

Despite provocative parallels which can be drawn between nineteenth-century Protestantism and twentieth-century Mormonism with regard to theological issues and contemporary scientific views, Hovenkamp has written a serious historical essay on the

development of Natural Theology in pre-Darwinian America. As such *Science and Religion in America* will provide a refreshing glance at events rarely considered though significant which helped shape the Christian world-view.

Brief Notices

by Gene A. Sessions

Finding Aids to the Microfilmed Manuscript Collection of the Genealogical Society of Utah. Edited by Roger M. Haigh. Salt Lake City: University of Utah Press, 1978.

Containing the largest collection of filmed manuscripts in the world (over a million 100-foot rolls), the library of the Church's Genealogical Department has long intrigued scholars, and particularly historians, as a potential gold mine of international research materials. Now, with the opening publications in this series of aids, researchers can begin in earnest to probe its depth and to extract some of the wealth Mormon genealogical labors have assembled in such remarkable abundance. The process of producing these aids began in 1976 when a group of distinguished scholars came to Salt Lake City under the sponsorship of the University of Utah's history department to evaluate the potential of the collection and to facilitate its use. One of the results of this endeavor was the Center for Historical Population Studies under the direction of Dean L. May. The first three publications in the aids series have now appeared under the auspices of the Center: *Preliminary Survey of the Mexican Collection* (216 pp., \$12.00); *Preliminary Survey of the German Collection* (ca.400 pp., \$15.00); *Descriptive Inventory of the English Collection* (ca.250 pp., \$12.00). In addition to preliminary surveys of large national collections and descriptive inventories of collections less than 50% complete, the Press plans to publish detailed bibliographic guides of complete collections. Currently being prepared are three more publications with additional ones scheduled for the next three years. With

these exciting developments, Church headquarters will surely become an essential center for historical research, unparalleled in its breadth and usefulness as "a resource for systematic . . . investigations in such areas as demography, family structure and planning, marriage practices, land use and wealth structure and accumulation." And the purposes of Mormonism continue to expand.

Through Temple Doors. By John K. Edmunds. Salt Lake City: Bookcraft Publishers, 1978. Viii+139 pp., index. \$4.95.

Those scholars visiting the City of the Saints to use the facilities of the Genealogical Department undoubtedly recognize that some strange and mystical energy has compelled the Mormons, astonishingly enough, "to gather records on everyone who has ever lived." They also make the connection all of this has to the phenomenon of Mormon temple work. A sound explanation, however, of the intricacies of LDS doctrine concerning the salvation of the dead will not come forth as readily as it should. Such books as *Through Temple Doors* continue to aim themselves at the faithful, repeating the same faith-promoting stories and discussions of what it means "to go through the temple." But while doing little to help the outsider understand these truly peculiar aspects of Mormonism, works such as this one by a former president of the Salt Lake Temple do provide the believer (and the beleaguered ecclesiastical leader) with some valuable information concerning the history of temples generally, the plan of salvation and the various temple rites. Capably written and well-documented, *Through Temple Doors* should probably grace the desk of

every Mormon leader. For a competent treatise on the subject for outsiders we still wait.

Western Carpetbagger: The Extraordinary Memoirs of "Senator" Thomas Fitch edited by Eric N. Moody. Reno: University of Nevada Press, 1978, 284 pp., index. \$5.25.

In the crowd of legendary scoundrels in the Old West, one of the most obscure and yet the most curious was Tom Fitch. Armed with a healthy dose of charisma (mixed with unmitigated gall), he traveled the Great Basin getting everything he could in any way he could. At various times a lawyer, politician, actor, journalist and broker, he thrived on what P.T. Barnum would later define as the sucker-a-minute syndrome. Among his contacts were Brigham Young and other illustrious Mormons of the time, including Daniel H. Wells who employed Fitch's "legal" services in his and Young's behalf during the so-called Judicial Crusade of 1870-72. Fitch also played a prominent role in Utah territorial politics for a brief period in the early seventies before moving on to fry fatter fish. But this book, drawn from Fitch's papers, is valuable not only because of its unique glimpses of Mormonism during the crucial period of the 1870s, but also because of its irreverent yet sensitive look at the characters and atmospheres pervading the entire West when it was certainly wild, and in Fitch's case, very woolly.

The Outlaw Trail by Robert Redford, photography by Jonathan Blair. New York: Grosset & Dunlap, Publishers, 1976, 219 pp., index, illus., maps. \$25.00.

Published more than two years ago, this beautiful coffee-table book has done so well that its publisher has issued a large second printing (and raised the price). The best thing about it is the magnificent photography depicting the outlaw trail country, a vast expanse of the central Rockies where legendary outlaws roamed across the last quarter of the nineteenth century. Blair, a noted photoessayist under contract with the National Geographic Society, allows little of the flavor of the region to escape his lens. His work, interspersed with well-selected historical photographs, maps and illustrations, provides a magnificent panorama of the Old West, past and present, seldom equalled in publishing history. In fact, it is such a beautiful volume that one does not

notice Robert Redford's face on every other page, nor does one mind Redford's bland text.

A Gathered Church: The Literature of the English Dissenting Interest, 1700-1930. By Donald Davie. New York: Oxford University Press, 1978. 138 pp., index. \$9.95.

It is comforting to know that even such paragons of publishing purity as Oxford University Press occasionally contribute pieces of obscurity to tantalize and then to disappoint the scholarly community. This one, which contains a collection of Davie's lectures on the philosophies of such dissenting religionists as the Wesleyans, Baptists, Calvinists, and Presbyterians, is so pedantic and dull that even someone versed in the subject finds it soporific. Critic Scott Loughton, for example, writes that "Davie seems to have given these lectures from himself to himself for clarification of ideas that he admits are of concern only to him." Who says that only Mormon scholars get bogged down in the minutia of their narrow little sphere?

The City of the Angels and the City of the Saints; or, A Trip to Los Angeles and San Bernardino in 1856. By Edward O.C. Ord. Edited by Neal Harlow. San Marino: Huntington Library, 1978. Xx+56 pp. \$7.50.

Edward Otho Cresap Ord, whose name alone demanded some fame, traveled to California with a small contingent of troops in 1856 and wrote of his experiences in this recently discovered manuscript. Known most widely in the West for having lent his last name to the infamous fort in California, Ord also distinguished himself as a Union general during the Civil War. With the publication of this account, containing also parts of his diary and official report, Ord has now become the name of an important historical source on the early history of Mormons (and other Americans) in Southern California. Colorful and rich in description, the manuscript deserved publication and will become a valuable source for future discussions of this part of Mormon and Western history.

Religion in the City of Angels: American Protestant Culture and Urbanization, Los Angeles, 1850-1930. By Gregory H. Singleton. Ann Arbor, Michigan: UMI Research Press, 1979. 265 pp. \$27.95.

Another intriguing journey into the fascinating place that is quickly becoming America's primal city, this work uses both demographic and traditional sources to explore the relationship between religion and urbanization as they have effected vast social change in Los Angeles. Singleton maintains that Protestant organizations employed sophisticated methods to "Americanize" the former Catholic city and that these techniques were themselves partly responsible for the evolution of a "secular" City of Angels. While Singleton's main point is that this then reflected the "development of the American society as a whole," students of Mormonism will find his work (and the methods that built it) suggestive of forces that may have helped to "secularize" the City of Saints during the same period.

Krinkle Nose: A Prayer of Thanks. By Dean Turner. Old Greenwich, Connecticut: Devin-Adair Company, 1979. 92 pp., illus. \$4.95.

Speaking of Protestants, here is a book by a Colorado minister that deserves attention not only for its powerful ode to fatherly love but because it is being distributed in the West by the "Western States Book Warehouse" at BYU. Indeed, it could have come from the mind of a Mormon, and perhaps should have. Except for its continuous flow of evangelical Christian lingo, it brings lumps to throats as it calls for more devotion to the little ones that come from the heart of Jesus. Written in the form of a prayer, it is an account of Turner's son, named Taos (after the city) but called affectionately Krinkle Nose. Anyone who loves kids, and thinks that indeed of such is the kingdom of God, will love this well-conceived book on the dynamics of cherishing a little child.

From Hopalong to Hud: Thoughts on Western Fiction. By C.L. Sonnichsen. College Station, Texas: Texas A&M University Press, 1978. 190 pp. \$9.95.

Virginia Sorensen. By L.L. Lee and Sylvia B. Lee. Boise: Boise State University Press, 1978. 50 pp. \$2.00.

Barbara and Jerry Bernstein, *Dialogue* readers and *aficionados* of Western literature, have called our attention to two items that deserve notice in this section, the first a somewhat comprehensive survey of West-

ern fiction, and the second one of a number in an impressive series of booklets discussing the works and impact of more than thirty (to date) of the most prominent Western writers.

Sonnichsen's book, writes Jerry, "runs the gamut of the genre—Wyatt Earp to Tombstone, Apache to Mexican, Hopalong to Hud, sharecropper to cowpoke, rapine to torture, stereotype to reality." He classifies the eleven essays contained therein as "pithy and provocative" and as "the most up-to-date annotated bibliography of Western literature extant." A major disappointment for Bernstein, however, is common to most students of Mormonism who usually notice that even such authors as Sonnichsen almost always leave hanging the impact of Mormons on recent Western fiction.

Number 31 in the Boise State University Western Writers Series, the pamphlet on Sorensen exemplifies the quality and contribution of all thirty-five completed volumes edited by Wayne Chatterton and James H. Maguire. Ranging from examinations of such "traditionally-studied" figures as Vardis Fisher, Wallace Stegner and Zane Grey to more regionally specialized authors such as Jack Schaefer, Mary Hallock Foote and Ruth Suckow, the series provides selected bibliographies and thorough critical essays on each writer. In preparation are works on Robert Cantwell, Jack Kerouac and others, as well as on Scandinavian immigrant literature. A hefty list of forthcoming titles includes several dozen Western writers of varying stature from Theodore Roosevelt and Will Rogers to Tillie Olsen and Ina Coolbrith. As for the issue on Virginia Sorensen, Barbara Bernstein finds its discussions of Sorensen's works filled with "clarity and enthusiasm" while outlining carefully her sense of place, community and history "as defining her special vision," which of course played its unique role in the place of Mormons in Western history and literature. Bernstein was particularly impressed with the cover design by Arny Skov, "showing the Manti Temple surrounded by its tall iron fence, perfectly expressing the dominance of religion in Sorensen's books, and the power of religion to fence people in and out."

Jayhawk. By Dorothy M. Keddington, Salt Lake City: Olympos, 1978. Viii+244pp. \$6.95.

Here is a novel that will never make it into such a bibliography as the Boise State series, unless it is one mentioning works with a Western or Mormon connection one should not bother to read. Critic LaVon B. Carroll classes *Jayhawk* "into a category of light domestic romance, a perennial favorite with adolescents of all ages in search of the ephemereal dream that in a world of sex and violence all can be overcome by love, pretty clothes and nature in its springtime innocence." Having something to do with a young girl from Michigan who comes to Wyoming and falls in love with a noble savage in the form of a half-breed named Jay Bradford, the book is "poorly crafted." But this is the least of its sins, according to Carroll:

Kedddington tells her story almost completely through the clumsy device of long, overwritten and self-indulgent dialogue. There are some passages of fair description of the Wyoming landscape but little freshness of language. In the main the style is that of the stories in ladies' magazines of the thirties and forties in which an adorably sweet young woman is seen changing her clothes, fixing her hair, preparing food, setting tables and blithely conquering all through her tender and passionate love. At times she is daring enough to let her night-gown slip off her shoulders!

The plethora of domestic detail is supposed to mitigate the nasty details of a bitter family feud and racial hatred, I suppose, but I think it dishonest to claim that this makes for "wholesomeness." It takes more than the absence of "explicit sex scenes and open violence" to make an honest or decent work of art.

Diaries and Personal Journals: Why and How. By William G. Hartley. Salt Lake City: Primer Publications, 1978. 28 pp. \$1.95.

Following Hartley's idea booklets on personal histories and oral histories (the latter co-authored with Gary Shumway), this pamphlet contains literally everything one needs to know to get started in the craft of keeping a journal, which skill then increases in its own unique way as it progresses and grows to be part of the diarist's soul. Devoted to brevity as well as thoroughness, Hartley describes the entire process from mechanics and suggested topics to such aspects of the task as "problems and dangers" and what to do with the completed product.

Although Wilford Woodruff did not have, and perhaps did not need, the suggestions of Bill Hartley, the rest of us might benefit greatly from a reading of this booklet.

The Bureaucratic Experience. By Ralph P. Hummel. New York: St. Martin's Press, 1977. Xiii+222 pp., biblio., index. \$4.95 (paper).

A note from Sociologist Kay Gillespie who, after finishing Hummel's classic on the sorrows of bureaucracy, made the following observations:

Along with the change in relations within organizations such as the Church due to bureaucracy has come a change in the roles within such organizations. Hummel divides these into "managers," "functionaries" and "clients." Managers are those in the upper hierarchy who control the organization. Functionaries are those who work within the organization on lower levels, and clients are those who are served by the organization.

Within Mormonism and "mormocracy," there has arisen the personality of the "mormocrat." This occurs most frequently on the functionary level among those who are striving to become managers. The mormocrat spends less time trying to understand the gospel and more time trying to understand the structure of the organization and how to use it step-ladder fashion. Once the mormocrat has used the structure and his knowledge of it to attain the level of manager, he is quick to assume that this position is a reward for spirituality and personal worthiness.

This change from "community" to "bureaucracy" within Mormonism has developed an attitude of cynicism among modern Mormons. Without specifically identifying it as such, members of the Church no longer strive to develop attributes of spirituality, honesty and humility. Instead, they devote their time to obtaining the outward manifestations of such attributes. Spirituality becomes a deep voice, an emotional presentation or a deliberate demeanor. Honesty becomes telling people what they want to hear, and humility becomes self-debasement in the face of accomplishments. Young people are taught the "as if" principle so that acting spiritual replaces being spiritual, and honest criticism is replaced by an attitude of love that precludes any form of negativism—even in the face of blatant error.

Could Hummel be describing a church of *Ladder-day Saints*?

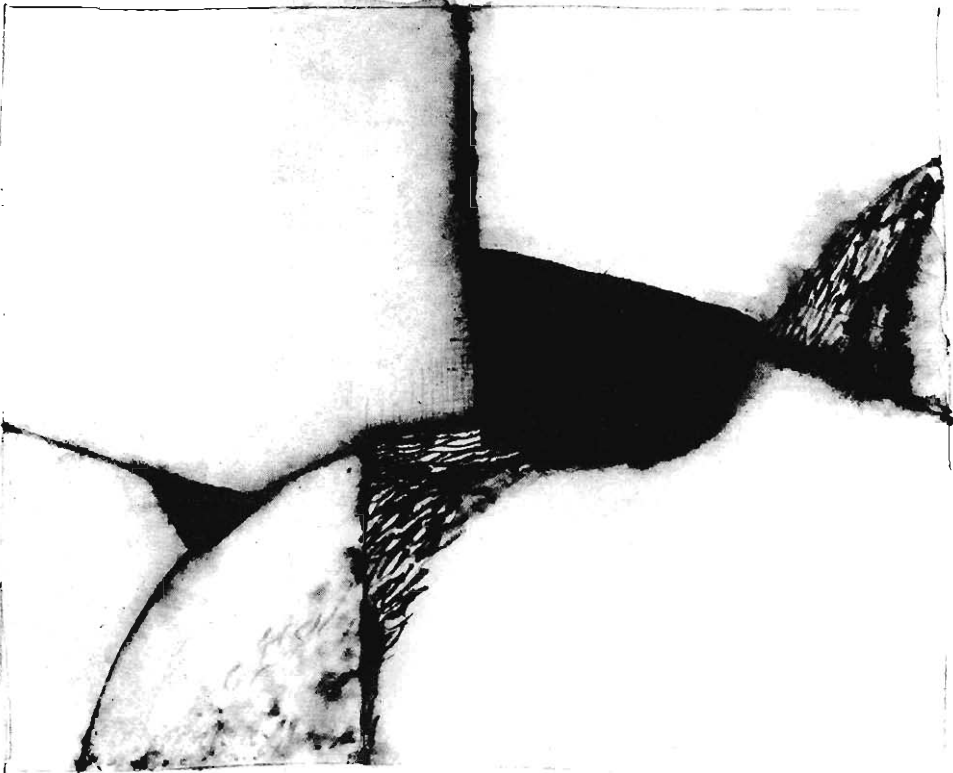
Christ and the Inner Life. By Truman G. Madsen. Salt Lake City: Bookcraft Publishers, 1978. 62 pp. \$3.95.

At first glance, this little volume seems to be of the same class as the last two—BYU prof, Mormon market, old stuff—but the contents are of a much higher worth. Madsen's appeal here for an LDS commitment to Christ fills a void too often present in the Mormon makeup. His demand is for the Mormon to become a Christian in the true sense of the word, to reach a point of real relationship to matters spiritual. In a Mormon world so full of crassness and concern for the outward signs, *Christ and the Inner Life* represents a refreshing call for a return to the first principle, faith in Jesus Christ. Whether the student of Mormonism is a partaker of such faith or not, and despite Madsen's habitual clichés, a reading of this book is a lilting experience reminiscent of

the report of Joseph and Sidney when they saw Him.

Petroglyphs and Pictographs of Utah, Volume One: The East and Northeast. By Kenneth B. Castleton. Salt Lake City: Utah Museum of Natural History, 1978. Xxii+216 pp., illus., maps, index. \$15.00.

Castleton is a physician who spent his retirement years photographing and cataloguing Utah's primitive rock art. The result of his fascination with this beautiful and endangered vision of America's ancients is this handsome volume that details Indian art sites in the Uintah Basin and the areas around Price, Moab and Capitol Reef. Hopefully, Castleton's work will not hasten the destruction of remaining sites by making them known to those with such intentions, but will instead increase awareness of the fragile beauty of Utah's Indian rock art and hence increase chances for its continued preservation.



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