

mits to little interest in Mormon dogma, competence with Mormon doctrine, and even broad respect for Mormon culture and folkways. Evidently he assumes a corresponding selectivity in the way Mormon readers have approached his books, and he ascribes his popularity among them not primarily to what he says, but to the simple phenomenon of a local boy who makes good and thereafter can do no wrong at home. One observes that outsiders like Stegner are increasingly important as objective appraisals of Mormon culture by practicing Mormons are discouraged.

Stegner's environmentalism, the subject of one entire interview, is heavily tinted by his involvement with the Sierra Club, an involvement which, to those who cannot help regarding the typical Sierra Clubber as a bush-league outdoorsman, somewhat compromises his comments. Others will see them differently, and even hardened skeptics will acknowledge that Stegner has been, at times, a powerful advocate for preservation of the back country. To Stegner's credit, he owns up to his occasional lapses, the most memorable being his collusion in the Sierra Club's misbegotten bargain that sacrificed Glen Canyon to save Echo Park. He excuses himself, however, with a claim of astounding hubris: "Nobody knew Glen Canyon then except me; I'd been down it a couple of times" (p. 169). The names of a score or more of

oldtime boatmen leap almost immediately to mind, many of whom had been through Glen Canyon more times than they could remember, and some of whom had taken tourists numbering literally in the thousands through Glen — tourists whose names bulge from visitors' registers at popular locations all the way from Hite to the Crossing of the Fathers. They were, and still are, hopping mad about the Glen Canyon Dam, and they needed an articulate leader.

Those who have read Stegner extensively will find that these *Conversations* invariably enhance their appreciation of his mind and craft. For those who have read less of him, and for those few who have never read him at all, the interviews will still be meaningful in their disclosure of a thoughtful mind and a deeply humane temperament reflecting upon his career and materials. It is inevitable, though, that the greatest benefit the book will have for the latter class of readers will be to lead them into the Stegner novels, stories, and essays — a pleasure of discovery that old Stegner hands can only envy.

The University of Utah Press merits congratulation for handsome production at a reasonable price, and especially for Leo Holub's fine candid photographs interspersed throughout the book. The photographs effectively convey the relaxed atmosphere in evidence throughout the text.

To Search with No Reward

Search for Sanctuary: Brigham Young and the White Mountain Expedition by Clifford L. Stott (Salt Lake City: University of Utah Press, 1984), xiii, 297 pp., \$19.95.

Reviewed by John F. Bluth, manuscripts cataloger, Harold B. Lee Library, Brigham Young University, Provo, Utah.

Search for Sanctuary received the 1985 Francis M. Chipman Award from the Mor-

mon History Association. A historical narrative, it describes a little-known aspect of the 1857–58 Utah War. Brigham Young sent men out to discover a wilderness fastness to which the Mormon people might flee to escape an expected onslaught of hostile Gentiles.

Clifford L. Stott, in his first major historical work, prefaces his description of this expedition by describing the political environment in Utah in 1857 and the pre-

ceeding years. He tells of the Mormon intransigence to federal rule which prompted President James Buchanan to send Johnston's Army to Utah. Brigham Young's initial counter-response to the army was a stance of armed defense later replaced by guerrilla harassment. Then during the winter of 1857–58, Young's policy of resistance gave way to a policy of retreat. He ordered an exodus of settlers from their northern Utah homes to places south of Salt Lake City, leaving nothing of worth behind.

Simultaneously, Young ordered an expedition to locate a suitable place for resettlement in the unexplored deserts about 200 miles southwest of Salt Lake City. A speculative 1848 map by John C. Fremont, which positioned a mountain range running east-west in the area, fostered Young's expectation that such a place existed. Misinformation about the potential of the area for settlement had also been supplied by Elijah Barney Ward, a mountain man friend of Young's since the early 1850s.

The description of this exploration forms the core of *Search for Sanctuary* and is the book's contribution to Mormon and Utah historical literature. Stott uses previously neglected primary source material for his research, such as the expedition's official log and manuscript maps and several firsthand journal accounts. He also retraced personally parts of the exploration route.

From his study, he concludes that between April and June 1858, the LDS Church carried out the largest exploration effort it had ever mounted. More than 160 men traversed previously unexplored valleys, canyons, and mountains of southwestern Utah and southeastern Nevada looking for arable land, water, forage, and timber. William H. Dame and George W. Bean commanded two separate parties that traveled more than 2,000 miles, attempted four settlements, and named many of the major features of the landscape.

Yet the impact of this exploratory effort was nearly inconsequential to the general course of both Utah and Mormon history. The explorers were sent on their way

by Brigham Young, separated in time and space from the evolving events in Salt Lake City. By late April, Alfred Cumming, the newly appointed territorial governor, intervened to resolve peacefully the differences between the Mormons and the federal troops poised on the borders of Utah. The Mormons moving south returned to their homes, and there was no longer a need for resettlement.

By mid-May, to add disappointment to inconsequence, the explorers, who had continued their reconnoitering of the desert, reached a dismal conclusion. There was no east-west mountain range; there were no sizable rivers; there was no place for possizeable rivers; there was no place for pos-thousand acres explored in the central Great Basin, only a minute fraction (170 acres) were of even marginal agricultural use, a conclusion remarkably similar to that of John Wesley Powell in 1879.

Optimistically, expedition leaders tried to establish agricultural settlements at the most promising isolated oases; but by late summer 1858, these had withered and the men had been recalled.

In the same way, even the geographic names given by the expedition also disappeared over time. With only a few exceptions—which Stott notes—did any names survive on later federal maps.

No sanctuary, settlement, nor nomenclature resulted from the 1858 White Mountain Expedition. The official reports went unpublicized and even the leaders (Bean served as a guide for Captain James H. Simpson's exploration of a wagon route to Carson City two years later) failed to pass on the knowledge they had gained of the area.

So, why did Stott write about the great potentials of what might have been? Why be concerned with the struggles of discovery in a hostile environment when in both the short and long terms this struggle came to nearly nothing? Stott recognizes this inconsequence and simply notes in his preface "it is an interesting story and needs to be told, if for no other reason." It is, in-

deed, an interesting story of the faith of several men who saw themselves, at the prophet's request, building the kingdom by seeking a new resting place.

Search for Sanctuary is a history of a backwater, an eddy in the larger flow of surrounding events. The course of the Utah War was unaffected by the outcome of the White Mountain Expedition; later the miners and ranchers who settled the area remembered only rumors of the earlier

findings. The discoveries of the Dame and Bean parties were never publicized until this present publication. Stott writes very well; his lengthy narrative is readable and extremely well documented. It follows closely the canons of historical form. But the meaning of the events as he describes them in *Search for Sanctuary* makes his study as historical writing an examination of fascinating potentials which unfortunately never materialized.

Faithful Fiction

Greening Wheat: Fifteen Mormon Short Stories, edited by Levi S. Peterson (Midvale, Utah: Orion Books, 1983); *Summer Fire*, by Douglas H. Thayer (Midvale, Utah: Orion Books, 1983); and *Zinnie Stokes*, *Zinnie Stokes*, by Donald R. Marshall (Salt Lake City: Deseret Book, 1984).

Reviewed by Eugene England, professor of English at Brigham Young University. He teaches Mormon literature and writes criticism, poetry, and personal essays.

GOOD FICTION STRIKES ME with that same mysterious combination of exhilaration and grief that comes from new knowledge, from new visions that replace the dear old ones. Because they are good fiction, I recommend that you make any sacrifice necessary to get all three of these books and read them soon. They are quite different from each other, but they are all evidence that serious (as opposed to popular) Mormon fiction is maturing, reaching a level of both excellence and faithfulness that it has never enjoyed before but that has been both rationally and prophetically expected.

Mormon fiction does not need to be rebellious to be excellent, though most of our best fiction in the past, especially that of the regionalists of the thirties and forties like Vardis Fisher, Maurine Whipple, and Virginia Sorensen, was self-consciously expatriate. Nor does it need to be blindly

affirmative to be faithful, though almost all of our popular home literature, from Orson F. Whitney and Nephi Anderson in the nineteenth century to Shirley Sealey and Jack Weyland in the twentieth, has been essentially devoid of genuine conflict.

The best Mormon fiction will avoid neither conflicts nor affirmation; it will be neither self-consciously critical nor merely didactic. It will be "faithful" in the sense Richard Bushman used the term in his Winter 1969 *DIALOGUE* essay, "Faithful History." He clarified the dangers both of the defensive mode of "official" Mormon history and of the uncritical secular assumptions underlying the graduate training of recent Mormon historians. After suggesting some characteristically if not uniquely Mormon approaches to the history of the world and the Church that could be particularly illuminating for all humankind, he ended with a brisk challenge capped with a brilliant inversion of a classical Mormon adage: "The enlargement of moral insight, spiritual commitment, and critical intelligence are all bound together. A man gains knowledge no faster than he is saved" (p. 25).

President Spencer W. Kimball gave a similarly refreshing challenge in his July 1977 *Ensign* essay, "The Gospel Vision of the Arts":

For years I have been waiting for someone to do justice in recording . . . the