

## Early Mormonism And The Magic World View D Michael Quinn

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Early Mormonism and the Magic World View - D. Michael Quinn (Review) Joseph Smith: magic and occult Timeline of Early Mormonism pt.1 David Fitzgerald \u0026 Bryce Blankenagel

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Mormonism and Magic Part 1 of 3

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Buy Early Mormonism and the Magic World View 2nd Revised ed. by Quinn, D Michael (ISBN: 9781560850892) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.

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Early Mormonism and the Magic World View. Early Mormonism and the Magic World View is an exhaustive recounting of the role of 19th-century New England folk magic lore in Joseph Smith's early visions and in the development of the Book of Mormon. Quinn argues that Smith's early religious experiences were inextricably intermingled with ritual, supernaturalism, and white magic.

D. Michael Quinn - Wikipedia

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Early Mormonism and the Magic World View by D. Michael ...

Early Mormonism and the Magic World View In this ground breaking book D Michael Quinn masterfully reconstructs an earlier age finding ample evidence for folk magic in nineteenth century New England as he does in Mormon founder Joseph Smit. Title: Early Mormonism and the Magic World View. Author: D. Michael Quinn. ISBN: 9781560850892.

Early Mormonism and the Magic World View

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

Book Review: Early Mormonism and the Magic World View ...

Early Mormonism and the Magic World View \$28.95 An exploration of the 19th century folk magic, occult traditions, and mysticism that influenced Joseph Smith and the early Mormon church. Mormon History Association Best Book Award

Early Mormonism and the Magic World View - Signature Books

In this ground-breaking book, D. Michael Quinn masterfully reconstructs an earlier age, finding ample evidence for folk magic in nineteenth-century New England, as he does in Mormon founder Joseph Smith ' s upbringing. Quinn discovers that Smith ' s world was inhabited by supernatural creatures whose existence could be both symbolic and real.

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Early Mormonism And The Magic World View [EBOOK]

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in 1988.

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Early Mormonism and the Magic World View eBook: Quinn, D ...

Early Mormonism and the Magic World View Reviewer Stephen E. Robinson In the past several years there has been a noticeably growing interest in alternative explanations for Mormon origins. Perhaps this is due to a certain lingering uneasiness that the present theories of cause are inadequate to explain the magnitude of the effects.

Early Mormonism and the Magic World View | BYU Studies

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Early Mormonism and the Magic World View by D. Michael Quinn

Early America's religion-magical heritage --Divining rods, treasure digging, and seer stones --Ritual magic, astrology, and talismans --Magic parchments and occult mentors --Visions and the coming forth of the Book of Mormon --Mormon scriptures and the magic world view --The persistence and decline of magic after 1830.

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Early Mormonism And The Magic World View. by Quinn, D. Michael. In this ground-breaking book, D. Michael Quinn masterfully reconstructs an earlier age, finding ample evidence for folk magic in nineteenth-century New England, as he does in Mormon founder Joseph Smith's upbringing. Quinn discovers that Smith's world was inhabited by supernatural creatures whose existence could be both symbolic and real.

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Early Mormonism and the Magic World View (Signature Books, 1987) received best book awards from MHA and JWHA, as well as the Grace Arrington Award for Historical Excellence. However, due to disputes with BYU administrators over academic freedom, Quinn resigned his tenured position at BYU in 1988. Since then he has worked as an independent scholar.

In this ground-breaking book, D. Michael Quinn masterfully reconstructs an earlier age, finding ample evidence for folk magic in nineteenth-century New England, as he does in Mormon founder Joseph Smith's upbringing. Quinn discovers that Smith's world was inhabited by supernatural creatures whose existence could be both symbolic and real. He explains that the Smith family's treasure digging was not unusual for the times and is vital to understanding how early Mormons interpreted developments in their history in ways that differ from modern perceptions. Quinn's impressive research provides a much-needed background for the environment that produced Mormonism. This thoroughly researched examination into occult traditions surrounding Smith, his family, and other founding Mormons cannot be understated. Among the practices no longer a part of Mormonism are the use of divining rods for revelation, astrology to determine the best times to conceive children and plant crops, the study of skull contours to understand personality traits, magic formula utilized to discover lost property, and the wearing of protective talismans. Ninety-four photographs and illustrations accompany the text.

During his apprenticeship to become a prophet (1820-30), Joseph Smith, Jr., learned from village mentors how to use a divining rod; a seer stone; a hat to shield his eyes in order to see hidden treasures; and amulets, incantations, and rituals to summon spirits. In this impressive study of Mormon origins and Christian mysticism, Quinn demonstrates how different from current norms early American religious practices could be. Copyright © Libri GmbH. All rights reserved.

The factual history of the Mormon religion is stranger than fiction, and the church's leadership has gone to great lengths at times to obscure or censor much of that history from the public eye. Most notably, the early career of Joseph Smith as a teenage ceremonial magician and money digger in conjunction with his lifelong reputation of intemperance has managed to escape mainstream awareness. Likewise, the fact that the original congregation of the Mormon faith were administered psychedelic sacraments at the hands of Joseph Smith has been largely ignored. The fact that it has been lying under our collective noses for nearly two centuries will be brought to light in *The Psychedelic History of Mormonism, Magic, and Drugs*. Evidence for the employment of psychedelic substances by the early Mormons is tangible, and at times, unambiguous. *The Psychedelic History of Mormonism, Magic, and Drugs* takes a broad-spectrum analysis of the entirety of Mormon history through a unique multidisciplinary approach of occultism, ethnobotany, and human pharmacology. Adequately equipped with the appropriate esoteric toolkit, it then becomes apparent that Joseph Smith both recognized and implemented psychedelic plants into his religious and magical practices.

The first paperback edition of the classic biography of the founder of the Mormon church, this book attempts to answer the questions that continue to surround Joseph Smith. Was he a genuine prophet, or a gifted fabulist who became enthralled by the products of his imagination and ended up being

martyred for them? 24 pages of photos. Map.

J. Reuben Clark was all of these prior to his call to the LDS First Presidency. As a counselor to three church presidents—Heber J. Grant, George Albert Smith, and David O. McKay—he served longer than any other member of this high church council. Already controversial before he assumed his church duties, his blunt, independent style created even more ripples at LDS headquarters. Still, his impact, intellectually and administratively, was immense. His most important legacy may well be the professionalization of church government; where apostles previously met and decided issues based mostly on their collective years of experience, Clark drew from his secular training to introduce outside research, position papers, and extended discussion, all of which, for better or for worse, added to the administrative bureaucracy. In this impressive study of the “elder statesman,” as reporters labeled Clark, D. Michael Quinn considers what it meant for a Latter-day Saint to attain such national and international stature, although Quinn never loses sight of Reuben's very human qualities either. This fresh, intimate approach presents Clark on his own terms and draws readers into Clark's world in the context of the larger society of his time and place. From the dust jacket: Life is never quite what is portrayed in inspirational books about famous people's experiences. One aspect that is rarely told about President Clark's life is his near-embrace of atheism in the 1920s. This period of his intellectual development is interesting and informative and ultimately as inspirational as Clark's conclusion that belief may be irrational but is essential. If nothing else, one admires the future church leader's rigor and honesty in exploring the fringes of faith. One also admires his biographer for the even-handed, frank treatment of the subject. Clark's commitment to a successful career similarly came at a sacrifice in other areas of his life. He chose work over family whenever the option presented itself. Two issues that stand at the forefront of Clark's headstrong manner are his views on pacifism and race. Both were significant to his overall world view and have much to say about the complexity of the issues and about the fallibility of human judgment. For most of his life, Clark was a military enthusiast. He served as the assistant Judge Advocate General during World War I and earned the Distinguished Service Medal. But he changed his mind and thereafter became known as fiercely anti-war. When the United States bombed Hiroshima and Nagasaki, Clark accused his nation of barbarism and said that it had forfeited its right ever again to speak with moral authority in the world. That he also distrusted American propaganda and was sympathetic to National Socialism may come as a surprise to some readers. Similarly, readers may shudder to learn of Clark's views on race. He was partly responsible for the LDS Hospital's segregation of the blood of “whites” and “Negroes,” his logic being that since anyone with as little as “one drop” of African blood was ineligible for LDS priesthood ordination, a transfusion from a black donor to a white recipient would render the latter incapable of exercising priesthood authority. Such a racist view—in part a reflection of the time—is tempered by the disclosure that Clark was one of the first among the church leadership to advocate steps toward giving blacks the priesthood. Other ideological quandaries and soul-searching on Clark's part could be enumerated, but suffice it to say that anyone who picks up this volume will live Reuben's life with him. One may not ultimately understand why Clark said or did what he did in every instance, but there is a palpable sense of a life lived—with all the quirks and ironies that real lives are made of. Elder Statesman speaks to larger issues, but the spotlight remains on the man himself; readers are left to draw their own conclusions.

The Power of Godliness is a key work to understand Mormon conceptions of priesthood, authority, and gender. With in-depth research and never previously used documents, Jonathan A. Stapley explores the rituals of ordination, temple “sealings,” baby blessings, healing, and cunning-folk traditions. In doing so, he demonstrates that Mormon liturgy includes a much larger and more complex set of ritualized acts of worship than the specific rites of initiation, instruction, and sealing that take place within the temple walls. By exploring Mormonism's liturgy more broadly, The Power of Godliness shows both the nuances of Mormon belief and practice, and how the Mormon ordering of heaven and earth is not a mere philosophical or theological exercise. Stapley examines Mormonism's liturgical history to reveal a complete religious world, incorporating women, men, and children all participating in the construction of the Mormon universe. This book opens new possibilities for understanding the lived experiences of women and men in the Mormon past and present, and investigates what work these rituals and ritualized acts actually performed in the communities that carried them out. By tracing the development of the rituals and the work they accomplish, The Power of Godliness sheds important new light on the Mormon universe, its complex priesthoods, authorities, and powers.

Henrik Bogdan and Martin P. Starr offer the first comprehensive examination of one of the twentieth century's most distinctive occult iconoclasts, Aleister Crowley (1875-1947), one of the most influential thinkers in contemporary western esotericism.

The Mormon church today is led by an elite group of older men, nearly three-quarters of whom are related to current or past general church authorities. This dynastic hierarchy meets in private; neither its minutes nor the church's finances are available for public review. Members are reassured by public relations spokesmen that all is well and that harmony prevails among these brethren. But by interviewing former church aides, examining hundreds of diaries, and drawing from his own past experience as an insider within the Latter-day Saint historical department, D. Michael Quinn presents a fuller view. His extensive research documents how the governing apostles, seventies, and presiding bishops are likely to be at loggerheads, as much as united. These strong-willed, independent men – like directors of a large corporation or supreme court justices – lobby among their colleagues, forge alliances, out-manuever opponents, and broker compromises. There is more: clandestine political activities, investigative and punitive actions by church security forces, personal “loans” from church coffers (later written off as bad debts), and other privileged power-vested activities. Quinn considers the changing role and attitude of the leadership toward visionary experiences, the momentous events which have shaped quorum protocol and doctrine, and day-to-day bureaucratic intrigue from the time of Brigham Young to the dawn of the twenty-first century. The hierarchy seems at root well-intentioned and even at times aggressive in fulfilling its stated responsibility, which is to expedite the Second Coming. Where they have become convinced that God has spoken, they have set aside personal differences, offered unqualified support, and spoken with a unified voice. This potential for change, when coupled with the tempering effect of competing viewpoints, is something Quinn finds encouraging about Mormonism. But one should not assume that these men are infallible or work in anything approaching uninterrupted unanimity.

A Mormon historian traces the evolution of the Latter-day Saints' organizational structure from the original, egalitarian “priesthood of believers” to an elaborately hierarchical institution. Quinn also documents the alterations in the historical record which obscured these developments and analyzes the five presiding quorums of the LDS hierarchy.

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