local government could assume responsibility. Schools in Indonesia, Chile, Tahiti, American Samoa, and Mexico were closed as improved public school programs became more available to members of the Church in those countries. In 1965, the Church schools outside the United States administratively became part of the Unified Church School System. Presently, the schools are administered separately from the institutions of higher education.

BIBLIOGRAPHY


Bennion, Milton Lynn. Mormonism and Education. Salt Lake City, 1939.


Moffit, John C. The History of Public Education in Utah. Salt Lake City, 1946.


A. GARR CRANNEY

SCHOOLS OF THE PROPHETS

Between 1833 and 1884, Church leaders from time to time organized schools for instructing members in Church doctrine and secular subjects and for discussing political and social issues relevant to the Church’s mission. Although they varied greatly in form and purpose, these schools were called Schools of the Prophets, or sometimes Schools of the Elders.

The first such school met on January 23, 1833, in Kirtland, Ohio, in response to a revelation (D&C 88:119–33) instructing the Church to prepare priesthood members to carry the gospel to the world. Following prayer and an outpouring of spiritual gifts, the Prophet Joseph Smith invited each man present to receive the ordinance of washing of feet and a blessing. They ended their daylong fast by partaking of the Lord’s Supper, after which they sang a hymn and were dismissed.

The School of the Prophets met in Kirtland through the winter and early spring of 1833, usually in a room above Newel K. Whitney’s store. Joseph Smith presided, and Orson Hyde was the instructor. Enrollment was limited to selected priesthood holders and probably never exceeded twenty-five. In accordance with the revelation about the school, members were initiated through the washing of feet, then reaffirmed their commitment and mutual goodwill by exchanging a formal salutation at the commencement of each class. School usually convened at sunrise and dismissed in late afternoon. Instruction focused on scripture and doctrine, though some time was devoted to secular topics such as grammar. During the February 27, 1833, meeting, Joseph Smith received the revelation known as the Word of Wisdom (D&C 89), which thereafter was binding upon members of the school.

The school ended in April 1833, when spring weather permitted active missionary work to begin, and never reconvened. Instead, a series of educational efforts expanded on the original idea and took on added responsibilities. Two of these later schools, known as the School of the Elders or School of the Prophets, convened in Jackson County, Missouri, during the summer of 1833 and in Kirtland, Ohio, from late fall to early spring in 1834–1835 and 1835–1836. These had larger enrollments than the first School of the Prophets and, in addition to the spiritual preparation of priesthood members, taught students an expanded secular curriculum, including penmanship, English, Hebrew, grammar, arithmetic, philosophy, literature, government, geography, and history. These later schools did not observe the earlier initiation rite and formalized salutation. Parley P. Pratt led the Missouri school, and Joseph Smith, Sidney Rigdon, Frederick G. Williams, and William E. McLelland taught in Kirtland. During the 1834–1835 school year, students in Kirtland heard the lectures later published in the Doctrine and Covenants as the Lectures on Faith.

Following the closure of the School of the Elders in 1836, the School of the Prophets did not meet again until the Church moved west. In December 1867, President Brigham Young reorganized the School of the Prophets in connection with the University of Deseret. The Church’s First Presidency presided over a theological class of ecclesiastical officers and selected priesthood holders that served as a forum for the discussion of questions related to the spiritual and temporal concerns of the Church. The class later separated from the University, and branch classes were established in major LDS communities throughout the Intermountain West. Total enrollment eventually ex-
ceeded 1,000 members. Locally elected priesthood leaders presided over meetings of active priesthood members in discussions of religious, civic, and economic issues as well as of the spiritual and temporal concerns of the Church. Meetings were confidential, and admission was by tickets given to an invited membership.

President Brigham Young dissolved these branches of the Schools of the Prophets late in the summer of 1872 and then reorganized in November 1872 a Salt Lake City School of the Prophets for General Authorities and other invited priesthood leaders. Participants numbering more than 200 discussed theology and also temporal concerns. This school helped introduce cooperative enterprises into LDS communities. When united order organizations were incorporated in the spring and summer of 1874 to facilitate economic cooperation, the Salt Lake City School of the Prophets dissolved and some of its functions were absorbed by local united orders.

President John Taylor, who succeeded Brigham Young as Church President, reconvened the School of the Prophets in the fall of 1883. Inviting Church General Authorities and a select group of other Church leaders to participate, President Taylor followed the ceremonies of the original school. A branch of the school was established in St. George, Utah, in December 1883. These schools probably ceased to operate in early 1884, with no subsequent attempt by the Church to organize further Schools of the Prophets.

BIBLIOGRAPHY

STEVEN R. SORENSEN

SCIENCE AND RELIGION

Because of belief in the ultimate compatibility of all truth and in the eternal character of human knowledge, Latter-day Saints tend to take a more positive approach to science than do some people in other religious traditions who also claim a strong foundation in scripture. The LDS experience includes encounters between religious belief and the natural sciences in three broad areas. For the most part, LDS responses to discoveries in American antiquities and New World archaeology have been enthusiastic, but sometimes cautious, as these findings are thought to have some potential for expanding contemporary understanding of the ancient Book of Mormon peoples and Book of Mormon Geography. Latter-day Saints have often been defensive toward, though they have not necessarily rejected, developments in geology and the biological sciences that bear on the nature of the Creation and the age of the earth (see Evolution; Origin of Man). The revelations to Joseph Smith of an Abrahamic astronomy and three creation accounts, having some variation, have also stimulated positive interest in astronomical and cosmological issues. In particular, these revelations affirmed the plurality of worlds and heliocentrism in the scriptural writings of ancient prophets. Historical, scientific, philosophical, and theological factors have tempered discussions of science and religion in the LDS context.

Conceptions of scientific knowledge have changed many times since Greek antiquity. Thus, for example, modern understanding of the nature of the cosmos has changed radically from Aristotle in early Greece; to Galileo, Descartes, and Newton in the seventeenth century; to Lyell and Darwin in the nineteenth century; and in the twentieth century to Einstein, Hubble, and Hawking. Science itself continues in a state of constant flux, so that the total collection of scientific ideas at any point in time could never be considered final truth. Consequently, scientific theories are forever tentative and are not likely to be fully compatible with revealed religion at any particular time.

Realizing this, scholars today recognize that older descriptions of "conflict" or open "warfare" between science and Christianity are often mistaken. Nor could LDS thinking about science be described in this way. The Church is distinguished by its acceptance of ongoing revelation and the view that divine revelation underlies its scriptures and teachings. Consequently, Latter-day Saints assume that ultimate truths about religious matters and about God's creations can never be in conflict, as God is the author of both. They look forward to a time when more complete knowledge in both areas will transcend all present perceptions of conflict.