London newspaper reported Monday.

Such penalties have been on the books of Freemasonry for centuries for violation of solemn obligations that inductees to Masonic lodges swear on the Bible to uphold.

But, the *Daily Telegraph* said, it’s the sort of thing that scares off new entrants.

“The newspaper said Britain’s two ruling bodies of Freemasonry . . . decided those forms of punishment ‘are no longer appropriate in 1987.’

It quoted one Masonic source as saying, “It has upset some people who got squeamish about it. . . . The obligations will remain, but not the penalties.”

It was not known when, if ever, a Freemason was decapitated or had his tongue removed for violating the code.

### Lucifer in the Temple

Since the teachings concerning Lucifer and the temple ceremony have become popular, it seems there has almost been a systematic attempt to distort what goes on in the ritual. One person builds upon the misrepresentations of another, and the more the matter is discussed the more ominous Lucifer becomes. We recently re-examined the ritual to see if we could find any evidence for the claims that are constantly being made by advocates of the Luciferian theory. Since we did not want to be accused of bias, we did not use our own publication of the ceremony in *Mormonism—Shadow or Reality?* Instead, we used Chuck Sackett’s *What’s Going On In There?* Mr. Sackett’s version is reported to have been made from a tape-recording, and since he

is sympathetic to the Luciferian theory, we do not feel that he would miss the opportunity to include anything that pointed in that direction. The results of the study are as follows: There appears to be close to 1,200 lines of printed text in the ceremony. About 8% of these lines are attributed to Lucifer, and 92% to the Gods, Biblical characters, the narrator, the sealer and the participants. An even more important study than the percentage of lines attributed to Lucifer is how many times he is mentioned by others and how many times the names of the Gods are mentioned. Our study revealed the following: The name Lucifer appeared 5 times. He is also referred to 8 times as Satan, 4 times as the Devil and on one occasion is called “the Destroyer.” Below is a list of the number of times the various names of the Gods appear in the ceremony. (By way of explanation we should say that in Mormon theology God the Father is also referred to as Elohim and that Jesus Christ is Jehovah. It should be noted also that we have not counted the appearances of the names Adam and Michael. In the *Journal of Discourses*, vol. 1, page 50, President Brigham Young proclaimed that Adam “helped to make and organize this world. He is MICHAEL, the ancient of Days! . . . HE is our FATHER and our GOD, and the only God with whom WE have to do.” In Brigham Young’s time we would have counted the number of times the names Adam and Michael appeared, but since the present leaders of the Mormon Church have repudiated the Adam-God doctrine, we have not included these names.)

Jehovah — 29  
 Elohim — 28  
 Father — 27  
 Lord — 26  
 God — 25  
 Jesus Christ — 13  
 Son — 13  
 Holy Ghost — 3  
 Jesus — 2  
 Only Begotten — 1  
 Christ — 1

It was a very tedious job to count the various names of the Gods, and although it is possible there could be a few mistakes, we believe the research is essentially accurate. This research certainly does not support the idea that Lucifer is meant to be the god of the Mormon temple ceremony. Even more important, however, is the fact that although Lucifer is mentioned 18 times, he is never spoken of in a favorable way! For instance, on page 25 of *What’s Going On In There?* Elohim refers to “Lucifer, our common enemy . . .” On page 29 Elohim rebukes him: “Lucifer, because thou hast done this, thou shalt be cursed above all the beasts of the field.” Peter says:

“We found Satan there, with his ministers, preaching all manner of false doctrine, and striving to lead the posterity of Adam astray” (p. 36). Jehovah also accuses “Satan” of “preaching all manner of false doctrine . . .” (Ibid.). On page 37, Elohim tells Jehovah to instruct Peter, James and John “to cast Satan out . . .” On the same page, Jehovah tells the three Apostles to “Cast Satan out . . .” On page 38 Peter emphatically states: “Satan! We command you to depart!” When Lucifer asks by what authority, Peter responds: “In the name of Jesus Christ, our Master.” Peter later tells Jehovah that they “have cast Satan out of their midst” (p. 41). The fact that Lucifer is called “our common enemy” by God the Father (Elohim) and is never spoken of in a favorable way certainly casts doubt on the ideas proposed by Decker, Schnoebelen and others. In his booklet, *Joseph Smith and the Temple of Doom*, William Schnoebelen charges: “Jesus’ name is hardly mentioned, and the star of the temple endowment seems to be Lucifer.” While it is true that Jesus’ actual name is not mentioned as often as Christians might expect, Mr. Schnoebelen’s statement that Lucifer is the “star of the temple endowment” is without foundation in fact. It is interesting to note that even Increase McGehee Van Dusen, who wrote one of the earliest exposés of the temple ceremony and felt that the ritual “tends to evil in the highest degree,” admitted that Lucifer was anything but the “star of the temple endowment”:

We are ordered to kneel down to an altar that stands on the centre of the floor, where we are instructed in a variety of things, such as the folly and impropriety of being deceived by the Devil, and our not obeying the command of God, &c. We are also strictly cautioned not to be led astray again by the Devil’s influence in any shape that it may come hereafter. We now say on our knees, we renounce the Devil for ever, and promise also to keep the commandments of God. (*Sketch of the Rise, Progress, and Dispersion of the Mormons . . . to Which is Added An Account of the Nauvoo Temple Mysteries*, London, 1849, pp. 17–18)

Some people argue that Lucifer teaches doctrine and gives instruction in the temple ritual, but this could also be said of the Bible, where the serpent tells Eve to eat the forbidden fruit so that she and her husband might become “gods.” In the temple ritual Adam and Eve do partake of the fruit and Lucifer then tells them to “Take some fig leaves and make you aprons. Father will see your nakedness. Quick! Hide!” While they do follow Lucifer’s instructions until this point in the ceremony, this seems to mark the end of his power over them. On page 35, Lucifer, in frustration, finally admits that Adam “does not seem to believe anything we preach.” It is true

that the Devil does make many claims and boasts of his power, but a precedent for this is found in the Bible when Satan tells Jesus that he owns “all the kingdoms of the world” and will give them to Him if Jesus will “fall down and worship” him (Matthew 4:8–9).

It has been suggested that because Lucifer appears just after Adam prays that he is, in fact, Adam’s god. Actually, a careful examination of this part of the ritual shows that Adam rejects Lucifer’s message. Our reproduction of the temple ceremony as well as that published by Chuck Sackett makes this very clear:

LUCIFER: (arrogantly) I am the God of this world.

ADAM: (unsure, questioning) You, the God of this world?

LUCIFER: Yes, what do you want?

ADAM: I am looking for messengers. (*What’s Going On In There?* p. 33)

Both versions of the temple ritual quote Adam as saying: “I was calling upon Father” and indicate that Adam spurns Lucifer’s teachings. It should be noted also that in the version published in Mr. Sackett’s booklet, page 33, Adam directly questions Lucifer’s claim to be the God of this world: “You, the God of this world?” If Adam were really calling upon Lucifer, why would he dispute Lucifer’s claim and say that he was “calling upon Father”?

Some have used Lucifer’s statement that he is “the God of this world” as evidence that the Mormons worship Lucifer. This phrase comes from Paul’s reference to Satan in II Corinthians 4:4: “In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” Surely one would not argue that Paul worshipped Satan merely because he referred to him as “the god of this world.” It seems unfair, therefore, to accuse Mormons of worshipping Lucifer simply because he says he is “the God of this world” in the temple ritual.

As we have already indicated, those who promote the Luciferian theory argue that since Adam prays to God the Father but Lucifer comes to him, this positively proves that Lucifer is his god. Actually, one who follows this line of reasoning could argue the same thing concerning Jesus. In Matthew 4:1–10 we read that Jesus “fasted forty days and forty nights” in the wilderness. Instead of relating that he received a marvelous revelation from Heaven, the Bible says that the “tempter” appears and puts him to the test. It is only after His confrontation with the Devil that “angels” appear and minister to Him (verse 11).

Some writers and lecturers have told people that the Mormons put on “Luciferic aprons” which are “similar” to the one worn by the Devil and thus put themselves under “his power and priesthoods.” The Mormons actually put on a green fig-leaf apron, whereas Lucifer’s apron is not green and does not have representations of fig leaves on it. It appears to resemble a Masonic apron worn even before the time of Joseph Smith. William Schnoebelen says that Lucifer wears a “blue satin apron identical in shape to a Masonic apron, and covered with Masonic markings” (*Joseph Smith and the Temple of Doom*, p. 5). In the *Saints Alive Journal*, Winter 1986, p. 3, he says that it is “a reasonable copy of a Past Master’s apron.” In the ceremony, Lucifer himself says that the apron “is an emblem of my power and Priesthoods.” There seems to be no reason, however, to believe that the temple ceremony is teaching that the participants are putting themselves under Lucifer’s “power and priesthoods.” On the contrary, when the Mormons show Lucifer wearing a Masonic apron, they seem to be implying that Masonry itself has the priesthood of the Devil. This, of course, raises a question concerning Joseph Smith. The record clearly shows that Joseph Smith joined the Masons just before he developed the temple ceremony and that the Mormon endowment bears remarkable similarities to Masonic ritual (*Mormonism—Shadow or Reality?* pp. 484–492). In a letter, dated June 17, 1842, Apostle Heber C. Kimball tried to explain the similarities between the two rituals: “. . . there is a similarity of preas Hood in Masonry, Bro. Joseph Ses [says?] Masonry was taken from priesthood but has become degenerated. But menny things are perfect” (*Heber C. Kimball—Mormon Patriarch and Pioneer*, by Stanley B. Kimball, 1981, p. 85). On page 91 of the same book, Stanley Kimball states: “Joseph allegedly told his private secretary, ‘Freemasonry was the apostate endowment as sectarian religion was the apostate religion.’”

After Joseph Smith established the temple endowment, Masons accused him of stealing from their ceremony. Eventually there was a serious rift between the two organizations. In early Utah Mormons were not permitted to become Masons, and, according to Wilford Woodruff’s journal, Brigham Young claimed that the Masons were conspiring to kill him and other prominent Mormons. A. C. Lambert, who was a very prominent Mormon educator, made these interesting comments in “A Private Notebook,” written in 1962:

The traditional Mormon story about Freemasonry now is that the Prophet Joseph Smith, Jr., and a few other leaders did go into Masonry for a short time but

left it when the Prophet discovered that it did not give him the protection that he and other Mormons had thought to find when they entered Masonry. Second, it came to be known that “Masonry is the priesthood of the Devil,” in a conspiratorial and debased imitation of the true Priesthood of God and its true symbols, emblems, and ceremonies. Third, that as the superior knowledge and power of the true Prophet came to be known, jealousy arose, and evil men killed the Prophet. This caused the break-up.

But these positions never do answer the question of why the true Prophet, See-er, and Revelator of God, in daily communion with God, and under God’s daily guidance, should ever have been suckered into the Devil’s imitation priesthood in the first place, and it does not explain why the Prophet and the other leaders stayed so enthusiastically in Masonry as long as they did and with as many of their own trusting brethren going into Masonry as did go in. (“Mormonism and Masonry: A Tabooed and Difficult Subject,” an unpublished manuscript, 1962, pp. 4–5; copy in special collections at University of Utah Library)

After the bitter troubles between Mormons and Masons in Illinois, zealots among the Mormons could readily use and did use the Book of Moses, which they published, in England, in 1851, as well as the Book of Mormon to call Freemasonry “the priesthood of the Devil.”

All of which things creates again the great question of why Joseph Smith, Jr., and all of his leading associates in the true ‘Holy Priesthood after the order of the Son of God’ ever went into Freemasonry in the first place. (*Ibid.*, p. 84)

It would be interesting to know the precise time that a Masonic apron filled with Masonic symbols was first placed upon the character of Satan in the drama of the temptation of Eve and was referred to by Satan as a symbol of “my power and my priesthood.” One can guarantee that such an apron was not used in that manner in the Mormon Mason lodges in Nauvoo, Illinois, during the period when hundreds of Mormon leaders were made Master Masons. (*Ibid.*, p. 210)

Although Mormon apologists have a difficult time explaining the fact that the early Mormon Church would first encourage Masonry, borrow from its rituals and then turn against it, one thing is clear: participants in the temple ceremony are not given the “priesthoods” of Lucifer. In fact, it appears that Mormons are holding up both Lucifer and the Masonic fraternity to ridicule.

Both Ed Decker and William Schnoebelen have recently resorted to numerology to prove that Lucifer is the god of the Mormons. They are especially anxious

to find the satanic number “666” linked to the temple. In the speech given June 29, 1987, Ed Decker noted: “Six stones surrounded by 6 sunstones and 6 inverted pentagrams adorn the front of the Nauvoo temple—666.” Mr. Decker, however, did not mention the fact that there are 9 of these items on the sides of the temple—999. Using this system we could prove almost anything. For instance, a car might have 6 windows, 6 spark plugs and 6 lug bolts on the wheel—666. Would this make it a satanic car? The reader will remember that Mr. Kellie told Mr. Decker that the number “666” was written in Roman numerals on the heads of those who go through a secret ritual in the temple. If this could have been established, it would have been very convincing evidence. We feel that it is unfortunate that the frantic search for this magic number did not end with the fall of Kellie’s story.

It is interesting to note the lengths that Ed Decker and William Schnoebelen will go to in their attempt to link Mormon temples to Satan. After reading the first edition of this work, they responded to our statement that there were nine items on the “sides of the temple” by claiming that this provided additional evidence for their thesis. Through numerology they concluded that this was a number “sacred to Satan”:

By the way, the 9-pillar configuration on the side of the Nauvoo temple only further confirms our thesis, since the number 9 is especially sacred to Satan in the occult. Bill just never dealt with this for lack of time. 9 is the only number which is “selfish.” What that means is that in numerology, 9 is the only number which, if multiplied, will always reduce back to itself (i.e.  $9 \times 9 = 81$  —  $8+1=9$ ;  $9 \times 6 = 54$  —  $5+4=9$ ) This is why all satanic masses are begun and ended with 9 rings of the bell. (*The Lucifer-God Doctrine: Shadow or Reality?* p. 27)

Using the Decker-Schnoebelen method of reasoning, one could argue that Moses was into Satanism because he ordered the sacrifice of “nine bullocks” in Numbers 29:26.

In his 1986 Capstone Conference address, William Schnoebelen said that he was told by a very prominent Mormon scholar that “Brigham Young was very careful to always have his temple dedications on June 22.” Mr. Schnoebelen then got out his “calendar of the witches” and proceeded to point out that under the date of June 22, the words “sun god” are found on the calendar. He went on to explain:

Now, the sun god of witchcraft is Lucifer . . . this is the day when witches teach that Lucifer is at his most powerful, and this is when Brigham Young wanted all of his temples dedi[cated] . . . I know for sure, at least ‘cause he [the Mormon scholar] told me this . . . that the Salt Lake temple and . . . the St. George temple were both done on the 22nd of June. . . . I honestly

haven’t had a chance to research this, but that’s what he told me . . .

Unfortunately for Schnoebelen’s claim, the evidence clearly shows that this claim is not true. Of the 42 Mormon temples listed in the *Desert News 1987 Church Almanac*, not one was dedicated on June 22. In fact, there seems to be no discernible pattern as to when the temples should be dedicated, and only two temples were dedicated in June—the Atlanta temple (June 1–4, 1983) and the Freiberg DRR temple (June 29–30, 1985).

Even if Mr. Schnoebelen could have verified that some temples were actually dedicated on June 22, it would not have proved that Brigham Young worshipped Lucifer. Unless it could be shown that there was a Luciferian connection, it might be only a matter of coincidence. William Schnoebelen would undoubtedly object if the Mormons tried to use the same type of argument with regard to himself. They could, for instance, bring out the fact that in *Mormonism’s Temple of Doom*, page 68, he says he received the “2nd Degree” of Druidic witchcraft on June 22, 1973, and that two pages later he claims he became a Christian on June 22, 1984 (“06/22/84 SAVED!!!”). From this “evidence” they could charge that Mr. Schnoebelen was not converted at all but was only recommitting himself to Lucifer on the day when his power was the strongest. No real scholar, of course, would make such an accusation on the basis of such flimsy evidence. This illustration, however, shows that a case can be made against anyone if one has the desire to do so.

It is certainly sad that the mountain of good solid evidence against Mormonism is ignored in favor of wild speculation, numerology and theories built upon a foundation of sand. As we stated earlier, the course that is being pursued threatens to undermine the work of all the dedicated scholars who have worked on Mormonism. It should be noted also that many of the arguments used to support these outlandish ideas could be used by Mormons against Christians. For instance, if we say that Mormon spires are meant to impale Christ if He should try to return, they could respond that the crosses on top of Christian churches could be used to crucify Him again. While this appears rather ridiculous, it does serve to illustrate the point. G. T. Harrison, who is an enemy of both Mormonism and Christianity, has taken a little jibe at all our church buildings:

As man advanced and he learned more he came to learn that sex—not gods produced life. And then he invented new gods and phallic worship—that is worship of the sexual organs. . . . The remnant of this . . . worship is carried over into modern religion in most temples, church houses and cathedrals. Each steeple is the remnant symbol of the phallus and each church

door symbolizes the female organ, many of which are moulded in the same shape. (*Mormonism—Now and Then*, 1961, p. 319)

This quotation shows that if one searches long enough on an issue, something negative may be found. Ed Decker and William Schnoebelen have done this very thing with Mormonism. In the Spring 1987 issue of the *Saints Alive Journal*, Mr. Decker wrote:

... the temple garments which the patrons wear have Masonic markings—the square, compass and rule.

Researchers identify these Masonic tools as symbolic of the male and female genitals, empowered by the Master of Masons, Lucifer. This means that this ‘holy’ underwear actually has markings which relate to pagan fertility cults! . . .

At least 15 of the new temples—either built or in planning, plus the Washington DC temple and the Salt Lake temple have a special number of spires: six. . . . It is generally understood, Biblically, that six is the number of man. Six is also related to the Beast, whose number—the “number of a man” is 666. (Rev. 13:18)

Not only that, in occult numerology, 6 is the number of the solar-phallic power of Satan! . . . So not only is the nail-like spire the lifting up of Satan’s symbol, but even the number of spires on many temples proclaim his infernal power! . . . You will see that they represent an upside down nail, pointing defiantly toward heaven—as if to impale the Lord Jesus anew when He comes in the clouds in glory! Many of them are four sided, just like the nails that were used in the days of Christ.

I don’t have a document that is published by the LDS church instructing the installation of nails to worship Satan in all of their temples and meeting houses. But the logic of their secret words, the satanic nickname of Lucifer, and even the slavish attention to numerology point to the fact that Satan has deceived these people and brought them into subjection through the Mormon temples which are being built throughout the world at a fantastic pace. Thus more and more Mormons are brought into submission to Lucifer, the Mormon god.

While it is certainly true that the square and the compass found on the Mormon temple garments come out of Masonry, we seriously doubt that Joseph Smith knew anything about a relationship of these symbols to “pagan fertility cults.” He was probably only aware of the explanation found in the Masonic ceremony: “. . . the three great lights in Masonry are the Holy Bible, Square and Compass . . . the Square, to square our actions, and the Compass to keep us in due bounds with all mankind . . .” (*Freemasonry Exposed*, as cited in *Mormonism—Shadow*

*or Reality?* p. 489). Unless Decker and Schnoebelen find some evidence that Smith knew the esoteric meaning of these tools, we can no more charge him with being guilty of phallic worship than we can claim that a Christian who meets in a church with a “steeple” and “door” is involved in this pagan practice.

In taking a stand against the idea that Mormons have a Lucifer-God doctrine we do not want to give people the idea that there is nothing wrong with Mormonism. We feel, in fact, that Mormonism is an enemy to orthodox Christianity. The temple ceremony, for instance, tries to link Christians and ministers of other churches to the devil’s work. We believe that this is one of the most objectionable things about the ceremony, and do not feel that a Christian would want to give any support to this type of thing. The penal oaths which are taken in the temple ceremony are also contrary to the teachings of Christianity. In Appendix B we show that these oaths, which were obviously taken from Masonry, have been modified to tame down their bloody message. Although we would not go so far as to say that the temple garments are linked to phallic worship, they are occultic in nature. The pentagrams and other symbols on the Nauvoo temple and the temple in Salt Lake City have their origins in the occult. A photograph of the Gillespie Monument, a Masonic monument in Ireland, shows a pentagram, a moonstone and a sunstone. All three of these symbols appear on the Nauvoo temple (the similarity between the sunstones is especially striking). In addition to this we have detailed many instances where Masonic ritual has been incorporated into the temple endowment. All of this evidence points to the unmistakable conclusion that the temple ceremony is not of divine origin but rather a man-made ritual with roots in the occult. While Lucifer is not directly worshipped in the temple, the occultic nature of the ceremony is something that all true Christians should want to avoid.

In a letter dated January 9, 1988, one of the authors of this booklet (Jerald) wrote the following:

You ask if we contend that the temple ceremony “is not of Satanic origin?” I really do not know how to answer this question. The revelation which commands celestial marriage (*Doctrine and Covenants*, Section 132) is certainly an evil revelation because it led many people into the practice of polygamy and to feel that they could become “gods.” This revelation, as you know, led to the temple sealings and the majority of temple work. Because of its evil content it is obvious that it certainly could not be of God. Nevertheless, I suspect that Joseph Smith could have written it himself without any help from Satan. With regard to temple

work we also have the claim that an angel appeared to Joseph Smith with a sword and threatened to kill him if he did not enter into polygamy. If such an angel did appear, it would certainly be a satanic angel because no angel of the Lord would bring such a message. Again, however, I am not certain that Joseph Smith didn't just make this up as we know he did make up the story of the 2nd personage appearing in the First Vision.

Although I do not really know whether Joseph Smith had any direct contact with Satan in setting up his temple rituals, I certainly feel that it is contrary to what we read in the Bible and something we should completely avoid. I certainly can not say for certain that there is no satanic influence, and it seems to me that a good part of it would make Satan rejoice. . . . My only concern is when people go too far and begin to fabricate things that are not really there.

Some people argue that if it brings people to the Lord, then what does it matter how truthful a teaching is? I feel that it makes all the difference in the world and believe that Christians should be the most honest people in the world. I am sure that you would agree with this.

When it comes right down to it, anything that stands between us and God could in a sense be considered satanic. When Peter questioned God's plan for Jesus to die at Jerusalem, Jesus said to him, "Get behind me Satan! You are an offense to me, for you are not mindful of the things of God, but the things of men." Joseph Smith's theology that God is only an exalted man and that we can become Gods could certainly be considered satanic in that it leads people to focus on themselves rather than on the Eternal God. Some people have even pointed out that it was Satan himself who first suggested that men could become "gods" (Genesis 3:5). When we were in Mormonism and living in rebellion against God, we were certainly in spiritual darkness and were blinded by the "god of this world" (2 Corinthians 4:4). Nevertheless, we do not believe that there was any so-called Mormon devil controlling us. It was simply "the spirit who now works in the sons of disobedience." It is the same spirit who works among all those who walk in darkness, and is not unique to Mormonism.

We fear that those who are so diligently seeking for demonic explanations for things that can be explained in other ways may be doing a real disservice to the cause of evangelizing Mormons. Their strong and often unfounded accusations are making Mormons very bitter against those who are trying to labor among them. In addition, it is causing fear and distrust among some of those who want to witness to the Mormons. They are obviously becoming fearful that they might be dealing

with hard-core Satanists. Some people are now afraid to come to Utah because of the wide publicity given to this matter. This is a real shame because what we really need is more dedicated Christians living in Utah. Some of those who have been exposed to this type of teaching are fearful of witnessing to Mormons lest they encounter some exceptionally evil and powerful spirit. We do believe in demons, but we do not feel that the majority of Mormons are possessed by them. While we are far from convinced that Mormons have a particularly evil brand of demons, even if this were the case, it should not discourage witnessing since the Apostle John says that "greater is he who is in you than he who is in the world" (1 John 4:4).

### **"Occult Cooties"**

In their response to the first edition of this work, Ed Decker and William Schnoebelen make it clear that they believe most Mormons are "demonized" and that we are ignorant of what is really going on:

In addressing the issue we had raised . . . about the Tanners' ability to cogently deal with the temple in all its satanic splendor, they refer to the second-hand research that they have done, but again refuse to see our point—the spiritual context of the words spoken. . . . for them to write that they can deal with the elements of demonic oppression and guilt which many Mormons feel from the temple is not accurate. It may be that their theology does not allow for such concepts.

Our theology does allow for such concepts, and the practical experience from thousands of people coming out of temple Mormonism and needing demonic deliverance of one sort or another supports that theology! . . .

Mr. Tanner, we don't try to tell you how to minister or what you can believe. Why do you persist in trying to tell us how to do what we've been doing through the gracious anointing of the Lord Jesus Christ for a decade?

As surely as happens in a satanic mass, the very core of Christian theology [in the temple ceremony] has been turned on its ear! Doctrines of God are attributed to Satan; and doctrines of devils are attributed to "apostles of the Lord Jesus Christ." Might this not be the blasphemy against the Holy Spirit? . . .

As for whether most Mormons are demon possessed, let us first of all say that we agree with Mr. Tanner that this should not deter us from entering Utah or witnessing to Mormons. However, we would be surprised if most Mormons weren't demonized (a more correct term, scripturally). . . . Bill was demonized,

and yet was regarded as a nice enough fellow to teach high school and be baptized into the Mormon church!

Since Mormons in the temple call down demonic principalities upon themselves and their children, both at the veil and in the sealing rooms, we would regard it as an act of grace on the Lord's part if most Mormons descended from temple going ancestors weren't demonized. (*The Lucifer-God Doctrine: Shadow or Reality?* pp. 13, 24 and 29)

One of Ed Decker's chief supporters became so concerned that we might be suffering from demonic oppression that he offered the services of a deliverance ministry:

A major portion of the problem, as we see it, is that because of the nature of your work you have lost spiritual insight. We are concerned that you are in spiritual trouble, and have observed this problem growing in your writing for the past two years or so. . . .

There is a ministry that has been very effective in this area, and we have seen their results. The pastor of this ministry has observed that many ex-Mormons are in spiritual bondage, and are probably totally unaware of it. The source of this bondage is always demonic oppression and is becoming more and more prevalent as Satan increases his attack on the body of Christ. (Letter dated January 29, 1988)

During the interview we had with William Schnoebelen, we were again urged by one of the participants to submit to this special ministry of deliverance from demonic oppression. Not too long after this we received some information from a ministry involved in "casting out demons." It was claimed that the Director of this ministry had been involved in "setting thousands free from demonization." In the material which was sent we found the following:

Christians with unclean spirits have a tendency to exhibit behavior 180 degrees from that which the demon would like to manifest in their lives. They may be compulsively clean, taking several showers a day or constantly washing their hands. . . .

Divination is a contract passed on by a parent or relative with psychic ability. Many cults—especially Mormonism—have a contract of divination.

Lethargy manifests when a parent or relative steps on God's anointed, flouts God's laws or refuses to listen to God's voice concerning the child. An example of such an opening would be baptism in the Mormon church.

During deliverance Legion always manifests a mocking spirit. Deaf and dumbness will arch the back, tear the throat and cry. The perverse spirit manifests sexual behavior and travailing. Whoredoms exhibits

seductive behaviour and verbal perversion of the Scriptures. Divination laughs and cackles; the right hand drums the floor and scribes circles. Lethargy manifests snoring and sleep.

While Legion may manifest all of these decoys, there are also certain definitive signs that point to the strongman. Legion recognizes authority and crys [sic] out and identifies the person. He communicates, giving information, begging and pleading for mercy. He leaves screaming, coughing, vomiting and convulsing. . . . If the Church is to deal effectively in deliverance, it must learn to identify Legion as the source of so many of the demonic problems we see today. . . . We also invite those of you who have had these problems to share your history with us. Anonymity will be maintained.

While we believe that Christians who feel oppressed should pray and ask others to pray for them, we fail to see any teaching in the New Testament regarding "demonization" of Christians or the need to have some type of special "deliverance" ministry to believers in Christ.

James Spencer seems to feel that the first edition of this booklet contained a defective theological view of the spirit world. Writing in his newsletter, *Through the Maze*, no. 19, page 4, Pastor Spencer commented:

The Tanners go on to say, "We are far from convinced that Mormons have a particularly evil brand of demons." This statement mystifies me—I thought all demons were particularly evil! I think the basic difference between us is that the Tanners have a very different view of the spirit world than I do. Demons are evil and from hell. Satan is their leader. The programs he initiates are evil. I'm perplexed by the Tanners' theology in this area.

Unfortunately, James Spencer has completely misunderstood our comments. We were not contending that any demons are good. Like Pastor Spencer, we believe that all "Demons are evil and from hell," and that "Satan is their leader." Our objection was only aimed at an unreasonable emphasis on demonization among LDS people. Anyone outside of Christ, of course, is subject to the influence of the devil.

Although he has some very strong feelings concerning the satanic origin of Mormonism, Pastor Spencer feels that the Mormons do not knowingly worship Lucifer:

The god of Mormonism is known by several names . . . But there is one name he goes by which is not revealed to Mormons. It is the name by which he is known to most angels, fallen angels, and men. That name is Lucifer—the Angel of Light. . . .

I do not maintain that Mormons understand that they serve Satan in the temple ceremony. Obviously, they do not understand that. Doctors who do abortions believe they are doing what is best for their patients. Hitler believed that he was serving God when he attempted to rid the earth of Jews. . . .

No one suggests that Mormon apostles are aware of their deception. They are not evil in the sense that they knowingly dupe the Mormon people. But a psychopathic murderer is a murderer nonetheless. We may feel compassion for him, but we can't excuse his actions. (Ibid., p. 3)

In his 1986 Capstone Conference speech, William Schnoebelen made this observation:

. . . the Mormon temple ceremony . . . lifts up Lucifer. Whether the people that are actually practicing it know it doesn't really matter because they stand condemned by their own actions, and I know that 99% of the people who go . . . to the Mormon temple are doing it because they think it is the holiest, best thing they can do for the Lord, and I love them for it. But if they don't get out of that thing they're going to have so many occult cooties hanging on to them that it's going to take spiritual fumigators to get them off.

Ed Decker and William Schnoebelen claim that there are certain things that the Mormons do during the temple ceremony which make them exceptionally vulnerable to "occult cooties" and satanic control. The markings of the temple garments, for instance, apparently draw demons:

Ed's point is not that Smith or ANY Mormons know what the symbols of the garments or the temples mean, but only that the symbols are there; and that they are pagan! Their presence on the temples or on the garments of the LDS people is both a stench in the nostrils of a holy God and an open invitation for any demon to come in and do what he wants with them. (*The Lucifer-God Doctrine: Shadow or Reality?* p. 27)

Decker and Schnoebelen seem to feel that an even greater offense occurs when Mormons put on the fig-leaf apron, for in doing this they are taking on the very priesthoods of Satan: "At this moment the temple initiates are instructed to put on their own aprons. So now we are all decked out in what has just been described as the symbol of Satan's power and priesthoods" (*Mormonism's Temple of Doom*, p. 21). In his speech given at the Capstone Conference in 1986, William Schnoebelen asserted: "Now, therefore, when you are putting on the apron in the temple endowment ceremony, you are clothing yourselves in the priesthood office or emblem of Lucifer." Ed Decker warned concerning the dire consequences of putting on the fig-leaf apron:

The apron signified Lucifer's power and authority. . . . God rejected the fig-leaf apron in Genesis; and He most certainly rejects it in the LDS endowment. . . . The tragedy is that the temple patrons are still putting on the aprons of Lucifer without any consideration of Bible doctrine. . . .

Innocent intentions don't protect you from Lucifer. Even if you think you are calling upon God, if you use satanic gestures, rites and magical garments, you're playing in Satan's ballpark, and he makes the rules. (*Saints Alive in Jesus Newsletter*, Spring, 1987)

In the *Saints Alive in Jesus Quarterly Journal*, First Quarter, 1986, page 4, Mr. Decker noted that the "fig leaf aprons . . . are worn throughout the entire Endowment, and this emblem of Lucifer's covers both the 'sacred garment' and pleated robes of the 'Holy Priesthood.' Why an apron must be worn that is the emblem of satanic power is never questioned by the patrons."

The reader will remember that William Schnoebelen has stated "that 99% of the people" who go through the Mormon temple believe that they are serving God. They, therefore, could have no idea that they are taking on Lucifer's priesthood when they put on the apron. One would think that if the Mormons, who do not even know what they are doing, are placing themselves under Satan's power when they put on the "aprons of Lucifer," those who would knowingly put on this paraphernalia would be in even greater danger. It is certainly ironic that Ed Decker himself has, in fact, endorsed the idea of wearing the temple outfit to protest against Mormonism and has put on the temple clothing (including the apron) in appearances before the public. In the *Saints Alive in Jesus Newsletter*, September–October, 1984, he wrote that he "protested outside the temple with full temple clothing—a rather jolting experience for both the temple visitors and us, but 3 major TV News networks and several large dailies carried the story as a major event. . . ." If Ed Decker really believes that temple apparel draws demons or "occult cooties," we find it strange that he would open himself up to satanic attack. Since the early 1980's Mr. Decker and his associates have attired themselves in "full temple clothing" on numerous occasions. One of his associates wrote us a letter in which he stated:

This is ugly, evil, wretched stuff; no one with their good senses would want to delve into it. The Holy Spirit is revolted and repulsed by messing, getting close to it. It takes a special anointing to be able to deal with it continually. You must know that you [Jerald] and S. [Sandra] have some very special anointing to be able to deal in some of the unpleasant, ugly, messy areas you folks research, where others couldn't do it. We still go through Hell every time we have to put on those



clothes for a presentation, but we see broken people and deliverances, and salvations in process every time we do it, so we do it anyway.

### An Uncertain Sound

In 1 Corinthians 14:8 we read: “For if the trumpet give an uncertain sound, who shall prepare himself to the battle.”

While we are sorry we have to say this, it seems there are some who will accept any wild story or theory if it puts the Mormons in a bad light. They reason that since they already know that Mormonism is false, it is all right to use anything that has an adverse effect on the system. The question of whether an accusation is true or false appears to be only a secondary consideration. It almost seems that there is a deliberate attempt to make the Mormons angry. While we must admit that at the present time this method seems to be producing some results, we feel that the long term effects will be disastrous. Even if several thousand people do leave the Mormon Church, hundreds of thousands will be hardened and it will be very difficult to win them to Christ in the years to come. It is our feeling that if all this time and money had been devoted to a more reasonable approach, we would have very good results and would not have the backlash and bitterness that we now have to contend with. We know that the gospel message itself is offensive to those who do not wish to receive it, but why should we add unnecessary stumbling blocks?

In a letter to Jerry Urban, dated February 9, 1988, William Schnoebelen tried to defend the sensationalistic methods that have been used:

I do not publicly or privately believe that all the LDS leaders knowingly worship Satan, and I have never said that. However, that does not make the situation any less perilous either for them or for the precious souls in the LDS church: If you unknowingly drink a cup of poison, it will still kill you. If you unknowingly participate in rituals which mock Christianity and glorify Lucifer, it will infect your very soul!

Jerry, if we aren't as discreet about these assertions as Jerald would like, I'm sorry—but I've been inside the wretched place! I've held my thumb to my throat! It is metaphysical malignancy of the lowest order!

Sometimes discretion is not called for. If you see people in a burning building, you don't knock on their door quietly and say, “Pardon me, but there is a slight possibility that your house has caught fire and it might be a good idea for you to get out sometime.” That sort of message would not be effective—especially if the people inside happened to be deaf!

Mormons are often spiritually deaf . . . and need to be “shouted at.” This is especially true of those who

have made their temple covenants. If we get a bit shrill at times, Jerry, it is only because we feel a terrible urgency for souls.

We also share an urgency for souls, but we feel that we should not rush headlong into the operation with a disregard for accuracy and correct methods. Even if a building is on fire, we do not plow recklessly into it with a bulldozer hoping to push people out. This method would crush many people and create unnecessary panic, which would just tend to increase the casualties. We all remember the story of the boy who “cried wolf” to the point where people would no longer accept his word. He lost his credibility, and when the wolf really came, no one would believe him. This seems to be the problem with regard to winning Mormons. Many charges have been made in haste that have later turned out to be unfounded, and this has caused a great credibility-gap among Mormons who think for themselves. It is time that we return to sound principles and the good solid evidence the Lord has provided.

While we have no idea what the final outcome of this whole matter will be, we do know that Paul has promised that “all things work together for good to them that love God, to them who are called according to his purpose” (Romans 8:28). The scriptures also make it clear that nothing is impossible with God and that sincere prayer is the most important step in obtaining solutions to the problems that confront us:

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. (2 Chronicles 7:14)

We would ask, therefore, that everyone who is interested in the various ministries to Mormons to pray fervently for all those engaged in the work that they will have discernment and the love that is necessary to point people to the Lord and that we may see tens of thousands of Mormons come to know the truth.

### Shadow or Reality?

In using the title *The Lucifer-God Doctrine: Shadow or Reality?* for their response, Ed Decker and William Schnoebelen were obviously combining the titles of two books we have written—i.e., *The Lucifer-God Doctrine* and *Mormonism—Shadow or Reality?* From the contents of their rebuttal, it is evident that they feel that our work, *The Lucifer-God Doctrine*, does not present a correct view concerning them and their work—only a “shadow.” We feel that it is very unfortunate that they chose such a title in their effort to discredit our work.

Both Ed Decker and William Schnoebelen claim that up until the time we criticized their Luciferian theories they respected the work we have done. In his letter to Jerry Urban, dated February 9, 1988, Mr. Schnoebelen commented: “Without wanting to sound bitter, I really idolized the Tanners ever since getting saved; and had always tried to emulate the high level of scholarship I perceived in their work; but they have frankly treated me worse than an infidel. Almost weekly, new assaults come from him or his sycophants on my character and integrity.” In the Decker-Schnoebelen response, page 1, we find this statement: “We have always held Jerald and Sandra Tanner in the highest esteem, and have felt that they have done a monumental job in the past years in dealing with Mormonism.” In a statement entitled, “Devils All Over?” Decker and Schnoebelen wrote: “We love and respect the Tanners. They have done a tremendous job in the opening up of the darkness of Mormonism.” In the book, *The God Makers*, page 49, Ed Decker and Dave Hunt made these comments:

Jerald and Sandra Tanner are former Mormons who have established an international reputation for their impeccably accurate and thorough research. Based in Salt Lake City, for more than 20 years they have been searching out, reproducing, and publishing historic documents that Mormon leaders have hidden in a desperate effort to suppress the truth about Mormonism’s past. The Tanners’ work has demonstrated beyond any reasonable doubt that an astonishing number of extremely embarrassing skeletons are buried in the closet of Mormon history. Jerald and Sandra have been largely responsible for bringing international attention to the fact that the Mormon Church has deliberately hidden the diaries of its early church leaders and has engaged in an elaborate cover-up of its history that has even included the extensive alteration of its early publications.

There are at least 20 footnotes from publications which we have printed in *The God Makers*. Most of these references are to our major work *Mormonism—Shadow or Reality?* This, however, does not even begin to show how dependent *The God Makers* is on *Mormonism—Shadow or Reality?* When we first read *The God Makers*, we concluded that its historical portion concerning Mormonism is basically a condensed version of the material we had compiled in *Mormonism—Shadow or Reality?* The order in which the material appears has been rearranged, and *The God Makers* also contains Ed Decker’s Luciferian theories concerning Mormonism as well as material on Freemasonry, conspiracy and other matters.

When we first began mimeographing material on Mormonism many years ago we learned a hard lesson concerning that fact that if one quotes from a secondary source, that source should be given. For instance, in Fawn Brodie’s book, *No Man Knows My History*, page 35, this quotation is made from the writings of Lucy Smith:

During our evening conversations, Joseph would occasionally give us some of the most amusing recitals that could be imagined. He would describe the ancient inhabitants of this continent, their dress, mode of travelling, and the animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare; and also their religious worship. This he would do with as much ease, seemingly, as if he had spent his whole life with them.

Now, we could just borrow the words out of *No Man Knows My History* and give the source as Lucy Smith, *Biographical Sketches*, p. 85, and it is very unlikely that anyone would ever know that they were taken from a secondary source. If we do this, however, we lay ourselves open for some serious problems. One is that we do not know for certain that the material has been correctly quoted by the author. (In this particular case the quotation is accurate, but even Fawn Brodie could make mistakes.) If we make any additional mistakes, it is obvious they will be compounded to the errors that have already occurred in the text. Furthermore, it would be wise to check the original source to be sure that the quotation has not been taken out of context and that the correct page number has been given. It is always best to find the original book or manuscript or at least a photocopy of it. This is especially true if the quotation is controversial. Nevertheless, there are times when a person feels reasonably sure of the secondary source and does not have the time or means to check the original. If we wanted to use the quotation above without checking the original, we could do it in the following way: Lucy Smith, *Biographical Sketches*, p. 85, as cited by Fawn Brodie in *No Man Knows My History*, p. 35. This method not only gives the writer protection if an error should later be discovered in the quotation, but it also gives Mrs. Brodie proper credit for the work she has done in bringing to light the original source. While it undoubtedly took Mrs. Brodie years of original research to come up with the material she used in her biography of Joseph Smith, it would not take a great deal of time for someone to just copy from her book quotations from historical sources and use them to create a best-selling book on Mormonism. While a person might obtain a reputation as being a real scholar by copying her quotations and not including the words “as cited by Fawn Brodie,” it would

be a very shallow method of operation and could lead to some serious problems. On the other hand, if a person copied almost exclusively from Brodie's quotations and was forthright about the matter by including the words "as cited by Fawn Brodie" in the references, most people would not desire such a book. They would not want to read second-hand research when they could obtain a copy of *No Man Knows My History* for themselves. While we feel that a number of writers, both Mormon and anti-Mormon, have fallen into the trap of using material without citing the fact that it is from a secondary source, most of them probably did not have any evil intentions and have not been aware of the problems that can develop when this method is used.

Unfortunately, the book *The God Makers* is a good example of what should be avoided in this area. As we noted earlier, this book does have footnotes citing our work *Mormonism—Shadow or Reality?* Nevertheless, these footnotes mainly relate to items that could only have come from that book. Our cursory examination of this matter seems to show that there has been a wholesale borrowing of other material which has not been indicated in any way. For instance, on page 156 of *The God Makers*, we find a quotation from Apostle Orson Pratt, and the footnote says that it is taken from the "*Journal of Discourses*, vol. 17, pp. 224–25." The first clue that it was actually taken from *Mormonism—Shadow or Reality?*, pages 231–232, is that everywhere we see ellipsis marks—i.e., dots to show a deletion—in the text in *Mormonism—Shadow or Reality?*, the text in *The God Makers* also has them. It does not include any words from the portions we had not included, which, of course, would be impossible to do if one were merely borrowing from *Mormonism—Shadow or Reality?* The strongest evidence, however, comes from the fact that one word from the text which appears in the *Journal of Discourses*, page 225, is missing from both books. This is the word "from": "... the Spirit of God will withdraw from them from the very moment . . ." In both *The God Makers* and *Mormonism—Shadow or Reality?* the quotation reads: "... the Spirit of God will withdraw from them the very moment . . ." We seem to have accidentally omitted the second appearance of the word "from" when we wrote our book, and the compiler of the material in *The God Makers* fell into the same error because the material was in reality taken from *Mormonism—Shadow or Reality?* It would be almost impossible to believe that we were both working from the same source and accidentally left out exactly the same word.

Since a number of the quotations we checked read exactly the same in the original source as in both our publications, there is no way to absolutely prove that the

text in *The God Makers* was derived from *Mormonism—Shadow or Reality?* Nevertheless, the ellipsis marks furnish strong circumstantial evidence to that effect.

In a quotation from President Joseph F. Smith's testimony before a United States Senate committee, we accidentally capitalized two words and added a comma which was not in the original text. *The God Makers* followed us blindly into these identical errors and made additional errors in the text. The following is copied from *Mormonism—Shadow or Reality?* page 184 (we have marked each of the three errors which we made in the text with an asterisk [\*]):

Senator Dubois. — Have you received any revelations from God, which has been submitted by you and the apostles to the body of the church in their semiannual conference, which revelation has been sustained by that conference,\* through the upholding of their hands?

Mr. Smith. — Since when?

Senator Dubois. — Since you became P\*resident of the C\*hurch.

Mr. Smith. — No, Sir; none whatever. . . . [seventeen more lines of text follow] (*Reed Smoot Case*, vol. 1, pp. 483–484)

On page 99 of the same volume Joseph F. Smith stated:

I have NEVER PRETENDED TO NOR DO I PROFESS TO HAVE RECEIVED REVELATIONS. (*Mormonism—Shadow or Reality?* p. 184)

The reader will note that these identical errors appear in *The God Makers*, and that the capital letters we used for emphasis, which would have given away that *Mormonism—Shadow or Reality?* was the source, were omitted:

Senator Dubois — Have you received any revelations from God, which have been submitted by you and the apostles to the body of the church in their semi-annual conference . . . [and] sustained by that conference,\* through the upholding of their hands?

Mr. Smith — Since when?

Senator Dubois — Since you became P\*resident of the C\*hurch?

Mr. Smith — No, sir, none whatever. . . . I have never pretended to nor do I profess to have received revelations. (*The God Makers*, p. 213)

A serious error was made when this material was lifted from *Mormonism—Shadow or Reality?* Because the person who did the work did not have the original volume of the *Reed Smoot Case*, he or she became confused and tacked the words "I have never pretended to nor do I profess to have received revelations" onto the end of the quotation. In our book we had made a

clear separation between these words by giving this introduction: “On page 99 of the same volume Joseph F. Smith stated . . .” The compiler of the material in *The God Makers* either thought that we had made an error or misread 99 as 499. This is evident from the reference in the footnote: “*Reed Smoot Case*, vol. 1, p. 483–84, 499.” The writer apparently believed there was a fifteen-page gap between pages 483–84 and that the words in question followed this gap, when in reality these words are found almost 400 pages earlier in the book. The testimony appearing on page 99 was given on March 2, 1904, whereas that found on pages 483–84 was given the following week (March 9, 1904).

A very serious error occurred on page 80 of *The God Makers* when the compiler used the cut-and-paste method of lifting from *Mormonism—Shadow or Reality?* In the quotation which follows from *Mormonism—Shadow or Reality?* pages 3–4, we have used **bold italic** type to mark portions which found their way into *The God Makers*:

**Brigham Young** once boasted: “***We are the SMARTEST people in the world***” (*Journal of Discourses*, vol. 6, p. 176). On another occasion he said: “I remarked to brother Kimball last Sabbath, that this people are ***the best people that ever lived upon the earth . . .***” (*Ibid.*, vol. 4, p. 269)

Joseph Fielding Smith, the tenth President of the Mormon Church, still maintains that the Mormons are the best people on earth:

Saints ARE THE BEST PEOPLE. We are, notwithstanding our weaknesses, THE BEST PEOPLE IN THE WORLD. ***I do not say this boastfully, for I believe that this truth is evident to all who are willing to observe for themselves.*** We are morally clean, in every way equal, and in many ways SUPERIOR to any other people. (*Doctrines of Salvation*, vol. 1, p. 236)

Joseph Young made this statement on July 26, 1857:

***I want you to tell them, and tell all the great men of the earth, that the Latter-day Saints are to be their redeemers— . . . Believe in Jesus, and believe in Joseph his Prophet, and in Brigham his successor. And I add, “If you will believe in your heart and confess with your mouth that Jesus is the Christ, that Joseph was a Prophet, and that Brigham was his successor, you shall be saved in the kingdom of God,” . . .*** (*Journal of Discourses*, vol. 6, p. 229)

In the *History of the Church*, vol. 7, page 287, Brigham Young made this statement:

***Every spirit that confesses that Joseph Smith is a Prophet, that he lived and died a Prophet and that the Book of Mormon is true, is of God, and every spirit that does not is of anti-Christ.***

In *The God Makers* all of the material we have shown in bold italic type was extracted from its context and printed as follows:

Brigham Young declared:

We are the smartest people in the world . . . the best people that ever lived upon the earth. . . . I do not say this boastfully, for I believe that this truth is evident to all who are willing to observe for themselves.

I want you to . . . tell all the great men of earth, that the Latter-day Saints are to be their Redeemers. . . .

Believe in God, believe in Jesus, and believe in Joseph his Prophet and in Brigham his successor. And I add, if you will believe in your heart and confess with your mouth that Jesus is the Christ, that Joseph was a Prophet, and that Brigham was his successor, you shall be saved in the kingdom of God.

Every spirit that confesses that Joseph Smith is a Prophet, that he lived and died a Prophet and that the Book of Mormon is true, is of God, and every spirit that does not is of anti-Christ. (*The God Makers*, p. 80)

While *The God Makers* correctly records the words which were taken from *Mormonism—Shadow or Reality?* the bizarre cut-and-paste editorial style used has created some serious problems. The reader will note that all of these words were attributed to President Brigham Young. One can see, however, by looking at *Mormonism—Shadow or Reality?* that there were actually five different quotations and that these are ascribed to three different individuals—Brigham Young, Joseph Fielding Smith and Joseph Young. Joseph Fielding Smith’s statement, in fact, was not made until many years after Brigham Young’s death! Only about a third of the words attributed to Brigham Young were actually uttered by him. No one who had the original publications to work with could have possibly made such a serious blunder. Although Ed Decker’s name appears as coauthor of *The God Makers*, we do not know that he was the one who lifted these portions from *Mormonism—Shadow or Reality?* Nevertheless, he must bear at least some responsibility for the editorial methods used. Under these circumstances, we find it odd that he would refer to us as “armchair scholars” who only have a “second-hand” knowledge “about the issues” (*The Lucifer-God Doctrine: Shadow or Reality?* p. 4).

Now, we certainly do not want to give the impression that we had any objection to the use of a great deal of material from *Mormonism—Shadow or Reality?* in *The God Makers*; it is the way in which it was used that is disturbing. Actually, we are delighted when other writers use our research. As a matter of fact, we have not copyrighted our material because we want others to be able to use it, and no one has to ask for our permission to do so.

# APPENDIX A

## An Address by Sandra Tanner Capstone Conference June 23, 1984

I wish to address two key elements in effective ministry to Mormons: namely, attitude and accuracy.

1. ATTITUDE. — Paul's desire for Christians at Ephesus was that they would learn to "speak the truth in love" (Ephesians 4:15) so that the body of Christ would be strengthened and united. Unfortunately, it is easier to say we love the Mormon people than to demonstrate it. Some time ago I received a letter from a former BYU student. He wrote:

It may surprise you to learn that I have finally left the Mormon Church. Such a feeling of release from bondage is hard to describe! . . . The Mormon home teachers still come around, though I am not sure if they will show up this month. You see, last month I threw one of them out bodily from my apartment. His final words as I assisted him out the door were, "Well, you know what this means!" Hopefully, it means he will not come back . . . I have discussed with one of the ministers at my church the possibility of having a discussion for the benefit of the young people in the congregation on the subject of Mormonism, and what to look out for if they are contacted by the missionaries. . . . Is it better to let "sleeping dogs lie," and only be available for assistance if one of the congregation is contacted and disturbed by missionaries, or should one attack the enemy first?

Since he had already mentioned his method of getting rid of the home teachers, I was reluctant to encourage him in a ministry to the LDS. We need to keep in mind how we would view the situation if we were the Mormon. A former Mormon missionary wrote to me about his experiences. He said:

it does not follow that every Mormon is an active knowing agent of the Devil. They're sincere people

who believe that what they have is the answer—yet, the reaction I have received from most evangelical Christians is one of hate. I had a lot of doors slammed in my face as a missionary with the phrase, "We're Christians" SLAM. This is the only impression that many of these missionaries ever get of an evangelical Christian. Coming from towns in Idaho, Arizona, or Utah where there is no evangelical witness, it may be the only impression they ever get. So later on, when someone tries to witness to them they'll think, "Oh yeah, Christians, they're the ones that used to slam doors in our faces."

When we talk to a Mormon our true attitude will come through. If we are harboring hostility, it will eventually come out in a display of anger, ridicule or just by our expression or tone of voice. Before we try to help Mormons, we should go to God in prayer and ask for a real love for them. When our hearts are filled with compassion, the Mormons will recognize it and we will have a far better chance to present our message.

Sometimes it seems that no matter how hard we try to be kind and loving, the Mormon wants to see bad motives in our approach. The early Christians had the same problem and Peter advises, "Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ."

Some people who really love the Mormons still have a hard time understanding them and as a result are insensitive to their feelings. We are often asked this question by non-LDS: "How can a person be so stupid as to believe the teachings of the Mormon Church?" Those of us who were raised LDS know it has nothing to do with being stupid. When you are raised in a particular culture and mind-set it is very hard to see the world from

any other point of view, especially if you are counselled not to read anything from the other side. Since most LDS don't have access to the same facts we do, they draw entirely different conclusions. Their conclusions seem logical from the information they are working from. Our task is to lovingly expose them to a wider base of information that will challenge their assumptions about Christianity and then pray that their spiritual eyes will be opened to the Christ of the Bible.

Those of us who have come out of Mormonism must keep in mind how we felt when we were LDS and not become insensitive to the feelings of those who are still in it. When you were a Mormon, would you have listened to a Christian who ridiculed your beliefs and laughed at your naiveté? Think of the Christians who impressed you at that time. Wasn't it because of their loving concern and kindness?

There are many elements in Mormonism that seem humorous to the outsider, from its theology to its special underwear. We need to prayerfully weigh our comments on these areas lest we offend and alienate the very people we are trying to reach.

According to Joseph Smith's story, when he asked the Lord which church he should join, he was told "that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt . . ." Because Mormons believe that all Christians are in a state of apostasy, it is very difficult to gain their confidence. Since Joseph Smith was murdered by a lawless mob and the Mormons were forced to flee from Illinois, they have a tendency to read persecution into everything that challenges their beliefs. A Christian, therefore, must be careful not to reinforce these feelings. Our actions should demonstrate that we do not desire to see them persecuted or their civil rights denied. We must demonstrate that we are motivated by the love of Christ and that we only desire to help them find a deep and satisfying personal relationship with Him.

2. ACCURACY — As the work on Mormonism continues to grow, we must be very careful to examine those who make sensational claims. Not too long ago a tape recording was widely circulated in Utah by a man

who claimed to be an ex-Mormon missionary. It was proclaimed that this man had made 500 converts to the Mormon Church when he served his mission in Colorado. This would amount to 250 converts per year. We felt that this was an astounding number for the area. He claimed that his phenomenal success came chiefly through his work with members of the Reorganized Church. This made us especially leery since we had never heard of any large number of people from the RLDS Church turning to Mormonism. Since he had identified his mission area as Boulder, Colorado, we decided to check with the RLDS Church there to see if there was any substance to the story. We found the RLDS Church in Boulder has always been a small, struggling congregation with about 50 to 70 members. We could find no substance to the missionary's conversion story. The motive seemed to be to exalt himself to some super Mormon lifestyle to enhance the value of his conversion to Christianity. We need to scrutinize sensational stories so we won't be caught supporting someone or some claim that is false and thus jeopardize our credibility. Someone once said, "If it sounds too good to be true, it probably is."

The same principle applies to research. We shouldn't make the claim until we've checked out the sources. There are certainly enough serious problems in Mormonism to convince sincere people that it is not true. There is no need for exaggerated claims or dubious research. Some may argue that the use of questionable material is justifiable if it causes a Mormon to leave the church. While we cannot deny that it sometimes works that way, there are three reasons why we cannot endorse this approach:

1 — A dedicated Christian would not want to use any type of material that misrepresents another person's beliefs. In 1 John 2:21 we read, "no lie is of the truth."

2 — Those who are converted through improper methods are very likely to become disillusioned when they eventually learn the truth.

3 — For every person converted through these methods, many others are turned away and will never again consider non-Mormon material or seriously listen to a Christian.

I am reminded of an article in *Sunstone* (January-February 1981) criticizing exaggerated Mormon claims for the Book of Mormon. I quote:

I have been asked by some people, “What is the harm? If such works get people excited about the Book of Mormon, why not let them read?” My reply is to quote again from Dr. Sorenson, for he so ably points out the dangers.

First, they train the reader that serious, critical thought is unnecessary and maybe even undesirable, that any source of information will serve no matter how unreliable, and that logical absurdity is as good as sound analysis. Second, the reader gets the false impression that all is well in Zion, that the outside world is being forced to the LDS point of view, and that the only role LDS scholars need play . . . is to use scissors and paste effectively. Third, the underlying complexity and subtlety of the Book of Mormon are masked by a pseudo-scholarship to which everything is simple. This third effect encourages critics . . . to set up a straw-man Book of Mormon to attack based upon what Mormons have said about it instead of what it says itself. . . . If we are willing to settle for surface reading and shallow study, why should a non-Mormon expend energy to dig seriously into the Book of Mormon?

May I conclude then with a note of caution to us all that we be more aware of the potential pitfalls, the fallacious methodologies, the pseudo-scholarly tactics which stand ready to thwart our best efforts.

These cautions equally apply to the non-Mormon. Do we criticize the tactics of the LDS Church and then do the same thing?

Over the years we have repeatedly received letters asking if it’s true that Fawn Brodie repented and returned to the LDS Church. We have even received letters asking if it’s true that we have gone back to Mormonism or joined the polygamists. I don’t know how these rumors get started, but they are used to try and bolster the Mormon claims. We are often told that a Book of Mormon city has been found or that some ancient writing has been found that says exactly the same thing as Smith’s writings. When you try to get documentation, the story evaporates. But, on the other hand, I have been repeatedly assured that the Mormons own Coca-Cola, yet I have never seen any documentation on this. The non-Mormons are also guilty of passing on rumors and innuendos without verifying the story. I am reminded of Paul’s statement in Romans 2:1: “Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.” Integrity knows no short cuts.

Christ said, “I am the way, the truth and the life.” May we always strive to be firmly planted in His truth.



# Salt Lake Temple

Salt Lake City, Utah.

FEBRUARY 15, 1927

*Pres. St. George Temple*  
*St. George, Utah*

Dear Brother:

We have the Temple ordinances written into the books for the Presidents of Temples and are preparing the Part books and will get them to you in the near future, or at conference time.

At request of President Grant we have already adopted some of the changes decided upon, and it will be in order for you to do the same.

In sealing for the dead, whether one or both be dead, omit the kissing. Omit from the prayer in the circles all reference to avenging the blood of the Prophets.

Omit from the ordinance and lecture all reference to retribution. This last change can be made with a day's notice to those taking the parts that contain such reference.

This letter is written with the approval of the Presidency.

Sincerely your brother,

*George F. Richards*

Letter written by George F. Richards on February 15, 1927, to the President of the St. George temple. Richards says that all references to "avenging the blood of the Prophets" and "retribution" should be removed from the temple ceremony (see pages 87-88 of this book).



# APPENDIX B

## PAY LAY ALE: An Examination of the Charge That the Mormons Call Upon Lucifer in Their Temple Ceremony

By Jerald Tanner, June 29, 1982

During the past few months we have been asked by a number of people whether the Mormons are really calling upon Lucifer when they repeat the words “Pay lay ale” three times in the temple ceremony. This idea has been set forth in a number of publications which have been circulated throughout the world. In a paper entitled, *Are Mormons Christians? Can a Christian be a Mormon?* (published by Ministry to Mormons, Westlake Village, California) it is claimed that the words *pay lay ale* are taken from the Hebrew language and can be translated: “WONDERFUL LUCIFER.” This is certainly an extremely serious charge. If it could be proven true, it would go a long way toward demonstrating that Mormonism is inspired by Satan. Because my wife and I published an exposé of the temple ceremony in our book *Mormonism—Shadow or Reality?* and are continually being asked about the matter, I feel that I owe the public a statement which sets forth my views. Although I do not profess to be a Hebrew scholar, I feel that my research throws some important light on the subject.

Since I have been active in bringing forth evidence against the authenticity of Joseph Smith’s work, I would have been very happy to have found that this new indictment was based on sound research. Unfortunately, however, a careful examination of the evidence has forced me to conclude that the charge is without foundation. In fact, if the words *pay lay ale* are really derived from

Hebrew, a better rendering would be, “WONDERFUL GOD.” Those who propose the translation “Wonderful Lucifer,” claim that *pay lay ale* comes from two Hebrew words. The first word is פֶּלֶא It is transliterated as pele’ and is pronounced *peh-leh* (see *Strong’s Exhaustive Concordance of the Bible*, Hebrew Dictionary Section, word #6382). It is rendered as “wonderful” in Isaiah 9:6 and 25:1. We have no problem with this word. The second word is הֵיִלֵּל It is transliterated as heylel and pronounced *hay-lale* (*Strong’s Concordance*, Hebrew word #1966). It is rendered as Lucifer in the King James Version, Isaiah 14:12. Other versions translate it as “O shining star” or “day-star.” The *Wycliffe Bible Commentary*, page 622, says that Lucifer is the “Roman name for the morning star.” There is a disagreement among scholars as to whether Isaiah 14:12 actually refers to Satan or to the king of Babylon (see *Clarke’s Commentary* 4:82), however, we will not go into this matter here. The most serious problem facing those who propose the new theory is obtaining “Wonderful Lucifer” from *pay lay ale*. While *pay lay* would agree well with *peh-leh*, how can we derive *ale* from *hay-lale*? It is obvious that we have a number of extra letters. The reader can see the problem in the example at the bottom of the page, where the extra letters have been capitalized for emphasis. *Ale*, on the other hand, does correspond perfectly to a Hebrew word for God, אֱלֹהִים It is transliterated as ’el and is pronounced *ale*

### A COMPARISON

ENGLISH WORDS	WONDERFUL LUCIFER	WONDERFUL GOD
HEBREW WORDS	פֶּלֶא הֵיִלֵּל	פֶּלֶא אֱלֹהִים
TRANSLITERATION	pele' heylel	pele' 'el
PRONOUNCED	peh- leh hay-lale	peh-leh ale
TEMPLE CEREMONY	pay lay ale	pay lay ale
EXTRA LETTERS NOT FOUND IN TEMPLE CEREMONY	HAY-L	

(see *Strong's Concordance*, Hebrew word #410). While the Hebrew word *Elohim* is usually used for God (see *Mormonism—Shadow or Reality?* page 168), *El* is also found in many places in the Old Testament.

Some of those who put forth the argument that *pay lay ale* should be translated “Wonderful Lucifer” seem to have anticipated that scholars would argue that the Hebrew word for God would fit better than the word for Lucifer. A second translation, therefore, has been proposed: “Wonderful False God.” In the paper we have previously cited, it is claimed that the word *El* “is most often used to denote the false gods of the Bible.” Because I did not believe that this statement was accurate, I decided to make a test. I looked up all of the passages I could find in the book of Isaiah which used the word *El*. I found 22 places where the word appeared: Isaiah 5:16; 8:10; 9:6; 10:21; 12:2; 14:13; 31:3; 40:18; 42:5; 43:10; 43:13; 44:10; 44:15; 44:17 (twice); 45:14; 45:15; 45:20; 45:21; 45:22; 46:6; 46:9. When I read the context of these verses, I found that 15 of the 22 were written concerning the God of Israel. For instance, Isaiah 45:22 reads; “Look unto me, and be ye saved, all the ends of the earth: for I am God [El], and there is none else.” In 46:9 we read: “Remember the former things of old: for I am God [El], and there is none else; I am God, and there is none like me,” As I have already shown, the word Lucifer is found in Isaiah 14:2. The very next verse mentions *El*: “For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God [El] . . .”

When I examined the book of Genesis I found that *El* was used 16 times and every time it appeared it referred to the true God. In the book of Exodus it is used 6 times and 5 of these references are to the God of Israel. It is interesting to note that *El* is even used once in the Ten Commandments (Exodus 20:5).

The word *El* is used many times for God in the book of Psalms. In Psalms 22:1 it is used twice: “My God, my God, why hast thou forsaken me? . . .” Matthew claims that Jesus quoted these very words on the cross: “Jesus cried with a loud voice, saying, Eli, Eli, la-ma sabach-thani? that is to say, My God, my God, why hast thou forsaken me?” (Matthew 27:46). *Eli* is the word *El* with the suffix meaning *my* added to it.

The word *El* appears as a part of many names found in the Bible. For instance, it is found in Israel and is also part of the name Immanuel. In Isaiah 7:14 we read: “. . . Behold, a virgin shall conceive, and bear a son, and call his name Immanuel.” This name is translated as “with us (is) God [El].” Matthew renders this word correctly in the New Testament: “. . . they shall call his name

Emmanuel, which being interpreted is, God with us.” (Matthew 1:23) We feel it is inconsistent to accept the translation of *El* as God in this passage and yet maintain it should be translated “False God” in the temple ritual.

The words *pay lay ale* could probably be translated in a number of ways. For instance *pay* is equivalent to the Hebrew word פה which is transliterated peh and means ‘mouth.’ While a number of translations might be suggested, it should be remembered that all three of the words are also found in the English language. For example, a person could “pay” someone some money, “lay” down to rest or drink some “ale.” We do not feel, however, that this type of comparison is very profitable. It should also be noted that there may have been a change in the wording of this part of the temple ritual. In the *Salt Lake Tribune*, February 12, 1906, the words were given as “Pale, Ale, Ale,” and in the book *Temple Mormonism*, published in 1931, they are given as “Pale, Hale, Hale.”

However this may be, the temple ritual itself indicates that the translation of the words is, “O God, hear the words of my mouth!” In the portion of the ceremony concerning “The Lone and Dreary World” we read:

ADAM: Brethren and Sisters, this room represents the Telestial Kingdom, or the world in which we now live. When Adam was driven out of the Garden of Eden, he built an altar and offered prayer and these are the words he uttered:

O God, hear the words of my mouth!

O God, hear the words of my mouth!

O God, hear the words of my mouth!

(*Mormonism—Shadow or Reality?* p. 468)

In the portion concerning the “Second Token of the Melchizedek Priesthood” we find the following:

The sign is made by raising both hands high above the head and by lowering your hands to the side, saying:

Pay lay ale

Pay lay ale

Pay lay ale

When Adam was driven out of the Garden of Eden he built an altar and offered prayer and these are the words he used, repeated three times.

We desire all to receive it. All arise. Each of you make the sign of the second token of the Melchizedek Priesthood, the Patriarch[al] grip or Sure Sign of the Nail by raising both hands high above the head and by lowering your hands to the side.

BRETHREN & SISTERS:

Pay lay ale

Pay lay ale

Pay lay ale

(*Ibid.*, p. 471)

Since Lucifer appears to Adam just after he utters the words *pay lay ale*, some people feel that this supports the idea that these words should be translated “Wonderful Lucifer.” The context makes it clear, however, that Adam was calling upon God:

LUCIFER: I Hear you. What is it you want?

ADAM: Who are you?

LUCIFER: The god of this world. What is it you want?

ADAM: I was calling upon Father.

(Ibid., p. 468)

A person who carefully reads the temple ceremony will see that the whole thrust of the message is a put down of Lucifer. Unfortunately, however, the temple ritual tries to link Christians and ministers of other churches to the Devil’s work. We feel that this is one of the most objectionable things about the ceremony, and we do not feel that a Christian would want to give any support to this type of thing. The penal oaths which are taken in the temple ceremony are also contrary to the teachings of Christianity. In *Mormonism—Shadow or Reality?* page 474, we show that these oaths, which were taken from Masonry, have been modified to tame down their bloody message. For instance, one of the oaths originally read:

We, and each of us, covenant and promise that we will not reveal any of the secrets of this, the first token of the Aaronic priesthood, with its accompanying name, sign or penalty. Should we do so; we agree that our throats be cut from ear to ear and our tongues torn out by their roots. (*Temple Mormonism*, p. 18)

This oath has been changed to read as follows (see *Mormonism—Shadow or Reality?* page 474):

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

While the bloody wording has been removed, those who take this oath still draw their thumbs across their throats to demonstrate their lives can be taken. Two of the other oaths have been modified in the same manner (see *Mormonism—Shadow or Reality?* page 474).

## Oath of Vengeance

One of the oaths was so bad that it had to be entirely removed from the temple ceremony. This was the Oath of Vengeance, an oath which was added to the ritual after Joseph Smith and his brother Hyrum were murdered in the Carthage Jail. Although some members of the Mormon Church denied the existence of such an oath, just after the turn of the century the “Committee On Privileges and Elections of the United States Senate” investigated the matter and concluded:

In the protest signed and verified by the oath of Mr. Leilich it is claimed that Mr. Smoot has taken an oath as an apostle of the Mormon Church which is of such a nature as to render him incompetent to hold the office of Senator. From the testimony taken it appears that Mr. Smoot has taken an obligation which is prescribed by the Mormon Church and administered to those who go through a ceremony known as “taking the endowments.” It was testified by a number of witnesses who were examined during the investigation that one part of this obligation is expressed in substantially these words:

“You and each of you do covenant and promise that you will pray and never cease to pray Almighty God to avenge the blood of the prophets upon this nation, and that you will teach the same to your children and to your children’s children unto the third and fourth generation.”

...  
The fact that an oath of vengeance is part of the endowment ceremonies and the nature and character of such oath was judicially determined in the third judicial court of Utah in the year 1889 in the matter of the application of John Moore and others to become citizens of the United States . . .

The obligation hereinbefore set forth is an oath of disloyalty to the Government which the rules of the Mormon Church require, or at least encourage, every member of that organization to take.

It is in harmony with the views and conduct of the leaders of the Mormon people in former days, when they openly defied the Government of the United States, and is also in harmony with the conduct of those who give the law to the Mormon Church to-day in their defiant disregard of the laws against polygamy and polygamous cohabitation. It may be that many of those who take this obligation do so without realizing its treasonable import; but the fact that the first presidency and twelve apostles retain an obligation of that nature in the ceremonies of the church shows that at heart they are hostile to this nation and disloyal to its Government. (*The Reed Smoot Case*, vol. 4, pp. 495–497)

Joseph Smith's brother, William, publicly charged that the "Oath of Vengeance" was administered in Nauvoo. Heber C. Kimball's journal confirms this accusation. On December 21, 1845, we find this report of remarks made in the temple:

Elder Kimball . . . said the Twelve would have to leave shortly, for a charge of treason would be brought against them for swearing us to avenge the blood of the anointed ones, and some one would reveal it, and we shall have to part some day between sundown and dark — . . . I have convenanted, and never will rest nor my posterity after me until those men who killed Joseph & Hyrum have been wiped out of the earth. (*Heber C. Kimball's Journal*, December 21, 1845)

As we have mentioned before, some Mormon apologists have maintained that there was no "Oath of Vengeance" in the temple ceremony. The journal of Heber C. Kimball, however, completely destroys their argument. The "Daily Journal of Abraham H. Cannon" also makes it very plain that there was such an oath. Under the date of December 6, 1889, the Apostle Cannon recorded the following in his diary:

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. . . . In speaking of the recent examination before Judge Anderson Father said that he understood when he had his endowments in Nauvoo that he took an oath against the murderers of the Prophet Joseph as well as other prophets, and if he had ever met any of those who had taken a hand in that massacre he would undoubtedly have attempted to avenge the blood of the mar[t]yrs. The Prophet charged Stephen Markham to avenge his blood should he be slain . . . ("Daily Journal of Abraham H. Cannon," December 6, 1889, p. 205)

The Apostle Cannon went on to relate that Joseph F. Smith, who later became the sixth President of the Mormon Church, was about to murder a man with his pocket knife if he even expressed approval of Joseph Smith's death:

. . . 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 as he waited for a reply. 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. (*Ibid.*, pp. 205–206)

In *Mormonism—Shadow or Reality?* page 475, we gave additional information on the "Oath of Vengeance" and speculated as to when it was actually removed from the temple ceremony. Recently we obtained a photograph of a letter written by George F. Richards to the President of the St. George Temple which shows that all vestiges of the oath had been removed by 1927. The reader will find a photograph of this letter on page 3 of this publication [page 84 of this book].

The Reed Smoot Case, the diaries of Heber C. Kimball and Abraham H. Cannon and the letter of George F. Richards prove beyond all doubt that the Church had an "Oath of Vengeance" which finally had to be completely removed from the temple ceremony.

Those who are looking for evidence that the temple ceremony was not inspired by God will certainly find all they need when they study the temple oaths and the attack on Christianity which appears in the ritual. We do not need to try to squeeze the words "Wonderful Lucifer" out of *pay lay ale*. This resembles too closely the work of the Mormon apologist, Hugh Nibley, who has for years tried to twist the meaning of ancient writings to support Mormonism. I realize, of course, that most people have used or even printed this material without understanding its dubious foundation. In any case, I feel that there is a great deal of solid evidence against Joseph Smith's work, and that it is playing into the Mormons' hands to use material which is not based on careful research.

In our book *Mormonism—Shadow or Reality?* we not only have three chapters on the temple ceremony, but we also present hundreds of pages of documented evidence against the authenticity of Mormonism.

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## APPENDIX C

Before we published the first edition of this pamphlet, William Schnoebelen seemed very optimistic that all the problems could be worked out. In a letter dated October 5, 1987, he wrote:

Hopefully . . . we will be able to come together and clear the air about whatever misgivings you may have concerning me in the spirit of Christian love & fellowship. As I told Sandra when I first met her at Capstone '86, I've admired your work & your diligent scholarship which helped me leave the Mormon church. For that reason, I hope we can resolve these difficulties.

Unfortunately, by January 25, 1988, Mr. Schnoebelen had come to the point where he felt that the matter might have to be resolved in court:

. . . I must say that I am increasingly disturbed with your unwillingness to deal with me in a Christian manner. . . .

Can I frankly say that I have been treated better by pagans and satanists than I have by you? . . . you keep chewing on us no matter what we do. . . . Discretion lately does not seem to be your strong suit. . . . You have treated me worse than an infidel! . . . Who appointed you judge over either Ed Decker or myself? . . .

Please be advised, though, that since you have consistently insisted upon treating me as an infidel, there are laws regarding the defamation of character, slander and libel which are in the secular forum. You have publicly impugned [sic] my sincerity, my integrity, and even my sanity without even providing me with the courtesy of a reply.

Although Ed Decker never went so far as to suggest a lawsuit, he seemed to believe we had dealt with him in a dishonest manner. In a letter dated December 7, 1987, he commented:

There has been nothing more disappointing to me in ten years of ministry than the way that you have dealt with us. Ignoring every Biblical admonition to deal with brothers by certain standards, you have chosen to deal with us through duplicity . . .

The way you were “dealing with the problem” was to write a letter of some reconciliation to us while you were also busy writing/typesetting a 24 page broadside attack that you conveniently forgot to mention openly in your letter. That is called duplicity, Jerald. . . .

I have little use for your situational ethics, Jerald. While the criticism itself is understandable, I find your actions and attitude totally reprehensible.

Unfortunately, James R. Spencer worked with William Schnoebelen in preparing the booklet *Mormonism's Temple of Doom*. Because of his connection with the booklet, Pastor Spencer was very disturbed by the first edition of *The Lucifer-God Doctrine*. In his newsletter, *Through the Maze*, issue no. 19, James Spencer wrote:

I am absolutely convinced that the Zion Curtain has begun to crack. . . .

Much of this victory is due to the ministry of people like Jerald and Sandra Tanner, Ed Decker, Walter Martin and others. I think my own work has been helpful.

I am particularly impressed that as we zero in on the devil in the temple, we are reaching the epicenter of Mormonism—the Achilles' heel. . . .

Recently Bill Schnoebelen and I published our book, *Mormonism's Temple of Doom*. The response has been phenomenal. . . .

However, there has been one dark cloud. Jerald and Sandra Tanner have mounted a relentless attack on this work. Actually the attack seems to me to be as much on the person of Ed Decker (who amazingly enough, had nothing to do with the publication of the book) as on *Temple of Doom*. The attack came in two newsletter articles plus a 24-page booklet entitled, *The Lucifer-God Doctrine*.

Ed, Bill, and I were shocked at the first (September) newsletter article, “Devils all Over.” We wrote the Tanners separately and asked them to stop, or at least slow down their criticism—to talk to us privately before they went public. . . .

The point is that the nature of the Tanner criticism—public and without warning—is what is really harmful to the cause of Christ (as well as being unscriptural).

I have prayed for weeks over this matter and still cannot fathom a circumstance in which I would publicly criticize a Christian brother without warning. The Tanners have not only done so, but they have done so repeatedly, and, I think, unreasonably.

I am astonished at the lack of content in their attack. . . .

In spite of the great admiration I have for the work of the Tanners, I cannot understand the nature or ferocity of this attack. *The Lucifer-God Doctrine*, in my opinion, is shallow and reactionary.

It is with a heavy heart that I put these feelings in print. But for nearly four months I have waited for them to end this vendetta. Every month they press the issue further. It is no longer possible for me to let their charges go unnoticed.

As far as a defense is concerned, I am fully convinced that objective readings of both *Mormonism's Temple of Doom* and *The Lucifer-God Doctrine* will demonstrate that, for whatever reason, the Tanners have made a grave mistake in this matter. . . .

The Tanners did not contact me before they criticized my work. When I wrote them, their response indicated they were proceeding at full-speed, in spite of how it might affect anyone. They did not treat me with minimum ethical courtesy. I expect that cavalier treatment from my enemies, but not from Christian brothers.

Many people have written me, asking for a response to the Tanner criticism. I have said what I meant to say, and I plan to continue to expose Mormonism for what it is—a brainchild of Lucifer. (*Through the Maze*, issue no. 19, pp. 3–4)

Since these charges of “unchristian” behavior which have been leveled against us tend to divert the reader’s attention from the main points found in *The Lucifer-God Doctrine*, we feel that we should make some response. To begin with, we did not suddenly come forth from ambush to attack either Ed Decker, William Schnoebelen or James Spencer. On the contrary, we publicly stated our opposition to the type of ideas they are now teaching as early as June 29, 1982, in a printed statement entitled, *PAY LAY ALE — An Examination Of The Charge That The Mormons Call Upon Lucifer In Their Temple* (see reprint in Appendix B of this booklet). In that statement we clearly laid out our reasons why we objected to such teachings. While we expressed our displeasure with the speculation which was being put forth as fact, we did not even mention Ed Decker’s name—William Schnoebelen, of course, was still a Mormon at that time. As we will show later, Mr. Decker knew all about the sheet we had

published. Although he came to Salt Lake at that time, he did not try to discuss the matter with us. In 1983 we published the book *Mormonism, Magic and Masonry*. In this book, pages 62–65, we again expressed displeasure with the work that was being put forth on the Mormon temple ceremony. Like the earlier statement, this work did not mention Ed Decker by name. We hoped, however, that he would get the message. Instead, he continued to disseminate claims that could not be substantiated from the evidence which was available. By 1986 it became apparent that Ed Decker was involved with William Schnoebelen and that the two of them were pushing very hard to convert people to their belief that the Mormon temple ceremony is filled with Luciferian material. In the *Salt Lake City Messenger* for March 1987, we stated that some Mormon critics have become so obsessed with finding Luciferian parallels to the Mormon temple ceremony that they have completely lost sight of reality. By this time we finally felt that we would have to mention Mr. Decker’s name. The statement was as follows:

One couple claimed that the Mormons are really calling upon Lucifer when they repeat the words “Pay lay ale” three times in the temple ceremony. Ed Decker and others picked up on this idea and it was printed in a number of publications which have been circulated throughout the world.

This was all that we said concerning Mr. Decker. We did not even use William Schnoebelen’s name, but merely referred to a “lecturer” who was putting too much stress on Luciferian parallels to the temple ceremony. While we had hoped that article would tend to make Ed Decker and William Schnoebelen become more careful in their statements, it soon became obvious that the situation had become even worse than before. As we indicated in the September 1987 issue of the *Messenger*, on June 29, Ed Decker spoke at the Highland High School in Salt Lake City. Mr. Decker criticized the March issue of our newsletter and then proceeded to disclose Luciferian parallels that are more shocking than anything that had hitherto been revealed.

In the September 1987 issue of the *Messenger*, we published an article entitled, “Devils All Over?” We reported concerning some very questionable statements by both Ed Decker and William Schnoebelen and said that we were going to “publish some evidence” against the thesis presented in William Schnoebelen’s booklet, *Mormonism’s Temple of Doom*. At this point we felt we had done everything we could possibly do to warn these men concerning the perilous course they were so determined to pursue. While Ed Decker had been aware of what we had written on the subject since

June or July of 1982, he made no attempt to discuss the matter with us. We were always available and willing to discuss the matter, but he chose to completely ignore our research and continued to spread his Luciferian theories throughout the world.

While William Schnoebelen was not around when we published the first statement in 1982, he was familiar with our book, *Mormonism, Magic and Masonry*. In the Christmas 1986 issue of his publication, *Telling the Truth*, page 4, Mr. Schnoebelen wrote: "For an excellent survey of evidence on the Smiths' occult escapades, see 'Mormonism, Magic and Masonry,' by Jerald and Sandra Tanner, Utah Lighthouse Ministries, Box 1884, SLC, Ut. 84110." As we have already indicated, in *Mormonism, Magic and Masonry* we were very critical of the very type of thing Mr. Schnoebelen was doing. In his talk at the Capstone Conference in 1986, Mr. Schnoebelen acknowledged that he had read this book: "I think I could heartily recommend . . . *Mormonism, Magic and Masonry* by the Tanners. I just purchased it myself. I had this whole talk put together and then I read the book." It is obvious, then, that while William Schnoebelen liked some of the research we had done, he chose to completely ignore what we had written concerning the temple ceremony.

As we have already noted, James Spencer also charged that "The Tanners did not contact me before they criticized my work" (*Through the Maze*, no. 19, p. 4). Since we had not even mentioned Pastor Spencer's name in either the *Salt Lake City Messenger* or the first edition of *The Lucifer-God Doctrine*, we were somewhat surprised to learn of his extreme displeasure with what we had written concerning *Mormonism's Temple of Doom*. Although Pastor Spencer's name appears as coauthor of the booklet, we felt that he was a victim who was taken in by William Schnoebelen's story and merely furnished editorial help in preparing the publication. In any case, James Spencer is on our mailing list to receive the *Salt Lake City Messenger* and in a letter to us, dated October 7, 1987, he made it obvious that he had read our work *Mormonism, Magic and Masonry*. In his publication *Through the Maze*, Number 19, Spencer commented that we had "previously published a book entitled, *Mormonism, Magic and Masonry*." In a letter dated October 26, 1987, one of the authors of this booklet (Jerald) wrote the following to Pastor Spencer:

With regard to my not personally contacting you about *Mormonism's Temple of Doom*: I can only say that it caused me sorrow to learn that you were going to be helping with this publication. As I pointed out in my letter to Ed and Bill, I issued a public statement in the *Messenger* in March 1987 emphasizing my displeasure

with the type of research that was being put forth. Although I did not mention William Schnoebelen's name, on page 13 I spoke specifically about what he was teaching in his lectures (material which . . . later appeared in *Mormonism's Temple of Doom*). Since you are on our mailing list, I assumed that you were aware of this matter. I certainly would have been willing to talk to you about the matter at any time. Since you never contacted me, I could only assume that you intended to publish in spite of my warning. I find it hard to believe that a private letter to you would have changed your mind. . . .

However this may be, I felt extremely bad that you and Bill continued working on the project. . . . I feel that what has been put forth in the *Temple of Doom* concerning witchcraft is only speculation. If it were based on some hard evidence like good parallels to magic texts dating back to the 1840s, I would be very impressed and give my full support.

My statements on *Mormonism's Temple of Doom* should not be construed as an attack on either you or your ministry. In fact, I have tried to not even mention your name because I feel that you were taken in by something that looked very plausible.

One portion of James Spencer's rebuttal to us has caused some misunderstanding. Although Pastor Spencer might not have intended it that way, his article has led some people to conclude that we broke some kind of an agreement reached at the Capstone Coalition Meeting: "I was particularly disappointed that the Tanners would go public with such vehemence without first giving us a chance to dialogue with them. Especially since we had, at last summer's Capstone Coalition Meeting, agreed that no ministry would publish about another without first fulfilling the biblical responsibility of personal confrontation." In a letter dated February 5, 1988, Wesley P. Walters commented on Spencer's statement concerning the Capstone Coalition Meeting: "I called Jerald about this, because that sounds as if Jerald had gone back on his word. Both Jerald and Sandra informed me that they had never been in attendance at such a meet[ing] or ever agreed to such an arrangement. Your statement has created the false impression that the Tanners have violated their own commitment to you. I would expect, now that you know that this false impression is being drawn from your words, that your next newsletter will contain both an apology and a correction of this point."

While the type of agreement mentioned by James Spencer might in some ways seem desirable, we fear that it could lead people to fear expressing their true feelings concerning various subjects. We should, in fact, be willing to allow others to take issue with us. If we become too careful not to "rock the boat," we will

become just like some of the Mormon leaders who have their “Correlation Committee” and try to make it difficult for anyone to express a dissenting opinion.

### **Unscriptural?**

Those who have accused us of being “unscriptural” because we went public with our criticism, are probably referring to Matthew 18:15–17:

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Actually, we are in full agreement with the principles which are laid down in this scripture and believe that if this method were followed, it would prevent many problems. In the present case, however, Matthew 18:15–17 does not apply. To begin with, Ed Decker and William Schnoebelen did not “trespass” against us in any way. They, in fact, treated us in a kind and respectful manner. The offense was committed against the Mormon people. Furthermore, it was not a private offense like that in Matthew. It was definitely a public teaching which was not only spread through the Christian church but throughout the world by means of the printing press, video and audio tapes, radio, etc. It, therefore, was anything but a private matter! Moreover, those who did this had been challenged repeatedly to reconsider their claims. Ed Decker, in fact, had been personally warned that he was carrying things too far by one of the authors (Sandra) almost two years before the confrontation took place. The public proclamations had forced the issue to the point where no amount of private conversation would be able to set things right. The erroneous information would continue to be widely disseminated throughout the world. It had to be dealt with in print.

It was with great sorrow that we finally lifted the pen to deal with these issues. We felt that the situation was analogous to that which Paul spoke of in Galatians 2:11–14:

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

Apostle Paul felt that Peter had committed a public offense against the “Gentiles” when he separated himself from them. Paul, of course, was a Jew, but God called him to be an Apostle to the Gentiles. He was, therefore, very concerned that the Gentiles receive good treatment and not be made to feel that they were unclean. Because of Paul’s deep love for the Gentiles, he felt that he had to do something publicly to counter Peter’s action. He did not call Peter aside privately, but instead he confronted him “before them all.”

We have found ourselves in a similar position. We have a love for the Mormon people and desire to bring them to the truth. For this reason, therefore, we felt that it would be an injustice to keep silent any longer. The extreme methods that have been used in recent years have tended to place a stumbling block in the path of Mormons who are otherwise open to the gospel. When they see information put forth which they know is inaccurate, it tends to turn them away from the Christian message.

One of the authors of this booklet (Jerald) wrote the following to Ed Decker and William Schnoebelen when they complained of our work:

Like both of you, I am deeply grieved by this whole situation. I have nothing personal against either of you. I do not wish to hurt anyone with what I write, but I sincerely believe that the type of excesses I have pointed out can have a devastating effect on thousands of people. Like you, I have been in “a dilemma,” as to what to do. I have deeply sought God’s help about the matter and have concluded that strong action is necessary to prevent the spread of something which I feel will seriously injure our people—i.e., the Mormons—and turn them away from the gospel. I realize that this action will hurt some people, but I believe that the problem has to be dealt with. It has come to the point that there is just no way to plow around it.

As to the statements concerning ‘infractions’ in ‘Christian communications’ and the charge that there has been no ‘effort to first discuss the issues with us personally,’ I have an entirely different view of the matter. I feel that I have done everything I could possibly do to prevent this problem from developing.



In this letter, Jerald went on to point out to Ed Decker that at one time he had become aware of a situation that he felt might cause serious problems to Decker's organization if it were handled in the wrong way. Jerald called him on the phone and told him what he perceived the danger to be. Although Ed was very polite and cordial with Jerald, he let him know in no uncertain terms that he had his own idea about the situation and would handle it in a different way than had been suggested. This, of course, was his privilege, and Jerald did not continue to argue about the matter. In his letter to Ed Decker and William Schnoebelen, Jerald went on to say:

I was sincerely trying to keep you from making what I felt was a mistake which could hurt your ministry.

Whether I was right or wrong on this issue is not really very important at this point in time. What matters, however, is that my conversation with Ed gave me the impression he approved of what had gone on and would go much further . . . At that point it became obvious to me that Ed had a very independent mind (I'm not saying there is anything wrong with that) and was not interested in my opinion about the matter. For this reason, I have not attempted to privately persuade Ed to conform to my own way of thinking. Others have had the same experience. For instance, Wesley P. Walters, who has studied Hebrew, told me that at an early point in the "pay-lay-ale" controversy he tried to privately dissuade Ed from that theory, but Ed completely rejected his effort and said he was going to use it anyway. I am sure that if the opinion of a scholar like Walters was rejected, there would not have been any chance that Ed would have listened to me.

When I issued my first statement against this theory it was already in print and was being widely distributed. It had gone far beyond the point where a private phone call would stop the damage which was being done. I was completely stunned by the matter and felt compelled to make a public statement. . . . I felt that a public statement needed to be made and that it should be made immediately. . . .

As to what has recently transpired . . . I felt that if either of you had the least interest in what I was saying, you would have contacted me and discussed the matter. I would have been willing to have met with you at any time concerning this matter. Instead, you completely spurned my warnings and proceeded to carry the 'Luciferian' theories to depths I had never dreamed possible. Because of this I felt compelled to publish what I did.

I feel that I have been more than patient with Ed during these past five years, and have done everything I could do to peacefully rectify the matter. Many Christians seemed to hope that this was just a passing

fad and that your extreme views should be ignored for the sake of peace. I allowed myself to be persuaded for a long time that this would be the best course, but I now fear that one reason I did not want to face the situation was because people would label me as a trouble maker. Unfortunately, the issue finally reached the point that I felt that in not standing up for the truth I was just being a coward. I have earnestly prayed about the matter and in spite of the pain that this is causing us all I sincerely believe that I have taken the right course. . . .

Although your letter and statement were written in a kind way (which I appreciate), it is very plain to me that you have not really faced the issue and intend to continue in the same course—a course that will have a devastating effect on many people. While I was very fearful of the response I might receive when I first confronted this matter, I now find that I have a great deal of support in the position I have taken. It appears that many people had their doubts about the direction things were going but were afraid to express them. I know that there are a great number of good Christian people in Saints Alive, Ex-Mormons for Jesus and many other organizations and that all of our work will be less effective if we are not in harmony. I plead with you, therefore, to abandon this divisive, sensational and speculative type of writing which can only bring harm to the good Christian work that has been going on among Mormons.

### Duplicity?

The Decker-Schnoebelen response (pages 1–2) gives the impression that we used "duplicity" in publishing the November 1987 issue of the *Salt Lake City Messenger* and "the 'Lucifer-God Doctrine' report" before Mr. Schnoebelen could come to Salt Lake City and meet with us. Contrary to the statement in the response (page 2) that Mr. Schnoebelen wrote to us explaining that "commitments in Canada would prevent him from making the trip much before the middle of November," the actual letter (dated October 5, 1987) merely said that his "schedule does not permit me to come to SLC until the end of October at the earliest." Mr. Schnoebelen's letter was responded to in the letter of October 24, 1987:

With regard to Bill's request for a face to face meeting, I certainly would make the time to comply with this. Please give a little advance warning, however, so that we can work out any conflicts in schedule. Since I have some very important questions with regard to some matters I have not discussed here, I feel that we should make a tape recording. Bill can bring his own recorder or I can make him a copy before he leaves. Of course we can also have a private conversation.

Although the Decker-Schnoebelen response (p. 2) suggests we used “duplicity” when we continued to work on our newsletter and *The Lucifer-God Doctrine* after Mr. Schnoebelen requested a meeting, there is nothing to indicate we were planning to put the matter “on hold.” On the contrary, our September 1987 issue of the *Messenger* had stated that we were preparing “to publish” some evidence against Schnoebelen’s claims and the answer which we gave to Decker and Schnoebelen in the letter of October 24, 1987, clearly stated that “the problem has to be dealt with. It has come to the point that there is just no way to plow around it.” Although we continued to work on the project, we certainly did not intend to deceive anyone. We were willing to meet with Mr. Schnoebelen at any time, but he did not respond to our letter. If he had come prior to the time of publication, we would have listened to his arguments and would have been willing to make changes or even drop the whole thing if he could convince us we were in error. If he had even called on the telephone and told us exactly when he could come, we would have delayed publication for a week or more. In a letter dated January 4, 1988, Jerald wrote the following to Ed Decker and William Schnoebelen: “Since he [Schnoebelen] never called or set a date, my feeling was that he simply did not want to submit to a tape-recorded interview.” On January 9, Ed Decker responded:

You say that since Bill never called and set a date, you FEEL that it is because he simply did not want to face you and a tape recorder. Did it ever occur to you, Jerald . . . that we might have expected you to call and offer a specific invitation and dates? I’m afraid that Emily Post would agree that the ball was in your court.

It is hard to understand Mr. Decker’s reasoning here. We had already agreed to “a face to face meeting” with William Schnoebelen and only asked for “a little advance warning” (Letter dated October 24, 1987). We were in Salt Lake waiting to meet with him, but it would have been impossible for us to have set the “dates.” Mr. Schnoebelen had already indicated to us that he was having a problem with his “schedule.” Under the circumstances, there is no way we could have set up a meeting unless Mr. Schnoebelen called us and told us when he would be free.

In any case, the impression given in the Decker-Schnoebelen response that we deliberately sabotaged Mr. Schnoebelen’s attempt to meet with us to bring about a reconciliation is without foundation. They would have the reader believe that we were informed that Schnoebelen could not meet with us “much before the middle of November” (a claim which is completely untrue) and that we used “duplicity” by deliberately

publishing our criticism of Mr. Schnoebelen in “the middle of November” (p. 2) before any such meeting could take place.

While Ed Decker and William Schnoebelen accused us of “duplicity” with regard to the timing of our publication, they have produced no evidence to support such an accusation. Although we do not want to make too much out of it, we could probably develop a far better case with regard to the publication of the rebuttal to our work. On December 29, 1987, Ed Decker and William Schnoebelen sent us a letter in which they stated:

Enclosed please find a copy of our response to the charges made by you . . . copies are being submitted to CRI and Marian Bodine for evaluation. Again we are trying to keep this from escalating any further and harming the Body of Christ any more than it already has by keeping this an in-house, private matter to be settled by private discussion. To that end, as before, we would insist that you regard this material as a private communication and not publish it. We do not want to publicly attack you in any way.

As we began to read *The Lucifer-God Doctrine: Shadow or Reality?* we became very suspicious that it was not just a “private communication” intended only for us and CRI so that the matter could “be settled by private discussion.” It appeared, in fact, to be an attempt to publicly refute our charges. The following was written in ink on the first page of the copy sent to us: “© Copyright 1987.” Decker and Schnoebelen evidently wanted to publicly distribute their rebuttal but not allow us to print it. While their letter to us indicated that it was just a “private matter,” the response itself contained this statement on page 2:

A public answer to these charges is now demanded. We have tried to keep this from becoming some battle over whose is the “one, true ministry;” simply because neither of us qualify. We grieve that it may give our mutual enemies fuel for their fires.

Within two weeks from the time Decker and Schnoebelen assured us that the rebuttal was to be a “private matter,” we received a letter from a man in Ohio who wanted to know what our response was to the “Saint’s Alive paper: ‘Lucifer God Doctrine: Shadow or Reality.’” This confirmed our suspicion that the Decker-Schnoebelen rebuttal was, in fact, prepared for public distribution. In a letter dated January 9, 1988, Ed Decker admitted that what he had previously told us was an “in-house, private” response was, in fact, “a public answer to your public charges.” He maintained, however, that “we have yet to CIRCULATE our answer to your public charges . . .” Since we received the letter from the man in

Ohio just two days after Mr. Decker wrote his letter, we wondered how that man had obtained his copy.

In the letter dated January 9, 1988, Ed Decker expressed displeasure over the fact that we were circulating our pamphlet:

Why is it that after we wrote and explained that we were submitting ourselves to CRI in the matter, that you mass mailed your little Lucifer God book to the whole discernment ministry mailing list? Why not be happy that we were going to get a thorough, intense Biblical review and wait and see what happens? . . . Where is your commitment to see the matter resolved by CRI?

Since we had never made any commitment to CRI, we did not feel that we were obligated to wait for that organization to make a decision. Ed Decker, on the other hand, had apparently made some kind of a commitment to let CRI resolve the issue. Nevertheless, he wanted to distribute his response to the public. While he apparently did not want to use his own newsletter to advertize it while CRI was trying to reach a decision, he seized upon an opportunity presented by his friend James Spencer — coauthor of *Mormon's Temple of Doom*. Pastor Spencer, as we have already shown, published an attack on our work in issue no. 19 of his newsletter, *Through the Maze*. In this newsletter he went on to state:

Ed and Bill have prepared an exhaustive response to the Tanners attack. I'm sure they would be glad to send you a copy. Write for *The Lucifer-God Doctrine: Shadow or Reality?*, Saints Alive!, P.O. Box 1076, Issaquah, WA.

In a letter dated January 28, 1988, Mr. Decker tried to convince us that he had tried to stick to his commitment to CRI. He noted that some people who had read our booklet were “quite upset and we have tried to have them wait for the results of the CRI review. . . .

“However, another ministry published an item in its newsletter, inviting people to write in for our ‘response’ . . . Now that people generally know that such an answer exists, we feel bound to respond.”

We, of course, had no objection to Ed Decker and William Schnoebelen writing a response and believed that they had every right to publicly circulate it. What we were concerned with was their attempt to make it appear that it was merely a private study that CRI would use to help settle the dispute between us. Moreover, we understood that our correspondence with Ed Decker and William Schnoebelen with regard to these matters was to be kept private. In a letter dated October 5, 1987, Decker and Schnoebelen warned: “We are writing this in a personal fashion and have no intentions of making it a public issue, right or wrong. We specifically prohibit any part of this letter to be used in any speech, statement

or publication by you in the matter.” On December 7, 1987, Ed Decker wrote: “I specifically prohibit you from using this letter or any portion thereof in any publication produced by you.” From these statements we inferred that all the correspondence which took place with regard to these matters would be considered as private. We were, therefore, somewhat shocked to find that in their booklet, *The Lucifer-God Doctrine: Shadow or Reality?* Decker and Schnoebelen printed our 5-page letter of October 24, 1987, in its entirety. It is also referred to in a footnote on page 2 of the response: “Letter dated October 24, 1987, Jerald Tanner to Bill Schnoebelen and Ed Decker, see appendix.” We were not ashamed of anything that appeared in the letter and really had no objection to Decker and Schnoebelen printing all of our correspondence, but we were surprised to see our letter in print after we had been warned twice about printing their letters.

In *The Lucifer-God Doctrine: Shadow or Reality?* page 3, Ed Decker and William Schnoebelen wrote: “Throughout all the communications, it is our concern that Mr. Tanner does not want to be convinced of anything but wants to stamp out our viewpoint through the force of public exposure in which we have been given no place for defense.” In a letter dated December 7, 1987, Ed Decker accused us of having our “controlled public say without allowing us [Decker and Schnoebelen] a word of defense . . .” We responded in a letter dated January 29, 1988, by offering Mr. Decker the privilege of sending a copy of his response to “everyone” on our “mailing list.” (Something we could not possibly do for everyone who has a complaint against us.) All that we asked was that he “provide the copies to us in envelopes” and “pay for the postage, address labels and the salary” of the employees who “will work on the project.” We noted, also, that we wanted “200 copies [of the response] sent as soon as possible” because we felt “that everyone should have a right to read both sides of the story.” In a letter dated February 4, 1988, Mr. Decker indicated that he was not sending any copies of the response and completely ignored our offer to distribute them to everyone on our mailing list. Actually, if it had not been for the fact that Ed Decker and William Schnoebelen put a handwritten copyright warning on the copy of the response that they sent to us, we would have liked to have printed their rebuttal and our answer in the same booklet.

Contrary to the charge by Decker and Schnoebelen that we wanted to “stamp out” their “viewpoint” and allow “no place for defense,” the facts show that we were willing to give them as much exposure as we had ourselves. It was our belief that a wide distribution of their rebuttal together with our response would do more to harm their position than to help it.

In any case, after we published the first edition of *The Lucifer-God Doctrine*, Ed Decker wrote us a letter in which he stated:

It's quite apparent to us that we are not going to be able to satisfy you in any regard. . . .

I have spoken to Dr. Walter Martin regarding the matter and he has agreed to let Christian Research Institute (CRI) arbitrate this matter for Saints Alive . . . we willingly submit our own reputations and ministry to these people. Whatever correction this ministry receives from them will be full and immediately acted upon, to their satisfaction.

I can also assume that whatever correction you might need will be just as quickly given. How you act upon any such correction is your own business.

I am not asking for your permission in this matter.  
(Letter dated December 7, 1987)

From a letter written to Wesley P. Walters, dated February 9, 1988, it appears that Ed Decker was more interested in having CRI put pressure upon us than he was in having that organization "arbitrate this matter":

The one error I made was to make reference to arbitration which is not what we were talking about. This was more in the form of bringing a brother with you when you couldn't resolve a difference. I don't think that we need to get approval in advance for such an action.

After calling in the help of CRI, Decker and Schnoebelen tried to use that organization in the way a person would use a lawyer. In a letter to Jerald, dated January 9, 1988, Mr. Decker made it plain that if we wanted any information we had to go through CRI:

I am having a little difficulty in understanding just what is going on between us . . . we can't seem to get past first base with you. . . .

Your second paragraph makes me wonder if you are operating with a full deck. . . .

We will give the names and phone numbers of the Pastors you request to the CRI staff and let them substantiate the "Story" that has you so upset. . . . Please don't write us any more. If you have something to say, say it to Dr. Martin and CRI or just issue another special edition of the messenger.

I am weary of talking to a man with no ears to hear. We can't deal with a man who operates within his own set of situational ethics. We WILL go to the end with this thing if for no other reason than we refuse to be bullied by someone who thinks he has the corner on truth . . . we have had more intelligent communication with some of our most aggressive LDS antagonists than we have had from you.

Although Marian Bodine of CRI was very kind and cooperated fully with us, we found it very frustrating working through a third party. Instead of allowing us to directly talk with people who knew him, Mr. Schnoebelen would try to keep their names, telephone numbers and addresses from us and only allow Mrs. Bodine to conduct the interviews. This, of course, prevented us from asking many of the hard questions we would have asked if we talked to them in person. Finally, it became obvious that this method was completely unworkable and Marian Bodine told Mr. Schnoebelen that the only solution to the matter was to meet with us in person. We were then able to make arrangements for Mr. Schnoebelen to fly to Salt Lake City to meet with us on February 19, 1988, for the tape-recorded interview.

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