

been severed from the Grand Lodge and one Illinois Mason had been expelled from his lodge for attending the dedication. The Nauvoo Lodge continued its activities in the newly built hall until April 10, 1845, when Brigham YOUNG advised Lucius Scovil to suspend the work of the Masons in Nauvoo. Only a few additional meetings were held prior to the Latter-day Saints' departure for the Great Basin in 1846.

Joseph Smith participated minimally in Freemasonry and, as far as is known, attended the Nauvoo Masonic Lodge on only three occasions. Nonetheless, LDS Masons commented on his mastery of its orders, tenets, and principles and of his understanding of the allegorical symbolism of its instructions.

Most scholars who have looked carefully at the Nauvoo Masonic Lodge agree that it was more victim than villain. All agree that widespread anti-Mormon feelings and the extensive hatred of Latter-day Saints by local rivals, and not irregularities or misconduct, caused the controversy with regard to the Masonic Lodge in Nauvoo.

BIBLIOGRAPHY

- Hogan, Mervin B. "Mormonism and Freemasonry: The Illinois Episode." In *Little Masonic Library*, ed. Silas H. Shepherd, Lionel Vibert, and Roscoe Pound, Vol. 2, pp. 267–326. Richmond, Va., 1977.
- Ivins, Anthony W. *The Relationship of "Mormonism" and Freemasonry*. Salt Lake City, 1934.
- McGavin, E. Cecil. *Mormonism and Masonry*. Salt Lake City, 1954.

KENNETH W. GODFREY

FREEMASONRY AND THE TEMPLE

Students of both Mormonism and Freemasonry have pondered possible relationships between Masonic rites and the LDS TEMPLE ceremony. Although some argue that Joseph SMITH borrowed elements of Freemasonry in developing the temple ceremony, the ENDOWMENT is more congruous with LDS scriptures (especially the BOOK OF ABRAHAM and the BOOK OF MOSES) and ancient ritual than with Freemasonry. Latter-day Saints view the ORDINANCES as a revealed restoration of ancient temple ceremony and only incidentally related to Freemasonry. The two are not antithetical, however, nor do they threaten each other, and nei-

ther institution discourages research regarding the ancient origins of their two ceremonies.

Many sacred ceremonies existed in the ancient world. Modified over centuries, these rituals existed in some form among ancient Egyptians, Coptic Christians, Israelites, and Masons, and in the Catholic and Protestant liturgies. Common elements include the wearing of special clothing, ritualistic speech, the dramatization of archetypal themes, instruction, and the use of symbolic gestures. One theme common to many—found in the Egyptian Book of the Dead, the Egyptian pyramid texts, and Coptic PRAYER CIRCLES, for example—is man's journey through life and his quest, following death, to successfully pass the sentinels guarding the entrance to eternal bliss with the gods. Though these ceremonies vary greatly, significant common points raise the possibility of a common remote source.

The Egyptian pyramid texts, for example, feature six main themes: (1) emphasis on a primordial written document behind the rites; (2) purification (including anointing, lustration, and clothing); (3) the Creation (resurrection and awakening texts); (4) the garden (including tree and ritual meal motifs); (5) travel (protection, a ferryman, and Osirian texts); and (6) ascension (including victory, coronation, admission to heavenly company, and Horus texts). Like such ancient ceremonies, the LDS temple endowment presents aspects of these themes in figurative terms. It, too, presents, not a picture of immediate reality, but a model setting forth the pattern of human life on earth and the divine plan of which it is part.

Masonic ceremonies are also allegorical, depicting life's states—youth, manhood, and old age—each with its associated burdens and challenges, followed by death and hoped-for immortality. There is no universal agreement concerning when Freemasonry began. Some historians trace the order's origin to Solomon, Enoch, or even Adam. Others argue that while some Masonic symbolism may be ancient, as an institution it began in the Middle Ages or later.

Though in this DISPENSATION the LDS endowment dates from Kirtland and Nauvoo (*see* KIRTLAND TEMPLE; NAUVOO TEMPLE), Latter-day Saints believe that temple ordinances are as old as man and that the essentials of the GOSPEL OF JESUS CHRIST, including its necessary ritual and teachings, were first revealed to Adam. These saving principles and ordinances were subsequently re-

vealed to SETH; NOAH; MELCHIZEDEK; ABRAHAM, and each prophet to whom the priesthood was given, including PETER. Latter-day Saints believe that the ordinances performed in LDS temples today replicate rituals that were part of God's teachings from the beginning.

The Prophet Joseph Smith suggested that the endowment and Freemasonry in part emanated from the same ancient spring. Thus, some Nauvoo Masons thought of the endowment as a restoration of a ritual only imperfectly preserved in Freemasonry and viewed Joseph Smith as a master of the underlying principles and allegorical symbolism (Heber C. Kimball to Parley P. Pratt, June 17, 1842, Church Archives). The philosophy and major tenets of Freemasonry are not fundamentally incompatible with the teaching, theology, and doctrines of the Latter-day Saints. Both emphasize morality, sacrifice, CONSECRATION, and service, and both condemn selfishness, sin, and greed. Furthermore, the aim of Masonic ritual is to instruct—to make truth available so that man can follow it.

Resemblances between the two rituals are limited to a small proportion of actions and words; indeed, some find that the LDS endowment has more similarities with the Pyramid texts and the Coptic documents than with Freemasonry. Even where the two rituals share symbolism, the fabric of meanings is different. In addition to creation and life themes, one similarity is that both call for the participants to make COVENANTS. Yet, the endowment alone ties covenants to eternal blessings and to Jesus Christ. The Masonic ceremony does not emphasize PRIESTHOOD or the need to be commissioned by God to represent him. The active participation of God in the world and in men's lives is a distinctly LDS temple motif. While Masons believe in an undefined, impersonal God, everything in the LDS endowment emanates from, or is directed to, God who is a personage and man's eternal Father. The endowment looks to the eternities and to eternal lives, but Freemasonry is earthbound, pervaded by human legend and hope for something better.

Freemasonry is a fraternal society, and in its ritual all promises, oaths, and agreements are made between members. In the temple endowment all covenants are between the individual and God. In Freemasonry, testing, grading, penalizing, or sentencing accords with the rules of the fraternity or membership votes. In the endow-

ment, God alone is the judge. Within Freemasonry, rank and promotions are of great importance, while in the LDS temple rites there are no distinctions: all participants stand equal before God. The clash between good and evil, including SATAN's role, is essential to, and vividly depicted in, the endowment, but is largely absent from Masonic rites. Temple ceremonies emphasize SALVATION FOR THE DEAD through vicarious ordinance work, such as BAPTISM FOR THE DEAD; nothing in Masonic ritual allows for proxies acting on behalf of the dead. Women participate in all aspects of LDS temple rites; though Freemasonry has women's auxiliaries, Masonic ritual excludes them. The endowment's inclusion of females underscores perhaps the most fundamental difference between the two rites: LDS temple rites unite husbands and wives, and their children, in eternal families (see ETERNAL LIVES; MARRIAGE). Latter-day Saint SEALINGS would be completely out of place in the context of Masonic ceremonies.

Thus, Latter-day Saints see their temple ordinances as fundamentally different from Masonic and other rituals and think of similarities as remnants from an ancient original.

BIBLIOGRAPHY

- Ivins, Anthony W. *The Relationship of "Mormonism" and Freemasonry*. Salt Lake City, 1934.
- Madsen, Truman G., ed. *The Temple in Antiquity*. Provo, Utah, 1984.
- Nibley, Hugh W. *The Message of the Joseph Smith Papyri: An Egyptian Endowment*. Salt Lake City, 1975.
- Packer, Boyd K. *The Holy Temple*. Salt Lake City, 1980.
- Shepherd, Silas H.; Lionel Vibert; and Roscoe Pound, eds. *Little Masonic Library*, 5 vols. Richmond, Va., 1977, esp. Mervin B. Hogan, "Mormonism and Freemasonry: The Illinois Episode," Vol. 2, pp. 267–326.

KENNETH W. GODFREY

FRIEND, THE

Published monthly since January 1971 for children to age twelve, the *Friend* replaced the CHILDREN'S FRIEND, which was published from 1902 through 1970. The goal of the *Friend* is to reach the children of the Church directly, even those not involved with the PRIMARY, by presenting the gospel "while reinforcing the values of the stable homes" (Anderson, p. 13). It attempts to fulfill this goal by