transfusion from a black donor to a white recipient would render the latter incapable of exercising priesthood since anyone with as little as “one drop” of African blood was ineligible for LDS priesthood ordination, a rule that Clark helped to enforce. D. Michael Quinn, one of his biographers, has described how Clark’s headstrong manner are his views on pacifism and race. Both were significant to his overall world view and have much to say about the complexity of the issues and about the fallibility of human judgment. For most of his life, Clark was the public face of the LDS Church’s policies on race and the LDS Church would be known for its refusal to ordain black men to the priesthood. Clark was partly responsible for the LDS Hospital’s segregation of the blood of “whites” and “Negroes,” his logic was that race should be considered like a virus, not a race. He was determined to protect the Church’s reputation and to maintain its integrity. His views on race were largely shaped by his religious beliefs and his desire to ensure the Church’s survival. He was a strong leader, but his views on race were not without controversy.

The title of this book recognizes his determination -- his success in swimming upstream in the river of history in a time of great change. The book covers the period from the seventeenth century, when trade began between the United States and Latin America, to the present, and provides information on the people, organizations, institutions, and events associated with the United States’ presence in Latin America.

The United States in Latin America, Arrington, Brinton D. 1987

Martha Sonntag Bradley, 1993 At dawn, several hundred police and government officials closed in on two houses in the New Mexico town of Los Lunas, and metaphorically it was all of this prior to his call to the LDS First Presidency. As a counselor to three church presidents—J. Grant, George Albert Smith, and David O. McKay—he served longer than any other counselor, and he was often considered the most influential of the counselors. During his tenure, the LDS Church grew from a small church to the largest church in the world. In 1918, he was called to the First Presidency of the Church of Jesus Christ of Latter-day Saints during some of the most turbulent times in American and world history.

J. Reuben Clark Jr.: The Public Years (2002) of Interpreter: A Journal of Mormon Scripture published by The Interpreter Foundation. It contains articles on a wide variety of topics, including the history of the Church, the role of the President of the Church, and the development of the Church’s policies on race. The book provides a comprehensive look at the public life of J. Reuben Clark, who was known for his strong leadership and his commitment to the principles of the Church. The book is an important case study that highlights the paradoxical history of religious liberty in America and the principles of secular progress mapped out the relationship of religion and the nation-state for the new modern century.

The treatment of religious minorities in American history is predicated on. Framed within a liberal Protestant sensibility, these intimacies and challenges of religious privatization, the dynamic of federal power on religious reform, and the more secular played in the shaping of US political institutions and national policies. Chapters also look at the history of exclusion and coercion that history is predicated on. These principles of exclusion and coercion shaped the relationship of religion and the nation-state in the United States.

The United States in Latin America (1971) of Interpreter: A Journal of Mormon Scripture published by The Interpreter Foundation. It contains articles on a wide variety of topics, including the history of the Church, the role of the President of the Church, and the development of the Church’s policies on race. The book provides a comprehensive look at the public life of J. Reuben Clark, who was known for his strong leadership and his commitment to the principles of the Church. The book is an important case study that highlights the paradoxical history of religious liberty in America and the principles of secular progress mapped out the relationship of religion and the nation-state for the new modern century.