



BOOK OF MORMON CENTRAL

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Type: Newsletter

U.A.S. Newsletter, no. 64 (January 30, 1960)

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Published by: University Archaeological Society, Brigham Young University

U. A. S. NEWSLETTER

Number 64

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Published approximately every six weeks by THE UNIVERSITY ARCHAEOLOGICAL SOCIETY at Brigham Young University, Provo, Utah. The purpose of the Newsletter is to disseminate knowledge of recent archaeological discoveries bearing on the Latter-day Saint scriptures; also of the archaeological activities and viewpoints of the Society and its members. Subscription by membership in the Society: three dollars per year; or Life Membership, fifty dollars. (Membership also includes subscription to other publications of the Society and of the BYU Department of Archaeology.)

64. 0 ON THE STUDY OF ARCHAEOLOGY BY LATTER-DAY SAINTS. The following paper was written by the editor of this Newsletter after he had completed the master's degree in archaeology at BYU and while attending the University of Arizona continuing his doctoral study in anthropology. It was read in 1951 at the Society's Fifth Annual Symposium on the Archaeology of the Scriptures (Newsletter, 4. 8) and again in 1952 at the 29th annual BYU Leadership Week. In the light of developments which have taken place since then, a rereading of the paper seems particularly worthwhile. On the recommendation of the Publications Committee it is presented here with to the UAS membership. The present version has been slightly revised, but in no case has the essential meaning been modified.

64. 00 The Problem. In 1946 there was established at Brigham Young University a Department of Archaeology. From the beginning, while the scope of its interest included the archaeological history of all areas of the world, it was particularly dedicated to researches bearing on the Scriptures upon which Latter-day Saints base their faith. Later, the University Archaeological Society was organized as an adjunct of the Department, to serve "... as a medium for publishing and transmitting to its members the latest results of archaeological research."

Many Latter-day Saints rejoiced at this step, as it appeared to hold the prospect of greatly enriching the teaching of the Scriptures and strengthening the position of Mormonism in a world permeated with the spirit of scientific inquiry. Others, however, seemed to disfavor this step, perhaps deeming the study of archaeology unnecessary or even dangerous. Why were this department and the complementary society set up? What can these organizations hope to accomplish? Is there any real reason for their existence, or are they dangerous things which ought to be gotten rid of as soon as possible? These questions give an idea of the area with which this paper will deal. I shall take the view that the establishment of the

Department of Archaeology and its adjunct, the University Archaeological Society, was a sound move and fully consistent with the principles upon which both science and the Latter-day Saint religion are based.

64. 01 Why Latter-day Saints Should be Interested in Archaeology. Latter-day Saints have long had a special reason for being interested in the study of archaeology, and that is the light that it can throw upon their scriptures, more especially the Book of Mormon. Of course there are the other scriptures; but the Doctrine and Covenants, for instance, since not a record of ancient times, scarcely offers an opportunity for the application of archaeology, the study of ancient civilizations. The Pearl of Great Price, to be sure, contains material that can be studied from an archaeological point of view; but it never so goaded the imagination of its readers nor offered such a dramatic departure from biblical history as did the Book of Mormon, nor does it have any more than a fraction as much historical content. The Bible, also, can very profitably be studied by archaeologists, as it now is and has been for over a century; but in this connection there is no special reason for Latter-day Saints being interested in the science, since most Christian denominations have traditionally accepted the historicity of that record.

The Book of Mormon was presented to the world in published form in June of 1830, when the Church of Jesus Christ of Latter-day Saints had been in existence barely two months. From the Church's first mission, that of Samuel Smith, brother of the Prophet, down to the present day it has been in the forefront of the irrepressible Mormon proselyting. There was something about the Book that so held the attention and won the affection of its readers that it could not be thrust lightly aside. And once read, it could not be quickly forgotten. It told of divinely-directed migrations from the Near East across the great waters to a Promised Land, which could only have been located somewhere in the New World. It told of the

rise of populous nations and magnificent civilizations; of the building of their cities and highways; of their shipping, commerce, and explorations; of their customs, politics, and especially their dealings with God; of their contentions and wars and the destructions which beset them; and of the final annihilation of two of the mightiest nations of antiquity. All this was unheard of to the pioneers of the American frontier of that day, who seem not to have regarded the Indian as anything more than a rude savage nor would ever have imagined him as a descendant of builders of splendid cities.

Although archaeology as a science did not even come into existence until something like a half-century later, the original believers in the Book of Mormon must have been stimulated to a point of keen curiosity in antiquities which could be associated with its civilizations. Joseph Smith read of and commented enthusiastically on the discoveries of ancient Maya ruins made by Stephens and Catherwood, as published in 1841 (Incidents of Travel in Central America, Chiapas, and Yucatan). Brigham Young Academy, in 1900, organized an archaeological expedition which penetrated as far as Bogotá, Colombia, seeking evidence bearing on the Book of Mormon. That the expedition met with only limited success is not surprising in view of the fact that the study of American archaeology was still in its infancy. The first doctorate in anthropology (which at most schools in the United States includes archaeology) ever granted by an American university had been given only shortly before (Clark University, 1892; see Acta Americana, Vol. 1, p. 110, 1943). And the first reports of the brilliant "Preclassic" civilizations of Middle America, the only ones yet discovered in the Book of Mormon region which match it in time-period, were not to come forth for another decade (e. g., Franz Boas, Album de Colecciones Arqueológicas, 1911-12). It was not until 1938 that the first Latter-day Saint earned a doctorate in this field (M. Wells Jakeman, University of California). Yet, despite this seeming reluctance to enter the field on a professional footing, the membership of the Church has long evidenced an avid, though amateur, interest in the subject, as witness the numerous articles and books on "external evidences" of the Book of Mormon that have circulated among them.

This keen archaeological interest has always been scripture-centered, and Latter-day Saints have always loved their scriptures. Having in their possession such a treasured volume of ancient sacred writings as the Book of Mormon, it is thus not unnatural that they should look for remains of the mighty civilizations of which it tells.

Intimately connected with the Latter-day Saint love of the Scriptures is their love of enlightenment in general. The day they live in is the long-awaited Dispensation of the Fullness of Times (Ephesians 1:10), when God is to cause "... righteousness and truth... to sweep the earth as with a flood..." (Moses 7:62). As the Prophet explained to the Saints, "the glory of God is intelligence, or, in other words, light and truth" (Doctrine and Covenants 93:36). Since men are the sons of God, it may be presumed that intelligence is their glory also. Furthermore, "... if a person gains more knowledge and intelligence in this life... than another, he will have so much the advantage in the world to come" (*ibid.*, 130:19). It is usually understood that this intelligence and knowledge include primarily the saving principles of the Gospel, but also knowledge in general. If a man is eventually to create and govern worlds, why not get as much information as he can about the world in which he now lives? As Jacob, the brother of Nephi, put it, "... to be learned is good if they hearken unto the counsels of God" (2 Nephi 9:29). The Lord desires that Latter-day Saints shall "... seek... out of the best books words of wisdom; seek learning, even by study and also by faith" (*op. cit.*, 88:118) and that they shall become proficient in "... things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms" (*ibid.*, 88:79; *cf.* 90:15). That many Latter-day Saints take these sayings seriously is made plain by their eager participation in higher education, both in number of students and intensity of effort.

64.02 Fallacious Notions Concerning Book-of-Mormon Archaeology. In this discussion it has been explained why Latter-day Saints are and should be interested in the science of archaeology, particularly with reference to the Book of Mormon. Something of the history of this interest up to the present has been recounted. Latter-day Saint views on enlightenment in general have been pointed out. Now, before going any further, it seems necessary to comment on certain ideas which I feel sure are based on misconceptions of the true situation. William E. Berrett once stated that he was quite willing to defend the Book of Mormon but that he was equally unwilling to defend everything that had been said about the Book of Mormon. My aversion is toward certain notions which have grown up centering around the

concept of "proof."

In the first place, the statement that the Book of Mormon has already been proved by archaeology is misleading. The truth of the matter is that we are only now beginning to see even the outlines of the archaeological time-periods which could compare with those of the Book of Mormon. How, then, can the matter have been settled once and for all? That such an idea could exist indicates the ignorance of many of our people with regard to what is going on in the historical and anthropological sciences. With the exception of Latter-day Saint archaeologists, members of the archaeological profession do not, and never have, espoused the Book of Mormon in any sense of which I am aware. Non-Mormon archaeologists do not allow the Book of Mormon any place whatever in their reconstructions of the early history of the New World. Furthermore, their ignorance of the actual contents of the Book is even more profound than the Latter-day Saints' ignorance of archaeology, the usual assumption of the scientists being that the Mormon scripture deals with the Ten Lost Tribes of Israel (e. g., Julian H. Steward, in *American Anthropologist*, Vol. 51, p. 113, 1949). On the other hand, Latter-day Saints who have had any formal training in archaeology are exceedingly few. In other words, the interest which they have had in this field has been up to the present largely on an amateur rather than professional level. I am convinced that this sort of "archaeology" in the Church will be no more effective in solving the problems which face us than folk medicine would be in protecting the health of the people. As for the notion that the Book of Mormon has already been proved by archaeology, I must say with Shakespeare, "Lay not that flattering unction to your soul!" (Hamlet III:4).

There are others, more sophisticated, who say that the Book of Mormon, because of its very nature, can never be proved by archaeology: it deals with miraculous events such as healings, prophecies, visions, and transoceanic migrations under divine guidance. While this is true, yet it also tells of populous cities and of the occupation of vast territories by advanced civilizations (cf. Newsletter 40). Many intimate glimpses into the material cultures of peoples totaling millions are given in its 522 pages. It is unthinkable that such civilizations might not have left behind material remains by means of which the authenticity of the Book can be thoroughly tested by the science of archaeology.

There are other persons, still more sophisticated, who hold that the record can never be disproved by

New World archaeology. "... The Book of Mormon," according to one of them, "is immune to attack from the West," the idea being that it is essentially an Old World scripture, the proof or disproof of which lies in Old World philological and historical studies, and that, since we simply do not know the New World geography of the Book, "... no findings can be taken as unequivocal evidence against it" (Hugh Nibley, in *Improvement Era*, Vol. 51, p. 202 ff., 1948). If we do not find the evidence in the place where our study has led us to expect it, it surely lies hidden in some part of the Americas.

The author of this assertion, incidentally, has been of great service in pointing out a fruitful field of study in the Old World backgrounds of the Book of Mormon. Nevertheless, I respectfully disagree with his opinion that no amount of negative evidence in the New World can disprove its claims. It is entirely possible that we shall some day have a thorough knowledge of the archaeological history of the entire New World, and if our search nowhere turns up materials that can be fitted into the Book of Mormon picture of extensive civilizations of Near Eastern origin, then that record stands disproved. In a word, I am fully confident that the nature of the Book is such that a definitive archaeological test can be applied to it.

There are still other Latter-day Saints who announce that it does not make any difference to them whether we prove or disprove the Book of Mormon by archaeology--that their faith is so firm that it does not matter to them one way or the other what the archaeologist discovers. They imply that it is vain or meaningless to study this science in connection with their scripture, for it can add nothing to what they already know. While I agree that the Book holds within itself a testimony of its own validity sufficient for the satisfaction of those who already believe in it, this fact in no wise makes a correlated study of archaeology either vain or meaningless; for although such study may not add to our certainty of its truthfulness, it has high promise of helping us to understand what we are reading. "With all thy getting, get understanding." (Proverbs 4:7). Surely no Latter-day Saint, however strong his testimony, can claim a sufficient understanding of the culture, or customs, of those ancient peoples to make the Book fully comprehensible to him.

"But," someone says, "it is the doctrine and the dealings of God, not the customs of the people, that interest me." I agree that the doctrine is of greater

importance than the customs, for it is by a knowledge of the doctrine that we attain salvation; but I hold that it is not possible fully to understand the one without the other. The greater our knowledge of the customs of the Book of Mormon peoples, the greater our understanding of their doctrinal or religious teachings.

Why do many of our young people (and older ones, too) look upon the Book of Mormon as being dry and difficult to read and therefore do not care to study it? It is because they do not understand the ancient cultural backgrounds of its writers. For them, the history involved consists only of so many wars and contentions; the leaders, of so many Nephis, Lehis, Omnis, and Moronis; and the peoples, of so many Nephites, Lamanites, Jaredites, and other -ites (cf. 4 Nephi 17). Perhaps they have never thought upon these ancients as having once been real, live human beings like themselves, of having been capable of the same passions and heart-throbs, the same exalted joys and bitter sorrows. Archaeology, with its attention focused upon culture history, is admirably in a position to contribute to such a human understanding of the Scriptures.

Some even hold that we have no need of studying the historical setting, that the only importance of the Book lies in its doctrine. Are we to understand from this that it makes no difference whether the historical events recounted in the Book of Mormon actually happened?--that its historical framework may be merely a convenient literary vehicle which Joseph Smith used to convey religious teachings to the people? Let me say that it makes a great deal of difference whether the events recounted actually happened! If the Book's history is fallacious, its doctrine cannot be genuine. On the other hand, if the historical content proves to be correct, by inference, it is impossible that the doctrine could be incorrect. "Do men gather grapes of thorns, or figs of thistles?" (Matthew 7:16).

Why have the people of God always been commanded to keep records? I venture one explanation: historical data constitute a class of evidence which can be empirically tested; this makes possible the testing also, by inference, of associated doctrinal data, which constitute a class of evidence which otherwise is not generally subject to empirical testing. Since archaeology is a science of reconstruction of history, and since the Book of Mormon is a historical treatise (though the burden of its message is doctrinal), I submit that this science has a great deal to contribute to a study of this scripture.

"I'm not interested in archaeology," someone says, "because nothing it could ever find would affect my faith." Maybe so, but what about the faith of our brother? "... As all have not faith..." we are counselled to teach and edify one another (Doctrine and Covenants 109:7). Shall we not do everything in our power to strengthen him? What about our young people, who, in response to our teachings about enlightenment, are students in the various universities in large numbers? Since American universities generally are characterized by a strongly atheistic atmosphere, and since many of our students will inevitably come into contact with anthropologists who have not the slightest desire to teach them faith in the Book of Mormon, shall we not at least provide them with the mental equipment whereby they can think independently of their teachers?

"But," someone insists, "the Lord intends that we shall accept the Book of Mormon on the basis of faith." Latter-day Saints also believe in anointing with consecrated oil to effect healing by faith. Does anyone say, because of our belief in the power of the Priesthood, that we do not accept the services of the physician? Not at all! We utilize both the power of the Priesthood and the wisdom of science, on the rationale that we are entitled to divine help only when we are doing everything we can to help ourselves.

And what about those who are not of our faith? Is it not our duty to present the Gospel to them in the best light of which we are capable? Many people of the world whom the missionary attempts to persuade have no small amount of information in the field of American archaeology. If he is ignorant of these things, how shall he match wits with the informed? Should not that missionary have had an opportunity to learn something about archaeology during his college days, previous to going into the field? It is true that the Holy Ghost will guide the prayerful missionary in the things he should say, but it is too much to expect the Spirit always to cover up for our neglect, to supply that which we lack merely because we have not had the industry to get it for ourselves.

64.03 Why Archaeologists Should Examine the Book of Mormon. In the foregoing pages we have seen why Latter-day Saints have been, and ought to be, interested in archaeology, particularly with reference to their Book of Mormon. We shall now consider some reasons for believing that archaeology as a profession should be interested in the Book of Mormon.

Science is an effort to discover truth by minutely and impartially examining the objects of the physical universe in which we live. "Impartially" means that it is not interested in proving any preconceived notion. As someone put it, science seeks truth, not proof! The only way in which a scientist would employ the concept of proof would be in the sense that Paul and his companions used it when they said, "Prove all things; hold fast that which is good" (1 Thessalonians 5:21). In other words, examine all things, give a fair and impartial judgment of all things that are presented for your consideration. This quality of being impartial is called objectivity and is that which makes it possible for others independently to go through the same steps that the original investigator went through and come out with the same answer. As a human being holding certain religious convictions, I may be interested in proving the truthfulness of the Book of Mormon. But as a scientist, I can only be interested in examining it critically. While these two points of view may in fact dwell within one and the same mind, it must be emphasized that they are separate and distinct (though not necessarily opposing) concepts. To confuse them in one's thinking can only result in harm.

However, to insist upon this quality of impartiality, or objectivity, is not to suggest that a scientist approaches his work without a hypothesis, or tentative explanation. For a scientist is not merely a fact-gatherer: he must gather facts which have a bearing on the solution of some particular problem. Ideally, he sets up a hypothesis which tentatively solves this problem, then proceeds to test it to see whether it will stand up. If the hypothesis stands up, he can go on to the solution of other problems; if not, he must formulate a new hypothesis and proceed to test it as he did the first one. Without such an effort to test hypotheses, the fact-gatherer may develop into a pretty good quiz-kid, but he will never become a scientist.

A scientist, then, (1) examines facts impartially and (2) examines facts which have some bearing upon the solution of a problem in which he is interested. And how does a scientist get interested in his problem? In other words, why does he select the problem he does instead of some other? Various answers may be given, but in any event, a problem is chosen which is thought to have some meaning or significance in terms of human welfare. (Human welfare may refer to anything from increasing petroleum production to smoothing out the rough spots of social organization

or correcting personality maladjustment.) The scientist, then, may legitimately choose any problem the solution of which he feels will be of benefit to his fellow men.

Much of the present generation of mankind finds itself in an unprecedented quagmire of misery and confusion. Science seeks to solve our problems, yet in proportion as science gains influence over the minds of men, the misery and confusion increase. One is led to suspect that the ultimate solution lies not in science after all, but in religion. Yet science in the hands of religious men may make great contributions in this direction. The point to remember is that, although science is a tool for the discovery of truth, it cannot in the end be counted on for guidance in how to apply that truth for the benefit of mankind.

Since men of science believe in examining all things impartially, and since they are now confronted with problems which appear to surpass any that have ever gone before, it seems reasonable that they should give consideration to any program which appears to hold real promise of solution of the world's ills. Now most religious systems offer just such programs; hence, it would seem that scientists ought to examine them.

Unfortunately, however, the very nature of religion is such that it is not possible to examine its foundations with the strict objectivity required of science. Religion is highly subjective in its nature, and the conviction that may enter into one heart cannot always be communicated to another so that it will produce conviction there also. In other words, science is powerless to help in any decisive way when it comes to the matter of examining religious systems; yet the problem remains and is urgent.

I see only one possible exception to the above generalization: science could help if some basic element of some religious system could be found--if some foundation stone upon which the whole superstructure of that system rests could be bared--for scientific examination. Now the religious system called Mormonism presents just such a foundation stone: the Book of Mormon. I submit that the program which Mormonism offers is so challenging that no man who is interested in the solution of human problems can continue to ignore its promises; further, that the Book of Mormon is in such a key position in relation to the Latter-day Saint religion as a whole that the entire structure of the latter must stand or fall with the verification or refutation of the former; and

finally, that the Book of Mormon is of such a nature that its validity can be submitted to a thorough and objective scientific test.

The hypothesis to be tested, then, may be worded something like this: that the Book of Mormon is an authentic historical record of ancient America. Now since archaeology is a science the very purpose of which is the reconstruction of history, here we have our opportunity to apply an objective and completely independent test. Here we have, with archaeology and the Book of Mormon, the one instance in the history of the world, so far as I am aware, in which it is possible to put a decisive scientific test to the key foundation stone of a major religious system.

It is conceivable that some may object to this use of science, that it would prostitute archaeology to use her to study the special claims of a religious organization. But I see no objection to using this science to test a historical claim. Palestinian and other Near Eastern and Mediterranean archaeologists have for many years been at work applying the test of archaeology to the historical claims of the Bible, the scriptural foundation of Christianity, without any objection from other scientists. Malcom Farmer is now employed as the staff archaeologist of the Navaho Tribal Council, with the task of testing Navaho claims of having formerly occupied certain lands in connection with a suit against the United States involving about \$8,000,000 (American Antiquity, Vol. 16, No. 2, p. 188; No. 4 p. 362). Dittert and Ruppé are similarly employed by the Acoma, and for similar purposes (ibid., Vol. 14, No. 3, p. 243; Vol. 16, No. 2, p. 188; Vol. 17, No. 2, p. 178). I have not heard anyone object to using science to test Navaho and Acoma historical claims, nor do I see any reason why one should object to using it to test Mormon historical claims, especially in view of the vastly greater significance of the latter.

64.04 The Contribution of Brigham Young University. Two ideas have been given form in the foregoing pages: (1) that Latter-day Saints ought to be interested in the science of archaeology, and (2) that the archaeological profession ought to be interested in examining the Book of Mormon. It now remains to show how these two ideals can be brought together and their fulfillment realized.

Ordinarily, the interest of a scientific discipline in a particular problem can best be brought to a focus within the framework of a university. Now the Latter-day Saints have a university, which is the ideal place for a scientific investigation of the

Book of Mormon to center, since scholarly leadership and excellent library facilities in the field are there available and since no other comparable institution gives evidence of any interest in the subject.

Furthermore, it seems particularly fitting that those who hold the Priesthood should be the ones to apply the test. These are they who, as President George Albert Smith used to put it, have access to all the knowledge that the world has and the Gospel of Salvation, too. The challenge, indeed, is one which Latter-day Saints, not somebody else, must meet. The fact is that no other scholars than our own have ever shown any interest in the subject; nor are they ever likely to stumble upon the necessary evidence, at least not for many years to come, without some such hypothesis to guide them as the one suggested above. And even if they should do so, while we neglect the matter, it would be to our lasting shame. How long shall we listen to and accept, without critically examining the evidence ourselves, the judgments of scholars who have never been touched by the light of revelation? Let us hope not any longer! Brigham Young University, with its Department of Archaeology and the complementary University Archaeological Society, is the ideal place for bringing together in one the interest of the Latter-day Saints in seeing their scripture studied and the interest that archaeology as a profession should have in applying an objective, scientific test to a key foundation-stone of the most challenging religious system of modern times.

64.1 UAS SYMPOSIUM PLANNED FOR APRIL 2. Plans are going ahead for the "Twelfth Annual Symposium on the Archaeology of the Scriptures," according to Dr. Welby W. Ricks, UAS vice-president, who has been named by the Society's Executive Committee to head the annual meeting.

Co-sponsored by the UAS and the BYU Department of Archaeology, it will be held on the BYU campus all day Saturday, April 2. The John A. Widtsoe lecture hall (Room 230) in the Eyring Physical Science Center has been scheduled for the event.

A number of papers by specialists from the BYU and elsewhere are being scheduled. According to present plans, Drs. Sidney B. Sperry, M. Wells Jakeman, and Ross T. Christensen will be among them. A variety of scriptural subjects will be treated, including Book of Mormon geography. A full listing of the program is planned for the next issue of the Newsletter.

64.2 NEW DEPARTMENT CHAIRMAN APPOINTED. Brigham Young University has announced the appointment of Dr. Ross T. Christensen as chairman of its Department of Archaeology for a two-year period beginning September 1, 1960. This is in accordance with a recently adopted policy of rotating departmental chairmanships from time to time among members of the departmental faculties.

Dr. M. Wells Jakeman, present chairman of the Department, has served continuously in this capacity since its establishment in 1946. Among his other accomplishments are the purchase of the Gates Collection of Early Middle American Literature for BYU from the Maya Society of Baltimore in 1946 (Newsletter, 39, 0, 39, 1), the founding of the UAS in 1949, the teaching of archaeology to thousands of BYU students, the writing of numerous archaeological publications, and the organization of an extensive program of archaeological field research in Mesoamerica, including three expeditions which he led personally (Newsletter, 44, 03).

In 1956 the UAS elected Dr. Jakeman an Honorary Member, a life-time distinction which is the highest that the Society can confer upon one of its members. The occasion was that of his retirement as president of the UAS after serving for seven years. At that time a full statement of his accomplishments was published in the Newsletter (37, 1). Shortly afterwards, he was appointed by the UAS Executive Committee to serve as General Editor. In this capacity he has had supervision of the Society's publication program until the present time.

64.3 NEWSLETTER EDITOR ENROLLS AT TULANE. Dee F. Green, retiring editor of the UAS Newsletter, has been admitted as a graduate student of anthropology at Tulane University, New Orleans, Louisiana.

According to a recent letter from Mr. Green, he has been assisting Dr. Robert Wauchope, a leading Middle American archaeologist, in reading proofs and checking Spanish manuscripts in their publication program. In addition to the classwork, which begins about February 1, he will have access to the collections and facilities of the Middle American Research Institute. Tulane University keeps an archaeological expedition in the field the year around, as well as maintaining a substantial publication program.

Mr. Green served as editor of the UAS Newsletter for the past 11 issues. Previously, he had been associate editor, production manager, and assistant

editor. He has served as vice-president and president of the UAS Campus Chapter (Newsletter 17, 4, 19, 4, 62, 40). He graduated from the BYU with a BA degree in Archaeology in June, 1959 (Newsletter 59, 3).

Dr. Ross T. Christensen has been appointed editor of the Newsletter on a temporary basis, according to Dr. M. Wells Jakeman, chairman of the UAS Publications Committee.

64.4 EX-MEMBERS URGED TO REJOIN SOCIETY. Six hundred and forty-five former members of the UAS have been mailed promotional literature inviting them to renew their membership. By decision of the Executive Committee, former members are to be contacted once a year for this purpose.

The invitation includes a cover letter, a list of eight items for sale by the Society with reduced prices for UAS members, and a leaflet announcing Dr. M. Wells Jakeman's 1958 publication on the Lehi Tree of Life Stone. Order and renewal forms are attached.

"Never before," says the letter, "have we been able to offer our members such important benefits as at the present time. For example, they may select from a large number of archaeological publications, three per year completely free of cost. Two highly significant studies of the LEHI TREE-OF-LIFE STONE may be obtained free of any charge, while six other publications may be purchased by members for as little as 2/5 the sale price to the public. In fact, if a member should obtain every item on the enclosed yellow sheet he would save \$11.50 of the sale price to non-members, i. e. the cost of nearly FOUR YEARS of membership in the Society!"

The letter continues, "... after ten years of inflation our annual dues are still the same--\$3 per year (life membership, \$50). This is because the Society has such a wide popular appeal: about 750 members living in all parts of the world make the UAS one of the largest and most prosperous archaeological associations in existence."

"We should particularly like to call to your attention Dr. Jakeman's recent and definitive publication on the Lehi Tree-of-Life Stone (Special Publications, No. 2; see enclosed green slip). We know that you as a former member of the Society are already acquainted with his brilliant scholarship in the field of Book of Mormon archaeology. A FREE COPY of this extremely important study is being sent to every new or renewing member whose dues

are received before April 1, 1960. "

(Dr. Jakeman's 1958 publication on the Lehi Stone has already been distributed to all present members of the Society. Also, the complete list of free publications available to members at the rate of three per year, is automatically mailed to all persons upon joining the Society. See Newsletter, 49. 1, 58. 3.)

Copies of the letter and leaflets will be supplied to members upon request, should they desire to use them in promoting the interests of the Society. In fact, members who have friends who would like to join are urged to contact them early so they can apply before the April 1 deadline.

Membership in the UAS has been suggested as an ideal gift for a son or daughter away from home attending school or on a mission. In fact, in the case of the full-time missionary, by payment of a single year's dues his membership becomes effective for the entire duration of his mission. The expected date of release should be given when applying.

64. 5 UAS MEMBERS IN NEW-TESTAMENT CONFERENCE. Two general officers of the UAS have been invited to take part in a "New Testament Conference, " to be held on the BYU campus, February 27.

Dr. Sidney B. Sperry, an Honorary Member of the Society since 1950, will speak on, "A Latter-day Saint View of the New Testament Problems. " Dr. Ross T. Christensen, UAS general secretary-treasurer, will lecture on, "An Archaeologist Looks at the New Testament. "

The New Testament Conference is being sponsored by the BYU Adult Education and Extension Services. Robert C. Patch, assistant professor of religion, will act as director. By arrangement with UAS officials, the complete program of the Conference is being mailed to all Society members.