

Notes and Comments

Edited by Joseph Jeppson

LSD FOR LDS?

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Psychedelics or hallucinogenic drugs have been used in natural forms for at least 3,000 years. Due to the recent discovery of LSD by Dr. Albert Hofmann, and to some extent to the sensational press reports concerning the effects of the drug, ministers, divinity students, movie stars, housewives, high school and college students, as well as psychologists, medical doctors, and addicts, have taken psychedelics in the past several years. Reaction to the drugs by those adventuresome enough to take a "trip" (a psychedelic experience), as well as by those hearing and reading of others' experiences, has been intense. Those of the beat generation find in the use of LSD something which finally "turns them on." Many persons see in the psychedelics the possibility of opening up new avenues of awareness heretofore unavailable to mankind. Timothy Leary, a leader of a group called IFIF (International Federation for Internal Freedom), suggests a new commandment: "Thou shalt not prevent thy fellow human being from changing his consciousness if by doing so he does not create harm or danger to others."¹ Some have suggested the use of LSD to solve world ideological differences.

¹ Richard Alpert and Sidney Cohen, *LSD* (New York: New American Library, 1966), p. 21.

On the other hand, there are those who are very disturbed at the apparent widespread use of psychedelic drugs, the irresponsibility of those involved, the potential danger of mental disturbance to the individual user and the implications of a society of "acidheads."

What is LSD?

To put LSD (lysergic acid diethylamide) into more of an historical perspective let us look back some years to the various uses to which many drugs have been put. It is a truism that for most of us life is hard and cruel, at least some of the time. Today much distress is less on a physical basis (starvation, pestilence, etc.) than on an intellectual or spiritual basis. In the Orient the use of opium as an escape from the realities of an oppressive existence is well chronicled in literature. The use of coca leaves in South America to relieve suffering in the high altitudes is almost as well documented. Alcohol in diverse forms and derivations is found in practically every society; it is possibly the oldest tranquilizer in use today. Our ancestor Noah caused some trouble when he "imbibed too freely" and slept naked in a drunken stupor. For certain Indian groups in Mexico, as well as in the sacraments of the Native American Church, the use of psychedelics in the form of certain mushrooms has taken on religious significance. The Spanish conquistadores outlawed the rites of the sacred mushroom in Mexico, but this did not stop the practice. It continued on with Roman Catholic symbolism made part of the ceremony. Christ replaced the thunderbird as the object of worship in the ritual. Many things have been used over many years by many people to mitigate life's blows. And, perhaps, today's distress is more one of alienation than of abject poverty.

Some have felt that "St. Anthony's fire" was none other than the effects of eating rye contaminated with ergot, a fungus. Two gross effects were noted in this ergotism: gangrene of the extremities (with all the fiery pain that St. Anthony is reported to have suffered) and convulsions. From this historic chemical, ergonovine, an alkaloid drug useful in obstetrics, is derived. Further chemical treatment of this alkaloid results in LSD. (We are assured it takes more than a knowledge of high school chemistry to effect this synthesis.)

In 1943, Dr. Albert Hofmann, of Basel, Switzerland, was working with lysergic acid and its derivatives. Inadvertently he ingested some of the chemical. "In the afternoon of 16 April 1943 when I was working on this problem, I was seized by a peculiar sensation of vertigo and restlessness. Objects, as well as my associates in the lab, appeared to undergo optical changes. I was unable to concentrate on my work. In a dream-like state I left for home where an irresistible urge to lie down overcame me. I drew the curtains and immediately fell into a peculiar state similar to a drunkenness, characterized by an exaggerated imagination. With my eyes closed, fantastic pictures of extraordinary plasticity and intensive color seemed to surge towards me. After two hours this state gradually wore off."²

Dr. Hofmann's experience occurred when he ingested 250 micrograms ($\frac{1}{4}$ of a milligram). This is now known to be an heroic dose. It has been

²L. Goodman and A. Gilman, *Pharmacological Basis of Therapeutics* (New York: Macmillan, 1965), p. 205.

calculated that 2 pounds of LSD is adequate to give every man, woman, and child in greater New York a "trip." The drug is colorless and tasteless. It can be put into a cube of sugar and so administered. A handkerchief can be impregnated with a solution of LSD and then cut in appropriate sizes for chewing by users. It can be taken in a beverage such as coffee or with vodka (which is considered to be a readily available preservative for the chemical).

Why the attraction to LSD experience?

One way to look at why individuals seek the psychedelic experience is in terms of personal construct theory.³ In the context of this theory, the basic reason for anyone taking LSD is as an experiment. It is seen as an experiment through which the individual anticipates a greater extension and definition of his psychological system. It is a way in which the individual aims to enhance his mental constructs to allow greater understanding, prediction, and control of the events to which he addresses himself. The specific experiments being conducted by the LSD participants are varied and unique. One person may take a "trip" because he feels he has experienced most of life's ordinary offerings and that through his familiarity they have become meaningless. Anticipating the possible construction of a new or revised meaning to existence he embarks upon a new adventure, a "trip" with LSD. Another may feel life so chaotic that attempts to order it are fruitless. For this person LSD may be an experimental escape from a futile rather than a humdrum existence. Out of the LSD experience, but in terms of his personal constructs, the individual seeks to extend and define himself in various ways to give more meaning to life, to be "turned on," to be "in the know," to be considered courageous, or rebellious, or conforming, or lost, or a million other reasons which only an analysis of the personal constructs of the person could reveal.

Study of those with adverse reactions (severe anxiety, depression, hallucinations or paranoid reactions) has suggested that the person with already loosened construction, that is, the person who has difficulty in making accurate predictions about his world, is most likely, through the added disorienting and loosening caused by the LSD experience, to be "triggered" into a full-blown psychotic reaction. From this one can infer that many of those drawn to the LSD experience shouldn't "travel." At present not enough research has been done to predict who will suffer an adverse reaction. The disorienting effect to the point of psychopathology with prolonged use of LSD is attested to by several authorities.⁴

What are the effects of this drug?

There are few effects that can be measured objectively. The subject's eyes are dilated and there seems to be an increased alertness. All the rest of the effects are psychological and subjective. For example, the mood changes (now crying — now laughing), the euphoria, the distortions and hallucinations, the auditory hallucinations (rarely), and the confusion of thought

³ George Kelly, *The Psychology of Personal Constructs* (New York: Norton, 1955).

⁴ M. Fink, et al., quoted in *Journal of American Medical Association*, CXCVIII (1966), 658.

processes — all are reported by the user. And, interestingly, the user knows these are hallucinations, that these are drug-related, while a psychotic person cannot make this distinction. The LSD effects are related to those of mescaline (from the mescal button), peyote (a cactus used by certain American Indians in religious rites), Sominex (popularly advertised on TV to induce sleep), morning glory seeds, and even nutmeg.

Of interest in talking about LSD is the frequent use of superlatives (either pro or con) in referring to the experience, e.g., "It permits you to see, more clearly than our perishing mortal eye can see, vistas beyond the horizons of this life, to travel backwards and forwards in time, to enter other planes of existence, even . . . to know God."⁵ It is no wonder that, with such an extravagant metaphysical appeal as this, many will seek "wisdom in a pill."

While some have described their "trips" in ecstatic terms, there are those whose "visions" were less than beautiful and "mind expanding." "I kept a journal while on the drugs. Later I read it and it was horrible. People were tearing each other apart. Also, I felt I was reading the worst pornography I had ever read."⁶

It is obvious that such a potent drug can be a valuable tool for investigation of the workings of the mind. At first, it was thought by some that here was a tool which could produce schizophrenia at will. But these hopes have not been realized. For reasons not germane to our discussion this model LSD psychosis has been shown not to be schizophrenia. However, the investigation of the use of LSD with noncommunicative psychotics, in patients terminally ill with cancer, in alcoholics, etc., has been rewarding and deserves further study. But it is for carefully trained scientists under carefully controlled conditions and not for a "lark" or a "trip."

In this latter connection, it is well to mention that experience has shown that the uncontrolled, irresponsible administration of LSD has been productive of severe complications. While no lethal dose has been known, there have been several deaths of people on "trips." One person, in an ecstatic moment of delusion that gravity had no effect on him, threw himself out of an upper-story window to a sudden death. Another "traveler" was restrained by friends from throwing himself in front of a subway train. Another took the drug just once, only to come into the university health clinic several days later complaining of hallucinations and acute panic. It took several weeks of hospitalization and psychotherapy to restore his equilibrium.

In 1965, a case of adverse LSD reaction at the University of California at Los Angeles neuropsychiatric institute was rare. In 1966, such cases represented twelve per cent of the patient load. Similar increases have been reported in other parts of the country.

What are the similarities of LSD experience and religious experience?

At the turn of the century William James reported, "I know more than one person who is persuaded that in the nitrous oxide trance we have a genuine metaphysical experience." He himself reports the achievement of an

⁵D. L. Farnsworth, quoted in *Journal of American Medical Association*, CLXXXV (1965), 878.

⁶Ibid.

experience of oneness, with all contrasted species being soaked up and absorbed into one being.⁷

Aldous Huxley, Alan Watts, Timothy Leary, and many others report mystical experiences of religious significance through the use of LSD. The sincerity of some of the reports of the religious aspects of LSD is questioned by a reporter to a recent conference on LSD in San Francisco: ". . . It was indicated by Timothy Leary that the resort to religious symbolism in LSD discussions was largely done to overcome middle class resistance to the drug, his feeling apparently being that no one could object to anything that was set against a religious background."⁸

A study, reported in the *Psychedelic Review*, showed that when volunteer divinity students were given psilocybin in a three hour private devotional service, nine out of ten reported a religious mystical experience as rated by independent judges. Only one of the reported experiences of the ten students in the control group was rated as a religious mystical experience.⁹

It appears that the mental ruminations and thought patterns present in any one psychedelic experience seem to depend on the personal mental constructs or expectancies one brings to the setting. These constructs also influence perceptions during the LSD sessions. For example, Sidney Cohen comments on studies where he and his assistant deliberately altered their attitudes toward the subjects. When the experimenters were friendly the subjects reported seeing ". . . beautiful patterns of warm reds and yellows and felt quite euphoric. When my co-worker and I went over in the corner and whispered, many of them became suspicious, the colors they saw turned toward pasty green or dark purple, even our faces became threatening and diabolical."¹⁰ Those anticipating a religious experience may unconsciously promote a religious context, as well as interpret the experience in terms of religious significance. The interpretations and conclusions drawn from the events of the "trip" are thus perceived and structured in terms of one's personal mental constructs which have been built up through a myriad of previous experiences and interpretations. The key to whether or not the LSD experience is a religious experience rests, perhaps, with the expectancies and interpretations of the experience.

For the Latter-day Saint there may be an exception. The prime religious experience expected of the adherents to the Church is the gaining of a testimony of the truthfulness of the Gospel of Jesus Christ. This experience is described as a feeling of surety or certainty of the validity of the Gospel. If this state of certainty is construed to be such from the events of a feeling state inherent in one's emotional experiences, then the LSD experience and the testimony experience are quite similar. On the other hand, if the testimonial source is transcendental to oneself, if it is from the Holy Ghost, then the two experiences are vastly different. Of course, God could use the LSD

⁷ William James, *The Varieties of Religious Experience* (New York: New American Library, 1958), p. 298.

⁸ Caspar Weinberger, "The Law and the Psychedelic Experience," *The Advocate* (Monterey, California, Dec. 1966), p. 8.

⁹ Timothy Leary, "The Religious Experience: Its Production and Interpretation," *Psychedelic Review*, III (1964), 325-326.

¹⁰ Richard Alpert and Sidney Cohen, *op. cit.*, p. 30.

experience as a means of revelation. This, however, would be an unusual departure from the traditional revelatory avenues and, besides that, carries with it certain untoward results.

Why not use LSD as a vehicle for a type of religious experience?

Probably the most significant reason for not adopting the practice of taking LSD for religious experience, is that the avenues for religious experience are already defined and available for earnest seekers of these experiences without the inclusion of drugs as stimuli. If the Lord wished to use this means of religious awakening, He would no doubt make his will known through traditional revelatory avenues. For "toughminded" Latter-day Saints this reason is necessary and sufficient for not involving oneself with LSD for metaphysical purposes. The "tender-minded" however may like further dialogue. Widespread debasement of LSD practices makes any person or group who uses LSD or condones its use immediately suspect. Laws in some states prevent use of psychedelics except for members of the Native American Church who legally use peyote as a religious sacrament. There is evidence that those most attracted to the use of the psychedelics are often venturesome to the point of irresponsibility. Such adherents without discipline, often seeking only the consequences of the here and now, would introduce such dissident elements within the Church as to radically change or destroy it.

The use of LSD even in a structured setting with selected participants and knowledgeable "guides" does not guarantee satisfactory results for all participants. As already mentioned, many experiences would be heavenly, some would no doubt be hellish, and others nauseous. At present, there is no way of knowing beforehand the direction the stream of consciousness may take in the untrammelled state of psychedelic experience.

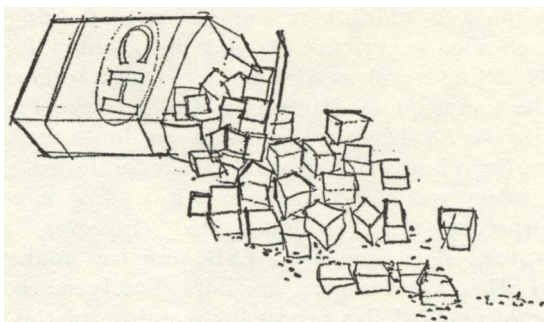
In discussing drugs which can affect the mind, either by clouding consciousness or otherwise altering it, Mormons have an acute interest. We are reminded of the verse, "In consequence of evils and designs that do and will exist in the hearts of conspiring men in the last days. . . ."¹¹ This has a poignancy today when so many are seeking "wisdom in a pill." In this context, a quote from Brigham Young is of interest, wherein he says, "The constitution that a person has should be nourished and cherished; and whenever we take anything into the system to force and stimulate it beyond its natural capacity, it shortens life." This statement made in 1859, in the Tabernacle in Salt Lake City, has a modern sound to it.

It should be of more than passing interest to note that Sigmund Freud was averse to taking drugs. While suffering much pain in his later years, due to advancing incurable cancer, he would at the most occasionally take a dose of aspirin. "I prefer to think in torment than not to be able to think clearly," he once told Stefan Zweig.

In conclusion, although the psychedelic experience may be construed as having religious significance, we believe that there are other satisfactory avenues for religious experience outside of the drug approach. Most authorities do not favor the use of LSD without close scientific supervision. Some of the initial hopes for LSD as a psychotomimetic agent have not turned out

¹¹ *Doctrine and Covenants*: 89:4.

as anticipated. Even so, most authorities agree to the vast and almost unexplored potential of the psychedelics toward the unlocking and understanding of higher mental processes, including metaphysical experience, if used in a controlled experimental setting.



HOW TO BE A MORMON SCHOLAR

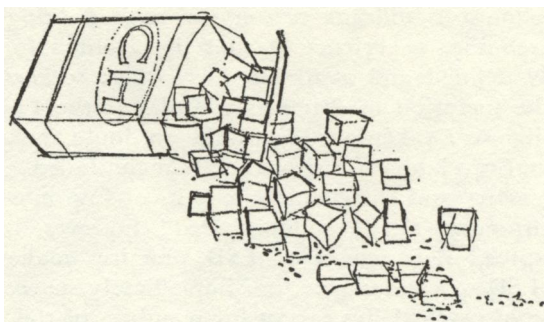
Samuel W. Taylor is a professional writer of fact and fiction. Three of his books are HEAVEN KNOWS WHY, FAMILY KINGDOM, and I HAVE SIX WIVES (not autobiographical). He is a member of the Redwood City (California) L.D.S. Ward and correspondent for the CHURCH NEWS.

While I have never hoped to qualify as a Mormon scholar, after reading three issues of *Dialogue* it dawned on me that to become one of this select group wasn't really hard at all, if you follow just two simple rules.

The first rule is to employ the word "milieu" at the earliest possible moment in your article, then sprinkle it in throughout the remainder of the piece. Of course it goes without question that you never will use a simple word when a big one can be made to fit, for instance, "historiography" rather than "history," but the key word is "milieu." This is sort of a password among the clan, and its use lets them know immediately that you are one of the boys.

The second rule, if you would take your place among this brainy milieu, is that you must somehow or other drag into your piece a reference to Fawn Brodie's *No Man Knows My History* and lambast its inaccuracy. As item after item in the three issues contrived to do this, I was as puzzled as when, a few years back, I attended a writers' conference in the Deep South. The first lecture I attended was a scholarly discussion of the historiography of the Southern novel. Suddenly in the middle of it the speaker paused, took a sip of water, and then launched into a furious tirade about damn Yankees and the Republican party. This was greeted by wild applause, after which the speaker took another sip of water and resumed his discourse on the Southern novel. As one speaker after another over a period of a week somehow contrived to denounce Yankees and Republicans during discussions of the short story, the fact article, poetry, biography and other aspects of the writing craft, I finally realized that this was an obligatory type of regional

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patriotism required of all true believers below the Mason and Dixon line. Unless you let the audience know your heart was pure, it wouldn't respect your ideas on literature. And as one Mormon scholar after another zeroed in on Fawn Brodie it became self-apparent that this was the scholar's method of bearing his testimony, without which no Mormon's article is worth consideration. By blasting Brodie's book you show that you are thinking right, because Mrs. Brodie was unchurched for the writing of it and delivered to the buffetings of Satan; but you maintain your high intellectual objectivity by referring only to its inaccuracies.

While I have no objection to the bearing of testimony, I must object to this second convention of Mormon scholars. It just isn't cricket, to my mind, to single out this one book for criticism without comparing it with other Mormon books written about Joseph Smith, and evaluating *their* accuracy. Of course no Mormon dares do this. So in my opinion if the scholar is unable to be intellectually honest on this subject, he should avoid it entirely rather than to shoot a sitting duck. It is not quite sporting to buffet someone only after she has been safely delivered to the buffetings of Satan (doesn't that put you in bad company?) while studiously avoiding criticism of a great body of writing about Joseph Smith by Mormons that is characterized not by accuracy but by adulation.

In any such comparison, Mrs. Brodie's book would come out very well. It was not inaccuracy that raised the Mormon ire, but her documentation of that which we didn't wish to believe. And then, of course, she made the fatal mistake of calling Joseph Smith insincere. In doing this, I think she must have been greatly influenced by the fact that at the time her book was in preparation the code of James Strang's diary had at last been broken. Strang, who led off one of the splinter groups from Nauvoo, was an opportunist who kept a diary filled with pious bromides, and then put into code private thoughts which reveal that he embraced religion purely as a way to power. Mrs. Brodie's thesis was that Joseph Smith began this way, but grew into the full stature of a prophet; unfortunately, she didn't have evidence such as the diary of Strang to support it, and disaster befell her. But except for this thesis, I am sure that her book can hold its own very well for accuracy with other Mormon books on the subject, and certainly should not be singled out of the pack on this account.

In his "answer" to the Brodie book, *No, Ma'am, That's Not History*, Hugh Nibley spends considerable time lauding Eduard Meyer's *Origin and History of the Mormons* and the author himself, whom Nibley calls, "The most learned man who ever made a study of the Mormons, and one of the best-informed men who ever lived." Nibley continues, "At the end of the last century the great tradition of European scholarship in the grand style culminated in the person of Eduard Meyer." Yet, curiously, the very passage in Meyer's book which most excited Nibley's admiration was not quoted at all but was condensed into a capsule. The full quotation follows:

The opponents of the Church have often raised a question as to how the absurd tales of the Book of Mormon, and the foolish revelations of the Prophet, which contradict all reason, could be literally accepted as God's communication to man; the question further expresses incredulity that Smith's followers could have deluded themselves by believing in their Prophet's divine calling in view of his human weak-

nesses and the crimes which he committed. The answer which they offer is decisive and irrefutable. The Bible also contains numerous stories which are as absurd as those of the Book of Mormon if they are to be literally accepted — and such circles, whether Mormon or Gentile, admit of no other interpretation. But God's ways are not those of man, and a human scale of values may not be imposed upon His actions; man shall rather humble himself and accept the divine will and its manifestations as such, without exalting his own intelligence. This is completely correct: the journey of the Jaredites to America in miraculous enclosed boats, led by God, is no more absurd than the literal story of the Flood. Anyone who can believe the story of Daniel, the Apocalypse, or the battles described in Chronicles, and many other such tales, can accept the Book of Mormon without the slightest difficulty. And looking at the moral scruples of Smith, there is again no problem for the believer. Assuming that all of the accusations brought against him *are* true, does not the Bible tell of grave sins and misdeeds committed by Abraham, Moses, David and Solomon, men who were nevertheless chosen prophets of God? Solomon, who even fell away from God, and introduced the worship of idols into Jerusalem? Did not Peter deny the Lord, and dispose of Ananias and Sapphira, and become the rock upon which Christ wished to build his church? God chooses whom He will, without having to give an account of Himself; apparently, as these stories teach, He has a predilection for sinners and criminals. Thus, all reproaches made against Smith's character can cast no suspicion upon his inspiration. He remains the chosen instrument of God, who chose him as His mouthpiece. Herein lay the main strength of the Church, and the secret of the powerful propaganda which it exerted; in its midst was a genuine Prophet, from whom the living word of God resounded, a steady source of advice for every contingency which might arise, and a fulfillment of the ancient Biblical prophecies which others vainly sought to discredit. [English translation published by University of Utah Press (1961), pp. 98-99.]

PSYCHOSEXUAL IDENTITY AND THE MARRIAGE RELATIONSHIP

C. Jess Groesbeck, M.D., is in his second year of residency in psychiatry at Letterman General Hospital in San Francisco. He is married (four children) and serves as an L.D.S. stake mission president.

When Sigmund Freud introduced the idea that sex played a greater part in man's development than had traditionally been thought, it caused an impact on every area of human knowledge. The impact was probably greatest in the area of the understanding of the psychosexual role development of man and woman and its relationship to love (with its immature manifestations).¹ Later psychiatrists and psychoanalysts have also elaborated and developed important

¹ Sigmund Freud, *Three Contributions to the Theory of Sex, The Basic Writings of Sigmund Freud*, translated and edited by A. A. Brill (New York, 1938), p. 553-604.

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insights in this field; two of them are Erik H. Erikson and Erich Fromm.² The significance of some of these insights has relevance to the revolutionary theological contributions of Mormonism to this same area, particularly to the psychosexual roles of man and woman and their function in the marriage relationship.

Psychoanalyst Erich Fromm has formulated a theory of love and psychosexual development as follows. The basic condition of man is being alone, separate, and estranged from others, as well as himself. This condition of separateness arouses anxiety, anxiety of such intensity that he would become insane if he could not reach out and unite himself with others and the world outside. The process whereby this union is achieved most satisfactorily is through love. Fromm then sees man's deepest need as that of overcoming his aloneness and separateness by union with others through love. However, it is in the experience of love, as opposed to intellectualization, that this union is effected most completely. In addition to this universal, existential need for union, Fromm feels there is a more specific biological union of masculine and feminine polarity as a model for union via love. Biologically *each* man and woman has both masculine and feminine hormones; the man has predominantly masculine but also feminine ones, and the woman vice versa. In each individual there must be a delicate balance maintained for normal functioning. Man, according to Fromm, also has this masculine-feminine polarity *psychologically*. That is, each normal male has those qualities or character traits of masculinity and femininity (masculine greater than feminine) in his psychological make up just as he possesses hormones biologically — the female, of course, vice versa. The masculine traits are those of penetration, guidance, activity, discipline, and adventurousness; and the feminine traits are productive receptivity, protection, realism, endurance, and motherliness. Thus each man and woman must find union of his or her masculine-feminine polarity, both biologically and psychologically, *within* the self to be a mature, healthy, functioning individual. As this is achieved, he or she can reach out to *another person* of the opposite sex and find union in love. In this relationship of "becoming as one," the man contributes the masculine elements, and the woman the feminine. Here, the biological model of sexual intercourse is a prototype. As in that act, man and woman become "one flesh," they do so psychologically in their emotional relationship. This concept of masculine-feminine polarity is expressed in the ancient myth that originally man and woman were one; that they were cut in half; and from then on each has been seeking for the lost female part of himself in order to reunite with her.³

There are many parallels between Fromm's concept of psychological man and Mormonism's doctrine of spiritual man. Mormon doctrine states that one's sexual identity (i.e., male or female) is part of the basic structure of man's eternal being. Masculine-feminine polarity could be said to exist in a spiritual sense as well as psychological and biological sense. Mormon writings explain that in the "pre-existence," individual spirits were male or female.⁴

² Erik H. Erikson, *Childhood and Society* (New York, 1963), pp. 48-108. Erich Fromm, *The Art of Loving* (New York, 1962).

³ Fromm, *Ibid.*, pp. 8-38. I have summarized these pages in this paragraph.

⁴ Wendell O. Rich, *Distinctive Teachings of the Restoration* (Salt Lake City, 1962), pp. 106-109. Orson Pratt, *Journal of Discourses, XIX* (Liverpool, England, 1879), 281.

And the Doctrine and Covenants (76:22-24) notes that the inhabitants of worlds are begotten *sons* and *daughters* unto God. The highest goal of man, as seen in Mormon theology, is partaking of exaltation in the Celestial Kingdom of God, wherein man becomes as God. But a man or woman alone cannot achieve this. They must "partake of Celestial marriage for time and eternity" with each other to become as "one flesh," and the most important attribute and privilege of "Godhood" is begetting spiritual offspring.⁵

The husband-wife relationship, then becomes the central relationship in the Plan of Salvation. And achieving the optimum implies fulfilling one's masculine or feminine role in every sense of the word. Scriptures from the Bible are used by Mormon writers to develop the concept of an ideal marriage relation. For example, in Ephesians 5:21-32 Paul compares the relationship of husband and wife with that of Christ and His Church. Just as Christ is Head of the Church, so the husband is head of the wife. The implications of this analogy are that if one understands all that goes into the relationship of Christ to His Church, he will have an idea of the ideal marriage relation between husband and wife. In I Peter 3:1-7, Peter further describes the ideal husband-wife relationship. The man is head of the woman; he directs and leads in the spirit of love. The woman is in subjection as wife and "weaker vessel" with a "meek and quiet spirit," who is of "great price in the sight of God." In other words, it may be said that this is how man and woman express their masculinity and femininity in the marriage relation — the man leading and the woman following.

If the order in the relationship between Christ and His Church were inverted, that is, the Church became Head over Christ, confusion and chaos would result. This, in fact, is the Mormon claim of what occurred with the passing of the Savior and His Apostles. The Church lost its direction from the Head and began to direct its own course. This is known to us as the "Great Apostasy." Likewise, if the relationship between husband and wife were inverted, and the wife took over the husband's role and vice versa, confusion and chaos would ensue in the marriage and family organization. Children would grow up in confusion about their roles, and the whole family structure would be undermined. This would follow because of the fact that children learn to be adults (hence husbands and wives and fathers and mothers) by identifying with their parents (i.e., boys with their fathers and girls with their mothers). If they have no adequate models, the Plan of Salvation, according to Mormon theology, could not be carried out successfully.

That the above inversion of husband-wife roles occurred and was a significant factor in the Great Apostasy from Christ's Church is the theme of a little known discourse on marriage purportedly given by the Prophet Joseph Smith.⁶ Though there is less than certainty as regarding its authorship, re-

⁵ See Bible, Gen. 2:24. See Doctrine and Covenants 132:12-25.

⁶ "A Little Known Discourse By The Prophet Joseph Smith," from the biography of Warren and Amanda Smith (unpublished). I have not seen the original account but only an alleged copy of it. It is significant, though, that this account is almost the same as a portion of a larger treatise on marriage supposedly put forth by Joseph Smith over the name of Udney Hay Jacob, an early Church member (See Udney Hay Jacob, "An Israelite, and a Shepherd of Israel; An extract from a manuscript entitled The Peacemaker, or the Doctrines of the Millennium," Nauvoo, Ill., 1842. Joseph Smith is listed as printer. See also Fawn M. Brodie, *No Man Knows My History* (Knopf, N.Y., 1960), pp. 298-299. Though there is still

regardless of its origin the thesis is revolutionary in emphasizing a different than traditional view as to causes of the Apostasy from Christ's Church. That is, inversion of the roles of husband and wife destroyed the Patriarchal Order and hence undermined the whole family organization. As a consequence, according to the discourse, the change of formal doctrines and ordinances followed. Most importantly, the discourse reveals the consequences in marriage when the appropriate psychosexual roles were not adhered to.

The problem of masculine-feminine role inversion is also one of the significant problems of our own time. It can be said to be part of the "identity crisis" that social observers have noted. Vita S. Sommers wrote "Problems of identity constitute the most serious and distinctive psychological disorder of our time, in the opinion of many social scientists, including psychoanalysts." Greenson, one of the major contributors to the understanding of this problem, has gone so far as to call it "the American disease."⁷

More specifically, role inversion in marriage can be evidenced in the changed concept of equality. Whereas equality originally meant that since man and woman are basically and qualitatively different, each should have full opportunity to express his or her masculine or feminine role (100-100 relationship). The concept has now come to mean "50-50" in carrying out marriage tasks. This implies that men and women are "equals" because they aren't different any more.⁸ This form of equality is defended in the name of "fairness" as well as efficiency and convenience. Brigham Young stated that ". . . evil is inverted truth, a correct principle made an evil use of."⁹ This Mormon theological concept of evil could be applied to the situation of marriage role inversion; for the sake of "equality" (or sameness), man and woman sacrifice their appropriate psychosexual roles for "fairness," and efficiency and convenience, in marriage.

Inversion of psychosexual roles in parents is a significant factor in the development of homosexuality. During the critical years from three to seven, children begin to learn their role mainly from the parents of their own sex. If this is disturbed, it is an important factor in a homosexual orientation in the child. For example, a boy can become so anxious in close relations with

a questionable issue regarding origins, I feel the discourse and doctrine on marriage most likely came from Joseph Smith. I have studied the larger Jacob treatise as well as Brodie's comments and would, in general, agree with her interpretation that the doctrine was, at least, put out "under his auspices." Another source is found on pages 146-147 of the *Confessions of John D. Lee*, 1880 ed. (Modern Microfilm, Salt Lake City, 1965): During the winter, Joseph, the Prophet, set a man by the name of Sidney [Udney] Hay Jacobs, to select from the Old Bible such scriptures as pertained to polygamy, or celestial marriage, and to write it in among the people, to pave the way for celestial marriage. This like all other notions, met with opposition, while a few favored it. The excitement among the people became so great that the subject was laid before the Prophet. No man was more opposed to it than was his brother Hyrum, who denounced it as from beneath. Joseph saw that it would break up the Church, should he sanction it, so he denounced the pamphlet through the *Wasp*, a newspaper published at Nauvoo, by E. Robinson, as a bundle of nonsense and trash. He said if he had known its contents he would never have permitted it to be published, while at the same time other confidential men were advocating it on their own responsibility.

⁷ Vita S. Sommers, "The Impact of Dual-Cultural Membership on Identity," *Psychiatry, Journal for the Study of Interpersonal Processes*, XXVII (Nov. 1964), 332.

⁸ Fromm, *Art of Loving*, pp. 14-16.

⁹ Brigham Young, *Journal of Discourses*, III (Liverpool, England, 1855), 156-157.

a domineering, castrating mother, that relations with *all* future women arouse such intense anxiety that he has an incapacitating fear of the opposite sex, and thus cannot relate in a mature heterosexual fashion. Homosexuality can be the secondary reaction and outcome. Also, if a father is too weak and ineffectual, the boy is left confused as to how one should be a male. This too can contribute to a homosexual orientation.¹⁰ Parental role inversion is only one factor in the complex problem of homosexuality, of course, but it is a significant one.

Another consequence of masculine-feminine role disturbance is in the "Don Juan" type who claims he "needs more than one woman for a lover." He feels it is because he is "more masculine" than other men. Psychiatrists have pointed out that these individuals are unsure of their masculinity and hence need to continually "prove" it to themselves and others. It is because they have tenuous and insecure masculinity that they become "woman conquerors."

Role inversion is no more clearly evidenced than in the dress and fashion of men and women today. At times it is difficult to know which is which when boy and girl walk down main street in the 1960's. If this phenomenon had only to do with fashions and clothes, it possibly could not be considered so significant. However, it mirrors a far deeper and more fundamental change in male-female relationships in our time.

Today, many women dominate men or men put themselves in subjection to them. A psychoanalyst summarized the situation as follows:

Bettelheim, in a recent article, states that our attitude toward sex has affected the young female more than the male. Our educational system fails to prepare the girl for life since she is reared "in contradiction." Education fosters thinking and acting for one's self, but femininity is couched in terms of passivity, ". . . without clearly understanding her own nature, she does not know where and when to be feminine and where or when to be equal."

A common resolution of the dilemma is control and domination of the man, even as woman herself feels dominated by him. She may also turn to her child for vicarious gratification. Maintenance of the anaclitic (i.e., excessive dependency) relationship prevents the male from attaining his full maturation and stature. Thus the female thwarts the male as she herself feels thwarted by him in full realization of her femininity. In the absence of a strong and satisfying father (husband) figure, the growing child is overwhelmed by maternal indulgence. Only a strong father and husband can help the child attain maturity, because he both sets the example for identification and averts the impulses of the mother to infantilize the child. The father's role is of greatest importance in disengaging the son from an engulfed relationship to his mother.

Carl Jung, the world famous psychiatrist, said the following upon observing marriage customs in Kenya and Uganda:

¹⁰ Irving Bieber, et al., *Homosexuality: A Psychoanalytic Study of Male Homosexuals* (New York, 1965).

¹¹ Frances Hannett, "The Haunting Lyric," *The Psychoanalytic Quarterly*, XXXIII (1964), 265-266.

I had the feeling that the confidence and self-assurance of [the wife's] manner were founded to a great extent upon her identity with her own wholeness, her private world made up of children, house, small livestock, shamba and — last but not least — her not unattractive physique. . . . I asked myself whether the growing masculinization of the white woman is not connected with the loss of her natural wholeness. (Shamba, children, livestock, house of her own, hearth fire) ; whether it is not a compensation for her impoverishment; and whether the feminizing of the white man is not further consequence. The more rational the polity, the more blurred is the difference between the sexes.¹²

Psychosexual role inversion has been seen as an increasingly important problem to the General Authorities of the Church of Jesus Christ of Latter-day Saints.¹³ One of the fundamental objectives of the Priesthood Correlation Program is to "help fathers to comprehend and to properly implement (the teaching of the Gospel) in their own homes among the members of their own families."¹⁴

In conclusion, then, an attempt has been made to focus on the psychosexual roles of man and woman in the marriage relation. Insights and parallels were drawn between the writings of psychoanalysts and various doctrines and concepts of Mormon theology. Various examples of inverted and/or disturbed manifestations of this relationship were cited. A fitting conclusion to this subject comes from Brigham Young:

But the whole subject of the marriage relation is not in my reach, nor in any man's reach on this earth. It is without beginning of days or end of years; it is a hard matter to reach. We can tell some things in regard to it; for intelligent beings to be crowned with glory, immortality, and eternal lives. In fact, it is the thread to which runs from the beginning to the end of the Holy Gospel of salvation — of the Gospel of the Son of God; it is from eternity to eternity.¹⁵

¹² Carl Jung, *Memories, Dreams, Reflections* (New York, 1963), pp. 223-264.

¹³ Stephen L. Richards, "The Father and the Home," *The Improvement Era* (Salt Lake City, June, 1958), 409-411. Spencer W. Kimball, "Keep Mothers in the Home," *Era* (October, 1963), 1071-1074.

¹⁴ *Melchizedek Priesthood Lessons, 1965* (Salt Lake City, 1965), p. 1.

¹⁵ Brigham Young, *Journal of Discourses*, II (Liverpool, England, 1854), 90.