

occasions when conditions would suggest special consideration. In this connection, President [Hugh B.] Brown raised the question as an illustration as to what the situation would be where a woman was married to three husbands and there were three children each having different fathers. If they were all sealed to one man would the responsibility for research be through the blood line or through the sealing line. I said that if they are sealed for time and eternity, they will follow the sealing. I said that the same ruling should apply in all cases, legitimate or otherwise, that the person in question should act as though the adopted father was his real father. —David O. McKay diary, Jan. 14, 1964

As a matter of routine procedure, the bishop when issuing a recommend should instruct the applicant to deliver the necessary copies of the recommend to the stake or mission president for the required personal interview and signature.

When the signature of the stake or mission authority has been omitted, the applicant usually indicates that he did not know that this was necessary. To avoid such situations we suggest that bishops give complete instructions to each applicant. —“**Temple Recommends Require Signature of Stake or Mission President,**” *Messenger*, Feb. 1964

President [N. Eldon] Tanner presented a case that had come to him from H----- L. C----- regarding his son, W----- L--- C-----, who died in February 1953, leaving two children who were born in the covenant to him and his wife, W-----. His wife subsequently received a cancellation of the Temple sealing and has married two other men since that time. She was married to her present husband in April, 1962, by civil ceremony[,] and she and he later went to the Temple and were sealed for time and eternity and had the two children, born in the covenant to her first husband, W----- L--- C-----, sealed to her and her present husband. I said that the sealing was not valid, and I asked President Tanner to notify these people to that effect, and to write to the Temple where this sealing was performed, asking that it be cancelled, a copy of the letter to the Temple President to be sent to Brother C-----. —David O. McKay diary, Feb. 5, 1964; **hyphens added to conceal names; emphasis in original**

President [N. Eldon] Tanner brought to my attention a question that had been raised regarding temple work for [United States] Presi-

dents Martin Van Buren, James Buchanan and Ulysses S. Grant. In this connection reference was made to President Wilford Woodruff’s statement that he had done the work for all the presidents of the United States excepting these three. President Tanner referred to information that had been given to him by Henry Christiansen of the Genealogical Society to the effect that in the case of James Buchanan the records indicate that baptism was performed for him and he has been sealed to his parents, this work having been done by relatives. In the case of Martin Van Buren, baptismal work was done for him August 9, 1876 in the Endowment House, which apparently was not known to President Wilford Woodruff at the time he had the work done for the other presidents. Subsequently, the baptism was done again for Martin Van Buren in 1948 and was followed by endowments, but he is not sealed to his parents, nor has there been a sealing between him and his wife. In the case of Ulysses S. Grant, his baptism and endowment work were done in 1926 at the instance of President Heber J. Grant. President Tanner raised the question as to whether, in view of President Woodruff’s attitude, these ordinances should be cancelled or if the necessary additional work should be done in each case. I ruled that we should leave these cases as they are until the Lord gives us further direction in the matter. —David O. McKay diary, Feb. 7, 1964; **emphasis in original**

Temples—Book of Decisions for [Temple] Presidents¹⁵ ...

Presidents [Hugh B.] Brown and [N. Eldon] Tanner reported to me that they had gone through the manuscript of the proposed book of decisions as prepared by Elders Howard W. Hunter, ElRay L. Christiansen and Alvin R. Dyer, and had marked those items which they felt needed [a] decision by me. The matters were presented and I approved as follows:

- (1) Endowment work need not be done for deceased children under eight years of age.
- (2) Ordinances need not be performed for children under eight years of age born in the covenant.¹⁶

15. The full line reads like an entry in an index: “Temples—Book of Decisions for Presidents of.”

16. Children were “born in the covenant” if their parents were married in the temple before the children were born. The wording and concept came from the Puritan “halfway covenant,” by which children who were baptized as infants were considered half-members of the congregation awaiting full membership as

(3) Children born in the covenant remained sealed to their father and mother even though the sealing between their parents may be cancelled. They cannot be sealed to any other parent.

(4) All persons going through the Temple for themselves or the dead should wear the ceremonial garment. The modified approved style may be worn at any other time.

(5) In the washing and anointing and sealing rooms the full name of the individual for whom the ordinance is performed should be used when initially given in the ordinance, but the proxy's full name need not be used when otherwise mentioned in the ordinance.

(6) It was suggested that the ordinance of baptism for members of the negro race be performed by others than negroes if this can be accomplished without offense.¹⁷

Temple Recommend Cards for General Authorities

Consideration was given to the suggestion that a Temple card be prepared for the General Authorities and their wives to be signed by the First Presidency, indicating that they are entitled to the privileges of all Temples. This card could be presented at the Temple gate indicating that the General Authorities and their wives have an authoritative Temple card of admittance, thus eliminating the necessity of presenting a Temple Recommend. It was suggested that provision be made for the signature of the holder to appear on the back of the card for identification, and the card would not need to be renewed. I indicated my approval of this proposition.

Temple Sealings Involving Polygamous Marriages

President Tanner presented to me for my clarification the case of Ammon Meshach Tenney. Prior to the marriage in question, this man had been married twice and both of his wives were living and married

adults when they were confirmed. Their baptism "sealed" their parents' covenant (Dan Vogel, *Religious Seekers and the Advent of Mormonism* [Salt Lake City: Signature Books, 1988], 163). The way Joseph Fielding Smith articulated the Mormon idea of covenant in 1951, children of parents who had been sealed could expect "eternal lives" with their parents: "after the resurrection, [the parents] ... will have a continuation of the[ir] seeds forever, and the family organization [will] not come to an end" (*Conference Report*, Oct. 1951, pp. 120-21).

17. Notice that the concern, beyond whether black children would be allowed in the temple to do baptisms for the dead, was that a white proxy might take offense at being baptized for someone whose name was recognizably ethnic.

to him when he married the third wife in Mexico. This [third] sealing was supposed to have been performed by A[lexander] F. McDonald¹⁸ and cannot be confirmed by official records. In such cases the usual procedure is to encourage the family to have the sealing done again, wives to husbands and children to parents, with the notation on the bottom of the sheet that the family has record of the sealing, but it cannot be verified from official records. It was explained that in this case the family is willing and ready to perform the requested sealings for the purpose of having an official record. The question is raised: Should this be done because it is a polygamous marriage. Brother Christian-sen of the Genealogical Society indicates that it is his interpretation of my ruling heretofore made that when no official record exists of a polygamous marriage in the Church no action is to be taken to perform sealings even if the sealings were performed before the Manifesto. President Tanner said that this ruling, as he understands it, pertains to the United States, but that so far as Mexico is concerned, it was his understanding of my ruling that if it was a polygamous marriage before the Manifesto and there was no official record the work should be done again. He asked if his understanding was correct. I said I think that is the safest thing to do, so that there would be a proper record of the sealings. —David O. McKay diary, Feb. 14, 1964

I, W. Cleon Anderson, do hereby certify and declare that on the 21st day of February, 1964, at nine-thirty A.M. I met for about thirty minutes with President Joseph Fielding Smith [and] he gave me some instruction in answer to a letter written February 14, 1964. I requested that he put these instructions on paper, initialing and signing those items in my presence, which he did. After President Smith finished going over the above subject with me, the following conversation ensued:

I asked President Smith, "Is it wrong to wear the string tie garments outside the temple?"

President Smith looked at me for several moments and then unbuttoning the third button in his shirt, brought out one of the ties on a pair of old style temple garments and said, "This is what we should be wearing—the Lord gave them to us, and so this is what I wear."

18. Alexander Findlay McDonald (1825-1903) was born in Scotland and migrated to Utah in 1854. He helped settle Mesa, Arizona, and in 1885 helped establish LDS colonies in Mexico.

THE DEVELOPMENT OF
LDS TEMPLE
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1846-2000



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Edited by

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