political opposition is amplified in meaning as we attempt to understand and dismantle the efforts to centralize political power in our own country.

This message applies equally to totalitarianism of the left—with its slogan "power to the people"—as to totalitarianism of the right. Wherever power is concentrated, it is wielded by specific individuals (never all the people) who often become a self-perpetuating "New Class" of functionaries.

Mormons believe that there "must needs be opposition in all things" (Nephi II). Yet how are we to respond to the oft expressed call for unity within the Church? Is there not one truth, one path? Is opposition desirable even within the Church? Maybe the practical question is what we do with opposition when it appears. Is a dialogue maintained or is expression outside of the litany of unified thought quieted? Does the comfort of unity insulate us from the responsibility of examination? Can the purpose of our life be simply prescribed by someone else, or must we sense and judge the evidences of our purpose, each person in his own heart coming to terms with the meaning of his life? *A State of Siege,* which explores a political state bridled by unified political control without the ideas or influence of a working opposition, is an effective vehicle for reminding us of the value of opposition.

Establishment Bias

William D. Russell

To the Glory of God: Mormon Essays on Great Issues. Edited by Truman G. Madsen and Charles D. Tate, Jr. Salt Lake City: Deseret Book Company, 1972. 234 pp. $4.95.

These twelve essays are dedicated to the memory of the late B. West Belnap of Brigham Young University. Most of the writers have been or are associated with the College of Religious Instruction at Brigham Young University.

There are five essays this reviewer rates as well done: Brigham Young's attitude toward the environment is impressively summarized in Hugh Nibley's "Brigham Young on the Environment"; C. Terry Warner has an interesting discussion of two paradigms: the "natural man" and the "spiritual man"; Leonard Arrington's "Centrifugal Tendencies in Mormon History" does what is needed: he analyzes the careers of people who defect from the Church, without being judgmental; Richard L. Anderson's account of Oliver Cowdery's non-Church decade is informative; and Martin B. Hickman's defense of the system of sustaining officers in the Church is well-written, even though this reviewer cannot accept the merits of the system he defends. (Where is the check on bad leaders if the members are taught to remain loyal to a leader long after the leader ceases to merit support?)

One essay that requires comment is "Mormonism and the Nature of Man," by Chauncey C. Riddle. Riddle contrasts what he calls the monistic view of man and the dualistic conception. His monistic view is one which few Christians would accept, as it is basically agnostic and naturalistic. It is a "straw man" which is easy to shoot down from a theistic perspective. Riddle contrasts this monistic concept with the "correct," dualistic view, where the real man is spirit, which must contend

against the flesh. Compare Riddle's analysis with the view of the eminent theologian Reinhold Niebuhr, who is *Christian Realism and Political Problems* states that St. Augustine broke with the dualism of the classical philosophers in favor of a biblical conception of man as an integral unity of mind and body. The Augustinian view is "monistic," and is held by many thoughtful Christians. It would have been more responsible for Riddle to have matched his dualism with a Christian monism of the Augustinian-Niebuhrian variety.

The collection has several general weaknesses. One is the lack of a central theme. Although billed as "essays on great issues," the issues dealt with are not the great issues, and some of them seem hardly to be issues at all.

The treatment of some of the issues is disappointing. For example, David Yarn's "Peace—Whither?" turns out to be about the need for inner peace rather than world peace. He should have explained his view that "many so-called peace advocates" actually "love Satan more than God" (p. 116). Neal A. Maxwell should have explained his statement: "The scriptures give us a balanced approach to poverty through the gospel of work, which provides the ultimate parameters for the solution of poverty" (p. 98). Does he mean that the solution to poverty is to instruct the unemployed to get busy and work?

The strong "establishment" bias running through the essays was a particular disappointment for a book dedicated to the memory of a great scholar and teacher. Great scholars are not generally known as expounders of orthodoxies. Maxwell even goes so far as to glibly state that "the scriptures tell us about the thrill of orthodoxy" and that "orthodoxy takes great courage" (p. 99). While there may be situations where orthodoxy takes courage, it is more often the case that orthodoxy is the safe way out.

Another example of this establishment bias is Nibley's statement that after Joseph Smith's death, "only the faithful remnant of the Church went West" (p. 26). It would be more accurate to acknowledge that not *all* of the faithful nor *only* the faithful went West. Some scoundrels went West and some good, faithful Mormons chose not to follow Brigham, for many reasons, including concern about polygamy and the political directions in which the Church was moving.

A noticeable evidence of the uncritical acceptance of established orthodoxy is the recurring tendency to accept unquestioningly the teachings of Joseph Smith. This is particularly evident when dealing with issues that relate to biblical scholarship. The literalistic, pre-20th century view of the Bible is reflected in the citations of biblical passages. There are passages cited as "Paul to the Hebrews," even though the vast majority of scholars are convinced that "Paul's Epistle to the Hebrews" was not written by Paul, was not an epistle, and was not addressed to the Hebrews. Warner labels a passage from the book of Revelation as "The Lord to the Churches at Laodicea and Sardis" (p. 37) and Maxwell does the same (p. 97).

The Book of Mormon is also approached uncritically. Robert K. Thomas cites several Book of Mormon stories as "clearly in Hebraic tradition" (p. 135), but he has not demonstrated such to be the case. He refers to strange Book of Mormon words such as "neas and sheum" and "cureloms and cumons" as "persuasive internal evidence" of the book's claims because the existence of *hapax legomena* is regarded as evidence of the authenticity of ancient records (p. 155). He fails to consider the fact that here we have an English "translation" from an unknown language, so there is no way to examine the entire Book of Mormon in "reformed

Egyptian." Therefore, we have no way to authenticate these as *hapax legomena.* Thomas' view that Nephi's slaying of Laban was a sign "he has started to grow up" (p. 153) is difficult to accept, since the rationale for the slaying seems essentially the same as the rationale for the Inquisition: "Behold the Lord slayeth the wicked to bring forth his righteous purposes. It is better that one man should perish, than that a nation should dwindle and perish in unbelief."

So while these essays are generally stimulating and worthwhile, they fail to demonstrate the kind of independent analysis that men with such credentials ought to be producing.

On The Way to Obsession

Richard H. Cracroft

Surely the Night by Claire Noall. Salt Lake City, Utah: University of Utah Press, 1972. 288 pp. $6.00.

Here is yet another novel about the sensitive and soul-torn nineteenth century Mormon woman, another proclamation that if it took men to match our mountains, it was only because both had been long overmatched by women. Claire Noall, however, has stirred another ingredient into the usual stew of the sensitive-woman-confronted-with-the-spectre-of-polygamy: woman's liberation. Yet Noall's is a carefully seasoned woman's lib, for the heroine, Lucy Muir, remains a faithful Latter-day Saint—she has her stew and eats it, too. Virginia Sorenson and Maurine Whipple rank with the gourmet chefs, but Claire Noall, who died in 1971, showed signs of being a highly respectable Mormon cook.

Surely the Night (the title is adapted from Psalm 139, "Surely the darkness shall cover me; even the night shall be light about me") is the highly readable, thoroughly enjoyable story of Lucy Muir, a young and attractive Mormon who lives and loves in the Weber Valley of pioneer Utah. Trained by her Scottish mother as a midwife, Lucy becomes obsessed with the idea of becoming a medical doctor after a mother-daughter debate, following the death of a young mother in childbirth, as to whether the Lord or the Devil willed the woman's death. Lucy determines that she will devote her life to medicine and become a doctor. She finds support for her aim in a sermon by Brigham Young.

Enroute to Lucy's dream, Mrs. Noall leads the reader through some vivid and thoroughly researched insights into Mormon life in polygamous Utah in the late 1860s and early 1870s. A performance of the "Messiah" by a stake choir; a Mormon cornhusking and rag-carpet bee; a picnic, complete with rendition of "A Mormon Boy"; and a talk by Stake President and Apostle Lorenzo Snow—all provide lively and colorful insights into Mormon life in that era, as does her description of the coming of the railroad and the Mormons' recognition of the change and conflicts and gentile influence which the railroad will bring. In the Salt Lake section of the novel Noall vividly portrays the tensions between Mormon and gentile, and in her description of the Jordan River House, a large west-side mansion belonging to an apostle but used as a lying-in home for underground