

3. What age must a dead male have attained before he can be endowed?

Ans[wer]. Same as number 2.

4. What age must a dead female have attained before she can be sealed as a wife?

Ans[wer]. Not less than 12 years.

5. What age must a dead male have attained before a female can be sealed to him as a wife?

Ans[wer]. Not less than 12 years.

6. Is it proper when desired by children who are in the Church that the latter should be sealed to parents who did not hear the Gospel in life and consequently did not embrace it?

Ans[wer]. Yes—unless th[ere] is some special reason why it should not be done. (There [is] no specific date given when these questions are answered. They appear in the book for the year 1893.) —**Book of Temple Ordinances, 1893, p. 42**

.....

President [Lorenzo] Snow reported that the First Presidency and Twelve [Apostles], at a meeting held in the [Salt Lake] temple, Jan. 4th, 1894, decided as follows:

“If, by mistake, a person is sealed in the temple before being endowed, it is not necessary for the sealing to be cancelled. All that is necessary is for the person to be endowed, unless the person, or the individual representing him or her, is dissatisfied.” —**Book of Temple Ordinances, Jan. 4, 1894, p. 17**

[S]till-born children do not need any temple ordinances performed for them. Such was the ruling of President Brigham Young and that decision is honored in all the temples and confirmed by the instructions of the present authorities. —**George Reynolds to Jed Tomlinson, Jan. 8, 1894**

The father of W[illia]m S. Brighton was born out of wedlock and the parents were never married together. The male parent (Brother Brighton's grandfather) married, consecutively, 3 women and raised a family. His illegitimate son was reared by relatives.

The mother, when somewhat advanced in years, married a widower, who already had his family.

1[st] question. —To whom should the woman be sealed—the father of her child or the widower whom she married.

The decision by the council of the First Presidency and Twelve [Apostles]—She should be sealed to her husband left (the widower).

2[nd] question. —To whom should Brother Brighton[’s] father be sealed as a child? Decision—to the mother and the man to whom she is to be sealed.

Decision rendered by the First Presidency[,] 19 April 1894. —**Book of Temple Ordinances, Apr. 19, 1894, p. 18**

Howard Egan's<sup>49</sup> wife committed adultery with James Monroe. Howard Egan killed Monroe on account of the crime. W[illia]m M. Egan is the issue of the adultery.

Question. —To whom does W[illia]m M. Egan go as a child—to Howard Egan or his father?

Decision of the First Presidency and 12 [Apostles][,] April 19, 1894. He belongs to Howard Egan, by virtue of the mother being Howard Egan's sealed wife, and no ordinances needed. —**Book of Temple Ordinances, Apr. 19, 1894, p. 37**

Jane Elizabeth Manning [James]<sup>50</sup> (a Negro [woman])[:] Do you wish to be attached as a Servitor for eternity to the prophet Josep[h] Smith and in this capacity be connected with his family and be obedient to him in all things in the Lord as a faithful Servitor? (Answer[:]) Yes.<sup>51</sup>

Pres[iden]t Joseph F. Smith acting for and in behalf of the Prophet Joseph Smith: Do you wish to receive Jane James as a Servitor to yourself and family: (Answer[:]) Yes.)

49. Howard Egan (1815-78) was born in Ireland and converted to Mormonism in 1842. He was arraigned in U.S. District Court in 1851 for the murder of James Monroe and found not guilty by a jury. Soon after, the Utah Territorial Legislature passed the Justifiable Homicide Act to guarantee that anyone else who killed an adulterer would be legally protected.

50. Jane Elizabeth Manning (1822-1908) lived with the Joseph Smith family in Nauvoo and was the first known black woman to enter the Salt Lake Valley. She married Isaac James, who later left her and her eight children.

51. Because blacks could not receive temple ordinances, this sealing of Manning as a servant was a compromise. Manning claimed that Emma Smith, Joseph Smith's wife, had promised her years earlier that she would be adopted and sealed to the Smith family. In 1895, Church leaders revoked Manning's sealing, but it was restored in 1902 with Bathsheba Smith acting as proxy.

By the authority given me of the Lord I pronounce you, Jane James, a Servitor to the Prophet Joseph Smith (President Joseph F. Smith acting for and an[d] in his behalf) and to his household for all eternity, through your faithfulness in the new and everlasting covenant, in the name of the Father and of the Son and of the Holy Ghost. Amen. —**Book of Temple Ordinances, May 18, 1894, pp. 33-34, citing Adoption Record A:26**

Dear Brother: applications are, as you are aware, being constantly made for the privilege of having women sealed to their husbands who have heretofore been sealed to other men who were not their husbands.

Similar applications are being made in the cases of sealing children to parents who have heretofore been sealed to men who were not their natural fathers.

I have been unofficially informed that when such cases are plain, and when the applications are at harmony with the teachings given at the last April Conference, the rule in the Temple should be to proceed without application to President [Wilford] Woodruff.

If this be the decision of the First Presidency, I would be obliged if I could be so informed officially by the placing of a plain “yes” or “no” upon this sheet. [There is a pencil-written “yes” at the bottom.] —**John Nicholson to Wilford Woodruff, June 14, 1894**

It was decided as being unnecessary to mark the shirts of those who pass through the temple and receive their endowments. The marks in their garments are sufficient.<sup>52</sup> ... Concerning the proper position of the altar in a prayer circle—as to whether it should face the east or south—there is no rule, though the custom is to generally have them face the south. Pres[ident] [Lorenzo] Snow says he always aims to face the chief temple in offering his prayers. It was decided that the circles over which the Twelve preside be permitted to meet in the Elder’s room, instead of in the basement where the ventilation is so bad, and the room so small. —**Abraham H. Cannon diary, Aug. 16, 1894, Perry Special Collections**

As a result of the conference of the brethren engaged as ordinance workers in the several Temples, held at Salt Lake Temple, some time

52. See the next entry for reference to marking outerwear.

ago, the following slight corrections have been adopted by us, which you will please note:

In the creation on the fifth day a grammatical error occurs. The word “their” is used instead of “its”; the word “their,” therefore, is change[d] to its. In the lecture the words “next room” are used in the Terrestrial room when that same room is referred to; the words “the next” therefore have been changed to “this,” as the appropriate form.

In the placing of the girdle [sash], it should be placed on the outside of the apron strings.

In the ceremonies at the veil, the practice has been to use the words, “this man Adam,” while in the Logan Temple the words, “this man, representing Adam,” are used. It was decided to drop the words, “this man representing,” and say “Adam, &c.”

The word “christian,” referred to in the lecture, in connection with [a person’s given] name, is dropped and the word “given” is substituted.

The words “and some have to go away on business,” which occur at the end of the lecture, were expunged.

The words, “new name,” were substituted for the pronoun “it,” to avoid ambiguity, where it reads in the lecture, “You must remember “it,” that is, your new name.

The people, when being put under covenant, should signify their assent by bowing and saying, “yes.”

It was left optional with the Temple President to use persons as witnesses who were receiving endowments or to use workers as such. ...

It has been the practice to mark the shirt, but we think this unnecessary as it is not strictly a part of the Temple clothing. The marking of the garment should be done in the washing room and not at the veil; and the greatest care should be taken to see that no person is permitted to leave that room wearing an unmarked garment.<sup>53</sup>

In the Salt Lake Temple the practice in the Garden is for the couple at the altar to remain kneeling while the covenant relating to the ... Aaronic Priesthood is being administered, while the practice in the other Temples is for the couple to arise. The reason given by

53. At the time, the marks were still being cut into an initiate’s clothing at the end of the ceremony, as opposed to the modern practice of purchasing pre-marked garments and putting them on in the initiatory ritual in the dressing room. This change in procedure made it possible to mark the underwear without affecting the outerwear. During an intermediate period beginning in about 1899, companies like Cache Knitting Works manufactured approved, but still unmarked, garments.

THE DEVELOPMENT OF  
LDS TEMPLE  
WORSHIP



1846-2000



A DOCUMENTARY HISTORY

*Edited by*

DEVERY S. ANDERSON

*For Clare E. Anderson  
and in memory of Cecelia Grace Anderson*

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