Certain Basic Concepts in the Educational Philosophy of the Church of Jesus Christ of Latter-Day Saints 1830-1930

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CERTAIN BASIC CONCEPTS IN THE EDUCATIONAL PHILOSOPHY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS 1830 - 1930

by

Wendell C. Rich

A thesis submitted in partial fulfillment of the requirements for the degree of

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UTAH STATE AGRICULTURAL COLLEGE
Logan, Utah

1954
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Wendell O. Rich
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CHAPTER I
INTRODUCTION

Statement of the problem

This study is an attempt to search out and define, where possible, certain basic concepts in the educational philosophy of the Church of Jesus Christ of Latter-day Saints during its first century from 1830 to 1930. Commonly known as the Mormon Church, the membership numbered approximately one million two hundred thousand in 1954. While concentrated largely in the Western States area, it has many congregations across the United States and scattered in countries throughout the world. Showing an active interest in education, the Church has sponsored a program both formal and informal in nature. This program, with its accompanying philosophy has not only touched the lives of the Mormons but also many others, especially in the areas in the west where the Church membership forms a high percentage of many communities. The Mormon educational philosophy, therefore, should not be without consideration and is worthy of note in the total picture of education in the United States.

It is the purpose of this study to reach into the literature and teachings of the Mormon Church and there to seek, in certain areas, in the formulation of the beliefs and the teachings of its leaders, for the evidences of a basic philosophy which would color and define the educational program of the Church. It is understood that such an educational program is not an independent entity but that it operates within the cultural pattern, concepts, and beliefs
Concluding a study on the instruction of the Mormon educational program, a doctoral dissertation and examination of the role of the Church of Jesus Christ of Latter-day Saints in education, the author comments on the theoretical and practical aspects of the Mormon educational system.

In a context of the profound transition of the above study, the author concludes that the people who are the focus of the Church's education are primarily engaged in the education and development of their own children. The dissertation also explores the role of the Church in the educational system and the implications of this role for the future of education in the context of the Mormon community.

The dissertation concludes with an analysis of the educational system of the Church of Jesus Christ of Latter-day Saints, highlighting the unique aspects of this system and its impact on the educational landscape.

The dissertation also discusses the role of the Church in preparing its members for leadership roles in society, emphasizing the importance of education in this process.

The dissertation concludes with a call to action for educators and policymakers to consider the unique aspects of the Mormon educational system and to work towards the integration of these aspects into the broader educational landscape.

In summary, the dissertation provides a comprehensive analysis of the Mormon educational system, highlighting its strengths and weaknesses and offering recommendations for improvement.
The nature of the study will be to discover and describe the

Problems of education

...
in relation to certain areas of educational philosophy. It is not the purpose of this study to evaluate the philosophy or to attempt a comparative study with other educational philosophies except in some few instances where comparison may be of some help in definition.

The nature, purposes, and extent of education are defined by the beliefs, concepts, and objectives of the culture of which it is a part. In this sense, educational philosophy is the application of a life philosophy to the processes or policies of education. To understand an educational philosophy one must reach deeper into the underlying concepts upon which the educational philosophy is founded. Therefore, the first step in defining an educational philosophy is to search out and define the fundamental concepts upon which it is based.

To attempt to define the entire Mormon position in educational philosophy was deemed too large a task for a single study. Therefore, this investigation has been confined largely to the areas of metaphysics and epistemology. It is recognized that the divisions in philosophy are artificial and arbitrary and that no portion can be completely isolated from the rest. Those portions usually designated as axiology, ethics, logic, and aesthetics have been left for the investigation of others. It was felt that the areas marked out for investigation, because of their fundamental character, would serve to define the nature of the educational philosophy. While it was recognized that the complete picture of Mormon educational philosophy required examination of all fields it was felt that the ones designated ought first to be studied and that further study of the remaining fields ought to clarify, but not materially change, the general picture.
The first century of Mormonism, from 1830 to 1930 was selected as the period of the study. It was desirable to have a sufficiently long period to permit the development and maturation of concepts. It was also important to see whether or not these concepts were retained as a permanent part of the Church philosophy. It was not thought desirable to come too close to the present time lest the study lose perspective. The period of the study was thus arbitrarily set at the first century of Mormonism from 1830 to 1930.

Organization of material

In Chapter II of this study will be given a general overview of the history of education in the Church of Jesus Christ of Latter-day Saints. The purpose of this chapter is to lay a foundation for the investigation of concepts underlying the educational program which will be the concern of the main body of the work. Chapters III, "The Nature of Reality" and IV, "The Concept of God" attempt to define the basic nature of the universe and its controlling forces with which man has found himself associated. In Chapters V, "Free Will and the Nature of Change" and VI, "The Concept of the Individual," an attempt is made to see man as an individual in certain of his important relationships to the universe. Chapters VII, "The Nature of Truth" and VIII, "The Sources of Knowledge" examine aspects of the Mormon position on the problems of knowledge. Chapter IX, "Definition and Objectives of Education" is intended to help the professional educator in defining the relationship of the concepts investigated to educational philosophy of the Church. Chapter X is, of course, the summary and conclusions of the study.
Related literature in the field

As far as the writer has been able to discover, there are few studies which have been made which are specifically concerned or closely related to the area being investigated. While there is little research literature, it should be pointed out that the study is itself concerned with "a" literature. There has not been a formalization of its educational philosophy by the Church of Jesus Christ of Latter-day Saints. There is a literature in which the concepts are discussed which are basic to the informal educational philosophy. Of this literature several works are sufficiently important for special recognition.

A number of pamphlets discussing various phases of Mormon religion and philosophy came from the pen of Orson Pratt, one of the early apostles of the Church. The more important of these were published as a collection called A Series of Pamphlets in England in 1851.

Of special note to this study in the collection are the ones on "Absurdities of Immaterialism" and the "First Great Cause." Pratt was fascinated by philosophy and eagerly investigated Mormon implications. His material had a tendency to be over speculative and, when used in defining the Church position, must be used with some care.

Farley P. Pratt's Key to the Science of Theology, published in 1855 was also written to discuss philosophical aspects of Mormonism at the level of the average reader. While it is written in a dramatic style, it serves to help define the Church position on a

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number of points being investigated at a period when little material in these areas was written. It was widely read and quoted during Mormonism's first century.

The first years of the Twentieth Century produced the next important publications to attempt a philosophical approach to certain areas of Mormon belief. There seemed to be considerable interest at this time in the foundational concepts which resulted in a number of publications within a few years.

**Joseph Smith as Scientist,** by John A. Widtsoe, was printed in bound form in 1908 as a republication of material that had been published in the Improvement Era in serial form during 1903-04. It attempted to "sketch, briefly, the relations of Mormonism to some features of modern scientific philosophy." Used by the Young Men's Mutual Improvement Association of the Church for study, it was again republished as a manual in 1920-21. The changes made through the later editions were largely to keep pace with scientific theory. Its importance to this work is increased by its widespread use. Weight is added by the fact that Widtsoe had become an apostle by the latter date.

Another publication which enjoyed wide reading in the Church ever many years was Scientific Aspects of Mormonism, by Nels L. Nelson, professor at the Brigham Young University. This is an attempt to discuss the Mormon religion from the standpoint of philosophy. Like the works which have been named, it is written for the layman and not...

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8. Ibid., pp. 1-2.
the philosopher. It contains material which should not be neglected in this area.

An important set of writings were produced by Brigham H. Roberts of the First Council of Seventy. Among his numerous works at least the following should be investigated by the student of Mormon philosophy: *The Mormon Doctrine of Deity*,¹⁰ which was produced in 1903, the result of a public debate with a Reverend Van Der Donckt. *Joseph Smith, the Prophet-Teacher*¹¹ published in 1906. Also, about the same time, there appeared a significant series of manuals written for the Seventy's Quorums of the priesthood of the Church. There were five manuals in the series under the general title of *The Seventy's Course in Theology*.¹² While written for the layman, they form one of the important courses.

The first edition of Apostle James E. Talmage's *The Articles of Faith*¹³ came off the press in 1899. Largely concerned with religious doctrines, it discussed some phases of the problems with which this study is concerned. Because of its wide usage and the high esteem in which it is held by the Church, its contributions should be investigated.

Numerous research studies have been made in the history and practice of Mormon education and the closely related story of

12. Brigham H. Roberts, *The Seventy's Course in Theology*. (A series of manuals) Salt Lake City: pub. by Deseret News 1907, 1911, 1912; Shelton 1908; and Casteon 1910. In these manuals, Roberts pauses many times to discuss philosophical relationships and meanings not usually examined in other priesthood manuals.
education in Utah. Most of these have little or no immediate bearing upon the purposes of this study. Those which seem most closely related are listed below. While some of these studies were produced after 1930, the nature of their material is significant to the period under consideration. There may be other publications and studies of note which the writers search has not uncovered.

A significant study is that of M. Lynn Bennion, *Mormonism and Education*, published by the Church Department of Education in 1939. Produced as a doctoral dissertation for the University of California in 1935, it was titled *The Origin, Growth, and Extension of the Educational Program of the Mormon Church in Utah*. While its major concern is with the history of Mormon education it also discusses some philosophical concepts.

*The History of Public Education in Utah*, by John Clifton Moffitt is an important historical study related to the Mormon educational program. It is a necessary background in the examination of the Church program.

The doctoral thesis by Ray L. DeBoer, *A Historical Study of Mormon Education and its Influence on Public Education in Utah* is a pertinent investigation of Mormon influences by a non-member of the Church. Its use here is limited because it is directed at the influence rather than the nature of Mormon philosophy.

17. DeBoer, *op. cit.*
The dissertation of Thomas F. O'Dea, produced for his doctorate at Harvard in 1953, is probably the most important related study in recent years. Entitled *Mormon Values: The Significance of a Religious Outlook for Social Action*, O'Dea's work seems to have achieved a keen insight into Mormon beliefs and concepts. His study is increased in importance because he came as a non-member to live in the Mormon culture especially for its study. His investigation of Mormon philosophy as a groundwork for his social study is clear and searching.

Numerous other studies were examined for possible relationships to this work. Although they have been of help and interest in developing the total picture of Mormon education, they do not have sufficient bearing upon this investigation to be cited here.

**Sources of the data**

It should be emphasized that the source of the data of this study has been "a" literature. This is the literature produced by and related to the Church of Jesus Christ of Latter-day Saints, commonly known as the Mormon Church, during the one hundred years of its history under consideration.

Collections of material pertinent to the study have been available to the writer from a number of libraries. This material has been supplemented from private sources which have been kindly opened to the writers use.

**Method of procedure**

The nature of the study has required the basic use of the
historical method in obtaining and presenting the material. In the
collection of data which would describe the concepts fundamental
to the Mormon educational philosophy, two important considerations
have been kept in mind. First, the data should be of such a nature
as to represent, insofar as possible, the official belief of the
Church and those who were directing its activities. This material,
secondly, should be that which is significant in the development
of belief or policy or which reached a large portion of the Church
membership as representing Church belief and policy for their con-
sideration and acceptance.

Especially desirable were the official statements, sermons, and
directions of the General Authorities of the Church and those
appointed by them to direct educational activities. Fortunately such
a body of material is available as an almost continuous source through-
out the period under consideration. The writer has drawn heavily
upon this body of material in the preparation of the study.

First, is the scripture of the Church of Jesus Christ of Latter-
day Saints which is basic to its doctrine. This is known as the
"standard works" of the Church and consists of four volumes, the
Bible, 19 to which is added the Mormon scriptures including the Book
of Mormon, 20 The Doctrine and Covenants, 21 and The Pearl of

19. The King James version of the Holy Bible is the version commonly
used throughout the Church and is the one quoted in this study.
20. Joseph Smith, Jr., The Book of Mormon, Palmyra, New York: E B
Grandy, 1830, Believed to be the account of the religious
history of the peoples on the American Hemisphere from about the
time of the tower of Babel to 421 A.D. Accepted by the Latter-
day Saints as a scripture equal to the Bible, it is an important
primary source.
21. Joseph Smith Jr., The Doctrine and Covenants of the Church of
Jesus Christ of Latter-day Saints, Salt Lake City: The Church of
Jesus Christ of Latter-day Saints, 1935., 311 pp.
Great Price. 22 This scriptural material is a necessary source of the Mormon philosophy.

A careful examination was made of a series of publications which have served as channels to carry the sermons and teachings of the leadership of the Church to its members. Of these, the most important begin with the Times and Seasons 23 published at Nauvoo, Illinois from November 1839 to February 1846. The Latter-day Saints Millenial Star 24 began its publication in England in 1840 and is current today. It was widely read in the United States as well as in England. The Journal of Discourses 25 was initiated especially to publish selected sermons from the leadership of the Church. As such, it is an invaluable source of material, especially since it enjoyed wide circulation throughout the Church. The Conference Report 26 began regular publication at the turn of the century and is the official report of the proceedings of the annual April conference and the semi-annual October conference of the Church. These publications


25. Journal of Discourses, Liverpool, England. (published through the British Mission headquarters) 26 vols. 1854-1866. Accurately transcribed by shorthand methods, the Journal of Discourses is one of the vital sources of the sermons and teachings of the leadership of the Church during the period of the colonisation of the West.

26. Conference Report, Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1880 and then 1898 to current for the April and October conferences of each year.
give a continuous source of authoritative material from Church leadership throughout the period with which this study is concerned. They were supplemented by numerous other materials coming from the General Authorities of the Church and from the Superintendents and Commissioners of Education. In addition, the manuals for class instruction in the priesthood quorums and the classes of the auxiliary organizations, receiving the close scrutiny of the leadership of the Church, were frequently consulted.

The procedure has been to carefully examine this body of literature within the delimitations of the problem. It has been the purpose of the writer to make his search as objective a manner as possible and to draw therefrom conclusions which would be as valid as he could make them in their representation of the basic concepts of the Mormon Church upon which its educational philosophy is founded.

Numerous sources were examined on each problem. Space would permit the use of only a few of these in the text. Care has been used to attempt to select those which would be typical and serve best to convey the meaning of the body of teachings examined. Except where they help to define the accepted position of the Church, individual digressions have not been the concern of the study. It was intended to concentrate on discovering and defining those concepts which seemed to represent the official position of the Church. These concepts would then serve as a basis for understanding the educational philosophy of the Church.
Definition of terms

Because of the length of the name, Church of Jesus Christ of Latter-day Saints, abbreviations are frequently used in the literature of members and non-members alike. The Church is commonly known as the Mormon Church for this reason. Especially among themselves, the Mormons refer to themselves as "Latter-day Saints" or, simply, "LDS". For clarity and brevity the designation "Mormon" will frequently be used in the text to refer to the Church. It should also be understood that the term "Church" as used here refers to the Mormon Church in particular unless otherwise designated.

The designation "General Authorities" is one familiar to members of the Church. It refers to a specific body of men who form the general leadership of the Church. In particular, it means the three members of the First Presidency, The Quorum of the Twelve Apostles, the Seven Presidents of the First Council of Seventy, The Presiding Bishopric consisting of three members, and the Presiding Patriarch of the Church. In their official capacities, the General Authorities form the body most important in defining the concepts which are under examination in this study.

27. At the present time this also includes several Assistants to the Twelve. At various times there have also been Associate Apostles and an Assistant President, for short periods.
CHAPTER II

A HISTORICAL BRIEF OF EDUCATION IN THE MORMON CHURCH

Educational concepts would lose much of their significant meaning if they were studied outside of their historical context. The separate consideration of concepts basic to the educational philosophy of the Mormon Church becomes more meaningful in the light of, and even necessitates a historical survey of, the Church program of education. These concepts are an expression of the social, economic and religious culture in which they exist. Since the search for the foundational elements underlying the educational concepts must be made within the historical structure, a brief examination of that structure as a whole will make the search more significant.

Education in the initial period

The Church of Jesus Christ of Latter-day Saints, was organized at Fayette, Seneca County, New York on April 6, 1830. Within a year, headquarters of the small but growing church were transferred to Kirtland, Ohio.

Three educational objectives immediately began to assume importance. These were strongly supported by revelations of Joseph Smith, founder and prophet of Mormonism. The first of these objectives was to fill the need for the training of missionaries to carry on the proselyting activities of the Church. The second was the need for training the leadership within the Church. Finally, education was considered to be an essential element for all members in achieving salvation and exaltation in the hereafter.
The nature of the training to be given to those who were to engage in missionary activities is well illustrated in the revelation given them by Joseph Smith at Kirtland, Ohio on December 27, 1832. And I give unto you a commandment that you shall teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nation, and the judgments which are on the land; and a knowledge also of countries and kingdoms. And as all have not faith, seek ye diligently and teach one another words of wisdom; yea see learning, even by study and also by faith.\(^1\)

The "School of the Prophets"\(^2\) served to train both the lay missionaries and the lay leadership in the Church. Its offerings were similar to those of most academies of the day.\(^3\) The Kirtland High School followed the first American public high school at Boston by about twelve years. On a more elementary level, information is very scarce concerning these first years but as early as June 1831 William W. Phelps and Oliver Cowdery had received instructions in this respect. They were told "to do the work of printing, and of selecting and writing books for schools in this church, that little children also

\(^1\) Joseph Smith Jr., The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints, Salt Lake City: The Church, 1935 ed., 88:77-79, 118. Hereinafter referred to as the Doctrine and Covenants.

\(^2\) M. Lynn Berman, Mormonism and Education, Salt Lake City, Utah: Deseret News Press, 1939, published by the Department of Education, Church of Jesus Christ of Latter-day Saints, pp. 3-11.

\(^3\) Ibid., pp. 10-11 and John Clifton Moffitt, The History of Public Education in Utah, United States: [n.p.], 1946, pp. 2-3. Courses offered include theology, Hebrew, Greek, Latin, history, English, grammar, elocution, mathematics, and geography.
may receive instruction before me as is pleasing unto me." 4 William E. McLellin's report on the Kirtland Schools for February 27, 1835 given to the Church in the Messenger and Advocate pictures an ungraded school which he felt was making good progress and compared favorably with schools in five other states where he had taught. 5

Church development in Missouri was almost simultaneous with that in Ohio. Antagonisms which finally reached such a pitch that the Mormons were forced from the state to Illinois prevented more than a partial realization of the educational plans for Missouri. The schools that were organized in each place as they were forced to move from one locality to another were largely of an elementary nature. The speech given by Sidney Rigdon at Far West, Missouri on July 4, 1838 at the laying of the cornerstone in preparation for the building of a temple at Far West indicates both the further nature of their educational plans at that time and the close connection between religion and education in their philosophy. Rigdon said:

This building is designed for the double purpose, of a house of worship and an institution of learning. The first floor will be for sacred devotion, and the two others, for the purpose of education, ... Next to the worship of our God, we esteem the education of our children and of the rising generation. For what is wealth without society or society without intelligence. And how is intelligence to be obtained? by education. ... What is religion without intelligence? An empty soul. Intelligence is the root, from which all time enjoyments flow. Intelligence is religion and religion is intelligence, if it is anything. ... This shall be a house of prayer, a house of learning, a house of order, and a house of God; where all the sciences, languages, etc., which are taught in our country, in the schools of the highest order, shall be taught. And the object is to have it on a plan accessible to all classes, the poor, as well as the rich, that all persons in our midst, may have an opportunity

5. The Latter Day Saints' Messenger and Advocate, Kirtland, Ohio: (3 vols.; October 1834 to September 1837) vol. 1, p. 80, Feb. 27, 1835.
to educate their children, both male and female, to any extent they please. 5

The mob pressure that drove them from Missouri to Illinois forced the temporary abandonment of these plans, but diaries of this period indicate that schools were improvised and the children educated at every opportunity.

**Education at Nauvoo, Illinois**

Many extraordinary powers were given to the City of Nauvoo in its act of incorporation of December 16, 1840 by the state of Illinois. 7 Provision was made both for common schools and for a "University of the City of Nauvoo." This university was a strange combination of the traditional church college and the French inspired "university of the state" under which were combined all educational functions within the state. The University of the State of New York (1784), and the University of Michigan (1817) may have furnished the pattern for the university at Nauvoo, although in Nauvoo both the universal direction of education in the city and the parent university were established in fact under one authority. Whereas, in the case of New York, the central university as a teaching institution was missing. Nauvoo, set up as a virtual city-state, seems to have been among the first municipal universities in America to be organized. 8 Its character is illustrated in the proclamation to the Saints abroad made by the

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8. Higher Education in the Forty-Night States, Chicago, Illinois: The Council of State Governments, 1952, p. 13 states that the College of Charleston, in Charleston, South Carolina, chartered in 1769 as a private college was changed to public municipal status in 1837, the City College in New York City followed in 1849.
First Presidency of the Church January 15, 1841:

The University of the City of Nauvoo will enable us to teach our children, to instruct in all the knowledge and learning, in the arts, sciences and learned professions. The Regents of the University will take the general supervision of all matters appertaining to education, from common schools up to the highest branches of a most liberal collegiate course. They will establish a regular system of education and hand over the pupils from teacher to professor, until the regular graduation is consummated and the education is finished. 9

School wardens were placed in direct control of each of the four wards of Nauvoo which were set up as common school districts. The wardens were themselves under the direction of the chancellor and board of regents of the university. Teachers were required to obtain certificates from this same central authority. During the winter seasons an adult program of lecture schools or lyceums were conducted in the evenings around a program to improve public speaking. Thus "the Nauvoo school was probably the first attempt made to place all education under the control of an active teaching institution." 10 In addition to the public school system, several private individuals set up schools as was the custom of the time. They advertised for pupils in the local papers such as "The Waap" and "The Nauvoo Neighbor." All of the schools offered courses pretty much in the classic tradition of the day, although by popular request a department of music was set up with professor and wardens and provisions for teachers in the common schools of the city. The plans that were university buildings, textbooks, and certification of teachers were hardly under way before they were brought to an abrupt halt by the death by mob action of Joseph Smith, the prophet-leader, and his

brother Hyrum Smith. Nauvoo became untenable for the Mormons, some factions broke off on the problem of leadership, and within two years the main body was scattered upon the plains and headed westward toward the Rocky Mountains under the leadership of Brigham Young and the twelve apostles of the Church.

Education during the westward migration

The Latter-day Saints found temporary refuge on the lands of the Pottawattomie Indians on the east bank of the Missouri River in what is now Iowa. By stages they moved out to settle the valley of the Great Salt Lake and the surrounding territory. This process continued over many years, being swelled later by converts and members of the Church from the East and overseas. Semi-permanent way-settlements were organized along the route at such places as Garden Grove, Winter Quarters, and Mt. Pisgah. Here and enroute, specific instructions were given by Brigham Young to provide for the schooling of children.

In his elaborate diary, Moses Stout reports that on December 13, 1845, President Young gave some explicit instructions to the bishops and demanded that they be complied with at once. Among the edicts was one directing them to provide schools in each of the wards. The bishops acceded to Brigham Young's orders and the Church chronology enumerating the events of that time states: "Several schools for the children have been started in camp within the last ten days."11

With the decision to settle in the Salt Lake valley, but with the great majority of the people still encamped on the plains, the weighty problems of migration were under consideration. The provision of learning and education in a new and isolated retreat was one of these problems. In a general "Epistle" to the Saints abroad written for the twelve apostles by Brigham Young on the banks of the Missouri River

11. Moffitt, op. cit., p. 10. Moffitt concludes that Brigham Young recognized that his people must have a broad education both religious and secular in nature.
near Council Bluffs December 23, 1847 he said:

It is very desirable that all the Saints should improve every opportunity of securing at least a copy of every valuable treatise on education—every book, map, chart, or diagram that may contain interesting, useful and attractive matter, to gain the attention of children, and cause them to love to learn to read; and, also every historical, mathematical, philosophical, geographical, geological, astronomical, scientific, practical, and all other variety of useful and interesting writings, maps, &c., to present to the General Church Recorder, when they shall arrive at their destination, from which important and interesting matter may be gleaned to compile the most valuable works, on every science and subject, for the benefit of the rising generation."

For a period education was carried on as circumstances permitted, from the wagon-box or about the campfire, by parents or such former teachers as could be found in the various companies. Regular school was held in the more permanent camps along the way. The general interest in the work of these common schools as well as a glimpse into their nature is given in the report of the Frontier Guardian, newspaper of Kanesville, Iowa reporting on a public school examination given on Saturday, September 1, 1849. The reporter paints the picture in somewhat glowing terms:

"Saturday, last was one of the happiest days of our life. To see three schools meet at the Tabernacle, one from Council Point, taught by Mr. Brown, and two from this place, taught by Mr. Grant and Mr. Poulterer, and undergo a rigid examination, after forming into ranks about a quarter of a mile distant, and marching to the place after a splendid band of music, with beautiful banners and appropriate inscriptions thereon, was gratifying beyond description. A fine dinner for about two hundred scholars was preparing in front of the Tabernacle, and also for the spectators. Several short but most happy orations were delivered; and then to hear some of the little misses but just out of their mother's laps walk into the dissection and analysis of the compound personal and relative personal pronouns without confusion or embarrassment, and then to hear a whole school sing off the names, boundaries and capitals of every country

12. The Latter-day Saints Millennial Star, Liverpool, England: (pub. through the British Mission headquarters) vol. 10, p. 85
on the globe, in regular time, was gratifying in the extreme. We sometimes laughed with joy and sometimes wept for joy during the exercises and performances of the day.13

Most of the schooling enroute to the Great Salt Lake valley was not so well organized as this and all was intermittent. But continued attempts were made to provide such schooling as they were able to improvise along the way.

**Early common schools in Utah**

There is ample evidence14 to show that from the first settlement at Salt Lake City to the far-flung colonies to follow throughout the Intermountain Region, schooling, especially on the elementary level, was one of the first considerations of the settlers. None of these schools were public in the accepted sense of the work, for there was, as yet, no public revenue to support them. They were privately initiated to fill a community desire and need. Some of the teachers were "called" to their tasks by local religious authorities. Some served without pay through a desire to contribute what one was able to the community welfare. Others found teaching a way to make or augment their income, the pay of which was received "in kind." Parents of the students paid tuition with whatever produce they had available. Numbers of these teachers had experience in Nauvoo and elsewhere but many were simply drafted to their position or taught through a desire to serve a community need.

For many years the communities were wholly or largely Mormon. There was little need or desire to make a distinction between religious requirements in education. It was considered a fit and proper thing

to teach religious beliefs and doctrines along with the regular subjects taught in the school. Elocution, for example, would make use of religious topics for the speeches and orations. Reading and spelling learned upon whatever books were available. These usually were the Bible, Book of Mormon, and other scriptures. Visiting dignitaries usually spoke to the pupils on some religious, ethical, or moral theme.

In the settlement of the various communities, the problems of education, like all other problems, generally fell to the lot of the bishop. He took the lead in selecting someone to teach, provided the building, and oversaw the program during the first years. Hence, the ward became the school unit, and the ward-house served also as the school-house. The urgent need for all types of home and community structures forced upon the ward-house an interesting variety of religious, social, and educational activities. Isaac Higbee tersely described the situation in Provo in 1832:

We have no time or place for dancing at present. On the Sabbath, preaching; Sabbath evening, prayer meeting; Monday evening, singing school; Tuesday evening, Lyceum; Wednesday evening, seventies' meeting; Thursday evening, prayer meeting; Friday evening, spelling school; Saturday evening, the meeting of the lesser priesthood; and day school, which takes up the time.

Maria Neible's little school in the Salt Lake Ninth Ward not only made interesting use of the meager facilities available, it carried its activities into some areas considered to be both liberal and modern.

15. The Lyceum usually consisted of instruction in elocution and provided a place and audience on which the students could practice.
The little school that I attended was in a log cabin, the
chinks of which were filled up with mud. There was a
rough puncheon floor. The room was uncomfortable and
very cold in the winter. Pews were thrust in the logs
around the room, and on these were rough boards for seats.
The smaller children sat on blocks, which they brought
from home. The teacher sat at one end of the room, and
watched the boys and girls. She was never angry at us,
but always patient and kind. There were no blackboards or
maps; neither did we have a regular system of books and
study. We brought to school whatever books our parents
could furnish us. Everybody had Bibles in those days, and
we children learned to read scripture at a very early age.
School began at nine o'clock. We sang songs and then the
teacher always prayed. I remember the old recitation
bench. The teacher prepared a long list of words and then
drilled us on them. We had "mental" exercises in arith-
metic, and then the teacher read to us from a geography--
the only copy we had in the school. We girls sewed every
day in school. In fact, we were taught to sew. I think
you call it "domestic art" today. The boys were organized
in groups and marched off to the fields to gather sage-
brush for the little stove that was in the center of the
room. Friday afternoon was looked forward to with pleasure,
for if we had been good during the week we had a "spelling
match." To spell down the school was one of the accom-
plishments of which we were always proud. Lucky was the
boy or girl who stood first. Then there were "geography
matches" and arithmetic problems to solve. These were
extra classes and were "for the purpose of creating
interest." We had to be sparing of our bread that winter.
Sometimes we brought meat to school--the flesh of a deer
or rabbit, and gave it to the ones who did not have such
a "luxury". We often danced in the schoolroom, and one
of the happy events was the closing program at the end
of the winter or at Christmas time. Our schoolroom was
nothing like the ones today. But we were happy, and had
every desire to learn.17

The most pressing needs of these first years were books and
writing materials. Teachers were lucky to have a single copy of any
text in the subjects they were teaching. Reaching was done almost
entirely from the family scriptures. Community pooling of educational
materials often supplied the essentials until more could be supplied
from the east.

17. Levi Edgar Young, The Founding of Utah, New York City: Charles
Scribner's Sons, 1924, pp. 295-297.
Although the school term was short and attendance sometimes intermittent, due to the needs of a pioneer community, a considerable portion of the children attended. Anderson attributes this to the fact that "the Mormon way of life quite logically leans on what is almost a pious adoration of education." He notes that "in the history of every pioneer community may be found a chapter on education, telling of the first schools, generally taught by volunteer pedagogues in tents or covered wagons." He gives a report of the Washington County superintendent of schools for 1865 and 1875 which indicates how one pioneer area was faring during its early years.

Of the report Anderson states:

The Washington County school report for 1865 indicated that, of 1,044 children of school age in the county, 673 had attended school for a brief period. The report for 1875 indicated that 93 per cent of the children of school age (4-16 years) in the county had registered and that 74 per cent of the school-age children had attended school an average of seven months. This was a good record for a pioneer people and was typical of most Utah counties.

Utah's school system was not a bona fide public agency. It would be more correct to say that Utah had a policy in favor of education, as much as the people could afford. It was not compulsory, merely a duty that every parent should provide education for his children.

18. Nels Anderson, Desert Saints, Chicago, Illinois: The University of Chicago Press, 1945, p. 440. Anderson also states here, "While modern Mormons point with pride to the various phases of their way of life which merit them the designation of a 'peculiar people,' no phase today receives greater emphasis than this pursuit of knowledge."


20. Most early schools had this same casual attendance. Harold Y. S. Loo, The History of the New Jersey—Logan Academy, 1878-1934. (M.S. thesis, School of Education) Logan, Utah: Utah State Agricultural College, 1952 on p. 18 speaks of the inducement of the honor roll to spur attendance. In this Presbyterian mission school, "The spring term came to a close on April 23, 1879, with 26 scholars. Ten of the 26 were eligible for the Honor Roll by being present on more than 25 days out of 30 for the spring term." Thus only about 40% were present more than 70% of the time. This was not unusual.

Early private schools

A number of better trained and more experienced teachers preferred to set up schools entirely upon their own initiative. These were tuition schools from which the teachers drew their livelihood either in whole or in part. Some were day and some were night schools, most were elementary and almost all seem to have been ungraded. The lower schools had an offering similar to that by Eliz Kelsey who announced the opening of his day school in the Deseret News to begin December 6, 1852. Spelling, reading, writing, and arithmetic might be had for $5.00 and for an additional 30¢ geography and grammar could be added. By agreement, this sum might be paid in produce.

A "high school" announced by Orson Pratt offered an interesting variety of more advanced studies but still ungraded and given in the evening to attract the older students who must needs work during the day. This school was also advertised in the Deseret News.

The gentlemen and ladies of this Territory are hereby informed, that Prof. Orson Pratt proposes to open an Evening School in Great Salt Lake City, wherein will be taught the following branches:

- Natural Philosophy,
- Electricity and Electric Magnetism,
- Chemistry,
- Astronomy, including the use of the sextant and the reflecting circle,
- Algebra,
- Surveying,
- Analytical and Celestial Mechanics,
- Differential and Integral Calculus,
- No branch but those specified above, will be taught in the school, Prof. Pratt can furnish students with some twenty copies of Day's Algebra, and with a few copies of other works, treating upon the branches proposed to be taught.
- The school will be open from six to nine on Monday, Tuesday, Wednesday, and Thursday evenings.
- Terms—$15 per quarter for each scholar.

School will commence when twenty scholars shall have subscribed.

23. Ibid., vol. 4, December 28, 1874.
The private schools usually strongly reflected the personal aptitudes and training of the teachers. The preceding advertisement indicates Green Pratt's strong interest in the sciences. The early private schools of Karl G. Maeser show his different background and training. Their emphasis was on the many languages he commanded as well as certain classical and cultural subjects. Other private schools specialized in the trades such as carpentry, joinery, masonry, or in the arts including drama, music, and drawing. Such schools operated intermittently, depending upon the availability and inclination of both students and teachers in each locality.

Central control and the University of Deseret

One of the first acts of the Legislative Assembly of the Provisional State of Deseret was the institution of the University of Deseret. Founded on the same basis as the University of Nauvoo, it was intended to provide central control for all education within the state. It functioned in two ways. It was a "parent school" in the form of a teaching institution located at Salt Lake City, and it was designed to serve as an administrative agency for all education within the state. Its administrative power was centered in a chancellor and a board of regents. The "parent school" functioned as a teaching institution under great difficulty from November 11, 1850 until the spring of 1852 when it was closed for lack of funds. It was not again reopened until December 1857. As a central agency, it

however, the Board of Regents was very active. Their initiative in planning and stimulating education throughout the Territory was an important factor in its development at a time when education faced many problems.

The greatest of these problems was one that would not greatly surprise educators today. It was the perennial problem of teacher shortage. The Regents launched into a constructive program designed to better education from many angles. Fortunately, the Board of Regents was made up of men who were themselves well educated for their day, or lacking this, with teaching experience or a definite interest in education, sometimes all three. They gave courses of lectures on educational subjects at Salt Lake City and throughout the Territory. They urged authorities of the Church to stimulate education while on their religious duties throughout the area. They held instructional meetings for teachers which seem to have been in the nature of round table discussions. Teachers were urged to present their own methods of teaching for group analysis and criticism and to open their problems to the meeting. The Regents assisted in the examination of teachers for certification, wrote "descriptive lists of teacher qualifications they thought essential to teaching success," wrote about teaching methods, books, school buildings, desks, heating, and in every way attempted to stimulate improvement in the school system.

26. Moffitt, op. cit., p. 44 ff. Even though the schools were not set up in a regular public school system and many, if not most, were initiated and functioned under municipal, religious, or private enterprise, they were all still subject to the supervision and control of the Board of Regents. Moffitt indicates that the Board did all it could to use its influence in the stimulation of effective education.
Throughout the early period in Utah, religious instruction was considered to be an essential part of the educational program. This caused no difficulty at first when virtually all were Mormons, but as the proportion of non-Mormons increased a succession of changes were instituted which finally resulted in the separation of church and state in the educational picture.

Central control produced two definite benefits. The Board of Regents saw to the inclusion of educational plans in all new settlements. Without this stimulation some regions may have been more slow or neglectful in developing teaching facilities. The Regents did not hesitate to use religious authority to achieve their purpose. Finally, the Board's constant encouragement and frequent visits to the schools of the Territory resulted in much more uniform and satisfactory schooling than could have been expected had the various towns and colonies been left to themselves.

In October of 1851 the Legislative assembly created, by resolution, the office of Superintendent of Common Schools to which Elias Smith was appointed. This office functioned under the direction of the Chancellor and Board of Regents of the University of Deseret. Utah was among the first states to move in this direction.

By 1850 there were ex-officio state officers in nine, and regular school officers in seven, of the then thirty-one States, and by 1861 there were ex-officio officers in nine and regular officers in nineteen of the then thirty-four States, as well as one of each [Utah being the one with the regular officer] in two of the organized Territories.27

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27. Ellwood P. Cubberley, Public Education in the United States New York City: Houghton Mifflin, 1934, p. 216. The early Utah educators seemed to be aware of the need for help and guidance from the state level.
Legal background of the educational program

The first two years of Mormon settlement in Utah were under theoretic leadership without the formation of a civil government. The schools were necessarily non-legal and were private, community, or Church ventures.

The first legal organization came from the Legislative Assembly of the Provisional State of Deseret in an act of February 28, 1850 which provided for the University of Deseret. This was conceived as both a teaching institution and a central governing body for all education in the new provisional state.

By act of Congress September 9, 1850 the Provisional State of Deseret became the Territory of Utah. The change, however, did not occur in fact until proper transfer could be made on April 5, 1851. One of the first official acts of the new Territory was the legalization of the legislation of the State of Deseret where it was not in conflict with the Organic Act which had created the Territory of Utah.

On the recommendation of Governor Young, the office of Superintendent of Common Schools was created October 4, 1851. Elias Smith then became the supervising officer for the common schools of the Territory.

Cities were authorized in their charters to establish schools, Salt Lake City receiving the first charter in 1851. In 1852 the county courts were given the authority to divide the counties outside of the cities into school districts. Further legislation clarified and defined the educational powers of these districts.

29. The General Assembly was elected March 12, 1849; it first convened July 2, 1849. See Milton R. Hunter, Brigham Young, the Colonizer, Independence, Missouri: Zion's Printing Co., 1943, p. 123.
The 1852 law, "An Act in Relation to Common Schools," reflecting much of the influence of the New England states, became the basis for most of the growth and development of education in Utah for the next fifty to sixty years. It developed small school districts, recognized the right of qualified voters to express themselves in educational matters, and placed supervision in the hands of trustees and the county courts. This was essentially a public school law although private religious schools carried a large part of the educational burden for many years.

Amendments to the act of 1854 definitely established the central control of the Regency of the University of Deseret. Administration was better defined but made more complex. Its weakness was in its division of authority to the point of confusion. Authority of the county courts was recognized in the division of school districts and in the appointment of examining boards for teachers. Immediate responsibility in other areas rested with the trustees as elective local officials.

The evolving school pattern produced the office of County Superintendent in 1860, acts of 1866 and 1876 made textbook selection by county and state officials mandatory. A law of 1874 established a pattern for the appropriation of specific sums of money from territorial funds to school districts on the basis of their enrollments. Succeeding appropriations have, by their own increase, increased the state officers in the actual control of education and made possible the prescribing of minimum standards for local districts.

When Utah was admitted to the Union in 1896, the constitution and statutory acts became the basis for all education in the state. The State Board of Education, created at this time, became responsible for the administration of the law and the supervision of all public schools. Further legislative acts were based on the structure of education defined in the state constitution.

The Church and the language problem

As the missionary activities of the Church extended to continental Europe, considerable numbers of non-English speaking people began to emigrate to Utah. Many of them clung tenaciously to their mother tongue. This resulted in a semi-isolation of these people both as citizens and as members of the Church. Concern was expressed for this condition by George Albert Smith in October Conference of 1867.

He said:

It is very desirable that all our brethren who are not acquainted with the English language should learn it. We do not wish to blot out the original languages that they may have spoken, but we want them all--men and women, old and young--to learn the English language so perfectly that they will be able to thoroughly understand for themselves the teachings and instructions and the published works of the church, as well as the laws of the country. And while we speak to all classes all boys and girls under ninety--to go to school and educate themselves in the various useful branches, we do not want our brethren who do not speak the English language to think that they are neglected or beyond the pale of this call. We hope the bishops and teachers will make every reasonable exertion to stir up the minds of the brethren and sisters who do not thoroughly understand English to the importance of this particular item of counsel. 31

The phonetic problem in English presented a real difficulty both to those of a foreign tongue and in the training of their own children.

Brigham Young made it the subject of his April Conference sermon in 1852. Pointing out the nature of the problem he declared:

I have asked the Board of Regents to cast out of their system of education, the present orthography and written form of our language, that when my children are taught the graphic sign for A, it may always represent that individual sound only. But as it now is the child is perplexed that the sign A should have one sound in mate, a second sound in father, a third sound in fall, a fourth sound in men, and a fifth sound in many, and, in other combinations, a sound different from these, while, in others, A is not sounded at all. I say, let it have one sound all of the time.32

Leaders of the Church, the Territorial Legislature, the Board of Regents, and many others became interested in the enterprise. It was a bold venture for a pioneering people. By 1854 a new set of characters based on phonetics was developed and introduced into the schools. Evening schools taught it to all who cared to learn. It was even introduced into record keeping, the clerks in the Church Historian's Office being taught the new alphabet for their records. Throughout the Territory it became, for the moment, the number one item of schooling for young and old alike. A few books, newspapers, and pamphlets were published in its characters.33

After the death of Robert L. Campbell, Territorial Superintendent of Schools, and Brigham Young, its two greatest advocates, and with the appearance of more non-Mormons and the pressure of the polygamy problem, interest died and the experiment was finally abandoned. The characters chosen were not well adapted to script and were monotonous in print. The Mormons represented only a small portion of the United States so the change was local and both old and new forms of English had to be learned. The Deseret Alphabet reached its most extensive

33. Most of these publications came about 1868.
support and use in the late sixties but was never truly popular and
died out soon after.

The secularization of the schools

During the first years in Utah the Mormons had made little
attempt to distinguish between religious and secular education. As
a matter of fact, they had encouraged the intermingling of the two. 34
According to the Mormon belief that "the glory of God is intelligence,"35
that "is impossible for a man to be saved in ignorance,"36 and
that "a man is saved no faster than he gains knowledge,"37 a special
religious premium is placed upon intellectual achievement. Such
development is felt to have eternal significance, for it is a Mormon
tenet that:

Whatever principles of intelligence we attain unto in
this life, it will rise with us in the resurrection; and
if a person gains more knowledge and intelligence in this
life through diligence and obedience than another, he will
have so much advantage in the world to come.38

Thus schooling had a religious significance and religious teach-
ings were intermingled freely and without hesitation with other sub-
jects in the school curriculum. A number of factors soon developed,
however, to change all this. Non-Mormons were coming into the region
in increasing numbers. There was a definite desire for schools which
were both public and free. Finally, public sentiment and legislative

34. That this was also the purpose of the Protestant Churches in their
mission schools in Utah is illustrated in chapter 4 of the
History of Methodism in Utah, by Henry Martin Markel, Colorado
Springs, Colorado: Denton Printing Co., 1936 and Lee, op. cit.,
a thesis on phases of Presbyterian education in Utah.
35. Doctrine and Covenants, 93:36.
36. Ibid., 131:12.
37. Joseph Fielding Smith, Teachings of the Prophet, Joseph Smith,
38. Doctrine and Covenants, 130, 18-19.
action throughout the United States was withdrawing the support of public funds from the support of private and sectarian schools. National sentiment influenced the situation in Utah which was becoming acute.

The Mormon leaders were torn between the new developments. They hoped to encourage the advancement of public schools in every way but, at the same time, they were deeply desirous of retaining and integrating the religious element. They "could not be content with the program of the public schools. From their point of view the 'leaven' had been left out." 40

Daniel H. Wells, in a discourse in the Bowery at Salt Lake City in 1867 expressed the prevailing feeling of the time. He said:

Let us provide schools, competent teachers, and good books for our children, and let us pay our teachers. I would have no objection to seeing the standard works of the Church introduced into our schools, that our children may be taught more pertaining to the principles of the gospel in the future than they are in the present. And let one test of the fitness on the part of those who teach be a thorough acquaintance with and love for the principles which we have received, that our children may be taught the principles of truth and righteousness, and be trained from their youth in the nurture and admonition of the Lord. Let this course be taken in our schools, and let us pay our teachers. 41

He continued on to express the feeling that they were being inconsistent in sending out missionaries to preach to the world while they neglected the same things among their own children.

How much the situation had changed by 1869 can be shown by comparing the following statement by Wilford Woodruff, then President of the Church, with the one just given.

40. Bannion, op. cit., p. 129.
Religious training is practically excluded from the district schools. The perusal of books that we value as divine records is forbidden. Our children, if left to the training they receive in these schools, will grow up entirely ignorant of those principles of salvation for which the Latter-day Saints have made so many sacrifices. to permit this condition of things to exist among us would be criminal. The desire is universally expressed by all thinking people in the Church that we should have schools where the Bible, The Book of Mormon, and the Book of Doctrine and Covenants can be used as text books, and where the principles of our religion may form part of the teaching of the schools.\(^{42}\)

Before the Mormons moved west it had been an accepted practice throughout the country to use public funds in the support of private and sectarian schools. Soon after their arrival they began to work for some form of federal aid. By the time this goal was achieved, they discovered that any such aid or any form of public support for the schools would preclude the religious instruction which they felt was a necessary part of education.

The burden of providing adequate schooling had been heavy. The feeling that the colonists had been neglected by the federal government is well shown in the reaction of George Albert Smith to the report of Robert L. Campbell, Territorial Superintendent of Schools, given by him in 1872.

I understand . . . that there are about thirty thousand school children in the Territory, between the ages of four and sixteen.

Our golden brown neighbors here in Nevada, who have for some several years enjoyed all the benefits and blessings accruing to common schools from a State government have about four thousand, if I am rightly informed, and no doubt, with the means they possess, they are able to get up excellent schools.

It appears to be a portion of the policy of the national government never to do anything for the schools in a Territory. When a Territory becomes a State, the policy of congress, in years past, and it will probably be so in years to come, has

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been to extend liberal privileges and immunities, in the donation of lands and in the presents from the sales of public lands within the State for educational purposes—the support of common schools and universities. This parsimonious policy toward the Territories may be an enlightened one, and it may not; having lived in a Territory most of my life I may not be considered a proper judge. Suffice it to say, however, that so far as legislation for education is concerned, or any encouragement or assistance extended from the United States to the people of the Territories, their children must be raised in absolute ignorance. The result is, that whatever progress is made or improvement attained in these directions in the Territories is due entirely to the energy, enterprise, and enlightenment of the inhabitants—the hardy pioneers who break the ground, make the roads, fight the Indians and create the State.

The report of the Superintendent of Common Schools for this Territory goes to show, not only that there are about thirty thousand school children, but that they have attended school a greater portion of the time than is sometimes reported in the new States, and in some of the older ones, where they have all the advantages granted by the general government.43

At this time the taxes levied on property for school purposes went chiefly for the building of school houses and providing some help to the indigent. Otherwise funds were provided by the tuition fees of the students. With the enactment of the school law of 1890, free schools, fully supported by taxation, came into being. The Mormons attempted to secure an apportionment of the funds on a pro rata basis to allow schools serving their religious needs to share in the public monies. These attempts, however, were unsuccessful.

The presence in Utah of a number of denominational and mission schools of other faiths increased the problem of religious education for the Mormons. "No fair student can fail to recognize the contribution the various Protestant schools made to the educational progress of Utah. Their teachers were for the most part well trained and devoted to their work. Their undisguised motive, however, was to

rescue young Mormons from Mormonism. The minutes of the Presbyterian Synod in 1878 indicate this purpose. Harold Leo says, "The opinion of the Presbyterians was that intelligence results chiefly from good schooling, plus the preaching of the Gospel. The work of evangelization in Utah was the work of education." Leo also reports the statement of Bishop Daniel Tuttle of the Episcopal Church in his report to the Board of National Missions in which he says of the mission education in Utah:

If I forecast aright, we are not too soon on the ground with our schools and churches. Men's minds and souls in the territory will be as rudderless ships in a disrupted sea. And it will be the duty of civilization and humanity, as well as the glory of the church, to provide nearby for them anchors of truth and havens of peace Christianity offers.

In 1884 there were 79 such schools operating with a daily attendance of 6,000. The leaders of the Mormon Church became alarmed at the situation for a considerable number of the students attending these schools were Mormon. The Church leaders sought for some means of giving regular religious training to their children.

Effort to solve the problem was made in three directions. Heavy emphasis was placed on Sunday School work which was brought into a graded relationship to regular school work. "Religion Classes" were established to meet after school one afternoon a week. These classes were taught in the school after school hours or in the nearby ward house. Their purpose was to teach the Mormon tenets denied a place in the regular school classes. The school teacher was often

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44. Bennion, op. cit., p. 136.
46. Ibid., pp. 1577, Leo here quotes from the Salt Lake City Daily Tribune, November 9, 1876.
used if he was a Mormon or else a member of the Church was appointed to teach the class. Education on the elementary level was almost entirely abandoned to the public school system. Finally, the major Church effort was extended in the direction of secondary and higher education. The Church set up a school system and expanded the earlier academies, normal schools, colleges, and the university.

The Church school system

The Mormon Church had been interested for many years in a multitude of educational activities. Supervision had stemmed from or had been stimulated by the General Authorities of the Church. On June 8, 1886 a General Board of Education of nine members was appointed to oversee the new Church school system.

The results of this new order of things began soon to make themselves felt not only throughout Utah, but in Idaho, Arizona, Colorado, New Mexico and even as far as Old Mexico in the south and Canada in the north. Colleges, Academies, Seminaries and Religion classes sprang into existence, and some of these of the Intermediate Grade multiplied very rapidly, reaching the number of forty within three years, with over 7,000 students and 119 teachers.47

Local boards oversaw the operation of each of the schools and finance was the problem of the region served by the school to be supplemented by the central Church fund only when definite need that could not be taken care of by the local body arose.

During the period from 1875 to 1911, twenty two academies and colleges were established. Most of these were of about the same grade as the high schools they paralleled during the later years of their existence. They were the direct result of the secularization of the schools. All students were required to take courses in religious education.

In addition it was felt by church leaders that teachers in the regular subjects should be men who would show a positive attitude toward religion. These were the advantages to be gained by the Church schools. Otherwise the offerings were comparable to those of other secondary schools of the period. During this period, at the time when free public education was involved in the financial problems of development, the Church schools assumed a considerable burden of expense in the secondary field. This is true of all church schools, both Mormon and those of other denominations. At the April Conference of the Latter-day Saints in 1906, Francis M. Lyman said:

We have heard of the great good that is being accomplished by the Church school system, and the great expense that the Church has incurred in sustaining our Church schools in the states of Zion. A splendid work is also being done in our state by the district school, the high school, The Agricultural College, the University, and by denominational schools; for the Latter-day Saints are not the only people who believe in church school education. Our Christian brethren of various denominations have established some excellent schools, and these, together with the Latter-day Saint schools, are aiding very much to place this state in the front rank educationally. As a state, we are entitled to congratulation for the education effort put forth. 48

The six public high schools of 1900 had increased to thirty three by 1905 and soon they were to be found in nearly every community in the state. It soon became evident that younger students were attending the secondary schools of the church in other localities who would be better off in the home community. Also the comparative cost of going to free public schools in the home community as compared with that of going away to tuition schools in another locality was so much lower that enrollment in the Church schools was falling off rapidly.

48. Conference Report, Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, Seventy-Sixth Annual Conference, 8 April 1906, p.52.
It soon became apparent that plans for providing religious education must again be revised. The first step in that direction came with the establishment of the Granite Seminary in conjunction with the Granite High School, near Salt Lake City in 1912.

**The Seminary-Institute movement**

In 1915 the State Superintendent of Public Instruction, Dr. Gowans, met with the Church Board of Education and made certain recommendations in the direction of state and church cooperation in the event that the Church should abandon its academies. By 1920 a Church Commission of Education recommended that a number of academies be sold to the state as high schools or turned to other Church uses. Still others were to become normal schools. Over a period of several years the Church slowly withdrew from junior colleges and shifted its academies to the State as high schools. The shift was made in such a way that it would not lay a sudden burden upon the public school system. The financial arrangements were very favorable to the state.

The seminaries of the Church were the outgrowth of two separate but similar movements. Religion Classes had proven their value in conjunction with the elementary schools in providing religious education. The movement to the high school level was a natural outgrowth of this earlier movement. Meanwhile, classes in week-day religious education conducted during school hours were being tried by many communities throughout the nation. The Mormons combined this plan with their religion Class concept to produce the seminary system.

From their inception, the seminaries were separate and distinct institutions from the high schools near which they operated. There was a "released time" basis. Parents were to request permission for
the students to withdraw from the high school to the seminary during
school hours. At the end of the seminary period they returned to
their work at the high school. Financially, the academy system was
getting very expensive for the growing population of the Church.
Under the seminary system nearly ten times as many students could be
given religious instruction for the same amount that had formerly been
required to carry the cost of the entire education of the students in
the academies.

Institutes were simply an upward extension of the same idea into
the college and university. Here courses on a college level were
offered in Institutes located adjacent to the campus.

Not all higher institutions were involved in this change. Among
those retained in the Church school system were Brigham Young Univer-
sity, Ricks College, L.D.S. Business College, McCune School of Music,
an academy and elementary schools in Mexico and the Kelsey Academy in
Texas.

In addition to the educational program considered here, the Church
of Jesus Christ of Latter-day Saints has been concerned with a vast
program of education, much of it graded, in its numerous auxiliary
organizations. Essentially it is a teaching rather than a liturgical
church and its teaching function is extensively organized. Because
of its attitude towards education as a religious essential, the edu-
cational function will continue to be one of its major concerns.

This historical overview will serve as the background against
which the concepts of the present study will be developed.
CHAPTER III
THE NATURE OF REALITY

The question which many philosophers believe contains the key problem of philosophy is "What is the ultimate nature of reality?"

This question seeks to discover the eternal, indivisible elements of the universe. It is a problem as fundamental to educational as to pure philosophy. Brubacher points out that:

No foundation of professional thinking in education is properly laid unless it rests on a well-considered conception of the way things really are in this world. Obviously, if there is disagreement about first principles as to the nature of reality, it is bound to be reflected in notable differences of opinion as to the way educational practices shall be carried on.

It seems wise, therefore, to begin the examination of the Mormon cosmology by determining its relationship to the question of the ultimate nature of reality.

The Mormon eternals

Mormonism's concepts of eternals lie deep-rooted in the teachings and scriptures of its founder and first president, Joseph Smith. They were first presented to and accepted by the membership of the Church as simple statements of fact, with little detailed explanation or amplification. In a revelation on May 6, 1833 at Kirtland, Ohio, Joseph Smith gave his people the following concepts with metaphysical implication:

And now verily I say unto you, I was in the beginning with the Father, and am the Firstborn [Jesus Christ]...  

Ye were also in the beginning with the Father; ... Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be ... The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; and when separated, man cannot receive a fulness of joy.²

Here are stated the two ultimates of Mormon philosophy, intelligence and matter, neither of which is believed can be created or made. They constitute the elemental building blocks of the universe.

Parley P. Pratt, early apostle, explained of them:

Matter and spirit are the two great principles of all existence. Every thing animate and inanimate is composed of one or the other, or both of these eternal principles. I say eternal, because the elements are as durable as the quickening power which exists in them. Matter and spirit are of equal duration; both are self-existent, --they never began to exist, and they can never be annihilated.³

He saw in these elements the possibility of infinite variety and complexity. This he understood to operate within the regulation and control of law. But the basic elements were eternal and uncreated.

Parley P. Pratt further concludes:

... That matter as well as spirit is eternal, uncreated, self-existing. However infinite the variety of its changes, forms and shapes; however vast and varying the parts it has to act in the great theatre of the universe; --whatever sphere its several parts may be destined to fill in the boundless organization of infinite wisdom, yet it is there, durable as the throne of Jehovah. And ETERNITY is inscribed in indelible characters on every particle.⁴

Spiritual and physical substance are both considered to be forms of matter. "There is no such thing as immaterial matter. All spirit


4. Ibid., pp. 64-65.
is matter, but it is more fine or pure, and can only be discerned by purer eyes.\(^5\)

It immediately becomes necessary to note the special significance placed upon the term "intelligence." An intelligence is understood by Mormons to be a fundamental, uncreated entity, co-eternal with God and possessing basic, and perhaps at first only embryonic attributes of will and rationality. Sometimes the term "spirit" is loosely used to refer to this basic entity which is more strictly defined in Mormon literature as "intelligence."\(^6\) In this sense care must be used to distinguish between the term "spirit" thus loosely used to refer to the intelligencies\(^7\) or intelligent entities and the more proper use of "spirit", "spiritual body", or "begotten spirit", when intended to designate the body of spiritual matter inhabited by the intelligence.

In its eternal existence, the intelligence is believed to have become clothed in a body of spiritual matter which in turn inhabits a body of physical matter. The union of the intelligence in its association with spiritual and physical body constitutes the "soul" of man, according to Mormon doctrine. This is understood to be the permanent abode of the intelligence after the resurrection. As early

6. Brigham H. Roberts, *The Seventy's Course in Theology*, fourth year, "The Atonement," Salt Lake City, Utah: Deseret News, 1911, pp. 10-11. Roberts points out that, "It is often the case that misconceptions arise through careless use of words, and through using words interchangeably. . . . Hence, in scripture, and I might say especially in modern scripture, a lack of careful or precise choice of words, a large dependence upon the general tenor of what is written to convey the truth, a wide range in using words interchangeably that are not always exact equivalents, are characteristics. . . . Hereafter let the student be on his guard in relation to the words "intelligences," "spirits," "soul," "mind," etc.; and he will find his way out of many a difficulty.
7. The intelligent entities were often referred to as "intelligences."
as two years after the foundation of the Church, Joseph Smith announced, in 1832, this concept in a revelation saying:

Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead. And the spirit and the body are the soul of man. And the resurrection from the dead is the redemption of the soul.  

This teaching is in harmony with the Mormon concept of creation as an organization of eternally existing elements rather than a creation from nothing, as will be discussed in detail later in this chapter. So man is the integration of an eternal, intelligent entity with a body of spiritual and physical matter to form the immortal soul.

In the often quoted "King Follett sermon" delivered at Nauvoo, Illinois in April 1844, Joseph Smith stated his position on the eternal nature of man. Because of its basic and authoritative position in Mormon thinking it is quoted here at length:

I have another subject to dwell upon... namely, the soul—the mind of man—the immortal spirit. Where did it come from? All learned men and doctors of divinity say that God created it in the beginning; but it is not so; the very idea lessens man in my estimation. I do not believe the doctrine; I know better. Hear it all ye ends of the world; for God has told me so; and if you don't believe me, it will not make the truth without effect... We say that God Himself is a self-existent being. Who told you so? It is correct enough; but how did it get into your heads? Who told you that man did not exist in like manner upon the same principles? Man does exist upon the same principles... The mind or intelligence which man possesses is coequal with God Himself. The intelligence of spirits had no beginning; neither will it have an end...

Intelligence is eternal and exists on a self-existent principle. It is a spirit from age to age, and there is no

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9. Roberts, op. cit., p. 10. In identical reference to the above use of "coequal" Roberts says, "The Prophet could not have intended to teach that the intelligence of man was 'co-equal with God' except as being co-equal in eternity, since the Book of Abraham teaches that God is more intelligent than all other intelligences, and the Prophet himself taught the same truth.
creation about it. All the mind and spirits that God ever
sent into the world are susceptible of enlargement.

The first principles of men are self-existent with
God. God, himself, finding that he was in the midst of
spirits and glory, because he was more intelligent, saw
proper to institute laws whereby the rest could have a
privilege to advance like himself. The relationship we
have with God places us in a situation to advance in know-
ledge. He has power to institute laws to instruct the
weaker intelligencies, that they may be exalted with him-
self that knowledge, power, glory, and intelligence which is
requisite in order to save them in the world of spirits.10

The eternal nature of the intelligence is further supported in
the Mormon scripture known as the Pearl of Great Price which states
that:

... If there be two spirits, and one shall be more inte-
ligent than the other, yet these two spirits, notwith-
standing one is more intelligent than the other, have no
beginning; they existed before, they shall have no end,
they shall exist after, for they are gnomas, or eternal.11

Orson Pratt emphasizes that matter, as a universal element, is
to be considered just as eternal as the element of intelligence
discussed above. This he had maintained in his earlier writings and
repeated in a sermon in the Salt Lake Fourteenth Ward in 1878 when
he declared:

The materials out of which this earth was form,
are just as eternal as the material of the glorious
personage of the Lord himself.12

Brigham H. Roberts in 191113 and John A. Widtsoe in 1915,14 wrote
manuals for Church use discussing at length the concept of intelligence

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23, April 1881, pp. 248, 262.
11. Joseph Smith, Jr., The Pearl of Great Price, Salt Lake City, Utah:
The Church of Jesus Christ of Latter-day Saints, 1939 ed.,
Abraham 3:16.
14. John A. Widtsoe, Rational Theology, Salt Lake City, Utah: The
and matter, both spiritual and physical, as accepted basic eternals in the Latter-day Saint philosophy. Roberts declares that the intelligent entity in man is to be considered as a separate and individual entity, and that these intelligences are "as eternal as God is, or as Christ is, or the Holy Spirit." He insists that intelligence cannot and does not exist separate or apart from persons, intelligent entities, or individuals.

So that if any affirm a "universal Intelligence," or "Cosmic Mind," or "Over Soul," in the universe, it is an influence, a power proceeding either from an individual Intelligence or from harmonized individual Intelligences, a mind atmosphere proceeding from them—a projection of their mind power into the universe, as the sun and all suns, project light and warmth into the universe.

The doctrine of creation

In paralleling the eternal nature of the intelligence with a belief in the eternity of the elements, Mormonism assumes a qualitative dualism. To fully understand the belief that "the elements are eternal," one must also understand the Mormon doctrine of the creation. According to this doctrine, creation is not the making of something from nothing but rather is a process of organization from existing materials. Creation results from the action of eternally existent intelligence upon eternally existent matter. In 1844 Joseph Smith declared:

"You ask the learned doctors why they say that the world was made out of nothing, and they will answer, "Doesn't the Bible say He created the World?" And they infer from the word create, that it must have been made out of nothing. Now the word create came from the wordavra, which does not mean to create out of nothing; it means to organize; the same as men would organize materials and build a ship. Hence

16. Loc. cit.
17. Doctrine and Covenants, 93:33.
we infer that God had materials to organize the world out of chaos--chaotic matter, which is element, and in which dwells all glory. Element had an existence from the time He had. The pure principles of element are principles which can never be destroyed; they may be organized and reorganized, but not destroyed. They had no beginning and can have no end.18

Thus, in the Mormon position, the world does not arise from the mind of God, except in the sense that a house arises in the mind of its architect and builder. The often quoted scripture, "The glory of God is intelligence, or, in other words, light and truth"19 helps to clarify this relationship of God to His creations. The significance of Diety is believed to lie in His understanding of truth, which is implied to be the nature of an relationships inherent in matter. God's creative power is then implicit in His intelligent mastery of the eternal universal elements. These basic elements, intelligence and primal matter, Joseph Smith declared to be uncreated and beyond the power of creation. They were the elements of the universe from which God organized His creations. This is not understood to imply a prior creation. In fact, it opposes such an idea because the basic elements are defined as being beyond creation.

Discussing some of the implications of the Mormon theology in 1855, Parley P. Pratt declares in his Key to the Science of Theology:

The whole vast structure of universal organized existence presents undeniable evidence of three facts, viz.:

First. The eternal existence of the elements of which it is composed.

Second. The eternal existence of the attributes of intelligence and wisdom to design.

Third. The eternal existence of power to operate upon and control these elements, so as to carry out the plan

19. Doctrine and Covenants. 93:36.
of the designer. 20

Matter is referred to in two apparently fundamental forms, spiritual and physical. Whether these are ultimately reducible to a single basic form of matter or whether they are simply two aspects of the same basic substance, is not clear. 21 Spiritual matter is defined as being a more refined or purer state of matter than the physical matter known to man in this life. In a revelation of 1843, Joseph Smith declared:

There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes. We cannot see it; but when our bodies are purified we shall see that it is all matter. 22

Since the intelligence inhabited a spiritual body and since the spiritual body and the world in which it existed were of spiritual matter, it then follows that there must have been a spiritual organization or creation, and that this creation must have been prior to the physical creation of the present world. This order of things is stated in one of Joseph Smith's early revelations given just five months after the Church was organized in 1830, which reads:

For by the power of my spirit created I them; yea, all things both spiritual and temporal--first spiritual, secondly temporal, which is the beginning of my work; and again, first temporal, and secondly spiritual, which is the last of my work--speaking unto you that you may


21. In a later work, John A. Widtsoe, Joseph Smith, Seeker After Truth, Prophet of God, Salt Lake City, Utah: Deseret News Press, 1951, p. 147 says, "First, he taught that the spiritual and material worlds are not sharply separated as had long been held, but are only two aspects of the same ultimate reality. There is really but one "world" in the universe." But pp.13ff he speaks of a spirit world in a related but still separate sense.

naturally understand; but unto myself my works have no end. neither beginning... 23

Here is defined a progressive order of creation believed to be for the purpose of bringing the uncreated intelligence through a process of creation (organization) into a permanent relationship with spiritual and physical matter. Further discussion of this process will be undertaken in the chapters on God, change, and the self.

Traditionally the many theories of creation have been categorized under three heads: special creation, transmission, and archbiosis. The last category is often more modestly termed emergence, although the two terms are not exactly synonymous. Mead 24 lists the three categories the essentials of which can be brief as follows:

Special creation has as its essential the necessary requirement that life was intentionally created in some form by an intervening agent. This may or may not be according to the Biblical account as long as the vital activity was initiated by special act.

Transmission is not really a creation theory but rather is a permanent avoidance or postponement of the answer to the problem of creation. Transmission simply assumes that life came to this earth from some outside source, from some other planet or solar system.

Archbiosis is the materialist's position which is generally held by modern science. It maintains that at some historic point organic matter evolved or developed from inorganic matter. This development is not assumed to be the result of an outside or creative force but simply the chance but lucky result of natural means or forces.

The Mormon concept of the creation must be generally classed under the category of special creation, but in a special sense and with an echo of both other classifications. It rejects the theory of special creation *ex nihilo*, i.e., of something from nothing. Creation is seen to be the organization of existing materials through the intentional intervention of an intelligent power. It, therefore, definitely belongs to the category of special creation. However, the earth life is not accepted as the beginning of the individual. Not only was he understood to be an eternal, uncreated, intelligent entity, but he was also believed to have been born into and lived in a spiritual existence or world before his advent on the earth. In a statement of the First Presidency of the Church in 1910 it was maintained that:

... Man, as a spirit, was begotten and born of Heavenly Parents, and reared to maturity in the eternal mansions of the Father prior to coming upon the earth in a temporal body to undergo an experience in mortality.\(^\text{25}\)

This would mean the transmission of the individual from a former spiritual to a present physical existence, each of these involving a different form of matter. This is further supported by the following quotation from the *Pearl of Great Price*:

For I the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the earth. ... And I, the Lord God, created all the children of men; and yet not a man to till the ground; for in heaven created I them.\(^\text{26}\)

The heavenly creation referred to the creation of the spiritual body.

There was involved in this belief the concept of the transmission of


\(^{26}\) *Pearl of Great Price*, Moses 3:5.
the individual from previous spiritual existence to the physical body of the present earth life. This would be a transmission of the individual to a different stage of existence. Brigham Young also spoke of the transmission of the race through its first earthly progenitors. In 1859 he taught that:

Mankind are here because they are the offspring of parents who were first brought here from another planet, and power was given them to propagate their species, and they were commanded to multiply and replenish the earth.25

There is in the Mormon concept of the creation something of the nature of emergence, though not the emergence of the inorganic into the organic in the sense of the materialist. Rather it is the emergence of the immortal soul through the successive stages of existence from the intelligence to the emergence of the immortal, resurrected soul.

The Mormon belief, then, is one of special creation with certain definite modifications. The process of organization is the creative act of intelligence rather than the creation ex nihilo by fiat. Creation is an ongoing process concerned with the emergence of the immortal, resurrected soul through successive stages of development.

The place of law

In a sermon given at Nauvoo, Illinois April 7, 1844 Joseph Smith discussed aspects of the nature of God and His relationship to the universe which help to explain the place of law in the Mormon philosophy. The following extracts are taken from that sermon:

If men do not comprehend the character of God, they do not comprehend themselves. . . . God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! . . . It is necessary we should understand the character and being of God and how He came to be so; for

I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, that you may see. . . . Here then is eternal life—to know the only wise and true God; and you have got to learn how to be gods yourself, and to be kings and priests to God, the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation. . . . My Father worked out His kingdom with fear and trembling, and I must do the same. . . . When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; . . . it is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave.  

Here is evidence of the Mormon belief in the progressive development of God and man through intelligent understanding of the relationships inherent in the nature of the universe. Joseph Smith further continued:

God, himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with Himself, so that they might have one glory upon another, and that all knowledge, power, glory, and intelligence, which is requisite in order to save them in the world of spirits. 

It appears that law is understood in two forms. First, God gives to men laws which are the result of His understanding and knowledge of relationships, uniformities, or characteristics which, in His wisdom and experience, He knows to exist in the universe. These are relationships inherent in the nature of things. Many may also perceive and discover some of these relationships in his earth experience. That is part of the purpose of the progressive

27. Ibid., p. 312.
experience designed by God for man as outlined in the quotations just stated. "He has power to institute laws to instruct the weaker intelligences," indicates the second type of law which is regulatory in nature and might be compared to the civil law in every day life. Such laws are intended to speed, guide, and control the positive and productive achievement of His purposes for man. Both types of law may be said to God's laws. One he has won in wisdom and painstaking effort from His mastery and understanding of the universe. It is understood that from His vast wisdom of the relationships of the universe He has formulated His laws for the benefit and advancement of mankind. Mormonism looks upon this vast realm of natural relationships or natural law as understandable and predictable. The Doctrine and Covenants refers to the universal nature of the relationships in the universe which are described by the laws of God. It states in part:

... That which is governed by law is also preserved by law and perfected and sanctified by the same. That which breaketh a law, and seeketh to become a law unto itself, and willeth to abide in sin, cannot be sanctified by law, neither by mercy, justice, or judgment. Therefore they must remain filthy still. All kingdoms have a law given; and there are many kingdoms; for there is no space in which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. All beings who abide not in those conditions are not justified.\(^2\)

\(^2\) How God works within the framework of the relationships of the

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28. Brigham H. Roberts, Joseph Smith The Prophet-Teacher, Salt Lake City, Utah: The Deseret News, 1905, p. 39; Roberts here notes "The context of this passage makes it clear that 'Kingdoms' here are not groups of men or nations over which a monarch reigns; but substance, matter, worlds and systems of worlds under the domain of law and intelligence."

universe both in creation and in the regulation of His creation is
commented on by Harrison R. Merrill in an article in the Latter-day
Saints Millennial Star in 1909.

"All things are possible with God; is an old saying
which is accepted by some people literally, and which, in
many cases, is used for excuse for belief in absurd things.
There are things which are impossible with God, for He
rules the universe by laws which cannot be broken, therefore,
it is only by those things which can be done by application
of some of His eternal principles which are possible for Him.
He is omnipotent, however, from the fact that He understands
and can apply all the laws of the universe which He made for
the development of His plan. To understand that God is all-
powerful only when working according to law does not detract
from our respect, but rather enhances our view of Him, for
we know that He is not arbitrary, and that when we grasp one
of His truths it will always be a truth. His word is truth."

The second type of law has been described by Austin as "a rule
laid down for the guidance of an intelligent being by an intelligent
being having power over him." In Mormon scripture it is stated
thus:

There is a law, irrevocable decreed in heaven before
the foundations of this world, upon which all blessings are
predicated—and when we obtain any blessing from God, it
is by obedience to the law upon which it is predicated.

Widtsoe recognized the different aspect of this second type of
law when he said, "Man's will is always circumscribed by great laws
that are self-existent or that are formulated or may be formulated
for the benefit of the race." These formulated or regulatory
laws are essential to progress and cooperation. They are like the
traffic laws which require a driver, except for certain specified
situations, to keep a vehicle on the right side of the road. Such

31. Austin is quoted by Karl Pearson in his The Grammar of Science,
a regulation is necessary for safe and speedy progress up the road. Ordinarily either side might have been chosen. But once decided, the law must be obeyed or confusion and even accident and death may result. So it is believed that God enacts laws necessary to the progress of mankind. Such laws, it is believed, must be as strictly followed as the so-called natural laws lest not only failure to progress follow, but damage and regression of eternal consequence result. In the statement, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise," indicates that God, Himself, is responsible under his regulatory law as He is under natural law. God is not fickle. In His observance of the relationships and obligations which exist in the universe, He is dependable and is "the same yesterday, today, and forever." An investigation of freedom and will under law will be undertaken in a later chapter. It should be stated here, however, that the concept includes the belief that "under the law, alca., are we free."35

Thomas F. O'Dea, a Catholic student of Mormon values through his doctoral studies in the Harvard Department of Social Relations, has the following significant comments to make on the subjects just discussed:

The Mormons have preserved from more orthodox theologies the notion of will and intellect both posited of God. Unlike the demiurge of Timaeus, the Mormon God is not subordinate to a separate Idea of the Good. Yet there is a sort of memory of this notion. For Mormon theology, the universe is a lawful process, and the development of God is based upon his knowledge of the laws of this process and through this knowledge, his growing mastery. Knowledge for both God and

man is a means to power and control. But these laws of
the universal processes are not separate Ideas in the
Platonic sense. They are rather qualities of matter,
inherent structural conditions of eternal universe. In
this context the distinction between matter and spirit
disappears, and God as well as man becomes a material
being. 36

O'Dea's interpretation of the Mormon understanding of natural
laws as "qualities of matter, inherent structural conditions of
eternal universe," 37 is important. It is sometimes lost in the
common usage of the term "law". Nevertheless, it must not be forgotten
if one is to understand the underlying Mormon concept.

O'Dea believes that this raises "serious problems concerning
the nature of thought, of knowledge and of ideas which Mormon writers
have yet seriously to meet." 38 He also feels that the most sophist-
icated Mormon theology has not been concerned with the problems of
epistemology and that those who have a fundamentalist outlook are
willing to leave such problems on the implicit level. O'Dea conclud-
es that Mormonism is an extreme form of voluntarism with its main
emphasis on will. It is not the orthodox brand of voluntarism, how-
ever... For, he points out, if one is used to thinking of voluntarism
in terms of anti-intellectualism as defined by Nietzsche and perhaps
Schopenhauer, then they are apt to miss the "vigorou voluntarism of
the Mormon viewpoint." 39

The dualistic position of Mormonism

The dualistic nature of Mormon philosophy throughout the first

36. Thomas F. O'Dea, Mormon Values: The Significance of a Religious
    Outlook for Social Action. (unpublished doctoral dissertation)
37. Loc. cit.
38. Ibid., pp. 9-10.
39. Ibid., p. 516.
hundred years of its history is evident in a series of quotations from the teachings of its leaders during that period.

1844 -- Joseph Smith, founder and first President of the Church:
    The pure principles of element are principles which can never be destroyed; they may be organized and re-organized, but not destroyed. They had no beginning, and can have no end. . . . Intelligence is eternal and exists on a self-existent principle. It is a spirit from age to age, and there is no creation about it. 40

ca. 1855 -- Parley P. Pratt, early Apostle and tireless missionary:
    Matter and spirit are the two great principles of all existence. Every thing animate and inanimate is composed of one or the other, or both of these eternal principles. I say eternal, because the elements are as durable as the quickening power which exists in them. Matter and spirit are of equal duration; both are self-existent,--they never began to exist, and they never can be annihilated. 41

1860 -- Brigham Young, second President of the Church:
    The life that is within us is a part of an eternity of life, and is organized spirit, which is clothed upon by tabernacles, thereby constituting our present being, which is designed for the attainment of further intelligence. The matter composing our bodies and spirits has been organized from an eternity of matter that fills immensity. 42

1882 -- Joseph F. Smith, then Second Counselor in the First Presidency, later sixth President of the Church:
    Man is a dual being, composed of the spirit which gives life, force, intelligence and capacity to man, and the body which is the tenement of the spirit. . . . The two combined constitute the soul. 43

    -- Albert Carrington, as Apostle:
    He  \textit{God} organized the world and all that is contains, from matter; from ever-living spirit and everlasting element, which existed co-eternally with himself. 44

40. Joseph Smith, Jr., \textit{History of the Church of Jesus Christ of Latter-day Saints}, vol. 6, pp. 305-309.
41. Parley Pratt Robison, \textit{op. cit.}, pp. 63-64.
44. \textit{Latter-day Saints Millennial Star}, vol. 44 (1892), p. 298.
1884 -- John Taylor, third President of the Church:
   "We are immortal beings. We are dual beings associated
   with time and eternity." 45

1904 -- Nels L. Nelson, writer and professor at Brigham Young
   University:
   Mormonism teaches that there is in each human being
   an ultimate principle of life, a "Vita Viva," which is co-
   eternal with the universe. . . . there never was a time
   when man could not say: "This is I, the intelligence;
   this is the universe." 46

1907 -- Charles W. Penrose, then an Apostle, later Counselor in the
   First Presidency of the Church.
   The eternity of matter in its primitive atoms and of
   that intelligence which we call spirit, enters into and is
   an essential principle of the so-called "Mormon" faith. . . .
   The elementary particles of matter are eternal; so are the
   primal, essential, vital sparks of what we call spirit; and
   it is eternal, perpetual union of spirit and element which
   constitutes perfection of Being, with a "fulness of joy,"
   of power and of glory. 47

1910 -- Brigham H. Roberts, one of the First Seven Presidents of
   Seventy of the Church:
   Its [Mormonism's] dualism is that which while recogn-
   nizing an "infinitely extended substance"--the universe,
   "unbounded and empty in no part, but everywhere filled with
   substance" (Haeckel's Law of Substance)--holds, nevertheless,
   that such substance exists in two principle modes, having
   some qualities in common, and in others being distinct. (1)
   Gross material, usually recognized as matter, pure and simple.
   (2) A finer, thinking substance, usually regarded, by other
   systems of thought as spirit, i.e., immaterial substance.
   These kinds of matter have existed from all eternity, and will
   exist to all eternity in intimate relations. Neither produces
   the other, however; they are eternal existences. They con-
   stitute the Book of Mormon "things to act, and things to be
   acted upon." 48

These quotations will serve to represent the dualistic position
of Mormon philosophy during its first century. There is nowhere

45. G. Homer Durham, The Gospel Kingdom, Independence, Mo.: Zion's
46. Nels L. Nelson, Scientific Aspects of Mormonism, New York City:
   G P. Putnam's Sons, 1904, pp. 80-81.
48. Brigham H. Roberts, The Seventy's Course in Theology, "The
   Doctrine of Dietry," Salt Lake City, Utah: The Caxton Press,
   1910, pp. 148-149.
found a formal attempt to outline the Mormon cosmology. There are individual digressions of viewpoint and definition. Nevertheless, there appears to be persistent dualistic position.

Summary

The Mormon position with regard to the basic elements of the universe is not entirely clear. It is complicated by the fact that the term "spirit" is sometimes used to refer to the uncreated and eternal intelligence, and sometimes to designate the body of spirit matter inhabited by the intelligence or intelligent entity prior to earth life. Neither is it clear whether the uncreated intelligence is to be regarded as simply a different form of matter from that of the spiritual and physical substance which is called matter, or whether it is an entirely separate and distinct element. In the latter case, Joseph Smith states: "There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes." This must be regarded as referring to the spirit body, etc., and not to the intelligence. As such it would be given to clarity the Mormon belief that the spiritual body was a distinct form of matter and not immaterial, as is held by some religious groups.

If the intelligent entity is a form of matter, then the Mormon philosophy would seem to be materialistic. But it could not properly be defined as a monistic materialism because intelligence and matter are not held to be reducible either one to the other basic element. Personal intelligences are definitely defined as being co-eternal with

God and uncreated in nature. Matter is likewise defined as basic and irreducible in its elemental form. Even if both personal intelligences and physical and spiritual matter are regarded as forms of matter, they are simply not reducible, under the Mormon definition, to a common denominator. There is still a dualistic relationship that must be recognized and dealt with.

The double-aspect theory of Spinoza and its modern form of neutral monism are likewise unsatisfactory as definitions. This concept that "the ultimate Real is neither mental nor material, but is instead a neutral substance, of which mind and matter are only attributes," 50 might seem at first to be a solution. Closer examination reveals radical differences. The Mormon philosophy cannot accept the basic assumption that this fundamental, single substance is identical with God. Nor can it identify God with nature in the pantheistic tradition. Pantheism and neutral monism are entirely foreign in the Mormon doctrines of Eternity. In the event that the Mormon universal elements should prove to be two aspects of a single substance, such a neutral monism would have to be subject to major redefinition.

If personal intelligences and matter [or matter-energy] are held to be the two basic elements of the universe and even though intelligence in a rudimentary form be held to associate with all matter, then Mormonism assumes the nature of a true dualism.

Under the first definition of intelligence, the philosophy seems to all intents and purposes, to be functionally a dualism even though this intelligence be regarded theoretically as material. In the second definition it is found to be a true dualism. In either case

it seems best defined as a qualitative dualism.

As to numbers, the Mormon philosophy recognizes an innumerable group of personal intelligences which are co-eternal with God. It can, therefore, be defined as quantitatively pluralistic. Thus, Mormonism can be considered to be qualitatively dualistic and quantitatively pluralistic in form.

The two great controlling factors of the universe are rational faculty in the personal intelligence of God and man and the inherent relationships from which come the laws of the material world (both physical and spiritual) from which God "organizes" His creations. Hence law, both the imposed regulatory law of the rational intelligence and the inherent relationships from which are derived the laws of nature, plays a major role in Mormon philosophy.
CHAPTER IV
THE CONCEPT OF GOD

Of all the questions with which philosophy has to deal, those concerned with the existence and nature of God are most subject to personal faith and belief. Along with the problem of immortality, they are not subject to immediate, factual proof. As a religious philosophy, Mormonism's acceptance of the existence of God is largely a priori, on the basis of faith. It also accepts such a posteriori evidence as the experiences of Joseph Smith. The purpose of this chapter is not to examine the evidence for the existence of God but rather is to investigate certain phases of the Mormon definition of His nature.

The transcendent nature of God

A fundamental question in regard to God's nature is whether He is transcendent, that is, apart from the universe, or immanent and to be identified with the universe. The first is theistic, the second pantheistic in meaning.

Perhaps the most striking illustration of the Mormon concept of the nature of God is that found in the account of the first vision of the boy, Joseph Smith, in the spring of 1820 and ten years before the formal organization of the Church of Jesus Christ of Latter-day Saints. This vision was Mormonism's first definition of the personal, transcendental nature of God. Of it Joseph Smith said:

I saw two personages, whose brightness and glory defy all description, standing above me in the air, One of them
spake unto me, calling me by name, and said, pointing to
the other—This is my beloved Son. Bear Him! 1

Joseph Smith's description of God, given only three months be-
fore his death, defined Him as a being which was transcendent, personal,
and anthropomorphic. In the 1844 conference of the Church at Nauvoo,
Illinois, he said:

God himself was once as we are now, and is an exalted
man, and sits enthroned in yonder heavens! That is the great
secret! If the veil were rent today, and the great God who
holds this world in its orbit, and who upholds all worlds
and all things by his power, was to make himself visible,—
I say, if you were to see him today, you would see him like
a man in form—like yourselves in all the person, image and
very form as man; for Adam was created in the very fashion,
image and likeness of God, and received instructions from,
and walked, talked, and conversed with him as one man talks
and communes with another. 2

Thus, God is held to be personally transcendent and not immanent.

This position coincides with "the first view, that of a transcendent
God, [which] was for a long time the traditional Christian view." 3

The doctrine of an indwelling God which identifies God with nature
in the pantheistic philosophy is rejected in this Mormon belief.

Speaking of the Mormon viewpoint, James E. Talmage says:

Nature is not God; and to mistake one for the other is
to call the edifice the architect, the fabric the designer,
the marble the sculptor, and the thing the power that made it. 4

1. Joseph Smith, Jr., The Pearl of Great Price, Salt Lake City, Utah:
The Church of Jesus Christ of Latter-day Saints, 1935 ed., The
Writings of Joseph Smith, 21:7.
23, p. 246.
3. Hunter N. McAdoo, Types and Problems of Philosophy, New York City:
4. James E. Talmage, The Articles of Faith, Salt Lake City, Utah:
The Deseret News, 1959, p. 33. James E. Talmage was a member of
the quorum of Twelve Apostles. This particular work has reached
a point of high prestige in the Church and is extensively used
and quoted.
Mormonism not only accepts the premise that God is a being, apart from and not indwelling in the universe, it also definitely identifies Him as a personal God, anthropomorphic in form. Such a concept is a necessary fundamental in its definition of the place of man in and his relationship to the universe. Brigham Young carefully makes clear the anthropomorphic nature of the Mormon belief in a transcendent God. The following statement is typical of many others by him and by other leaders of the Church:

The Lord is our God and it is He whom we serve; and we say to the whole world that He is a tangible being. We have a God with ears, eyes, nose, mouth; He can and does speak. He has arms, hands, body, legs and feet; He talks and walks; and we are formed in His likeness. The good book—the Bible, tells us what kind of a character our Heavenly Father is. In the first chapter of Genesis and the 17th verse, speaking of the Lord creating men, it reads as plain as it can read, "and He created man in His own image and likeness;" and if He created Adam and Eve in His own image, the whole human family are like Him.5

Perhaps the term "anthropomorphic" should not be used in the Mormon definition of God. The New Century Dictionary defines the term as meaning, "Ascribing human form or attributes to beings or things not human, esp. to a deity." 6 This implies a God conceived in the form of man whereas Mormonism holds strictly to the statement in Genesis that man was created in the image of God. God is the prototype of man and man is, in a sense, an embryonic God. A portion of this concept is expressed in the truism produced by Lorenzo Snow, fifth President of the Church, and approved by Joseph Smith:

As man now is, God once was;
As God now is, man may be.\(^7\)

Like perfected man, God is thought of as being an intelligence inhabiting a resurrected and glorified body made up of physical and spiritual matter. Thus, in using the term "anthropomorphic" the Latter-day Saint indicates that God and man are basically alike in personage and that the spiritual and physical bodies of men are, in reality, created in the image of God. God is established as a transcendent being, located in time and space.

**The attribute of immanence**

Although the belief in a transcendent, personal God is fundamental, the concept of immanence is not rejected but rather is accepted in a certain specialized sense.\(^8\) God is personally transcendent but at the same time is immanent in sustaining power. Mormonism conceives of a divine medium, universally dispersed throughout infinite space, called the Holy Spirit. It is through this Holy Spirit that the sustaining power of God operates throughout space and the universe. This is the media through which the Son operates in the power of the Father. It is described in the *Doctrine and Covenants* as follows:

> The light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; Which light proceedeth forth from the presence of God to fill the

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7. Eliza R. Snow Smith, *Biography and Family Record of Lorenzo Snow*, Salt Lake City, Utah: Deseret News Co., 1884, pp. 46-47. The circumstances surrounding the complete origin are given in detail.

immensity of space--The light which is in all things, which
giveth life to all things, which is the law by which all
things are governed, even the power of God who sitteth upon
his throne, who is in the bosom of eternity, who is in the
midst of all things.\(^9\)

In his Rational Theology, John A. Widtsoe explains the immanence
of this power of a personal being in the universe:

God is a personal being of body--a body limited in
extent. He cannot, therefore, at a given moment be person-
ally everywhere. Time and space surround him as they
surround us. . . Nevertheless, it is known distinctly
that God, by his power, will and word, is everywhere
present. The Lord must, therefore, be in possession of
other agencies whereby his will may be transmitted at his
pleasure to the uttermost confines of space. The chief
agent employed by God to communicate his will to the universe
is the holy spirit, which must not be confused with the Holy
Ghost, the personage who is the third member of the Godhead.
The holy spirit permeates all the things of the universe,
material and spiritual. By the holy spirit the will of God
is radio-transmitted, as it were. It forms what may be
called the great system of communication among the intell-
ligent beings of the universe. The holy spirit vibrates
with intelligence; it takes up the word and will of God as
given by him or by his personal agents, and transmits the
message to the remotest parts of space. By the intelligent
domination and infinite extent of the holy spirit, the whole
universe is held together and made as one whole. . . By
the holy spirit the Lord is always with us, and "is nearer
than hands or feet." The intelligent earthly manifestations
of the holy spirit are commonly spoken of as natural forces.\(^10\)

Widtsoe's definition of the immanent Holy Spirit can be seen to
be similar in many respects to the concept of the omnipresence of
God held by modern Christianity. Mormons would say that the doctrine
of the omnipresent God confuses God with the agent or media through
which He works.

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9. Joseph Smith, Jr., The Doctrine and Covenants of the Church of
   Jesus Christ of Latter-day Saints, Salt Lake City, Utah: pub. by
   the Church. . . 1921 ed., 68:11-13. (Hereinafter referred to
   as the Doctrine and Covenants.)

10. John A. Widtsoe, Rational Theology, \textcopyright\, p. 7: The General Priesthood
    Committee, 1913 ed., pp. 68-69. Chemist, educator, college
    president, Widtsoe later became a member of the Quorum of Twelve
    Apostles of the Church.
Again, there is danger of confusion of terms. Joseph F. Smith, President of the Church, voices a similar warning to that given by Widtsoe, that the Holy Spirit or the Spirit of Christ must not be confused with the Holy Ghost. In an article in the Improvement Era in 1909 he says:

The Holy Ghost is a personage of Spirit can no more be omnipresent in person than can the Father or the Son, but by his intelligence, his knowledge, his power and influence, ever and through the laws of nature, he is and can be omnipresent throughout all the works of God. It is not the Holy Ghost in person who enlighteneth every man who is born into the world, but it is the Light of Christ, the Spirit of Truth, which proceeds from the source of intelligence, which permeats all nature, which enlighteneth every man and fills the immensity of space. You may call it the Spirit of God, you may call it the influence of God’s intelligence, you may call it the substance of his power, no matter what it is called, it is the spirit of intelligence that permeats the universe and gives to the spirits of men understanding.11

It should be briefly stated that Mormonism recognizes the omnipresence of God in yet another respect. This is through the priesthood, whose members are recognized as those delegated to act in the name of God. “God’s omniscience and omnipresence are due in great measure to the presence and labors of his emissaries and ministers in different parts of the universe.”12 As in the British Empire, men properly delegated might speak in the name of and with the authority and power of His Majesty’s government in the far-flung reaches of the empire, so, also, it is felt that God is present in His directly delegated authority through those who are authorized to act for Him.

Both the concepts of transcendence and immanence are thus

11. The Improvement Era. Salt Lake City, Utah, The Young Men’s Mutual Improvement Association, vol. 12, March 1909, p. 389. Note here that several names are used freely and interchangeably to designate the same thing.

accepted within certain limits. There are other theistic philosophies which also combine transcendence and immanence, but not in quite the same way as Mormonism. The Mormon position preserves the idea of a finite, anthropomorphic being which most theistic philosophies reject. So the Mormon concept is that of a God personally transcendent but immanent in the instrumentality of the Holy Spirit and through the delegated authority of His agents.

The Godhead

That which has been said with regard to the personal nature of God, the Father, also applies to Jesus Christ and the Holy Ghost. These are not considered to be three aspects or manifestations of the same being but are designated as three separate and distinct personages. Their oneness is thought to be in act and purpose but Latter-day Saints are careful to point out their belief in the members of the Godhead as three distinctly separate individuals. Probably the most authoritative summary of this position is to be found in James E. Talmage's Articles of Faith:

Three personages composing the great presiding council of the universe have revealed themselves to man: (1) God the Eternal Father; (2) His Son, Jesus Christ; and (3) The Holy Ghost. That these three are separate individuals,

13. Hunter-Mead, Types and Problems of Philosophy in a footnote on pp. 391-392 says, "The theistic view of Diety, which is held by most theologians today, attempts to combine transcendence and immanence. God is a being who permeates and motivates the universe which He created and is thus immanent as concerns His presence and activity. On the other hand, God's being is not identifiable with that of the universe, and thus in his essence He is transcendent - as proved by the fact that the universe is His creation. In other words, God existed before there was a natural order of any sort, and consequently can hardly be synonymous with that order. . . . However, his great care to avoid any suggestion of an identification of God with nature appears to warrant our suspicion that this position is fundamentally transcendent."
physically distinct from each other, is demonstrated by the accepted records of divine dealings with man. . . . Each of the members of the Trinity is called God, together they constitute the Godhead. . . . The Godhead is a type of unity in the attributes, powers, and purposes of its members. . . . This unity is a type of completeness; the mind of any one member of the Trinity is the mind of the others; seeing as each of them does with the eye of perfection, they see and understand alike. . . . The oneness of the Godhead, to which the scriptures so abundantly testify, implies no mystical union of substance, nor any unnatural and therefore impossible blending of personality. Father, Son, and Holy Ghost are as distinct in their persons as are any three personages in mortality.14

That this position has been maintained from the first is evident from the statement made by Joseph Smith, founder and first President of the Church, in 1844:

I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and that the Holy Ghost was a distinct personage and a Spirit; and these three constitute three distinct personages and three Gods.15

The chief difference in the nature of these personages is in the case of the Holy Ghost. While the Father and the Son were described as perfected intelligences inhabiting resurrected and glorified bodies of spiritual and physical substance, the Holy Ghost is said to be a personage. That is, the body he inhabits is of spiritual not of spiritual and physical matter. Of this Brigham H. Roberts says:

It follows then, that describing the Holy Ghost as a "personage of Spirit," means only that the Holy Ghost differs from the other glorious personages of the Godhead in the nature of the substance of which, for want of a better term, we may say he subsists, but not necessarily different in form; and of which we can only say—that is of his substance—he is not flesh and bone as are the tabernacles of the Father and the Son.16

Three separate, personal, transcendent beings are thus established in the Mormon concept of the Godhead. Unified in purpose but separate in entity, they are all known as God. It must be clearly understood, however, than in the philosophy of Mormonism the supremacy of God the Father is not questioned. He is regarded as the one supreme God, Father of all.

The concept of Godhood

Two aspects of the Mormon concept of Godhood need to be discussed at this point. The first of these is found in the statement of the Doctrine and Covenants that:

The glory of God is intelligence, or, in other words, light and truth. . . . Intelligence, or the light of truth, was not created or made, neither indeed can be. 17

The intelligent entity which is the individual in God or man is referred to as an intelligence because of the rational faculty which identifies it. Intelligence, possessed and potential, is its greatest attribute. 18 Directed toward perfection it becomes the "glory" of God. Examination of the Mormon belief shows that it is in the possibilities and potentialities of the development of the attribute of intelligence that they hold man capable of following a path of progressive development. While God has been identified as an intelligence they have seen Him as infinitely greater than the intelligence represented by mankind at its present stage of development. This point is made clear in the statement of God to Abraham in the Mormon scripture, The Pearl of Great Price which declares:

17. Doctrine and Covenants, 93:36 and 29.
And the Lord said unto me: these two facts exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all. 19

In reference to the above statement, "I am more intelligent than they all," Brigham H. Roberts makes the following explanation:

By this expression I do not understand the scripture to mean that God is more intelligent than any of the other intelligences, but more intelligent than all of them combined. His intelligence is greater than the mass. It is the fact doubtless that makes this One, "more intelligent than them all." God. He is the All-Wise One! The All-Powerful One! What he tells other intelligences to do must be precisely the wisest, fittest thing that they could anywhere or anyhow learn—the thing which it will in all ways behave them with right royal thankfulness, and nothing doubting, to do. . . . [He is] the one who desires that which is highest, and best; not for himself alone, but for all; and that will be best for Him too. His glory, his power, His joy will be enhanced by the uplifting of all, by enlarging them; by increasing their joy, power and glory. And because this All Intelligent One is all this, and does all this, the other intelligences worship Him, submit their judgments and their will to His judgment and His will. He knows and can do that which is best; and this submission of the mind to the most Intelligent, Wisest—wiser than all—is worship. This is the whole meaning of the doctrine and the life of Christ expressed in—"Father, not my will but Thy will, be done." 20

The Mormon concept of Godhood now begins to unfold itself. God is recognized as a vastly superior intelligence. He was once as man is now in terms of progression and has achieved his glory through the intelligent mastery of the universe. It is possible for man to follow in His footsteps. 21 It must be understood that a considerable part of the glory attributed to God in the Latter-day Saint concept is due to His benevolent and fatherly relationship to other intelligences. Under His direction, they too may aspire to progress

21. The details of this doctrine will be discussed in greater detail in the chapter which follows on "Free Will and the Concept of Change."
toward a condition of godhood.

In an overview of the Mormon philosophy, Ellsworth notes the importance of the relationship between God and man and God's serious devotion to man's development. He says:

Characteristically Mormon is the definition of God as a divine person seriously devoted to man as an end. The Lord was represented as saying: "...this is my work and my glory--to bring to pass the immortality and eternal life of man." [Pearl of Great Price, Moses 1:39]. God's creations were not for God's glory, but for man's salvation, for his eternal progression Godward.22

The glory of God is found in His fatherly and teaching relationship to man. And man is seen to glorify God in his acceptance of His help and plan and in his upward development.

The second aspect of Godhood, to be considered here, is that, in this process of advancement, God is truely believed to be the father of spirits. The Latter-day Saint sees the organized spirit of the pre-existence to be in reality the child of God and his heir in all that heirship implies. Thus, as the actual, spiritual child of God, man is believed to carry within himself the potential, ultimate achievement of Godhood. In 1886, Lorenzo Snow referred to this parental relationship in these words:

"We are the offspring of God, begotten by Him in the spirit world, where we partook of His nature as children here partake of the likeness of their parents. Our trials and sufferings give us experience, and establish within us principles of godliness."

John Taylor insisted that the purpose of the mission and ministry of Jesus Christ was to make it possible for man to realize his

23. Journal of Discourses, vol. 26, p. 368. Snow was then as Apostle.
possibilities of development as a son of God. In a special publication discussing the mediation and atonement of Christ, published in 1892, he declares:

It is for the exaltation of man to a state of superior intelligence and Godhead that the mediation and atonement of Jesus Christ is instituted; and that noble being, man, made in the image of God, is rendered capable not only of being a son of man, but also a son of God, through adoption, and is rendered capable of becoming a God, possessing the power, the majesty, the exaltation and the position of God.  

This concept did not intend to make man the ultimate equal of God. In fact, the advancement of man, in Mormon eyes, only tends to add to the power and glory of the Father. As early as 1862, Brigham Young emphasized that:

This [Godhood of man] will not detract anything from the glory and might of our Heavenly Father, for He will still remain our Father, and we shall still be subject to Him, and as we progress in glory and power, the more it enhances the glory and power of our Heavenly Father. This principle holds good in either state, whether mortal or immortal.  

Godhood becomes, then, a concept of achievement. It is understood to imply an intelligent mastery of the things of the universe and a fatherly relationship to intelligences of a lesser development. God is Father and Teacher and man is child and student.

A finite or an infinite God?

In Mormonism, God is at once finite and infinite. In person, God can be described as a finite being, existing in time and space.

On the other hand, the Mormon belief recognized that in certain attributes and through the medium of the Holy Spirit, He is infinite.

26. This has been partly covered under the discussion of the transcendence and immanence of God.
and immanent throughout the universe.

It has also been established that the process of creation is considered to be one of intelligent organization and that the fundamental elements of the universe, intelligence and matter-energy\textsuperscript{27} were not created or made nor can they be created. This places a finite limitation on the power of God for neither His power nor any other is believed to be able to create these eternal elements which are self-existin in nature.\textsuperscript{28}

No finite limit is placed upon the ability or potential of God to develop and progress. He has not been thought of as having reached a static end of advancement. In a discourse given in 1857, Wilford Woodruff said:

If there was a point where man in his progression could not proceed any further, the very idea would throw a gloom over every intelligent and reflecting mind. God Himself is still increasing and progressing in knowledge, power, and dominion, and will do so, worlds without end. It is just so with us.\textsuperscript{29}

Examination of this concept makes it evident that at any given moment God must have attained some finite point in His path of progression and creation. At the same time, it is maintained that God's capacity to progress is infinite. It should be noted that the same possibilities are attributed to man.

\textsuperscript{27} In the cited work of Widtsoe, \textit{Rational Theology}, pp. 12 ff. he points out the early use of the word matter to indicate the elemental matter or matter-energy relationship. It is evident that early leaders are speaking of the basic matter-stuff of the universe.


\textsuperscript{29} \textit{Journal of Discourses}, vol. 6, p. 120, speech given December 6, 1857.
Brigham H. Roberts discusses the same idea of certain reasonable limitations in the attributes of God. He points out:

God's immutability should be regarded as stability, adherence to principle. ... Working through law to the achievement of his divine purposes, rather than by caprice, or by arbitrary, personal action. But God's immutability should not be so understood as to exclude the idea of advancement or progress of God. ... Hence we could not say of God's immutability as we do of his eternity that it is absolute, since there may come change through progress even for God; but an absolute immutability would require eternal immobility—which would reduce God to a condition eternally static, which, from the nature of things, would bar him from participation in that enlargement of kingdom and increasing glory that comes from redemption and progress of man. And is it too bold a thought, that with this progress, even for the Highest, new thoughts and new vistas may appear, inviting to new adventures and enterprises that will yield new experiences, advancement and enlargement even for the Most High? It ought to be constantly remembered that terms absolute to man may be relative terms to God, so far above our thinking is his thinking; and his ways above our ways.30

Roberts extends the idea of certain limitations to the omnipotence of God. God, he says, must be thought of as all-powerful, for if we should think of Him as ever-rulled by a higher power then He would not remain in our thoughts as God.31 Nevertheless,

Even God, notwithstanding the ascription to him of all-powerfulness in such scripture phrases as "With God all things are possible," "Nothing shall be impossible with God"—notwithstanding all this, I say, not even God may have two mountain ranges without a valley between. Not even God may place himself beyond the boundary of space; nor can the outside of duration.32 Nor is it conceivable to human thought that he can create space or annihilate matter. These are things that limit even God's omnipotence. What then is meant

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31. This idea is not quite consistent with the Mormon view of Jesus Christ as God not "over-rulled" but ruled over by God the Father. Also man is believed to attain a possible Godhood still under the ruling power of God the Father. Of course, The Father is still God to him in this latter case. The premise in the quote, however, is acceptable to Mormon belief.
32. This may be argued as a matter of definition. The authors intent seems to be to define the working of God in the framework of the inherent relationships of the universe.
by the ascription of the attribute of omnipotence to God? Simply that all that may or can be done by power conditioned by other eternal existences—duration, space, matter, truth, justice—God can do. But even he may not act out of harmony with the other eternal existences which condition or limit even him.33

In Roberts' explanation of the meaning of the omnipotence of God is indicated an infinite progression of possibilities for the benevolence and creative acts of God. Though infinite in extent, these possibilities have certain finite bounds inherent in the nature of the universe. If the innate relationships and regularities of the universe are termed natural laws, then this explanation would indicate that God works by and in the framework of natural law.

The Mormon recognition of the limiting and sustaining power of law in the creations of God is stated by Joseph Smith in the Doctrine and Covenants, in a revelation given in 1832. It states:

And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same. . . . All kingdoms have a law given; and there are many kingdoms; for there is no space in which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions.34

In this statement, the laws of God are shown to be in recognition of and in harmony with the associations, relationships, and bounds and limitations of universal forces.

33. Brigham H. Roberts, The Seventy's Course in Theology. "The Atonement," p. 70. In this same vein, Joseph Smith wrote in the Times and Seasons, Nauvoo, Illinois, vol. 5 (1844), p. 615 for Aug. 15, 1844, "But, if I am right I might with boldness proclaim from the housetops, that God never did have the power to create the spirit [intelligence] of man at all. God himself could not create himself: intelligence exists upon a self-existent principle, it is spirit from age to age and there is no creation about it."

34. Doctrine and Covenants, 88:34, 36-38.
Within the structure of law which has been examined, the revelation continues:

He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is round about all things; and all things are by him, and of him, even God, forever and ever. And again, verily I say unto you, he hath given a law unto all things, by which they move in their times and in their seasons.

So Mormon doctrine sees a God both finite and infinite in nature. He is considered to be finite in substance and in form and located in both time and space. He has a finite relationship to the elements of the universe in their nature and relationships. At the same time, he is infinite in the application of and creation from the elemental materials and their accompanying possibilities and relationships. He is infinite in existence though located in time. He is infinite in omnipresence through the Holy Spirit. There are no limitations placed upon his ability to grow and progress in harmony with the universe. Finally, he is considered to be infinite in the application of universal relationships which result in love, mercy, justice, and wisdom.

The problem of evil

It is not intended that the problem of evil shall be discussed here beyond the point necessary to help define the nature of God. In this respect, the problem of evil enters into the question of the finite and infinite attributes of God. It is closely related to the universe.

35. Doctrine and Covenants, 83:41-42.
In the main, Western theology has held that limitation of the power of God in any form would be derogatory to the very idea of God. The immediate problem is: If God is all-powerful, how can He also be all-good, since He permits evil to exist in the world. The question philosophers ask is, "If He is all-wise and all-powerful, then why does He permit the evil, which He could easily eliminate, to exist in the world?" Several possible answers have been proposed, among which are the following significant ones:

1. God is beyond good and evil as man understands them. This means that He can reconcile them and the problem is only in man's thinking.

2. That God is "all-everything," which would mean that He is both all-good and all-bad or else He is a sort of neutral composite of the good and the bad in a pantheistic sense.

3. That good and evil are simply a fiction of mankind and do not exist as realities.

4. That evil and the struggle with evil is real and that God as well as man is engaged in this struggle. This means that God must, of necessity, be limited or finite in some respects.

The Karmic position accepts the reality of good and evil. It has held that, where rational beings or intelligences are capable of agency or acts of will in a universe where law is inherent in the relationships of universals, acts which are good or bad are possible in the very nature of existence. It maintains in its modern scripture that man is free agent within his sphere:

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence else; otherwise there is no existence. Behold, here is the
agency of man, and here is the condemnation of man.36

The belief holds that both God and man are, by their very nature, engaged in a process of development or progression in which is involved the mastery of the things of the universe. This development and mastery is considered to be a very real thing. It is not simply an exercise given by God for mankind. It is understood to be a genuine struggle in the mastery of these things which will help man and bring him happiness and in the rejection of these things which will harm him and bring him sorrow.

The Book of Mormon postulates the existence of good and evil as a necessary condition to existence itself. It sees good and evil involved in the exercise of will and the rational use of agency. Without choice, life is seen to be a meaningless existence, mechanistic and purposeless in nature. It reads:

For it must needs be, that there is an opposition in all things. If not so, . . . righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore all things must be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility. Wherefore it must needs have been created for a thing of naught; wherefore there would have been no purpose in the end of its creation.37

It is not that it is held to be necessary for evil to exist as such or desirable that man should partake of evil. Rather, it is a necessary part of the doctrine of free will, agency, and progression. It is seen as a seeking for virtue in the sense that virtue is greater than innocence. Virtue being seen as the mastery of good

and the rejection of evil while innocence indicates simply a lack of knowledge or experience. Good and evil do not exist as such in the universe for the universe is seen to be neutral in this respect. Good and evil are the results of the use the intelligent entities make of the things of the universe. Therefore, they are a product of the process of mastery.

Referring to this mastery as necessary for the development that would bring exaltation Brigham Young taught in 1859:

There is not, has not been, and never can be any method, scheme or plan devised by any being in this world for intelligence to eternally exist and obtain an exaltation, without knowing the good and the evil—without tasting the bitter and the sweet.38

Brigham H. Roberts often referred to certain phases of the philosophy of William James as being similar to the Mormon point-of-view.

Head’s brief of James concept of a finite God working in harmony with man in the achievement of values illustrates the position that has been discussed.

James here suggests, ... the [values] are rather something that must be achieved within the setting of an un Concerned cosmos. Fortunately we are not alone in this titanic effort; God is working toward the same great goal, so a pooling of human and divine energies appears logical—even imperative. There is a hope that the world may be saved, but it will not be by God (as orthodox theism holds) nor by man’s efforts (as naturalistic humanism holds). Neither alone is sufficient, but God and man in partnership can impose moral order on things and erect a structure of values, regardless of nature’s indifference to these values.39

The Mormon philosophy is quite similar to this expression of James in that it recognizes that the acts of God do not supersede the universal relationships expressed in law except as law is itself.

subject to law. It also strongly recognized the partnership of God and man in the upward struggle of development and progression. Although man is decidedly the junior partner, his efforts are still considered to be a necessary element. The struggle is believed to be real. It is no boxing with shadows, and the reality of the danger of evil to progression is fundamentally accepted.

Certain rejected concepts

A series of events which culminated in a public statement rejecting certain concepts of the nature of God by the General Authorities in 1860 is helpful in defining the concept of God at that time. Although the evidence is negative in the sense that it states what the belief is not, it is important in ruling out certain concepts.

During the period from 1848 to 1854 Orson Pratt became deeply concerned with the philosophical implications of certain Mormon doctrines. During this time he was in the East and in Great Britain as an apostle and mission president. Lacking the sounding board of other general authorities on which to test his philosophical thinking, he advanced theories which were not acceptable to the leadership of the Church. When Brigham Young and other of the presiding authorities began to sense what some of these theories implied, he was called to account by them and in January 1860 publicly acknowledged and rejected those which were not in harmony with the Church. 40

40. Deseret News. (newspaper 1850-current) Salt Lake City, Utah: July 25, 1860, pp. 162-163. At this time Brigham Young said of Pratt, "Elder Pratt sustains an unimpeachable character, so far as strict morality, tried integrity, energy, zeal, faithfulness to his religion, and honesty in all business transactions are concerned; but it will be readily perceived from his "Remarks", that he does not claim exception from liability to err in judgement in relation to "some points in doctrine." Bro. Pratt's teachings upon the first principles of the gospel are excellent."
The importance of this event is that there was published in the Deseret News for July 25 1860 a list of specific points in relation to Pratt's writings which were not to be considered acceptable as Church doctrine. These seem to have been penned by Brigham Young and concurred in by the General Authorities of the Church. Church members were thus publicly warned that these concepts were not a part of the doctrine of the Church. In the main, they were concerned with the nature of God and so became an appropriate part of this discussion as they serve to show concepts which could not be included in the Mormon concept of God. Following are the listed concepts which were not to be considered doctrine of the Church:

1. He defines all Gods as equal in power, glory, dominion, and in the possession of all things.
2. If you worship the adorable perfection of truth, light and love you worship God. 41
3. When we reach Godhead no one will know one particle more than we do nor can we expand further in any degree for we will know all things.
4. The Father and the Son do not progress in glory and wisdom because they already know all things past, present, and to come. None of the Gods knows more than another and none are progressing in knowledge neither in the acquisition of any truth.
5. The Father, Son and Holy Ghost must, if organized at all, be the result of self-combinations and unions of the pre-existent, intelligent, powerful and eternal particles of substance. These forces and powers are the First Great Cause. 42

While this is simply the rejection of statements which are not acceptable to the Mormon faith, certain implications are evident.

41. In relation to this point Daniel H. Wells of the First Presidency of the Church stated in a sermon in 1862, "It has been said by some, and I suppose it to be a true doctrine, that God is truth, but that does not prove that truth is God; for truth like love, wisdom, and goodness, is an attribute and not a person." Several talks of about this date carefully distinguish God from his attributes. Journal of Discourses, vol. 9, p. 259.
Some of these seem to be:

(1) All Gods are not equal in power, glory, dominion, and in the possession of all things. The Father, for example, has been defined as greater than they all.

(2) Such abstractions or attributes such as truth, light, and love may describe God but they are not God.

(3) The achievement of Godhood does not bring all to a common level of knowledge nor does it deny further expansion or development.

(4) Progress, in some respect, is still possible to God in relation to his glory and wisdom. Such progress is also possible to others who reach Godhood.

(5) Self-combinations of eternal particles of substance are not to be taken as constituting the First Cause.

Summary

It is now possible to summarize the Mormon concept of God in the specific areas which have been considered. He is seen to be a finite, personal being, existing in time and space and transcendental in His personal nature. Through the media of the Holy Spirit and his delegated agents, He is immanent in sustaining power throughout the universe, and in this same sense in omniscient and omnipresent. As a perfected being, He would possess the attributes of love, mercy, justice, etc., in perfection.

The Godhead consists of three separate personages, the Father, the Son, and the Holy Ghost. Each is God but the Father is unquestionably supreme. The first two have perfected, resurrected bodies of physical and spiritual matter. The Holy Ghost is a personage of
spirit but does not possess a body of physical substance.

Godhood is an achievement of intelligent progress and divine relationship to other, lesser intelligences. The Supreme God is Father of the spiritual bodies of mankind in a real sense and His spiritual children carry within themselves the possibility of potential Godhood. God is Father and Teacher and man is child and student.

God is finite in some respects and infinite in others. He is finite in personal being and in his relationship to certain aspects of the fundamental relationships of the universe. His intelligent understanding of the relationships of the universe is the basis of the law by which He rules. God is infinite in possibilities of mastery and achievement as well as in attributes of love, mercy, justice, etc. The struggle with evil and for the attainment of good is real and is related to the exercise of will and free agency.
CHAPTER V

FREE WILL AND THE NATURE OF CHANGE

The problem of free will is basically concerned with the question of whether or not man is able, of himself, to initiate new courses of action. Can he, when faced with the possibility of alternate courses of action, decide for either the one or the other, or is he bound by preceding events and his own personal makeup in the course he will pursue? Is he a free agent in that he is the active cause of certain results which follow? In Mormonism, this problem is closely related to and, indeed, often merges with the question of causation and the nature of change. Because free will is more clearly defined and, hence, will help in the definition of the nature of change, it will be considered first.

Free agency as an eternal principle

Mormonism regards free will as an eternal principle. In Mormon literature, the term "free agency" is more commonly used than "free will." The realization of the fruits of free agency through the exercise of will is believed to be guaranteed by God to mankind. It is asserted that in God's association with the fundamentals of the universe, He cannot violate this basic principle of the agency of man in the exercise of his free will. (If this Brigham Young said in 1866:

The volition of the creature is free; this is a law of their existence, and the Lord cannot violate His own law were He to do this He would cease to be God. . . . This is a law which has existed from all eternity and will continue to exist through all the eternities to come. Every intelligent being must have the power of choice, and God brings
forth the results of the acts of His creatures to promote His kingdom and subserve His purposes in the salvation and exaltation of His children.  

Responsibility is usually mentioned hand in hand with free agency in Mormon literature. It is assumed that responsibility for agency must be manifest in the same measure as the freedom to act is held. 

Nels L. Nelson, writing in *Scientific Aspects of Mormonism* in 1904, declares that the primal intelligent entity must have been a free agent. He says: 

This ultimate uncreated being was a free agent. I reach that conclusion from the following reasoning: Being eternal, and therefore co-eternal with the universe, it was beholden to no power whatever for its existence, and being indestructible, it might, in a negative way, defy all powers outside of itself combined. That is, if all forces of the universe and of all other intelligent beings beside itself, should combine to make it say yes, it might still say no, and maintain its attitude. This evidently is the real meaning of free agency; without such ultimate negative power, no being can be said to be free.  

As soon as the intelligent entity makes gains beyond its primal self, Nelson feels that the situation changes somewhat, for it now is in danger of sustaining losses. He continues: 

Man still possesses this power, but a difference has sprung into being: he now has something to lose. He has the same right as ever to oppose the powers not himself; but he does so at the risk of being stripped of all that those powers have put upon him: his mortal and spiritual body, and all those correspondences with the universe which obedience to law has invested him with. But after being again reduced to the primal state of naked ego, he could maintain his negative attitude indefinitely and without fear of further changes.  

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3. Ibid., pp. 81-82.
Nelson saw in the uncreated ego negative omnipotence but positive powers as yet only potential. Positive power he defines as, "the ability to react upon spirit or upon matter so as to create what one may invent." This positive power, he felt, could only be one thing. It must represent obedience to law which meant to enter into correspondence with the universe. The development of positive power meant a progressive approach toward the positive omnipotence of God, which, in turn, meant mastery over the relationships of the universe. This positive development has been carried on under the guidance and direction of God. Nelson further states:

First, by its own free will and consent, it had become subject to God. It had discovered the meaning of law and taken its first step in subordination thereto. It had learned to say, in the language of our Savior, "Father, Thy will, not mine be done." For what is this only creed of the Savior but a concrete formula for coming into harmony with the universe.

In the next place it had exchanged what must have been a limitless, untrammeled, but also aimless state of being—a state in which it could react on nothing, nor could anything, without its consent, react on it—for what was probably an environment circumscribed and presenting obstacles on every hand.\(^4\)

James B. Talmage also discusses the Mormon concept of free agency, especially in terms of a responsible agency, in his The Articles of Faith, written in 1899, he says:

The Church holds and teaches as a strictly scriptural doctrine, that man has inherited among the inalienable rights conferred upon him by his divine Father, absolute freedom to choose the good or the evil in life as he may elect. This right cannot be guarded with more jealous care than is bestowed upon it by God Himself; for in all His dealings with man, He has left the mortal creatures free to choose and to act, with no semblance of compulsion of restraint, beyond the influence of paternal counsel and

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\(^4\) Nelson, op. cit., p. 82.  
\(^5\) Ibid., p. 64.
loving direction. True, He has given commandments, and has established statutes, with promises of blessings for compliance and dire penalties for infraction; but in the choice of these, God's children are untrammled. In this respect, man is no less free than the angels and the Gods, except as he has fettered himself with the bonds of sin, and forfeited his power of will and strength of soul. 6

Talmage maintains that no law could have been given man in righteousness if he were not free to act for himself. To promise rewards or punishments would be a travesty of justice if the individual did not possess the power of independent action. He sees the earth life as an opportunity for man to exercise will in the presence of the good and evil of physical life that he might attain the maturation and experience essential to progressive development. Although Talmage emphasizes law and obedience, he is careful to maintain the right and ability of the individual to take one course or another as he himself decided. If man can choose his course and can take either or any of several possible courses of action, then he has essential free will.

As early as 1852, Brigham Young asserted this basic free will of the individual. He saw this ability to exercise will as restricted by the nature of man and his incomplete development. Such freedom was man's only within his own sphere for many of the limitations were inherent in man himself, his environment and the nature of the universe. Young declared:

The children of men are made as independent in their sphere as the Lord is in His, to prove themselves, pursuing which path they please, and choose the evil or the good. 7

And further in a speech of 1837:

All intelligent beings are ... endowed with certain inalienable rights, privileges and powers inherent in them. When God organized intelligent beings, He organized them as independent beings to a certain extent, as He is Himself, and whether we see an evil act or a good one performed by an intelligent being, that being has performed the act by his will, by his own independent organization, which is capable of doing good or evil, of choosing light or darkness.

In the above statements the phrases "independent in their sphere as the Lord is in His," and "He organized them as independent beings to a certain extent, as He Himself is" are significant. Agency seems to have been considered by Mormonism as contingent upon other factors in its bounds and limitations. Agency was seen as something to be achieved as well as to be possessed as in the scripture, "Ye shall know the truth and the truth shall make you free." But fundamentally the ability to exercise will, though limited by the immediate nature of the being and of the universe, was considered to be eternal.

Joseph Smith believed in the essential right of every man to exercise freedom of will and conscience. In Kirtland, Ohio in 1834 he wrote:

We deem it a just principle, and it is one the force of which we believe ought to be duly considered by every individual, that all men are created equal, and that all have the privilege of thinking for themselves upon all matters relating to conscience. Consequently, then, we are not disposed, had we the power, to deprive anyone of exercising that free independence of mind which heaven has so graciously bestowed upon the human family as one of its choicest gifts. . . .

Mormonism declares that man is capable of acts of will and the exercise of agency. This it believes to be an eternal attribute of the intelligent entity. Further, it sees man as a responsible agent, responsible in the same measure as the agency which he exercises in understanding. God, though concerned with man's positive progression, is shown to be actively guarding man's right to exercise his will and accept or reject the alternate choices which life offers him. Progression is, thus, understood to be that which man willingly and knowingly makes in the experience and opportunity which comes to him.

Freedom is relative

Mormon philosophy does not see man as either completely bound by mechanistic, causal forces over which he has no control nor, on the other hand, does it understand him to have unfettered and irresponsible freedom to exercise his will. He is not believed to be the complete slave of the past on the one hand or the absolute master of the future on the other. Freedom is understood to be relative in many respects and is often considered to involve simply the choice between given alternatives.

In the chapter on the nature of God, it has been shown that both God and man are limited by the nature of the fundamental relationships of the universe in which they exist. It was of these relationships John Taylor spoke when he declared that man could not change certain basic, inexorable laws of the universe. He said:

There are certain eternal, unalterable, unchangeable laws by which it is the works of nature, in all organized matter, are governed; and no chemist or philosopher can change these laws; they are eternal, inexorable, and always produce the same results. 11

Widtsoe thought that man must recognize the forces which lie about him and exercise his will to come into harmony with them and make use of them if he was to find happiness and progression. His 1915 manual, *National Theology*, taught that:

Vast, unnumbered forces lie about us. The possible power of man, as he grows in knowledge, is quite beyond our understanding. All that is required of man is that he place himself in harmony with the interacting forces, operating in all directions. If the forces are not fully understood, he must search them out, and as best he can, must place himself so that they are with him rather than against him. To enjoy nature is our privilege and duty. No life finds joy beyond its harmonious association with the things that lie about it in nature.  

If man is limited by the relationships of the universe, Widtsoe does not believe that he is bound by them. He sees man as achieving through the mastery of their structure. "The exercise of the will upon the matter and energy within reach, enabled the intelligent beings, little by little to acquire power. By the use of his will upon the contents of the universe, man must have become what he now is." In this belief, man must exercise self-effort. By intelligent understanding, these forces may be enlisted to embark upon alternate courses which the will of man determines.

Harmonism recognizes ignorance as a second limitation upon the will and agency of man. The statement of the *Doctrines and Covenants* that "It is impossible for a man to be saved in ignorance," is given a rather broad interpretation. It is first applied to knowledge of the Gospel of Salvation but in a larger sense is taken to mean the acquisition of all knowledge.

13. Ibid., p. 17.
While Joseph Smith taught that, "A man is saved no faster than he gains knowledge," it is recognized that knowledge may be procrastinated. "The mere possession of knowledge gives no assurance of benefit therefrom." Knowledge alone does not result in acts of will. But ignorance may preclude its exercise. Nor is the wilful use of knowledge a guarantee that it will be wisely used for the betterment of the creature. "Knowledge is to wisdom what belief is to faith; one an abstract principle the other a living application. Not possession merely, but the proper use of knowledge constitutes wisdom."

But, used for good or evil, advancement or retrogression, knowledge is accepted as a basis for acts of will. In this sense, ignorance becomes a recognized limitation upon the acts of will. The Mormon concept of progressive development sees man, gaining in knowledge and experience, as an agent increasingly capable of performing further acts of will in harmony with this knowledge.

It is assumed that agency must be maintained in the presence of other free agents whose very presence and association places certain limits upon the agency of the individual. Many of the problems of physical existence with which the commandments of God are believed to be concerned involve the agency of individuals living together. In discussing freedom of the will, Brigham H. Roberts pictures it as a major concern in the genesis of earth life:

17. Ibid., p. 102. Talmage evidently feels that man is placed under obligation to exercise his will for good, according to the knowledge that he has, when he accepts the help of God in coming into the situation of earth life.
The controversy in the heavenly council between Christ and Lucifer, gives emphasis to the importance of man's agency—his freedom to will and to do as he shall elect. The choice of Christ as the redeemer of the world cannot be regarded as being connected by any event by which the agency or moral freedom of Intelligences was then created. It was the maintenance of that which already existed rather than the creation of any new thing which was involved. Indeed the moral freedom of Intelligences is something which is as eternal as they are. Freedom is an attribute of intelligences and may not be taken from them without robbing them of all joy and glory and dignity of existence. . . .

Freedom of man, then, means freedom of the intelligence which is the chief fact of man; freedom in all estates through which he will be called to pass, in all spheres in which God shall place him to act, the quality of freedom never leaves him. In obedience or in rebellion against God, it is his freedom that keeps him in either condition, and ministers to his joy or his misery respectively. 18

It is assumed in Mormon thought that those things which are required of man by God will be the very things which will best promote his welfare. It follows, then, that disobedience of these same laws would retard man's progress and bring him unhappiness. God is said to give man guidance and inspiration but man is not coerced, he is left to make his own decisions. It is understood that along with the right of free will goes responsibility for the choices made. Since those commandments which are accepted as of God are expected to be for the welfare of man, disobedience of these commandments is expected to bring man into an undesirable relationship with the powers of the universe which will result in unhappiness. Joseph F. Smith, later President of the Church, said in 1877:

There is no power given to man, nor means lawful to be used to compel man to obey the will of God against their wish, except persuasion and good advice, but there is a penalty attached to disobedience, which all must suffer who will not obey the obvious truths or laws of heaven. 19

Speaking as President of the Church, Wilford Woodruff, stressed the responsibility that each individual must expect to assume when he exercised his right of agency. He said:

This agency has always been the heritage of man under the rule and government of God. He possessed it in the heaven of heavens before the world was, and the Lord maintained and defended it against the aggression of Lucifer and those that took sides with him in the overthrow of Lucifer and one-third part of the heavenly hosts. By virtue of this agency you and I and all mankind are made responsible beings, responsible for the course we pursue, the lives we live, the deeds we do in the body.

Mormonism regards free will or free agency as man's eternal possession. As man progresses, he stands to lose more by the unwise use of agency for he is held to be a responsible agent for the relationships with the universe into which the exercise of his will brings him. The exercise of will is not believed to be absolutely free. It is relative to the nature of man himself and to the nature of the universe. It is relative to man's knowledge and stage of advancement. It is restricted by the presence of other free agents who also wish to express their will. Mormonism sees man's agency to be an immediate concern to God and believes that He will exert every effort to preserve and protect it.

20. The Latter-day Saints Millennial Star, Liverpool, England, publ. through the British Mission headquarters, vol. 51, p. 642, September 1, 1889. In the Journal of Discourses for 1862, vol. 9, p. 122, Brigham Young states that man cannot attribute every good act to God and every evil act to the Devil. "... for man is organized by his Creator to act perfectly independently of all influences there are above or beneath. ... It is ordained of God that we should act independently in and for ourselves, and the good is present when we need it." Wilford Woodruff said on December 12, 1889 in the Millennial Star vol. 52, p. 34, "Free agency and direct individual accountability to God are among the essentials of our Church doctrine."
How free is man?

Associated with the Mormon emphasis on free will is the problem of cause and effect. As man has tried to understand the world about him, he has discovered that everywhere events in nature seem to result directly as the consequence of preceding events or causes and that they all seem to be in harmony with the laws of cause and effect. The question then arises as to whether man, too, must be included under this seemingly all-inclusive law. In considering this question a number of philosophical positions need to be examined in relation to the Mormon belief. Four of these will be considered in particular. They are fatalism, determinism, self-determinism, and indeterminism.

Fatalism, pre-determinism and predestination, if not synonymous, are closely related and will be considered together. In the fatalistic doctrine, cause orders all. In relation to the individual, all cause is outside of himself and he is only left to follow the eternal forces of the universe which impinge upon him. Omar Khayyam best expresses this point of view in the _Rubaiyat_.

> The Moving Finger writes; and, having writ, Moves on: nor all thy Piety or Wit Shall lure it back to cancel half a line Nor all thy Tears wash out a Word of it.

> With Earth's first Clay They did the Last Man's knead,
> And then of the Last Harvest sow'd the Seed:
> Yea, the first Morning of Creation wrote
> What the Last Dawn of Reckoning shall read.

The mechanistic predeterminism of science approaches near to this same position in its almost universal acceptance of the law of cause.

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and effect. These, together with the similar pre-destinarian concept, represent one extreme of the free will controversy. The fatalistic or pre-destinarian concepts have been strongly opposed by Mormon leaders. The opposition belief is centered in a concept known as "fore-ordination." Here a definition peculiar to Mormonism must be recognized. Fore-ordination and pre-destination are commonly held to be synonymous. Here Mormon thought differs. Pre-destination is recognized as defined in the fatalistic or near-fatalistic sense. As such it is rejected. Fore-ordination is considered to mean that an event is previously ordained or planned for fulfillment, dependent upon the will of the individuals concerned. It is expected that a type of opportunity will be given to the individual within his ability to achieve but that the acceptance of the opportunity is subject to the will of the individual. The distinction between pre-destination and fore-ordination in the Mormon definition is clearly drawn by Brigham Young in a discourse given in 1864. He said:

It is a mistaken idea... that God has decreed all things whatsoever that come to pass, for the volition of the creature is free as air. You may inquire whether we believe in foreordination; we do, as strongly as any people in the world. We believe that Jesus was foreordained before the foundations of the world were built, and His mission was appointed Him in eternity to be the Savior of the world, yet when He came in the flesh He was left free to choose or refuse to obey His Father. Had He refused to obey His Father, He would have become a son of perdition. We are also free to choose or refuse the principles of eternal life. God has decreed and foreordained many things that have come to pass and He will continue to do so; but when He decrees great blessings upon a nation or upon an individual they are decreed upon certain conditions... It was decreed that Nineveh should be destroyed in forty days, but the decree was stayed on the repentance of the inhabitants of Nineveh... God rules and reigns and has made all His children as free as
Himself, to choose the right or the wrong, and we shall be judged according to our works."22

So Mormonism sees pre-destination as violating and fore-ordination as respecting the volition of the creature, hence, on the basis of this definition, its acceptance of fore-ordination.

The line between determinism and indeterminism is not clearly drawn, each often claiming a middle-ground between. Determinism is "the doctrine that all the facts in the physical universe, and hence also in human history, are absolutely dependent upon and conditioned by their causes."23 Indeterminism is the "theory that volitional decisions are in certain cases independent on antecedent physiological and psychological causation."24 An attempt to mediate between these two positions is known as self-determinism. H. Rashdall, for example, sees in self-determinism, "the causality of a permanent spiritual self" in which "actions are indeed determined but determined by 'the nature or character of the self,' and not just mechanically, and that it is in this determination by the self that our moral freedom consists."25

Mormonism does not hold with either the mechanism of extreme determinism or the chance, unpredictability, and novelty of extreme indeterminism. Fore-ordination is based upon the belief in a reasonable predictability by a supernatural power. The Mormon beliefs in a "Gospel plan of salvation,"26 pre-mortal preparation of the mortal

24. Ibid., p. 123.
25. Ibid., p. 288.
existence, and advancement on the basis of earth life to one of the "Three Degrees of Glory." are all, in part, deterministic. Each indicates results and rewards and punishments based upon events of an earlier stage of existence. For example, man's relative position in the hereafter is believed to be determined by his life and acts in the present existence. But, on the other hand, man is declared to have agency in determining those acts. It is recognized that these acts may be influenced by all the forces of environment and heredity that impinge upon man. Nevertheless, within the limits of his understanding and ability to do, man is still held to be a free agent. It is within these same limits that man is held to be a responsible agent. It is also upon the manner of the exercise of this agency within these limits that man's future is seen to be determined. Mormonism recognizes the law of cause and effect in the physical relationships of the world. It also sees this same law at work in other phases of the life of man, in social and spiritual relationships. But it maintains to man the right of moral free will and agency. With Hashdall, it recognizes man "The causality of a permanent spiritual self." Mormonism sees the law of cause and effect as manifest in the orderliness of nature. On the material side of its dualism, determinism is acceptable in relation to the spiritual and physical forms of matter. But free will is believed to be an eternal attribute of the intelligence. This is not to say that there are not

28. Doctrine and Covenants, section 76.
also deterministic factors in the associations and progression of the intelligence. But Mormonism maintains the independent volition of the intelligent entity. Free will is defined as basic to its nature. Clothed in the spirit and the Body, it must necessarily establish a relationship to the laws by which its material tabernacle functions. But it also believes that the intelligence carries into this union an independent cause in its attribute of will.31

Since the line of demarcation between determinism and indeterminism is so variable from philosopher to philosopher, it will perhaps be best to simply classify Mormonism in a middle-ground position. It would seem to be a form of self-determinism in the special sense of the Mormon philosophy. In it, the reality of the free will of the intelligence must be recognized. It must also take into account the Mormon concept of material substance, physical and spiritual. Some definitions of indeterminism might be argued to cover these requirements. However, it is felt that Mormonism is probably best defined as a modified form of self-determinism.

The Gospel plan of salvation

There is in the heart of the Mormon belief a doctrine known as the Gospel plan of salvation32 or the Gospel of salvation. An

31. This dualism takes a different turn from the bifurcation of reality with which Whitehead was so deeply concerned. Its direction is to a new organismic relationship between the elements of intelligence and matter rather than to "divide the seamless coat of the universe" as Whitehead feared. See W.T. Jones, A History of Western Philosophy, New York City: Harcourt, Brace and Company, 1952, 965-978, also C.E.M. Joad, Guide to Philosophy. London, England: Victor Gollancz Ltd., 1946, pp. 557-587.

32. This concept is often referred to at the present time as the "Plan of Progression."
understanding of this basic plan will help not only in the orientation of the concepts of free will and change but also in picturing the whole Mormon philosophy.

The Mormon Gospel plan of salvation is concerned with a belief in the eternal existence and development of man. The present life in the flesh is believed to be but one stage of a whole course of progression. In man is the immortal, intelligent entity which marks him as an individual. This entity is uncreated and co-eternal with God. It is understood that this entity does not lose its identity throughout all the stages of existence.

God, the Eternal Father is believed to be the actual father of spirits. At this time the intelligent entity was understood to have been born into a body of spiritual substance. Here, as the actual child of God, it grew and progressed in its association with spiritual matter. This stage is often referred to as the First Estate.

Having gained sufficient mastery over the conditions and relationships of the spiritual world, further advancement was offered to man for his acceptance. The plan of God was believed to insure the agency of man in the decision to come to a physical stage of existence. He was born into the present mortal life of earthly parents. Knowledge of previous experience was withheld that he might learn to act upon his own evaluation of good and evil. God's guidance is thought to have been of such a nature that man would be more dependent on himself and would walk by faith in God. This isolation from a direct knowledge of God was believed to have been directed to man's

34. Ibid., p. 242.
maturation and development as a rational being in solving the problems of a physical existence.

Improvement, advancement, and progression are intended for man in his earthly existence. It is expected that his goodness will be more than a passive refraining from the commission of sin. It is thought that beyond mere salvation, exaltation in the hereafter is dependent upon active, purposeful development.35

Beyond the present life, the Gospel plan of salvation sees man given opportunities of further development in relation to the attitude and achievement demonstrated at this stage of existence. Thus, man finds himself in one of the three degrees of glory36 specified in the hereafter on the basis of his own merit and achievement.

The steps described are the ones with which man is immediately concerned. But the progressive development of man is thought to be eternal. Wilford Woodruff declared that advancement would never cease. He said:

If there was a point where man in his progression could not proceed any further, the very idea would throw gloom over every intelligent and reflecting mind. God himself is increasing and progressing in knowledge, power and dominion, and will do so, worlds without end. It is just so with us.37

Throughout all the change and development which is postulated for man in the Gospel plan of salvation, it is held that the individuality and identity of the being is not lost. This is important to the concept of change about to be discussed. President Lorenzo Snow discussed this continuance of identity at the General

35. Talmage, The Vitality of Mormonism, p. 246.
36. Ibid., p. 266, and Doctrine and Covenants, Section 76.
37. Journal of Discourses, vol. 6, p. 120, December 6, 1857.
Conference of the Church in April 1901. He said:

We are immortal beings. That which dwells in this body of ours is immortal, and will always exist. Our individuality will always continue. Eternities may begin, eternities may end, and still we shall have our individuality. Our identity is insured. We will be ourselves and nobody else. Whatever changes may arise, whatever worlds may be made or pass away, our identity will always remain the same; and we will continue on improving, advancing and increasing in wisdom, intelligence, power and dominion, worlds without end.38

Mormonism sees two important things happening to man in the Gospel plan of salvation. First is the extension in the intelligent entity of the perceptual faculty, volitional opportunity, and agency or power to act which results from the tabernacling of the entity in bodies of spiritual and physical matter. This process is said to reach a stage of perfection when the relationship becomes immortal in the resurrection. The second is the progressive education of the individual under Divine direction. This is considered to be an eternal and unending process. In it man finds happiness and satisfaction.

The problem of change

The concept of the Gospel plan of salvation just discussed is concerned with an important phase of the Mormon understanding of change. Its central design is the progressive change and development of the individual. At the same time, it has maintained that the identity of the individual does not change. Note again the statement by Lorenzo Snow. "Whatever changes may arise, whatever worlds may be made or pass away, our identity will always remain the same."39

38. Conference Report, Salt Lake City, Utah; The Church of Jesus Christ of Latter-day Saints, April 1901, p. 2.
39. ibid. alik.
The basic identity is declared to be continuous though subject to education, growth, and development. Which is to say, that while the individual may undergo change in the nature of expansion, refinement, extension, etc., it somehow manages to retain its individual identity in continuity.

Brigham H. Roberts develops a somewhat similar explanation of the relationship of truth and change. The Mormon scriptural definition of truth states:

Truth is knowledge of things as they are, and as they were, and as they are to come.\(^40\)

He points out that it does not simply define truth as things as they are but rather pointedly includes things as they were and as they are to come. This latter would seem to be without meaning unless it implied change. Commenting on this, Roberts says:

This presents a view of truth seldom if ever met with. It gives the idea of movement. Truth is not a stagnant pool, but a living fountain; not a Dead Sea without tides or currents; on the contrary it is an ocean, immeasurably great, vast, co-extensive with the universe—it is the Universe—bright-heaving, boundless, endless and sublime! Moving in majestic currents, uplifted by tides in ceaseless ebb and flow; varietal but orderly; taking on new forms from everchanging combinations; new adjustments; new relations—multiplying itself in ten thousand times ten thousand ways; ever reflecting the intelligence of the Infinite; and declaring alike in its whispers and in its thunders, the hived wisdom of the ages—of God.\(^41\)

Here, again, we have truth at once both changeless and changing.

The fundamental relationships of the universe are seen as unchanging truth. But their configuration, combination, instrumental use, and complexity are seen as an infinitude of change.

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\(^40\) *Doctrine and Covenants, 93:24.*

\(^41\) Brigham H. Roberts, *Joseph Smith, the Prophet-Teacher,* Salt Lake City: The Deseret News, 1908, p. 58.
Changes in personality, though not physical, are nevertheless considered not only to be real but to be imperative to development and progression. Unless the individual in the mortal state can see and accept the divine principles, it is believed that progression is restricted. The Book of Mormon story of the conversion of young Alma illustrates the Mormon attitude on this point. The change is spoken of as a rebirth, a coming forth into a new life in terms of a changed outlook, vision, and understanding of life. Speaking of his own conversion to a new way of thinking and of understanding life, Alma declared:

I have repented of my sins, and have been redeemed of the Lord; behold I am born of the Spirit. And the Lord said unto me: Marvel not that all mankind, yea, men and women, all nations, kindreds, tongues and people, must be born again; yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters; and thus they become new creatures; and unless they do this, they can in nowise inherit the kingdom of God. 42

This implies a basic change of attitude in the individual in the personal convictions upon which will may be exercised. It is considered to be as real as physical change and perhaps more important in the future course pursued by the individual.

Before leaving this aspect of change the Mormon attitude toward the reality and importance of the spiritual aspects of life should be emphasized. Since these are believed to be the controlling factors in life, 43 their change, control, and development becomes a matter of vital importance.

In regard to the physical aspect of the universe, there are considered to be certain basic relationships or laws of nature which are reliable and do not change or which change in an orderly, predictable manner. In other words, the universe is not a fickle thing, otherwise the very idea of education and progression would be a farce. Relationship basic today might be meaningless tomorrow. No one could build for the future, for no one could guess what might possibly have meaning or value.44

God is regarded to be unchangeable in regard to His utter reliability. This quality of unchangeableness is not taken to mean that He does not progress, but that He is dependable. His mercy, justice, love, and administration of the things of the universe are harmonious and consistent from age to eternal age. Thus, in man's dependence upon Him, He is the same today, yesterday and forever.

Widtsoe's Law of Increasing Complexity

John A. Widtsoe, scientist and apostle, felt that all change and growth could be explained in terms of a great underlying law. This law would explain infinite, eternal progression. It would show that God could be all-knowing and still progressing. Of fundamental importance, he stated, were the unchangeable factors of the universe.

It has already been said that a universe controlled by intelligence and under the reign of the law of cause and effect cannot be conceived to be in confusion. Man is absolutely certain that, whether it be yesterday, today or tomorrow, the same act, under the same conditions, will produce the same results. Under a set of given conditions, a ray of sunshine passed through a glass prism will always be broken into the same spectrum, or a straight stick standing in water will always appear to be crooked. Whether in

the physical, mental or moral world, the law of cause and effect reigns supreme.45

Action, movement, and change, he says, are fundamental to the universe. Cause and effect are universal but the intelligent will is taken to be a sufficient cause and able to act freely in the universe.

Quiescence in the universe cannot be conceived, for then there would be no universe. Constant action or movement characterizes the universe. The multiplicity of actions upon one another, of the various forms of matter, energy and intelligence, composing the universe, must cause an equal multiplicity of effects. Moreover, intelligent wills, acting constantly upon matter and energy, must and do produce an increasing series of reactions or changes among the forces of the universe.46

Widtsoe sees each of these effects produced as becoming in turn the cause of still other effects, increasing immeasurably due to the growing number of possible interactions. Thus widening variety would be introduced and an increasing complexity of relationships would follow. From this would come in turn a wider range of tools and more complex situations in which the intelligences of the universe might work. Of this development he says:

The law of increasing complexity or variety is fundamental. Since man is constantly acting upon and being acted upon by matter and energy, he must himself be brought under the subjection of the great law. That is under normal conditions, he will increase in complexity. As man observes phenomena and reasons upon them he grows in knowledge. Where he formerly had one fact to use, he now has many. This is the essence of his complexity. A carpenter with one tool does less and poorer work than does one with a full kit of modern tools. Likewise, man, as he gathers experience, becomes more powerful in using the forces of nature in the accomplishment of his purposes. With this thought in mind the great law becomes a law of increasing power, of progressive mastery over the universe. For that reason, the law expressing the resultant of activities of universal forces if often called the law of progression.47

46. Loc. cit.
47. Ibid., p. 20.
He believes the only wise thing for man to do is to develop in harmony with the laws of the universe. Widtsoe emphasized the vital, causal role of the will. Because it is free, the will is shown to be able to use law for the development or the harm of mankind. Widtsoe’s conclusions seem to be in harmony with the concept of modified self-determinism stated earlier in the chapter. In the exercise of will he sees the controlling factor in the progress of man.

The degree of man’s growth or progression will depend upon the degree his will is exercised, intelligently, upon the things about him. It is even conceivable that by the misuse of will, man may lose some of his acquired powers. In any case, the operation of the will, under normal conditions, adds power to man; and by the use of the intelligent will in a world of matter and energy, the increasingly complex man grows in power and strength towards perfection, in an increasingly interesting world. Those who do not conform to the law of progression are abnormal and do not exert their power, to the requisite degree, in the right direction.\(^4^8\)

Widtsoe’s law of increasing complexity declares an inexhaustable number of inter-relations to exist in the universe. His theory might be compared to the development of the individual as he progresses in the field of mathematics. In the beginning, he may learn to add, subtract, multiply, and divide. Then he is introduced to the concepts of algebra and a new mathematical world is opened to his view. Having mastered algebra he is again introduced to new worlds in geometry, then trigonometry, solid geometry and analytics. He may feel that he is now a complete master of the field of mathematics until the more complex science of calculus is placed before him. Here again are new horizons, new tools, more complex applications and functions than

he ever dreamed of before. Nor has he reached an end, for further fields, involving more complex relationships in mathematics, lie before him. Even this becomes simply a more complex tool in the understanding of still other fields of science. It seems that the more man knows the more he finds there is to know. Even God, in this concept, may be all-knowing on the level of man, but still progressing on a much higher level of complexity.

In conclusion Widtsoe states:

It follows, therefore, that man will forever be able to add knowledge unto knowledge, power unto power, or progress unto progress. The law of progression is the greatest law of the universe, without beginning and without end, to which all other laws contribute. By adherence to this law willing, intelligent beings have risen to their present splendid state of manhood, and by further compliance with this law they will advance to a future God-like state of perfection. The Supreme Intelligence and perfected will of the universe, God, has attained his position by an obedient recognition of the conditions of the law of progression.

Mormonism a teleological philosophy

Whenever change is accepted as a reality, then the problem arises as to whether this change is the result of an earlier cause and is thus mechanistic or whether it results from goals sought, or final cause, and is teleological. Brigham H. Roberts points out that Mormonism does not actually have a "First Cause," Intelligence and matter, or intelligent entities and matter-energy, are held to be co-eternal with each other. Neither comes first but they exist together. This is Mormonism's dualistic position. Creation is not understood to bring these things into being but rather to organize them. The moving, active factor in this organization or creation is the intelligence. The organization of the universe is believed to be

a continuous process of evolution and devolution. In the *Pearl of Great Price*, God is declared to have said:

...Worlds without number have I created ... there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them.\(^{50}\)

So Roberts postulates, not a first cause or a final cause but an "Eternal Cause," which is God. Of this he says:

It may be difficult, then, especially within the range of human experience or even within human power of conception, to posit a cause that is not itself and effect of some antecedent cause, in other words, a "first cause;" but it is not difficult to apprehend an eternal cause, coexisting with eternal matter and force; and by the interaction of these eternal things an orderly universe under the reign of law is the outcome. I say it is not difficult to apprehend an eternal cause. I mean, of course, it is not more difficult to apprehend an "eternal cause than it is to apprehend any other eternal thing--matter or force or extension.\(^{51}\)

As God is considered to be the Eternal Cause of development and progression, so, also, is the Gospel plan of salvation understood as the eternal principle through which advancement is made. It is the principle of positive growth which is eternally present in the nature of the universal elements. It is not understood to be a devised thing but rather an existing, persisting principle. John Taylor said of it in 1860:

The gospel is a certain living, abiding, eternal principle. That which is written in the New Testament is like a chart of a country, if you please; but the gospel is the country itself. A man having a map of the United States in his possession would be considered foolish if he supposed he possessed the United States; and because a man may have the Old and New Testament in his possession, it

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does not argue that he has the gospel... Well, but the gospel is contained in the Old and New Testament. It is not, nor in the Book of Mormon, nor in the revelations we have received. These are simple records, histories, commandments, etc. The gospel is a living, abiding, eternal and unchangeable principle that existed co-equal with God and will always exist, while time and eternity endure, wherever it is developed and made manifest.52

Again in 1879 he reaffirmed the eternal nature of the Mormon Gospel of Salvation.

The principles of the gospel being eternal, they were framed and originated with the Almighty in eternity before the world was, according to eternal laws, and hence the gospel is called the everlasting gospel.53

In 1910 Brigham N. Roberts stated that, "Eternalism, I should select as the word best suited for it's [Mormonism's] philosophical conceptions."54 The universal elements were dominated by intelligence, the mind of God. "That mind is the Eternal Cause or the 'ever becoming' in the universe."55 Change itself became eternal in terms of eternal growth and progression. Thus it is a change that is forward looking, seeking immediate stages of fulfilment, but looking beyond these to succeeding stages of growth and change, ever seeking an ultimate fulfilment in a perfection that is ever sought but never attained. Roberts summarizes this eternal quest saying:

Such the Mormon view of the universe and the modes of existence in it—briefly outlined. These existences, both of the thinking substance, and the grosser materials, are subject to infinite changes and developments, in which there are no ultimates. Each succeeding ways of progress may attain higher, and ever higher degrees of excellence, but

53. Ibid., vol. 21, p. 112, speech given November 26, 1879.
55. Ibid., p. 150.
never attain perfection--the idea recurs ever as it is approached, and hence progress is eternal, even for the highest existences. 56

"The Gospel may be said to be the Philosophy of Eternalism. The Gospel is immersed in the ocean of eternity." 57 The Mormon view of the eternities it accepts is distinctly forward looking. It is not a religion which lives only or mainly for the future. There is in it a distinct sense of this-worldliness. The living of this life, of the education to be found in its experiences is emphasized. But there is in Mormonism a strong sense of becoming, which, while deterministic, is teleological in nature. The striving to be in harmony with successive stages of an ongoing plan is full of this feeling. Salvation is seen only as a lower achievement, being surpassed by exaltation in the kingdom of God which is achieved through more complete mastery and knowledge gained in this life. The hereafter is conditioned by the life today but the life today is spurred on by the goals of the hereafter. It is left to the individual as to how much he shall drift along on the causation of the past or shall exert his will in response to the causation of the future. The leaders of Mormonism's first century felt strongly that the Gospel plan of salvation was to urge man to develop toward eternal goals. This drive was teleological.

Summary

Mormonism was believed to recognize free will and agency as an eternal principle and an innate attribute of the intelligent entity. In His plan for man's advancement and development, God was believed

57. Widtsoe, A National Theology, 1932 ed., p. 15.
to guarantee to man the exercise of his will. Man's freedom, however, was understood to be relative. It was circumscribed by the relationships between and nature inherent to the elements of the universe. Man could exert his will to accept or reject the possibilities of the universe and to decide between its innumerable, divergent paths. Freedom was seen to be enhanced by a recognition of these universal relationships and a mastery of them. The possibility of retrogression as well as progression was recognized and in the choices which might bring either of these man must stand as a responsible agent within his ability to do and understand. He is liable for the results of his own acts and decisions reached in the exercise of his right to free will.

The law of cause and effect is accepted and the deterministic elements of life are recognized. Hence, the reality of the exercise of will is recognized and is regarded as a sufficient cause. Man's volition is a free but not necessarily a chance thing. Mormonism's position is probably best described as a modified form of self-determinism.

The Mormon Gospel of Salvation or Gospel Plan of Salvation is a heart concept of the Mormon philosophy. It emphasizes the important place of the will of the individual in an eternal process of change and possible development. Though changes and progress may come the individual never loses his identity. The advancement involved in the Gospel is one of increasing complexity in the nature of things.

The eternals of Mormonism are forward looking in their nature
The ruling drive in the acceptance of the law of cause and effect is teleological. Mormonism has a sense of "ever becoming" which looks toward the achievement of goals in finite steps of an infinite progression. In this it is self-deterministic and teleological.
CHAPTER VI
THE CONCEPT OF THE INDIVIDUAL

Important to any educational philosophy is the concept of the individual to which it is related. An attempt to understand the fundamental nature of the person and his capacities must be considered basic to the development of educational practice. Thus far, this investigation of fundamentals underlying the Mormon educational philosophy has referred frequently to certain aspects of the individual. But this has been done in rather a piecemeal fashion in connection with the examination of other problems. It would seem important, therefore, before considering the problems of truth, knowledge, and the definition and objectives of education, to draw these and other aspects of the individual together for consideration as a whole. In addition to presenting new material, it will be necessary to draw from concepts in earlier chapters in order to present a more complete picture of the individual.

The eternal self

From the days of its first president and prophet, Joseph Smith, the Church of Jesus Christ of Latter-day Saints has believed that the personal ego or intelligent entity which is the individual is an uncreated being, co-eternal with God. It is fruitless to speculate too much upon the nature of this primal, intelligent entity because of meager information in the Mormon literature referring to it. Certain aspects, however, are well established in the Mormon doctrine.
The eternal nature of the self was emphatically declared by Joseph Smith. In one sermon he dwelt upon this point at some length. Among other things he said:

"We say that God himself is a self-existent being. . . . Who told you that man did not exist in like manner upon the same principles? Man does exist upon the same principles . . . . The Mind or intelligence which man possesses is coequal with God himself. . . . The intelligence of spirits had no beginning, neither will it have an end, . . . Intelligence is eternal and exists on a self-existent principle. It is a spirit from age to age and there is no creation about it. All the minds and spirits that God ever sent into the world are susceptible of enlargement.

The first principles of man are self-existent with God. God, himself, finding that he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence which is requisite in order to save them in the world of spirits."

In a priesthood course of study designed for the Seventy's of the Church, Brigham H. Roberts says, "There is in that complex thing we call man, an intelligent entity, uncreated, self-existent, indestructible." The term "intelligence" is used to describe the entity, he says, because intelligence or the capacity for intelligence is its chief characteristic.

If this be a true deduction, then the entity must be self-conscious, and "other-conscious," that is he may have the power to distinguish himself from other things—the "me" from the "not me." He must have the power of deliberation.

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1. Co-equal seems to be used here in the sense of co-eternal. See footnote 6 in Chapter III for further clarification.
2. The Latter-day Saint's Millennial Star, Liverpool, England; April 1861, vol. 23, pp. 248, 262. (Hereinafter referred to as the Millennial Star.)
by which he sets over one thing against another; with power also to form judgement that this or that is a better thing or state than this or that. Also there goes with this idea of intelligence a power of choosing one thing instead of another, one state rather than another.\(^4\)

Roberts goes on to point out that little more than the above can be deduced from the evidence which is available.

Let it be observed that I say nothing as to the mode of the existence of these intelligences, beyond the fact of their eternity. But of their form, or of the manner of their subsistence nothing, so far as I know, has been revealed, and hence we are without means of knowing anything about the modes of their existence beyond the fact of it, and the essential qualities they possess, which already have been pointed out.\(^5\)

The fundamental self, then, is considered to be uncreated and eternal. In it are held to be infinite capacities for growth and development. The Gospel Plan of Salvation was discussed in the previous chapter. It was shown to be accepted by the Latter-day Saints as the educational and developmental process by which God assisted the upward progress of the individual entity. This process will be briefly restated in the words of Brigham H. Roberts in order that an authoritative review of the place of the individual in the plan might be examined, since it is of immediate concern to the nature of the eternal self.

It is customary for us to say, that there are three grand estates of existence through which intelligences pass in the course of their exaltation to resurrected, immortal, divine beings; first, their pre-existence as spirits, sons and daughters of God, in the spirit world; secondly, these spirits clothed upon with mortal bodies—earth life of men and women; third, spirits inhabiting bodies that have been resurrected, immortal beings clothed with the imperishable bodies prepared for eternal advancement in the kingdom of God. But the doctrine

\(^4\) Roberts, op. cit., p. 8-9.

\(^5\) Loc. cit.
of the Prophet and of the scriptures he gave to the world, requires us to recognize before the first estate as set forth in the above order, the existence of the self-existent intelligences, before they were begotten spirits, sons and daughters of God. So that it could be said that there are four estates in which the intelligences exist instead of three; namely; self-existent, uncreated and unbegotten intelligences, co-eternal with God; second, intelligences begotten of God spirits; third, spirits begotten of men and women, still sons and daughters of God; fourth, resurrected beings, immortal spirits inhabiting imperishable bodies, still sons and daughters of God, and in the line of eternal progression, up to the attainment of divine attributes and powers. Still, if we have regard to those changes through which intelligences pass, rather than to their status before and after those changes, then we may still say that so far as the matter has been revealed there are three estates or changes through which intelligences pass in the course of their development or evolution into divine beings; and thus preserve the terminology of our sacred literature to which we are accustomed.6

Often the authorities of the Church simply refer to existence before the earth life as the pre-existence and make no attempt to examine this earlier condition of the intelligent entity of which so little information exists in Mormon literature. Recognition of this point will help to avoid some confusion infollowing their meaning, especially if one is thinking in terms of the intelligent entity. Roberts recognized this difficulty and discussed it in a footnote to a sermon by Brigham Young, in which Roberts says:

In these discourses it will be observed that in speaking of man reference is made only to the pre-existence of his spirit, and his being "begotten" a spirit by the heavenly Father; no reference is made to the eternal intelligence of man, the "ego" that was not created or made, "neither indeed can be," as set forth on pages 99 to 102. The brethren in these discourses are not dealing with that phase of the subject; their purpose is met by referring merely to the pre-existence of the spirits of men.7

Begotten sons and daughters of God

In the Mormon belief, the individual is seen to bear a special relationship to Deity. Each individual, born into this world, is believed to have been the actual spiritual son or daughter of God the Father in the spirit life. The first major step upward that the uncreated entities were believed to have made was entrance into what is often known as the First Estate. The intelligence is believed to have become tabernacled in a body of spirit matter through birth by heavenly parents. God is understood to be the actual Father of the spirit bodies inhabited at that time. This is not a case of creation but of procreation. In the matter of the spiritual body, this belief makes man consubstantial with the Father. Roberts explains:

I call attention to this distinction that when in our literature we say "God created the spirits of men," It is understood that they were "begotten." We mean "generation", not "creation". Intelligences, which are eternal, uncreated, self-existent beings, are begotten spirits and there afterwards begotten men. When intelligences are "begotten" spirits they are of the nature of them who beget them—sons of God, and con-substantial with the Father.8

A hymn by Eliza R. Snow called "O My Father" has assumed almost the place of scripture in its expression of Mormon feeling toward this First Estate. It is frequently quoted in sermons to illustrate the Mormon point-of-view concerning the fatherhood of God in the pre-existence. It reads:

O my Father, Thou that dwellest
In the high and glorious place!
When shall I regain Thy presence,
And again behold Thy face?

In Thy holy habitation
Did my spirit once reside;
In my first primeval childhood,
Wash I nurtured near Thy side.

For a wise and glorious purpose
Thou hast placed me here on earth,
And with-held the recollection
Of my former friends and birth,

Yea oft-times a secret something
Whispered, "You're a stranger her;"
And I felt that I had wandered
From a more exalted sphere.

I had learned to call Thee Father,
Thro' Thy Spirit from on high;
But until the Key of Knowledge
Was restored, I knew not why.

In the hea'ns are parents single?
No; the tho't makes reason stare!
Truth is reason, truth eternal,
Tells me I've a mother there.

When I leave this frail existence,
When I pass 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.  

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9. Deseret Sunday School Songs, Salt Lake City, Utah: Deseret Sunday School Union, 1909, no. 83. On this same subject, Orson Pratt, in a sermon reported in the Journal of Discourses, vol. 19 (1879) p. 281 says: "We are the sons and daughters of God, just as much so as the children, present this afternoon, are the sons and daughters of their parents, and in the same light, that we are the children of our earthly parents, so are the children of men the offspring of the Almighty. He is our Father in the full sense of the word, and we were begotten by him, and born of him, not in this probation, but in the world prior to the existence of this one—in our former existence or first estate. There we were born there we were begotten, there we received a spiritual existence in the image of God." This belief in the actual fatherhood of God is a doctrine of Mormonism essential to an understanding of the nature of the individual under its philosophy.
In the first or spiritual estate the intelligence is referred to as an "organised" intelligence or spirit because it then inhabits a body organized of spiritual material. In this spiritual body are seen latent powers inherited from its divine parentage, which await maturation, education, training, and experience of many kinds. Of these latent powers, Lorenzo Snow said in 1872:

We are born in the image of God our Father; he begot us like unto Himself. There is the nature of deity in the composition of our spiritual organisation; in our spiritual birth our Father transmitted to us the capabilities, powers and faculties which He Himself possessed, as much so as the child of its mother's bosom possesses, although in an undeveloped state, the faculties, powers and susceptibilities of its parent.10

Certain development was held to be necessary in this spirit world. The individual who kept this first estate, that is, who fulfilled the necessary requirements of maturation, development, and learning and proved himself ready for further advancement, was then permitted to take the step of physical mortality. Lorenzo Snow stated that this development was essential, declaring:

Had we not kept what is called our first estate and observed the laws that governed there, you and I would not be here today. We are here because we are worthy to be here, and that arises, to a great extent at least, from the fact that we kept our first estate.11

It can be seen that the reference to the individual members of mankind as the sons and daughters of God is not, in Mormonism, a symbolic term. Not only is God the great guiding power by which man moves in his upward path of development, He is also considered to be to the actual father of the spiritual bodies of mankind.

The individual as a free agent

"The volition of the creature is free; this is the law of their existence." As was explained in the last chapter, Mormonism sees
the individual as a free agent within certain limits. He is limited
by his own nature, that of the universe, and the presence of other
free agents. The exercise of his will is one of the most important
factors in the process of his advancement. Brigham Young points out
that:

The children of men are made as independent in their
sphere as the Lord is in His, to prove themselves, pursue
which path they please, and choose the evil or the good.

This freedom to act is considered to be a real thing. When the
individual is confronted with alternate or varied courses to follow,
he is left without compulsion or restraint except by advice and counsel
in the course he may follow. James E. Talmage declares:

In this respect, man is no less free than are the
angels except as he has fettered himself with the bonds of
sin and forfeited his power of will and force of soul. The
individual has a full measure of capability to violate the
laws of health, the requirements of nature, and the command-
ments of God in matters both temporal and spiritual, as he
has to obey all such.

In this freedom, Mormonism finds the dignity of man. He is not
servant, slave, or machine. He is defined as child and heir, free to
act in the choices which lie before him and which, it is believed,
are determining factors in his ultimate destiny. He is, in a large
measure, the captain of his soul.

13. Ibid., vol. I, p. 49, given April 9, 1852.
14. James E. Talmage, A Study of the Articles of Faith, Salt Lake City,
    Utah: The Church of Jesus Christ of Latter-day Saints, 1925 ed.,
    p. 52.
Man a responsible agent

Mormonism has not accepted the freedom attributed to man as an irresponsible freedom. Man's heritage of will and agency carries with it implicit responsibility for the decisions made and the acts which are committed. The measure of a man's understanding or his opportunity to gain understanding, is also the measure of man's responsibility. Procrastination is not a valid excuse, for Mormonism recognizes sins of omission as well as sins of commission. "By virtue of this agency," says Wilford Woodruff, "you and I and all mankind are made responsible beings for the course we pursue, the lives we live, the deeds we do in the body."15 Lorenzo Snow believed that man was even more in the image of God because he was a responsible agent. Advising the people of the importance of responsible agency, the Apostle said:

Now, I believe in the independence of men and women. I believe that men and women have the image of God given them—are formed after the image of God and possess Deity in their nature and character, and that their spiritual organization possesses the qualities and the properties of God, and that there is a principle of God in every individual. It is designed that man should act as God and not be constrained and controlled in everything, but have an independency, and agency, and the power to spread abroad and act according to the principle of godliness that is in him, act according to the power and intelligence and enlightenment of God that he possesses, and not that he should be watched continually and act as a slave in these matters.16

Mormons believe that before man can hope to advance along the next step of the Gospel of Salvation, he must be held accountable before God for his actions in the flesh. It is expected that this accounting will be in just measure according to each man's knowledge

and opportunity. In an article printed in the *Times and Seasons* at Nauvoo, Illinois on April 15, 1842, Joseph Smith contended that the judgement and responsibility of men would be individual and according the understanding or opportunity for understanding of each man. "Those who have lived without law will be judged without law, and those who have a law will be judged by that law."17 In other words, man was to be judged on what he did with what he had.

We need not doubt the wisdom and the intelligence of the Great Jehovah; he will award judgement or mercy to all nations according to their several deserts, their means of obtaining intelligence, the laws by which they are governed, the facilities afforded them of obtaining correct information, and His inscrutable designs in relation to the human family.18

So, as a responsible agent, man is held accountable on the just grounds of his own responsibility and opportunity. The second of the "Articles of Faith" of the Church of Jesus Christ of Latter-day Saints declares that, "We believe that men will be punished for their own sins and not for Adam's transgressions."19 Man is not liable for judgement beyond his own responsibility or ability to do or to control. But he is responsible for his own acts, both of commission and of omission as a free agent. Talmage says, "Man's accountability for his individual act is as complete as his agency to elect for himself."20 This is probably the best summary statement of the Mormon belief of man as a responsible agent. From it "the ultimate result of good deeds is happiness, the consequence of evil is misery; these follow in every man's life by inviolable laws."21

Progression is individual

Examination of Mormon scriptures and teachings shows that progression or progressive development is understood to be an individual affair. Not that lone development is taught. Far from it. The relationships of the home, family, community, and society at large are considered essential to be whole individual and the abundant life that it teaches. But the vital importance of each individual is stressed. Men are not mechanical duplicates of a common mold. Some have profited more than others through the various periods of advancement. Some have applied themselves more thoroughly to the lessons of experience. Probably all have varied in their innate characteristics as individuals. Variation in development was to be expected in a free and responsible agent. That spirits were not equally intelligent was explained to Abraham in the narrative of the Pearl of Great Price.

If there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding that one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are gnomaum or eternal. And the Lord said unto me: these two facts exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all.22

Joseph Fielding Smith interprets this difference to be in acceptance and application of the developmental aspects of experience as well as in intelligence alone. He says:

We have learned through the word of the Lord to Abraham that spirits in the pre-existence were graded. That is, some were more intelligent than others, some more faithful, while some actually rebelled and lost their standing and the

privilege of receiving the second estate.  

From a revelation through Joseph Smith in 1843 in the modern Mormon scripture, the Doctrine and Covenants, it is not only evident that advancement is individual but also that the individual differences gained by the self in one stage of development are believed to carry over with him in his further growth. The scripture states:

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much advantage in the world to come. There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

This scripture assumes that the application to the lessons of experience and the attainment achieved therefrom will vary from individual to individual. Not that this advancement is obtained in isolation, not that the contributions of society and its members are not recognized, but that even learning the values of cooperation with others is an individual experience. Progress is thus seen to be at once both a mutual and an individual affair.

In a doctoral study of Mormon values in social relationships, made at Harvard University, Thomas F. O'Dea, a Catholic, points up the Mormon emphasis on individual effort.

Man, as we have seen, is an eternal and intelligent being involved in a process of progressive mastery over the universe, a process in which he is a lesser partner of a

developing God. His progress is based upon intelligence and is accomplished, with God's help, by his own efforts. 25

Rejecting total depravity and predestination, basic doctrines of the New England Calvinism out of which many of its founders came, Mormonism embraced and developed an American faith in the goodness of man and in his freedom to work out his own destiny for himself. 26

Thus, the basic drive, the central effort is seen to be in the individual. He, with his faith, hope, understanding, and experience, is the prime factor in his own development. The plan of God, with His help and inspiration, is vital but growth and development in the plan is seen to be an individual achievement.

The nature of the individual's development is deeply concerned with his personality and character. At the present stage of advancement, it is believed to be tied to the needs of social growth and maturation in a physical environment. Having gained a physical body and attained life in a physical world, it is deemed necessary and imperative to learn how to live successfully and productively with others under these conditions.

Dr. Monroe E. Deutsch, Vice President of the University of California, points out that the individual made great strides in a lifetime of association of the inter being with the problems of the physical world. He writes:

Think of the development of a child to manhood: how great the progress during those years! And while it is not always obvious, assuredly in the period of middle life, and beyond it, development goes on. Often the feebleness of the Body blinds us to the inner changes, the calmer and

26. Ibid., p. 72.
surer view of life that living was brought.

It is not the body which has developed; indeed as the years have gone by, it has shown weaknesses and has degenerated. But during this very same time the inmate of the body has become stronger and wiser.

Mankind needs something to raise its thoughts and mind above the purely material—religion has that function supremely.27

This exemplifies the inner development with which Mormonism sees the problems of the physical life to be concerned. Although man lives in a physical world, it is not material progress which is his chief objective. Material gain is not rejected, as in some religions, but material gain is to be considered as the tool of service in attaining spiritual objectives and not as an end in itself. Like other aspects of the physical life, it is to be held in proper perspective to the longer range, teleological goals of the Gospel of Salvation. The Book of Mormon teaches that:

... Before ye seek for riches, seek for the kingdom of God. And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.28

As to the relative value of this material and spiritual progress of the individual, Brigham Young declared: "A man or woman who places the wealth of the world and the things of time in the scales against the things of God and the wisdom of eternity, has no eyes to see, ears to hear, no heart to understand."29 On an earlier occasion he had declared this experience in the development of the inner self and its

relationship with other selves about it as an essential process in
the maturation of the eternal being.

There is not, has not been, and never can be any method,
scheme, or plan devised by any being in this world for intel-
ligence to eternally exist and obtain an exaltation, without
knowing the good and the evil—without tasting the bitter and
the sweet. Can people understand that it is actually necessary
for opposite principles to be placed before them, or this
state of being would be no probation, and we would have no
opportunity for exercising the agency given us? Can they
understand that we cannot obtain eternal life unless we actu-
ally know and comprehend by our experience the principle of
good and the principle of evil, the light and the darkness,
truth, virtue, and holiness,—also vice, wickedness and cor-
ruption.30

Mormonism sees the life experiences as designed to produce changes
in and develop the potentialities of the individual. The Latter-day
Saint believes the real challenge of life to be the mastery of the
physical by the spiritual aspects of the individual. This emphati-
ically does not mean asceticism or withdrawal from life to the things
of the spirit. Rather it is taken to mean living productively the
abundant life in a community of individuals in such a way as to bring
happiness and progression both to the self and to others. Life is
to be considered a stewardship and a challenge to the individual.

Change and learning come into men's lives in the sense spoken of
by Stella Van Petten Henderson in her Introduction to Philosophy of
Education.31

It is characteristic of human beings to grow; to grow
physically, intellectually, emotionally, socially, spiritually.
While we talk of these types of growth as if distinct, they are
actually inseparable. One depends upon another and continues
with the others. . . . As a result of these man's experiences, human beings are changed. Some of their potentialities

31. Stella Van Petten Henderson, Introduction to Philosophy of

Education. Chicago, Ill.: University of Chicago Press, 1947,
101 pp.
are developed, others inhibited. They have to adjust themselves to the world they are in, but they can also utilise and change parts of this world to their purposes. The changes in human beings resulting from their experiences we call "learning". The entire process of growth and development in which the learning takes place we call "education." If there is no change, there can be no education. 32

Mormonism understands the physical life to be a part of a divine plan of education. According to Henderson's definition, there must be change to have education. The Mormon concept involves both physical and spiritual education at this stage of existence, especially the control of the physical by the spiritual. It must be remembered that while the individual aspects of progression have been examined here, all individual growth is seen to take place within the framework of a healthy society and with an emphasis on positive social relationships.

An optimistic philosophy of achievement

In a study by Sterling M. McMurrin called The Patterns of Our Religious Faiths, 33 an attempt is made to examine broadly the character of religious thought and practice in Judeo-Christian culture. In this study the concept of man as a natural being is called the proximate doctrine of man. The concept of man as a supernatural being is called the ultimate doctrine of man. A theory which denies the achievement of genuine values by human effort is referred to as a pessimistic theory while one which affirms this possibility is defined as being optimistic.

McMurrin describes these concepts as yielding four possible types of logical combinations, namely:

. . . (1) **Fundamentalism**, the conjunction of proximate pessimism with ultimate optimism; (2) **Liberalism**, the conjunction of proximate optimism and ultimate optimism; (3) **Humanism**, the conjunction of proximate optimism with ultimate pessimism; and (4) **Existentialism**, the conjunction of proximate pessimism with ultimate pessimism. 34

Of special interest to this study is McMurrin's classification of Mormonism because of the implications to the present and future life of the individual. Interpreting Mormonism, he says:

Mormonism, which in much of its doctrine is in substantial agreement with fundamentalist Protestantism, as for instance in its biblical literalism, its dispensation theory of history, and its eschatology, has nevertheless a positive conception of man and a general life affirming quality that qualify it under the present definition of liberalism. 35

Of the classification of Liberalism, in which, with some leanings towards Fundamentalism, he places Mormonism, McMurrin says:

Liberalism, the union of proximate optimism with ultimate optimism, describes the religion of total affirmation of life. Its theology describes man as good rather than evil, or at least morally neutral with a high potential for goodness. Man is inherently capable of achieving an abundant and happy life, not solely through his own effort, for he is not alone in the universe, but in cooperation with God, in whom he has his being. 36

Among the conclusions reached by O'Dea in his study of Mormon values is that of a basic optimism which agrees with McMurrin's classification. Among other characteristics, O'Dea noted that:

It is optimistic. In sharp contrast to Calvinism, it holds man to be essentially good and holds before him

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34. McMurrin, op. cit., p. 8.
the prospect of infinite self-improvement. It emphasizes joy.37

The Gospel Plan of Salvation is fundamentally optimistic in its evaluation of the individual. He is described as an eternal being, capable of and in the process of advancement. It declares that his present physical existence is the result of past achievement. He is seen to be a student developing in a divine school rather than as a depraved being, helpless in regard to his own destiny or a humanistic life-form waiting out a finite existence. The Mormon philosophy must be considered optimistic both in regard to the present and in its theory of the future.

**Summary**

The Mormon philosophy places a high value upon the individual self and its destiny. It holds the individual to be of supreme value of the Creator. Basic to this concept is the belief that the personal ego or intelligent entity is uncreated and coeternal with God. It sees man with infinite potential possibilities, engaged in a process of development of these possibilities. In this way of progression, God is understood to have come into an intimate personal relationship with the individual as the actual Father of his spiritual body. Thus, mankind is truly believed to be made up of the sons and daughters of God. This is not interpreted as a symbolic term but is stated as an actual relationship in the spiritual world.

Progress is not a mechanical thing. Man is a free and responsible agent with his own will as a prime factor in his eternal destiny. Accountability for his own actions is related to the measure of his

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understanding and ability to do within the framework of the relationships of the universe in general and the earth life in particular. Progress is no sham by which Deity entertains himself. It is a process of responsible mastery. God is seen to give all man is able and willing to receive. The Mormon belief puts a great weight of responsibility upon man himself and sees his relationship to God as a cooperative matter.

The nature of the individual progress in which man is involved is one of spiritual relations to physical things, in which character and personality relationships are of great importance. Except for man's physical body as a part of his eternal soul, man's goals are intended to be for other than material gain. The deeper, inner control of the physical life becomes an important objective.

Man's relationship to both the present life and his hope for the future life beyond the grave is optimistic. He is seen to be capable of good and of achieving abundant and happy life both here and in eternity.

There is a recognition of the dignity of the individual as an eternal being and a child of God. There is also the sense, and for some the fear, of great loss in failure to achieve the objectives of the present life. Mormonism cannot see a static waiting for the mercy of God. Its nature demands a dynamic, if authoritatively guided participation of the individual.
CHAPTER VII

THE NATURE OF TRUTH

Believing, as Mormonism does, that man's upward progression is closely tied to his intelligent mastery of the fundamental relationships of the universe, it is deeply concerned with the nature of truth. This is one of the most difficult problems in philosophy and one in which man has been engaged since earliest times. The question that has plagued man throughout this quest is how he shall know when he is actually in possession of truth. To help solve this problem, man has developed three generally accepted theories of truth. These are known as the correspondence theory, the coherence theory, and the pragmatic theory. These three primary theories will be used as a guide to help examine the Mormon concept of the nature of truth.

Correspondence in the Mormon theory

A basic definition of truth from Mormon scripture is found in the ninety third section of the Doctrine and Covenants, which reads:

... Truth is knowledge of things as they are, and as they were, and as they are to come; and whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning. ... All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also otherwise there is no existence. ... The glory of God is intelligence, or, in other words, light and truth.¹

The statement that, "truth is knowledge of things as they are, and as they were, and as they are to come,"² identifies truth as corres-

¹ Joseph Smith, Jr., The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah: pub. by the Church ..., 1935 ed., 93:24-25, 30, 36.
² Ibid., 93:24.
ponding with the facts of objective reality. This concept of truth is defined by Rünes in his Dictionary of Philosophy as follows:

According to the correspondence theory, a proposition (or meaning) is true if there is a fact to which it corresponds, if it expresses what is the case. For example, "It is raining here now" is true if it is the case that it is raining here now; otherwise it is false. The nature of the relation of the correspondence between fact and true proposition is variously described by different writers, or left largely undescribed. Russell in the Problems of Philosophy speaks of the correspondence as consisting of an identity of the constituents of the fact and of the proposition. 3

The Mormon definition, in addition to indication of correspondence of fact and statement, implies the idea of change. It indicates that a declaration of things as they are might not be true of things as they were and as they are now. It seems to assume the necessity of recognizing a correspondence to changing conditions as well as to state those conditions which exist at a given moment. Brigham H. Roberts says, "It gives an idea of movement. Truth is not a stagnant pool, but a living fountain... variants but orderly, taking on new forms from ever-changing combinations, new adjustments, new relations."

The problem which arises in the use of the correspondence theory of truth is as to how one can be sure that the declarative statement is actually in agreement with the fact it is intended to express. The most important means of establishing this relationship is sensory verification. Visionary experience in the field of religion and the experimental evidence of the scientist are both put forth in their respective areas as sensory verification of true relationships.

An outstanding Mormon example of the acceptance of sensory evidence on the basis of the correspondence theory of truth is given in the Book of Mormon. Here the brother of Jared is described as being in communion with God in prayer. Because of his faith he sees the finger of God and is struck with fear, for he had not known that God possessed a body similar to his own. He is then permitted to see the Lord with his eyes and the statement is made that because of this perceptual experience he now has a "perfect knowledge" of that which he has seen. Commenting on this experience, Moroni, one of the writers of the Book of Mormon says:

And because of the knowledge of this man he could not be kept from beholding within the veil; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew that it was the finger of the Lord; and he had faith no longer, 'for he knew, nothing doubting. Therefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus; and he did minister unto him.5

The perfect knowledge mentioned here refers to the sensory experience of seeing the finger of the Lord and of seeing his body. It is an acceptance of the sensory verification of truth.

That sensory verification may be deceptive and is not always sufficient in itself in the verification of truth is also accepted in the Book of Mormon. One example is in the case of a certain Korihor, an anti-Christ. When he is shown to be struck dumb at his denial of the Christ and later recovers his speech, he says:

But behold, the devil has deceived me; for he appeared unto me in the form of an angel... and I have taught his words; and I taught them even until I had much success, insomuch that I verily believed that they were true; and for this cause I

withstood the truth, even until I have brought this great
curse upon me. 6

In a Sunday evening talk over station KSL, Joseph F. Merrill, a
member of the Quorum of Twelve Apostles, spoke on the certitudes in
the field of religion. In quoting from Professor Dinsmore of Yale
University, he affirmed the correspondence theory of truth.

We claim that the difference between the results of
scientific experimentation and religious experience is not
the difference between knowledge and faith, but between
two different kinds of knowledge, each resting on faith,
each established on experimentation after its own kind.
... Knowledge is to have an assurance upon proper evi-
dence that one's mental apprehensions agree with reality.
Subjectively there is certainty, objectively there is
reality; the connecting link is proper evidence that the
thought tallies with the thing. 7

An event of this nature that would carry heavy weight in the think-
ing of the Latter-day Saints is the occasion of the first vision of
Joseph Smith. In defending the truthfulness of the event, he compares
his own position with that of Paul before King Agrippa. In this event
Paul had related the occasion of his own vision and conversion and how
he had heard a voice and seen a light. But few, Paul said, had be-
lieved him. Nevertheless, he maintained, this did not destroy the
reality of what he had seen and heard. Though he was ridiculed and
reviled, he maintained that he had seen a vision and heard a voice and
all the persecution under heaven could not change it. Paul's experi-
ence might also be compared to the case of early scientists like Galileo,
who, in spite of the weight of ecclesiastical authority, maintained
the truthfulness of the conclusions they had reached on the basis of
their empirical evidence. Joseph Smith expressed such an argument

7. Joseph F. Merrill, Certitudes in the Field of Religion, Salt Lake
City; pub. by the Church of Jesus Christ of Latter-day Saints
(1940); p. 3, (publication of a radio talk given April 26, 1931).
in support of the empirical evidence of his own visionary experience.

He declared:

So it was with me. I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and saying all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and whose am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation.

This is a direct example of the application of sensory verification of truth in a religious situation according to the correspondence theory.

In reference to such a situation Mead says:

If an individual has had some kind of mystical experience himself, it is usually impossible to shake his belief in the existence of a supernatural realm or supernatural being. He says, quite naturally, that the vision was real to him as any sensory experience ever was or can be. He knows that God exists, or that the ultimate Reality is "One," just as certainly as he knows that you his questioner exist, and for exactly the same reason: he has seen you both, felt your presence, perhaps heard you both speak. He can no more doubt the objective reality, the actual truth of what he has experienced than he can question any other "fact" which his senses have revealed. He knows because he has perceived.

The question debated by scientists and philosophers is whether or not to give such evidence the same standing as that of everyday experience. Some would throw it out because it does not meet the test of universality. Others maintain that to do so would be to discard some of the greatest experiences and insights of the race.

Some scientific observations (such as those in astronomy) fall into the same category. The test of truth concerned with sensory evidence must, then, be related to the ability and reliability of the observer. This is so because the essence of the correspondence theory lies in the judgement of a correspondence that is believed to exist. This is true both in the realm of science and of religion.

A consideration of coherence

Little is said in Mormon literature which is directly in relation to the coherence theory of truth. That there is a systematic coherence in its concept of the truths of the universe is implied more than directly stated. The sense of harmony, of all truth being in agreement and consistent within itself, was stated by Henry Whittall in the Millennial Star for April 27, 1861.

... Mormonism comprehends UNIVERSAL TRUTH! All truth, of every kind and degree, whether of the past or of the present—whether known by the Saints of former days or by those of the latter days—by members of the Church and kingdom of God or by non-members—by Jews or Gentiles, Christian or infidels—by one class of people or another, whether by political or philosophical, literary or scientific, or by the common mass of people of any nation or community under heaven. ... Truth, then, is one—a vast, varied, universal whole. We conventionally speak of religious and secular truths—theological and scientific truths—spiritual and natural truths; yet all are but merely nominal distinctions and classifications of the one, universal, divine system of truth.

This assumption of coherence extends beyond the present knowledge of man. Referring to the Gospel Plan, John Taylor said, "There are thousands of details or minutiae mixed up with these great projects, purposes and designs; some of which we comprehend correctly, or think

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10. The Latter-day Saints Millennial Star, Liverpool, England: pub. through the British Mission headquarters, vol. 23, pp. 257-259, April 27, 1861 (hereinafter referred to as the Millennial Star). This assumes a single, coherent system of truth known to God if only partly understood by man.
we do; others are not so clear or comprehensible to our minds. 11
There is no formal attempt to prove coherence, only the simple state-
ment that a common, universal system of truth exists and is of God.
This implied coherence would seem to be in accordance with Ruses' 
definition of the coherence theory which states:

According to the coherence theory, truth is a systematic coherence. This is more than logical consistency. A propo-
sition is true insofar as it is a necessary constituent of a systematically coherent whole. According to some, this whole must be such that every element in it necessitates, indeed entails, every other element. Strictly, on this view, truth, in its fullness, is a characteristic of only the one systematic, coherent whole, which is the absolute. It attaches to propositions as we know them and to wholes as we know them only to a degree. A proposition has a degree of truth proportionate to the completeness of the systematic coherence of the system of entities to which it belongs. 12

The assumption that there exists an underlying system of funda-
mental relationships with which all else may be associated in a single, unified, and coherent system of truth is essential to the Mormon concept of progression. The system is considered complete in God is not in man, and God is understood to comprehend it thought man may have to accept much of it on faith. Brigham Young pointed out that wisdom and the system of truth which it represented could not be considered independent of God, who was its source.

We may imagine to ourselves that we possess a great deal of human wisdom independent of the Lord, but this is a mistake, for every truth that is in the possession of the children of men upon the earth came from God. The sciences understood by man came from God, and when we demonstrate a truth, we demonstrate a portion of the faith, law, or power by which all intelligent beings exist, whether in heaven or on earth, consequently when we have truth in our possession we have so much of the knowledge of God. I delight in this,

because truth is calculated to sustain itself; it is based upon eternal facts and will endure, while all else will sooner or later perish.\textsuperscript{13}

During the period under consideration there was an implied coherence in the body of truth set forth in the Gospel of Salvation. This Gospel was always considered as an organic whole and thus an implied organic unity. Truth was God's and was unified in Him.

**Truth in the pragmatic concept**

Mormonism could hardly be classified as a pragmatic philosophy but it has made extensive use of the pragmatic method. It has frequently called upon the pragmatic theory of truth for verification of its teachings and its methods. Runes gives the following definition of the pragmatic theory of truth:

> According to the pragmatic theory of truth, a proposition is true insofar as it works or satisfies, working or satisfying being described variously, by different exponents of the view. Some writers insist that truth characterizes only those propositions (ideas) whose satisfactory working has actually verified them; others state that only verifiability through such consequences is necessary. In either case, writers differ as to the precise nature of the verifying experiences required.\textsuperscript{14}

Here the test of truth lies in its workability, in the fruits which result from its being or acting. "Thus, for the pragmatist, a statement is true if it expresses a fact or describes a situation upon which we can act and secure anticipated results."\textsuperscript{15} An outstanding Mormon example which accepts the pragmatic theory of truth is found in the *Book of Mormon*. Here one of its characters, Alma, is described as issuing a challenge to an experiment in faith.

\textsuperscript{13} *Journal of Discourses*, vol. 14, p. 115.

\textsuperscript{14} Runes, *op. cit.*, p. 322.

\textsuperscript{15} Nead, *op. cit.*, p. 177.
He describes a test of belief and faith ripening into knowledge through a prescribed experience. The method is pragmatic because the test of a truth he presents is to be found in the fruits of experience. Alma is described as saying:

"Behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith, yea, even if you can do no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words. Now we will compare the word unto a seed. Now, if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves--It must needs be this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious unto me."13

Alma has been portrayed here as calling for an experiment in faith. The sources of knowledge by which it is to be checked are, he says, when "it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding,"14 that is, the intuitional and rational sources. He calls for an inner, supernatural confirmation as well as a rational examination of the experience.

As the story continues, Alma points out that the only way that it may be known whether the seed will grow is to put it to the test of growth. He asks for experimental rather than speculative proof.

Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it has not grown up to a perfect knowledge. But behold, as the seed swelleth and sprouteth, and beginneth to grow, then you must needs say that the seed is good; for behold, it swelleth, and sprouteth

and beginneth to grow. And behold, are you sure that this is a good seed? I say unto you, Yea: for every seed bringeth forth unto its own likeness. Therefore, if a seed growth it is good, but if it growth not, behold it is not good, therefore it is cast away.\textsuperscript{15}

Alma is then represented as pointing out that knowledge has come through the experiment and the truth gained. But he cautions that this truth extends only as far as the empirical data of the experiment have given verification. The knowledge gained may prove the basis for further growth but this further growth is based in faith on the knowledge which has been gained.

And now, behold, is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant; and this is because you know, for you know that the word has swelled your soul, and ye know that it hath sprouted up, and your understanding doth begin to be enlightened, and your mind doth begin to expand. O then, is this not real? I say unto you, Yea, because it is light; and whatsoever is light is good, because it is discernible, therefore you must know that it is good; and now behold, after you have tasted this light is your knowledge perfect? Behold I say unto you, Nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed that ye might try the experiment to know if the seed was good.\textsuperscript{16}

In this example, workability has been cited as a criterion of truth. But, as in the case of many pragmatists, intuition and rational examination have been called in to support the cause of workability. The pragmatist would be inclined more to seek secondary support in the rational theory of coherence though he might turn to the intuitive aids of the subconscious. In the example, Alma has been careful to limit the claim for knowledge gained to that which he feels has been proven in workability through experimentation.

\textsuperscript{15} Joseph Smith, Jr., The Book of Mormon, Alma 32:29-32.
\textsuperscript{16} Ibid., Alma 32:34-36.
The Mormon philosophy gives an interesting this-worldly set to eternal existence. Man is brought into contact with the experiences of physical life in a personal search for its related knowledge and truth. Mastery of its lessons through personal experience is emphasized. O'Dea says:

Thus the Mormon definition of life, by making active mastery the key to significant living, finds expression on a practical level in a constellation of values surrounding the notions of work, health, recreation and education. Mormon theology does not pit other-worldly against this-worldly orientations but gives a unitary set to its members. Within this framework of reference the tasks of the present life take on eternal significance. These four orientations, closely interrelated in a complex of attitudes, define important goals for the Mormon people, goals to be accomplished within the world, but as important as any they look forward to the numberless episodes of eternal development.\(^7\)

Thus values the Mormons consider eternal are discovered and find meaning in the life experience. Truth is not seen to vary as it functions in individual experience but is discovered with varying degrees of accuracy and understanding through the experiences of the individual.

Mormon leaders frequently refer to such passages from the Bible as John 7:17 in recommending the search for truth through experience. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."\(^8\) In a sermon of 1862, Brigham Young said, "The object of this existence is to learn, which we can do only a little at a time."\(^9\) There is a strong conviction in the teachings of Brigham Young and others that one of the chief

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purposes for the earth life of man was the obtaining of truth through personal experience. Charles C. Rich, a member of the Quorum of Twelve Apostles said, in a speech at Salt Lake City in 1879, "If the world did but know it, this is the mission given unto us to this earth, that we might learn, in the earthly school, things we could not learn elsewhere." This would indicate that pragmatic learning and verification might be imperative for some of the truth Mormon belief understands to be necessary for man's progression. The schooling of life would be an essential schooling, if this were true, and man's purpose here would be vital. Brigham Young declared:

We are not here merely to prepare to die, and then die; but we are here to live and build up the kingdom of God on the earth—to promote the Priesthood, overcome the powers of Satan, and teach the children of man what they are created for—that in them is concealed the germ of intelligence. Here is the starting point—the foundation that is laid in the organization of man for receiving a fulness of eternal knowledge and glory. Are we to go yonder to obtain it? No; we are to promote it on the earth.

Brigham Young's strong leaning toward the practical may account for some of his emphasis on experience. He had little formal schooling of his own and was sometimes a bit suspicious of trained men. On one occasion he said, "I frequently think that the only way for a man to prove any fact in the world is by experience." However, Brigham Young encouraged formal education and three his own resources and influence behind a program of formal education. But he, and others with his felt that life was a divine school and experience a prime method of finding truth.

22. Ibid., vol. 13, p. 59.
It is not presumed by Mormon leaders that experience and the pragmatic method are in themselves a sufficient test and verification of truth. The pragmatic method is used to establish correspondence but the rational faculty is also recognised in the exercise of will. The Mormon concept of truth would seem to employ the methods of all three theories of truth in combination with each other. It is thought that even God gained his understanding of truth through the intelligent exercise of will to gain experience. Widtsoe described such a process in relation to God's mastery of the universe.

It is clear also that, as with every other being, the power of God has resulted from the exercise of his will. In "the beginning" which transcends our understanding, God undoubtedly exercised his will vigorously, and thus gained large experience of the forces lying about him. As knowledge grew into greater knowledge, by persistent efforts of the will, his recognition of universal laws became greater until he attained at last a conquest over the universe, which to our finite understanding seems absolutely complete. We may be certain that, through self-effort, by inherent and innate powers of God have been developed to a god-like degree. Thus he has become God.23

It can be seen that while Mormonism accepts the pragmatic theory in the search for truth, it accepts it as a method only and not as a philosophy. Mormonism would reject the existence of individual systems of truth. It would concede the existence of only one system of truth. This would not be truth as a form above the universe but rather an innate and inherent complex of relationships which are a part of the universe and apprehended by God. Man, as man, might never know absolute truth, nevertheless it is believed to exist in the universal relationships and its achievement is an eternal teleological goal.

The pragmatic method in the concept of mastery

The Mormon Gospel of Salvation involves a concept of progressive mastery of the things and relationships of the universe. Experience is involved as a basic essential of this concept. O'Dea's study of Mormon value-orientation describes this process of mastery as essential to the Mormon philosophy. Of it he says:

The central core of Mormon value-orientation is the definition of human life as a period of advancement through mastery. It is perceived through an elaborate theological setting of a developing universe in which God and men are intelligent beings increasingly developing themselves through progressive control over uncreated elements. God himself, as the most perfect of these beings, is in the process of development. Human life on earth is one of an infinity of episodes whose purpose is human progression to a God-like status. This represents a break with older Christian views, a break of a most decisive nature. Moreover, the innovations introduced are of tremendous practical significance.24

Here is found a basic difference between the concept of a God who has mastered the universe as a result of creative experience and the "Christian conception of God...conceived in theology as First Being and Pure Act, the primary existent, who exercises the act of existing in an eternal present, whose pure act of being is not action in human terms."25 Because of the Mormon recognition of universal law as the expression of eternally existing and inherent relationships in the uncreated elements of the universe, experience becomes the basis of mastery.

Unlike the demijurge of Timaeus (Plato's), the Mormon God is not subordinate to a separate idea of the Good. Yet

25. Ibid., p. 514.
there is a sort of memory of this notion. For Mormon theology
the universe is a lawful process, and the development of God
is based upon his knowledge of the laws of this process and
through this knowledge, his growing mastery. Knowledge for
both God and man is a means to power and control. But these
laws of the universal process are not separate ideas in the
Platonic sense. They are rather qualities of matter, inher-
ent structural conditions of an eternal universe. In this
context the distinction between matter and spirit disappears,
and God as well as man becomes a material being.26

In this belief, there seems to be much of an idealistic philo-
sophy involved in a pragmatic method. O'Dea finds in the pragmatic
approach of Mormonism to universals an extreme form of voluntarism
in its great emphasis on human agency. He hastens to point out that
this is not the orthodox form of voluntarism because of the Mormon
emphasis on rationality. In Mormonism the exercise of will is asso-
ciated with rational intelligence and is not anti-intellectualistic.
O'Dea explains:

This fact (voluntarism) is at first concealed from
the student by the tremendous emphasis on rationality.
But when one looks at the relationship of rationality to
eternal progression—which is the relationship from which
it derives its importance in Mormon thinking—the signif-
icance of the will becomes clear. If one is accustomed to
associate voluntarism with anti-intellectualism, as in
Nietzsche and perhaps Schopenhauer, as I did in the begin-
n ing of this study, one can easily miss the vigorous
voluntarism of the Mormon viewpoint.27

It is in the rational voluntarism seen by O'Dea that experience becomes
significant in the Mormon attitude toward progression. Experience is
seen to become most meaningful as the individual makes rational
appraisal of a life situation, exercises free will in the alternatives
presented, and must stand responsible for the results of his actions

27. Ibid., p. 516.
and decisions.

Knowledge gained from experience and from the rational development of that experience becomes the tool of further progress in a continuum of experience. This differs from Thomism where knowledge is an end in itself. "Rationality is important because knowledge and reason make mastery possible and mastery is the path of progress."28 This brings us directly to the relationship of truth to the pragmatic experience as it is associated with the rational faculty.

The tremendous value on rationality in Mormon theology is not conceived as "even apart from its usefulness," but definitely "with a view to action." Rationality finds its place as a tool within the context of a dynamic voluntarism."29

All this results in what O'Dea calls the "Work, Health, Recreation Complex."30 This, he feels, is the basis for the great emphasis on activity and participation in the Church. He believes that it explains the complex structure of the Church and its auxiliary organizations. The experience of activity and participation is the process by which truth is obtained in its functional form connected with growth and development. Its core is "effort-development"31 with an emphasis on this-worldly progress as the vital, ever-present element in the eternal acquisition of truth and progress. Development gained through experience must be considered a vital element in the Mormon theory of truth.

Summary

The Mormon concept of truth seems to be a compound of the three

29. Ibid., p. 517.
30. Ibid., p. 518.
31. Ibid., p. 519.
theories which have been discussed. It seems to have a basic acceptance of correspondence discovered and tested by the pragmatic method and made meaningful by intelligent analysis and application. Mormonism would look for the sensory correspondence of fact with objective reality. It would expect to find a coherent whole in truth because it would expect a unified system of truth through the intelligence of God. It would expect to find an inner certainty as a guide to truth in an intuitive or spiritual guidance from God. It would expect truth to be workable and, therefore, subject to test in experience.

Mormonism does not think of truth as an end in itself. Its leaders have emphasized truth and knowledge in a dynamic relationship to living and being. Truth and knowledge have been considered by them to be tools in an ongoing mastery of the relationships of the universe. "Pure intelligence comprises not only knowledge, but also the power to properly apply that knowledge."32 Behind all this it must be remembered that Mormonism recognizes only one system of truth and that in the eternal, and innate truth of the universe, known to God. John Taylor declared:

A man in search of truth has no peculiar system to sustain, no peculiar dogma to defend or theory to uphold; he embraces all truth, and that truth, like the sun in the firmament, shines forth and spreads its effulgent rays over all creation, and if men will divest themselves of bias and prejudice, and prayerfully and conscientiously search after truth, they will find it wherever they turn their attention. But in regard to the leading principles of the Gospel, there are some distinctive features connected therewith, which, like all the laws of nature and of nature's God, require implicit obedience and compliance therewith in order to insure a realization of the results which flow therefrom.

The earth on which we live, the matter of which it is composed, the elements with which we are surrounded, as well as the planetary system, have certain inscrutable, eternal, unchangeable laws connected with them that cannot be departed from.\textsuperscript{33}

Mormonism's belief in eternal and unchanging truth is well expressed in one of its popular hymns, \textit{O Say What is Truth?} Two verses are given below:

Yes, say what is truth? 'Tis the brightest prize
To which mortals or Gods can aspire;
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies;
'Tis an aim for the noblest desire.

Then say what is truth? 'Tis the last and the first
For the limits of time it steps o'er;
Though the heavens depart, and the earth's fountains burst,
Truth, the sum of existence, will weather the worst,
Eternal, unchangeable, evermore.\textsuperscript{34}

This is believed to be the nature of truth, "eternal, unchangeable" it is seen to await man's unending search. And man is not believed to make that search alone. God is held to guide him through his experience as Father and Teacher, while man follows in his learning as child and student.

\textsuperscript{33} \textit{Journal of Discourses}, vol. 16. p. 370, speech given by John Taylor February 1, 1874.

\textsuperscript{34} \textit{Deseret Sunday School Songs}, Salt Lake City, Utah: Deseret Sunday School Union, 1909, No. 76.
CHAPTER VIII
THE SOURCES OF KNOWLEDGE

From the standpoint of educational philosophy it is important to investigate the epistemological question as to how the individual comes to know his world. Most philosophers agree as to the very personal nature of knowledge and recognize the fact that different individuals draw more heavily upon some of the various sources of knowledge than upon others. Of this Mead says:

In other words, it seems impossible to avoid the conclusion that, just as we each make our own "philosophy of life" or "view of the world," so do we each to a large extent create the contents of our individual world of knowledge. Taking the term "philosophy" in its broadest sense, this is as it should be. For our philosophy is only the sum of all our various opinions about life and human experience, and among these opinions our views concerning the limits of knowledge and the bounds of certainty stand out as very important.1

There are usually considered to be four sources of knowledge. These are: authority or authoritarianism, intuition or mysticism, reason or rationalism, and sensation and experience or empiricism. Each of these will be considered from the Mormon point-of-view.

Before examining separate sources of knowledge, it might be well at this point, to look for a moment at the Mormon attitude towards knowledge in general. First, from the Doctrine and Covenants:

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection, and if a person gains more knowledge and intelligence in this life

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through his diligence and obedience than another, he will have so much advantage in the world to come.\(^2\)

It is impossible for a man to be saved in ignorance.\(^3\)

Seek not for riches but for wisdom, and behold the mysteries of God will be unfolded unto you, and then shall ye be made rich. Behold, he that hath eternal life is rich.\(^4\)

At the October semi-annual conference of the Church at Salt Lake City in 1915, President Joseph F. Smith said:

Who is there, under the circumstances that exist around us that is not growing? Who is there of us who is not learning something day by day? Who is there of us who is not gaining experience as we pass along, and attending to the duties of membership in the Church, and to the duties of citizens of our state, and citizens of our great and glorious nation. It seems to me that it would be a very sad comment on the Church of Jesus Christ of Latter-day Saints and her people to suppose for a moment that we are at a standstill, and that we have ceased to grow, ceased to improve and to advance in the scale of intelligence, and in the faithful performance of duty in every condition in which we are placed as a people and as members of the Church of Christ.\(^5\)

Brigham Young not only insisted that the members of the Church should be engaged in a search for knowledge and truth but that they should recognize and welcome truth from whatever source it might come. He declared:

All truth is for the salvation of men—for the benefit of learning—for the furtherance in the principles of divine knowledge; and divine knowledge is any matter of fact—truth; and all truth pertains to divinity.\(^6\)

We differ very much with Christendom in regard to the sciences of religion. Our religion embraces all truth and

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\(^2\) Joseph Smith, Jr., The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah: pub. by the Church. . ., 1935 ed., 130:15-17, (hereinafter known as the Doctrine and Covenants).

\(^3\) Ibid., 131:6.

\(^4\) Ibid., 6:7.

\(^5\) Conference Report, Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, October 1915, p. 2.

every fact in existence, no matter whether in heaven, earth or hell. A fact is a fact, all truth issues forth from the Fountain of truth, and the sciences are facts as far as men have proved them. 7

In his Rational Theology, John A. Widtsoe, discussing the sources of knowledge, writes:

Knowledge is the material upon which the reasoning mind of man acts. Just as physical strength can neither be developed nor exercised unless material bodies are at hand, so mental strength can neither be developed or exercised unless facts or knowledge are in man's possession. The acquisition of knowledge or experience is the first step towards formulating an acceptable religion. It is interest, therefore, to consider, briefly, the sources of human knowledge. 8

These quotations are typical of the general attitude of Mormon philosophy towards knowledge. Knowledge, more especially that of a religious nature but including all knowledge, is considered to be related to growth and progression. The search for and application of truth is the means by which man gains mastery over the things of the universe. Its acquisition, therefore, becomes essential to salvation, especially in the larger sense of exaltation. It will be seen that this search for knowledge and truth is expected to be held in close relationship to the purposes of the Gospel of Salvation previously mentioned and to the concept of God as Father and Teacher.

The authoritative source of knowledge.

A respect for authority is deep-rooted in the Mormon faith. It is integral with the concept of the nature of God as the Supreme Intelligence who has gained His exaltation through intelligent mastery

of the universe. This is the source of the authority which Mormonism believes to be the guide and teacher of man in his earth experience. Orson Pratt explained that "one of the great fundamental principles of our religion is the Divine Authority which God has sent down from heaven and conferred upon man." Randall and Buchler, in their *Philosophy, and Introduction*, distinguish between such religious authority and scientific authority when they divide authority into two classes, dogmatic and expert, as follows:

There is a sharp distinction between the authority of church or state and what is sometimes called "scientific authority." In both cases it is the opinion of an organised agency which is accepted or appealed to. But in the former, we are unable to examine the process by which the conclusion has been reached, whereas in the latter we are free to do so and can be prevented only by our own incompetency or lack of opportunity. Scientific authority is simply a substitute for the scientific method, and although we use the word "authority" here we can hardly speak of a "method" as authority. The resort to the opinion of experts is necessary and desirable in a society characterized by specialised delegation of functions.

Here, the Mormon position would disagree with many of the Christian faiths. The Mormon would not classify the knowledge of God upon which His authority is based as unknowable. He would not let the knowable things of the universe rest with science and the unknowable with God. All truth is one and is God's and man is learning of that truth as fast as his present capacity will permit him. A brief review of some of the points discussed in previous chapters will reveal the Mormon stand on this point. Man is considered to be in much the same relationship to the Gospel plan of Salvation as is the student of science to the subject matter he must grasp in his

scientific training. He is in the process of gaining knowledge and competency. As Randall and Buchler point out, the student may examine the process when he gains sufficient competency and opportunity. The Mormon would declare that the same thing is true of man in the Gospel Plan. Some Christian beliefs would not see man reaching such a point of advancement, for God's ways are held by them to be eternally inscrutable. But Mormonism's concept of Man as a child and heir of God with the capacity to attain Godhood indicates that man may reach the competency and obtain the opportunity to examine the things he now accepts upon the authority of God.

In the field of science, advanced scientific proof cannot be given to the beginner until he is properly prepared to perform the experiments and understand the explanations. But the student accepts the scientific authority, confident that the time will come when he can personally verify and understand its teachings. The Mormon's acceptance of religious authority is similar in many respects. He believes, if he is a good student in the divine school, that he may ultimately advance in wisdom and experience to the point where he will be able to comprehend the things which he now accepts on the basis of authority. This acceptance of man's potential capacity to understand the things of God must be understood if one is to appreciate the Mormon attitude on authority.

The difficulty still remains that, while such an examination and comprehension of the processes and teachings of God is ultimately possible to man, in the main it is not believed to be achieved in this life. Thus much remains for acceptance on the basis of faith in the present for which full verification must come with man's
progressive development. Since the present life is a part of this
development, however, it is evident that certain things within the
present capacity of man are subject to his examination and confirm-
ation.

The chief difference in the Mormon approach to what is known as
the dogmatic authority of religion is that Mormonism does not believe
man to forever be an inferior being, incapable of understanding the
ways of God. He is held to be of the race of the Gods and in a pro-
cess of progressive mastery of the universe. Mormonism rejects the
doctrine of the depravity of mankind. It rejects the concept of pre-
destination. It sees life as a sort of divine classroom and man as
a student there. In theory its authority has strong resemblances to
the scientific method, in application it is necessarily largely dog-
matic because its theory requires examination in another existence.
Certain aspects, however, of the present life find a relationship to
the scientific method. Mormonism sees man coming into contact with
the problems of physical life. Here he is learning for himself,
through personal experience, the lessons of physical existence. Life
is conceived to be a gigantic laboratory in which man, a free agent,
is experiencing physical existence and thus gaining insight and
maturity. God, Father and Teacher, is recognized as the supreme auth-
ority because of His own experience and intelligence. His authority
is understood to be exercised on the basis of faith by man in order
that man might be more free in his maturation as an individual.

John A. Widtsoe discusses the Mormon concept of authority in his
Rational Theology. First he explains that authority must ultimately
rest in experience and in the wisdom intelligence may develop as the
result of experience.

In the beginning, man, conscious and in possession of will, reached out for truth, and gained new knowledge. Gradually as his intelligence grew, he learned to control natural forces as he met them on his way. Knowledge, properly used, became power; and intelligent knowledge is the only true foundation of authority. The more intelligence a man possesses the more authority he may exercise. Hence, "the Glory of God is intelligence," and "intelligence is the pathway up to the gods." This should be clear in the minds of all who exercise authority.11

It should be noted that the intelligent knowledge, which here means knowledge with understanding, given by Widtsoe as the only true basis of authority has its genesis in experience. Also it is not thought of as a static thing, but a tool to activity.

Widtsoe makes a distinction between the primary sources of authority, which he calls absolute authority, in the one who possesses the intelligence and experience upon which the authority is based, and secondary authority, which he calls derived authority, and which refers to those who act upon the intelligence and experience of another.

Of the absolute or primary authority, he says:

Such high authority, based on increasing intelligent knowledge, may be called absolute authority. All other forms of authority, and many forms exist, must be derived from absolute authority, for it is the essence of all authority. Nothing in the universe is absolute understood, and absolute authority does not mean that full knowledge or power has been gained over anything in the universe. Forever will the universe reveal its secrets. By absolute authority is meant the kind of authority that results directly from an intelligent understanding of the things over which authority is exercised. Authority can, therefore, be absolute only so far as knowledge goes, and will become more absolute as knowledge is obtained. The laws of God are never arbitrary; they are always founded on truth.12

Widtsoe then gives his definition of secondary, delegated, or

11. Widtsoe, Rational Theology, pp. 105-106.
12. Ibid., p. 106.
derived authority where one acts or knows upon the intelligence and experience of another:

Anyone possessing the absolute authority resting on high intelligence will often find it necessary or convenient to ask others to exercise the authority for him. That leads to derived authority. It does not necessarily follow that those who are so asked understand the full meaning of the authority that they exercise. The workman in a factory carries out the operations as directed by the chief technician, and obtains the desired results, though he does not to the same extent understand the principle involved.13

Another form of derived authority is involved in the authority of office, when people submit their wills to those of certain officers. "Even such authority," Widtsoe says, "belonging to official positions, must be founded on intelligent knowledge, and the organisation of the Church itself must be intelligently authoritative."14

The use of authority is expected to be in harmony with other fundamental relationships between man and man and between God and man. Agency must not be over-ridden nor progress hindered. Authority is declared to be a guide and tool and not a master.

While intelligent knowledge does establish the highest degree of authority, absolute authority, yet it does not, alone, justify the exercise of authority that may conflict with the wills of others. The law of free agency must not be transcended; nor is it permissible to do anything that will hinder, in the least, the progress of man.15

Here, again, in Widtsoe's explanation of authority, knowledge rooted in experience is the final source of knowledge and is dynamic and not static for it is a tool and not an end in itself.

In the Church of Jesus Christ of Latter-day Saints the position of the priesthood authority is very strong. Continuous revelation is an accepted tenet of Church doctrine.16 The priesthood, through

13. Widtsoe, Rational Theology, p. 106.
15. Ibid., p. 107.
revelation, is the means by which the knowledge, power, and authority of God is expected to be delivered to man. Brigham Young defines it as the organized channel of operation for all of God's intelligence, knowledge, and power.

The priesthood of the Son of God is the law by which the worlds are, were, and will continue forever and ever. It is that system which brings worlds into existence and peoples them, gives them their revolutions— their days, weeks, months, years, their seasons and the times by which they... go into a higher state of existence. 17

As early as 1841, Lorenzo Snow indicated the strong position of the priesthood as the delegated authority of God. He said:

The priesthood or authority in which we stand is the medium or channel through which our Heavenly Father has purposed to communicate light, intelligence, gifts, powers, and spiritual and temporal salvation to the present generation. 18

In Mormonism, as in other cases of the authoritative source of knowledge, the ultimate source cannot simply be another authority. Authority must finally rest in another source of knowledge in its origin. In Mormon philosophy, God is the ultimate, primary authority and His authority is founded in knowledge gained through experience and intelligence. He did not simply will the truths he knows, he discovered them. Thus the ultimate sources are rational and empirical. Even the absolute authority defined by Widtsoe is secondary and finds its beginning in other sources.

The intuitive source of knowledge

A second source of knowledge is the intuitive, mystical, or supernatural source. Randall and Buchler, in a discussion on faith

and authority as sources of knowledge, point out that they, alone, are too rigid; and that they do not permit sharp distinction between the true and the false, nor do they allow men to exercise their mental faculties.

On the basis of this criticism, a third fundamental method of investigation can be distinguished, which we may call the method of intuition. It rests on the assumption that man has a natural capacity for acquiring knowledge, provided that he exercises this capacity properly. There are certain principles of truth of which he knows "intuitively"—that is to say, without reasoning about them, or without undertaking to test them. He knows them to be true by a direct insight, by an immediate awareness. ¹⁹

While the naturalist finds explanation for intuition in the vague mental underworld, the religionist sees in intuition the transmission of the authoritative knowledge of God through revelation and inspiration. Of this type of knowledge Mead says:

It is the direct and immediate quality of the mystical experience that best characterizes it and distinguishes this way of knowing from all the other sources of knowledge. Any other source—perception, reasoning, or authority—can only give knowledge that is mediated or indirect; in each case there is something that stands between us and the Real. This barrier may be sensory apparatus, or in the successive steps in the chain of reasoning, or in the minds and manuscripts by which authority has been transmitted; in each case we are at least once removed from the Real. Only through intuition can we get immediate knowledge. It alone can eliminate all second-handenss from the knowing process, bringing the subject and the object face to face in a unique manner. ²⁰

To the mystic and the religionist the high source of the intu- tional knowledge "is sufficient guarantee of its reliability." ²¹ The criticism of the source centers in the danger that it allows the

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19. Randall and Buchler, op. cit., p. 53.
21. Ibid., p. 201.
individual mind too much license. The problem lies in the ability of the mind to discriminate between knowledge that is genuine and knowledge that is only apparent. "It substitutes feeling of certainty for proof."22 Thus religionists, among themselves, often label their own intuitive knowledge as true and that of others as false or heretical. Intuitive knowledge thus becomes very individualistic. For a third party, it demands either an intuitive experience of his own or support from other sources of knowledge.

Faith and intuition are thus highly individualistic. Faith and authority are extremely conservative. Authority is arbitrary. All three involve to a large extent the human, or subjective element in determining truth. All three profess infallibility—they provide no means by which their results can be corrected or modified, since they provide no means for detecting error involved in their employment.23

Intuition cannot be directly shared. Variously called intuition, inner-light, inspiration, etc., it is personally experienced. Shared with a second individual, it is not intuitive to him but rather is authoritative. Scientists and religionists alike claim these "flashes of insight" which have brought to them the solutions to some of their deepest problems.

In the Mormon philosophy, inspiration or intuition is one of the chief means by which the authoritative knowledge of God is seen to be shared with individual man. It is "the same light that quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space."24 It is considered a very personal form of revelation and a teaching process through which God

22. Randall and Buchler, op. cit., p. 56.
23. Loc. cit.
instructs mankind. As Brubacher points out, it is a unique situation.

In mysticism or intuition one must, as it is often said, get the "feel" of things. Just what the nature of any experience is, however, each one must find out for himself. This is a fundamental in any philosophy of education. It must be remembered that only the pupil can learn his lesson. No one else, like the parent or teacher, can, to express it ungrammatically, "learn him." The ultimate nature of what is learned is an intimately private affair. It is inescrutable, ineffable, sui generis. 25

New truths and new horizons may be opened by the teacher in the classroom for the earnest student who is eager for knowledge and who is willing to put forth effort of his own. So is God seen to cooperatively inspire the questing soul of man. 26 Notice here, intuition is not taken to be an isolated thing. It is a shared form of knowledge, harmonized with and co-ordinated to reason and experience. Mormonism sees God, the Teacher, in the schoolroom of life, urging on man, the student, by intuitive suggestion and inspirational challenge. Learning remains personal and centered in the individual effort.

In an article in the Improvement Era for November 1896, John Nicholson discusses the philosophy of inspiration. Speaking of the cooperative manner in which inspiration works he says:

Experience teaches this: that inspiration comes in response to individual effort, opening to mental view the field of truth as a light were flashed first upon the mind and then upon the subject under contemplation. When the inspiration is full the soul is enraptured with the spirit of truth. Circumstances and surroundings, as well as capacity and intellectual activity, have much to do with the degree of inspiration, not only in regard to individual cases but as relating to aggregate bodies of mankind, such as communities and nations. The nature of the source of inspiration is such that it must conform to law. Indeed it must be a power which acts in concert with truth; hence its operations must be economic. Having power to operate upon man, it makes the

best possible use of every opportunity which each individual presents. Man knocks at the door leading to the expansive field of truth; the spirit of truth, if it may be so designated, illuminates the threshold, presents the seeker with a key (faith and mental effort) and bids him enter and explore. 27

Nicholson makes an interesting observation in relation to inspiration on the commitment of God to progress in all men:

It would be illogical to contend that it is only the truly good who are inspired. Men who are regarded as being in some respects bad are made the mediums of inspiration. They are sometimes inspired with great thoughts and accomplish great good. This is because in some directions they present opportunities to the spirit of truth to economize them in the interest of progress and development. It would be unprofitable, because a man were unprogressive and even bad in one or more directions, to shut him off from assistance in lines in which his capacity and activity would be servicable. An Omnipotent, Intelligent, Almighty Power could not pursue a course antagonistic to progress. 28

Inspiration is represented as a force for positive growth and development whenever and wherever an opportunity might present itself.

It is often explained that inspiration or intuition is a process of enlightening the understanding. It is described as a sort of opening of the intellectual eyes to point out relationships and meanings in facts and experiences available to the individual for him to see and comprehend. This mystical guidance of God, in which he teaches man as he strives to learn, is felt to be universal in the search for knowledge. President Joseph F. Smith explained this belief in the annual April conference of the Church for 1902.

I believe that the Lord has revealed to the children of men all that they know. I do not believe that any man has discovered any principle of science, or art, in mechanism, or

28. Ibid., p. 39.
mathematics or anything else, that God has not known before he did. Man is indebted to the Source of all intelligence and truth, for the knowledge that he possesses; and all who will yield obedience to the promptings of the spirit... will get a clearer and a more direct and conclusive knowledge of God's truths than any one else can do. 29

As God is believed to be the possessor of all truth and is engaged in the education of mankind, then, it is thought, man ought to turn to God for guidance in his quest for knowledge. John Taylor, as President of the Church, taught, "We believe that it is necessary for man to be placed in communication with God; that he should have revelation from Him, and that unless he is placed under the influences of the inspiration of the Holy Spirit he can know nothing about the things of God." 30 "When the spirit of revelation from God inspires a man, his mind is opened to behold the beauty, order, and glory of the creation of this earth and its inhabitants, the object of its creation, and the purpose of its Creator in peopling it with his children." 31

It is expected that guidance for the Church at large will be given through the designated leadership of the Church. But supernatural guidance, especially intuitive or inspirational guidance is considered the right of all. 32 "It comes to each man, according to his needs and faithfulness, for guidance in matters that pertain to his own life." 33 The line of authority in Church matters is strongly established and respected. Intuitive guidance to knowledge, however, is understood to be possessed by the individual and available to all.

29. Conference Report, Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, April 1902, pp. 85-86.
31. Ibid., vol. 9, p. 256, given by Brigham Young March 16, 1862.
The rational source of knowledge

It can be seen that both authority and inspiration or intuition in the Mormon interpretation are more channels through which knowledge comes to man, and in this sense are secondary rather than primary sources. The two sources about to be discussed, reason and experience, seem to have a much more basic relationship to knowledge. The Mormon position stresses a combination or coordination of the rational and empirical sources of knowledge. O'Dea saw this close tie in his study of Mormon values. He decided that, "The tremendous value on rationality in Mormon theology is not conceived as 'even apart from its usefulness,' but definitely with 'a view to action.' Rationality finds its place as a tool within the context of a dynamic voluntarism." Progression and development give meaning to the whole Mormon philosophy. "Rationality is important because knowledge and reason make mastery possible and mastery is the path of progress."34

The moving factor in Mormon dualism is the intelligence. In the Book of Mormon things "to act" and things "to be acted upon."36 The intelligence is the "thing" which acts. It takes precedence over the material things "to be acted upon." Mormonism is idealistic in its acceptance of eternal universals, concepts, and essences. The values man discovers are not believed to be made by God or man but are eternals discovered by them. But man is not seen to be acquiring knowledge for itself alone. It is to be used in active relationships, in

35. Ibid., p. 516.
progressive, creative development. Experience and the empirical data derived therefrom are essential to this development but would in themselves be meaningless without the rational faculty for both understanding and application. This is in keeping with the basic Mormon assumption that the universe is somehow progressively knowable in the eternal quest of man. O'Dea says of the Mormon belief:

Thus the human mind is endowed with reason by means of which it is capable of sorting out the impressions received through the senses and choosing that which is true from among them. . . . Thus the theological thinking of the Latter-day Saints assumes the knowability of the universe and a fundamental identity between what is reasonable and the reasoning faculty that exists in the universe. Thus it based itself on a position that is much closer to Aristotle than to Kant and Hume. It is close to what modern philosophers have criticized as the "common sense" position. The experience of man received through his senses and worked over by his reason can give him a knowledge of eternal reality, "precisely as it is." 37

It is not expected that anything like a full knowledge will come to man in his present stage of existence. But the knowledge gained in the physical life is held necessary to progression. It comes from a combination of sources united in a sort of "activity-knowledge" concept such as the one described by Brubacher. Brubacher's description follows:

This theory appears to be in sharp contrast with the rationalistic theory of intellect and with the view that thinking only alters our ideas about reality and not reality itself. In spite of this fact, far from claiming a radical departure, its supporters claim the position to be a mediate one between rationalism, realism, and idealism. While it identifies itself with the empirical method, in that it starts and ends with a particular concrete situation in educational practice, it concedes thought relations—the universals of the Catholic rational position—a primary role in pointing to a formula for clearing the way to the resumption of classroom procedures. Again it holds with realism to a reality which

exists prior to the exercise of intelligence and is not constructed by it, a reality to which intellect must adapt itself to be successful. But at the same time it does not demand that this adaptation demands exact conformity to the environment or a precise counterpart "by way of copying it," rather it is the adaptation directed toward further evolution of life in complexity and richness of meaning, as the idealists hold.38

This concept is similar in many respects to that held by Mormonism. Both are eclectic in their basic makeup and dynamic in their application toward a development of increasing complexity.

In his discussion of intelligence written for a priesthood course of study, E.H. Roberts discusses a number of aspects of the rational faculty. The first of these is the rational power of generalization:

By another power or faculty of Intelligence (mind) it can perceive, as connected with things that sense "perceives," something that cannot be taken in by sense perception; that is to say, Intelligence can generalise. Sense can get at the individual, concrete thing only; "this triangle," "this orange," "that triangle," "those oranges," etc. By the consideration of the individual concrete object, however, the mind can form, an idea, a concept, a general notion—"triangle," "orange,"—which does not specify this or that individual object, but "fits to any individual triangle or orange past, present, or future, even the possible oranges that never shall be grown." In other words Intelligence can rise from consideration of the particular to the general. 39

Roberts accepts the rationalistic concept of a priori knowledge as being harmonious with the Mormon position and discusses it in his manual:

Again there are a priori principles, which the mind can perceive to be incontrovertible and of universal application, by merely reflecting upon the significance of the principles and without going into the applications... Their relations are perceptually obvious at a glance and no sense verification is necessary. Moreover, once true, always true, of these same mental objects. Truth has an

"eternal" character. He then defines a third rational power as imagination. Included in this is the power to recall sensual images and impressions not immediately experienced and to visualize combinations not yet achieved in the senses.

A fourth rational ability described is that of ratiocination, which is the important reasoning or deductive faculty. In this, Roberts explains:

The mind (intelligence) can combine various general principles or individual facts and principles; and in the combination and comparison of them it can perceive other facts and principles. In other words, Intelligence is capable of reasoning; of building up conclusions from the data of its knowledge. It has the power of deliberation and of judgment; by which it may determine that this state or condition is better than that state or condition. That this, tending to good, should be encouraged; and that, tending to evil, should be discouraged, or, if possible, destroyed.

Roberts also adds the power of volition to the consideration of intelligence. This is in keeping with the active interpretation of knowledge as Mormonism sees it function as an instrument of progress. Without volition, the activity-knowledge relationship so important to the Mormon belief would be lost.

It is of course possible to conceive of Intelligence and its necessarily attendant consciousness, existing without volition; but Intelligence so conceived is sham of its glory, since under such conditions it can make no use whatsoever of its powers.

John A. Widtsoe also emphasized the importance of the rational source of knowledge. Knowledge could be extended through the rational

40. Roberts, op. cit., p. 3.
41. Ibid., pp. 4-5.
42. Ibid., p. 5.
process to build upon and extend itself into countless new relationships and conclusions.

It is not sufficient for the contentment of man that he gather knowledge, and add fact to fact. All new information must be compared with other information, so that conclusions may be drawn, and new knowledge brought into view. By the process of reasoning, on the basis of acquired knowledge, man may rise by sure steps to a high degree of understanding. Man must train himself, with all his might, to use this wonderful faculty of reason, so that he may intelligently read new knowledge from all he learns. A fact of itself is lifeless; only when it is compared with other facts does it leap into life and show forth hidden meaning.13

The Mormon position in relationship to rationalism seems to be a mediately one. While the importance of the rational faculty is expressed, it is seen to hold a close relationship to the pragmatic method and the empirical source of knowledge. It recognizes the guidance of authority and accepts intuitive as well as deductive evidence. It assumes that the universe is somehow progressively knowable to man and that the rational and empirical sources in an activity-knowledge relationship, are basic in man's search for knowledge.

The empirical source of knowledge

The importance of the empirical source of knowledge to Mormon philosophy has already been indicated in the discussion of other sources. The various stages of existence in the Gospel of Salvation are described as schools of experience.14 It is evident that experience, harmonized with the rational faculty, is considered essential to the growth process. "One truth is well established, the soul develops

only as it acts, and it learns to act rightly only by experience."

In reference to the empirical source of knowledge, Mead says:

"It must be emphasized that this school does not deny the validity or importance of our rational processes as a means for extending our sense-given knowledge, but it insists again and again that the final proof of these rationalistic extensions must be a return to experience."

The process of growth and development which Mormon philosophy has held to be so fundamental to the eternal life of both God and man is a complex thing. Growth is not simply the amassing of fact on fact ad infinitum. The intelligence is more than mind alone. Experience is greater than sensation, observation or physical interaction.

Growth and development in terms of the Gospel of Salvation are concerned with a dynamic, discriminating, inquiring mind. The world of experience is much more than compounded fact and sensation. It is a world of opportunity to be investigated and exploited. It is in the rational and empirical sources merged in creative activity.

One of the major reasons for man's presence on the earth is that of gaining empirical knowledge through experience. The earth is God's classroom of experience where intelligence and experience merge in the educational experience of life. Widtsoe explains that the Mormon belief is that certain knowledge cannot come to man except through the empirical source of experience:

"Intimacy with the conditions of earth, alone, will give man a final knowledge of them. Such information cannot be obtained second hand or by casual or superficial acquaintance. For that reason, probably, man has been brought so completely under the subjection of gross matter that he"

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has no power over it beyond that which he gains as he obtains knowledge of it. Hence, on this earth, stripped of all power, and left, as it were, helpless in the midst of contending universal forces, man must search out the nature of the things about him and determine their laws before he acquires power over nature and thereby enters into a condition of joy. In the face of the impending change called death, man is determined to acquire the power that will lift his earthly body from the grave and give him an eternal association with all the elements of the universe.\footnote{\textit{\textcopyright Widtsoe, op. cit., p. 39.\textcopyright Millennial Star, vol. 18, p. 20, January 12, 1856.}}

Franklin D. Richards, an apostle, in a speech given in 1856, instructed the Saints in the importance of knowledge gained through empirical experience. His instructions show the close relationship in Latter-day Saint thinking between the thin-worldly experience of every-day living and their concept of the purposes of other-worldly life in the kingdom of God.

A person's advancement in knowledge will always be found proportionate to this diversity of circumstances and consequent experience. All knowledge, to be of any real utility, must be practical. Every principle must be proven by its practical operation, and by experiencing its opposite, hence the wise admixture of good and evil, pleasure and pain, joy and sorrow. The lessons must be learned, and the Saints who learn them the fastest make the most rapid progress in the kingdom of God. A thorough, genuine, practical experience in the Latter-day Saint work is the only way to ever enter the gates of the Celestial kingdom. What is not learned before will have to be learned after the resurrection, and the glory received in the worlds to come will be proportionate to this knowledge.\footnote{\textit{\textcopyright Widtsoe, op. cit., p. 39.\textcopyright Millennial Star, vol. 18, p. 20, January 12, 1856.}}

Thus the intelligence of man was seen to live in a constant stream of perceptual experience. This was recognized as the life situation. Not only were facts to be learned and remembered, but concepts, relationships, and implications had to be understood. All this, too, was to become meaningful only when it found an active, meaningful relationship to life. Facts, concepts, relationships were
were neutral in themselves. Only as these came into a relationship with men's lives and they made use of them were they good or bad. To learn of good and evil, of the things which would advance man in his path of progression or of those which would withhold his progress, was considered one of the major purposes of man's life experience. Good was identified with those things which brought progress and happiness to man. Evil was involved in all that resulted in regression and sorrow. Man was seen to weigh and evaluate the life experience and then to decide his course in the exercise of his own free will. The individual and his environment were thus involved in the meaningful relationships which become a source of knowledge.

Summary

In this chapter has been discussed the Mormon belief that the acquisition of knowledge is an essential part of the process of salvation. Man is seen to be engaged in the process of gaining progressive mastery over the things of the universe. In this process he is child and student of God who is parent and teacher. The earth is a classroom in the divine school. In this school man comes into a new relationship with the physical universe.

In man's search for knowledge, God is accepted as the Supreme Authority. His knowledge, gained through intelligence and experience, is believed to come to man through revelation and inspiration. His direct authority is also understood to be delegated to man for the guidance and instruction of fellow men. Man may gain knowledge from authority and in the mystical sense by inspirational instruction and

intuitional apprehension. The most important sources of knowledge are believed to be the rational and the empirical. These are understood to be closely associated with each other in activity-knowledge relationships. The sources of knowledge are not separately conceived or sought but are seen to be combined in the totality of man's progressive experience.
CHAPTER IX
DEFINITION AND OBJECTIVES OF EDUCATION

Definitions of Mormon education

The Latter-day Saint philosophy has never made a strong distinc-
tion between religious and secular learning. In the words of President
John Taylor, "The education of men ought to be adapted to their
positions both as temporal and eternal beings." The belief that the
earth life is a sort of classroom in an eternal, divine school, has
emphasized the value of all learning, both spiritual and temporal, to
the individual. Mormons have sought an educational balance in which
there would be a synthesis of the two. Among their first schools were
those housed in the temple at Kirtland, Ohio. Their high regard for
education is illustrated in the speech given by Sidney Rigdon, counsel-
or to President Joseph Smith, at the cornerstone ceremony for a temple
at Far West, Missouri in 1838. Rigdon declared:

"This building is designed for a double purpose, a
house of worship and an institution of learning. The first
floor will be for sacred devotion, and the two others, for
the purpose of education. . . . Next to the worship of our
God, we esteem the education of our children and of the ris-
ing generation. What is wealth without society or society with-
out intelligence. And how is intelligence to be obtained?--
by education. . . . What is religion without intelligence?
An empty soul. Intelligence is the root, from which all
time enjoyments flow. Intelligence is religion and religion
intelligence, if it is anything."

1. Journal of Discourses, Liverpool, England: pub. through the British
Mission headquarters, (26 vols.) vol. 5, p. 259, given September
20, 1857.
2. John Clifton Hoffitt, The History of Public Education in Utah, Provo,
Utah: [n.p.], 1916, pp. 5-6, quotes Sidney Rigdon's oration at the
laying of the cornerstone from the files of the Chicago Historical
Library.
Orson F. Whitney said in 1905, "The Gospel of God's educational process."\(^3\) And it has been generally the feeling among Latter-day Saints that religion encompassed all educational forces. Of these forces, the directive element has been held to be the spiritual.

Whitney explained:

Man is a many sided being. His education, in order to be complete, must be fourfold--mental, physical, moral and spiritual. Some think the moral includes the spiritual. I do not. I hold that the spiritual includes the moral, and not only the moral, but the mental and physical as well. Educate a person spiritually and you educate him entirely—you prepare him for "complete living." But this cannot truly be said of any other kind of education.\(^4\)

Brigham H. Roberts also expressed this comprehensive view of education as complete living in an article on the "Mormon Point of View in Education." He said:

The title of the subject implies that the Mormon's hold a different point of view as to education than that which is received in the world.

This cannot be as to education itself. The whole world agrees that education is not reading, writing, or arithmetic--nor even higher mathematics, chemistry, and languages added. Everyone concedes that it is the proper training and full development of the whole man--physically, mentally, and spiritually, the latter including moral developments or education.

If there is anything distinctive in the Mormon point of view in education it must be in respect which of the three great departments of man's education is placed first, or emphasized.\(^5\)

Roberts goes on to point out that this life is "one of the departments in fact of God's great university, through which men are

\(^3\) The Latter-day Saint's Millennial Star, Liverpool, England: pub. through the British Mission headquarters, vol. 67, p. 528. (hereinafter referred to be the Millennial Star).

\(^4\) Loc. cit.

destined to pass in the course of their eternal and progressive existence. More important than the physical facts of existence in themselves are the spiritual and social factors which are interrelated with that existence. The spiritual and moral values of physical life must be considered pre-eminent. In spite of its emphasis on empirical knowledge and the pragmatic method it must be remembered that there are considered to be only tools and building blocks in the construction of greater values. Thus the fact and the act alone are not enough but must be vitalised in purpose and meaning. Lasting values are to be appreciated in the learning which comes of experience.

That man might learn to love truth, by seeing it in contrast and in conflict with error. That he might learn to love virtue, by seeing it in contrast and conflict with vice. That he might learn to appreciate everlasting life, by coming in contact with and submitting for a moment to death. That he might learn to walk by faith in the midst of doubt; making probability the basis of action, rather than absolute knowledge; and learn to trust the wisdom and goodness of God, where the Divine providence cannot be followed in absolute certainty, and by the light of reason.

All experience becomes meaningful in terms of the transcendent spiritual values. That is why, Roberts declares, the Church expresses so much interest in the spiritual education of its youth; why it has felt that religious and secular training should compliment and supplement each other. But this does not mean that secular education is to be neglected.

... I would not have my readers think that the Mormon point of view in education emphasizes the spiritual education of man to the neglect of his intellectual and physical education. Nor do Mormons regard intellectual and physical education in less esteem than other people do. It is not a case of esteeming

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6. Roberts, op. cit., p. 120.
7. Ibid., p. 124.
intellectual and physical education less, but of esteeming spiritual education more. 6

All education that is profitable to man, indeed all of the life experience itself, must be taken into account in the Mormon educational plan. The education of the whole man, with spiritual education as the guiding factor, is the Mormon point of view.

And now at this point I think I am prepared to say what perhaps at first I could not have said, viz., that while undoubtedly one of the distinctive features in the Mormon point of view in education is to regard the spiritual, including the moral education of man as of first importance--emphasizing that--yet another, a broader, distinctive characteristic, and one that includes the first one pointed out and perhaps all others, is that in the Mormon point of view in education all departments in education, intellectual and physical alike should be sanctified by being overshadowed by the spiritual. That is, both mental and physical education should have a dash of spiritualism in them. All educational effort should be undertaken and pursued with reference to their effect upon men, not as a being whose existence terminates in the grave, but who is to live forever and who may, if he will, become a conjoint heir with Jesus Christ to all the thrones, principalities, powers and dominions that the Father hath. This, as I view it, is the Mormon point of view in education--it has regard not only to the preparation of man for the duties and responsibilities of the moment of time he lives in this world, but aims to prepare him for eternal life in the mansions and companionship of the Gods.9

The program of education undertaken by the Church under this definition is as broad as life. It does not concern itself simply with the forms of formal worship and religion. Its interests encompass all of life and living and this on an active principle, for its chief aim is not to know but to know how to do. It is not engrossed in the development of and preparation for "other-worldliness." This life is the part of eternity with which man is immediately concerned. Eternity is a long road to be traveled and must be taken a step at a time.

9. Ibid., p. 126.
So, in the journey of life, in performing the tasks and reaching the objectives of today, man also prepares himself to be able to reach the objectives of tomorrow. Spirit, mind, and body are all to receive their due share in the educational process.

In his **Scientific Aspects of Mormonism**, N.L. Nelson, professor in the Church university, points out the emphasis on activity in his definition of the Mormon concept of education.

The only kind of education which squares with the ideals of Mormonism is that which trains a man to do. If it be asked, to do what, the answer is, to do the things that need to be done. . . . True education is therefore training a man to do his part in the social world. . . . Knowledge is only half of intelligence. To stop here is to be falsely educated. If, however, the truth perceived becomes a dynamic fact in a man's character: if it be incorporated into his mental attitude and reacts immediately upon his life; if, in short, it ceases to be something in a man and becomes the man himself, changing the very color and texture of his soul, then knowledge has passed over into power—or character—or wisdom, or to adopt the term as used by Joseph Smith, has passed over into intelligence; and it is such a process alone that represents true education.10

It should be noted that these definitions are not immediately concerned with the science of education, that is with the methods and techniques with which educational objectives are attained. They are directed more at the philosophy of education, which defines the goals and purposes toward which the energies of the educational process are expanded. Not that the Church is disinterested in the science of education, but rather that its leaders have defined education in its ends and achievements rather than its mechanics and methods. A further example is given in a statement by David O. McKay, now President of the Church, in the annual conference of the Church for April

1928, in which he said:

True education does not consist merely in the acquiring of a few facts of science, literature or art, but in the development of character. True education awakens a desire to conserve health by keeping the body clean and undefiled. True education trains in self-denial and self-mastery. True education regulates the temper, subdues passions and makes obedience to social laws and moral order a guiding principle of life. It develops reason and inculcates faith in the living God as the eternal father of all.\(^{11}\)

The facts which society has passed on as a heritage for the individual become meaningful only as they become dynamic in the individual in producing a progressive, happy and productive life. "Active effort for mastery is the key to living,"\(^{12}\) say O'Dea of Mormonism, continuing:

Mormon theology does not pit other-worldly goals over the goals of this-worldly life, but rather incorporates the values and goals of the present life into its cosmology in such a manner that these become not merely a means to eternal salvation, but goals as important for human striving as those of any of the numberless episodes that man will encounter in his eternal journey.\(^{13}\)

Before summarizing the preceding statements on the general definition of education in Mormonism, it might be well to give perspective to that summary by pausing to look for a moment at definitions of education by recent philosophers in the various schools of philosophy. The following definitions are taken from The Forty First Yearbook for the Study of Education for the year 1942. Each represents one of the major schools of philosophical thought.

The first is from William H. Kilpatrick of Teachers College, Columbia University, representing the experimentalist outlook:

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Any adequate educational program will thus be concerned to help each individual child grow up from his initial state of dependence into full participation in the richest available group life, including in a democratic country a full share of the active management of group affairs. Such an adequate program will go further to an active effort to improve the group culture.\textsuperscript{14}

Second is the idealistic philosophy of education represented by Herman H. Horne of New York University:

Education should be thought of as the process of man's reciprocal adjustment to nature, to his fellows, and to the ultimate nature of the cosmos. In this process the individual both adjusts himself to his world, and, in a lesser sense, his world to himself. He learns to know the ways of nature and in a measure to control her ways. He learns what his fellows require of him and how to work with and to influence them. And he learns, if his education is at all complete, to sense his kinship with the responsive heart of reality, to feel himself at home in the universe, and not an orphan or an alien in his world. Not only the individual but human society itself, is becoming increasingly adjusted both to the kind of a world in which it lives and to itself, despite all appearances to the contrary in the mutual antagonisms of its parts.\textsuperscript{15}

Third, the Catholic or scholastic philosophy is presented in the words of T. Corcoran of Dublin by William McGucken of St. Louis University:

Education is the organized development and equipment of all the powers of a human being, moral, intellectual, and physical, by and for their individual and social uses, directed towards the union of these activities with their Creator as their final end.\textsuperscript{16}

The Fourth definition by Mortimer J. Adler represents the Aristotelian philosophy. Professor Adler is from the University of Chicago.

Education is the process by which those powers (abilities, capacities) of men that susceptible to habituation are

\begin{footnotes}
\item[15] Ibid., p. 110.
\item[16] Ibid., p. 255.
\end{footnotes}
perfected by good habits, through means artistically contrived, and employed by any man to help another or himself achieve the end in view (i.e., good habits).\textsuperscript{17}

The fifth and last to be mentioned in the realistic outlook described by Fredrick S. Breed of the University of Chicago:

They [other philosophers] need what we all should seek—a balanced view of education based on a better recognition of basic factors in the knowledge process; for education is primarily an organized means of facilitating this process in the schools. . . . The writer ventures to propose an educational program in which the chief values of both the method and the material of knowledge will be synthesized and conserved. . . . The bipolar view proposed as a guide to education is proposed as well for our orientation through the general area of social relations. It begins with a respect for individual demands, but includes respect for social demands.\textsuperscript{18}

In one respect there is a common point of view. "On one ground or another each holds that the individual is the primary end of education and that the claims of society or the state are to be subordinated to him."\textsuperscript{19} This common feeling may be substantiated by a close examination of the above theories.

The Mormon definition of education would agree with these philosophies in the supreme worth of the individual. The individual soul is held to be of ultimate worth to God and in the universe. This would not take the form of extreme individualism, for one of the basic objectives of the divine educational plan in the Mormon Gospel of Salvation is to help man live with man in the abundant life. It is deeply concerned with the spiritual and social interrelationship of individuals. Mormon education is concerned with spiritual including

\textsuperscript{17} Henry, op. cit., p. 209.
\textsuperscript{18} Ibid., 96, 125, 137.
\textsuperscript{19} Ibid., p. 315.
moral, intellectual and physical education. This is born out in fact in its Church program. Of these three areas, the spiritual is held to be the guiding area, and indeed, should be present in the other two. The aim of education is the development of the whole individual for the abundant life. The goals are teleological but this life is the immediate focus. The educational plan is known as the Gospel of Salvation which is designed to help man, under divine direction, to find happiness in the constructive, creative, and progressive mastery of the universe. Education is more than the mastering of facts and knowledge. It is concerned with a knowledge-activity relationship which aims beyond "knowing of" to "being able to do." It is intended to produce real, constructive growth and development in self-understanding and self-mastery as well as positive social and spiritual relationships in addition to mastery of the physical universe. It strives to help man to become a co-worker with God and to come into harmony with His purposes.

The scope of Mormon education

Only two years after the organization of the Church, Joseph Smith gave to its members a revelation in which they were instructed to teach one another all the things pertaining to the kingdom of God. This was understood to cover a diversity of both heavenly and earthly knowledge. All learning was believed to come within the scope of the Gospel. In the instructions they were told to:

... Teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things pertaining to the kingdom of God, that are expedient for you to understand; Of
things both in heaven and in earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of nations, and the judgements which are on the land; and a knowledge also of countries and of kingdoms.20

Brigham Young taught that, "Every art and science known and studied by the children of men is comprised within the Gospel."21 And urged his people throughout his lifetime to seek every form of knowledge that was good for man. His interests ran more to practical knowledge because he felt that the learning of many classical scholars was a dead thing. To him, knowledge was a tool with which man should work. He was anxious about the isolated position of the Mormon people in the West and on one occasion in the Salt Lake Tabernacle he told them:

Let us not narrow ourselves up; for the world, with all its variety of useful information and its rich heard of hidden treasure, is before us; and eternity, with all its sparkling intelligence, lofty aspirations, and unspeakable glories, is before us, and ready to aid us in the scale of advancement and every useful improvement.22

In the fall of the same year, 1860, Daniel H. Wells spoke in a similar vein in the Bowery. He pointed out that:

The Gospel embraces every branch of business that is useful—every department of literature, whether science or classics,—everything that is useful in the world. All is necessary to its accomplishment and the bringing about of the purposes of God in the last days. All that is good and true is necessary to the completion of this mighty work. In this kingdom there is a scope for the mind; there is room for the exercise of all the physical powers of mankind.

20. Joseph Smith, Jr., The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah: pub. by the Church... , 1935 ed., 88:77-79, (hereinafter called the Doctrine and Covenants).
22. Ibid., vol. 8, p. 9, given 4 March 1860.
There is some labor for each and every one to perform.  

Mormon education is the Gospel of Salvation and the Gospel is defined to include all truth and knowledge. In the Mormon mind, religion is not one of the departments of the philosophy or education of mankind, rather, all departments of science, learning, and education are parts of religion and of the Gospel. Even though there be specialized religious training, the spiritual is expected to overshadow all else. The Gospel is the whole, of which all else is but a part. Bennion reported on the breadth of the Mormon definition in his doctoral study published as Mormonism and Education:

Mormon education embraces secular learning as a constituent part of universal truth, which emanates from a divine source. All education, therefore, is religious and essential to progress. Even the vocational aspects of education are permeated with moral and religious aims. According to Mormon philosophy, the sciences have as their content the discovered truths of God. This concept has given a tremendously broad scope to Mormon education, all of which serves a religious end. Education, therefore, from the Mormon point of view must be mental, physical, moral and spiritual. Any conflicts that may arise between science and religion are due to man's faculty or incomplete understanding of them. There is no conflict between eternal truths.

This concept of education not only believes that "the whole of life is education," but that all the education of this life is only one portion of an eternal educational plan. "The Gospel, as the fullest knowledge, must include all the facts of science." But even this is not enough. The ultimate scope of education, as Mormonism sees it, covers all the truths and relationships of the universe. All are

23. *Journal of Discourses*, vol. 9, p. 95, given September 30, 1860.
to be understood and used for the welfare and development of man.
As an educational program, the curriculum of the Gospel of Salvation of the Mormon Church seems to be infinite.

**Educational objectives**

Though deeply concerned with education, the Mormon leaders felt no need for a formal list of objectives. This they have shared with most educational groups and institutions for it is only in recent years that formalised sets of objectives have been developed by most of such groups and many still do not have them.

In the days of Joseph Smith the foundation of education was the Gospel and the Gospel was defined as and believed to be a search for all truth. The early leaders simply stated their objective as the search for and understanding of all truth.

For thirty three years after the death of Joseph Smith, Brigham Young led his people through the formative period of their colonization in the West. Here their educational efforts had to start with nothing and endure the rigors of pioneer problems in a new country. For many years the Church provided the major and at first the only opportunity for education in the areas settled by the Mormons. The educational objectives of that period are not to be found in a formal list. Education was frequently planned and discussed by the leaders and preached to the people. If the objectives of that period are to be listed, they must be taken here and there from the writings, speeches and sermons of the leaders. The list which follows has been compiled from such teachings of Brigham Young. They could be replaced by many others of a similar nature but are felt to be representative of his
attitude.

Education a necessary pursuit of man:

We need constant instruction, and our great heavenly Teacher requires us to be diligent pupils in his school, that we may in time reach His glorified presence. If we will not lay to heart the rules of education which our Teacher gives us to study, and continue to advance from one branch of learning to another, we can never be scholars of the first class and become endowed with the science, power, excellency, brightness and glory of the heavenly hosts; and unless we are educated as they are, we cannot associate with them.27

1. Brigham Young believed that education should prepare the individual in all fields of secular knowledge.

We should be a people of profound learning pertaining to the things of the world.28

Every art and science known and studied by the children of men is comprised within the Gospel.29

Not only does the religion of Jesus Christ make the people acquainted with the things of God, and develop within the moral excellence and purity, but it holds out every encouragement and inducement possible, for them to increase in knowledge and intelligence, in every branch of mechanism, or in the arts and sciences, for all wisdom, and all the arts and sciences in the world are from God, and are designed for the good of his people.30

2. He believed that education should prepare the individual for social living and service.

Our education should be such as to improve our minds and fit us for increased usefulness; to make us of greater service to the human family; to enable us to stop our rude methods of living, speaking, and thinking.31

3. He felt that education ought to stimulate the development of good character.

27. *Journal of Discourses*, vol. 10, p. 266, given October 6, 1863.
28. Ibid., vol. 8, p. 40, given April 8, 1860.
29. Ibid., vol. 12, p. 257, given August 9, 1868.
30. Ibid., vol. 13, p. 147, given July 4, 1869.
31. Ibid., vol. 14, p. 83, given April 9, 1871.
With all the rest of the good you can commit to memory, be sure to recollect that the Gospel of salvation is expressly designed to make Saints of sinners, to overcome evil with good, to make holy, good men, of wicked, bad men, and to make better men of good.

4. He believed that education should stimulate one to obtain a knowledge of good literature:

I would advise you to read books that are worth reading: read reliable history, and search wisdom out of the best books you can procure.

5. He taught that an important objective of education was to acquire a knowledge of God and His purposes:

Teach the people the faith of the Gospel. Teach them what God is, and what his work is.

Our religion teaches us truth, virtue, holiness, faith in God and in his son Jesus Christ. To love God and our fellow creatures—to be compassionate, full of mercy, longsuffering, and patient to forward those who are ignorant. It is the fountain of all intelligence; it is to bring heaven to earth and exalt earth to heaven, to prepare all men intelligence that God has placed in the hearts and children of men—to mingle with that intelligence which dwells in eternity, and to elevate the mind above the trivial and frivolous objects of time, which tends toward destruction. It frees the mind of man from darkness and ignorance, gives him that intelligence that flows from heaven, and qualifies him to comprehend all things.

One of the greatly revered figures of the Mormon educational program was Karl G. Maeser. A convert to the Church from Saxony, Dr. Maeser humbly and patiently rose from teacher in Brigham Young's private family school to become Principal of the Brigham Young Academy and finally Superintendent of the Church Educational System. The success of Dr. Maeser's leadership and teaching is best illustrated.

33. Ibid., vol. 9, p. 137, given July 28, 1861.
34. Ibid., vol. 19, p. 49, given May 27, 1877.
35. Ibid., vol. 7, pp. 140-141, given May 22, 1859.
in the deep bond of understanding and appreciation which always existed between himself and his pupils. Humbly, and after much persuasion he wrote his educational concepts in a book entitled School and Fireside. Its first chapter has been briefly below to indicate the aims and objectives under which he developed the Church Educational System.

I. Preparation for the Requirements of Practical Life.

1. For Membership in the Human Family.

... It should be the purpose of education to lop off selfish inclinations, and engrave in their place, self-denial, self-control, obedience, love, charity, integrity, gratitude, diligence, and kindred virtues.

The educator has to impress upon the minds of his pupils the fact that no one can be happy unless he is virtuous; that no one is entitled to better treatment than he is willing to extend to others; and finally, that no one can fully understand the principle of the universal brotherhood of man, unless he realises that love for his fellow-men, which Christ enjoins upon his followers, is but the reflex of the love of God towards us, even as the light of the moon is but a reflection of the sun.

2. For Citizenship.

A true home and a good school are nurseries of patriotism. ... The fireside is one's native land in embryo. Every family circle owes the sacred duty of planting in the minds and hearts of its growing members, enthusiasm for their country, love of its history and its flag, obedience to its laws, and reverence for its institutions.

... Where deficient Schools of every grade should supply this deficiency by emphasizing morals and manners and by giving pupils practice in the exercise of public spirit. ... By despoiting mere dictatorial methods in discipline and adopting instead judiciously applied principles of democracy, self-reliant and intelligent citizens may be educated.

3. For Occupations.

... Efforts to make instruction in mechanical and domestic work a part of the regular curriculum in common schools have been very successful in many instances and deserve such encouragement as will gradually make them one of the essential features of education. As the principle of "self-help constitutes one

of the mainsprings of prosperity, it should be recognized as a strong feature in all scholastic and domestic education.

4. For Family Life.

...There is a certain degree of prudery prevailing among parents and teachers in respect to the relationship of husband and wife, which their children or pupils are expected to enter into sooner or later. No one expects to occupy a position in business life without having informed himself in regard to its requirements, and sought advice from those interested in his welfare or otherwise posted himself on the subject. But young people of both sexes are suffered to enter into the most sacred relationships of life without one word of counsel...

...In schools where both sexes are taught, but where only male teachers are laboring, there should be a wise and experienced woman chosen as a matron to talk with the girls and instruct them on moral and hygienic principles pertaining to the nature and mission of their sex.

II. Imculcation of the Fundamental Principles of Spiritual Development.

1. Cultivation of Moral Habits.

...As concrete manifestation of an abstract principle, virtue is to be cultivated more effectively by practical training in good habits than by mere theoretical instructions and logical dissertations. ...The proverb "Knowledge is power," is only relatively true. Knowledge should be supported by corresponding moral qualities. The formation of character depends upon the nature of the moral training which accompanies intellectual advancement. ...Parents and teachers ought to make it their first and foremost concern, whatever other forming and shaping and garnishing their educational efforts may have in view, that the characters of their pupils shall be made of sound timber...

2. Religious Training.

...To prevent them [children] from becoming warped and prevented, as in the case of bigots and fanatics, or the one hand, and of agnostics, infidels, and atheists, on the other, a careful religious training from childhood on, is an indispensable requisite of true education...

Thus should education at the fireside and in the schoolroom lead the child from the undeveloped life of infancy to the newer years of adolescence. Step by step, along the various stages of physical, intellectual, moral, and spiritual development, it should move upward to the realization of man's final destiny, and furnish him the means to reach that destiny.

The best expression (of the purpose of Church education) is
briefly given by Karl G. Maeser, in the statement:

The church of Jesus Christ of Latter-day Saints . . . .
is engaged in building up within its own sphere an educational
system which contemplates not only the introduction of theology
as a branch of the regular curriculum, but the consummation of
a plan according to which all management, instructions, studies,
and methods shall be brought into harmony with the inspired
Word of the Lord. 38

He saw spiritual development as "an indispensable requisite of true
education." 39 He feared extremes in religion as in other areas and
was never dogmatic in his attitude but, nevertheless, held strongly to
a course of spiritualized education and the inculcation of character
in his students. This attitude, together with the above-mentioned aims
and objectives, were felt as the influence of Karl G. Maeser upon the
Church Educational System over a period of many years.

Probably the shortest and most concise statement of the objectives
of Church education was given by President Heber J. Grant at the Church
School Convention, October 18, 1922. He said:

The whole sum and substance of my subject is contained
in the fact that there is one thing, and only one, that
these schools ought to do, and that is to make Latter-day
Saints. 40

By this statement, President Grant did not mean baptism into the
Church. According to one who was present as a teacher, discussion
ranged around the meaning of the term "Latter-day Saint" in its
interpretation according to Mormon philosophy.

38. Alma F. Burton, Karl G. Maeser, Mormon Educator, Salt Lake City,
40. Heber J. Grant, "Spiritual Development Needed in Education," The
Improvement Era, Salt Lake City: The General Board, Y.M.M.I.A.,
vol. 26, p. 1093, October, 1923.
One of the earliest lists of aims for the Church Educational System was one which was developed under Adam S. Bennion as Church Commission of Education. At a convention held at the Alpine Summer Camp of the Brigham Young University, a committee of teachers of the Church educational system was appointed to draw up a set of aims and objectives. The results of the committee's work were sent in memo-graph form to the Church schools and seminaries. The following aims were proposed:

Basic Aims in Teaching Theology.
1. An abiding testimony--That God is our Father; that Jesus is the Christ and that Joseph Smith and his successors are the Prophets chosen by Him to reestablish His Gospel in the earth as the power of God unto salvation.
2. Character--The embodiment of such a testimony in a personality inspired by its own divinity.
3. Habits of Life--Clean living and clean thinking.
4. Service--The constant doing of His will to the blessing of fellow men.
5. Intimate acquaintance with the Lord's word--knowledge of source books.
6. Mastery, through memory, of a wealth of that word.
7. Regular practice in the expression of one's convictions.
8. Helpful, devoted participation in Institutional life.
9. Cultivation of the spirit of prayer.
10. Humility--As a safeguarding accompaniment to the acquisition of knowledge.

The list was devoted largely to religion and character development. Being directed chiefly to this area, it cannot be taken to represent the full educational aims and objectives of the Church except as interpreted through the controlling religious values. Its stated field is theology and it was accompanied by other sets of objectives for specifically religious subjects.

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The list of aims came into the hands of the writer through J. Karl Wood, Supervisor of Seminaries of the Church. In mimeograph form it had been received by him in 1929 as one of the teachers in the Church schools.
A more general statement of objectives was made by Richard R. Lyman, of the Council of Twelve Apostles and General Superintendent of the Young Men's Mutual Improvement Association. In an article in the Improvement Era for April 1930 entitled "Ideals and Early Achievements of the Church in Education" he states:

Education, however, as understood by the Prophet and as encouraged by the Church, means something more than scholastic learning. It aims at building up character, honor, dependability; it means efficiency. It demands the complete development of physical, mental, and spiritual powers. Its aim is high. It endeavors to accomplish the greatest good. It embodies charity, love, sympathy, vision, insight, intelligent effort. It is education which signifies living a Christian life,—doing to others as we would have others do to us, and literally putting into practice the doctrine that it is better to give than to receive. It requires interest primarily in others. It rejoices in the prosperity of friends. This ideal, if finally achieved, will so exalt a people, that the oldest and most stubborn enemies of mankind—poverty, disease, and crime—will, from among them be routed.

To live in accordance with the ideals and teachings of Jesus of Nazareth, to live free from wrong doing, to be able to lie down at night to sweet dreams with a satisfied conscience—these are what we regard as important elements in education. Some other high educational ideals that have come to us through the Prophet are that "the Lord cannot look upon sin with the least degree of allowance" (Doc. and Cov. 1:31), that "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection," and that the more knowledge and intelligence a man gains in this life, the greater will be his advantage in the world to come. (Doc. and Cov. 130:18-19).42

The examination of Church aims and objectives in education would hardly be complete without two other formal sets from the L.D.S. Department of Education. These appeared in the printed bulletin announcing the program of the Department of Education and enjoyed wide circulation. Although the first two of these bulletins, published in 1937 and 1943, came shortly after the period under investigation, it is felt that they

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should be included, indeed, that the study would not be complete without them. They are, in a measure, the culmination of the thinking in education in the Church during its first hundred years. Lacking a formalized statement of objectives during that period, they serve to round out the informal lists which have been given. The first, published in 1937, is the least important of the two. Its objectives were too much limited to the theological and did not represent the wide aims of the Church education as fully as was desired. It is given herewith:

Objectives of the Religious Education Program

Some of the objectives of the Latter-day Saint program of religious education are:

I. To help students develop a consciousness of the reality of God and a realization of man’s personal relation to Him.
   1. Religious education seeks to guide students in the discovery of God through:
      a. Becoming aware of His will, personality and works as revealed in:
         (1) Manifestations throughout all nature.
         (2) The life and mission of Jesus Christ.
         (3) The operation of His spirit in the lives of men.
         (4) The recorded revelations known as the standard works of the Church.
      b. Communion with Him in prayer and worship.
      c. Service with and for fellow associates.

II. To develop in the life and experience of students an appreciation and understanding of Jesus as the Savior of mankind and to lead students to uphold the teachings and the cause for which He stood.
   1. To assist students to accept Jesus as their moral and religious ideal. This ideal should serve generally as a criterion for the evaluation of possible outcomes in the solution of life’s problems.
   2. To assist students to discover in Jesus a fullness of life through following Him and giving loyalty to his teachings and work.

III. To assist students in the development of a testimony of the divinity of the work of Joseph Smith and a conviction that the restored gospel is being disseminated throughout the world through the power and authority of the Priesthood of God.
   1. To assist students in the development of an appreciation of the standard works of the Church
as fundamental sources of past experience and
guidance which will lend understanding to and
throw light upon the problems of the present
experience.
2. To assist students in the development of respect
for and obedience to those teachings of modern
and ancient leaders of the Church, which are of
ultimate value in life.

IV. To help students develop the ability and disposition to
participate actively in the organisations of the Church.
1. To develop an appreciation of Church organisation
and a desire to take advantage of opportunities for
growth which it offers.
2. To appreciate the functions and purposes of the
priesthood and a willingness to make a constructive
contribution through the priesthood to the progressive
realization of God's purpose through the instrument-
ality of the Church.

V. To help students arrive at a sound interpretation of life
and the universe, to develop the ability and disposition
to see God's purpose and plan in the universe, to understand
man's relation to it, and to assist in the formulation
of a philosophy of life built upon this interpretation.

VI. To foster in students a progressive and continuous
development of personality and character which is har-
monious within itself and adjusted to society, to the
physical environment, and to God.
1. To promote continuous growth and reconstruction
of personality toward the progressive realization
of the values of religion.
2. To lead to an understanding of the meaning and
nature of sin and to experience reformation from
sin and restored fellowship with man and God.
3. To promote habits of prayer, worship, service,
clean and dynamic living, right thinking, wholesome
recreation, rigorous study, self-examination,
and other habits which tend to cultivate and secure
the highest type of religious living.
4. To stimulate increased ability on the part of
students to think for themselves in the solving
of moral and religious problems.
5. To help students develop ability to interpret
moral conduct in the light of spiritual ideals,
and to control it in terms of these ideals. This
is done by calling into use the best experiences
of the race as found in sacred scripture and else-
where.
6. To develop the ability to locate and use the best
accumulated experiences of the race in the solution
of daily problems.
7. To aid students in the development of attitudes and ideals of reverence, respect, humility, faith, ambition, sympathy, tolerance, liberality, cheerfulness, cooperation, confidence in self and others, forgiveness, love and friendship.\textsuperscript{13}

In the 1943 edition of the Announcement of Program, major revisions were made in the format with some change of statement and emphasis in the objectives. Most of the objectives, however, remained about the same in meaning. Relationship to secular education was taken from its place as a subtopic of personality and character development and given position as a major objective. This would seem to be much more in harmony with the practice of the Church. Also, greater emphasis was placed upon the knowledge of the standard works of the Church and on social living. This list of objectives was reprinted in the 1949 Announcement and is still current in 1954. It follows:

Objectives of the Church Educational Program

The objectives of the educational program of the Church of Jesus Christ of Latter-day Saints are broad in scope. While embracing all that is universally recognized as good in vocational training and in character development, the Church program goes further to establish basic religious convictions as the foundation of the Christ-like life. Some of the specific objectives may be stated as follows:

I. To help students acquire skills, knowledge and attributes in secular and religious fields which will enable them to earn a livelihood and fit them for a worthy place in society.

1. The Church fosters knowledge in secular fields by:
   a. Supporting a progressive program for state schools.
   b. Maintaining a University and Colleges where secular training is promoted.

II. To help students acquire a knowledge of God and a dynamic faith in His power and goodness.

1. Religious education seeks to guide students to a knowledge of God through a study of:
   a. The recorded revelations contained in the standard works of the Church.

\textsuperscript{13} Announcement of Program, L.D.S. Department of Education Bulletin, Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1937-8, pp. 7-10.
b. The life and mission of Jesus Christ as the Son of God.
c. The manifestations of God through nature.

2. Religious education seeks to guide students to a conviction of God by:
   a. Communion with Him in prayer and worship.
   b. Stimulating a Christ-like life.
   c. Encouraging obedience to the laws and ordinances of the gospel.

III. To develop in the life and experiences of students an appreciation and understanding of Jesus, as the Christ; and to create in students a desire to follow the gospel of Jesus Christ as a way of life and salvation.

1. Religious education seeks to guide students to a knowledge of and faith in Jesus Christ by:
   a. A study of Jesus as a moral and religious ideal.
   b. A study of revelation in all ages concerning Him.
   c. By seeking for a testimony of the Spirit.

2. Religious education seeks to guide students to follow the teachings of Christ by:
   a. Portraying the fullness of life which follows loyalty to Him.
   b. By leading students into the actual test of living the gospel principles.

IV. To guide students in the development of a testimony of the divinity of the work of Joseph Smith, and to a conviction that the restored gospel is being disseminated throughout the world, through the power and authority of the Priesthood of God.

1. The religious education program seeks to guide students to a testimony of the Church by:
   a. An analysis of Joseph Smith's work, especially the Book of Mormon, Doctrine and Covenants and Pearl of Great Price.
   b. A study of the history of the Church and the testimony of its leaders.
   c. An analysis of the Priesthood, its restoration, powers and gifts.
   d. Encouraging students to so live that they receive the assurance and promptings of the Holy Ghost.

V. To help students develop the ability and disposition to serve the Church in its many functions, and to bring to them the experience of the joy of serve.

1. Religious education seeks to guide the student to service in and loyalty to the Church by:
   a. Arousal of appreciation for Church organization.
   b. By arousing appreciation for the Church program.
   c. By the study of the purpose and function of the Priesthood.
   d. By a study of the advantages and opportunities which service in the Church afford.
   e. By encouraging actual service in the Church.
VI. To help students arrive at a sound interpretation of life and the universe, to develop the ability and disposition to see God's purpose and plan in the universe, to understand man's relation to it, and to assist in the formulation of a philosophy of life built upon this interpretation.

VII. To foster in students a progressive and continuous development of personality and character which is harmonious within itself, adjusted to society, to the physical environment, and to God.

This objective is fostered by courses in leadership, by supervised recreation, by periods of worship, by student counseling, by classwork, and by the creation of a general religious environment.

VIII. To fire students to a desire to make the world a better place in which to live and to instill in them a love for all mankind.

IX. To develop a love for and appreciation of the Standard Works of the Church.

1. This is approached through:
   a. The attitude of teachers and the institution as a whole toward the books of scripture.
   b. By study of the background of the various scriptures and the culture of the people producing them.
   c. By a study of the messages contained in scripture and the evidence of divine inspiration in their composition. 144

Summary

Both the Mormon definition of education and its objectives must be considered in terms of the whole individual. Mormon education is framed in terms of its cosmology. Eternal progression is fundamental to its philosophy and eternal progression is understood to be eternal education. Though centered in the problems and development of this life, its onward-looking teleological nature cannot be denied. It looks toward the permanent values in experience. Its educational concepts are in terms of its belief in the individual as an eternal being. But its educational objectives are not centered on other-worldliness because this life is vital part of eternity and the aims

of temporal life are instrumental in achieving the greater aims of eternal life. All education which builds the self, builds positive social and spiritual interactivity, and leads to understanding and mastery over the physical universe is to be desired. Knowledge is not a goal in itself but is a tool to progress, mastery and happiness.

Mormonism defines its education in terms of the whole individual, physical, mental, moral and spiritual. The spiritual is expected to overshadow and permeate all else. Education only has purpose and meaning as it functions in the life of the individual in his relationships with others and with the universe. Mormon education is by no means confined to formal schooling. It is intended to reach into every phase of life and to extend from the cradle to the grave. This is because life itself, in its totality, is considered to be a classroom in a divine and eternal school.

Because Mormon philosophy sees behind everything law, order, system and design, its educational system seeks to discover and understand these eternal values. Because it holds the individual or supreme value in the universe and capable of eternal development, it is concerned with the progressive advancement of the individual and the individual relationships with others.

The achievement of men's educational objectives is not expected to be without problems and struggle. In fact, it is in the presence of the experience of problems and struggles that Mormonism sees the maturing individual become increasingly the master of himself and of the universe about him. Idealistic objectives are often seen to be attained in the pragmatic method. While Mormonism is optimistic in
believing man to be capable of achieving his goals, it is expected that there may be losses as well as gains. But man is considered to have the help and guidance of God as Father and Teacher. It is expected that man can achieve his educational goals in eternal progression and that he will find happiness in doing so.

**Educational Implications**

The educational implications of the Mormon philosophy will be of interest to all who are touched by the educational program of the church. Teachers, parents, students and professional educators will be concerned with its purpose and meaning.

Because of its basically idealistic nature, Mormon educational philosophy is fundamentally authoritative in its methods. Its concern is with the development of an understanding and appreciation in the individual of the truths, concepts, and values it believes to be eternal and necessary to advancement. Because it holds itself to be the means through which these eternal and unchanging values come to man, it assumes the authority of the Divine Parent and Teacher it claims to represent. This includes a necessary core of content and certain goals to be achieved. Its program is, therefore, planned to preserve and transmit these things it believes to be essential. This is characteristic of an idealistic philosophy. Nevertheless, its method of achieving these goals is closely associated with empirical knowledge gained through the pragmatic method. For this reason it is to be expected that Mormon education will be sympathetic to educational practices which give the individual an opportunity to learn and develop through personal experience. Mormonism is especially
interested in the "inner development" of the individual in relationship to the social and physical world.

In spite of its authoritarian nature and stress on the unchanging, eternal values, Mormonism recognizes that real education and development is individual and that the major effort must come from the self. This probably accounts for the emphasis it places on personal experience in educational growth.

The Latter-day Saint belief in the Gospel of Salvation and the present life as schooling under Divine direction commits it to educational effort for man from the cradle to the grave. Man is expected to improve every educational opportunity. It implies the need for universal education, for both sexes and all races. It is concerned with education in all fields, but always overshadowed by the spiritual and in line with its teleological goals. It has always encouraged adult education and would be expected to do so.

Mormon educational philosophy places educational responsibility on the home, church, and community as well as the school. It has constantly emphasized the special responsibility of the parent in this regard.

Mormon education has been concerned with the development of the whole person. Its concern has been with a program that was broad and liberal. The auxiliary organizations of the Church have been aimed at social living, drama, public speaking, physical education and a multitude of other areas. The Welfare Program has taught social cooperation and responsibility, etc. All programs which train for positive social development could be expected to come within its
Because of its vital interest in all educational activity, the Mormon philosophy can be expected to be concerned with the advancement of good secular training. The Church can be expected to be interested in advancing the cause of good public education and educational practices rather than to remain aloof from them.

Its idealistic elements and teleological objectives could be expected to over-rule pragmatic expediency to demand consideration of eternal rather than immediate values. But the nature of its Gospel Plan of Salvation places a priority on the present. The individual is seen to work for the future in the present. It is therefore to be expected that its educational program will be deeply concerned with education for living in the present, not only for the values derived in the present but also because it believes that advancement in the future depends on whole and positive living in the present.

The nature of the Mormon philosophy is such that man can never forget that he is an eternal being, engaged in a progressive development whose teleological goals are approached in present activity.
CHAPTER X
SUMMARY AND CONCLUSIONS

It has been the purpose of this study to attempt to define the position of the Church of Jesus Christ of Latter-day Saints in certain basic areas of Educational philosophy. Engaged, as it is, in a definite educational program centering in the Intermountain West but related also to many other communities, the Mormon philosophy forms an important chapter in the story of American education. During the first century there was no formalization of its educational philosophy. In this study an investigation of certain basic areas has been made over the period of the first century in an attempt to discover in them and define the Mormon position. In this chapter the findings in the various areas studies will be brought together for examination as a whole.

Summary

Briefly stated, the findings of the study in the areas of Mormon educational philosophy under consideration may be summarized as follows:

I. The nature of reality.

A. The Mormon eternals. Two fundamental or primal elements are defined as basic in the universe and existing eternal and uncreated.

1. Intelligence, Intelligences, or intelligent entities are not created neither can be. These include God, who is the supreme intelligence, and man.

2. Matter is eternal and uncreated. This is sometimes defined
as elemental matter or matter-energy. Two types of matter are designated: physical matter and spiritual matter.

a. Physical matter refers to all material substance of the physical world which is perceived by the senses.

b. Spiritual matter designates a corresponding world of "finer substance" not perceptible to the physical senses. The spirit is not believed to be composed of "immaterial substance" but of a different form of matter.

B. The doctrine of creation.

1. Intelligence and elemental matter are not the result of God's creation but are believed to be co-eternal with God. Thus, in the ordinary sense there is no "First Cause" in Mormon philosophy.

2. The process of creation is one of organization of the existing universals by the Supreme Intelligence, God. The creation was not *ex nihilo*, i.e., creation from nothing. Thus God, in His mastery and organization of the universe is "Eternal Cause" rather than "First Cause."

3. The creation concept is that of special creation in the specific sense of organization. It involves infinite and eternal substance in finite creation through the intentional intervention of an intelligent power.

C. The reign of law.

1. Two types of law are indicated in Mormon literature. They might be referred to as inherent, and regulatory law.
a. Inherent law would designate natural law inherent in the nature of the elements of the universe. It is the mastery, understanding, and control of these inherent laws and relationships that is held to be part of the glory of God.

b. Regulatory law would designate those laws or commandments decreed by God to direct man for his welfare and development in relationship to the universe and its inherent nature. They are implied in the necessities of the progress and development as well as the harmonious relationships of mankind.

2. The reign of law is held to be universal. It is to be accepted and recognized by God and man alike. Its ramifications extend throughout time and space. Obedience to law is held to be the key to progress and freedom.

D. Mormonism is a qualitative dualism. The Mormon position in regard to the basic elements of the universe is not clear-cut. If there is no such thing as immaterial substance, then is intelligence something apart from matter, or a special form of matter? Whichever of these be true it still remains in the Mormon definition of intelligence and matter that neither is reducible to the other. Thus, there is an effective dualism of fundamental elements.

II. The concept of God.

A. The transcendent nature of God.

1. God, Himself, is held to be a being apart from the universe,
2. He is a personal being, for He can be located in time and space.

3. He is anthropomorphic in form. Man is created in the image of God and God is perfected man.

B. The attribute of immanence.

1. Although God is held to be transcendent, personal, and anthropomorphic, the doctrine of immanence is not rejected but is accepted in a certain specialized sense.
   a. God is immanent in sustaining power. Mormonism conceives of a divine substance dispersed through infinite space. This is known as the Holy Spirit and is the medium through which the sustaining power of God operates throughout the universe.
   b. God is omnipresent in respect to the delegated power of the priesthood. Priesthood, which is the delegated authority to act in the name of God, gives a certain regulated and specified authority to act for God where He is not personally present. This is an instrumental relationship.

C. The Godhead.

1. The divine ruling body is made up of God, the Father, Jesus Christ, and the Holy Ghost. All are transcendent, personal, and anthropomorphic beings.

2. All are described as superior intelligences inhabiting spiritual bodies. God, the Father, and Jesus Christ are also believed to possess bodies of resurrected physical
substance. The Holy Ghost is defined as a personage of spirit and is not thought to possess a physical body.

3. Unified in purpose but separate in entity they are all known as God. The supremacy of God the Father, however, is never questioned, but is regarded as absolute.

D. The concept of godhood.

1. The genesis of godhood is found in the intelligent entity. Intelligences are named for their chief attribute of intelligence and it is the potential of this attribute that makes possible the rise to Godhood. God is, Himself, the outstanding of these intelligences who has already brought this attribute to perfection in relationship to man.

2. God is believed to be the actual Father of spirits or of the spiritual bodies of mankind. Man, as the child of God, is potential heir to all that God possesses and is. And God concerned with and committed in the tasks of man's development and achievement. So man carries within himself the seeds of the possible achievement of godhood.

3. Godhood is to be considered as an achievement in the eternal mastery of the universe, and a fatherly relationship to intelligences of a lesser development. God is Father and Teacher and man is child and student.

E. God as both finite and infinite.

1. In certain respects God is considered to be finite.

   a. As a transcendent, personal, anthropomorphic being he exists as a finite individual located in time and
and space.

b. Creation is defined as a process of organization and the universal elements are specified as uncreated and uncreatable. Therefore God does not create the universal elements of intelligence and matter.

c. As a progressive being, once as man, in whose likeness man is the child, God must have, in given moments in given time, have reached finite points in His path of progress.

d. Since God is believed to recognize and respect the nature, associations, boundaries, etc., by which law operates, he can be understood, at least in some respects, to have a finite relationship to law.

2. In certain other respects God is seen to be infinite.

a. The sustaining power of God through the medium of the Holy spirit is believed to extend throughout the infinite universe.

b. No finite limit is held to the ability of God to expand in knowledge, wisdom and understanding.

c. God is held to be infinite in love, mercy, justice, kindness and other similar attributes.

d. The creations of God are without number.

e. There is no finite end to the path of progression in which man is lead by God.

F. Mormonism accepts the struggle with evil as real. God and man are engaged in a task of gaining mastery over the universe that is genuine.
1. The Mormon position admits the reality of good and evil. Where rational and intelligent beings are capable of acts of will or agency in a universe where law is inherent in or related to universals, acts that are good and bad are possible in the very nature of existence.

2. Evil, which involves acts which are detrimental to the welfare or advancement of men, is rejected for virtue. Whereas, in innocence may be only lack of knowledge, in virtue is here implied the mastery of good and the rejection of evil.

III. Free will and the nature of change.

A. As a principle, the exercise of will and freedom of agency is considered basic to the existence of man. It is believed to have existed from all eternity and to continue to exist through all eternities to come.

1. Limitations in agency are recognized in the nature of man and of the universe in which he lives.

2. Agency is recognized as an achievement as well as a possession. The exercise of will may be limited by the ability to do. Therefore, increasing mastery results in broader agency.

3. Freedom is held to result from obedience to law. This is in the sense that knowledge frees and ignorance binds.

B. Mormonism would seem to be a modified form of self-determinism.

1. Fatalism or pre-determinism is rejected because of the basic acceptance of free will and agency.
2. Indeterminism is rejected in part. Human behavior is not beyond forecast within certain limits but it is not subject to absolute forecast. Especially in the physical realm, man is subject to the law of cause and effect. Nevertheless, there are real choices open to the volition of man.

3. Mormonism is defined here as either self-determinism modified in the direction of indeterminism or indeterminism modified in the direction of self-determinism. The first of these has been accepted by the writer as more nearly defining the Mormon point of view.


1. The Mormon Gospel of Salvation involves the concept of an individual capable of the exercise of will and of progressive development.

2. The portion of the eternal plan believed to be presently known to man pictures man as an intelligent entity progressive through successive stages of development.

   a. First there was the eternal, uncreated intelligent entity, capable of the exercise of will and of progression.

   b. The intelligent entity became enshrined in a body of spiritual matter as the actual child of God. There he was schooled in and obtained mastery of the things of the spiritual world.

   c. He is now born into a body of physical matter which his spiritual body inhabits. He is the child of
earthly parents as to his physical body, and is learning of the nature of the physical life together with its problems of good and evil.

d. After a period of disembodiment at death he will be reunited immortally with the intelligence in the complete resurrected body of spiritual and physical substance with possibilities according to his mastery of the lessons of life. He is then prepared to go on to further stages of advancement.

3. The plan envisions the development of an increasingly complex individual, extending his perceptual capacities and his rational qualities, and exercising his will to the attainment of an increasing understanding and mastery of the universe.

4. In the exercise of his agency, and to the extent that he is able to do this, each individual is held to be a responsible agent, accountable for his own actions.

5. The laws of the universe are basically neutral. Man, the agent, uses them for good or evil, advancement or regression. Progression is thus both mastery of the universe and mastery of oneself in his relationship to the universe.

6. The Gospel of Salvation is a divine school in which God schools and guides the lesser intelligences in progressive development.

D. The concept of change.

1. The basic elements of the universe together with the relationships inherent in them are not believed to be
subject to change.

2. Such universals as love, justice, mercy, etc., are also considered to be unchanging in the universe.

3. The universe is not seen to be a fickle thing, its laws are looked upon as utterly reliable, themselves the subject of law. They are not one thing today and something else tomorrow. They all have their limits, bounds and conditions.

4. Based on these fundamental relationships an infinitude of change, growth and complexity is possible. Action, movement, and change are fundamental to the universe. A quiescent universe would be a dead universe. Change comes in widening variety, infinite extension and increasing complexity. All this still under the reign of law.

E. Mormonism is a teleological philosophy.

1. In its dualism, Mormonism sees an "Eternal Cause." It is the active factor of the intelligence working upon its co-existent matter that is eternally creative. It looks toward a progressive development that is never-ending. Its goals lie ever before it to draw it on. It seeks succeeding stages of fulfillment which are constantly replaced by others which lie beyond. Thus its goals are immersed in the ocean of eternity and while deterministic, are teleological in nature.

2. The Mormon gospel has in it a strong "sense of becoming" in which the individual is not a spectator but an active participant. The urge is for man to develop toward eternal
goals and therefore its drive is teleological.

IV. Concept of the Individual.

A. The individual is an eternal self. It is an uncreated, intelligent entity, co-eternal with God.

B. The individual which has attained earth-life is believed to be the spirit-child of God and heir to all He can bestow. Thus mankind is made up of the actual sons and daughters of God.

C. Man is a free agent. Within certain bounds and conditions, man's agency is a real thing. It is in this freedom that man finds his dignity. Without it progression and development would be a mechanistic and meaningless thing.

D. Man is a responsible agent. Within the scope of his understanding and agency man is held to be responsible for his own decisions and actions.

E. Progression is individual. Because individuals have exercised their wills and exploited their opportunities in different degrees throughout their past development and will continue to in the future, learning and progression is an intimately individual thing.

1. Man carries his development from one stage to another. It is evident that some must have progressed more at some stages than others.

2. The basic drive, the central effort must come from the individual. God will give to man all the help he is willing and able to receive but man is still the prime factor in his own advancement.
F. The nature of individual progress. The real challenge of life is the mastery of the physical world by the spiritual aspects of the individual. Man must master himself in the physical world and learn to live with others under its conditions. This does not mean asceticism or withdrawal from life but rather the living of the abundant life in its most creative sense.

V. The nature of truth.

A. The Mormon scriptural definition of truth is stated strongly in terms of the correspondence theory of truth. Truth is defined as the knowledge of things as they are, have been, and will be. The proposition corresponds to the fact it expresses.

B. Mormonism conceives all truth as centered in the intelligence of God. It is held to be consistent in the unified plan of His gospel and manifest to man through the Gospel of Salvation. Coherence is implied more than directly stated. It is not expected that man shall see the coherence of all truth but it is held implicit that God sees it and that it is coherent to Him.

C. The whole Gospel of Salvation is involved in the pragmatic theory of truth. In each state of his schooling, man is brought into contact with experiences by which he may gain knowledge and experience in the application of that knowledge.

VI. The sources of knowledge.

A. Mormonism places a heavy emphasis on the authoritative source of knowledge.

1. The belief that God is God because of His intelligent
mastery of the universe and the Mormon truism that "the glory of God is intelligence," gives special direction to the search for knowledge through God as the supreme authority.

2. The source of God's knowledge is not because of mystical creation of the universe ex nihilo but mastery of the universe through intelligent, creative experience.

3. The priesthood of the Church is recognized as the visible and commissioned representation of God's authority upon the earth. Its authoritative position is therefore considered foundational.

B. The Latter-day Saints accept and emphasize the intuitive or mystical source of knowledge.

1. Inspiration is accepted as one of the chief means by which the authoritative knowledge of God comes to man.
   a. Through the promptings of the Comforter or the Holy Ghost.
   b. Through the operation of the Holy Spirit through which the power of God is believed immanent throughout the universe.

2. Knowledge of God is also believed to be continuously available to man through the direct revelation of God or His authorized messengers.

3. Intuitive knowledge is the ordinary sense in which man reaches into his own store of knowledge and background for new understanding, recognition and synthesis is also accepted.
C. A high value is placed on rationality. It is expected that man may sharpen, guide, and supplement his rational processes through the catalysis of divine intuition and inspiration. But man, like his divine Parent is expected to find his glory in the dynamic function of intelligence.

D. The strong emphasis on experience and pragmatism as a method indicates a high regard for the empirical source of knowledge.

1. The Mormon gospel plan seems to be made up of periods of empirical experience of which the earth life is an example.
2. The concept of agency and responsibility in the struggle with good and evil is empirical in nature.
3. The ultimate source of God's own knowledge rests in empirical experience as well as rationality.

VII. Definition and objectives of education.

A. Definition of education. Lacking an official definition of education, the following points from definitions of leaders would seem essential.

1. Education is the proper training and full development of the whole man. It includes spiritual, moral, mental, and physical training.
2. The guiding area or area to be placed first in emphasis is the spiritual which includes moral.
3. While spiritual education is given first emphasis it is not intended that mental and physical education should be neglected, for their importance is recognised.
4. Education is not simply the acquisition of facts. It
includes wisdom and understanding in the relationship, meaning, and application of those facts.

5. All educational effort should be undertaken with reference to the eternal nature of man. It should be defined in terms of eternity rather than of time.

6. True education must emphasize the training of man to do his part in the social world and in relationship to others.

7. Education must recognize a change, unfolding and development of man and in man.

8. Education must point to the realization of the destiny of mankind as sons and daughters of God.

B. Educational objectives. Mormon educational objectives are concerned with the following areas:

1. Adequate training is occupational, scientific and other secular fields.

2. Moral and character education to prepare the individual for social living and service in the community.

3. Training in community, state and world citizenship.

4. The spiritual and religious education of its members for the development of an interpretation of life and the universe in terms of its doctrine of God's purposes in the universe and their relationship to them.

5. Specific training in its scriptures and doctrine and in their application in life.

6. The development in the individual of a personal testimony of the existence and purposes of God, Jesus Christ and of
The Church of Jesus Christ of Latter-day Saints as the Restored Church of Christ.

7. The development in the individual of the ability and disposition to participate actively in the organizations of the Church.

Analysis

Central to the Mormon philosophy is the concept of eternal, intelligent entities engaged in the mastery of a material universe whose basic elements are also uncreated and eternal. The entities are, within certain limits, free and responsible agents. The Supreme Intelligence, God, has achieved mastery of the universe and is engaged in the task of assisting lesser intelligences up this same pathway.

Around this central core are others, related beliefs. Salvation is related to achievement along the path of development and a man is understood to be saved no faster than he gains knowledge. Since man is a free and responsible agent in relationship to his stage of progression, he is accountable for his sins and must come back into harmony with universal truth and the plans for his development in order to continue in his advancement. This is the way of repentence and so repentence is conceived to be more than sorrow for sin, it must include a personal conquest of weaknesses and mistakes.

Closely related is the belief in God as a transcendent, personal, and anthropomorphic being. The acceptance of creation as a process of creative organization rather than creation ex nihilo harmonizes with the stated nature of God and with the belief in the basic elements of the universe as uncreate. Progress as mastery of the universe and the
self then becomes a reasonable tenet. The present earth life assumes its place in such a plan of progress as the stage in which man comes into contact with physical matter and struggles with certain problems in its mastery.

It is to be expected that a Supreme Intelligence directing the progress of mankind will need to offer guidance and direction. This is the basis for continuous revelation and inspiration. It is also to be expected that a maturing individual must learn to make his own evaluations and decisions and not have them made for him hence the guidance is believed to be limited and based upon faith, to permit the real exercise of will and agency. So faith assumes a major role and man is withheld from direct knowledge of God to promote his personal maturation.

With the concept of a personal God who is Teacher and Father and man as child and student, assuming maturation in responsibility and working on the basis of faith, an intermediate means of guidance and instruction needs to be recognized. In this respect, the Mormons see the place of the emissary prophet, continuous revelation, new scripture, and inspirational guidance.

Since life is a classroom in the Plan of Progression then it must have its lessons to be learned. Asceticism and withdrawal from life have no place in such a philosophy. Life is to be lived, its problems are to be met and happiness is to be achieved therefore to the best ability of the individual. All this is to be done with an eye to the eternal nature of man and not in terms of passing fancy and pleasure.

For these reasons, Mormonism has developed a keen interest in
the practical and material aspects of life. Its Word of Wisdom, Welfare Plan, Relief Societies, interest in social life and recreation, and relationship to government and education are all phases of its active interest in life, in all its aspects, as part of the divine schooling.

Whether Mormonism has drawn from many sources and is eclectic, or whether its development is strictly its own, there is a unified, central core of belief that is consistent within itself. There has been no attempt to formalize the Mormon philosophy and man of its elements are not yet fully defined. It is also to be expected that there are divergences of individual interpretation and a fringe of elements which appear to be syncretic. To follow through these elements would be a tremendous task far beyond the scope of this work. It has rather been the purpose of this study to find the central or basic concepts in certain specified areas.

Conclusions

Although there seems to be a qualitative dualism in the Mormon concept of the nature of reality, Mormon philosophy, along with traditional Christianity, is fundamentally idealistic. Even in its dualism it assumes the priority of the mind and of the self. The intelligence is the ruling, activating force of the two universal elements. Spiritual and physical matter, motion and energy are recognized in the elemental structure of things. But intelligence and intelligent entities, values and reason are the guiding realities.

The transcendental nature of Mormonism is distinctly idealistic. Nothing influences Mormonism more than its transcendent view of the future expressed in its Gospel plan of Salvation. Individual man exists in a larger realm presided over by God whose total purpose
man cannot over-rule. Mormonism sees the universal reign of law and
order in spiritual, moral, and physical realities.

The achievement of the complete soul is considered imperative
beyond the needs of the immediate life of man. This is the soul in
the Mormon definition of the intelligence, spirit, and body eternally
reunited in the resurrection. The attainment of this total or complete
soul is again idealistic in its implication.

The belief that man is more than animal, that he is an eternal
and intelligent entity and in reality the child of God, and the actuality
of his will and agency are another idealistic phase of the Mormon
structure.

The fact that the idealist is ordinarily theistic finds still
further common ground with the Mormon philosophy.

Along with general idealism, Mormonism holds to the real and
independent existence of truths, values, and concepts. These values
are believed to have a timeless existence, inherent in the very nature
of things. Man does not make them, he discovers them and may use them
or reject them in his personal living.

Mormonism differs somewhat in respect to universal mind. Man is
not a part of universal mind, he is part of the minds or intelligences
existing in the universe. Mormonism must also be seen as effectively
a dualistic and not a monistic idealism. The final stuff of the universe
is not mind alone, it is considered to be intelligence and matter.
Mormonism also differs somewhat in its interpretation of the unseen
world. Spirit is not believed to be immaterial substance but is a
form of the basic substance, matter. Therefore the spirit world is
seen to be a world of spiritual matter.

In its dualism, Mormon philosophy will go along with realism in so far as to accept the fact that there is a reality beyond the conscious or outer side of the mind. But its interests go far beyond the physical facts of the universe. It differs strongly with those forces in realism which either ignore or reject the existence of a supernatural order beyond physical experience. It should also be noted that, although Mormonism defines spiritual and physical matter as one of the basic fundamentals of the universe, it is not a materialistic philosophy in the ordinary definition of the term.

The Mormon philosophy places a definite emphasis upon experience. It often points to the fruits of experience as a test of truth. It is much of the pragmatic method which it accepts as its own. But in its use of empirical learning and experience it accepts pragmatism as a method and not as a philosophy. If one were to attempt to define the Mormon position in terms of orthodox philosophy it would have to be listed as basically idealistic and close in form to objective idealism. Its strong use of the practical and of empirical experience as a method might well make use of "pragmatic" as a qualifying term. So, to help in its orientation by the use of the usual terminology of philosophy, it might be called a form of pragmatic idealism. Both of these terms, however, carry meanings and connotations which differ from Mormonism. It is, therefore, probably best to give to it a designation which can be defined in its own terms.

Both B. H. Roberts and John A. Widtsoe used the term "Eternalism"
to define the Mormon philosophical position. Hence there is some histori-
cal basis for the use of the term. Mormonism is deep-rooted in its
eternals. The nature of reality is defined in eternal intelligence and
matter. The dynamic force of Mormonism is centered in its eternal Gospel
Plan of Salvation, in which, alone, might be found sufficient reason for
the term "Eternalism." Mormonism accepts the concept of eternal truths,
ideals, and values. It speaks of an eternal priesthood without beginning
of days or end of years. It points to the eternal reign of fundamental
relationships of the elements of the universe which it designates as the
laws of God. It objectives are laid in an infinite teleology. To avoid
a second-handed terminology derived from other philosophies and because
of its descriptive relationship to Mormon fundamentals, the writer sug-
gests for the designation of Mormon philosophy the term "Eternalism."
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