

My Sources for "[Mormons Part 3](#)"

7:31

BYU Subsidizes Tuition for LDS Members

"BYU is a non-profit corporation affiliated with The Church of Jesus Christ of Latter-day Saints, and significant portions of university operating costs are paid with the tithes of Church members.

In recognition of this support, Church members are assessed lower tuition fees than those who are not members."

<https://enrollment.byu.edu/tuition#:~:text=BYU%20is%20a%20non%2Dprofit,those%20who%20are%20not%20members>.

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14:20

Nuclear Family Night

"We advise and urge the inauguration of a 'Home Evening' throughout the church, at which time fathers and mothers may gather their boys and girls about them in the home and teach them the word of the Lord ... 'Home Evening' should be devoted to prayer, singing hymns, songs, instrumental music, scripture-reading, family topics and specific instruction on the principles of the gospel, and on the ethical problems of life, as well as the duties and obligations of children to parents, the home, the Church, society and the nation.. (First Presidency letter, 27 April 1915 – Joseph F. Smith, Anthon H. Lund, Charles W. Penrose) -

<https://www.brianholman.com/churchtalks/files/fhe-strength.html>

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From interview with Ben Park: "It's [emphasizing family in early 1900s] one of the things. It's definitely one of the things, but it's probably not the only, it's not the center thing like it would later be [in the 70s]"

Instead the central themes were: "work ethic, faith, Christianity. those would be the central tenets early on. So family is one of a small number, but it's not as central as it would be."

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14:31

Mormon Temperance

“In 1921, the Lord inspired President Heber J. Grant to call on all Saints to live the Word of Wisdom to the letter by completely abstaining from all alcohol, coffee, tea, and tobacco. Today Church members are expected to live this higher standard.”

<https://www.churchofjesuschrist.org/study/manual/revelations-in-context/the-word-of-wisdom?lang=eng>

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14:37

Mormons During WWI

What's notable is they were interested & ready to serve, in contrast to the Civil War where only a few served. This was the shift. I (Jeremy) can only find official Mormon sources saying they served more than normal.

While notably from an apologist, this summary is well sourced:

"The United States initially asked for less than 900 men from Utah to serve. They got over four thousand. By the end of the war, about 25,000 Latter-day Saints had served for the United States, and about 700 died. And I'll also add that by the end of the war, some 75 Latter-day Saints had died while serving in the German military. When the Red Cross asked for \$350,000, Utahns got them more than half a million dollars. Instead of purchasing the requested \$6.5 million in war bonds, Utahns bought \$9.4 million. "The LDS Church's efforts on the home front to prove its loyalty to the United States and to sincerely aid the country helped to dispel negative feelings that Mormonism was by nature un-American."

via

"Latter-day Saints at War: The Church During WWI"

<https://saintsunscripted.com/faith-and-beliefs/living-the-gospel/latter-day-saints-at-war-the-church-during-wwi/>—

15:00

The Patriotic Mormon

Heber J. Grant accompanied Wilson in his carriage from the train station and was present during the tabernacle event, as one example of the Mormon leaders courting presidents and vice versa. - see

<https://www.deseret.com/2017/12/1/20636883/u-s-presidents-and-mormon-leaders-a-history-of-visits-to-utah/>

Only with McKay in 60s, do we start to see actual friendships (with Johnson)

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16:17

The Threat of Science

Based on interview with Dr. John Dehlin, host of Mormon Stories - BH Roberts w/others in Secret Mormon meetings apply modern science (linguistics, geography, archaeology) to Book of Mormon.

Realizes that BoM has serious problems w/historicity - see this NYTimes article from 1912:

<https://timesmachine.nytimes.com/timesmachine/1912/12/29/100076264.html?pageNumber=37>

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16:38

BYU Rebrand

Ben Park interview:

BEN PARK (03:24.206) "it's not until Franklin Harris in the 1920s that they start trying to act like other universities. They move from just being a teacher's college and secondary school to being a university. They finally get accreditation. They start hiring people with PhDs, they give their faculty research funds and a chance to go do further their education and participate in scholarship"

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Franklin Harris is an example of figure pushing for modern scholarship. Many conversations held at the Aspen Grove, Utah, campgrounds by BYU staff at time, included a push for this modern scholarship. Also, discussed in pushback said by Joseph Fielding Smith and J Reuben Clark.

<https://speeches.byu.edu/speakers/franklin-s-harris/>

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17:10

Undermining the Origin Story

In BH Robert's book "Studies of the Book of Mormon" he begins with these letters and motivation. Greg Prince, historian, writes about it in his biography of Arrington. For a quick summary, Prince talks about it in this interview - see 12:10 - 15:13 -

<https://www.youtube.com/watch?v=F5cCrJTQx10&t=738s>

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Prime example is BH Roberts, which you can see in his book (finally published in 1985 / written in 20s) - Studies of the Book of Mormon -

<https://archive.org/details/studiesofbookofm00bhro/page/n7/mode/2up?q=linguistics>

One of his complaints, in short, is how did the Native Americans have such a consistent language that they retained the ability to read the ancient texts 600 years after they were written, and yet by the 1400s, their language had transformed so much as to be unrecognizable. This is just one example.

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Benjamin Park, from interview:

Yeah, so you'd have certain figures who would make public statements [about modern scholarship]. B.H. Roberts is giving lectures at the time, and the Chicago School [Mormons trained in Chicago in modern bible scholarship, see Chicago Experiment 1930s], Chicago-educated BYU professors are giving lectures and publishing books.

And then you have counter arguments being made over the pulpit, like Joseph Fielding Smith, who is giving addresses saying that the Earth is only 5,000 years old, that we need to ignore these new scientific musings.

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Based on interview with Dr. John Dehlin, host of Mormon Stories - BH Roberts w/others in Secret Mormon meetings apply modern science (linguistics, geography, archaeology) to Book of Mormon.

Realizes that BoM has serious problems w/historicity - see this NYTimes article from 1912:

<https://timesmachine.nytimes.com/timesmachine/1912/12/29/100076264.html?pageNumber=37>

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Referring to B. H. Roberts, a member of the First Council of the Seventy and a respected theologian and historian, confronted the limits of Book of Mormon historicity using modern scholarship.

Roberts was assigned to respond to questions posed by a young LDS member named Wesley P. Lloyd, who was grappling with Book of Mormon challenges raised by secular critics.

Roberts then began his own deep dive, eventually producing two internal reports for Church leaders:

"A Book of Mormon Study" (1922): focused on anachronisms and narrative problems.

"A Parallel" (1927): compared Book of Mormon themes to a 19th-century novel (View of the Hebrews by Ethan Smith).

Roberts admitted this posed "serious difficulty" if the record were historical.

"It is difficult to see how this people with this background could in fact have been the principal authors of the Book of Mormon as we have it."

Linguistic & Cultural Anachronisms

The Book of Mormon portrays ancient Americans speaking/writing in a Hebraic/Christian idiom, but:

No evidence of Hebrew, Egyptian, or Semitic languages in pre-Columbian America.

Roberts noted that the scale and diversity of civilizations described in the Book of Mormon didn't match Mesoamerican archaeological records.

Cities like Zarahemla and Cumorah had no supporting evidence, despite their purported centrality.

The Book of Mormon describes horses, steel, wheat, and chariots—items not found in pre-Columbian Americas.

"I am of the opinion that the question of the Book of Mormon's authorship is not yet closed."

<https://archive.org/details/studiesofbookofm00bhro>

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Studies of the Book of Mormon by BH Roberts is finally published in 1985, due to a copy made outside of the Church's control. See 12:10 - 15:13 -

<https://www.youtube.com/watch?v=F5cCrJTQx10&t=738s> for a short summary by Greg Prince, historian.

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18:18

BYU Danger from Within

FAITH AND HISTORY:

THE SNELL CONTROVERSY

RICHARD SHERLOCK

https://www.dialoguejournal.com/wp-content/uploads/sbi/articles/Dialogue_V12N01_29.pdf

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18:42

BYU Student Belief

American Zion:

"It was clear that the modern generation of saints was far removed from the church's pioneer principles. Around a quarter of the student body did not believe that modern prophets received revelation, 62 percent did not believe there was a literal devil, and 64 percent believed that humankind's creation involved biological evolution, a number that would have made Joseph Fielding Smith gasp. More ominously, these doctrinal issues paled in comparison to budding social transformations. Nearly half did not consider drinking alcohol morally wrong, 89 percent were fine with birth control, and only a half to two-thirds of students attended church every week, paid tithing, kept the Word of Wisdom, or engaged in daily prayers. When alerted to these figures, Harris immediately halted all publication plans.⁵⁹

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American Zion:

"Clark and Grant had reason to worry that these new philosophies were influencing the faith's younger generations. Confronted with an education that openly challenged traditional beliefs, a growing number of BYU students questioned core tenets of the faith. These trends were meticulously captured in 1935 by Harold T. Christensen, an inquisitive student who received school support to survey all students concerning where they stood on fundamental questions. The results were startling."

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19:14

The Leaders Address The Threat

JFS wrote this in response to two talks - one by W.W. Henderson and another by Heber Snell, a recently appointed director of the institute in Pocatello. Both addresses manifested

an intellectual tendency of which Elder Smith was deeply suspicious—a willingness to reinterpret traditional Mormon beliefs in the light of new scientific and historical learning. To this Elder Smith replied bluntly with the quote cited.

Article source is:

Joseph Fielding Smith to Harris, March 11, 1937, in Richard Sherlock, "Faith and History: The Snell Controversy," Dialogue 12, no. 1 (1979): 27.

https://www.dialoguejournal.com/wp-content/uploads/sbi/articles/Dialogue_V12N01_29.pdf

The original copy of letter is located in the Church Historian's Library and Archives of the LDS Church in Salt Lake City - unclear if digitized.

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21:51

Holy Spirit is Intelligent Atoms

"Journal of discourses. Young. Reported by G.D. Watt "edited: George D. Watt, 1855.

Orson Pratt - Cosmic Imagination

"Each atom of the Holy Spirit is intelligent, and like all other matter has solidity, form, and size...

"God the Father and God the Son cannot be everywhere present... the Holy Spirit is omnipresent - it extends through all space, with all other matter."

"If we should take a million of worlds like this and number their particles, we should find that there are more Gods than there are particles of matter in those worlds."

“We have now clearly shown that God the Father had a plurality of wives, one or more being in eternity, by whom He begat our spirits as well as the Spirit of Jesus His first Born...”–

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22:03

More Gods than Particles on the Earth

“God Himself was once as we are now, and is an exalted man.”

goodreads.com+15reddit.com+15wasmormon.org+15newyorker.com+9churchofjesuschrist.org+9facebook.com+9

In the King Follett Discourse (1844), Smith taught that God once lived as a man and humans may become gods—a mystical, open-ended theology.

reddit.com+5en.wikipedia.org+5etsjets.org+5

“As man now is, God once was; as God now is, man may be.”

en.wikiquote.org+15mormonwiki.com+15reddit.com+15

“Each atom of the Holy Spirit is intelligent, and like all other matter has solidity, form, and size...” mrm.orgazquotes.com

“God the Father and God the Son cannot be everywhere present... the Holy Spirit is omnipresent – it extends through all space, with all other matter.”

journalofdiscourses.com+9quotefancy.com+9azquotes.com+9

“[Evolutionary theories] apparently God’s method of creating species...”

mormonthink.com

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22:13

Feminine Theology and the Holy Mother

Female Healing: In 1842, Joseph Smith sanctioned women performing healing through laying on of hands, washing, and anointing—the same forms used in temple endowments. Women like Sarah Cleveland and Elizabeth Whitney administered blessings to others (including Eliza R. Snow) in Relief Society meetings—an ordination-like authority given based on spiritual faith, not formal priesthood ordination

Ritual purity and female-only prayer circles were practiced early on. Women were included in the Nauvoo endowment and formed women-only prayer circles under Eliza R. Snow’s direction, sometimes continuing informally even after Church leadership discouraged them

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Eliza R. Snow’s 1845 poem “My Father in Heaven” (later titled “O My Father”), expressing the belief in a Heavenly Mother:

"In the heavens are parents single?
No; the thought makes reason stare;
Truth is reason-truth eternal
Tells me I've a mother there."

This is the most famous and clear affirmation of Heavenly Mother in LDS scripture and hymnody. The poem was first published in the Times and Seasons on November 15, 1845, under the title "My Father in Heaven"

PRIMARY SOURCE

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23:45

Proud Non Conformity

Joseph F. Smith's Beard and the Public Image of the Latter-day Saints
Justin R. Bray

"At this time in early twentieth-century America, Latter-day Saints were already experiencing negative public opinion. Outsiders believed that the Mormon headmen unlawfully practiced plural marriage, swore themselves to secret allegiances, and unethically used their ecclesiastical influence over other members. Thus, to non-Mormons, long beards, which were noticeably outdated and unpopular in American culture, could be seen as another subtle expression of nonconformity with the rest of the United States and as a reflection of the Latter-day Saints' isolation in the Great Basin."

https://rsc.byu.edu/sites/default/files/pub_content/pdf/25%20Bray.pdf

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24:35

BYU Beard Ban

In 1972, a new list of dress and grooming standards was approved that still required students to dress fairly formally when going to class. The list also officially banned beards and suggested that "mustaches are not encouraged, but if worn, should be trimmed."

<https://universe.byu.edu/2016/08/18/byus-honor-code-changes-over-the-years/>

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25:12

Importance of Grooming

In For the Strength of Youth (a great resource for members of all ages), it says to "show respect for the Lord and yourself by dressing appropriately for Church meetings and activities."

<https://www.lds.org/manual/for-the-strength-of-youth/dress-and-appearance?lang=eng>

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Accessible on Archive:

<https://web.archive.org/web/20201111180549/https://www.churchofjesuschrist.org/manual/for-the-strength-of-youth/dress-and-appearance?lang=eng>

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Here's the copy for 1990, 2001, 2011, 2022 versions + image of each:

<https://latterdaylabia.com/research/for-the-strength-of-youth/#dress>

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26:31

Looking Like the Children of God

Ensign issue 2008

<https://www.churchofjesuschrist.org/study/ensign/2008/08/modesty-reverence-for-the-lord?lang=eng>

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27:35

Missionaries After WWII

Number of Missionaries Serving for The Church of Jesus Christ of Latter-day Saints

<https://latterdaysaintmissionprep.com/news/number-of-mormon-missionaries/>

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30:35

Disbanding the Auxiliary Units

"Changing Times Bring
Changing Conditions":
Relief Society, 1960
to the Present
Tina Hatch

"Correlation aimed
to realign auxiliaries and women's organizations under priesthood direction to make
programs more "priesthood centered."

https://www.dialoguejournal.com/wp-content/uploads/sbi/articles/Dialogue_V37N03_75.pdf

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32:10

Relief Society Shifts

While I do not deny that many women have experienced loss from the changes, the Relief Society has undergone from 1960 to the present, I highlight correlation as a valuable phase of Church organization that, despite the losses, has on the whole benefitted Relief Society's worldwide sisterhood and the Church. This paper first summarizes the general history and stated purposes of correlation, particularly beginning in the 1960s. This context is important as the history of Relief Society is inextricably linked to and in part defined by what happened in priesthood correlation. I next discuss two major changes or transitions within the Relief Society since 1960 that were influenced by or were a result of priesthood correlation and the international growth of the Church. The first is the loss of the Relief Society Magazine and the growth of the Liahona, the international magazine, which serves as a guiding example of the trade-offs, losses, and gains for the Relief Society in the Church's attempts to restructure and adapt to changing conditions. Second, I will look at changes in curriculum production and content as a reflection of the changing role of the Relief Society under correlation and the growing emphasis placed on adapting to the needs of a worldwide Church.

https://www.dialoguejournal.com/wp-content/uploads/sbi/articles/Dialogue_V37N03_75.pdf

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32:40

Shut down the publication

In 1970, the process of correlation resulted in the discontinuation of the Relief Society Magazine and the Improvement Era in favor of the correlated Ensign magazine for adults and the New Era for youth. The Millennial Star, a publication for British members, and The Instructor, a Sunday School publication, were also discontinued at this time.

<https://history.churchofjesuschrist.org/training/library/featured-collections/church-magazines-and-newspapers?lang=eng>

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[Harold B Lee on Success](#)

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40:00

LDS Broadcast

David O. McKay and the Rise of Modern Mormonism, Ch. 6 Radio and Television Broadcasting

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"The April 1962 general conference was carried by fifty-two television stations, the first time the conference had been broadcast coast-to-coast." ibid

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50:15

Excommunicate Disenters

Arrington fought the Correlation committee to remain independent, making it a condition of running the history department, which he led from 1972-1982. After others saw the publications coming out of the department - specifically 'The Mormon Experience: A History of the Latter-day Saints' (1979) and the intention for a 16 volume series of a lot they would rather have buried, they shut the department down.

The book "Leonard Arrington and the Writing of Mormon History" goes into incredible detail on this 'Camelot' period of Mormon History. For an easy to listen to conversation, well worth checking out, see this podcast episode: Arrington and the Writing of Mormon History - Greg Prince Pt. 1 | Ep. 889 at

<https://www.youtube.com/watch?app=desktop&v=iIKK-RmtiSs> - along with the next 2 in that series.

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Quintin Cook

Looking beyond the Mark
By Elder Quentin L. Cook

Of the Seventy

Focusing on the philosophies of men, pursuing "gospel hobbies" with excess zeal, and elevating rules over doctrine are ways we may look beyond the mark.

<https://www.churchofjesuschrist.org/study/ensign/2003/03/looking-beyond-the-mark?lang=eng>

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1:00:00

How Does the LDS Church Spend All the Money

<https://thewidowsmite.org/2024update/>

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1:01:51

Money Problems

"A former investment manager for the Church of Jesus Christ of Latter-day Saints says that the organization stockpiled more than \$100bn in funding intended for charity work but never spent it on such projects."

<https://www.theguardian.com/world/2023/may/15/mormon-church-whistleblower-taxes-hedge-fund>

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https://www.google.com/url?q=https://www.sec.gov/newsroom/press-releases/2023-35?utm_source%3Dchatgpt.com&sa=D&source=docs&ust=1756411612414430&usg=AOvVaw0z_chIwMxe7UvmBm2r03cb

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In February 2023, the SEC charged both EP and the LDS Church for misleading filings. EP paid \$4 million, the Church paid \$1 million—totaling the \$5 million fine.

[kutv.com](https://www.kutv.com)+[8sec.gov](https://www.sec.gov)+8

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Family Values

David O. McKay and the Rise of Modern Mormonism, Ch. 6 Radio and Television Broadcasting

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