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An Identification of Themes in *The Charted Course of the Church in Education*

John Morrison Cannon

A thesis submitted to the faculty of
Brigham Young University
in partial fulfillment of the requirements for the degree of

Master of Arts

Clark Callahan
Brad L. Rawlins
Mark Callister

Department of Communications

Brigham Young University

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ABSTRACT

An Identification of Themes in *The Charted Course of the Church in Education*

John Morrison Cannon

Department of Communications

Master of Arts

This thesis operates under the assumption that the earliest form of mass communication is the religious sermon as recorded in the Bible. This thesis looks to Bormann, who used a sacred to secular approach and found similarities between Puritan sermons and the rhetoric of political speeches. This research reverses that order and moves from secular to sacred by looking first at well-known American speeches and then at landmark addresses to Seminary and Institutes of Religion teachers of The Church of Jesus Christ of Latter-day Saints—and specifically at Clark’s *The Charted Course of the Church in Education*. This single sermon, delivered in 1938, continues to shape the Seminary and Institutes program after more than seven decades. With the opening of the first LDS Seminary in 1912, the foundations of the program were laid. Yet, each generation seemed to drift away from those foundations enough that a realignment was needed. In 1938, the constitution of Church education was given in the form of the Charted Course and it has served as the realigning document ever since. Subsequent realignments occurred in 1954, and 1963. Since 1976, the Charted Course has been referenced regularly, particularly during the annual Evening with a General Authority address to Seminary and Institute teachers and, consequently, since that time, no great drift has occurred that required another major realignment. Instead, the Charted Course is now used consistently to *prevent* drift, not only to correct it.

Key Words: LDS Church Educational System, The Charted Course, Symbolic Convergence, LDS Seminaries and Institutes of Religion

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Chapter 1

INTRODUCTION

The Sermon as Mass Communication

Mass communication had its beginning long before it was studied by the likes of Lippmann (1922) and Lasswell (1927). This research defines mass communication as one message going to multiple people and operates on the assumption that it had its beginning in biblical times in the form of the religious sermon. In fact, this research suggests that the Bible's first man, Adam, and his wife, Eve, gave the first sermons¹ and therefore introduced mass communication to the world. Because this research primarily addresses the sermon, many of the examples come from religious texts. In the Old Testament there are recorded speeches to large groups from Ezra and Nehemiah. In the New Testament there are multiple sermons from Jesus, Paul, and others.

D'Avray (2005) also suggests that mass communication is linked to religious sermons and is at least as old as the order of the friars which began in the year 1209 A.D. His approach is that sermons were the first "system" of mass communication. D'Avray determined that friars in the Middle Ages wrote sermons to be delivered "'live' again and again" (p. 37). In addition, they wrote sermons with interchangeable parts allowing "beginnings," "middles," and "endings" to be copied and pieced together to create a custom-made sermon to fit different situations. Therefore, not only is the sermon the first verbal mass communication—it is likely the first written mass communication as well. D'Avray posits that sermons (with their interchangeable parts) were mass produced as well (if one can call copied by hand with a quill pen mass produced). If one

¹ The Pearl of Great Price, Moses 5:10-12.

sermon that is preached to one congregation qualifies as mass communication, how much more so does a sermon that is preached to multiple congregations qualify?

In order to lay a foundation, this research begins by looking briefly at some of the best known American speeches. At times, the terms speech, talk, and sermon will be used interchangeably.

Great American Speeches

Much has been written on what makes a great speech and numerous lists of the greatest speeches exist. Lists of great speeches in the United States always include *I Have a Dream* (1963) by Dr. Martin Luther King, Jr., John F. Kennedy's 1961 inaugural speech ("Ask not what your country can do for you—ask what you can do for your country" [para. 25]), and Abraham Lincoln's *Gettysburg Address* (1863) ("Four score and seven years ago..." [para. 1]). While each of these speeches (or at least certain phrases from these speeches) is familiar to much of the general population of the United States, they were delivered to a specific audience at a specific time at a specific place for a specific purpose. They live on as great speeches because they inspired the audience. However, a great speech is more than inspiring—it is motivating. When the speech ends, what has the audience committed to *do*?

Great LDS Speeches

Like other churches, The Church of Jesus Christ of Latter-day Saints (LDS Church, the Church) has relied on the sermon to spread its message and inspire and motivate its members. This research focuses on speeches given within the LDS Church and will mention a number of well-known LDS speeches—including sermons taught in the Book of Mormon. Just as the great American speeches listed previously have inspired the country, there are within the LDS community a number of great speeches that inspired and motivated the Church and continue to

do so. Those speeches include Benson's *Beware of Pride* (1989), McKay's *Every Member a Missionary* (1959) and *No Other Success can Compensate for Failure in the Home* (1964), and Joseph Smith's *King Follett Discourse* (1844).

Great S&I Speeches

This research looks at speeches given to a specific audience within the LDS community: Seminary and Institutes of Religion (S&I) teachers. Again, there are a number of speeches that were given to this group that inspired and motivated the audience and continue to do so. Those speeches include Eyring's *We Must Raise Our Sights* (2001), Packer's *The Mantle is Far, Far Greater than the Intellect* (1981) and Holland's *Therefore, What?* (2000).

The Charted Course

Finally, this research will address one speech in particular: *The Charted Course of the Church in Education* (the Charted Course, see Appendix A).

Only a few things are worth a second reading—rarely are things of such enduring quality that they are read many times and live to inspire a second or third generation. President J. Reuben Clark's address 'The Charted Course of the Church in Education' belongs to the latter group.

So begins the introduction to the 1994 reprint of the Charted Course. This one speech, given on August 8, 1938 continues to shape the Church Educational System (CES) and specifically the S&I program of the Church. This thesis will identify the major themes of the Charted Course and examine how those themes continue to influence more than 2,000 full-time, and upwards of 40,000 volunteer S&I teachers around the world—even after 72 years. While the Church and the world have changed and grown in many ways, the themes of the Charted Course remain constant, along with the need for regularly reminding teachers of those themes.

In the early stages of this research the author met with two individuals who were very involved in the administration of S&I—Stanley A. Peterson, retired Administrator of Religious Education and Elementary and Secondary Education for CES, and Gerald N. Lund, retired Zone Administrator for CES. Both of these men spoke of the Charted Course as a “core document” that has significantly shaped S&I. Both were actively involved in major changes in S&I—probably the most notable being the change from topical teaching to sequential scripture teaching—which drew heavily from the Charted Course.

The original scope of this research included additional interviews with other prominent employees of CES to look for the speeches they felt were most influential. The research quickly revealed that no other speech has so directly shaped S&I as has the Charted Course. Therefore, this research focuses only on this one landmark address.

The Charted Course has become so ingrained in the culture of the S&I program that certain phrases are readily quoted without reference to the source because it is accepted that the audience knows the material. For example, phrases from the Charted Course such as “latitude and longitude” (p. 3), and “you do not need to sneak up behind [them] and whisper religion in [their] ears” (p. 9) are heard in casual conversations among S&I teachers and administrators. The Charted Course has become part of the mindset and even the everyday vocabulary of S&I teachers—a sign of a great speech.

An Evening with a General Authority

Even more specifically, this research looks at how the Charted Course has been quoted during the annual Evening with a General Authority. This event has allowed a General Authority of the Church to address S&I personnel each school year since 1975. Once again, there are a number of speeches given in this setting to this group that inspired and motivated the audience

and continue to do so. Those speeches include Eyring's *We Must Raise our Sights* (2001), McConkie's *The Foolishness of Teaching* (1981) and Packer's *Teach the Scriptures* (1977). In addition, this is one of the most frequent settings where the Charted Course has been quoted. All but six of the Evening with a General Authority addresses have been published. In those 29 published addresses, the Charted Course has been referenced 29 times in nine different talks by six different speakers. No other talk has been quoted more than once. Marion G. Romney re-delivered the speech nearly word-for-word in his 1980 Evening with a General Authority address. Since 1975, it has been quoted in nearly one of every four Evening with a General Authority speeches. This research will focus on quotations of the Charted Course during Evening with a General Authority even though it has been quoted in numerous other places including books, teacher manuals, and General Conference addresses.

History of the Charted Course

The LDS Seminary program began in 1912 with the intent to teach fundamental LDS theology to high school students. Its institution immediately followed the firing of three professors at Brigham Young University—the Church's flagship of religious and secular education. The firing of these professors was the result of teaching ideas that were in direct opposition to the foundational concepts upon which BYU, and the LDS Church in general, were founded—not just a fair look at opposing ideas but a blatant attack on core doctrines of the Church. By the 1930s a similar drift away from the fundamentals was occurring among S&I teachers. The Charted Course was given to bring teachers back to the fundamentals of LDS ideology. Then the Charted Course and the concepts it taught were overshadowed by World War II and it was nearly forgotten. In the 1950s a similar drift and attempted realignment occurred—with merely a nod toward the Charted Course. In 1963 it surfaced once again, then, in the 1970s

the Charted Course resurfaced permanently and began to be recognized during the annual Evening with a General Authority speech.

Identification of Themes

When Martin Luther King Jr. gave his *I Have a Dream* speech (1963), the audience had a collective vision of what he said and envisioned. Even today, if asked, respondents could identify the major, overarching theme of the speech: the need for racial equality. He pictured a day when his children will “live in a nation where they will not be judged by the color of their skin but by the content of their character” (para. 16). In addition, the speech is separated into two major sections:

1. “I have a dream”
2. “Now is the time.”

When J. Reuben Clark Jr. addressed S&I teachers in 1938, he instilled in them a collective vision as well. The overarching theme of the Charted Course is realignment—realignment with the ideology of the Church and its leaders. The two major sections are:

1. The students—“who are hungry for the things of the Spirit” and “eager to learn the gospel”
2. The teachers—who “do not have to sneak up behind this spiritually experienced youth and whisper religion in his ears.” According to Edward (2005), King’s “words proved to be a touchstone for understanding the social and political upheaval of the time and gave the nation a vocabulary to express what was happening.” Clark gave S&I personnel a clearer understanding of their students and of their role as teachers as well as a vocabulary to use when describing LDS pedagogy.

Thematic research has been conducted on other historically significant speeches such as Ronald Reagan's 1980 inaugural address (Bormann, 1982) and even religious movements (see Bormann's [1972 and 1985] analyses of the Puritans and Hensley's [1975] analysis of the Disciples of Christ) but no such analysis has been conducted on the Chartered Course. This thesis will fill that void by identifying the major themes in the Chartered Course in (a) the text of the Chartered Course itself, (b) Evening with a General Authority addresses, and (c) the minds of full-time S&I teachers in Utah Valley. This thesis will also show how the major themes consistently run from the text of the Chartered Course to the administrators of S&I to the teachers and ultimately to the students.

Chapter 2

LITERATURE REVIEW

An underlying theme of this research is that the sermon is the original form of mass communication. Even with modern technology to broadcast messages to worldwide audiences the sermon remains as it was centuries and even millennia ago. This chapter briefly examines the literature on speeches in general and then specifically addresses the literature regarding the Chartist Course.

Mass communication is not new. Specifically, the speech has been around since Adam addressed his posterity.² In the New Testament, Jesus addressed thousands of people several times.³ In the Book of Mormon, King Benjamin also addressed thousands. To accommodate the masses he had a tower built so “his people might hear the words which he should speak unto them.”⁴ However, “they could not all hear his words because of the greatness of the multitude; therefore he caused that the words which he spake should be written and sent forth among those that were not under the sound of his voice, that they might also receive his words.”⁵ In the Old Testament, Ezra also addressed a large audience from a tower and “brought the law before the congregation...and he read therein...from the morning until midday.”⁶ In response, “all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.”⁷ The Book of Mormon also recounts the Savior visiting a large group of inhabitants of the American continent and asked them to “ponder upon the things which I have said, and ask the Father, in my name, that ye may

² The Doctrine and Covenants 107:53-57.

³ The Holy Bible, Matthew 5-7, 14, 15, Mark 6, 8, John 6

⁴ The Book of Mormon, Mosiah 2:7.

⁵ The Book of Mormon, Mosiah 2:8.

⁶ The Holy Bible, Nehemiah 8:2-6.

⁷ The Holy Bible, Nehemiah 8:12.

understand, and prepare your minds for the morrow.”⁸ While the previous examples show mass communication occurring in ancient scriptural times, D’Avray (2005) suggests “Preaching became a system of mass communication in the age of the friars” (p. 37) which began in 1209 A.D. D’Avray posits that during the Middle Ages model sermons were copied for use by friars who could then combine relevant portions of sermons, particularly beginnings and endings, to meet the needs of the audience in attendance. And “any given model sermon could be preached ‘live’ again and again to different audiences” (p. 37).

The power of speeches has long been recognized. The negative effects were mentioned by Paul in the New Testament, “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.”⁹

From Secular to Sacred

Ernest Bormann (1985) researched the speech patterns established by early ministers in their sermons and compared them to the speeches given by U.S. governmental leaders. In short, he moved from the sacred to the secular. Bormann first found similarities between puritan sermons and the speeches of Abraham Lincoln in particular. In more recent times, Ronald Reagan repeated this pattern: he tapped into the collective memories of his audience by looking back at earlier times, thus stirring up the nostalgic feelings of “the good old days.” In J. Reuben Clark’s *The Charted Course*, the pattern is reversed. He starts by using the Webster vs. Hayne Congressional debate of 1830 to move from the secular to the sacred, thus completing the circle begun by Bormann.

⁸ The Book of Mormon, 3 Nephi 17:3.

⁹ The Holy Bible, Romans 16:17-18.

Great American Speeches

Lists of great speeches in the United States always include orations by Dr. Martin Luther King Jr., John F. Kennedy, and Abraham Lincoln. Great speeches live on because they inspired the audience. Conner (2007) put it this way, a great speech not only “follows a logical path, offers soaring rhetoric, and dazzles all within hearing range” (para. 4) but “is appropriate to the moment, consistent with the zeitgeist, and directs the audience toward a greater tomorrow” (para. 4). A great speech is more than just inspiring—it is motivating.

A Brief History of the LDS Church and its Emphasis on Education

The Church of Jesus Christ of Latter-day Saints was organized in April 1830 as the result of spiritual experiences had by Joseph Smith Jr. In 1820 at the age of 14, Smith, a typical farm boy in upstate New York, went into the woods near his home to “do as James [in the New Testament] directs, that is ask of God” which church he should join. In response to that prayer, God the Father and his Son, Jesus Christ, appeared to the young Smith and the wheels were set in motion that would result in the organization of The Church of Jesus Christ of Latter-day Saints. Under the direction of Joseph Smith, extra-biblical scripture was published including the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. From the original six founding members of the Church in 1830, the Church has grown to 13.8 million members around the world at the end of 2009.¹⁰

Today, the Church’s hierarchy includes the First Presidency which is made up of the Church President and his two counselors; The next highest governing body is the Quorum of the Twelve Apostles, followed by area authorities around the world; Stake leaders (a president and two counselors) oversee a group of local units (a stake is similar to a Catholic Diocese), and

¹⁰ *Ensign*, May 2010.

finally there are local congregations called wards with a bishop and two counselors over each (at the end of 2009 there were over 28,000 local units¹¹).

In local wards and stakes and as a worldwide organization, great emphasis is placed on the importance of the spoken word. Nearly every Sunday in chapels around the world sermons are preached on various topics by members of the local congregation. Twice each year the General Authorities of the Church address the entire membership during General Conferences held in Salt Lake City, Utah. Those speeches are broadcast via satellite around the world and then published electronically as well as in Church magazines to be used as teaching and reference material for the upcoming six months. Special events have also facilitated speeches from Church leaders such as funerals of prominent members, holidays such as the Fourth of July, and commemorations such as Pioneer Day which celebrates the Mormon Pioneers reaching the Salt Lake Valley after persecutions forced them to leave establishments in New York, Ohio, Missouri, and Illinois.

The speech has been a consistent form of communication for the LDS Church. The Doctrine and Covenants, a collection of modern revelations received by founder Joseph Smith and his successors, provides at least 25 references and even commands to preach. The first of these was recorded in 1829, nearly a year before the Church was formally organized.

A common topic of such speeches has been the importance of education, both formal and informal and both secular and spiritual. The importance placed on formal secular learning is evidenced by the creation of Church schools including Brigham Young University campuses in Provo, Utah; Rexburg, Idaho; and Laie, Hawaii. The importance of formal spiritual learning is evidenced by the religion departments at these schools as well as the creation of seminary programs for high school students and institute programs for college students attending non-LDS

¹¹ *Ensign*, May 2010.

universities around the world. These institutions and programs are the result of directions given in LDS scripture.

The importance of education has been stressed by the Church from its beginning. In the Doctrine and Covenants 88:118, recorded just over two years after the Church was organized, members were counseled to “seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.” While the importance of education has been a constant theme in the church there has always been a reminder about the importance of balance. Even in the same sentence encouraging learning “by study” there is also the reminder to seek learning “by faith.” As a warning Clark said in the Charted Course:

On more than one occasion our Church members have gone to other places for special training in particular lines. They have had the training which was supposedly the last word, the most modern view, the *ne plus ultra* of up-to-dateness; then they have brought it back and dosed it upon us without any thought as to whether we needed it or not.

(1938, p. 8)

Esplin (2009)¹² pointed out as an aside that Clark obviously was not condemning furthering one’s education. At that point, Clark was the most educated person to ever serve in the First Presidency with a law degree from Columbia University and a bachelor of science degree from the University of Utah.¹³ Since then, S&I has continued to encourage the furthering of one’s education. Today, an S&I teacher will not be hired who has not earned a bachelor’s degree, and master’s degrees are strongly encouraged. Doctorates are less common but Hinckley’s (1997) admonition, “Get all of the education you can,” is quoted often.

¹² This observation was made during an area inservice meeting in the Utah Valley South Area June 15, 2009.

¹³ See Appendix G for Clark’s biography as published by the J. Reuben Clark Law Society.

Great LDS Speeches

The Church of Jesus Christ of Latter-day Saints, like other churches, has depended on the speech—the sermon—to communicate with large audiences from its beginning. The LDS Church’s semi-annual General Conference addresses are published every six months and intended to be used by members as current scripture. Some of those addresses live on long after that conference adjourns and another has taken its place as certain addresses are reread, quoted, studied individually as well as in classes, and then quoted some more. Benson’s *Beware of Pride* (1989) and *To the Mothers in Zion* (1987) come to mind, as well as McKay’s *No Other Success can Compensate for Failure in the Home* (1964) and *Every Member a Missionary* (1959). Early LDS sermons such as Smith’s *King Follett Discourse* (1844) and Rigdon’s *Salt Sermon*¹⁴ (1838) are also worth mentioning because they continue to be referenced.

Great Speeches Addressed to LDS Seminary and Institute Teachers

This research looks at speeches given to seminary and institute teachers of The Church of Jesus Christ of Latter-day Saints. One speech in particular—J. Reuben Clark’s 1938 address *The Charted Course of the Church in Education*—will be the focus as it has been quoted and discussed far more than any other given to this audience.

Packer (1995) suggests there have been several fallings away from the teaching of fundamental doctrines within CES. More specifically, he said the same challenges “seem to

¹⁴ Rigdon’s *Salt Sermon* is an interesting case, worthy of its own research, specifically, a Fantasy Theme Analysis. “At Far West [MO] on June 19, 1838, Rigdon delivered a scathing denunciation of disloyalty among the members of the Church. *No text nor synopsis has remained of his discourse* (emphasis added), but reports of eyewitnesses indicated that Rigdon, who could inspire an audience to tears, could also lash them into fury (Corrill, 1839, p.26). Rigdon took his text from the fifth chapter of Matthew: ‘Ye are the salt of the earth. If the salt hath lost its savor, it is thenceforth good for nothing, but to be cast out and trodden under the feet of men.’ Joseph Smith followed Rigdon’s harangue with a short speech, apparently sanctioning what he had said (Coke, 1857, p. 104-105). The salt sermon caused a frenzy of activity aimed at purging the ranks of disloyal members. One unfortunate effect of the controversy over dissenters was the formation of the apparently unauthorized Danites, a secret militant society for the enforcement of orthodoxy. In July, 1838, the direction of the new militancy shifted from opposing dissenters to combating Gentile [non-Mormon] persecution” (McKiernan, 1971).

cycle back each generation” (para. 80). This chapter examines the literature about the major fallings away and how the Chartist Course was used to return to orthodoxy. This chapter will show how the introduction of the seminary program in 1912 was a step toward maintaining orthodoxy and the delivery of the Chartist Course in 1938 was a realignment, or restoration, of correct principles. This chapter will also show how the 1950s brought a return of the Chartist Course’s ideas, although the speech itself wasn’t reintroduced until 1963. Finally, the literature will show that when the annual Evening with a General Authority began in 1975 it marked the beginning of the current era and the longest stretch without a major falling away because of the repeated use of the Chartist Course.

Within S&I there is not a list of the best or most influential speeches for a couple of likely reasons: First, to avoid competition and pride, and second, each speech is written and delivered for that specific time and situation. It appears that all of the greatest speeches, both secular and sacred, were written with the intent of addressing a certain issue at a certain time—the fact that they eventually became landmark speeches is a bonus, a fluke, a miracle. Abraham Lincoln even stated in the *Gettysburg Address* “The world will little note, nor long remember what we say here” (para. 3). Lincoln was wrong. From the LDS library of speeches, few measure up to King Benjamin’s final address (see Mosiah 2-5 in the Book of Mormon) to his people and yet even that was a simple bearing of his testimony, a restatement or summary of a lifetime of teachings, and a call for recommitment from his people to live the gospel of Jesus Christ. As mentioned earlier, this may be an ideal example of an excellent speech—what is said by the speaker is worth mentioning but maybe more importantly the focus can be on what the speech requires of the listener and inspires the listener to do.

There have been a number of landmark speeches delivered to S&I personnel. Eyring's *We Must Raise our Sights* (2001), Packer's *The Ideal Teacher* (1962), *To Those Who Teach in Troubled Times* (1970), *Teach the Scriptures* (1977), and *The Mantle is Far, Far Greater than the Intellect* (1981), Holland's *Therefore, What?* (2000), McConkie's *The Foolishness of Teaching* (1981), Johnson's *The Dangers of Priestcraft* (2002), and Kimball's *Men of Example* (1975) are all quoted regularly. However, without question, the most quoted speech in S&I is the *Charted Course*.

The First Great Drift and Response: The Creation of LDS Seminary

The focus of this research begins in 1911. However, a comment from Brigham Young to Karl G. Maeser, the first permanent principal of the Brigham Young Academy lays a foundation that needs to be remembered. In 1876 Maeser said to Young "I am about to leave for Provo to start my work in the academy. Have you any instructions to give me?" (Maeser, 1928, p. 79). The laconic response has become legendary: "I want you to remember that you ought not to teach even the alphabet or the multiplication tables without the Spirit of God. That is all. God bless you. Good-bye" (p. 79).

That thought was not forgotten, even during the early 1900s when, in an attempt to establish greater credibility in the eyes of the academic world, several highly educated professors were hired to teach at BYU. In 1911 three of those professors were terminated for teaching objectionable doctrine. In 1912 the first seminary opened adjacent to Granite High School in Salt Lake City.

While the author has found no documentation to support this, it appears the creation of LDS seminary was intended to teach youth to learn and think in ways that would prevent them from being misled by professors such as those three that were hired and quickly fired from BYU.

In the early 1900s, BYU president, George Brimhall hired the three new professors who were highly regarded in their respective fields but they began teaching ideas in class that raised doubts in the minds of students about foundational gospel teachings.

As the situation grew dire, General Superintendent Horace H. Cummings delivered a report to Church President Joseph F. Smith and members of the General Church Board of Education on January 21, 1911. That report included this list of questionable teachings attributed to Ralph Chamberlain and Henry and Joseph Peterson:

Miracles are mostly fables or accounts of natural events recorded by simple people who injected the miraculous element into them, as most ignorant people do when things, strange to them, occur....Sin is ignorance—education, or knowledge, is salvation....Ordinances may be helpful props to weak mortals, but knowledge is the only essential....Memory gems are immoral, since fixing the words fixes the thought and prevents growth. I was told that one teacher, before his class, thanked God he could not repeat on[e] of the Articles of Faith and another took his children out of Primary Association because they were taught to memorize....As we grow or change our attitude toward any truth, that truth changes....To get the real truth in any vision or revelation, modern as well as ancient, the mental and physical condition of the prophet receiving it must be known. After eliminating the personal equation, the remainder may be recognized as inspiration or divine.

Moreover, Cummings reported that: While these teachers extol the living oracles, it came to me from several sources that if their teachings are to be investigated they will demand that the ones who do the investigating shall be men of the same learning as

themselves; none others could understand them and do them justice....*Faith* now seems to be regarded with pity as a superstition and is not a characteristic of the intellectually trained. (Welch and Norton 1996, p. 196)

This group of professors was eventually dismissed. An interesting side note is that years later, Packer came in contact with one of them. He said:

President David O. McKay came to Brigham City to dedicate a chapel built for students of the Intermountain Indian School. I stood next to him to introduce those who came forward to shake his hand. A very old man, a stranger to me, came forward on the arm of his daughter. He had come some distance to speak to President McKay. It was impossible for me not to hear their conversation. He gave President McKay his name and said that many years ago he had taught at BYU. President McKay said, 'Yes, I know who you are.' Tears came as the old man spoke sorrowfully about the burden he had carried for years. President McKay was very tender in consoling him. 'I know your heart,' he said. That old man was one of the three professors who had been hired [and fired] by President Brimhall. (Packer, 1995, para. 29)

The Second Great Drift and Response: The Charted Course, 1938

The following timeline shows major events in the history of the Charted Course.

Timeline.

1830 The LDS Church is organized.

1875 Brigham Young University is founded.

1911 Three BYU professors are fired for teaching ideas contrary to Church doctrine.

1912 The first LDS seminary opens.

1938 The Charted Course is delivered.

1939 WWII begins.

1954 During S&I summer school the ideas of the Charted Course reemerge.

1963 The Charted Course is quoted in General Conference for the first time.

1975 An Evening with a General Authority begins.

1976 The Charted Course is quoted during An Evening with a General Authority.

1977 The Charted Course is quoted in that setting again.

1980 The Charted Course is quoted in that setting again.

1981 The Charted Course is quoted in that setting again.

1983 The Charted Course is quoted in that setting again.

1993 The Charted Course is quoted in that setting again.

1998 The Charted Course is quoted in that setting again.

2004 The Charted Course is quoted in that setting again.

2010 The Charted Course is quoted in that setting again.

The Charted Course was delivered 26 years after the S&I program came into existence and was intended to bring the program back into alignment with its primary goals. Again, a drift from gospel fundamentals was occurring. The Charted Course served as a reminder as to why the Church Educational System was created in the first place—to teach the fundamentals of the gospel which, according to Clark, are (a) Jesus is the Christ, and (b) Joseph Smith is His prophet. The Charted Course also outlines how to teach those fundamentals—simply and directly “using as your sources and authorities the standard works of the Church and the words of those whom God has called to lead His people in these last days.”

In short, a drift from gospel fundamentals was occurring in the early 1900s. The response was to create the seminary program. A drift was happening again in the 1930s. The response from the First Presidency of the Church was to deliver the Charted Course. Hitler invaded Poland a year later and the Church and the world became preoccupied with World War II. The Charted Course was mostly forgotten through the 1940s and 1950s. It is interesting to note that the Charted Course resurfaced in 1963—shortly before the discord and chaos of the 1960s really began which would have been a prime opportunity for another great drift. The website of The Faculty Center of Brigham Young University includes the Charted Course and in the introductory paragraph refers to it as “the fundamental or constitutional statement concerning education in the Church” (Brigham Young University, n.d.). Each drift listed above was answered with the Charted Course—the “constitutional statement.”

During a fireside address delivered at BYU in 1990, Packer referred to the Charted Course and said “In the early thirties, there developed what might be termed a drift from fundamental moorings in the Church schools.” He said one of the signs of such drift is “when teachers or administrators develop agendas of their own and adjust the course from the compass bearing which has been set by the trustees, to a course which is a degree or two worldward.” He said this is “usually in order to get gain” and “more approval of the world.” But, he said “Such things do not go unnoticed by those whose compass is sensitive to eternal things.” Packer continued:

Concerned over what was happening then, the First Presidency organized a summer school. President J. Reuben Clark Jr. was assigned to speak for the First Presidency. He spoke of course settings and compasses. . . . I commend this address to every student and

every teacher. Read it carefully, for we are not free from the possibility of such a drift today. (1990, included in Welch and Norton, 1996, p. 172-173)

Praise for the Charted Course and the charge to read it.

In 1974 Packer addressed instructors of religion at Brigham Young University and recounted the events surrounding the Charted Course.

In 1938 all seminary and institute personnel were assembled for Summer School in Aspen Grove [Provo Canyon]. They were not a large group by present standards. President J. Reuben Clark, Jr., speaking for the First Presidency of the Church presented instruction entitled “The Charted Course of the Church in Education.

We have, I am sure, all read this document. But some of us have not read it enough. President Clark was a prophet, seer, and revelator. There is not the slightest question but that exceptional inspiration attended the preparation of his message. There is a clarity and power in his words, unusual even for him. I know you have read it before, some of you many times, but I assign you to read it again.¹⁵ Read it carefully and ponder it. For by applying the definition the Lord Himself gave,¹⁶ this instruction may comfortably be referred to as scripture. (Packer, 1974, included in Packer, 1982, p. 44)

The Charted Course demands a realignment of teaching with the foundational doctrines of the Church. In the 1954 summer school, Harold B. Lee was the principal teacher—again a realignment with the foundational doctrines of the Church was needed because some teachers felt their job was to teach the “unusual things that they had discovered in their academic

¹⁵ Packer gave that same assignment 30 years later in his Evening with a General Authority address, *The One Pure Defense*, delivered February 6, 2004.

¹⁶ 2 Timothy 3:15-16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (KJV).

wandering” (p. 44). Unfortunately, some of these teachers “took their students with them on these academic excursions, and many of them were lost” (p. 45).

Response to the Charted Course.

While the Petersons and Chamberlain were dismissed from BYU in 1911, the Charted Course was not delivered until 1938. It appears the three professors were only the most visible offenders. The ideas taught at BYU apparently persisted among S&I instructors because on the day the Charted Course was delivered there were teachers who discussed their resignation with their immediate supervisors as requested by Clark. Sterling M. McMurrin, one of the teachers present at Aspen Grove, wrote that there was “considerable discussion” about the Charted Course that night among the teachers. In fact, McMurrin added that Newell K. Young, another S&I teacher present (James, 2001), “got up...and said, ‘I don’t know about the rest of you; but before I go to bed, I’m going over to see Lynn Bennion [the Supervisor of Seminaries (Berrett, 1988)] and resign’” (McMurrin & Newell, 1996, p. 115).

There were plenty of letters received showing the differing responses of teachers and students and others. For example, one letter from a BYU student addressed to Clark referred to the student’s “disquieting observations” (Van Wagoner, 1938, para. 1). Although the student said he had “passed through the usual process of doubt and greater doubt” (para. 1) he was once more “back on my feet and firmly established” (para. 1) despite having observed “trends and conditions” (para. 2) that caused “much anxiety” (para. 2). The letter was written in response to his having read the Charted Course. He said, “I believe that the B.Y.U. is failing today as a teacher of Mormon doctrine – fundamental, unadulterated Latter-day Saint principles. This failure is due, not to the students, but to the faculty and the organization of the religious education department” (para. 3). He continued by saying “the fault of the faculty is either the

lack of a testimony of the truthfulness of the Gospel, or else the lack of moral and intellectual courage to declare their testimony” (para. 3). Finally, in a post script, this student wrote, “the student, or the faculty member, who lets it be known that he is orthodox, is at once looked down on and criticized, not only by the ‘intellectual’ students but also by the faculty members” (para. 4). To conclude, he wrote “‘Intellectual honesty’ is the fad today at the ‘Y’” (para. 4). In Clark’s response he mentioned the previous letter and then said “The information which it [Van Wagoner’s letter] contains will be valuable to us in our attempt to handle a difficult situation. Unfortunately, yours is not the only statement of this sort that comes to us” (Clark, 1938b, p. 28).

The following statement was addressed directly to Clark and came from Joseph Fielding Smith, then a member of the Twelve:

I have been hoping and praying for a long time for something of this kind to happen. I have talked to many of these teachers, including the Commissioner of Education himself, and realize thoroughly the need of such counsel and wisdom which I hope will bear fruit. (Smith, J. F., 1938)

Some, such as N.L. Nelson, had a very negative response. Nelson said: “I talked with a number of teachers that listened to [the Charted Course], and their opinion comes pretty close to being mine. They called it an expression of mediaeval theology” (Nelson, 1938).

World history’s impact on the Charted Course.

One might think, based on the current emphasis placed on the Charted Course, that it has been emphasized continuously since its delivery. In short, the global events that lead to World War II overshadowed the Charted Course and it slipped from its place of supposed prominence. Esplin (2009) points out that the “front page of the same edition of the *Deseret News* that reported Clark’s talk covered fighting between Japan and Russia” (p. 40). It was only seven

months later, in March 1939, that Germany occupied Czechoslovakia. “One year after the talk’s delivery, missionaries were withdrawn from Europe shortly before Hitler’s invasion of Poland” (p. 40). The year between the delivery of the Charted Course and the missionaries leaving Europe was a difficult one, fraught with danger that greatly concerned the leaders of the Church and occupied much of their time and energy.

J. Reuben Clark’s role in evacuating missionaries from Nazi Germany.

This is not to suggest that the Charted Course and the principles it taught were wholly forgotten. However, even Clark found himself focused on the events surrounding World War II. “The entire First Presidency viewed these events [Hitler’s growing influence in Europe] with concern” (Quinn, 1983, p. 80). Church President Heber J. Grant deferred to Clark’s judgment “as to the best policy to pursue concerning the American missionaries in continental Europe” (p. 80). Clark monitored European developments “through the news media and his personal contacts in the U.S. State Department” (p. 80). By July of 1939 he had decided it was time to close the German mission. When he raised the issue to the First Presidency he pointed out that “in case of war it might be a question of getting our missionaries out of Germany and having them thrown into concentration camps, with all the horrors that that entails” (p. 81). “As representatives of Hitler and Stalin signed the nonaggression pact, he concluded that the lives of American missionaries would be forfeited by any delay in evacuation, and he flew into action” (p.81). On August 24, 1939 the mission presidents in Germany and all missionaries were evacuated to Holland or Denmark.

J. Reuben Clark had not faced such a life-and-death decision since his days at the State Department when the Mexican Revolution erupted, and his timing of the evacuation orders for the 150 missionaries in Germany could not have been more precise. Elder

Joseph Fielding Smith and his wife were touring Europe at the time, and when they reached the West German Mission Headquarters in Frankfurt on 25 August, “things were surely popping. Phone calls, telegrams and cablegrams, and everyone busy packing” (Smith and Stewart, 1972, p. 275). The mission president had arrived by air from Hanover on the plane’s last civilian flight before it was diverted to military activity on the Polish front, and Elder Smith and his wife crossed the border from Germany into Holland on 26 August. Barely an hour after the Smiths entered Holland, the Dutch closed the border, stranding the mission president, his family, and most of the missionaries in Germany. The telegraph and telephone service was discontinued, and the German government announced that passage on railroads was not guaranteed after 27 August. Amid the chaos of war mobilization and the efforts of foreigners and native Germans to flee Nazi Germany, dozens of missionaries could neither be reached nor accounted for by the mission president before he left Germany for Denmark. Nevertheless, by the evening of 28 August 1939, the mission presidents of East and West Germany, their families, and all the missionaries were out of Germany and Poland and were preparing for passage to the United States. Reuben had timed the escape and provided the diplomatic avenues. [Three days later] on 1 September, Hitler’s forces invaded Poland and World War II began. (Quinn, 1983, 80-82)

The Third Great Drift and Response: Summer School, 1954

Packer (1995) suggests there have been several fallings away and restorations within church education. He said the same challenges “seem to cycle back each generation” (Packer, 1995, para. 80). The first drifting off course is embodied by the firing of three professors at BYU in 1911 and addressed by the creation of the seminary program in 1912. The second drift

happened during the following 26 years and was corrected in 1938 by the Charted Course which Packer described by saying “That address is insightful; it is profound; it is prophetic; it is scripture” (Packer, 1995, para. 80). He also referred to the 1954 summer school by saying:

The seminary and institute teachers were called to a summer school at Brigham Young University. Elder Harold B. Lee of the Quorum of the Twelve was our teacher. For two hours a day, five days a week for five weeks, Elder Lee and others of the Twelve taught us. President J. Reuben Clark Jr. spoke to us twice. That pulled us *back on course* [emphasis added].” (Packer, 2004, para. 41)

Opposition emerged again in the institutes of religion in the early ‘50s, and the Brethren called the summer session...with Elder Harold B. Lee of the Twelve as our teacher. We need to be alert today. Although there are too many [teachers] now in our schools for us to call all of you together...much is being done to reaffirm standards. (Packer, 1995, para. 81-82)

Reaffirm is a restoration word, a call to remembrance of what has been taught earlier. The year 1912 was a reaffirming one as seminary was introduced—“to reaffirm standards” (Packer, 1995, para. 82). In 1938 those standards were reaffirmed and solidified with the delivery of the Charted Course. Then came 1954, another reaffirming year. In 1974, Packer (1982) said, “The dichotomy between learning ‘by study’ and learning ‘by faith’ was receiving attention when I was hired as a seminary teacher” (p. 44). As CES leadership changed “It was time once again to check the moorings” (p. 45). In 1954, all of the S&I teachers came together again for instruction. “The Brethren sent...Elder Harold B. Lee, of the Council of the Twelve Apostles” (p. 45) to be the teacher. “Frequently he would invite other members of the Council of the Twelve and

members of the First Presidency of the Church to instruct us in class or in special evening sessions” (p. 45).

There was good reason to check the moorings. For there had grown up among many teachers the feeling that the teaching of basic principles of the gospel might somehow be left perhaps to the Sunday School. These few teachers felt there were more interesting things to do in their classes. They could explore some of the side roads, those that had not received attention in Sunday School or from the Brethren. (Packer, 1974, in Packer 1982, p. 45)

In addition, the Church’s public image was less than desirable and many within the Church were looking for ways to improve that image. Packer continues:

The Church was *most* unpopular in those days [the 1950s]. For instance, there appeared in a national magazine a series of three articles entitled ‘The Viper on the Hearth’. The pages were bordered with drawings of rattlesnakes. The President of the Church was cartooned as an octopus. (Packer, 1974, in Packer, 1982, p. 42-43)

The Church was hoping, Packer continued, “to be more accepted than we were. We wanted to say to the world somehow, ‘We are decent folks. We are interested in the things that decent people are interested in.’” On top of that, “‘We have a university, and it shall be a good one.’” In an attempt to “grow in the eyes of the world” and seeking to establish a respected “standard of gospel scholarship we even looked outside of the Church.” Many renowned scholars visited BYU¹⁷ and “were invited to the campus to instruct our teachers of religion....They learned that we were decent folks, and we learned from them.” (Packer, 1974, in Packer, 1982, p. 43)

¹⁷That list of scholars, according to Packer, included: Charles Edward Rugh, Dr. Coe, Doctors Graham, McNeil, and Bower, Dr. Edgar J. Goodspeed, and Dr. William J. Allbright.

Esplin (2009) points out that the Charted Course went mostly unnoticed through the 1940s and 1950s. The speech does receive an occasional mention over that time, but the references are few and far between and very brief. Harold B. Lee made “a passing reference at the summer school assembly of seminary and institute teachers, he said, ‘I found something from President Clark that he said some time ago’” (Lee, 1968, p.8, as cited in Esplin, 2009, p. 41). In 1970, he again referenced “the talk, stating, ‘I came across an editorial written by President Clark about the importance of the teacher’s testimony and the courage to declare it sincerely. I’ll read a few comments from President Clark’” (Lee, 1970, p. 15, as cited in Esplin, 2009, p. 41). Esplin suggests that these “limited references seem to indicate that ‘The Charted Course of the Church in Education’ was not generally known and used at the time” (Esplin, 2009, p. 42). Esplin then points out that Frank Day, assistant commissioner of Church education from 1968 to 1986 “credits the increased use of the talk to one man, President Boyd K. Packer” (p. 42). Day, “Noting that he only remembered it being mentioned casually before this time...reports that Elder Packer began emphasizing it frequently as an administrator and early in his call as a General Authority” (p. 42). Packer quoted it in the April 1963 General Conference “the first to have so done since it was delivered” (p. 42) in 1938. And a “decade later, he published it as the appendix to his book, *Teach Ye Diligently*” (p. 42).

When the Church decided to take the S&I program worldwide in 1970, then-Associate Commissioner of Education Joe J. Christensen said “We felt it would be important for everyone to be aware of this basic, classic document to get them going in the right direction doctrinally from the start.” Also, as new curriculum was being created the administration wanted it to be “consistent with the principles contained in ‘The Charted Course’” (Personal correspondence between Christensen and Esplin – September 22, 2004) (Esplin, 44).

The Fourth Great Drift and Why it Has Not Happened: The Introduction of An Evening with a General Authority, 1975-2010

Despite the gradual reintroduction of the Charted Course (1954 summer school, 1963 General Conference) it was not until regular reminders during the annual Evening with a General Authority that the message took hold. The Evening with a General Authority address to S&I teachers has occurred during each school year since 1975 (34 addresses between 1975 and 2010). All but five have been published.¹⁸ In those 29 published addresses, the Charted Course has been referenced 29 times in nine different talks by six different speakers. No other talk has been quoted more than once. The only individual speaker to be quoted as often as Clark is Brigham Young who has been quoted in 10 different talks. Spencer W. Kimball has been quoted in nine.

Where is the Charted Course Today?

The Charted Course is the most quoted speech within S&I by far. It was and is of such import that Marion G. Romney re-delivered the speech nearly word-for-word in his 1980 address to S&I teachers as part of the annual Evening with a General Authority. At the time Romney re-delivered the speech he held the same position, Second Counselor in the First Presidency, that Clark held when he gave the talk originally in 1938. Since 1975, it has been quoted an average of nearly once every four years in that setting. In addition, Packer included three lengthy quotes from the Charted Course in his book *Teach Ye Diligently* (Packer, 1975/1991) and included it in its entirety as an appendix. It has also been quoted numerous times in General Conference (most recently by Packer in April 2009 [Packer, 2009]). Excerpts were first published in the Deseret News on August 9, 1938 the day after the address was given. On Saturday of that week the

¹⁸ Those not published were Thomas S. Monson's 1979 and 1990 addresses, Marion D. Hanks' 1991 address, Richard G. Scott's 1994 address, and James E. Faust's 2000 address. There was no Evening with a General Authority address during the 1987 calendar year as the date was changed from September to February (meaning the address still happened during both the 1986-87 and 1987-88 school years). The 2007 address was replaced by the Worldwide Leadership Training broadcast which focused on teaching and learning by the spirit.

Deseret News published the speech in full on the first page of the Church Section. It was next published in the September 1938 issue of the *Improvement Era*. It has since been published completely and quoted several times in the *Ensign* magazine (in the September 2002 issue, the Charted Course was reprinted and called “prophetic”). In the 1990s its presentation was re-enacted and filmed as part of the training materials for S&I teachers. It is currently used as part of the curriculum for the course Introduction to Seminary Teaching (REL 370) where students are tested on its content, intent and implications. It is included in the book *Best Loved Speeches of the LDS People* (Parry, Lyon, and Gundry, 2002) where it is the only talk under the heading “Education.” It has been printed as a stand-alone piece (Clark, 1938) and is used as part of training meetings regularly. It is included in the 1996 book *Educating Zion* which is given to new faculty members at BYU. When the Teaching Emphasis was introduced to S&I teachers in 2003, Paul V. Johnson, who was then the Administrator of Religious Education and Elementary and Secondary Education, quoted from the Charted Course as part of his address to teachers and his talk (with the Charted Course quote) was included in the materials given to teachers. The training materials for the 2005 apprentice training for seminary teachers who had completed their first year of full-time teaching, included quotes from the Charted Course. It was the topic of an article by Dr. Scott Esplin in the *Religious Education Review* in the Winter 2009 issue and was the topic of a presentation by Esplin given to the Utah Valley South Area teachers that summer. It was the topic of a 90-minute presentation in the 2009 area director’s meeting presented by Chad H. Webb, the Administrator of Religious Education.

Eyring: Why the Charted Course Remains Relevant

Henry B. Eyring, then-Commissioner of Church Education and a member of the First Quorum of the Seventy, shared the following experience relating to the Charted Course in his

February 5, 1993, Evening with a General Authority address titled “*And Thus We See*”: *Helping a Student in a Moment of Doubt*. He began by quoting a paragraph from the beginning of Marion G. Romney’s Evening with a General Authority address titled *The Charted Course Reaffirmed*:

Because this assignment to speak to you professional teachers about how to teach the gospel of Jesus Christ in these Church institutions requires an endowment which I do not possess, I shall say what I think should be said in the words President J. Reuben Clark, Jr., used in an address he gave forty-two years ago entitled “The Charted Course of the Church in Education.” (Romney, 1980, para. 2)

Romney individualized the Charted Course by saying “[You] are to teach the Gospel” (Romney, 1980, para. 38), instead of “The Church seminaries and institutes are to teach the gospel” (Clark, 1938, p. 11). Otherwise, he simply read Clark’s talk. Romney then ended with these few words of his own: “That we may all continue to do so and to find joy and happiness therein and to bless our students and receive the blessings of the Lord in doing so, I humbly pray in the name of Jesus Christ. Amen” (Romney, 1980, para. 39). Eyring then said, “That was the end of his talk. He had chosen to read *The Charted Course of the Church in Education*, even though, I knew, he had prepared a talk of his own” (Eyring, 1993, para. 42).

Eyring was fortunate enough to drive Romney home that night and referred to that time as a personal tutorial from the First Presidency member.

After we had driven along for a few minutes, I asked, “President Romney, don’t you think young people and the world have changed almost completely since President Clark gave that talk in 1938?” And then I paraphrased what seemed a remarkable part of President Clark’s talk, at least to me:

“The youth of the Church are hungry for things of the Spirit; they are eager to learn the gospel, and they want it straight, undiluted. They want to know about the fundamentals I have just set out—about our beliefs; they want to gain testimonies of their truth. They are not now doubters but inquirers, seekers after truth. Doubt must not be planted in their hearts. Great is the burden and the condemnation of any teacher who sows doubt in a trusting soul.

“These students crave the faith their fathers and mothers have; they want it in its simplicity and purity. There are few indeed who have not seen the manifestations of its divine power. They wish to be not only the beneficiaries of this faith, but they want to be themselves able to call it forth to work” (Clark, 1938, p. 3).

I talked with President Romney, as we drove along, about all the changes in youth, in morals, in science, in education, in the sophistication of young people, and the changes in their families—and on and on. And that is when I repeated my question to President Romney, something like this: “Do you think what President Clark taught still describes the way we should approach our students today?”

President Romney chuckled, sat silent for a moment, and then said, “Oh, I think President Clark could see our time—and beyond.”

With that assurance, which the Spirit confirmed to me that night was true, it is easy to see the student sitting in front of you not as a doubter, but as a seeker after truth. You can ignore the attitude of challenge and see instead a person who craves faith, who has seen manifestations of divine power, even if he has not recognized them, and who wants not just to believe in those powers, but to call them forth in his own life. (Eyring, 1993, para. 44-49)

This approach to today's youth of the LDS church flies in the face of labels such as "slacker" and "couch potato." Coskie (2005) said "One of the joys (and challenges) of youth is that they often question current practices and push the limits of what adults sometimes see as 'acceptable' expression" (para. 9) which suggests youth will always push the limits set by the previous generation. However, that innate ability and desire to question and push limits is what Clark seemed to want to tap into with the Charted Course. Clark posits that youth are capable of much more (especially spiritually) than both their religious and non-religious teachers often believe. Clark's comments from 1938 were reconfirmed in 1980 by Romney and again by Eyring in 1993 and 2010.

Symbolic Convergence

Why does the Charted Course remain a fixture of the Church Educational System? Why does it continue to be actively used, commonly quoted and regularly referenced? Bormann would suggest the answer lies in *symbolic convergence*. Symbolic convergence will serve as the theoretical underpinning for this study.

This research will look at the major themes in the text and which of those are emphasized by administration, which are remembered by teachers and which are used by teachers. When Martin Luther King gave his *I Have a Dream* (1963) speech, the audience had a collective vision of what he said. He pictured a day when his children will "live in a nation where they will not be judged by the color of their skin but by the content of their character" (para. 16). When Clark addressed S&I teachers in 1938 he instilled in them a collective vision of seminary and institute students "who are hungry for the things of the Spirit; [who] are eager to learn the gospel, and [who] want it straight, undiluted" (Clark, 1938, p. 3). He continued by adding that "you do not have to sneak up behind this spiritually experienced youth and whisper religion in his ears; you

can come right out, face to face, and talk with him” (p. 9). These and other passages from the *Charted Course* are quoted regularly among S&I personnel. This regular quoting proves symbolic convergence has occurred.

Bormann (1985) writes that a scholar’s main task in making a fantasy theme analysis, and the author adds an identification of themes, is

to find evidence that symbolic convergence has taken place, groups of people have shared a fantasy [or idea]. When similar material such as wordplay, narratives, figures, and analogies crops up in a variety of messages in different contexts, such repetition is evidence of symbolic convergence. (p. 6)

Bormann (1985) said:

A rhetorical device that members may use to identify their group is to personify it in terms of an individual, an animal, or an elemental force, or simply to treat the group as a persona acting as a human individual. Often, the movement will use some human being...as a symbolic persona to stand for the entire movement. (p. 11)

In S&I, Clark is that person.

The *Charted Course* is what Bormann (1985) calls a “consciousness-raising communication episode” (p. 13). “Often, the process of consciousness raising or conversion to a new rhetorical vision was accomplished in nineteenth-century North America by a complex system of powerful exhortative sermons, lectures, and persuasive speeches” (p. 13). Periodically, established communities celebrate their history. “Recounting these celebration fantasies [read *ideas*] in detail served to arouse emotional responses of attachment to the community and identification with unifying personae. Many nineteenth-century Fourth-of-July orations functioned in this way” (p. 16).

Bormann may have defined those teachers who resigned bitterly from S&I after the Charted Course was delivered by saying:

If a fantasy [or idea] comes too close to a problem which has become very personal and upsetting for a person, even handling the problem on the level of fantasy may be too uncomfortable, and the person will not chain in. Sometimes people do not chain into fantasies because they do not have strong feelings one way or another about the drama put forth...Our rhetorical visions are important and cannot be separated from our intellectual processing of information (Bormann, 1985, p. 332, 340).

Bormann and Bormann (1972) said:

We often feel homesick for the good old days, or really for the good old ways. When you analyze the audience for your persuasive speech, remember that if you can show that by following your advice the members of the audience can continue in the same comfortable ways, they will often choose your suggestion. On the other hand, if you want to change things, you will have to shake up your listeners and make them believe that their present habits cause serious trouble and that they must change their ways. (p. 258)

In addition to identifying who shares the fantasy is the identification of those who do not. From the Charted Course we learn that the “unconverted” (Clark, 1938, p. 7) and the “untestimonied” (p. 7) or those who do not have a personal testimony of the principles outlined by Clark, are the outsiders. Clark said,

No amount of learning, no amount of study, and no number of scholastic degrees can take the place of this testimony, which is the *sine qua non*¹⁹ of the teacher in our Church school system. No teacher who does not have a real testimony of the truth of the gospel

¹⁹ The essential, crucial, or indispensable ingredient without which something would be impossible. *sine qua non*. (n.d.). *The American Heritage® New Dictionary of Cultural Literacy, Third Edition*. Retrieved February 05, 2010, from Dictionary.com website: [http://dictionary.reference.com/browse/sine qua non](http://dictionary.reference.com/browse/sine%20qua%20non)

as revealed to and believed by the Latter-day Saints, and a testimony of the Sonship and Messiahship of Jesus, and of the divine mission of Joseph Smith—including, in all its reality, the First Vision—has any place in the Church school system. (Clark, 1938, p.6-7)

Conclusion

It is interesting to note that when Packer started teaching seminary in 1949, at the age of 25, only 11 years had passed since the Charted Course was delivered at Aspen Grove. In addition, the largest distraction—the thing that kept the world from hearing the message pronounced in the Charted Course—was World War II, and Packer was as involved in the war as any other soldier who lived through those dark days of world history. Ironically, he is the one credited with bringing the Charted Course back to the forefront of the minds of LDS religious educators.

Because BYU is the largest and most visible of the Church's education centers, it draws the most attention. However, BYU has never backed away from the desire to have highly educated and respected professors in each field of study. The Brimhall debacle has made both BYU and S&I more careful about not hiring and keeping people who do not subscribe to the "latitude and longitude" (Clark, 1938, p. 3) of the gospel as outlined by Clark.

Once again, Packer (1990) said: "I commend this address to every student and every teacher. Read it carefully, for we are not free from the possibility of such a drift today" (in Welch and Norton, p. 173).

Research Questions

Based on the previous study of literature, the following research questions arise:

RQ1: In what order of importance are the major themes of the Charted Course ranked by

Evening with a General Authority speakers?

RQ2: Is it the same order of importance placed on these themes by S&I teachers in Utah

Valley?

RQ3: Which of the major themes from the Charted Course most influence teacher

preparation and teaching?

Chapter 3

METHODOLOGY

This research involved two separate parts. The first was an identification of themes in Clark's landmark address *The Charted Course of the Church in Education*. This included not only an analysis of the text itself but also a comparison to a more recent discussion of the themes in the Charted Course by Packer. The annual Evening with a General Authority addresses to S&I teachers over the previous 34 years were examined. The Charted Course was quoted numerous times during An Evening with a General Authority and the 10 most quoted passages were grouped based on how often they have been quoted in that setting. The Charted Course has been quoted a number of times in various settings including the bi-annual General Conference of the Church which has been held since 1830, as well as the annual Church Educational System Symposium which ran from 1977 until 2003. Because the Evening with a General Authority event is still held (unlike the Symposium) and is intended specifically for S&I teachers (unlike General Conference) An Evening with a General Authority is the best gauge of what administrators (specifically General Authorities of the Church) want S&I teachers to know. This event began in 1975 with an address from Church President Spencer W. Kimball. The following year, then-Elder Ezra Taft Benson spoke and quoted the Charted Course for the first time in that setting. It was referenced again in 1977, 1980, 1981, 1983, 1993, 1998, 2004 and 2010.

The second part of this research involved an online survey (see Appendix B) of S&I teachers in Utah Valley. The teachers were asked which themes from the Charted Course they felt were being emphasized most by administrators and finally which were being implemented most often in the classroom. The survey showed which themes are making it from administrators

to teachers and ultimately to students. The survey allowed for the answering of the research questions.

Part 1: Identification of Themes

Identification of themes allows for the related grouping of information. Gibson (2006) says “‘Coding’ refers to the creation of categories in relation to data; the grouping together of different instances of datum under an umbrella term that can enable them to be regarded as ‘of the same type’” (para. 2).

This research examined exact quotations from the Chartered Course during the annual Evening with a General Authority address and then coded those quotations to determine the most frequently repeated themes. After determining the most frequently repeated themes, those themes were ranked in order of most often quoted and then presented to teachers in random order to allow them to rank the themes in the order of importance in which they felt they were emphasized. Finally, teachers were asked which themes trickle down to their preparation and teaching.

In short, the process was an analysis of Evening with a General Authority addresses looking for quotations from the Chartered Course and then a ranking of those passages which were quoted most often. The determination of the author was that the passages most often quoted were a reflection of the themes administrators felt were most important. Those passages were then grouped by topic and collected into three major themes. The author added a fourth as an underlying theme which is found in the text but only hinted at in the Evening with a General Authority addresses.

Ernest Bormann's role in thematic research.

This research was conducted as an identification of themes that leaned heavily on Bormann's fantasy theme analysis.²⁰ Bormann was the originator of Fantasy Theme Analysis which was an outgrowth of findings by Bales (1970) who was examining the interaction of small groups. Bales found small groups were "fantasizing" or developing collective ideas and beliefs and those ideas were "chaining out" or being shared with others. Bormann advanced the theory to large audiences and mass communication.

Foss (1989) explained, based on an unpublished Bormann article, the term *fantasy* as part of symbolic convergence theory. In this sense fantasy does not mean "something imaginary and not grounded in reality" (p. 290). Instead, it refers to the "creative and imaginative interpretation of events" (p. 290) by the audience. In other words Fantasy Theme Analysis is a form of rhetorical analysis that looks at the shared fantasies (ideas) of a group of people such as the audience for a public speech or sermon. Bormann explains that "a fantasy's explanatory power lies in its ability to account for the development, evolution, and decay of dramas that catch up groups of people and change their behavior" (Bormann, 2000, p. 250). Bormann also used the term *rhetorical vision* which fits much of what is described in the Charted Course. Rhetorical visions often include a master analogy "which pulls the various elements together into a more or less elegant and meaningful whole...Usually, a rhetorical vision is indexed by a key word, a slogan, or a label" (Bormann, 1985, p. 8). In the case of the Charted Course and how it is viewed and used and referenced by S&I teachers it has reached such a level that even a "cryptic allusion can be not just to details" of the speech but can provide "a total coherent view of...their [in this

²⁰ Bormann was born in 1925 and earned a B.A. from the University of South Dakota in 1949 and a Master's and a Doctorate from the University of Iowa where he finished in 1953. He then taught at the University of South Dakota, the University of Eastern Illinois, Florida State and the University of Minnesota. He died in 2008 (Bormann and Vayne, n.d.).

case, the S&I teachers'] social reality" (p. 8). Some other "recent labels for rhetorical visions in the United States have included *The New Deal*, *The New Frontier*, *Black Power*, *The Cold War*, *The New Left*, *The Silent Majority*, and *The Moral Majority*" (p. 8).

Bormann defined a rhetorical vision as a "unified putting together of the various shared fantasies" (Foss, 1989, p. 292). Foss referred to this process as "a swirling together of...themes to provide a credible interpretation of reality" (Foss, 1989, 292). The Charted Course was found to have reached this level of "unified putting together of the various shared fantasies" in that certain Clarkian phrases such as "latitude and longitude" (Clark, 1938, p. 3) and "you do not have to sneak up behind this spiritually experienced youth and whisper religion in his ears" (p. 9) have become common in casual conversation among S&I teachers.

Bormann's term *rhetorical community* can be described as a group that accepts the same fantasy: such as political parties, religious organizations, schools, companies, families, etc. S&I teachers certainly qualify as a rhetorical community. Fantasy Theme Analysis is a form of rhetorical criticism that looks at the shared fantasies of a group of people such as the audience for a public speech or sermon. This research addresses the themes that have permeated the consciousness of S&I teachers but stops there. A Fantasy Theme Analysis would examine how those themes affected the audience—this research only examines which themes are making it from the text of the Charted Course to administrators and from administrators to teachers and finally from teachers to students.

Foss writes:

The motives for action for the rhetorical community reside in its rhetorical vision. Each rhetorical vision contains as part of its substance the motive that will impel the participants....Actions that make little sense to someone outside of the rhetorical vision

make perfect sense when viewed in the context of that vision, for the vision provides the motive for action. (Foss, 1989, p. 293)

Bormann suggests that a speaker can unite a group again and again by referring to the familiar themes and ideas that they share as a group—somewhat like an inside joke. Only those with common experience truly understand the meaning. Not only do they understand the meaning, they once again experience those feelings (positive and negative) that the original experience incited. Which means certain ideas and themes can be “slanted and ordered in particular ways to provide compelling explanations for experiences” (Foss, 1989, p. 291). Foss continues:

A fantasy theme is the means through which the interpretation is accomplished in communication. It is a word, phrase, or statement that interprets events in the past, envisions events in the future, or depicts current events that are removed in time and/or space from the actual activities of the group. Fantasy themes tell a story that accounts for the group’s experience and that *is* the reality of the participants. (Foss, 1989, p. 290)

Bormann (1985) defines fantasy themes as they relate to restoration using Abraham Lincoln as an example:

Lincoln’s major communication efforts in his Anti-Nebraska speeches from 1854 to 1857, in his debates with Douglas in 1858, and in his major policy speeches and statements as president were directed to a rhetoric of unification: to hold the country together symbolically, and to reconstruct the Union after secession. Lincoln’s archetypal fantasy was that of *restoration*. Lincoln’s drama of restoration portrayed a nation fallen on evil times, a nation which needed to restore itself, to return to the purity of the time of its founders, to renew the basic values and ideals of the Declaration of Independence, and

to restore the Union to the original foundations of the constitution to show that the great experiment in self-government could work and that ‘the last best hope of mankind’ would be lost forever if it failed. (p. 2)

Grouping of themes.

The most quoted passages were grouped, or coded, into categories by theme. Miles and Huberman (1994) described coding, and particularly, pattern coding as:

Explanatory or inferential codes, ones that identify an emergent theme, configuration, or explanation. They pull together a lot of material into more meaningful and parsimonious units of analysis....*Pattern coding* is a way of grouping those summaries into a smaller number of sets, themes, or constructs...For the qualitative analyst, pattern coding has four important functions:

1. It reduces large amounts of data into a smaller number of analytic units.
2. It gets the researcher into analysis during data collection, so that later fieldwork can be more focused.
3. It helps the researcher elaborate a cognitive map, an evolving, more integrated schema for understanding local incidents and interactions.
4. For multicase studies, it lays the groundwork for cross-case analysis by surfacing common themes and directional processes. (p. 69)

In this research, grouping came from the results of identifying the themes in the Chaired Course—by Clark’s own system of categorization, Packer’s breakdown of the text, Evening with a General Authority speaker’s use of the speech, and the author’s analysis and consolidation of each. Clark himself breaks his speech into “two general headings” (Clark, 1938, p. 3). Packer

splits the speech into three major themes. The 10 passages most frequently quoted by Evening with a General Authority speakers were categorized by the author into three main themes.

Those nine themes from the Evening with a General Authority speakers, Packer, and Clark were condensed into five themes by the author and then presented to teachers to rank via an online survey to see if the message presented by administrators was reaching the teachers. A sixth option was added simply to see what teachers would do with it and a seventh open-ended option was also added. The teachers then ranked the seven themes. They also ranked the 10 most commonly quoted passages.

Part 2: Survey

The participants for the study were selected for the following reasons:

1. Utah Valley has the world's highest concentration of LDS seminary and institute students and consequently the highest concentration of seminary and institute teachers.
2. The author had easy access to the participants because he lives and works in Utah Valley.
3. This group of teachers has some of the easiest access to administrators—for example, these teachers are regularly invited to attend the annual Evening with a General Authority in person rather than watching it via satellite or online broadcast.
4. The participants were full-time employees of S&I—had the survey been administered to part-time or volunteer teachers their experience with the Charted Course and S&I would have been entirely different. Full-time teachers are expected to be familiar with the Charted Course and its themes and even the vocabulary. The author was once a

volunteer teacher outside Utah Valley and recognized the differences from personal experience.

Invitations to take the survey were sent via email to all 203 teachers working in Utah Valley in the spring of 2010. Two of the invitations were undeliverable because of faulty email addresses making the total number of invitations issued 201. The first invitation was emailed to half of the teachers on April 14, 2010. The original invitation only went to half of the teachers in Utah Valley because there was concern on the part of the administrators over Utah Valley and the S&I Education Research Committee that the survey might be too taxing on teachers' time. A reminder email was sent April 19 to all those who had not yet responded. After approximately 60% of that group had responded, the administrators reversed their original decision and allowed the survey to go to all of the teachers in the area. On April 21 the survey was sent to the other half of the teachers. Other reminders were sent on April 24 and May 3. By May 5, 137 (68%) of those invited had responded. Because all of the teachers in Utah Valley were invited to participate, and nearly 70% responded, descriptive statistics will be used. Therefore, results are only reflective of teachers in Utah Valley.

The survey was conducted online after invitations were sent via email. The survey included 26 questions. Four questions asked participants to rank the themes and most quoted passages of the Charted Course and how those themes are presented by administration—which answered RQ1 and RQ2. One question asked which themes most influence participants' teaching and preparation—which answered RQ3. Ten questions asked how strongly participants agreed with statements from the Charted Course. Two questions asked about students' participation in class. One question asked about the types of activities teachers use in class. Seven questions

covered demographics. The last question was open-ended and asked if the participants wanted to add anything else.

Chapter 4

RESULTS AND FINDINGS

This chapter will address both parts of this study. Part 1 addresses what was discovered through the identification of themes in the Charted Course. Part 2 addresses demographics of the survey respondents, then what was learned through the online survey about the Charted Course. Finally, the three research questions will be answered.

Part 1: Identification of Themes

When Clark addressed S&I teachers in 1938 he probably had no idea that 72 years later that same speech would still be quoted on a regular basis. However, because he summed up the intent of Church Education so well, the speech remains the landmark address to S&I teachers around the world.

Division of the Charted Course by J. Reuben Clark.

Clark broke the talk into two accurate—although vague—categories:

1. The student.
2. The teacher.

Division of the Charted Course by Boyd K. Packer.

Nearly forty years later, Packer (1991), in his book *Teach Ye Diligently*, broke down those two categories further:

1. The students *are spiritually mature*.
2. The teacher *is to teach the basics of the gospel*.
3. God bless you teachers (this third category was not addressed in this study).

Division of the Charted Course by the Author.

The author divided the Charted Course into four themes. As Miles and Huberman (1994) stated, “This is easy—sometimes too easy. As in everyday life, the researcher needs to reduce and channel data into a small number of concepts that can be mentally encoded, stored, and readily retrieved” (p. 69). Like Clark and Packer, the author stayed with the pattern they set by addressing the two major categories, the Student and the Teacher, and added additional detail. The author also added another theme that permeates the Charted Course with many a hint at the subject without ever saying the word directly.

Realignment: the underlying theme of the Charted Course.

Realignment, a return not necessarily to the same place but to the same direction, is the unstated undercurrent and underlying theme of the Charted Course. Clark begins the Charted Course saying “As a school boy I was thrilled with the great debate between those two giants, Webster and Hayne” (Clark, 1938, p. 1). He then comments on the “beauty of their oratory” (p. 1) and “the sublimity of Webster’s lofty expression of patriotism” (p. 1). This, he said, “stirred me to the very depths” (p. 1). The debate began by discussing public lands and became a “consideration of great fundamental problems of constitutional law” (p. 1). As the debate wandered (and hence needed to be realigned) from its original topic, Webster “brought back to its place of beginning this debate that had drifted so far from its course” (p. 1) by saying:

Mr. President: When the mariner has been tossed for many days in thick weather, and on an unknown sea, he naturally avails himself of the first pause in the storm, the earliest glance of the sun, to take his latitude, and ascertain how far the elements have driven him from his true course. Let us imitate this prudence, and, before we float farther on the waves of this debate, refer to the point from which we departed, that we may at least be

able to conjecture where we now are. I ask for the reading of the resolution. (As quoted in Clark, 1938, p.1)

It probably took Clark less than two minutes to get to this point in the speech. Already he has used as his opening example a return to the proper direction: a realignment. He openly states that he will use the same sensible procedure Webster used “for occasions where, after wandering on the high seas or in the wilderness, effort is to be made to get back to the place of starting” (p. 1). Again, a realignment.

Clark then provides a disclaimer saying that he hopes the listener “will not think that I think this is a Webster-Hayne occasion or that I think I am a Daniel Webster. If you were to think those things—either of them—you would make a grievous mistake” (Clark, 1938, p.1). At this point, Clark makes the same mistake that Abraham Lincoln made when he said in the Gettysburg Address “The world will little note, nor long remember what we say here” (Lincoln, 1863, para. 3). In both cases, the speaker recognizes the temporariness and fleeting influence of most speeches and yet these two speeches have far outlived the speakers. Clark continues by saying,

Webster seemed to invoke so sensible a procedure for occasions where, after wandering on the high seas or in the wilderness, effort is to be made to get back to the place of starting, that I thought you would excuse me if I invoked and in a way used this same procedure to restate some of the more outstanding and essential fundamentals underlying our Church school education. (Clark, 1938, p. 1)

Clark’s nod to Webster and Hayne shows that he was caught up in the collective ideas and beliefs that resulted from these debates which occurred more than 100 years earlier.

Bormann (1985) suggests that much of the country was caught up in these debates and the fact

that so many people were talking about what Webster and Hayne were talking about shows again the agenda setting influence of mass communication which doesn't tell us what to think, but what to think about—the themes or ideas we ought to be discussing. While I think general authorities speaking during the Evening with a General Authority address have set the Chartered Course high on the agenda of S&I administrators and teachers, it has become such a part of even casual conversation that an identification of themes is better able to focus on what has happened with the Chartered Course over the last seven decades. For example, after referring to Mormons, Bormann wrote “Among the secular dramas which large communities of Americans shared were those relating to sectional loyalties, state sovereignty, the tariff, the institution of slavery, and the sacred ground of the territories” (p. 147). He then uses the 1830 Webster and Hayne debates over the major political issues of the time as an example of an idea (Bormann uses the term fantasy) shared by the general population.

For much of the public, the debate was a dramatic acting out of the sectional conflict and the basis for shared fantasies in which the Webster persona symbolized the Northeast and the Hayne persona stood for the south. Hayne included a series of dramas which apologized for and defended the institution of slavery and which, at least, implied a continuation of the practice. (Bormann, 1985, p. 147)

Packer (1995) said that the challenges of teaching correct doctrine within the Church Educational System “seem to cycle back each generation” (Packer, 1995, para. 80) and, therefore, a correction—a realignment—is needed.

Clark (1938) uses these phrases to state his case: “Brought back to its place of beginning...[after it had] drifted so far from its course” (p. 1), “After wandering on the high seas or in the wilderness...get back to the place of starting” (p. 1), “Let us...refer to the point from

which we departed, that we may at least be able to conjecture where we now are” (p. 1), “These matters [Jesus is the Christ, Joseph Smith is his prophet]...are the latitude and longitude of the actual location and position of the Church” (p. 3), “Knowing our true position [location] we can change our bearings if they need changing; we can lay down anew our true course” (p. 3).

The people Clark quotes also suggest realignment. Here they are listed in the order of appearance in the Charted Course:

1. Webster: “Let us...refer to the point from which we departed, that we may at least be able to conjecture where we now are” (p. 1).
2. Jesus Christ, who restored—or realigned—His gospel in the Meridian of time after having organized it originally in the days of Adam, then again in the days of Moses, and again in 1830 through Joseph Smith.
3. Alma the younger who, after living a life of wickedness realigned himself with the teachings of his father about Jesus Christ.
4. Job, whose life veered uncontrollably away from peace and happiness, despite his religious steadfastness, eventually experienced a realignment of the two—his spiritual life and his physical life.
5. Paul, another like Alma, who realigned his life with the teachings of the Savior.
6. Joseph Smith who, like Moses before him, through the direction of Jesus Christ, restored—realigned—the Church in our day.
7. Moses, like Joseph Smith after him, restored—realigned—the Church under the direction of Jesus Christ.
8. Samuel, who “restored law and order and regular religious worship in the land” (Bible Dictionary, p. 768).

9. David, whose life is an example of one who was aligned with God, then not, and then spent the rest of his life trying to regain that alignment.

The Student—knows the difference between spiritual learning and secular learning.

Early in the Charted Course, Clark begins with a scriptural basis and quotes Paul after referring to him as “a master of logic and metaphysics unapproached by the modern critics who decry all religion” (p. 4).

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. (1 Corinthians 2:11-12)

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. (Romans 8:5)

This I say then, Walk in the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. (Galatians 5:16-18)²¹

Students know this and Clark’s mentioning it early in the speech foreshadows his later condemnation of those teachers who treat students otherwise. They know “these things are matters of faith, not to be explained or understood by any process of human reason, and probably not by any experiment of known physical science” (Clark, 1938, p. 5). They

understand and...believe that there is a natural world and there is a spiritual world; that the things of the natural world will not explain the things of the spiritual world; that the

²¹ Clark suggests the difference is so powerful that spiritual learning completely overshadows physical learning even to the destruction of the physical being. He quotes Moses 1:11 (in the Pearl of Great Price), which says, “But now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him.”

things of the spiritual world cannot be understood or comprehended by the things of the natural world...because finite mind and reason cannot comprehend nor explain infinite wisdom and ultimate truth. (p. 5)

Taylor (1877) put it this way, “It is very difficult to find language suitable to convey the meaning of spiritual things” (p. 330).

The Teacher—must teach the gospel of Jesus Christ in its simplicity.

When addressing teachers Clark (1938) very clearly stated, “Your essential and all but sole duty, is to teach the gospel of the Lord Jesus Christ” (p. 10). He also said, “Your sole field is the gospel, and that is boundless in its own sphere” (p. 10). As for approved curriculum, he instructed teachers to use “as your sources and authorities the standard works of the Church and the words of those whom God has called to lead His people in these last days” (p. 10).

The Teacher—must not sow seeds of doubt.

This theme seems to be based on the experience with professors at Brigham Young University who were hired because of their accomplishments in secular education after receiving advanced degrees from well-known secular universities around the country. These professors won great followings after being hired by BYU while creating considerable controversy over fundamental doctrines of the Church. These professors had already left BYU before the Charted Course was delivered but the ripple effect seemed to still be felt. Clark taught: “Great is the burden and the condemnation of any teacher who sows doubt in a trusting soul” (p. 3) and teachers who themselves doubt must resign. Those who don’t resign will be asked to do so. “Our Church schools cannot be manned by unconverted, untestimonied teachers” (p. 7). He then softened the blow some by saying, “This does not mean that we would cast out such teachers from the Church—not at all” (p. 7). Instead he suggested that “We shall take up with them a

labor of love, in all patience and long-suffering, to win them to the knowledge to which as God-fearing men and women they are entitled” (p. 7). Because “the spiritual and psychological effect of a weak and vacillating testimony may well be actually harmful [to a student] instead of helpful” (p. 7). He continued saying,

It must not be possible for men to keep positions of spiritual trust who, not being converted themselves, being really unbelievers, seek to turn aside the beliefs, education, and activities of our youth, and our aged also, from the ways they should follow into other paths of education, beliefs, and activities which...do not bring us to places where the gospel would take us...there is too much reason to think it has happened. (p. 8)

Division of the Charted Course by Evening with a General Authority Speakers.

Chad Webb, Administrator of Religious Education and Elementary and Secondary Education for CES, said during a training meeting (known in LDS vernacular as an inservice meeting) with the Utah Valley North Area²² that sometimes someone will say to him “I’d like to know what the Brethren really talk about in meetings and want us to know.’ I can tell you that what you hear during Evening with a General Authority really is what the Brethren care about.” If that is true, and there is no reason to believe otherwise because Webb is in many meetings with the Brethren, then the Brethren want teachers to hear about the Charted Course—or they wouldn’t bring it up again and again.

While Clark and Packer both spelled out specifically their thematic breakdown of the Charted Course, Evening with a General Authority speakers haven’t been quite so transparent. Packer’s book, complete with the text of the Charted Course included as an appendix, was first published in 1975—the same year the first annual Evening with a General Authority was held. The following year, the Charted Course was quoted for the first time in that setting. The Evening

²² June 18, 2010.

with a General Authority continues to be held each year and allows General Authorities of the Church to address S&I teachers specifically and provide motivation, encouragement and direction from the highest levels of Church administration.

The Charted Course was mentioned in nine of the 29 published Evening with a General Authority addresses, or 31% of them. On average, S&I teachers have been referred to the Charted Course by a General Authority every 3.88 years. The nine addresses where the Charted Course was mentioned were given by six different speakers: Ezra Taft Benson (then of the Quorum of the Twelve Apostles and later President of the Church), Boyd K. Packer (of the Twelve), Marion G. Romney (of the First Presidency), Bruce R. McConkie (of the Twelve), Victor L. Brown (the Presiding Bishop of the Church), and Henry B. Eyring (both as a member of the Twelve and as a member of the First Presidency). It is interesting to note that three of the six speakers were or would become members of the First Presidency. The Charted Course was given when Clark was a member of the First Presidency. He stated very clearly that he was speaking on behalf of the First Presidency.²³

In those nine talks where the Charted Course was referenced, it was quoted 29 times. These talks were not simply a polite nod in the direction of a great speech, they were a reaffirmation of what was taught between 37 and 72 years before. In 1980, Romney read more than half (53%) of the Charted Course word-for-word. His talk was titled *The Charted Course Reaffirmed*. Over the years, 60% of the original speech was quoted during an Evening with a General Authority.

No other talk had been quoted during An Evening with a General Authority more than once. The only other speaker that had been quoted as often as Clark (10 talks) was Brigham

²³ The other members of the First Presidency at the time were Church President Heber J. Grant and David O. McKay who would later become President of the Church.

Young (also 10 talks). Spencer W. Kimball was quoted in nine talks. Young's 10 quotations came from 10 different talks and Kimball's nine quotations came from nine different talks. The 10 talks that quote Clark refer to only two talks—nine references to the Charted Course and one reference to a conference address from October 1942 on the United Order, or the Law of Consecration, and how it isn't Communism—which was certainly a reflection of the era.

Most quoted passages.

Based on how often each passage was quoted, it was determined which passages were viewed as the most important by Evening with a General Authority speakers. The 10 passages most quoted by Evening with a General Authority speakers were:

1. You are not...to intrude into your work your own peculiar philosophy, no matter what its source or how pleasing or rational it seems to you to be (Clark, 1938, p. 10).
 - a. The passage above was quoted six times in five different talks (twice in one talk!).
2. Your essential and all but sole duty, is to teach the gospel of the Lord Jesus Christ...You are to teach this gospel, using as your sources and authorities the standard works of the Church and words of those whom God has called to lead His people in these last days. You are not...to intrude into your work your own peculiar philosophy, no matter what its source or how pleasing or rational it seems to you to be (p. 10).
 - a. The passage above was quoted five times in five different talks.
3. You are not to teach the philosophies of the world...Your sole field is the gospel (p. 10).
 - a. The passage above was quoted four times in four different talks.

4. To “each and all...members,” keep in mind that: Jesus Christ is the Son of God, the Only Begotten of the Father in the flesh, the Creator of the world, the Lamb of God, the Sacrifice for the sins of the world, the Atoner for Adam’s transgression; that He was crucified; that His spirit left His body; that He died; that He was laid away in the tomb; that on the third day His spirit was reunited with His body, which again became a living being; that He was raised from the tomb a resurrected being, a perfect Being, the First Fruits of the Resurrection; that He later ascended to the Father; and that because of His death and by and through His resurrection every man born into the world since the beginning will be likewise literally resurrected (p. 2).
 - a. Numbers four through 10 were all quoted three times in three different talks.
5. To “each and all...members,” keep in mind that: the Father and the Son actually and in truth and very deed appeared to the Prophet Joseph in a vision in the woods; that other heavenly visions followed to Joseph and to others; that the gospel and the Holy Priesthood after the Order of the Son of God were in truth and fact restored to the earth from which they were lost by the apostasy of the primitive Church; that the Lord again set up His Church, through the agency of Joseph Smith; that the Book of Mormon is just what it professes to be; that to the Prophet came numerous revelations for the guidance, upbuilding, organization, and encouragement of the Church and its members; that the Prophet’s successors, likewise called of God, have received revelations as the needs of the Church have required, and that they will continue to receive revelations as the Church and its members, living the truth they already have, shall stand in need of more; that this is in truth The Church of Jesus Christ of Latter-

- day Saints; and that its foundation beliefs are the laws and principles laid down in the Articles of Faith (p. 2).
6. The youth of the Church are hungry for things of the Spirit; they are eager to learn the gospel, and they want it straight, undiluted (p. 3).
 7. The first requisite of a teacher for teaching...is...[a personal testimony of Joseph Smith's calling and of the divinity of Jesus Christ]...No teacher who does not have a real testimony of the Sonship and Messiahship of Jesus, and of the divine mission of Joseph Smith—including, in all its reality, the First Vision—has any place in the Church school system (p. 6-7).
 8. The mere possession of a testimony is not enough. You must have, besides this...moral courage. For in the absence of moral courage to declare your testimony, it will reach the students only after such dilution as will make it difficult if not impossible for them to detect it (p. 7).
 9. You do not need to disguise religious truths with a cloak of worldly things (p. 9).
 10. You are not...to change the doctrines of the Church or to modify them as they are declared by and in the standard works of the Church and by those whose authority it is to declare the mind and will of the Lord to the Church (p. 10).

These were not the only passages quoted by Evening with a General Authority speakers, just those quoted most frequently. Seven other passages have been quoted twice. Six other passages have been quoted once—these are mostly passages only quoted by Romney in 1980. Six passages have never been quoted—these are made up largely of the opening where Pres. Clark relates his love of the Webster vs. Hayne debates and then the ending where he addresses the possibility of doing away with release time seminary and questioning the decision to turn

over some church schools to state control. Overall, 60% of the Chartist Course has been quoted at some time in the Evening with a General Authority setting.

Condensation of Most Quoted Passages to Major Themes.

The 10 passages listed above can be collapsed into three main ideas or themes. They are:

1. A teacher must have a testimony of Jesus Christ and Joseph Smith and the moral courage to declare that testimony.
2. A teacher must not stray from the standard works and the words of the prophets and apostles.
3. The youth of the church are hungry for the things of the Spirit.

Below is a list of how the 10 most quoted passages fall into their respective themes:

1. A teacher must have a testimony of Jesus Christ and Joseph Smith and the moral courage to declare that testimony.
 - a. No teacher who does not have a real testimony of the Sonship and Messiahship of Jesus, and of the divine mission of Joseph Smith—including, in all its reality, the First Vision—has any place in the Church school system (p. 7).
 - b. The mere possession of a testimony is not enough. You must have, besides this...moral courage. For in the absence of moral courage to declare your testimony, it will reach the students only after such dilution as will make it difficult if not impossible for them to detect it (p. 7).
2. A teacher must not stray from the standard works and the words of the prophets and apostles.

- a. The Father and the Son actually and in truth and very deed appeared to the Prophet Joseph in a vision in the woods...that the gospel and the Holy Priesthood...were in truth and fact restored to the earth...that the Book of Mormon is just what it professes to be; that to the Prophet came numerous revelations...that the Prophet's successors, likewise called of God, have received revelations...and that they will continue to receive revelations as the Church and its members...shall stand in need of more; that this is in truth The Church of Jesus Christ of Latter-day Saints (p. 2).
- b. Jesus Christ is the Son of God, the Only Begotten of the Father in the flesh, the Creator of the world...the Sacrifice for the sins of the world...He was crucified...He died...and by and through His resurrection every man born into the world since the beginning will be likewise literally resurrected (p. 2).
- c. Your essential and all but sole duty, is to teach the gospel of the Lord Jesus Christ...You are to teach this gospel, using as your sources and authorities the standard works of the Church and words of those whom God has called to lead His people in these last days (p. 10).
- d. You are not...to intrude into your work your own peculiar philosophy, no matter what its source or how pleasing or rational it seems to you to be (p. 10).
- e. You do not need to disguise religious truths with a cloak of worldly things (p. 9).
- f. You are not...to change the doctrines of the Church or to modify them as they are declared by and in the standard works of the Church and by those whose authority it is to declare the mind and will of the Lord to the Church (p. 10).

g. You are not to teach the philosophies of the world...Your sole field is the gospel (p. 10).

3. The youth of the church are hungry for the things of the Spirit.

a. The youth of the Church are hungry for things of the Spirit; they are eager to learn the gospel, and they want it straight, undiluted (p. 3).

Condensation of Clark's, Packer's, Cannon's, and Speakers' Themes.

Clark simply puts the Charted Course into two categories:

1. The student.
2. The teacher.

Packer's (1991) three themes came from his book *Teach Ye Diligently* and were:

1. Students are spiritually mature.
2. Teachers are to teach the basics of the gospel.
3. God bless you teachers.

In essence, Packer agrees with Clark on the first two categories and adds the third as encouragement to teachers in general.

The author agreed with Clark and Packer on "the student" category but split "the teacher" category into two parts: (a) "The teacher must teach the gospel of Jesus Christ in its simplicity" and (b) "The teacher must not sow seeds of doubt." The author also identified the theme "Realignment" as shown earlier.

The 10 passages most quoted by Evening with a General Authority speakers (see Appendix C) were examined and condensed into four categories:

1. Teach the gospel as taught in the standard works and in the words of the prophets and apostles.

2. A teacher must have a testimony of Jesus Christ and Joseph Smith and the moral courage to declare that testimony.
3. Youth of the Church are hungry for the things of the spirit.
4. Do not sow seeds of doubt.

Condensing the themes identified by Clark, Packer, Cannon and Evening with a General Authority speakers resulted in four major themes:

1. A teacher must teach the gospel as taught in the standard works and in the words of the prophets and apostles
2. A teacher must have a testimony of Jesus Christ and Joseph Smith and the moral courage to declare that testimony
3. Youth of the Church are hungry for the things of the spirit
4. Do not sow seeds of doubt

Part 2: Answering the Research Questions Using the Survey

Demographics of survey respondents.

Only 16% of respondents had taught full-time less than five years while 41% had taught between 6 and 15 years and nearly a third (31%) had taught more than 20 years. S&I teachers are predominantly male so the fact that only 4% of respondents were female was not surprising. The ages of respondents ranged from 26 to 64 with an average age of 44 years. Most respondents (64%) had not had a previous career outside S&I. Almost half (46%) of the respondents had taught in programs such Especially for Youth (EFY), Know your Religion, or Education Week. Nearly two thirds (62%) had a master's degree with a quarter (25%) having at least some doctoral credits. Most (82%) respondents reported having read the Charted Course in the last year.

Survey Results and the Research Questions

RQ1: In what order of importance are the major themes of the Charted Course ranked by Evening with a General Authority speakers?

Based on the passages most quoted by Evening with a General Authority speakers these are the four major themes ranked in order of importance:

1. Teach the gospel as taught in the standard works and in the words of the prophets and apostles.
2. A teacher must have a testimony of Jesus Christ and Joseph Smith and the moral courage to declare that testimony.
3. Youth of the Church are hungry for the things of the spirit.
4. Do not sow seeds of doubt in the minds of students.

RQ2: Is it the same order of importance placed on these themes by S&I teachers in Utah Valley?

In short, the answer is no. A table comparing the rankings by Evening with a General Authority speakers and teachers is included as Appendix D. When the themes were presented to teachers they were in random order. There were also three additional options: (a) Realignment, (b) A teacher must provide concrete examples of spiritual concepts that can be applied to the lives of students (which is not one of the themes of the Charted Course but was added simply to see what survey respondents would do with it), and (c) Other (this was an open-ended option which allowed teachers to state themes they saw in the Charted Course that were not otherwise mentioned in the survey). Teachers ranked the themes in the following order:

1. Youth of the Church are hungry for the things of the spirit.

2. Teach the gospel as taught in the standard works and in the words of the prophets and apostles.
3. A teacher must have a testimony of Jesus Christ and Joseph Smith and the moral courage to declare that testimony.
4. Realignment—constantly insuring that one’s teaching is in line with the position of the Church.
5. Do not sow seeds of doubt in the minds of students.
6. A teacher must provide concrete examples of spiritual concepts that can be applied to the lives of students.
7. Other.

Teachers in Utah Valley and Evening with a General Authority speakers did not rank the 10 most commonly quoted passages in the same order of importance either.

Teachers were also asked how strongly they agreed with certain statements from the Charted Course. These are statements of fundamental beliefs that are generally accepted by S&I teachers. The survey showed very strong agreement among teachers. Complete details are shown in Appendix F.

All three respondents who marked “Neither Agree nor Disagree” with the statement “Youth of the Church are hungry for things of the spirit” (p. 3) did not mark “Strongly Agree” with the statement “You do not need to disguise religious truths with a cloak of worldly things” (p. 9). This suggests some connection, although, the demographics of those whose answers were somewhat contrary show that age, experience, and education are not predictors of such views. However, such a small group is insufficient to draw definite conclusions.

RQ3: Which of the major themes from the Charted Course most influence teacher preparation and teaching?

Teachers ranked the 10 most quoted passages in this order (see also Appendix C):

1. The youth of the Church are hungry for things of the Spirit; they are eager to learn the gospel, and they want it straight, undiluted (p. 3).
2. You are to teach this gospel, using as your sources and authorities the standard works of the Church and words of those whom God has called to lead His people in these last days (p. 10).
3. You are not...to intrude into your work your own peculiar philosophy, no matter what its source or how pleasing or rational it seems to you to be (p. 10).
4. You do not need to disguise religious truths with a cloak of worldly things (p. 9).
5. You are not...to change the doctrines of the Church or to modify them as they are declared by and in the standard works of the Church and by those whose authority it is to declare the mind and will of the Lord to the Church (p. 10).
6. Jesus Christ is the Son of God, the Only Begotten of the Father in the flesh, the Creator of the world...the Sacrifice for the sins of the world...He was crucified...He died...and by and through His resurrection every man born into the world since the beginning will be likewise literally resurrected (p. 2).
7. The mere possession of a testimony is not enough. You must have, besides this...moral courage. For in the absence of moral courage to declare your testimony, it will reach the students only after such dilution as will make it difficult if not impossible for them to detect it (p. 7).

8. No teacher who does not have a real testimony of the Sonship and Messiahship of Jesus, and of the divine mission of Joseph Smith—including, in all its reality, the First Vision—has any place in the Church school system (p. 7).
9. The Father and the Son actually and in truth and very deed appeared to the Prophet Joseph in a vision in the woods...that the gospel and the Holy Priesthood...were in truth and fact restored to the earth...that the Book of Mormon is just what it professes to be; that to the Prophet came numerous revelations...that the Prophet's successors, likewise called of God, have received revelations...and that they will continue to receive revelations as the Church and its members...shall stand in need of more; that this is in truth The Church of Jesus Christ of Latter-day Saints (p. 2).
10. You are not to teach the philosophies of the world...Your sole field is the gospel (p. 10).

Teachers were addressed specifically in seven of the 10 most frequently quoted passages of the Charted Course during the annual Evening with a General Authority address. Two exceptions are addressed to the members of the Church in general and address the need for teachers, students and all members to have a testimony that Jesus is the Christ and Joseph Smith was and is His prophet. The remaining exception is about students: “The youth of the Church are hungry for things of the Spirit; they are eager to learn the gospel, and they want it straight, undiluted” (p. 3). Notice how all of the most quoted passages are in response to the “hungry, eager, straight, undiluted” comment—without which there would be no speech.

Teachers ranked the seven themes in this order (see also Appendix D):

1. Youth of the Church are hungry for the things of the spirit.

2. Teach the gospel as taught in the standard works and in the words of the prophets and apostles.
3. A teacher must have a testimony of Jesus Christ and Joseph Smith and the moral courage to declare that testimony.
4. Realignment—constantly ensuring that one’s teaching is in line with the position of the Church.
5. Do not sow seeds of doubt in the minds of students.
6. A teacher must provide concrete examples of spiritual concepts that can be applied to the lives of students.
7. Other:
 - a. “Can change depending”
 - b. “Give it to them straight, you do not need to sneak up behind them and whisper in their ears” (which seems to the author to fall under 1)
 - c. “The latitude and longitude of CES”
 - d. “You do not need to sneak up on youth in things of the Spirit” (which seems to the author to fall under 1).

Chapter 5

DISCUSSION

In this research, the identification of themes taps into restoration themes. Restoration, or as the author refers to it, realignment, is a major theme of the Charted Course even though it is not mentioned directly by J. Reuben Clark Jr. or Evening with a General Authority speakers or S&I teachers. It is a thread that runs through the text, and the most quoted passages of the Charted Course, and the casual conversations among S&I teachers. The realignment theme is also mentioned in the Book of Mormon: “The plan of restoration is requisite with the justice of God; for it is requisite that all things should be restored to their proper order.”²⁴

Sermons and speeches have always played a critical role in uniting both secular and religious groups. Sutton (1997), wrote “Through public discourse, e.g. *sermons* (emphasis added), *speeches* (emphasis added), editorials, novels, plays, films, etc., the newly constructed narratives are molded, disseminated, reworked, and ultimately accepted as true by those who have need of them” (p. 214). The Charted Course is such a discourse.

The address was directed to teachers. However, the first part of the speech is about students. That section laid a foundation for what was said to the teachers. Therefore the statement most quoted about students is the critical statement in the talk—without it, the teacher section is only an encouraging discourse at best and really no more than a list of do’s and don’ts. With that statement in mind, the instruction to teachers was focused, even essential.

The Charted Course: The *Ne Plus Ultra* of Up-to-dateness

On more than one occasion our Church members have gone to other places for special training in particular lines. They have had the training which was supposedly the last

²⁴ *The Book of Mormon*, Alma 40:2

word, the most modern view, the *ne plus ultra* of up-to-dateness; then they have brought it back and dosed it upon us without any thought as to whether we needed it or not.

(Clark, 1938, p. 8)

While Clark's use of the Latin term *ne plus ultra* is somewhat negative, the same phrase can be used positively to describe the Charters Course itself. Even after seven decades the Charters Course remains the "*ne plus ultra* of up-to-dateness" (p. 8), or the ultimate timely guide, for Church Education as shown in its use over the last seven decades.

Discussion of Research Questions

The research questions addressed in this research and discussed in this chapter are:

RQ1: In what order of importance are the major themes of the Charters Course ranked by

Evening with a General Authority speakers?

RQ2: Is it the same order of importance placed on these themes by S&I teachers in Utah

Valley?

RQ3: Which of the major themes from the Charters Course most influence teacher

preparation and teaching?

Research Question 1: In What Order of Importance are the Major Themes of the Charters Course Ranked by Evening with a General Authority Speakers?

Based on the passages most quoted by Evening with a General Authority speakers these are the four major themes ranked in order of importance:

1. Teach the gospel as taught in the standard works and in the words of the prophets and apostles.
2. A teacher must have a testimony of Jesus Christ and Joseph Smith and the moral courage to declare that testimony.

3. Youth of the Church are hungry for the things of the spirit.
4. Do not sow seeds of doubt in the minds of students.

Summarizing those four themes into a single paragraph looks like this: Teachers must be accurate in the things they teach and in line with the teachings of the prophets—both ancient and modern—and have a testimony of Jesus Christ and Joseph Smith and the moral courage to declare that testimony boldly. The reason for these requirements of teachers is that the youth of the Church are hungry for the things of the spirit and they want to learn. Therefore, teachers must teach in positive ways that encourage students to learn and grow spiritually, to ask questions, and to find answers all without sowing seeds of doubt in the minds of the students.

Research Question 2: Is it the Same Order of Importance Placed on these Themes by S&I Teachers in Utah Valley?

In short, the answer is no. See Appendix D, to compare rankings by teachers and Evening with a General Authority speakers. Teachers ranked the themes in this order:

1. Youth of the Church are hungry for the things of the spirit.
2. Teach the gospel as taught in the standard works and in the words of the prophets and apostles.
3. A teacher must have a testimony of Jesus Christ and Joseph Smith and the moral courage to declare that testimony.
4. Realignment—constantly insuring that one’s teaching is in line with the position of the Church.
5. Do not sow seeds of doubt in the minds of students.
6. A teacher must provide concrete examples of spiritual concepts that can be applied to the lives of students.

7. Other:

- a. “Can change depending.”
- b. “Give it to them straight, you do not need to sneak up behind them and whisper in their ears.”
- c. “The latitude and longitude of CES.”
- d. “You do not need to sneak up on youth in things of the Spirit.”

Teachers moved the “Why” (Youth are hungry for things of the Spirit) to the top of the list. Evening with a General Authority speakers let “Why” fall to third on the list. Which is interesting because one would think that the philosophy (“Why”) would be taught by administrators and the method (“How”) would be emphasized by teachers—the practitioners. While this reversal could be viewed as a disconnect between administrators and teachers, instead it shows that the message, the philosophy, the “Why” has been made clear. Because that message is now clear, there has not been a “Chartered Course” or “Aspen Grove” experience since the Chartered Course began reappearing during An Evening with a General Authority. In the 34 years since, there has not been a major drift that needed correcting. Looking back, the first such correction happened in 1938—only 26 years after the introduction of seminary. In 1954, after the Chartered Course was virtually forgotten because of world events (specifically World War II)—another correction was needed and the ideas of the Chartered Course started to resurface. In 1963—25 years after it was first delivered—the Chartered Course reappeared in General Conference. In 1976, another correction occurred with the introduction of the annual Evening with a General Authority. Because the Chartered Course has been quoted approximately every four years during An Evening with a General Authority since 1976, the feared drift from teaching of fundamental principles has not occurred. The repetition of the Chartered Course has therefore been

effective. Up until 1976 there was a major correction about every 25 years—as Packer (1995) put it, “each generation” (para. 80). Since 1976 such a drift has been prevented. Consistent repetition of the major themes in the Charted Course has proven to be an effective preventative action against drift.

Research Question 3: Which of the Major Themes from the Charted Course Most Influence Teacher Preparation and Teaching?

Callahan (1995) wrote “Those interested in quantitative research would do well in measuring the effects of certain speeches and their themes on LDS audiences” (p. 73). Research Question 3 does that by examining the themes of the Charted Course and then asking teachers within S&I which themes most influence their teaching.

The survey revealed that teachers changed their ranking of the major themes when asked which themes most influence their teaching. They made a subtle, yet significant change: they switched the number one and number two themes while leaving the others in place. Teachers ranked “Youth of the Church are hungry for the things of the spirit” (p. 3) in the top spot when asked “Which three are the most emphasized in inservice meetings, Evening with a General Authority speeches, pre-service training, teacher manuals, etc.?” When asked “Which of these themes influence your teaching and/or preparation most?” they answered “Teach the gospel as taught in the standard works and in the words of the prophets and apostles.”

It appears teachers are hearing the theme “Youth of the Church are hungry for the things of the spirit” in places other than An Evening with a General Authority. Not that that is a problem. Answering as they did with the theme “Teach the gospel as taught in the standard works and the words of the living prophets and apostles” makes sense since that is where their lesson material should originate.

Teachers also moved “Realignment” up on the scale from where Evening with a General Authority speakers put it. Teachers ranked it in the number four spot in both questions while Evening with a General Authority speakers ranked it fifth which again seems to suggest that that message is being taught in settings other than An Evening with a General Authority. An examination of teaching curricula would be beneficial (although very labor intensive), but it would be impossible to examine the Charters Course themes that are being taught in individual faculty inservice meetings (there are 45 geographical areas around the world and each area has approximately 15 faculties).

Discussion Based on Survey Responses to the Question: “Is there anything else about the Charters Course you would like to add?”

This research was driven by what the author asked with little opportunity for the respondents to discuss the Charters Course on their terms. The final question of the survey provided the best opportunity for teachers to express their personal thoughts. Several of those comments add to the discussion of this research and are included below. The responses are listed under the headings “Students” and “Teachers.” Spelling, punctuation, and grammar have been modified *only* when needed for clarification.

Students.

- Excerpt 1. Just a slight addendum to the phrase “the youth of the Church are hungry for the gospel, they want it straight and undiluted.” Generally I have found this to be true, but there are many instances when a particular teenager or even a class as a whole does not want to...dive into the scriptures—it takes a little warming up, almost going through the back door to get their attention and hook their interest. If a teacher is unable to find the students’ “water level” as Brother Scott Anderson teaches, they

- will be unsuccessful in their efforts to bring about conversion in the hearts, minds, and lives of the youth.
- Excerpt 2. I answered “agree” on the youth being eager to learn because it seems like the “entertain me” idea the world is portraying is seeping through to the youth of the church. They are eager to do something fun, but not as eager to put effort into learning. Yes, when it comes down to it, they know...the class is really helping them learn and deal with life, but the phrase “eager to learn” fits maybe 25% of students in my class. That phrase to me means that no matter what the teacher does, the student will do what they can to get something out of the lesson. I find that about 75% of the students need some coaxing and good thought provoking questions before real effort is put in to learning. Maybe this is just my perception. And maybe my definition of what it means to be eager does not match what was meant. It would be interesting to ask the youth of the church if they agree with this statement, even broken down to “Are you eager to learn the gospel?” in a non threatening way. (They know the right answer though, so I wonder how accurate it would be) I strongly agree with other parts of that statement. They love feeling the Spirit, and they would rather a teacher give it to them straight. I just wonder if specifically in release-time seminary if the worlds view of “entertain me” has affected them. I do know though that a teachers lesson will be different if they feel like students don’t want to learn.

Teachers.

This comment addressed S&I’s sometimes slow response in situations where a teacher did not meet the requirements outlined by Clark in the Charted Course:

- Excerpt 3. I wish the administration was a little braver about getting rid of teachers that are not in line with the Charters Course. There are too many souls at stake. It is a painful experience to work with those that do not have a burning fire testimony of these principles.

The following was a very honest response from someone who very bravely admitted he struggled with Clark's vision:

- Excerpt 4. I often struggle to have the same vision of the youth that Pres. Clark had. Yes, we have many youth that are hungry but we have many that do not seem to be as he described. Those are the youth that I am still tempted to "sneak up on" or use worldly stuff to get their attention.

The question about games and movie clips could have used some clarification. The author agrees with the following respondent:

- Excerpt 5. I love it (the Charters Course)! I read it every year. I think games and movie clips have their place (variety is the spice of life, etc.).

The following response could be a starting point for another study analyzing the Charters Course and the Teaching and Learning Emphasis:

- Excerpt 6. I do not see it reflected completely in the current emphasis.
- Excerpt 7. I agree with Pres. Packer about the status of this talk; it is scripture. I'm sorry there are some who seem to have a contrary view.
- Excerpt 8. I believe it has had and continues to have a tremendous influence on our top leadership. It could/should be utilized more by middle and lower management and rank and file.

- Excerpt 9. I find it interesting that this survey asks us how strongly we agree with words of the prophets. If someone marks that they disagree with President Clark, then we are on an unsolid foundation.

The following excerpt provides insight into how the Chartered Course is viewed in an area outside Utah Valley—even outside the United States:

- Excerpt 10. It could probably be reviewed more in faculty in-service and area in-service. I hear it most from Evening with General Authority and world-wide broadcasts. I make it a point to read it at least once during each school year. Some of the different areas of emphasis you gave looked to me like the same or very similar and it was hard to just choose 3, I wanted to choose 6 which are all very similar. I was in one area of the Church internationally where the Chartered Course was completely forgotten and put aside as an old and outdated document, and I had to “resurrect it” for all the teachers in the country I was in. In Utah, I feel everyone knows about it, but it is not as emphasized in local and area in-service. Internationally, I feel it may sometimes be put on the shelf and thought of as an outdated document, instead of a core document, at least that was my experience in Asia. I find that I had to personally commit to read it at least once a year, but no one checked on me or encouraged it, except for myself. Hope that helps, good luck with the study.

The following excerpt shows how one teacher chose to clarify what the Chartered Course is and was and how it should be used and viewed:

- Excerpt 11. The chartered course was and is a bench mark for who we are, who we teach and how we best approach our appointed duty. It is not a declaration of what every student is, of how every student will respond, nor a prophetic promise of every

potential outcome. It is in its past and present setting a sustained and divine guide on how and in what ways we might best achieve Heaven's Goals for the youth and thus our own future heritage.

One respondent sent a personal email to the author raising an interesting point: S&I teachers are not typically argumentative and accept what they are told by administration—to some degree (as stated by Clark) their job is on the line. He wrote:

- Excerpt 12. How are you going to account for the response bias in the last section? Your questions ask regarding the level that we agree with President J. Rueben Clark. Isn't it likely that many people (I found myself on the third question or so) just clicking “strongly agree” because of the manner that this talk has been regarded in S&I. We have been told over and over again that this talk still applies. It seems that only a very select few will actually DARE to vary out of the strongly agree or agree range. I may be alone in that, but it is a concern that I would at least address in your write up and be aware of it in your analysis.

Because of this response, all respondents who “dared” to venture outside the “strongly agree” or “agree” categories were examined. However, there were only four such respondents and all were outliers with no commonalities.

Chapter 6

CONCLUSION

Speeches have helped shape The Church of Jesus Christ of Latter-day Saints as we know it. Some of the Church's most significant changes have been announced and ratified as part of speeches given during the Church's semi-annual General Conferences. For example, the Church's discontinuation of polygamy came in a statement known as The Manifesto in the October 6, 1890 conference.²⁵ The Church's teachings regarding Jesus Christ's "visit to the spirits of the dead while his body was in the tomb" was presented to the Church during the October 4, 1918 conference.²⁶ The Church ended its long standing ban on Blacks being ordained to the priesthood in the September 30, 1978 conference.²⁷ General Conference is presented live on television and online, then it is made available in video and printed forms online, and printed in the Church's magazines (*Ensign* and *Liahona*), and the official *Conference Report*.

Even the Book of Mormon itself teaches of the power of the spoken word:

And now, as the preaching of the word had a great tendency to lead the people to do that which was just—yea, it had had a more powerful effect upon the minds of the people than the sword, or anything else, which had happened unto them—therefore Alma thought it was expedient that they should try the virtue of the word of God. (Alma 31:5)

This research addressed how speeches have shaped the Church's Seminary and Institutes of Religion program. While several speeches have shaped the LDS Church as a whole—speeches have also shaped S&I. No speech has had an effect on the Church's Educational System as powerful as that of *The Charted Course of the Church in Education* by J. Reuben Clark Jr.

²⁵ See Official Declaration—1 in the Doctrine and Covenants.

²⁶ See Doctrine and Covenants Section 138.

²⁷ See Official Declaration—2 in the Doctrine and Covenants.

The speech, or more specifically the sermon, is the original form of mass communication. The sermon itself has not changed since the earliest recorded sermons. While modern technology continues to make information more readily available, in the case of the sermon, technology simply changes the delivery method—not the product being delivered. Some speeches and sermons have stood the test of time and are readily quoted decades and sometimes centuries after they were originally given. While many lists of the greatest speeches given in the United States exist, very few such lists exist of speeches or sermons given within The Church of Jesus Christ of Latter-day Saints. Until now, there have been no known lists of the most influential sermons given within the Church Educational System and more specifically within the Seminaries and Institutes of Religion program. Not only does this research examine sermons within S&I, it also attempts to determine what makes the most effective speech ever given within S&I such a landmark address that continues to be quoted more than seven decades after its delivery.

This research used an identification of themes to examine the Charted Course. First the speech itself was analyzed to determine the major themes. Second, Boyd K. Packer’s thematic breakdown of the speech was considered. Third, the author added additional thematic findings. Fourth, An Evening with a General Authority speeches where the Charted Course was referenced were examined to find the most commonly quoted passages which were then condensed into themes. Finally, a survey was conducted to determine which of those themes teachers felt were most often emphasized and how those teachers used those themes in their teaching.

These research questions were answered:

RQ1: In what order of importance are the major themes of the Charted Course ranked by Evening with a General Authority speakers?

RQ2: Is it the same order of importance placed on these themes by S&I teachers in Utah Valley?

RQ3: Which of the major themes from the Charted Course most influence teacher preparation and teaching?

The surprising finding wasn't in the original research questions. A fourth theme was found by the author: Realignment. While many S&I teachers can readily quote passages from the Charted Course, none of those well known passages are about realignment. Instead, realignment runs throughout the text—inseparable from the individual themes and running through them all.

Clark declares in the text he will address “two general headings” (p. 3). Packer suggests three. The author suggests four. The survey then asked teachers to rank those themes.

The question that begs asking is: Why does the Charted Course remain such a force in S&I? Because this is an identification of themes, maybe the question should be: Why does the Charted Course remain such a major theme of Evening with a General Authority speakers as well as local administrators and teachers? The answer seems to be that the Charted Course has proven to be the most accurate statement of what S&I has been attempting to accomplish over the last century. Even though An Evening with a General Authority speakers and Utah Valley teachers and administrators did not rank the Charted Course themes in the same order—the Charted Course as a whole remains “the fundamental or constitutional statement concerning education” (Brigham Young University, 2010) in S&I.

Weaknesses and Limitations

Early morning seminary teachers and volunteer teachers were not surveyed because their experience (often a solitary one) is quite different than the experience had by full-time teachers on large faculties.

One weakness found in the survey was question seven: When was the last time you read J. Reuben Clark's *The Charted Course of the Church in Education*? The answers provided did not include the option of marking "Never." One respondent told the author in person that he would have marked "Never" had it been an option. Although he had read passages from the Charted Course, as it had been quoted in many settings, he had never read it in its entirety. How many others were in this category cannot be known with the current survey.

Because we know the mindset that S&I teachers have bought into, the answers to the questions in the survey that ask respondents to "mark how strongly you agree with the following statement" are difficult to trust when those who feel differently than J. Reuben Clark are told in the Charted Course that those who disagree have no "place in the Church school system" (p. 7) and are expected to resign. If he or she "does not resign, the Commissioner should request his [or her] resignation. The First Presidency expect this pruning to be made" (p. 7). Regarding this issue, one respondent asked:

How are you going to account for the response bias in the last section? Your questions ask regarding the level that we agree with President J. Rueben Clark. Isn't it likely that many people (I found myself on the third question or so) just clicking 'strongly agree' because of the manner that this talk has been regarded in CES and S&I. We have been told over and over again that this talk still applies. It seems that only a very select few will actually DARE to vary out of the strongly agree or agree range. I may be alone in that, but it is a concern that I would at least address in your write up and be aware of it in your analysis. (Personal correspondence between a survey respondent and the author)

While Fantasy Theme Analysis would provide an interesting approach to the Charted Course it is beyond the scope of this study which needed to be completed first in order to lay the

groundwork for further research. Other researchers can now work beyond the themes of the Charted Course and see how they have chained out according to Bormann's ideas.

Future Research

Now that this research is complete and the major themes of the Charted Course have been identified, additional research can begin. One project the author would find interesting would be to conduct an analysis of the Teaching and Learning Emphasis looking for the themes found in the Charted Course. It would also be worthwhile to search for Charted Course themes in the approved S&I curriculum for each of the four years of Seminary (only because of the sheer volume of material that would need to be analyzed, a second study would be advantageous looking at the approved curriculum for Institute courses).

The Charted Course itself explains why it was needed: "To get back to the place of starting...to restate some of the more outstanding and essential fundamentals underlying our Church school education" (p. 1). The need for the 1954 summer school, according to Packer (1995) was "to reaffirm standards" (para. 82, see Appendix E). It would be interesting to compare the 1954 summer school speeches with the Charted Course and identify exactly how closely the same themes are emphasized. Without further research one can readily see that the Charted Course is more concise in its approach and therefore more manageable as a resource. Asking teachers to read all of the speeches given during the 1954²⁸ summer school would be a much more daunting and time consuming (although worthwhile) process.

Very little has been written *about* LDS speeches. While compilations of favorite LDS speeches exist there is very little research analyzing why those speeches are favorites—yes, they get quoted regularly and get published in compilations and appear in the *Ensign* under the heading "Classics"—but what is it that has given that particular speech staying power? The

²⁸ Packer makes mention of the 1954 summer school, however there were other summer schools through the 1950s.

answer lies in Bormann's Fantasy Theme Analysis. Before such an analysis can be conducted on any speech there must be an identification of the major themes of the speech. In this case, the speech being analyzed was *The Charted Course of the Church in Education*. Now that the major themes have been identified by this research, the door has been opened to allow additional research using Fantasy Theme Analysis.

Final Words

Despite the fact that it is not the most quoted passage from the Charted Course, the major theme of the speech was summed up by Clark when he said "The youth of the Church are hungry for things of the Spirit; they are eager to learn the gospel, and they want it straight, undiluted" (p. 3). Every other passage in the Charted Course, and consequently every other passage quoted by an Evening with a General Authority speaker is in reaction to that statement. Every statement about the student is because that statement is true. Every statement about what is required of the teacher is because that statement is true. Even though this statement is not the most quoted passage in the Charted Course it remains the central and major theme of the speech.

This study showed how and in what order of importance the major themes of the Charted Course are emphasized by Evening with a General Authority speakers, how those themes are ranked by S&I teachers in Utah Valley, and which of those themes are used in the classroom by teachers in Utah Valley.

While the research showed the obvious ranking of the major themes, Clark's underlying theme went largely unnoticed by those surveyed. That underlying theme was that of realignment—bringing teachers back to what he called the "latitude and longitude" (p. 3) of religious teaching.

It is possible the survey questions primed respondents to respond the way they did. The open ended question at the end of the survey and the “Other” category included with the questions asking respondents to rank the major themes were intended to avoid this but, it is certainly easier and quicker to simply check a box rather than formulate and type a reasonable response.

The statement “Youth of the Church are hungry for things of the Spirit” summarizes the “Why” teachers teach. In the survey, teachers moved the “Why” to the top of the list of importance. Evening with a General Authority speakers let “Why” fall to third on the list. Which is interesting because one would think that the philosophy (“Why”) would be taught by administrators and the method (“How”) would be emphasized by teachers—the practitioners. While this reversal could be viewed as a disconnect between administrators and teachers, instead it shows that the message, the “Why”—the philosophy—has been made clear.

Because that message is now clear, there has not been a “Chartered Course” or “Aspen Grove” experience since 1976 when the Chartered Course reappeared during An Evening with a General Authority. In the last 34 years there has not been a major drift that needed correcting. The first correction happened in 1912 with the introduction of LDS seminary. Twenty-six years later, in 1938, the Chartered Course was delivered to bring teaching back in line with the fundamentals of LDS theology. Twenty-five years later, in 1963, the Chartered Course was quoted in General Conference to accomplish the same realignment. In 1976 another correction occurred with the introduction of the Chartered Course during An Evening with a General Authority. Because the Chartered Course has been quoted approximately every four years in that setting since 1976, the feared drift from fundamental teaching of fundamental principles has not occurred. The repetition of the Chartered Course has therefore been effective. Up until 1976 there was a major

correction about every 25 years—as Packer (1995) put it, “each generation” (para. 80). Since 1976 such a drift has not occurred. Consistent repetition of the major themes in the Chartered Course has proven to be an effective preventative action against drift and, therefore, justifies its continued use after more than seven decades.

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Appendices

Appendix A

The Charted Course of the Church in Education

President J. Reuben Clark Jr., First Counselor in the First Presidency

Address to Seminary and Institute of Religion Leaders, 8 August 1938

Brigham Young University Summer School in Aspen Grove, Utah

Dear Colleagues:

Only a few things are worth a second reading—rarely are things of such enduring quality that they are read many times and live to inspire a second or third generation. President J. Reuben Clark’s address “The Charted Course of the Church in Education” belongs to the latter group and has been republished [in 1994] so that its fundamental principles may continue to inspire and motivate the personnel of the Church Educational System.

President Clark’s summation of the responsibilities teachers have to the Church and its mission and to students’ spiritual needs is relevant, comprehensive, and inspirational.

“Its significance pertains to the whole Church, and may well serve as an authoritative guide in all our teaching and all our meetings—auxiliary and otherwise, where there is any possibility of Church facilities and Church time being used to expose Church people to contrary influences” (introduction to “The Charted Course of the Church in Education,” Improvement Era, Sept. 1938, p. 520).

May this reprint serve to remind us that although it may take extraordinary moral and spiritual courage to apply them, the stakes President Clark drove remain solid and firm. Perhaps it is time for all who teach to recheck their bearings and see where they are and whether the

axiomatic principles and objectives outlined in the “Chartered Course” are being fully implemented (or utilized).

With best wishes,

Administrator’s Office

As a school boy I was thrilled with the great debate between those two giants, Webster and Hayne. The beauty of their oratory, the sublimity of Webster’s lofty expression of patriotism, the forecast of the civil struggle to come for the mastery of freedom over slavery, all stirred me to the very depths. The debate began over the Foot Resolution concerning the public lands. It developed into consideration of great fundamental problems of constitutional law. I have never forgotten the opening paragraph of Webster’s reply, by which he brought back to its place of beginning this debate that had drifted so far from its course. That paragraph reads: “Mr. President: When the mariner has been tossed for many days in thick weather, and on an unknown sea, he naturally avails himself of the first pause in the storm, the earliest glance of the sun, to take his latitude, and ascertain how far the elements have driven him from his true course. Let us imitate this prudence, and, before we float farther on the waves of this debate, refer to the point from which we departed, that we may at least be able to conjecture where we now are. I ask for the reading of the resolution.”

Now I hasten to express the hope that you will not think that I think this is a Webster-Hayne occasion or that I think I am a Daniel Webster. If you were to think those things— either of them—you would make a grievous mistake. I admit I am old, but I am not that old. But Webster seemed to invoke so sensible a procedure for occasions where, after wandering on the high seas or in the wilderness, effort is to be made to get back to the place of starting, that I

thought you would excuse me if I invoked and in a way used this same procedure to restate some of the more outstanding and essential fundamentals underlying our Church school education.

The following are to me those fundamentals:

The Church is the organized priesthood of God. The priesthood can exist without the Church, but the Church cannot exist without the priesthood. The mission of the Church is first, to teach, encourage, assist, and protect the individual member in his striving to live the perfect life, temporally and spiritually, as laid down in the Gospels, “Be ye therefore perfect, even as your Father which is in heaven is perfect,” by the Master (Matthew 5:48). Secondly, the Church is to maintain, teach, encourage, and protect, temporally and spiritually, the membership as a group in its living of the gospel. Thirdly, the Church is militantly to proclaim the truth, calling upon all men to repent, and to live in obedience to the gospel, for every knee must bow and every tongue confess (see Mosiah 27:31).

In all this there are for the Church, and for each and all of its members, two prime things which may not be overlooked, forgotten, shaded, or discarded:

First—that Jesus Christ is the Son of God, the Only Begotten of the Father in the flesh, the Creator of the world, the Lamb of God, the Sacrifice for the sins of the world, the Atoner for Adam’s transgression; that He was crucified; that His spirit left His body; that He died; that He was laid away in the tomb; that on the third day His spirit was reunited with His body, which again became a living being; that He was raised from the tomb a resurrected being, a perfect Being, the First Fruits of the Resurrection; that He later ascended to the Father; and that because of His death and by and through His resurrection every man born into the world since the beginning will be likewise literally resurrected. This doctrine is as old as the world. Job declared:

“And though after my skin worms destroy this body, yet in my flesh shall I see God:

“Whom I shall see for myself, and mine eyes shall behold, and not another” (Job 19:26–27).

The resurrected body is a body of flesh and bones and spirit, and Job was uttering a great and everlasting truth. These positive facts, and all other facts necessarily implied therein, must all be honestly believed, in full faith, by every member of the Church.

The second of the two things to which we must all give full faith is that the Father and the Son actually and in truth and very deed appeared to the Prophet Joseph in a vision in the woods; that other heavenly visions followed to Joseph and to others; that the gospel and the Holy Priesthood after the Order of the Son of God were in truth and fact restored to the earth from which they were lost by the apostasy of the primitive Church; that the Lord again set up His Church, through the agency of Joseph Smith; that the Book of Mormon is just what it professes to be; that to the Prophet came numerous revelations for the guidance, upbuilding, organization, and encouragement of the Church and its members; that the Prophet’s successors, likewise called of God, have received revelations as the needs of the Church have required, and that they will continue to receive revelations as the Church and its members, living the truth they already have, shall stand in need of more; that this is in truth The Church of Jesus Christ of Latter-day Saints; and that its foundation beliefs are the laws and principles laid down in the Articles of Faith. These facts also, and each of them, together with all things necessarily implied therein or flowing therefrom, must stand, unchanged, unmodified, without dilution, excuse, apology, or avoidance; they may not be explained away or submerged. Without these two great beliefs the Church would cease to be the Church.

Any individual who does not accept the fulness of these doctrines as to Jesus of Nazareth or as to the restoration of the gospel and holy priesthood is not a Latter-day Saint; the hundreds

of thousands of faithful, God-fearing men and women who compose the great body of the Church membership do believe these things fully and completely, and they support the Church and its institutions because of this belief.

I have set out these matters because they are the latitude and longitude of the actual location and position of the Church, both in this world and in eternity. Knowing our true position, we can change our bearings if they need changing; we can lay down anew our true course. And here we may wisely recall that Paul said:

“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed” (Galatians 1:8).

Returning to the Webster-Hayne precedent, I have now finished reading the original resolution.

As I have already said, I am to say something about the religious education of the youth of the Church. I shall bring together what I have to say under two general headings—the student and the teacher. I shall speak very frankly, for we have passed the place where we may wisely talk in ambiguous words and veiled phrases. We must say plainly what we mean, because the future of our youth, both here on earth and in the hereafter, as also the welfare of the whole Church, are at stake.

The youth of the Church, your students, are in great majority sound in thought and in spirit. The problem primarily is to keep them sound, not to convert them.

The youth of the Church are hungry for things of the Spirit; they are eager to learn the gospel, and they want it straight, undiluted. They want to know about the fundamentals I have just set out—about our beliefs; they want to gain testimonies of their truth. They are not now

doubters but inquirers, seekers after truth. Doubt must not be planted in their hearts. Great is the burden and the condemnation of any teacher who sows doubt in a trusting soul.

These students crave the faith their fathers and mothers have; they want it in its simplicity and purity. There are few indeed who have not seen the manifestations of its divine power. They wish to be not only the beneficiaries of this faith, but they want to be themselves able to call it forth to work.

They want to believe in the ordinances of the gospel; they wish to understand them so far as they may.

They are prepared to understand the truth, which is as old as the gospel and which was expressed thus by Paul (a master of logic and metaphysics unapproached by the modern critics who decry all religion):

“For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God” (1 Corinthians 2:11–12).

“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit” (Romans 8:5).

“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

“For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

“But if ye be led of the Spirit, ye are not under the law” (Galatians 5:16–18).

Our youth understand, too, the principle declared in modern revelation:

“Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation” (D&C 58:3).

“By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God. . . .

“And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about.

“And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

“And saw the holy angels, and them who are sanctified before his throne, worshipping God, and the Lamb, who worship him forever and ever.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

“For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

“That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. . . .

“And while we were yet in the Spirit, the Lord commanded us that we should write the vision” (D&C 76:12, 19–24, 28).

These students are prepared, too, to understand what Moses meant when he declared:

“But now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him” (Moses 1:11).

These students are prepared to believe and understand that all these things are matters of faith, not to be explained or understood by any process of human reason, and probably not by any experiment of known physical science.

These students (to put the matter shortly) are prepared to understand and to believe that there is a natural world and there is a spiritual world; that the things of the natural world will not explain the things of the spiritual world; that the things of the spiritual world cannot be understood or comprehended by the things of the natural world; that you cannot rationalize the things of the Spirit, because first, the things of the Spirit are not sufficiently known and comprehended, and secondly, because finite mind and reason cannot comprehend nor explain infinite wisdom and ultimate truth.

These students already know that they must be “honest, true, chaste, benevolent, virtuous, and [do] good to all men” and that “if there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things” (Articles of Faith 1:13)—these things they have been taught from very birth. They should be encouraged in all proper ways to do these things which they know to be true, but they do not need to have a year’s course of instruction to make them believe and know them.

These students fully sense the hollowness of teachings that would make the gospel plan a mere system of ethics. They know that Christ’s teachings are in the highest degree ethical, but they also know they are more than this. They will see that ethics relate primarily to the doings of this life, and that to make of the gospel a mere system of ethics is to confess a lack of faith, if not a disbelief, in the hereafter. They know that the gospel teachings not only touch this life, but the life that is to come, with its salvation and exaltation as the final goal.

These students hunger and thirst, as did their fathers before them, for a testimony of the things of the Spirit and of the hereafter, and knowing that you cannot rationalize eternity, they seek faith and the knowledge which follows faith. They sense, by the Spirit they have, that the testimony they seek is engendered and nurtured by the testimony of others, and that to gain this testimony which they seek for, one living, burning, honest testimony of a righteous God-fearing man that Jesus is the Christ and that Joseph was God's prophet, is worth a thousand books and lectures aimed at debasing the gospel to a system of ethics or seeking to rationalize infinity.

Two thousand years ago the Master said:

“Or what man is there of you, whom if his son ask bread, will he give him a stone?

“Or if he ask a fish, will he give him a serpent?” (Matthew 7:9–10).

These students, born under the covenant, can understand that age and maturity and intellectual training are not in any way or to any degree necessary to communion with the Lord and His Spirit. They know the story of the youth Samuel in the temple, of Jesus at twelve years confounding the doctors in the temple, of Joseph at fourteen seeing God the Father and the Son in one of the most glorious visions ever beheld by man. They are not as were the Corinthians, of whom Paul said:

“I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able” (1 Corinthians 3:2).

They are rather as was Paul himself when he declared to the same Corinthians:

“When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things” (1 Corinthians 13:11).

These students as they come to you are spiritually working on toward a maturity which they will early reach if you but feed them the right food. They come to you possessing spiritual knowledge and experience the world does not know.

So much for your students and what they are and what they expect and what they are capable of. I am telling you the things that some of you teachers have told me, and that many of your youth have told me.

May I now say a few words to you teachers? In the first place, there is neither reason nor is there excuse for our Church religious teaching and training facilities and institutions unless the youth are to be taught and trained in the principles of the gospel, embracing therein the two great elements that Jesus is the Christ and that Joseph was God's prophet. The teaching of a system of ethics to the students is not a sufficient reason for running our seminaries and institutes. The great public school system teaches ethics. The students of seminaries and institutes should of course be taught the ordinary canons of good and righteous living, for these are part, and an essential part, of the gospel. But there are the great principles involved in eternal life, the priesthood, the Resurrection, and many like other things, that go way beyond these canons of good living. These great fundamental principles also must be taught to the youth; they are the things the youth wish first to know about.

The first requisite of a teacher for teaching these principles is a personal testimony of their truth. No amount of learning, no amount of study, and no number of scholastic degrees can take the place of this testimony, which is the *sine qua non* of the teacher in our Church school system. No teacher who does not have a real testimony of the truth of the gospel as revealed to and believed by the Latter-day Saints, and a testimony of the Sonship and Messiahship of Jesus, and of the divine mission of Joseph Smith—including, in all its reality, the First Vision—has any

place in the Church school system. If there be any such, and I hope and pray there are none, he should at once resign; if the Commissioner knows of any such and he does not resign, the Commissioner should request his resignation. The First Presidency expect this pruning to be made.

This does not mean that we would cast out such teachers from the Church—not at all. We shall take up with them a labor of love, in all patience and long-suffering, to win them to the knowledge to which as God-fearing men and women they are entitled. But this does mean that our Church schools cannot be manned by unconverted, untestimonied teachers.

But for you teachers the mere possession of a testimony is not enough. You must have, besides this, one of the rarest and most precious of all the many elements of human character—moral courage. For in the absence of moral courage to declare your testimony, it will reach the students only after such dilution as will make it difficult if not impossible for them to detect it; and the spiritual and psychological effect of a weak and vacillating testimony may well be actually harmful instead of helpful.

The successful seminary or institute teacher must also possess another of the rare and valuable elements of character, a twin brother of moral courage and often mistaken for it. I mean intellectual courage—the courage to affirm principles, beliefs, and faith that may not always be considered as harmonizing with such knowledge, scientific or otherwise, as the teacher or his educational colleagues may believe they possess.

Not unknown are cases where men of presumed faith, holding responsible positions, have felt that, since by affirming their full faith they might call down upon themselves the ridicule of their unbelieving colleagues, they must either modify or explain away their faith, or destructively

dilute it, or even pretend to cast it away. Such are hypocrites to their colleagues and to their co-religionists.

An object of pity (not of scorn, as some would have it) is that man or woman who, having the truth and knowing it, finds it necessary either to repudiate the truth or to compromise with error in order that he may live with or among unbelievers without subjecting himself to their disfavor or derision as he supposes. Tragic indeed is his place, for the real fact is that all such discardings and shadings in the end bring the very punishments that the weak-willed one sought to avoid. For there is nothing the world so values and reveres as the man who, having righteous convictions, stands for them in any and all circumstances; there is nothing toward which the world turns more contempt than the man who, having righteous convictions, either slips away from them, abandons them, or repudiates them. For any Latter-day Saint psychologist, chemist, physicist, geologist, archeologist, or any other scientist, to explain away, or misinterpret, or evade or elude, or most of all, to repudiate or to deny the great fundamental doctrines of the Church in which he professes to believe, is to give the lie to his intellect, to lose his self-respect, to bring sorrow to his friends, to break the hearts and bring shame to his parents, to besmirch the Church and its members, and to forfeit the respect and honor of those whom he has sought, by his course, to win as friends and helpers.

I prayerfully hope there may not be any such among the teachers of the Church school system, but if there are any such, high or low, they must travel the same route as the teacher without the testimony. Sham and pretext and evasion and hypocrisy have, and can have, no place in the Church school system or in the character building and spiritual growth of our youth.

Another thing that must be watched in our Church institutions is this: It must not be possible for men to keep positions of spiritual trust who, not being converted themselves, being

really unbelievers, seek to turn aside the beliefs, education, and activities of our youth, and our aged also, from the ways they should follow into other paths of education, beliefs, and activities which (though leading where the unbeliever would go) do not bring us to places where the gospel would take us. That this works as a conscience-balm to the unbeliever who directs it is of no importance. This is the grossest betrayal of trust; and there is too much reason to think it has happened.

I wish to mention another thing that has happened in other lines, as a caution against the same thing happening in the Church Educational System. On more than one occasion our Church members have gone to other places for special training in particular lines. They have had the training which was supposedly the last word, the most modern view, the *ne plus ultra* of up-to-dateness; then they have brought it back and dosed it upon us without any thought as to whether we needed it or not. I refrain from mentioning well-known and, I believe, well-recognized instances of this sort of thing. I do not wish to wound any feelings.

But before trying on the newest fangled ideas in any line of thought, education, activity, or what not, experts should just stop and consider that however backward they think we are, and however backward we may actually be in some things, in other things we are far out in the lead, and therefore these new methods may be old, if not worn out, with us.

In whatever relates to community life and activity in general, to clean group social amusement and entertainment, to closely knit and carefully directed religious worship and activity, to a positive, clear-cut, faith-promoting spirituality, to a real, everyday, practical religion, to a firm-fixed desire and acutely sensed need for faith in God, we are far in the van of on-marching humanity. Before effort is made to inoculate us with new ideas, experts should kindly consider whether the methods used to spur community spirit or build religious activities

among groups that are decadent and maybe dead to these things are quite applicable to us, and whether their effort to impose these upon us is not a rather crude, even gross anachronism.

For example, to apply to our spiritually minded and religiously alert youth a plan evolved to teach religion to youth having no interest or concern in matters of the Spirit would not only fail in meeting our actual religious needs, but would tend to destroy the best qualities which our youth now possess.

I have already indicated that our youth are not children spiritually; they are well on toward the normal spiritual maturity of the world. To treat them as children spiritually, as the world might treat the same age group, is therefore and likewise an anachronism. I say once more, there is scarcely a youth that comes through your seminary or institute door who has not been the conscious beneficiary of spiritual blessings, or who has not seen the efficacy of prayer, or who has not witnessed the power of faith to heal the sick, or who has not beheld spiritual outpourings of which the world at large is today ignorant. You do not have to sneak up behind this spiritually experienced youth and whisper religion in his ears; you can come right out, face to face, and talk with him. You do not need to disguise religious truths with a cloak of worldly things; you can bring these truths to him openly, in their natural guise. Youth may prove to be not more fearful of them than you are. There is no need for gradual approaches, for “bedtime” stories, for coddling, for patronizing, or for any of the other childish devices used in efforts to reach those spiritually inexperienced and all but spiritually dead.

You teachers have a great mission. As teachers you stand upon the highest peak in education, for what teaching can compare in priceless value and in far-reaching effect with that which deals with man as he was in the eternity of yesterday, as he is in the mortality of today, and as he will be in the forever of tomorrow. Not only time but eternity is your field. Salvation of

yourself not only, but of those who come within the purlieus of your temple is the blessing you seek, and which, doing your duty, you will gain. How brilliant will be your crown of glory, with each soul saved an encrusted jewel thereon.

But to get this blessing and to be so crowned, you must, I say once more, you must teach the gospel. You have no other function and no other reason for your presence in a Church school system.

You do have an interest in matters purely cultural and in matters of purely secular knowledge, but, I repeat again for emphasis, your chief interest, your essential and all but sole duty, is to teach the gospel of the Lord Jesus Christ as that has been revealed in these latter days. You are to teach this gospel, using as your sources and authorities the standard works of the Church and the words of those whom God has called to lead His people in these last days. You are not, whether high or low, to intrude into your work your own peculiar philosophy, no matter what its source or how pleasing or rational it seems to you to be. To do so would be to have as many different churches as we have seminaries— and that is chaos.

You are not, whether high or low, to change the doctrines of the Church or to modify them as they are declared by and in the standard works of the Church and by those whose authority it is to declare the mind and will of the Lord to the Church. The Lord has declared that he is “the same yesterday, today, and forever” (2 Nephi 27:23).

I urge you not to fall into that childish error, so common now, of believing that merely because man has gone so far in harnessing the forces of nature and turning them to his own use that therefore the truths of the Spirit have been changed or transformed. It is a vital and significant fact that man’s conquest of the things of the Spirit has not marched side by side with his conquest of things material. The opposite sometimes seems to be true. Man’s power to reason

has not matched his power to figure. Remember always and cherish the great truth of the Intercessory Prayer:

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3).

This is an ultimate truth; so are all spiritual truths. They are not changed by the discovery of a new element, a new ethereal wave, nor by clipping off a few seconds, minutes, or hours of a speed record.

You are not to teach the philosophies of the world, ancient or modern, pagan or Christian, for this is the field of the public schools. Your sole field is the gospel, and that is boundless in its own sphere.

We pay taxes to support those state institutions whose function and work it is to teach the arts, the sciences, literature, history, the languages, and so on through the whole secular curriculum. These institutions are to do this work. But we use the tithes of the Church to carry on the Church school system, and these are impressed with a holy trust. The Church seminaries and institutes are to teach the gospel.

In thus stating this function time and time again, and with such continued insistence as I have done, it is fully appreciated that carrying out the function may involve the matter of “released time” for our seminaries and institutes. But our course is clear. If we cannot teach the gospel, the doctrines of the Church, and the standard works of the Church, all of them, on “released time” in our seminaries and institutes, then we must face giving up “released time” and try to work out some other plan of carrying on the gospel work in those institutions. If to work out some other plan be impossible, we shall face the abandonment of the seminaries and

institutes and the return to Church colleges and academies. We are not now sure, in the light of developments, that these should ever have been given up.

We are clear upon this point, namely, that we shall not feel justified in appropriating one further tithing dollar to the upkeep of our seminaries and institutes of religion unless they can be used to teach the gospel in the manner prescribed. The tithing represents too much toil, too much self-denial, too much sacrifice, too much faith, to be used for the colorless instruction of the youth of the Church in elementary ethics. This decision and situation must be faced when the next budget is considered. In saying this, I am speaking for the First Presidency.

All that has been said regarding the character of religious teaching, and the results which in the very nature of things must follow a failure properly to teach the gospel, applies with full and equal force to seminaries, to institutes, and to any and every other educational institution belonging to the Church school system.

The First Presidency earnestly solicit the wholehearted help and cooperation of all you men and women who, from your work on the firing line, know so well the greatness of the problem that faces us and which so vitally and intimately affects the spiritual health and the salvation of our youth, as also the future welfare of the whole Church. We need you; the Church needs you; the Lord needs you. Restrain not yourselves, nor withhold your helping hand.

In closing, I wish to pay a humble but sincere tribute to teachers. Having worked my own way through school—high school, college, and professional school—I know something of the hardship and sacrifice this demands; but I know also the growth and satisfaction that come as we reach the end. So I stand here with a knowledge of how many, perhaps most of you, have come to your present place. Furthermore, for a time I tried, without much success, to teach school, so I

know also the feelings of those of us teachers who do not make the first grade and must rest in the lower ones.

I know the present amount of actual compensation you get and how very sparse it is—far, far too sparse. I wish from the bottom of my heart we could make it greater; but the drain on the Church income is already so great for education that I must in honesty say there is no immediate prospect for betterment. Our budget for this school year is \$860,000, or almost 17 percent of the estimated total cost of running the whole Church, including general administration, stakes, wards, branches, and mission expenses, for all purposes, including welfare and charities. Indeed, I wish I felt sure that the prosperity of the people would be so ample that they could and would certainly pay tithes enough to keep us going as we are.

So I pay my tribute to your industry, your loyalty, your sacrifice, your willing eagerness for service in the cause of truth, your faith in God and in His work, and your earnest desire to do the things that our ordained leader and prophet would have you do. And I entreat you not to make the mistake of thrusting aside your leader's counsel, or of failing to carry out his wish, or of refusing to follow his direction. David of old, privily cutting off only the skirt of Saul's robe, uttered the cry of a smitten heart:

“The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord” (1 Samuel 24:6).

May God bless you always in all your righteous endeavors. May He quicken your understanding, increase your wisdom, enlighten you by experience, bestow upon you patience, charity, and, as among your most precious gifts, endow you with the discernment of spirits that you may certainly know the spirit of righteousness and its opposite as they come to you. May He give you entrance to the hearts of those you teach and then make you know that as you enter

there you stand in holy places that must be neither polluted nor defiled, either by false or corrupting doctrine or by sinful misdeed. May He enrich your knowledge with the skill and power to teach righteousness. May your faith and your testimonies increase, and your ability to encourage and foster them in others grow greater every day—all that the youth of Zion may be taught, built up, encouraged, heartened, that they may not fall by the wayside, but go on to eternal life, that these blessings coming to them, you through them may be blessed also. And I pray all this in the name of Him who died that we might live, the Son of God, the Redeemer of the world, Jesus Christ, amen.

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<http://ldsces.org/general%20authority%20talks/32709%20Clark%20Charted.html>

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Appendix B

Survey

1. How long have you been a full-time teacher with S&I?
 - a. Less than one year
 - b. 1-5 years
 - c. 6-10 years
 - d. 11-15 years
 - e. 16-20 years
 - f. More than 21 years

2. What is your gender?
 - a. Male
 - b. Female

3. What is your age? _____

4. Did you have another full-time career (besides being a student) before being hired as a religious educator?
 - a. No
 - b. Yes
 - i. In what field? _____

5. Have you taught in programs such as EFY?
 - a. No
 - b. Yes
 - i. Which programs? _____

6. What is your current level of education? Choose one (1).
 - a. Bachelor's degree
 - b. Some master's credits
 - c. Master's degree
 - d. Some doctoral credits
 - e. Doctorate degree

7. When was the last time you read J. Reuben Clark's *The Charted Course of the Church in Education*? Choose one (1).
 - a. Within the last month
 - b. Within the last six months
 - c. Within the last year
 - d. Within the last two years
 - e. More than two years ago

8. Which of the following do you consider to be the three (3) major themes of the Charted Course? Choose three (3).
- ___ Realignment—constantly insuring that one’s teaching is in line with the position of the Church.
 - ___ Youth of the Church are hungry for the things of the spirit.
 - ___ Do not sow seeds of doubt in the minds of students.
 - ___ Teach the gospel as taught in the standard works and in the words of the prophets and apostles.
 - ___ A teacher must have a testimony of Jesus Christ and Joseph Smith and the moral courage to declare that testimony.
 - ___ A teacher must provide concrete examples of spiritual concepts that can be applied to the lives of students.
 - ___ Other: _____
9. In which setting have you most often seen the Charted Course emphasized? Choose one (1).
- Faculty inservice
 - Area inservice
 - Evening with a General Authority
 - Pre-service
 - Other
10. In your opinion, which three (3) are the most emphasized in inservice meetings, Evening with a General Authority speeches, pre-service training, teacher manuals, etc.? Choose three (3).
- You are not to teach the philosophies of the world... Your sole field is the gospel.
 - You are to teach this gospel, using as your sources and authorities the standard works of the Church and words of those whom God has called to lead His people in these last days.
 - No teacher who does not have a real testimony of the Sonship and Messiahship of Jesus, and of the divine mission of Joseph Smith—including, in all its reality, the First Vision—has any place in the Church school system.
 - You are not...to intrude into your work your own peculiar philosophy, no matter what its source or how pleasing or rational it seems to you to be.
 - The mere possession of a testimony is not enough. You must have, besides this...moral courage. For in the absence of moral courage to declare your testimony, it will reach the students only after such dilution as will make it difficult if not impossible for them to detect it.
 - You do not need to disguise religious truths with a cloak of worldly things.
 - The youth of the Church are hungry for things of the Spirit; they are eager to learn the gospel, and they want it straight, undiluted.
 - You are not...to change the doctrines of the Church or to modify them as they are declared by and in the standard works of the Church and by those whose authority it is to declare the mind and will of the Lord to the Church.

11. In general, which of these themes influence your teaching and/or preparation most?
Check three (3).
- a. ___ Realignment—constantly insuring that one’s teaching is in line with the position of the Church.
 - b. ___ Youth of the Church are hungry for the things of the spirit.
 - c. ___ Do not sow seeds of doubt in the minds of students.
 - d. ___ Teach the gospel as taught in the standard works and in the words of the prophets and apostles.
 - e. ___ A teacher must have a testimony of Jesus Christ and Joseph Smith and the moral courage to declare that testimony.
 - f. ___ A teacher must provide concrete examples of spiritual concepts that can be applied to the lives of students.
 - g. ___ Other: _____
12. In how many of your classes this year have you used games, online videos, clips from popular movies, clips from popular TV shows, etc.?
- a. Rarely (0-10%)
 - b. Few (11-25%)
 - c. Some (26-50%)
 - d. Most (51-99%)
 - e. All (100%)
13. In how many of your classes this year has at least one student born testimony of the Prophet Joseph Smith?
- a. Rarely (0-10%)
 - b. Few (11-25%)
 - c. Many (26-50%)
 - d. Most (51-99%)
 - e. All (100%)
14. Mark how strongly you agree with this statement: As a religious educator, you are not to teach the philosophies of the world... Your sole field is the gospel.
- a. Strongly agree
 - b. Agree
 - c. Neither agree nor disagree
 - d. Disagree
 - e. Strongly disagree

15. Mark how strongly you agree with this statement: Your essential and all but sole duty, is to teach the gospel of the Lord Jesus Christ... You are to teach this gospel, using as your sources and authorities the standard works of the Church and words of those whom God has called to lead His people in these last days.
- Strongly agree
 - Agree
 - Neither agree nor disagree
 - Disagree
 - Strongly disagree
16. Mark how strongly you agree with this statement: No teacher who does not have a real testimony of the Sonship and Messiahship of Jesus, and of the divine mission of Joseph Smith—including, in all its reality, the First Vision—has any place in the Church school system.
- Strongly agree
 - Agree
 - Neither agree nor disagree
 - Disagree
 - Strongly disagree
17. Mark how strongly you agree with this statement: You are not...to intrude into your work your own peculiar philosophy, no matter what its source or how pleasing or rational it seems to you to be.
- Strongly agree
 - Agree
 - Neither agree nor disagree
 - Disagree
 - Strongly disagree
18. Mark how strongly you agree with this statement: The mere possession of a testimony is not enough. You must have, besides this...moral courage. For in the absence of moral courage to declare your testimony, it will reach the students only after such dilution as will make it difficult if not impossible for them to detect it.
- Strongly agree
 - Agree
 - Neither agree nor disagree
 - Disagree
 - Strongly disagree
19. Mark how strongly you agree with this statement: You do not need to disguise religious truths with a cloak of worldly things.
- Strongly agree
 - Agree
 - Neither agree nor disagree
 - Disagree
 - Strongly disagree

20. Mark how strongly you agree with this statement: The youth of the Church are hungry for things of the Spirit; they are eager to learn the gospel, and they want it straight, undiluted.
- Strongly agree
 - Agree
 - Neither agree nor disagree
 - Disagree
 - Strongly disagree
21. Mark how strongly you agree with this statement: You are not...to change the doctrines of the Church or to modify them as they are declared by and in the standard works of the Church and by those whose authority it is to declare the mind and will of the Lord to the Church.
- Strongly agree
 - Agree
 - Neither agree nor disagree
 - Disagree
 - Strongly disagree
22. What is your current assignment? Check all that apply.
- Seminary Instructor
 - Institute Instructor
 - BYU Religion Instructor
 - Special Needs Teacher
 - Coordinator
 - Administrator
23. In how many of your classes this year has at least one student born testimony of the divinity of Jesus Christ?
- Rarely (0-10%)
 - Few (11-25%)
 - Some (26-50%)
 - Most (51-99%)
 - All (100%)
24. Mark how strongly you agree with this statement: Jesus Christ is the Son of God, the Only Begotten of the Father in the flesh, the Creator of the world...the Sacrifice for the sins of the world...and by and through His resurrection every man born into the world since the beginning will be likewise literally resurrected.
- Strongly agree
 - Agree
 - Neither agree nor disagree
 - Disagree
 - Strongly disagree

25. Mark how strongly you agree with this statement: The Father and the Son actually and in truth and very deed appeared to the Prophet Joseph in a vision in the woods...that the gospel and the Holy Priesthood...were in truth and fact restored to the earth...that the Book of Mormon is just what it professes to be...that the Prophet's successors, likewise called of God, have received revelations...that this is in truth The Church of Jesus Christ of Latter-day Saints.
- a. Strongly agree
 - b. Agree
 - c. Neither agree nor disagree
 - d. Disagree
 - e. Strongly disagree
26. Is there anything else about the Charted Course that you would like to add?

Appendix C

10 Most Quoted Passages			
Evening with a General Authority Speakers' Ranking		Teachers' Ranking	
1	You are not...to intrude into your work your own peculiar philosophy, no matter what its source or how pleasing or rational it seems to you to be.	1	The youth of the Church are hungry for things of the Spirit; they are eager to learn the gospel, and they want it straight, undiluted
2	Your essential and all but sole duty, is to teach the gospel of the Lord Jesus Christ...You are to teach this gospel, using as your sources and authorities the standard works of the Church and words of those whom God has called to lead His people in these last days. You are not...to intrude into your work your own peculiar philosophy, no matter what its source or how pleasing or rational it seems to you to be.	2	You are to teach this gospel, using as your sources and authorities the standard works of the Church and words of those whom God has called to lead His people in these last days.
3	You are not to teach the philosophies of the world...Your sole field is the gospel.	3	You are not...to intrude into your work your own peculiar philosophy, no matter what its source or how pleasing or rational it seems to you to be.
4	Jesus Christ is the Son of God, the Only Begotten of the Father in the flesh, the Creator of the world, the Lamb of God, the Sacrifice for the sins of the world, the Atoner for Adam's transgression; that He was crucified; that His spirit left His body; that He died; that He was laid away in the tomb; that on the third day His spirit was reunited with His body, which again became a living being; that He was raised from the tomb a resurrected being, a perfect Being, the First Fruits of the Resurrection; that He later ascended to the Father; and that because of His death and by and through His resurrection every man born into the world since the beginning will be likewise literally resurrected.	4	You do not need to disguise religious truths with a cloak of worldly things.
5	The Father and the Son actually and in truth and very deed appeared to the Prophet Joseph in a vision in the woods; that other heavenly visions followed to Joseph and to others; that the gospel and the Holy Priesthood after the Order of the Son of God were in truth and fact restored to the earth from which they were lost by the apostasy of the primitive Church; that the Lord again set up His Church, through the agency of Joseph Smith; that the Book of Mormon is just what it professes to be; that to the Prophet came numerous revelations for the guidance, upbuilding, organization, and encouragement of the Church and its members; that the Prophet's successors, likewise called of God, have received	5	You are not...to change the doctrines of the Church or to modify them as they are declared by and in the standard works of the Church and by those whose authority it is to declare the mind and will of the Lord to the Church.

	revelations as the needs of the Church have required, and that they will continue to receive revelations as the Church and its members, living the truth they already have, shall stand in need of more; that this is in truth The Church of Jesus Christ of Latter-day Saints; and that its foundation beliefs are the laws and principles laid down in the Articles of Faith.		
6	The youth of the Church are hungry for things of the Spirit; they are eager to learn the gospel, and they want it straight, undiluted.	6	Jesus Christ is the Son of God, the Only Begotten of the Father in the flesh, the Creator of the world...the Sacrifice for the sins of the world...He was crucified...He died...and by and through His resurrection every man born into the world since the beginning will be likewise literally resurrected.
7	The first requisite of a teacher for teaching...is...[a personal testimony of Joseph Smith's calling and of the divinity of Jesus Christ]...No teacher who does not have a real testimony of the Sonship and Messiahship of Jesus, and of the divine mission of Joseph Smith—including, in all its reality, the First Vision—has any place in the Church school system.	7	The mere possession of a testimony is not enough. You must have, besides this...moral courage. For in the absence of moral courage to declare your testimony, it will reach the students only after such dilution as will make it difficult if not impossible for them to detect it.
8	The mere possession of a testimony is not enough. You must have, besides this...moral courage. For in the absence of moral courage to declare your testimony, it will reach the students only after such dilution as will make it difficult if not impossible for them to detect it.	8	No teacher who does not have a real testimony of the Sonship and Messiahship of Jesus, and of the divine mission of Joseph Smith—including, in all its reality, the First Vision—has any place in the Church school system.
9	You do not need to disguise religious truths with a cloak of worldly things.	9	The Father and the Son actually and in truth and very deed appeared to the Prophet Joseph in a vision in the woods...that the gospel and the Holy Priesthood...were in truth and fact restored to the earth...that the Book of Mormon is just what it professes to be; that to the Prophet came numerous revelations...that the Prophet's successors, likewise called of God, have received revelations...and that they will continue to receive revelations as the Church and its members...shall stand in need of more; that this is in truth The Church of Jesus Christ of Latter-day Saints.
10	You are not...to change the doctrines of the Church or to modify them as they are declared by and in the standard works of the Church and by those whose authority it is to declare the mind and will of the Lord to the Church.	10	You are not to teach the philosophies of the world...Your sole field is the gospel.

Appendix D

7 Major Themes					
Column 1		Column 2		Column 3	
Evening with a General Authority Speakers' Ranking of Themes		Teachers' Ranking of Themes		Most Influential Themes from the Charted Course in Preparation and Teaching	
1	Teach the gospel as taught in the standard works and in the words of the prophets and apostles.	1	Youth of the Church are hungry for things of the spirit.	1	Teach the gospel as taught in the standard works and in the words of the prophets and apostles.
2	A teacher must have a testimony of Jesus Christ and Joseph Smith and the moral courage to declare that testimony.	2	Teach the gospel as taught in the standard works and in the words of the prophets and apostles.	2	Youth of the Church are hungry for things of the spirit.
3	Youth of the Church are hungry for things of the spirit.	3	A teacher must have a testimony of Jesus Christ and Joseph Smith and the moral courage to declare that testimony.	3	A teacher must have a testimony of Jesus Christ and Joseph Smith and the moral courage to declare that testimony.
4	Do not sow seeds of doubt in the minds of students	4	Realignment—constantly insuring that one's teaching is in line with the position of the Church.	4	Realignment—constantly insuring that one's teaching is in line with the position of the Church.
5	Realignment—constantly insuring that one's teaching is in line with the position of the Church.	5	Do not sow seeds of doubt in the minds of students.	5	Do not sow seeds of doubt in the minds of students.

6	A teacher must provide concrete examples of spiritual concepts that can be applied to the lives of students. (This is a dummy theme. Not only is it not a major theme of the Charted Course—it isn't in the Charted Course at all)	6	A teacher must provide concrete examples of spiritual concepts that can be applied to the lives of students.
7	Other: This is to see what teachers will come up with. Obviously, the author has already stated what he believes to be the major themes of the Charted Course.	7	Other: “Can change depending.” “Give it to them straight, you do not need to sneak up behind them and whisper in their ears.” “The latitude and longitude of CES.” “You do not need to sneak up on youth in things of the Spirit.”

Appendix E

The Snow-White Birds

BOYD K. PACKER

Boyd K. Packer was a member of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints when this Annual University Conference address was given on 29 August 1995.

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I greet you tonight with the blessings and good wishes of the First Presidency of the Church, who serve as the officers of the board of trustees and represent them in this assignment. With the faculty, staff, and administration present, only the students are missing. It is in their interest that I have entitled my message “The Snow-White Birds.”

A few days ago President Lee asked me to substitute for Elder M. Russell Ballard, who is recovering from heart surgery and is doing very well. President Lee urged me to reminisce about my years of association with Brigham Young University.

My preparation, of necessity, has been limited to small blocks of time pried open in an already solid schedule—mostly when you were asleep. I have been shaken by the thought that my presentation this evening might bring you to that same condition!

President Harold B. Lee told me once that inspiration comes easier when you can set foot on the site related to the need for it. With a very sincere desire to be guided in preparing what I should say to you, early Sunday morning, before you were about, I stood in the Maeser Building, and I found that President Lee was right!

In one sense, this is a graduation. President Rex Lee has reported periodically to the public on the condition of his health, most often with Janet at his side. I do not know of anyone else who has shown the wisdom and the courage to do that. The Lees have served faithfully and well. I do not know another first lady of BYU who has shown more devotion. She has sparkled in public and has been an unfailing support to our president in the greater role known only to them. Together they deserve the highest marks. President Lee, never satisfied with less than his best, has earned them now. They both have our commendation and affection.

In one sense, I too am graduating tonight. After 34 years on the board of trustees for BYU, most of it on the executive committee, I have been released.

Members of the Quorum of the Twelve will now be rotated on the board. That is as it should be, for the Twelve, under the direction of the First Presidency, are responsible to watch over and “set in order”¹ the Church in all the world.

Since the future of the Church rests with our youth and since the budget for their education is the second largest of all Church appropriations (the budget for BYU alone is in the hundreds of millions of dollars), you deserve the responsible attention of all of the Twelve. And I am sure you will have that.

It has been said that *young* men speak of the future because they have no past, and *old* men speak of the past because they have no future. Responding to President Lee’s request, I will act my age and reminisce.

Our first visit to this campus was 48 years ago this month. Donna and I were returning from our honeymoon. Seven years later I walked into the Maeser Building, then the administration building, to an office I was to occupy as chairman of a summer school for all seminary and institute personnel. There were problems, and so we had been called in for some reinforcement, some shaping up.

Our instructor was Elder Harold B. Lee of the Quorum of the Twelve Apostles. He invited guest lecturers. President J. Reuben Clark Jr. came more than once; President Joseph Fielding Smith, Elders Spencer W. Kimball, Mark E. Peterson, Marion G. Romney, LeGrand Richards, Delbert L. Stapley, and Richard L. Evans, President Belle S. Spafford of the Relief Society (one of the greatest women of our time), and others came. For two hours a day, five days a week, for five weeks we were taught at the feet of the apostles. The influence of those days is still evident in our lives and in Church education.

The following year, as a supervisor of seminaries and institutes, I returned to the Maeser Building. I occupied an office there until the administration moved to the newly completed Smoot Building.

In 1958 A. Theodore Tuttle, the other supervisor of seminaries, was called as a member of the First Council of the Seventy.

In October 1961 I was called as an Assistant to the Twelve. One of my first assignments was to the Church Board of Education, the BYU Board of Trustees, and the executive committee.

I can remember Presidents Franklin S. Harris, Howard McDonald, and Acting President Christen Jensen. I have had a close association with Presidents Wilkinson, Oaks, Holland, and Lee.

I remember as well Sunday, January 8, 1956. To understand why that is memorable to me, we must go back to 1910.

George Brimhall, having already served 19 years as president of BYU, determined to establish a recognized teachers college. He had hired three professors: one with a master's degree from Harvard, one with a doctorate from Cornell, and the other with a doctorate from Chicago. They hoped to transform the college into a full-fledged university. They determined that practicality and religion, which had characterized the school, must now give way to more intellectual and scientific philosophies.

The professors held that “the fundamentals of religion could and must be investigated by extending the [empirical] method into the spiritual realm,” and they “considered evolution to be a basic, spiritual principle through which the divinity in nature expressed itself.”² The faculty sided with the new professors and the students rallied to them.

Horace Cummings, superintendent of Church schools, became concerned because they were “applying the evolutionary theory and other philosophical hypotheses to principles of the gospel and to the teachings of the Church in such a way as to disturb, if not destroy the faith of the pupils,” and he wrote, “Many stake presidents, some of our leading principals and teachers, and leading men who are friends of our schools have expressed deep anxiety to me about this matter.”³

Superintendent Cummings reported to the board that:

1. The teachers were following the “higher criticism”. . . , treating the Bible as “a collection of myths, folk-lore, dramas, literary productions, history and some inspiration.”

2. They rejected the flood, the confusion of tongues, the miracle of the Red Sea, and the temptation of Christ as real phenomena.

3. *They said John the Revelator was not translated but died in the year A.D. 96.*
4. *“The theory of evolution is treated as a demonstrated law and their applications of it to gospel truths give rise to many curious and conflicting explanations of scripture.”*
5. *The teachers carried philosophical ideas too far: (1) “They believed sinners should be pitied and enlightened rather than blamed or punished,” (2) and they believed that “we should never agree. God never made two things alike. Only by taking different views of a thing can its real truth be seen.”*
6.
7. *The professors taught that “all truths change as we change. Nothing is fixed or reliable.”*
8. *They also taught that “Visions and revelations are mental suggestions. The objective reality of the presence of the Father and the Son, in Joseph Smith’s first vision, is questioned.”⁴*

Superintendent Cummings concluded his report by saying that the professors “seem to feel that they have a mission to protect the young from the errors of their parents.”⁵

President Brimhall himself defended the professors—that is, until some students “frankly told him they had quit praying because they learned in school there was no real God to hear them.”⁶

Shortly thereafter President Brimhall had a dream.

He saw several of the BYU professors standing around a peculiar machine on the campus. When one of them touched a spring a baited fish hook attached to a long thin wire rose rapidly into the air. . . .

Casting his eyes around the sky he [President Brimhall] discovered a flock of snow-white birds circling among the clouds and disporting themselves in the sky, seemingly very happy. Presently one of them, seeing the bait on the hook, darted toward it and grabbed it. Instantly one

of the professors on the ground touched a spring in the machine, and the bird was rapidly hauled down to the earth.

On reaching the ground the bird proved to be a BYU student, clad in an ancient Greek costume, and was directed to join a group of other students who had been brought down in a similar manner. Brother Brimhall walked over to them, and noticing that all of them looked very sad, discouraged and downcast, he asked them:

“Why, students, what on earth makes you so sad and downhearted?”

“Alas, we can never fly again!” they replied with a sigh and a sad shake of the head.

Their Greek philosophy had tied them to the earth. They could believe only what they could demonstrate in the laboratory. Their prayers could go no higher than the ceiling. They could see no heaven—no hereaft^{er}.⁷

Now deeply embarrassed by the controversy and caught between opposing factions, President Brimhall at first attempted to be conciliatory. He said, “I have been hoping for a year or two past that harmony could be secured by waiting, but the delays have been fraught with increased danger.”⁸ When an exercise in *administrative diplomacy* suddenly became an *issue of faith*, President Brimhall acted.

And now to Sunday, January 8, 1956. President David O. McKay came to Brigham City to dedicate a chapel built for students of the Intermountain Indian School. I stood next to him to introduce those who came forward to shake his hand.

A very old man, a stranger to me, came forward on the arm of his daughter. He had come some distance to speak to President McKay. It was impossible for me not to hear their conversation. He gave President McKay his name and said that many years ago he had taught at BYU. President McKay said, “Yes, I know who you are.” Tears came as the old man spoke

sorrowfully about the burden he had carried for years. President McKay was very tender in consoling him. "I know your heart," he said. That old man was one of the three professors who had been hired by President Brimhall in 1910.

Let me share with you another experience or two from which I learned valuable lessons.

During our BYU years we lived in Lindon. Early one Christmas Eve I received a telephone call. I told Donna that I must run in to Provo to the office. By doing so, one of our teachers could have a much happier Christmas.

I thought I was alone in the Maeser Building. Not so. President Ernest L. Wilkinson, whose office was at the other end of the hall, walked into President Berrett's office, then into Brother Tuttle's office, looked in the storeroom, and then stepped into my office. Without saying a word to me, he looked around my office and walked out. Although I knew him to be absorbed in whatever he did, I shook my head and muttered to myself, "Well, cuss you!"

Shortly thereafter, Vice President Harvey L. Taylor came into the office and made the same tour. Startled to find me at my desk, he asked, "What on earth are you doing here on Christmas Eve?" I explained why I was there. He then told me how much I was appreciated and how grateful he was for one who would go the extra mile. He wished me a merry Christmas and left.

After he was gone, I had generous thoughts about President Wilkinson. If he was smart enough to have a man like Harvey Taylor follow him around, I could put up with his exasperating ways.

Some time later I was summoned to a meeting of the Administrative Council in President Wilkinson's office. They were discussing the appointment of someone in St. George to recruit

the graduates of Dixie Junior College to BYU. I recommended the director of the institute there and said, "To appoint someone else would be misunderstood."

The others there agreed. But after discussion, President Wilkinson said someone else would be better. I responded, "That's all right, President, but you are still wrong."

Suddenly there was dead silence. When President Wilkinson was greatly amused or angry, he had a way of running his tongue around the inside of his cheeks. He stood up and walked around his desk two or three times. I suppose he was trying to get control of himself. Finally he sat down, and Joseph T. Bentley said quietly, "President, Brother Packer is right."

At that point I was excused from the meeting. That night I told Donna that we would be leaving BYU, and I hoped we could return to Brigham City to teach seminary. Two days later I received a memo from President Wilkinson appointing me to the Administrative Council of Brigham Young University.

During the years I served on that council, I came to appreciate President Wilkinson. He had a profound influence on the university, and the naming of a building, this building, for him is little enough by way of tribute to him.

In 1966 BYU underwent an accrediting evaluation. The evaluation of the College of Religion by two clergymen from differing faiths was thought to offer a fresh insight into the role of religion at BYU.

These two "outsiders" expressed concern over the intellectual climate and the "revelational and authoritarian approach to knowledge." They recommended that, for the purpose of intellectual ferment and free inquiry at BYU, the university should have one or two atheists on the faculty.

President Wilkinson wrote a response to the accreditation report and asked for corrections. He pointed out that “there were no limitations on teaching about these philosophies, but there were cautions about advocating them!”

Although the chairman of the commission invited a response to President Wilkinson’s letter, none was ever received.

Perhaps the answer came from the 1976 Accreditation Committee. They explained in the introduction of their report:

*Institutional evaluation, as practiced by the Commission on Colleges, begins with an institution’s definition of its own nature and purposes; and a declaration of its goals and objectives pursuant upon that definition. The institution is then evaluated, essentially in its own terms, from the point of view of how well it appears to be living up to its own self-definition; and how well its goals and objectives fits that definition, as well as the extent to which they appear to be carried out and achieved in practice.*⁹

That 1976 accreditation report was highly favorable. They found BYU “to be a vibrant and vital institution of genuine university caliber.”¹⁰

Perhaps this is enough reminiscing. Yesterday President Lee spoke with keen insight about the future of Brigham Young University, and he did it very well.

Perhaps young men do speak of the future because they have no past, and old men of the past because they have no future. However, there are 15 old men whose very lives are focused on the future. They are called, sustained, and ordained as prophets, seers, and revelators. It is their right to see as seers see; it is their obligation to counsel and to warn.

Immediately ahead is the appointment of a new president of BYU. A search committee has been appointed. Elder L. Tom Perry of the Quorum of the Twelve has been named chairman

of that committee. Members of the committee are Elders M. Russell Ballard and Henry B. Eyring of the Quorum of the Twelve Apostles, Presiding Bishop Merrill Bateman, and President Elaine Jack of the Relief Society.

They are now at work. The appointment of the next president of Brigham Young University is a crucial one. During the next 10 years, 59 percent of the faculty will retire. That comes about because of the enormous growth during the Wilkinson years. Imagine a 60 percent turnover in faculty!

The board has long since charged the administration to refine the hiring process to ensure that those who will come to replace you will be of the same quality of worthiness, spirit, and professional competency as you were at the beginning of your careers.

It is not always possible to give the watch care that you deserve. When things come to us a piece at a time, without an explanation of how they fit together, we may fail to see overall changes that are taking place.

Several years ago, the then president of the Relief Society asked why the name of one of the colleges at BYU was changed. It concerned her. She had watched the establishment of the College of Family Living, a decision that was far ahead of its time. The Joseph F. Smith Family Living Center, one of the largest buildings on campus at the time, was built to house the college. BYU stood unique in all the world in organizing such a college.

Why, she asked, did they change the name of the College of Family, Home, and Social Sciences? Her concern was that family would be lost to *social* and to *science*. The names of the courses were changed, things were shifted about, and their objectives shifted toward the professional and theoretical.

I thought that the Relief Society president asked a very insightful question, and I shared her concern. She was told that, since there was no counterpart in other universities to a college that concentrated on the family, there were academic reasons for the changes.

When researchers are too focused on what *is*, they may lose sight of what *ought* to be. A kitchen then may be regarded as a research lab, and a family as any group of unrelated people who spend the night under the same roof—defined that way because experts in the world convince the government that it is supposed to be that way.

Has something like that happened in the other colleges as well? Is the teaching of religion given a preeminent place, and are those who teach religion full-time recognized for the vital contribution they make to every other discipline? Has there been a drift in the College of Education? Has the responsibility to prepare teachers been divided up and parceled out and lost? Have words such as *training*, *instruction*, and *values* been brushed aside in favor of loftier theoretical and intellectual considerations? Consider these lines:

*Today a professor in a garden relaxing
Like Plato of old in the academe shade
Spoke out in a manner I never had heard him
And this is one of the things that he said:*

*Suppose that we state as a tenet of wisdom
That knowledge is not for delight of the mind
Nor an end in itself, but a packet of treasure
To hold and employ for the good of mankind.*

*A torch or a candle is barren of meaning
 Except it give light to men as they climb,
 And thesis and tomes are but impotent jumble
 Unless they are tools in the building of time.*

*We scholars toil on with the zeal of a miner
 For nuggets and nuggets and one nugget more,
 But scholars are needed to study the uses
 Of all the great mass of data and lore.*

*And truly our tireless and endless researches
 Need yoking with man's daily problems and strife,
 For truth and beauty and virtue have value
 Confirmed by their uses in practical life.*

[Anonymous]

If students are going to partake of the fruit that is “desirable to make one happy,” yeah, “desirable above all other fruit,”¹¹ which Lehi saw in his vision, they had better have their ladder leaning against the right tree. And they had better hold onto the iron rod while they are working their way toward it.

Now, in an absolutely remarkable consensus, leaders in politics, government, law enforcement, medicine, social agencies, and the courts recognize that the breakdown of the family is the most dangerous and frightening development of our time, perhaps in all human history. They are casting around for answers.

There is a desperate need for stable families and teachers who know how to teach values. Were we not better equipped a generation ago to produce them? Have some among us measured themselves against the world and its sophisticated intellectual standard? Have they “cast their eyes about as if they were ashamed”¹² and let go of the iron rod of Lehi’s vision?

The prophet Jacob spoke of wasting one’s time by following those who, “when they are learned they think they are wise.” “To be learned is good,” he further said, “*if* they hearken unto the counsels of God.”¹³

Your faculty committees are now at work on the self-evaluation of the university. We have heard good reports of their progress. Those committees might well look thoughtfully and long and prayerfully at these issues.

Surely you will remember that the board of trustees has directed that in order to contribute to the central mission of the Church, “BYU is a Church-related [and I might say parenthetically totally owned], very large, national, academically selective, teaching-oriented, undergraduate university offering both liberal arts and occupational degrees, with sufficiently strong graduate programs and research work to be a major university, but insufficient sponsored research and academic doctoral programs to be a graduate *research* institution.”¹⁴

Let them honor this direction from the minutes of the board of trustees: “Boards make policy and administrators implement policy.

“Boards must be informed of *all* proposed changes in basic *programs* and *key personnel* in order to achieve better understanding with the administrators.”¹⁵

Your committee, indeed all of you, would do well to read carefully Jacob’s parable of the olive vineyard in the Book of Mormon. You might stand, as the Lord of the vineyard did, and weep when he saw that some branches “grew faster than the strength of the roots, taking strength

unto themselves.”¹⁶ You might ask with him, as we have asked, “What could I have done more in my vineyard? Have I slackened mine hand, that I have not nourished it?”¹⁷ And yet some branches bring forth bitter fruit. And you might do as the lord of the vineyard did and as Brother Brimhall did. They pruned out those branches that brought forth bitter fruit and grafted in cuttings from the nether most part of the vineyard.

And by so doing, “the Lord of the vineyard had preserved unto himself the natural fruit, which was most precious unto him from the beginning.”¹⁸

Now I must speak of the snow-white birds that Brother Brimhall saw in his dream or vision. I say *vision* because another old man, Lehi, told his son Nephi, “Behold, I have dreamed a dream; or, in other words, I have seen a vision.”¹⁹

We have now enrolled in our institutes of religion 198,000 students. We spend approximately \$300 a year on each of them. We spend more than \$7,500 a year on each student at BYU and over \$12,000 per student on the Hawaii campus, all of it from tithing funds.

That inequity worries the Brethren. We are trying to reach out to those in public colleges, as well as to the college-age members who are not, for various reasons, in school. We have invited them to attend classes in the institutes.

General Authorities often speak at firesides in the Marriott Center. Lately we have been broadcasting these messages to the institute students by satellite. Last time I was assigned, I spoke from Seattle. I wanted to show an equal interest in and an equal desire to be close to those who do not attend Church schools.

They need our help, these snow-white birds who now must fly in an atmosphere that grows ever darker with pollution. It is harder now for them to keep their wings from being soiled or their flight feathers from being pulled out.

The troubles that beset President Brimhall were hardly new. Paul told Timothy that, even in that day, they were of ancient origin:

“As Jannes and Jambres withstood Moses,” he told Timothy, “so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.”²⁰

Paul prophesied plainly that those challenges would face us in the last days. They seem to cycle back each generation. They emerged in the early ‘30s. The Brethren called all of the teachers of religion together for a summer school at Aspen Grove. President J. Reuben Clark Jr., speaking for the First Presidency, delivered the landmark address “The Charted Course of the Church in Education” (1938). That address should be read by every one of you every year. It is insightful; it is profound; it is prophetic; it is scripture.

That opposition emerged again in the institutes of religion in the early ‘50s, and the Brethren called the summer session of which I spoke earlier, with Elder Harold B. Lee of the Twelve as our teacher.

We need to be alert today. Although there are too many now in our schools for us to call all of you together, here at BYU much is being done to reaffirm standards. You yourselves have helped refine the credentials for one who will influence these snow-white birds of ours. That standard is temple worthiness, with a recommend in hand for members and a respect for our standards by those who are not.

But that is not all. There must be a feeling and a dedication and a recognition and acceptance of the mission of our Church schools. Those standards will and must be upheld. The largest block of the tithing funds spent at BYU goes for teaching salaries. We cannot justify spending the widow’s mite on one who will not observe either the letter or the spirit of the contract he or she has signed. Every department chair, every director, every dean and

administrator has a sacred obligation to assure that no one under their care will pull the snow-white birds from the sky or cause even one to say, “Alas, we can never fly again!” or to “believe only what could be demonstrated in a laboratory” or to think that “their prayer could go no higher than the ceiling, or to see no heaven—no hereafter.”

We expect no more of anyone than that you live up to the contract you have signed. We will accept no less of you. The standards of the accreditation agencies expect no less of us. It is a matter of trust, for we are trustees.

I have said much about teachers. Many of you look after housing and food services or maintain the libraries, the museums, or the sports fields or keep the records, protect law and order and safety, service equipment, keep up the campus, publish materials, manage the finances, and a hundred other things. Without you this institution would come apart in a day. You are absolutely vital to the mission of Brigham Young University.

Your obligation to maintain standards is no less, nor will your spiritual rewards fall one bit below those who are more visible in teaching and in administration.

All of you, together with the priesthood and auxiliary leaders from the community who devote themselves to these snow-white birds of ours, are an example, an ensign to the whole Church and to the world. The quality of your scholarship is unsurpassed, your service and dedication a miracle in itself. There is not now, nor has there ever been, anything that can compare with you. Much in the future of the restored Church depends on you. Your greater mission lies ahead.

The prophet Isaiah said:

He giveth power to the faint; and to them that have no might he increaseth strength.

Even the youths shall faint and be weary, and the young men shall utterly fall:

*But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.*²¹

President Brigham Young told Karl G. Maeser: “I want you to remember that you ought not to teach even the alphabet or the multiplication tables without the Spirit of God. That is all. God bless you. Good-bye.”²²

Now I would, as one standing among those who hold the keys, do as President Young did, and that is invoke a blessing. I invoke the blessings of the Lord upon you, as teachers, as administrators, as members of the staff, as husbands and wives, brothers and sisters, parents and grandparents. May you be blessed in all that you do, that the Spirit of the Lord will be in your hearts, and that you will have the inspiration combined with knowledge to make you equal to the challenge of teaching the snow-white birds who come to you to learn how to fly. I say this in the name of Jesus Christ. Amen.

Notes

1. D&C 107:58.
2. Ernest L. Wilkinson, ed., *Brigham Young University: The First One Hundred Years*, vol. 1 (Provo, Utah: Brigham Young University Press, 1975), 415.
3. *Years*, 1:419.
4. *Years*, 1:423.
5. *Ibid.*
6. *Years*, 1:421.
7. *Years*, 1:421–22.
8. *Years*, 1:430.
9. *Years*, 4:112; emphasis added.

10. *Years*, 4:113.
11. 1 Nephi 8:10, 12.
12. 1 Nephi 8:25.
13. 2 Nephi 9:28—9; emphasis added.
14. Adopted by Board of Trustees, June 1990; emphasis added.
15. Executive Meeting Minutes, April 27, 1982; emphasis added.
16. Jacob 5:48.
17. Jacob 5:47.
18. Jacob 5:74.
19. 1 Nephi 8:2.
20. 2 Timothy 3:8.
21. Isaiah 40:29-31.
22. Reinhard Maeser, *Karl G. Maeser: A Biography by His Son* (Provo, Utah: Brigham Young University, 1928), 79.

Appendix F

Responses to Survey Questions 14-21, 25-26					
Mark how strongly you agree with each statement:	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
Jesus Christ is the Son of God, the Only Begotten of the Father in the flesh, the Creator of the world...the Sacrifice for the sins of the world...and by and through His resurrection every man born into the world since the beginning will be likewise literally resurrected.	99%	1%			
The father and the Son actually and in truth and very deed appeared to the Prophet Joseph in a vision in the woods...that the gospel and the Holy Priesthood...were in truth and fact restored to the earth...that the Book of Mormon is just what it professes to be...that the Prophet's successors, likewise called of God, have received revelations...that this is in truth The Church of Jesus Christ of Latter-day Saints.	99%	1%			
You are not...to change the doctrines of the Church or to modify them as they are declared by and in the standard works of the Church and by those whose authority it is to declare the mind and will of the Lord to the Church.	96%	4%			
No teacher who does not have a real testimony of the Sonship and Messiahship of Jesus, and of the divine mission of Joseph Smith—including, in all its reality, the First Vision—has any place in the Church school system.	96%	3%	1%		
Your essential and all but sole duty, is to teach the gospel of the Lord Jesus Christ... You are to teach this gospel, using as your sources and authorities the standard works of the Church and words of those whom God has called to lead His people in these last days.	94%	5%	1%		
The mere possession of a testimony is not enough. You must have, besides this...moral courage. For in the absence of moral courage to declare your testimony, it will reach the students only after such dilution as will make it difficult if not impossible for them to detect it.	90%	8%	1%		
As a religious educator you are not to teach the philosophies of the world...Your sole field is the gospel.	88%	10%	2%		

You are not...to intrude into your work your own philosophy, no matter what its source or how pleasing or rational it seems to you to be.	84%	13%	2%		
You do not need to disguise religious truths with a cloak of worldly things.	83%	15%	1%		
The youth of the Church are hungry for things of the Spirit; they are eager to learn the gospel, and they want it straight, undiluted.	57%	40%	2%	1%	

Appendix G

The following was published by the J. Reuben Clark Law Society²⁹:

Biographical Sketch of J. Reuben Clark, Jr. (1871-1961)

Joshua Reuben Clark was born on September 1, 1871, in the small farming town of Grantsville, a Mormon settlement thirty-five miles southwest of Salt Lake City. Although he did not begin his formal education until he was ten years old, young Reuben had been tutored at home by his mother and had developed a love for learning that lasted his entire life.

He had not been able to attend high school, but by 1898, after four years at the University of Utah, Reuben completed all the requirements for both his high school diploma and his bachelor of science degree. He graduated first in his class—in addition to having served as student-body president, managing editor of the student newspaper, and secretary to Dr. James E. Talmage, who was president of the university.

On September 14, 1898, J. Reuben Clark married Luacine Annetta Savage in the Salt Lake Temple, with Dr. Talmage officiating at the ceremony. For the next four years he held various positions around the state as a teacher and administrator on both high school and college levels.

In 1903 the Clarks, including two small children (two more were to follow), moved to New York City, where Reuben entered law school at Columbia University. His first year's work was of such high quality that he was among the three second-year students elected to the editorial board of the *Columbia Law Review*. By the end of his second year he was admitted to the New York Bar. He received an LL.B. degree in 1906.

²⁹ <http://www.jrcls.org/about/jrc/> Accessed June 27, 2010.

Three months after graduating from law school, Reuben Clark was appointed assistant solicitor of the State Department by Elihu Root, secretary of state under President Theodore Roosevelt. Shortly thereafter he was also named an assistant professor of law at George Washington University , where he taught until 1908.

In July 1910, under the administration of President William Howard Taft, Mr. Clark was appointed solicitor of the State Department. As part of his responsibilities he represented the United States in a dispute with Chile. The king of England, serving as arbitrator, ruled in favor of the United States and granted one of the largest international awards up to that time—nearly a million dollars. Also during his solicitorship, Clark published his classic “Memorandum on the Right to Protect Citizens in Foreign Countries by Landing Forces.” Secretary of State Philander C. Knox declared of Mr. Clark: “I am doing him but justice in saying that for natural ability, integrity, loyalty, and industry, I have not in a long professional and public service met his superior and rarely his equal.”

J. Reuben Clark left the State Department in 1913 to open law offices in Washington, D.C., specializing in municipal and international law. His clients included the Japanese Embassy, Philander C. Knox, the Cuban Legation, the Guatemalan Ministry, J.P. Morgan & Company, and the Equitable Life Assurance Society.

During World War I, Mr. Clark received a commission as major in the Judge Advocate General's Officers' Reserve Corps. In this capacity he helped prepare the original Selective Service regulations. He was then assigned on active duty to the U.S. attorney general's office where he prepared “emergency Legislation and War Powers of the President.” In recognition of his meritorious service, he was awarded the Distinguished Service Medal.

By President Coolidge's appointment, Mr. Clark became the under secretary of state in 1928. During this service he published the "Clark Memorandum on the Monroe Doctrine," praised by critics as a "monument of erudition" and a "Masterly treatise." The Law Society's semiannual publication takes its name from this famous work.

On October 3, 1930, J. Reuben Clark was named U.S. ambassador to Mexico. After his resignation two and a half years later, Mr. Clark's diplomatic efforts were praised by President Herbert Hoover, who said, "Never have our relations been lifted to such a high point of confidence and cooperation."

In 1933, at age sixty-two, Mr. Clark's lifelong devotion to the Church culminated in a new calling—counselor to President Heber J. Grant of The Church of Jesus Christ of Latter-day Saints. As a member of the First Presidency, President Clark was a leading supporter of the Church welfare plan. He also helped put the finances of the Church on a budget plan. He was an inspirational leader and spoke forcefully on topics including freedom, his court, the inspired Constitutions, work, integrity, and chastity. An avid student of the life and teachings of the Lord Jesus Christ, he authored many scholarly books on gospel topics.

In addition to his Church duties, J. Reuben Clark continued to share his professional expertise as a member of corporate boards; government, political, and private committees; and academic journal and educational boards. He also bought and maintained a farm in Grantsville, his boyhood home.

After over sixty years of distinguished service to God and his fellowman, President Clark died October 6, 1961, in Salt Lake City.