

that the city will try to re-purchase the property. The [Salt Lake] Tribune reporter also called to verify this story. The reporter was told that when Mayor Lee made a courtesy call to my office in company with Bishop [Thorpe B.] Isaacson, I made the statement that the Church had not decided when they would build a Junior College on that property, and Mayor Lee interpreted what I said as meaning that the Church was not going to build one.

This matter was later turned over to President Ernest L. Wilkinson of the Brigham Young University who was instrumental in getting the Forest Dale property for the Church, and the matter was finally settled and announced in the local newspapers that the Church would not sell the property back to the city.⁵

January 7, 1960. By telephone, Henry Smith of the Deseret News, asked for instructions in the matter of a newspaper report of the interest of the Salt Lake City Commission in the re-purchase of the Forest Dale Golf Course. After consideration, it was agreed that it will be better if nothing is said about the matter in the newspapers. It was explained that the Mayor had been informed that nothing has been done about building a Junior College on the property. No decision about the building will be made until the Church gains possession of the property in 1961.

I stated that the whole question of Junior Colleges, institutes, and seminaries is before the First Presidency. The rapid expansion of the Brigham Young University and the matter of providing additional Junior Colleges in several places and giving training in basic courses in education rather than in the "fringe" subjects were mentioned as warranting a full review of the general subject with President [Ernest L.] Wilkinson.

January 7, 1960, 10:15–12:45 p.m. ... The First Presidency met with Elders Mark E. Petersen and Marion G. Romney. They submitted their report upon their examination of the book "Mormon Doctrine" by Elder Bruce McConkie.⁶

5. For Wilkinson's response, see Wilkinson diary, Jan. 6, 1960.

6. Their findings are summarized in the next paragraph. J. Reuben Clark was extremely agitated over the possible impact of the book: "I was sure we had to do something because this book would raise more trouble than anything we had had in the Church for a long while." Clark memorandum, July 9, 1958, qtd. in Quinn, *Extensions of Power*, 224.

These brethren reported that the manuscript of the book "Mormon Doctrine" had not been read by the reading committee; that President Joseph Fielding Smith did not know anything about it until it was published.⁷ Elder Petersen stated that the extent of the corrections which he had marked in his copy of the book (1067) affected most of the 776 pages of the book. He also said that he thought the brethren should be under the rule that no book should be published without a specific approval of the First Presidency.

I stated that the decision of the First Presidency and the Committee should be announced to the Twelve.

It was agreed that the necessary corrections are so numerous that to republish a corrected edition of the book would be such an extensive repudiation of the original as to destroy the credit of the author; that the republication of the book should be forbidden and that the book should be repudiated in such a way as to save the career of the author as one of the General Authorities of the Church. It was also agreed that this decision should be announced to the Council of the Twelve before I talk to the author.

Elder Petersen will prepare an editorial for publication in the Improvement Era, stating the principle of approval of books on Church doctrine. A rough draft will be submitted to us for approval.

[Cover letter from Romney to McKay, Jan. 28, 1959:]

The author [McConkie] is an able and thorough student of the gospel.

See also McKay diary entry, Mar. 6, 1959, herein; Prince and Wright, *David O. McKay*, 49–53; Quinn, *Elder Statesman*, 222, 501–02; Quinn, *Extensions of Power*, 844–45.

7. This statement, taken at face value, seems strange. Having married Smith's daughter, McConkie was in frequent communication with his father-in-law on matters social, religious, and especially doctrinal (McConkie, *Bruce R. McConkie Story*, 106–107, 118–19). McConkie edited for publication his father-in-law's letters and other writings under the title *Doctrines of Salvation*, and according to his biographer he elicited responses on subjects not adequately covered and "put them into writing" for his father-in-law to literally sign off on. "President Smith never found it necessary to change so much as a word of what Elder McConkie had written," we are told (*ibid.*, 3). It seems unlikely that they would not have discussed McConkie's encyclopedic work—especially since a substantial amount of it quoted and rephrased Smith's books and addresses (David John Buerger, "Speaking with Authority," *Sunstone*, Mar. 1985). Smith was thanked in the preface: "Joseph Fielding Smith, ... made many valuable suggestions as to content and construction" (6). That McConkie would have kept this a secret seems uncharacteristic of their relationship and writings.

In many respects he has produced a remarkable book. Properly used, it quickly introduces the student to the authorities on most any gospel subject.

As to the book itself, notwithstanding its many commendable and valuable features and the author's assumption of "sole and full responsibility" for it, its nature and scope and the authoritative tone of the style in which it is written pose the question as to the propriety of the author's attempting such a project without assignment and supervision from him whose right and responsibility it is to speak for the Church on "Mormon Doctrine." Had the work been authoritatively supervised, some of the following matters might have been omitted and the treatment of others modified.

A. [Discourteous] references to churches and other groups who do not accept "Mormon Doctrine."

1. "Reorganized Church of Jesus Christ of Latter-day Saints" who sometimes refer to themselves as "Josephites." (Exhibit II-1, pages 50, 141, 362)
2. "Christian Churches" generally. (Exhibit I-2, pages 139, 455)
3. "Catholic Church". (Exhibit II-3, pages 13, [6]6, 129, 130, 216, 241, 242, 314-315, 342, 346, 350, 422, 499, 511, 697)
4. Communists and Catholics. (Exhibit II-4, pages 260, 131)
5. Evolution and Evolutionists. (Exhibit II-5, pages 37, 77, 136, [229-38],⁸ 659)

B. Declaration as to "Mormon Doctrine" on controversial issues.

1. "Pre-Adamites". (Exhibit III-1, pages 17, 262)
2. Status of Animals and Plants in the Garden of Eden. (Exhibit III-2, pages 36, 234-35)
3. Meaning of the various accounts of Creation. (Exhibit III-3, pages 157-8, 167-8)
4. Dispensation of Abraham. (Exhibit III-4, page 204)
5. Moses as a translated being. (Exhibit III-5, pages 206, 445, 466, 727-8)
6. Origin of Individuality. (Exhibit III-6, page 404)
7. Defiling the priesthood. (Exhibit III-7, page 437)
8. Manner in which Jesus was Begotten. (Exhibit III-8, page 494)

8. Romney had "0, 228, 238" but probably intended to reference the entry on evolution on pages 229-38.

9. Written sermons. (Exhibit III-9, pages 634-5, 716)
10. Resurrection of stillborn children. (Exhibit III-10, page 694)

C. Miscellaneous [speculative] Interpretations. (Exhibit IV)

- Frequency of Administrations, page 22
- Baptism in the "molten sea," page 98
- II Peter 1:19, page 102
- Paul married, page 112
- Status of those "with Christ in His Resurrection," page 128
- Consecration of oil, page 147
- Councils and schools among the Gods, page 151
- Limitations on Deity, page 154
- Sunday not a proper day for family reunions, page 254
- Geological changes at the time of the deluge, page 268
- The Holy Ghost a spirit man, page 329
- Facing east in temples when giving the Hosanna Shout, page 337
- Details on family prayer and asking the blessing on food, page 526
- Women to be gods, page 551
- Interpretation of Doctrine and Covenants 93:1, page 581
- Interpretation of "Every spirit of man was innocent in the beginning," page 606
- Resumption of schools of the prophets, page 613
- Time of beginning of seasons, page 616
- Interpretation of III Nephi 21:20, page 618

D. Repeated use of the word "apostate" and related terms in a way which to many seems discourteous and to others gives offense. (Exhibit V, pages 123, 125, 160, 169, 212, 223, 383, 528, 538, 548, 596).

January 8, 1960, 11:55-12:15 p.m. The First Presidency held a meeting. We decided that Bruce R. McConkie's book, "Mormon Doctrine" recently published by Bookcraft Company must not be re-published, as it is full of errors and misstatements, and it is most unfortunate that it has received such wide circulation. It is reported to us that Brother McConkie has made corrections in his book, and is now preparing another edition. We decided this morning that we do not want him to publish another edition.⁹

9. McConkie's authorized biography, written by his son Joseph Fielding McConkie