

# SUNSTONE



VOLUME TEN NUMBER SEVEN

THIRD DOLLAR

## THE MISSING RIB

*The Forgotten Place  
of Queens and Pharaohs  
in the Establishment  
of Zion.*

# SUNSTONE

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JULY 1985

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## NOT SO AMAZING GRACE

If a cat can look at a king, maybe I can respectfully disagree with the priesthood holder, Donald P. Olsen, in his dissertation on the grace of Christ. By a stunning array of quotes he seems to say that our actions are irrelevant to our spiritual health or progress and only belief in the Redeemer is necessary. I can take the same books of scriptures he uses and by judicious selection "prove" exactly the opposite. Take any given verse. Maybe we know to whom the speaker is addressing his remarks, but do we know where and why and when and how—all those things that are so hard for a reporter to get straight face to face with a situation, let alone 2,000 years after the fact, relying on translated and retranslated texts, arguing from the perspective of different customs and mindsets. As an example of a wild distortion of a text, take President Reagan's recent quotation of Luke 14:31 (an analogy) as proof of Jesus' endorsement of the military buildup. What Reagan and Olsen lack in these inferences is common sense.

Five hundred years before Christ, Siddhartha Gautama wanted to know the meaning of life, of pain and old age and death. He sat under a wild fig tree and after a time rejoiced in being able to give this answer: "From good must come good, and from evil must come evil. This is the key to wisdom." He went on to teach that the soul of man lives forever and his spiritual progression is up to him. Siddhartha became known as the Enlightened One—the Buddha.

Jesus came from those of the Judaic faith who, though maintaining a strong belief in God, had no belief in an eternal life. A person lives on through his children and their memory of his good works, if you will. Some factions of Judaism still have this philosophy. Such believers surely become, at death, earth bound spirits, having no idea that there is a heaven to go to. They are in a way damned—

stopped. Jesus brought us (and tried to bring them) "salvation," knowledge that we do have eternal life and, through all phases of that eternity, we can better ourselves by following two great rules: love God and love our fellow man as ourselves. We can pile good on good in this way and become like him or pile evil on evil and retrogress. By our actions we show our faith in this salvation.

These teachings and the one proclaiming the uselessness of paying some priest to kill animals to show love of God were too threatening to the hierarchy, so the Savior had to die. His saving wisdom lives on.

Gay Taylor  
Redwood City, California

## NEVER SAY GRACE

The listing of Donald P. Olsen's article in volume 9 number 2 of SUNSTONE, "Understanding the Scope of the Grace of Christ," said that it concerned "a little-known concept among most Mormons." May I suggest it is little known for the same reason that the doctrine of the Immaculate Conception is little known among Mormons, namely, that it is not Mormon doctrine, at least in the extreme Protestant way that Mr. Olsen has framed it.

Mr. Olsen has certainly done something original in attempting to interpret latter-day scripture in a way compatible with Martin Luther's enshrinement of the verses concerning salvation by grace in Paul's letters to the Romans, the Galatians and Ephesians. In fact, he is more an orthodox Lutheran (in the sense of a theological follower of Luther) than many Protestants. With Luther, he appears to completely reject the idea that men and women can make any choice from day to day that affects their ultimate forgiveness of sins and entry into eternal life. Martin Luther took the logical next step and denied that humans have any effective free will so far as the most important facts of their existence are concerned. Furthermore, strict adherence to this system of logic forces the Protestant to conclude that since good acts cannot save us, neither can sinful acts condemn us so long as we have at some point been saved by grace.

When I was studying mathematics in college, one of the standard methods for disproving a theorem

was to show that the theorem resulted in conclusions which contradicted accepted and fundamental axioms. Mr. Olsen's theorem may be consistent unto itself, but it clearly contradicts Mormon beliefs in free agency, let alone Paul's belief in the need for continual exhortation to righteous conduct, and Jesus' solemn testimony that "if ye keep my commandments, ye shall abide in my love. . . . This is my commandment, That ye love one another, as I have loved you. . . . Ye are my friends, if ye do whatsoever I command you" (John 15:10, 12-14). Paul in the very epistle to the Romans which Luther idolized, said explicitly that God "will render to every man according to his deeds; To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath." (Rom. 2:5-8.)

It has always puzzled me why so many Protestants assume that Mormons are not saved by faith in Christ. If I point out that I have made a declaration of my faith by the time-honored and mandatory mode of baptism in his name, they claim that my faith is somehow inadequate because I didn't believe that my acts were totally ineffectual in obtaining salvation. Yet in all the Protestant religious crusades which seek a "Decision for Christ" I do not see the ministers turning away any of the people who walk up the aisles to declare their reliance on Jesus; no one is interviewed to determine whether they reject the notion that good works are commanded by God.

Richard Lloyd Anderson has done a wonderful job of piercing through the Lutheran rigamarole built up around Paul's epistles in his 1983 book *Understanding Paul*, by a detailed analysis of what Paul actually said in Romans, Galatians, and Ephesians. Indeed, if we step back and ask ourselves, "Why did Paul write these letters?" we are forced to conclude that Paul didn't believe in Martin Luther's theory. Paul knew that men and women have plenty of free will, which they can squander or harness especially after they have made the covenant of baptism and can, through sin, throw away their chance at eternal life after a promising beginning.

If Mr. Olsen is looking for fundamental Mormon doctrine on the

grace of Christ, why not look to the third article of faith: "We believe that through the Atonement of Christ, all mankind may be saved by obedience to the laws and ordinances of the Gospel." Or how about the sacrament prayers, in which we are told by the Father to pray to him as we covenant to take upon us the name of Christ, and always remember him, and keep his commandments so we may, as a consequence of holding up our small end of this contract, receive the immeasurable blessing of sanctification through the Holy Ghost.

Paul wrote a beautiful little sermon on the inadequacy of faith alone. "And though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Charity, the pure love of Christ, is the essence of righteous works. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." (1 Cor. 13.)

*Raymond Takashi Swenson  
Omaha, Nebraska*

### **DON'T WALK ON THE GRACE**

Donald Olsen's welcome article about grace (SUNSTONE, vol. 9 no. 2) falls short of supporting his defensible thesis that modern revelation "enlarges considerably the scope of the grace of Christ." Perhaps because of his emphasis on Pauline doctrines, Olsen overlooks several important developments of the concept which are unique to Mormonism.

For example, the teaching that little children are saved in the celestial kingdom without baptism is based exclusively on the extension of grace to them through the Atonement (see D&C 29:46). Consequently, the Mormon denial of infant baptism is founded not on children's innate innocence, but rather on the doctrine that children, although "conceived in sin" are "whole from the foundation of the world" because "the Son of God hath atoned for original guilt" (Moses 6:53-55). Mormon scriptures affirm the reality of original sin and of children's fallen nature, but clarify that until they become accountable, the grace of Christ shelters them from the consequences of the Fall (Mosiah 3:16). Moreover, the LDS extension of grace applies to all those who die without the law (Mosiah 3:11).

Perhaps more radical are Joseph

Smith's teachings which extend portions of grace even to those who knowingly reject Christ's gospel. The assignment of the unjustified to varying degrees of glory according to their works is only possible through grace. Were it not for the mercy of Christ, unmitigated justice would condemn all to become "angels to the devil" (2 Ne. 9).

With regard to grace as the means of obtaining salvation, Joseph Smith affirmed then commonly held doctrines of justification and sanctification by grace (D&C 20:30-31). The fact that he could use these terms without any explanation appears to be an indication of how far we have digressed, as a people, in our understanding of fundamental Christian tenets. It may be that for first generation Mormons, the "fulness of the gospel" was needed only to complement and add upon the gospel which they had already embraced.

But even for nineteenth-century Mormons there were important distinctions from the orthodox view. One example is the teaching that grace is not irresistible. Nevertheless, it is also true that both the ability to choose life and the results of that choice are extended to us only through grace.

Another significant departure from protestant orthodoxy is the Mormon doctrine that ordinances are essential as a means of receiving saving grace: faith, repentance, and baptism for justification and further ordinances for sanctification. However, one must be careful not to assume too close a relationship between the receipt of an ordinance and the bestowal of the grace or spiritual endowment associated with it. Mormon scriptures give examples of individuals receiving forgiveness of sins and the birth of the Spirit before being baptised or confirmed (see Alma 19:29). In fact, the revealed "commandment to the church regarding the manner of baptism" requires these spiritual fruits as a prerequisite to the ordinances (D&C 20:37). On the other hand, there are scriptural cases of properly baptised individuals who after years of Church membership still had not been born again. (See Alma 5:14. Such a reversal may be the rule rather than the exception for modern Mormons.) This fairly loose relationship between ordinances and grace leaves open the possibility that many genuinely regenerated Chris-

tians exist, for a time, outside the LDS church and its ordinances. It may be that many of these are only "kept from the truth" because with true redemptive Mormonism so well concealed in the Church, "they know not where to find it."

An important clarification about ordinances is that they are not meant to be a merit system for salvation, despite the many efforts to make them so through elaborate qualifications and "worthiness requirements." To the contrary, in Joseph Smith's teachings ordinances reaffirm rather than diminish the free nature of salvation, performed "in a manner that thereby the people might know in what manner to look forward to his Son for redemption" (Alma 13:2). For example, the symbolism of baptism indicates that it is Jesus' death and resurrection that washes away our sins rather than any merit of our own. This redemptive symbolism is consistent in all LDS ordinances, including the temple ritual, which teaches that it is only by virtue of his wounds that we may enter the Lord's presence.

Another rather poorly preserved LDS teaching on grace is the relationship between the "state of grace" and the possibility of "falling from grace" (see D&C 20:29-34). LDS scriptures imply that we enter a state of grace at the time we are justified. This state of grace is a "state of righteousness" (Mosiah 27:25), or a condition of "retaining a remission of sins from day to day" (Mosiah 4:26).

Those within this state of grace rely "alone upon the merits of Christ" (Moro. 6:4) rather than on behavioral righteousness for salvation. Nevertheless, because free agency is still maintained, it is essential to "endure to the end," lest we fall from grace (3 Ne. 27:17, *Teachings of the Prophet Joseph Smith*, pp. 338-39).

A final doctrinal clarification provided by Joseph Smith concerning grace is the concept that one may "grow in grace" (D&C 50:40; 93:20), a process of receiving, not earning (D&C 20:14; 45:8; 50:5).

In conclusion, Donald Olsen's article accurately establishes the basic orthodoxy of our scriptures with respect to justification and sanctification by grace. But there is much more. The revelations and teachings of Joseph Smith expand the scope of grace far beyond the relatively nar-

row limits imposed by traditional Christianity. Mature Mormon scholarship requires a synthesis of both the traditional and the unique aspects of this much neglected LDS fundamental.

Daniel H. Rector  
Tucson, Arizona

### CAPITALIZING ON CONSERVATISM?

I notice in Mr. Card's little "dictionary," *Saintspeak* that he says that SUNSTONE remains small in subscribed members. Card calls your journal "an unofficial magazine for Mormons" and then adds "For a good Mormon the three official Church magazines and the *Reader's Digest* are quite enough."

I received your circulated appeal for subscribers. But I can't imagine why someone would want to subscribe: If he wanted the Church news and views, he could subscribe to the Church magazines. If he wanted something more straightforward, he could subscribe to *Dialogue*.

Do you think that the reason your circulation "remains small" is that there really aren't enough LDS people between *Dialogue* and the Church mags to make it go? How do the Brethren regard your magazine? Do they think of it as a way to reach Mormons that their mags can't reach? Have they ever said that? I notice that some of our old contributors to *Dialogue* contribute to SUNSTONE too, like Dick Bushman and Leonard Arrington (who just married my first cousin). When I addressed the *Dialogue* crowd as the second annual speaker at Hotel Utah (Arrington was the first), I remember Dick Bushman, after I was finished, saying to his wife, "Now that wasn't so bad was it dear?" The response: "Oh yes it was!" (meaning that it was heretical).

Maybe your magazine follows the times nationally. Since the 60s, the country has been getting more conservative, and the hippies of yesteryear are passe. Since *Dialogue* was founded, Church members have been getting more conservative too, perhaps, opening a slot for your magazine. Do you think that's true?

I grew up with Dick Cracroft of the Y, and I see he contributes to you too.

Hey, somebody told me Gene England and his wife (Charlotte) gave up on the Y and are running a

bed and breakfast place Monterey, CA. Is that true? Poor Gene. I think his father hoped that if he taught at the Y he might be called to be a General Authority. I think Steve Covey's parents thought that about him. They didn't realize it is the Church's asylum for thinkers, to which they sent Leonard Arrington, after they booted him out of the Church Historian's Office.

Anyway, how DO you justify the existence of your journal?

Joseph H. Jeppson  
Woodside, California

### NOT LIKE THE ENSIGN

I recently subscribed to the SUNSTONE thinking that like *This People* and the *Ensign*, *The Friend*, and *Church News*, that I would be getting reading materials that would be uplifting to myself and my family.

I am sorry to inform you that I have found most of the articles in the SUNSTONE almost apostate in their content and of spurious value. I am frankly quite surprised that you would allow some of the articles into print since they seem to be anti-Mormon in sentiment.

I have children and a wife that I am trying to rear in faith to the precepts in the Mormon church. I sincerely feel that Mr. Huffman's comments in the most recent SUNSTONE ("Readers Forum," vol. 10, no. 1) lacked faith in the Lord and the brethren that he has set at the helm of his church. I may be too-well molded into the Mormon tradition that bespeaks faith in the doctrines established by the Prophet Joseph Smith to tolerate the ramblings of some of the Lord's Saints. The Lord admonishes us to seek after things of good report, that are praiseworthy; we seek after these things. I cannot believe that Brother Huffman would attend the showing of an anti-Mormon film and be seeking something "praiseworthy."

The prior issue discussed "ethics" and the Mormon church as written by Mr. Courtney Campbell (vol. 9, no. 2). He fostered the concept that the Church leadership did not seem to voice a position on morally objectionable or cultural problems. He did quote President Hinckley with a statement that should have settled the question he was debating. Then he went on to only quote part of section 58 of the Doctrine and Covenants wherein the Lord tells all of us

that "it is not meet that I should command in all things." Were the Church to take a position on issues that men thought were important the work of the Lord would be slowed. And isn't that what the devil would want?

I have also read comments under "Stretching toward the Light" (vol. 10, no. 1). Thank you for sharing your testimony with us. It was one of the only articles I found refreshing to read.

I have decided that I cannot allow literature to be in my home where my little ones may read these articles and begin to question the leadership of the Church whether it's a question of ethics or changes in doctrine. Their faith could be damaged. I know that you would not want that. So I hereby cancel my subscription and request a pro-rated refund.

Even in my sins "Father" has witnessed to me the truthfulness of his gospel and the wisdom of his prophets. Who am I that I can withstand God and deny the things I know to be true? I strongly question that faith of anyone that can question the Lord or his prophets.

*Terry D. Smith  
Las Vegas, Nevada*

### **BURNING DOWN THE TEPEES**

I write in response to Miss Fletcher's editorial testament in the January issue. As there implied, she and the Sunstone Foundation insiders believe in God and in the afterlife. So do I. We all allow, I trust, that Joseph Smith had important religious contributions to make. But many do have problems with just these matters.

It is safe to say that a lot of doubting people have had their problems intensified, or even initiated, by what they have read in SUNSTONE. Surely, you are all aware of this? Surely, then, you understand why some would think you agnostic. As you are believers, I wonder what comprehension you may have of the problems of intelligent, critical folk who once believed and who want to believe again but who have been deprived, by SUNSTONE or others, of the supports of belief. Surely, you can see that the ecclesiastical inanities which SUNSTONE so skillfully exposes result from the absence of

exactly these intelligent, critical people from active, ascending roles in the Church. It is safe to say that many have been self-excluded as a result of information which SUNSTONE has disseminated. So the result is, the more SUNSTONE carps and snickers, the more there will be to carp and snicker about. Your defense might be that the truth must be expressed, no matter what the immediate cost. But you have perhaps heard Truman Madsen paraphrase the essayist William Hazlitt to the effect that one should not "burn down his tepee" until he has a new one to move into.

Is SUNSTONE providing any new "tepees"? Has SUNSTONE had anything effective to say to the person who has found reason to doubt that God exists? Or that there is an afterlife? To my knowledge, the only answers that have appeared have been at merely literary or dogmatic levels and not in any kind of argument that would pass modern skeptical examination. SUNSTONE not only has not provided new tepees, it has ignited existing tepees belonging to others, resulting randomly in doubt and despair.

Of course, these problems are not unique to Mormonism, or to SUNSTONE. For a long time, the asking of theological questions all over Judeo-Christendom has exceeded the scope of the answers that the learned world has offered, or rather the scope of those answers that have achieved notice. The difference with SUNSTONE is that SUNSTONE is in a unique position to bring to its intelligent readers the little-known subject of *natural theology*, which is the critical and constructive examination of the naturally occurring, universally available evidence for God's existence and characteristics, without resort to unique historical revelations through privileged persons. There are modern developments which remain practically unknown. The key names are F. R. Tennant and Dean Turner.

The Church could not pursue natural theology unless its leaders were to do so. This could hardly happen unless SUNSTONE, say, first drew attention to it. But what does SUNSTONE do instead? It now interdicts reviews of books that do not deal with specifically Mormon

concerns. This is a neat way of shutting off just the sort of non-denominational philosophical-theological discussion that could be helpful. There are paths to faith of which you know nothing.

Yes, intellectual-sounding questions have often destroyed faith. But guided intellectual endeavor can restore faith. Humanists tell us that no such things can be done where intelligent people are concerned. But anyone familiar with the history of science knows of the bias, bigotry, and defeatism which impeded the way of the founders. It is always harder to build than to tear down. But instead of despairing that "It can't be done," the proper attitude is that expressed by Victor Hugo: "The difficult we do today; the impossible takes a little longer." In this case, the labor is small compared to the reward.

*Dick Hazelett  
Colchester, Vermont*

### **SPIRITUAL MENTOR**

Each of us has his or her particular list of spiritual mentors—those whose lives, together with their words, have made a significant difference for us. The lives of these persons serve as beacons to those of us who otherwise fall so short in our faith and our availability to others; and we marvel at the mystery that produced such transcendent, other-directed beings.

The best thing SUNSTONE has ever done was to call its readers' attention to one who, for practically all who ever met him or read his simple words, radiates the same ennobling, succoring influence. Already in the 1950s Lowell Bennion had helped literally thousands of young Mormons to reconcile their faith and learning. For this he has never received the recognition he last of all would seek, yet so richly deserves.

How badly the body of the Church still needs the tempering influence of Lowell's all too rare spirit and example. Speaking for the many whose lives he has so meaningfully touched, I thank Peggy Fletcher for the excellent interview and express our abiding love for this man whose life has in turn blessed our own.

*Thomas F. Rogers  
Provo, Utah*

*G r a c e*

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**UNTO THE**

**GENTILES**

Weakness Made Strength  
in the Prophet Joseph Smith, Jr.

**BY ANTHONY A. HUTCHINSON**

**EDITOR'S NOTE** *This essay is based upon a sacrament meeting sermon delivered in the Gaithersburg Maryland Ward, September 16, 1984.*

In his account of the martyrdom of Joseph Smith, John Taylor related that the morning before Joseph's death, the Prophet read the following passage from the Book of Mormon and turned the leaf down upon it:

*And it came to pass that I [Moroni] prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me: If they have not charity unto thee, thou hast been faithful; wherefore thy garments are clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now, I . . . bid farewell unto the Gentiles; yea, and also unto my brethren whom I love, until we shall meet before the judgement seat of Christ, where all men shall know that my garments are not spotted with your blood" (Ether 12:36-38, as cited in D&C 135:4-5.)*

In reading this passage, perhaps Joseph, like Moroni in the Book of Mormon, was fearful that in later generations "the Gentiles" would mock at his weaknesses (Ether 12:25). Recent news reports demonstrate that these fears were not unfounded: Newly published historical documents written by the Prophet and his closest associates have prompted criticisms of Mormonism's founder and remind us of our need to exhibit the same charity toward Joseph Smith that the Lord showed to him.

The more noteworthy of these documents are letters penned by Martin Harris and Joseph Smith which concern the coming forth of the Book of Mormon as well as the Prophet's adolescent involvement with folk magic and use of a scrying stone—that is, a crystal, seerstone, or (less sympathetically) "peepstone"—in order to search for buried treasure, usually gold from fabled Spanish galleons. Because the contents of these letters lent themselves to sensational interpretations, the news media picked up the story even before the letters were published in the *LDS Church News*. Descriptions of the documents have appeared in the *Salt Lake Tribune*, the *Los Angeles Times*, the *Washington Post*, the stridently anti-Mormon *Salt Lake City Messenger*, and others.

There are three reasons why these documents—or any documents purporting to originate prior to 1832—are so important. First, of the hundreds of written records that we now possess from

Joseph Smith and his associates, most were composed after 1832. Only a handful of documents date from this early time, and most of these have been uncovered or made available for research only in the last fifteen years. As a result, the acquisition of even a few such early documents can vastly increase our understanding of this period.

Second, this was the very time that Joseph prepared for and accomplished the bringing forth of the Book of Mormon, a central document of the LDS faith, accepted by all believing Mormons as "the word of God" along with the Holy Bible. Some see any document which presents a non-traditional account of the book's origin as a point scored against Mormonism, a "proof" that the LDS faith is not true.

Finally, the role of money-digging in the Prophet's life has long been the subject of great controversy between his supporters and detractors. Not surprisingly, a number of anti-Mormons have pointed to the occult practices mentioned in the letters as evidence against Joseph Smith's prophetic calling.

In order to evaluate such claims, it is necessary to examine more closely the contents and background of these letters, both of which are considered by experts to be authentic. The so-called "salamander letter" appears to be a missionary letter from Martin Harris to then unbaptized W. W. Phelps written on October 23, 1830, six months after the publication of the Book of Mormon. Among other things, the letter tells how Joseph described the finding of the Book of Mormon to Harris. Note the difference in tone between this version of the story and the traditional version, the one that Joseph wrote in 1838. The letter reads: "I found it 4 years ago with my stone but only just got it because of the enchantment the old spirit come to me 3 times in the same dream & says dig up the gold but when I take it up the next morning the spirit transfigured himself from a white salamander in the bottom of the hole." The letter proceeds to describe how the "old spirit" struck Joseph three times. (*Church News*, April 28, 1985, p. 6.)

The puzzling references to the "old spirit" and to the "white salamander" are clearly at odds with traditional ideas about how the book was announced to Joseph by a three-visits-in-one-



ILLUSTRATION BY KELYNN Z. ALDER

**The nineteenth century was not the twentieth century; in some very basic ways, the people of that era lived in a very different world from our own.**

night appearance of the angel Moroni. Nevertheless, the story told in the letter seems to find some parallels in an anti-Mormon account of the coming forth of the book in E. D. Howe's *Mormonism Unveiled* [sic] published in 1834. There, Willard Chase, a former teenage associate of Joseph, stated:

*In the month of June 1827, Joseph Smith, Sen., related to me the following story: "That some years ago, a spirit had appeared to Joseph his son, in a vision, and informed him that in a certain place there was a record on plates of gold, . . . he repaired to the place of deposit and demanded the book, which was in a stone box. . . . He saw in the box something like a toad [a salamander?] which soon assumed the appearance of a man, and struck him on the side of his head. —Not being discouraged at trifles, he again stooped down and strove to take the book, when the spirit struck him again, and knocked him three or four rods, and hurt him prodigiously. (P. 242, emphasis added.)*

In addition to the Chase account, Harris's mention of a salamander finds other corroborative support. Scholars analyzing the letter are convinced, for example, that the reference to a "white salamander" is connected with the practice of folk magic in the area in which Joseph grew up. Indeed, classical treatises on the occult describe the salamander as a reptile that supposedly can endure or live in a fire or as an elemental spirit whose native element was fire so hot that it could smelt ores into precious metals, just as other elemental spirits—the sylphs, nymphs, and dwarves—were said to inhabit the air, the water, and the deep recesses of the earth. Dwelling in the fire, the salamander was thought to be the creator of gold and other precious metals. That such superstitious and bizzare notions should be connected with the coming forth of the Book of Mormon is distressing to many believers in the book.

The letter from the twenty-year-old Joseph Smith to Josiah Stowell, dated June 18, 1825, may be more troubling to some Mormons, especially since it is in the Prophet's own handwriting. It provides firsthand evidence that the young Joseph was indeed involved in some sort of occult money-digging from perhaps 1823 to 1826 or 1827. An 1873 magazine report had, of course, already informed us that Joseph was tried in 1826 for disorderly conduct related to his money-digging (*Fraser's Magazine*, February 1873, pp. 229-30). This report was verified by a 1971 discovery of the bill of costs submitted by the constable who arrested Joseph. Mormons have traditionally dismissed the accuracy of the records or asserted that this represented unjust persecution of the young prophet. The Stowell letter, however, shows that the legal complaint brought by Peter Bridgeman was legitimately rooted in Joseph's business practices and superstitions.

The story conveyed by this letter is strangely similar to yet curiously different from traditional notions that Joseph was simply employed as a day

laborer digging wells and so on for a crazy old gentleman enamoured with the idea of buried treasure. Responding to Stowell's request for advice in locating a Spanish mine, Joseph recommends using a magical procedure involving a split hazel stick to determine whether "some clever spirit" is guarding the supposed site of the mine. If so, the young seer explains, then the treasure must in fact still be there, and Joseph would therefore consider Stowell's request to help him recover the precious find. (*Church News*, May 12, 1985, p. 10.)

However strange this material may appear to the rank and file of the Mormon church, it certainly came as no shock to any competent LDS historian. Enough fragments and shreds of information appear in the secondary sources of this period so that nothing in these letters should come as a complete surprise. Significantly, those historians who were informed on these issues were not running out and burning their testimony cards over hazel sticks and little white salamanders. Perhaps this should be a lesson to all the Saints: There are clearly blessings in following the prophets' counsel to study the scriptures and to learn our history.

Unfortunately, such an observation may not satisfy many members. Nevertheless, I am convinced that there is no need for Latter-day Saints to be disturbed by this information so long as they view it in its proper perspective. A helpful understanding of these issues can be acquired by considering the letters' context, the nature of revelation, and the humanity of our prophets.

1. *Context.* The nineteenth century was not the twentieth century; in some very basic ways, the people of that era—even the Latter-day Saints—lived in a very different world from our own. And what appears superstitious and outright ridiculous to one age can seem wholly reasonable to another. Before the development of germ theory by Pasteur in the latter part of the last century, for example, most Americans, including the best and the brightest, believed that malaria resulted from a swampy miasma and that most other illnesses resulted from an imbalance of bodily humors and temperatures. Some of the medical expertise of the age favored treating certain ailments with tobacco smoke enemas, which were introduced into the body, according to a medical catalogue of the day, "by a device of curious construction."

Or consider this somewhat humorous example: The idea that the moon is inhabited—indeed inhabited by giant two-legged beavers living in huts and cooking, or by copper-colored pygmies constantly engaged in philosophical and theological discussions—seems ludicrous to us. But many of the most educated and well-read Americans in the 1830s actually believed that. They had, after all, read in the *New York Sun* that Sir John Herschel had observed such things on the surface of the moon by means of a gargantuan

14,806 pound telescope. All of which, it turned out one week later, was a hoax—but a hoax avidly read and believed by almost the entire American intellectual and scientific community. (See Van Hale in *SUNSTONE*, September-October 1982, pp. 12-17.)

To be sure, most educated Americans did not believe in magical practices and hidden treasure. But many uneducated people did. Belief in treasure that magically sank out of sight into the earth “just as our shovels struck it” was not uncommon. There are literally dozens of references to such occurrences in the newspapers of the period. Indeed, the fact that Martin Harris could trumpet forth such things in a missionary letter to W. W. Phelps—not an uneducated man by any means—shows that in their age, these ideas were somewhat parallel to modern interest in health foods, astrology, flying-saucer speculation, or biorhythm planning. No doubt a century from now some of our most widely accepted ideas of science and medicine may well be considered totally benighted.

2. *The Nature of Revelation.* An understanding of context alone, of course, does not lay to rest all the problems raised by these documents. “So what if lots of people had funny ideas in the nineteenth century,” a traditionally minded Mormon might respond. “You’re talking about the Prophet Joseph Smith here, and in fact you’re talking about his description of obtaining the Book of Mormon!” In this regard it is important to remember that the Lord himself told Joseph that He can give revelation to people only in a form and in language that they can understand. “I am the Lord, and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understand” (D&C 1:24). Similarly, Joseph said that if the Lord appeared to a little child, he would “adapt himself to the language and capacity of a little child” (*Teachings of the Prophet Joseph Smith*, p. 162). If the Lord would do this for a child, then surely he would do the same for a man he had chosen to be his prophetic vessel for restoring the gospel, adapting Himself to the language and understanding of that man before the transition from superstitious bumpkin to great religious leader had been achieved. In short, because of his love and desire to help his children understand, God could and did tailor his message to the limited yet growing understanding of his servant Joseph Smith.

Interestingly, Brigham Young tells us that the Prophet possessed this same trait. “The excellency of the glory of the character of Brother Joseph Smith,” he observed, “was that he could reduce heavenly things to the understanding of the finite. When he preached to the people—revealed the things of God, the plan of salvation, the purposes of Jehovah, the relation in which we stand to Him and all the heavenly beings—he

reduced his teachings to the capacity of every man, woman, and child, making them as plain as a well-defined pathway” (*Journal of Discourses*, 8:206). Not only did Joseph teach that God must shape his message to the capacity of his children, he apparently tried to emulate God in this act of love. Perhaps his early life and visions so exemplified this principle that he acquired this unusual ability to make the eternal realms accessible and relevant to our day-to-day faith. It is indeed a striking case of “weakness made strength.”

“But,” a traditional Mormon may respond again, “it is Joseph himself who says it was an ‘old spirit’ or a ‘salamander’ that showed him the book—but later he said it was Moroni (or, in some accounts, Nephi). If he can’t get the story straight, why should I believe him?” In response to this, some have claimed that this letter reflects a somewhat poetical or fanciful telling of the story by Martin Harris and that this does not necessarily indicate how Joseph was telling the story at the same time. The reasoning here goes that either (1) Joseph himself might have adjusted his story for the sake of the somewhat dreamy and poetical Martin, or (2) Harris himself fabricated the reference to the mythological salamander out of his own supposed penchant for poetic and symbolical language. But here one must remember the striking similarities of the salamander letter’s story to that in E. D. Howe’s book. There, Willard Chase states that he heard the story of the spirit’s appearance in a form of “something like a toad” not from Martin Harris, but from Joseph’s own father. This would seem to imply that both Joseph, Sr., and Harris had heard basically the same story from Joseph Smith, Jr., and that the details did not originate in Harris’s fertile imagination.

But even though Joseph may have used the terms found in the Harris letter, the various versions of the Moroni story are not difficult to understand. If Spencer W. Kimball had kept a journal through his teenage years and these adolescent efforts at understanding and explaining his experience were compared with an account of the same experiences written today, who would be surprised to find large differences in the retelling? After all, years add perspective and deeper meaning to our memories of earlier experiences; presumably Joseph’s perspective also altered and deepened as he matured. Although historical details in either account could be confirmed with other sources, that would not help at all in understanding the ultimate meaning of the events so narrated, particularly the ultimate meaning they had to the person later on, or to the community of faith founded by that person.

3. *The Humanity of Prophets.* Perhaps most important of all is our need to consider the nature of Joseph’s calling. In 1834, apostate and excommunicated Mormon Philastus Hurlbut joined with E. D. Howe in publishing what they thought was all the dirt on Mormon origins in their book

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*Mormonism Unveiled*. This included lots of material on magic, superstition, and money-digging. In reply, Joseph and his associates published several letters in the official publication of the Church, the *Messenger and Advocate*. There, Joseph did not deny that in his youth he had done and said and believed things that he now understood to be wrong. On the contrary, regarding his adolescence Joseph wrote:

*During this time, as is common to most or all youths, I fell into many vices and follies: but as my accusers are, and have been forward to accuse me of being guilty of gross and outrageous violations of the peace of the community I take the occasion to remark that, though, as I have said above, "as is common to most, or all youths, I fell into many vices and follies," I have not, neither can it be sustained in truth, been guilty of wronging or injuring any man or society of men; and those imperfections to which I allude [sic], and for which I have often had occasion to lament, were a light, and too often, vain [silly] mind, exhibiting a foolish and trifling conversation.*

*This being all, and the worst, that my accusers can substantiate against my moral character, I wish to add, that it is not without a deep feeling of regret that I am thus called upon in answer to my own conscience, to fulfill a duty I owe myself, as well as to the cause of truth, in making this public confession of my former uncircumspect walk, and unchaste conversation: and more particularly, as I often acted in violation of those holy precepts which I knew came from God. But as the "Articles and Covenants" of this Church are plain upon this particular point, I do not deem it important to proceed further. (*Messenger and Advocate*, December 1831, p. 40.)*

The "Articles and Covenants" he refers to are what is now known to us as Doctrine and Covenants section 20, dating from the early summer of 1830, and the verses in question state this regarding Joseph's youth:

*After it was truly manifested unto this first elder [Joseph Smith, Jr.] that he had received a remission of his sins [we know from Joseph's 1832 account of his early life that this "remission of sins" was the First Vision], he was entangled again in the vanities of the world; but after repenting, and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him; and gave him power from on high, by means which were before prepared, to translate the Book of Mormon (D&C 20:5-8).*

It is important to note that Joseph's published remarks about his youth are not mere public posturing in reaction to the publication of a potentially damning piece of journalism. In his private letters, the same sense of humble confession and good-natured recognition of human weakness is found. In an 1832 letter to his wife, Emma, Joseph wrote:

*I have visited a grove which is just back of the town almost every day where I can be secluded from the eyes of any mortal and there give vent to all the feelings of my heart in*

*meadication and prayr I have Called to mind all the past moments of my life and am left to morn and Shed tears of sorrow for my folly in Sufering the adversary of my Soul to have so much power over me as he has had in times past but God is merciful and has fo[r]given my Sins and I r[e]joice that he Sendeth forth the Comfeter unto as many as believe and humbleth themselves before him (Dean C. Jessee, ed., *The Personal Writings of Joseph Smith*, pp. 238-39).*

Basically Joseph here was recognizing his past weaknesses, saying that he had repented, that God had forgiven him, and that his own earlier weaknesses did not impede or invalidate the work of the Lord from going forth. This does not mean that Joseph lost all of his superstitions or the funny ideas of a man of the nineteenth century. But it does mean that Joseph recognized his youthful weaknesses and publicly confessed and asked forgiveness for his former unconsidered and light-minded treatment of things that he gradually more fully realized "came from God."

The important point in all of this was discussed during this same period by Oliver Cowdery. Writing in the *Messenger and Advocate*, he explained that all the biblical prophets were men like any other with weaknesses that on occasion gave sinful people a ready excuse to refuse to hear the word of the Lord. Elder Cowdery observed that even John the Baptist and Jesus had aspects to their characters that their enemies exaggerated and repeated endlessly.

As a student of the Bible, I heartily agree with Elder Cowdery's thought. Most of the fundamentalist Protestants who love to ridicule Joseph Smith's weaknesses and decry the obviously human side of Mormon origins seem completely unaware that similar difficulties are present in the origins of biblical scripture and the early Jewish and Christian religions. But those of us who are forced into such awareness by an intimate acquaintance with biblical languages, texts, and their historical background do not share this unrealistic view. Rather, we believe that religious traditions must be founded by human hearts relying upon faith and that in this ambiguous and uncertain world all denominations have weaknesses as well as strengths. The worth of a religious tradition depends not so much on the respectability of its history as on its ability to mediate God's plan and blessings for us and to develop our own deepest values and commitments.

Jesus taught that it is by forgiving that we can be forgiven. In the passage of the Book of Mormon read by Joseph before his death, Jesus also taught, "Fools mock, but they shall mourn, and my grace is sufficient for the meek, that they shall take no advantage of your weakness" (Ether 12:26). If we are tolerant of our founder's weaknesses, the Lord will grant this grace to us, "the Gentiles," so that we might continue to benefit from the great work of the Prophet Joseph Smith.

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# BREAKING



## the rule-

By Susan Rytting

**R**ollo May, in *Man's Search for Himself*, maintains that "our particular problem in the present day . . . is an overwhelming tendency toward conformity. . . . In such times ethics tend more and more to be identified with *obedience*. One is 'good' to the extent that one obeys the dictates of society and church. . . . But what really is ethical about obedience? If one's goal were simple obedience, one could train a dog to fulfill the requirements very well."

The difference, of course, between the dog and myself is I have the ability to reason and think about the commands given me. I can still choose to obey or break rules without thinking (what Rollo May calls "simple" obedience or disobedience). Or I can choose to increase my reasoning skills so as to be more thoughtfully obedient or disobedient. The question is: Can I ever justify being thoughtfully disobedient? And if so, when?

In some religious circles there seems to be distrust of the thinking process. All kinds of things can happen when someone starts to think. Consider, for example, the parable in

**A** section 101 of the Doctrine and Covenants. A nobleman directed his servants to plant twelve olive trees on a choice piece of land. He also directed them to set watchmen round the trees and build a tower so as to better watch for the enemy. The servants planted the olive trees, set watchmen round and began to build the tower.

## moral option?

*And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower? And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? For there is no need of these things. And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord.*

Predictably the enemy came, broke down the olive trees and destroyed their work.

It could be interpreted that the servants first got into trouble when they began to question. Doesn't disobedience naturally follow? But, there are several ways the ser-

**Rules generally save time. Without needing time to deliberate, someone can know readily what to do in a particular situation.**

vants might have answered the question, "What need hath my lord of this tower?" For instance: "The future might not always be as peaceful; therefore it is prudent to build the tower." Or, "If my lord wants the tower built, that's what is important, and I'll gain favor in his eyes by helping." Or again, "The olive trees are so valuable that any effort or cost to ensure their safety is worth it." Yet again, "It's my lord's money, and if he wants to waste it, that's his business." Or, "Regardless of any other concerns, I have contracted to build a tower, and that's what I should do." There are many ways the servants could have chosen to look at the situation that would have encouraged them to obey the nobleman's directions. The ultimate ruin resulted from their greed, laziness, and lack of foresight, not their questioning and discussing. In fact, it is disappointing that their consulting "for a long time" did not produce better arguments.

However, there are times when questioning and thinking lead us toward breaking a rule. The concerns generally take one of two forms: (1) Although the rule is deemed to be good, it doesn't seem reasonable in a particular situation, or (2) there is a problem with the rule itself.

Some would argue that if you have a good rule, it should be obeyed by everyone all the time. This absolute-rule position does have some basis in traditional ethical theories. For instance, rule consequentialists (also referred to as rule utilitarians) advocate strict adherence to rules. As the name implies, a consequentialist is concerned with consequences or outcomes. A rule consequentialist is particularly interested in determining which set of rules will produce the maximum good or most desirable consequences over time for everyone generally. In making rules, the consequentialist doesn't give special consideration to his own situation or circumstances. Once the rules are selected, he requires constant adherence, even in those cases where breaking them would in the specific instance promote individual welfare.

For example, a rule consequentialist might determine that, during a period of national famine, the maximum good would be achieved by trying to save as many productive and potentially productive lives as possible. Having the authority to do so, he could establish a rule requiring all private citizens to combine their stockpiles of food with national supplies to be redistributed only to those adults who are usefully employed and only those children who are normal and healthy. The rule consequentialist would advocate strict compliance with the rule even if he had a severely mentally retarded child, who would then starve.

Of course, in the above example the rule consequentialist could determine that the maximum good would be achieved by rationing the food in another way. He could base the rules for distribution on age, physical condition, contributions to society, ability to pay or whatever. (Consider how our society handles scarcity, such as deciding who receives liver transplants or hemodialysis treatments.) Or he could determine that a lottery system or first-come-first-served system would achieve the best results. But in any event, once the rule is set, he would advocate

that everyone follow the rule all the time, no matter how severe the individual costs.

Rule deontology is another ethical theory which advocates strict adherence to rules, but justifies them in a different way. A deontologist is interested in the nature of the action itself rather than the consequences. The rule deontologist tells us that actions of a certain kind are morally wrong, while others are our duty. There are no exceptions. If saving human lives is our duty, then one should always fight to prolong life. If lying is intrinsically wrong, then one should never lie. If a rule deontologist, then, were hiding innocent potential victims of a massacre in his basement, and the killers asked him whether he were harboring them, he would have to tell. He could never lie, no matter how horrible the consequences.

According to these theories, breaking the rule is *not* a moral option. This position has some advantages. A person need only learn the rules and determine to obey them in order to make moral choices. Rules generally save time. Without needing time to deliberate, someone can know readily what to do in a particular situation; he need simply look for the rules. Too, judging the rightness or wrongness of someone's action is made easier. The test is: Does it fit the rule?

However, the example given for rule deontology may cause some discomfort. It may not have seemed so clear that lying, when it is done to protect the lives of innocent victims, is wrong. In fact, it may be argued that telling the truth would be the wrong thing to do in that particular situation.

The problem with rule theories is that they seem to discount or ignore the complexities of life. It is easy to say a rule should always be followed. But in the real world we sometimes find ourselves in situations where two (or even more) rules or moral obligations are in conflict.

In the situation with the innocent victims, I may want to tell the truth but find myself torn by another moral obligation—that of saving lives or preventing murder. If I am simply to follow the rules, which rule or obligation do I follow in this case? I can't do both.

Some ethical theories attempt to address the problem that absolute rules pose. One such theory, prima facie rule deontology, sees value in rules, but suggests using a qualifier with rule statements. The phrase "*ceteris paribus*" precedes each rule, essentially meaning "if there are no other relevant moral concerns." The rule regarding lying, then, would be: *Ceteris paribus* (if there are no other relevant moral concerns), tell the truth.

This theory is useful in recognizing the need for exceptions to absolute rules, but it fails to resolve fully the conflict. If two rules or obligations are morally relevant in a particular situation, how do I choose which to follow? How do I determine the right thing to do? The theory seems to retreat to intuitionism at a critical point.

The open-texture ethical approach, on the other hand, attempts to answer these practical questions. On a descriptive level it contends that we often seem to recognize the good or right thing to do in a situation, even though we may not be able to readily give an account of the rational process. This is similar to our ability to recognize that something is a door,

even though we may have a hard time detailing what constitutes “dooriness.” That we can recognize a door is amazing when we consider all the various types of doors we encounter and how much they differ. There are front doors, sliding doors, dog doors, revolving doors, cupboard doors, attic doors, and unattached doors that are offered for sale in hardware stores. In labeling something a door, I am probably recognizing that it has some things in common with those objects I have learned to call doors. It doesn’t need to conform to an exact list of things all doors must have, which would be called “sufficient conditions for dooriness.” Nor may I even identify one particular thing that all doors must have that would be a necessary condition for dooriness. I recognize that each door has several characteristics that are common to other doors, but an individual door doesn’t have all of them.

Similarly, when faced with a moral problem, I can recognize the right thing to do because in certain significant ways it is like other decisions I have already determined to be good or right. I don’t have to check the decision against a list of characteristics which must be present for the action to be considered right (sufficient conditions) nor do I need to look for one certain characteristic that must always be present (a necessary condition).

The open-texture approach suggests that what I can and should do in any moral deliberation is carefully determine which facts have moral relevance in the situation. These facts, then, become the criteria used in making the moral judgment and are given weight in the argument according to their relative merit.

In determining the criteria, the goal is to explore all the things that could possibly matter morally. There is no absolute number of criteria that must be present, but the issues will be similar to those I have encountered in other moral deliberations. I would consider the interests and rights of all parties involved. I would look at the possible consequences of the action—both for myself and others. I would pay attention to any pertinent rules, whether basic moral rules, societal rules, or institutional rules. I might try to determine what an exemplary person would do in the situation. I would assess any cultural or role influences affecting my decision. I could draw on values found in any of the ethical theories (many of which have not been mentioned here).

The name *open-texture* implies that the criteria can be extended indefinitely to fit the requirements of the situation. Thus a complex issue would have a longer list of criteria than a simpler case and would require more rigor in defining the relevant facts. The possibility also remains open that the criteria could be expanded if something new turns up as a characteristic for evaluating the situation, or if I become more adept at identifying things that have moral significance.

The challenge with this theory lies in first paying attention to all the important facts and second giving them proper weight. How do I determine the relative significance of potential outcomes? How do I assess how much weight to give a certain rule in the moral argument? How do I decide what matters most of all those things that matter?

Although this approach relies on individual judgment, there are a couple of tests that can be applied. For example, once a tentative conclusion has been reached, I can evaluate the relative merit of the criteria further by playing a form of variations: “What if a given fact were changed? How would that affect my decision? What would it take to change my mind?” Another test states that decisions should be able to withstand rational criticism. The process differs from intuitionism in that I should be able to explain how I arrived at the decision and defend it. Of course, since I’m generally not accustomed to doing this, it might take some practice (just as it would if I were asked to justify why I just called something a door).

In the open-texture approach, a rule is not considered absolute. It has import in the moral argument and certainly isn’t taken lightly. But in evaluating all the criteria in a situation, the rule might be given lower priority weighed against other considerations or obligations. Or the rule itself could be challenged. Even though all rules tend to sound the same, they don’t address issues of equal moral import. And they differ in the degree to which they make sense overall.

For example, in her SUNSTONE article, “Telling Confessions,” Peggy Battin identifies differences in the rules or doctrines found in religious institutions. *Basic-level doctrines* are general assertions regarding religious practice which are usually scripturally based and seem basic to the meaning of the religion. The Christian tradition, for example, encourages prayer in religious services. The way this doctrine is implemented, however, varies among Christian denominations. Thus a *first-order doctrine* may specify that such prayers be uttered publicly with one person acting as voice. Or it may mandate that everyone in the group participate in chanting the prayers. Or it could require silence during the prayer time with members of the congregation offering individual, simultaneous prayers. The prayers themselves might be written out and approved in advance or offered spontaneously by those praying.

Depending on the type of implementation, certain problems may develop requiring further clarification or answers through *second-order doctrines*. LDS services, for example, begin and close with public prayer. One person acts as voice for the rest of the congregation, and the prayer is offered spontaneously. Because the prayer is not written or dictated in advance, there is a possibility that something unacceptable will be said in the prayer, affecting the reverential tone of the meeting. It therefore becomes important that an appropriate person be chosen or allowed to act as voice for the entire congregation. For many years, Church policy dealt with this potential problem by permitting only priesthood holders to offer the prayer in sacrament meeting.

Because such doctrinal policies may create moral conflicts, *third-order doctrines* often surface essentially to excuse the conflict. The rule that only priesthood holders be allowed to offer the prayer excluded a significant number of worthy members from doing so. Making such prayers one of the duties included under the umbrella of the priesthood functions served to excuse this. However, it implied that holding the priesthood is somehow a necessary require-

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ment for offering a prayer unto God on behalf of a group of worshippers.

This example comes easily to mind because several years ago I broke the second-order requirement that only priesthood holders say such prayers. My husband had left sacrament meeting early, apparently forgetting he had agreed to offer the closing prayer. When it was announced that he was to give the benediction, I decided the best thing to do was offer the prayer myself. The bishop told me afterwards that only priesthood bearers should offer such prayers. It was rather embarrassing, but the amazing thing was I was totally unaware that the rule existed (which probably says something about my level of social consciousness at the time). Not aspiring to pray in public, I hadn't noticed that I was never asked to offer the prayer in sacrament meeting. Nor was I aware that others were excluded. However, the fact that the policy surprised me so much could also indicate how precarious its position was.

The policy has been changed, and other members are now invited to offer such prayers. This indicates that such derived policies may be (and probably should be) subject to closer scrutiny. Second- and third-order rules or doctrines may sound as inviolate as other more basic, first-order doctrines (particularly because of the religious setting), but in fact they differ significantly.

These derivative levels can be found in other institutional rules as well, including professional codes, bureaucratic policies, and public laws. This is an important consideration, especially since some morally unacceptable behavior may be caused or encouraged by the many absolute-sounding peripheral or superficial rules that surround us. People may be unable to see all the other morally relevant facts in a situation because such rules tend to take center stage, particularly because they sound so definite. It is possible that the resulting "simple obedience" may be more destructive, though perhaps in a more subtle way, than some "simple disobedience" that we would immediately label as "wrong."

What is the solution? Is it simply a matter of informing people that rules can occasionally be broken? Or should rule-makers assume a greater moral responsibility as they set policies? It is difficult to create a policy or rule that takes into consideration all the morally relevant facts that could surface in later circumstances. Detailing all possible exceptions could involve using so many disclaimers that the rule would cease to be a rule. Even then there is the possibility some considerations would be left out. Rules, then, tend to sound absolute even though the rule-makers themselves feel uncomfortable with the absolute language. Because we seem to have a need for rules in our society (at least as guidelines), maybe the answer lies in making a deal of sorts with rule-makers—"Look, I'll excuse you for making the rules sound so absolute if you'll excuse my

breaking them occasionally when the situation warrants."

The fact of the matter is that absolute-sounding rules are often accompanied by absolute punishments or sanctions, the most severe of which can involve being fired from a job, thrown in jail, or excommunicated from the Church. As part of my consequential analysis, I should consider these potentially high costs in deciding whether to violate a rule. Unfortunately, it may not be possible to convince the authority that in breaking the rule I am following a moral course. Joseph Smith faced this choice many times, as have other creative problem-solvers.

Obviously I should take extreme care in deciding to break a rule that has moral significance. It may be that I want something so badly it is affecting my rational analysis of the situation, as suggested by the intriguing title of Joseph Bentley's 1984 Sunstone symposium presentation: "We Believe Easily What We Hope for Earnestly." In deciding to break a rule, I should know what I am doing.

John Sanford, in his book, *The Kingdom Within*, quotes a verse found in an ancient manuscript which immediately follows the text of Luke 6:5: "On the same day, seeing a man working on the sabbath day, he [Jesus] said to him: 'Friend, if you know what you are doing, you are blessed; but if you do not, you are accursed as a breaker of the law.'" There is a difference between practical behavior problems and practical moral problems. In the first case a person knows what the proper moral behavior should be, but either decides not to do it or has difficulty following it. In the second case a person would like to do what is morally required but has difficulty deciding what the action should be. The first instance requires commitment and self-control, whereas the second requires thoughtful analysis.

Because we can generally only observe a person's outward behavior, it is difficult to determine what is happening when someone is breaking a rule. Is the transgressor lacking in self-control and commitment? Or has the individual thoughtfully analyzed the situation and determined that breaking the rule is the best moral choice? It is hard to distinguish the common rule-breaker from someone who decides to transcend the rule because of other moral concerns—just as it is hard to differentiate the person who is thoughtfully obedient from the one who reacts to the complexities of life with "simple obedience."

The judgment is less difficult when applied to myself. I can spend time examining my motives. I can review my line of reasoning in deciding whether to obey or break a certain rule. And given thoughtful and careful analysis, there will be times when I'll determine that breaking the rule is a moral option—perhaps even an obligation.

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## Sitting Behind Belva LaDawn

*From behind  
she was a mud hill,  
broad back upsloping  
into rounded shoulders  
meeting rounded head,  
a bent, submissive knob of hair  
straggling down and sticking out  
from nubbles of brown wool fleece  
at once coat and cave.  
She huddled cornerlike  
though center-seated in row two:  
Belva LaDawn hid in plain view.*

*Belva LaDawn  
begotten of eating-every-bite,  
born to bequest of gravied potatoes,  
tokens of good girl behavior,  
a get-rid-of-leftovers legacy  
from mother to daughter.  
Strangled by pink gingham stings  
Tied to stove and skillet,  
she disappeared.*

*Child of hearth  
and homemade bread and marmalade,  
Belva LaDawn simply sat  
and sat each day in school;  
she was a mud hill from behind.  
Widening into womanhood,  
shrinking into shadow,  
she squeezed into a center seat,  
second desk from front, row two,  
and then she faded  
plain out of view.*

—Susan Hafen

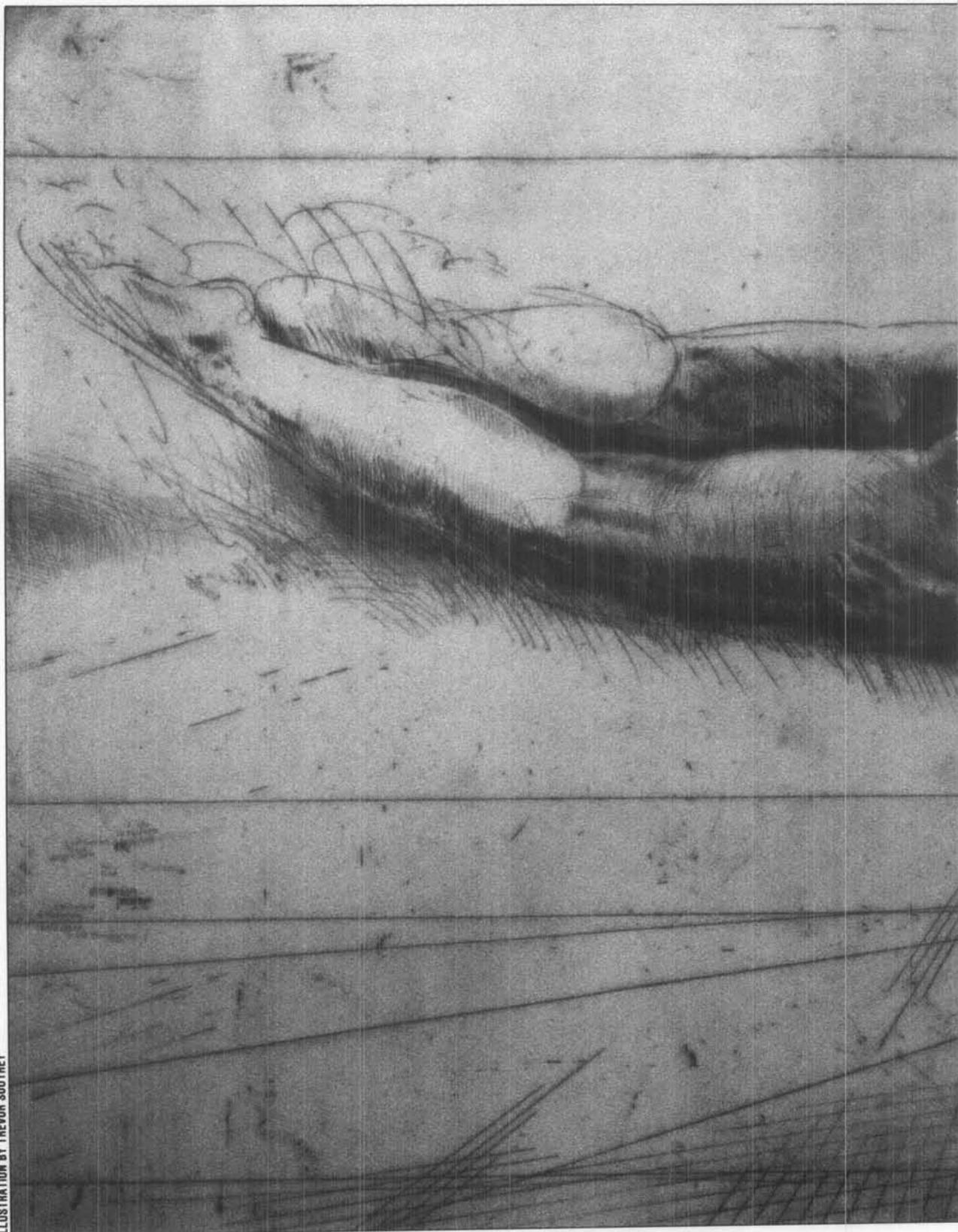
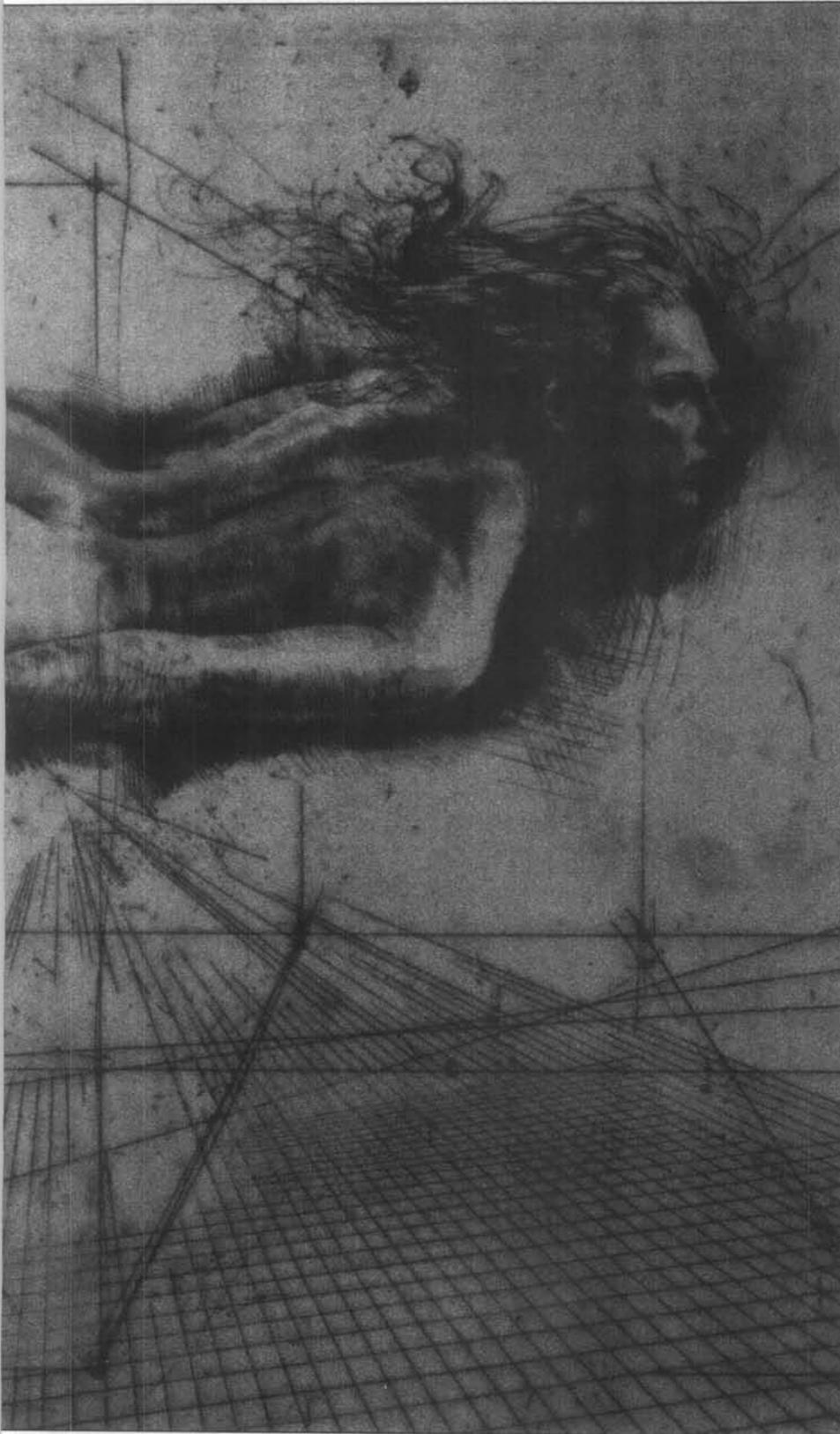


ILLUSTRATION BY TREVOR SOUTHEY

In Mormon theology, priesthood keys are essential to administer the ordinances of salvation and to organize and superintend the Church. For this reason, the restoration of the priesthood has long been viewed as one of the most important events in the establishment of the Church. Yet,

though the Church commemorates the restoration of the Aaronic and Melchizedek priesthoods, little if anything is ever said about the restoration of the priesthood "by the hand of Elijah the prophet." For Joseph Smith, however, Elijah's mission was of the utmost importance to the Church, since Elijah re-



# THE MISS- ING RIB

the forgotten  
place of  
queens and  
priestesses  
in the  
establishment  
of Zion

BY  
MARGARET M. TOSCANO

stored the keys of the fulness of the priesthood.

Significantly, among Joseph's first revelations from Moroni, given in 1823, appears the pronouncement that it would be by Elijah, not John the Baptist or Peter, James, and John that the priesthood would be revealed (D&C 2). Though Elijah appeared in

April of 1836, it was not until May 4, 1842, that Joseph began transmitting to other men the keys of this priesthood by means of the temple endowment. Later, Joseph organized these newly endowed members into a group most commonly referred to as "the quorum."

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women.**

A year later, on the evening of September 28, 1843, Joseph Smith "was by common consent & unanimous voice chosen president of the Quorum & anointed & ordained to the highest order of the priesthood (& Companion—d[itt]o)" (D. Michael Quinn, "Latter-day Saint Prayer Circles," *BYU Studies*, Fall 1978, p. 85). Perhaps the most significant aspect of this important event is contained in the last two words of this report—words which are added parenthetically: "(& Companion—d[itt]o."

These words mean that Joseph's companion, Emma Smith, was also anointed and ordained to the highest order of the priesthood. She had, prior to this date, received her endowment from Joseph, making her the first woman to receive these ordinances; and she was the first woman to be admitted into the quorum. Thereafter, she was in charge of administering to other select women the endowment ordinances which not only transmit priesthood power and keys to those who receive them, but which are a necessary prerequisite to the bestowal upon both men and women of the fulness of the priesthood. It was Joseph's intent that all faithful women were to receive what Emma received when she was "anointed and ordained to the highest order of the priesthood" with her husband. (See *Teachings of the Prophet Joseph Smith*, pp. 137, 226.) Women, then, can and do hold the priesthood. But this fact has been obscured and overlooked much in the same way that Emma's ordination was subordinated in the report just quoted.

In Joseph's view, women needed the priesthood as much as the men did because the priesthood was not merely a status or fraternity, but a requirement for full salvation. Unlike the modern Church, which tends to regard priesthood as a managerial system for the purpose of correlating and controlling the worldwide Church and as a means of insuring a homogeneous and cost-effective organization, Joseph saw priesthood as raw spiritual power. For him it was inextricably entwined with God's spirit that permeates the universe. Priesthood is a necessary prerequisite to handling and controlling the powers of heaven. (See D&C 121:36.)

While Joseph taught that the reception of the gift of the Holy Ghost brings with it such spiritual gifts as revelations, visions, and tongues, he also taught that the reception of the fulness of the priesthood by a holy anointing brings similar but higher gifts: revelations of greater knowledge and wisdom, including the discernment of spirits, the reception of the ministry of angels, the voice of Jehovah, the visitation of the Father and the Son, and, finally, the power of an endless life. (See *Words of Joseph Smith*, pp. 42, 245, 246, 253.)

The anointing to the fulness of the priesthood is among the very last ordinances of salvation on a continuum that begins with faith in Jesus Christ and ends with the washing of the feet. The purpose of these ordinances is to sanctify an individual by giving to him or her one degree of spiritual power upon another until he or she is able to bear the full weight

of God's glory and come into union with God himself and with other sanctified individuals. (See *WJS*, pp. 341, 350, 365-66.)

For Joseph, the main purpose of the keys restored by John the Baptist and Peter, James, and John was to administer the ordinances which would eventually allow men and women to be endowed and anointed kings and priests and queens and priestesses, so that they could have direct and personal contact with God. For Joseph, this was the whole point of religion. He stated, "this is why Abraham blessed his posterity: He wanted to bring them into the presence of God. . . . Moses sought to bring the children of Israel into the presence of God, through the power of the Pristhood, but he could not." (See *WJS*, p. 9.)

Since contact with God is the essence of religion, then personal revelation is an indispensable ingredient of the religious life. For Joseph the "spirit of revelation" and the "priesthood" were very closely linked. (See *WJS*, pp. 212, 230.) With the reception of the fulness of the priesthood, a man and woman receive the spirit, power, and calling of Elijah:

*Now for Elijah, the spirit power & calling of Elijah is that ye have power to hold the keys of the revelations ordinances, oricles powers & endowments of the fulness of the Melchizedek Priesthood & of the Kingdom of God on Earth & to receive, obtain & perform all the ordinances belonging to the Kingdom of God even unto the sealing of the hearts of the . . . fathers unto the children & the hearts of the children unto the fathers even those who are in heaven. (WJS, p. 329.)*

No person can "attain to the Joint heirship with Jesus Christ with out being administered to by one having the same power & Authority of Melchisedec." (*WJS*, p. 245.) By receiving the keys of the fulness of the priesthood through the holy endowment and the second anointing, a man and woman make their calling and election sure and may receive the visitation of God the Son and be initiated by him into the presence of God the Father. (See *WJS*, p. 330.)

Since in Joseph's view, this priesthood is essential for full salvation and for contact and union with God, it seems inconceivable that he could withhold it from women. And, in fact, he did not.

Joseph saw the offices of the priesthood in the Church as necessary appendages to the fulness of the priesthood (see *WJS*, p. 59; *TPJS*, p. 167), and male Church members were ordained to these offices to prepare them to receive their anointings. But Joseph did not ordain women to these offices. However, he did have a plan to prepare the female members of the Church for the fulness of the priesthood. The organization of the Female Relief Society of Nauvoo lay at the heart of this plan, which the Prophet unfolded in the discourses he gave to the Relief Society between March 17 and August 31, 1842.

In the first of these speeches, the Prophet directed the Relief Society women to follow the pattern of the priesthood quorums by establishing in their organization a presidency and other officers. When Emma Smith was elected president, Joseph explained

that she was to teach the “female part of the community.” (WJS, p. 105.) This remark constitutes an interpolation of Doctrine and Covenants 25, which actually told Emma she would be ordained “to expound the scriptures, and to exhort the church,” not just its female members (D&C 25:7). Elsewhere, however, Joseph expanded women’s sphere of influence by saying that, although their administrations should be confined to their close acquaintances, their knowledge and preaching could “extend to all the world.” (See WJS, pp. 118-19.) Joseph emphasized that Emma and women in general have the calling to learn, write, and teach by virtue of their having received the gift of the Holy Ghost. (WJS, p. 105.) Thus, women are not simply told to stay in the home and content themselves with “the things of the world” (D&C 25:10).

In Joseph’s next speech, he advised the Relief Society to make a careful selection of its new members; for he saw the organization as a means to prepare women for the fulness of the priesthood—a necessary step in building Zion, which was to be patterned after the “ancient order of things.” He said: “The society should move according to the ancient Priesthood, hence there should be a select society, separate from all the evils of the world, choice, virtuous and holy” (WJS, p. 110). The term “ancient priesthood” refers to the priesthood of the Ancient of Days, Adam and Eve, the priesthood given to men and women jointly (see Moses 6:7; D&C 113:8; TPJS, p. 237). Hence, Joseph could tell the Relief Society that they should “move according to the ancient Priesthood,” because they too would share in it. The Relief Society was clearly to be a school to prepare women for the holy order, just as the offices and quorums of the priesthood in the Church were organized to prepare men for the same purpose.

That the ancient order is connected with the building of Zion is indicated by Joseph’s stated intention “to make of this society a kingdom of priests as in Enoch’s day—as in Paul’s day” (WJS, p. 110). The original version of this statement was later edited so that the word “society” was changed to “Church” to read: “The Lord was going to make of the Church of Jesus Christ a kingdom of Priests.” This was done perhaps because it seemed incredible that Joseph would have said that he intended to make Relief Society women into “priests.”

But I don’t believe that the original statement was in error. I think Joseph used the masculine form here in the same way Jesus did in the apocryphal Gospel of Thomas. In that text, Peter objects to the fact that Jesus seems always to be in the company of Mary. Jesus answers this criticism, declaring: “I myself shall lead her in order to make her male” (James N. Robinson, ed., *Nag Hammadi Library*, p. 130). Jesus did not mean that he was going to change Mary’s sex but that he was going to make her one with him, a fact he explained when he says: “When you make the two one, and when you make the inside like the outside and the outside like the inside, and the above like the below, and when you make the male and

female one and the same, so that the male not be male nor the female female . . . then will you enter [the Kingdom]” (*Nag Hammadi*, p. 121). When a man and woman become one in God, the outer loses its identity as outer, and the inner is no longer inner because they have merged into one eternal entity. The female does not become a male, nor the male a female, but rather both become one. They both become a whole person, a holy person, a divine being, a “Man” of Holiness. The term *man* is used here in the same sense it was used in Genesis: it embraces both the male and the female counterparts. Thus, Joseph Smith, in applying the masculine term *priests* to the women of the Relief Society, was not merely making an oversight or indulging in male chauvinism; rather he was using a shorthand expression to refer to an ancient and complex spiritual teaching.

One month later, in his speech of April 28, 1842, Joseph directly addressed the question of woman’s relationship to the priesthood by discussing the practice of women giving blessings. He observed that women have the right to administer to the sick because of the ordination and authority they receive by virtue of the gift of the Holy Ghost conferred by the laying on of hands. Joseph explained that the ability to cast out devils, speak in tongues, and heal the sick are given to all, “whether male or female,” who believe and are baptized (WJS, p. 115). The fact that God honors the administration of women by healing the person blessed, said Joseph, shows that there is no harm in the practice. “It is no sin for any body to do it that has faith, or if the sick has faith to be heal’d by the administration” (WJS, p. 116).

Joseph, however, did not leave the matter there. He added a second justification for women laying hands on the sick by implying that women would soon have an even greater right to administer in spiritual gifts than that given them by virtue of the gift of the Holy Ghost. This greater right was to consist of the priesthood which was to be conferred upon them in the temple. But because Joseph had premonitions of his death, he felt an urgency to begin the work of conferring this priesthood on women before the temple was completed: “He said as he had this opportunity, he was going to instruct the Society. . . . He spoke of delivering the keys to this society and to the Church—that according to his prayers God had appointed him elsewhere.” (WJS, p. 116.) The keys that Joseph spoke of in this passage are those priesthood keys, revealed in the temple, by which the heavens are opened so that spiritual power and knowledge may be received and the source of revelations tested.

That Joseph intended women to receive the priesthood is further demonstrated by his statement found in the *History of the Church*:

*At two o’ clock I met the members of the “Female Relief Society,” and . . . gave a lecture on the Priesthood, showing how the sisters would come in possession of the privileges blessings and gifts of the Priesthood, and that signs should follow them, such as healing the sick, casting out devils, &c., and that they might attain unto these*

**It seemed incredible that Joseph would have said that he intended to make Relief Society women into “priests.”**

blessings by a virtuous life, and conversation, and diligence in keeping all the commandments. (HC, 4:602.)

In this and other discourses to the Relief Society, Joseph spoke at length on the subject of charity and showed its connection to the spiritual gifts and the priesthood. Joseph taught that charity as the pure love of Christ was the root of purity and the beginning of unity. If the kingdom of God was to be built, it would be founded on Christ's love. For this reason he warned the members of the Relief Society to avoid fault-finding and self-righteousness. Joseph observed that charity not only brings unity of feeling but is indispensable to achieving unity with God.

This is an important temple concept. By addressing charity, Joseph was, once again, preparing the women for the higher ordinances leading to the fulness of the priesthood. For Joseph connected charity or "perfect love" with the highest order of the priesthood and with the doctrine of making one's calling and election sure. He said: "Until we have perfect love we are liable to fall" (TPJS, p. 9).

Joseph was attempting to expand the view the women had of charity and their own priesthood destiny. For though they initially thought of the Relief Society as an organization dedicated to humanitarian service, Joseph Smith also saw it as a vehicle for building the City of God, where women could commune with Jesus face to face. He saw women functioning in a priestly role to save souls, not merely to administer to their temporal needs: "Away with self-righteousness. The best measure or principle to bring the poor to repentance is to administer to their wants—the Society is not only to relieve the poor but to save souls." (WJS, p. 124.) The "poor" to which Joseph referred are the "poor in spirit," who need the "bread of life," Jesus Christ.

But why couldn't the women have received the same preparation as the men, through the priesthood quorums already functioning in the Church? Why did Joseph create for women a route to the fulness of the priesthood that was different from that charted for the men? There are no clear answers to these questions nor to the question of whether or not this difference will always exist. However, there are a few statements that may help us to understand why women are not ordained to priesthood offices in the Church structure.

One such statement is Joseph's remark that a "woman has no right to found or organize a Church—God never sent them to do it" (TPJS, p. 212). This is related to another statement by Joseph: "The Kingdom of God was set upon the earth in all ages from the days of Adam to the present time whenever there was a man on earth who had authority to administer the ordinances of the Gospel" (WJS, p. 155). Elsewhere we read that if there is but one king and priest left upon the earth he could reorganize the Church (cf. TPJS, pp. 271-72).

In all of these statements, the common idea is that it must be a man who commences the work of the gospel through the administration of ordinances. Through their ecclesiastical offices, men are the

ones who perform the ordinances of rebirth, which bring an individual into the family of Christ. In performing these initial ordinances men are, so to speak, like physicians who deliver the newborn babe into Christ's kingdom. Once a person is in the Church, however, he or she is nurtured by men and women equally; for both can teach and exhort, give blessings, prophesy, and receive revelation. In short, they both can enjoy all the gifts of the spirit on an equal footing for the edification of the whole body of Christ.

When a person is ready to receive the higher ordinances in the temple, it is again the man who initiates. At the outset of this dispensation, Emma Smith received her endowment from Joseph. However, once she had been anointed a queen and a priestess, she too could and did introduce other women into the mysteries of the holy endowment. So it appears that women can perform initiation rites under limited circumstances; for women anoint, wash, and convey the tokens of priesthood to other women. But, though it is the duty of the male priesthood holders to commence the work, it is important to observe that the last ordinances pertaining to the fulness of the priesthood cannot be administered by men; they must be administered by women.

The anointing to the fulness of the priesthood is divided into three parts, which do not necessarily take place in the order discussed here. The first part is an anointing administered by the head of the high priesthood, who anoints the man to be a king and priest to God and the woman to be a queen and priestess to her husband. The second part of this ordinance consists of the washing of feet, by which the king and priest is made clean every whit. The third part consists of certain ordinances conferred by the wife upon the husband in which she washes and anoints various parts of his body—last of all his feet. From the Heber C. Kimball account of this portion of the ceremony, the part performed by his wife Vilate, we learn that this ritual was a reenactment of the washing and anointing of the body of Jesus done by one of the Marys. Jesus, in the Gospel of John, is recorded as saying that Mary performed this ordinance "against the day of my burying" (John 12:7). Heber C. Kimball connects this ceremony with death by saying that the woman does this so that she might have claim upon her husband in the resurrection. (See "Strange Events" in the Heber C. Kimball Journal, Church Archives.) Although this statement may be interpreted to mean that the woman is dependent upon the man for her resurrection, it might also be interpreted to mean that the man must look to the woman for the ordinances which confer the power of endless life. In this view, the woman is the vehicle through which the man obtains power to come forth from the tomb, even as she is the vehicle by which he is brought forth from the womb. This brings to mind the myth of Osiris, whose resurrection was dependent upon the effort or work of Isis in the Egyptian ceremonies, where, incidentally, a woman had to be present at every "awakening." (Hugh Nibley, *The Message of the Joseph*

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*Smith Papyri: An Egyptian Endowment*, pp. 148-51.)

Thus, in God's plan men and women possess balanced responsibilities. For while males are intended to initiate, females are intended to complete and bring to fruition. This interdependence is perhaps best symbolized in the creation of a new human being: in the creative process, the woman is as vital as the man; both contribute life. The old cliché that men have the priesthood and women have motherhood is clearly inappropriate; it makes no sense. Women have motherhood, and men have fatherhood. Men have priesthood, and women have priesthood too. Motherhood and fatherhood have to do with creating physical life, with creating sons and daughters; priesthood has to do with spiritual motherhood and fatherhood, which concerns spiritual begetting, nurturing, and birth; it has to do with creating sons and daughters unto God.

Women, then, also have a priestly calling, a life-giving calling, similar to the man's but not identical to it. Though there are some ordinances she cannot perform there are others that she may perform; and there is at least one ordinance which she alone can perform. It is clear, however, that the male and female, in their priestly function, must act in union to realize the fulness of gospel blessings.

Without a proper apportionment of the spiritual contributions of both the male and female, there can be no birth, no enduring rebirth, no inner life, no continuing contact with God, no significant revelation, no balanced manifestation of the spiritual gifts, no mature counsel, no triumph over Satan, no equality in which all things are held in common. In short, there can be no city and kingdom of God. It is into the seamless cup of balanced and spiritually regenerated sexual union that God has promised to pour the fulness of his priesthood, which is the power of God.

In light of the fact that women have an important and coequal priestly function, it should not be surprising to learn that Joseph Smith allowed women some role in the governance of the Church in the months just prior to his martyrdom. In September of 1843, Joseph not only gave the women the endowment and the fulness of the priesthood, but he also included them in the quorum of the anointed, or the holy order. Although it has been argued that this quorum never functioned as a priesthood quorum in the Church and that it was simply the antecedent to an endowment congregation in today's temple practice (Quinn, "Prayer Circles," p. 89), there is evidence to the contrary.

If Joseph thought of the holy order merely as an endowment group why did he not treat it as an ephemeral body? Why did he meet with them regularly? Why did he continue to instruct them? Why was he chosen as president of the holy order if the quorum itself had no special significance? Why did he allow this quorum to partake of the sacrament and engage in other activities beyond instruction in the temple endowment? The quorum conducted prayer circles, not merely for the purpose of in-

structing the members in the details of the prayer circle, but for the purpose of addressing in prayer problems affecting the whole Church.

Though prayer meetings may not seem as important as administrative meetings to members of the modern Church, Joseph instilled in the minds of his followers the idea that the true order of prayer was the most effective means of bringing about change. Joseph did not have a managerial view, he had a sacral one. He believed (as perhaps did St. Thomas More) that a kingdom could be governed by prayer. For this reason, prayer was not just another private devotional; it was an act of spiritual administration, a way to call upon God to bring about needed changes and needed action. (See *HC*, 5:45-46.) Brigham Young, for example, claimed that it was by the true order of prayer that he kept the Church together and the mobs at bay after the martyrdom (as cited in James B. Allen, *Journal of Mormon History*, 1979, note on p. 48). And on one occasion in Nauvoo, Newel K. Whitney and Dr. John M. Bernhisel thought the quorum should meet together to pray that the weather might be changed so that sickness would not be spread among the Saints. (Quinn, "Prayer Circles," p. 104.) It is therefore consistent to view the holy order not merely as a prayer body but also as an administrative body of the Church.

Joseph instructed the quorum that since they had the keys to test revelations, they were to test the revelations of anyone claiming to have received one for the Church. At the trial of Sidney Rigdon in August of 1844, two different members of the quorum used this argument to show that Sidney Rigdon's revelations were false (*Times and Seasons*, 5:664). This evidence suggests that the quorum had real, if not supreme, priesthood authority in the Church, for this group, which William Marks referred to as the "first quorum," could pass upon the validity of revelations to the Church. This same view was emphasized by Heber C. Kimball, who indicated that although Sidney Rigdon had held a very high Church office, he did not have as much authority as others who held the fulness of the priesthood and participated in the "council pertaining to the High Priesthood" (*T&S*, 5:663).

This view of the quorum is further substantiated by the fact that Joseph Smith, at least on one occasion, conducted an important piece of Church business in a meeting of the "first quorum." On October 1, 1843, in a quorum meeting, he anointed William Law and Amasa Lyman as counselors in the First Presidency of the Church (Andrew F. Ehat, "Joseph Smith's Introduction of Temple Ordinances and the 1844 Succession Question," BYU master's thesis, p. 119.)

From the time the quorum was first organized until his death, Joseph relied more and more on it to test out his doctrinal innovations and to disclose his most important decisions (Ehat, "Temple Ordinances," p. 41). This focus corresponds with Joseph's views on the importance of priesthood power for the full redemption of the individual and of society at large.

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However, Joseph's vision of priesthood faded quickly after his death. And as it faded, so did the importance of the quorum, the place of women in it, and the role of women as priestesses in Zion. Ironically, though the Quorum of Apostles succeeded to Joseph's place because of their anointing to the fulness of the priesthood (see Ehat, "Temple Ordinances," passim), once they assumed leadership, they shifted the preeminent authority away from the quorum of the anointed. An apostolic dispensation quickly replaced the "dispensation of the fulness of the priesthood," a phrase used by Joseph Smith to the Relief Society (see HC, 5:140). Whether Brigham Young did this consciously because he believed that the time for Zion was not yet, or whether he did it because necessity simply dictated this course of action is not clear. It is apparent, however, that it was under the administration of Brigham Young that the anointed quorum and the concept of woman's role in the priesthood simultaneously received quick death blows.

Following the martyrdom of Joseph Smith, the quorum met less frequently. As more and more Church members were endowed, the quorum ceased its separate meetings altogether. With its discontinuance, women were no longer included in prayer circles, except at that point in the endowment ceremony when instruction on prayer circles is given.

Women's role in Joseph's system was further curtailed in 1844 when Brigham Young suspended the Relief Society organization. When the Prophet's successor reorganized the society on a churchwide basis in 1867, the focus of the organization was much more temporal than spiritual.

Thus, while Joseph's attitude toward the role of women as queens and priestesses and his view of the function and place of the anointed quorum were expansive and tended to widen women's spiritual horizon, those leaders coming after him were quick to delimit women's sphere of action in the Church with clear, bright lines. As a result of these and other changes, Mormons today appear to have abandoned the quest for Elijah's order of the priesthood with which they might establish Zion and talk with God.

When a male friend of mine heard the title of this paper, he asked caustically, "What about the forgotten place of kings and priests?" His startling comment pointed out a little-noticed truth: We live in a day when spiritual powers are on the wane among both sexes. Who today really cares about spiritual gifts? Who cares today about the establishment of Zion? Instead of struggling for the right to exercise spiritual gifts and priestly powers like our nineteenth-century counterparts, we women in the Church today seek only administrative power.

And that is precisely the problem. In order for women to take their rightful places as queens and priestesses, the Church must first accept the primacy of spiritual power over temporal power, the primacy of the unseen over the seen, the primacy of the sacral over the secular. If we women simply demand ordination to the ecclesiastical offices of the

priesthood as a means of seizing power in the administrative structure, then we have missed the point of Joseph's vision and are striving for the wrong objective. We are fighting the wrong battle—the battle of the sexes, which is a struggle for power in this world, for the whip handle, for the number-one spot, for the management of the corporation.

But the priesthood does not bring with it the right to this kind of coercive power. This is "unrighteous dominion." True power—the power of the holy priesthood—is the power of God, the power of life, the power of divine love, the power that restores, unites, harmonizes, and balances extremes. The fulness of the priesthood is the power of eternal life, endless life, and endless lives. This is the power we are enjoined to seek. It does not come by male or female chauvinism or by militancy. It comes by waiting upon the Lord.

Ultimately, I suppose, my position on women's place in the priesthood, the Church, and the kingdom of God is not that of a political or social activist but that of a mystic. For though I believe that the Church will never be organized properly until women are acknowledged as joint holders of the holy priesthood and are brought into the leading councils of the Church, I feel even more strongly that to demand these things will only make matters worse and lead to greater disarray.

So what is my answer to the problem? Charity. Joseph Smith spoke prophetically when he told the Relief Society in every speech he ever gave to them that it was essential for them to have charity—not that brand of charity that manifests itself as petty demonstrations of humanitarian service, but the real thing: the pure and sacrificial love of Christ, that is not puffed up, that seeks not its own, that loves the truth, and that endures all things.

And what will happen if the women of the Church endure patiently the deprivation of their priesthood rights in charity? In Joseph's words, "God shall say to them, come up higher" (WJS, p. 116). It is God, finally, who must bring this about. It is with His hands that Zion will be built. It is not in our hands anymore. "Man cannot steady the ark," said Joseph Smith, "my arm cannot do it—God must steady it" (WJS, p. 121). And when at last these blessings come, they shall come *gloria solius Dei*—by the glory of God alone.

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# *the* UNNAMED WOMAN *in* *Scripture*

*The Standard Works  
and  
Our Mother in Heaven*

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By Jerrie W. Hurd

**A**re there no scriptural references to our Mother in Heaven? The doctrine of a Mother in Heaven, as a separate entity from God our father, was restored more than a century ago and has been repeatedly affirmed in latter days; President Kimball has spoken more and at greater length about her than any other prophet in modern times. Yet with all that affirmation, few facts beyond an assurance of her existence have emerged, and critics of the doctrine have charged that the scriptures offer no basis for such belief.

To date the best explication of our Mother in Heaven continues to be the poem written by Eliza R. Snow. The actual date of the poem is unknown, but it would seem to have been penned before October 1845. It has since been set to music and has become familiar to members of the modern Church as the hymn "O My Father." The portion of the poem that concerns our Mother in Heaven reads:

*In the heavens are parents single?  
No; the thought makes reason stare!  
Truth is reason, truth eternal  
Tells me I've a mother there.  
When I leave this frail existence,  
When I lay this mortal by,  
Father, Mother, may I meet you  
In your royal courts on high?  
Then, at length, when I've completed  
All you sent me forth to do,  
With your mutual approbation  
Let me come and dwell with you.*

Nevertheless, the scriptures do reverberate with similar truths. A Mother in Heaven is never named—not even once, but hints of her existence, especially of her role in the creation, can be gleaned from the sacred texts with interesting results.

In Proverbs, Wisdom is presented as a female deity, not just grammatically, but literally as the goddess who is the companion to God the Father. In the eighth chapter of Proverbs, she appears as a teacher, and after describing herself and the marvelous gifts she can bestow, she asserts that she was at God's side when he formed the world and that she took part in his work "as one brought up with him," or as some translators render the phrase, "as a master worker." Verses 22-31 show Wisdom as an active person, distinct from God, his consort taking delight and rejoicing with him, his coeval having been "set up from everlasting, from the beginning." There is even a suggestion of marital joys.

Other verses in Proverbs state that Wisdom is a tree of life and is to be highly esteemed because creation could not have been accomplished without her (Prov. 3:18-19). The psalmist talks of giving praise "to him that *by wisdom* made the heavens" (Ps. 136:5), and in the Book of Mormon, God and Wisdom are linked in extolling the marvelous works of the Lord (Mosiah 8:20). Jesus also speaks of the divine woman Wisdom. Once when he was accused of being impious, he answered, "The Son of Man is come eating and drinking; and ye say, Behold a gluttonous man,

**Some distinctly feminine passages have survived translation, describing "God" as a woman and a mother.**

and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children." (Luke 7:34-35.)

Of course, "Wisdom" is not always identified in womanly terms. Wisdom can mean light and understanding and knowledge, especially knowledge from God. But when wisdom is described in scripture with feminine pronouns, the references are unique and distinctive enough to merit special notice.

The creation accounts found in Genesis 1:26-27 and Abraham 4:27 describe a plurality of gods creating men and women in their images. Genesis says: "And God said, let *us* make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them." From this, we might infer that female spirits were created in the image of their Heavenly Mother.

The Hebrew word for "God" takes three forms: 'el, which is masculine; 'eloah, which is feminine; and 'elohim, which is plural. All three forms are found in the Bible, but the translators of the King James Version rendered all three forms simply as "god"—rarely as "gods" and even more rarely as "goddess." Still, some distinctly feminine passages have survived translation, describing "God" as a woman and a mother. In Isaiah God calls Israel saying: "Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb" (Isa. 46:3). Likewise, the scriptural term "bowels" (as when God says "my bowels are troubled") would be better translated "womb" as that is the more accurate rendering of the Hebrew *rechem*. Thus the thirty-first chapter of Jeremiah, particularly verses 15-22, is an extended metaphor of a woman's womb enclosing and protecting her child, Ephraim; the female organ nourishing, sustaining, and redeeming him.

The scriptures also imply that a female deity may have responsibility for the functioning and fertility of the earth. In both Moses 5:36-37 and Genesis 4:11-12, Cain is cursed "from the earth which had opened *her* mouth to receive [his] brother's blood," and she would no longer yield *her* strength to him. In Moses 7:48, Enoch heard a voice from the bowels of the earth crying "Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children."

If our Mother in Heaven is associated with the tree of life, as suggested in Proverbs, and has a responsibility for the functioning and fertility of the earth, as suggested in other scriptures, this may explain the numerous scriptural condemnations for the worship of asherim, which may represent a perversion of these truths. Erecting asherah or asherim was strictly forbidden: "Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy god, which thou shalt make thee" (Deut. 16:21). Despite that

commandment asherim were frequently erected beside altars and worshipped as shrines of the Goddess. Ezekiel spoke harshly of idolators in the temple at Jerusalem passing around the sacred branch of a tree and warned that "the sprigs of foreign gods" would bring a harvest of grief and desperate sorrow. These were the despised pillars and poles which the Israelites were continually warned by their prophets to destroy. The hundreds of years it took to suppress such practices may also account for the near complete loss of information concerning the true goddess, our Mother in Heaven.

Joseph Smith restored the idea of a Heavenly Mother to an America that had experienced an interest in a female deity. Ann Lee of the Shaking



ILLUSTRATION BY TOM FAIRCLUFF



Quakers had proclaimed herself the reincarnation of Jesus in female form, to which Joseph Smith responded "the Son of Man cometh not in the form of a woman" (D&C 49). About the same time, Mary Baker Eddy of the Christian Scientists was teaching her followers to pray to a combined androgynous Father-Mother God. The doctrine Joseph Smith related was of a distinct being, a glorified goddess married to a glorified god who is the literal mother of our spirits.

Moreover, the Prophet's idea of a mother deity became the core of his teachings on the nature of man and God. The eternity of the marriage covenant, he revealed, gives husbands and wives claim on each other and their children in the celestial kingdom. The doctrine holds that right-

eous couples will have the gift of "a fulness and a continuation of the seed forever and ever. Then shall they be gods, because they have no end" (D&C 132:19-20). Thus Joseph Smith not only revealed the existence of a heavenly mother, but also the full potential of her righteous daughters.

Although the scriptural basis for the doctrine of a Mother in Heaven is slim, it would seem to substantiate modern prophets who have been consistent in affirming her existence. In 1909 the First Presidency of the Church issued a statement entitled "The Origin of Man," in which it was proclaimed that "all men and women are in the similitude of the universal Father and Mother." Some fifty years later, Joseph Fielding Smith responded to a question about our Mother in Heaven: "The fact that there is no reference to a mother in heaven either in the Bible, Book of Mormon, or Doctrine and Covenants is not sufficient proof that no such thing as a mother did exist there" (*Answers to Gospel Questions*, 3:142). And speaking to a general conference in 1978, Spencer W. Kimball asked, "Knowing how profoundly our mortal mothers have shaped us here, do we suppose her [our Mother in Heaven's] influences on us as individuals to be less?" This statement suggests a continued involvement of our Mother in Heaven with her children.

One of the more radical notions which Christian theologians are currently exploring is the idea of a female deity. But Joseph Smith restored the doctrine of a Mother in Heaven to the men and women of Christ's modern church more than a century ago. This is a blessing. For while other Christian scholars search for evidence of her existence in the scriptures and find scant support, Mormons can interpret those same passages with confidence, knowing they are the offspring of divine parents—a father and a mother. As the hymn says, "truth is reason." Although the scriptures do not elaborate, they do offer enough evidence to make reasoning about our Mother in Heaven worthwhile and highly interesting.

#### A NOTE ON REFERENCES

Scriptures which discuss the divine woman Wisdom include: Ps. 136:5; Prov. 1:20-33; 3:13-19; 4:5-9, 11-13; 8; 9:1-6; Matt. 11:18-19; Luke 7:35; 11:49; Mosiah 8:20.

Among the scriptures relating to our Mother Earth are: Gen. 4:11-12; Lev. 18:25; Num. 16:30, 32; 26:10; Deut. 11:6, 17; 32:22; Job 9:6; Ps. 67:6; 69:15; Isa. 13:13; 26:21; 61:11; Haggai 1:10; Mark 4:28; Mosiah 2:26; D&C 84:101; Moses 5:36-37; 7:48.

In addition to the scriptures, the following sources were helpful in preparing this text: Linda Wilcox, "The Mormon Concept of a Mother in Heaven" and Grethe B. Peterson, "The Mormon Concept of a Mother in Heaven: A Personal Response," *SUNSTONE* 5 (September-October 1980); Joseph Fielding Smith, *Answers to Gospel Questions*, 5 vols. (Salt Lake City: Deseret Book, 1960), vol. 3; and Leonard Swidler, *Biblical Affirmations of Women* (Philadelphia: The Westminster Press, 1979).

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One of the more radical notions which Christian theologians are currently exploring is the idea of a female deity.



# LESSONS LEARNED FROM *Lehi's Cave*

By William A. Johnson

**F**or a number of years, rumors have circulated in Mormon congregations about a spectacular archaeological find known as "Lehi's Cave." I first heard this story in 1972 from a highly respected sister in Chevy Chase Ward, Maryland. She reported the discovery of a cave in Israel containing an inscription with the name *Nephi*, a find which had reinforced her testimony in the Book of Mormon. Another member of the ward corroborated this sister's statement but added that the cave also contained quotations from 1 Nephi, designs for ships, and a map indicating the route that would be taken by Lehi and his family to the sea. This brother also declared that an Israeli archaeologist named Dr. Joseph Ginat had worked on the cave and had established beyond doubt that the cave was, in fact, a place of refuge for Lehi and his family prior to departing to the New World. Since then, I have heard other members echo these claims in sacrament meetings, Sunday School, and priesthood classes, or assert that it was the hiding place for Nephi and his brothers in their efforts to obtain the brass records from Laban.

After repeated exposure to these stories, I decided to investigate for myself, partly, I must

admit, because of the hope that many members of the Church share that the cave might contain scientific evidence of the truthfulness of the Book of Mormon but also with the skepticism of a scholar and a nagging suspicion that the Lord simply did not operate this way.

In 1976, while on a lecture circuit in the Middle East, I took time out to meet with Joseph Ginat in Tel Aviv to discuss what exactly was found in the cave. Ginat was then an anthropologist teaching Arab studies at Haifa University and working for the Israeli government as an advisor on Arab affairs. Like many Israelis, he is an archaeologist only by avocation. Ginat had previously spent two years living in Salt Lake City, where among other things, he was a visiting instructor at the University of Utah working on his doctorate in anthropology. While in Salt Lake City, he brought Lehi's Cave to the attention of Church officials. He also published an article about the cave.

Lehi's Cave was uncovered in 1961 by a bulldozer building a military road near what was then the border between Jordan and Israel. The cave was found on the eastern slope of a hill named Khirbet Beit Lei about 22 miles south-southwest of Jerusalem. Inside the cave were eight skeletons. On the walls of the antechamber

**BYU  
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his family.**

to the cave were several incomplete and crudely written inscriptions in ancient Hebrew as well as roughly drawn pictographs of three human figures, two vessels, and several geometric shapes. Observers have described these carvings with such words as "graffiti," "scratchings," and "doodling."

The first scholar to study the cave was Joseph Naveh, an archaeologist with Hebrew University in Jerusalem. It was Naveh who directed the excavation of the cave for the Israeli government's Department of Antiquities. Naveh speculated that the find was a burial cave for a family of Levite singers, although he also suggested that someone may have used the cave as a temporary place of refuge. He proposed dating the carving on the cave wall to the reign of Hezekiah who became King of Judah in 715 B.C., more than a century before Lehi and his family might have dwelt in the area. Naveh also attempted to translate the inscriptions on the walls of the antechamber. He interpreted the three major inscriptions, which he classified by letters A through C, as follows:

- A. "Yahveh (is) the God of the whole earth; the mountains of Judah belong to him, to the God of Jerusalem."
- B. "The (Mount of) Moriah Thou hast favored, the dwelling of Yah, Yahveh."
- C. "(Yah)veh deliver (us)!"

Naveh was careful to point out that, because the inscriptions were crude and incomplete, he had reservations about the correctness of his translation. He did not attempt to interpret the various pictographs on the walls of the antechamber other than identifying the three human figures as a man holding a lyre, a man raising the palms of his hands as though in prayer, and a figure with headgear. He named the find "Jerusalem Cave."

In 1970, Dr. Frank Moore Cross, Jr., a professor of Hebrew at Harvard University, published a chapter of a book disputing Naveh's findings. Cross thought that the inscriptions dated from around 600 B.C. He based this belief on several characteristics of the script used in the cave that are found in Hebrew writing no earlier than the sixth century B.C. Cross also disagreed with Naveh's suggestion that the cave was used only for burials. Instead, he suggested that it had also been used as a place of refuge or protection for a person or persons fleeing the destruction of Jerusalem in 587 B.C. Cross based this supposition on a substantially different translation of two of the three major inscriptions on the wall. According to Cross, the three inscriptions should read:

- A. "I am Yahweh thy God; I will accept the cities of Judah and will redeem Jerusalem."
- B. "Absolve (us) O merciful God! Absolve (us) O Yahweh!"
- C. "Deliver (us) O Lord."

Cross suggested that inscription A may have



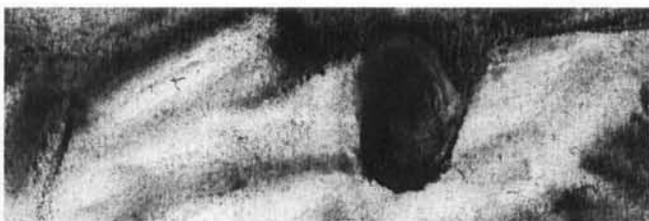
been the citation of lost prophecy.

Ginat stated that the Cross article has now become the accepted interpretation of Lehi's Cave. According to Ginat, it is also generally agreed that the cave was a place of refuge for a prophet fleeing Jerusalem at the time of its destruction. Cross, however, was more restrained. Although he suggested that the inscriptions were written by a "refugee fleeing the Chaldeans who conquered Judah and destroyed the holy city in 587 B.C.," he concludes his article by saying, "Perhaps such speculations are built on too flimsy a foundation of facts; at all events, we shall suppress the temptation to suggest that the oracle and the petitions may have been the work of a prophet or his amanuensis fleeing Jerusalem" (*Near Eastern Archaeology in the Twentieth Century*, p. 304).

Lehi's Cave has been studied by several Mormon scholars, the most notable among them being Professor LaMar Berrett of Brigham Young University. After many years of examining the evidence, as well as several trips to the cave, Professor Berrett reported in an unpublished article that there is no conclusive evidence that the cave was a place of refuge for Lehi or members of his family. What evidence has been unearthed, Berrett believes, is largely circumstantial or irrelevant. Berrett questions the dating of some of the cave's graffiti by both Naveh and Cross, suggesting the possibility that it could have been carved on the wall at a later time. In any event, Berrett concludes, "the dating problem is still not solved" ("The So-called Lehi Cave," p. 4).

Berrett also argues that the inscriptions, seemingly the strongest archaeological evidence supporting the Lehi's Cave legend, are "incomplete and blurred" and, because of this, their correct translation is still not final. He notes that such inscriptions are not unique to this particular cave at Khirbet Beit Lei. Rather, pleas for salvation, redemption, and delivery from one's enemies are relatively common. Carvings of human figures similar to those found in Lehi's Cave have also been found in other caves near Khirbet Beit Lei.

Besides the three figures, the antechamber





wall also contained pictographs of two sailing vessels. As Naveh noted, this is something of an anomaly since the cave is quite distant from the sea and its inhabitants probably did not have too much connection with seafaring and fishing. Some Mormons have cited this as evidence that the cave was, in fact, a dwelling place for Lehi and his family prior to their departure for the sea. Berrett notes, however, that representations of ships are found in other burial caves in the region and that "crudely drawn ships have been funerary symbols throughout the centuries." Also, Lehi and his family spent eight years in the wilderness near the Red Sea before Nephi was instructed by the Lord to "construct a ship, after the manner which I shall show thee" (1 Ne. 17:8). In other words, the scriptures cast doubt upon the suggestion that the carvings were designs for the ships to be built for the journey to the New World.

It is also important to note that, contrary to rumor, the name *Nephi* was not inscribed on the wall of the cave or its antechamber. Nor were any passages from the Book of Mormon. Why, then, has this cave come to be known as Lehi's Cave?

One reason is that the location of the cave in Hebrew, *Khirbet Beit Lei*, according to Ginat, translates into English as the "ruin of the House of Lei." Ginat notes that, while, the word "Lei" means "cheek" in both Arabic and Hebrew, it is also a variant of the proper name *Lehi*.

Berrett, while not disputing Ginat's translation, points out that the word *lehi* also means "jawbone" in Hebrew. There is a reference to a place named Lehi in the Old Testament (Judg. 15:9-17). This place was situated near the border between Judah and the land of the Philistines in the general vicinity of the cave. It was here that Samson was betrayed by the Judeans to the Philistines. It was here, also, that Samson killed a thousand men with the jawbone of an ass. As a result, according to the Bible, the spot where this feat was performed was called "Ramath-lehi," meaning "heights of lehi," "lifting up of the jawbone," or "casting away of the jawbone." There is, in other words, a solely biblical reason for



finding the name *Lehi* in this region that bears no relationship to the prophet Lehi and his family.

One question that immediately comes to mind is how a place called Lehi around 1100 B.C. could be named for a prophet called Lehi who lived around 600 B.C. According to Ginat, by ancient Hebrew tradition, great people, especially great prophets, often took their names from their places of origin. Therefore, the fact that Lehi might bear the name of his place of origin is not unusual. But if this is so, why was the prophet Lehi not named Jerusalem since, according to the Book of Mormon, that is where he came from? Even if the suppositions surrounding Lehi's Cave are correct, Khirbet Beit Lei was, at most, only a temporary place of refuge.

Of course it is possible that this place of refuge was at or near Lehi's ancestral home. However, this explanation overlooks the fact that Lehi was a descendant of Manasseh whose ancestral tribal area was north of Judah and Jerusalem in Samaria and adjoining the territory east of the Jordan River. Khirbet Lei, on the other hand, is in Judah south-southwest of Jerusalem. Nevertheless, Berrett notes that some members of the other tribes of Israel, including Manasseh, resettled in Judah. In particular, it is reported in 2 Chronicles that "strangers out of Ephraim and Manasseh" were brought to Jerusalem under the reign of Asa, a king of Judah who ruled around 900 B.C. (2 Chr. 15:8-20). One can only speculate whether the three hundred years between the reign of Asa and the life of Lehi were sufficient for Lehi to claim Khirbet Beit Lei as his ancestral home. One also wonders what intervening events would lead Lehi or his ancestors to move from Jerusalem to Khirbet Beit Lei and then back to Jerusalem if, in fact, they were among the descendants of Manasseh brought to Jerusalem by Asa.

Another piece of evidence cited by Ginat in support of Mormon speculation is that the cave lies in Lehi's southward path of travel as indicated in the Book of Mormon. Indeed, Ginat reports that Lehi's Cave is on what was then the main road from Jerusalem to what is now the port of Aqaba. Berrett points out, however, that a more direct and less dangerous route to the Red Sea would be south or southeast of Jerusalem. Berrett also cites a revelation given in the Kirtland Temple in which Frederick G. Williams learned that Lehi traveled south-southeast from Jerusalem.

Ginat cites two other place-names that lend support to LDS beliefs. Two miles from the cave are ancient ruins that bear the name *Alam*. This, according to Ginat, is the masculine version of the Hebrew feminine name, *Alma*. Right word; wrong gender. Nearby is a small wadi or dry river bed named Abu-Laban which, according to Ginat, translates into English as "Father of Laban." Berrett notes, however, that the word *laban* means *white* and possibly refers to the white, chalky soil of the wadi. This last explanation,

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bers of the  
Church.**

Berrett implies, is more plausible than to suggest a connection to the Laban of the Book of Mormon.

Ginat has also talked to a Bedouin who directed him to a nearby oak tree on a hill surrounded by a wall. This place was called Khirbet Beit Lei, according to the Bedouin, because an ancient prophet named Lei lived there. Subsequently, LaMar Berrett recorded the same Bedouin's account and found his story to be only partially consistent with that given by Joseph Ginat. He also found an old man in another village who told essentially the same story as the Bedouin.

Nevertheless, Berrett, skeptical about the special significance attached to the cave, concludes:

*Wouldn't it have been more logical for Nephi to have used one of the hundreds of natural caves for shelter, rather than a burial cave full of skeletons? Why were the bones of the eight people in the 'Jerusalem Cave' found undisturbed, if people hid in the cave for any length of time? . . . Would they become 'tainted,' as they sat among the dead men's bones? These, and many other questions, make any connection between this burial cave and the Book of Mormon highly unlikely. (So-called Lehi's Cave," p. 7.)*

Whether or not Lehi stayed in a cave in Khirbet Beit Lei is arguable. What is not arguable, however, is that many of the claims made about Lehi's Cave have been exaggerated far beyond the truth. Moreover, despite substantial investigation by several scholars, false claims about the cave continue and are being embellished over time. Lehi's Cave is a good example of how folklore can develop and come to be accepted as truth by well-meaning members of the Church.

For example, just after returning from Israel in 1976, I taught a lesson in a priesthood class about the facts and myths surrounding Lehi's Cave. After the lesson, I was stopped by the father of one of the members of the ward who was visiting his son. The man was ashen-faced. "Is everything you have said true?" he asked. "To the best of my knowledge, it is," I responded. This brother went on to explain that as first counselor in an Idaho stake's presidency he had given a number of talks about Lehi's Cave, relating, among other things, the story that Nephi's name was found on the cave's wall. Like several others, he identified Cleon Skousen as the source of this particular claim. This man had also been telling his listeners that Joseph Ginat had embraced Mormon doctrine and, were it not for the fact that he was the "number two man" in the Israeli government and would suffer politically, would be baptized into the Church. I informed him that the number two man in the Israeli government at that time was Yigael Allon, Israel's deputy prime minister, and that Ginat was considerably further down the Israeli government's pecking order and much further away from conversion to the Church than he supposed.

Several years ago, a former bishop in my present ward bore his testimony in a Gospel Doctrine class about how, while in Israel, he had visited

the cave and had marveled at the inscriptions and pictographs on the cave wall. This, he said, had reconfirmed his belief that ours was the only true church. After class, I confronted him about what he had said, pointing out, among other things, that he could not have seen the carvings in the cave because, shortly after being discovered, they were removed to a museum in Jerusalem and much of the cave was destroyed. He corrected himself. He had, in fact, seen them at the museum, Yad Vashem. Yad Vashem, I noted, is a memorial to the victims of the Nazi Holocaust located on the outskirts of Jerusalem. The pictographs and inscriptions are, in fact, housed in the National Museum in Jerusalem which contains many of that nation's antiquities.

I am concerned at the tendency of many members as well as some nonmembers of the Church to substitute archaeological evidence for faith and personal revelation through the Holy Spirit, the only meaningful and enduring basis for one's testimony. If God wanted mankind to have scientific proof of the truthfulness of the Book of Mormon, why then are the golden plates not now housed in the Smithsonian Institution in Washington, D.C. for everyone to see and translate?

There is also an unfortunate tendency among those who have talked about Lehi's Cave to embellish the truth. With some, I suspect, the reason may be a misguided zeal to prove to all doubters, once and for all, that Joseph Smith was indeed a prophet of God. For a people long ridiculed for their peculiar beliefs, this would give sweet satisfaction. With others, the reason may be an unwholesome desire for signs. Like Thomas, they must doubt until they have tangible proof that what they have been told is true. And, with some, unfortunately, the reason may be more self-indulgent. Several who have perpetuated the legend of Lehi's Cave, I suspect, have profited from it by arranging trips to the cave site. Others have derived ego gratification from the legend by gaining both notoriety and access to high officials of the Church.

Many years ago, one friend in the Church, after grudgingly admitting to me that some of the claims about Lehi's Cave have been exaggerated, argued nevertheless that the story of Lehi's Cave is still an effective missionary tool. To the contrary, stretching the truth diminishes the credibility of the Church and its members. Misrepresentation and distortion of the truth could, over the long run, drive potential converts, as well as established members, from the Church. And, when it comes to matters of salvation and exaltation, it is the long run that counts.

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# COMING OF AGE WITH JOHNNY LINGO

Kent Frogley

**T**o this day, one of my most vivid childhood memories is the morning I spent staring slack-jawed as the lush greenery and rich culture of Polynesia came to life upon the cinder block wall of my Sunday School class. The film was *Johnny Lingo*, the story of a young Polynesian girl, poor in self-esteem and consigned to south seas spinsterhood until a suitor, seeing some hidden spark in the girl's spirit, astounds everyone by offering the never-before-heard-of purchase price of eight cows. It was a terrific film. I was moved by the story. I thought the characters finely drawn, the script understated yet powerful. I laughed. I cried. It became a part of me.

The film's several flaws only vaguely disturbed me at my tender age. Now, however, I recognize that the whole premise of the movie was hard to swallow. Mahana was not ugly. This was clear from the moment she appeared on screen. Maybe I knew a babe when I saw one. However, I preferred to believe that I too, like Johnny, recognized the nascent beauty of the misjudged heroine. In fact my fantasies of junior high (which I hoped to be attending soon) were populated by exotic women just like her. I decided the men in the isles of Johnny Lingo had been staring at the sun too much. The additional possibility of widespread substance abuse suggested itself when I saw the wives the other men had purchased for four or even five cows. I couldn't understand how they commanded such a sum. Despite of their brightly colored sarongs, these corpulent "beauties" left me unmoved. I felt vaguely that there was some subtext I was missing, given the fact that the four- and five-cow wives looked like cows themselves.

Nevertheless, this Sunday School *cinema verite* had a powerful effect on my rather amorphous views regarding women and marriage. I began to look on the future with a flinty eye.

I saw that cold cash was the name of the game. Thus there appeared next to my mission-fund bank a large doll, borrowed from my sister—my repository for future happiness. I cut a hole in the top of her head, and into her hollow body I dropped my pennies, quarters, and crumpled singles, content that I was securing my future. If I invested wisely, I calculated by the time I was ready to marry I'd have enough money for a first-rate girl as well as a honeymoon in Aruba.

In addition, I was determined that when I grew up, I would spare no expense when it came to purchasing a wife. Not only would this bestow upon her an immeasurable sense of self-worth, but considering appreciation, I knew that if I had to jettison the relationship five to ten years later, my spouse would return at least double the investment. Thus she would be not only a helpmate with great self-esteem, but a valuable inflation guard as well.

My family began to come under cold appraisal. I wondered how much Dad paid for my Mom. Growing up in an affluent household (we were the first on our block to have a Cuisinart), and judging from her beauty, I knew that my mother must represent a small fortune in hamburger. Though I'd never been told, I assumed that some portion of the herd on my grandfather's ranch was, so to speak, my mother on the hoof. Moreover, the worth of my three sisters changed dramatically in my eyes. I looked upon them as a cache of bovine trading stamps just a few years short of paying off.

As I grew older, however, certain questions started to plague me. I began to suspect that marriage wasn't the barrel of coconuts I had been led to believe. This caused me to wonder about the Lingos and how they were doing. What about Mahana herself? Did this one-shot dose of confidence really transform her life as I'd always thought? And what about the cows? Being well connected, I began checking around and found out, not without a rather

smug sense of satisfaction, that the Lingos' marriage, like so many, hadn't been all beer and skittles.

It seems Johnny's Conch Shell Comb business went "el foldo" with the invention of plastic, and he fell on hard times. On the other hand, Johnny's unheard-of purchase price of eight cows did indeed do much to boost Mahana's sagging self-image. In fact she spent the better part of each day displaying herself in front of the mirror. Through Johnny's efforts she finally had the courage to do what she had always dreamed: Mahana began singing in clubs around the island. She started small, but was soon the featured performer at the King Kamehameha room in the Kona Hilton. Spotted by a producer, Mahana made a music video of "Pearly Shells," which became a cult hit on MTV. Not wanting his wife performing on any medium banned at BYU, Johnny gave her an ultimatum: "Give up the singing, the road life, and the MTV, or I'm taking my cows back." Mahana told Johnny to "ride the wild surf," and the next thing you know she was doing the *Today Show*, commenting on repressive male attitudes and the sad state of Polynesian music while plugging her new book, *Johnny Dearest: The Dark Side of an Eight-cow Wife*. Johnny returned to his home and tried to reclaim the eight cows. But alas, Johnny's father-in-law, Moki, used them to start a ribs joint, and all eight cows had long since been smothered in barbecue sauce.

Picking up the pieces of her shattered dream, Mahana has since moved to the mainland, set up an apartment in Studio City, and today pursues a bright future. Johnny, intrepid to the end, has acquired another herd. When last seen, he was cruising singles bars in Maui.

My own dating years, on the other hand, did not prove any brighter than Johnny's doomed marriage. I discovered that the women I squired to various proms of my youth did not enthusiastically share in my dream. When I brought up my hope that their fathers might someday exchange them for a small group of cattle, the conversation began to lag. I soon find myself driving my date home the sudden victim of any one of a number of ailments I discovered females could instantly develop.

This pattern continued into my early twenties. Upon completing

**Growing up in an affluent household (we were the first on our block to have a Cuisinart), I knew that my mother must represent a small fortune in hamburger.**

college I moved to Manhattan. I planned on making a fresh start, but things haven't worked out. As I write this, I am under psychiatric observation at Bellevue Hospital. It seems there was a rather ugly alter-

cation among the police, a dark-haired art-history student living on 109th street, a freight elevator, and eight polled herefords. When the police came, I tried to explain, but to no avail. They hadn't seen the movie.

#### QUERIES AND COMMENTS

# HAS THE WORD OF WISDOM CHANGED SINCE 1833?

Gary J. Bergera

**A**s with many of the Church's teachings, the Word of Wisdom as it reads today in section 89 of the Doctrine and Covenants has undergone several shifts in emphasis and interpretation since it was first revealed to Joseph Smith in 1833. Prompted in part by early nineteenth-century temperance and health movements, the Word of Wisdom initially counseled against the excessive use of liquor and tobacco. Although there were several sporadic attempts to enforce its prohibitions to the letter, in 1841 the leading Church authorities "concluded that it was wisdom to deal with all such matters according to the wisdom which God gave; that a forced abstinence was not making us free, but should [put us] under bondage with a yoke upon our necks" (Wilford Woodruff Journal, 7 November 1841; *History of the Church*, 2:35).

Early Church members seem to have associated references found in the Word of Wisdom to "strong drink" with distilled spirits—whiskey, rum, brandy, and gin—and "mild drink" with fermented drinks. Thus counsel regarding the use of barley for "mild drinks" appears to have been an endorsement of beer and ale, both of which are mild drinks made of barley. Certainly the example of some early Church leaders gives credence to such a view (see *HC*, 2:26,

369, 378; 6:616). The use of tobacco was apparently also tolerated and continued well into the 1870s and 1880s (see "Joseph Smith as an Administrator," master's thesis, BYU, 1969, p. 161; Brigham Young, unpub. sermon, 7 October 1862, Church Archives; Gene Sessions, *Mormon Democrat*, pp. 57-61).

Indicative of this attitude is the following letter from the First Presidency sent in 1902:

*Very old men in whom the tobacco habit may have become part of their nature, and who may regard it as a great hardship to be required to abstain from its use in order to receive your recommendation to the temple, should at least be willing to curtail themselves as much as they possibly can, and promise to cleanse themselves from the tobacco odor and not to use it at all the days they do work in the temple.* (First Presidency to John W. Hess, 31 October 1902, Church Archives.)

While many other Church leaders took steps to enforce the Word of Wisdom during the nineteenth century, no Church president tried to make adherence to it a test of fellowship (see *Journal of Discourses*, 7:337; 8:361; 9:35). It was not until the administration of President Joseph F. Smith that strict adherence to the Word of Wisdom began to be expected of members as it is today. Its evolution as a binding principle and test of obedience resulted primarily from the drives for Prohibition during the late 1910s and 1920s.

The beginning of this shift in emphasis is evident in the following First Presidency letter written less than seven years after the preceding one:

*The rule of the Church on this question is that all who enter the temple should be observers of the Word of Wisdom. And the rule of the Church is that all of its members should receive the revelation called the Word of Wisdom, and be guided by it in their lives.*

Yet tolerance toward older Church members was still stressed:

*Where elderly people may be found to be more or less lacking in their observance of the Word of Wisdom, and the question of their worthiness to be recommended to the temple comes before your consideration, it is in order for [the bishop] and the Stake Presidency to consider together all such cases, deciding each on its own merits, and showing appropriate leniency to elderly people, as there can be no rigid rule for each and every case.* (First Presidency to William A. Seegmiller, 26 January 1909, Church Archives.)

In fact, the Twelve themselves continued to use wine in their Thursday temple meetings as late as 1906 (John Henry Smith Journal, 5 July 1906, U of U). Questions concerning observance of the Word of Wisdom did not begin to surface in temple recommend interviews until around 1911, and did not appear in temple recommend books until the early 1920s.

The term "hot drinks" mentioned elsewhere in the Word of Wisdom was said to refer specifically to tea and coffee, but an exact definition has proved problematic. By the mid 1940s, some Church authorities had evidently decided that decaffeinated coffee did not violate the Word of Wisdom's proscriptions against "hot drinks." Similar interpretations, especially as they affect admittance to temples, have been reiterated since.

The same leniency applied to decaffeinated coffee, however, has not been extended to "Coca Cola and all other cola drinks," which Elder John Widtsoe labeled as "dangerous." He wrote, "Very few of our people drink de-caffeinated coffee, but many of them are addicted to the cola drinks" (letter, 17 September 1945). One of the most recent and repeated injunc-

tions against the use of cola drinks is that found in the *Priesthood Bulletin*, 8 February 1972, which sidestepped the issue by simply advising "against the use of any drink containing harmful habit-forming drugs under circumstances that would result in acquiring the habit."

If interpreted as prohibiting the use of all drinks or substances containing caffeine (the chief drawback of coffee and cola drinks), the Word of Wisdom would forbid:

1. Brewed coffee, which contains 100 to 150 milligrams of caffeine per cup.
2. Tea, which contains 60 to 75 milligrams of caffeine per cup.
3. Coca Cola, Mountain Dew, Tab, Pepsi, and Dr. Pepper, all of which contain more than 30 milligrams

of caffeine per 12 ounces.

4. Anacin, Cope, Vanquish, Excedrin, and No-Doz, all of which contain over 30 milligrams of caffeine per tablet.

5. Cocoa, with anywhere from 6 to 142 milligrams of caffeine per cup.

That none of the above have been explicitly forbidden indicates that Church leaders have exercised some discretion both in interpreting the Word of Wisdom and in determining which portions to emphasize. As originally interpreted, the Word of Wisdom apparently counseled against the excessive use of tobacco, except for medicinal purposes; the eating of meat, except in winter or "times of famine"; coffee and tea; distilled spirits; but allowed the moderate use of wine and other fermented

drinks. As interpreted today, the Word of Wisdom permits the use of meat and decaffeinated drinks, but strictly forbids the use of tobacco, regular coffee, black tea, various caffeinated soft drinks, hard alcohol, wine, and other fermented drinks. Interestingly, recent scientific findings indicate that some foods and beverages currently prohibited (particularly alcohol) may have some health benefits (*Science News*, 10 November 1979). If so, then perhaps the time has come to reevaluate the original interpretations of the Word of Wisdom.

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be without SUNSTONE?

# THE RITE STUFF

Martha Bradley

**The little-known second anointing was considered by members of the early Church the "capstone" of the endowment.**

Buerger, David John. "The Fulness of the Priesthood: The Second Anointing in Latter-day Saint Theology and Practice," *Dialogue* 16 (Spring 1983):10-46.

The little-known second anointing was considered by members of the early Church the "capstone" of the endowment, through which one received the fulness of the priesthood. Also called the "other endowment," the "second endowment," the "second blessing," or "higher blessings," the second anointing was first administered to Joseph and Emma Smith on 28 September 1843 in the presence of a council of the brethren.

The significance of the revelation of temple rituals can best be understood, according to David John Buerger, in relationship to the evolving concept of salvation. In one new teaching the high priest holding sealing power was given the heightened responsibility of being able to perform earthly ordinances that were ratified in heaven. This principle was basic to the revelations of May 1842 about the order of the priesthood concerning temple washings, anointings, endowments, and commutation of keys. The next logical step was the second endowment—the "higher ordinance"—which was necessary to confirm the promised "kingly powers." The second endowment promised the sealing power of Elijah, the power to hold the keys to revelations, ordinances, and endowments, and the promise that the recipient would obtain and perform all ordinances, "even unto the sealings of the hearts of the fathers unto the children and the hearts of the children unto the fathers even those who are in heaven."

Although the second endowment was modified after Joseph Smith's death in 1844, almost 600 second anointings were performed in the Nauvoo Temple. When a couple went through the first section of the ritual they received the

fulness of the priesthood. In the second section the wife symbolically prepared her husband for death and resurrection thus establishing her claim on him for the resurrection.

No further second anointings were recorded until 1866—a gap of twenty years—when they were regularly administered in Utah temples by temple presidents. Church leaders encouraged more stringent regulation of those receiving the blessing and directed stake leaders to reserve it for members with "unquestionable and unshaken integrity."

Under President Heber J. Grant and by recommendation of the Council of the Twelve the number of second endowments performed was dramatically reduced. The official policy of the Church was that the second endowment was a conditional ordinance or a special blessing. But the theological question of whether or not a faithful member must receive the second anointing to receive exaltation in the highest degree is still unresolved.

Quinn, D. Michael. "Latter-day Saint Prayer Circles." *BYU Studies* 16 (Fall 1978): 79-105.

The Latter-day Saint use of the prayer circle symbolizes the sacred relationship between God and man and binds the participants together in an exclusive union. The prayer circle, whether performed in the temple or (in the past) at some other location, requires participants to dress in the special temple clothing, to gather together in a circle, and to offer a prayer which is accompanied by certain signs of the priesthood.

The LDS prayer circle is not without its historical antecedents. D. Michael Quinn points to examples in the early Christian church and in the nineteenth century in American Protestant revivals and freemasonry. The Mormons first

used the prayer circle in 1833 at the School of the Prophets held in Kirtland, Ohio. However, it was not until 1842, when Joseph Smith gave instructions about the "holy order of the priesthood" that prayer circles became part of the sacred rites associated with the endowment.

Variouly called the "anointed quorum," the "Holy Order of the Priesthood," and the "Holy Order," after 1 September 1843 prayer circles also included wives of previously endowed men. Although prayer circles were initially restricted in membership, after 1845 participation was open to all who passed through the endowment.

Special prayer circles in the early Church were often held outside the temple and included men from different quorums of the priesthood. These groups were established by the authority of the First Presidency and were organized by a member of the Quorum of the Twelve. Prospective members were welcomed by recommendation of the president and current members of the circle. Members were released because of poor attendance or some change in their standing in the Church. After 1846 women were excluded from these "special" prayer circles, although some continued to meet together without official sanction. In 1929 prayer circles outside of the temple were discontinued altogether.

Prayer circles exhibited the true order of prayer as well as other important functions. They were one means for the administration of the anointing and endowment ceremonies, for consecrating sacred oil to be used in blessings, and as a vehicle for testimony bearing and discussion of doctrine among the most faithful.

Bush, Lester E., Jr. "Excommunication and Church Courts: A Note from the *General Handbook of Instructions*." *Dialogue* 14 (Summer 1981): 74-98.

Most churches have some form of judicial system. The threat of excommunication has always functioned as the means to expel unwanted members from the ranks of a church. Policy guidelines to excommunication proce-

dures in the Church of Jesus Christ of Latter-day Saints are found in the *General Handbook of Instructions*. Excommunicable offenses have never been limited to murder, adultery, and lying, but have included many less clearly defined sins such as apostasy and general dissension.

Although D&C 42 touches upon the subject, very little has been specified about the purpose of Church courts. It is obvious that the action functions as punishment—privileges are withdrawn, and the standing of the individual in the Church is reduced. Excommunication also serves as an act of purification and reflects the attempt to purge the Church of its tainted members. Another less clearly articulated purpose is the ideal that it allows the individual to repent more fully.

The list of indictable transgressions—most of which are inappropriate behaviors—has grown substantially and has been refined in terms of definition and procedure. Included are moral problems such as adultery, polygamy, and child and wife abuse; deliberate disobedience to Church regulations, or apostasy; as well as conviction of a crime in a civil action. Moreover, the number of excommunications has increased dramatically from 1 in 6400 members in 1913 to 1 in 640 members in 1970.

Procedural guidelines have varied very little from the instructions set forth in D&C 102. There are basically two different types of courts—the high council court and the bishop's court.

The high council court is carefully described in the scriptures. The council, after having assessed the difficulty of the case, is divided into two halves. One side represents the accusations, and the other sits to ensure that justice is served (though not necessarily in an adversary position.) The accused may be present and may speak in his own behalf. The ultimate authority of judgment rests with the stake president, who asks the high council to vote in support of his decision.

The instructions for the more informal bishop's court are in the *General Handbook of Instructions*. The

procedure is in many ways the same. A written summons is delivered to the accused by two holders of the Melchizedek Priesthood. The bishop and his two counselors sit as a court to hear the pleadings of the accused. The bishop can function as accuser, prosecuting attorney, witness, and judge, exercising broad discretionary authority. Resulting punishments from both bishop's and high council courts are listed as disfellowship or the most serious and long lasting charge—excommunication.

Although the LDS church court mirrors the civil courts of English common law, they are very different in a basic and important way. Church courts do not function to guarantee that the rights and liberties of the individual member are protected. They are a coercive attempt to change unacceptable behaviors.

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**Church courts do not function to guarantee that the rights and liberties of the individual member are protected.**

# NEWS AND

UPDATE

## Misunderstanding Patriarchal Blessings

By Cecelia Warner

"Who is allowed to write about LDS church doctrine?" That is the question the authors and publisher of *Understanding Patriarchal Blessings* have asked themselves. The LDS best seller is a compilation of addresses, essays, and official Church guidelines and statements concerning patriarchal blessings and is the first publication to collect such information. Authors Clayton Brough and Thomas Grassley give no commentary or interpretation. Nor are there any quotations from actual blessings because, says Brough, they wanted to avoid aggravating an already touchy subject. For example, a book on patriarchal blessings by John Lund was never released by Nobel Press in Logan, Utah because Church General Authorities thought it too sensitive a topic.

Brough and Grassley spent some six years researching and rewriting drafts of the book which was published in 1984 by Horizon. Brough says he was "shocked" when about a month later, he received a request from the LDS church Copyrights and Permission Office to withdraw the book and discontinue sales because of alleged copyright violations. "We thought we'd done our homework," explains Brough. "After prayer, fasting, and research, we felt good about the book doctrinally and professionally." Brough maintains every quote from Church publications is also found in a secondary source such as a General Conference talk or other public speech. Conference Reports were not copyrighted until the mid-1970s. By 1976, the Fair

Use doctrine was passed, permitting authors to quote, within limits, from copyrighted materials.

The Church, however, insisted Brough's "judgement of fair use was incorrect." They said, "no copyright notice is required on Church materials with a 'limited distribution.'"

Brough did quote portions of three official Church handbooks published exclusively for Church patriarchs. But, says Brough, the handbooks were not "limited" in distribution, as literally thousands have been distributed nationwide. Moreover, the books were not copyrighted as required by law, and his was fair usage of the materials.

In the meantime, Deseret Book, the most prolific publisher of Mormon literature, decided not to carry *Understanding Patriarchal Blessings* until the dispute was settled.

In March, according to Brough, all parties concerned met and presented their arguments. Brough and Horizon Publishers produced a document titled, "Observations of Copyright Law and the Role of the Church Copyright Office." "It brought the Church up to date," says Brough, and it "provided an opportunity to substantiate our claim that the book was not in violation and the charges should be dropped."

A compromise was reached as a result of the meeting; Brough would change the footnotes on some seven pages from references to the official Church publications titled, *Handbook for Stake Patriarchs,*

*Information and Suggestions for Patriarchs, and Patriarchs in Israel.* These footnotes in the new edition now refer to a secondary source, which happens to be "Statements in Church Publications about Patriarchal Blessings" by Clayton Brough, written in 1983.

The settlement, according to Brough, is "very satisfactory." He believes the incident sets a precedent for future authors. "The sources are no longer dried up," says Brough. "An author doesn't have to ask for permission anymore." Now, not just General Authorities, but "members of the Church can publish works about Church doctrine."

*Understanding Patriarchal Blessings* is now for sale at Deseret Bookstores, and copies of "Observations of Copyright Law and the Role of the Church Copyright Office" are available from Horizon Publishers.

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# REVIEWS

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## *Unnamed Source Announces Valuable Historical Document*

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While Church members are still assimilating the information in the recently disclosed letters from Martin Harris and Joseph Smith, new reports suggest that there is more to come. According to articles published in the *Salt Lake Tribune* and *Los Angeles Times*, the First Presidency's vault contains a contemporary account in which the golden plates were first revealed not to Joseph but to his brother Alvin.

The account is supposedly contained in a history of the Church written by Oliver Cowdery, whom Joseph Smith designated as the Church's first historian. Apparently referring to this document, Joseph Fielding Smith once wrote: "The earliest records of the Church are in the handwriting of Oliver Cowdery. He acted as scribe and recorder, generally, in the first conferences of the Church." Cowdery's records, wrote Smith, "are invaluable."

Most historians would agree. A contemporary account by Cowdery of the restoration of the gospel would throw new light on the origins of the Church. However, Cowdery's record has been remarkably elusive. Although President Smith wrote in the 1920s that "we have on file in the Historian's Office the records written in the handwriting of Oliver Cowdery," the Church has never formally stated that they possess the document. No researcher has ever studied it, nor is any copy of its text known to exist. Now, an individual (who has remained anonymous in order to

protect his Church standing) says that he has seen the Cowdery history in the First Presidency's vault.

According to this source, whom the *Times* calls "highly reliable," the Cowdery history is a small volume between one-half and three-quarters of an inch thick with a leather spine and marbled cardboard covers. The pages, he said, are lined. In Cowdery's account the golden plates are revealed by a salamander who appears three times, once to Alvin and twice to Joseph Smith.

"I don't remember the exact wording, but it said that Alvin located the buried gold with his seer stone. I remember clearly that it was not a private venture. Alvin had other people with him, including Joseph Smith." The *Tribune* report claims that the history reads in part, "A taunting Salamander appears to Alvin and prevents him and his companions from digging up the gold plates." The source said that he came forward with his report because the Cowdery history supports the evidence of Smith's involvement with magic found in the Martin Harris letter and the 1825 Joseph Smith letter.

Church spokesman Jerry Cahill had little to say by way of clarification. "I presume [it is] in the possession of the First Presidency," he said, because the history was not in the historical department archives. Cahill said he would not ask whether the Cowdery history is kept in the First Presidency's vault.

"I don't intend to respond to

every report or rumor of documents in the First Presidency's vault," Mr. Cahill told the *Salt Lake Tribune*. "I have no idea if the history is there, nor do I intend to ask. I can't have my life ordered about by rumors. Where does it end?"

The impact of all this is uncertain. The source told the *Los Angeles Times* he doubted that the information in the Cowdery history would cause the Church leaders to rewrite the official account of the revelation of the golden plates. "There is a propensity to keep things the way they are," he said. "Dutiful Mormons would say that after Alvin died, the angel came to Joseph and told him what to do." Historian Ron Walker said, "If we found out that Alvin is involved, it would not be surprising. There is evidence that Smith family members were up on Hill Cumorah digging before 1823."

In her book *Mormonism: The Story of a New Religious Tradition*, historian Jan Shippo suggests that the plates were sought not by Joseph alone but by his family. Shippo reached this conclusion after studying the history of the early Church by Lucy Mack Smith, which was later revised by Church leaders.

"That the prophet was Joseph was almost coincidental; it might have been Alvin or Hyrum just as well, for the book is concerned with presenting the credentials, both religious and secular, of the *family*," wrote Shippo. In the unrevised version of Lucy Mack Smith's history, she continued, "constant reference is made to the plates having been in the possession of the Smiths, rather than to Joseph's having had them."

Any final answer to the question will have to wait on a study of the complete Cowdery history, as well as a clear statement on its whereabouts.

# “Godmakers” Sues for Libel

In the two years since its release, the film *The Godmakers* has provoked strong reactions from Mormons, non-Mormons, and anti-Mormons alike. While some see it as a timely exposé of the dangers of Mormonism, most people regard it as inflammatory and inaccurate. Now, in a move that is likely to gain further notoriety for their film, its producers filed a twenty-five-million-dollar suit against a wide array of groups and individuals for criticizing their movie.

The suit was filed last February in Los Angeles Superior Court by Cult Conspiracy Film Associates. It names as defendants the LDS church, the National Conference of Christians and Jews, the B'nai B'rith Anti-Defamation League, and various individuals. The plaintiffs allege that criticism of *The Godmakers* by these groups was inaccurate and hurt their business by discouraging rentals and distribution.

*The Godmakers* has received harsh criticism from a variety of quarters. Although the film has been shown by some religious groups, particularly fundamentalist Protestant ministers, the National Conference of Christians and Jews has urged clergy not to show it on grounds that the movie's portrayal of Mormonism is misleading, and that its attitude conflicts with American values of ecumenicalism and mutual respect.

In a statement released from their Phoenix office, the NCCJ said: “The film does not, in our opinion, fairly portray the Mormon Church, Mormon history, or Mormon belief. It makes extensive use of ‘half-truth,’ faulty generalizations, erroneous interpretations, and sensationalism. It is not reflective of the genuine spirit of the Mormon faith.”

In an equally strong statement from B'nai B'rith, regional director Rhonda Abrams said: “Had a similar movie been made with either Judaism or Catholicism as its target, it would immediately be denounced for the scurrilous piece that it is. I sincerely hope that people of all faiths will similarly repudiate *The Godmakers* as defama-

tory and untrue, and recognize it for what it truly represents—a challenge to the religious liberty of all.”

By and large, the LDS church has had little to say about the movie. When it was shown last January over WCFC, a Christian UHF station broadcasting over channel 38 in the Chicago area, the station invited the North Shore First Ward to send a Mormon representative to respond. Stake president Willard Barton sent Craig Carpenter and Ron Peterson to defend the Church in a ninety-minute panel discussion following the movie. The debate was at best inconclusive. Ed Decker and Dave Hunter, the co-authors of the book *The Godmakers* quickly shifted the discussion away from the question of the

accuracy of *The Godmakers* and onto the question of the legitimacy of Mormon theology. In California, Van Nuys Stake Mission President Robert Starling has written to ministers in the area and urged them not to run the movie. However, the Church's First Presidency has made no statement on the matter.

For all the controversy the film has generated, no one has yet threatened the film's producers with either legal or punitive action to prevent them from showing their product. In an interview, Robert Starling (named as one of the defendants by Cult Conspiracy Film Associates in their lawsuit) says he believes the suit was filed primarily to generate publicity. He also notes the suit focuses on the economic harm allegedly done to CCFA by the defendants. By presenting their suit in these terms, he says, the film-makers simply demonstrate they have “turned religious persecution into a business.”

A date for the hearing has not been set.

## Faction Opposes BYU Jerusalem Center

With construction permit in hand since 1977, Mormon church-owned Brigham Young University broke ground last January for the new, multi-million dollar student complex in Jerusalem. Within weeks, however, Orthodox Jews began protesting: “The Mormons are here to convert us!”

As many as 30,000 people at one time have participated in the mass pray-ins, marches, LDS Church Office Building picket lines and Western Wall vigils. Recently a biblical technique was applied as protesters stomped around the center “Jericho-style” in an effort to bring down the walls. So far, the protests have not stymied construction.

All the while, LDS church leaders and BYU officials maintain they gained support and approval to construct the center from the Foreign Ministry, the Education Ministry, and the Ministry of the Interior under the Begin government. Further, the Jews have the verbal and written guarantee that the Mormons will abstain from proselytizing. The center is “a legitimate extension of BYU,” wrote the center's resident director, David Galbraith to the *Jerusalem Post*. “We clearly distinguish between academic endeavors and missionary work. The student regulations of the Jerusalem Center prohibit proselytizing

activities of any kind.” Moreover, Galbraith notes, in BYU's eighteen-year presence in Israel, only two or three families were baptized into the LDS church—and those cases began in the United States. Also, two teenagers joined the Church though not as a result of proselytizing. They later returned to Judaism, Galbraith reports. Says BYU spokesman Paul Richards, “Not one Jew has been converted as a result of the activities of our center. We are not there to do missionary work. I don't know what else we can do to convince them. They refuse to believe us.”

The opposition is spearheaded by *Yad L'Achim*, or “Hand to Brothers,” an ultra-Orthodox organization dedicated to combating Christian missionary efforts in Israel. *Yad L'Achim* leader Moshe Poruch outlined several reasons for protesting the Mormon presence in a letter to the editor of the *Jerusalem Post*, “Why have they published a secret ‘Missionary Training Manual for Use in the Jewish Proselytizing Programme’? Why have they prepared their ‘bible’ (The Book of Mormon) in Hebrew? Why do they publish pamphlets by and for Jews advocating Jewish conversion and distorting Judaism? Why do [they] hold religious services on Saturday, rather than on Sunday (their

normal practice in every other country)?"

The Mormon church makes no secret of its missionary zeal, though history shows past efforts to proselyte Jews have been quite unsuccessful.

New York's Jewish community was targeted in the 1920s and 30s to no avail. In the 1950s, LDS Apostle LeGrand Richards hesitantly approved the experimental Jewish Missions, which involved at least six cities in the western United States. The program was short lived. Today, "Jewish Culture" classes are taught weekly at the Missionary Training Center in Provo, Utah. The program acquaints missionaries with Jewish society, beliefs, and terminology.

At least five missions have included Israel. The last "active" one, the Near East Mission, (formed from the Palestine-Syria Mission), was dissolved in 1951. The Holy Land is now part of the International Mission.

Admittedly, pamphlets, lesson manuals and Hebrew copies of the Book of Mormon have been published. But the Church maintains the now-defunct manuals were used only in the U.S. The Hebrew Book of Mormon is also out of print.

Considering these grounded efforts,

why do these ultra-Orthodox Jews feel so threatened? Yoseph Goell, in his article in the June 7 *Jerusalem Post*, explains, "On the Jewish side, it is certainly not only a question of the loss of one third of the Jewish people in the Holocaust. Judaism's contact with Christianity . . . has always involved determined Christian attempts to compel Jews to convert. This basic Christian approach was stepped up after the Crusades 900 years ago, and reached its height during the Spanish Inquisition. . . . In the nineteenth century hundreds of thousands of European Jews converted to . . . Christianity as a condition for making it in a Europe slowly opening up to Jewish emancipation. This memory has remained deeply embedded in the collective Jewish psyche. While it is chiefly the ultra-Orthodox who are paranoid about missionaries, it would be fair to say all Jews are extremely sensitive on the subject and do not accept the question of conversion as merely a matter of individual freedom of choice."

In fact, laws in Israel prohibit missionary activity in cases where "unfair" methods are used. Jewish law forbids conversion for "material reward."

Mormons believe conversion is a matter of free agency. LDS doctrine specifies every nation, kindred, tongue and people will hear and have a chance to accept the gospel of Jesus Christ. In the twentieth century this has meant prospective missionary work among Blacks, Communists, and Jews.

In the nineteenth century, however, Mormon affinity for and interest in Jews did not translate into proselyting activity. Orson Hyde was sent by Joseph Smith to the Holy Land in 1841—not to convert but to "converse with the priests, rulers, and elders of the Jews and obtain from them all the information possible" regarding the the literal gathering of the ten tribes in Jerusalem, which Mormons would supervise. Joseph Smith thus recognized the important role the Jews were to play in the Second Coming. An 1842 *Times and Seasons* editorial praised the House of Israel as unique and distinctive and decried missionary efforts to convert Jews.

Does this mean the Mormon church is coming full circle? Perhaps Jewish discomfort with the Mormon presence in Israel would be pacified were the Church to clarify and reaffirm its nineteenth century position.

#### SPEECHES & CONFERENCES

## First D.C. Symposium Held

By Val Holley

The first-ever Washington, D.C., Sunstone Symposium convened on Friday, May 17, just as the pillars of early Mormon history were rocked by an academic earthquake. Only days earlier, Church headquarters had released letters by Martin Harris and Joseph Smith which demonstrate the Prophet's involvement with folk magic and money-digging as a young man (see *SUNSTONE*, June 1985, p. 36). These documents prompted a number of related comments by symposium speakers and even generated entrepreneurial opportunity: Bruce Furr, proprietor of the new enterprise, "Salamander Sales," offered for sale tie tacks, stick pins, and pendant charms in the form of small salamanders, available in sterling silver or fourteen-carat white gold.

The conference opened with Hugh Nibley's keynote speech entitled, "Looking into a Hypocephalus: Connections Every-

where." Addressing a crowd of over 600, Dr. Nibley chose not to discuss the coming forth of Mormon scriptures saying, "We don't study Joseph Smith; he's dead. We study what he gave us." It is "no matter how, where, or why we got [the scriptures produced by Joseph Smith], but what they tell us." From there he proceeded to compare facsimile number two in the Book of Abraham with other extant hypocephali.

Saturday's sessions began with a plenary address by former Church Historian Leonard Arrington entitled, "A Portrait of Brigham Young," which was warmly received by the audience. After that, symposium attendees were forced to choose among numerous concurrent sessions

One such session featured a discussion of "What the Author Had in Mind: Text vs. Context in Modern Scripture" by Kira Pratt Davis. Drawing on examples from both

literature and scripture, Davis analyzed three different approaches to discovering the meaning of a piece of writing: examining the author's opinion, examining the text itself, or examining the opinions of the text's audience.

Following her presentation, Anthony Hutchinson looked at "Prophecy, Fulfillment, and Faith" and challenged the view that prophecy consists of a television-like look into future events. Hutchinson, a Ph.D. candidate in biblical studies at Catholic University, disputed traditional understandings of prophetic events in the Bible, Book of Mormon, and the Doctrine and Covenants. "I do not say that God cannot reveal the future to his prophets, only that there is no indication that he has ever done so," Hutchinson explained. "Don't confuse me with Korihor."

In another session, Richard Sherlock discussed the role of "The Book of Mormon as the Word of God." Noting problems in verifying the book's historical claims, Sherlock recommended Mormons develop a theology of scripture that views the Book of Mormon as the word of God without respect to its historical content. In the response,

Brent Rushforth, former assistant general counsel in the Department of Defense, explained that he “personally could accept it as an allegory, or inspired story, given with inspiration of the Lord—just like Job.” But if the Book of Mormon is an allegory, that causes two problems. First, said Rushforth, Mormons would have to give up what they have been taught since Primary, i.e., that Joseph Smith translated the Book of Mormon from plates of gold. Second, and more importantly, the central episode of the Book of Mormon is the appearance of the resurrected Christ on the American continent. Rushforth noted that certain parts of the book “do fine on their own, out of their historical connection” and cited as examples Lehi’s discourse on opposition, King Benjamin’s address, and doctrinal sermons in Alma. But, he continued, “if the ‘Christ in America’ episode has no connection with historical fact, we’ve got problems because the Book of Mormon is put forward as a second witness of Christ.”

The plenary luncheon session featured a panel of speakers pondering the “Pillars of [Their] Faith.” Meg Munk, author of the first paper, was ill with cancer and could not attend. Munk’s paper, read by one of her friends, reflected on the inevitability of death interrupting her role as a mother. The second speaker, Glen Clark, discussed the recently released letters that link Joseph Smith with supernatural salamanders and analyzed the symbolism of serpents and lizards in the Old Testament. He said that in his opinion the salamander was Joseph Smith’s symbolic representation of the Angel Moroni. Robert Fletcher followed with a discussion of what it means to be both a Mormon and a scientist.

In an afternoon session, Keith Norman asked, “Can Mormon Cosmology Survive the Big Bang?” He noted that Mormonism has always denied the traditional Christian *ex nihilo* doctrine, which assumes that God created the universe from nothing, holding instead that matter has always existed and cannot be created. Norman observed that recent discoveries in theoretical physics make it increasingly plausible that the universe began as an incomprehensibly immense burst of energy, or “big bang.” He concluded by asking

whether these scientific discoveries are “God’s way of telling those who have ears to hear” that this is how creation occurred.

One of the last concurrent sessions of the day featured Linda King Newell, coauthor of the recent Emma Smith biography, *Mormon Enigma* and coeditor of *Dialogue: A Journal of Mormon Thought*. Entitled “Women’s Reaction to Early Mormon Polygamy,” Newell’s paper challenged traditional myths that have been put forth to justify this institution. One such myth avers that polygamy was implemented to complete the latter-day “restoration of all things.” Newell listed several Old Testament practices—ceremonial observances, modes of dress, dietary proscriptions—that were not restored. Another myth, according to Newell, explains that polygamy was necessary to raise up a righteous seed for the kingdom of God on earth. Yet data show that there were more children born per woman in one-wife Mormon families than in polygamous Mormon families, said Newell. A third myth asserts that there were not enough men to go around. However, Newell said, census records for Nauvoo, Illinois and territorial Utah show that there were equal numbers of men and women.

Explaining her motivations for presenting the paper, Newell said, “People kept asking me how I felt about polygamy, after I published the nonjudgmental, scholarly book [on Emma Smith]. So I wrote it down.” She said she felt that those who entered into polygamous marriages did so with great faith under almost impossible circumstances and should be revered. “But—and I’m speaking as a faithful Mormon—I find very little in the system [of polygamy] that would come from a just and loving God.”

Speaking at the closing banquet session, historian Jan Shipps discussed “Joseph Smith and Magic.” She said sensitive historians could reassure devout Mormons that magical and occult practices were not disreputable but fell within “the pale of early western New York experience.” Shipps said the key to her own understanding of Joseph Smith’s experiences with folk magic is their relationship to alchemy, the medieval science of transforming base metals into gold. As an illustration, she related how her son, a

professional violinist, had been on tour with the Cleveland Orchestra. The tour’s program had become routine and boring to the orchestra members, but in the middle of a concert in a hot high school gymnasium in New Zealand, a sudden transformation came over the musicians; the music became charged with profound spiritual feeling and many wept while they played. To Shipps, Joseph Smith’s experiences were similarly transformed: The salamander incident, for example, was transformed into a burning bush-like encounter, and Martin Harris’s presentation of Egyptian characters and their translation to Professor Anthon was transformed into a fulfillment of the prophecy in Isaiah 29:11-12.

In any religious organization, Shipps said, there is a time lag between the appearance of new historical discoveries and acceptance or canonization thereof. She said it is very important to realize that the letters were printed in the *Church News*, and thus acknowledged by Church hierarchy. The First Presidency statement that the Smith letter “does not appear unusual in the context of the times” indicates a “slight shift” in Church position, said Shipps, because previously the Church held that only apostates tell “money-digger stories” about Joseph Smith, but now it accepts that treasure-hunting was ordinary.

Shipps concluded by saying, “To President Hinckley’s statement that the letters have ‘nothing to do with the authenticity of the Church,’ I say amen,” because the Church is “an established institution” wherein “God is revealed to the individual members.”

Recent historical and scientific discoveries have indeed shown that some traditionally held views of Mormon history and doctrine are, as Shipps averred, “not the way it was,” and the symposium provided a forum for Mormons who wanted to share the revised foundations of their faith. Whether the revisions stemmed from close scrutiny of theoretical physics, modern scripture, and the translation process, Mormon polygamy, or occult practices in early Mormon history, the consensus was that Mormonism can stand on the fruits of its principles.

# Wall Street Journal Examines Mormons and Gambling

How can a person survive in a town dominated by gambling without getting involved in the industry?

The answer, according to authors Bob Gottlieb and Peter Wiley, is: You can't.

In a *Wall Street Journal* article titled "Just Don't Touch the Dice: The Mormons of Vegas," Gottlieb and Wiley, coauthors of *America's Saints: The Rise of Mormon Power*, outline how the West's most famous sin city and its gambling activities have presented the Mormon church with a complex problem: how to be in the world but not of the world, as Mormons might describe the dilemma.

"Thousands of Mormons work inside and outside the casinos employed by and servicing the gamblers," the article says. "Since, in the Mormon belief structure, success in this world—particularly entrepreneurial success—is part of the progression to the Celestial Kingdom, church leaders are among the most enterprising Las Vegas."

The tight-knit group of Mormons who play a key role in running a town known as the gambling mecca of the world include state Senate Majority Leader James Gibson, his protege Robert Broadbent who currently serves in the Reagan Administration as Assistant Secretary of the Interior, the mayor of North Las Vegas, four of the seven Las Vegas City commissioners, the former mayor pro tem, and the current head of the Convention and Visitors' Authority.

"The ties between these Mormon leaders and the gamblers are substantial," the article says. "Mormon figures have played crucial roles in the Gaming Control Board and Gaming Commission, the pivotal regulatory agencies that have long had a cozy relationship with the industry."

"Mormon lawyers and accountants have either worked for the

casinos or had casino executives and businesses as their clients. Mormon politicians have played major roles in protecting and promoting the gambling industry. And several Mormons are top executives within the casinos themselves."

Some have become so intertwined with the gambling industry that they have found it difficult to avoid some of the shadier aspects of the business, Gottlieb and Wiley contend.

Richard Bunker, a Mormon bishop, provides a case in point: While Bunker was chairman of the Gaming Control Board, he delivered a sizable 1984 campaign contribution from a casino to his fellow Mormon and close friend and ally James Gibson. Gibson happened to be supporting a certain tax plan favored by the casino, Gottlieb and

Wiley's article says.

Less influential Church members are warned not to accept jobs in casinos as dealers or cocktail waitresses at the risk of losing their temple recommends. This policy is designed to protect members from direct contact with the gambling—to keep them from "touching the dice," as the Mormon mayor of North Las Vegas, James Seastrand, put it.

But the same restrictions that prevent rank-and-file Church members from taking jobs in close proximity with the action on the casino floor do not seem to apply to executives, accountants, and others who might own or participate in the management of the same establishments.

"Like other conservative religious groups, the Mormon Church is wedded, almost doctrinally, to entrepreneurialism. In Las Vegas, gambling is the ultimate form of enterprise," the article concludes.

"When the temple gets built in the Land of Money, the synthesis of religion and entrepreneurialism will be complete. And in this case, church members, at least the better-employed ones, have decided to be both of the world and in the world."

## SHORT SUBJECTS

Apparently all is not well in Zion. That's according to some two hundred members of the Reorganized Church of Jesus Christ of Latter Day Saints who marched in Independence, Missouri, on April 5 in opposition to the ordination of women to the priesthood.

The demonstration was organized by Concerned Mothers of Latter Day Israel. Says spokeswoman for the group, Francis Baker, "We wish to demonstrate our belief in, and support for traditional scriptural patterns of ordination and priesthood structure, and to demonstrate against the anti-Christian doctrine and dictatorial controls and guidelines now being forced upon us."

"We want the restored church with the beautiful and distinctive doctrines returned to its former state."

Women were given the priesthood in April of last year after approval from church delegates. The church will actually begin the ordinations in November of 1985.

The policy change, or revelation, has been canonized in the Doctrine and Covenants as section 156.

According to Sharon Knapp of the RLDS Public Relations Commission, the protesters do not represent the majority of the church membership, and the reaction to the priesthood revelation has been generally positive.

Says Knapp, "This new step by the church represents one of the important ways the church is trying to respond to the divine call to be in the forefront of those organizations and movements which are recognizing the worth and equality of persons."

Along with the Gideon Bible, copies of the Book of Mormon are being placed in hotels in Michigan and Florida.

Two members of the Reorganized Church of Jesus Christ of Latter Day Saints, who represent the

Valley Property Management Company have organized and financed the project. Brace K. Case and Rodney W. Sabourin have furnished some 700 rooms in four hotels with missionary copies of the Book of Mormon.

"This is one of the few items we don't mind the guests taking," says Case.

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As of July 1, 1985, religious organizations in Utah will no longer receive a discount on their telephone bills.

Utah is one of the last states to change the policy which has been

reducing monthly telephone rates for churches by up to fifty percent since 1969.

Mountain Bell in Denver decided the subsidy was unfair to the rest of their ratepayers and approached the Utah Public Service Commission to request the change in the rate structure.

The new policy affects only religious meetinghouses and not administrative offices, which have always paid full business rates.

When asked how this will affect LDS church budgets, spokesman Jerry Cahill explained the money will come out of each ward's budget for their own meetinghouse.

Hawkins's 1986 reelection campaign.

LDS Democrats generally received moderate scores. If anything, the voting records of the twelve indicate that Mormon legislators are conservative to moderate, do not always follow Church leaders (see sidebar), are more diverse outside of Utah, and are listening to "their folks back home."

The ratings of each group are shown in the accompanying chart. The ten selected rating groups are:

*Americans for Constitutional Action.* ACA is concerned about the movement of American society toward socialism. The group focuses primarily on economic, foreign, and defense issues. It favors the MX missile and a balanced budget and opposes busing and the nuclear freeze.

*Americans for Democratic Action.* ADA backs legislation to reduce economic inequality, promotes international human rights, and wants to curtail defense spending. It supports the Voting Rights Act extension and the nuclear freeze. It opposes the balanced budget amendment, the MX, and cuts to the food stamp program.

*American Association of University Women.* AAUW is a national organization that favors a nuclear freeze and equal opportunity in education. AAUW opposes the MX and tuition tax credits.

*American Security Council.* ASC feels that American security is preserved by developing and maintaining large weapons systems to achieve strategic military superiority. It favors the MX, neutron weapon development, and aid to El Salvador and Chile. It opposes the nuclear freeze.

*Chamber of Commerce.* C of C is a voice for organized business. It supports balancing the budget and easing sanctions against hiring illegal aliens. It opposes a public service jobs program.

*Christian Voice.* CV looks at which issues have moral significance to the family. It opposes school busing, the Legal Services Corporation, and abortion. It favors school prayer, capital punishment for certain crimes, and religious equal access.

*League of Conservation Voters.* LCV lobbies for legislation and executive action favoring the environment. They are for the Superfund, a larger EPA budget,

WASHINGTON CORNER

## LDS Legislators Rated

By Alice Allred Pottmyer

At the end of each session of Congress, a number of lobbying groups in Washington, D.C., publish voting records for each of the 530 legislators and rate them according to their stands on issues of interest to the group. In both the 98th Congress and the current 99th Congress, twelve members listed an affiliation with the Church of Jesus Christ of Latter-day Saints, as recorded by Americans United for Separation of Church and State. SUNSTONE has gathered the vote ratings for these Mormon representatives from ten different lobbying groups representing a wide range of interests.

The Mormon members of the 98th Congress (1983-84) were Sen. Jake Garn (R-UT), Sen. Orrin Hatch (R-UT), Paula Hawkins (R-FL), George Hansen (R-ID), James Hansen (R-UT), Cecil Heftel (D-HI), Dan Marriott (R-UT), Howard Nielson (R-UT), Ronald Packard (R-CA), Harry Reid (D-NV), Norman Shumway, (R-CA), and Morris Udall (D-AZ).

The number of Mormons has remained the same for the past two congressional sessions, but there are two new Mormons in the 99th Congress. With the November 1984 election, former Utah Lt. Governor David Monson replaced Dan Marriott, who did not seek reelection, and Ricks College professor

Richard Stallings narrowly defeated George Hansen in Idaho's Second District. The scores from the various groups are from the 98th Congress and thus include Marriott and George Hansen.

Mormons generally have a reputation for being conservative Republicans. However, Udall, Heftel, Reid, and Stallings are Democrats. The rating organizations considered the five from Utah conservative, but in the 98th Congress, George Hansen of Idaho was clearly the most conservative. Liberal groups gave him zeros, and conservative groups 100. His score of 82 from the National Taxpayers Union was the second highest House score in the 98th Congress from that group.

Sen. Hawkins is considered a conservative, but her stand on the issues reflects the views of her constituents. In May she was one of four Republican senators to vote against the President's budget. The Senate version of the budget was heavy on defense, but called for a one-year cost-of-living (COLA) freeze on Social Security, which was not a popular thing in Florida with its large retired population. President Reagan did not hold much of a grudge. On Memorial Day weekend he went to Florida and attended a fund raiser for

and the Clean Air Act. They are against federal subsidies for temporary nuclear waste storage and federal coal lease sales.

**National Women's Political Caucus.** NWPC supports the Civil Rights Restoration Act, federal child care support, aid to divorced military spouses, and other issues of concern to women and children.

**National Taxpayers Union.**

NTU fights big government by trying to curb government spending and by promoting a balanced budget.

**The Committee for a Sane Nuclear Policy.** SANE works for peace and nuclear disarmament and is currently working actively for peace in Central America. It opposes the MX missile, chemical weapons, and military buildup in general.

## THE CHURCH AND LEGISLATORS

In the last few years, leaders of the Mormon church have spoken out against two major political issues—the ERA and the MX missile.

The ERA last came before the U.S. House of Representatives in 1983. Seven of the nine House members who listed an LDS affiliation voted against it: G. Hansen, J. Hansen, Marriott, Nielson, Packard, Reid, and Shumway. Udall and Heftel were both ERA cosponsors and voted for it. The amendment fell six votes short of the two-thirds majority it needed to pass.

In the March 1985 MX missile funding vote in the Senate, all three LDS Senators, Garn, Hatch, and Hawkins voted for funding. In the House, six LDS legislators voted for MX funding: Hansen, Monson, Packard, Reid, Shumway, and Nielson. Stallings, Heftel, and Udall took the Church's position on the MX.

Senators	ACA	ADA	AAUW	ASC	C of C	CV	L of CV	NWPC	NTU	SANE
Jake Garn (R-UT)	100	0	40	100	95	100	5	9	50	0
Orrin Hatch (R-UT)	100	10	9	100	83	92	11	9	45	0
Paula Hawkins (R-FL)	70	25	20	90	74	92	61	36	35	0
Representatives	ACA	ADA	AAUW	ASC	C of C	CV	L of CV	NWPC	NTU	SANE
George Hansen (R-ID)	100	0	0	100	100	100	0	0	82	0
James Hansen (R-UT)	100	0	11	100	81	100	21	0	69	0
Cecil Heftel (D-HI)	33	42	75	29	45	30	58	67	32	53
Dan Marriott (R-UT)	85	5	27	100	82	100	12	22	47	0
Howard Nielson (R-UT)	100	0	18	100	81	100	17	11	71	0
Ronald Packard (R-CA)	95	0	27	100	75	100	15	11	54	0
Harry Reid (D-NV)	14	75	73	40	38	25	82	78	19	38
Norman Shumway (R-CA)	100	0	10	100	81	100	16	0	73	0
Morris Udall (D-AZ)	10	85	89	11	40	0	84	100	20	69

## PEOPLE

**Ricks College President Bruce C. Hafen** has been named dean of Brigham Young University's J. Reuben Clark Law School. Hafen leaves the Idaho-based, LDS church-owned college after six years as president.



**BRUCE C. HAFEN**

Under Hafen's administration, student enrollment at the school reached over 6,000 making Ricks the nation's largest private two-year college.

Hafen helped establish the Clark law school at BYU while he was a

presidential assistant to Dallin Oaks. He has continued his teaching and research activities at BYU on a part-time basis. At present, Hafen serves as a member of the Commission of Colleges of the Northwest Association of Schools and Colleges and is president of Independent Colleges and Universities. He is also an Associate for the Center on Religion and Society, a conservative group which examines the sociological role of religion as seen by leaders in the religious community. In 1982, he was a consultant to recently resigned Secretary of Education T. H. Bell in Washington, D.C.

Hafen, his wife Marie, and their seven children plan to move to Provo in August as Hafen will assume his post as dean this September.

**Former U.S. solicitor general Rex E. Lee** has accepted an endowed professorship at Brigham Young University to begin this fall. He will teach a one-week class at the J. Reuben Clark law school then will return periodically throughout the academic year 1985-86.



**REX E. LEE**

Since his resignation as solicitor general effective June 1, 1985, Lee has joined the Washington, D.C., office of the Chicago-based law firm, Sidley and Austin.

Lee was appointed dean of the Clark law school when it was founded in 1972. From May 1975 to January 1977 his tenure was interrupted when he served as assistant attorney general, head of the Civil Division in the U.S. Department of Justice. In 1981, he left BYU to become the nation's highest-

ranking advocate. He and his staff of twenty-three lawyers represented the federal government in the Supreme Court.

Lee was criticized often during his four years as solicitor general. Liberals argued that Lee was turning the Supreme Court to the right.

Conservatives, on the other hand, accused Lee of being too liberal on such Republican platform issues as abortion and voluntary school prayer.

Lee and his family will reside in the Washington, D.C., area for at least another year.

merchant, and finally a homeopathic doctor—until his death in 1891.

In Omaha he filed a lawsuit against Brigham Young, asking that he be reimbursed for \$900 worth of personal belongings which had been stored in Devil's Gate during the overland crossing and an additional \$300 on the claim that he had been "employed" as captain and interpreter from Liverpool to Salt Lake City. Eventually, in 1864, the case was settled out of court by a one-thousand dollar payment. It was also in Omaha in 1876 that he published "Mohammed of Our Time," probably intending the book (could it even have been solicited?) to influence opinion against Brigham Young during the John D. Lee trial then taking place.

Chapters five through twelve of Ahmanson's book thus contain nothing but secondhand reports. Although Ahmanson was in the Mormon church only seven years, he continued to accumulate all the information available in the periodical press and in anti-Mormon books like John Hyde's and T. B. H. Stenhouse's. Ahmanson includes in his own book sections about polygamy, endowments, Danites, the Morrisites, and of course the Mountain Meadows Massacre—a laundry list of the standard anti-Mormon fare of the 1860s and 1870s. Considered among the numerous travel narratives and descriptions of brief visits to Territorial Utah which have survived, Ahmanson's is near the bottom in terms of precise observation and insight.

But if the book fails to present a reliable, firsthand treatment of Mormonism, it does provide instructive insight into its author. What he was, obviously, was an enthusiastic convert—the impression of the trial in Norway is of a fire-and-brimstone Baptist lay preacher who brought that style into his Mormonism—who became disillusioned and left the fold. Like many others who felt impelled to denounce their former faith, Ahmanson was faced with a dilemma. How could he explain the fact that he had been taken in by Mormonism in the first place? And how should he describe his former fellow-believers? As stupid dupes? As rank sensualists? This would not sound very convincing. Rather Ahmanson followed what has become the standard form of anti-

BOOKS

## Anti-Mormons: Then and Now

**SECRET HISTORY: A TRANSLATION OF VOR TIDS MUHAMED**

JOHN AHMANSON.

TRANS. GLEASON L. ARCHER

MOODY PRESS, 1984, 179 PP.

*Reviewed by Davis Bitton*

Let it be said immediately that *Secret History: A Translation of Vor Tids Muhamed* promises much more than it delivers. Originally published in Danish in 1876, this book is not, as the dust jacket proclaims, "an eyewitness account of the rise of Mormonism." Nor is it in any meaningful sense a "secret" or an "invaluable" history. Then why review such a book? To answer that question and thus understand what is really significant about this publication it is necessary to consider the book from three different points of view. First, what does the book tell the student of history about Mormonism in the nineteenth century? Second, what does it reveal about its author? And finally, what does its publication in the 1980s say about those who promoted and financed the undertaking?

To answer the first question we must immediately distinguish between those matters about which John August Ahmanson was in fact an eyewitness and those about which he was decidedly not. We learn some information about Ahmanson from a court trial which occurred when he was preaching Mormonism in Norway. (See Gerald M. Haslam, *Clash of Cultures: The Norwegian Experience with Mormonism, 1842-1920* [Bern, Switzerland: Peter Lang, 1984].) He was apparently an illegitimate child born in Sweden in 1827; he served as an apprentice and

became a journeyman bookbinder in Sweden; he moved to Copenhagen, where he joined a Baptist congregation. In the present book, although some of the names are garbled or slightly misspelled, he gives a seemingly factual account of the first Mormon missionaries coming to Denmark in 1850, the impression they made, and the exportation of the message to Norway. About such matters he, as a convert who served as a missionary in both Denmark and Norway, was indeed an eyewitness.

Ahmanson's brief account of the Willie handcart company and the deaths occasioned by the unusually early winter is also firsthand. A brief description of Salt Lake City in 1856 follows, but strangely with a couple of paragraphs on the present Tabernacle, which Ahmanson could not have seen but which by the time he published his book he had heard about. In fact his entire chapter on "The Mormons in Utah" is a mixture of fact and editorial comment. It is highly important, therefore, to note that the author stayed in Utah for only four months. He did not go through the Endowment House, for example, but relied on hearsay. He headed east in April 1857, "ready to begin a new life again, with a sincere desire to see once more the charming, fertile islands of Denmark." He made it only as far as Omaha where he settled in 1859 and lived—as a grocer, a hardware

Mormon autobiography, past and present: sincere faith, good people, outwardly Christian teachings on the one hand; secret, evil ceremonies, sinister conspiracies, and immoral, wicked leaders on the other. The writer presents himself as having been taken in by the good people, their obvious sincerity, even the plausibility of the Mormon message. But then he finds out the truth, forthwith leaves the fold, and now, motivated by nothing short of humanitarian concern for others, writes an expose. John August Ahmanson was not the first or the last to go through this highly predictable sequence.

I wish I knew more about Ahmanson. Obviously he was intelligent. He labored diligently as one of the first missionaries in Scandinavia. He seems to have been effective enough as a leader during the transoceanic voyage and as one of the "captains" in the ill-fated Willie handcart company. What was it about Utah that most disappointed him and led him to depart? From what he says, it was wealth in the possession of Brigham Young combined with the shocking doctrines heard in the Tabernacle—about blood atonement, polygamy (though he had learned of polygamy while he was a missionary but "of course it did not come into practical use in Denmark"), the duty of absolute obedience, Adam-God—that were simply too much. Was there also disillusionment at not receiving sufficient attention? Did he face harsh economic prospects like so many others in the difficult winter of 1856-57: We do not know. He says he would have gone on to California early in the year but "because of the fearsome threats" against apostates and heathens decided instead to return to the East with the large companies "organized for mutual security."

*Vor Tids Muhamed* then is as disappointing as an autobiography of an apostate as it is as history of Mormonism in the nineteenth century. Other books in the genre are simply more detailed, more colorful, more interesting, and even more reliable. Instead Ahmanson's book is most significant for what it tells us about the anti-Mormonism of the 1980s. It seems that a student named William Welty sent a photocopy of the 1876 Danish book to his professor, Gleason L. Archer, at Trinity Evangelical Divinity School in Deerfield, Illinois.

This professor decided to crowd its translation into his busy schedule. This he did "at the behest of" the Fieldstead Institute, which had received a microfilm copy of the book as part of the papers of the Ahmanson family, "with a directive to have the book translated into English for the purpose of scholarly study." So the Institute "retained the services" of the professor. I think this might mean he got paid to do the job, although it is not clear just who did the initiating.

Now Gleason L. Archer is a professor and a scholar. Of what? Of biblical studies. He has published an introductory textbook about the Old Testament and worked as an associate editor of the significant *Theological Wordbook of the Old Testament*. "After I had got deeply into Mr. Ahmanson's narrative," he writes, "I realized that I was looking at the most effective and devastating expose of Mormonism that I had ever seen." Query: How many had he seen?

Archer is not so obtuse as to miss the fact that "much of it may be classed as hearsay evidence," but, he assures us, "the early date of its publication serves to enhance its credibility and trustworthiness in a very significant way." He does not hide his intention. If the work had only been available sooner, "it would unquestionably have dissuaded multitudes of families . . . from being taken in by this dangerous counterfeit of the historic Christian faith." Even now it may do much to warn prospective converts and even "those who have been reared in that religion."

All this is pretty blatant. Its one-sidedness might be recognized by almost anyone. So to give evidence of fairness, Archer enlisted the cooperation of the following "experts" on Mormonism: Chris Alex Vlachos, the Rev. Wesley P. Walters, Dr. Walter Martin, and Jerald and Sandra Tanner. Vlachos, we are told, "Utilized the excellent resources available in the library of Brigham Young University for research into both the accuracies and the inaccuracies of the allegations made by Ahmanson." Quite a feat! The results of Vlachos's scholarship are conveyed in one set of footnotes, those marked by Arabic numerals. If he had been assigned to supply up-to-date documentation for footnotes of this type in any

university class in historical methodology and had turned in what he gives here, the result would be an unequivocal failing grade. With the exception of mentioning Juanita Brooks on the Mountain Meadows Massacre and J. LeRoy Anderson on the Morrisites, most footnotes simply cite the work of the Tanners. What can always be safely assumed is that any footnote citation or comment will be negative. When Ahmanson writes of polygamy that divorces "naturally belong to the order of the day in Utah," Vlachos gratuitously remarks at the bottom of the page that "Utah divorce rates have been above the national average in recent years." Essentially this book is a repeat, presented in a shiny new format, of the anti-Mormon litany of the Brigham Young era.

Since I cannot assume my own attitude is known to everyone, let me make it clear that I do not rule out any of these problems as inappropriate for investigation. I do not fault this present book for mentioning them but rather for treating them polemically and in my view dishonestly. If that is true of Ahmanson's writing in the nineteenth century, it is true *a fortiori* of those who have now published this book for a purpose that is anything but scholarly. Archer, having better things to do with his time, has not been party to this activity in the past; he seems just recently to have got religion of the anti-Mormon variety. But the others on the team—Vlachos, Martin, Walters, the Tanners—are well-known, as is of course the Moody Press, publisher of the Tanners and other anti-Mormon polemical material.

This book is doubtlessly now being sold in "Christian" bookstores across the country and along with other tracts at showings of *The Godmakers*. Its main significance is as one further manifestation of current anti-Mormonism, whose unofficial motto is "the end justifies the means."

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# Pickaxes Required

## PREFACE TO FAITH: A PHILOSOPHICAL INQUIRY INTO RLDS BELIEFS

PAUL EDWARDS.  
SIGNATURE BOOKS, 1984, 107 PP.

Reviewed by Larry Conrad and Bob Mesle

**P**reface to Faith is a gold mine; there is plenty of treasure there, but the vein twists and turns and seldom comes to the surface. Pickaxes and hard work will be required to mine it. It is a masterpiece of neither clarity nor wit. The lack of clarity and the twisting and turning are hardly surprising. Dr. Edwards is trying to identify and analyze the common metaphysical beliefs of a group of people who (a) don't have a common perspective; (b) would be happy to sell you all of their metaphysical beliefs if they only knew what they were; and (c) neither recognize nor much care about the presence of massive contradictions within those beliefs. How can you be clear about that?

The barriers to clarity go deeper. It often seems that Edwards has a passion for making the form fit the content. Is life inconsistent, contradictory, confusing? Then let descriptions of it reflect those facts. Such a style has the additional advantages of disguising the author's own position and of enabling him to use images and jokes which are so "inside" that only very close friends have much hope of catching them. Occasionally, this can make for a brilliantly witty article which can also illuminate the darkness by showing it to be dark.

Then why the lack of wit here? The answer may be that Edwards has written about something which is really important to him. Perhaps he cannot bear to treat it with his usual disdain, even though the subject matter often deserves it. Further, it is something so close to his heart that he cannot be clear about it without being clear about himself. The result is an uncomfortable compromise between his desire to help people understand something he cares about and his desire to avoid revealing his private thoughts too clearly. The tension seems to weaken his usual gift for barbed images (though there are a few) without moving him to entirely abandon his "make the

form fit the fact" style of obscurantism.

There are a number of small problems with the book, of which only a few can be mentioned. When dealing with inconsistent statements on complex issues, it is imperative to let the reader see this. Yet even a careful reader is likely to be confused by Edwards' contradictory conclusions concerning the church's position.

Compare, for example, his statements about the necessity of human existence on pages 14 and 40. Also, he misquotes and perhaps misunderstands at a couple of places the report of the RLDS Basic Beliefs Committee, *Exploring the Faith*, published in 1970. On page 22 he misquotes page 14 of that text, using the word "revelations" where it is of great theological significance that the committee chose to use the singular. The problem does not seem to be merely typographical. And even if the error is merely a slip in his own notes, Edwards should have been alert enough to the importance of this difference to double check. Ironically it seems that he may also have failed to note changes in his own father's position (F. H. Edwards) on creation *ex nihilo*. But then little or no attention is given here to the work of RLDS theologians writing since 1970. Finally, page 8 is poor.

Despite these problems the gold is worth mining. The book reflects the author's profound understanding of both the LDS and RLDS traditions and the philosophical issues discussed. It is true, after all, that people do have views of reality (metaphysical perspectives) whether they know it or not. And those views—however unconscious, confused, and contradictory—do affect their other beliefs and their behavior. Those perspectives need to be made explicit so that we can evaluate them. Edwards does this, and at times he even succeeds in bringing the gold to the surface, writing with a striking clarity which makes us realize what the book *could*

have been like. See, for example, pages 30, 38, 46, 49, 60, 70, 81. And even in places where he is not very clear, where mental pickaxes are required, there are some treasures buried, waiting for those willing to do some of the author's work for him.

The concluding chapter, "Commentary on Joseph Smith," has an excellent beginning and end, and a very good middle. Edwards says here some things which really need saying about our private and communal self-deceptions, and he says them well. Again, this shows what the book could have been like had he put his mind to the task of clarity.

The middle section of the concluding chapter is also good; it is just devoted to a philosophical issue crucial to Edwards but sure to seem unimportant to most readers. This, however, is the case with the entire book, and the disparity between what Edwards is able to see as important and what he *shows* to be important is perhaps the central problem of the text. Paul Edwards is uniquely qualified to undertake the important task this book addresses, but he fails to write in a manner which will help the less qualified reader (almost everyone) see what he is saying or why it matters. Nominalism and realism, particulars and universals, existence and essence, and especially idealism are categories which say nothing to most people. Yet they might have cast bright, new light on both the LDS and RLDS traditions (and also on the author) if Edwards had only committed himself wholeheartedly to that task. Unfortunately, perhaps, he could not illuminate the traditions or issues without disclosing himself. And though we see more of Paul Edwards here than in most places, he is still largely hidden.

Suggestions: Read the opening and closing pages of chapter 7, then finish the chapter. Read the "clear" parts listed above. Then tackle chapters 4 and 5. If all goes well, start at the beginning. If you are willing to dig for the gold, you may find a rich mine of insights into the philosophical and religious legacy of Joseph Smith.

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## ALEXANDER SCHREINER REMINISCES

BY ALEXANDER SCHREINER  
PUBLISHER'S PRESS, 1984  
\$9.95, 177 PP.

By James Welch

Throughout this century the name Alexander Schreiner has been synonymous with the organ—specifically, the Mormon Tabernacle organ in Salt Lake City. One of the last of a certain kind of organists, Schreiner studied in Paris in the 20s, played theater organ, and appeared on literally thousands of radio broadcasts. Today's organists may well covet the professional experiences related in this book. I personally have had the privilege of knowing and studying with Schreiner, and I am grateful to those members of his family who helped him prepare this book for publication. Although these chapters represent only a fraction of Schreiner's experiences, they are nevertheless informative, entertaining, and inspiring. It is also interesting to observe which subjects from his memoirs he chose to have published.

The book is dedicated to Schreiner's fellow organists of The Church of Jesus Christ of Latter-day Saints. After relating the story of his family's conversion to the Church in Germany in 1903, he expresses his deep convictions and commitment to the Church for which he has rendered a lifetime of service. The music world has long recognized Schreiner's skill as an organist and composer but may not appreciate the fact that without his family's conversion and immigration to the United States, Schreiner might never have become an organist at all.

Short chapters relate his earliest experiences as a student, his acquaintance with the Salt Lake Tabernacle organists, his studies with Widor and Vierne in 1925-26 as a young man, his work as a Mormon missionary in Southern California; his appointment as University Organist at UCLA (where he was chosen over several other "academic" organists in spite of his not having an advanced degree), his subsequent appointment to the Tabernacle post, travels with the Choir, and descriptions of the various Tabernacle organs over the years.

Other vignettes presented describe his days as a theater organist at Grauman's Theatre in Hollywood (where he must have developed many of his trademark techniques) and encounters with such personalities as John McCormack, Edwin Lemare, Werner von Braun, Russian Soyuz cosmonauts, and presidents of the United States. He gives his comments on music pedagogy with a list of recommended basic keyboard literature. Several of his articles from *The Diapason* and *Clavier* are reprinted, along with a discography of his recordings and a list of his publications.

The photos in the book with Schreiner's own captions are very entertaining and provide a story in themselves. Reprints of letters from dignitaries, honorary degrees, press reviews, a concert itinerary for one year (1944), and sample programs all point to Schreiner's professional success.

In addition there are loving tributes to his wife Margaret, proud mentions of his children and grandchildren, and detailed accounts of Church-related experiences. In spite of his worldly honors, it is apparent that he considers his family and Church his greatest treasures. One realizes upon reading this short but fascinating history that Schreiner is a rare individual who has been successful both in his personal and professional life, leaving a rich legacy to his family and Church and great music for more listeners throughout the world than perhaps any other organist in history.

## THE LONGEST DEBATE

BY CHARLES AND BARBARA  
WHALEN  
SEVEN LOCKS PRESS, 1985,  
\$16.95, 289 PP.

By John Sillito

As Charles and Barbara Whalen observe, prior to the 1960s the rules of Congress often prevented the passage of important legislation for social change. The passage of the Civil Rights Act of 1964 represents one of those rare watershed moments when a pro-

foundly different course in American politics was charted. In the case of this particular legislation, years of "presidential timidity and congressional indifference" were shaken by dramatic events of civil disobedience, by public outrage, and by editorial demands; hence "the president and the congress were forced to deal with the national disgrace of racial discrimination."

Twenty years ago, Americans not only observed the drama of the unfolding events in Washington but joined in smaller debates within their homes. I remember well my grandfather, whose racial views were vastly different from mine, saying, "Change is coming, but it will take the passing of old attitudes like mine to bring it about."

Drawing upon their Washington expertise (he is a former congressman and she a journalist) to produce a detailed study which should be of interest to scholars and general readers alike, the Whalens trace the legislative history of the bill from its introduction to the signing by President Johnson. At that point, surrounded by civil rights leaders and legislative sponsors, LBJ basked in a glory that neither Barry Goldwater nor the war in Vietnam, which seemed then so far away, could yet tarnish.

But the main engineers of the bill were Everett Dirksen, an "old guard" Republican Senator from Illinois whose behind-the-scenes maneuverings assured cloture, and Hubert H. Humphrey, the ebullient and loquacious Minnesotan whose day-to-day guidance of the bill undoubtedly led to his nomination for Vice President. Utah's Ted Moss, who along with Wallace F. Bennett voted for the bill, marveled "at the way he handled the bill's opponents . . . he was astute in the parliamentary process . . . and knew what he needed and could count noses."

The struggle for civil rights and racial equality did not end with the passage of this bill but is going on still. In many ways, however, the Civil Rights Act of 1964 was a firm foundation for future generations to build upon. And the story of its passage is one that needs continual retelling.

## COUGAR TALES

BY PAUL JAMES  
RANDALL BOOK CO., 1984,  
\$7.95, 180 PP.

## GREATEST MOMENTS IN BYU SPORTS

BY BRAD ROCK AND LEE WARNICK  
BOOKCRAFT, 1984, \$7.95, 184 PP.

By Jim Cartwright

These two books capitalize on BYU's surprising football season, though much if not all of the writing of both books occurred before BYU's rise to the national championship.

Paul James's book is unified in style and point of view. James shares experiences with various players and coaches he has worked with during the twenty years he has broadcast BYU basketball and football games. He details the humorous experiences he has had with the practical jokers on various BYU teams, especially Steve Trumbo and Reed Noble and shares experiences portraying more serious character traits as well.

James also gives insight into the broadcasting profession, highlight-

ing humorous, frustrating, and embarrassing experiences. One of these occurred in Fort Collins in 1974. With five seconds remaining in the football game, BYU held a six point lead at 33-27 and owned the ball, first and ten on their own twenty. CSU recovered a fumble on the next play, scored a touchdown on the last play of the game, received an unsportsmanlike penalty after the touchdown, and so had to attempt the extra point from the eighteen yard line instead of the three. They missed the PAT. Though the referee signaled the kick wide, he also had to signal the end of the game by holding the football in both hands above his head. The football, however, was in the stands, so he came out toward the middle of the field and raised both hands above his head, which the scorekeeper interpreted as meaning the kick was good, giving CSU A one-point victory. He changed the scoreboard accordingly. Later the scoreboard was changed back to reflect a tie, then still later back to 34-33 for CSU. James's frustration came from not knowing who won the game even though he was announcing it. People from the wire services and the networks were telephoning him, asking who had won, but he didn't know. It took about fifteen minutes after the end of the game before

someone carried official word from the referees that the extra point was not good and the game had ended in a tie.

Brad and Lee Warnick relate some less known but highly important milestones in BYU sports. For old timers, perhaps the most nostalgic is BYU's first modern era (post-1920) football victory over Utah in 1942. They give an interesting account of BYU's first NCAA championship, won by the 1981 golf team. The book contains chapters on the two NIT championships in 1951 and 1966 and on the football victory over Texas A & M. Of course, Rock and Warnick retell the recent famous victories as well: the NCAA basketball victories over Princeton, UCLA, and Notre Dame in 1982 and the Miracle Bowl.

Like James's book, the Rock-Warnick book is a general book, entertaining reading for a Cougar devotee. However their book does not have James's consistency of style. Moreover, the Rock-Warnick book is not a carefully researched history. In referring to the fact that BYU had a football team before the 1920s, for example, Rock and Warnick indicate only that the team existed near the turn of the century; they have not provided specifics, apparently, because they have not searched the question thoroughly.

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