

UNMASKING A MORMON SPY

The Story of Stan Fields



By Jerald and Sandra Tanner

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1983
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Utah Lighthouse Ministry
www.utlm.org



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Unmasking a Mormon Spy

On March 5, 1974, we talked with a man who had been excommunicated from the Mormon Church who claimed that his telephone had been bugged and his private journal stolen at the time he was under Church investigation. In June of that year Attorney General William B. Saxbe called on the American people to report any information they might have about illegal wiretapping. On July 1, 1974, we sent all the material that could be gathered about this alleged wiretapping to the Justice Department. After a long delay the FBI finally investigated these charges and claimed that there was no “validity to the allegations” (*Salt Lake Tribune*, April 9, 1975).

During this period we were investigating to see if there was a connection between Mormonism and the intelligence world. We found, for instance, that the Watergate break-in and other illegal activities had been discussed in the Mullen Company, an organization which handled public relations for the Mormon Church. Robert Bennett, the son of Utah Senator Wallace F. Bennett, was president of the firm and the notorious spy Howard Hunt worked for Mr. Bennett. We also found that a student from Mormon-owned Brigham Young University helped Hunt with spying and bugging operations. Moreover, we discovered that James A. Everett, who worked for Bennett’s company in Europe, was doing public relations work for the Mormon Church at the very time he was serving as a secret agent for the CIA.

“THEY’RE TRYING TO CALL OUT”

On November 6, 1975, one of the authors of this booklet (Jerald Tanner) picked up the phone to call an ex-Mormon who claimed to have information on bugging operations. The phone rang a number of times without an answer. Between two of the rings, however, a woman’s voice softly but distinctly said, “They’re trying to call out.” Since both our phone and the number we were calling were private lines, we could only conclude that someone was monitoring our conversations.

While we are aware of the fact that much of the equipment used in bugging telephones is made in such a way that it does not produce any sound, on some occasions telephone equipment is used which can carry a voice back into the line. In his book, *Undercover: Memoirs of an American Secret Agent*, page 273, Howard Hunt alleges:

On September 22 I was telephoning attorney Bittman from my home when I heard a whisper just after my attorney had spoken. The intruder voice said, “That’s Bittman,” as though to identify the person to whom I was talking. This slipup by the monitors convinced me—if I needed further convincing—that my telephone line continued to be tapped.

At any rate, after the strange voice came on the phone, we became fearful that we were uncovering something that could turn out to be like Pandora’s box. This was a very disturbing experience.

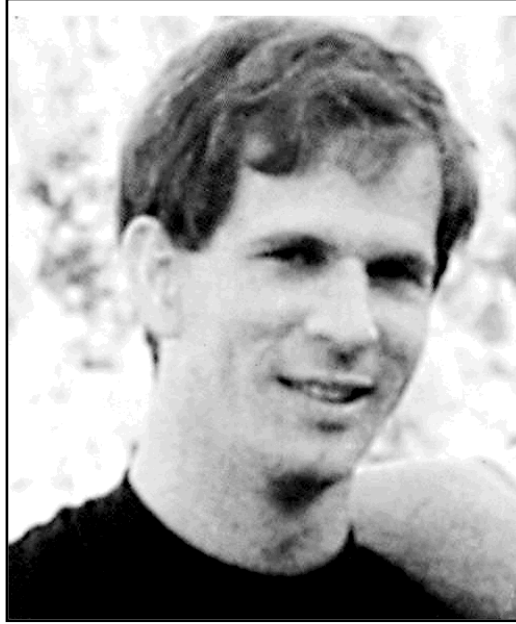
Not too long after this occurred (January 23, 1976) a man in California by the name of Steven L. Mayfield wrote Dr. John Fitzgerald a letter inquiring if he happened to “know anything” about the individual who claimed his phone had been bugged before he was excommunicated—the incident we reported in 1974: “I understand the FBI investigated possible illegal wiretapping against the church . . .” Steven L. Mayfield’s desire to know more about this man becomes rather interesting in light of the information which follows: According to Mr. Mayfield’s own admission (tape recorded interview, July 16, 1980), he was working for the FBI at the time he wrote this letter of inquiry. Even more important, however, is the fact that on October 11, 1976, Steven L. Mayfield assumed the alias of “Stan Fields” in a letter which he wrote to us:

Dear Friends in Christ: I am a feollow [*sic*] Ex-Mormon for Jesus, and would like to be added to your mailing list, . . . What is it like being “Apostates” in the capitol of the “Saints”? It really fasinates me how anyone could survive as long as you have.

Thank you in advance for answering my questions. . . . God’s blessings on you as you do His work, Sincerely in Christ

Mr. Mayfield not only assumed an alias, but he opened up a post office box in Pleasant Hill, California (P.O. Box 23114) for the purpose of deception. On the very day (October 11, 1976) that Mr. Mayfield wrote to us under the alias “Stan Fields,” he wrote a letter to John Fitzgerald in which he gave his address as 925 St. Louis Ct., Concord, California 94518. It is common practice, of course, for those who are engaged in spying operations to cover their tracks by assuming an alias and renting a post office box.

In any case, Mr. “Fields,” who has professed to be our Christian brother, has been spying on our operation for about four years and has also penetrated a number of groups of Ex-Mormons for Jesus. By dishonest means he has obtained the names of many Mormons who have questions about their religion. He has been diligently working to obtain photographs of critics of the Mormon Church and has gathered large files of information. He boasted, in fact, that he had the largest file on Sonia Johnson. We know that in one case he did research on a prominent non-Mormon and found that he had obtained a divorce several years ago. He also claims to have “tons of tapes.” One of his primary objects seemed to be gathering information concerning the scheduling of activities which were critical of the Mormon Church.



A picture of Steven L. Mayfield, who spied under the alias "Stan Fields."

Jerald and Sandra Tanner
Modern Microfilm Company
Salt Lake City, Utah

10-11-76

Dear Friends in Christ: I am a feollow Ex-Mormon for Jesus, and would like to be added to your mailing list, to receive your newsletter. Also would like to receive a list of the materials you sell. Would also be interested in knowing how your work is received among the people of Utah, both Mormon and Non-Mormon. What is it like being "Apostates" in the capitol of the "Saints"? It really fasinates me how anyone could survive as long as you have.

Thank you in advance for answering my questions and you anything you send me. God's blessings on you as you do His work, Sincerely in Christ

Stan Fields

Stan Fields
P.O. Box 23114
Pleasant Hill, California
94523

A photograph of Stan Fields' first letter to us.

MAYFIELD'S CONFESSION

Mr. Fields' nefarious career came to a sudden end in July, 1980, when we discovered his true identity. We also found that he was employed at the Mormon Church Office Building in the Genealogical Department. On July 16, 1980, Edward Decker of Saints Alive in Jesus (a group of ex-Mormons who share "the gospel of Jesus Christ with the Mormon people") and Jerald Tanner directly confronted Steven L. Mayfield in the Mormon Church Office Building in Salt Lake City. We had abundant evidence of the spying activities and Mr. Mayfield made no attempt to deny the basic charges. He consented to an interview and we went to an area of the Church Office Building where we could have some privacy. Although Mormon Church Security guards were patrolling the area, they made no attempt to stop the interview. Mr. Decker pulled out his tape recorder, set it on the table and asked Mr. Mayfield, "Do you mind if I record our conversation?" Mayfield replied: "You might as well, I kind of figured you would . . . Do you want to ask questions, or do you just want me to spill the beans here?"

Although Mr. Mayfield maintained he "was not spying for the Church," he said:

. . . I can't guarantee that material that I've shared with other people hasn't floated upstairs . . . I'm as scared of Church Security just as much as you are, if not more . . ."

Mayfield admitted that "by taking on an alias I made a mistake, an error, a sin. I was out of line . . ."

In this same interview Mr. Mayfield gave this revealing information about his activities:

I went on my mission to Colorado and Nebraska . . . 71 to 73 . . . I went back home . . . started working with the FBI in San Francisco as a file clerk . . .

Everything about Stan Fields is untrue, but I did work for the FBI. If you care to I've got, from the Freedom of Information, I've got my file which you can look at.

A lot of things happened down there that I wasn't aware of . . . San Francisco . . . I think is the fifth largest FBI office . . . I served from July of 73 to June of 77 . . . I went over to Berkeley, this is in early 74, to be the clerk in Berkeley _____ on the Patty Hearst thing . . . then back . . . I went back to a security squad which were maintaining the file . . . upon various radicals . . . Then, from there . . . I accepted a job as the evidence enclosure clerk. . . . and that is the job I had when I resigned. My letter, in . . . my file says . . . that I resigned to go back to school, which is true.

. . . what I was doing with you was spy, what I did with the bureau . . . was just a paper shuffle.

One of the biggest fears I had was some crazy person taking a pot shot at you or you. Why? Well, because the first thing they [the authorities] would do, they would probably want to get your mailing list . . . and try to . . . contact people you've had contact with . . . and that would come right back to me, and when they find that Stan Fields is a non-existent person—let's find out about it.

JERALD TANNER— . . . You were watching us—protecting us?

STEVEN MAYFIELD—Well, this was one of my concern[s], you know, . . . people would say, you know, I wish someone would take a pot shot. I'd say please, no, don't think that.

Some time after giving this tape recorded interview, Steven Mayfield said he wished he had not consented to it. He was apparently concerned with some of the things he had revealed. However this may be, the FBI has confirmed the fact that Mayfield was an employee at the time he assumed his alias:

Steven L. Mayfield was employed by the FBI in a clerical capacity in our San Francisco Office from July 3, 1973, until June 3, 1977. (Letter from Roger S. Young, Inspector in Charge, Office of Congressional and Public Affairs, to Jerald Tanner, dated August 18, 1980)

MAYFIELD'S MASK COMES OFF

Although we were at times a little suspicious of Stan Fields, we did not realize what he was up to until July 1980. On the morning of the 10th a well-known Mormon, who works at the Church Office Building, called us on the phone and said he would be paying us a visit. Not too long after this Stan Fields showed up at our bookstore and began to engage in a conversation with Sandra and another man from California. The man from the Church Office Building was delayed for some time. When he finally arrived, we noticed that Mr. Fields turned his back to him and pretended to be looking at books. This lasted for some time, but when the man finally left, Mr. Fields jumped right back into the conversation. His behavior led us to suspect that he might have been at our bookstore for the purpose of spying on this man.

After Mr. Fields had been in our bookstore for about three hours, Michael Marquardt came walking up the path. As soon as Fields saw who it was he made for the door. We thought that his sudden departure was rather strange, but it was not until two days later that we learned Mr. Marquardt knew him under the name Steven L. Mayfield. He had originally been introduced to him by a man who had known him before he took on the alias. Michael Marquardt, therefore, posed a real threat to him, and he was always afraid that Mr. Marquardt would run into him when he was using the alias. In his tape recorded confession, Mr. Mayfield said that, "My problem . . . was the fact that . . . Michael Marquardt . . . knew me by my right name because he was introduced to me by John Fitzgerald . . ."

Besides the problem with the alias, it would appear that Steven Mayfield had another reason for fearing an encounter with Marquardt. This stems from an incident that took place on March 18, 1980. (In an earlier "Statement on Mormon Spies" we erroneously gave the date as August 11, 1979. This was actually another occasion when Mr. Mayfield visited with Marquardt for over four hours.) On March 18, 1980, Mayfield came to Marquardt's house and spent five hours visiting with him. During the course of the conversation, Mayfield desired the telephone number for a Mormon scholar at BYU. Mr. Marquardt got out his address book and gave him the number. Later, however, when Marquardt went to put his papers away, he noticed that his address book had disappeared! Although we cannot actually prove that Mr. Mayfield took it, it is interesting to note that Mayfield subsequently compiled a long address list of critics of the Mormon Church and such a notebook would have been helpful in its production.

LINKED TO CHURCH SECURITY?

One of the most interesting aspects of the Mayfield affair is his association with Church Security Guard Brent Metcalfe. For over a year Mr. Metcalfe has been deeply involved in gathering information from critics of the Mormon Church. In fact, a Mormon scholar who knows him told us that Metcalfe feels it is his mission to destroy the Tanners and Ex-Mormons For Jesus. Our first contact with Metcalfe came when he sent a letter while serving on a mission to England. In this letter he stated:



UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

WASHINGTON, D.C. 20535

August 18, 1980 .

Mr. Jerald Tanner
1350 South West Temple
Salt Lake City, Utah 84115

Dear Mr. Tanner:

Your July 26th letter to the Department of Justice has been referred to the FBI for response. Contrary to the statement in your letter, this Bureau conducted an investigation of alleged wiretapping based on a complaint you made in September, 1974. The matter was resolved and our case is closed.

Steven L. Mayfield was employed by the FBI in a clerical capacity in our San Francisco Office from July 3, 1973, until June 3, 1977. Any correspondence you had with Mr. Mayfield was not connected to any FBI investigation. Mr. Mayfield has assured you that he acted on his own initiative, and his correspondence was in no way authorized or approved by the FBI.

Sincerely yours,

A handwritten signature in cursive script, appearing to read "Roger S. Young".

Roger S. Young
Inspector in Charge
Office of Congressional
and Public Affairs

I have been trying to get a hold of some books concerning "Mormonism," I especially wanted some books written by Jerald and Sandra Tanner, . . . I would appreciate it if you could send me a price list of the books that they have written on "Mormonism." (Letter received January 16, 1979)

After Mr. Metcalfe returned from his mission, he went to work for Mormon Church Security. He came to our bookstore on a number of occasions, but he did not tell us of his involvement with Church Security. We became very suspicious of him, however, and finally discovered that he worked for Church Security. When we confronted him with the matter, he frankly admitted the fact but claimed that his visits to our bookstore were prompted because of his own personal interest and had nothing to do with the Church.

The evidence now shows that all during this period Brent Metcalfe was closely associated with Steven Mayfield. In fact, on one occasion Metcalfe and Mayfield (posing under his alias of Stan Fields) came to our bookstore. When Paul Carden asked "Fields" about Brent Metcalfe, he responded:

Now as to Brent Metcalfe. He is a returned missionary from England who, while on his mission, began writing to out [*sic*] brothers and sisters in the ministry about their work and material. He became acquainted with Cromptons while in England. I meet [*sic*] him last summer at the Historical Dept. Tom Truitt . . . introduced me to him and he bragged about his apparent refuting and successful defense of mormonism. He has an ongoing correspondence with Ed Decker and Bob Witte. Apparently Bob has invited him to respond to John Henry's material on the Adam-God stuff. Decker said he would print a rebuttal to his "To Moroni with Love" if Metcalfe wrote it. Brent is thinking about it. Back in November, Brent got up in a meeting that Sandra Tanner spoke at, and attempted to challenge her. He told me that he publically embarrassed her but Sandra told me different. I will say this for him, he is one of the few Mormons who knows his stuff and isn't afraid to challenge. He's gotten into material at the archives I I [*sic*] never seen or heard of and he knows a lot of the arguments used against Mormonism. But he is a little pest when ever I run into him. Always asking questions etc. about EMFJ [Ex-Mormons For Jesus] and what I know about others. Maybe I'm his sounding board. You'll probably meet him while your here in SL. HE IS VERY BOLD, STRAIGHT FORWARD AND HONEST: (Overbearing at times) (Letter from Stan Fields to Paul Carden, received March 31, 1980)

In another letter to Carden, "Stan Fields" went so far as to mention his own name. He claimed that he had a friend named "Steve Mayfield" who was "A good friend" of Metcalfe's:

Its interesting to note that I was excommunicated from the stake Dick lived in there in Northern California (Walnut Creek) Also a good mormon friend of mine lived in the same word [*sic*] with Dick Baer (Pleasant Hill) My friends name is Steve Mayfield. Can you put him on your prayer list???? I have known him for years and and [*sic*] been witnessing to him since I accepted Christ in 1975. He is very scholarly and not a push over. BUT very stubborn (like a lot of Mormons.) He has a good friend named Brent Metcalfe who is going around challenging those who witness JESUS to mormons like Ed Decker and Sandra Tanner. When Ed was here the first part of January, I was able to get Metcalfe out to hear Ed speak at a Baptist church in Roy. (Letter dated February 8, 1980)

In light of the fact that "Stan Fields" is in reality Steven Mayfield, the statement that "Steve Mayfield . . . has a good friend named Brent Metcalfe" becomes very interesting. (Some people who have read this letter feel that Steven Mayfield might have a

split personality, but our interview with him leads us to believe that this is not so. According to his own statement, he knew exactly what he was doing and used the alias to deliberately deceive others. That Mayfield would become so bold as to actually use his own name in a letter seems to fit the pattern which some spies fall into. It seems that they become so engrossed with the "game" that they feel they can fool anyone and begin to take all kinds of unnecessary risks. Even the Watergate burglars, who were probably some of the best in the business, were so confident that they ignored the fact that the tape had been removed from the doors and proceeded with their plans.

In any case, Edward Decker told us that "Stan Fields" and Brent Metcalfe came in Metcalfe's car to a meeting at a Baptist church in Roy in January 1980. Moreover, he claims that they showed up together at meetings held at the Salt Palace in Salt Lake. Metcalfe and Mayfield have also been seen together in the Church Office Building on a number of occasions. One woman told us that while Mayfield was posing as Stan Fields, he said that Metcalfe was a good friend whom he had known for a long time. In his interview, however, Mayfield claims that it was only about a year ago that he met Brent Metcalfe.

Last winter a group known as LDS Study Clubs of America sponsored a series of lectures by individuals who were critical of the Mormon Church. Brent Metcalfe and Steven Mayfield had a peculiar interest in these lectures. The activities of both these men made one woman suspicious, and on July 4, 1980, she wrote a letter to John Fitzgerald and told him she believed they were "spies" (like Michael Marquardt, she did not know at that time that Steven Mayfield went under the alias "Stan Fields"):

. . . You know, and I know that the church has it's spies; . . .

I must tell you about one night at that series of lectures being held in S.L. last winter. I learned that the church has a file with my name, address, picture—and the devil knows what all—with information that I set up some lectures in Ogden to overthrow the church, that I am sending out hundreds of anti-Mormon tapes, etc. I don't know if you were there the night that little fresh returned missionary with white bib overalls was jumping up and down after the lecture, spouting the words of the Lord. . . . A bigger man was standing by him taking everything in. The next week this friend was there and came up to me after the meeting and asked—or stated—. . . "My friend told me last week who you are, that you live in Ogden, and that you are sending out hundreds of anti-Mormon tapes." "Wow," I said, "what an accomplished lady I am. Pray tell, wasn't your friend that newly returned missionary?" "Yes." "Well, how could he possibly know who I am?" "Because he's a security man from the church." I started to stammer, "But he's only been back a few months, and I'm sure he hadn't seen me before. Or had he and where?" "They keep files with pictures and information." "Why isn't he here tonight?" "Well, the church officials told him not to come. He was making too much commotion last week which wasn't good for the church." "Well, bless him," I said, "and thanks for the information. It's good to know I'm so busy sending out tapes when I haven't sent any and have only loaned them to two individuals. The one individual, I've come to believe, is also a spy."

John, you remember that friendly young man from Kaysville that used to talk with you—Steve Mayfield. We both thought he was earnestly trying to find out what was right. . . . When our lectures started in Ogden you remember Steve showed up. I think you introduced him to me. He was so interested to hear everything so he could understand things better, but he couldn't be to all the lectures. Could he borrow the tapes?

Steve would call me from college where he attended school. Could he come down and borrow the tapes he hadn't already had? Then when he got there he wanted copies of all our flyers,

Dave Roberts
EMFJ-Canada

FIELD

Dear Brother in Christ

Praise Jesus! I finally found time to get this letter off to you and get acquitted. My name is STAN FIELDS, and I live and work here in Utah (sometimes). I am an Ex-mormon who has a desire to serve Jesus and tell others about the falsehood of mormonism.

First off, I would like to be on your mailing list (newsletter) and get any back issues you might have. I was recently in Issaquah, Wash., and Ed Decker let me copy your 1st newsletter and your July issue. If there have been any others, I would appreciate getting copies. Also I would like to send some money for your ministry. Is there any hassle in me sending you an American money order?

Would also like the addresses of the EMFJ chapters in England & Australia. One of your newsletters mentioned ads in newspapers and magazines, would it be possible for you to send me copies? I am a newspaper article collection and like to maintain files on clippings etc. Thanks

Since you don't know me, let me share my testimony with you (you can put it in your newsletter or share it with others)

Mr. B. Metcalfe
123 East 2nd Ave #109
Salt Lake City,
Utah 84103

Date: April 9, '79

Dear Sirs,

I understand that in each section of your organization you produce a Newsletter for your area, and I was wondering if you could put me on your mailing list. Right now I'm serving as a missionary for the Mormon church but I'll be returning home next month so the address to send it to is the one shown at the top of this letter which is my address in Salt Lake. I would also appreciate any other literature that your section of EMFJ produces. Please let me know if there is any charge!

Yours Truly in the Gospel
Brent Metcalfe

Letters by Stan Fields and Brent Metcalfe. Metcalfe appears to be forthright in his approach, whereas Fields' letter is filled with lies. Notice, however, that both men are writing to chapters of Ex-Mormons For Jesus inquiring for newsletters and other literature.

asking for any other materials I could let him have. He was so-o-o interested in hearing what I could tell him. And when I would offer him a comfortable chair to sit in, if it wasn't right next to me, he would always come and sit where I was, be it the dining table or whatever. I hope I'm not getting paranoid, but he would pump me with questions and he could have been recording. When a church sends out spies, I think that church is very sick, deceitful, and dangerous. (Letter dated July 4, 1980)

By cautioning people to beware of Brent Metcalfe's questions, Stan Fields directed attention from himself. This is evident from a letter to Paul Carden, postmarked July 11, 1980:

... I'm sure our "buddy" Metcalfe has tried to contact Rick Graham—he told me he heard about what Rick said on the phone and was drooling to talk to him—I'm sure he would also like all the info on Dr. Martin—so I wouldn't tell him you work there [at CRI]. . . .

Say, Paul could you do me a favor? Now that you work at CRI I would like copies of if possible, the following— . . .

According to Edward Decker, Steven Mayfield went by the name "Stan Fields" in the presence of Brent Metcalfe as early as September 1979. In his tape recorded interview with us, Steven Mayfield affirmed that Metcalfe "knew that I had that name. I think I told him that I used that and he just didn't want to know about it . . ." When one of the authors of this booklet (Jerald) talked to Brent Metcalfe about this matter, he acknowledged that he knew about the alias and had told Mayfield that he should not use it. When Metcalfe was pressed as to the wisdom of a Church Security man going about with a man who was using an alias, he finally blurted out that he had reported this fact in a written statement he prepared for Church Security on Edward Decker's first visit to the Church Office Building (apparently some time in 1979).

It has been claimed that just after we found out about "Stan Fields," Brent Metcalfe wrote him a note in which he disassociated himself from him and claimed that he would tell the Tanners all about his activities. Unfortunately, when we tried to reach Metcalfe at Church Security we were told that he was "apparently on vacation." We later learned that he was visiting ex-Mormons in Los Angeles. After he came back he had changed his mind and stated he would not submit to a tape recorded interview. Mr. Metcalfe was later asked to appear on a radio show to give his side of the story, but he claimed he had been given instructions not to talk publicly about the matter and could only appear if approval was obtained from his superior. Although he would not come on a program where he could be cross-examined about his relationship to Steven Mayfield, on September 4, 1980, Metcalfe did make a short call on the talk program "Mormon Miscellaneous" which is broadcast on KBBX. In this call he protested:

... this is Brent Metcalfe. I'd like to respond to Jerald Tanner's comment that he just made. I think that Mr. Tanner needs to . . . escape the . . . little thing that he's going on about Stan Fields and trying to connect him up to every mother and their dog . . . concerning my roll as a Church Security guard, if somebody feels that . . . it's illegal or dishonest to go around locking and opening buildings maybe they can make complaints regarding my profession. . . . my connection with any anti-Mormon group is only made because of a personal interest, because of what I feel—they distorting what I call the true Gospel of Jesus Christ. . . . this began clear back on my mission . . . they're grasping at straws . . . He [Tanner] tried to connect everyone up with Steve Mayfield, where nothing illegal has been done. Steve did it on his own, just like what I did was on my own.

Mr. Metcalfe now claims that a false rumor has been circulated about him—i.e., that he was hired by Church Security because of his knowledge of Ex-Mormons For Jesus. While we have no way of knowing about this, before the Stan Fields episode came to light, Metcalfe told us that he had been questioned about his association with Ex-Mormons For Jesus by Church Security before he was hired.

In making this statement about Brent Metcalfe, we should probably point out that to our knowledge he never used an alias nor represented himself to us as an ex-Mormon. If there is a connecting link between Church Security and Steven Mayfield it probably was forged long before Mr. Metcalfe came on the scene. We feel that Metcalfe was only one of many who knew of Mayfield's alias and deceitful methods. We believe, in fact, that a number of Church Security men must have been aware of what was going on. To begin with, Metcalfe claimed that he reported this to Church Security in a written report. Then, too, on different occasions Mayfield helped (or at least claimed to help) pass out anti-Mormon literature around Temple Square. In a letter to Edward Decker, dated April 25, 1980, Stan Fields wrote:

Conference went off with nothing too earth shattering— . . . We had about 12 people handing out literature on Sat & Sun., Wally Tope, Paul Carden & friends, Einar & Ann Anderson, Rev. & Mrs. M'Gimsey—and yours truly. Brent M. was there, cocky as ever.

Brent Metcalfe later admitted to us that he had seen Mayfield standing with anti-Mormon literature in his hand at Temple Square. Church Security guards, of course, would have had a great deal of interest in knowing who was involved in this activity. Is it reasonable to assume that none of these guards (with the exception of Brent Metcalfe) recognized Steven Mayfield? It should be remembered that Mayfield worked in the Church Office Building which is close to Temple Square. It is rather hard to believe that Church Security guards or employees of the Church Office Building would not report that a fellow employee was helping the enemy. The fact that no discipline was administered may very well indicate that Mayfield had protection in his deceitful activities. In this booklet we have printed an actual photograph of Mayfield helping Wally Tope pass out anti-Mormon literature at Temple Square. We suspect, of course, that "Stan Fields" either destroyed most of the material or gave it to Church Security guards, but we have no way of proving that this is so.

Not long after we obtained the taped interview with Steven Mayfield, John Harrington, a reporter for the *Ogden Standard-Examiner* phoned Mayfield at the Genealogical Department of the Church. According to Harrington, he asked Mayfield if he had been passing on the material he had obtained in his spying activities to the Church. At first Mayfield said he would not comment about the matter, but when he was pressed real hard, he replied, "Yes." Mr. Harrington was to meet with him the next day to learn the details, but to his disappointment Mayfield disappeared. For a number of days he could not be found at home nor at work. After this we tried on many occasions to call Mayfield at his home or the Church Office Building. We were always told that he was either not there or too busy to talk. When we finally reached him on the phone on August 5, we told him circumstantial evidence indicated that he did not conduct this spying operation on his own. He replied that this was "not necessarily so," but declined an invitation to meet again to discuss the matter.

We feel that the link between Steven L. Mayfield and Church Security needs to be investigated. We have asked for help from the FBI, but they feel that no federal law has been violated. The Utah Attorney General's Office has also declined the invitation to investigate the matter.



Steven Mayfield with Wally Tope at Temple Square. Notice the anti-Mormon literature in his hand. In a letter written in 1977 Mayfield claimed he “passed out literature around Temple Sq,” and as late as April 1980 he wrote that he had been “handing out literature” around the temple during Conference.



NOTES ADDED JUNE 11, 1983

1. DESTROYING ANTI-MORMON LITERATURE. On page 7 we said that we suspected Steven Mayfield “either destroyed most of the [anti-Mormon] material or gave it to Church Security guards.” In an interview Mayfield recently had with Scott Faulring, he said that he only pretended to pass out the literature and that he actually destroyed it.

2. BRENT METCALFE. On page 3 we indicated that a Mormon scholar told us that Brent Metcalfe felt it was his mission to destroy the Tanners and Ex-Mormons for Jesus. While we believe that this statement was true at the time we wrote this pamphlet, we now feel that there has been a change in the situation. Mr. Metcalfe no longer works for Church Security, and although he does not agree with our religious position, we doubt that he is seeking to destroy our work or that he is engaged in any spying activities. In 1981 Mr. Metcalfe interviewed Robert Brown (a man who has used misrepresentation in an attempt to destroy our work) on a radio show on KBBX. We must admit that we were impressed by Metcalfe’s objectivity on that program. At the present time, Brent Metcalfe appears to be trying to combine liberal Biblical scholarship with Mormon doctrine. While we cannot see how the two can possibly be blended together, we feel that he has become a real expert on Mormon history.

LINKED TO FBI?

The question as to whether Mr. Mayfield's spying operation had anything to do with the FBI is one we are not prepared to answer at the present time. The FBI maintains that Mayfield's work "was not connected to any FBI investigation. Mr. Mayfield has assured you that he acted on his own initiative, and his correspondence was in no way authorized or approved by the FBI" (Letter dated August 18, 1980).

According to Steven Mayfield's tape recorded statement, he did go under cover—i.e., rent a post office box and assume an alias—while he was still employed with the FBI. He claimed that he did not stop working for the FBI until "June of 1977," yet as we have already shown, he wrote to us under the name of Stan Fields on October 11, 1976. The letter from the FBI confirms that Mayfield was working for them "until June 3, 1977." Melaine Layton has sent us a copy of a letter which moves the date Mayfield took the alias back before October 11, 1976. He wrote a letter to her on September 22, 1976, in which he mentioned that he had "not yet received the tapes which I ordered two months ago. . . ." The letter is signed "Stan Fields," and we would naturally assume that he would have used the same name when he wrote "two months ago." This would bring the date back to July 1976—about a year before he left the FBI.

Although we do not know whether Mayfield has had any contact with the FBI since June 1977, his work there probably provided important information about how a person could set up such a spying operation. For instance, on July 10, 1980, we were discussing how the FBI tried to pit unfriendly groups like the Communists and the Mafia against one another. Mr. Fields immediately showed knowledge of this program and called it the "Cointelpro" operation. Although this operation was supposed to have been terminated in 1971, Mayfield must have known agents who were involved in it.

The Cointelpro program was investigated by Frank Church's "Senate Select Committee to Study Governmental Operations With Respect to Intelligence Activities." In the Final Report, we find this information:

The abusive techniques used by the FBI in COINTELPRO from 1956 to 1971 included violations of both federal and state statutes prohibiting mail fraud, wire fraud, incitement to violence, sending obscene material through the mail, and extortion. More fundamentally, the harassment of innocent citizens engaged in lawful forms of political expression did serious injury to the First Amendment guarantee of freedom of speech and the right of the people to assemble peaceably and to petition the government for a redress of grievances. (Intelligence Activities and the Rights of Americans, U.S. Government Printing Office, 1976, Book II, page 139)

On page 13 of the same volume, we read that on some occasions the FBI and CIA did not hesitate "to steal such items as membership lists from organizations considered 'subversive' by the Bureau." Mr. Mayfield was certainly involved in trying to obtain membership lists, and the disappearance of Mr. Marquardt's address book is suspicious, to say the least.

MARQUARDT FALSELY ACCUSED

According to a "Memorandum from FBI Headquarters to all SACs, 7/6/68," FBI personnel were to "instigate 'personal conflicts or animosities'" among those considered to be enemies (Ibid., page 89). Outwardly, Stan Fields always professed to be a great peacemaker among the critics of Mormonism. In a letter to us, dated August 30, 1978, he wrote: "Its bad enough to be 'fighting' the Mormon cult, but to fight and argue with each other only helps them." In a letter to Paul Carden, postmarked July 11, 1980, he

said: "We don't need the Mormons knowing about the 'in-house fighting.'" In another undated letter to Carden, Stan Fields wrote:

I know there is some tension between the Tanners and the So. Calif. groups, but that relates to other matters not to you personally. . . . I believe "we" (those involved in the ministry) should stop our own "fighting" and learn to communicate. . . . We need to protect and warn each other. . . . I don't want to see anyone in "the family" get taken in or do something that might harm them. . . .

Personally, I find a split going on between the "So. Calif groups" and the "Utah groups." The Mormons play up on this and can use it as a delaying tactic.

While "Fields" would have people believe that he was trying to help keep peace among the "family," he seemed to have an interest in finding and spreading derogatory information. As we indicated earlier, he told us of research he did which revealed that a Mormon critic had been divorced. He also told us of a financial scandal among some Mormon critics. While we might explain this away by saying he was just somewhat prone to gossip, a situation arose with regard to Michael Marquardt which compels us to take a closer look at his motives.

Steven Mayfield's interest in Michael Marquardt stems back at least until January 30, 1976, when he wrote to John Fitzgerald asking:

. . . how about Michael Marquardt? I understand he's had some run in with Elder Peterson about his association with the Tanners, but I have never had it confirmed if he has ever been "cut off."

As we have already shown, Marquardt eventually became a real thorn in Mayfield's side because he knew him by his right name. Moreover, Mr. Marquardt had told us about the disappearance of his address book after Mayfield's visit and had even discussed the matter with Mayfield himself over the phone—Mayfield, of course, denied he had taken it. Just before Mr. Mayfield's duplicity in using an alias came to light he seems to have capitalized upon an unfortunate incident in an attempt to destroy Marquardt's reputation. On June 25, 1980, the *Salt Lake Tribune* reported:

A man who caused about \$10,000 damage with his truck on Temple Square last Thursday was arraigned in 5th Circuit Court Tuesday . . . Michael George Marquart, 29, 642 Spring Hill Dr., North Salt Lake, . . . was arrested inside the temple grounds after a pickup truck crashed through south gate and ran over planters, water fountains and other fixtures. Police said the driver attempted to run over several people as well. . . . Officers said the driver told them he was "ordered by God" to destroy the Mormon Temple. . . . Marquart . . . faces a possible prison sentence of up to five years if convicted . . . Marquart is being held in the Salt Lake City-County Jail in lieu of \$2,000 bail.

The *Ogden Standard-Examiner* for June 22, 1980 added: "God told me to destroy the temple because God doesn't like Mormons," Marquart told police Friday . . ." Since the driver of the truck was named Michael Marquart, and since a man with a similar name has done a great deal of research for us, some members of the Mormon Church rejoiced thinking that at last they had a way to discredit our work. On the Sunday following the incident, an LDS Church Security officer (not Brent Metcalfe in this case) reported in priesthood meeting that he looked through the file the Church maintains on Mr. Marquardt and found that he is a "cohort of the Tanners." When we called this officer he freely admitted that he had mistakenly linked the man arrested at Temple Square with the man who has helped us with our research. He said he realized his error Sunday afternoon when he found that Mr. Marquardt was working at the U.S. Post Office while the other man was in jail. The Mr. Marquardt who has given us a great deal of help is

Police charge temple crasher

Logan Herald-Journal June 22, 1980 A5

SALT LAKE CITY (UPI) — Police have charged a 29-year-old Salt Lake City man with crashing a delivery truck through the gates of Mormon Temple Square and driving recklessly around the property frightening people and doing an estimated \$10,000 damage.

Michael George Marquart was charged Friday with aggravated assault, criminal trespass, and reckless driving.

Arresting officers said the man told them after the incident "God told me to destroy the temple because God doesn't like Mormons."

Officer S. L. Heinecke said the suspect crashed a delivery truck through the south gate of the square at 10:30 p.m. Thursday. He then drove the vehicle around the square, knocking over eight light fixtures, three masonry trash barrels, and two stone drinking fountains some signs and shrubbery.

Heinecke said several witnesses complained that the truck tried to run them down before it crashed into the north gate of the square.

The vehicle did not make it through the gate and officers arrested Marquart. They said the suspect locked himself inside the vehicle and they had to break the windows to pull him out.

Temple Square Crash Results In Charges
 June 22, 1980 Provo Daily Herald

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God Told Me Ruin Temple, Driver Says

SALT LAKE CITY (UPI) — Michael G. Marquart, 29, told police that he crashed his delivery truck through a Mormon Temple Square gate and menaced pedestrians because God told him to do it. "God told me to destroy the temple because God doesn't like Mormons," Marquart told police Friday after he ran his truck through the gate, knocked over eight light fixtures, three masonry trash barrels and two stone drinking fountains. He was charged with aggravated assault, criminal trespass and reckless driving. The Thursday night incident caused \$10,000 damage, police said. Several pedestrians told officers Marquart tried to run them down in the square.

C-1 Saturday June 21, 1980 Salt Lake Tribune Driver Amok in Temple Square Causes \$10,000 in Damages

A 29-year-old Murray man drove his pickup truck through Temple Square in a wild rampage Thursday night, scattering pedestrians and causing an estimated \$10,000 damage.

Salt Lake City Police Detective John Johnson said the man rammed his truck through the closed gates at the south side of Temple Square about 10:20 p.m. and drove erratically through the grounds, narrowly missing pedestrians and knocking down several light fixtures, litter receptacles and water fountains.

Witnesses said about 100 people were in Temple Square at the time.

The man was finally apprehended by

LDS Church security officers as he attempted to knock down the gates on the north side of the square. Detective Johnson said security officers had to break out three windows of the truck and drag the suspect out before he could be arrested.

The man was later booked into the Salt Lake County Jail on charges of reckless driving, aggravated assault and criminal mischief.

LDS Church spokesman Don LeFevre said Friday damage included hinges and fasteners on north and south gates to the square, eight standing light fixtures, three litter receptacles, two drinking fountains, a standing map and sign and landscaping.

The Salt Lake Tribune, Sunday, June 22, 1980 B 13 Driver Amok in Temple Square Causes \$10,000 in Damages

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A photograph of a sheet containing clippings which Steven Mayfield sent to different Ex-Mormons. Because of the similarity of names this sheet damaged the reputation of H. Michael Marquardt.

actually named “Henry Michael Marquardt.” He usually goes by “H. Michael Marquardt” in his publications, but we refer to him most of the time as just “Michael Marquardt.” The reader will notice that the *Tribune* identified the man who drove the pickup truck as “Michael George Marquardt, 29, 642 Spring Hill Dr., North Salt Lake, . . .” The Mr. Marquardt we know is 35, lives in Sandy and does not have a pickup truck.

We have had a number of inquiries about this matter. A man from a local television station contacted us to see if it was the same man, and another man from a Provo radio station wanted to know just what comment we had to make about Mr. Marquardt’s behavior. When we told him that he had the wrong Mr. Marquardt, it took all the wind out of his sails. Actually, the Michael Marquardt we know is certainly not violent. In fact, we have never seen him lose his temper.

In any case, Mr. Mayfield was apparently one of those who saw the opportunity to discredit our work if the Marquardt we knew could be linked to the evil deed. Not long after this incident occurred Mr. Mayfield called Mr. Marquardt to see if he was guilty of the crime. He also called us, using the alias Stan Fields, but we assured him it was not the Mr. Marquardt we knew. In spite of this, Mr. Mayfield made copies of five different newspaper articles concerning this matter and distributed them, along with other material, to ex-Mormons in different parts of the country with no explanation that it was not the Mr. Marquardt we were associated with. One leader in Ex-Mormons For Jesus was so disheartened by the clippings that he decided not to publish some material written by Michael Marquardt. The dissemination of this material was counteracted to some extent when we published an explanation of the incident in the *Salt Lake City Messenger*, July 1980. Mayfield apparently realized Paul Carden would read this, and in a letter postmarked July 11, 1980, he became the bearer of good tidings: “The crazy guy . . . was not H. Michael Marquardt . . .—Tanners latest newsletter explains.”

Another occasion where Steven Mayfield seems to have tried to “instigate ‘personal conflicts or animosities’” occurred right after we were interviewed on a radio talk show on June 19, 1980. At the start of the show, Mayfield, using the alias “Stan Fields,” called in to praise our work. Following this, however, a man by the name of Rick Graham, who had previously claimed to be an Ex-Mormon For Jesus and had been associated with the people in Walter Martin’s Christian Research Institute, called up to say he was returning to the Mormon Church! Although “Fields” professed great sorrow and shock over Graham’s statements, he was apparently delighted over the situation and immediately began working to get Rick Graham to appear as a guest on the radio show. On the program for September 4, 1980, Van Hale, one of the sponsors of the show, claimed that “Steve Mayfield called me . . . the night after the program that you were on or the night after that. And he talked to me about Rick Graham and . . . suggested that we have him on our program.”

On the same program, Rick Graham said that Mayfield “heard me on the program and then talked with me then.” Graham also stated that Church Security guard Brent Metcalfe “came over with . . . Steve, and that’s when I first met the both of them.” He claimed that they “chatted for two hours.” In a private discussion of the matter, Graham told us that he was astonished at all the “gossip” Steven Mayfield had about Ex-Mormons For Jesus—in fact, he had stories Graham had never heard before.

Mayfield apparently saw another opportunity to capitalize on a situation and to widen the rift between Graham and Ex-Mormons For Jesus. He immediately began sending the “sad” news to those involved in Ex-Mormons For Jesus. Below are extracts from three different letters we have copies of (Mayfield, of course, wrote under the alias Stan Fields):

Have just heard over one of our Christian Radio Stations (KBBX) on a talk show—something shocking! A program called Mormon Miscellaneous was interviewing Jerald & Sandra Tanner—when Rich Graham calls up and says he is returning to Mormonism! Did you know about this?! . . . How sad—Pray for him. (Letter dated June 25, 1980)

. . . Graham call[ed] into a radio program called Mormon Miscellan[e]ous and announced his return to Mormonism— (Letter undated)

. . . Have just finished list[en]ing to Jerald & Sandra being interviewed—good interview except that Rick Graham called in and said he was returning to Mormon Church!! Have you heard about this?? (Letter dated June 20, 1980)

Mayfield must have realized that these letters to his Christian “brothers” would arouse their indignation against Graham’s activities, and that they would probably make comments about Graham which could in turn be used to make Graham talk about them. Mr. Mayfield certainly succeeded in the first part of his plan. One of Stan Fields’ “brothers” wrote a letter which contained a comment about Graham which was in very poor taste. Mayfield subsequently gave Brent Metcalfe a copy of the letter and Metcalfe in turn took it to Rick Graham. On the program “Mormon Miscellaneous for September 8, 1980, we questioned Graham about this matter:

GRAHAM—So you are asking when was the first time I saw the letter?

TANNER—Yes, . . .

GRAHAM—It was after the program.

TANNER—Yes, didn’t they show it to ya—Metcalfe . . . and Mayfield?

GRAHAM—No, Mayfield wasn’t there—Metcalfe did.

TANNER—Metcalfe did. . . .

GRAHAM—He didn’t give me any of the details behind the letter. In fact he wouldn’t even tell me who it was to or what the circumstances were around it. He just showed me the letter and I wasn’t even able to get a copy.

Mayfield also made other photocopies of this letter in the Historical Department of the Mormon Church, and it was discussed on the radio on September 8, 1980. This is certainly a good example of how Mayfield worked behind the scenes to stir up trouble among the people he referred to as his “Friends in Christ.”

“ENEMIES’ LIST”

As we mentioned earlier, Mr. “Fields” prepared a long list of critics of the Mormon Church. The list contains at least 165 names of organizations or individuals who oppose the Church in one way or another. This list includes not only the “Major functioning units of EMFJ [Ex-Mormons For Jesus],” but also organizations such as: Modern Microfilm Co., Mormons for Era, Affirmation/Gay Mormons, American Civil Liberties Union and even the *New York Times* reporter Wallace Turner. Mr. “Fields,” of course, did not represent this list as an enemies list, but rather gave the impression that he was providing a valuable service for those who were working with the Mormons—in other words, he was helping to unite us. In the copy of the list he provided for us the page which contains the names “Affirmation/Gay Mormons,” and the “American Atheist (Utah Chapter)” was not included, but we were able to obtain it through another source. On our copy he made a handwritten note which invited us to add more names: “Jerald & Sandra—Here is a list of Christian groups or individuals that I typed up, who actively witness or work with Mormons. There might be some errors or changes—if you know of anyone else or different addresses et al, please let me know. Thanks and God bless Stan”

	ORGANIZATION NAME	ADDRESS	FOUNDER/DIRECTOR
1.	Modern Microfilm Company	1350 So. West Temple Salt Lake City, Utah 84115	Jerald & Sandra Tanner
2.	Utah Christian Tract Society	P.O. BOX 725 LaMesa, California 92041	Arthur & Edna Budvarson
3.	Utah Missions, Inc.	P.O. BOX 348 Marlow, Oklahoma 73055	John L. Smith
4.	Religion Analysis Service, Inc.	2708 E. Lake St. Suite 231 Minneapolis, Minn. 55406	John E. Dahlin
5.	Christian Tract Society	P.O. Box 188, Hemet, Cal. 92343	Harry McGimsey
6.	Cult Exodus for Christ	P.O. Box 4033, Covina, California 91723	John Chiara
7.	Christian Research Institute	P.O. Box 500, San Juan Capistrano, Calif. 92693	Walter Martin
8.	Utah Christian Mission	P.O. Box 511, Orem, Utah 84057	Chris Vlachos
9.	Mission to Mormons	P.O. BOX 322, Roy, Utah 84067	Harry Ropp
10.	Christ for the Cults (No. Cal.)	P.O. BOX 4295, Santa Clara, California 95050	Erich Grieshaber
11.	Christian Apologetics; Research & Information Service	P.O. Box 1783, Santa Ana, California 92702	Michael VanBuskirk
12.	Religious Research Center	P.O. Box 3, Alta Loma, California 91701	J.B. Peterson/ Jay Jacobson
13.	Practical Apologetics & Christian Evangelism	1944 N. Tustin Avenue Suite 118 Orange, California 92665	Kurt VanGorden
14.	Jesus Loves the Lost	P.O. Box 707, Easton, Pa. 18042	Craig & Tom Fox
15.	Frontline	P.O. BOX 1100 LaCanada Flintridge, California 91011	Wally Tope
16.	Boise Christian Outreach	P.O. Box 3356, Boise, Idaho 83703	Larry Davenport
17.	Pacific Book & Supply (Pacific Publishing Co.)	P.O. Box 666, Concord, California 94522	Hal Hougey
18.	United Missionary Fellowship	P.O. Box 345, Logan, Utah 84321	Ira Ranson
19.	Utah Christian Association	P.O. Box 21052 Salt Lake City, Utah 84121	Marv Cowan
20.	Utah Bible Mission	P.O. Box 7111 Salt Lake City, Utah 84107	John Hornok
21.	Christian Communications, Inc.	7216 E. Main Street, Scottsdale, Arizona 85251	James Brown
22.	Institute of Contemporary Christianity	BOX A, Oakland, New Jersey 07436	James Bjornstad
23.	Watchman Fellowship	P.O. Box 7681, Columbus, Georgia 31908	David Henke
24. ?	Acts 17	P.O. Box 2183, LaMesa, California 92041	Bill Parker
25.	Gospel Truth	P.O. Box 2850 Mission Viejo, California 92690	John Henry Yount
26. *	Concerned Believers in Christ	P.O. BOX 3356, Ogden, Utah 84409	Monte Pierson/ Claudette Bingham
27.	Echoes of Utah	P.O. Box 12, Northampton England	John Cutbert

Jerald & Sandra - Here is a list of Christian groups or individuals that I typed up, who actively witness or work with mormons. There might be some errors or changes - if you know of anyone else or different addresses et al, please let me know. Thanks and God bless

Stan

Mr. Fields sent this list to others and invited them to add additional names. He probably found it amusing that he could get critics of the Church to help him prepare his "enemies list." In any case, when we learned that Fields was a spy we were able to use the same list to gather information concerning his dishonest activities. All we had to do was cut out the names and addresses from the list, tape them on an envelope and mail it, together with a request for information on Fields, to the parties involved. We received a good response from the people on the list. He had contacted a number of them and some had saved correspondence and made photocopies or turned the originals over to us. We also received information by telephone which added pieces to this intriguing puzzle.

One of the organizations Stan Fields penetrated is found as No. 11 on his list: "Mission to Mormons P.O. Box 322, Roy, Utah 84067." Mission to Mormons was founded by Harry L. Ropp, a brilliant young man who seemed to have great potential for organization. In less than two years after he arrived in Utah Mr. Ropp became one of the most noted critics of Mormonism. In 1977 Inter Varsity Press published his book, *The Mormon Papers*, and in a short time thousands of copies were distributed throughout the country. Steven Mayfield's first contact with Mission to Mormons apparently occurred when he wrote a letter to Harry L. Ropp on March 31, 1978, under his alias "Stan Fields." In this letter he stated:

Dear Brother in Christ—I am an ex-Mormon for Jesus living here in the Ogden area. Recently I acquired a copy of your book "The Mormon Papers," and found it very interesting. I am writing to you, to inquire some information about your organization and work. . . . Do you lecture or offer classes on the study of Mormonism? What is your present feelings on the Spaulding theory? Do you have any connection with any of the other Christian groups that work with the Mormons?

I hope to be able to meet you in the near future—as time and work permit. I . . . use my spare time witnessing about Christ (mostly to Mormons).

A few months later Harry Ropp's dreams concerning "Mission to Mormons" were almost complete wiped out when his plane "apparently ran out of gas an[d] plunged onto the freeway After Thursday" (*Salt Lake Tribune*, September 6, 1978). After Mr. Ropp's death it appeared that Mission to Mormons would go under, but his father (also named Harry Ropp) and others kept the work going. A few months after Harry Ropp's death, and while the Mission was still in a very precarious situation, "Stan Fields submitted an application to be an "Associate Staff-Member." On the application the listed "Jerald and Sandra Tanner" in the section for "personal references." In the same application Stan Fields wrote:

Being an ex-Mormon and part of a group called "Ex-Mormons for Jesus" I feel that I can share my experiences, my knowledge and enormous material with others in witnessing to Mormons and guarding Christians against its falsehoods. I can also help with answering letters, filling orders etc.

Mr. Fields interest in "answering letters" and "filling orders" becomes especially important now that we know of his spying activities.

On March 20, 1979, Mr. "Fields" was accepted as an Associate Staff-Member, and at the time we interviewed him in the Church Office Building (July 16, 1980) he said: ". . . I'm on the staff of that [Mission to Mormons] . . ." Mr. Fields apparently did not get the acceptance with Mission to Mormons that he had hoped for because he was unable to list a phone number where he could be contacted.

It is interesting to note that Mission to Mormons had another Mormon from Washington who tried to become an Associate Staff-Member, but his deception was detected before he was accepted.

While discussing Mission to Mormons we should probably also mention the organization Concerned Believers in Christ (No. 26 on the list). This organization was working rather closely with Mission to Mormons at the time of Ropp's death.


Just a week after the accident, Stan Fields wrote a letter to Claudette Bingham:

Dear Sister in Christ: Recently I saw your organization mentioned in The Utah Christian Tract Society newsletter and inquired of Edna Budvarson of your address. The reason I am writing is that I am an ex-mormon for Jesus living here in the Ogden area. My work (painting and landscaping) takes me throughout Utah, Idaho, and Nevada in which I come across many Mormons (and other lost souls). I wish to correspond with you or perhaps meet with you to learn about your ministry with the lost souls in mormonism. Please send to me any information etc., that you have have [*sic*] concerning your work. May the Lord bless you and strengthen you in your ministry.

Claudette Bingham says that Stan Fields met with her fellowship, but she became very suspicious of him. She eventually learned that his good "friend's" name was Steven Mayfield and that he graduated from the LDS Institute of Religion at Weber State College. She was not too surprised, therefore, when she found out that Stan Fields was in reality Steven Mayfield.

MORMONS FOR ERA

Another organization found on the "enemies list" is Mormons For ERA. We asked Mr. Fields about this organization and he freely admitted that he was a member of the group. He went so far as to produce a card showing that he was a member and allowed us to obtain a photocopy of the document.

 MORMONS FOR ERA	
<u>Stan Fields</u>	
is a <u>Regular</u> member of	
Mormons for ERA.	
<u>12/31/80</u> Expiration Date	<u>Sonia Johnson</u> National President
Mormons for ERA has no official connection with The Church of Jesus Christ of Latter-day Saints.	

The President of Mormons For ERA is Sonia Johnson, an excommunicated Mormon who vigorously opposed the Church's stand against ERA. The battle between Sonia Johnson and the Mormon Church has received a great deal of coverage in the national news media. It is little wonder, therefore, that Stan Fields would try to infiltrate her organization. According to Edward Decker, Stan Fields has a massive collection of material on Sonia Johnson. In a letter to Maurice Barnett, dated December 27, 1979, Stan Fields wrote: "P.S. You interested in the SONIA JOHNSON THING?? got a ton of articles on Her. It's BIG NEWS Here in ZION!!"

**ASSOCIATE STAFF-MEMBER
APPLICATION
Mission to Mormons**

Name Stan Fields Age 15-21, (21-35)
35-50, over 50

I prefer to be called Stan

Address P.O. Box 231 Phone -

City Kaysville State Utah Zip 84037

Educational Background
 High School Yes No
 College Yes No
 If Yes Where Univ. of Calif - Berkeley / Weber St. College
 What Degree None yet
 What Field Political Sci. / History

Graduate School Yes No
 If Yes Where _____
 Degree _____
 What Field _____

Occupation--Where do you work? Independent Paint & Landscape Contractors
 What do you do--be specific:
Indoor/Outdoor painting plus some landscaping

What Church do you attend? I am an interdenominationalist - attending many Christ filled, bible believing Churches

Address _____ City _____ State _____ Zip _____

How have you served in the local congregation? None
I travel a lot - not able to serve

Ministers Name, Address, and Phone: _____

Have you attended any special workshop or had training in evangelism?
 (Please specify) Yes - Evangelist & Missionary Training
Schools - Seminars in California

Have you ever led another to faith in Jesus Christ? Yes No

Have you attended a Mission to Mormons workshop? Yes No
 Where _____
 When (approx.) _____

What books on Mormonism do you have in your library? (use back also)
over -

*Accepted
Letter 3/20/9*

A photograph of two pages of Stan Fields' application to be an Associate Staff-Member with Mission to Mormons. (See pages 14A and 14B)

What books might be available to you through friends or a church library, etc.?

How many miles from home would it be possible for you to travel to meet with someone who needs help with Mormonism? I travel throughout Idaho, Nevada into Calif, and parts of Utah, as part of job

Have you ever been a Mormon? Yes No
If yes, how did you become a Mormon? Joined with my parents at age 8

How involved did you become in the L.D.S. Church? Active thru most of life till age 20 - WAS a "Priest" in Atomic priesthood

Is there a church in your area where Mission to Mormons might be able to hold a workshop? Yes No Where

Why do you want to be an associate staff member in Mission to Mormons? (one paragraph)

Being an ex-Mormon and part of a group called "Ex-Mormons for Jesus" I feel that I can share my experiences, my knowledge and enormous material with others in witnessing to Mormons and guarding Christians against its falsehoods. I can also help with answering letters, filling orders etc.

Please give the name and address of 2 personal references in your congregation (not relatives) Name Gillard and Claudette Brinkham

Address Phone

Name Gerald and Sandra Tanner

Address Phone

Please add any other information that might be of help to us. (Use back if necessary)

Thank-you

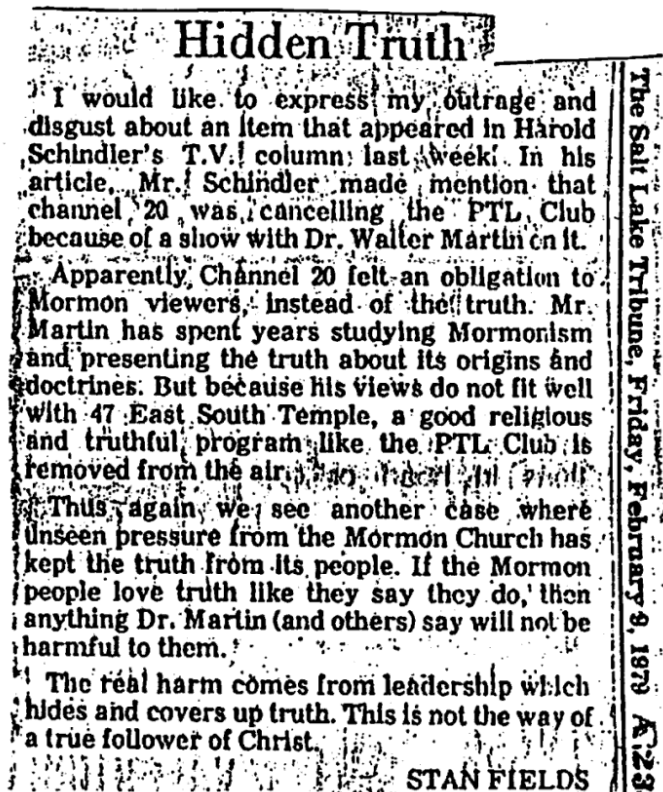
On February 8, 1980, Stan Fields wrote the following to Paul Carden:

Thanks for the Clippings. I got a ton of 'em here too!! Talk about newsworthy! Sonia is getting more publicity than the Black "revelation." She was here this week in Salt Lake. Spoke at Fort Douglas and has appeared on TV and radio. Got a lot of people here buzzin'!!! I am interested in getting copies of other articles you might have on her, especially letters etc.

In another letter to Carden, dated May 7, 1980, Fields asked: "What do does? Sonia Johnson & friends have planned for LA Area Conference—the airplane scene or what?"

WALTER MARTIN

Stan Fields' "enemies list" also contains the name "Walter Martin" of the "Christian Research Institute, P.O. Box 500, San Juan Capistrano, Calif. 92693." Mr. Fields has shown a great deal of interest in Walter Martin. In a letter dated March 1, 1979, he told Wally Tope that he wanted to "meet Dr. Walter R. Martin" on a trip he was taking to California. Fields was apparently trying to get in good with Walter Martin, because on February 9, 1979, the *Salt Lake Tribune* published a letter from him in which he praised Martin's work. Below is a photograph of that letter.



We feel that while Fields was outwardly commending Martin for "presenting the truth" about Mormon origins, he was in reality gathering information which he hoped would destroy his reputation. On November 28, 1977, he sent a letter to Russell Chandler of the *Los Angeles Times* in which he stated:

I am writing this letter to you to obtain some information from you concerning the Spalding/Book of Mormon controversy that has been in the press since last June. . . .

I would also like to know how this came to your attention in the first place. Did the researchers contact you? Or was this information distributed by Christian Research Institute? I have been told that Walter Martin has a lot of influence in the Southern California press. Is this true and what influence did he have in this matter?

Mr. Fields was particularly interested in a lawsuit Martin was pressing against the Mormon Church. In a letter which we received May 13, 1979, Stan Fields asked: "Do you know what has happened in Dr. Walter Martin's lawsuit against the Church?? I understand he is having some problems at CRI."

On November 11, 1976, Stan Fields wrote a letter to Melaine Layton in which he inquired about Martin's lawsuit:

By the way, do you know anything about Walter Martin's lawsuit? I haven't heard a thing since last Spring. Would be interested to see what happened.

Just two weeks later (October 27, 1976), Fields wrote another letter to Melaine Layton in which he commented:

Recently a friend of mine, and I were talking about Rev. Martin's law suit against the LDS Church and we were wonder—[sic] what they (Mormon Church) had to say about it. So, my friend picks up the phone and calls the church information director in Salt Lake! After getting the run around for 10 minutes, a man by the name of Wendel Ashton came on the phone and told my friend that he knew nothing about any Walter Martin or any lawsuit! very interesting. He did tell my friend a little about Douglas Wallace, but did seem put out that my friend was asking him about Walter Martin. All I can say is that is some Church information director. Or else he is hiding the truth. Although that is typical, since it is a Mormon practice to act dumb on things they don't like to talk about, or know nothing about.

Which brings me to a couple of questions I would like to ask; First, how do you find information on the Martin lawsuit?

Stan Fields must have believed that Mrs. Layton had some inside information, for on March 4, 1977, he asked her again if she had "heard any news concerning the Martin lawsuit?"

In a letter to Paul Carden, postmarked July 13, 1979, Fields inquired: "What can you tell me about Dr. Martin's lawsuit against the Mormons?" And in another letter, postmarked July 11, 1980, he asked:

What are the present programs and goals of CRI? I recently noticed that Dr. Martin is going to be in Denver & Oregon the next 2 weeks. . . . Now that you work at CRI I would like copies of if possible, the following—

- 1] Vol. 1 No. 1 of their "OLD" Newsletter the old series which include your pictures of picketing the LA Temple.
- 2] The newspaper ads by Witness Lees Church criticizing Dr. Martin—believe it was in the local papers 2 or 3 years ago.
- 3] Also whatever clippings you may have on Dr. Martin's lawsuit against the church. I have two or three, but know there are more.

EDWARD DECKER

Although Mr. Fields tried to penetrate a number of groups, his greatest effort seems to have been directed against J. Edward Decker, whose organization appears on the "enemies list" as "Saints Alive In Jesus P.O. Box 1076 Issaquah, Washington 98027." In a letter to Paul Carden, written in the fall of 1979, Fields stated that he "visited Ed in July." Fields apparently spent over a week at Decker's home in Washington, and was able to obtain at least some of his mailing list by posing as an "Ex-Mormon For Jesus" who wanted to help enlighten the Mormon people.

At the time of the Mormon Conference in April, 1980, Mr. Decker published a two page article in the Home Section of the *Salt Lake Tribune*. It was entitled, "To Moroni With Love." This article was published in a tract, but the Mormon Church leaders threatened to sue him because the picture of Moroni on the front resembled the cover of the Book of Mormon. Mr. Decker felt he could win the suit, but his publisher received a phone call stating that the Church was willing to pay \$100,000 or more to stop publication. Edward Decker, of course, capitulated and modified the cover. He now feels, however, that Stan Fields was in some way involved in relaying information to and from Church leaders about this matter.

That Stan Fields wanted to be closely involved with Decker's operations is evident from the following: On September 13, 1979, Decker was to speak at the Ascension Lutheran Church in Ogden. According to Claudette Bingham, Stan Fields prepared a rather large number of advertizements for Decker's meeting and mailed them out. Under the statement, "FOR FURTHER INFORMATION, PLEASE CONTACT," he listed her name as well as the pastor's. In some copies his own name—i.e., his alias—was listed, but in a copy sent to "President Ezra T. Benson," his name has been blotted out. It is interesting to note that the copy mailed to Benson was returned by the post office to the Ascension Lutheran Church because there was "NO SUCH NUMBER" as the one Fields had given. However this may be, Mr. Fields told Claudette Bingham that it cost him \$50.00 to mail out the advertizements—this would amount to over 300 copies at 15¢ each. There is no way to know whether he actually mailed out all of these, but one thing seems certain, he was trying to make an impression with Decker and his fellow workers. It is hardly any coincidence, then, that "Stan Fields" requested permission to set up a chapter of Decker's organization in Utah. Since it was apparent that eventually a branch would be set up, Fields wanted to be in on the ground floor. This type of thing reminds us of tactics used by the FBI with regard to the Ku Klux Klan: "Covert techniques used in this COINTELPRO included creating new Klan chapters to be controlled by Bureau informants . . ." (*Intelligence Activities and the Rights of Americans*, Book II, page 87).

WALLY TOPE

Number 15 on Stan Field's "enemies list" is Wally Tope's organization, "Frontline." The address is given as "P.O. BOX 1100 LaCanada—Flintridge, California 91011." Wally Tope is a man who spends a great deal of his time traveling about distributing Christian pamphlets and literature which compares Mormonism with Christianity. Although he is certainly a harmless individual, he has had a great deal of trouble in this ministry. Perhaps one reason for the difficulties he has encountered is that he tries to reach Mormon young people at high schools and colleges. On April 10, 1978, *The Herald*, Provo, Utah, reported:

SALT LAKE CITY (UPI)—A self-described Christian missionary will be arraigned Monday following his arrest while distributing anti-Mormon literature at Highland High School.

Wally Tope, 38, was arrested Friday morning with another man, Gary Hildner, 30, as the pair handed out their tracts. Tope said they were standing on a public sidewalk and their arrest "is clearly a violation of our constitutional rights."

Tope said he and Hildner were handcuffed and taken to jail. He said they spent six hours in jail before a friend put up \$300 bail. "The pre-trial apparatus was pretty slow." . . .

Tope said he was charged with unlawful acts in or about a school campus.

In his newsletter, *Action Along the Mormon Front*, Wally Tope related the following:

We were placed under arrest, handcuffed, and taken to jail. The initial charge read something like, "Unlawful acts in or about a school campus." Later I was formally charged with something on the order of, "Loitering, idling, and wandering about the Highland High School campus, without lawful purpose thereon." . . .

My trial was rescheduled for May 8th. . . . Before any cases were tried, the prosecuting attorney asked if there were any witnesses from Highland High present. Nary a soul popped up, and the prosecuting atty. moved to dismiss my case. My atty. accepted, and it was all over. . . .

I returned to Highland High (after some prayer), and distributed literature there on three occasions, following my court dismissal. On the last day of school, I stood out along the sidewalk near the main entrance . . . but no attempt was made to rearrest me (Praise Him!).

Wally Tope also passed out literature at two of the high schools in Provo, Utah. Within two weeks after this occurred the *Salt Lake Tribune* reported:

PROVO (AP)—The Provo Board of Education has approved a resolution prohibiting the distribution of religious material at Provo schools.

The action forbids the distribution or dissemination of any Bible, religious work, text, tract, pamphlet, circular or other religious material within or about Provo school buildings and grounds. (*Salt Lake Tribune*, October 24, 1978)

In his newsletter for November 1978, Wally Tope commented:

Note that you could be in violation by being "about" the school grounds. The official reason given for the policy was that the board agreed with the recommendation of the top Utah State school officer. The need for separation of church and state was mentioned. We might ask, "What about the Mormon seminary program, which has buildings and personnel about school grounds, not to mention the students that receive religious instruction there, during the school day?"

In any case, Stan Fields seems to have taken a great deal of interest in Mr. Tope's activities. Daved Metcalfe (no relationship to Brent Metcalfe) related that in the fall of 1978 he came up to Utah with Wally Tope to pass out literature. While the two men were by the Church's Brigham Young University in Provo, they became separated for a short time. During the interval, a car pulled up and a man (possibly Stan Fields) asked Daved Metcalfe if he was with Wally Tope. When he replied that he was, the man made a few friendly comments about Tope and then drove off. Within about 10 minutes, a BYU Security Officer arrived on the scene. In his newsletter Wally Tope reported:

. . . a campus policeman showed up around 7 p.m., and asked to see us, away from the crowd. He seemed like a nice fellow, and perhaps felt that things were getting out of hand. It'd be safe to say, we'd had our fill, for one day. I was agreeable to leaving, and we did. (*Along the Mormon Front*, November 1978, page 3)

Later Wally Tope and Daved Metcalfe passed out the rest of their literature around Temple Square in Salt Lake City during the General Conference of the Church. While they were there a man came up whom Daved Metcalfe recognized as the same man who drove up and talked to him about Wally Tope at BYU just before the campus police came to break up the activity. When Mr. Metcalfe started to ask him about the matter, the man evaded the question by saying that he was well acquainted with Wally Tope

and then indicated that he would like to take a picture of Tope and Metcalfe together. It now appears that this man was Stan Fields. In a letter to Tope, postmarked December 19, 1978, Fields asked: "Hope to be able to send you copies of the photos I took of you at Oct. Conference—was that David Metcalf who was with you in Oct.?" In another letter sent February 10, 1979, Fields remarked: "Greetings in the name of our Lord and Savior! Well at last I got copies of the photos I took of you and David."

The possibility of Fields' presence at BYU just before the campus police brought the tracting operation to an end is certainly very intriguing. BYU is about 45 miles from Salt Lake City and about 80 miles from Weber State College where Fields was enrolled as a student. If he was at BYU and did not want Tope to actually see him, then we would be led to conclude that he was there for the purpose of surveillance and that Wally Tope was the target.

It is also interesting to note that Fields wanted to get a picture of both Wally Tope and Daved Metcalfe. While Church Security probably had Tope's picture already, it would have had an interest in a photograph of Daved Metcalfe. Church Security guards have been seen photographing dissidents at Temple Square, but they would probably rather have someone else do the work so as not to arouse suspicion. While we have no proof that Fields actually provided Church Security with photographs, we do think that this matter needs to be explored. Fields also took pictures at the General Conference held in April, 1980. In a letter to Paul Carden, dated May 7, 1980, he wrote: "Enclosed are . . . photos I took of you at April Conference Smile!" Edward Decker says that Fields was always taking pictures of ex-Mormons. Picture taking, of course, is something that most people engage in to some extent, but in view of Fields' clandestine activities, we think that his obsession with it is very suspicious, to say the least. We have only seen three pictures of Stan Fields, but in every one of them he appears to be holding a camera. Ironically, one of the photographs catches Fields helping Wally Tope pass out anti-Mormon literature at Temple Square.

MODERN MICROFILM

Stan Fields admitted that he found it very difficult to penetrate our organization—i.e., Modern Microfilm Company. The mysterious voice on the phone which said, "They're trying to call out," had really put us on our guard. Because we were anticipating an operation like Stan Fields was conducting, it made his work almost impossible.

Stan Fields not only wrote letters to us, but he also made telephone calls to us and visited in our store on a number of occasions. In a letter to Paul Carden, date unclear, Fields said that, "I probably ran into one of your friends at the Tanners . . ." Just before his duplicity was detected, Mr. Fields was trying very hard to win our confidence. As we pointed out earlier, on June 19, 1980, we were interviewed on a radio talk show, and the first person to call in identified himself as "Stan Fields." Mr. Fields highly commended our work. He apparently wanted to also use his comments to enhance his reputation as an Ex-Mormon For Jesus. In a letter to Bob Witte, Fields offered a tape of the program: "Graham call[ed] . . . and announced his return to Mormonism—it was the same program that the Tanners were being interviewed on—got the tape if you would like to hear— . . ."

In any case, Stan Fields was unsuccessful in his attempt to penetrate into our organization, and to the best of our knowledge he did not obtain the names on our mailing list.

CLAIMS CHURCH "SATAN INSPIRED"

Mr. Fields had an interest in many other groups and individuals and would go to great lengths to try to demonstrate how opposed

he was to Mormonism. In a letter to Latayne Colvett Scott, dated July 22, 1978, he wrote:

Not too long ago I rec'd a copy of the Ex-Mormons for Jesus Report, and it mentioned your letter seeking information from ex-Mormons. So I am taking this time to respond and help in any way, your proposed book.

My name is Stan Fields, I am 24 years old and presently live in Ogden, Utah . . . —

When I started to attend college (U.C. Berkeley) I became social involved with the growing protest against society. I tried drugs, and all those things related with the "hippie" element. During this time I gave up my church activity, and denounced Mormonism, mainly due to the Negro priesthood denial, and what I believed was church involvement in politics and business fraud.

While at Cal Berkeley, I came across some students involved with the Campus Crusade for Christ who shared Jesus with me. Their testimonies of Christ's love and their patience with me enabled me to come to Christ, and claim him as my personal Lord and Savior. After this I became involved on Campus with various Christian groups and began studying my original faith. I read some of the Tanner's material and became thoroughly convinced that the Mormon cult the church of my youth, the church of my ancestors was wrong, false, and Satan inspired. . . . the love and patience of some Christians and the quiet workings of the Lord touched my heart and made me realize I was [a] sinner before God and needed Christ as my Savior. I realized that good works and faithful church attendance were not going to save me from hell and eternal damnation. Finding the Lord was the greatest thing that has ever happened to me. It gave me the most happiness that any man could ever receive, and it enabled me to see the falseness of man-made religion (like Mormonism) which leads men to hell.

In another letter addressed, "Dear Brother in Christ," Fields said that his eyes were opened "to see that I was involved in a godless—false religion—"

In a letter to Melaine Layton, dated October 6, 1977, Stan Fields claimed that he was passing out literature to the Mormons and even castigated a group who would not join him:

I have witnessed to many Mormons—but with little success. Made a few mad at me, but I guess that's how they react when you tell them the truth. I've also talked to Elders of the Salt Lake City Utah Mission and gave them a scare. I hope and pray for a break thru soon, . . .

This past weekend I attended the Mormon General Conference and passed out literature around Temple Sq. . . .

I'm enrolled to take a few courses at Weber State College in Ogden and it is very easy to see the Mormon influence there. The Latter Day Student Association has free wheel on most school materials and equipment and the activities at the Institute of Religion are pushed more than school activities and events. Spencer Kimball is scheduled to be there Nov. 4 for the dedication of the new activity center . . . I'm thinking of passing out literature outside the activity center, but I don't know if the School will allow it.

I've tried to get the Campus Crusade for Christ group to join in on this, but they seem to what [want?] to avoid any conflict with the Mormons. Its very disturbing because they need to be more strong and straight-forward in sharing Christ with the Mormons. Maybe the lord will spark some spirit into them.

On December 19, 1978, Stan Fields wrote a letter to Wally Tope in which he offered to "help you pass out literature at Weber State or wherever—"

7/22/78

Latayne Colvett
810 Curry N.E.
Albuquerque, N.M.

Dear Sister in Christ;

Not too long ago I rec'd. a copy of the **EX-Mormons for Jesus REPORT**, and it mentioned your letter seeking information from ex-Mormons. So I am taking this time to respond and help in any way, your proposed book.

My name is STAN FIELDS, I am 24 years old and presently live in Ogden, Utah. although I spend most of my time traveling through Utah, Idaho, Nevada and Northern California working for a landscaping - painting company. I was born and raised in the Mormon Church, while living in Utah, Colorado and California. (My father being in the Air Force). I went through the Aaronic Priesthood, and served in various positions in my priesthood quorums. I home taught, did baptisms for the dead (Oakland, and Salt Lake Temples) was involved in MIA activities, sports and attended seminary for 4 years. So you can see, I was quite active. (this was inspite of the fact my folks were inactive.

When I started to attend college (U.C. Berkeley) I became social involved with the growing protest against society. I tried drugs, and all those things related with the "hippie" element. During this time I gave up my church activity, and denounced Mormonism, mainly due to the Negro priesthood denial, and what I believed was church involvement in politics and business fraud.

While at Cal Berkeley, I came across some students involved with the Campus Crusade for Christ who shared Jesus with me. Their testimonies of Christ's love and their patience with me enabled me to come to Christ, and claim him as my personal Lord and Savior. After this I became involved on Campus with various Christian groups and began studying my original faith. I read some of the Tanner's material and became thoroughly convinced that the Mormon cult the church of my youth, the church of my ancestors was wrong, false, and Satan inspired. It was after this I began working with other Mormons, sharing my new found faith and the truth about Mormonism.

Now to answer your questions in order:

- 1) Primary cause for leaving the church was the negro policy and church involvement in politics. Secondary reasons were (after being saved) knowledge that it was false and that salvation comes only through faith on the Lord.
- 2) I attend mostly Bible-believing churches with no preference to any certain denomination.
- 3) Have not been on mission. Have served as helpers to missionaries while a priest. Have gone to temple to do baptisms for dead.
- 4) Rec'd. some college education at U.C. Berkeley.
- 5) Know of no ex-black Mormons, but have meet some who are inactive.
- 6) You may use my name and address.

Testimony- When I first heard of the real Jesus, I rebelled because of my Mormon background (all churches beside Mormon are false) and my genral mistrust of any "conservative" organization. But the love and patience of some Christians and the quite workings of the Lord touched my heart and made me realize I was sinner before God and needed Christ as my Savior. I realized that good works and faithful church attendance were not going to save me from hell and eternal damnation. Finding the Lord was the greatest thing that has ever happened to me. It gave me the most happiness that any man could ever receive, and it enabled me to see the falseness of man-made religion (like Mormonism) which leads men to hell.

-2-

Thank you for your interest and desire to serve the Lord.
If there is any way I can be of further help, feel free to
write. God bless you in your project.

Sincerely in Christ

STAN FIELDS
P.O. BOX 231
KAYSVILLE, UTAH 84037

P.S. oh yes, just to let you know, I was disfellowshipped
in 1975 for "inmoral acts" which I did not commit, and
was excommunicated in 1977 for apostasy - although
I requested my name be removed from the Mormon rolls.

A letter written by Stan Fields. Notice that Fields said the Mormon Church is "Satan inspired" and that it "leads men to hell."

USING CHURCH EQUIPMENT

To carry out his diabolical plan to obtain information, Stan Fields used a type of bait which he referred to as his “goodies.” He would do research in newspapers and magazines to find articles critical of Mormonism. Then he would make photocopies of these articles and send them to critics of the Mormon Church in various parts of the country. Fields apparently began this practice while he was still working for the FBI in California. In a letter to Melaine Layton, whom he refers to as, “Dear Sweet Sister in Christ,” Stan Fields wrote:

I make it a practice to go to the San Francisco library at least once a week to get articles from the *Salt Lake Tribune* and other papers about the Mormon cult. Perhaps you would be interested in copies of some of these articles? Let me know and I will send you some. (Letter dated October 11, 1976)

The following year (October 6, 1977) Fields wrote to Mrs. Layton:

I still spend any of my spare time in the libraries going thru newspapers and magazines . . . (If you want articles on any matter, I [will] send them to you, since I probably have them or can get them.) . . . Let me know [if] I can send you anything or do anything for you . . .

After Fields moved to Utah, his base of operations became the Church Office Building and he used both the Historical Department and the Genealogical Department. In a letter to Wally Tope, dated December 19, 1978, Fields commented: “If you’d like, I can provide you with material from L.D.S. Historical Dept or articles . . .” In a letter to Paul Carden, date unclear, Fields wrote:

. . . the Historians Dept. has tightened up its controls etc., and have (and are) making it harder to get material out of the archives. Ed Decker was confronted by Church Security and Donald Schmidt (head of the archives) and warned about what/where/why he wanted. I understand Wally Tope also was confronted. Now I’ve been going to the library for info, for over 2 years now, and have a pretty good repair with them and have never received any hazzel, until now. Now, they check anything and everything I ask for and make it uncomfortable. I enjoy going there for research; (and getting material for other people) but I may be banned if they consider me too much a risk.

In another letter to Carden, postmarked July 15, 1979, Fields indicated he would send “some clippings once a month . . .” In another letter he commented: “Hope you got my package of clippings ok. I’ll try to send you some each month—if I’m in town and can get copies made.” In still another letter, postmarked July 11, 1980, Fields wrote: “Greetings and Salutations in the name of Jesus! Here are some more goodies for you . . .”

Stan Fields not only provided packets of “goodies” but he would do special research upon request. In a letter to us, Maurice Barnett claimed that Fields sent him “photocopies of several hundred pages of material I requested. The material was of the sort that anyone could have gotten if they were in the area.” One item which Barnett requested could have been a little too damaging for the Church to release. In a letter to Barnett, Fields said:

. . . I am enclosing (hopefully) good photocopies of the desired matter, with the exception of item 77c (JOD page with notations). I am, at present unable to get a copy of that page, because that volume is missing from the L.D.S. Historical archives. I talked with Mr. Donald Schmidt . . . and he informed

me that that particular volume has been misplaced for sometime, and they have searched the archives over and over, looking for it. I do not believe he was avoiding me or attempting to deceive me, as I have heard this info from others who are “good” L.D.S.

However this may be, Fields was providing without charge packets of photocopies on a regular basis to a number of people. John L. Smith, who is also on the “enemies list,” claims that Fields “sent clippings perhaps half a dozen times in recent months” (Letter dated August 6, 1980). On July 11, 1980, Fields mailed Wally Tope a package containing 24 pages of photocopies, a letter and an order for \$10 worth of material. The postage alone for this package was 93¢. A question, of course, arises as to who was paying for all the photocopying and mailing. Was Steven Mayfield or the Mormon Church paying the bill? Since we found that Steven Mayfield’s job in the Genealogical Department was in “Copy Supplies,” it would have been very hard for him to deny that the packets of “goodies” were photocopied on Mormon Church equipment. In the taped interview, Mayfield acknowledged that he was not paying for all the photocopies he was making at the Church Office Building:

MAYFIELD—Sometimes I would copy up there and not pay for it, which means I’m in heck with them . . .

TANNER—On this copying without paying, you could . . . do probably as much of that as you wanted couldn’t ya?

MAYFIELD—Yea, unless they caught you at it.

TANNER—So we could almost infer, though you say they [the Church] didn’t pay for it that—

MAYFIELD—I paid for some of it . . . (Tape Recorded Interview, July 16, 1980)

It is interesting to note that almost a month after Mayfield was caught red-handed in his spying activities, he was observed making photocopies of letters from Mormon critics in the Historical Department of the Church. Church Security guard Brent Metcalfe was also present with him in the Historical Department, but we have no evidence that he gave him photocopies.

In any case, Mayfield must have incurred numerous other expenses in his deceitful activity. For instance, as early as October 19, 1976, he sent John Fitzgerald a “check for \$30.00” for anti-Mormon material. On February 10, 1979, he sent Wally Tope “a \$25.00 money order for the tapes, materials listed on the accompanying sheet.” In an undated letter to Bob Witte, he said: “Here [are] some goodies for you—also \$10—money order for the following material: . . .” Byron Marchant told us that Mayfield purchased tapes and other material concerning the meetings sponsored by the LDS Study Clubs of America, which cost about \$30.00. As we stated earlier, in the taped interview, he claimed to have “tons of tapes.” In his application to be an Associate Staff-Member with Mission to Mormons, Fields boasted that he had the following materials on Mormonism:

Most ‘anti’-Mormon works/tapes/pamphlets published today by:

Tanners—(Modern Microfilm Company)

Ex-Mormons for Jesus

Utah Missions, Inc. (John L. Smith)

Christian Commun[i]cations Inc.

Utah Christian Tract Society

Frontline (Wally Tope)

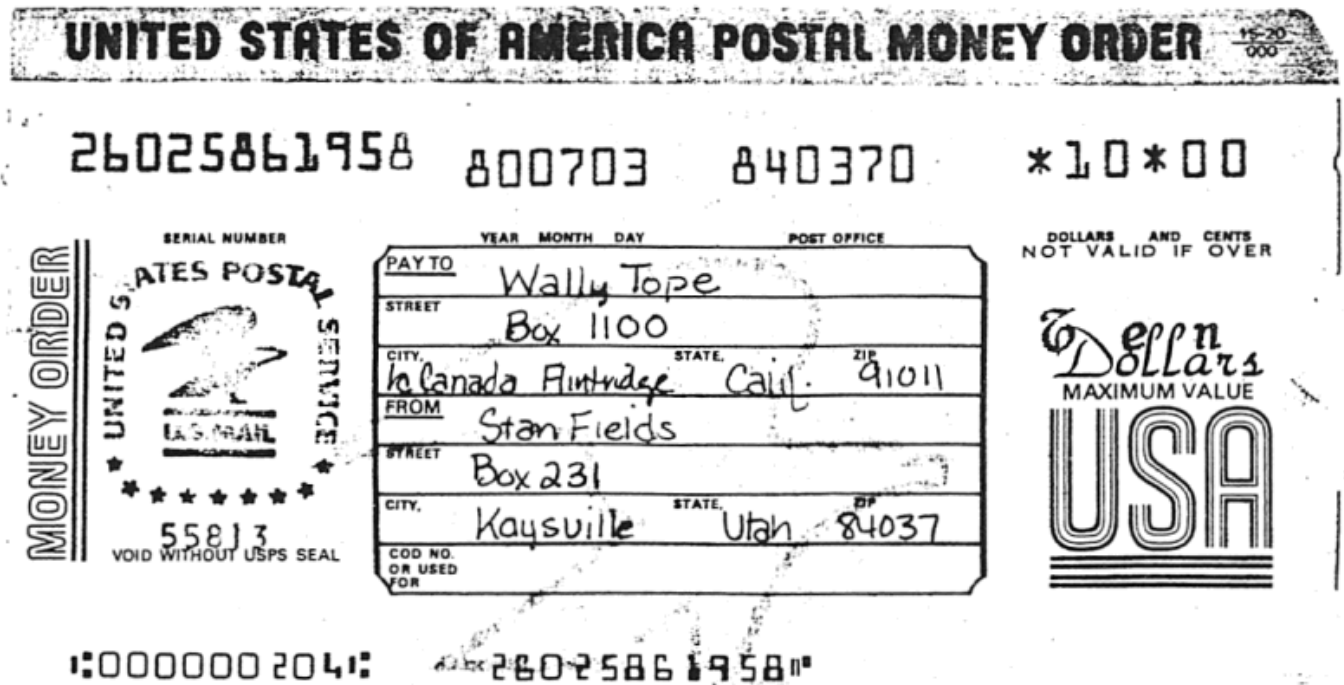
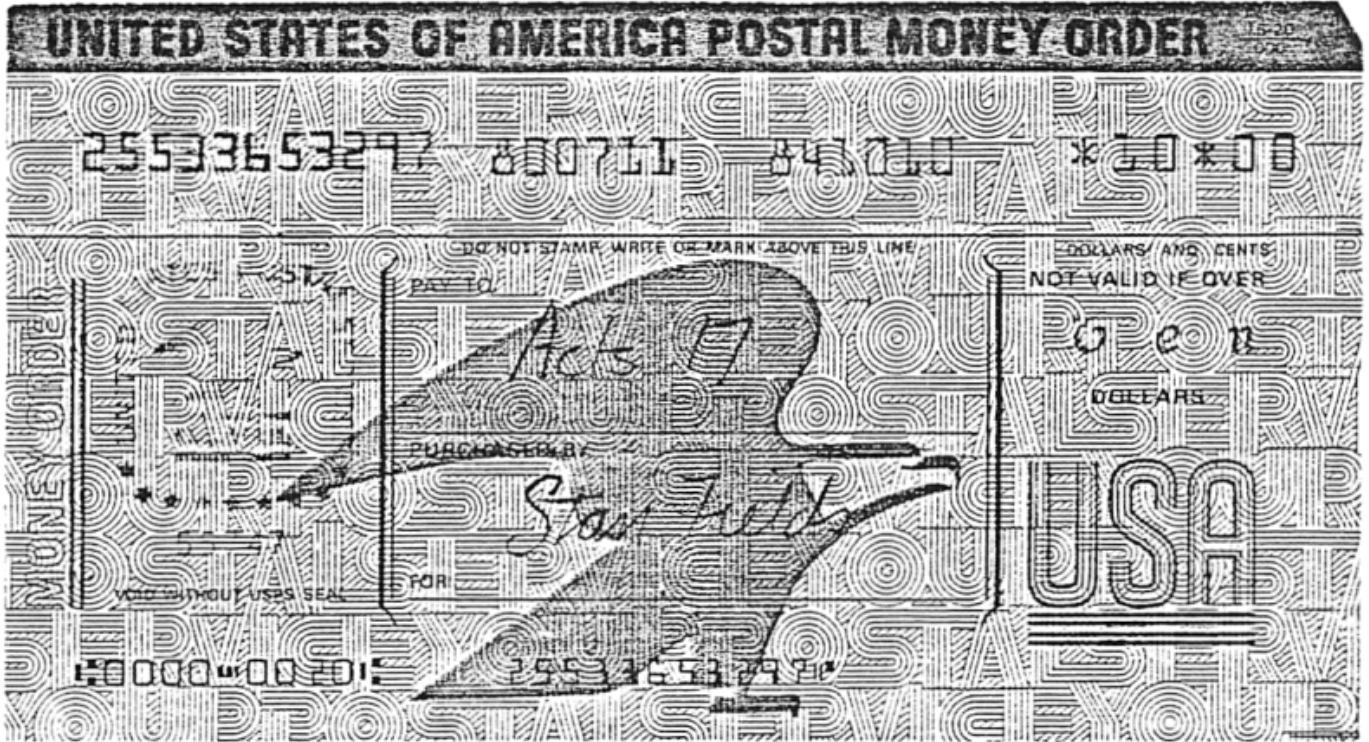
Walter Martin

Wesley Walters

You name, I have it, OR can get it.

Many Mormon works and much material from “fundamental” mormon groups—polygamist groups.

Magazine & Newspaper articles relative to Mormonism.



Photographs of two money orders Stan Fields used to order material on Mormonism.

Besides the money spent on his vast collection of anti-Mormon materials, Fields seems to have made long distance phone calls and traveled to see different ex-Mormons. For instance, according to Kurt Salfrank, Fields spent at least ten days visiting Edward Decker in Issaquah, Washington. In a letter to Wally Tope, postmarked July 11, 1980, Fields indicated he was planning another trip to Washington;

Are you going to be at the Seattle Wash. temple dedication?? I'm thinking of going up there & be with the Deckers in whatever they do—haven't heard if Ed has anything planned. I'm sure Mormons for ERA will be there with their plane & Banners.

In the application Fields filled out for Mission to Mormons the question was asked: "How many miles from home would it be possible for you to travel to Meet with someone who needs help with Mormonism?" Fields answered as follows:

I travel throughout Idaho, Nevada into Calif, and parts of Utah, as part of job

The question that comes to our mind is this: how could a man who works only 30 hours a week at the Genealogical Department of the Church and goes to school at Weber State College afford to travel in these states to "Meet with someone who needs help with Mormonism"?

Steven Mayfield's connection with the Historical Department of the Church is something that also needs further study. The reader will remember that in a letter Paul Carden received March 31, 1980, Stan Fields said: "Now as to BRENT METCALFE . . . I meet [*sic*] him last summer at the Historical Dept. Tom Truitt . . . introduced me to him and he bragged about his apparent refuting and successful defense of mormonism." In a telephone conversation with Mr. Truitt we asked him if it was true that he had introduced these two men. He replied that he could not remember. He stated, however, that he did know Steven Mayfield but was not aware of the fact that he went by the alias "Stan Fields."

In a letter to Paul Carden, apparently written in September or October 1979, Stan Fields made these statements:

When I first started requesting things out of the archives, I had an hour interview with Don Schmidt (1977) at which time he was told by me, that I had been excommunicated. I have not been restricted or denied anything (so far) But have been watched closely and given BIG HINTS that if I do anything "against" the church, I will be banned from the library. The problem seems to be, that the church people over reacted (especially Tom Truitt) and because of that, Ed Decker (and later Wally Tope) were given the careful eye. . . . I have been carefully watched—but not yet "kicked out."

In a telephone conversation with us, Donald T. Schmidt acknowledged that he knew Steven Mayfield but said he was unaware of the alias "Stan Fields." Edward Decker claims that on one occasion, he was with Mayfield when he was going under the alias "Stan Fields" and that they met with Donald Schmidt. This meeting apparently took place in September 1979 and is mentioned in "Stan Fields" letter to Carden cited above:

2—Don Schmidt told me nothing—except when Ed Decker, Jim Witham & I were in the historian's dept., Ed (I think) asked why there was such heavy security. Schmidt replied, it was because of that "Carden fellow from L.A."—Schmidt did not go into detail and didn't seem upset.

It is very possible, of course, that nothing came up in the conversation which would have revealed to Donald Schmidt that the man known to him as Steven Mayfield was known to Edward Decker as Stan Fields. Nevertheless, it is strange that Mayfield would be associating himself with Decker in the Church Historical Department when he was known there by a different name. (As we have shown earlier, Church Security guard Brent Metcalfe, who works in the Church Office Building, admitted that he knew Mayfield was using an alias at this time). It is also interesting to note that an employee of the Historical Department circulated a copy of a letter addressed to "Stan Fields" about two years ago. When he was questioned about the matter, he replied that he had obtained the letter from Steven Mayfield. It is also interesting to note that there is a close link between the Historical Department and Church Security. Like Nixon's White House, the Historical Department has developed a number of leaks, and Church Security guards have been called in to play the roll of "plumbers."

LINKED TO REBUTTAL?

Since Steven Mayfield used the Historical Department of the Mormon Church in his spying operations, another question arises: Did he also have something to do with the clandestine operation which produced an anonymous rebuttal to our work in December 1977. After this pamphlet appeared, we wrote a reply entitled, *Answering Dr. Clandestine: A Response to the Anonymous LDS Historian*. On pages 1-2 of this reply we gave this information:

If the reader will look carefully at the front of *Jerald and Sandra Tanner's Distorted View of Mormonism*, he will find that more than the name of the author is missing. A careful examination shows that no publisher is given. . . . when we try to trace the source of the pamphlet we find a cover-up that reminds us of the Watergate episode. (The reader will remember that a great deal of literature was printed anonymously by some of Nixon's supporters. . . . In the Senate investigation of Watergate and the subsequent investigation of the CIA, the public became aware of the methods used by undercover agents. We learned of clandestine meetings where material or money changed hands, of agents working under assumed names and of post office boxes being rented to carry an ultra-secret operations. Some of those involved in this work talked of "deniability"—i.e., the idea that the "enemy" must not be able to trace back the true source of an operation directed against him.)

When we tried to trace the source of *Jerald and Sandra Tanner's Distorted View of Mormonism*, we found that the whole matter had all the earmarks of an intelligence operation mounted by the CIA or the KGB. "Deniability" seemed to be the name of the game.

It was obvious that Zion Bookstore was the distributor of the booklet. The name of the store might suggest that it is owned by the Church, but it is actually owned by Sam Weller. . . . when we asked Mr. Weller where he was getting copies of *Jerald and Sandra Tanner's Distorted View of Mormonism*, he replied that he did not know! He said that it was all a very secret operation. He claimed that he had received a letter giving details of how he could handle the pamphlet, but that the writer was not identified. . . . Mr. Weller indicated that he had received 1,800 FREE COPIES OF THE PAMPHLET. We reasoned that this must represent a large amount of money, . . .

So far we have been unable to trace exactly how Zion Bookstore received the pamphlets. According to one report, the books were first mailed anonymously to a post office box. From there they were transported to a publishing company near Redwood Road and were subsequently picked up by an employee from Zion Bookstore. We talked with Wilfrid Clark,

who works for Sam Weller. Mr. Clark maintained that he did not know anything about a publishing company picking up the books from a post office box. He said that all he knew about the matter was that Zion Bookstore received an anonymous letter containing a key to a room in a self storage company on Redwood Road. He claimed that he personally went to the company and picked up the booklets. . . .

As we followed the tracks of this conspiracy to destroy our work, we found that they led right into the Mormon Church Office Building in Salt Lake City. Actually, it was more than a year ago when we first heard that something was afoot. We had a visit with a young Mormon singer who had some questions regarding Church History. He told us he had an appointment with a woman at the Church Office Building who claimed she had been part of a committee which was organized to evaluate our research. The committee worked on our material until they received an order from the Prophet—i.e., the President of the Church—that they were to desist from the project. We were unable to learn anything more about this purported committee, but one of the top Mormon historians did tell us in a telephone conversation in Dec. 1976 that a manuscript had been prepared to refute the allegations contained in our work. (*Answering Dr. Clandestine: A Response to the Anonymous LDS Historian*, 1978, pages 1-2)

After a great deal of trouble we were finally able to trace this secret attack on our work right into the Historical Department. Church Historian Leonard Arrington denied any knowledge of this matter on three different occasions, but his entire defense was shattered when a man who had lost faith in the Church turned over to us a letter written by Dr. Arrington which made it plain that Arrington had distributed photocopies of the typed manuscript three months before it was published!

Although we have no proof that Steven Mayfield was involved in this matter, it does resemble the type of clandestine activity he was engaged in. It is interesting to note, also, that a few months after the matter came to light, "Stan Fields" wrote us a letter in which he requested photocopies of material which could have led to the identification of the man who sent the copy of Dr. Arrington's letter to us. Since this man feared reprisals from the Church if his identity were revealed, we were a little skeptical of Mr. Fields' motives for wanting this material. In any case, we wonder if "Stan Fields" could have been involved in any way with the secret "committee" which was organized to evaluate our research.

INTELLIGENCE GATHERING

It is evident that Stan Fields used his correspondence and his packets of "goodies" in an effort to gain intelligence about the activities and plans of organizations critical of Mormonism. He was extremely interested in obtaining names, addresses, photographs and tapes from these groups. He also sought to obtain newsletters, which, of course, would provide names, addresses and plans for the future. He was also very interested in learning when meetings would be scheduled and who would attend. Interspersed between statements like, "I pray for you and that God protects you in this great work" (Letter to Wally Tope, postmarked July 11, 1980), Fields would sneak in his requests for information. We extract the following from letters Fields wrote to us:

P.S. I understand that Mrs. Tanner recently spoke up in Ogden in two churches there. Can you tell me the exact dates and if it is possible to get tapes of her talks? Do you plan on giving more lectures in the near future? (Letter dated January 23, 1978)

In the supplement you also mentioned lectures (tapes?) by Dr. Martin on Aug 20, 1977 and Dr. Martin/Dr. Davis on July 10, 1977. Could it be possible to obtain copies from you, . . . I will gladly send you tapes, cash or even come to your place and copy the lectures if need be. (Letter August 30, 1978)

It was good to talk with you on 5/4/79 re: your lecture in Ogden. . . . hope to get tape from the Lelands. . . . I am still interested in borrowing that tape by Dr. Martin . . . (Letter received May 13, 1979)

The following are excerpts from letters written by Stan Fields to Paul Carden:

I would be very interested in receiving your newsletter and in fact would like copies of any back issues (xerox copies or whatever) The reason I would like the back issues is that 1. I like to use them for reference and 2. I am a collector of materials, and it allows me to be better acquaint[ed] with my fellow ex-Mormons (& Christians)

I would also like any other material you might send me about your ministry—such as the handout concerning the answerphone. (Letter dated May 7, 1979)

Praise Jesus for you and EMFJ in So. Calif. it was super to get the newsletters etc. from you—I really appreciate getting them and have been greatly uplifted by what is going on. Still would like a complete set of them if possible—even if they are photocopies I realize you are busy, so don't feel I am putting pressure on you. The worth of a soul lost in Mormonism is more important than me and my earthly needs. . . .

Would be interested in a list of tapes you are selling. Do you tape all your meetings? I would especially like the one in which Dr. Howard Davis spoke . . .

Is it possible to get tape recordings of the EMFJ (So. Calif.) meeting that was held in May?

Do you plan on doing anything "special" when the mormons hold their area conference down there? . . .

Can I get from you, the following addresses of these people?

1 Dr. Howard Davis

3 Tom Hall

Do you know anything about a Gerry Ensley or a Edward Thompson? I understand they are two mormons who "spy" on EMFJ. . . . Your more than welcome to print my testimony or anything I send. Please let others know of my address, as I love to correspond—

One last request—I would like, if possible copies of articles from your area, especially from some of those small town papers . . . (Letter postmarked July 13, 1979)

I would like to get tapes of any of your meetings (good or bad). Especially the one coming up. Hearing these tapes help me and makes me feel part of the "group" as if I'm there—you see. I'll gladly send whatever it will cost for tapes etc. (Undated letter)

Am interested in getting the Dee Jay Nelson tape mentioned in the last newsletter. Is it from his Nov. speech or the one coming up this month? Would actually like copies of both plus one on Dick Baer's lectures/testimony etc. . . . What else is happenin'? Any news about Walter Martins group? . . . Do you see the Bodines much? Any more news on the Spaulding/Book of mormon research? (Letter dated February 8, 1980)

PS would like any news clippings you might have on EMFJ activities or on DEE JAY NELSON lectures. (Advertisements etc.) (Letter received March 31, 1980)

Do you plan on having many people help you “tract” out the area conference?? . . . I understand CARIS (or someone) is having a “Conference on cults” the same weekend—will there be a get together of EMFJ on that weekend, or will it wait until Quarterly Mtg?? (Letter dated May 5, 1980)

These extracts are taken from letters to Melaine Layton:

2] Do you possibly know where I can get all the back issues of the Utah Evangelist (John L. Smith) and the Utah Christian Tract Society Newsletter (Budvarson) or xerox copies of them?

3] Do you know anything of a fellow named David Martin from North English, Iowa? I understand that he publishes reprints of old LDS pamphlets. Would like to know more about him. (Letter dated September 22, 1976)

. . . I would like a list of all ex-Mormons for Jesus, if you have a new one. I would like to share my joy and happiness with others if possible. (Letter dated April 14, 1977)

In a letter to Edward Decker, Stan Fields wrote the following:

There’s a new radio program on KBBX radio called Mormon Miscellaneous . . . Tomorrow (6/19) Sandra Tanner will be a guest—I’m going to try and tape it. . . .

Say—would like to get that copy of the rebuttal to “To Moroni With Love” also the info matter by Thomas Ferguson that you mentioned on Jim’s tape—Also would like a copy of Eight Witnesses tape, as I don’t have one—either lost it or lent it out!?!? (Letter undated, but apparently written between June 18 and 20, 1980)

The following are extracts from letters Fields wrote to Wally Tope:

Please send me your list of tapes you have & add me to your mailing list—I love correspondence and would love to hear from you . . . its encouraging to hear from other[s] in the same work.

I was also wondering if it was possible to get back issues of your newsletter. I like to have on file all issues of Newsletters etc., as it helps me get better acquainted with people & their expiriences [*sic*] (I have copies of all issues of the *SLC Messenger* & most issues of the UCTS—Budvarsons.) (Letter undated)

Oh yes, the only newsletter of your’s that I have was the one of June or July ‘78 . . . would be interested in anything you could send me etc. etc. (Letter postmarked December 19, 1978)

Please send me your phone number & John Henry’s phone number.—Maybe the 3 of us can get together (Maybe make a tape!!) (Letter dated March 1, 1979)

Would like tape copies of all the lectures in Orem from Sept 1979. Appreciate anything on that. Also enclosed is my order for some material—Keep it coming! (Letter postmarked July 11, 1980)

In a letter to Maurice Barnett, dated December 27, 1979, Fields wrote:

Will you be taping your lectures in Fla.?? Would like to purchase copies if possible.

Earlier in this work we have cited numerous other statements from Stan Fields’ letters. When these statements are added to the ones just quoted, a person is led to the unmistakable conclusion that Fields was engaging in an extensive intelligence gathering operation. (The letters which have been preserved, of course, must only represent a portion of those actually penned by Fields. It should

be remembered, too, that a great deal of his work was done over the phone or by personally visiting those whom he wished to obtain information from.) The “goodies” which Fields furnished from copying machines in the Church Office Building provided very tempting bait to those he was attempting to deceive.

MORMON POLICE CONNECTION

In early Utah the Mormon Church had a very close connection to the Salt Lake Police Department. In the book *Mormon Spies, Hughes and the CIA*, we give a report concerning a conspiracy which was set up by the Mormons in 1885 to lure non-Mormons into sexual sin. The Mormon historian B. H. Roberts made this statement about the matter:

Another regrettable thing done on the part of the Latter-day Saints, and growing out of the sense of unfairness attending upon the administration of the federal laws by the federal officials, led some overzealous men, officers of the city government, then entirely in “Mormon” hands, to arrange by a system of secret espionage on such characters in the city as resorted to places of prostitution, and by prosecution of them make, at least, public exposure of their crimes. It was believed that many prominent in prosecutions of polygamy and unlawful cohabitation cases would be entrapped.

Great consternation prevailed in certain quarters. . . . Many vague rumors were afloat, as to a list of from four to six hundred offenders being in the hands of the city officers, and there were more blanched cheeks and shaking knees than Salt Lake has ever before contained, notwithstanding the assertion regarding the anti-Mormon purity. (*Comprehensive History of the Church*, vol. 6, page 158)

In December, 1885, the grand jury for the third judicial district of the Territory issued a very revealing report concerning the conspiracy. It was printed by the *Daily Tribune* in Salt Lake City on December 8, 1885, and finally by the *Deseret News* on December 23, 1885. Since the *Deseret News* is owned by the Mormon Church we cite the following from the grand jury report which appeared in its pages:

Your Grand Jury herewith returns two indictments for conspiracy, four indictments for keeping houses of ill-fame, under the Territorial laws, . . .

Some time in April or May last an officer of the city government, not connected with the police, with others unknown at present to the grand jury, entered into a conspiracy to open houses of assignation and ill-fame within the city limits, for the avowed purpose of entrapping weak and vicious persons into the commission of offenses against chastity and morality, in order that all such might be exposed and punished in the courts. This scheme involved the renting and fitting up of houses for the purpose, the employment of public and private prostitutes, the conversion of the police bureau into a nest of spotters and spies, and the expenditure of a large sum of money. . . . houses were rented and furnished on West Temple Street, and women placed in possession thereof. These houses were so altered and arranged in their interior that persons could be placed to observe all that transpired within, and every member of the police force of Salt Lake City, with two honorable exceptions, John Y. Smith and Wm. Calder, volunteered his services as a spy and informer in all of the conspiracy. The women were hired to perform their parts, and their exertions stimulated by the promise of exorbitant sums for their success in entrapping high officials. One of these creatures was promised \$1,000 in the event of her being able to draw the Governor of the Territory into her tolls. In the course of their operations, these women conveyed notes of invitation to many prominent officials and citizens, . . .

We are informed by persons engaged in this infamous plot, that from their secret posts of observation they, from time to time, personally witnessed all that took place in apartments in these houses visited by men and women, who were weak and depraved enough to respond to the opportunities presented to them. Their names were taken and the evidence noted for future reference and use. (*Deseret News: Weekly*, December 23, 1885)

The non-Mormon *Daily Tribune* said that “Salt Lake now enjoys the distinction of being the only city in the world in which houses of prostitution were established by the city authorities; the only city that ever hired its official prostitutes and paid them a premium for every man they enticed. This city also has the only newspapers in the world that are vile enough to defend such infamy” (*Daily Tribune*, November 26, 1885).

On December 2, 1885, the Church’s *Deseret News* called the “police” conspiracy a “good work”:

Let the work of cleansing go on and be made thorough. We want the help of the Lord and the power of His might. . . . We hope the police will go on with their good work, no matter where the fur flies. . . . the Church will not flinch at the exposure of the hypocrites . . .

For more information on this conspiracy see *Mormon Spies, Hughes and the C.I.A.*, pages 2-7)

After the turn of the century the Mormon Church used an organization known as the Law Observance and Enforcement Committee to influence police action. This committee found itself in trouble in 1966 when it went beyond the law in trying to prevent the sale of liquor to minors (see *Ibid.*, pages 53-54).

Douglas A. Wallace, who is listed on Stan Fields’ “enemies” list, has charged that Mormon Church Security and the Salt Lake Police Department are too closely related. Fields seemed to be interested in gathering information about Wallace. In a letter to Melaine Layton, dated November 27, 1976, he commented:

That was interesting what you had to say about Wallace, because he says in the papers he stills [*sic*] believes in Mormonism. Poor fellow, wish he would realize the falseness of the whole system and not just one part of it. Would be interested in any more info you could share with me about him.

On April 14, 1977, Fields wrote Mrs. Layton another letter in which he said:

Recently I was in Utah for the Mormon Conference, and had the opportunity to see Doug Wallace attempt to get in to see Spencer Kimball . . . the S.L. police were surveilling him . . . I am enclosing for you a copy of the Wallace handout. Have you been in communication with him lately? Also I have a set of newspaper articles on Wallace which I will send you if you wish.

In *The Changing World of Mormonism*, pages 30-31, we give this information about Wallace:

Since 1976 the Mormon church was repeatedly embarrassed by one of its own members who became alienated over the anti-black doctrine and decided to take matters into his own hands. On April 3, 1976, the *Salt Lake Tribune* reported that Douglas A. Wallace “ordained a black into the priesthood Friday, saying he did so in an attempt to force a revision in Mormon doctrine about the Negro race. . . . he hopes there are no recriminations against him for his action, such as excommunication.”

On April 13, 1976, the *Salt Lake Tribune* revealed that “Douglas A. Wallace was excommunicated from the Church of Jesus Christ of Latter-day Saints Sunday for ordaining a black man into the church’s priesthood.” After a confrontation with church personnel at an April conference session, Mr. Wallace was ejected from the Tabernacle. Later he was served with “a court order barring him from attending conference” (*Ibid.*, October 4, 1976).

Although we did not agree with some of Mr. Wallace’s ideas on religion, we did not consider him to be dangerous and we were rather surprised to notice the close surveillance the police kept him under when he walked along the public sidewalk outside of Temple Square. The fear of the threat Mr. Wallace presented to the church seems to have led to a tragic incident where a policeman was accidentally shot and permanently paralyzed. This occurred at the time of the church’s conference held in April, 1977. The Salt Lake City police had placed a stakeout around a home where Wallace was staying and at 4:20 A.M. on a Sunday morning one of the policemen accidentally shot his partner. At first the police “denied” that they had Mr. Wallace under surveillance (see *Salt Lake Tribune*, April 5, 1977), but when Wallace pressed for an investigation the police were forced to admit the truth about the matter: “Salt Lake City police officers admitted Thursday that the accidental wounding of an undercover officer occurred during surveillance of Mormon dissident Douglas A. Wallace. . . . Reports released Thursday by both the county sheriff’s office and the county attorney show that six officers were on stakeout around the John W. Fitzgerald home . . . where Mr. Wallace was staying” (*Salt Lake Tribune*, April 8, 1977).

Douglas Wallace claimed that the Mormon church “was behind April police surveillance . . . that led to the accidental shooting of a Salt Lake City police officer” (*Ibid.*, September 17, 1977). Finally, David Olson, the disabled police officer, took exception to a press release issued by the church. In a letter to the editor of the *Salt Lake Tribune*, January 18, 1978, Mr. Olson attacked President “Spencer W. Kimball for his incorrect press release concerning the police involvement combined with the LDS church’s efforts to restrict Douglas A. Wallace from the temple grounds, specifically the Tabernacle, on April 3, 1977. His denial of these actions is wrong. Any man who can take such actions and still call himself a prophet deserves more than I to be confined to this wheelchair.” (*The Changing World of Mormonism*, pages 320-21)

Officer Olson apparently could not face the thought of being paralyzed for the rest of his life, and on March 25, 1980, the *Salt Lake Tribune* reported that he “committed suicide early Sunday morning, according to Murray Police.”

Besides claiming there is a close link between Mormon Church Security and the Salt Lake Police Department, Wallace has made many other charges against the Church. For instance, in a press release, dated March 13, 1978, we find the following:

Today Mormon dissident Doug Wallace dropped the last pending law suit against the Mormon Church . . . Wallace had filed a 5.6 million dollar lawsuit against Mormon Church officials, city of Salt Lake and federal government defendants. The suit alleged deprivation of Wallace’s first amendment rights in the surveillance of him by Salt Lake City police officers when he boarded United Airlines flight last April at Portland, Oregon. Wallace is quoted as saying that “I have learned from the recent attempts at litigation, that it is useless to get a court in Utah to impartially hear a case which involves the Mormon Church.” . . . Wallace will expose the following matters:

1. On April 9, 1976, Wallace claimed he had been spied upon by members of the Mormon Church utilizing a sophisticated electronic bugging device. His announcement was looked upon as incredible. Today Wallace has learned that the Hughes organization with Mormon Bill Gay at the helm, and against the wishes of Hughes, created a branch known as Hughes Tele-Dynamics which designed and manufactured for the Mormon Church 56 million dollars worth of electronic equipment and computers which are installed in the top four floors of the Mormon Church Headquarters Building at 50 East North Temple, Salt Lake City, Utah. That area of the building is restricted to all church members and the public. Only church intelligence people are permitted access. Wallace had previously learned that those top floors were constructed in a fort-like manner and that heavily armed security guard access around the clock. Wallace has also learned that the power emanations from the building caused the FAA to realign the radar scope at the Salt Lake Airport in order to avoid the "ghosts" which the building was causing on the traffic controllers screens. Wallace again emphasized that this program was utilized as a part of the world conquest ambitions of the Mormon Church. The church covers this as "genealogical computers."

Church Security guard Brent Metcalfe claims that Wallace's accusations are absolutely ridiculous. While he admits that computer equipment has been installed at the top of the Church Office Building, he claims that it has to do with the processing of information for temple work. According to the *Deseret News*, Church Section, January 12, 1980, Brent's father, Derek F. Metcalfe, is "managing director of the Church Temple Department." The same article says Derek Metcalfe has been working with George F. Fudge, a managing director of the Church Genealogical Department, in developing a "new system" for storing temple data in computers. We do not know whether this computer equipment has anything to do with that which is found in the upper part of the Church Office Building. We have been informed that high power short wave radio equipment capable of reaching Germany and South America has been installed on top of the building. We do not know whether this has a relationship to the computers.

In any case, the surveillance of Wallace and the subsequent shooting of Officer Olsen seems to indicate that there is too close a relationship between the Mormon Church and the police department.

According to Wally Tope, a detective from the Salt Lake Police Department was aware of the fact that he was coming to pass out tracts around Temple Square:

At any given time, Mormons might encounter Christians at any or all of the entrances to Temple Square. Scott Douglas, Stan Fields, and Capt. Cindy Kanzelmeyer (USAF), all Utah residents, volunteered their help. It was here that I met J. I. Stoner, detective for the Salt Lake City Police Dept. who indicated that he knew I (or we) were coming. (*Along the Mormon Front*, November 1979 – June 1980, page 5)

While we do not know whether Church Security, "Stan Fields" or some other individual informed the detective that Wally Tope was coming, it is interesting to note that he was anticipating Tope's arrival.

At the present time J. Earl Jones is in charge of Church Security. Jones was formerly head of the Salt Lake City Police Department. While there is no way of knowing how involved Mormon Church Security is with the Salt Lake City Police Department, some revealing information concerning police chaplains has come to light. There are at the present time twenty-one police chaplains helping the Salt Lake City Police Department. Of these twenty-one, twelve are Mormons and nine are members of other religious faiths. Considering the ratio of Mormons to non-Mormons, this

figure is not too surprising. The thing that is startling, however, is that five of the twelve Mormons (almost half) are also with Church Security! Their names are as follows: William Mead, Ronald Francis, Allen Roden, Gary Jaynes and Lynn Nagel. Since a police chaplain is supposed to be a spiritual leader who will give help and counsel in time of serious trouble, we would expect to find a number of bishops, stake presidents or other Church leaders serving as chaplains. Now it could be that the five men listed above are also involved in positions of Church leadership, but even so the percentage of Church Security men seems to be way out of proportion. Why would Church Security men have such an exceptional interest in becoming police chaplains?

The twenty-one police chaplains serve on a rotating basis, with only one man on duty at a time unless there is a very serious problem. While they are on duty the police department provides them with a car, a police radio and insignia identifying them as police chaplains. During this time they are able to carry on their regular business. For instance, the pastor of a church would go about his regular duties or visitation until he receives notification that he is needed. The city pays for the gas used in the police car during this period, and we feel that this is only fair since the chaplains have very heavy responsibilities during emergencies and are on call both day and night while on duty. While we can certainly see the benefit of police chaplains, we find it strange that five men from Church Security would be in this organization. Now, although Mormon apologists might say that nothing is wrong with this, what would they say if it was discovered that a detective agency like Burns International Security Services Inc. had five men serving as police chaplains? Would there not be a question as to why all of these men who are involved in detective work should chose this area of service? We would think that if a detective agency tried such a thing, people would question the motives involved. They would probably ask whether the detective agency was using the office of police chaplain to further its own investigations or to actually spy on the police. Now, we do not pretend to know what the motive of Church Security is in this matter, but we do feel that the practice should be discontinued. We have received a report that a Mormon Church Security guard made an investigation into a Church matter under the pretext of doing police chaplain's work, but since the purported victim is involved in polygamy and, therefore, unfriendly to us, we are unable to obtain confirmation.

At any rate, the idea of having a high percentage of Church Security men serving as chaplains has apparently been going on for some time. It has been reported to us that one man who served with Mormon Church Security became a police chaplain and then left to accept a position on a police department in an area just out of Salt Lake City. In this regard, it is interesting to note, that Steven Mayfield's schooling at Weber State College was in the area of law enforcement and he was planning to apply for a job with the Murray City Police Department at the time we interviewed him.

SHIPPING OUT ARRINGTON

We feel that it is possible that the same type of surveillance ex-Mormons were under was also directed against Mormon scholars who are somewhat liberal in their views. Church Historian Leonard Arrington and Reed Durham may have suffered because of this type of thing. In a letter dated August 13, 1978, a man who had defected from the Mormon Church gave this information:

I had a fellow . . . who works with Cleon Skousen tell me he had been assigned by Ezra T. Benson to investigate Leonard Arrington and other church historians. Apparently he had been in on the problem with Durham after his speech on "Is their no help for the Widows Son?" . . . [he] showed me a file he had on Leonard Arrington.

Like Reed Durham, many of the Church's liberal scholars teach in the LDS Institute of Religion. It is interesting to note that Steven Mayfield graduated from the Institute of Religion at Weber State College. Church Security guard Brent Metcalfe once told us that he was taking a class from Reed Durham at the Institute of Religion at the University of Utah and tried to get us involved in a discussion about Durham.

At any rate, Reed Durham was at one time Director of the Institute of Religion at the University of Utah and President of the Mormon History Association. After giving a talk on Joseph Smith's magic talisman and the relationship of Mormonism to Masonry, Dr. Durham was severely chastised and even called in by President Spencer W. Kimball (see *The Changing World of Mormonism*, pages 88-90). Since that time Dr. Durham has been rather silent concerning important issues in Mormon history.

Leonard Arrington probably achieved his greatest honor in the Church in 1972 when he was appointed Church Historian. Dr. Arrington had great plans for the Church Historical Department, but many of them have been thwarted by men who follow the philosophy of Ezra Taft Benson, President of the Council of the Twelve Apostles. Benson is a man who believes that it is wrong to tell the whole truth about Mormon history. He believes, in other words, that there should be a cover-up with regard to certain things that have occurred in the past. Arrington, on the other hand, is more open and scholarly in his approach.

Dr. Arrington's problems began just after his appointment to the office of Church Historian when he announced the formation of a group known as "Friends of Church History."

When about 500 people showed up for the first meeting, the General Authorities apparently became fearful that such a large group studying history might uncover things which would prove embarrassing to the Church. Orders were given to hold up the project, and no meetings have been held since November 30, 1972 (see *Answering Dr. Clandestine*, page 41). Although no official announcement has ever been made, it is reasonable to assume that "Friends of Church History" is now defunct. Some of Dr. Arrington's other projects seem to be endangered by the attitude of the General Authorities. One of Arrington's dreams was to have the Church publish a one-volume history. This dream seemed to become a reality in 1976 when James B. Allen and Glen M. Leonard produced the book *The Story of the Latter-day Saints*. In the Foreword to this book, Dr. Arrington said that "two of our finest historians" had been assigned to the project—James B. Allen is, of course, Assistant Church Historian. Dr. Arrington went on to state that he had personally approved the manuscript for publication. Although most Mormons would consider this a harmless publication, President Benson felt that it was too humanistic and it is rumored that he wanted it shredded. In a letter dated June 23, 1978, President Benson stated: "The book, *The Story of the Latter-day Saints*, will not be republished." It appears, therefore, that as far as Mormon history is concerned, the views of Leonard Arrington and Ezra Taft Benson are diametrically opposed.

Leonard Arrington's most important project was to oversee the production of a sixteen-volume sesquicentennial history of the Mormon Church. These volumes were to be authored by prominent Mormon scholars. The *Salt Lake Tribune* for April 26, 1975, quoted Dr. Arrington as saying:

"We have signed contracts with 16 persons, each of whom is writing one volume of the set," said the church historian. "Each requires several years of intensive research and none will be available before 1978. We hope all 16 volumes will be ready by 1980."

The original idea behind the project was to have the volumes ready for the 150th anniversary of the Church—the sesquicentennial celebration of 1980. While Dr. Arrington said he hoped "all 16 volumes will be ready by 1980," it appears unlikely that any of the volumes will be printed this year. On August 20, 1980, we called Deseret Book Company and were informed that they had not even received the manuscripts from the Church and had no idea when publication would take place.

From what we have been able to determine, some of the scholars who were working on the volumes were too frank in their presentation and this caused great consternation among some of the apostles of the Church. Since that time Church leaders have been dragging their feet in an effort to delay or even cancel publication of at least some of the volumes. The Church leaders are evidently in a real bind since Deseret Book Company has signed an agreement with the sixteen authors which would be binding in court. If the volumes are not published, the Church will still have to pay \$20,000 to each author. This would amount to \$320,000 plus other expenses which have arisen because of this massive project. Ezra Taft Benson, of course, would like to suppress the 16-volume history, but whether he will be willing to pay the price remains to be seen.

In the *Salt Lake City Messenger* for January 1979, we observed:

There is reason to believe that Benson wants to remove Arrington from his position as Church Historian. Some feel that he will gradually be "phased out." It is also reported that it is becoming increasingly difficult for Mormon scholars to get access to documents in the Historical Dept. If Dr. Arrington should survive under the leadership of President Spencer W. Kimball, it is very unlikely that he will remain Church Historian if Ezra Taft Benson becomes President.

It now appears that the Church has begun the process of "phasing out" Dr. Arrington. The *Salt Lake Tribune* for July 3, 1980, announced:

PROVO (AP) — The history research division of the Mormon church's historical department will move to Brigham Young University, officials announced Wednesday.

The department's library and archives division and arts and sites division will remain at the church's Salt Lake City headquarters, said church President Spencer W. Kimball. . . .

Director of the new institute will be Dr. Leonard J. Arrington, church historian.

Most of the division's personnel will be transferred to BYU, where they will become part of the faculty and staff.

Although President Kimball tries to persuade members of the Church that "This transfer of the work of professional historians from a Church department to an institute in the university is a forward step," (*Deseret News*, Church Section, July 5, 1980), it is obvious to anyone who really examines the situation that this is a real demotion for Church Historian Leonard Arrington. While he may remain Church Historian in name, it is clear now that Church leaders have removed the powers which used to go with this title. Before Arrington's appointment, the Church Historian had charge of the records and would make decisions as to who could see the various documents. Now it appears that there will be about a forty-five mile gap between the Church Historian and the church records—i.e., the distance between Provo and Salt Lake City:

Dr. Arrington and some History Division staff members eventually will move to the BYU campus but, the institute has not yet been assigned a particular building or office area in Provo. The Church's library and archives will remain in Salt Lake City. (*Deseret News*, Church Section, July 5, 1980)

It is obvious, then, that Church leaders want to get Dr. Arrington as far away from the Church Office Building as possible, and to reduce his influence with the Mormon people. It has been claimed that it will not be too long before Arrington retires, and planning the move to Provo will no doubt take up much of his remaining time.

MORE LIGHT ON MORMON KINGS

One thing that really concerns us about the involvement of Mormons like Steven Mayfield with the FBI or the CIA is that many of them believe their Church will eventually rule the world. This idea goes right back to Joseph Smith, the founder of Mormonism, who established a secret Council of Fifty with the idea of establishing a one-world government. The Mormon writer John J. Stewart gives the following information about this mysterious organization:

(The Prophet established a confidential Council of Fifty, or “Ytftif,” comprised of both Mormons and non-Mormons, to help attend to temporal matters, including the eventual development of a one-world government, in harmony with preparatory plans for the second advent of the Saviour.) (*Joseph Smith the Mormon Prophet*, by John J. Stewart, Salt Lake City, 1966, page 204)

Joseph Smith not only set up a secret “Council of Fifty,” but he also had himself anointed king. In 1853 William Marks, who had been a member of the Council of Fifty, revealed:

I was also witness of the introduction (secretly,) of a kingly form of government, in which Joseph suffered himself to be ordained a king, to reign over the house of Israel forever; . . . (*Zion’s Harbinger and Baneemy’s Organ*, St. Louis, July, 1853, page 53)

When Mormon apologist Hugh Nibley questioned the claim that Joseph Smith was anointed king, an abundance of evidence was brought forth to prove that this was the case (see *Mormon Spies, Hughes and the C.I.A.*, pages 49-52). Although the Mormon Church had suppressed important documents with regard to this matter, they are now coming to light and many Mormon scholars are now willing to admit that the charge is true. D. Michael Quinn, for instance, gives this information:

This leads to the final office in the symbolic Kingdom of God on earth as embodied in the Council of Fifty. William Clayton recorded in his journal that in the 11 April 1844 meeting of the Council of Fifty, “was prest. Joseph chosen as our prophet Priest, & King by Hosannas.” . . . Although it has been suggested that William Marks’ statements referred to conventional LDS temple rites rather than to a theocratic ceremony, the evidence does not support this objection. Aside from the contemporary account of William Clayton and some reminiscent descriptions by William Marks, the revelation to the Council of Fifty on 27 June 1882 also stated that God called Joseph Smith, Jr., “to be a Prophet, Seer and Revelator to my Church and Kingdom; and to be a King and Ruler over Israel.” (*Brigham Young University Studies*, Winter 1980, page 186)

In *Mormonism—Shadow or Reality?* pages 417-18, we demonstrated that

the practice of ordaining the President of the Mormon Church as “King on Earth” did not cease with the death of Joseph Smith. It is reported that Brigham Young, the second President of the Mormon Church, was ordained king, and the Mormon Apostle Abraham H. Cannon states that there was a discussion in the Council of Fifty as to whether John Taylor, the third President of the Church, should be ordained king: . . .

With regard to John Taylor being anointed king, our attention has been called to a typed copy of an entry from the journal of Franklin D. Richards . . .

This reference seems to show that John Taylor was anointed king on Feb. 4, 1885.

Dr. Quinn, who is associate professor of American history at BYU, confirms that John Taylor was anointed king and cites the following from a “Manuscript in Franklin D. Richards Miscellaneous Papers, Church Archives”:

. . . President Taylor stated the object of the Council directed Br Nuttall to read a Revelation which he said he received more than a year ago requiring him to be anointed & set apart as a King Priest and Ruler over Israel on the Earth—over Zion & the Kingdom of Christ our King of Kings. . . . F.M.L. motioned that we proceed to obey the requirement of the Revelation. when we clothed in our Priestly attire. E Snow offered prayer, when after the usual ceremony F. M. Lyman prayed in the circle. L. Snow consecrated a bottle of oil. Counselor Cannon anointed President John Taylor and we all laid hands on the Pres. & Geo. Q. sealed the anointing according to a written form which had been prepared. (*Brigham Young University Studies*, Winter 1980, page 187)

On page 188 of the same article, Dr. Quinn produces circumstantial evidence that Joseph F. Smith, the sixth President of the Church, was also anointed king:

Although the Council of Fifty did not convene after 1884, members of the First Presidency and the Quorum of the Twelve may have performed this theocratic ordinance for the Presidents of the Church who followed John Taylor. At any rate, John W. Taylor, former member of the Quorum of the Twelve Apostles and one of the last men admitted to the Council of Fifty, addressed President Joseph F. Smith in 1911 “as Prophet, President and King” in a letter regarding the Council of Fifty.

Although we cannot actually prove that the President of the Mormon Church is still anointed as king, Apostle Bruce R. McConkie makes it plain that he is in reality “the earthly king”:

1. The Church of Jesus Christ of Latter-day Saints as it is now constituted is the kingdom of God on earth. . . . The Church and Kingdom are one and the same. . . .

The Church (or kingdom) is not a democracy; . . . The Church is a kingdom. The Lord Jesus Christ is the Eternal King, and the President of the Church, the mouthpiece of God on earth, is the earthly king. All things come to the Church from the King of the kingdom in heaven, through the king of the kingdom on earth. (*Mormon Doctrine*, 1979, pages 415-16)

In any case, in 1844 the Council of Fifty decided to run Joseph Smith for the presidency of the U.S., and the elders of the church were actually called to “electioneer” for Joseph Smith (*History of the Church*, vol. 6, page 322). The fact that Joseph Smith would allow himself to be crowned king shows that he was driven by the idea of gaining power. It is very possible that Smith seriously believed that he would become president and that he would rule as king over the people of the United States. The attempt by Joseph Smith to become president seems to have been a treasonous plot to bring the United States Government under the rule of the priesthood. George Miller, who had been a member of the Council of Fifty, recorded in a letter dated June 28, 1855:

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remained "active & good" mormons. Eventually only my older sister and I were going to church regularly.

When I got to High School, I got involved with the anti-war, anti-establishment movement. (I lived in the San Francisco area) about that time I rejected the church because of its priesthood denial to the blacks and its conservative politics. As I became more politically active, I also joined into the sinful world of drugs. - This I continued when I went to ^{university} Calif. - Berkeley. There I found "earthly pleasure" in the sin and degradation of that devil inspired life style. - I dropped out of school and did things to appease my drug habits.

Then in 1974 I ^{experienced} some things that led me to Jesus. I was hitting up on some hard drugs and really "tripping out" one night - a friend of mine also "tripped out" completely. An overdose. That really shook me for days.

I walked around in fear and was completely lost - no feelings, no energy, just a helpless daze.

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Even more drugs didn't help. That fear - the fear of death - just engulfed my whole soul.

About this time, two unknown persons from Campus Crusade for Christ found me and helped me. 1st they pour tons of coffee in me to help me get off my drugs and then cleaned me up. After this they opened my eyes to the love and grace of our Lord Jesus Christ! Nothing I had ever heard in mormonism or the political yearnings of Berkeley ever sounded so clear and sweet as those I heard from the Bible.

I vowed to overcome the world and unite with Jesus. But I thought I would first see what mormonism was all about - so I studied and read and researched. I came across the Tanner's book Shadow or Reality and found the real history of mormonism - Jesus touched my heart and I knew I could not return to mormonism. It wasn't till July of 1975 - when I welcomed Jesus into my heart - and claimed his mercy that I discovered my mission in life was to warn others about

Two pages from a letter in which Fields maintained that he was deeply involved in drugs before turning to Christ. He now claims that the entire story about the drugs is "untrue."

If we succeeded in making a majority of the voters converts to our faith, and elected Joseph president, in such an event the dominion of the Kingdom would be forever established in the United States; and if not successful, we could fall back on Texas, and be a kingdom notwithstanding. (Letter by George Miller, as quoted in *Joseph Smith and World Government*, by Hyrum Andrus, 1963, page 54)

In *Mormon Spies, Hughes and the C.I.A.*, pages 51-52, we considered some material which indicated that the “Council of Fifty” may still be in existence and that Ezra Taft Benson, who is next in line to be President of the Church, is a member. We are not able to offer any real proof concerning this matter, but evidence has recently turned up to show that Heber J. Grant, the seventh President of the Church, was a member of the Council of Fifty and that members of this organization were still alive for many years after the turn of the century. The following is taken from a typed copy of “Heber J. Grant Journal Sheets”:

—1932 Sheets (Jan 3, 1932): “Brother Franklin S. Richards called at Brother David P. Howells’ home this morning at my request, and we examined a private record covering a period of a number of years, of an organization that at one time had between forty and fifty members, when I was the junior apostle. Today Brother Franklin and I are the only surviving members. We got about two-thirds of the way through the record, and I arranged to meet him again next Sunday and finish it.”

D. Michael Quinn does not make any direct quotations from this document, but he seems to verify its authenticity:

On 3 January 1932, Heber J. Grant recorded that he and Franklin S. Richards were the only surviving members of the Council, and with the death of President Grant on 14 May 1945 the technical survival of the Council of Fifty ended. (*BYU Studies*, Winter 1980, page 191)

Now, while Dr. Quinn may be right in stating that “the technical survival of the Council of Fifty” ended on May 14, 1945, it is also possible to believe that after reading the records of the Council of Fifty in 1932, President Grant decided to get the organization functioning again. After all, the Council almost died during Brigham Young’s lifetime. Quinn states that, “John Taylor, revitalized the Council of Fifty by reconvening it on 10 April 1880 for the first time ‘since last met, in Oct. 68’” (*Ibid.*, page 173). On page 174 of the same article Quinn says that “John Taylor resurrected the Council of Fifty.” Whether President Grant “resurrected” it again after January 1932 is not known.

In any case, Ezra Taft Benson would have had a good opportunity to learn about the goals of the Council of Fifty because he was “ordained an apostle 7 Oct. 1943” and would have been well acquainted with President Grant (see *Deseret News 1980 Church Almanac*, page 80). Unless the Church releases all of the secret records of the Council of Fifty, we may never know whether Ezra Taft Benson is a member of the Council of Fifty or whether the organization died out in 1945. We do know, however, that Benson’s goals are consistent with those of the Council of Fifty. If the Council of Fifty is not in existence at the present time, it seems reasonable to believe that Benson might want to reestablish it. He would certainly have the power to do this if he became the “Living Prophet.”

The *Salt Lake Tribune* for November 4, 1974, reported:

President Ezra Taft Benson, . . . said, in an interview this week, it is “entirely possible” the president of the Church of Jesus Christ of Latter-day Saints (Mormon) will one day declare support for a political candidate. . . . President Benson stands next in the traditional line of ascension to the Mormon presidency.

In a speech delivered at BYU on February 26, 1980, Benson proclaimed that the Prophet has a right to dictate to his people on political matters and even to “lead them in government. Alma was the head of the Church and of the government in the Book of Mormon; Joseph Smith was mayor of Nauvoo and Brigham Young was governor of Utah . . . Those who would remove prophets from politics would take God out of government.” Those who know of President Benson’s previous attempts to involve the Church in politics realize the danger that lies ahead if he should become the “Living Prophet.” This is a very real possibility because Spencer W. Kimball, the present leader, is four years older than Benson and now in poor health—Kimball has undergone surgery twice to drain “an accumulation of fluid between his brain and skull” (*The Ensign*, January 1980, page 80).

The close connection of the Mormon Church with the intelligence community especially troubles us when we consider that it has secretly taught the idea of a one-world government headed by a Mormon king.

SOMETHING TO HIDE?

Some of those who would defend the tactics used by Steven Mayfield assert that we would not make such a big issue over the matter unless we have something to hide. Actually, just the opposite is true, if we really had something to hide, we would want to remain quiet about the matter and just let the whole thing blow over. After all, we believe that we have been victims of electronic surveillance and other forms of spying, and if we were involved in any wrong doing we would certainly be afraid that would come out as we bring this whole matter to light. Now, while it would be untrue to say we have no fear of a direct confrontation with the Church, this anxiety does not come because of any wrong doing on our part, but simply from the knowledge that the Church has a great deal of power that could be directed against us. On the other hand, we know that God is greater than all and we have great comfort in that fact. Almost a year before the strange voice came on our telephone, we wrote the following:

Although the Watergate scandal has really hurt our country, there is a real lesson that we all can learn from it—that is, that it does not pay to try and cover up our sins. The Bible warns: “. . . be sure your sin will find you out” (Numbers 32:23). It is true that we can often hide our sins from men, but Jesus tells us that we cannot hide them from God: “. . . there is nothing covered, that shall not be revealed; and hid, that shall not be known” (Matthew 10:26).

Our former President must have firmly believed that his tapes would never come to light, but through some very strange circumstances they did become public and caused his downfall. This is certainly a tragic example, and we cannot help but feel sorry for him and for his family. Nevertheless, it teaches us that even the President of the United States does not have the power to cover up his sins.

It is certainly ironical that Richard Nixon should be trapped by his own tapes. The Bible, however, tells us that we all stand in jeopardy of being convicted by our own words at the judgment:

“But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

“For by thy words thou shalt be justified, and by thy words thou shalt be condemned” (Matthew 12:36-37).

Although we do not feel that God has a secret tape recorder which he uses to bug us with, we do believe He has knowledge of everything through his Holy Spirit. The Bible says that God not only knows our every word and action but also the “thoughts and intents” of our heart:

“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

“Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.” (Hebrews 4:12-13)

In 1 Corinthians 4:5 we read that the Lord “will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: . . .” Romans 2:16 tells us that “God shall judge the secrets of men by Jesus Christ according to my gospel.”

In the parable of the rich man and Lazarus it is clear that after death our memory will be restored and that if we have continued in sin and selfishness it will condemn us (see Luke 16:25). The Bible tells us that we are all sinners and in need of God’s forgiveness. To refuse to face this fact is to live a life which is founded on cover-up, and this will eventually prove disastrous to our souls. In the story of the Pharisee and the publican Jesus shows that we can appear to be very religious, but if we have not acknowledged that we are sinners in need of God’s grace we are still under condemnation.

Now, while the Bible teaches that it is impossible for us to cover up our own sins, it does state that God Himself can cover them up if we will turn to him and ask for forgiveness: . . .

In Psalms 32:1 we read: “Blessed is he whose transgression is forgiven, whose sin is covered.” This is a cover-up that really works. In Psalms 103:12 we find this statement: “As far as the east is from the west, so far hath he removed our transgressions from us.” . . . Those who have received the Lord into their hearts know the great joy and peace that comes from accepting God’s forgiveness. The Bible says:

“Therefore if any man be in Christ, he is a new creature; old things are passed away; Behold, all things are become new.” (2 Corinthians 5:17) (*Salt Lake City Messenger*, January 1975, page 8)

Although we are far from perfect, we have tried to be very careful and honest in our work. In the tape recorded interview with Steven Mayfield, he was asked if his spying operation had brought to light anything derogatory to us. Mayfield replied, “No,” and went on to state that he only heard “hearsay and gossip” such as that we practiced polygamy a charge he knew to be false. Church Security guard Brent Metcalfe is trying desperately to find some way to discredit us. We told him, however, that we were willing to submit to a tape recorded interview if he would do the same. He replied that he would not and said he had been advised not to consent to an interview.

IS SURVEILLANCE EVIL?

In the case of the KGB and many other intelligence agencies throughout the world surveillance is used for a number of reasons. Break-ins, for instance, can be easily planned if a person’s schedule is known. If it is discovered that a person is going to be away from home a few days, it is very easy to make a surreptitious entry to plant bugging devices or photograph documents. Then, too, it becomes easy to play dirty tricks or do things that would foul up the activity the person is involved in. In some cases surveillance is used to find out when a person will be alone so he can be murdered or to plan some sort of an “accident.”

Now, it would certainly be wrong to state that all surveillance is bad. In the case of legitimate law enforcement, for instance, it serves a very useful purpose. There are also cases where national security is involved. In these cases it is almost a necessity. Newspaper reporters and authors certainly try to gather as much information as possible concerning people they write about—especially when they are exposing some unlawful practice. In this respect, we have

also accumulated a great deal of information about Mormonism. Nothing is wrong with this, and we feel that the, Mormon Church has the same right to gather information on us. We feel, in fact, that they have a right to collect a file on us with pictures and copies of articles or letters we have written.

What we are opposed to is the type of thing Steven Mayfield was doing—i.e., using an alias and lying to obtain information.

We are even more concerned about illegal electronic surveillance and the theft of address books or diaries.

From what we can gather, it would appear that Steven Mayfield was just getting his intelligence operation into full swing at the time the whistle was blown. We can only guess, therefore, at some of the ultimate goals of this operation.

As we indicated earlier, the FBI refused to enter into the matter. We appealed to the Justice Department in a letter dated July 29, 1980, in which we stated that we were “very disturbed that the FBI chose not to investigate the allegations concerning spying on ex-Mormons, especially since it appears that there may have been wiretapping involved.”

On August 18, 1980, we received a reply from Roger S. Young of the FBI. Mr. Young stated:

Your July 26th letter to the Department of Justice has been referred to the FBI for response. Contrary to the statement in your letter, this Bureau conducted an investigation of alleged wiretapping based on a complaint you made in September, 1974. The matter was resolved and our case is closed.

Actually, we did not state that the FBI refused to investigate the complaint made in 1974. In fact, we enclosed a sheet with our letter which stated that, “After a long delay the FBI finally investigated these charges and claimed there was no ‘validity to the allegations’ (*Salt Lake Tribune*, April 9, 1975).” What we are disturbed with is the FBI’s refusal to investigate the incident of November 6, 1975, in which a woman’s voice said: “They’re trying to call out.” We feel that this should be investigated to see if there is any relationship to the intelligence operation Steven Mayfield was involved in.

We feel that some of our readers probably have information on Steven Mayfield (Stan Fields) or other surveillance activities that would be helpful to us. If so, we would urge them to write us a letter or make a tape recording detailing the information.

We have already received a letter from a former instructor at BYU offering to help us.

Those interested in learning more about Mormonism’s connection to the intelligence world should read our book, *Mormon Spies, Hughes and the C.I.A.* For a thorough study of Mormon history and doctrine we recommend *Mormonism—Shadow or Reality?* A condensed version of *Mormonism—Shadow or Reality?* has recently been published by Moody Press under the title, *The Changing World of Mormonism*.



Sandra and Jerald Tanner

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