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***academic freedom,
Quinn resigned his
tenured position at
BYU in 1988. Since
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Quinn wrote:
“Throughout his ministry, Joseph Smith affirmed the reality of witchcraft and sorcery. While the 1830 Book of Mormon contained ancient

condemnations (Alma 1:32, 3 Ne. 21:16, 24:5, Mormon 1:19, 2:10), his revelations in 1831

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and 1832 reaffirmed
the reality of
sorcerers (D&C
63:17, 76:103)” (p.
291).***

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Research Ministry
In this ground-
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Michael Quinn***

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***creatures whose
existence could be
both symbolic and
real.***

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***Fourth, the first
generation of
Mormons included
people with a magic
world view that***

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predated Mormonism. This was especially true of Joseph Smith's family, the witnesses to the Book of Mormon, nearly half of the original Quorum of the Twelve Apostles, and some of the earliest converts from New York and New England.

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*Finally, exploring
this world view*

*indicates that some
early Mormons
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than later
generations.*

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experiences were
inextricably
intermingled with
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and white magic.*

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Joseph Smith and
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who regularly
interacts with
Mormons over
Mormon history
knows that “most
members of [The
LDS Church] in the
twenty-first century
know nothing of
Joseph’s magical
practices” [fn]

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***Scrying for the Lord:
Magic, Mysticism,
and the Origins of
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Mormon, by Clay L.
Chandler [fn].***

***Joseph Smith and
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Joseph Smith was
put on trial in 1826,
and twice in 1830 for***

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practicing folk magic and being a "stone gazer". Fear of further litigation, and shifting cultural attitudes towards the acceptability of folk magic in 1830 American society, led Smith to remove allusions to folk magic elements in his early life (such as treasure seeking

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Quinn discovers
that Smith's world
was inhabited by
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creatures whose
existence could be
both symbolic and
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creatures whose
existence could be
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*This observation
about Puritans has*

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*qual application to
early Mormons.*

*They 'used magic
because it was
embedded in their
cultural heritage and
because it seemed
useful.' It was
inevitable that magic
beliefs and practices
persisted among
some converts to
Mormonism,
especially those*

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*steeped in the fold
religion of America
and Europe.*

Quinn

***JER READS: "Early
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by D. Michael Quinn
| JER: "Be Silly. Be
Honest. Be Kind ...
Once Quinn has
grounded you in his
"Early Mormonism
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View", everything else you read about the Smiths and early Church history will not seem so strange or unfamiliar. Quinn does a stupendous job of producing in my opinion THE definitive work on this subject. He states up front his beliefs and attitudes regarding Joseph

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argues that Smith's
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intermingled with
ritual,*

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**supernaturalism,
and white magic.**

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***Well-documented
research into early
Mormonism and
Joseph Smith's
involvement in
magic including the
use of a divining
rod, a seer stone,
treasure seeking,
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*rituals to summon
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makes its finest

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*resource about how
selected Americans
believed in "magic"
within the complex
of cultural varieties
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