

1990

# Utah v. Malstrom : Brief of Appellant

Utah Court of Appeals

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Stanley D. Malstrom; Pro Se.

R. Paul Van Dam; Attorney General; Sandra L. Sjogren; Attorneys for Respondent.

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**UTAH COURT OF APPEALS  
BRIEF**

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DOCKET NO. 900057-CA

IN THE UTAH COURT OF APPEALS  
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THE STATE OF UTAH,	)	
Plaintiff/Respondent	(	
	)	Case No. 900057-CA
vs.	(	
	)	Priority No. 2
STANLEY MALSTROM,	(	
Defendant/Appellant	)	

**BRIEF OF THE APPELLANT**

Appeal from Judgment of Conviction  
entered in the Third Judicial District Court  
August 31, 1989,  
the Honorable Timothy Hansen, presiding,  
sentencing date October 24, 1989

R. PAUL VAN DAM  
SANDRA L. SJOGREN  
Attorney General  
Attorney for Respondent  
236 State Capitol Bldg.  
Salt Lake City, Utah 84114

STANLEY D. MALSTROM, Pro se  
For Appellant  
7700 South Steffensen Drive  
Salt Lake City, Utah 84121

SEP 21 1990

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STANLEY D. MALSTROM, Pro se  
For Appellant  
7700 South Steffensen Drive  
Salt Lake City, Utah 84121

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### JURISDICTION

Jurisdiction of this Court to hear this appeal is conferred by Rule 26 of the Utah Rules of Criminal Procedure, and by Rule 3 of the Rules of the Utah Court of Appeals.

### ISSUES

1. A "pro se" cannot be held to the same stringent standards as a law-trained attorney.

2. There was not sufficient evidence of "Practicing Medicine without a License to convict defendant.

3. Does the "Medical Practice Act" apply to persons who practice the "healing arts."

4. Plaintiff was required to affirmatively prove that Defendant was outside the exceptions to the criminal statute, given his religious and other status in the community.

5. Section UCA 58-12-30 is unconstitutionally overbroad and unclear.

6. The trial Court erred in allowing inflammatory, prejudicial, irrelevant testimony to be introduced against the defendant.

7. The denial of the Motion for New Trial, was an abuse of discretion by the trial Court.

### STATEMENT OF AUTHORITIES

**"License-several classes-Definitions.--**The following classes of licenses shall be issued:

(1) To Practice medicine and surgery in all branches thereof.

(2) (a) To practice as an osteopathic physician without operative surgery in accordance with the tenets of a profession school of osteopathy recognized by the department of registration.

(b) To practice as an osteopathic physician and surgeon in accordance with the tenets of a professional school of osteopathy recognized by the department of registration.

(3) To practice the treatment of human ailments in accordance with the tenets of the professional school, college or institution recognized by the department of registration of which the applicant is a graduate as designated in his application for license, but without the use of drugs or medicine and without operative surgery. "Drugs and medicine" as used herein shall mean articles intended for use in the diagnosis, cure, mitigation, treatment, or prevention of disease for which an authorized prescription is required by law. Such articles shall not include devices or their component parts, intended for use in the diagnosis, cure, mitigation, treatment or prevention for disease for which an authorized prescription is not required by law.

(4) To practice the treatment of human ailments in accordance with the tenets of the professional school, college or institution recognized by the department of registration of which the applicant is a graduate as designated in his application for license, including the practice of obstetrics and the use of drugs and medicine, but without operative surgery, except operative minor surgery. The term "operative minor surgery"



means the use of electrical or other methods of the surgical repair and care incident thereto of superficial laceration and abrasion, benign superficial lesions and the removal of foreign bodies located in the superficial structures; and the use of antiseptics and local anesthetics in connection therewith but it shall not include any surgery which requires blood transfusion or the entry into the abdominal or thoracic cavity or cranium.

(5) To practice obstetrics if a valid obstetrics license has been issued and is in force prior to the effective date of this act for such practice."

Utah Code Annotated 58-12-3 (1953) as amended (emphasis added)

"'Practicing medicine" defined-Exceptions.-- Any person who shall diagnose, treat or profess to treat or prescribe or advise for, any physical or mental ailment of, or any physical injury to, or any deformity of, another; or who shall operate upon another for any ailment, injury or deformity, shall be regarded as practicing medicine or treating human ailments. But nothing in this section shall be construed to include the following cases;

(1) The administration of domestic or family remedies in case of emergency. \* \* \*

Utah Code Annotated 58-12-17 (1953) as amended

Medical Practice Act-Definitions--As used in this act, subject to the exemptions of section 58-12-29:\* \* \*

(2) The word 'diagnose' means to examine in any manner another person, parts of a person's body, substance, fluids, or materials excreted, taken or removed from a person's body, or produce by a person's body, to determine the source nature, kind or extent of a disease or other physical or mental condition, or to attempt to so examine or to determine, or to hold oneself out or represent that an examination or determination is being

made or to make an examination or determination upon or from information supplied directly or indirectly by another person, whether or not in the presence of the person making or attempting the diagnosis.

(3) The words "drugs or medicine" mean articles, chemicals or compounds or biological preparations intended for internal or external use by man or intended to be used for diagnosis, cure, mitigation or prevention of diseases or abnormalities of man as recognized in any published United States Pharmacopoeia or National Formulary, or otherwise established as a drug or medicine.

(4) The words "practice of medicine" mean:

(a) To diagnose, treat, correct, advise or prescribe for any human disease, ailment, injury, infirmity, deformity, pain or other condition, physical or mental, real or imaginary, by means or instrumentality;

(b) To maintain an office or place of business for the purpose of doing any of the acts described in subsection (a) whether or not for compensation;

(c) to use, in the conduct of any occupation or profession pertaining to the diagnosis or treatment of human diseases or conditions in any printed material, stationery, letterhead, envelopes, signs, advertisements the designation "doctor," "doctor of medicine," "physician," "surgeon," "physician or surgeon," "Dr.," "M.D." or any combination, of these designation, unless the designation additionally contains the description of the branch of the healing arts for which the person has a license."

Utah Code Annotated 58-12-28 (1953) as amended

Medical Practice Act-Practice of medicine without a license a Felony-Exceptions.

"It is unlawful to engage in the practice of medicine in this state without first obtaining a license. Any person who engages in the practice of medicine without a license is

guilty of a felony; except the following persons may engage in activities included in the practice of medicine subject to the circumstance and limitations stated: \* \* \*

(4) any individual rendering aid in an emergency, when no fee or other consideration of value for the service is contemplated, charged or received;

(5) any individual administering a domestic or family remedy including those persons engaged in the sale of vitamins, health for or health food supplements, herb or other products of nature, except drugs or medicines for which an authorized prescription is required by law;

(6) a person engaged in good faith in the practice of the religious tenets of any church or religious belief without the use of any drugs or medicines for which an authorized prescription is required by law; \* \* \*

Utah Code Annotated 58-12-30 (1953) as amended

"Medical Practice Act-Scope of act.-This chapter is designed solely for the regulation of the practice of medicine and does not apply to the regulation of \* \* \*the healing arts, \* \* \* and this act shall not change or limit the rights of persons lawfully practicing the other healing arts with respect to the practice of their professions \* \* \*"

Utah Code Annotated 58-12-38 (1953) as amended

#### STATEMENT OF CASE

##### Nature of Case

This appeal is taken from a Judgment of Criminal

Conviction, in which the defendant, Stanley Malstrom, was Convicted of a Third Degree Felony, "Practicing Medicine without a License".

#### Proceedings

1. Trial of this matter was heard on August 31, 1989, at which time judgment of conviction was entered.

2. Motion for New Trial was filed on October 9, 1989.

3. Said Motion was denied on October 24, 1989, at which time defendant was sentenced.

4. Notice of Appeal was filed on November 22, 1989.

5. No previous or other appeal has been filed or heard in this matter.

#### FACTS

1. Stanley Malstrom is an herbalist, and an acupressurist, who practices tenets of the L.D.S. religion, specifically as it relates to the Word of Wisdom.

2. On or about October 29, 1989, Carol Marshall, came to Mr. Malstrom's home, complaining of digestive problems. This visit was arranged through friends of Mr. Malstrom's, the Tishner's, and her husband, and was at the special request of same.

3. Complainant, Ms. Marshall, told Mr. Malstrom of her troubles and requested that he lay his hands on her.

4. Mr. Malstrom, did perform the service, and suggested to Ms. Marshall that she might be better off with an improved diet and a "green drink" (a mixture of vegetables, and pineapple known to many as a soothing substance for the digestive system).

5. Ms. Marshall never paid for any of the above services, nor were any drugs, prescribed, although she was told by Mr. Malstrom, at one point that she may have a sinus infection, and she should see her physician.

6. Subsequent to her visit to Mr. Malstrom, Ms. Marshall filed a Civil suit against him alleging that he had damaged fusion in her vertebrae, which action has not, to date, been tried, nor judgment entered.

7. On or about March 29, 1989 the State of Utah filed charges against Mr. Malstrom alleging "Practicing Medicine without a License", in which the civil Plaintiff, Carol Marshall was the complainant.

8. Mr. Malstrom appeared "pro se" at his trial on August 31, 1989, and was convicted of the charge.

9. Subsequent to the trial, Mr. Malstrom retained Robert Macri as an attorney, and Mr. Macri filed a Motion for New Trial on October 9, 1989.

10. Hearing on the Motion for New Trial was heard on October 24, 1989, which motion was denied, and Mr. Malstrom sentenced.

11. Due to problems in communication, Macri, has since withdrawn, leaving Malstrom to pursue this case "pro se".

#### SUMMARY OF ARGUMENT

The established principal in law is that statutes are to be interpreted as the language, and punctuation would be interpreted in common usage, unless another definition is supplied. The writing of UCA 58-12-30 (which Defendant is charged with violating), is clearly meant to be read in conjunction with the exceptions to the law, in that the only separations between the statement of unlawfulness and the exceptions are colons and semi-colons, and are obviously part of the same sentence. Therefore, the Plaintiff, has the burden of proving that these exceptions do not apply to the Defendant. Indeed some of these very exceptions do apply. If in fact this statute was meant to apply to the actions of the defendant, then it is unconstitutionally overbroad, in that it prohibits normal behavior by individual citizens.

At trial, the Defendant represented himself, and tried, (albeit inartfully) to exclude prejudicial testimony, which had no relevance to the charge, and to defend the charge based upon the

exceptions to the law, but being "pro se" was inept in his own defense. Realizing this, the Defendant, Stan Malstrom, hereinafter referred to as "Malstrom") engaged the services of an attorney and submitted a Motion for New Trial (See Record at 51-58), which Motion was denied (See Record at 72, 73). The Court erred in it's administration of Justice by this ruling, just as much as it erred in allowing the prejudicial testimony to be admitted.

#### ARGUMENT

A "pro se" cannot be held to the same stringent standards as a law-trained attorney.

In Haines v. Kerner, 404 U.S. 519, the Court commented (at 520)

"\* \* \* however inartfully pleaded, \* \* \* Under the allegations of the "pro se complaint which we hold to less stringent standard than the formal pleadings \* \* \* [of] lawyers." (emphasis added)

Malstrom, proceeding "pro se" tried to adequately defend the charges, but was up against a law trained professional. His objections were raised inartfully and his ability to pursue those objections was limited at best. Still he did make the objections and try to defend the charges. His objections should be considered, as raised, even though inartfully so.

There was not sufficient evidence of "Practicing Medicine Without a License" to convict defendant.

Malstrom, is charged with "Practicing Medicine without a License" in violation of UCA 58-12-30, however the definition of what "Practicing Medicine" consists of, as relied upon by Judge Hansen, (see transcript at page 58) at the trial is found in UCA 58-12-28(5). Judge Hansen ruled that the state must meet the burden of each of the elements of practicing Medicine without a license (see Transcript page 55).

There was no evidence introduced at trial relating to subparagraphs (b) & (c), (See transcript in it's entirety), so what we are dealing with in this appeal is whether or not there was sufficient evidence presented at trial to show that Malstrom engaged in the practices defined in subparagraph (a), wherein practice of medicine requires the act(s) of "diagnosing, treating, correcting, advising or prescribing for human disease." There was insufficient evidence that Malstrom engaged in any of these acts.

The State produced no evidence of diagnosis, nor of treatment, correction, or advising the complainant regarding her ailment.

(A) There was no evidence produced to show that Malstrom diagnosed the complainant, within the meaning of the statute. The definition of "diagnose" is found in UCA 58-12-28(2), and as a word



of art, is defined in Tabors Medical Encyclopedia as;

"To determine the cause and nature of a pathological condition; to recognize a disease."

Wherein it is fundamental that the nature, source and extent of a disease must be discovered. The definition of "diagnosis" is found, further, in case law

"Diagnosis is recognition" of disease from its symptoms."

(See Words and Phrases) Maranville v. State Bd. of Equalization, 222 P.2d 898, 900 Cal. App. 741

"'Diagnosis' means a summary of symptoms with the conclusions arrived at therefrom; determination of the distinctive nature of disease."

(See Words and Phrases) Application of Larson, 38 N.W.2d 601, 604, 228 Minn. 216

"'Diagnosis' for the purpose of practicing medicine without license has the established legal meaning of the act or art of recognizing presence of disease from its symptoms \* \* \*

State v. Horn 422 P.2d 172, 173

Judge Hansen used an incorrect application of the term when he ruled that Malstrom's statements that there was tenderness near her pancreas was a diagnosis, but in reality, this statement is only recognition of a SYMPTOM of the disease or ailment that plagued the complainant, not a diagnosis of what disease existed. Judge Hansen also ruled that Malstrom's statement that the Complainant "might have a sinus infection" and that she "should see her doctor" was another act of diagnosis, (see transcript page 63) seems to imply that many average citizens could be convicted

of "Practicing Medicine without a License". Many people who see another person with a runny nose, cough, and fever, would remark to that person, "You have a cold, you should see a doctor," and if the code was meant to prohibit such actions, or statements, then it is unconstitutionally overbroad. It is obvious from Malstrom's suggestion that she see a doctor, that he had no thought of himself as being capable of diagnosis.

In order to comply with the definitions, Malstrom would have had to NAME a disease or cause of the discomfort the Complainant was experiencing. The complainant in this instance came to Malstrom, and told him (or someone else told him) that she was experiencing "digestive problems", Malstrom, did not ever discover, or claim to have discovered, or even attempt to discover the cause of this problem.

The fact that Malstrom "poked and pushed" on various parts of the complainant's body cannot be construed as an "examination" for the purpose of diagnosis, as Judge Hansen ruled it was, (see transcript page 63) since he determined no disease from this process, merely noticed a symptom of her problem.

The Court further held that Malstrom's manipulation (accupressure) of the complainant was also treatment, but this Court held in State Board of Medical Examiners v. Terrill 161 P. 451 (Utah) that mere manipulation is not the practice of medicine.

In Terrill, of course, the defendant had held himself out to be able to cure diseases, which distinguishes it from this case.

Malstrom never claimed he would help her. The testimony is that either the Tishner's, or her husband believed that Malstrom would help her, and he is not responsible for their ideas and opinions, (See Transcript testimony of Carol Marshall) and cannot be held liable for them.

(B) As far as evidence of prescriptions is concerned, it is the State's claim that Malstrom's suggestion that the complainant eat a more healthy diet, drink a "green drink" (by all testimony a concoction of pineapple and green vegetables) and take a garlic enema, is a "prescription"

Since there is no definition of "prescribe" in the Utah Code, it must be taken as a word of art. The definition found in Taber's Medical Encyclopedia is;

"A written order for dispensing drugs signed by a physician."

and "drugs" are defined in UCA 58-12-28.

Malstrom has never claimed to be a physician, nor did he write down an order to dispense drugs. Even had he written down a recipe for "green drink", for that to be considered a prescription, every mother or grandmother has given a child a recipe for chicken soup to help "cure" a cold, and/or advises

her children to eat better to avoid acne should be arrested for practicing medicine without a license.

In this case the state failed to meet any of it's burden of proof as to any of the elements of practicing medicine without a license as defined by law.

Does the "Medical Practice Act" apply to persons who practice the "healing arts."

Acupressure and herbal healing are age old healing arts, which are not required to be licensed and are specifically exempted under the Medical Practice Act (See UCA 58-12-38). The code section which makes practice of medicine without a license a felony is included in the Medical Practice Act. Malstrom's actions are not within the scope of the act and cannot rise to the level of the felonious violations included therein. The Court, therefore, erred in ruling that Malstrom's actions were within the scope of said law.

Plaintiff was required to affirmatively prove that Defendant was not within the exceptions to the criminal statute, given his religious and other status in the community.

It is a standard rule in law that statutes are to be interpreted by their common language usage; UCA 58-12-30 says it is unlawful to practice medicine without a license, however the

penalty section which defines the practice of medicine without a license as a felony is connected with the exceptions to the rule, by semi-colons and colons which means that they are part of the sentence and must be interpreted as a whole, not separately.

The language of 58-12-30 indicates that the exemptions to the criminality of the statute are part and parcel of the code section itself, and therefore in order to prove that the defendant was guilty of the felonious act of "Practicing Medicine without a License", the State must prove that none of the exceptions apply. This it did not do, as in fact many of the exceptions do apply.

Subsection (4) exempts persons who render aid in an emergency, when no fee is charged or contemplated. There is no evidence that Malstrom thought he would be paid for this service to the Complainant. Furthermore, Malstrom was called away from a vacation in Snowbird (by the Tishner's) for the express purpose of meeting with the complainant. (See transcript pages 31-32) It is doubtful that any reasonable person would cut short his vacation, and do so without expectation of remuneration if he did not think it was an emergency.

Subsection (5) exempts persons who administer "domestic or family" remedies, or who sell vitamins or herbs, except those required by law to be accompanied with a prescription.

The testimony is that Malstrom suggested a more healthy diet, "green drink" and garlic enema. He further suggested that the Complainant visit her doctor.

The definition for domestic and family remedies can be found in the following case law;

"Such substances as are commonly kept by nonprofessional persons in their own homes for use as remedies in the absence of a physician. Being necessarily substances the effect of which is a matter of general knowledge, so that no special training is required for their safe administration."  
State v. Yee Foo Lun 147 P.488, 491 (Utah 1915), citing State v. Huff 75 Kan 585, 90 P. 279, 12 L.R.A. (NS) 1094

"When a drug or medicine, whether patent medicine or not comes into such general and common use that its effects are well understood by people without medical knowledge and is not poisonous, it is called a family medicine."  
Lewis v. Brannen 65 SE 189, 191 (Geo. 1909)

Vegetables and fruit, healthy diet, and enemas are not today (nor have they been) regarded as poisonous. Most people understand their use and benefit, and need no special training to dispense them, outside of what can be found in many cookbooks and self-help diet books. Many people believe in their healthful qualities, and they have been "prescribed" by parents, neighbors, friends and many others down through the ages of time. No one claims that nonprofessional people would not have vegetables, fruit, garlic, or enema bottles in their homes, or that one needs a prescription to obtain them, or that if not

trained to use them one would be at risk.

Many books are published every day on the healthful effects of a good diet; these are published by doctors and non doctors alike. In fact, in 1977 the United States Senate's Select Committee on Nutrition and Human Needs published "Dietary Goals for the United States," (U.S. Government Printing Office, Washington, 1977) in which George McGovern, as Chairman, stated (at page 1):

"The simple fact is that our diets have changed radically within the last 50 years, with great and often very harmful effects on our health. These dietary changes represent as great a threat to public health as smoking. Too much fat, too much sugar or salt, can be and are linked directly to heart disease, cancer, obesity, and stroke, among other killer diseases. In all, six of the ten leading cause of death in the United States have been linked to our diet."

George McGovern was not then, nor is he now a licensed doctor of medicine, but had he been in Utah it is possible that his recommendations of healthier eating habits would have caused him to be facing charges of "Practicing Medicine without a License", for that very recommendation. So would the other members of the select committee, based upon their recommended Goals found on pages 12-18 of this report. What they did in that document is no less practicing medicine, than were the actions of Malstrom, when he

suggested that the complainant eat a more healthy diet.

As for the "prescribing" of a "green drink" to the complainant. A recipe for "green drink" is found in several "natural foods" books such as page 21 of "The Joy of Eating Natural Foods", Published in 1962 by Agnes Toms, the Chairman of Homemaking Department in the Monrovia, California, City Schools, and the Devin-Adair Company, Conn. (formerly published as "EAT, DRINK and be HEALTHY") Ms. Toms makes no claim to the medical profession and yet her book is full of healthful "advise", and she too would be charged with "Practicing Medicine without a License", were she to offer such "advice" in the state of Utah-at least this is what the trial Court would have you believe.

Malstrom, did suggest that the complainant try a "green drink" a simple, vegetable drink, but, if this is an element of "practicing Medicine without a license, as the trial Court stated it was maybe we should also find Ms. Toms and indict her as well.

Malstrom further suggested a garlic enema to the complainant. The "prescriptions" for enemas go as far back to biblical days. The Apostle John recommended them in "The Gospel of Peace of Jesus Christ by the disciple John" (published C.W. Daniel Company Limited);

"Seek, therefore, a large trailing gourd, having a stalk the length of a man; take out its innards and fill it with water form the river which



the sun has warmed. Hang it upon the branch of a tree, and kneel upon the ground before the angel of water, and suffer the end of the stalk of the trailing gourd to enter your hinder parts that the water may flow though all your bowels. Afterwards rest kneeling on the ground before the angel of water and pray to the living God that he will forgive you all your past sins and pray the angel of water that he will free your body from every uncleanness and disease. Then let the water run out from your body, that it may carry away from within it all the unclean and evil-smelling things of Satan."

Was John "practicing Medicine without a License" when he "advised" this practice? Or is it instead, an age-old method of cleaning the system, for which no prescription is necessary, and therefore to be included under the exception of "domestic and family remedies"?

Further, massage is a standard means of relaxing a person who suffers from any ailment. If Malstrom was "Practicing Medicine" then so it seems that every mother in America could be guilty of the same crime. Accupressure is an ancient Chinese massage art which the State of Utah has no requirements for licensing; and about which many books are published, for use by non-doctors, such as "The Healing Benefits of Acupressure, Acupuncture without Needles", by F.M. Houston, (Copyright 1958,

1972, 1974 by F.M. Houston, D.C. and published in 1974 by Keats Publishing, Inc. Mr. Houston states (see introduction);

"Contact healing, or acupressure, also treats the various points of the body which relate to various areas, glands and organs. However, instead of using needles, this method is a do-it-yourself technique of pressing your fingertip on these contact points. If the organ, area or gland the point represents is in trouble, that point will be sore, indication an energy leak in that exit. Once you have located a painful spot, just put your fingertip on it, press firmly and hold it there. Do not move it, or you will move off the zone which needs help. This pressure closes an energy leak. As soon as you close the leak, the polarity is reversed and the energy flows back into the part of the body which was losing it. You should feel a warmth build up in the organ you are treating and the warmth indicates that regeneration and repair are beginning to take place. When there is no longer any tenderness at the contact point you can feel assured that the regeneration is complete...

At the very least the system is safe and simple and free. You have nothing to lose and much to gain if you will be consistent and faithful until you witness a restored feeling of well-being."

Within this book are many guides to pressure points for the relief of pains and diseases. Mr. Houston's obvious intent was that this system be utilized by nonmedical people to relieve their physical problems-he was not charged with "practicing Medicine without a license" for publishing this information, and his books are available in many book stores in the nation. There are many

other such books published every day just as there are many books about diet and nutrition, and therefore, must be regarded as a "family or domestic" remedy as it is known to many and does not need a medical professional to administer it.

The State failed to prove that the exemption in (5) does not apply to Malstrom.

Subsection (6) exempts persons engaged, in good faith in the practice of any religious tenet. Malstrom is a High Priest of the L.D.S. religion, has written books on the Word of Wisdom, as it applies to diet, and further follows the teachings found in; the Bible, Genesis 1:29, The Doctrine and Covenants, 42, 43, 44, and 89, the Book of Mormon, Alma 46:40-41, in the Journal of Discourses and History of the Church.

The Bible teaches in Ezekiel 47:12:

"12. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the danctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine."

In Genesis 2:16-17 and 3:1-24, and again in Leviticus 11:1-32 are found the dietary laws God gave to Men. These scriptural messages are reiterated in the Doctrine and Covenants, 89:1-21, and further explanation of what one should do when sick, is found

in Doctrine and Covenants, 42:43-44:

" And whosoever among you are sick. and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs, with herbs and mild food, and that not by the hand of an enemy.

And the elders of the church\* \* \* shall be called, and shall pray for and lay their hands upon them\* \* \* "

And in "History of the Church", page 396 is found the following discourse by Joseph Smith;

"I had been called to thousands of cases in sickness, and I have never failed in administering comfort where the patient has thrown himself unreservedly on me, and the reason is that I never prescribed anything that would injure the patient, if it did him no good.

\* \* \* People will seldom die of disease, provided we know it seasonably, and treat it mildly, patiently and preserveringly, and do not use harsh means."

Furthermore, according to the tenets of Malstrom's religious principles, he would be severely remiss and viewed as a sinner if he did not use his talents and knowledge to help those who came to him for help. We find the following passages in the Doctrine and Covenants 46:15-30;

"15. And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord will, suiting his mercies according to conditions of the children of men.

16. And again, it is given by the Holy Ghost

to some to know the diversities of operation, whether they be God, that the manifestations of the Spirit may be given to every man to profit withal. \* \* \*

19. And again, to some it is given to have faith to be healed;

20. And again, to some is given to have faith heal.

and then in the Book of Mormon, Moroni 10:11-20;

11. And to another, exceedingly great faith; and to another, the gifts of healing by the same Spirit; \* \* \*

18. And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ.

19. And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, today and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, as long as the world shall stand, only according to the unbelief of the children of men.

20. Wherefore, there must be faith; and if there must be faith there must also be hope; and if there must be hope there must also be charity.

21. And except ye have charity ye can in nowise be saved in the kingdom of God;\* \* \*

and in the Bible 1 Corinthians 12:25 (after first describing the different gifts of good and members of the church as parts of one body) Paul wrote;

"That there should be no schism in the body;; but that all members should have the same care one for another."

The State failed to prove that the exemption in (6) does not

apply to Malstrom.

Section UCA 58-12-30 is unconstitutionally overbroad and unclear.

The facts, as presented at trial are simple and undisputed;

1. The complainant came to Malstrom, in his home-not office, of her own free will, with her own preconceived notions, and asked for help.

2. Malstrom, a noted expert in his field; which does not require licensing, gave her the best help he was able at the time; without any financial consideration-for free.

3. Malstrom never claimed to be able to help her, nor "held himself out" to be anything but what he was, a good samaritan. The complainant "assumed" he was a doctor.

4. Malstrom recommended better diet, a soothing drink made of vegetables, an enema, and that she visit her doctor. He further administered acupressure.

A statute is unconstitutionally overbroad or unclear, if it is written so that a reasonable person can not determine what actions are prohibited, and could be interpreted so broadly as to apply to innocent actions by innocent people. In this case if UCA 58-12-30 applies to the actions of Malstrom, then it could easily be construed to apply to your mother, your neighbor or any other associate who might endeavor to give you relief from a cold, or

flu, or even someone who might attempt to massage your back or relieve your choking, etc. Who is to know what actions might cause them to be charged with this Felony crime? That being the case, where will a charitable person be if he renders assistance in an emergency, or is your secretary liable when she offers you an aspirin for your headache, or massages your temples? Will your neighbor go to jail for saying you have the flu, when he observes you with a fever, and body aches? What if your grandmother brings you chicken soup? How about your business partner when he helps you "straighten out" that kink in your back? Where does it become "practicing Medicine"? When a stranger is brought to your home, by friends, you are asked to lay hands on her and do what others know you do well, and you suggest that a healthy diet, vegetables and fruit, enemas, and a visit to her doctor might make her feel better? What's the distinction? Where is the line you have to cross? If Malstrom is guilty of this Felony, the line is both vague and misleading.

Stan Malstrom is a noted expert on herbs and natural healing arts. He is quoted in many books (See Hygieia-A Woman's Herbal, by Jeannine Parvati, published in 1978; Protein Pollution by Michael Tracy) Ensign magazine lists him as good reading for his works on nutrition and the Word of Wisdom. It is understandable that he would be asked by friends to share his gifts with one who was suffering. This does not constitute

"practicing medicine"; or if it does, then the statute is vague and unclear.

The trial Court erred in allowing inflammatory, prejudicial, irrelevant testimony to be introduced against the defendant.

The Court allowed inflammatory, irrelevant and hearsay testimony, to be allowed as evidence in the Trial. The Complainant, Mrs. Marshall was allowed to testify about her pain and subsequent operations, even though at the date of trial and even to this date no legal judgment has stated that Malstrom was responsible for her pain and subsequent operations. (see Transcript pages 19-21) Paul Jacobsen was allowed to testify over Malstrom's objections regarding subsequent physical therapy the complainant underwent (see transcript pages 24-27) Dr. Gaufin was allowed to testify, over Malstrom's objections that the complainant underwent surgery on her spine three months after her visit to Malstrom. The issue of whether or not Malstrom was responsible for the complainant's pain, and subsequent therapy and surgery was not and has not been proven to date. Dr. Gaufin, and Mr. Jacobsen were not present on the date in question, and could not testify as to the direct cause of the complainant's injuries, except through hearsay evidence. In fact, according to Jacobsen's testimony (see transcript page 25) Mrs. Marshall, on

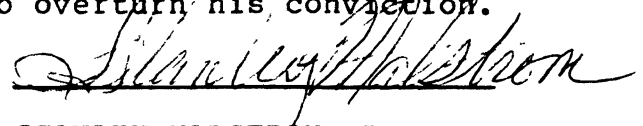


October 11, 1988, a full 18 days before she visited Malstrom, had the very problem she claimed Malstrom caused on October 29, 1988; the judge overlooked this fact in deciding that Ms. Marshall was the most reliable witness. If the judge had not been swayed by Ms. Marshall's complaints of pain, and the two doctor's testimonies of the subsequent operation; all inflammatory, irrelevant testimony, he would have seen the inconsistency of her testimony when she stated that she had no problems between the dates of May 1982 and her visit with Malstrom on October 29, 1988, (see transcript page 16)

Causing pain is not one of the elements of the charge; and whether or not Malstrom actually caused Marshall pain is still an undetermined issue. This testimony had no relevance to the case at hand. This was not a harmless error, in that Judge Hansen clearly considered it a factor in his judgment. (See page 62 of the Transcripts) wherein he stated that the most persuasive testimony came from the "victim", and not from any other witness who was present on the date in question. Having come from a background in personal injury, it is understandable that he would give weight to such testimony, but it was extremely prejudicial to Malstrom, and served no other purpose in the trial than to inflame the "trier of facts"'s sensibilities, which it obviously did.

Further, Mr. Fairhurst, who at Pre-trial testified that he

burden of proof required, combined with inflammatory, irrelevant testimony. It is clear that if Malstrom is guilty of "Practicing Medicine without a License", every mother in America should be careful when tending to her children or her neighbors children. Malstrom respectfully asks this Court to overturn his conviction.

  
STANLEY MALSTROM, Pro se

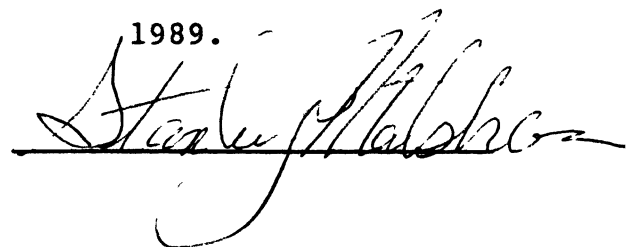
CERTIFICATE OF MAILING

I certify that a true and correct copy of the foregoing Brief of Appellant was mailed to the opposing counsel by placing same in the U.S. Mail first class postage prepaid, addressed to

R. Paul Van Dam and Sandra L. Sjogren  
Attorney General  
236 State Capitol Bldg.  
Salt Lake City, Utah 84114

on the 20<sup>th</sup> day of September

1989.



had no direct responsibilities regarding the licensing of Medical Doctor's, was allowed to testify, over Malstrom's objections, that Malstrom had no license to practice Medicine.

Had his testimony been excluded, the State would not have been able to prove a key element of this case; whether or not Malstrom was licensed.

The denial of the Motion for New Trial, was an abuse of discretion by the trial Court.

Malstrom, a pro se, who was untrained in the art of trial strategy was clearly "railroaded" in this case. After seeking counsel and petitioning the court for a new trial; the same should have been granted in the interests of justice. The granting of a new trial, is clearly a discretionary issue; one which should have been granted in this case. A third degree felony is a serious charge and it is an established principle of law that one so charged, should be protected by the Court from any possible injustices. Furthermore, had the Court granted this motion, this case would have been won in that new trial; and the state would have been spared the expense of this appeal.

#### CONCLUSION

Malstrom, was convicted on evidence which did not meet the

### ADDENDUM

Bible; 1 Corinthians 12:25

Ezekiel 47:12

Genesis; 2:16-17, 3:1-24

Leviticus 11:1-32

Book of Mormon, Moroni 10:11-20

Doctrine and Covenants 42:43-44

46:15-30

89:1-21

History of the Church"

"Dietary Goals for the United States," (U.S. Government Printing Office, Washington, 1977)

"The Gospel of Peace of Jesus Christ by the disciple John" (published C.W. Daniel Company Limited)

"The Healing Benefits of Acupressure, Acupuncture without Needles", by F.M. Houston, (Copyright 1958, 1972, 1974 by F.M. Houston, D.C. and published in 1974 by Keats Publishing,

Hygieia-A Woman's Herbal,  
by Jeannine Parvati, published in 1978

"The Joy of Eating Natural Foods", Published in 1962 by Agnes Toms, and the Devin-Adair Company, Conn. (formerly published as "EAT, DRINK and be HEALTHY")

Protein Pollution by Michael Tracy

Taber's Medical Encyclopedia

1 CORINTHIANS 12:5-29

here are differences of ad-  
lions, but the same Lord.  
here are diversities of oper-  
it is the same God which  
all in all.  
the manifestation of the  
given to every man to pro-  
one is given by the Spirit  
of wisdom; to another the  
knowledge by the same  
another faith by the same  
another the gifts of heal-  
the same Spirit;  
another the working of  
s; to another prophecy; to  
discerning of spirits; to  
divers kinds of tongues;  
her the interpretation of  
s:  
all these worketh that one  
selfsame Spirit, dividing to  
an severally as he will,  
as the body is one, and hath  
members, and all the members  
one body, being many, are  
ly: so also is Christ,  
r by one Spirit are we all bap-  
to one body, whether we be  
r Gentiles, whether we be  
or free; and have been all  
o drink into one Spirit.  
r the body is not one mem-  
t many,  
the foot shall say, Because  
not the hand, I am not of  
dy; is it therefore not of the  
nd if the ear shall say, Because  
not the eye, I am not of the  
is it therefore not of the body?  
the whole body were an eye,  
were the hearing? If the whole

were hearing, where were the smell-  
ing?

18 But now hath God set the mem-  
bers every one of them in the body,  
as it hath pleased him.

19 And if they were all one mem-  
ber, where were the body?

20 But now are they many mem-  
bers, yet but one body.

21 And the eye cannot say unto  
the hand, I have no need of thee: nor  
again the head to the feet, I have no  
need of you.

22 Nay, much more those mem-  
bers of the body, which seem to be  
more feeble, are necessary:

23 And those members of the body,  
which we think to be less honour-  
able, upon these we bestow more  
abundant honour; and our uncomely  
parts have more abundant comeli-  
ness.

24 For our comely parts have no  
need: but God hath tempered the  
body together, having given more  
abundant honour to that part which  
lacked:

25 That there should be no schism  
in the body; but that the members  
should have the same care one for  
another.

26 And whether one member suffer,  
all the members suffer with it;  
or one member be honoured, all the  
members rejoice with it.

27 Now ye are the body of Christ,  
and members in particular.

28 And God hath set some in the  
church, first apostles, secondarily  
prophets, thirdly teachers, after  
that miracles, then gifts of healings,  
helps, governments, diversities of  
tongues.

29 Are all apostles? are all pro-

C 46: 16 (8-18).  
God, Spirit of.  
C 35: 23.  
C 25: 7; 35: 19.  
C 89: 2.  
Wisdom.  
ro, 10: 10. TG Holy  
ost, Gifts of; Know-  
ge.  
Faith.  
Healing.  
Miracles.

b TG Prophecy.  
c TG Discernment, Spirit-  
tual.  
d TG Language.  
13a TG Church.  
b GR Greeks. Col. 3: 11.  
c GR slaves, D&C 24: 11;  
43: 20.  
21a D&C 84: 109.  
TG Leadership.  
22a GR weaker.  
25a 1 Cor. 1: 10 (10-15).

26a TG Suffering.  
b TG Compassion.  
27a TG Jesus Christ, Head  
of the Church.  
b TG Church Organiza-  
tion.  
28a TG Apostles.  
b TG Prophets, Mission  
of.  
c TG Teachers.  
d TG Governments.

use, at the south side of the

brought he me out of the gate northward, and led the way without unto the right side.

When the man that had the hand went forth eastward, he measured a thousand cubits, and brought me through the waters unto the ankles; he measured a thousand cubits, and brought me through the waters unto the knees. Again he measured a thousand cubits, and brought me through the waters unto the loins.

Then he measured a thousand cubits, and said unto me, Son of man, thou hast seen this? Then he said unto me, and caused me to drink of the river.

When I had returned, behold the bank of the river was full of trees on the one side and on the other.

Then he said unto me, These waters shall flow eastward, and go down into the sea; which shall be healed.

It shall come to pass, that whithersoever the waters shall flow, there shall the waters be healed; and whithersoever the waters shall flow, there shall the waters be healed; and whithersoever the waters shall flow, there shall the waters be healed.

It shall come to pass, that when I shall stand upon it from even unto En-eglaim, they

shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: I shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

Thus saith the Lord God; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions.

And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give unto your fathers: and this land shall fall unto you for inheritance.

And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;

Hamath, Berothah, Sibram, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran.

And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. This is the north side.

And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side.

11a marshes, swamps.  
12 Rev. 22: 2.

13 Alma 46: 40.  
14a to Israel, Tribes of, Twelve.  
15 Josh. 14: 4; Ezek. 48: 4 (4-5).

19 And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward.

20 The west side also shall be the great sea from the border, till a man come over against Hamath, This is the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 ¶ And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.

#### CHAPTER 48

Portions of land for the tribes are named—Gates of the city bear the names of the tribes—Name of the city shall be: The Lord is there.

Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan.

2 And by the border of Dan, from the east side unto the west side, a portion for Asher.

3 And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.

4 And by the border of Naphtali,

14a is made an oath, or covenant. Ps. 119: 48 (44-48).  
b Num. 34: 2 (2-15); Ezek. 48: 29 (1-29); 2 Ne. 10: 7 (7-8).  
16a HEB border.  
18a Joel 2: 20.

19a Num. 20: 13; Deut. 33: 8; Ps. 106: 32.  
22a Josh. 1: 6.  
b Ex. 12: 48 (19, 48-49); Lev. 16: 29.  
48 1a to Israel, Tribes of, Twelve.

3a Ezek. 40: 3; Zech. 14: 8.  
8a Deut. 3: 17.  
b 2 Kgs. 2: 21.  
10a OR by it.

# GENESIS 2:12-3:1

whole land of <sup>12</sup>Havilah, where there is gold;

<sup>12</sup> And the gold of that land is good: there is bdellium and <sup>13</sup>the onyx stone.

<sup>13</sup> And the name of the second river is Gihon: the same is it that compasseth the whole land of <sup>14</sup>Ethiopia.

<sup>14</sup> And the name of the third river is Hiddekel; that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

<sup>15</sup> And the LORD God took the man, and put him into the <sup>16</sup>garden of Eden to dress it and to <sup>17</sup>keep it.

<sup>16</sup> And the LORD God commanded the man, saying, Of every tree of the garden thou mayest <sup>17</sup>freely eat:

<sup>17</sup> But of the <sup>18</sup>tree of the <sup>19</sup>knowledge of good and evil, thou shalt not eat of it: for in the <sup>20</sup>day that thou eatest thereof thou shalt surely <sup>21</sup>die.

<sup>18</sup> ¶ And the LORD God said, It is not good that the man should be <sup>19</sup>alone; I will make him <sup>20</sup>an help meet for him.

<sup>19</sup> And out of the ground the LORD God formed every beast of the field, and every fowl of the <sup>20</sup>air; and brought them unto <sup>21</sup>Adam to see what he would call them: and whatsoever Adam called every living creature, that was the <sup>22</sup>name thereof.

names to all

cattle, and to the fowl of the <sup>23</sup>air; and to every beast of the <sup>24</sup>field; but for Adam there was not found an help meet for him.

<sup>21</sup> And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

<sup>22</sup> And the rib, which the LORD God had taken from man, made he a <sup>23</sup>woman, and brought her unto the man.

<sup>23</sup> And Adam said, This is now bone of my bones, and <sup>24</sup>flesh of my flesh: she shall be called <sup>25</sup>Woman, because she was taken out of <sup>26</sup>Man.

<sup>24</sup> Therefore shall a <sup>25</sup>man leave his <sup>26</sup>father and his mother, and shall <sup>27</sup>cleave unto his <sup>28</sup>wife: and they shall be <sup>29</sup>one flesh.

<sup>25</sup> And they were both <sup>26</sup>naked; the man and his wife; and were <sup>27</sup>not <sup>28</sup>ashamed.

## CHAPTER 3

*The Serpent (Lucifer) deceives Eve—She and then Adam partake of the forbidden fruit—Her Seed (Christ) shall bruise the Serpent's head—Role of woman, and of man—Adam and Eve cast out of the Garden of Eden—Adam presides—Eve becomes the mother of all living.*

Now the <sup>1</sup>serpent was more <sup>2</sup>subtil than any beast of the field which the

LORD God had made: And he <sup>3</sup>unto the woman, <sup>4</sup>Yes, hath said, <sup>5</sup>Ye shall not eat of every <sup>6</sup>tree of the garden?

<sup>2</sup> And the woman said unto serpent, We may eat of the <sup>3</sup>fruit of the trees of the garden:

<sup>3</sup> But of the fruit of the <sup>4</sup>tree which is in the midst of the garden, <sup>5</sup>hath said, <sup>6</sup>Ye shall not eat of <sup>7</sup>neither shall ye touch it, lest ye <sup>8</sup>die.

<sup>4</sup> And the serpent said unto woman, <sup>5</sup>Ye shall not surely <sup>6</sup>die: <sup>7</sup>For God doth know that in <sup>8</sup>day ye eat thereof, then your <sup>9</sup>eyes shall be opened, and ye shall be <sup>10</sup>like gods, <sup>11</sup>knowing good and <sup>12</sup>evil.

<sup>6</sup> And when the woman saw <sup>7</sup>that the tree was good for <sup>8</sup>food, and <sup>9</sup>that it was <sup>10</sup>pleasant to the eyes, and <sup>11</sup>that the tree was <sup>12</sup>desired to make <sup>13</sup>one with <sup>14</sup>the serpent, and she ate of the <sup>15</sup>fruit thereof, and <sup>16</sup>gave also unto her husband <sup>17</sup>with her; and he did <sup>18</sup>eat.

<sup>17</sup> And the eyes of them both were <sup>18</sup>opened, and they knew that <sup>19</sup>they were <sup>20</sup>naked; and they sewed <sup>21</sup>leaves together, and made <sup>22</sup>themselves <sup>23</sup>aprons.

<sup>18</sup> And they heard the voice of <sup>19</sup>the LORD God <sup>20</sup>walking in the garden <sup>21</sup>in the cool of the day: and <sup>22</sup>Adam and his wife hid themselves <sup>23</sup>from the presence of the LORD God <sup>24</sup>among the trees of the garden.

<sup>19</sup> And the eyes of them both were <sup>20</sup>opened, and they knew that <sup>21</sup>they were <sup>22</sup>naked; and they sewed <sup>23</sup>leaves together, and made <sup>24</sup>themselves <sup>25</sup>aprons.

<sup>18</sup> And they heard the voice of <sup>19</sup>the LORD God <sup>20</sup>walking in the garden <sup>21</sup>in the cool of the day: and <sup>22</sup>Adam and his wife hid themselves <sup>23</sup>from the presence of the LORD God <sup>24</sup>among the trees of the garden.

the trees of the garden.

Dividing of.  
9; Abr. 4: 9;  
1: 29;  
2: 11 (11-12);  
3: 4: 11 (11-12);  
D&C 88: 25;  
Alma 32: 31 (28-34);  
Moses 2: 12 (11-12);  
to Order;  
14a Ps. 104: 19; D&C 67;  
9. to Astronomy.

ly Re-  
lity.  
Abr. 5: 14.  
Celestial.  
ited to,  
corre-  
him.  
Abr. 5: 14.  
Wives.  
3: 19;  
20.  
e.  
ysical.  
; Jacob 2:  
; 23; Abr.  
n; Woman.  
e, Husbands.  
e, Father-

c D&C 42: 22; 49: 15;  
(15-16); Moses 3: 24  
(23-24); Abr. 5: 18  
(17-18). to Chastity.  
d Mosiah 13: 24; Alma  
44: 5; 3 Ne. 18: 21.  
to Family, Patri-  
archal; Marriage, of  
Wives.  
e to Divorce;  
Family, Eternal;  
Marriage; Marriage,  
Celestial; Unity.  
25a Gen. 3: 7; 2 Ne. 9: 14;  
Moses 4: 13 (13, 16-17).  
b to Shame.  
3 1a to Devil.  
b or crafty, sly.  
2 Cor. 11: 3; 1 Jn. 3: 8;  
Alma 12: 4; D&C 123:  
12; Moses 4: 5.

1c or Has God actually  
said.  
3a Gen. 2: 17.  
4a HEB (emphatic expres-  
sion) Dying, ye shall  
not die. to Death,  
Spiritual, First.  
5a Mosiah 27: 22; D&C 76:  
12 (12, 19); 88: 11 (11-  
13); 110: 1; 136: 32;  
Moses 4: 11 (10-13);  
5: 10.  
6 2 Ne. 2: 18 (18, 26);  
7 Mosiah 16: 3; Alma  
29: 5; Moro. 7: 16;  
(15-19). to Earth.  
12 Purpose of; Knowledge.  
c to Evil.  
6a to Food.  
11 Heb. idiom meaning 'a  
desirable thing.'  
15 or desirable as a means  
to wisdom, insight.

1 Ne. 8  
15: 36;  
d 2 Ne. 2  
Mosiah  
12: 22;  
29: 40;  
(7-13).  
e to Fall  
gression.  
f Rom. 5:  
7a to Fall o  
b Gen. 2: 2  
c HEB thin  
about, or  
the body.  
Clothing;  
8a Moses 4:  
b HEB at th  
day (i.e. a  
the evenin  
13a 2 Ne. 9: 9  
3; Ether 8:  
4: 19 (5-1





## ER 10

perform unauthor-  
ized slain by a fire  
from and his other  
sourn for them—  
s to abstain from  
ink—They are to  
Lord revealed to

ihu, the "sons of  
of them his cen-  
rein, and put in-  
offered "strange  
s, which he com-

out "fire from the  
ured them, and  
ie LORD.

unto Aaron, This  
spake, saying, I  
them that come  
e all the people I  
and Aaron "held

led Mishael and  
s of "Uzziel the  
l said unto them,  
your brethren  
ctuary out of the

ear, and carried  
out of the camp;

unto Aaron, and  
nto Ithamar, his  
your "heads, nei-  
thes; lest ye die,  
ne upon all the  
your brethren,  
srael, bewail the  
ie LORD hath

go out from the  
le of the congre-  
or the "anointing  
n you. And they  
word of Moses.

101: 5.  
: 22 (18, 22).  
: 24: 17.  
13: 45; Alma 46:  
21: 12 (10-12);  
124: 39 (38-40).

8 ¶ And the LORD spake unto Aaron, saying,

9 Do not drink "wine nor "strong  
"drink, thou, nor thy sons with thee,  
when ye go into the tabernacle of the  
congregation, lest ye die: it shall be a  
statute for ever throughout your  
generations:

10 And "that ye may put difference  
between "holy and unholy, and be-  
tween "unclean and "clean;

11 And "that ye may "teach the  
children of Israel all the statutes  
which the LORD hath spoken unto  
them by the hand of Moses.

12 ¶ And Moses spake unto Aaron,  
and unto Eleazar and unto Ithamar,  
his sons that were left, Take the  
meat "offering that remaineth of the  
offerings of the LORD made by fire,  
and "eat it without leaven beside the  
altar: for it is most holy:

13 And ye shall "eat it in the holy  
place, because it is thy due, and thy  
sons' due, of the sacrifices of the  
LORD made by fire: for so I am  
commanded.

14 And the "wave breast and heave  
shoulder shall ye "eat in a clean  
place; thou, and thy sons, and thy  
daughters with thee: for they be thy  
due, and thy sons' due, which are  
given out of the sacrifices of peace  
offerings of the children of Israel.

15 "The heave shoulder and the  
wave breast shall they bring with  
the offerings made by fire of the fat,  
to wave it for a wave offering before  
the LORD; and it shall be thine, and  
thy sons' with thee, "by a statute for  
ever; as the LORD hath commanded.

16 ¶ And Moses "diligently sought  
the "goat of the sin offering, and, be-

hold, it was burnt: and he was angry  
with Eleazar and Ithamar, the sons  
of Aaron which were left alive, saying,

17 Wherefore have ye not eaten the  
sin offering in the holy place, seeing  
it is most holy, and God hath given it  
you to "bear the iniquity of the con-  
gregation, to make atonement for  
them before the LORD?

18 Behold, the blood of it was not  
brought in within the holy place: ye  
should indeed have eaten it in the  
holy place, as I commanded.

19 And Aaron said unto Moses, Be-  
hold, this day have they offered  
their sin offering and their burnt of-  
fering before the LORD; and such  
things have "befallen me: and if I  
had eaten the sin offering to day,  
should it have been "accepted in the  
sight of the LORD?

20 And when Moses heard that, he  
was content.

## CHAPTER 11

The Lord reveals which living things  
may and may not be eaten; also, those  
things that are clean and unclean—  
He commands Israel: Be holy, for I  
am holy.

AND the LORD spake unto Moses  
and to Aaron, saying unto them,

2 Speak unto the children of Israel,  
saying, These are the beasts which  
ye shall "eat among all the beasts  
that are on the earth.

3 Whatsoever parteth the hoof,  
and is clovenfooted, and cheweth  
the cud, among the beasts, that shall  
ye eat.

4 Nevertheless these shall ye not  
eat of them that chew the cud, or of

9a Ezek. 44: 21.

b HEB intoxicating  
drink.

c TO Word of Wisdom.

10a HEB to distinguish be-  
tween the holy and the  
profane, and between  
the impure and the  
pure. Ezek. 22: 26; 44:  
23.

b TO Holiness.

c TO Uncleaness.

d 3 Ne. 20: 41.

11a D&C 20: 46.

TO Teachers.

12a Num. 18: 8 (8-19);

1 Sam. 2: 28; Mosiah 2:

3; 3 Ne. 9: 19 (19-20);

Moses 5: 5.

b HEB eat it with un-

leavened bread.

13a Lev. 6: 26 (16, 26);

Ezek. 42: 13.

14a Ex. 29: 26 (24-27).

b Ex. 29: 33 (31-34).

15a HEB The shoulder for a

contribution and the

breast for a present.

b HEB for a perpetual law.

16a HEB demanded the

goat.

b Lev. 9: 3 (3, 15).

17a TO Accountability.

19a Lev. 10: 2 (1-3).

b Moro. 7: 44.

11 2a Deut. 14: 4 (4-21);

Acts 10: 14 (9-16);

D&C 89: 12.

TO Food.

them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.

9 ¶ These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you.

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.

13 ¶ And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon all four, shall be an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth;

22 Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all other flying creeping things, which have four feet, shall be an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth ought of the carcase of them shall wash his clothes, and be unclean until the even.

26 The carcases of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they are unclean unto you.

29 ¶ These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These are unclean to you among all that creep: whosoever doth touch them, when they are dead, shall be unclean until the even.

32 And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be un-

clean until the even; so cleansed.

33 And every earthenware into any of them: whosoever is in it shall be broken; ye shall break it.

34 Of all meat which is that on which such wine shall be unclean; and may be drunk in even shall be unclean.

35 And every thing w part of their carcase is unclean; whether it be for pots, they shall wash down: for they are unclean be unclean unto you.

36 Nevertheless a fountain wherein there is plenty of water shall be clean: but that which their carcase shall be in.

37 And if any part of fall upon any sowing seed, it shall be clean.

38 But if any water be seed, and any part of fall thereon, it shall be unclean unto you.

39 And if any beast may eat, die; he that carcase thereof shall be unclean until the even.

40 And he that eateth case of it shall wash his clothes, and be unclean until the even: that beareth the carcase shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth shall be an abomination; it shall be unclean.

42 Whatsoever goeth upon four, and whatsoever goeth upon four, or whatsoever goeth upon four, among all creeping things that creep upon the earth, they shall be unclean; for they are an abomination.

43 Ye shall not make any abominable thing with thing that creepeth.

33a Lev. 6: 28.

35a HEB stoves, and cook ovens.

36a HEB a spring, and a well.

40a Lev. 17: 15.

just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is.

7 And ye may <sup>a</sup>know that he is, by the power of the Holy Ghost; wherefore I would exhort you that ye deny not the power of God; for he worketh by power, <sup>b</sup>according to the faith of the children of men, the same today and tomorrow, and forever.

8 And again, I exhort you, my brethren, that ye deny not the <sup>a</sup>gifts of God, for they are many; and they come from the same God. And there are <sup>b</sup>different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the <sup>c</sup>Spirit of God unto men, to profit them.

9 <sup>a</sup>For behold, to one is given by the Spirit of God, that he may <sup>b</sup>teach the word of wisdom;

10 And to another, that he may <sup>a</sup>teach the word of <sup>b</sup>knowledge by the same Spirit;

11 And to another, exceedingly great <sup>a</sup>faith; and to another, the gifts of <sup>b</sup>healing by the same Spirit;

12 And again, to another, that he may work mighty <sup>a</sup>miracles;

13 And again, to another, that he may prophesy concerning all things;

14 And again, to another, the beholding of angels and ministering spirits;

15 And again, to another, all kinds of tongues;

16 And again, to another, the interpretation of <sup>a</sup>languages and of divers kinds of tongues.

17 And all these gifts come by the

Spirit of Christ; and they come unto every man severally, according as he will.

18 And I would exhort you, my beloved brethren, that ye remember that <sup>a</sup>every good <sup>b</sup>gift cometh of Christ.

19 And I would exhort you, my beloved brethren, that ye remember that he is the <sup>a</sup>same yesterday, today, and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the <sup>b</sup>unbelief of the children of men.

20 Wherefore, there must be <sup>a</sup>faith; and if there must be faith there must also be hope; and if there must be hope there must also be charity.

21 And except ye have <sup>a</sup>charity ye can in nowise be saved in the kingdom of God; neither can ye be saved in the kingdom of God if ye have not faith; neither can ye if ye have no hope.

22 And if ye have no hope ye must needs be in <sup>a</sup>despair; and despair cometh because of iniquity.

23 And Christ truly said unto our fathers: <sup>a</sup>If ye have faith ye can do all things which are expedient unto me.

24 And now I speak unto all the ends of the earth—that if the day cometh that the power and gifts of God shall be done away among you, it shall be <sup>a</sup>because of <sup>b</sup>unbelief.

25 And wo be unto the children of men if this be the case; for there shall be <sup>a</sup>none that doeth good among you, no not one. For if there

7a TG Testimony.

b 1 Ne. 10: 17 (17-19);  
Moro. 7: 36.

8a TG God, Gifts of;  
Holy Ghost, Gifts of.

b D&C 46: 15.

c TG God, Spirit of.

9a 1 Cor. 12: 8 (8-11);  
D&C 46: 12 (8-30).

10a TG Education.

b 1 Cor. 12: 8.  
TG Learning.

11a TG Faith.

b TG Healing.

12a TG Miracle.

16a TG Language.

18a James 1: 17.

b TG Talents

Ether 12: 3 (3-37); ~  
Moro. 7: 1, 42 (42-44);  
8: 14.

21a TG Charity.

22a TG Despair.

23a Moro. 7: 33.

24a Moro. 7: 37.

b TG Doubt; Unbelief,  
Unbelievers

and the bishop

urpose of "pur-  
public benefit  
uilding houses  
ding up of the  
ch is hereafter

nt people may  
that day when  
"temple. And  
ivation of my

e to pass, that  
repenteth not  
he church, and  
in that which  
unto the poor  
church, or in

ye "do it unto  
ye do it unto

e to pass, that  
mouths of my  
filled; for I will  
iches of those  
pel among the  
or of my people  
of Israel. . .  
u shalt not be  
rt; let all thy  
id their "beauty  
rk of thine own

ngs be done in  
e.

t be "idle; for  
ll not eat the

ve.  
easure.  
or.  
16: 5.  
ughtiness; Pride.  
ardheartedness.  
parel;  
ing;  
sty.  
auty.  
dustry.  
eanliness;  
ication.  
60: 13; 68: 30-  
5: 29.  
leness;  
less; Welfare.

"bread nor wear the garments of  
the "laborer.

43 And whosoever among you are  
"sick, and have not faith to be  
healed, but believe, shall be "nour-  
ished with all tenderness, with herbs  
and mild "food, and that not by the  
hand of an enemy.

44 And the elders of the church,  
two or more, shall be called, and  
shall pray for and "lay their "hands  
upon them in my name; and if they  
"die they shall "die unto me, and if  
they live they shall live unto me.

45 Thou shalt "live together in  
"love, insomuch that thou shalt  
"weep for the loss of them that die,  
and more especially for those that  
have not "hope of a glorious resur-  
rection.

46 And it shall come to pass that  
those that die in me shall not "taste  
of "death, for it shall be "sweet unto  
them;

47 And they that die not in me, wo  
unto them, for their death is bitter.

48 And again, it shall come to pass  
that he that hath "faith in me to be  
"healed, and is not "appointed unto  
death, shall be "healed.

49 He who hath faith to see shall  
see.

50 He who hath faith to hear shall  
hear.

51 The lame who hath faith to leap  
shall leap.

52 And they who have not faith to  
do these things, but believe in me,  
have "power to become my "sons;  
and inasmuch as they break not my  
laws thou shalt "bear their in-  
firmities.

53 Thou shalt "stand in the place  
of thy stewardship.

54 Thou shalt not take thy brother's  
"garment; thou shalt "pay for that  
which thou shalt receive of thy  
brother.

55 And if thou "obtainest more  
than that which would be for thy  
support, thou shalt give it into my  
"storehouse, that all things may be  
done according to that which I have  
said.

56 Thou shalt ask, and my "scrip-  
tures shall be given as I have ap-  
pointed, and they shall be "preserved  
in safety;

57 And it is expedient that thou  
shouldst hold thy peace concerning  
them, and "not teach them until ye  
have received them in full.

58 And I give unto you a command-  
ment that then ye shall teach them  
unto all men; for they shall be  
"taught unto "all "nations, kindreds,  
tongues and people.

59 Thou shalt take the things which  
thou hast received, which have been  
given unto thee in my scriptures for  
a law, to be my "law to govern my  
"church;

42b TC Bread.  
c TC Labor; Work,  
Value of.  
43a TC Sickness.  
b TC Health.  
c TC Food.  
44a TC Hands, Laying on  
of.  
b TC Administrations to  
the Sick.  
c Rom. 14: 8 (5-9);  
D&C 63: 49.  
d Rev. 14: 13.  
45a 1 Jn. 4: 16.  
b John 11: 36 (35-36).  
TC Family, Love  
within; Love.  
c Gen. 50: 1; Alma 28:  
11 (11-12); 48: 23.  
TC Mourning.  
d 1 Cor. 15: 19 (19-22).

TC Hope.  
46a John 8: 52 (51-52).  
b John 11: 26; 1 Cor. 15:  
56. TC Death.  
c Job 13: 15 (15-16);  
Rev. 14: 13.  
48a D&C 46: 19. TC Faith.  
b Luke 18: 42 (35-43).  
TC Healing.  
c 2 Kgs. 20: 1 (1-6);  
Job 7: 1; Isa. 38: 5;  
1 Cor. 4: 9; Alma 12:  
27 (26-28); D&C 121:  
25.  
d TC Death, Power over.  
52a TC Initiative.  
b TC Sons and Daughters  
of God.  
c Rom. 15: 1.  
TC Fellowshiping.  
53a TC Stewardship.

Trustworthiness.  
54a Ex. 22: 26.  
b D&C 51: 11.  
55a D&C 82: 18 (17-19);  
119: 1 (1-3).  
b D&C 42: 34; 51: 13.  
56a An allusion to the  
translation of the  
Bible. D&C 42: 15; 45:  
60 (60-61).  
b TC Scriptures,  
Preservation of.  
57a Moses 1: 42; 4: 32.  
58a D&C 124: 89.  
b D&C 1: 2, 34 (34-35);  
18: 28 (26-28); 39: 15.  
c TC Nations.  
59a Josh. 1: 8.  
b TC God, Law of; Jesus  
Christ, Head of the

are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a "sign that they may <sup>b</sup>consume it upon their lusts.

10 And again, verily I say unto you, I would that ye should always remember, and always retain in your "minds what those <sup>b</sup>gifts are, that are given unto the church.

11 For all have not every "gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God.

12 To some is given one, and to some is given another, that all may be profited thereby.

13 To some it is given by the "Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world.

14 To others it is given to "believe on their words, that they also might have eternal life if they continue faithful.

15 And again, to some it is given by the Holy Ghost to know the "differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his <sup>b</sup>mercies according to the conditions of the children of men.

16 And again, it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, that the manifestations of the "Spirit may be given to every man to profit withal.

17 And again, verily I say unto you, to some is given, by the Spirit of God, the word of "wisdom.

18 To another is given the word of "knowledge, that all may be taught to be wise and to have knowledge.

19 And again, to some it is given to have "faith to be healed;

20 And to others it is given to have faith to "heal.

21 And again, to some is given the working of "miracles;

22 And to others it is given to "prophecy;

23 And to others the "discerning of spirits.

24 And again, it is given to some to speak with "tongues;

25 And to another is given the interpretation of tongues.

26 And all these "gifts come from God, for the benefit of the <sup>b</sup>children of God.

27 And unto the "bishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to <sup>b</sup>discern all those gifts lest there shall be any among you professing and yet be not of God.

28 And it shall come to pass that he that asketh in "Spirit shall receive in Spirit;

29 That unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby.

30 He that "asketh in the <sup>b</sup>Spirit asketh according to the "will of God;

9a TG Sign Seekers.

b James 4: 3.

10a TG Mind.

b 1 Cor. 14: 12.

11a Rom. 1: 11.

TG Holy Ghost, Gifts of.

13a TG Holy Ghost, Source of Testimony.

14a Rom. 10: 10 (4-11);

Mosiah 26: 15 (15-16);

Alma 10: 9-10 (10-11)

16a 1 Cor. 12: 7 (3-8).

17a 1 Kgs. 5: 12; Moro. 10: 9 (9-10).

18a TG Education; Knowledge.

19a Mark 5: 34 (34-36); Hel. 16: 9 (9-10);

D&C 42: 48 (48-52).

TG Faith.

20a TG Healing.

21a TG Miracle.

b TG Man, a Spirit Child of Heavenly Father; Sons and Daughters of God.

27a TG Bishop.

b TG Discernment, Spiritual.

28a Ezek. 36: 27; Rom. 8: 26 (26-27); D&C 88: 65 (64-65).

30a Hel. 10: 5; 3 Ne. 19:

efully and distinctly  
speech. . . .  
en he cometh into the  
for he should be first  
behold, this is <sup>a</sup>beauti-  
ay be an <sup>a</sup>example  
offer himself in prayer  
s before God, in token  
nce of the everlasting

en any shall come in  
the teacher arise, and  
hands to heaven, <sup>a</sup>ye  
salute his brethren  
these words: <sup>a</sup>and to  
a brother or brethren  
in the name of the Lord  
in token or remem-  
everlasting covenant  
enant I receive: <sup>a</sup>ye  
, in a determination  
immovable, and <sup>a</sup>ye  
o be your <sup>a</sup>friend, and  
igh the grace of God in  
ove, to walk in all the  
its of God blameless  
ng, forever and ever

: that is found <sup>a</sup>un-  
s salutation shall <sup>a</sup>not  
ong you; for ye shall  
t mine house shall be  
im.  
that cometh in and <sup>a</sup>is  
me, and is a brother  
brethren, they shall  
sident or teacher with  
s to heaven, with this  
and covenant, or <sup>a</sup>by  
in token of the same.  
verily, I say unto you,  
ample unto you for, a  
one another, in the

- b TC Example.  
1a TC Everlasting  
Covenant; Prayer;  
Worship.  
2a Lev. 9: 22.  
3a 2 Cor. 8: 4.  
TC Fellowshiping, 11  
b TC Friendship.  
c TC Brotherhood and  
Sisterhood.  
4a Jer. 7: 10 (9-10).  
b D&C 97: 15 (15-17);  
110: 8 (7-8).

house of God, in the school of the  
prophets.

137 And ye are called to do this by  
prayer, and thanksgiving, as the  
spirit shall give utterance in all your  
doings in the house of the Lord, in  
the school of the prophets, that it  
may become a sanctuary, a taber-  
nacle of the Holy Spirit, to your  
edification.

138 And ye shall not receive any  
among you into this school save he  
is clean from the <sup>a</sup>blood of this  
generation;

139 And he shall be received by

to be  
Don't  
139

## SECTION 89

*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, February 27, 1833. HC 1: 327-329. As a consequence of the early brethren using tobacco in their meetings, the Prophet was led to ponder upon the matter; consequently he inquired of the Lord concerning it. This revelation, known as the Word of Wisdom, was the result. The first three verses were originally written as an inspired introduction and description by the Prophet.*

1-9, Use of wine, strong drinks, tobacco, and hot drinks proscribed; 10-17, Herbs, fruits, flesh, and grain are ordained for the use of man and of animals; 18-21, Obedience to gospel law, including the Word of Wisdom, brings temporal and spiritual blessings.

A <sup>a</sup>WORD OF WISDOM, for the benefit of the council of high priests, assembled in Kirtland, and the church, and also the saints in Zion—

2 To be sent greeting; not by commandment or constraint, but by revelation and the <sup>a</sup>word of wisdom, showing forth the order and <sup>a</sup>will of

the ordinance of the <sup>a</sup>washing of feet, for unto this end was the ordinance of the washing of feet instituted.

140 And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church.

141 It is to be commenced with prayer; and after partaking of <sup>a</sup>bread and wine, he is to gird himself according to the <sup>a</sup>pattern given in the thirteenth chapter of John's testimony concerning me. Amen.

God in the temporal salvation of all saints in the last days—

3 Given for a principle with <sup>a</sup>promise, adapted to the capacity of the <sup>a</sup>weak and the weakest of all <sup>a</sup>saints, who are or can be called saints.

4 Behold, verily, thus saith the Lord unto you: In consequence of <sup>a</sup>evils and designs which do and will exist in the hearts of <sup>a</sup>conspiring men in the last days, I have <sup>a</sup>warned you, and forewarn you, by giving unto you this word of <sup>a</sup>wisdom by revelation—

5 That inasmuch as any man <sup>a</sup>drinketh <sup>a</sup>wine or strong drink

137a TC Edification;

Worship.

138a D&C 88: 75 (75, 85).

139a D&C 88: 74.

TC Washing.

141a TC Sacrament.

b John 13: 5 (4-17).

89 1a TC Word of Wisdom.

2a 1 Cor. 12: 8; D&C 84:

44.

b D&C 29: 34.

TC Commandments of  
God; God, Will of.

3a Eph. 2: 12; 6: 2;

D&C 89: 18 (18-21).

b 2 Cor. 12: 10; D&C 1:

19. TC Humility.

c TC Saints.

4a TC Deceit; Evil.

b TC Conspiracy;

Wickedness.

c TC Warnings.

5a TC Abstinence.

b Lev. 10: 9 (9-11);

Isa. 5: 22 (11, 22);

Rom. 14: 21 (20-23);

D&C 27: 3.

TC Drunkenness;

Temperance; Word of

Wisdom.

Among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

6 And, behold, this should be wine, yea, "pure wine of the grape of the vine, of your own make.

7 And, again, "strong drinks are not for the belly, but for the washing of your bodies.

8 And again, tobacco is not for the "body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

9 And again, hot drinks are not for the body or belly.

10 And again, verily I say unto you, all wholesome "herbs God hath ordained for the constitution, nature, and use of man—

11 Every herb in the season thereof, and every fruit in the season thereof; all these to be used with "prudence and "thanksgiving.

12 Yea, "flesh also of "beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used "sparingly;

13 And it is pleasing unto me that they should not be "used, only in times of winter, or of cold, or "famine.

14 All "grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

15 And "these hath God made for the use of man only in times of famine and excess of hunger.

16 All grain is good for the "food of man; as also the "fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground—

17 Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.

18 And all saints who remember to keep and do these sayings, walking in obedience to the commandments, "shall receive "health in their navel and marrow to their bones;

19 And shall "find "wisdom and great "treasures of "knowledge, even hidden treasures;

20 And shall "run and not be "weary, and shall walk and not faint.

21 And I, the Lord, give unto them a promise, that the "destroying angel shall "pass by them, as the children of Israel, and not slay them. Amen.

## SECTION 90

*Revelation to Joseph Smith the Prophet, given at Kirtland, Ohio, March 8, 1833. HC 1: 329–331. This revelation is a continuing step in the establishment of the First Presidency (see heading to Section 81), and as a consequence thereof the counselors mentioned were ordained on March 18, 1833.*

6a D&C 27: 3 (1–14).  
7a Prov. 20: 1; 23: 30 (29–35); Luke 1: 15.  
8a TG Body, Sanctity of; Health.  
10a IG plants. Gen. 1: 29; D&C 59: 17 (17–20).  
11a TG Prudence; Temperance.  
b 1 Tim. 4: 3 (3–4).  
TG Thanksgiving.  
12a Gen. 9: 3; Lev. 11: 2 (1–8). TG Meat.

b D&C 49: 19.  
c TG Temperance.  
13a D&C 59: 20 (16–20).  
b TG Famine.  
14a See "Corn" in BD.  
Dan. 1: 12 (6–20).  
15a D&C 49: 18; 89: 13.  
16a TG Food.  
b Gen. 1: 29.  
18a D&C 89: 3.  
b Prov. 3: 8; Dan. 1: 13 (6–20). TG Health.

19a D&C 84: 80.  
b TG Wisdom.  
c TG Treasure.  
d Dan. 1: 17 (6–20).  
TG Knowledge; Testimony.  
20a Prov. 4: 12; Isa. 40: 31. TG Strength.  
b Prov. 24: 10 (10–12); D&C 84: 80.  
21a TG Protection, Divine.  
b Ex. 12: 23 (23, 29).

1–5, Keys *mitted to J him to the Cl and Freder serve in the The gospel nations of l to the Jews, own tongue; his' counselo Church; 19 are counsel uprightly an*

THUS saith I say unto "forgiven thion, for thy of thy bretl my ears.

2 Therefore henceforth the kingdom "kingdom i last time.

3 Verily I c this "kingdo from you, world, neith

4 Neverth the "oracles even unto tl  
5 And all "oracles of how they h accounted a brought unc by, and stu storms desce and the "ra upon their l

90 1a TG Fori  
2a TG Priestl  
b TG Jesus  
Propheci  
3a Matt. 21  
D&C 65  
b D&C 43:  
17; 122: 6  
4a IF revelat  
the Lord.  
D&C 124  
TG Prophe  
5a Acts 7: 3  
ets, Rejec  
b Matt. 7: 2  
6a D&C 92:

\$1.00

# DIETARY GOALS FOR THE UNITED STATES

PREPARED BY THE STAFF OF THE  
SELECT COMMITTEE ON NUTRITION  
AND HUMAN NEEDS  
UNITED STATES SENATE

*EXCERPTS*  
*20 PAGES*



FEBRUARY 1977

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## FOREWORD

The purpose of this report is to point out that the eating patterns of this century represent as critical a public health concern as any now before us.

We must acknowledge and recognize that the public is confused about what to eat to maximize health. If we as a Government want to reduce health costs and maximize the quality of life for all Americans, we have an obligation to provide practical guides to the individual consumer as well as set national dietary goals for the country as a whole.

Such an effort is long over-due. Hopefully, this study will be a first major step in that direction.

I would like to thank Mr. Nick Mottern of the Committee staff for his extraordinary effort and the high degree of professionalism he used in the preparation of this publication.

GEORGE MCGOVERN,  
*Chairman.*

In addition to acting as a practical guide to promote good eating habits, this report, hopefully, will also serve as a catalyst for Government and industry action to facilitate the achievement of the recommended dietary goals. Without Government and industry commitment to good nutrition, the American people will continue to eat themselves to poor health. Government and industry have a responsibility to respond to the findings of the report. Action is needed to determine how changes can be made regarding the content of nutritional information provided to the public; the kinds of foods produced; how foods are processed and advertised; and the selection of foods offered by eating establishments. Our national health depends on how well and how quickly Government and industry respond.

CHARLES H. PERCY,  
*Ranking Minority Member.*

(v)

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(ii)

## STATEMENT OF SENATOR GEORGE MCGOVERN ON THE PUBLICATION OF DIETARY GOALS FOR THE UNITED STATES

Good morning.

The purpose of this press conference is to release a Nutrition Committee study entitled *Dietary Goals for the United States*, and to explain why we need such a report.

I should note from the outset that this is the first comprehensive statement by any branch of the Federal Government on risk factors in the American diet.

The simple fact is that our diets have changed radically within the last 50 years, with great and often very harmful effects on our health. These dietary changes represent as great a threat to public health as smoking. Too much fat, too much sugar or salt, can be and are linked directly to heart disease, cancer, obesity, and stroke, among other killer diseases. In all, six of the ten leading causes of death in the United States have been linked to our diet.

Those of us within Government have an obligation to acknowledge this. The public wants some guidance, wants to know the truth, and hopefully today we can lay the cornerstone for the building of better health for all Americans, through better nutrition.

Last year every man, woman and child in the United States consumed 125 pounds of fat, and 100 pounds of sugar. As you can see from our displays, that's a formidable quantity of fat and sugar.

The consumption of soft drinks has more than doubled since 1960, displacing milk as the second most consumed beverage. In 1975, we drank on the average of 295.12 oz. cans of soda.

In the early 1900's, almost 40 percent of our caloric intake came from fruit, vegetables and grain products. Today only a little more than 20 percent of calories comes from these sources.

My hope is that this report will perform a function similar to that of the Surgeon General's Report on Smoking. Since that report, we haven't eliminated the hazards of smoking, nor have people stopped smoking because of it. But the cigarette industry has modified its products to reduce risk factors, and many people who would otherwise be smoking have stopped because of it.

The same progress can and must be made in matters of nutritional health, and this report sets forth the necessary plan of action:

1. Six basic goals are set for changes in our national diet;
2. Simple buying guides are recommended to help consumers attain these goals; and

(1)

3. Recommendations are also made for action within Government and industry to better maximize nutritional health.

I hope this report will be useful to millions of Americans. In addition to providing simple and meaningful guidance in matters of diet, it should also encourage all those involved with growing, preparing, and processing food to give new consideration to the impact of their decisions on the nation's health. There needs to be less confusion about what to eat and how our diet affects us.

With me this morning are three of the country's leading thinkers in the area of nutritional health. They have very graciously assisted the staff of the Select Committee in the preparation of this report. They will explain in greater detail its purpose and goals.

First, Dr. Mark Hegsted, Professor of Nutrition from the Harvard School of Public Health. Dr. Hegsted has a long and distinguished career in science, bringing conscience as well as great expertise to his work. Dr. Hegsted has worked very closely and patiently with the committee staff on this report, devoting many hours to review and counseling. He feels very strongly about the need for public education in nutrition and the need to alert the public to the consequences of our dietary trends. He will discuss these trends and their connection with our most killing diseases.

Following his presentation, Dr. Beverly Winikoff of the Rockefeller Foundation will discuss the changes necessary in food marketing and advertising practices if the consumer is to make more healthful food choices. Dr. Winikoff, who with Dr. Hegsted and Dr. Lee testified at our hearings in July, has also been extremely helpful in assisting the committee staff in preparing this report.

Dr. Philip Lee, the Director of the Health Policy Program at the University of California in San Francisco, and a former Assistant Secretary for Health, will conclude our presentation with a discussion of the costs of our current dietary trends. Dr. Lee has also consulted with the committee staff on this report and has offered much encouragement.

Before Dr. Hegsted begins, I would also like to note that the staff has also received valuable assistance from Dr. Sheldon Margen, a nutritionist with the University of California in Berkeley, who is traveling outside the country today.

I want to thank each of these people personally for their help and their spirited concern for the public interest.

The Committee will continue its investigation into the connection between diet and health on February 1 and 2, when hearings will be held concentrating on problems of diet and heart disease and obesity.

After the presentation today we will be glad to answer questions.

[Press Conference, Friday, January 14, 1977, Room 457, Dirksen Senate Office Building]

# STATEMENT OF DR. D. M. HEGSTED, PROFESSOR OF NUTRITION, HARVARD SCHOOL OF PUBLIC HEALTH, BOSTON, MASS.

The diet of the American people has become increasingly rich in meat, other sources of saturated fat and cholesterol, and sugar. There will be people who will contest this statement. It has been pointed out repeatedly that total sugar use has remained relatively constant for a number of years. We would emphasize, however, that our total food consumption has fallen even though we still consume too much relative to our needs. Thus, the proportion of the total calories contributed by fatty and cholesterol-rich foods and by refined foods has risen. We might be better able to tolerate this diet if we were much more active physically, but we are a sedentary people.

It should be emphasized that this diet which affluent people generally consume is everywhere associated with a similar disease pattern—high rates of ischemic heart disease, certain forms of cancer, diabetes, and obesity. These are the major causes of death and disability in the United States. These so-called degenerative diseases have previously become more important now that infectious diseases are, for the most part, actively speaking, under good control. I wish to emphasize that these diseases undoubtedly have a complex etiology. It is not correct, strictly speaking, to say that they are caused by malnutrition but rather that an inappropriate diet contributes to their causation. Our genetic makeup contributes—not all people are equally susceptible. Yet those who are genetically susceptible, most of us, are those who would probably benefit most from an appropriate diet. Diet is one of the things that we can change if we want to.

There will undoubtedly be many people who will say we have not proven our point: we have not demonstrated that the dietary modifications we recommend will yield the dividends expected. We would point out to those people that the diet we eat today was not planned or developed for any particular purpose. It is a happenstance related to our affluence, the productivity of our farmers and the activities of our food industry. The risks associated with eating this diet are demonstrably large. The question to be asked, therefore, is not why should we change our diet but why not? What are the risks associated with eating less meat, less fat, less saturated fat, less cholesterol, less sugar, less salt, and more fruits, vegetables, unsaturated fat and cereal products—especially whole grain cereals. There are none that can be identified and important benefits can be expected.

Ischemic heart disease, cancer, diabetes and hypertension are diseases that kill us. They are epidemic in our population. We cannot afford to temporize. We have an obligation to inform the public of the current state of knowledge and to assist the public in making correct food choices. To do less is to avoid our responsibility.

The Gospel of Peace  
of Jesus Christ  
by the disciple  
John

The Aramaic and Old Slavonic  
Texts compared and edited by  
Edmond Székely. Translated by  
Edmond Székely and Purcell Weaver



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THE GOSPEL OF PEACE OF JESUS CHRIST

all evil-smelling and unclean things rise out of you, as the smoke of fire curls upwards and is lost in the sea of the air. For I tell you truly, holy is the angel of air, who cleanses all that is unclean and makes all evil-smelling things of a sweet odour. No man may come before the face of God, whom the angel of air lets not pass. Truly, all must be born again by air and by truth, for your body breathes the air of the Earthly Mother, and your spirit breathes the truth of the Heavenly Father.

"After the angel of air, seek the angel of water. Put off your shoes and your clothing and suffer the angel of water to embrace all your body. Cast yourselves wholly into his enfolding arms, and as often as you move the air with your breath, move with your body the water also. I tell you truly, the angel of water shall cast out of your body all uncleanness which defiled it without and within. And all unclean and evil-smelling things shall flow out of you, even as the uncleanness of garments washed in water flow away and are lost in the stream of the river. I tell you truly, holy is the angel of water who cleanses all that is unclean and makes all evil-smelling things of a sweet odour. No man may come before the face of God, whom the angel of water lets not pass. In very truth, all must be born again of water and of truth, for your body bathes in the river of earthly life, and your spirit bathes in the river of life everlasting. For you receive your blood

THE GOSPEL OF PEACE OF JESUS CHRIST

from our Earthly Mother and the truth from our Heavenly Father.

"Think not that it is sufficient that the angel of water embrace you outwards only. I tell you truly, the uncleanness within is greater by much than the uncleanness without. And he who cleanses himself without, but within remains unclean, is like to tombs that outwards are painted fair, but are within full of all manner of horrible uncleanness and abominations. So I tell you truly, suffer the angel of water to baptise you also within, that you may become free from all your past sins, and that within likewise you may become as pure as the river's foam sporting in the sunlight.

"Seek, therefore, a large trailing gourd, having a stalk the length of a man; take out its inwards and fill it with water from the river which the sun has warmed. Hang it upon the branch of a tree, and kneel upon the ground before the angel of water, and suffer the end of the stalk of the trailing gourd to enter your hinder parts, that the water may flow through all your bowels. Afterwards rest kneeling on the ground before the angel of water and pray to the living God that he will forgive you all your past sins, and pray the angel of water that he will free your body from every uncleanness and disease. Then let the water run out from your body, that it may carry away from within it all the unclean and evil-smelling things of Satan. And you shall see

Wa  
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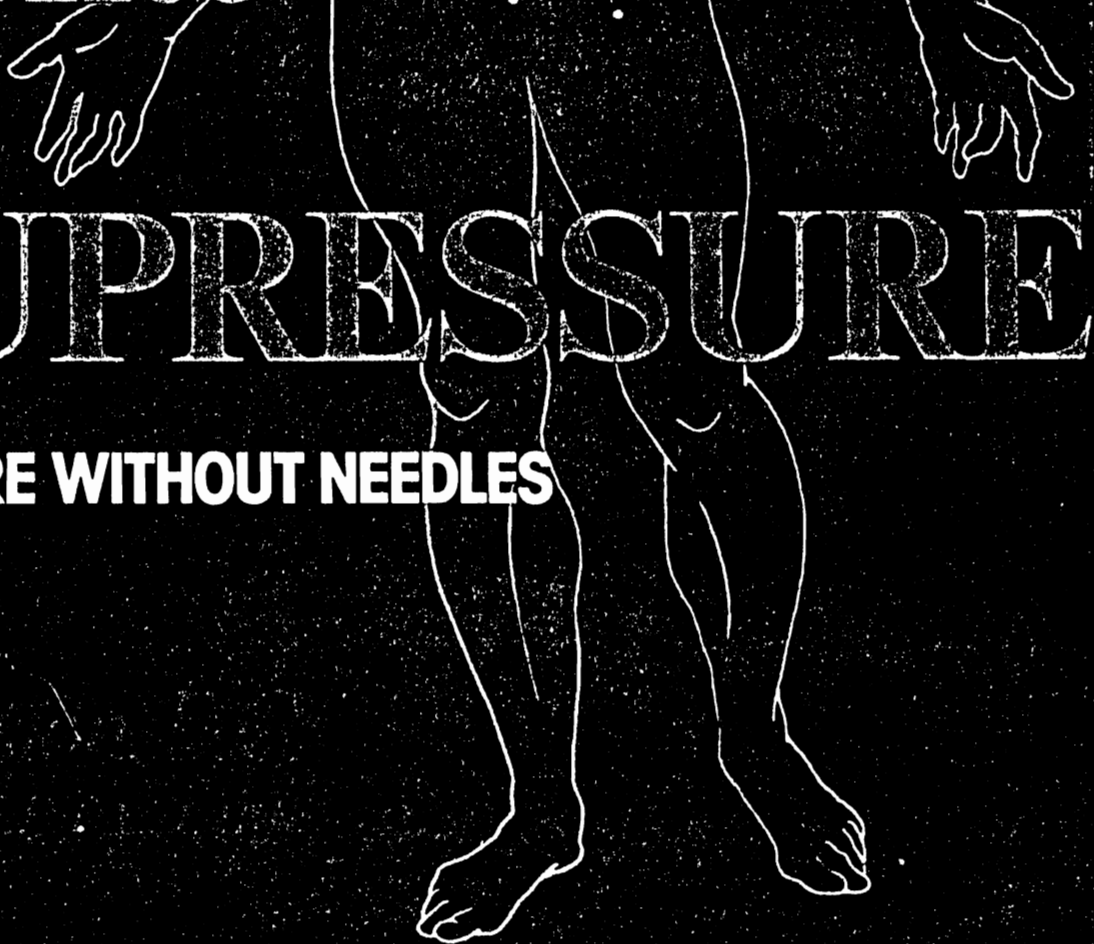


A Pivot Original Health Book

\$4.95

# The Healing Benefits of ACUPRESSURE

**ACUPUNCTURE WITHOUT NEEDLES**



# *Introduction*

In the late 1800's a famous French scientist named Michael Faraday, who invented the first electric motor, made a very profound statement, "All school children know that all matter is composed of atoms, vibrating at different rates of speed to form different densities; but what we should also know is that all matter or any substance—dense, liquid or gaseous—owes whatever power it may possess to the type of electrical charge or vibration given off by that substance."

Any good book on physics will tell you that energy cannot be destroyed but it can travel. It cannot be seen, since it is invisible, but it can leave the body and as it leaves we get weaker and weaker. The heart is the generator for the electricity in the body. If you have ever talked with anyone who has had a heart attack, he will tell you that his energy just seemed to drain away.

The body not only is electrical in nature, but it has its positive and negative poles. The heart represents the negative; the brain, right side, represents the positive. There should be balance between the heart and the brain.

Contact healing is a method of contacting the electrical centers in the body. Balance and order must be established before health becomes established. Acupuncture is a proven system used for centuries by the Orientals to create a smooth flow of vibratory energy throughout the body by contacting various points on the pathways which relate to various organs, glands and cells. The acupuncturist, of course, uses steel needles which are inserted at certain points identified with the various body areas and their disturbances. By changing their distorted vibrational nature, balance is restored and the body can repair itself.

Contact healing, or acupressure, also treats the various points of the body which relate to various areas, glands and organs. However, instead of using needles, this method is a do-it-yourself technique of pressing your fingertip on these contact points. If the organ, area or gland the point represents is in trouble, that point will be sore, indicating an energy leak at that exit.

Once you have located a painful spot, just put your fingertip on it, press firmly and hold it there. Do not move it, or you will move off of the zone which needs help. This pressure closes an energy leak. As soon as you close the leak, the polarity is reversed and the energy flows back into the part of the body which was losing it. You should feel a warmth build up in the organ you are treating and the warmth indicates that regeneration and repair are beginning to take place. When there is no longer any tenderness at the contact point you can feel assured that the regeneration is complete.

Acupuncture may, or may not, require more than one treatment. Contact therapy usually does need even more time. The reversal of symptoms in contact therapy seldom takes place in one treatment. But the more you treat and the longer you treat, the sooner the job is done to help you feel fit once again.

Please remember that this or any other method of healing does not cure anything! We can assist or work with nature, but nature herself is the real healer.

Since its inception in 1956, contact healing has spread to many countries, and many letters from this country and others testify to the fact that it is helpful therapy and that nearly anyone can use it with benefit.

I merely ask you to try it as others have done. I make no claims. You can be your own judge of the results. This is far more convincing than any promises I might make. I do say however, that if you wish to have success, you must be persistent. If your body has long been at odds with itself, the good results you are seeking may take more time than if your disturbance is recent.

At the very least the system is safe and simple and free. You have nothing to lose and much to gain if you will be consistent and faithful until you witness a restored feeling of well-being.

*F. M. Houston, D.C.*



# HYGIEIA

## A WOMAN'S HERBAL

*jeannine parvati*



One nutritionist<sup>7</sup> writes that cholesterol is needed by our bodies as the matrix for all hormones and this is why fertile eggs are known to “enhance libido”. She recommends the use of tiny amounts of dairy (please make it goat - cows are just too big!) which is unprocessed, or raw (yogurt is fine.).

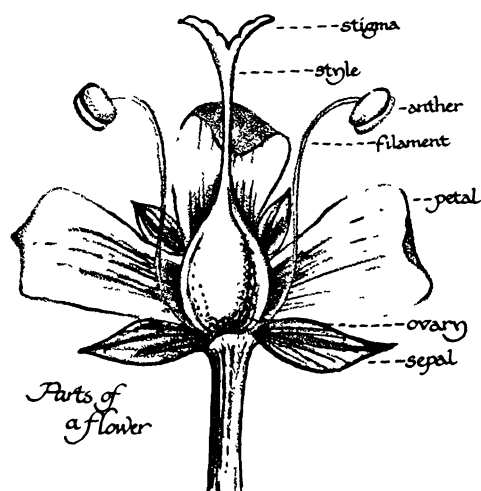
Stan Malstrom recommends the following herbal recipe for menopause:<sup>8</sup>

**Blessed Thistle, Squaw Vine, Raspberry Leaves, Golden Seal, Lobelia, Gravelroot, Ginger Root, Cayenne, Parsley and Marshmallow Root.** There are many formulas also marketed. Dr. Christopher’s “Change-Ease” for example. These are sold in capsules and you can swallow them or let the powdered herbs dissolve into a cup of tea. Remember to take them on an empty stomach for remedial purposes.

Raymond Dextreit, in his wonderful book, *Our Earth, Our Cure*, noted that if menopause occurs after the age of fifty, it’s a much easier process. Going so far to say that it *should* occur after fifty, is missing the point, however. He adds that if there’s a fibroid tumor present in the uterus, menopause will be postponed. My hope is to let this measuring, or quantifying of women’s experiences onto some linear time table, fall by the wayside. Menopause, the cessation of ovulation and menstruation, comes at the perfect time for each woman’s experience of her own sexuality - *whenever* that is. He goes on to share some important suggestions. That foods from the vegetable kingdom, including herbs, best favor the glandular functions and relieve congestion, strengthening the nervous system. So often there is a rising of copper while using the synthetic estrogen - causing emotional instability, and a decrease of zinc, causing depression. Herbs help to bring these trace minerals back into balance. He advises us to completely eliminate meat, sugar, coffee, alcohol and any chemical type of food (many nutritionists agree on this) and limit animal foods to occasional eggs & buttermilk. Lemon, as well as garlic and parsley, are excellent for this time. So are the culinary herbs which stimulate the circulation. So often “hot flashes”, dizziness, perspiration are the signal that you are congested and these herbs help relieve this problem: **Chervil, Tarragon, Shallot, Sorrel, Chive, Nutmeg, and Horse Radish.** Natural honey is fine too. His favorite herb for menopause is Sage because “of its richness in female hormones”. **Red Grape** leaves which accelerate the circulation through foot-baths; good for face flushes and hypertension also. Prepare the bath with a gallon of water in which you boil 2 - 3 handfuls of leaves for 10 - 15 minutes. He lists also a recipe for a decoction to treat sudden flushes and high blood pressure:

Rosemary	- 50 grains
Mint	- 30 grains
Elecampane	- 25 grains
Mugwort	- 25 grains
St. John’s Wort	- 25 grains
Shepherd’s Purse	- 25 grains
Vervain	- 25 grains
Oak Apples	- 25 grains

*grain: 480 grains/oz.*



*He suggests you take a quart of boiling water. Let stand overnight with one handful of the mixture within. In the morning, strain it and take for 10 days in a row. Then rest for 2 days, and repeat.*

*A recipe given anonymously and handed out through our local Women's Center is:*

*Tea for Hormone Imbalance as Produced in Menopause -*

*One part each: Sarsaparilla, Licorice, Blue Vervain.*

*If serious add: one part each of false unicorn root or raspberry leaves.*

*Again, those of us who are pre-menopausal (how about that as a new way to consider oneself!), can help change our culture's obsession with youth and the valuing of women as sexual objects by appreciating our elders right here and now. Seek out those sisters of ours who are in the middle years and affirm their beauty. What is more ridiculous than the mini-skirted grandmother? We women who neglect to say how beautiful the aging process really is for women are paving the fall for ourselves as well. We're not in the habit of honoring our elders. Our very wise old women would not try to be young if we but appreciated them as they are. There are other purposes to life than bearing children and being the attractive appendages to men;<sup>9</sup> we all know this. Yet it is our menopausal sisters that are now fully experiencing this. Let us aid them in this self-discovery by sharing our respect, and love, for older women.*

1. Osawa, Airola, Ehret, etc.
  2. Or the reverse! Keen interest in sex, for some women, as this is the first time to explore one's sexuality without the fear of pregnancy.
  3. Menopause is an initiation and we should not forego this just because men don't consider their menopause as important.
  4. New England Journal of Medicine, Dec. 4, 1973, Lancet, April 14, 1973; Annals of Western Medicine and Surgery, Vol. 4, 1950, New York State Journal of Medicine, May 15, 1952.
  5. Ursula Le Guin first used this term in conjunction with a menopausal woman in an article entitled, "The Space Crone".
  6. A. Some writers state that in a "healthy" woman, (e.g. Bieler, Kulvinkas), the ovaries never quit functioning; a woman will continue to be fertile long after her "unhealthy" sisters are finished with their menopause.
  7. British Medical Journal, October 18, 1975.
  8. Betty Lee Morales, July 1976, "Let's Live" magazine.
  9. Herbal Remedies II, Family Press, Salt Lake City, Utah 1975.
- Paavo Airola says about this: "Menopause is a divinely designed phase in woman's life, with a purpose of liberating her from duties as procreator with God, and giving her time for self-improvement, for the perfection of her human and divine characteristics, and her spiritual growth". From July 1976, "Let's Live" magazine in an excellent article entitled, "Menopause: Dreadful Affliction or Glorious Experience - Nutritional and Other Biological Solutions to Menopausal Problems, Estrogen Therapy, and Premature Aging".

# **The JOY of EATING NATURAL FOODS**

**THE COMPLETE  
ORGANIC COOKBOOK**

*Formerly Titled "EAT, DRINK and be HEALTHY"*

**by Agnes Toms**

*Chairman of Homemaking Department in the  
Monrovia, California, City Schools*

*Foreword by W. CODA MARTIN, M.D.*

**The Devin-Adair Company, Conn.**

2 c. hot or cold milk

Nutmeg

Unsulphured molasses; gradually stir in  
but not dry; stir in molasses-milk  
cream, if desired, and sprinkle with

1 qt. milk (whole or skim)

Pinch of salt (if desired)

Classes to fresh milk. Shake or beat  
the dry milk has been completely  
and use cold during the day be-  
lievous nightcap. Skim milk is par-  
tial dieters. Serves 4.

1 banana, cut in chunks  
6 chopped dates

1. Serve chilled. Serves 1.

For added calcium and flavor,  
add 1 tbsp. powdered milk  
1 tsp. carob powder

er ingredients. Mix in blender; add  
conds longer. Serves 1.

1 c. milk  
Flaked coconut

s, add milk and shake to desired  
es. Top with whipped cream and

#### ■ DR. KIRSCHNER'S GREEN DRINK

Soak overnight in 1 c. water

4-5 large almonds (with skins on)	1 tsp. rye
1 tsp. sunflower seeds	1 tsp. barley
1 tsp. hard spring wheat	1 tsp. millet
1 tsp. oats	1 tsp. sesame seeds
	1 tsp. flax seeds



Liquefy 3 minutes, add 1 c. unsweetened pineapple, orange, apple or other fruit juice. While liquefier is running add 1 tsp. raisins, or 6 pitted dates, 10 sprigs of parsley, 1 c. tightly packed alfalfa leaves, or other greens, juice of ½ lemon. Liquefy 3 seconds. This drink may be part of a meal, or served before a meal. Serves 4.

#### ■ FAVORITE DRIED WHEY LUNCH DRINK

This drink I make frequently at school for my lunch. It is delicious and satisfying, giving me sufficient energy for the entire afternoon's work.

Place ¼ c. sunflower seeds (shelled) in a blender. Add 6-8 shelled almonds (with skin on), ½ c. powdered whey and 1 c. liquid certified milk. Add 1 tsp. granular honey (cream-type honey). Blend and pour in a tall glass. You may pulverize the seeds and nuts before adding the other ingredients. If you blend them together let the blender run until the seeds and nuts are finely ground. With this, I usually eat an apple, or other fruit in season.

#### ■ ORANGE-APPLE DRINK OR PURÉE FOR BREAKFAST

This is another blended mix that I enjoy and have found helps keep me from taking the students' colds.

Peel the orange-colored skin from a medium-sized orange, leave all the white on. Cut up in pieces and place in a blender. Add 1 chopped apple including skin and seeds. If you do not know whether the apple was sprayed, you had better peel it. Add ½ c. grated pineapple and ½ c. powdered milk, or powdered whey. Blend until completely mixed and if too stiff to drink, spoon it out of your glass as you would sherbet; sprinkle ground nuts over the top.

Many other foods may be used, such as any of the following: yogurt, ground seeds or nuts, unsulphured molasses, brewer's yeast, small amount of wheat germ (as it has such a raw taste), few dates, raisins or other dried fruit.

PROTEIN POLLUTION



BY

MICHAEL TRACY

ELLIOT-LONDON PUBLICATIONS  
PROVO, UTAH

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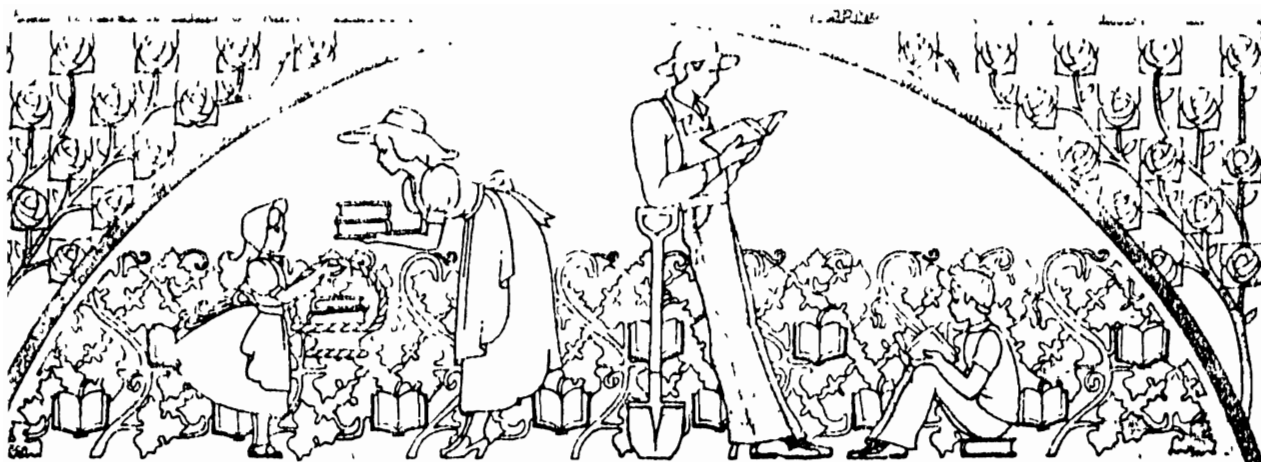
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In many households, the child finds him-  
self confronted with an unending barrage of  
stressful situations . . . school pressures,  
family squabbles, illnesses, etc. In Herbal  
Remedies (P. 1) Stan Malstrom states that

"It has been established that  
stress is one of the most signif-  
icant factors in today's health  
situation. Stress causes many  
problems whereby nerves and body  
cells degenerate due to the fact  
that stress prevents the body from  
digesting food and hampers elim-  
ination; the oral body functions are  
inhibited to the point that we have a  
very difficult time eliminating and  
taking care of those parts of our  
bodies which help to prevent disease.  
We find through study and research  
that primitive people, even though  
they experience stress and strain,  
are able to handle their problems  
much more readily with less disease  
and fewer afflictions than does mod-  
ern man in a civilized situation."

All too often we come to believe that we  
are hopelessly trapped by these negative  
situations. We tend to feel that little can be  
done to alleviate ourselves from stress and  
ill health, when actually we possess many  
weapons to fight the battle against our weak-  
nesses, even our genetic short-comings.

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## BOOKS FOR LATTER-DAY SAINTS: 1980 UPDATE

This update of books contains much to interest Latter-day parents, young people, and children. Included are books on doctrine and scripture, reference works, history and biography, leadership, gospel concepts, and other general topics. This material is provided for information only, and is not to imply endorsement of the books listed. Initially all of the books mentioned are reports were published in 1979.

### DOCTRINE AND SCRIPTURES

Elder Mark E. Petersen has written *Those Gold Plates* and *The Forerunners* (Bookcraft). *The Forerunners* treats the forerunner to the Lord's first coming, John the Baptist, and to His second coming, Joseph Smith. In *Those Gold Plates* examines the use of metal plates among ancient cultures, the method of translation Joseph Smith used, the legends that come from ancient Americans and Polynesians. Elder Petersen also authored *Our Heritage of Everlasting Life*, a booklet.

Elder Bruce R. McConkie published the first of four books on the mortal life of Jesus Christ, *The Messiah, Book 1* (Deseret Book). This book follows the pattern of *The Promised Messiah*, and tells the life of Christ from his birth through his early Judean ministry.

In *Paul and the Expansion of the Church* (Deseret Book), Edwin

Brown Firmage reviews Paul's mission to the gentiles and examines what that mission teaches us about the church's missionary efforts today.

*Understanding Death* is a collection of LDS thought, doctrines, and philosophy on death and dying, compiled by Brent A. Barlow (Deseret Book). Sections of the book include, among others, "The Meaning of Death," "Confronting Our Own Death," "The Death of a Loved One," "Children and Death," and others.

*Scriptural Commentary on the Word of Wisdom*, by Stan Malstrom, shows how scriptures from other sources relate to the Word of Wisdom and how science has begun to support its teachings (Hawkes Publishing).

### GOSPEL CONCEPTS

Talks by President Spencer W. Kimball and fourteen other General Authorities have been collected in *Woman* (Deseret Book), a book designed to clarify the role and calling for women. "It is fitting that a book on the subject of women be published at this time," President Kimball writes in the introduction.

*Be Your Best Self* is the title of a collection of talks by Elder Thomas S. Monson of the Council of the Twelve (Deseret Book). The work is divided into three sections: "Ask in Faith," "Be Thou an Example," and "Called to the Work."

Elder Neal A. Maxwell has au-

thored *All These Things Shall Give Thee Experience* (Deseret Book). The book discusses the place of tests and trials in our mortal experience, and affirms the necessity of service, prayer, and following the Brethren.

Elder Sterling W. Sill discusses the Articles of Faith and other basics in *This We Believe* (Bookcraft). He also emphasizes that we must learn how to turn belief into action.

Coming from Elder Paul H. Dunn and Maurine Ward is *Dimensions of Life* (Bookcraft), a book designed to assist the reader in discovering new ways to broaden himself.

A booklet by Elder Vaughn J. Featherstone, *The Light of Hope* (Deseret Book), contains several connected anecdotes that demonstrate the power of love in our lives.

### FOR PARENTS AND MARRIEDS

In *Marriage—Much More Than a Dream* (Deseret Book), Rex A. Skidmore counsels couples on how to overcome or avoid problems stemming from miscommunication, differing expectation, money matters, and so on.

*Families Are Forever . . . If I Can Just Get Through Today* is a delightful approach to an important topic by Janice Madsen Weinheimer (Deseret Book). The author, a mother of nine (including two sets of twins and one set of triplets), tells from personal experience how