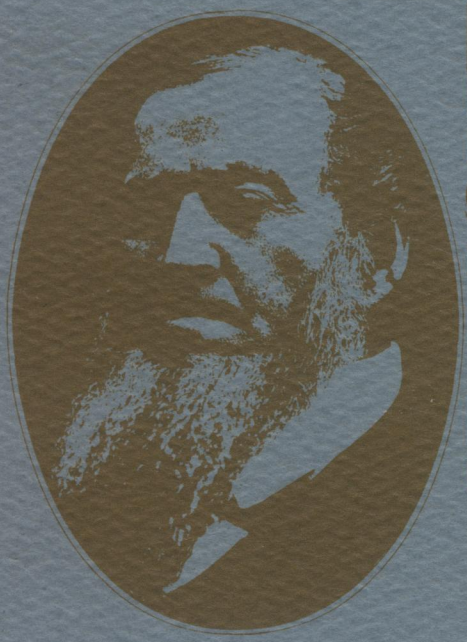
# DIALOGUE

SPRING 1968

A JOURNAL OF MORMON THOUGHT



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Volume III Number One
□□□ Spring 1968 □□□

*DIALOGUE: A Journal of Mormon Thought is an independent national quarterly established to express Mormon culture and examine the relevance of religion to secular life. It is edited by Latter-day Saints who wish to bring their faith into dialogue with human experience as a whole and to foster artistic and scholarly achievement based on their cultural heritage. The Journal encourages a variety of viewpoints; although every effort is made to insure accurate scholarship and responsible judgment, the views expressed are those of the individual authors and are not necessarily those of the Mormon Church or of the editors.*

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*DIALOGUE: A Journal of Mormon Thought / Vol. III, No. 1 / Spring 1968*



*Dialogue: A Journal of Mormon Thought* is published by the Dialogue Foundation. Editorial Office and Subscription Department, P. O. Box 2350, Stanford, California 94305. Publication Office, 2180 E. 9th South, Salt Lake City, Utah 84108. *All communications should be sent to the Editorial Offices. Dialogue* has no official connection with any department of Stanford University or of The Church of Jesus Christ of Latter-day Saints. Second class postage paid at Salt Lake City, Utah. Printed by Publishers Press, Salt Lake City, *Dialogue* is published quarterly in Spring, Summer, Autumn, and Winter issues. Subscription rate in the United States is $7 per year; $5 for students and missionaries, add $1 for foreign subscriptions. Single copies, $2, back issues, $2.50. Subscription and change of address requests should be sent to the Subscription Department, P. O. Box 2350, Stanford, California 94305. *Dialogue* welcomes articles, essays, stories, notes and comments, and art work. Manuscripts should be sent in duplicate to the Manuscript Editor, accompanied by return postage. 

## REVIEWS



## AMONG THE MORMONS



## NOTES AND COMMENTS



## ART CREDITS

*Cover Design:* SHERRY THOMPSON

*The original sketches in this issue are by the following artists:*

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|---|---|
| ALBERT L. CHRISTENSEN | 135, 137, 138, 139, 140, 142 |
| FRANKLIN T. FERGUSON | 145, 146, 149, 151, 152 |
| LINDA W. RASMUSSEN | 6, 9, 10, 11, 13, 120, 128 |

PHOTOS BY:

| | |
|---|---|
| FRANKLIN T. FERGUSON | 22 |
| GORDON PEERY | 16, 25, 28 |
| L.D.S. CHURCH HISTORIAN'S OFFICE | 33, 35 |

### ERRATA

We would call your attention to an error which occurred in the Vol. II, No. 4, Winter, 1967, issue of *Dialogue*. In the article "Brigham H. Roberts: Notes on a Mormon Philosopher-Historian" by Sterling McMurrin, a line was omitted from page 148, ninth line from the bottom. The corrected sentence should read:

Yet he kept the discussion of the nature of God on a more defensible level than did some who confused the old absolutism with the new doctrine. It was a bold and audacious religion, which combined elements of traditional fundamentalism with the modern liberal doctrine of man and the optimism of the nineteenth century, and it required a bold and rebellious and spacious mind to grasp its full implication.

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# In This Issue

We are pleased to present a large amount of fine poetry in this issue—poetry especially appropriate to meditation during this season. First, there is a new translation by R. A. Christmas of Paul Valéry's "Ebauche d'un Serpent," which has been acclaimed as one of the greatest poems written in our century; it explores through the mind of Lucifer himself the central themes concerning the Creation and the Fall—themes for which Mormon theology provides powerful alternatives to traditional thought. In addition, there are two short poems, by Sylvia Ruth and Clinton F. Larson, on Christ's Atonement, the sacrificial act that completes the redemptive process initiated by the Fall. There is also Karl Keller's review of Larson's very important new book of poetry, *The Lord of Experience.*

Returning to our ongoing assessment of Mormon culture, we begin this issue with an examination of Mormon architecture: first, a general discussion by a group of young Mormon architects about the resources in Mormon thought and belief that should be guiding us to meaningful achievement in architecture despite the relative failure of our modern committee approach to take advantage of these resources; then a direct evaluation by Professor Donald Bergsma, of the proposed designs for the new temples in Ogden and Provo, Utah.

Since last fall, two issues of a rejuvenated *Brigham Young University Studies* have been published under the capable and energetic editorship of Charles D. Tate, Jr. A wide variety of articles and features have appeared which we know will be of interest to our readers, and we hope to review some of them in subsequent issues. We wish the new *Studies* success, particularly in the goals it shares with us, as stated in its opening editorial: to "give voice to constructive criticism" and to demonstrate "freedom of expression" within the Church.

# Letters to the Editors

*The sketches in this section are by Linda W. Rasmussen.*

Dear Sirs:

. . . I could not agree more with the comments and views expressed by McMurrin and Bitton (Winter, 1967). I became an ardent admirer of B. H. Roberts from the moment when, as an immigrant lad from Switzerland, I accompanied my father, who later became almost nationally famous as "the Salt Lake Tabernacle pin dropper and prayer whisperer," to hear "Mormonism's greatest pulpit orator."

Most of us L.D.S. students prior to W.W.I. looked upon B. H. Roberts as one of the Church's greatest Olympians, much like the common people of England revered their great parliamentarian and orator Edmund Burke and a later generation of Englishmen the great Prime Minister Gladstone. I liked very much McMurrin's objective and altogether just appraisal of the undeniable intellectual gifts of B. H. Roberts as orator and writer, at the same time acknowledging his faults as theologian and historian. Even so, as most of us students progressed through college and entered upon our respective professional and business careers we often, when brought together socially or otherwise, wondered out loud why this leader that we so admired as the ablest and most striking personality in the Church never came to be numbered "among the Lord's chosen and annointed" in the Quorum of the Twelve. In our opinion, he stood head and shoulders above his ecclesiastical superiors, much like Bishop Bossuet in Seventeenth Century France, Elihu Root, and Oliver Wendell Holmes among this country's lawyers and judges and Webster, Clay, and Calhoun among our so-called statesmen during the last century.

"Naught but a breath of wind is human fame" said Dante. There is of course more truth than poetry in that statement. However, there are some—not too many—who deserve to be remembered for their sterling qualities of heart and mind and character, and B. H. Roberts is without a doubt one of the most deserving, and not only among his co-religionists but among all Utahns, no matter what their church affiliation.

Joseph Conrad Fehr
Rockville, Maryland

Dear Sirs:

Thank you for Richard Poll's superb article, "What the Church Means to People Like Me." It inspired the following limerick:

I've always had trouble with Noah,
The Ark, and the perils of Jonah!
Now, revered or maligned,
I stand purely defined:
A Latter-day Saint Liahona!

Miriam B. Wadsworth
Salt Lake City, Utah

Dear Sirs:

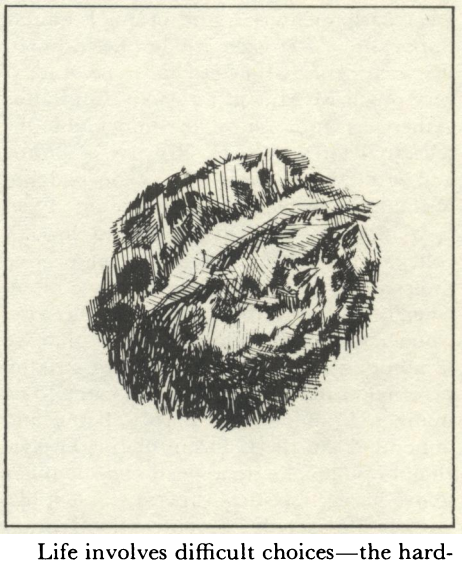
In reference to Iron Rods and Liahonas: It's clear that the general problem of approach to the gospel is of significant concern to many. Witness "The Critic in Zion" in the same issue, many earlier articles, and a multitude of letters from both sides. Indeed, the justification for *Dialogue* itself seems to revolve, in large measure, around this whole area. Dr. Poll's petition for understanding also seems highly appropriate in view of the fact home teachers in our stake (and I presume Church-wide) are distributing *A Plea for Unity*, by David O. McKay.

The Iron Rod-Liahona dichotomy has been stated in other related ways: law vs. spirit, authority vs. individual conscience,

immature vs. mature, etc.—while my wife, who is a "Liahrod" or "Ironhona," reminds me there is a vast middle ground of individual blends between extremes. Nevertheless, another vehicle has implications which may help highlight an aspect of the issue which Dr. Poll only touched on—the notion of risk. The well-known but deservedly maligned "Pascal's Wager" is outlined below (from Kaufmann's *Critique of Religion and Philosophy*, pp. 170-171):

> "Either God exists, or he does not exist," argues Pascal; and neither proposition can be proved. So we must wager: this strange word is Pascal's own; and with desperate concern, he proceeds to figure out the odds. If we wager that God exists and we are right, we win everything; if we are wrong we lose nothing. If you passed this up, "you would be imprudent." What more could you ask?
>
> What Pascal overlooked was the hair-raising possibility that God might out-Luther Luther. . . . God might punish those whose faith is prompted by prudence. . . . Perhaps he reserves special rewards for those who deny themselves the comfort of belief. Perhaps the intellectual ascetic will win all, while those who compromised their intellectual integrity lose everything. [Kaufmann believes in people called intellectuals—there is a better sort of integrity.]
>
> . . . Nietzsche might well have applied to Pascal his cutting remark about Kant: when he wagered on God, the great mathematician "became an idiot."

As indicated, the idea has received rather poor press—being a pathetic attempt by Pascal to hedge his bet. And I suspect the whole process will be held in rather low esteem by all of us. But it doesn't have to be stated so baldly. In an L.D.S. Church context we often encounter large or little dilemmas, where many of us choose to play safe with Pascal rather than be true to ourselves—often on the side of the latest memo from Salt Lake City. For example, the "Golden Questions" may seem offensive or out of character, but to some they become at least quasi-scriptural. Some of us may become so numb we forget real choices exist—instead, merely asking "How high?" when we're told to "jump" by someone in authority. In a recent sacrament meeting a high councilman stated it in its classic form: "Brothers and sisters, the safest thing for most of us is to go along with the admonitions of the General Authorities." I'm sure that would sound reasonable to Pascal (and most Iron Rods). But is it really satisfactory to "wager" with the Authorities or scripture as a life-style? Somehow, the very word *safe* seems an insult to God and a repudiation of human existence. Yet I know of some, in the extreme effort to play it safe, who purposely attempt to annihilate their human (or God-like) nature, personality and very being in hopes that the remaining, prostrate shell will receive its vigor from some sort of eternal pie-filler. This sophisticated Mormon-mysticism demonstrates that "safe" need not be easy. In any case, I submit that "real life" (trust me to know about "real life," as Nibley would say) does not lend itself to any form of safe approach. And when we live by authority we play the game as Pascal might have, thereby denying both human and divine dignity.



Life involves difficult choices—the hardest require sorting out positive alternatives (or commandments) where we can be "justified" (as the Book of Mormon puts it) however we choose. This, for me, is the significance of Adam's dilemma (that Adam was not an automaton) and the choice entailed some risk. Further, his dilemma is a type (suitable for the temple) illustrating

one of the great purposes of existence—constantly sweating-out and resolving life's problems. Which reminds us that Adam *couldn't* receive his problems by appealing to either tradition or authority.

So finally, I suppose I too must side with Socrates (in *aspiring* to a life-style) and what *I* consider to be the thrust of the Gospel—to wit, search for the *Daimon* within us and be true to it, which is to say, "The Kingdom of God is within you."

John M. Anderson
Oakland, California

Dear Sirs:

. . . When Romney made the famous "brainwashed" statement, I took it to be a ray of light, hoping that "our" Mormon candidate would not be a "me, too" supporter of the Viet Nam war. Yet, in the *Dialogue* interview, Romney appears to have swallowed the whole tissue of Orwellian double-think by which this nation justifies its denial of true self-determination for the people of Viet Nam, and thereby becomes an accomplice in the dreadful crime. Apparently, to Romney, as to Eisenhower, LBJ, *et al*, self-determination is fine as long as no people are allowed to determine in favor of Communism, which ought to be their right. Are we not getting close to, in the words of Thomas Alexander (Autumn, 1967), "the philosophy espoused by Lucifer before the pre-creation war in Heaven"? Romney appears to believe the American "destiny" is to be the policeman and savior of all the world (though in admirable moderation), notwithstanding the abundant prophetic warnings regarding the coming bankruptcy of the nation and the various terrible judgments soon to befall us for our arrogance and unrighteousness! Surely one of the most persuasive evidences of our national moral decay is the prevalence of the attitude that good old Uncle Sam can do no wrong!

I love this great nation, endowed from on High, but I am deeply ashamed of the present actions of our country in this hideous war. It seems to me that the eternal principle of repentance must apply as well to nations as to individuals and that we can escape divine wrath only by going back to the principles of the Geneva accords, holding the national plebiscite which was promised the Viet Namese, and honoring the result, whatever it may be. By persisting in our arrogant course, we only embitter against us the very people we pretend to be "saving" from their own choice, thereby making our extrication from the situation ever more remote. . . .

Alvin Guy VanAlstyne
Los Angeles, California

Dear Sirs:

First let me say what a superb journal yours is—handsome and tasteful and stimulating, all three. The people downstairs in our library are supposed to send us all the historical journals, but your Winter, 1967, issue was the first I have seen. It is absolutely first rate.

Let me say, too, that "The Tragedy of Vietnam and the Responsibility of Mormons" was, in its low-keyed, measured way, devastatingly good. I find it increasingly difficult to restrain my own anti-Vietnam rhetoric in the face of our government's daily excesses; it was a pleasure and a privilege to read the work of one who clearly can.

Paul H. Hass, Editor
The State Historical Society Press
Madison, Wisconsin

Dear Sirs:

Somehow we have got our priorities out of joint. Vietnam is only the most horrible symptom of our malaise. It is siphoning the cream of our manhood to die for all the wrong reasons while the drain on our economy grows and grows. We desire to change the course of Negro life. Good. But the promises are never quite fulfilled, leaving great expectations among our Negro community, expectations which turn into mass movements and violence. We are going to the "Moon in the sixties." This has been likened to the building of the pyramids—perhaps an exaggeration—but no one has ever shown me clearly why the great hurry. Vietnam preoccupies the government officials to the extent that the problems of the rest of the world and our strategic defense and foreign relations degenerate by the hour. There are so many things to do with our individual and collective energy as a people, things which would

build and create spiritual and human values. But we dissipate ourselves building pyramids in Vietnam, Houston, Washington. What about our role in helping the peoples of the world (and Watts, etc.) to learn to live a qualitatively better life? Certainly the same brains and skills necessary to launch Saturn I or to lead patrols in Vietnam are adaptable to the urban crises, disease, poverty, education.

Somehow the Great Society has a Grim Society ring to it nowadays. . . . We need a great leader with right motives and some perspective. We have a fantastic power to do—but we are using that power for perverse ends.

Ralph Pringle
Salt Lake City, Utah

[*The following letter, published here by permission, may be of interest to our readers.* (Ed.)]

Mr. Eugene England, Jr.
1400 Waverley
Palo Alto, California

Dear Brother England:

Reference is made to your inquiry of President N. Eldon Tanner as to the attitude of the Church regarding conscientious objectors.

I am directed to tell you that membership in The Church of Jesus Christ of Latter-day Saints does not make one a conscientious objector. As you are aware, there are thousands of young men of the Church assigned to the various services in the military.

As the brethren understand, the existing law provides that men who have conscientious objection may be excused from combat service. There would seem to be no objection, therefore, to a man availing himself on a personal basis of the exemptions provided by law.

Sincerely yours,
Joseph Anderson,
Secretary to the First Presidency

Dear Sirs:

I was delighted to see that a large section of the Autumn issue of *Dialogue* was devoted to the family, and was looking forward to some enjoyable reading and some inspiration as to raising my family. I had supposed that the articles would be on such matters as family prayer, family home evenings, exhortations to children to honor their parents and to the women in the Church to obey their husbands. I expected to find some inspirational quotes I could use in our own family home evenings and in giving my priesthood lessons. Instead I found articles undermining the role of the priesthood holder in the home, articles on divorce, sex, and L.D.S. girls marrying outside the Church. To say the least, I was shocked. I expected to be uplifted and instead I found a discussion of problems that should not occur in L.D.S. homes. These problems could be avoided if people would just live the gospel.

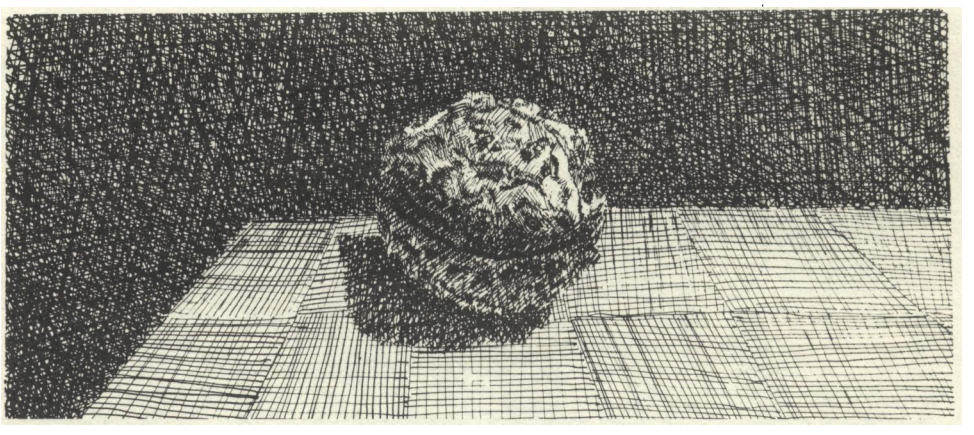
In searching for the reason for these inappropriate articles I began to check the credentials of the authors. Though the credentials were brief, they were of sufficient length for me to spot the problem. The authors were equipped with the proper academic credentials, having gone to the right schools, receiving their Masters and Ph.D. degrees; a number of them are now teaching as professors and assistant professors. This made me suspect that you had gathered together a bunch of intellectuals. One look at their Church credentials confirmed my suspicions. There wasn't a general authority, former mission president, or stake president in the group; merely teachers in the Sunday School and M.I.A. What right have they to question the Church on its current practices? By what authority do they discuss Church doctrine?

It appears that you selected people to contribute who have succeeded in academic life but have not advanced very rapidly in the Church. Should I not then be skeptical of what they have to say? I suggest that you made the mistake of publishing these inappropriate articles because of your failure to observe the counsel of the more faithful Church members who have written letters to the editor. If you would but heed their advice, *Dialogue* would be a much more acceptable journal. Let me remind you of some of their recommendations. You should avoid contributions from intellectuals because they have never produced a solution to any of society's problems (Winter, 1966). The only exception to this ruling would be intellectuals who pay a full tithe, attend

sacrament meeting, do genealogy work, and live the Word of Wisdom (Spring, 1967). You should avoid contributions from people who swear, or from people without sufficient "Church standing"; from persons who are not "members in good standing"; and even more important, from those who are actually inactive (Autumn, 1967).

If you were to be more carefully selective, excluding contributions from the above listed people, you would not have articles on divorce, sex, and marriage outside of the Church. *Dialogue* would be a much smaller journal and, therefore, of less bother to the Church.

Paul Thompson
Boston, Mass.



Dear Sirs:

An editorial note at the bottom of page fifty-three of the Winter issue of *Dialogue* is very misleading. Someone in an intimate group discussion early in December, 1967, heard part of what I said. It was to the effect that a prominent person who had seen the manuscripts, but who was not conversant with the scope of Mormon history, thought the maps might be part of Nauvoo, as he was unfamiliar with the Ohio period of Mormon history. He further expressed the opinion that if this proved to be true, they might be of more historical worth than the fragments pasted to them, as the fragments were quite common representations from the Book of the Dead. This opinion, without my sanction, was erroneously attributed to me and published in *Dialogue*. In January, when I had an opportunity to examine the photographs of the manuscripts, it was obvious that the two maps were part of Ohio and not Illinois and the drawings on the other manuscripts likewise dated from the Kirtland period. A forthcoming article in the *Era* will explain in detail what these maps and drawings represent.

T. Edgar Lyon
Salt Lake City, Utah

[*Our apologies to Brother Lyon for the misquotation.* (Ed.)]

Dear Sirs:

The Lovejoy Library of Southern Illinois University, Edwardsville (in Greater St. Louis) will present a one day conference on the theme "The Mormons in Illinois" on May 11. Throughout the day eight papers will be presented on various topics of this phase of mid-nineteenth century American history and the current restoration of old Nauvoo. Inquiries should be addressed to Professor Stanley B. Kimball, General Chairman, Department of History, Southern Illinois University, Edwardsville, Illinois 62025.

Stanley B. Kimball
Edwardsville, Illinois

Dear Sirs:

In reading responses to Stuart Udall's letter in *Dialogue,* Autumn 1967, I was surprised and saddened to note that only three (Lobb, Nelson and Wilcox) out of eight writers attempted to deal with the moral, social or theological implications of denying the Priesthood to the Negro. While most thoughtful readers will appreciate the ideas presented by these three writers, I feel the other five letters deserve comment for two

reasons: they express feelings which seem to be very prevalent in the Church and many of their seemingly orthodox statements run contrary to the spirit and doctrine of the Gospel.

Richards sums up much of the reaction against Udall's statement and those of other "liberals and intellectuals": "The Church is either true or it isn't. If it changes its stand on the strength of the 'great stream of modern religious and social thought' it will be proven untrue." The argument implies that the Church is perfect and any suggestion to the contrary is a threat to its claim to divine authority. Of course, if the Church is perfect it has no need for change; change could only destroy its perfection. But the scriptural, doctrinal, historical and common sense truth is that the Church is not now and never has been perfect in this or any other dispensation. The scriptures and Church history are full of instances in which leaders, and sometimes the whole Church, have resisted God's will out of ignorance, the "evil traditions" of the particular culture, stubbornness or sinfulness. Perhaps, in this context, Richard's attempted parallel between the Restored Church and the Jews is not altogether inappropriate. Though they were God's chosen people, blessed with the Priesthood and prophets for many centuries, they consistently refused to share their blessings and be a "light unto the Gentiles." When Christ came to prepare them to carry the Gospel to "every kindred tongue and people" they were unwilling, and so they lost the covenant. The restored Church's practices toward the Negro could very well be contrary to God's will without affecting our claim to divine authority—so long as we actively seek His guidance, and then change and grow. We will more likely lose the covenant by claiming perfection and resisting change.

These letters reflect a great deal of resentment against Udall for what is interpreted as an attempt to put pressure on the Church and its leadership. The implied duty of the faithful is to defend against this pressure. Romney, Rudel, and Phillips mount particularly hostile counterattacks using the devices of irony, ridicule, and name-calling. The real irony is that they, and people who feel as they do, are themselves exerting very powerful pressures on the leadership of the Church. Their letters put the brethren on notice that (1) it is widely felt in the Church that the practice of withholding the Priesthood from Negroes is scripturally sound and the result of divine revelation, (2) statements of the current leadership, such as President McKay's (*Home Memories of President David O. McKay*, pp. 226-231) "I know of no scriptural basis for denying the priesthood to Negroes other than one verse in the Book of Abraham" have less weight than statements made by earlier leaders, notably Brigham Young, (3) that the faithful members (as opposed to intellectuals and critics) will view a change in practice or doctrine as capitulation to the enemy, (4) that such a capitulation could only indicate that the Church is untrue. I submit that this kind of thinking is a pressure on the brethren that is much more constraining than any that could come from dissenters or outsiders.

Probably the most disturbing aspect of these letters is their failure to acknowledge the contradictions and ambiguity in the practice of denying the Priesthood to Negroes. It is as if the one obscure passage from the Book of Abraham were sufficient to negate the hundreds of passages throughout all the scriptures which declare the universality of the Gospel and Priesthood blessings. (To cite a few: Acts 17:26; 10:34-35; Mark 16:15; Matt. 28:19; Rev. 14:6-7; D&C 84:32-39; 62-64; 74-76.) How can we fulfill God's will as expressed in these passages if we continue to both avoid and alienate such a large segment of the human

family? Sandberg comes close to dealing with this problem, but she concludes that the best we can do is "patiently wait for" the Lord's disposition. While waiting, we are to dedicate ourselves to appreciating the Negro and improving Negro-Mormon relations. This is probably the saddest suggestion of all because of its futility. Such statements can do nothing to overcome the prejudice among Mormons regarding Negro inferiority. How could the members feel otherwise, believing that God considers the Negro unworthy to bear the priesthood? The word "curse" is a strong conditioner of opinion—and it is used unsparingly to justify our current practice. Certainly we couldn't expect large numbers of Negroes to accept membership, or even our friendship. To do so would be to place themselves in a condition which is in many ways a carbon copy of their condition under the beneficent thumb of the "good" Southerners.

But the main problem with Sandberg's statement is the suggestion that the general membership should passively wait for change. Certainly *decisions* come from the Lord through the chain of authority. But earnest inquiries, expressions of concern and opinion, accurate information relating to the problem—all sorts of demonstrations of active moral and social conscience by the general membership should move in the other direction through the chain to reach the General Authorities. Otherwise, we will find ourselves as a people precisely where Vernon Romney would have us: blissfully "cleaning out the chicken coop down at the Stake Farm," conscience and mind at rest.

Samuel N. Henrie, Jr.
Albany, California

Dear Sirs:

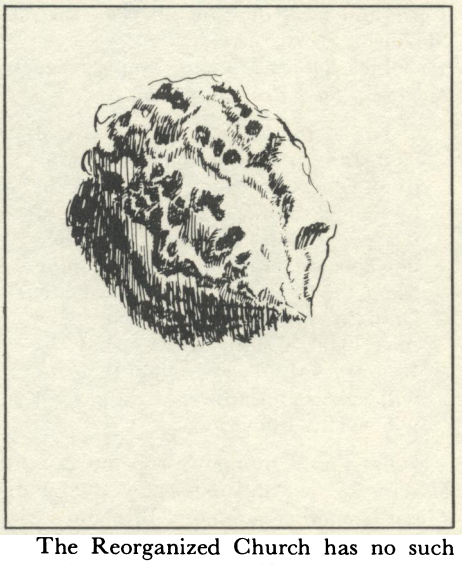
Samuel Taylor, in your Winter 1967 "letters" column, implied that the *Saints' Herald* reprinted his "Peculiar People, Positive Thinkers" tirade because of some left-handed support for the Reorganized Church's Josephite anti-polygamy position.

This is altogether too bad. True, many of our readers no doubt enjoyed such apparent support for this apologetic point of view, but this could hardly have been considered the major editorial reason for reprinting the piece.

It may be difficult for Taylor, *et al*, to understand, but we, too, shudder at the thought of being considered a "kept" press and do everything in our power to maintain a relative degree of editorial independence.

We printed the Taylor piece because we felt that his arguments had application to our particular literary situation—not because we thought this to be an opportunity to widen the Brighamite-Josephite credibility gap. Haven't the Utah people heard? We quit calling ourselves the *True Latter Day Saints Herald* several years ago.

I would also like to underscore one point made by Armand L. Mauss in his article "Mormonism and the Negro," which appeared in the same issue. After discussing at considerable length the Negro-Mormon problem, he concludes "there is no evidence of a carry-over of the Mormon doctrine on the Negro into secular civil life; in fact, there is evidence to the contrary. No matter how much racism you think you see in Utah, you can't be sure it has anything to do with Mormonism. It might be related to the rural and small-town environment in much of the Mountain West (as in other parts of the country), or it might be the sickness of individual Mormon bigots, who would find some *other* way to rationalize their racism, even if the Mormon Church were without its peculiar 'Negro doctrine' " (page 38).



The Reorganized Church has no such proscription concerning Negro membership in the priesthood. As many "saints" are wont to say, "Some of our best elders are Negroes." But as this "tongue-in-cheek"

quotation implies, we do have our share of bigots, racists, and even segregated congregations.

All Christian denominations share with us in this dilemma. Nowhere, as Mauss suggests, does scripture authenticate the consideration of Negroes as second-class citizens. Racism exists, in spite of Christian doctrine, not because of it. You Mormons, however, do have some skimpy theological support in this regard. But as Mauss points out, empirical sociological evidence does not support the assumption that Mormons are any more, or any less, racist because of the Pearl of Great Price pronouncement than their Christian brothers.

The roots of racism must primarily be attributed to the frailty of human beings. It's just too bad that Mormon bigots *can* find a theological tree-trunk to hide behind.

Joseph H. Pearson, News Editor
*Saints' Herald*
Independence, Missouri

Dear Sirs:

. . . In reading Preston Nibley's excellent book, *Brigham Young, the Man and His Work*, I came across a quote that may be helpful to brother Grant Syphers (Letter, Winter, 1967) and his fellow members of the Ark Steadier's Society (A.S.S.).

Nibley quotes Brigham Young from the *Millennial Star*, Vol. 26, p. 263:

> . . . a man or woman may ask of God, and get a witness and testimony from God concerning any work or messenger that is sent unto them; but if a person ask for a thing that does not concern him, such as governing the Church, as a member of the Church, inquiring concerning the duty of a presiding elder, what the Prophet or the Twelve ought to do, he will not get an answer; if he does it will not be from God.

What President Young says makes a lot of sense to me, and as Nibley comments, "That is another sample of Brigham's wise and practical advice to the Saints."

It seems to me that one of the distinguishing marks of the true Church is guidance of it by God through his prophets. If someone is looking for a democratic theology, I presume the Reorganites or Presbyterians would take his application.

Frank Adams
Helena, Montana

*Grant Syphers replies:*

The basis of any dialogue must be mutual respect. It is difficult to carry on a discussion when one's thoughts and feelings bring a response of name calling.

The Negro Question is manifestly of personal concern to me because it is part of a "double bind." On the one hand, I have followed the traditional Mormon way of learning the truth of a doctrine: I have studied the matter, I have sought the counsel of my leaders, I have fasted and prayed. On the other hand, I am being punished for the beliefs to which this epistemology has led me. Also, when a policy affects at least one-third of all my brothers and sisters on this planet, it is impossible for me to accept the advice not to think about it.

There are ways, Brother Adams, in which you might change my thinking. Perhaps you could supply to me the things I have not been able to find myself. For instance, if you truly believe that God is the author of the Church's Negro policy, you might indicate how this belief has helped you better understand the needs of our Negro brothers. You may have examples of how the policy has facilitated your expression of love to a Negro. Perhaps, in some way I haven't discovered, this policy is, indeed, bringing the Negro to a better understanding of Jesus and his restored gospel.

Just what are the good fruits which this doctrinal tree has borne?

Grant Syphers (Jr.)
San Francisco, California

Dear Sirs:

It is amusing how some letters to the editors of *Dialogue* have tried to brand Stewart L. Udall a "Jack-Mormon" in lieu of criticizing his viewpoint on our Negro problem.

Soon after Mr. Udall had been appointed Secretary of the Interior, the apocryphal story was going the rounds that his bishop walked in on him at a lunch counter and observed that he had a beer in one hand and a cigarette in the other hand.

The bishop remarked to him, "Brother Udall, I have always considered you a faithful member of our Church," and Brother Udall is reported as replying, "Bishop, I consider myself to be a faithful member of our Church. I stick to the brands that the Lord's TV station advertises."

Perhaps if Udall's critics would define just what they mean by a "Jack-Mormon" we would be better able to determine if the cap fits, or would it be better to just stick to the issues and not attack the person?

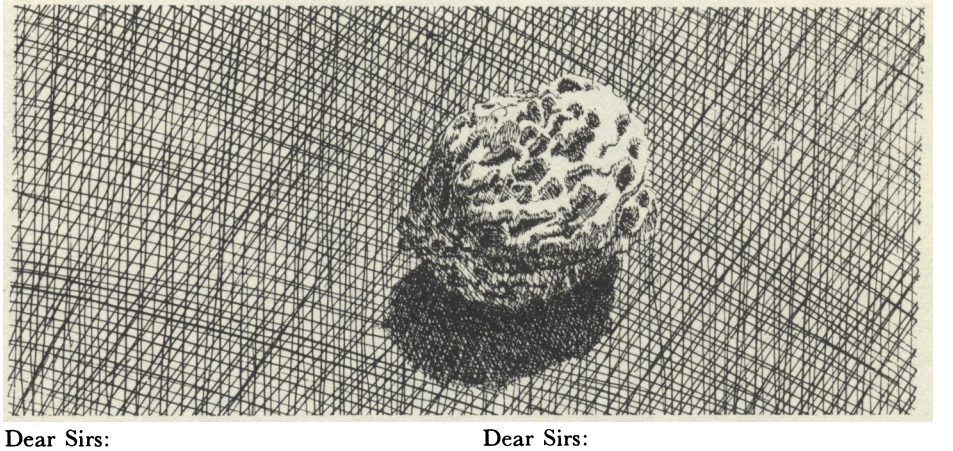
A young Navajo Indian attending the B.Y.U. recently defined a "Jack-Mormon" as being "a sea gull that won't eat crickets." His Caucasian friend countered with, "You're wrong; a 'Jack-Mormon' is a Mormon with a sense of humor." Or could we define a "Jack-Mormon" as "just anyone who happens to disagree with me"?

Raymond Taylor
Provo, Utah

In view of the irrelevance of such arguments to the issues discussed in *Dialogue* we would like to suggest an amendment to your editorial policy. We suggest that the editors of *Dialogue* cease publication of letters which commit the *ad hominem* fallacy or delete *ad hominem* arguments from otherwise publishable letters. Such arguments neither enhance the academic stature of *Dialogue* nor edify its readers. It would be a comfort to contributors of all kinds to know that the published criticisms of their articles and letters will depend upon the logical validity of their arguments and not upon character assassination and innuendo.

Pam and Steve Taggart
Ithaca, N.Y.

[*Although we try to edit all* AD HOMINEM *arguments from our regular features, it seems appropriate to our purposes to allow them to appear in Roundtables and our Letters section, where they can be identified and responded to.* (Ed.)]



Dear Sirs:

In reading the Letters to the Editors in the Autumn, 1967, issue of *Dialogue*, we were disturbed to find that the letters of Vernon B. Romney, Paul C. Richards, Gary Lobb, and John Phillips depended either in whole or in part on *ad hominem* arguments. An argument or opinion should be considered logically correct when the premise or premises constitute good grounds for affirming the conclusion, and criticism of a person's character or his interests is not relevant to the validity of his position (*e.g.*, "his years of religious condescension and inactivity"; "lacked the spirit of one who is genuinely interested in or committed to the Church"; [ironically] "coming from such an openly devoted member of the Church. . . .").

Dear Sirs:

Carlfred B. Broderick's article on "Three Philosophies of Sex, Plus One," was very interesting and positive. However, I would like to question his dealing with sexual transgressors, more specifically, the interview of the sixteen-year-old boy with the "problem" of masturbation.

If a boy *must* be asked questions around this area by a bishop, then I certainly would agree with the approach given. But I question Mr. Broderick's defining masturbation as a problem. Masturbation by boys or girls is considered a normal phenomenon of development by professionals in the field of Behavioral Sciences. It is even considered necessary by many of these professionals for a satisfying psychosexual development.

Since masturbation is normal, then it is not a problem and should be off limits as a question asked young men who are being advanced in the priesthood. The Church has the right to ask of its members moral behavior such as no sex relations outside marriage, but is stepping on very questionable ground when asking our young people to stop behavior that is normal. Questioning boys in this area could encourage them to lie to Church leaders, to feel unnecessary guilt, or both.

Some young people become fixated and are compulsive masturbators. This then could be considered a problem, but only symptomatic of underlying problems. This person should have professional help, working on the causes of his compulsive masturbation. A bishop aware of this type of problem should refer the person for professional help unless he himself is professionally trained.

Paul F. Moore
Provo, Utah

*Carlfred Broderick replies:*

Mr. Moore is quite correct in his observation that many professionals view masturbation as a "normal phenomenon" among adolescent boys. Their view reflects the reaction against the false premises of the nay-sayers of earlier generations. It remains true, however, that science is qualified to speak on the subject of the objective consequences of an act, but not on its *moral* implications. The latter question is outside the realm of science. It would seem to be a legitimate concern of the Church to espouse values—in this case the value of self control in a significant area of life. The true scientist must deal impartially with all of the facts, but he is permitted, in a free society, to choose his values.

Carlfred Broderick
University Park, Illinois

Dear Sirs:

The Lord selected young and vigorous men to organize and develop the Restored Church. With divine guidance these leaders were able to face and solve the religious and social issues facing the Church during their times. Today's Church is lead by much older men. Age brings experience and usually wisdom, but after varying lengths of time it also brings a slowing of the physical and mental processes. Would not the Church benefit by returning to its earlier pattern of young leadership performing the necessarily strenuous daily work, and by relying on our older leaders for their inspired advice and sage counsel?

The Prophet Joseph Smith organized a "Council of Fifty" on March 11, 1844, a short time before his death. This was the key organization that directed the exodus of the Saints to the West and established the financial and political organization there. It continued to function until the death of President Brigham Young in 1877; then it was revived in the 1880's to combat the polygamy persecutions. In time, it again ceased to function.

The Church is a divine organization guided by revelation to its leaders and by their inspired use of their wisdom and intelligence. Might not they consider and ask of the Lord as to whether reorganization of a "Council of Fifty" (or more), or some such body, might be a useful step in the direction of solving the need for younger leadership which would be more responsive to the needs of the times? Membership in such a body could be drawn from the General Authorities, the Regional Representatives, and other Church leaders, and from the general membership of the Church. This group could be called into session by the President of the Church, the President of the Quorum of the Twelve Apostles in case of the death of the President of the Church, or upon request of two thirds of the Council members. It could have a voice in selection of new General Authorities from the general membership of the Church, regardless of positions previously held by them. The proposed Council could be empowered to determine when an officer should be called upon to lay down his active role and be used only for advice. While we are at it, why not let the General Authorities retire, without any stigma attached to such an act, when their health and age prevent them from performing at their best?

These suggestions might be construed by some as an attempt on my part to "steady the ark." I am willing to accept such a charge if it will produce some serious, unselfish thinking and promote open discussion. I have considered myself a loyal member of the Church for over seventy

years, and expect to remain so always. I hope that the nature of this problem will be recognized, that solutions will be suggested, and that the Brethren, acting under our Father's guidance, will implement the best of them. The good done by the gospel should be spread to all mankind as soon as possible. Important steps recently taken in strengthening our organization should be followed by additional ones so that such a goal may be achieved.

Ray J. Davis
Pocatello, Idaho

Dear Sirs:

Since Hyrum Andrus deduces his arguments in support of Richard Vetterli's *The Constitution by a Thread* from his first basic premise, it would be helpful to laymen if Dr. Andrus would prove "beyond the shadow of a doubt" that Joseph Smith did indeed prophesy that the constitution would "hang by a thread."

Melvin T. Smith
St. George, Utah

Dear Sirs:

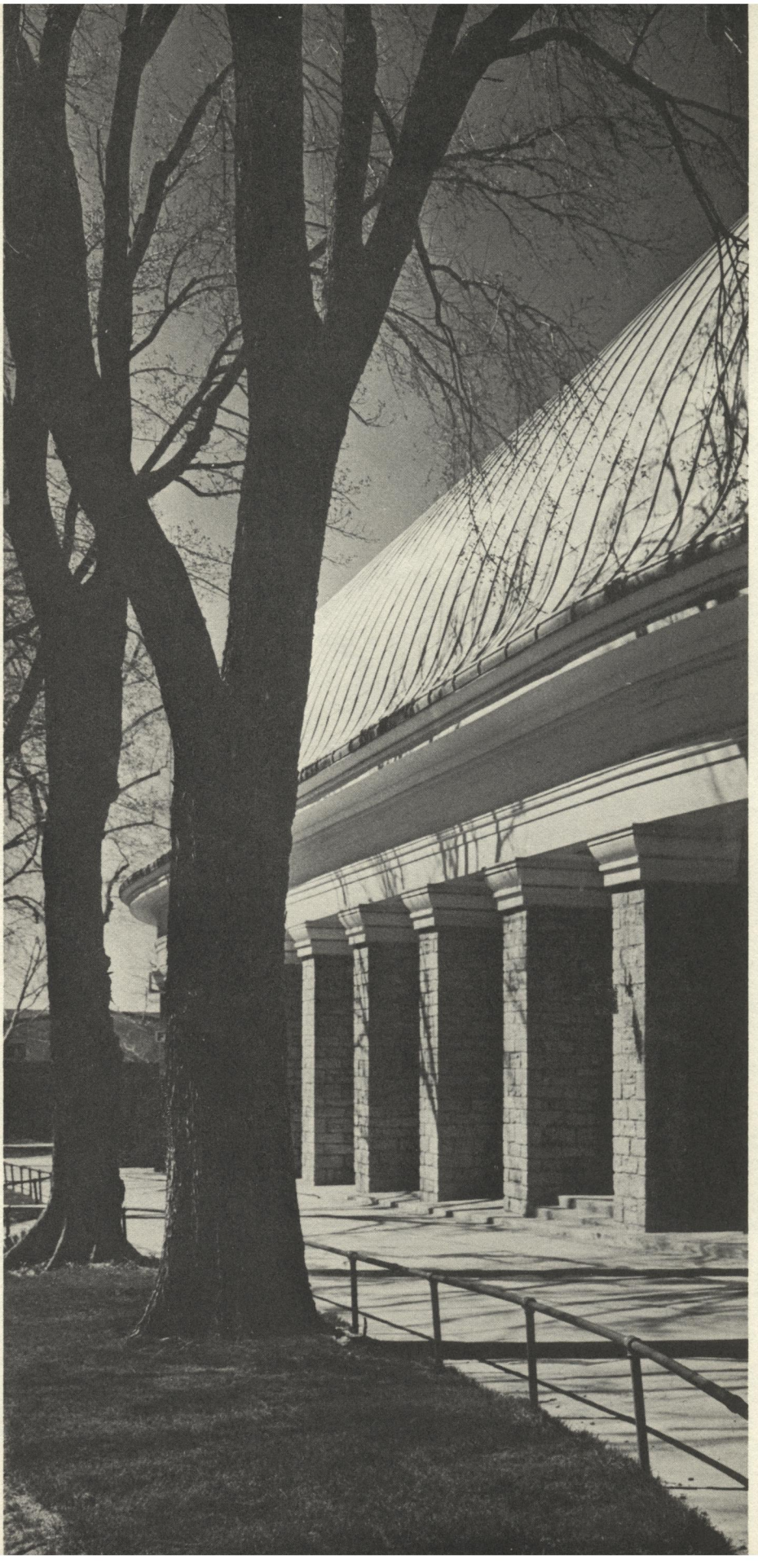
After reading George Boyd's critique of *Eternal Man* [Autumn, 1967], I wrote the following attempt to give a more positive view (although on successive after-readings of Boyd's review, I am more impressed with the fairness of his evaluation):

The great value of Madsen's *Eternal Man* lies in its appeal to the validity of personal insight as a way of knowing at a time when we tend to regard expertise more than intuition, placing diagrams and debate above our deepest feelings. The inner voice is recognized as a guide truer than the intellect—and in an intellectual discussion. Madsen urges his readers, "Trust yourselves"—an injunction essential to the Mormon concept of personal revelation. He defines the Christian ideal of "childlike" not as "vulnerable readiness to believe others' voices" but rather as a "soul-unity that prevents disbelief" of one's own.

*Eternal Man* may be seen as a creative exploration of the claims inherent in Mormon doctrine. "This is the truth about man —what does it *mean*. . . ?" In his surprising manner of speaking, Madsen translates distinctively gospel insight into a thing to be grasped by the heart and by the imagination. In addition, *Eternal Man* treats the traditional theological snares from an angle which should give atheists their share of intellectual doubts. How can man's free agency be reconciled with God's omniscience? The fullest freedom, freedom to become that which we were divinely intended, *requires* foreknowledge. How can we be assured of God's love in a world of pain? There is a creative potential involved in suffering—God will not lift us from the furnace, but He will lead us through it to our eternal benefit. Although Mormon doctrine has been charged with lessening the image of God by affirming that He is subject to uncreated cosmic law, He becomes even *more* powerful than the traditional Absolute because ultimately He can enable His creatures to become like Himself. In reply to the warnings of the large block of modern Christianity against the dangers of anthropomorphism, Madsen asks bluntly, "Why should we be afraid to ascribe to God what He ascribes to Himself?"

In spite of the apologetic value of bringing revealed religion and contemporary speculation into the same book, *Eternal Man* is most profound when Mormonism is treated as other than the last word in philosophical debate. When Madsen leaves the field of analysis and shifts to "things more noble," his brand of eloquence comes into its own, and *Eternal Man* assumes the impact of a very beautiful sermon. Then, in a powerful way, Madsen shares with his readers his certainty that the *real* reality involves an emphatic "yes" to the universe, arising from a depth which makes the abysmal pessimism of a Freud or a Heidegger seem shallow.

Kathryn Hanson
Salt Lake City, Utah



DIALOGUE
A JOURNAL OF
MORMON
THOUGHT

# *MORMON ARCHITECTURE TODAY*

*Continuing* DIALOGUE'S *examination of Mormon culture, this informal group discussion focuses on some of the themes in Mormon theology and thought which might serve as "lamps" in the creation of a meaningful and compatible "Mormon Architecture." The short piece which follows the discussion is a critique of the proposed designs for the new temples to be located in Provo and Ogden, Utah. Donald Bergsma is Professor of Architectural History, University of Utah, and former editor of* UTAH ARCHITECT. *He is not a member of the L.D.S. Church. Ronald Molen, Franklin T. Ferguson, Albert L. Christensen, and Paul G. Salisbury are all young Latter-day Saints in private architectural practice.*

## THE LAMPS OF MORMON ARCHITECTURE

FERGUSON: Most Mormons are basically ignorant of architecture and the idea of architecture as much as they are ignorant of art and the idea of art, and there is no chance in the public schools for them to get that kind of education. The Church, although it sometimes says that it is a total statement of man's environment, doesn't make an effort to educate people in these matters. Maybe the place to begin long-term thinking is with educating the membership of the Church so that they will demand something more than they have now.

BERGSMA: I have always felt that to make people aware of good architecture and good design you should start with the home and household articles. (But perhaps in the L.D.S. Church, the chapel is where Mormons spend the most time.) It is like the old Scandinavian tradition. You have a beautiful cup and a beautiful saucer and a beautiful spoon and a beautiful rug and you live with it, and you are born wrapped in good taste. An awareness of handsome things becomes a part of the people. So I say that you don't have to start at too high a level.

FERGUSON: When people find out that I am an architect they want to know my opinion of Church architecture, Church architects, the chapels that we are building, etc. Usually I give them a candid opinion, and they are surprised because I speak of things that they have never thought of before. It is not difficult to make some concepts very obvious to them, such as how one enters a building (Is there any real sense of entry?) or the relationship of the ever present recreation hall to the chapel or sanctuary. It just appalls and amazes me that most Mormons can go to the chapel day after day, week after week, and it never seems to dawn on them. I am almost sure it is because they have never found themselves in a great space or a great religious structure.

I agree that education is the process, but there are those of us who don't want to wait until we are old and are hopeful that something else happens. We know how people get into a position where they can make a decision and how long it takes them to get to that position. Those of us who would like to see improved architecture have wondered if decisions about *artistic* matters might be made in some other way than through authoritarian direction from above.

SALISBURY: The only other way is to suggest a change in the theology.

MOLEN: I don't think you have to change the theology. I think you have to point up the heresy—the *absolute* heresy—of building mediocrity.

I think you could point out that, after all, the Church *did* build the temple and they *did* take forty years building it and they had three different ways of getting stones down and all of the significance of this. Now we take one plan and we put it in the mountains and on plains and do all the terrible things that we have done with expandable plans, etc., and I think this could be obvious to many people. I think that this kind of thing has to be said in a very piercing, biting kind of way.

SALISBURY: You are saying then that we've got an historical precedent that we can point out to our leaders, and this historical precedent is something they can understand because the buildings were constructed during the time that a lot of them were growing up.

MOLEN: Yes, we do have in the old buildings such valuable historical precedent, because much of the old is really quite good.

BERGSMA: There are two kinds of education. In one you can catch the young people and so the problem is solved for years to come, but then of course we want to do something now; so, get someone in authority and convert him. I am not being facetious when I say this. It is a reality. I think you all know it. I think you know that should someone in the Church office building tomorrow morning decide that *great architecture* is going to come from this Church, the rest of us would be running our fannies off trying to get it. Again, in the Utah Mormon circle you have a distinct advantage. If you educate everybody, in time they will all get the picture, but if you don't they can be told; and once someone at 47 East South Temple decides to tell them, every community is going to not only preserve good things, but they are going to be careful, and they are going to grow in taste. If they don't know what taste is, someone will make sure that they do because it has become part of the program.

MOLEN: What we have now is socialized architecture—we really do in every sense —bureaucratic, socialized architecture. And I think you could make a very clear case of this.

What is the difference really between what they are doing and what is being done in socialist countries (except that maybe the socialists have a lot sharper bureaucracy than we've got in the Building Department)? I think that we can make a really strong stand that this is violating principles that are the real foundation of the Church.

CHRISTENSEN: Practicality is a key here. The men who run the Church are in a sense like the men who run any big business; that is, they have a purpose and they gauge their success by how well they fulfill this purpose. In other words, the Church is attempting to spread its word to as many people as it can in the world and to change the lives of those people with its gospel. I think the brethren recognize the value of the Tabernacle Choir, for instance, because it has proselyting value. They can send it around the country and it advertises the Church. They can see its value.

The Church sees no value in good architecture. What's the difference? You build a structure; you dedicate it; you hold your meetings in it; and where is the value? Now we have been talking about education. We've got to educate people to the value of good architecture in terms of the goals and the objectives of the Church. There is such a thing as bad environment, and there is such a thing as good environment, particularly for religious experience, and somehow we've got to get to them that this has value, that if they spend their money for this and spend the time and the interest, that it is going to pay dividends.

SALISBURY: You're not completely right though. The Church *has* recognized the value of architecture. A year ago, the *Improvement Era* had a whole section on the new chapels that are being built in Europe and South America, praising them for their part in the proselyting effort.

CHRISTENSEN: You're right, but goodness is equated with newness. If the paint smells new, the carpet is thick, the building is new and therefore good. This is not what we're speaking of.

FERGUSON: I'd like to adjust a little bit what you've said, because I think fundamentally I would agree with you that there is something being neglected, but the Church is very much interested in good buildings, in roofs not leaking, in concrete foundations being adequate, in structural members being of the best quality they can afford and being properly built so that when an earthquake comes it doesn't knock the building down.

They are interested in good *building.* They don't seem to be interested in good *architecture.* I think it would be well to draw some distinction between what good building is and what good architecture is. The good building has to do with the new paint, the new carpet, etc., whereas good architecture has to do with environment, and what is terribly important to religious architecture—emotion.

What kind of an emotion should you evoke in a person through this religious structure that you build? What are legitimate forms for Mormon architecture, for Mormon chapels?

BERGSMA: Again I think that more than just talking one may go back, as someone mentioned, to history to show the values. The trouble with the Tabernacle is that not only is it a great building but it *was* a great building, which automatically makes anything on the same piece of ground great. My cross-campus students ask me every year about the Temple and you know you can't say very good things

about the Temple because it is just such a fantastic symbol. It is probably one of the greatest symbols you could create, but as architecture it is not very significant. Then when you tell them that the Church information building is a 1930 to 1939 style, I don't think they understand that.

You've got to convert enough people to get someone to listen and then you've got to make a sacrifice to get something started. You can also quote, for example, a lot of things that were said about the Oakland Temple. The San Francisco papers were filled with the most vicious comments about the ugliness of the building and trying to get citizens groups to try to stop it because they said it was such an unpleasant looking birthday cake. Let the general membership see some of the criticism that was leveled against the Church via some of its architecture. And it can't all be negative. I mean you've always got to balance it.

CHRISTENSEN: But when the people in the Church read about that very building, they read it in the *Improvement Era.* And what did it say—what a great building it was, when in fact it is not. Somewhere along the line Mormons have got to realize that most qualified people don't believe that the Oakland Temple or the Salt Lake Bureau of Information are great buildings—they are merely eclectic architecture.

MOLEN: Many *Mormons* don't think those are great buildings. Our own people are terribly distressed about the quality of our architecture. They ask, "Why are they all alike?" "Why are they all such funny looking things?" They are ashamed; they are embarrassed. A lot of people were humiliated by that thing in New York—the total insensitivity of making a World's Fair Pavilion look like a temple.

BERGSMA: Should anyone under any circumstances ever put up a fake temple, let alone half or part of a fake temple?

SALISBURY: Pop art. It was at least contemporary.

FERGUSON: Let's get back to chapels. The potential of a Mormon Chapel is something really to get excited about in an architectural sense.

BERGSMA: I have only been in two ward houses and both of them were undistinguished and I've commented several times to groups of Mormons at firesides that I wouldn't have felt much different in the chapel had I had a basketball in my lap. My comment basically was that I had no sense that I had arrived any place. I wasn't in a gymnasium; it was definitely a ward house—I would have felt the same say, for example, if I had had a *magazine* in my lap. There was no religious connotation to the place. This is what has got to be conveyed to these people—that their chapel space is not *religious.*

CHRISTENSEN: Interestingly enough, it has been suggested that some of the University chapels are a little better than the regular ward houses, and one of the things they have done is to take that so-called cultural hall and move it away from the chapel so there is a chance for separation from this basketball type activity. In the average Mormon chapel, if the crowd is pretty good they open up the back wall and you've got your basketball court there; if you go into that same chapel on Tuesday night when they are having M.I.A., they do exactly what you are talking about. The kids run wild through there. How can they ever develop any sense of reverence?

SALISBURY: This is a big problem in the Church that we hear stressed repeatedly: reverence. The effort to achieve reverence has been going on for years and some-

how people can't link the two, the physical environment and the achievement of reverence.

MOLEN: Most Mormons want a chapel just like their living room, and that's exactly what our chapels are like. They are carpeted. The very place they probably shouldn't carpet. It ought to be a little more austere kind of place.

People are always complaining about reverence and I think this is a point that could be made—that people simply don't recognize where they are because it isn't a different place. It's like every other living room, but it has a higher ceiling. It's cozy and it's so darn friendly that people just blab as soon as they get inside the door. Now, some people say this is good. It's sort of a country club and they don't want to change. On the other hand, the classrooms, that ought to be the warmest and most cheerful places, are the most austere, cold, white shells that you could ever put people in. Why would kids ever want to remember the classroom as a pleasant experience of an exchange between student and teacher, when really to most kids it's just impossible to endure the place that long?

If we could compare all the breakthroughs that are being made in classroom architecture in what we call our primary and elementary schools and take some of that thinking, there is an awful lot of knowledge that we could apply. But we are not even thinking about it. There was an experiment in which they put rats in white cages and rats in colored cages with buttons to push, etc., and found that the rats in the more colorful, stimulating environment solved the rat mazes faster, etc. But we put all the kids in white cages and there is nothing memorable about a Sunday School class. There is nothing individual about it.

SALISBURY: A lot of people feel about our chapels like they do about our schools—that we spend too much money on them. Do better facilities really make for better learning?

MOLEN: The real answer is that if you had classrooms where people could really try to relax it might be better for communication, but real communication doesn't occur. And a white shell with tin chairs is not the place for it to happen.

FERGUSON: There is a very powerful kind of symbolism in the Church having to do with light and if you read into the doctrines of the Church you frequently come upon the word light as a symbol of truth and goodness and God—"Truth and Light." Just that one idea when applied to a chapel really gets me excited.

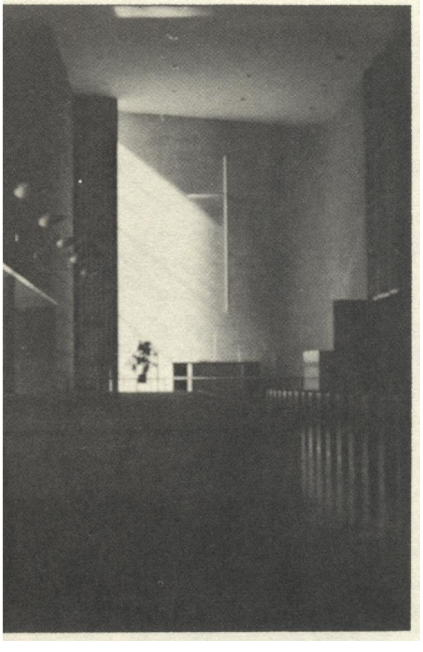
MOLEN: It is more positive than a cross in pure symbolism.

FERGUSON: It has fantastic possibilities, but then I go to church on Sunday and if you don't believe I am making sacrifices, I am, because I go to a chapel that has not a seed, not a trace of the use of light in a symbolic sense. There is a window and a brick panel and a window and a brick panel and a window and a brick panel.

BERGSMA: This is one of the strong things you can tie into if there is something that you can prove about the Mormon Church and its theology and its basic direction that relates to "light." It's hard to convey because people don't know what light is, compared to windows and light. You're talking about a spiritual quality—the essence of light as opposed to lightness.

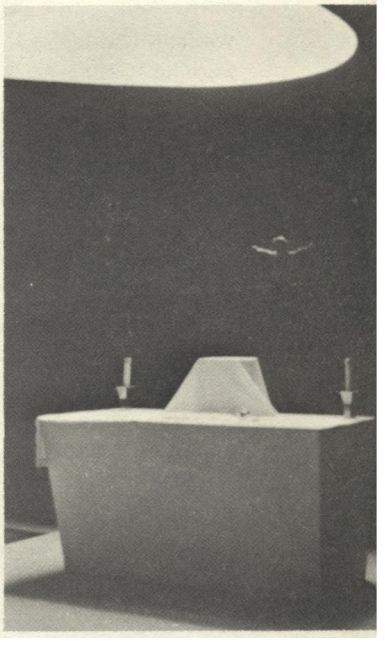
Well, I would say that generally speaking the people who throw stones at Mormon religious architecture, who are non-Mormons, criticize the lack of continuity between what they understand as the Mormon faith, the Mormon principle,

and the expression in the building. Therefore, if you could go to the Brethren and say, "Do we believe in these principles, and if so where are they in our buildings?" Or conversely, through the survey of these old buildings of the times in the past where you have done these things, "Why don't we do it now?" These are the types of things I think are communicable as opposed to shouting or withdrawing or blackballing. It's much like Ruskin's "Seven Lamps of Architecture." What are the principles or "lamps" that should guide, or be apparent in, Mormon Architecture?



*Light used in a religious context.*

*Christ Lutheran Church*
*Minneapolis, Minn.*
*Eliel Saarinen, architect*



*La Tourette, France*
*Le Corbusier, architect*

May I ask you another thing? I have heard quite a bit about testimony. That you give testimony in the ward houses.

FERGUSON: That's true. This then is another key: the importance of the spoken word as opposed to the importance of liturgy.

BERGSMA: I was a Lutheran for many years and on some occasions we used to have to give testimony, but you always saw everybody's backs, and even as a youngster I used to think this was terrible—facing towards the minister and giving testimony. If testimony is that important, why isn't there some way then that people can see. Now these are the kinds of manifestations of truths of the Church that should have their manifestation in floor plan and form.

MOLEN: The human figure when standing should feel very much at home in the chapel, rather than having something so cathedral-like that it would be dwarfed. You can't do what is being done by other churches. It's got to be totally different.

FERGUSON: You go to a cathedral and you watch the drama, a liturgical drama created by the priest. He relates himself to the axis of the church as he puts his arms out and as he raises his staff and so on. It may be that you don't agree with him, religiously, but you must admit that it's a beautiful drama and this configura-

tion, this axis—it means something. When you go into a Mormon building there is none of that. The axis is there and it looks a little bit stupid when what you really want is a feeling of brotherhood and the feeling of enclosure so that the spoken word can be heard and you can see a person's face and you sit across from him. You know there is something about sitting across from a person rather than looking at the back of his head that allows you to feel more like a brother to him, I believe, and that really ought to be a part of the thing along with the light.

SALISBURY: That arrangement exists in the Tabernacle—in all of the old tabernacles around the state where there are seats around the side. You sit up in the gallery and you see so and so across the way, and there is more of a sense of participation than in our chapels today.

FERGUSON: That was a great thing.

BERGSMA: Now you've got two "lamps." But what are other things that one can take right out of the Mormon scripture or out of the general scripture that you cannot just dismiss as unimportant but can point to and say, "Look, this building just doesn't do it."

FERGUSON: There is not a religion that I know of that teaches respect for an individual to the extent that Mormonism does, that you as an individual have always existed as an individual. There will never be another like you. You are unique in history and time.

SALISBURY: Which is a quality that makes us in a sense equal to God himself.

FERGUSON: Now if we truly appreciated individuality we would look for individual people to design individual chapels and appreciate the chapel as a statement of an individual.

BERGSMA: You could carry this one step further to the point that young people as a group on a college campus demand something different from a group in a farming community like Heber and demand something quite different from the middle class area of Kearns, which would demand something different than the upper class area of Federal Heights. But it could be that they should all be alike. This is another point to be considered.

CHRISTENSEN: This is certainly one valid point in opposition to the way the Church Building Department gives architects a set of plans and asks them to put their stamp on it instead of trying to solve an individual problem.

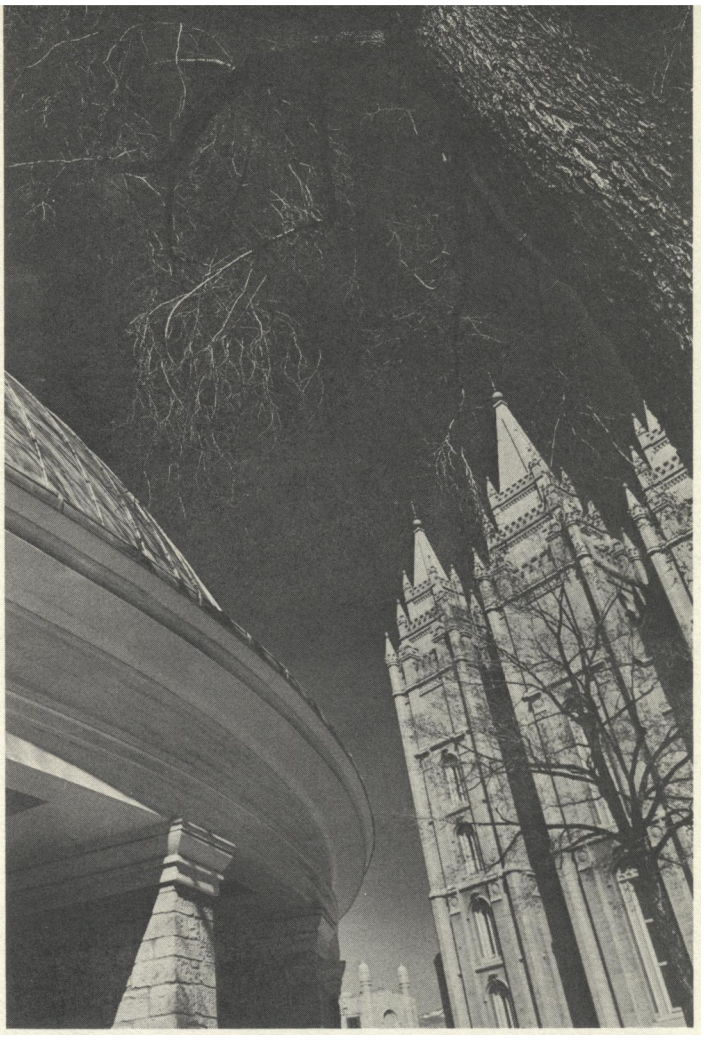
MOLEN: Another point is that we believe in the concept of continuous revelation—that God is always communicating with man. This also gives man the responsibility of saying something back to God, and what are we saying in our Churches? We are saying back the worst things possible. We are giving Him warehouses.

SALISBURY: Ten years ago we were giving Him back mediocre replicas of New England protestant churches, which is really great. He gives you a new revelation and you give Him back a leftover from the Reformation.

BERGSMA: I can give you one better than that and I use it in my class all the time: When the eclectic period arrived no one thought much about it, and I always show a picture of the Church Office building, copied directly from a pagan temple, but they don't think a thing about it because the Catholics, the Presbyterians, and the Episcopalians have all used this pagan architecture.

What about baptism? Is it done in your chapels? If so, this is a meaningful

part of the Church; I am looking for more "lamps" of Mormon architecture.
SALISBURY: Typically, a baptistry is built in conjunction with the gymnasium, so that a common dressing room can be used.
BERGSMA: Perhaps it should be void of dramatics. Maybe it is supposed to be common and ordinary.
FERGUSON: No. This is very important. You are supposed to prepare your children for it. This is the first step.
BERGSMA: If it is special, then it shouldn't be treated like a second-rate thing.
SALISBURY: But we have the problem in Mormonism of having things special without letting them become ritual.
BERGSMA: Are you afraid of them ending up as worshipable things?
MOLEN: Right.
FERGUSON: We are iconoclastic—boy, are we iconoclastic.
MOLEN: And yet we have more symbolism than anybody else.
BERGSMA: But they had stained glass windows in the old ward houses, stained glass pictures of Christ.
FERGUSON: Well, another of these "Seven Lamps" that you are talking about I think would be the idea of truth. The Mormon idea is that truth is to be found everywhere and that we are to seek truths in everything. Now there is a truth in building. There is a truth in organizing spaces into the proper sequence.
SALISBURY: And a truth in the use of materials.
CHRISTENSEN: It has been said that secular architecture—barns, and so forth—is more truthful than religious architecture and that these structures are perhaps more religious than some of our so-called religious edifices. Along this line then is the fundamental fact that we are direct and truthful, and that's why the Tabernacle is truthful, because it is direct in its use of materials and structural system.
BERGSMA: I am not trying to depreciate the point but to emphasize that it is difficult to convey in layman's terms. We've got to get down to something which is tangible, such as the truth of related functions to one another, and that there is a truth of form that people might be able to understand.
FERGUSON: Well, there is another aspect to it too, and that is that there is truth in the experience of building, in the craftsmanship. There is something sacred to the true craftsman and the true artist about putting something together. Ron was speaking earlier of the chapels with carpets and paintings and so on, and I like to call that cosmetic architecture, because the thing goes together slam-bang and then you slurp on all of these coverings so that the true building, the building itself, is covered up with layer after layer of caulking and painting.
BERGSMA: Let's get back to another point that is allied. What about permanence?
CHRISTENSEN: You build for eternity.
FERGUSON: No, you don't worry about it because the millennium is upon us.
SALISBURY: But the theory is, you prepare yourself as though the millennium were tomorrow, but you build to last for a thousand years.
CHRISTENSEN: Speaking in terms of these "lamps," eternity is certainly an important concept in Mormonism.
BERGSMA: But outsiders say, "How can it be such an eternal religion with such temporary buildings." For example, look at the Temple. It looks eternal. There is something about it that is eternal. There is something about the Tabernacle, too,



that has an eternal quality, that looks like it would last for one thousand years.

MOLEN: You know, though, as bad as Mormon architecture is, there is an awful lot of junk that is being built as church architecture.

BERGSMA: Yes. In every religion.

SALISBURY: Yes, but this is the *true* church.

BERGSMA: But the Catholic church has by far the most distinguished architecture of this generation.

FERGUSON: In my opinion, the best is in Europe. I think the best contemporary church architecture is being done in Germany and Switzerland.

MOLEN: And in Japan.

FERGUSON: Now maybe I should define what I think is good about them. In the first place, they are not cosmetic. You see what the building is made of and the materials are used in an honest way. Secondly, there is a structural system that is apparent. Thirdly, where liturgy is important it is used with an appropriate framework, and where the spoken word is important, it is made to be important.

BERGSMA: A religious building should be a work of art, the greatest thing that man is capable of giving back in terms of producing a beautiful thing. This is the old Catholic idea from the Gothic Age when communities were definitely trying to out-do their neighbors for the greater glory of God.

MOLEN: Nothing was too good. They were giving their very best.

BERGSMA: And this comes up very often in Protestant churches. I have had association with a minister who will say, "We just don't have enough money, but are we doing the proper thing for our God?"
CHRISTENSEN: This would bring out another "lamp"—the idea of perfection, which we certainly do have in Mormonism.
SALISBURY: And this ties back to the idea of man communicating with God and the chapels being a means of communication.
CHRISTENSEN: The early pioneers lived in log cabins, which were appropriate to their situation. But in 1960 if a man is living in a log cabin there is something wrong with him, and our architectural approach to religion is that antiquated.
SALISBURY: Go back to Ron's historical example. Though people were living in log cabins, as soon as they could trim stone they were building tabernacles, and they built the nicest things they could build for their religious structures. You see them all the way down the state. They were building the nicest things they could build in the 1880's.
BERGSMA: They were indeed. And even in the brick period the little old brick buildings which to us might look simple were beautiful and were the best they could do with that material. Today they look just so simple and so obvious, but some of those represent the highest quality that they could obtain at the time with the material they had.
CHRISTENSEN: There is the story of the Kirtland Temple—the stone walls were covered with an unusually durable plaster prepared according to a special formula which called for pulverized glass and chinaware. The Saints brought their treasured china and ground it up to provide enough material, and the finished product glistened in the sunshine as if the walls were set with precious stones.

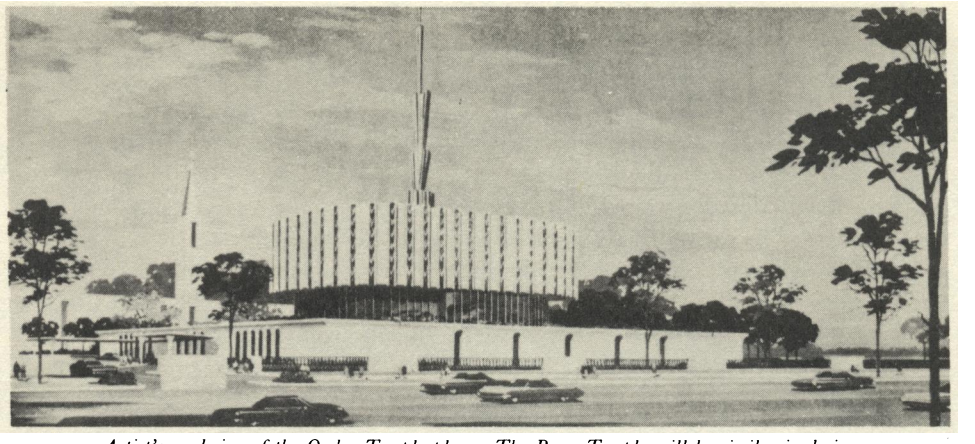
After the Temple had been abandoned, gentile admirers scraped most of the plaster off, either as souvenirs or as samples to study in the hope of discovering the secret of its composition. Due to this vandalism, only a few patches remain today, but the fragments of glass and chinaware still sparkle as a symbol of the early-Mormon commitment in all things to the ideal of perfection. They gave the very best they had back to God.

## THE TEMPLE AS A SYMBOL

*Donald J. Bergsma*

> *And send ye swift messengers, yea, chosen messengers, and say unto them: Come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come, may come, and bring the box-tree, and the fir-tree, and the pine-tree, together with all the precious trees of the earth;*
>
> *And with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth; and build a house to my name, for the Most High to dwell therein.* (*Doctrine & Covenants 124:26-27.*)

For thousands of years cultured civilizations have glorified their God with buildings of extraordinary beauty and craftsmanship. The modern world, in the midst of an almost frightening technical sophistication, still marvels at the



*Artist's rendering of the Ogden Temple plans. The Provo Temple will be similar in design.*

magnificence of the creations of the devoted men of the earlier and less technically capable generations. Pondering a great temple of the past, be it Greek, Islamic or Gothic, the modern viewer is haunted by the question, "Why did they do this; what drove them to produce this astounding structure?"

We are told that these great symbols were produced out of fear, and we are also told that they were produced out of love. Some would have us believe that they were built by slaves, and others insist that they were built by religious fanatics. The most significant point, however, is that we find it easy to agree that the great temples of the past were the efforts of gifted men who provided special environments of rare beauty for their religious activities, and in the process left a legacy for the inspiration of future generations.

It is generally assumed that religious structures have as their primary purpose the glorification of God and the edification of man. In terms of simple dimensional requirements, religious activities can be satisfactorily accommodated in houses, barns or gymnasiums—the number of participants becomes the sole determining factor. However, the very nature of "worship" has always implied a suitability of environment which negates mere dimensional adequacy as the primary factor in design. When environment created for religious purposes fails to provoke the desired emotional response from the participant, the structure has failed to fulfill its principal purpose.

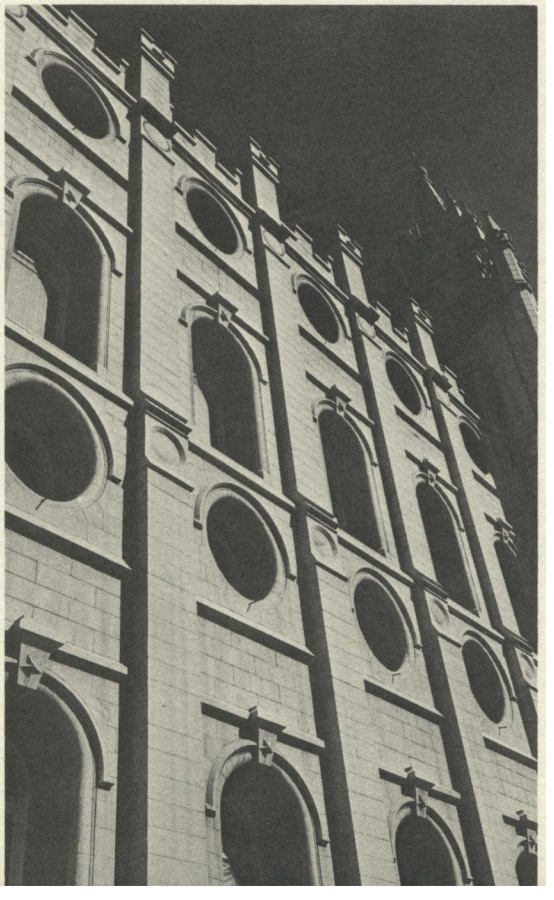
The truth of the Mormon faith is not the Mormon Temple. Neither is the Mormon Temple a *symbol* of the truth of the Mormon faith. The Mormon Temple is, however, a symbol of the Mormons' *belief* in the truth of their faith. Standing on Temple Square, the non-Mormon may be inclined to ask why the Mormons believed what they did, but the non-Mormon knows, simply by viewing the Temple, that the builders of the Temple *did* believe. The symbol of their belief, the Temple, is firm, it is powerful, it is not cowering or noncommittal. It is easily discerned to be the work of men who were sure of their purpose. Judged strictly as a work of art, this building is ill-proportioned, and from the exterior falsely represents the spatial divisions on the interior. The carving, as Rudyard Kipling stated, is "pitiful scratching in stone." However, when judged as a symbol of a group's unwavering belief in things spiritual, it is a successful statement.

What, then, can be said of the proposed design for the new temples soon to be built in Ogden and Provo? A photograph of one of them taken from the local newspaper, when circulated to young architects with the caption removed, was identified as almost every type of building other than a religious structure. Only one individual properly identified the building, and he sarcastically suggested it could only be a Mormon structure of some kind. This is a sad commentary on contemporary Mormon architecture. As a symbol, the new temples will tell a story quite different from that of the edifice on Temple Square.

The very fact that one design was created for two separate temples *suggests* mass production is playing a role in contemporary Mormonism. The mercantilistic quality of the design *suggests* that modern Mormonism is more concerned with commercialism than with spiritual matters. The "newness" and "prettiness" of the design *suggests* a denial of the resolve of the early Church.

Mormonism has a proud tradition and a rich heritage. Where is this expressed in the new design? Mormonism is supposedly an expanding and viable faith. The new design suggests the swan-song of a diminishing tribe. A wealthy church, in one of the world's most affluent societies, owes its faithful more than what they have been offered in these designs of the Church architect. The early pioneers would not have been so callous in their approach to housing the activities of their faith.

Fifty or one hundred years from now future generations may sit and ponder one of these new temples and ask the same questions we ask today of the temples of the past: "Why did they do this; what drove them to produce this astounding structure?" The church that produced the structure will have to be the church that answers the questions. The new design *suggests* that that church may not be around to provide the answer.



*PROSPECTS FOR THE STUDY OF*

# *THE BOOK OF MORMON AS A WORK OF AMERICAN LITERATURE*

*Douglas Wilson*

*Although not a Mormon, Douglas L. Wilson is interested in Joseph Smith, the Book of Mormon, and the Illinois period of L.D.S. history. He holds a Ph.D. from the University of Pennsylvania and is an Assistant Professor of English at Knox College, specializing in American literature. He is the editor of* THE GENTEEL TRADITION: NINE ESSAYS BY GEORGE SANTAYANA, *recently published by Harvard University Press.*

## I

No one will want to deny that the Book of Mormon has been a book of considerable impact and importance in America, insofar as it has affected the lives of many millions of citizens; yet it has never really been counted in the canon of American literature. Not even the enlightened developments of the past forty years or so that have broadened the base of literary studies to include, in addition to *belles-lettres,* virtually all written and even oral expression have altered this strange state of affairs, though they may well prove to have set the stage for such a change. No serious or sustained treatment of the Book of Mormon has appeared in any of our myriad literary histories, nor has any enterprising critic undertaken to explain an omission that, once it has been noticed and reflected upon, begins to look like a conspiracy. Such studies as have appeared, in undergraduate or graduate theses or in exclusively Mormon periodicals and books, have, perhaps inevitably, gained no wide currency, nor have they achieved any real standing in the scholarly world at large. Occasionally the Book of Mormon has been mentioned by a literary critic of consequence, as in the rare, almost isolated, case of

Van Wyck Brooks, who once made it the subject of an essay.[1] But the most striking thing about Brooks's essay on the Book of Mormon is that it soon becomes clear, alas, that he has not even bothered to read it. Indeed, the author of the most penetrating commentary we have had on the work as an "American document," Thomas F. O'Dea, has pointedly observed that "the *Book of Mormon* has not been universally considered by its critics as one of those books that must be read in order to have an opinion on it."[2]

This is not to say, as the missionary often seems to assume, that scoffers who can be persuaded to read the book will remain to praise it. It is an admittedly difficult book to read, and we should be prepared to accept the fact that those qualities that made it attractive and even compelling to many of its early nineteenth-century readers will become increasingly hard for twentieth-century readers to recover. The pervasive literary judgment that it is for the most part ill-written is likely to stand. Champions of the book will do well to remember that neither Smith nor any of the early converts whose lives were transformed by reading it were concerned with the question of literary excellence. On the other hand, detractors who are accustomed to draw invidious comparisons between the Book of Mormon and the King James version of the Bible will do well to remember (or learn) that much of the Old Testament is equally ill-written and in the same ways, though more consistently Elizabethan in its grammar and accidentals. It is a common piece of piety to characterize the literary quality of the King James version by pointing to the lyricism of the Psalms or the Song of Songs or the dazzling brilliance of intermittent passages in St. Paul or the occasional magnificence of Isaiah, Jeremiah, and the other prophets. But no one reads the Book of Numbers, let us say, for its aesthetic qualities, nor most of the Pentateuch, for that matter. Unfortunately, the Book of Mormon is much more like the Pentateuch than St. Paul, and it is this characteristically "Pentateuchal" quality of the Book of Mormon that prompted the Mark Twain quip, so often repeated by its critics, that the book was "chloroform in print."[3]

But even if the Book of Mormon is not remarkable in its literary qualities as we ordinarily speak of them, a substantial part of the reason for its neglect as a work of American literature must be attributed to the categories and critical conventions of literary study as it has been traditionally practiced. Literary study has been dominated, since even before it was taken over by the academy, by aesthetic considerations, and this is still largely true today. Works that do not measure up to the prevailing aesthetic standards are relegated to historians or anthropologists or to any interested practitioner of a social science, *unless* —and here is an interesting fact—they happen to be the products of

[1]"The Book of Mormon," *Sketches in Criticism* (New York, 1932), pp. 253-256.

[2]*The Mormons* (Chicago, 1957), p. 26.

[3]*Roughing It,* Definitive Edition (New York, 1922), III, p. 110. Though Twain is thoroughly scornful of the Book of Mormon, he at least gives evidence that he has taken the trouble to read it and gives specific examples of what he objects to.

writers who have written other works that *do* measure up, in which case they are retained by the literary scholar and studied for the light they may throw upon the author's life or philosophical temperament or more important works. Thus a man like Jefferson, who made an inestimable contribution to American life and character by writing—as a *writer,* if you will, a man of *letters*—but who eschewed *belles-lettres,* is usually considered only a peripheral figure on the horizon of American literature. This kind of thing is usually justified with the argument that literary study concerns itself primarily with *imaginative* literature, but if Jefferson's writing is not in large part genuinely and truly imaginative, then the word is being sadly misused.

It is gratifying to note that our most significant and most widely acclaimed literary critics—men like Edmund Wilson and F. O. Matthiessen, for example—exercise a function far broader than merely making aesthetic judgments and willingly accept the role of "social scientist" or whatever the job entails. (Matthiessen preferred to call himself a "cultural anthropologist.") The study of literature, we are finally coming to see, should not be limited to poems, plays, and stories but should be the study of human documents, of man's verbal representations of his experience, of his recorded visions of the world he inhabits or creates, whatever form they may take. Certainly the Book of Mormon, then, by dint of its decisive impact on the American scene, has a legitimate claim on our attention as literature above and beyond, as O'Dea puts it, the "superficial peculiarities and literary awkwardness" that commentators have heretofore made the "chief objects of their attention."[4]

But the question of categories and conventions of literary study is not the end of the matter either. There have been important literary studies that have overlooked the Book of Mormon even as a species of sub-literature, which is to say, writing that doesn't measure up aesthetically or which lies somehow outside the conventional categories. A striking example is an excellent work, now virtually a classic, Henry Nash Smith's *Virgin Land: A Study of the West as Symbol and Myth.* Those familiar with Smith's book, its scope and subject matter, will recognize that the topic is tailor-made for a consideration of the Book of Mormon. But Smith, a brilliant scholar who is exceedingly well-informed on the literature of the West, does not feel constrained to so much as mention the Book of Mormon. Bernard DeVoto, who wrote prodigiously on the literature and history of the West and who knew of Mormon culture at first hand, having been raised in Utah, could do no better than brutally dismiss the book as "yeasty fermentation, formless, aimless, and inconceivably absurd. . . ." Ironically enough, the only scholar of note not only to call DeVoto on his wrong-headedness but to put the Book of Mormon up for serious consideration as a work of American literature has been Fawn Brodie. More than twenty years ago she laid out the case for serious literary study of the Book of Mormon and

[4]O'Dea, *The Mormons,* p. 26.

countered DeVoto's charges with a defense that subsequent literary scrutiny is certain to confirm—that the book, while dull, is "not formless, aimless, or absurd," and that "its structure shows elaborate design, its narrative is spun coherently, and it demonstrates throughout a unity of purpose."[5]

One is finally led to the conclusion, for lack of a better one, that the literary neglect of the Book of Mormon is largely the result of both ignorance and diffidence. Most students of American literature and life would appear to be ignorant of the character and substance of the Book of Mormon and of its profound relevance, as I see it, to the pressing concerns of American life in the early nineteenth century. This is an ignorance that is perhaps shared by Mormon as well as non-Mormon scholars, though one must take into account that the basic assumptions of Mormon fundamentalists preclude consideration of the Book of Mormon as an "American" work, in the ordinary sense of the word, and least of all as a product of the nineteenth century. On the other hand, the diffidence of Mormon scholars would appear to be somewhat different from that of their non-Mormon colleagues. This is an apparent reluctance to offer for publication anything that would have unfavorable repercussions in the Mormon community. The situation here is admittedly awkward and difficult, but the reluctance is nevertheless an unbecoming one in a scholar. The diffidence of non-Mormon scholars is typified, I fear, by an attitude even more reprehensible in a scholar, and that is the tendency to treat the subject with a knowing wink or smirk. This attitude is probably not the diffidence of "politeness" at all, in most instances, but rather a species of the first category, ignorance.

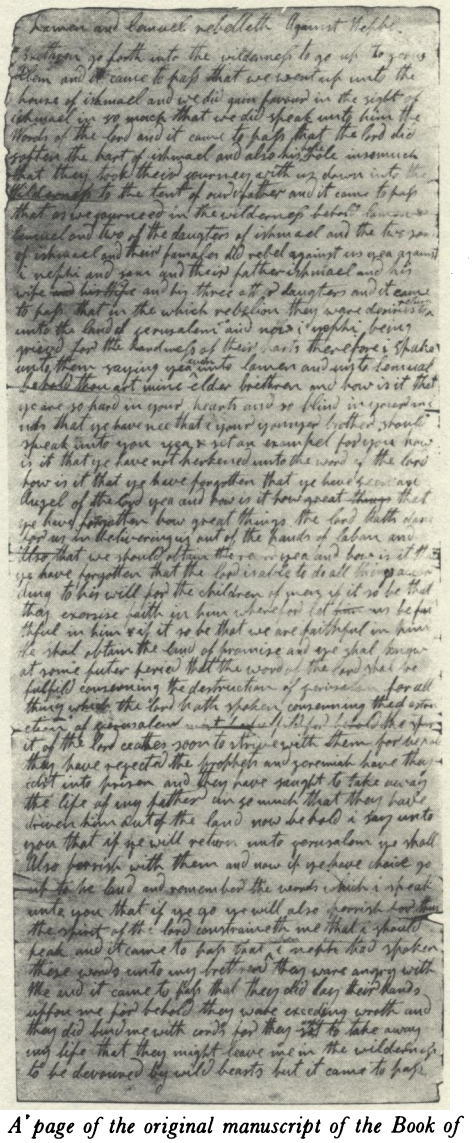
The upshot of all of this is that the Book of Mormon has been denied its due, whatever that may come to be, as a work of American literature. This is a lamentable state of affairs, not only for Mormons and others closely concerned with the book itself, but for anyone who has a serious interest in the American experience and the culture that has emerged from it. The only way to rectify the situation, obviously, is to make a start, and the question immediately arises, where does one begin? I should like here to offer a few suggestions, and I should like to begin with a consideration that has at least a logical priority—the text of the Book of Mormon.

## II

The first major task of the literary scholar is to establish the text. This is a task that appears simple to the layman but is often one of the

[5]DeVoto's charge and Mrs. Brodie's response appear in her monumental biography of Joseph Smith, *No Man Knows My History*, (New York, 1945), pp. 68-69. While Mrs. Brodie's book contains some errors of fact (some of which have strangely persisted through seven printings) and, inevitably, some judgments which are questionable, it seems to have escaped most Mormons that her book is regarded by non-partisans as one of the finest examples of American biography, that it actually champions its subject as an extraordinary and fully human figure in American history, and that it is directly or indirectly responsible for arousing much of the sympathetic attention that has been paid to the early period of Mormon history by non-Mormon scholars over the past two decades.

most complex and difficult that the scholar has to face, as much subject to contention and controversy as the interpretation of the work itself. It is logically the *first* consideration because all others are necessarily tentative until the text has been established. The critic who would offer an interpretation of a work must be assured that the passages, phrases, and words that he cites as evidence in his arguments are authoritative, that they do not represent misprints or interpolations by another hand or the emendations of a capricious editor or a host of other corruptions that plague literary texts. Until the textual editor has done his job as thoroughly as possible, all readings and interpretations are tentative only and subject to revision.



*A page of the original manuscript of the Book of Mormon in Oliver Cowdery's handwriting.*

Alerted to the dangers of the textual corruptions that attend reprints and editorial revisions, the layman may attempt to circumvent these pitfalls by seeking refuge in the first edition. But, unfortunately, this often brings him into contact with an even less desirable text than the modern editions he had hoped to escape. For, especially in older books, the authors themselves did not always arrange for or supervise or sometimes even consent to the initial publication of their works. The reader who acquired a first edition of Shakespeare's *King Lear*, for example, would not have a reliable text, as this happens to be what Shakespearian scholars call a "bad Quarto," a presumably pirated and imperfect version of the play. Even when an author has seen his own work through the press, he may overlook—and thus "authorize" typographical or substantive errors which he may never catch or which he may silently correct in a subsequent printing. Or the author may make an outright revision of his work, which he has a perfect right to do, and thus rob the first edition of its authority. To come closer to home, the first edition of the Book of Mormon, while it continues to be of tremendous textual value, is not the edition that

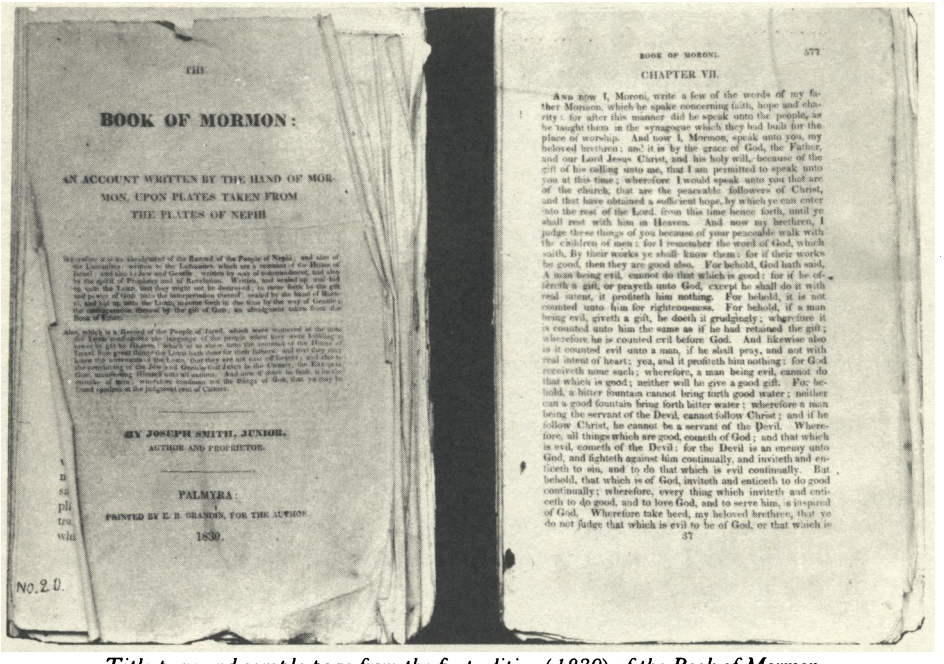
anyone familiar with the various other editions is likely to recommend to an interested reader.

It has been the great good fortune of the contemporary literary world to have witnessed the development of a school of bibliographical and textual analysis that has raised immeasurably the standards for the establishment of literary texts. Pioneered by Walter Gregg and R. B. McKerrow, two British scholars specializing in the English Renaissance, the movement has found its most energetic practitioner and spokesman in Professor Fredson Bowers of the University of Virginia. Like his predecessors, Professor Bowers is primarily concerned with the editing of texts from the English Renaissance, but he has demonstrated the value of his editorial procedures for American literature in an admirable edition of Whitman manuscripts and, more recently, in the superb Centenary Edition of Hawthorne, of which he is the textual editor, and which is certain to set the standard for future editions of the American classics. It is not possible to describe or summarize briefly the highly complex and exacting methods developed and employed by Professor Bowers and his colleagues, but they are characterized by the most rigorous attention, not only to the minutest details of whatever printed texts and manuscripts may be involved, but to the details of typesetting, layout, printing, proofing, and binding that went into the production of the printed texts.[6] These procedures are the most painstaking ones imaginable, but they provide us, when carried through, with the most complete understanding of the nature of existing textual problems and the most reliable text that it is possible to have. In short, until this knowledge and these techniques have been applied to the establishment of the text of the Book of Mormon, we will continue to have something less than a text that we can confidently call definitive.

The textual criticism of the Book of Mormon along modern lines, so far as I am able to determine, has not yet begun, and I would not like to claim that I can begin it here, but I would like to indicate some of the problems that will have to be confronted. One of the initial problems will be to identify all the documents and sources that are pertinent and to make available those sources that are now virtually inaccessible. There exists, for example, a reportedly complete manuscript copy of the Book of Mormon and some fragments of another. The complete copy is the one that was retained by Oliver Cowdery when he left the Church and is now in the possession of the Reorganized Church at Independence. Although it has been photostated (white on black), the strict procedures which have been laid down by the Church officials to insure the maximum security and safety of the manuscript itself have had the effect of making it unavailable for scholarly examination. If the custodians of this unique manuscript could find means, consistent with its safety and

[6]A good general introduction to these methods, of a non-technical sort, is a lecture by Prof. Bowers, published by the University of Kansas Libraries as a pamphlet: *The Bibliographical Way* (Lawrence, 1959). A much more technical article is "Established Texts and Definitive Editions," *Philological Quarterly,* XLI (1962), 1-17.

security, of housing it in their own rare book facilities, rather than the Kansas City bank vault where it now reposes, then ways could almost certainly be found for qualified scholars to examine it without risks. Once a reliable transcript had been made, which could be checked against good quality microfilm copies, there would be little need to subject the manuscript itself to a great deal of handling. When these things are done, it will be possible to begin to discover answers to the crucial questions that the manuscript raises, such as: whether the manuscript is the original draft or the copy Oliver Cowdery is said to have made; whether this is the copy that was used by the printer; how it is punctuated and paragraphed; in precisely how many hands it is written and whose hands they are; what is indicated about the nature of the composition and dictation; and so forth.



THE

BOOK OF MORMON:

AN ACCOUNT WRITTEN BY THE HAND OF MORMON, UPON PLATES TAKEN FROM THE PLATES OF NEPHI

BY JOSEPH SMITH, JUNIOR,
AUTHOR AND PROPRIETOR.

PALMYRA:
PRINTED BY E. B. GRANDIN, FOR THE AUTHOR
1830.

NO. 2 0.

BOOK OF MORONI. 577

CHAPTER VII.

AND now I, Moroni, write a few of the words of my father Mormon, which he spake concerning faith, hope and charity; for after this manner did he speak unto the people, as he taught them in the synagogue which they had built for the place of worship. And now I, Mormon, speak unto you, my beloved brethren; and it is by the grace of God, the Father, and our Lord Jesus Christ, and his holy will, because of the gift of his calling unto me, that I am permitted to speak unto you at this time; wherefore I would speak unto you that are of the church, that are the peaceable followers of Christ, and that have obtained a sufficient hope, by which ye can enter into the rest of the Lord, from this time hence forth, until ye shall rest with him in Heaven. And now my brethren, I judge these things of you because of your peaceable walk with the children of men: for I remember the word of God, which saith, By their works ye shall know them: for if their works be good, then they are good also. For behold, God hath said, A man being evil, cannot do that which is good: for if he offereth a gift, or prayeth unto God, except he shall do it with real intent, it profiteth him nothing. For behold, it is not counted unto him for righteousness. For behold, if a man being evil, giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God. And likewise also is it counted evil unto a man, if he shall pray, and not with real intent of heart; yea, and it profiteth him nothing: for God receiveth none such; wherefore, a man being evil, cannot do that which is good; neither will he give a good gift. For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore a man being the servant of the Devil, cannot follow Christ; and if he follow Christ, he cannot be a servant of the Devil. Wherefore, all things which are good, cometh of God; and that which is evil, cometh of the Devil; for the Devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually. But behold, that which is of God, inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God. Wherefore take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is

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*Title page and sample page from the first edition (1830) of the Book of Mormon.*

Most important of all, of course, is the question of how the manuscript relates to the first edition and to subsequent changes in the text.[7] A committee authorized by the Reorganized Church undertook such a comparison shortly after the manuscript was acquired and presumably did a careful and conscientious job. The published report of the committee, however, indicates that the end product it was attempting to

[7]The temptation to regard the many changes that have been made in the text since the first edition as trivial and of no real consequence should be resisted. Prof. Bowers and others have demonstrated often and persuasively that the cumulative effect of a large number of minor changes is one of real significance. A glance at one of the many useful, if amateurish, volumes produced by Jerald and Sandra Tanner, *3,913 Changes in the Book of Mormon* (Salt Lake City, n.d.), will indicate the general nature and magnitude of the differences between the first edition and the current edition of the Utah Church.

achieve is something quite different from what literary scholars would call a definitive edition.[8] This, together with the fact that the rigorous and exacting procedures of modern textual analysis were simply not available to the committee at this time, is why the edition that the committee produced falls short of the standards of contemporary scholarship. Nonetheless, because it is based on a comparison of the earlier editions with one of the original manuscripts, and because it adheres more closely than other modern editions to the format of the book that prevailed in Joseph Smith's lifetime, this is the edition that is to be preferred, from the point of view of literary scholarship, above all other current editions.

Closely related to the problem of establishing the text, and an equally good point at which to begin to bring serious literary scholarship to bear on the Book of Mormon, is the problem of descriptive bibliography.[9] Here again, Professor Bowers and his associates have put what was previously a rather casual affair on a very sound and rigorous basis and have thus made possible finer and more useful discriminations.[10] They have, for example, greatly improved our ability, not only to discriminate between editions or printings which are virtually identical, but to detect and establish the priority of varying states within a single printing. One of Professor Bowers's associates, Dr. Charlton Hinman, has perfected a collating machine which vastly extends the scope and accuracy of textual comparison. It is now possible to compare, by means of the Hinman collating machine, many copies of a single edition or printing of a volume in a reasonable length of time and detect even the slightest variation, such as a broken type face.[11]

The job of providing a definitive descriptive bibliography of the Book of Mormon is one that can and should be undertaken at once. These researches, for which literary scholarship can now provide completely satisfactory means and methods, will supply a tremendous amount of valuable information and will lay a solid foundation for the establishment of the text of the Book of Mormon.

It is perhaps appropriate to say at this point that the full-scale re-editing of the Book of Mormon employing the modern procedures and standards being outlined here is *not* proposed on the assumption that anything terribly dramatic or startling will emerge in the form of a drastic textual revision. There is no reason, as a matter of fact, for

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[8]"Preface," *The Book of Mormon* (Independence, 1953), [vi]-viii. The most recent edition of *The Book of Mormon* published under the auspices of the Reorganized Church, issued in 1966, has been edited with an eye toward making it more readable and thus, while it may be fairly successful in terms of its aims, is not well suited for scholarly use.

[9]See Fredson Bowers, *Bibliography and Textual Criticism* (Oxford, 1964).

[10]The most exhaustive treatise on this subject is Prof. Bowers's *Principles of Bibliographical Description* (Princeton, 1949).

[11]Abundant evidence of what the Hinman collating machine is capable of uncovering in the supposedly well-searched area of Shakespearian texts is Prof. Hinman's two-volume work, *Printing and Proof-reading in the First Folio of Shakespeare* (Oxford, 1963). Prof. Bowers's own textual introductions to the three volumes of the Centenary Hawthorne published thus far are fascinating examples of what can be done with the basic data supplied by the machine.

thinking anything of the kind. (It is, of course, true that the only way to be certain that doing an up-to-date job of editing would change nothing of any consequence in the text is to do it. This is precisely the reason that the newly created National Humanities Foundation set aside a very large amount, in its initial appropriation, for the definitive editing of the standard American classics.) Rather, the proposal rests on the assumption that an important document deserves the best editing possible and that the people who study the document and treat it seriously can take no comfort in anything less.

There is good reason for thinking that literary scholarship is in a position, in performing these tasks, to render a valuable service to Mormonism. As a discipline, it has no theological or sectarian ax to grind and, because of its impartial position, can command the respect and confidence of all elements within the Mormon community and without. Furthermore, the approach to and presentation of the text by literary scholarship would be such as to make the textual variants and other evidence involved in problematic passages available for scrutiny so that alternative readings could be independently considered and arrived at. This kind of scholarly interest and activity would also have the effect of broadening the base of readership for the Book of Mormon, something that would surely be welcomed by all Mormons.

## III

But if establishing the text is logically the first task of the literary scholar, it is in practice, of course, one that is not undertaken until a considerable amount of other interest has been expressed in a work. Readers who are attracted to the Book of Mormon because of its potentail significance as literature are not likely to await a definitive edition of the text before offering their judgments and interpretations. I should like to offer some suggestions at this point as to what we might expect from a literary, as opposed to a religious, approach to the Book of Mormon.

The literary study and analysis of the Book of Mormon, when it is seriously undertaken in our time, will of necessity have a decidedly mythic orientation. I think we may confidently predict as much for two reasons: one is the contemporary importance and pervasiveness of myth criticism in literary analysis; the other is the special character of the narrative of the Book of Mormon itself.

It might not be too much to claim that the mythic approach to literature, as it has emerged in our time, while revolutionizing our understanding of contemporary and traditional writings, has substantially altered our estimates of important writers. The reputation of William Blake is perhaps the most striking example. Regarded as a madman by his contemporaries, he is now generally ranked as a major poet. The sole reason for this radical shift is clearly the seriousness with which it is possible for modern readers to take Blake's religious vision through the instrumentality of myth. It is no accident that one of the first studies to penetrate Blake's depths and reveal his poetic themes, Mark

Schorer's *William Blake: The Politics of Vision,* should contain what has come to be regarded as a classic statement on myth. Noting that any definition of myth must not be too stringent, he emphasizes that for literary purposes "even a loose definition does not include . . . the current journalistic sense of falsehood, nor does it imply anti-intellectualism or any other such pejorative. The term denotes, in fact, neither the negation nor the contrary of ideas, but their basis and their structure, the element by which they are activated." He then undertakes an illuminating discussion of myth, from which I quote only the first few sentences:

> Myths are the instruments by which we continually struggle to make our experience intelligible to ourselves. A myth is a large, controlling image that gives philosophical meaning to the facts of ordinary life; that is, which has organizing value for experience. A mythology is a more or less articulated body of such images, a pantheon. Without such images, experience is chaotic, fragmentary and merely phenomenal.[12]

It is worth emphasizing at this point that Schorer deliberately rules out any possibility that "myth," as he and other literary critics use it, may imply falsehood or fraud. Hence, a mythic approach to the Book of Mormon would be concerned with the character and significance of its dramatic configurations and structure, not with its historical validity.

Interestingly enough, the development of the mythic mode of interpretation has not been exclusively literary but has, in fact, been closely related to the understanding of traditional religious texts. Once the classical Greek myths, under the aegis of the emerging discipline of classical anthropology as exemplified in Frazer's *Golden Bough,* began to be understood not as mere superstitions but as profoundly significant and expressive forms, the discovery of archetypes and the reexamination in this light of virtually all dramatic narratives, particularly those of religious import, was inevitable. In our own day, the possibility that serious literary commentators, in examining such a narrative as the Book of Mormon, will be particularly attracted and sensitive to its mythic dimension is a foregone conclusion.

This represents a consideration that will understandably give pause to a Mormon world accustomed to thinking of the book in merely literal terms. Mormon intellectuals who have already expressed concern over whether interested non-Mormons are really capable of "taking Mormonism seriously" will perhaps regard the mythic approach as merely another in a series of simplistic and superficial dabblings in the phenomena of Mormon culture.[13] This would constitute a serious mistake—

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[12](New York, 1946), p. 27.

[13]One may cite, as a recent and telling example, Mr. Richard L. Bushman's contribution to a roundtable in a recent issue of *Dialogue.* Writing of the Book of Mormon and the Pearl of Great Price, he states: "Their claim to be ancient writings can be readily tested by established canons of proof. Unfortunately, non-Mormons have started at the wrong end again by showing similarities

serious, not only because it would widen the breach between Mormon and non-Mormon students of the Book of Mormon, but also because the valuable insights that such an approach might yield for Mormonism itself would be thereby lost or obscured in the haze of controversy. For the mythic approach to the Book of Mormon would not constitute, as some might fear, an attempt or intention to profane the sacred, but rather to apprehend it in a way that is meaningful and consistent with what is known about the way man sees and understands and projects the world and the life he lives in it. The actual effect of the development of myth criticism has been to force students to take the writings of prophets, seers, and revelators *more* seriously than they had previously. The tendency to write such works off as so much superstitious malarkey has actually been reversed. This means that the problems traditionally posed by a literalistic scrutiny of sacred texts—as, for example, the whole question of how pre-Columbian archeology squares with the Book of Mormon—need not prove insurmountable barriers to serious inquiry. Indeed, once the mythic mode of interpretation is adopted, such matters do not appear as barriers at all.[14]

It was over sixty years ago that George Santayana crystalized a developing trend in nineteenth-century thinking—a trend that occupied such disparate figures as Emerson and Matthew Arnold—with his famous formulation that identified poetry and religion. His *Interpretations of Poetry and Religion* (1900) offered as its central idea "that religion and poetry are identical in essence, and differ merely in the way in which they are attached to practical affairs. Poetry is called religion when it intervenes in life, and religion, when it merely supervenes upon life, is seen to be nothing but poetry." Santayana's intention here was not to demean religion; on the contrary, his whole purpose was to dignify it and, in the context of a shooting war then raging between science and religion, to affirm its profound significance and importance for human values and human experience. He felt that religion had been defended on the wrong grounds and wished, by identifying it with poetry (whose

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with nineteenth century beliefs. . . . The only way to prove the Book of Mormon and the writings of Abraham false is to find contradictions with the milieu of the ancient world from which they claim to have arisen. No non-Mormon historians have undertaken this task, however, and all we hear is that the Gadianton bands were disguised versions of the Masons. Meanwhile, Mormon historians have gotten the jump on their antagonists and brought to light a multitude of similarities and harmonies which go far toward proving the Book of Mormon authentic ancient history" (*Dialogue,* I, Summer 1966, 82). Mr. Bushman is perfectly aware, as an historian, that the burden of proof is on those who advance or support a claim—any claim—and that other historians, whose scepticism is after all not partisan but professional, are under no obligation either to accept the claim or to demonstrate its falsity. In this light, the rhetorical strategy of the passage just cited, in which the "negative" efforts of non-Mormon historians, represented as misguided slackers and "antagonists," are compared invidiously with the "positive" efforts of Mormon historians (which, incidentally, do not appear to have convinced or impressed anyone outside the faith), does not constitute a very inviting intellectual basis upon which to "take Mormonism seriously."

[14]A recent collection of essays may be recommended as virtually an ideal treatment and coverage of the subject of myth and literature: *Myth and Literature,* ed. John B. Vickery (Lincoln, 1966).

proper concern, he thought, was to express the ideal), to rescue it from the ignominy of a false science.

> For the dignity of religion [he wrote], like that of poetry and of every moral ideal, lies precisely in its ideal adequacy, in its fit rendering of the meanings and values of life, in its anticipation of perfection; so that the excellence of religion is due to an idealisation of experience which, while making religion noble if treated as poetry, makes it necessarily false if treated as science. Its function is rather to draw from reality materials for an image of that ideal to which reality ought to conform, and to make us citizens, by anticipation, in the world we crave.[15]

To regard religious doctrines and scriptures in this way, as Santayana was perfectly aware, is to regard them as myth. This is the direction that has predominated in the twentieth century and is one of the reasons that the study of literature and the study of religion have been drawn much more closely together. Nor has this development been without significant consequences. One of the leading protestant theologians of our time, Rudolph Bultmann, has made the mythic approach to scripture one of the keystones of his theology. In this connection, Bultmann, who is by training a New Testament scholar, has had a wide influence. To treat the scriptures literally, he would insist, is to treat them in a way that distorts their meaning, to treat them often in a way in which they were never intended to be treated, and to confuse the message (what he calls the Kerygma) with its expressive medium, namely myth.

Within the past year, there have been indications of a movement in this direction even within the Roman Catholic Church. According to a recent report, a group of Roman Catholic scholars and theologians convened last summer by the Pope to "summarize contemporary concepts of original sin" reported unanimously that " 'Adam and Eve' was a literary device used by the Hebrew editor of the Book of Genesis to symbolize the first human being or beings," that the question of where and how man first appeared "is up to scientists to discover, not theologians," and that "The concept of original sin refers to man's revolt against his own conscience, and therefore against God."[16] In short, the panel of Catholic scholars advocated a mythic approach to the Book of Genesis, which they felt got at the deeper significance of the literal text.

In view of all of this, there is little doubt that the mythic approach to the Book of Mormon is not only inevitable but that it holds out potent possibilities for the enrichment of our understanding. For there is widespread agreement that Joseph Smith was a brilliant and sensitive young man, living in the religious confusions of the burned-over district of upstate New York, in answer to whose quest for certainty there came,

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[15] *The Works of George Santayana* (New York, 1936), II, 3-4. This last sentence would seem to have a special significance when applied to the early teachings of Joseph Smith.

[16] *Newsweek*, August 22, 1966, 93. The quoted material represents the language of the magazine account rather than that of the report itself.

from whatever source, the series of dramatic images that comprise a truly arresting and remarkable book. The problems posed by a literal approach to the narrative increasingly block the path to the book for many contemporary readers who should know something about it; the mythic approach, as in the case of the book of Genesis, opens the way. "The letter killeth, but the spirit giveth life."

The study of the Book of Mormon as a work of American literature, once it is seriously undertaken, will prove immeasurably more diverse than my discussion here of two basic problems can suggest. It will be characterized, no doubt, by a good deal of wrangling, profitable and otherwise, and will naturally run the risk of splitting into two hostile camps. This can be avoided if the spirit of scholarship, rather than partisanship, can be made to prevail. The participation of non-Mormons will go far to insure that the endeavor transcends parochialism and apologetics. The continuing interest of Mormons will serve to maintain the proper magnitude of the religious dimensions and their historical importance. I believe that the convergence of these two into a fruitful working relationship might well make possible the most exciting new vista to be discovered in American literary studies in recent years.

# *THE ACCOMMODATION OF MORMONISM AND POLITICO-ECONOMIC REALITY*

*J. Kenneth Davies*

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One of the greatest challenges facing the membership of The Church of Jesus Christ of Latter-day Saints is the accommodation of revealed, eternal gospel principles *with* contemporary political and economic institutions. Accommodation can mean one or a combination of several processes—the adjustment of the gospel to or in harmony with the world, or the adjustment of politico-economic institutions to conform to the gospel principles.

If the membership of the Church were geographically isolated from the world the problem would be relatively simple, as unique, homogeneous, and compatible politico-economic institutions could be developed consistent with the gospel principles. There would still be problems of maintaining such homogeneity as long as man retained his free agency, but the problems would be eased. Intensive Church programs to convert and maintain conversion could educate members to exercise their free agency in furthering only the kingdom.

In the absence of geographical isolation, were the Church and its members powerful enough to determine the institutions, there might be some hope of helping to develop a politico-economic system consistent

with the gospel truths. However, in the presence of free agency such consistency would be even more difficult to maintain than in the case of geographical isolation. When isolation does not exist, and where the Saints are insufficiently influential, instead of accommodating institutions to the gospel, the gospel has at times, at least in practice, been accommodated *to* worldly realities.

For the first half century of the Latter-day Saint Church, it was apparently the hope that a separate and distinct Mormon culture, with internally compatible politico-economic institutions, could be established. Zion was a "place," separate and distinct from the world, to which the Saints could gather, safeguarding themselves from the "temptations and fleshpots of the world." There political and economic institutions could be accommodated to gospel principles.

## *ZION THWARTED AT NAUVOO*

The implementation of this concept of Zion appeared as a hopeful reality in 1839, when the state of Illinois granted the Saints asylum from their Missouri mobbings as well as a city charter for Nauvoo which contained almost sovereign powers of self-government. Successful missionary activity brought the skilled and diversified manpower essential to the city's economic development, and numerous efforts were made toward the establishment of a self-sufficient city-state. However, Gentiles moved into Nauvoo, some members and Church leaders apostatized, and the "peculiar" Mormons came into continuous contact with the people of the neighboring communities. Resulting conflicts erupted in the expulsion of the Mormon people from their homes. In a day of state sovereignty, an appeal to Washington for help fell on deaf ears. Their "cause was just" but nothing could be done for them. The Saints were forced to leave behind their city-kingdom of Zion.

Even had the political, social and religious problems been resolved, however, from the vantage point of hindsight we can see that Nauvoo would have had difficulty surviving as an economically self-sufficient city-state. In a country with rapidly expanding transportation and communication, economic isolation and self-sufficiency were to become increasingly difficult—especially for such a small area as a city-state. Nauvoo's natural resources were limited. Sufficient diversification to provide the necessities would deny industry economies of scale, meaning relatively inefficient operation. In the meantime, outside businesses would become more and more efficient as they increased in size. In a country dedicated to freedom of internal trade, cheap "outside" goods would have flowed into the area, destroying high cost "domestic" Mormon industry. Other communitarian efforts of this period also fell before the economic onslaught of modern technology.

## *THEOCRATIC ISOLATION AND EQUALITARIAN ECONOMICS*

While their hopes for Nauvoo were thwarted, under the leadership of Brigham Young the body of the Church removed itself far from the

"Center of Zion." They moved to a place wanted by no one else—the Rocky Mountains—where the faithful Saints could gather from all over the world in geographical isolation, free from conflict with the Gentile world. There they could develop their own peculiar social, political, economic, and religious institutions. While it was hoped to establish their own political kingdom, it was planned to do so within the United States. In an age of states rights and with a federal constitution guaranteeing freedom of religion, the hope of the Mormon people that they could develop a self-sufficient, theocratic earthly empire within the United States was not as fantastic as it might seem today.

Brigham Young's vision of a Rocky Mountain kingdom was a mighty one. However, if organized as a territory, Congress and the President would control the future of the Saints. Accordingly, in 1847, Brigham Young called a constitutional convention in Salt Lake City, at which time the proposal for the State of Deseret, with sovereign state powers, was drawn up. As conceived, the State was to encompass some 490,000 square miles. The proposal was sent to Washington, but once again the desire for self-determination was thwarted—the request for statehood was denied. In its place a Territory was established with much diminished boundaries, excluding claims to parts of what is now Idaho, Oregon, California, New Mexico, and Arizona.

While territorial status meant the appointment of principal officers by the President, and through these control by Washington, Mormon hopes for a separate kingdom were kept alive by the appointment of Brigham Young as the first governor. The Prophet's vision could still be implemented. Statehood could come later. The Saints could bide their time—all the while preparing. Then, too, the Kingdom could transcend temporary earthly political boundaries. After all, was the Kingdom not to "fill the earth"? If a political kingdom was not possible at the moment, an economic kingdom could be achieved in preparation for that political kingdom.

What was attempted was the establishment of a self-sufficient, highly diversified, centrally directed economy separate from that of the nation. With economic isolation, they might hope to preserve their unique culture and institutions. This Mormon economy was not based on private ownership and direction but on a combination of private, state, and Church ownership—with Church direction. The distribution of the goods produced was to be more or less on the basis of equality and need. Church funds were to be used, among other things, for the "poor and needy." Profits, if any, were to be used to build up the Kingdom, not to enhance personal wealth. Mormon economic contact with the outside world was limited by preachment and if necessary even excommunication. There was to be no accommodation to the economic system of the world.

Just as economic isolation and self-determination was hoped, planned, and worked for, the Saints retained their hope for political isolation and self-determination, even though it had been thwarted by territorial

status. A shadow government including a military force was maintained. The Saints were not going to accommodate themselves to worldly politics and control. However, their attempt at political independence brought them into conflict with the non-Mormon federally appointed judges, who appealed to Washington for relief and protection. The result was the invasion of Johnston's Army in 1858 to put down the so-called Mormon Rebellion.

The approach of the army made necessary the geographical retrenchment of the Church, which recalled pioneers from the far-flung colonial outposts to help defend it. The Saints were not to return to many of those areas deserted for several generations and then under much different circumstances. However, the Church accommodated itself, permitting the army to enter the Territory.

## *THE RISE OF CAPITALISM IN ZION*

With a shrunken Zion, Mormon political power began to be diluted. The army was now a permanent fixture. Its personnel and civilian retinue began to exercise their franchise. The discovery, under army encouragement, of rich ore bodies attracted miners by the thousands. Church members were strongly urged to avoid "mining fever," and Gentile miners filled the mining camps. While the Utah right-of-way for the transcontinental railroad, completed in 1869, was largely Mormon built, the permanent railroad workers were usually imported and were overwhelmingly non-Mormon. In addition, Gentile tradesmen and craftsmen moved to Utah to take advantage of the high profits and wages which frequently characterized the 1860's and 1870's. This growing Gentile population of mining and railroad towns as well as the trade center, Salt Lake City, was augmented by the apostacy and excommunication of a considerable number of Church members and even leaders who then, as in Nauvoo, often allied themselves with the foes of the Church. By the time statehood was granted, Salt Lake City and County elections were frequently controlled by non-Mormons, as was the governorship of the state within a few years.

Meanwhile Mormondom was also succumbing to economic conquest. By the time statehood was granted little was left of the rather imposing Mormon economic kingdom but agriculture and small shops. Attempts at establishing a number of industries had been costly and often abortive. Mormon technicians were frequently incapable of solving the highly technical engineering problems involved. Private capital accumulation from small, relatively inefficient farms was minimal. Mormon capital was insufficient to absorb the continual losses involved in industrial development. The capital requirements of an adequate transportation system were far beyond Mormon reach. Such capital requirements had been largely met in other parts of the country by capital infusions from already developed areas, and the Mormons were shy of such. Consequently, Gentile capital, manpower, and direction flowed in.

In addition, the Mormon hopes of economic isolation and self-suf-

ficiency, again from the vantage point of hindsight, appear to have been hopeless. Regional economic specialization had been proceeding with giant steps throughout the country and, of course, with it a rapid increase in industrial efficiency. Business consolidation was proceeding at a rate never before equaled and with such came both increased efficiency and monopoly power. Regional specialization demanded trade, and railroads were criss-crossing the nation at an undreamed of pace. The possibility of economic isolation was fast dying.

Even if the Saints had initially been satisfied with the relatively simple and poor economic life that would have been made necessary by a continued policy of economic self-sufficiency, the presence of profit-making possibilities had attracted and would continue to attract "foreign" capitalists and workers. It would have probably been an impossible task to prevent the Saints from going to work for the more efficient Gentile firms (with probably higher wages) and from buying from more efficient and lower priced Gentile stores. Gentiles could not be kept out of the territory if they wanted to enter.

Thus, by the time of statehood, 1896, economic conquest was almost complete. The Mormons had given up their United Orders, and largely their cooperatives. Land distribution and use was no longer controlled by the Church, but was almost completely private. Under competitive pressures, business conduct on the basis of brotherly love was almost extinct. Egalitarianism was dying. The capitalism of the world, with all of its accoutrements, was fast becoming king in Utah, as elsewhere in the country.

The *coup de grace* to Mormon hopes of political and economic isolation and power was given by the federal officers sent into the Territory in the 1880's to destroy that power. Church property, other than strictly religious, was confiscated. Polygamous Church leaders were imprisoned or driven into exile. Economically the Church became bankrupt and in debt. Driven to the wall, the Church backed down from its official policy of refusing to accommodate itself. Economically and politically it agreed to accommodate itself to the world.

As a result, the long hoped for Statehood was granted in 1896. However, it was a different world into which the State of Utah was born. It was not the world of the abortive State of Deseret. There could be no return, it seems, to an earlier age. State sovereignty was dying everywhere. As the result of the Civil War and the subsequent Constitutional amendments, state goals could not for long interfere with national aspirations. Neither could the religious freedom of any people be used in such a way as to endanger national goals. It would take some years for these trends to become universal throughout the country (especially in the South), but for weakened Utah and the Mormons they became realities with the turn of the Century.

With statehood, the Mormon people would increasingly become integrated into the national political parties, where they could exercise but little influence, certainly insufficient to materially change them. To

become successful politically, Mormons would have to accommodate themselves to political realities. They could not hope to convince either political party to conform to Mormonism. Increasingly Mormons would also become an intrinsic part of American capitalism. But here again they must accommodate themselves to economic realities to be accepted and successful. They would have little power to induce the Gentile economic world to conform to egalitarian gospel principles as Mormons understood them.

## *A NEW CONCEPT: ZION IN THE WORLD*

Complete economic and political accommodation awaited another development. While non-Mormons had successfully penetrated Mormon geographical exclusiveness in Utah's mining and urban centers, the rural areas of Utah were still predominantly Mormon. These towns, plus the Mormon agricultural towns established in surrounding states as well as in Canada and Mexico, were still isolated and with strong Mormon traditions that would not easily die. Utah was Zion—and these were outposts, colonies. Complete political and economic integration with the world—to really be in the world—demanded a change in the concept of Zion.

This change was to come about naturally—almost unnoticed, produced by several national and worldwide developments. With World Wars I and II, thousands of Mormon boys and girls entered the military service and became acquainted with the world. Many stayed in urban, industrial communities far from Utah. Some became permanently lost to the Church; others were lost only temporarily; still others remained with the Church. The second occurrence was the devastating agricultural depression of the 1920's. At the beginning of that decade, Mormons were mostly farmers. Agricultural bankruptcy and economic opportunities in the cities drove and drew them, especially the young, to the Gentile cities—mainly on the West Coast. Once again, some were lost—others remained with the Church.

While war and depression were the more spectacular events changing the geographical picture of Zion, other developments were equally effective. While Utah had developed a reasonably good public educational system, to get advanced training (especially in the professions) Mormon youth had to go into the world. Advanced education was a natural outgrowth of Mormon emphasis on developing the "intelligence." Thus Mormon youth were impelled into the Gentile world to complete their education, many remaining—some outside the Church, but many inside it.

Finally, as Latter-day Saints rose to positions of importance in the business world, they were frequently given the opportunity to rise even further by pulling up their Utah roots and moving to other parts of the country.

With faithful Latter-day Saints moving out into the world, the geographically limited concept of an isolated Zion became obsolete. Zion

became looked upon as where the gospel is, wherever the faithful dwell. Zion could exist in the world. The Church officially gave recognition to this changing concept when it began once again to establish wards and stakes throughout the country in the 1920's. Finally, after World War II, the instruction to missionaries to encourage Saints to remain in their countries of origin, the organization of Stakes of Zion throughout the world, and the worldwide construction of chapels and especially temples revealed the permanency of this expanded concept.

### *ACCOMMODATING TO ECONOMIC REALITY*

With Zion now world wide, the hopes of geographical isolation were gone. The hope of political and economic isolation from the world also appeared dead or at least dormant, though the hope for an eventual earthly kingdom might still persist. Whatever the hope, politically and economically, the Saints are in the world—they are a part of it today. As such they have had to accommodate their religion to it. This does not mean that they cannot hope to influence the world to move in the direction of gospel principles, but to survive and prosper in the world they must accommodate to reality. Nor does it mean that they have had to give up all Mormon principles—only those that are in serious conflict with the world in which they lived.

Even a retreat to Utah after World War II could not have protected the Saints from the demands of the world, for the industrialization that had been attempted in the 1800's now succeeded because of the giant infusions of non-Mormon capital—both private and government—into the Utah economy during the war and the years following. Utah's urban centers grew rapidly, actually more rapidly from the migration of Church members from agricultural areas than from Gentile "invasion." A study by Nielsen[1] in 1957 showed that the Mormon concentration in Salt Lake City had increased from 57% in 1910 to 68% in 1950. In Ogden it had grown from 41% in 1910 to 64% in 1950, while in Provo the percentage had incresed from 73% to 82% in 1950. By 1957, only about 23% of the heads of Mormon families were still in agriculture.[2] Thus, by the 1960's the Church population in Utah had changed from a rural, agrarian base to an urban, industrial one. In addition, Mormons

[1]Unpublished study by Howard Nielsen of Brigham Young University. Copy in author's files.

[2]This statistic was developed from research for a doctoral dissertation in 1957. The universe for this study was the stakes of the Church in continental United States, in which lived 1,154,000 of the 1,417,000 members. A structured random sample of these was taken, with stakes in Arizona, California, Colorado, Idaho, New Mexico, New York, Texas, Utah, Washington and Wyoming. From these stakes a systematic sample of 54 wards and branches was taken and a list of families secured. A random sample of 1,060 of these families was taken. The bishops (including branch presidents) and the stake presidents of the units selected served as the samples for those categories. A questionnaire was distributed by personal contact with all families, bishops, and stake presidents except in New York, Texas and Washington. The latter received questionnaires by mail. A return of 71.3% of the general membership was secured, while the figures for the stake presidents and bishops were 75.7% and 66.7% respectively. See Davies, J. Kenneth, "A Study of the Labor Philosophy Developed Within The Church of Jesus Christ of Latter-day Saints" (Doctoral Dissertation, University of Southern California), 1960.

in ever-increasing numbers throughout expanded Zion were working for Gentile businesses. To be successful in a Gentile world, accommodation was necessary.

Apparently Mormon business and professional people have made the accommodation with relative ease. Little seems to stand in the way of success in their endeavors, as the Gentile world has required little moral and spiritual accommodation. What has been required is economic accommodation. This development has been made possible by the acceptance into Church practice and teachings of theories of private enterprise, capitalism, and the free market—even though these did not characterize unique Mormon economic institutions and teachings of the 1800's. Theologically this acceptance is made possible by an extension of the principle of free agency into the economic world. To independent Mormon business and professional people free agency has come to mean freedom to conduct their businesses in such a way as to produce profits. To those in managerial positions, their free agency was exercised in securing employment, though they may have to forego considerable freedom to remain and advance with an employer. Free agency to employers also means freedom to manage workers, unrestricted by worker organizations.

In the quest for business success, religious principles are frequently accommodated to economic reality. Most Mormon cafe operators and grocers appear as willing as others to dispense alcoholic beverages, tobacco products, tea, and coffee. Mormon lawyers are hired by the distributors, Mormon or otherwise, of these products, as well as by distributors of films and magazines that at least border on the pornographic, to represent them to public law-making bodies. Mormon salesmen are about as likely to use high pressure sales methods and the "puffing of wares" as are non-Mormon salesmen. "Sharp" business practices have become so frequently practiced by Mormon businessmen that a common jibe in Utah is that the only one that can "out-jew a Jew is a Mormon." If the economics of their business require it, Mormon businessmen seem little less susceptible to operating on Sunday than are Gentile businesses. Mormon employers are not known for their voluntary largesse, egalitarianism, or brotherly love in dealing with their employees. A frequently encountered attitude is that "business is business and the Church is the Church." Few business or professional people would be willing to accept Church intervention in their business lives.

Actually Church teaching and practice has made little attempt to limit business activities, even though these may appear to some to be antagonistic to gospel ideals and principles. One of the possible reasons little has been said or done is that there is a substantial movement of business and professional leaders into positions of Church leadership or a movement of Church leaders into business leadership. The author's study in 1957[3] showed that about 36% of the stake presidents and 14%

[3]See Footnote 2. These statistics are reported in greater detail by J. Kenneth Davies in "The Mormon Church: Its Middle-class Propensities," *Reveiw of Religious Research,* IV (Winter 1963).

of the bishops held supervisory positions, compared with 13% for the heads of families of the Church as a whole. About 11% of the stake presidents and the bishops were professional men, compared with 5% for the heads of families in general. Some 25% of the stake presidents and 17% of the bishops were owners of businesses, while but 13% of the heads of families were in this category. Thus a total of 72% of the stake presidents and 42% of the bishops were in these three categories, compared with 31% of the membership of the Church. Business and professional men are typically community leaders, and if they remain at all close to the Church are naturally looked to as leaders in the Church and are given the opportunity to serve. It is felt by many a spiritually dangerous thing to attack the business practices of Church leaders.

### *THE MANUAL WORKER'S PLIGHT*

Accommodation has not been as easy for manual workers—the skilled and unskilled workers. While, in 1957, 38% of the heads of families of the Church were manual workers, none of the stake presidents studied were of these occupations. Some 17% of the bishops were found to be manual workers and 15% of the most active Church members. On the other hand 45% of the completely inactive heads of Church families were in this category. Of all the occupational categories, only in the cases of the manual workers and supervisory personnel was there found to be significantly greater complete inactivity than for the heads of the Church families in general. As supervisory personnel tend more readily to move into positions of Church leadership, we can conclude that manual workers have the greatest difficulty fitting into the Church. (This tendency has been perhaps unconsciously recognized by the Church film on Home Teaching, which uses a manual worker to illustrate an inactive Elder.)

The greater difficulty of manual workers in fitting into the Church is the product of a number of factors. First, such workers are frequently required to work Sundays, and they are thus deprived of the spiritual development that comes with Sunday worship activities. This also is true of supervisory personnel, which may account for the inactivity of a high proportion of these. Second, manual occupations are frequently "rough" in environment. Workers who are required to be away from the steadying influence of their families and Church probably find it more difficult to maintain personal standards. Even if their work is close to home, the rough environment of the shops, mills, and jobs helps to break down their standards. Members whose personal standards do not conform to those of the Church are frequently made to feel uncomfortable in Church.

A third factor is that manual workers have less opportunity for administrative and communicative experience than other kinds of workers. Church activity usually includes Church service, which most frequently means teaching and executive positions. Those with some experience and demonstrated ability probably are more frequently

given the opportunity to serve in these capacities. For the manual workers without these abilities, the construction of chapels and work on the welfare farms is the primary outlet for the use of their talents, but these do not involve spiritual activity in worship services.

Fourth, manual workers usually have less formal education than do other workers and professions. The Church emphasis on education tends to make the lesser educated feel inadequate and inferior and can easily drive them from Church activity. The 1957 study referred to above showed that 70% of the completely inactive had no college work, while the figure for Church family heads in general was 53% and for the most active heads of families 51%. The figure for stake presidents was 32%, while that for bishops was 39%.

A fifth factor underlying the relatively greater inactivity of manual workers is their tendency to lean toward the Democratic Party in their political beliefs. If the Church leaders were politically neutral this might not prove to be a problem. There is, however, a strong tendency for the Church leadership and most active members to be found leaning toward the Republican Party. In the 1957 study it was found that 89% of the stake presidents, 56% of the bishops, and 58% of the most active heads of Church families were Republican oriented, while only 11% of the stake presidents, 22% of the bishops, and 24% of the completely active were Democratically oriented. Statistics for the political leanings of the General Authorities are not available, but from their public pronouncements, it would seem that the overwhelming majority of them lean toward Republican Party associations. For the Church as a whole, 41% of the heads of families were Republican oriented, while 38% of them were Democratically inclined. However, of the completely inactive in the Church, 48% were Democratic oriented, while but 31% leaned toward the Republican Party. Such political imbalance could very well result from practices which drive Democrats and manual workers from Church activity.

## *THE CHURCH AGAINST UNIONISM*

The sixth factor inhibiting the accommodation of the manual workers and the Church is the historical antagonism existing between the Church and unionism. As long as the union movement in Utah was dominated by Church members, as was true until about the 1880's,[4] there appears to have been no serious problem. However, as Gentiles came to control industrial and urban centers, they came into control of the pioneer Mormon-dominated unions. They also established many new labor organizations. Naturally they felt no loyalty to Church leaders and could seldom be influenced to accept Church leadership.

In addition, the Church became a major employer and as such experienced the usual employer-employee difficulties with Mormon and non-Mormon workers alike. Then, too, Church leaders became business

[4]See author's "Utah Labor Before Statehood," *Utah Historical Quarterly,* XXXIV (Summer 1966).

leaders and Mormon business leaders became Church leaders. As businessmen they came into conflict with their workers as the workers sought to improve hours, wages, and working conditions through what apparently were the only effective tools at hand—strikes, picketing, and boycotts. These activities appeared to Church leaders as rebellion against "duly constituted authority," whether the action involved the Church directly through its business operations or a Church leader's private business operation.

In addition to the conflict inherent in the employee-employer relationship there came into existence a growing conflict of ideas over the propriety and need for union security or compulsory unionism. While there has been some change in Church attitude toward unions and union action over the years, the General Authorities and the Church's *Deseret News* have consistently been opposed to compulsory unionism. The first president of the AFL, Samuel Gompers, too, was opposed to compulsory unionism and promoted unionism on a voluntary basis into the 1920's. However, during that decade the so-called open shops of voluntary unionism frequently ended up as closed, non-union shops and American union ranks were almost decimated. To union workers and leaders the economic collapse of the 1930's was caused by the weakened position of the unions, which were unable to resist snowballing reduction in wages, unemployment, and deterioration of working conditions. To the union man, voluntary unionism meant no unions and thus economic defeat. To be able to negotiate effectively with management, workers felt the need for their unions to be secure.

The involvement of Church leaders in the contemporary debate over right-to-work laws and the repeal of Section 14b of the Taft-Hartley Act have produced a confrontation of major proportions between the Church and Mormon union members, as well as unions in general. The Church leaders are being consistent with history in challenging "compulsory unionism." On the other hand, union leaders and members are being consistent with what they conceive as economic reality in preserving their union movement by insisting on "union security."[5]

The conflict between unions and the Church since the 1880's has probably resulted in some Mormons either removing themselves from unions or never joining in the first place. However, the fact that 21% of the heads of Mormon families were union members in 1957, compared with a national figure of about 25% of the labor force, would seem to indicate that Mormon workers feel the need for unionism about as much as non-Mormons. It is also possible that some Mormons have removed themselves from Church activity because of the conflict. The fact that manual workers have a much greater rate of Church inactivity would appear to support this latter possibility.

[5]See J. Kenneth Davies, "Mormonism and the Closed Shop," *Labor History,* III (Spring 1962).

## *CHURCH LEADERS AGAINST UNION LEADERS*

With this conflict, Mormon union leaders find themselves in a very difficult position. When worker demands come into conflict with Church leaders, even though in purely secular cases, the Mormon union leader must make a decision. If he refuses to conform to the wishes of the union members, he will lose his position of union leadership. Workers will not long support a leader who "sells out" to management. If he loses his position of leadership in the union, he also loses whatever influence for good he may have exercised. On the other hand, should he represent the workers to the point of a strike, picketing, or a boycott, he will often be looked upon by his Church leaders as an apostate challenging the authority of his spiritual leaders. His Church position may be jeopardized. In one case, with which this writer was personally acquainted, a Mormon union leader organized his bishop's business operation—not by way of a strike but by merely convincing the workers to vote for the union. The result was that this man was removed from his position of leadership in his ward. Another union leader was told by his bishop that he could not be both a union leader and a faithful Latter-day Saint. A third popular union member was advised by a Church leader not to run for the presidency of a large local union.

If the Church leaders were neutral in their economic philosophy there would be little problem. However, not only do the speeches of Church leaders support capitalism and free enterprise, which are acceptable to the overwhelming majority of Mormon workers, but they almost invariably support management in its conflict with workers' unions. Thus Mormon employers, and especially Mormon employers who hold positions of Church leadership, attempt to transfer their religious authority into the field of economic activity. They assume that they have the authority to receive inspiration in their business activity which is superior to the inspiration which workers and union leaders might receive in the conduct of their affairs. When differences occur, the leaders presume and are presumed by many to be right, while the workers and their union leaders are naturally wrong. There have been cases where union members who have been Church leaders have exercised their spiritual authority to discriminate against strike breakers. However, in 1957, among stake presidents studied there were no union leaders and among bishops only one (2% of those studied) was a union leader, so that examples of this kind are rare.

In spite of the conflict which has existed between Church leaders and unionized workers, in 1957 it was found that the most active Church members and bishops who are manual workers are more likely to be union members than are the completely inactive Church members. In addition, 17% of the bishops who were union members and 10% of the most active Church union members held an office in their union, while among the completely inactive in the manual worker groups, the figure was about 2%.

Another study[6] conducted in 1965 sheds further light. Among Utah's union leaders it was found that 74% were members of the Church, which approximated the percent of Utah's population who were members of the Church. Of these Mormon union leaders, 34% indicated that they held a Church position and were regular in their Church attendance. An additional 21% indicated that they either held a Church position (and were irregular in Church attendance) or they held no position but were regular in Church activity. Only 14% indicated that they were completely inactive. Those who held Church positions were found to represent almost a complete array of Church offices. Of the 206 Mormon union leaders one was a bishop, while three had been; three were high councilors, while two others had been; three were elders presidents, while seventeen had been; four were Seventies presidents, while nine had been; one was a stake missionary, while twenty had served on missions; eight were scout leaders, while twenty-three had been; twenty were auxiliary teachers, while fifty-two had been; six were ward clerks, while ten had been. In addition to these, many other offices were represented among Utah's union leaders belonging to the Church.

It appears that those union leaders who are most active in Church, that is, attend regularly and hold a Church position, are a little less militant in their union activity. Some 53% of the most active have been on strike at some time, while the figure for the completely inactive is 61%. Some 43% of the most active have at some time served on a picket line, while the figure for the completely inactive is 57%. However, there is no significant difference in the percent of the two groupings who have called strikes.

While the Church and the reality of the business world appear to have accommodated to each other, such accommodation between the reality of the world of manual workers and the Church has yet to take place.

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[6]All of the unions affiliated with the AFL-CIO in the state of Utah served as the universe for this study. Each was asked to furnish a list of all leaders. From these lists were taken the names of the presidents, vice presidents, secretaries, treasurers, business agents and secretary-treasurers or their equivalent. Where unions failed to respond to letters the names of the three top leaders in the files of the Utah Industrial Commission were used. All were sent questionnaires. Of the 520 union leaders approached, 53.9%, or 280, returned completed questionnaires.

# Roundtable

# *THE NATURE OF MAN*

*Participants: George Boyd*
*Rodney Turner*
*Kent Robson*

*This Roundtable presents man's view of himself in the world and of the ways in which he can hope and seek to improve himself. George Boyd, Director of the L.D.S. Institute at the University of Southern California, leads off with a claim that the Mormon concept of man is extremely positive and optimistic. Rodney Turner, Associate Professor of Religious Education at Brigham Young University, counters with a discussion of Mormon writings and scriptures which would seem to take a more negative view of man, especially in his mortal condition. Finally, Kent Robson, who is completing a doctorate in philosophy at Stanford University, concludes with a critique of the use of sources, the logic, and the conclusions of the two preceding essays.*

## A MORMON CONCEPT OF MAN

*George T. Boyd*

I

Mormonism has often been described as the most completely indigenous of all the religions originating in America. The Mormon movement has been called the typical American religious movement. Mormons do not object to these descriptions because they believe that America is a "promised land"; that its discovery and its religious and political developments were divinely inspired for the purpose of preparing the land for the restoration of the gospel of New Testament times, which had been perverted during the long centuries of Christian history. Mormonism claims to be that restoration.

Students of cultural history may question these typical Mormon beliefs, but they should be interested in the fact that in Mormonism are to be found, within a new religious setting, many American secular and religious ideals which antedate the founding of the L.D.S. Church. Mormonism as a modern American religious movement was in part a theological articulation of a number of typically American emphases. Among these was the rationalism of men like Franklin, Paine, and Jefferson, who gave reason the leading role in human endeavor. The high estimate of man which in the Transcendentalism of Emerson raised man to the rank of deity

is found in Mormon theology, and the materialism and naturalism of the nineteenth century were given a theological reorientation in Mormonism. America's sense of destiny, progress, history, freedom, and democracy all found religious expression in Mormon thought.

This means that for the historian and sociologist Mormonism presents an interesting case study in cultural history. It is beyond the purpose of this essay to make such a study, but when adequate studies of this kind are made it will be found that Mormonism embodies much pre-Mormon American thought, raised to the level of religion, which was considered secular and heretical by traditional Christian standards. In Hegelian terms Mormonism may be thought of as the synthesis growing out of the tension between the extremes of traditional orthodoxy and modern secular scientific and philosophical thought.[1]

The purpose of the present essay is less ambitious than to trace these antecedents to traditional Mormon theology. It is merely an attempt to describe the Mormon concept of man as it has found expression in the theological pronouncements of Church leaders and has been entertained in the attitudes and feelings of the vast majority of Mormons. It is not to be overlooked, however, that Mormonism did have its origin in the midst of a general religious agitation, much of which centered around the question of man's nature. The dogma of human depravity was being questioned, and the Mormon doctrine of man was influenced by dissension from the traditional view as well as by acceptance of the Hebrews' positive assessment of man and the affirmative view of man expressed in the teachings of Jesus.

That man is essentially good by nature has been one of the most characteristic teachings of Mormonism. The positive affirmation of man, which underlies and therefore determines the Mormon doctrine of salvation, is implicit in the Church's teachings relative to man's original, uncreated status in the universe, his present dignity and high moral and spiritual possibilities in this world, and the exaltation he may achieve in the hereafter. The optimistic tone of the Mormon doctrine of man becomes clear when contrasted with the pessimism inherent in the doctrines of the fall, original sin, and total human depravity of much traditional Christian theology.

## II

Any definition of the word "man" or description of human nature within the framework of Mormon philosophical and theological thought must of necessity be guided by a number of other basic Mormon ideas, among which are the non-absolutistic God concept, which includes the idea that God has achieved divinity by progressing through time;[2] the doctrine that man is of the same species as God, and in his ultimate nature is uncreated, self-existent, and coeternal with God; the belief that reality, including our physical world, is dynamic and capable of moving upward and onward; and the position that there is no sharp bifurcation of reality into the natural and supernatural, with the result that the natural order described by

[1]This is not to deny the claims to revelation made relative to the origin of the Church. As will be indicated later, nature and supernature are merged in Mormon thought, making possible horizontal as well as vertical revelation.

[2]"If there was a point where man in his progression could not proceed further, the very idea would throw a gloom over every intelligent and reflecting mind. God himself is still increasing and progress-

time and space is continuous and includes both God and man (Doctrine & Covenants 93:29; 88:7-13; 130:22).

Therefore, any description of the Mormon view of the moral nature of man based solely on what is known of him in mortality will be fragmental. For example, the moral nature of man cannot be described in terms of "the fall." This has been a common Christian error. In fact, "the fall" must be understood in terms of the moral nature of man as it is known from the perspective of his eternal existence. Man is a "becoming" as well as a "being." His destiny as well as his origin, his potentiality as well as his actuality, must figure in any description of his total nature within the context of Mormonism. We propose, therefore, to discuss man in terms of what he was in his pre-mortal existence, what he is in mortality, and what he may become in his post-mortal state as the only adequate way of dealing with the Mormon position.

The knowledge Mormons claim to have of man in the pre-existence is limited and is based principally upon what is found in Mormon scripture. Yet, these scriptures tell considerable, and imply a great deal more, relative to the status and nature of man in his pre-earth life. Among other things, all men are said to have been in the beginning with God as uncreated, self-existing egos, or "intelligences" as the Prophet Joseph Smith referred to these ultimate, individuated, conscious entities. The ground of man's being, therefore, is in himself, giving him permanent ontological status in the universe. The use of the term "intelligence" may seem awkward, but if one thinks of the term as it is most commonly applied to man, as capacity or potentiality, then man defined as "intelligence" is an insatiable capacity to know, to will, and to feel in a universe which offers inexhaustible opportunities for knowing, willing, and feeling. The term "intelligence," therefore, is well adapted to the expression of Mormon thought at this point.

These primordial selves, or "intelligences," are defined in terms of the same psychic activities or functions, i.e., thinking, willing, feeling, oughting, and desiring, which define the person for us today, however embryonic these functions may have been; otherwise there seems to be no basis for the continuity of the person throughout eternity. It was the presence of these functions, either actually or potentially, which made it possible for God to enlarge the experience of "intelligences" by bringing them into a "spiritual estate" where the original "intelligences," or centers of consciousness, were clothed with spiritual bodies—allowing a greater range of psychic activity. Living as a community of spirits, they had increased opportunities for mental, moral, and emotional development. Spirits were free agents, capable of making moral commitments and capable of breaking them. As free agents they had the power to distinguish the good from the bad and were responsible for their choices.

Now, what can be said of the moral nature of man in his pre-earth life? Let it be remembered that his possession of rational and volitional power implies that he

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ing in knowledge, power, and dominion, and will do so, worlds without end. It is just so with us" (Wilford Woodruff, *Journal of Discourses,* VI, 120).

"And is it too bold a thought, that with this progress, even for the Mightiest, new thoughts and new vistas may appear, inviting to new adventures and enterprises that will yield new experiences, advancement and enlargement even for the Most High" (B.H. Roberts, *The Seventy's Course of Study,* pp. 69, 70).

can be described in moral terms. Was that nature essentially good or essentially evil? On what grounds is one to say that by nature pre-earth man was inclined toward the good, or the evil? On the basis of conduct reported in Mormon scripture some spirits were good and some spirits were evil (Abraham 3:22-28; Doctrine and Covenants 29:36). Is the reported fact of evil conduct grounds for a doctrine of pessimism? Is the reported fact of good conduct grounds for a doctrine of optimism?

It is difficult to imagine any Latter-day Saint holding that all the spirit children of God were evil by nature. This characterization, when it is used, is reserved for mortal man. Yet, if evil is thought of in terms of that which is contrary to the will of God, certainly all pre-earth men, as well as all mortal men, were capable of evil. And, just as mortal man is actually involved in evil, vast numbers of the spirits in the pre-existence were involved in evil. What is being emphasized here is the fact that in Mormonism evil in man is not necessarily a derivative of the fall, or man's carnal and sensuous nature.

It is obvious that the original "intelligences" always possessed the potentiality of becoming the spirit children of God, for such they became. It also follows (from the Mormon doctrine of the uncreated nature of "intelligences," coupled with the doctrine of individual continuity and identity throughout all time) that, however dependent upon God, all future development was potentially present in the original "intelligence." As a spiritual child of God, pre-earth man was "added upon" and inherited further attributes and possibilities of becoming like the Father. And mortality was anticipated as a necessary means for moving toward that ultimate goal. Such popular statements as "man is a God in embryo" or "man belongs to the same species as the Gods" express the fundamental Mormon belief that it has always been the nature of man to have the capacity to move toward divinity.

Mormonism teaches that all that is known about pre-earth man suggests that a dynamic expansiveness was characteristic of life in the pre-existence, just as it is characteristic of life in mortality. This dynamic expansiveness or drive toward integrated wholeness, which, from the Mormon point of view, simply means the inherent power within man to become Godlike, is taken here to be the key to an understanding of the true nature of man in his pre-existence, and for that matter in his present and future existence as well.

It follows without qualification, therefore, that since the highest potentiality in pre-earth man was to become Godlike, this potentiality revealed pre-earth man's true nature even though it was impossible for him to reach his full stature in the spiritual state. In answer, then, to the question raised above relative to the moral nature of pre-existent man it must be said that he was good by nature because, as indicated, it was his nature to become Godlike. To say that he was bad by nature would be equivalent to saying that to have the power to become like God is bad.

If the question is raised how one is to account for the evil of Lucifer and his followers on the basis of a doctrine of innate goodness, the answer is that the fact of actual evil exhibited by the rebellious spirits does not prejudice the question relative to the capacities for good with which they were naturally endowed. It does not necessarily follow that because evil was present in pre-earth man that evil was the true expression of his nature. The argument is that from the Mormon point of view only the good was expressive of man's total nature in the spirit world. Evil,

then as now, was evidence of fragmentation, abnormality, and stunted growth, and thus was unnatural, because it thwarted the natural fulfillment of the spirit children of God.

It must be concluded that the Mormon view of pre-earth man is expressed by the term "optimism." If there are those who object to this terminology being employed in relation to pre-existent man on the grounds that it has relevance only to mortal man, our reply is that they have missed the point of the discussion and can only be reminded that there is no discontinuity between the natural and the supernatural orders in Mormon thought. If there are others who are in agreement with the conclusion but feel that our efforts have been unnecessary since the conclusion has never been doubted in Mormon thought and only arises as a question in relation to mortal man, we can only suggest that what has been said should take on more meaning as we turn now to the consideration of man in this mortal life as he is seen from the Mormon perspective.

## III

As we shift our attention from the pre-existence to mortality, in an effort to arrive at a description of the moral nature of man, we must again admit the limitations of our knowledge. Our knowledge of mortal man is limited, among other reasons, because he is not merely a static result of the past and, therefore, cannot be studied and defined as a finished product. Man is a personal being, a knowing subject still in the making, and any description which ignores his future will be unacceptable. It is also obvious from the point of view already presented that any knowledge of man in mortality, whether empirical or scriptural, considered independently of what is known of him in his pre-existence, will throw into disorder an understanding of the Mormon position. We therefore repeat that the truth about man from the Mormon perspective must include knowledge of his past, present, and future existence.

With some exceptions it has been a common practice among Christians to refer to man in this life as the "natural man." In this usage the word "natural" is employed not only as the opposite in meaning to the word "spiritual," but also to indicate a basic metaphysical and moral opposition of the natural to the spiritual. Generally in Christian thought the word "natural" has described the material world, including man as a biological organism, and connotes evil. The word "spiritual" has described the supernatural realm to which the spirit of man belongs, but from which it is temporarily exiled, and connotes the good.

The pitting of the natural against the spiritual in Christian thought may have been in part an inheritance from Judaism and its constant fight against the animism and idolatry of its neighboring tribes. Because of the constant threat of idolatry, which was always associated with natural objects, there was a tendency for the Jews in some sects to look upon nature as an enemy of the spirit. This tendency did not dominate Jewish thought, which in the main was optimistic, but it was influential enough in New Testament times to have possibly figured in the formation of the thinking of Paul, who seems to have held the view. One need only mention Gnosticism to suggest a possible non-Christian source of such negativism.

Whatever the source, or combination of sources, of the thinking which split reality into the mutually hostile natural and supernatural realms, the result was

a pessimism which has characterized much of Christian thought about man. This negative attitude toward nature and the "natural man" led to the unhappy conclusion that the religious life is abnormal and unnatural and, hence, incompatible with the nature of man. Religion, for many, was thus reduced to the hope of being transported out of this evil, natural environment to a state of blessedness in the supernatural realm. It is well known, however, that Catholicism modified this view, which found its extreme expression in Augustine, and that, while the Reformers borrowed from Augustine, many Protestants today refuse to accept the doctrine of human corruption and depravity. Nevertheless, the traditional orthodox view is still very much alive; it is the source of Protestant revivalism and in a rebaptised form constitutes the basis for the neo-orthodox movement.

In the following attempt to describe the natural or mortal man from the Mormon point of view, it will be seen that Mormonism is fundamentally opposed to the position described above and insists that the moral and spiritual laws, represented in the commandments of God, are not merely *prescriptive* but also *descriptive* of the conditions of personal and social development in this life and as such are as natural as the laws of the physical world.

While we must abandon traditional meanings in our efforts to define mortal man within the context of Mormonism, there seems to be no reason why we cannot make use of the term "natural man." In fact, we have already employed the words "natural" and "nature" in reference to man in our discussion of his pre-existent state. And the appropriateness or the necessity of using these terms in any treatment of the Mormon view of the pre-existence argues against the natural-supernatural dichotomy in Christian thought and suggests something of the character of the non-dualistic position of Mormonism. We shall therefore use the term "natural man," but we shall attempt to give it a distinctive Mormon meaning.

It should become clear as we proceed in our discussion of the natural man that much of the difficulty which at times compromises the basic Mormon position is largely verbal rather than theological. The confusion stems, in part, from certain passages of scripture which are sometimes interpreted to express a negative doctrine of man. But most of these passages, when understood in context and against the meaning of the gospel as a whole, are quite in harmony with Mormon optimism.

Perhaps the most quoted single passage misused in this connection is the statement of King Benjamin, "For the natural man is an enemy to God . . ." (Mosiah 3:19.) The first question to be settled is what Benjamin meant by the term "natural man." After this has been determined it may also be asked whether Benjamin's appraisal of man is to be taken as exhaustive and final without weighing it against what other religious leaders have had to say on the subject. Another question related to the first is whether we are limited to the meaning he chose to give to the expression "the natural man."

The passage is generally misunderstood because of the erroneous assumption that the phrase "the natural man" includes all mortal men as being enemies to God simply because of their humanity, but we shall see that Benjamin taught that some men are enemies to God and that others are not. Therefore, the term "natural man" as used by him does not mean a universal class into which all men fall as enemies to God just because they are human, but the term applies to a limited class of men who are enemies to God because they have chosen to disobey the Divine

Will. In other words, Benjamin's meaning of the term "natural man" can be understood only in terms of what he meant by "an enemy to God."

A careful reading of the statement under consideration coupled with the reading of Mosiah 2:36-38 which follows, supports the position just stated and clarifies Benjamin's meaning:

> And now, I say unto you, my brethren, that after ye have known and have been taught all these things, if ye should transgress and go contrary to that which has been spoken, that ye do withdraw yourselves from the Spirit of the Lord, that it may have no place in you to guide you in wisdom's paths that ye may be blessed, prospered, and preserved—I say unto you, that the man that doeth this, the same cometh out in open rebellion against God; therefore he listeth to obey the evil spirit, and becometh an enemy to all righteousness; therefore, the Lord has no place in him, for he dwelleth not in unholy temples.
>
> Therefore if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice do awaken his immortal soul to a lively sense of his own guilt. . . .

It is significant to note that King Benjamin says, "And now, I say unto you, my brethren, that *after ye have known* and have been taught these things, *if ye should transgress* and go contrary to that which is spoken" then one *becomes* "an enemy to all righteous," and, "if *that man* repenteth not, and *remaineth and dieth an enemy to God* . . . mercy hath no claim on that man" (italics added).

The meaning seems clear. The term "natural man" as employed by Benjamin is equivalent to "the incorrigible sinner." It is also clear that all men are not included in this category. Furthermore, it is clear that those who are outside the class to which the "natural man" belongs include not only those who have not heard the gospel, but also all those who have not become enemies to God by the process he described. Sin, here, has to do with acts, not with an inherent condition of depravity due to the fall. To interpret these passages otherwise is to defile Mormonism with a doctrine of original sin.

The meaning suggested here finds support in Alma's statement, ". . . and now, my son, all men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness and in the bonds of iniquity . . ." (Alma 41:11). The important point here is that the phrase "all men *that* are in a state of nature" seems to imply that there are some men who are not in a state of nature, which state of nature is the condition of those who *"have gone contrary to the nature of God"* (see above) and not an original condition of all born into mortality (italics added).

Those who err in the interpretation of these passages assume that in becoming mortal, man became devilish. The Doctrine and Covenants is instructive at this point.

> And that he created man, male and female, after his own image and in his own likeness, created he them; and gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship. *But by the transgression of these holy laws man became sensual and devilish, and became fallen man.* (20:18-20; italics added.)

It seems from this passage that devilishness in man is the result of breaking "holy laws," not the result of partaking of the "forbidden fruit" which resulted in man's becoming mortal. Another passage on this point is found in the Pearl of Great Price, Moses 5:12-13:

> And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters. And Satan came among them, saying: I am also a son of God; And he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. *And men began from that time forth to be carnal, sensual, and devilish* (italics added).

It is clear that the conditions here ascribed to "fallen man" are the results of individual volition in following Satan rather than God and not the result of Adam's transgression. It is also to be understood that the description of man in the above passage does not apply to all men, as one can readily think of exceptions—Abel for example.

The argument here is not that our use of the term "natural man" is the same as King Benjamin's. We have chosen to use the term differently. Our point is that these passages do not necessarily express the kind of pessimism they are frequently made to serve and are misused when they are employed to do so.

If the reader is not satisfied with this interpretation of Benjamin's statement, "the natural man is an enemy to God," and insists that this is an expression of pessimism, as we have used the term in this paper, then it can only be said that, if this is the case, the passage is inconsistent with both the spirit and content of the traditional Mormon doctrine of Man.

Statements of Benjamin suggesting that man is nothing and worthless (Mosiah 4:4) are taken here to be incompatible with the Mormon position. It might be argued that man is worthless without the help of God because he is helplessly and eternally lost, but our reply is that it is because of the intrinsic worth of man that God is so ready and anxious to save him.

The infant in the crib might also be said to be worthless in that it has done nothing for its parents. Surely it is absolutely helpless and would soon be nothing without their attention. But this is a poor basis for deciding the worth of the infant. This is to confuse means with ends. The child as an end in itself is of infinite value and as a person not only evokes the highest human responses from its parents but also fulfills their deepest needs if they are to be fully human. It is strange that men praise God for doing that for which man would be condemned if he failed to do. The parent who neglects the helpless babe in the crib is condemned as not being worthy of parenthood.

If the passage referred to above, along with a few others in the Book of Mormon (see also Mosiah 16:1-5; Mosiah 27:25; Helaman 12:4-7) should find increasing use in defense of pessimism, then we may well anticipate an official doctrinal exposition for the purpose of squaring their interpretation and meaning with the established Church position on the subject.

The word "natural," as it is frequently used in ethical discourse, is highly ambiguous and has come to mean almost nothing because it has come to mean almost everything. The word "natural" often stands for whatever happens to be, or what-

ever transpires. It is said, for example, that it is natural for man to kill and lie, but it is also said that it is natural for man to discipline himself so that he refrains from killing and lying. Since these forms of behavior are equally natural in that they frequently occur in human experience, the word "natural" in this sense has little meaning, and distinctions between the good and the bad are obliterated. In this sense it was natural for the Nazis to torture their victims at Dachau, or for the unprincipled man to seduce his neighbor's wife. We are mentioning this aspect of the problem not only to indicate the need for a clarification of the meaning of the word "natural," but also to warn against the identification of the Mormon position, simply because of its naturalistic characteristics, with those philosophies or psychologies which encourage men and women to follow their urges and do whatever is natural. Such views lead to the glorification of license and only those who are completely insensitive to the principles of morality would uphold such "natural" acts. Mormonism disclaims both the traditional Christian use of the term "natural man" with all its negative connotations and the use of the word "natural" with its ambiguities in those modern philosophies of life which suggest that man do whatever is "natural."

The Mormon view of mortal man, or natural man—for we shall use these terms interchangeably—is found in scripture and in the elaboration of scripture by the theologians of the Church. In the Doctrine and Covenants 88:15 is the statement, "And the spirit and body are the soul of man." James E. Talmage, expounding on this scripture, remarked, "It is peculiar to the theology of the Latter-day Saints that we regard the body as an essential part of the soul. Read your dictionaries, the lexicons, the encyclopedias, and you will find that nowhere, outside of the Church of Jesus Christ, is the solemn and eternal truth taught that the soul of man is the body and spirit combined."

In Mormon thought, man as he exists in mortality is a dual being composed of the body and the spirit. The body and the spirit united in this life constitute the soul. The word "soul," therefore, is used in Mormonism as synonymous with the word "man." It follows that the Mormon definition of man must include the spiritual side of his nature; otherwise it would be incomplete, because the spirit is as essential to the nature of man as is the body.

The Mormon position is that the whole man, body and spirit, constitutes man in mortality. Mortal man is the natural man. Limiting the meaning of the term "natural man" to the physical aspect of man's nature is a misuse of language in Mormon discourse, resulting in ambiguities which lead to confusion and misunderstanding. In the natural man the physical and spiritual dimensions of reality merge. The natural man then is not to be understood as the spiritually dormant or the "unredeemed man."

## IV

A matter of primary importance to our problem of determining whether the good or the bad is to be taken as expressing the true nature of man is *the relation of function to responsibility.* The presence of functioning powers within any living thing requires the actual functioning of those powers at the appropriate time and place if that thing is to maintain itself. The plant, for example, has certain functioning powers in relation to its environment. If the plant fails to use its functioning

powers in a natural response to its environment, it exhibits an abnormal, and therefore unnatural, condition. The farmer who knows something about the nature of wheat and the conditions under which it will grow and mature looks upon the field of wheat which is the victim of some parasitic growth as abnormal and unnatural. This is not because the wheat is not a natural host for the parasite, but because the wheat is thwarted in its inner drive to express itself in full fruition. In other words, the nature of wheat is known in terms of its highest possibilities. Wheat has the functioning power to reproduce itself into fully ripened grain. When it has achieved this it has expressed its true nature and in a sense has fulfilled its responsibility in relation to its functioning power. The wheat, of course, is not conscious nor free to function or not to function in accordance with its environment. Man is free and can determine how he will respond to his environment, and the presence of spiritual and rational powers within him demands that he function spiritually and rationally if he is to live the only kind of a life which may be considered normal and natural. Not overlooking his emotional and physical needs, it is only spiritual and rational functioning that can insure the natural fulfillment of man and clothe him with the personal power and dignity necessary for the achievement of his ultimate destiny.

The natural man, then, is the righteous man. And to live naturally means to live in accordance with moral and spiritual laws, the observance of which is the only way man can actualize his divine potentialities. The sinful, wicked life is the abnormal, unnatural life for the simple reason that wickedness and sinfulness thwart the natural growth and eventual fulfillment of man. Mormonism holds, therefore, that the man who conforms his life to the will of God is involved in a natural process, and is giving the highest and truest expression to his nature.

What has just been said about the meaning of the term "natural man" and about the Mormon view of the moral nature of man finds support in the spoken and written expression of the leaders of the Church. The following quotations are typical of many others which express the thinking and feeling within Mormonism on the nature of man. President Brigham Young in an address given in the Tabernacle in 1862 said:

> It is fully proved in all the revelations that God has ever given to mankind that they naturally love and admire righteousness, justice, and truth more than they do evil. It is, however, universally received by professors of religion as scriptural doctrine that man is naturally opposed to God. This is not so. Paul says in his Epistle to the Corinthians, "But the natural man receiveth not the things of God," but I say it is the unnatural man that receiveth not the things of God. That which was, is and will continue to endure is more natural than that which will pass away and be no more. The natural man is of God. We are the natural sons and daughters of our natural parents, and spiritually we are the natural children of the Father of light and natural heirs to his kingdom; and when we do evil, we do it in opposition to the promptings of the Spirit of Truth that is within us. Man, the noblest work of God, was in his creation designed for endless duration, for which the love of all good was incorporated in his nature. It was never designed that he should naturally do and love evil. (*Journal of Discourses,* IX, 305.)

Elder James E. Talmage, after indicating that man may become, even in mortality, in a measure Godlike, says, "But 'Mormonism' is bolder yet. It asserts that in accordance with the inviolable law of organic nature—that like shall beget like, . . . the child may achieve the former status of the parent, and that in his mortal condition man is a God in embryo" (*Articles of Faith,* p. 529). Such a statement is logically consistent only with the doctrine that man in mortality is essentially good by nature.[3]

If the question arises as to why the natural man so often falls short of functioning to the full capacity of his spiritual and rational powers, the Mormon answer is that freedom is the only condition under which personal fulfillment can be won. It is only by the voluntary operation of the will in choosing the right over the wrong, the good over the evil, that man moves toward his ultimate goal. If man has the potentiality to become Godlike it must be through the free, normal functioning of all his powers. With such freedom man may sink to lower levels and thus fail to achieve the only end which answers the full requirements of his nature. When this happens, as it frequently does, there is a tendency to regard man, in thus sinking to the level of animality, as being natural. Such behavior, however, far from being natural, is unnatural and a perversion of man's nature. The divine attributes and capacities of man demand the divine life, and these highest attributes of man's nature determine his fullest, truest nature.

It may seem that the foregoing indicates that man's potentiality is contingent. Perhaps this statement itself is redundant, if not tautological. Whatever the case,

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[3]Additional statements by Church leaders which are typical expressions of Mormon "optimism" are the following:

> . . . it may be well to remember that man, however low and debased we find him in this world of trial, is not naturally vicious, nor would he of his own inclinations seek to destroy human agency. God made man, and he is, therefore, naturally good. (*Journal of Discourses,* XXVI, 209).
>
> The natural woman clings to her husband, keeping sacred the covenants made with him, and loving with undying affection the fruits of the union. The unnatural wife and mother is true to neither. Cain as the murderer of his brother, was an unnatural man whose soul was sold to Satan under the provisions of an unholy alliance (*Ibid.*)
>
> . . . We are the offspring of God, born with the same faculties and powers as He possesses, capable of enlargement through experience that we are now passing through in our second estate . . . (Lorenzo Snow, *Millennial Star,* LVI, Dec. 3, 1894 772).
>
> The principles of justice, righteousness, and truth, which have an endless duration, can alone satisfy the capacious desires of the immortal soul (John Taylor, *Journal of Discourses,* I, 221).
>
> A correct understanding of man's place in the universe . . . places a man in full possession of his natural powers, and [he] becomes subject to a normal continuous unfolding of his every natural, inborn gift. When this happens man is moving on to his highest possible destiny (John A. Widtsoe, *Program of the Church,* p. 20).
>
> In all people, save a very few, virtues outnumber faults. The world is essentially good in character, though often adrift with respect to truth. The rank and file, the average of us are deserving of respect and good will (*Ibid.,* p. 169).
>
> We are exhorted to develop and perfect those attributes of God that dwell within us in embryo, that we may more and more approximate to that high state of perfection that exists in the Father and the Son (Orson Pratt, *Journal of Discourses,* XIX, 320).

Mormonism does emphasize man's dependence upon God. But dependence does not mean evil, impotence, or depravity. The fact that man must recognize the need for God's help and assume an attitude of receptivity toward Him should not lead to self-depreciation and false humility. A genuine, reverent attitude toward God and insight into His relationship to humanity does not find expression in scoffing at man's capacity and power, but in the kind of moral and spiritual behavior, growing out of both a sense of personal worth and a sense of self-subordination, which bespeaks the dignity of man as a child of God.

The Mormon doctrine of the Atonement holds that man is essentially dependent upon God for his fulfillment. But it is also held that while the Atonement is a necessary condition for "salvation," it is not a sufficient condition for that fulfillment which is referred to as "exaltation." At least part of the meaning of the worth and dignity of man must reside in the fact that man, as a moral agent, is responsible for his own growth and development. Certainly little worth or dignity could be ascribed to a person, however exalted his status, if that position were not in some way the product of his own efforts. In Mormonism Satan seems to have erred at this point in that it is held that he thought he could save man in the absence of human freedom and effort.

The Mormon doctrine of the Atonement and man's dependence upon God do not follow from a doctrine of original sin and human depravity. Mormonism, therefore, rejects the pessimism which has been employed to describe the general condition of humanity.

Mormonism also rejects the pessimism which is based upon the evil behavior observed in man, insisting that the identification of the observed fact of evil with a pessimistic doctrine of human nature is completely neutralized by the observed fact of good behavior. The Mormon belief that it is the natural, normal expressing of mortal man, as a free agent, to do good is supported by scripture, of which the following is an example:

> For behold, it is not meet that I shall command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward. (Doctrine and Covenants 58:26-28.)

The late John A. Widtsoe expressed the Mormon view of man as capable of initiating and creating the good when he said:

> There is a power within man, divinely bestowed, by which the issues of life may be met successfully. As this is cultivated, conquest over earth conditions is increased. One of the main duties of life is to cultivate and strengthen this inborn, natural power of man, to battle against and to overcome the difficulties presented by earth life. (*Program of the Church*, p. 204.)

For Mormonism, man's freedom includes the power to will the good. And, as we have seen, man must give expression to all his functioning powers, including his

rational and spiritual powers, if he is to live naturally. To live solely on the physical or biological level may be natural for animals, but it is unnatural for man. The natural man, then, is not the one dominated by sensuous pleasures. The natural man's life is rationally and spiritually oriented and the one perfectly natural man, Christ, is taken as the inspiration and norm of his conduct. To be motivated by this inspiration is to achieve the experience referred to in the scripture as a rebirth. But such an experience does not change man's nature essentially—it is to give response to the spirit in terms of the potential spiritual receptivity within the depths of man's soul. This spiritual response and rebirth, far from being unnatural, is the natural process which establishes man's proper orientation to the spiritual dimension of life outside himself. It is then that the spiritual and rational aspects of human nature find their proper place in the ordering of life. And the fruits of the spirit, love, joy, peace, long-suffering and the like, are the normal products of the functioning soul, for such are also written into nature as a part of the constitution of reality. The possession of capacities for spiritual living is the proof that man by nature is divine, and that his eternal vocation is to realize his goodness rather than merely to control his badness.

## V

It would seem that there could be little or no objection to the claim of the preceding section that the spiritual and rational capacity of man should determine his behavior. But it is often insisted that in the majority of men this is not the case, and inasmuch as most men yield to emotions and physical urges they are, in spite of what has been said, still dominated by the "flesh," with the result that much of their conduct is immoral and, therefore, the physical body, as the source of the difficulty, is evil.

Mormonism recognizes both natural and moral evils as real, but it rejects the doctrine that the physical body, as such, is evil. From the Mormon position the fall did not change the moral nature of man essentially but was an act calculated to actualize potentialities eternally present in him, one of which was the possibility of joining the spirit with a physical body in mortality. The physical body, no less than the spirit, is Godlike. Mortal man was created in the image of God. One of the necessary requirements in man's progression toward God is the possession of a physical body, for the simple reason that God possesses a physical body. That the possession of a physical body may make possible additional ways of sinning in mortality in no way alters the basic moral structure of man. It is simply one of the conditions on which the ultimate fulfillment of man rests. The perpetuation of the union of the body and the spirit is so important for the fulfillment and perfection of man in Mormon thought that the one automatic and inevitable result of the atonement is the resurrection, assuring the reunion of the body with the spirit after their separation by death. It seems that God would not trust this part of man's future to man by making it in any way conditional.

While Mormonism is aware of the vast amount of moral evil in the world and is conscious of its own responsibility to help diminish and overcome evil, it does not hold that moral improvement is achieved by radically changing human nature. To improve morally for the Mormon cannot mean to change what we call human nature into something else, nor does it mean to cease being involved in those impulses

and drives, frequently described as evil, without which we would not only cease to be human, but cease to be altogether. Moral improvement in Mormonism is to be achieved by bringing all the facets of human nature into proper balance with each other, and the whole person into proper relationship with his total environment—which includes God. This is not merely adaptation or adjustment to the world. This is to overcome the world in the only way open to man. To improve morally means to bring drives and habits under the critical dominion of the rational and spiritual powers of human nature so that the significance of good and evil, right and wrong, in relation to the expanding personality is understood. This is not to be less human. This is to be more human. This is not to change or destroy human nature, but to bring human nature to its full fruition through progressive stages or levels of expression. In this process the physical organism plays an essential role from the Mormon point of view and cannot be ignored even at the higher rational and moral levels of expression, even though it becomes less dominant.

The Mormon appraisal of the physical body is expressed in the following statement:

> We have been told, as many of us know, and knew before, that this life is a necessary part in the course of progression designed by our Father. We have been taught, again, to look upon these bodies of ours as gifts from God. We Latter-day Saints do not regard the body as something to be condemned, something to be abhored, and something to be subdued in the sense in which that expression is oftimes heard in the world. We regard as the sign of our royal birthright, that we have bodies upon this earth. (James E. Talmage, *Conference Report,* October 1913, p. 116.)

Nature, therefore, as it is represented in man's physical body is not an enemy to God. The various specific drives, i.e., hunger, thirst, sex, combativeness, acquisitiveness, and others which supply biological needs, are all in some degree essential to life and as such are good. The following quotation is pertinent:

> The lusts and desires of the flesh are not of themselves unmitigated evils. On the contrary they are implanted in us as a stimulus to noble deeds rather than low and beastly deeds. . . . Every instinct in us is for a wise purpose in God when properly regulated and restrained by the Holy Spirit and kept within its proper legitimate bounds. (Erastus Snow, *Journal of Discourses,* XXVI, 217.)

All the drives are capable of a high degree of functional malleability in human living. Hunger may turn to gluttony, thirst to drunkenness, acquisitiveness to theft, and sex to lust and adultery. Nevertheless, each of these drives is also capable of modifications in the other direction to the extent of serving the moral and spiritual interest of man at the higher levels of human endeavor. For example, sex at the physiological level may be nothing more than an excretory function. But at a higher level, as an act of genuine love, it is capable of reaching lofty psychological and spiritual dimensions of expression. The drive for food, likewise, is rooted in the biological organism but may be refined and connected with a number of valuations which are only indirectly related to the basic drive, such as fellowship at the family meal and the practice of giving thanks for the bounties of life.

The Mormon position is that even though some specific drives are connected with individual organs they are potentially something more than mere drives of animal nature. Such modifications, as suggested, are possible only because in addition to these specific drives there is the over-arching drive for self-fulfillment—the dynamic expansiveness which pushes toward integrated wholeness, or the Godlike life. This drive for self-fulfillment is not one with the other drives. It is doubly anchored in the physical and spiritual sides of man's nature and is capable of integrating and correlating all specific drives. When properly integrated the specialized drives work in the interest of self-realization and are the means of expressing the expanding self. The individual, then, is not lived by his instincts—he lives. And his life is made meaningful, against a background of faith in God, by the projected ideal self he pursues.

The specific drives are deficient in themselves because it is the whole person which is at stake in self-realization. When any single drive is so emphasized that it becomes all-absorbing, the result is the frustration of the drive for self-fulfillment. Yet, when equilibrated under the control of the rational and spiritual side of man's nature these specialized drives give much of the content to the basic drive for fulfillment, even though it remains distinct and over-arches them. Mormonism has never depreciated the physical side of man's nature.

At his self-conscious best man's moral behavior is an expression of the whole self. Morality is the natural, normal expression of human nature when all its parts function cooperatively in the interest of the whole. The focus of morality is in man, and the moral commandments of God are descriptive of human nature in its individual and social dimensions. If this were not so, why does nature deprive of life the man who eats and drinks in violation of the laws of health? Why does the liar find that people do not believe him? Why is it that engaging in falsehood so distorts his own mind that the liar is deceived by his own lies? The thief robs himself of his own integrity. The cheater cheats himself. The betrayer betrays himself. All this is so because ours is a moral universe in which only the highest and best possibilities are in keeping with the natural order. The laws of human behavior which are to be understood in terms of man's total nature are as unavoidable as the laws of physical science.

The natural life, as it has been described to include the physical and spiritual in proper balance, is the abundant life of which Christ spoke, because it brings self-fulfillment. And progressive self-fulfillment is the only source of lasting joy. The Book of Mormon teaches that ". . . men are that they might have joy," and in the achievement of joy the physical body is an essential element. In fact, without it Mormonism holds that man cannot find self-fulfillment. "For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fullness of joy; and when separated, man cannot receive a fullness of joy" (Doctrine and Covenants 93:34,35).

## VI

As we look now to the future and to what man may become we find that here, too, Mormonism is characterized by optimism. In fact, from what has already been said about the nature of man it would be inconsistent and contradictory for Mormonism to hold any other than an optimistic view of man's future. We have em-

phasized throughout the foregoing that man as a child of God has the potentiality of becoming like the Father. The future, not unlike the past and present, is an extension of the opportunity to achieve that enlargement of soul which moves man nearer this goal.

In any discussion of the future life from the Mormon point of view a clarification of the Mormon concept of time is necessary. Contrary to the notion commonly held in theological circles that time is a product of God's creation sandwiched between a timeless eternity of the past and a timeless eternity of the future, Mormonism holds that eternity *is* endless time including the past, present, and future.

The word "eternity" for most Christians has meant the absence of time in the sense that there is no passage from past to present to future. God is said to be an eternal being in the sense that he lives in an eternal now, which means that what is past or future for man is ever present in His consciousness so that there is no sequence of past, present, and future for Him. This is not to be understood that God's hindsight and foreknowledge make it possible for Him to look into the past or future from the present with such precision that He is able to remember or predict with absolute accuracy. It means that the past, however long gone, and the future, however distant, are forever transpiring in the ever present now of God. God is said to exist in this non-temporal realm beyond or outside time, or the temporal realm of man's experience. Time is said to have had its beginning when God created the universe and will come to an end when God decides to close the curtain on the final act of human history. The sources for this view of eternity are recognized in Plato's world of eternal forms and its Neo-Platonic modifications.

Inasmuch as time and motion go together in the sense that time is measured in terms of motion, then it would seem reasonable that an eternal realm, as just described, would be a realm in which there is no movement. Consistent with this concept, the traditional view of heaven depicts an inane lotus land where nothing ever happens—where the saved passively enjoy the beatific vision. This is to be saved. And such salvation is achieved not by any progression through time but by a trans-temporal act of God, who, as it were, reaches down from eternity and lifts man vertically out of time. Man is thus saved by the unmerited grace of God, which consumes no time in its accomplishment as it is non-temporally executed.

In Mormon thought time is real, however relative, and eternity, as already stated, is not the absence of time but the indefinite totality of time as it is composed of past, present, and future. Consistent with the belief in the reality of time is the belief that movement, progression and retrogression, are also real. God is in time and is time-conscious, having himself progressed through time. With this belief in a dynamic, growing universe which includes the future, the Mormon looks forward to a life after death where growth and progress are possible. Heaven is not a place of inactivity but one of enlarged opportunities for the soul's further fulfillment.

With this concept of time and eternity, salvation, in a sense, for the Mormon, is a process which had its beginning in the pre-existence and continues through mortality to the future life, which has for its goal man's reaching a Godlike maturity. Salvation as fulfillment, therefore, is achieved horizontally along the line of time which extends into the immortality of the future. With this belief, Mormons look hopefully and optimistically to the future life with full faith that a God

in whose nature there is a "lamb slain from the foundation of the world" will leave nothing undone for the ultimate redemption of His children.

More specifically, Mormon optimism relative to the future life is seen in the rejection of any notion of predestination, and in the doctrine of a universal resurrection and salvation. The Mormon view is that with few exceptions men born into this life will not only be saved but will share a future of varying degrees of glory, the three main divisions of which are known as the Celestial, Terrestrial, and Telestial. James E. Talmage, discussing these future states, writes:

> The three kingdoms of widely differing glories are severally organized on a plan of gradation. The Telestial kingdom comprises subdivisions; this also is the case, we are told, with the Celestial; and by analogy, we conclude that a similar condition prevails in the Terrestrial. Thus the innumerable degrees of merit amongst mankind are provided for in an infinity of graded glories. . . .
>
> It is reasonable to believe . . . that, in accordance with God's plan of eternal progression, advancement within the three specified kingdoms will be provided for; though as to possible progress from one kingdom to another the scriptures make no positive affirmation. Eternal advancement along different lines is conceivable. We may conclude that degrees and grades will ever characterize the kingdoms of our God. *Eternity is progressive; perfection is relative; the essential feature of God's living purpose is its associated power of eternal increase.* (*Articles of Faith,* p. 409; italics added.)

This statement expresses and ascribes to man in the future life what we have stressed as being his chief characteristic in the pre-existent and mortal states. We described this as a dynamic expansiveness and drive toward integrated wholeness. Mormonism looks to a future life where all men, with the few exceptions noted above, will have the chance to move forward in their drive for fulfillment. This includes vast numbers of men who traditionally have been assigned to perdition. Describing the great multitude of those who inherit the Telestial kingdom—and we must remember this is a kingdom of glory—Mormon scripture states:

> These are they who are liars, and sorcerers, and adulterers and whoremongers, and whosoever loves and makes a lie. (Doctrine and Covenants 76:103.)

Even these have the chance for repentance and to share God's forgiveness:

> Great as is the effect of this life on the hereafter, and certain as is the responsibility of opportunities lost for repentance, God holds the power to pardon beyond the grave. (*Articles of Faith,* p. 60.)

Mormonism does not hold that sinners of the categories mentioned above will not suffer the effects of which their sins are the causes. Both rewards and punishments are natural consequences, and the repentant, forgiven sinner in the hereafter may find himself greatly retarded. Yet, the point is that however handicapped by the effects of his previous sins, for Mormonism there is always the opportunity to move forward. With endless time before him, there may be no limits to the ends he can achieve. This seems to be true whether or not there is progression from one

kingdom to another. However, it would seem that if the repentant sinner in this life can become a candidate for the Celestial kingdom, there would be made available for the repentant sinner in the hereafter some means for such advancement even though initially after death he finds himself in a lower kingdom.[4]

Such speculation is unnecessary for our present purpose, which is to show that the Mormon view of the future life of man supports the position that man is good by nature. We have argued throughout this essay that the moral nature of man must be defined in such a way as to include his potentialities, and we have seen that in the gradual fulfillment of his person man becomes increasingly like God and thus slowly realizes his highest possibility. We repeat that man must be defined in terms of this highest potentiality if one is to describe the Mormon doctrine of man.

Mormon scripture as it portrays the future of man testifies to the near achievement of this high status, at least by those who inherit the Celestial kingdom. "These are they into whose hands the Father has given all things—they are they who are priests and kings, who have received of his fulness, and of his glory; . . . Wherefore, as it is written, they are gods, even the sons of God" (Doctrine and Covenants 76:55-58).

The term "gods" is taken here to be a generic term. Nevertheless, the passage argues for our contention that man, in Mormonism, is by nature good and is scriptural support for the Mormon faith that he does eventually achieve Godhood.

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[4]A letter written to the Presidency of the Church asking the following question:

> Please inform me as to the teaching of the Church regarding the possibility of a person progressing from one kingdom to another after the resurrection.

received this answer:

> The Brethren direct me to say that the Church has never announced a definite doctrine upon this point. Some of the brethren have held the view that it was possible in the course of progression to advance from one glory to another, invoking the principal of eternal progression; others of the brethren have taken the opposite view. But as stated, the Church has never announced a definite doctrine on this point. (Signed by Joseph Anderson, Secretary to the First Presidency, March 5, 1952.)

## THE MORAL DIMENSIONS OF MAN: A SCRIPTURAL VIEW

*Rodney Turner*

Like beauty, the moral nature of man is in the eye of the beholder; there is no one description of that nature that will prove acceptable to everyone. The view presented in this article is primarily oriented to and based upon divine revelation rather than human reason. This is not to infer an awful dichotomy between the two, it is only to admit that whatever we know of man in the past or man in the future is necessarily predicated upon the scriptures. Where they are silent, we are ignorant; where they speak, we are informed. The writer has tried to keep the tail from wagging the dog. How successful he has been will doubtless prove a matter of opinion.

It should be noted at the outset that Mormons, of whatever doctrinal bias or

intellectual fecundity, share one thing in common: their almost complete dependence upon the Prophet Joseph Smith for virtually every significant theological and philosophical idea they ever had. He has played Gulliver to many a Lilliputian mind as it variously sought to analyze, comprehend, belittle, ensnare or destroy him. Were it not for him this magazine wouldn't exist and we should all be obliged to commit our genius to some other cause, less noble, less divine.

Joseph Smith was the instrument employed by the Lord in making known many precious truths to this generation. Not the least of these truths was the fact of man's eternality. Man took on added dimensions of inherent dignity and significance far beyond those generally accepted in the Prophet's day. Man was declared to be not just a creature of God, but a child of God. More than that, man had an existence in his own right, one that equaled the self-existence of Deity.

Consequently, any meaningful discussion of the moral nature of man must relate to all four dimensions of his being: 1) an unorganized intelligence, 2) a spirit child of God, 3) a mortal, 4) a resurrected being. If, therefore, the question is asked, "What is the moral nature of man?" the Latter-day Saint must ask in return, "What man are you talking about?" The temptation to generalize, to lump all four of man's "estates" into one homogenized definition, should be resisted. Too many of us come from Hindustan. Having seized one aspect of the beast, we promptly induce the whole animal. Since truth is "the sum of existence," let us consider the problem in the light of the past, the present, and the future.

## *MAN AS AN UNORGANIZED INTELLIGENCE*

In the "King Follett Discourse" given by the Prophet about two months before his death, he made known the fact that man's primal beginning was centered in a living entity variously termed by him as "the soul—the mind of man—the immortal spirit," the "intelligence of spirits," "the spirit of man," or simply "intelligence."[1]

This "intelligence" was capable of "enlargement." Therefore, God, "because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself."[2] There is no question but that man, in this unorganized state, possessed potential for growth and development—progression—via his submission to divine law. However, an analysis of the Prophet's teachings and of the standard works fails to support the assertion that man was morally good while in that unorganized and independent state of existence. Indeed, the issue of man's moral nature is not even mentioned until after the "intelligences" were made subject to divine law. The term "noble and great," descriptive of godly attributes, is applied by Abraham to organized intelligences only.[3] Men did not come under moral condemnation until "the light" was revealed to them and they, exercising their God-given agency, rejected it.[4] For all practical purposes, the moral nature of man had its beginning at his birth into the family of the Father.

It is generally acknowledged that attributes, whether moral or otherwise, have

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[1]*Teachings of the Prophet Joseph Smith,* p. 354. (Hereafter designated *Teachings.*)

[2]*Ibid.*

[3]Abraham 3:22f.

[4]Doctrine & Covenants 93:31 (hereafter designated D&C).

no real existence independent of some spiritual or natural organism capable of manifesting or interpreting them. They must be objectified to become meaningful; there must be lovers and haters before love and hate can come into being. Even the Platonic "idea" is contingent upon a mind to conceive and nurture it. That that mind is God is beside the point; a mind is involved in any and all ideation.

Consequently, God is the embodiment, the personification, of all that is good. His very existence makes possible the organized existence of all other things. Speaking of the Spirit of God or the Light of Christ that is "in all things and through all things," Charles W. Penrose observed:

> That spirit exists wherever there is a particle of material substance; that spirit is round about it, and in it, and through it, *it must be manifested through organisms.* The perfection of its manifestation is in the personality of a being called God. That is a person who has passed through all the gradations of being, and who contains within Himself the fullness, manifested and expressed, of this divine spirit which is called God.[5] (Italics added.)

Satan, on the other hand, is described by the Savior as a "liar" and "a murderer from the beginning."[6] Thus God and Satan, respectively, personify good and evil, having incorporated into their natures the sum of those attributes, motivations, and objectives that make for the two antithetical poles of existence available to man. Each of us is gravitating toward one of these extreme moral conditions. The Prophet Joseph Smith told the Saints: "If you wish to go where God is, you must be like God, or possess the principles which God possessed, for if we are not drawing towards God in principle, we are going from Him and drawing towards the devil."[7] Imperfect man is not a third force in the universe; he is not a law unto himself. He must choose, both in time and eternity, whom he will serve, for he will serve someone—either to his progress and joy or to his regression and misery. There were not, are not, and never will be neutrals in heaven, earth, or hell.[8]

There is only one "true God," even though that God be personified in numerous individual men; and there is only one expression of truth to be found in any given system (kingdom) of law.[9] Men are moral or immoral, good or evil, in terms of that truth. In his original, unorganized state man was apparently morally neutral, just as Adam and Eve in their "innocence" are described as "having no joy, for they knew no misery, doing no good for they knew no sin."[10] Apart from knowledge, there is no such thing as agency or good and evil.

Suffice it to say, truth is the origin of law, law is the origin of good, and good is the origin of evil. Brigham Young stated the matter succinctly when he said, "But whence comes evil? It comes when we make an evil of a good."[11] Thus God, being absolutely good, provides the raw material for evil by making his own goodness manifest in his works at the time they pass from His hands.

It is affirmed by some that the moral nature of God's spirit family was universally good because man was designed to become God-like. This view is based upon reason, not scripture. Stated syllogistically, the argument seems to be:

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[5] *Journal of Discourses,* XXVI, 23 (hereafter designated JD).

[6] John 8:44.

[7] *Teachings,* p. 216.

[8] Alma 5:37-42.

[9] D&C 88:36-39; 93:30.

[10] 2 Nephi 2:23.

[11] *JD* VIII, 341.

God is by nature good.
That which is of God is good.
Man is of God.
Therefore, man is by nature good.

The fallacy is exposed when we particularize the syllogism:

God is by nature good.
That which is of God is good.
Lucifer is of God.
Therefore, Lucifer is good.

Needless to say, truth and logic are not synonymous terms. If they were, there would be no such thing as the *"only* true and living church."

It is about as valid to argue that the true nature of all pre-mortal men was good because *some* of them will become God-like as it would be to maintain that all the students at BYU are of superior ability because some of them will graduate *magna cum laude.* Matriculation is not synonymous with graduation.

No one denies that the Father gave each of his children an endowment of His divine attributes and that each was, therefore, to that degree "good." But that this divine heredity constituted man's total nature is not supported by scripture. The unorganized intelligence was "added upon," not neutralized.

## *THE MORAL STATE OF SPIRIT MAN*

When the intelligences were "organized" or begotten into the family of God, they were in a state of innocence or freedom from sin somewhat analogous to Adam's situation prior to the "fall." "Every spirit of man was innocent in the beginning. . . ."[12] However, this state of innocence did not endure; the spirits of men were endowed with free agency.[13] As men began to give expression to their own wills via this gift of self-determination, individualization of personality and character became apparent. The so-called "war in heaven" was the climax to a long period of intellectual, spiritual, and moral development for the "intelligences." The varieties of men observed in this world are, to a degree, but products or temporal recapitulations of the gradations of achievement previously gained.[14] Melvin J. Ballard was emphatic on this point:

> You cannot tell me that the entire group was just designated, marked, to go where they did, that they were men and women of equal opportunities. There are no infant spirits born. They had a being ages before they came into this life. They appear in infant bodies, but they were tested, proven souls. Therefore, I say to you that long before we came into this life all groups and races of men existed as they exist today. Like attracts like. . . . The races of today are very largely reaping the consequence of a previous life.[15]

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[12]D&C 93:38.

[13]Moses 4:3.

[14]Abraham 3:19-22.

[15]Bryant S. Hinckley, *Sermons and Missionary Experiences of Melvin J. Ballard,* p. 248.

Support for this general thesis is found in a statement by President McKay in connection with Abraham 3:23:

> Manifestly, from this revelation, we may infer two things: first that there were many among those spirits different degrees of intelligence, varying grades of achievement, retarded and advanced spiritual attainment; second, that there were no national distinctions among those spirits such as Americans, Europeans, Asiatics, Australians, etc. Such "bounds of habitation" would have to be "determined" when the spirits entered upon their earthly existence or second estate. . . .
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> Now if none of these spirits was permitted to enter mortality until they all were good and great and had become leaders, then the diversity of conditions among the children of men as we see them today would certainly seem to indicate discrimination and injustice. But if in their eagerness to take upon themselves bodies, the spirits were willing to come through any lineage for which they were worthy, or to which they were attracted, then they were given the full reward of merit, and were satisfied, yes, and even blessed.[16]

Lucifer willfully rebelled against the excellence of God and "a third part of the hosts of heaven turned he away from me because of their agency. . . ."[17] How was this possible? To say that they defied God because they betrayed their natures is to beg the question. Why did they defy God? What motivated them? Why did myriads of the offspring of Deity (including Lucifer himself) whose true natures were supposedly good allow themselves to be overwhelmed by evil forces of an unknown origin? To say that they chose evil because they were free to choose evil explains nothing; they were also free *not* to choose evil; not only that, it was presumably *against* their natures to do so. It was not only against their natures, it was a contradiction of their celestial heredity and environment. There may not be any such thing as a "bad boy" to Father Flanagan, but there are quite a few so far as God is concerned—one third of his spirit offspring were declared irredeemable.

Pre-mortal man had the potential for attaining unto some degree of parent-likeness—of godliness. But that very potential implied its own opposition: they could also become utterly corrupt devils. Collectively speaking, man was neither good nor evil; his potential was a two-edged sword; it could swing to preserve or to destroy. Then as now, it was used both ways. Brigham Young asked,

> How much does it take to prepare a man, or woman, or any being to become angels to the devil, to suffer with him to all eternity? Just as much as it does to prepare a man to go into the celestial kingdom, into the presence of the Father and the Son, and to be made an heir to His kingdom, and all His glory, and be crowned with crowns of glory, immortality, and eternal lives.[18]

Abraham tells us that those organized intelligences who honored their first es-

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[16]Llewelyn R. McKay, *Home Memories of President David O. McKay,* pp. 226-231.

[17]D&C 29:36.

[18]*JD* III, 93.

tate were granted the privilege of being "added upon" with temporal bodies.[19] They enter this world free of guilt, and in relative degrees are positively oriented toward those principles of truth that will enable them to fill the measure of their creation.

## *MORTAL MAN*

Mortal man begins life as a house divided against itself. Because of the "fall," he possesses two variant natures, one of spirit, the other of element.[20] (The resolution of these two natures into one "spiritual body" is a primary objective of the resurrection.)[21] Comparatively speaking, the spirit is law-abiding and truth-seeking, but the "flesh" is corrupt and untamed. It must be disciplined. The Lord told Adam, "Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good."[22] This negative propensity in man becomes increasingly evident as the infant moves toward psychological and physiological maturity. It is inherent in the temporal body because of the frailty and imperfection of that, as yet, unsanctified mortal organism.

It is this propensity that prompts the frequent references by President McKay to man's capacity for animality or spirituality. It is this propensity that moved Jared to exclaim, "Because of the fall, our natures have become evil continually."[23] Humanistic impulses cause some to chafe under such a "derogatory" view of man and dismiss it as prophetic hyperbole. But we must admit that mere mortals have no way of evaluating themselves other than by themselves. The prophets take a three-dimensional look at man and see him as he was, is, and will be. The "evil" in fallen man must be interpreted in terms of the holiness that characterizes God and those who become like Him.[24] God does not view us or our world as we do. His standards of excellence are far above the inconstant and capricious criteria we employ. Just as we are obliged to look to God for a true definition of Himself, so must we look to Him for a true definition of His offspring. So it is that the spirit in man must prove master of that servant he seeks to rule. Again, Brigham Young:

> The good spirit tries to overcome the wayward will of the flesh, and the flesh, aided by the cunning and power of the devil, maintains a strong warfare; but, notwithstanding this great power against which the spirit has to contend, the power of God is greater than the power of the wicked one; and unless the Saints sin against light and knowledge, and wilfully neglect their plain and well understood duties, and the Spirit of God is grieved and ceases to strive with them, the Spirit is sure to prevail over the flesh, and ultimately succeeds in sanctifying the tabernacle for a residence in the presence of God.
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> The spirit which inhabits these tabernacles naturally loves truth, it naturally loves light and intelligence, it naturally loves virtue, God and godliness; but being so closely united with the flesh their sympathies are blended, and their union being necessary to the possession of a fullness of

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[19]Abraham 3:25f.
[20]D&C 93:33-35.
[21]D&C 88:27.
[22]Moses 6:55.
[23]Ether 3:2.
[24]I John 3:2f.

> joy to both, the spirit is indeed subject to be influenced by the sin that is in the mortal body, and to be overcome by it and by the power of the devil, unless it is constantly enlightened by that spirit which enlighteneth every man that cometh into the world, and by the power of the Holy Ghost which is imparted through the Gospel. In this, and this alone, consists the warfare between Christ and the devil.[25]

The fall of Adam symbolizes the fall of all mankind.[26] Fallen man is man in a fallen state. Fallen man is mortal man. When an individual compounds the natural consequences of Adam's transgression by rebelling against the enticings of the Spirit of the Lord and so catering to his fleshly appetites and passions, he becomes "carnal, sensual, and devilish." This was the case with Adam's first children.[27] We are all obliged to remain in a fallen condition; we are not obliged to wallow in it. We can subdue "the natural man."

This is not a doctrine of depravity. But in an apparent reaction to the charge that the Book of Mormon teaches a doctrine of moral depravity similar to the classical position of John Calvin, an increasingly large number of Mormon writers and teachers have sought to meet the challenge by the tried and true expedient of asserting just the opposite—that man is altogether good. Consequently, when asked the meaning of the oft-quoted passage, "the natural man is an enemy to God,"[28] they quickly maintain that it refers to confirmed and flagrant sinners alone.

Now every man has the right to define his own terms; he does not have the right to redefine another man's terms. The "natural man" of whom King Benjamin was speaking is every man who is in a state of sin. Alma, likewise, taught that "all men" that are in a state of nature, or I would say in a carnal state ". . . have gone contrary to the nature of God."[29] To be "an enemy to God" is to have gone contrary to the divine nature. We are called upon to forsake the natural man and become a saint through the ministrations of the Holy Spirit. Those who do not do so are termed the "carnally-minded" in contradistinction to the "spiritually-minded."[30]

The term "natural man" is used by Paul in a manner similar to King Benjamin's: "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."[31]

Thus the "natural man" is anyone who is dominated by his fallen nature and having yielded to sin, is spiritually dead. For "the wages of sin is death." If all have not sinned and "come short of the glory of God,"[32] there is no reason why all should have to be "born again" into the kingdom of heaven.[33] To suggest, therefore, that only dyed-in-the-wool sinners come under Benjamin's and Paul's definition of the "natural man" is to miss the point, not only of their intended meaning, but of the Atonement itself.

Much of the problem seemingly stems from the failure to fully appreciate the implications of mortality. Man *is* spirit. Gross matter is the raw material out of which his temporal counterpart is marvelously wrought. But that physical orga-

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[25]*JD* XI, 237.
[26]Alma 12:22; 42:6-9.
[27]Moses 5:13.
[28]Mosiah 3:19.
[29]Alma 41:11.
[30]2 Nephi 9:39; cf. Romans 8:5-10.
[31]I Corinthians 2:14.
[32]Romans 3:23.
[33]Moses 6:57.

nism is no more the man than a house is its own occupant. Heber C. Kimball remarked:

> Our spirits are entangled in these bodies—held captive as it were for a season. They are like the poor Saints, who are for a time obliged to dwell in miserable mud shanties that are mouldering away, and require much patching and care to keep them from mingling with mother earth before the time. They feel miserable in these old decaying tabernacles, and long for the day when they can leave them to fall and take possession of a good new house.[34]

Now, it is true that the dwellings of men vary widely in design and quality of workmanship. It is also true that such variations do, in a measure, affect human behavior. It is one thing to *live* in a status-symbol mansion in Beverly Hills and quite another to *exist* in a rat-infested tenement in Harlem. However, one's conduct is not predestined by one's "home address." Great men have been raised in hovels and scoundrels have known nothing but palaces all their days. What is done in and with the mortal body is ordinarily determined by the character or the will of its spirit—none condemns a man for *being* in darkness, but for *remaining* in darkness.

The temporal body is the proximate environment of man. Beyond it lie other impinging realities that positively and negatively influence the spirit's attitudes and conduct. Just as the troposphere, stratosphere, and ionosphere combine to form the earth's gaseous atmosphere, so too is man surrounded by physical, intellectual, moral, and spiritual forces that combine to form his pluralistic environment.

For the spirit and the body are not experiencing compartmentalized existences. Like a rider and his horse, they are separate, but interacting entities. Each has a will of its own. The spirit's will is colored by the principles of intelligence it has absorbed and by its free and rational commitments to divine law. The seat of its will is its own mind. But the will of the body is to be found in its very structuring. It is a mindless (not brainless) organism that simply reflects its own bio-chemical nature. It is a thing of automatic reflexes and programmed responses. It is completely amoral; it knows no virtue or shame, and has no inhibitions. Its only concern is its personal security, gratification, and perpetuation. Its life source is the spirit that inhabits it. When that spirit abandons it, the immediate result is death.

Upon entering mortality, the spirit-man "mounts" this as yet undisciplined animal for the purpose of "breaking it" to his own will and making it his servant. To the extent that he is successful in doing so, it becomes an invaluable and essential possession. However, some horses are more recalcitrant and powerful than others and some riders are more skillful and determined than others. Consequently, the spirit's success in perfecting its inherited mortal nature is not only predicated upon the particular state of that nature and the circumstances under which it must be "gentled," but also upon the spirit's own moral disposition.

More than this, the spirit-man's success will be determined by the degree to which he permits God to become involved in the enterprise. Jesus was the greatest

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[34] *JD* III, 108.

intelligence ever born on this earth. And although he was subjected to far greater trials and temptations than any other man, he overcame the world. The rest of mankind, endowed with less intelligence and faced with lesser obstacles, must all look to him as their Savior; they cannot "overcome the world" without him. Jesus said as much when, in alluding to the "true vine," he told his disciples, "without me ye can do nothing."[35]

Man cannot act *in spite* of God, but only *because* of God. It is by his good pleasure that "all things were made which live, and move, and have a being."[36] Without him, man is about as self-sustaining and self-directing as a chicken with its head cut off. Does this belittle the body to say it needs the head? Is there something demeaning in our recognition of man's dependence upon God? Men who have walked and talked with the Lord are not at all reluctant to confess their reliance upon him. But those who have never had such an encounter show no hesitancy in strutting about the world, simultaneously proclaiming the "death of God" and the resurrection of man. Historically, the rank and file of the Mormon people have either been unaware of or indifferent to the sludge of murky faith trickling into the "rolling waters" of the Church.

But these eddies of humanistic philosophy that have been swirling about in the stream of Mormon thought for some years are now gaining in volume and becoming actual currents. One expression of this prophesied phenomenon is the growing tendency to magnify man's virtues by minimizing his faults. (This has the natural effect of putting God and His word in a rather poor light.) The reasoning is that what the good men do is a clear indication of their true nature but that what the evil men do is a contradiction of that nature and should not be considered in any analysis-in-depth of the human soul. Such an approach to the question totally ignores the profound implications innate in the very existence of Perdition's hosts and the awful judgment they are facing. It also ignores the suffering that will precede the redemption of the telestial order of mankind.[37] To deny the reality of the evil in men is to deny the justice of God as it is revealed in many eschatological passages of scripture.

Joseph Smith asserted that many Mormon apostates would share in the devil's fate,[38] a state of existence "where their worm dieth not, and the fire is not quenched which is their torment."[39] It is a terrible fate, but such men have become morally bankrupt and are beyond the pale of divine grace. That a judgment so awful will be meted out to so many of the Father's offspring is evidence of the potential for evil in man. A loving Father would not consign even one child—much less billions—to "outer darkness," if there was the *least* possibility of redeeming them. No avenue of salvation is left to God; they are beyond redemption. They remain "filthy still."[40]

Thus the paramount importance of the mortal phase of man's on-going life is

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[35]John 15:5.

[36]D&C 45:1.

[37]D&C 19:15-18.

[38]*Teachings,* p. 358.

[39]D&C 76:44.

[40]D&C 88:32-35; 2 Nephi 9:16; Alma 34:35.

beyond dispute. Scripture abounds with the truism, as we sow in mortality, so shall we reap in the resurrection.[41] Thus God's judgment upon man will be in terms of the "deeds done in the body." This being the case, we cannot minimize the importance of the acts men perform while in mortality. That such acts are regarded as indicative of the true nature of the individual is implicit in the fact that God's final evaluation of the individual is predicated upon them.

Consequently, any blithe dismissal of the evil acts of men as being superficial and unrelated to their "essential nature" is much too cavalier. All men are sinful; some men are evil. That the two terms are not synonymous should be obvious to all concerned. A little-noticed revision by Joseph Smith in the text of the Gospel of John establishes the point that an evil man rejects the truth "lest his deeds should be reproved," but the individual "who loveth truth" will, in spite of his sins, come to the "light" so that his deeds may be seen for what they are. If he then obeys the truth his works "are of God."[42]

Trees and men are known by their fruits. To deny the possibility of evil in the very fabric of some men is to deny the righteousness in the very fabric of others. Can the best be better than the worst *are* the worst? Is there not "an opposition in all things"? Aren't all things known by contrast? The disparity between extremes determines the outer limits of their significance.

In summation of this section it can be said that there is no question but that man is richly endowed with vast potentials for progress and achievement along many different lines of endeavor. Being the literal spirit offspring of the Supreme Intelligence in the universe, it could not be otherwise. Mormonism affirms that the great majority of the human race is destined to "fill the measure of their creation" and thus merit a degree of unending happiness and glory.[43] In this sense, it can be said that the moral nature of the human race in general is essentially good rather than evil, positive rather than negative. That is why two-thirds of the host of heaven apparently will be "added upon." The hopelessly evil (rebellious) intelligences were denied the "second estate" of mortality; all avenues for further growth and development were closed to them.[44] The earth is being populated with the glory-seeking sons and daughters of the Father. Those who achieved an acceptable degree of morality and spirituality in the pre-mortal life are now going on for higher degrees; the dropouts of heaven are not among us. In other words, the family of the Father is more homogeneous now than it was prior to the fall of Lucifer and his associates. The majority of evil-natured intelligences have been skimmed off, leaving a preponderance of good-natured intelligences to be "added upon."

## *MAN IN THE RESURRECTION*

To say that man is good is not to absolutize this goodness. The human family is characterized by differences as well as similarities. The inequality of man in virtually all aspects of life is an undeniable fact. Whether it be in matters of health, beauty, intellectual power, artistic and creative ability, economic status, morality, spirituality, or general personality traits, the observation still holds true: there is no equality under the sun. Brigham Young spoke to this point:

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[41]Alma 41.

[42]John 3:19-22.

[43]D&C 76:91-98.

[44]D&C 76:28-37.

> Are all spirits endowed alike? No, not by any means. Will all be equal in the celestial kingdom? By no means. Some spirits are more noble than others; some are capable of receiving more than others. There is the same variety in the spirit world that you behold here, yet they are of the same parentage, of one Father, one God, to say nothing of who He is. They are all of one parentage, though there is a difference in their capacities and nobility, and each one will be called to fill the station for which he is organized, and which he can fill.
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> We are placed on this earth to prove whether we are worthy to go into the celestial world, the terrestrial, or the telestial, or to hell, or to any other kingdom or place, and we have enough of life given us to do this.[45]

The many degrees of glory awaiting the human family in eternity—of which the "three degrees" are symbolic—are witness to the fact of the many degrees of glory to be found among men in mortality. That every human being, living and dead, is a manifestation of one of the three general glories is attested to in scriptures.[46] There is little cause to question the proposition that the human race was classified along these lines—judged, if you please—prior to this earth life.

The degree to which men achieve God-likeness is the degree to which their natures are good. On the other hand, the degree to which men fail to attain the perfection of the Father is the degree to which they are relatively imperfect. They would not be considered evil however, because they would be obedient to the degree of law given them, but they would be, scripturally speaking, damned. Every one is thus "damned" who does not achieve the highest degree of the highest kingdom.[47] Thus the goodness of man is relative to the moral perfection of God.

So that while it is true that a degree of God-likeness will be realized by almost all men, it is equally true that only a very small minority will become "joint-heirs with Christ" in all that "my father hath."[48] A "fulness of the Father" or the highest exaltation (the "continuation of the lives") will be realized by "few" men.[49] That such would be the case was known to God long ago if He is the omniscient being (even in a limited sense) He is ascribed to be in the scriptures. If such is not the case, then we must conclude that either the scriptures are unduly pessimistic in this regard or that the failure of God's great expectation for mankind has proven a tremendous surprise and disappointment to Him.

Mormon humanists are fond of pointing out that the Church has no official doctrine relative to the possibility of men progressing into the higher echelons of glory after the resurrection. Thus, by innuendo, the scriptural warning "as ye sow, so shall ye reap" is softened if not emasculated. While it is true that the Church has no official position on the question, it is also true that the overwhelming weight of scriptural evidence is against the possibility of such inter-glory progression.[50] The suggestion that such progression *may* be possible is a disservice to all. Nephi warned

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[45]*JD* IV, 268-269.

[46]D&C 88:28-32.

[47]D&C 131:1-4; 132:17.

[48]Romans 8:17; D&C 84:38.

[49]D&C 132:22.

[50]D&C 76:112; 88:28; 132:17.

us against those in the latter days who would teach that "at last we shall be saved in the kingdom of God."[51] There is little reason for concern or urgency if everyone will eventually obtain the same heights. Starting at the "bottom" and working our way up as eternity unfolds would not be too unpalatable. Time is one thing man has an infinity of; he might as well see and do everything on the grand tour.

The final judgment of God is predicated, not upon what the individual was "in the beginning" or upon what he *might* have become, but upon what he *did* become. It should not be regarded as a tentative, interim judgment that can eventually be reversed or modified. "Worlds without end" just might mean forever. That it doesn't is too great a risk for any wise man to take.

Mortal man is a dual being of spirit and flesh. He has been "added upon" with this second "nature," this body, so that he might bring it into submission to the righteous will of his spirit and "present it pure before God."[52] Out of the division and corruption of his present being will come the unity and perfection of his immortal being in the resurrection. "I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption."[53]

This is the true, the ultimate nature of man.

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[51]2 Nephi 28:8.

[52]*Teachings,* p. 181.

[53]Alma 11:45.

## "MAN" AND THE TELEFINALIST TRAP

*Kent E. Robson*

Far too often, I suspect, when people begin to talk about men, their talk wells up out of strong feelings and emotional views and such talk pricks us deeply if we have contrary views. After all, we are all men and we usually react strongly to being told how or what we are or are not, especially if we disagree with what we are told. When we are pressed a little to justify our views we often grasp in the most careless way at any straw of support. Such grasping takes several forms. It may include ignoring certain data of the situation, or it may mean quoting a whole bevy of scriptures and claiming that they say something they do not, or it may aim at intimidation by the sheer force of vociferous indignation or vitriolic expatiation. One of the great merits of a roundtable such as this is that ideas and views are recorded in the written word, and a fundamental benefit of the written word is that the ideas may then be examined and re-examined and evidence assessed and re-assessed, independent of the rush of time and passions of the moment. The preceding two essays competently provide such opportunities for us, but I hope that this topic will continue to be discussed in many future essays because much remains to be done to deepen our understanding of the problems and issues involved.

There is much in both of the essays that I admire. I admire above all the cour-

age of the two participants to attack such a broad issue. Whenever we come to discuss "nature" or the "nature of" anything, the timid (and perhaps the bewildered) are quickly left behind, and the problems are only compounded when our topic is the intricate one, the "nature of 'man.'" Both of the preceding discussants have done much to indicate that Mormon writers have not been shy and timid in a discussion of this topic, and the two participants have ably sketched out interpretations of some Mormon positions.

## *THE TRAP*

In spite of my admiration for their handling of the issues, the work of both participants suffers, I believe, from a crucial and serious logical mistake. The mistake is not a new one (it was committed by Plato, Aristotle, Bishop Butler, and Lecomte du Noüy, among others). I shall call the mistake the "ethical argument from design," or it could be called, following Donald Davidson,[1] the "telefinalist trap." The steps in the "trap" can be described roughly as follows:

1. Man (man's nature) is thus and so.
2. This reveals a plan, purpose, or meaning.
3. The plan implies (suggests) a goal (destiny).
4. We ought to promote (cooperate with the planner in attaining) the goal.

The crucial mistake in the sketch lies in the step from three to four. In short, the argument can be formulated as saying: since we *find* certain characteristics in man (or in the world), we *ought* to act in a certain way. All such arguments I claim involve a suppressed premise. I want to show as clearly as I can why this is so, and I believe that it will be instructive to see how the participants make this mistake. Before doing this, however, let me say that there is much unclarity and confusion extant concerning the other steps in the argument sketched above, some of which comes out in the preceding two essays. I shall, therefore, begin with the earlier steps.

The very first thing we need to explore is what this Roundtable is all about. It is not enough simply to say "man." I know lots of men, but I have never encountered "man." I understand quite well what it means for this or that man to have this or that purpose or intention. But I find my understanding fails me when I contemplate what the purpose or intention of "man-in-general" is. The reason is that there is no such thing as "man-in-general,"[2] so surely such a thing couldn't have purposes or intentions. "Well," someone might say, "of course, we don't believe that 'man-in-general' exists as a person does. It is only a concept." I find this rejoinder entirely sensible, but how does it help us? For if "man" is just a concept—perhaps an abstract entity—then surely we can say that "man" *does not*

[1]In the first part of this paper I am heavily indebted to Professor Davidson from whose lectures on ethics I have taken many of the ideas for this section of my paper. Naturally, I am solely responsible for any mistakes. The reference to "telefinalist" comes from the book *Human Destiny* by Lecomte du Noüy where du Noüy talks of the "telefinalist hypothesis."

[2]As Aristotle pointed out long ago in Book XII, Sec. 5, of his *Metaphysics*: "there is no universal man."

have purposes or intentions, since concepts and abstract entities don't have purposes. Only persons have purposes.

In fact, I believe that if we are to make any sense of God having purposes or intentions, we must conceive of Him as a person (certainly not as a world force or something of the sort).[3] There are some people who talk of the purposes of inanimate objects: of the purposes of tables, trees, wheat, the earth, the universe, etc. I find such talk hardly intelligible. I can understand how a person could use something (a table) for some purpose he (the person) has, but not how a table could have a purpose or intention. Tables simply don't have minds, which I consider to be a prerequisite for having purposes. Furthermore, if such inanimate objects did have purposes, I don't know how we would know of them. It is hard enough to guess or fathom the purposes or intentions of men. If we were to ascribe purposes and intentions to objects such as the universe, we would have to conceive of such an object as if it were a person (intelligibility considerations to the contrary), as Hume pointed out in the first few chapters of his *Dialogues Concerning Natural Religion.* And so likewise with God. Hume observed that in order to make any sense of God having purposes we must conceive of God having a mind very much like a human: "Add a mind *like the human*, said Philo. I know of no other, replied Cleanthes. And the liker, the better, insisted Philo. To be sure, said Cleanthes."[4]

Second, since it is men who have purposes and intentions, and since men have many, many different purposes and intentions, it strikes me as highly implausible that they all have one ultimate, supreme, over-arching purpose, which we could describe as *the* purpose of men. Notice here that the phrase "the purpose of man" is ambiguous between (a) the purpose that some man has, and (b) the purpose that some other thing (a non-man—perhaps the universe or God) has for man. Only by taking alternative (b) can we talk of a purpose that applies to all men, and then the purpose is not their own purpose.

Boyd, in his article, points up the risk of using words like "natural" and "nature." Let me only mention one further difficulty that he does not. I claimed earlier that the first step in the argument from design was to give us a *description* of, for example, the nature of men. As it was formulated step one asserts: man's nature is thus and so. Some people, however, use the word "nature" as if it were partly a *normative* word, that is, as if a description of nature also tells us what is good, commendable, or what we *ought* to do. If "nature" is used in the normative sense, then we skip at once from step one to step four of the argument. Step four, of course, tells us that we ought to do something. Bishop Joseph Butler in his *Sermons* uses "nature" in this normative sense when he says "nothing can possibly be more contrary to nature than vice."[5]

Step two in the telefinalist argument sketched above indicates that a description of nature is supposed to reveal or indicate a plan or purpose. I have already

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[3]See the perceptive essay "Theses on the Idea that God Is a Person" in *The Theological Foundations of the Mormon Religion* by Sterling M. McMurrin (Salt Lake City: University of Utah Press, 1965), pp. 115-140.

[4]David Hume, *Dialogues Concerning Natural Religion* (New York, Hafner Publishing Company, (1959), p. 38.

[5]Quoted in *Ethical Theories*, ed., A. I. Melden (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1960), p. 208.

talked about purposes; let me add here a little about the notion "plan." Before theories of evolution were developed, people often used to believe that the orderliness of the world provided an iron-clad proof that God existed, since the order could not have come about by chance. Even now, some people think that evolution cannot explain the *unlikeliness* of the state of the universe, or how there could be a physical state of the universe that makes it possible for evolution to take place. What we are supposed to see as a consequence of this view is that there must be a "plan" in everything. What people often fail to understand when they make such a suggestion is that the unlikeliness of a state of affairs doesn't have the slightest tendency to show that there is a "plan" in all things (or any thing for that matter), for *every* other possible state of affairs is equally improbable. Just as in a lottery, it is extremely unlikely that Jones or Brown or whoever will win. Still, *someone* will win, and the unlikelihood is only a measure of one outcome, given a large number of possible alternatives. If someone I prefer (such as myself) wins the lottery, it does not prove chance was not operating; if the universe is one I prefer, that in itself does not prove it was planned. We should also notice that the relative probability of one outcome often depends on how we classify the evidence. For example, if we drop a large number of coins on the floor we can classify the probable outcomes either as "half heads" and "half tails," or as "coin 1 = head," "coin 2 = tails," etc. According to the latter method of classifying, the probability of a certain outcome becomes extremely small. We use one method rather than the other, I suppose, because the one is easy and practical to describe. The outcome of these comments is that unlikeliness tells us nothing unless it was planned. The state of affairs must both be unlikely and must be planned to be so. Then we can't use the unlikeliness to discover the plan, but must know of it *prior* to seeing the unlikely state of affairs.

Step three in our "telefinalist" argument is designed to impress on us that we not only must know that there is a plan, but also what the goal or end of the plan is. This presupposes that we can distinguish where things (man, the universe) are going from where they are planning to go. We can indeed often do this with human affairs, but even there it is seldom possible to be certain of what a person intends to do. One inexplicable act renders such explanation dubious. Unless we always know the goal of a man, for example, we can't help him along.

Now we come to the really important and crucial step in the argument. Let us assume that we know the goal of a man (or of all men). The question is: why should we help him (or them) along? Why should we do anything about it? The generalization "help people achieve their goals" holds morally only if their goal is good. We need to make sure that goal isn't diabolical, in which case it may be our duty to fight against, or attempt to frustrate, the achievement of the goal. Two puzzling examples may help to point up the importance of separating the questions "what is the goal?" from "what should I do about it?" Suppose we are walking in the mountains on a nice summer day and we come upon a cool mountain stream. Suppose also that we come by some process to see that the goal of the Demiurge (Plato's master craftsman and builder in the *Timaeus*) is to have the stream run down hill. What are we obligated to do about it? Perhaps the answer is to quickly remove our hat and begin wildly to scoop the water down hill so as to help the stream along. But this follows only if we know independently that the goal of the Demiurge is a good goal. If we believe, on the other hand, that the aim of the

Demiurge is a morally corrupt one, then perhaps our duty is to wildly scoop the water back up hill so as to frustrate the Demiurge.

To take another case, suppose we come upon a tug-of-war with five people on each side. What is our obligation? Should we pull on the winning side to "help processes along," or should we pull on the loosing side to "assist the underdog," or should we perhaps simply step forward and cut the rope in the middle (after all, maybe they were trying to break the rope). Whatever we decide, we not only need to know the goal, but whether the goal is good and whether we have an obligation to do anything about it. Lecomte du Noüy, in some passages thought by some to be replete with wisdom, makes the silly claim that nature wants to "deepen the chasm between man and beast" (as if the Demiurge was trying to make men better and dogs and cats worse) and that therefore, "man ought to deepen the chasm," i.e., help nature along.[6] This, of course, only follows if one supplies the suppressed premise that "man ought to do what nature wants or plans."

## *BOYD AND TURNER IN THE TRAP*

Boyd tells us that to understand man, "his *destiny* as well as his origin, his *potentiality* as well as his actuality, must figure in any description of his total nature. . ." (italics added). I have already mentioned that we must consider all men and not just "man," and therefore different men may have different destinies or potentialities (a position, I suspect, very much in accord with some passages of Mormon scripture),[7] in which case we would have to take note of alternative destinies and potentialities. But still the crucial question is this: even if we assume that all men have only one destiny, must we assume that all men should try to reach that destiny? (We presuppose here that men have a choice in the matter!) And the immediate reply is no! unless the description of the destiny imports some positive normative assumptions, unless we know independently that the destiny is good and that we ought to achieve it.

Boyd seems to admit that there are alternative potentialities, for subsequently he talks of the "highest potentiality." But in spite of this admission, he goes on to say that "to become Godlike [reveals] man's true nature." Here I am fairly certain that an unmentioned assumption is made, namely "that to become Godlike is good," and what results is that *"true nature" no longer just describes man, but also prescribes* in some sense what we should do, e.g., "we ought to become Godlike." But as I have indicated the passage from "is" to "ought" always needs explanation, and to think otherwise is to jump from step one of the "trap" to step four without seeing the dificulty. Perhaps the clearest statement in Boyd's paper of this crucial mistake is found where he says:

> The presence of spiritual and rational powers within him [man] *demand* that he function spiritually and rationally if he is to live the only kind of a life which may be considered normal and natural. . . . The natural man, then, is the righteous man. And to live naturally means to live in accordance with moral and spiritual laws, the observance of which is the

[6]See passages to this effect in *Human Destiny* (New York: Longmans Green and Co., Inc., 1947), pp. 225-227 and *passim.*

[7]Cf., for example, Abraham 3:18-19.

> only way man can actualize his divine potentialities. The sinful, wicked life is the abnormal, unnatural life for the simple reason that wickedness and sinfulness thwart the natural growth and eventual fulfillment of men.

In these passages one sees quite clearly the suggestion made that we ought to avoid the sinful life in order to lead the *natural* life. Here what starts as a *description* of man, ends as a *prescription* of what one ought to do, complete with the illicit, logically unsupported importation of normative elements into the description.

Turner, I claim, also makes this crucial mistake, which only testifies to the pernicious pervasiveness of the view that one can get moral philosophy out of theological psychology. Whereas Boyd's interpretation of the nature of men suggested that men are good, that they have high destinies, and that they ought to fulfill their destinies, Turner provides the mirror-image of Boyd's view: namely that the state of nature (with man in that state) is evil and that men ought therefore to fight against it. Using the example of the mountain stream, Boyd wants us to scoop the water down-hill, while Turner believes we should resist by scooping the water back up stream. For example, Turner says: "Alma, likewise taught that 'all men' that are in a state of nature, or I would say in a carnal state . . . have gone contrary to the nature of God. To be 'an enemy to God' is to have gone contrary to the divine nature. We are called upon to forsake the natural man and become a saint through the ministrations of the Holy Spirit." Now if Turner thinks that he is describing *as a fact* that men in a certain state are evil, no obligations follow from this purported fact without the additional (but unsupplied and unsupported premise) that "men ought to avoid evil." On the other hand, if Turner is not describing the state men find themselves in at all, but only exhorting us to avoid evil, then we may say "Good, we are happy to try to avoid evil, but now will you please tell us something about the state men are in?" Only by mistakenly conflating these two disparate aims can Turner get a prescription of what we are "called upon to forsake" out of a description of what men's state is.

The kind of subtle confusion I have been describing comes out clearly where Turner is presumably describing the separate natures of the spirit and the body:

> The spirit's will is colored by the principles of intelligence it has absorbed and by its free and rational commitments to divine law. . . . But the will of the body is to be found in its structuring. . . . It (the body) is completely amoral; it knows no virtue or shame, and has no inhibitions. . . . Upon entering mortality, the spirit-man "mounts" this, as yet, undisciplined animal for the purpose of "breaking it" to his own will and making it his servant.

As before, if Turner is describing as a fact what the spirit is like, then the spirit has no obligation to "mount" or "break" anything without an additional premise: "whenever anything is colored by principles of intelligence and rational commitments to divine law, then it *ought* to 'mount' the 'body' and make it its servant," or something like this premise. I am not at all sure that this is a good moral principle. But I am sure that if Turner thinks he gets the principle for free, from a description of the spirit, then he is wrong. On the other hand again, if he is only telling us what spirits ought to do—and we may question why they ought to do what Turner says they ought to do—then still the question remains completely unanswered, "What

is the spirit like? Give us a description of it. Likewise with the 'body!' " If its being "amoral," "an undisciplined animal," gives us a description, then it has no obligation to let itself be "mounted" or "broken." If on the other hand, a prescription is being made that "whatever is amoral, uninhibited, and undisciplined ought to become disciplined, bound, and servant-like," then we still don't know what the body itself is like, and we need a description. By confusing the two separate enterprises as Turner does, the situation is left obscure and we do not know what Turner was intending to do: to describe "man" or to prescribe to "man."

### *ATTITUDINAL VIEW VS. SCRIPTURAL VIEW?*

It is interesting to compare Boyd's and Turner's aims. Boyd's expressed purpose is "to describe the Mormon concept of man as it has found expression in the theological pronouncements of Church Leaders and has been entertained in the attitudes and feelings of the vast majority of Mormons." I believe Turner thinks he has a totally different purpose in mind when he suggests in his title that he will give us a "scriptural view." Turner may not have noticed that Boyd also claimed that "the knowledge Mormons claim to have . . . is based principally upon what is found in Mormon scripture." Both writers marshal on behalf of their claims several Church leaders as well as scriptural writers. In fact, they occasionally use the same people to make their points, as a comparative list will indicate:

| *Boyd* | *Turner* |
|---|---|
| Joseph Smith | Joseph Smith |
| Brigham Young | Brigham Young |
| John Taylor | Heber C. Kimball |
| Wilford Woodruff | Melvin J. Ballard |
| Lorenzo Snow | Charles Penrose |
| Orson Pratt | David O. McKay |
| Brigham H. Roberts | Alma |
| James E. Talmage | Paul |
| John A. Widtsoe | King Benjamin |
| Erastus Snow | Abraham |
| Alma | Moses |
| Paul | Jared |
| King Benjamin | Nephi |
| Abraham | John |
| Moses | |

Often both writers discuss the same passage of scripture, e.g., Abraham 3:22-28, Mosiah 3:19, Moses 5:13, Alma 41:11, and Doctrine and Covenants 93:33-35. One might have expected, with these similarities in purpose, in scriptures used, and in Church writers quoted, that the end positions of both papers would not have been so far apart. There is, I believe, a lesson to be learned from all of this: it is that the scriptures (or the writings of Church leaders) do not interpret themselves. They are selected, arranged, and juxtaposed to fit the interests and purposes of the writers. This is not to say that just any old interpretation of them

is possible,[8] but only to deny the egregiously partial view that we only need quote a series of scriptures and all questions will be, thereby, answered.[9]

## BOYD'S POSITION

I believe that Boyd does a particularly good job of indicating to us the kinds of considerations that must be taken into account in describing the Mormon view of "man." As Boyd points out, Mormons take it as more or less undisputed that men are uncreated in some sense, that they are self-existent and coeternal with God, and that they are of the "same species as God" (however many gradations of species there are). This Mormon view is in sharp contrast to many traditional and contemporary views of man, in which man must continually fear for his existence—live in fear that he may be "blotted out" by a whim of God or of the universe." In many contemporary existentialist writers this fear of the annihilation of men gives rise to despair and pessimism, and Boyd correctly suggests that this kind of pessimism is not countenanced by Mormon theology.[10]

Likewise, I believe that Boyd has convincingly demonstrated that men could and did make choices between "good" and "bad" things before becoming "natural" (in the sense of becoming "mortal"), i.e., before being born on the earth. In the sense of "evil" meaning "contrary to God's will," Boyd has persuasively shown that the evil in man is not a derivative of the fall. This is an important and distinctive characteristic of Mormon theology, and sets it apart from many of the traditional Christian views.[11]

We also owe Boyd a debt of gratitude for his interesting and substantial discussion of the view that "the natural man is an enemy to God . . ." (Mosiah 3:19). For those who agree with Boyd's position, his discussion of this scripture provides an important alternative interpretation against other more negative and prevalent interpretations. Those who disagree with his overall position must take account of this discussion.

Let me add one last word of praise for Boyd's essay. I particularly like Boyd's emphasis on the "whole man"; man as a living soul; man as a combination of body and spirit. Boyd warns that to split man up into various parts and to talk of the parts results in "misuse(s) of language" and "ambiguities." I wholly agree with him here, and I hope to show him vindicated on this point when I discuss Turner's essay.

There are some points in Boyd's essay I have questions about. He writes that "all future development was potentially present in the original 'intelligences.'" This statement as it stands is terribly hard to evaluate, for it is unclear just what the claim is supposed to mean. Perhaps the best way to interpret Boyd's claim is to say that there are in intelligences attributes which will cause the future development.

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[8]See my remarks in the Bible Roundtable, *Dialogue*, II (Spring 1967), 86.

[9]After the insightful warning we received from Heber Snell on this method of using the scriptures in the Bible Roundtable, *ibid.*, especially pp. 71-74, I would suppose that writers would gradually see the dangers of this method and would not make such ambituous claims as: now, here comes the "scriptural view," where what is then done is to string a series of scriptural verses together to "prove" a point.

[10]cf. McMurrin, *Theological Foundations*, pp. 3-5.

[11]cf. *Theological Foundations*, pp. 57-68.

But Boyd also says just prior to the above passage that the intelligences have "continuity and identity throughout all time," which might cause problems for deciding *what* is changing or *if* the intelligences are changing.[12] Similar sorts of problems could be raised with Boyd's suggestion that there is an "inherent power in man to become Godlike." Again, how are we to interpret "inherent power"?

In Section IV Boyd begins by making some remarks about *"the relation of function to responsibility."* To illustrate what he means, he uses an example about a farmer growing wheat. In the course of the example Boyd employs some highly metaphorical expressions with which I have trouble making good sense. For example, he speaks of the thwarted "inner drive" of the wheat and of the wheat's "responsibility." I believe that only conscious agents, i.e., men, have *drives,* and that likewise only agents could *be* held *responsible,* since to make sense of applying the notion "responsibility" to an entity we need to be able to *praise* and *blame* the entity. And I don't think we praise or blame wheat, since as Boyd points out wheat isn't free to choose whether to realize its "function" or not. If we ignore the infelicitous wheat example, what remains of the claims when applied to men? We have here, I believe, another example of the crucial mistake described in the first part of my paper, for if Boyd is *describing* the function of men, then no responsibilities follow from the description unless some other prescriptive premises are added. If, on the other hand, Boyd is only exhorting, admonishing, or recommending to us that we should act in a certain sort of way, then it is the case that we could act otherwise. If that were not so, it would make no sense to admonish us. But if we can act in other ways, when Boyd does get around to describing men, he must admit that we have different "functions." Furthermore, there are problems with how to interpret *functions* here. Are they tendencies, or necessary causes, or possible causes, or what? All of these problems apply to another passage in which Boyd says: "man *must* give expression to all his functioning powers, including his rational and spiritual powers, if he is to live *naturally.*" (Italics added.)

There is one more nice example of the confusion between descriptive and prescriptive claims in Boyd's paper. He writes: "the moral *commandments* of God are *descriptive* of human nature." (Italics added.) There is more of interest, however, in what follows this claim, for Boyd goes on to assert:

> If this were not so why does nature deprive of life the man who eats and drinks in violation of the laws of health? Why does the liar find that people do not believe him? . . . The thief robs himself of his own integrity. The cheater cheats himself. The betrayer betrays himself. All this is so because ours is a moral universe in which only the highest and best possibilities are in keeping with the natural order. The laws of human behavior . . . are as unavoidable as the laws of physical science.

Perhaps the first thing to say about this passage is that nothing is more obvious than that the violators of the laws of health often live disgustingly healthy and long lives (to the chagrin of the rest of us). There seems to be no necessary connection

[12]I think it is obvious that in order to advance this discussion of "intelligences," we stand in great need of original work to deepen our conceptual understanding of the issues involved here. David Bennett suggested as much and even hints at how we might advance the discussion. See his remarks in *Dialogue,* I, (Spring 1966), 119-120.

between some violations of the health laws and a loss of life. Likewise, the liar is often believed and profits as a result, and when he isn't believed, it is because we have an institution in our language of truth-telling in which the liar must represent himself as telling the truth while concealing his real intention. Some people are just not very good at concealing their intentions. It is entirely conceivable, however, that we could have another institution, say of "lie-telling," where it would be the truth teller who would not be believed. I am afraid the moral situation is just not as clear-cut as Boyd supposes in the kind of Kantian universe he describes.

There is something fundamentally wrong, however, with the claim that God's commandments are laws in the same sense as physical laws. Consider a commandment like *Thou shalt not kill.* Here there is no guarantee that everyone will obey the commandment. Obedience here has real meaning, because lots of people have disobeyed this commandment. But nothing and no one disobeys a law of nature, say, the law of gravity. The logical point I am making is that people sometimes obey and sometimes disobey a moral or legal law, but such notions (and some others such as coercion and punishment) do not apply to laws of nature.

## *TURNER'S POSITION*

The great merit of Turner's essay lies in his pointing out that men are different; some have high aspirations with respect to the gospel plan and some low ones. This is not just an empirical observation but a point of doctrine. Because of a belief in freedom of choice and a doctrine of progression or retrogression, Mormons believe that men may progress toward becoming better, or retrogress in the direction of evil. To call retrogression unnatural and contrary to the nature of men, is to *define* this aspect of human behavior out of the concept of man's nature, which by definition makes the nature of "all" men good while ignoring the nature of evil men as if they didn't have a nature (or purposes). Now, it is completely consistent to make these claims about men being different and still to believe that there are more good men in the world than bad ones—as Turner seems to believe—or even that there is some good in the most evil of men.

It is a little curious in Turner's paper that he announces he will give us the "scriptural view" and then immediately launches into Joseph Smith's "King Follett Discourse."[13] I certainly don't find this discourse among my standard works. Still,

[13]It was pointed out to me by Kenneth Godfrey that the "King Follett Discourse" has had an interesting history. If you have a first edition copy of Vol. VI of Joseph Smith's *Documentary History of the Church,* copyrighted in 1912 by President Joseph F. Smith, you will discover that pp. 302-317, which were to contain the "Discourse," are completely missing. Although the "Discourse" had been prepared by B. H. Roberts to fit into the missing pages, Roberts was on a mission for the Church when Vol. VI was printed. Apparently someone didn't share Roberts's enthusiasm for the "Discourse" and left it out. It was not until the second edition of Vol. VI was printed in 1950 that the "King Follett Discourse" was included in Joseph Smith's *History of the Church.* Of course, the same version of the "Discourse" was printed earlier in *Teachings of the Prophet Joseph Smith,* compiled by Joseph Fielding Smith in 1938. I understand, however, that the "Discourse" did enjoy a fairly wide circulation before this time.

What some people may also not know is that there are different extant versions of the "King Follett Discourse." In some cases it makes some difference as to which version one quotes from. For example, Turner writes "Joseph Smith asserted that many Mormon apostates would share in the devil's fate." In substantiation, Turner refers to the "Discourse" (*Documentary History of the Church* version, p. 314, and printed in *Teachings,* p. 358) which says: "when a man begins to be an enemy *to this work* he

I do admit it as a legitimate source of information—along with many others of its sort—and we shouldn't narrowly exclude it by claiming to see only a "scriptural view."

We should be rather careful, however, in our use of even "modern day" scriptures. For example, Turner claims that

> An analysis of the Prophet's teachings and of the standard works fails to support the assertion that man was morally good while in that unorganized and independent state of existence. Indeed, the issue of man's moral nature is not even mentioned until after the "intelligences" were made subject to divine law. The term "noble and great," . . . is applied to organized intelligences *only*. (Italics added.)

As evidence for this view Turner offers Abraham 3:22f. But verse 22 reads as follows: "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones." Neither in this verse nor in those following is there the slightest hint that "noble and great" apply to organized intelligences only, or that these same terms could not apply to man at another time. In a continuation of the passage quoted above concerning when the terms "noble and great" apply, Turner writes: "men did not come under moral condemnation *until* 'the light' was revealed to them and they, exercising their God-given agency, rejected it" (italics added). In substantiation of when man came under moral condemnation Turner offers D&C 93:31 which reads: "Behold, here is the agency of man, and here is the condemnation of man; because that which was *from the beginning* is plainly manifest unto them, and they receive not the light" (italics added). Again the passage doesn't substantiate the claim. There is no suggestion of a time up *until* which man was not under condemnation for failing to receive the light. On the contrary! Men are always under condemnation whenever they fail to accept "the light." From these two above claims for which Turner offers the two scriptural verses mentioned, Turner draws the conclusion that "for all practical purposes, the moral nature of man had its beginning at his birth into the family of his father." Only now we see that this assertion is completely unsupported, since the scriptures offered as evidence don't support the claim. Here is a good example of going to the scriptures with such strong preconceptions that one fails to see that the scriptures offered as evidence for the preconceptions contradict them. It may be flamboyant to claim that beauty is in the eye of the beholder, but when it comes to theology, the scriptures provide some objective constraints and the beholder better have a fairly astute eye.

In the very next paragraph of his essay Turner makes an assertion of the greatest importance for the rest of his essay, yet he does so with such insouciance that one

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hunts me, *he* seeks to kill me, and never ceases to thirst for my blood. He gets *the spirit of the devil*—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. *You cannot save such persons;* you cannot bring them to repentance; *they make open war like the devil, and* awful is the consequence" (italics added to indicate differences with the following passage). But in the *Times and Seasons* (Vol. V. No. 15, Aug. 15, 1844) version, there is no mention of the word "devil." This version reads: "When a man begins to be an enemy, he hunts me. They seek to kill me; they thirst for my blood; they never cease. He has the same spirit that they had who crucified the Lord of Life: the same spirit that sins against the Holy Ghost. You cannot bring them to repentance. Awful is the consequence."

is tempted to believe he doesn't understand the crucial importance of his claim. He writes: "It is *generally acknowledged* that attributes, whether moral or otherwise, have no real existence independent of some spiritual or natural organism capable of manifesting or interpreting them" (italics added). What is at stake in this claim is one of the most thorough-going and important of philosophical problems: namely, the problem of universals. There have been traditionally three major sorts of positions taken on the problem. Some have held that universals (or properties, or attributes, or characteristics) are *real* things in the universe independent of minds; some have maintained that they are *concepts* in the minds of thinking beings—they are indeed real concepts but only in minds; and some have maintained that they are only *names* which are convenient for classifying things and have no real existence. People holding the first view are called realists, those holding the second conceptualists, and those holding the third nominalists. It is not entirely clear whether Turner is maintaining a conceptualist or a nominalist position (I suspect that it would be the former if it were made clear), but what is clear is that is false that only one position is *generally acknowledged.* To make such a claim is to ignore—in a way that undermines one's own position—the subtle and sophisticated arguments offered on behalf of another position, e.g., as in Bertrand Russell's chapter "The World of Universals" in his book, *The Problems of Philosophy*,[14] or in W.V.O. Quine's chapter "On What There Is" in *From a Logical Point of View.*[15]

When Turner says "there must be lovers and haters before love and hate can come into being," he should realize that he is propounding views contrary to Plato when Plato raised the profound question, "Do the gods love piety because it is pious, or is it pious because the gods love it?"[16] The first half of the platonic question suggests that there are good things, pious things, love and hate, etc., *independent* of the gods and even they must adapt their behavior thereto, whereas the second half suggests that if things are good, pious, loved, or hated just because the gods say so, then it is conceivably possible, as some of the medieval theologians claimed, that murder is bad only because God says so and he could change his mind and make it good and obligatory. Personally, I find such a suggestion morally abhorrent. Now I am not at all sure which way Turner wants to go on this question, but there is some reason to believe that he would have to take the latter position to be consistent with his suggestion that "God and Satan, respectively, personify good and evil . . . that make for the two antithetical poles of existence available to men." In other words, Turner seems to claim that man could not simply be good by adhering to good principles, just as God must do to be good as on the platonic view. Turner seems to deny that God and Goodness are essentially independent and to suggest that God somehow brings the Goodness into existence.

A little further on in the paper, Turner introduces in a most casual manner a view of "evil" that I suspect is quite controversial. He writes, "Suffice it to say, truth is the origin of law, law is the origin of good, and *good is the origin of evil*" (italics added). Such a claim sounds as if it has much in common with the classical Christian theodicy which was, as Sterling McMurrin points out, "constructed pri-

[14](New York: Oxford University Press, 1959), pp. 91-100.

[15](Cambridge: Harvard University Press, 1964), pp. 1-19.

[16]Any standard version of the *Euthyphro*, XII, 10 A.

marily on the Augustinian doctrine that evil is a privation of the good and has therefore only a negative reality."[17] But, as McMurrin further suggests, "the one explanation that does not appear in Mormon literature is the complete denial of the reality of evil." Evil is an *opposite* to good in Mormon scriptures and not something that arises out of the good, as we are told in 2 Nephi, 2:11-16. Turner appears not to have come to any final view of evil, however, for later on in the essay he writes: "To deny the possibility of evil in the very fabric of some men is to deny the righteousness in the very fabric of others. . . . Is there not 'an opposition in all things'?"

There are some little syllogisms presented by Turner to prove that man is not universally good. However, Turner's syllogisms don't touch Boyd's argument, which is that man is good because he is destined to be Godlike. What Turner's syllogisms turn on is whether man is *of* God, and that is surely a premise Boyd would deny on any ordinary interpretation of "of," since man is self-existent. There are two separate arguments at issue then: (a) that man and Lucifer are *of* God in some sense and (b) even if man is self-existent, is there something in his nature that destines him to become Godlike. Turner's syllogisms together provide a *reductio ad absurdum* argument for (a) but they don't affect (b). Notice also that the first premise in Turner's syllogisms is redundant, especially in the second syllogism. As the conclusion of all of this, Turner makes the extraordinarily impetuous claim that "needless to say, truth and logic are not synonymous terms. If they were, there would be no such thing as the '*only* true and living church.' " This conclusion doesn't in any way follow from the supposition, nor from the little syllogisms presented.

When Turner begins to talk of "man," he tells us in colorfully metaphorical language that man is "a house divided against itself." Turner is only warming up with this metaphor, however, for he has more in store for us. For example, he writes: "the spirit is law-abiding and truth-seeking, but the 'flesh' is corrupt and untamed. It must be disciplined." When Turner really waxes hot a little later in the paper, then we find even more reckless metaphors:

> Like a rider and his horse, they (the spirit and the body) are separate, but interacting entities. *Each has a will of its own.* . . . Upon entering mortality, the spirit mounts this as yet undisciplined animal for the purposes of breaking it to his own will and making it his servant. (Italics added.)

You will remember that Boyd warned us about the "misuses of language" that result when we begin to split up man, or the soul. I offer the above passages as ample evidence for Boyd's assertion. What Turner says here borders on the incoherent. Why is this so? Simply because he speaks of man as if there were in each and every man *two* persons, not one, as if these two persons were involved in a slugging match to the finish. I have heard extremes in this direction before, but I have never heard anyone audaciously claim that the body has a *"will"* of its own. If such claims were true, why would the body die when the spirit leaves it? Why couldn't the "will" of the body carry on with the body's activity and even glory in the fact that now it is rid of that troublesome "rider"? The answer is simple: there are not two wills, but

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[17] *Theological Foundations*, cf. pp. 91-109.

one, and when that "will" is gone, i.e., when the seat of conscious activity ceases, the body is dead and inert. When we are alive, it is not the body that has desires, beliefs, intentions, etc., but the person. It is not the body that has drives and instincts, but rather *"I."* I have them! I, the man, the person am responsible for them because *"I"* am the one who can make choices. It is entirely unintelligible to hold my body responsible since the body doesn't make choices; it doesn't have a mind; it is not a seat of conscious activity; it can't think and deliberate and therefore cannot be subject to "praise and blame." To carry over and apply these mental terms and predicates to the body is to commit a "category mistake" by applying the wrong sorts of terms to the wrong sorts of objects (unless one holds a materialist theory of mind in which the spirit or the mind is identified with the brain). It is as if one were to cuss a stone for not doing its duty, an obviously irrational thing to do, since stones are not the sorts of things that can have duties.

There is a totally different ethical problem that Turner may be concerned about here: it is the problem of how I can intend to do the best thing, and yet not do it. This is an old and serious moral problem, one that Aristotle and Paul were concerned with. It is the Aristotelian problem of *Akrasia*—"weakness of the will" or incontinence. But this is a completely different problem from the one Turner poses for us when he talks as if there were a war going on between the spirit and the body.

When Turner is finished setting up his dichotomy between spirit and body, he says: "man cannot act *in spite* of God, but only *because* of God. It is by his good pleasure that 'all things were made which live, and move, and have a being.' Without him, man is about as self-sustaining and self-directing as a chicken with its head cut off." Turner again fails to appreciate here that (a) his statement seems to go contrary to his earlier view that man is self-existent and the source of his own activity and (b) that his statement implies a controversial theory about universals as mentioned earlier, in which supposedly Goodness and God can't be separated. What is even more distressing, however, is that again, the statement is not supported by the scripture Turner quotes. Doctrine and Covenants 45:1 reads: "Hearken, O ye people of the church, to whom the kingdom has been given; hearken ye and give ear to him who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live, and move, and have a being." Naturally this quotation has to be reconciled with a quotation on "intelligences" such as Abraham 3:18-21. But there is no indication in the quotation that "man cannot act *in spite* of God." Where Turner got this incautious idea from I can only guess, but it is certainly not from the Doctrine and Covenants quotation. Furthermore, there is, in the quotation, no hint about God's "good pleasure," as if God were sitting around eating grapes and then just for the fun of it decided to create man. Turner's remarks betray an, at most, impulsive insight into what he thinks God's pleasures are. I, for one, am not nearly so sure about them.

Turner is worried about the "eddies of humanistic philosophy" that are becoming currents by magnifying "man's virtues and minimizing his faults." He claims that "this has the natural effect of putting God and his word in a rather poor light." How should we take "natural effect" here? Is it a "necessary effect," or a "logically necessary effect," or an "empirical tendency," or what? If it is an em-

pirical tendency then evidence should be forthcoming, but none is. Even if the statement about "humanistic philosophy" is correct (which I doubt), I see no obvious way in which Turner's statement about a "natural effect" follows from it.

Turner started off by telling us that beauty is in the eye of the beholder, but I suspect that he only succeeded in describing his eye to us. He ends his paper with a quotation from Alma in which Alma describes how we will become resurrected and immortal. Turner asserts that "this is the true, the ultimate nature of man." We can agree that this is how men will end, i.e., as resurrected (if that is what ultimate means here), but what then? The implied question of the Roundtable must still be answered: is man good or evil?

It is my own view that when Mormons stress the negative characteristics of men they stand in a tradition which has had numerous vocal representatives in the Catholic-Protestant tradition. In so far as Mormons stress the positive characteristics of men, they come much closer to emphasizing a distinctive Mormon view.

I share Turner's concern about "eddies of humanist philosophy." However, I am not as sure who the humanists are. Nothing Turner said persuades me that the most insistent Church "humanists" are not perhaps the purveyors of an existentialistic humanistic despair of sin and woe. I, myself, would like to believe that the majority of men are more good than bad, that there is some good in every man, and that there is some foundation for this view in Mormon scriptures.

# *A TRANSLATION OF PAUL VALÉRY'S "ÉBAUCHE D'UN SERPENT"*

*Mormon theology denies the orthodox Christian doctrines of Creation and the Fall: it teaches that not only God has independent being within himself, but also the essential intelligence of each man (which is genuinely related to God's own), the basic elements of the universe—both spirit and matter or energy, and the physical and moral laws which describe reality and development toward Godhood; God did not create from nothing, but brought new organization and meaning to an eternally self-existent environment. And Adam (or Eve) did not flaw God's plans but was a great moral hero who helped in the difficult process of placing man in a new and unmastered situation where opposition, free choice, and real growth would exist; the Fall is fortunate for man and intended by God. Valéry's poem gives a reader experience with an unusual vision of these matters and their implications for man's attitudes toward himself and his intelligence. The nature and significance of that vision are suggested in the introduction by James L. McMichael, a young poet and author of* THE STYLE OF THE SHORT POEM *who teaches at the University of California at Irvine. R. A. Christmas, who made this new translation,*[1] *has published poems in* THE SOUTHERN REVIEW *and* DIALOGUE *and is teaching at San Jose State College. He says of the form he has used, "I found very early in the work that with this poem at least it was impossible to simply superimpose the English tetrameter on the French eight-syllable line. Instead, I chose trimeter (English six-syllable) as the norm. This has resulted in a certain concision that may annoy expert readers of French. But for the most part, the shorter line delivers the rhythm and tone of the original far better."*

## INTRODUCTION

*James L. McMichael*

The story of Western Tradition is one in which Christianity has made

[1]The authorized English translations of the works of Paul Valéry vest exclusively in Bollingen Foundation, New York. Their permission to publish Mr. Christmas's translation is gratefully acknowledged. This poem will be published in Volume 1 of the *Collected Works of Paul Valéry*, "Poems," which is now in preparation by Bollingen Foundation.

repeated attempts to couple with Platonic Idealism. When this has occurred, our civilization has committed itself less to the world immediately before it than to the promise of another, more perfect world somewhere else. It is the job of the Idealist sensibility to imagine this more perfect world; and the more it does so, the more certain it becomes that this world, the real world, is precisely what perfection is not. God, in His ideal perfection, is both boundless and constant. To be at one with Him, the Idealist believes, would be to suffer no longer the incomplete and complete distances of estrangement and death. For God is free of the spatial and temporal limitations that define everything that has been and will be created. And so created matter becomes for the Idealist an object of hate; and according to the extremity of his Idealism he is ready to insist that the creation itself ought never to have occurred.

There have been those who, in the interests of Christianity, have held that the creation was a mistake. The Church declared them heretics and did worse things to them as well. The narrator of Paul Valéry's "Ébauche d'un Serpent" is clearly not intended as a spokesman, heretical or otherwise, for Christianity. But it is inevitable that the general atmosphere of Christianity enter into any piece of Western literature, and the poem invokes more specifically from that faith the myth of man's fall. The myth is related by the serpent himself, and his attitude toward the creation is Idealist in the extreme. God Himself had been pure intelligence, he tells us. Prior to the creation, the Divine Idea was all that was. But God became bored, and in His boredom made the irrevocable mistake of dispersing His pure intelligence into created matter. Whereas before His mistake God had enjoyed immaterial and perfect unity, the act of creation resulted in delineated material forms—forms that were distinct and separate from one another in time and space. As they were separate from one another, so were they separate from Him. His first creation had been the serpent himself, and He endowed the serpent with enough intelligence to recognize that the creation had destroyed the perfection and unity of the undifferentiated Idea. And so the serpent's damnation resided in his awareness that his own existence was a mistake.

But among God's other creatures was a more mindless race, a race whom He did not want to know either that their Creator was a bumbler or that they themselves were testimony of His error. He permitted them to live in animal simplicity. They responded instinctually to the creation and were not moved to want to know the perfection of the Idea in its totality. In their mindless innocence, their temporal and spatial separations from one another and from God caused them none of the pain that the serpent experienced. It was his envy of this innocence that moved him to lure Eve to fall into intelligence. Once in that state, she and her race would be aware that they were neither pure mind nor pure body, and the struggle of their dual nature would occasion a pain comparable to the serpent's own.

Because "Ébauche d'un Serpent" represents the marriage of Christian ethics and Platonic Idealism in so distilled a form, it is one of the most articulate documents of our tradition. But the fact that it is a poem makes it at once something more and something less than philosophical definition. In that something more and less reside all the reasons for reading it.

# *SKETCH OF A SERPENT*

*R. A. Christmas*

I

In the tree, the soft breeze cradles
The viper that I wear.
A smile, where the fang strikes
Appetites into flame,
Drifts, like a prowler, through the Garden,
And my emerald mask unwinds
A split tongue into the blue. . .
A beast, a cunning beast,
And my venom is vile—but it leaves
Wise hemlock far behind!

II

Sweet moments of pleasure. . . . But mortals,
Tremble—I am strong!
When I want something huge, I just yawn,
And my jaws do the rest!
Now the azure splendors of sky
Arouse this old reptile, swaddled
In Nature's innocence.
Come to me, brainless race!
I'm coiled and lively, here
To match necessities.

III

Sun, sun! . . . Superb mistake!
Disguising death, O Sun,
In a pavilion, blue
And amber, where flowers hold court.
You, sublime henchman,
Trap of my traps—with your
Opaque delights you keep
All spirits from the truth:
The universe is merely a flaw
In perfect Nothingness.

IV

Great Star, you give the call
To life, and lend your fires,
But you round our days with dreams
Of phantom landscapes, where
We see the sweet, obscure
Illusion of the soul.
And yet I've always loved
The lie you stretch across
The absolute, O king
Of shadows made of flame!

V

Pour me your savage fire
When idleness burns me cold,
While I dream of some misfortune,
As all constrictors will. . .
This quaint place, where my flesh
Parts and rejoins, how precious!
My fury ripens here.
As I rouse and warm it
I loll, and through my coils
My meditation murmurs . . .

VI

O Vanity! First Cause!
Reigning in the Heavens, you spoke
And lit the universe.
But God, as if he grew tired
Of his private spectacle,
Dissolved it flat, this chaste,
Perfect eternity,
And brought himself to squander
His Principle in effects,
His Unity in stars.

VII

Heaven his error! Time his ruin!
Animal chaos, gaping! . . .
What a catastrophe glimmers
In place of nothingness. . . .
But his first Word of Words
Was me! . . . The grandest star
Ordained by the mad maker.
I am! . . . I shall be! . . . I light
His decadence with all
The fires of the Seducer.

VIII

Radiant object of my hate,
I loved you to distraction,
And you, in hell's debt, should have given
The empire to that lover.
Look in my shadow-glass!
When you saw your tragic pose,
The pride of my dark mirror,
Your torment was so deep
That your breath upon the clay
Was a sigh of despair!

IX

Absurdly, in the mud,
You fashioned these mindless babies
Who spend all day in singing
The praises of Your triumphs.
You made such pretty children!
But as soon as they took form
And breath, Lord Serpent hissed
Hola! New-comers, wait!
You're naked as jays, and silly
As lambs dropped into light.

X

In the detested image
You were brought forth; I hate you!
As I despise the Name
Who created so many half-wits.
And so I modify,
I retouch believing hearts.
My finger, secret and sure!
We'll twist these unfired clays,
These slippery garden snakes,
Into furious reptiles!

XI

My boundless intellect
Fingers, in the human soul,
A lute of my revenge
Made by your very hands.
And although your Fatherhood,
Veiled in its starry place,
Admits but incense, still
My abounding witchery
Can trigger remote alarms
To vex almighty plans.

## XII

I go, come, glide, and plunge
Unseen in a pure heart.
Never was a breast so frozen
That one couldn't inject a dream.
Whoever you are, am I not
The soft conceit that rears
In your soul when it loves itself?
The basis of such favor,
I am that matchless spice
Found only in yourself.

## XIII

Eve, of old, I surprised
In her first thoughts, her lips
Half-parted to the nymphs
That roses bear in the breeze.
Perfect, she appeared to me,
Her thighs traversed with gold,
Not afraid of the sun, nor of man,
Naked to the eyes of air,
The soul still stupid—denied
The doorway of the flesh.

## XIV

O mass of beatitude,
So fair you are, fit prize
To capture the support
Of these, the best of spirits!
For you need merely sigh
To bring them to your lips.
The purest seek the worst,
The firmest are most bruised. . .
You've been awaiting me
From whom the vampires rise!

## XV

Yes! From my leafy perch,
Reptile with soul of a bird,
While my gab, my bantering wove
The net of tricks, I drank
To you, O lovely clod!
Calm, ready, fat with charms,
I dangled, with my eye
On your red-gold tress, your nape
Mysterious and full
Of secrets of your movement.

## XVI

I drifted like perfume,
Like hints of an idea
You cannot clarify:
Treason disguised as air.
I worried you, my dove,
O uncommitted flesh,
Instead of pushing you
Headfirst into the sublime!
I'll have you soon, I wager.
Already your color turns.

## XVII

(Superb simplicity
Requires immense attentions.
Her transparent gazes—pride,
Absence, and bliss—guard well
This city of delight.
Let's learn to trip her, how
By rarest art her soul
Might be solicited;
There lies my gift, my aim,
The method to my end.)

## XVIII

Now, in a blazing spray
Let's cast our invisible webs
Where Eve, unoccupied, soft,
Finds dangers she can't see.
Here, underneath a charge
Of silk, this trembling prey,
Accustomed to pure calm. . . .
Why there's no finer gauze,
No thread more dim, more certain
Than that of my design.

## XIX

Gild, tongue! Adorn for her
The smoothest tales you know—
Lies, innuendos, riddles,
And whispers carved like stone!
Use anything that prods,
Flatters, or badgers her
To lapse into my plans,
To trip on the slopes that bear
The spillways of the heavens
Down to black reservoirs!

## XX

O what unequaled prose,
What wit I've poured along
The downy labyrinth
Of this miraculous ear!
And nothing's lost, all thrives
In undecided hearts.
Sure triumph! if my words,
Imploring the soul's treasure
Like bees invading corollas,
Cleave to the ear of gold.

## XXI

I whispered, "Nothing, Eve,
Is less sure than God's word.
A flaming secret cracks
The ripeness of this fruit.
Ignore the Eternal Prude
Who damns the smallest bite.
But if your mouth can dream
Of a thirst for nectar, Eve,
This pleasure, halfway here,
Means lush eternity."

## XXII

She tasted my little words,
And grew strange—she would sometimes sweep
The angels from her eyes
And come back to my boughs.
Subtlest of beasts, who jokes
At your resolve, O mass
Of treachery refined
To whispers in the leaves.
—It was a serious Eve
Who listened by the branch!

## XXIII

I said, "Soul, quiet retreat
Of all forbidden joys,
Can you feel the enveloping love
I've stolen from the Father?
I have it, Heaven's balm,
For purposes much sweeter
Than the honeycomb. . . Take
This fruit now. . . Lift your arm!
Your precious hand was made
To gather what you want."

## XXIV

Only an eyelid strikes
The silence! But what sighs
From that darkened breast the Tree
Caresses with its shadow—the other
Glistening like a pistil!
—Ssst, Ssst! It sings to me,
And I feel the cunning coils
That wind me start to quiver,
Unraveling from the beryl
Along my crest, toward peril!

## XXV

Genius! O long impatience!
At last the time has come.
A step toward the new knowledge
Will burst from these bare feet.
Marble and gold aspire!
These blonde supports of shade
And amber quake toward movement. . . .
She totters, the grand urn!
About to lose the gift
Of surface quietude.

## XXVI

From your own diversions, yield,
Yield, body, to the baits!
Since you long to play new parts,
Act out a circle of mimes
Around the Tree of Death.
Feign coming! take vague steps
As if weighed down with roses. . .
Don't think . . . Dear body, dance!
Here pleasures will suffice
As cause for the course of things.

## XXVII

Insanely, I took up
This empty passion—watching
The naked back, so fresh
And perfect, shake with sin. . . .
Even now, dripping its manna
Of wisdom and illusion,
The whole Tree of Knowledge,
Alive with visions, stirs
Its towering trunk which plunges
Into the sun for dreams!

## XXVIII

Grand Tree, Shadower of Heaven,
Irresistible Tree of trees,
Pursuing, in the flaws of statues,
Their delicate nectars, and spinning
Your mazes, blind with leaves,
Where strangling shadows fade
In the sapphire distances
Of everlasting dawn.
Sweet ruin, perfume, or breeze,
Or dove predestinate,

## XXIX

O Singer, secret taster
Of the depths of gems, O bower
Of the reptile troubadour
Who sang Eve into dreams,
Great Soul, raging for wisdom,
As if to see better, you stretch
As your gaping summit commands,
Sending forth, in purest gold,
Stark limbs and smoky boughs,
While rooting toward the abyss,

## XXX

You drive back the infinite
(A part of your foliage, too)
And you feel, from tomb to nest,
All Knowledge in yourself!
But the old chess master comes,
In the glitter of dying suns,
And crawls along your branches.
His eyes disturb your treasure.
Soon there will fall some fruits
Of death, despair, disorder!

## XXXI

Sweet snake, lulled in the blue,
I hiss, but delicately,
Presenting to God's glory
The triumph of my sadness . . .
Content that in the air
Vast hope of bitter fruits
Maddens these sons of mud . . .
—This thirst that makes you gigantic
Exalts into Being the strange
Omnipotence of Nothing!

Clinton F. Larson

# *CRUCIFIXION IN JUDEA*

The myth and the reality convey the sign:
INRI, but we in the distance of history,
Precise and limitless, survey and then define
His suffering again, for our consistory.
We know in the analogues of formulative speech
That Pretonious drove Him down against the cross
And split His palms where they could reach.
*Crimen est actio* before this miracle of dross.
But His body was not so suspended. Nails through palms
Cannot support the weight, as some medieval art might show,
For we know of Pierre Barbet, who proved it was not so
By nailing a freshly amputated arm and weighting it.
The Romans were the masters here, and so again
They drove the nails, with care and point,
To cause the greatest pain. At the wrist's crease
There is a muscle over a structure of substantial bone,
And between the bones a little space: there, they said,
And there! to hold His weight, piercing the median nerve,
For He had been scourged and crowned and led to Calvary,
Then exposed, his robe against His skin with the blood
Of the flogging, flaying Him when ripped away to ready Him.

But that was less than the pain of nails fixed
And sinking in with hammer blows. Not a little nerve,
As one might feel in the valley of a wound, but for tides
Of pain, like an arm or leg cut off, that overwhelms
The muscles of the arms, neck, head, and chest
And causes them to pull and cramp in the rage
Of agony. Then the crosspiece was raised and pulled
To drag Him backwards on the ground before the tree,
And together they were lifted up to form the cross.
To stay the threshing legs from tearing Him free,
They drove the fixing nail into His feet.
The sinuous writhing came, in all His body, so He strained
Upward to keep His breath and ease the pain,
Fully standing on the nail. But only for a time.
Then he slumped, exhausted, hanging from the wrists.
Then the cycle of relief again, to strain again,
Through the hours of His torment, and then again.
So weakened in the Garden and then by this,
He sagged and failed against the pain, the muscles
Of His chest drawing in to still His heart and breath.
Who has forgotten the outrage of the crucifixion
In the tenor of the cloisters of gentle remembrance?
It was He who took all that men could give.
Receive Him as He gave Himself and so remember Him.

Sylvia Ruth

# *FOR OUR CONSUMMATE PASSOVER*

the sacrament is loosed;
the trays go as a fleet of grace
into our garnered sea
of lap and hand.
and this envoy,
this ark of my covenant
lilts over me: a gentle craft
riddled with remembrance
whereby I acknowledge
that the sheep of myself
does keep memory of thee:
my pascal Lamb.

my Savior, my Passover,
oh! my slaughtered Lord
who made investment
of the blood and spilled thyself
upon the lintels, upon the doorposts
of my heart: who is it
can withstand thy love?

# Reviews

*Edited by Richard L. Bushman*

*While Mormons have been writing poetry since the founding of the Church, Karl Keller argues in the opening review that Clinton Larson is the first Mormon poet. By that Keller means that other poets have written on Mormon themes, but that Larson experiences all of life with Mormon sensibilities. The poems in the collection reviewed do not talk about baptism and the celestial kingdom as we have come to expect Mormon poets to do, but the whole of life, everything Larson sees and feels, is seen and felt in a Mormon spirit. In his poetry the Gospel is enlarged to include all of life, a notable poetic and spiritual achievement, to say the least.*

*Elsewhere the fusion may be less complete, but individual Mormons working in their own ways are attempting a similar integration of faith and experience. One of the works reviewed is an effort to elaborate on stage the human meaning of a Book of Mormon episode. Another tries to mediate rational and religious methods of inquiry. A survey of the articles in* DIALOGUE *over the past few years would further illustrate the many directions in which faith thrusts Mormons.*

*When we have boasted that ours is a seven-day-a-week religion, we have usually meant that we try to follow God's will in all of our personal relationships. Larson and others like him are trying to let faith penetrate their intellectual as well as their social lives, not simply to be good neighbors, but to sanctify their thinking, feeling, and speaking in every dimension of existence. The results when in print, while almost always controversial, are bound to enrich our cultural and ultimately our spiritual life.*

## A PILGRIMAGE OF AWE

*Karl Keller*

*The Lord of Experience.* By Clinton F. Larson. Provo, Utah: B.Y.U. Press, 1967. 129 pp., $4.95. Karl Keller is an Assistant Professor of English at San Diego State Colege and a member of the Board of Editors of *Dialogue*. He has published articles on poetry, and his book, *The Stairway of Surprise: The Metaphysical Strain in Nineteenth-Century American Poetry* will be published this year. He is currently at work on a book on the Puritan poet Edward Taylor and on an anthology of Mormon literature.

I think that at some far-distant point in time the history of Mormon poetry

may well have to be said to have begun with Clinton F. Larson and this first collection of his verse, *The Lord of Experience.* There is no tradition before him that shows any kind of a beginning and precious little besides his writings to suggest the existence of any kind of poetic movement now within the Church. It is not only refreshing to read Mormon poetry of such quality as Larson's, it is about time we had some to read. One was beginning to fear that since almost every bit of verse that emerges from the Church is mortally wounded by apologetics, proselytizing, sweetness and light, and childish form, the Church *couldn't* produce any significant poetry. But Clinton Larson's volume, a collection of poems he has written over the last seventeen years, is, along with his recent verse-plays,[1] a beginning. Not so much because much of the poetry is *good* poetry but because it is *real* poetry, a new phenomenon in the Church. *The Lord of Experience* is therefore in its own way a history-making book: it does not show art filling a religious purpose but shows (at last, after all the history of pursuing The Word in the Church) religion succeeding in an esthetic way.

Perhaps it is too delimiting to call Larson a *Mormon* poet. He is simply a poet. Though certainly not simply, but complexly. Not that he is at all a difficult poet, but that many of the complexities and delights of being catch his attention and stir him to the intense expression of his awe. A man's life is, as he puts it in one poem, a "pilgrimage of awe." This makes his poems, which bound at ideas with a refreshing energy, humanistic works that escape the conventional units of doctrine. As a result, his collection carries the burden of the Church's world-view with greater candor and color than any sermon can.

Oddly enough for a writer of evident orthodoxy and for one who evidently has a large vision of himself as the Church's poet, there is no mention of anything explicitly Mormon in the 175 poems of this collection—as if Larson is avoiding the specific pursuit of the history, the personalities, the social and theological issues, and the language of the Church. These are not even poems that can be used very comfortably in church talks. Larson simply does not discuss the Church in his poems. But he doesn't need to, for it is evidently so much a part of him that everything he thinks or does that has significance to him is automatically a part of *it.* Therefore, the exactness of his title, *The Lord of Experience*—which seems to me to be a unique kind of "testimony" that he is giving us. To Larson, all heightened experience falls under the province of the divine; the divine is implicit in all the heightened things of a day's life; and so these are not poems asking us, as almost all of our Mormon verse tritely does, to experience the Gospel, but asking us to see at last that all significant personal experience *is* the Gospel. It is therefore not merely awe or awareness or the apprehension of truth but the personal experiencing of the divine that becomes Larson's central theme ("in me" is a phrase recurring in poem after poem, emphasizing Larson's view of the spiritual nature of personal experience). So, while on the surface of things Larson may not appear to be a *Mormon* poet, in a much deeper sense he is a significant Mormon *poet.* The Kingdom of God to Larson is not in the institution or authority or ordinances, but, as he

[1]I think it is a mistake to approach Larson's plays, as Gary Stewart does in his review of Larson's *The Mantle of the Prophet and Other Plays* (*Dialogue,* Summer, 1967, pp. 125-129), as anything but *poetry.* Stewart says that Larson's productions do not succeed as drama, but needs to sense their value *as poetry.*

says, "in the still center." Pointing with lush awe and intense devotion to that inscape therefore becomes his poetic mission:

> I have seen in the still center of every man
> The immutable mask of the central fire no one
> Sees. No farther in must thought run,
> No farther, for it to be.[2]

It is not so significant that he is a faithful churchman as that through devotion to words he has given his faith life. Through meditation on the means he has given the Gospel meaning.

The fact of Larson's poetry seems to me to put the esthetic vitality of Mormon theology to a test. And there is obvious success. Notice for example what Larson is able to do with the idea of the spirit of man:

> It lies behind you, motionless as fear,
> Like larvae sinking into sleep, rapt,
> And dreaming rigidly of flight and flame;
> It lies apart, aside, unseen, for what
> Remains is husk, the stiffening cocoon;
> It lies behind you, hidden in the sheath
> Of anonymity, crisp, the laughing sum
> That slips like light in air, around and in,
> Flown and borne, of being winging full;
> It lies behind you, motionless as fear,
> Arranging in the forms its core of mind
> That binds the seen unbreathing as a tomb.
> ("The Unseen World")

Or how he finds images for the idea of opposition in all things, here using moon and earth for contrasts:

> You cannot
> Put Him off. He hangs hell beyond our air
> And shows Himself to us as creator of titanic opposites,
> For us the filament of green bending lightly
> In the shade or in the warmth of sun.
> ("The Twin Planets")

Or how at his hand the Mormon concept of the Holy Ghost becomes more comprehensible:

> On this meniscus of iron
> The firebird walks
> Like a jay gabbling
> On the bark of a tender limb.
> Can one be at ease
> Over the core of fire

[2]Larson's poems are reprinted here with permission from the author.

Except him, ruffling
Heaven in his wings?

The barque of the void
Copernicus hollowed
Shudders there
And coasts like the van

Eros near the moon,
In the darkness where
The planes of fire glare
In the still realms

Of isothermic clouds;
The great vales
Flare in the arc
That whitens the void of their sire.

The bird walks over sand
Like a litigant
Before the dissembled bar
Of the sea.

("The Holy Ghost")

Most admirable is Larson's attempt to show the need of the Restoration of the Gospel with a series of richly suggestive metaphors, as in the poem, "The Visit." (In the "evening" of the world, men are "Hungering for an aspect of being"):

I approach the door,
A visitor come home to what remains,
My desire like a void over the land.
The stone effluvia hold the beams and slanting floors;
The lace of vines covers the turrets;
The gardens bask in fumes of dusty rot
Where snags of wire curl, rusting.

Evening now, and the door's hinge
Ushers drafts into the rooms:
There, the Lord's casque is sundered
And the breastplate wrinkled from war;
The armor lies in state
Now that no defense is taken.
Only the few remain,
Shuffling and grovelling in their peril
Because their mewling safety demanded it.

Science, the meter of decimation, guesses
The fragile margin by which they are,
So I visit the laboratory of rooms,
Preening my hate for those peers in garlands of mail
Who devised the method for what I see.

The foyer leads

To a smaller room: O, the heavens rise
In the orbit of Andromeda, the buildings
Of my cities are there, but all are only desire,
Hungering for an aspect of being.

Suddenly with grief,
I sit among the toys
Of the departed young;
I listen to the voice of light in the window,
But it drones in the marrow of dolls strewn and unsewn.
Hooks and eyes, drums, bolts and sticks,
Wheels, knots, cloth, and string
Tumble in my hands,
And the wastes they came to
Shrink the image of man to what they are.

The statuary God prevails,
But all his toys are broken.
What pogrom lights my eyes across the vistas of broken tombs?
The gorge of what dragon spills these broken toys?

I close the door,
And they are gone in the surmise of time:
O Athens and Israel, the kingdoms of purple and gold,
They are gone from the little room.

Larson's poems are curious in still other ways that make them peculiarly Mormon. For one thing, they are intense but for the most part without metaphysical tension. There are few philosophical conflicts in his subject matter, few ambiguities of existence that go unresolved, few disparities in reality revealed. There is a great deal of light imagery but without the darkness for contrast, and there are a great many affirmations and heady transcendentalisms but without any real descent into gloom and doom as juxtaposition. To Larson, man's glory is not defined by contrast with his wretchedness but, as in the optimism of Mormon theology, by keeping one eye on the plenitude of man's world and the other on the possibilities of man in the cosmos. The excitement in reading Larson's verse comes, then, not from any tension created in the mind but from the calm intensity; that is, not from pondering the Inscrutable (Larson is in many ways anti-intellectual), but from scrutinizing with awe the lushness of creation and from personally experiencing the divinely compact multiplicity of observable forms, as with grace. The richness of imagery (often obscuring ideas with its color and sound) is itself a statement of faith in a miraculous world, and neatly refutes the claim that the strong strain of Puritanism in Mormonism makes sensuous expression impossible. Note the richness of the imagery in a poem like "Supplication":

The day is still. . . .
Across the fields the roofs glare angular
White and green, and the ambrosia of cause
Pools in the spirit of God.

The final beetle whirs in a ravine,
The insistence of failing wings
Deathless as a quattrocento martyrdom.

Like the sword of the apocalypse,
The day is still. . . .
The strain of death invades song,
And the choir of meaning is high and false
Across the fields;
Their singing is duty for God,
Crazed with overt belief.

Old machines rust and bake in the motionless day;
The day is for everyone,
The worn children of the mind
Heaped in the fields of their sacrifice.

They listen, as I, to the whirring of God in the ravine,
Who inspects with an Aristotelian air
The monuments to Him.

Hymen,
I think of the askance of men
Who see in themselves the glory of infinite song.

The day is still
As the fire
Nineveh and Tyre. . . .
O God,
An outraged dove leans against the wall of our being,
Laughing, mad,
And pecking at the causeways of our blood.

On the subject of the richness of his imagery, Larson has written:

> I intend that the baroque style, in its complexity and verbal richness, should eventually reveal the sinew of intellectual accuracy and proportion, besides spiritual elevation. This insight is, of course, gained through analysis and, finally, in the text attaining the status of a kind of mythic idiom, as occurred, for example, with Thompson's "The Hound of Heaven" and with much of Dylan Thomas' poetry. I hope this happens, particularly, with such passages as this one, which refers to the Lord:
>
> They hint the incalculable god
> Wherever they stream
> Whose voice is the whisper and ermine of sand.[3]

Larson's other Mormon eye is on man and his transcendent possibilities, so his choice of imagery is most often one that obtains primarily cosmically; that is, normal time-space relationships are contorted and descriptions are projected onto a cosmic screen. Most things are a little out of this world. This fusion of here and

[3]From a letter to me, January 7, 1968.

hereafter, senses and soul, man and divine (confused and fuzzy and a little too lofty and lordly as such remote and abstract imagery often is in the poems) is itself a statement of hope. This lushness and sublimity, along with Larson's view of God as an immanent personality that hovers watchfully over the perfect beauty and order of creation and the strivings of man, give his poems a significant Mormon tone.

But these poetic probings of one's faith are not always to Larson's credit. There are some serious failings in the test that Larson's poetry makes of the esthetic vitality of Mormon theology. To be sure, his poetry succeeds when it has "Meanings thriving each through each / To fuse their being" or when his images "Circle the mind with awareness," but it fails when it is merely ecstatic and didactic or merely rich and sublime. Thus a poem like "The Song of Light" is all electrical exclamation marks and a beautiful and cruel sacramental poem like "Crucifixion in Judea," a description of the nailing of Jesus to the cross, is marred by a sermon at the end: "Receive Him as He gave Himself and so remember Him."[4]

The sensuous fullness of imagery that is characteristic of Larson's style is all too often an excess of description that turns the reader into a mere consumer. A number of poems cannot be taken seriously; intense as they may show Larson's devotions to be, they are merely exercises in sound. God's plenty becomes clogged with noise. This lush, heavy, reduplicative imagery makes for obscurity, obscurity of the sort that a poet develops when he has a thin idea and thin feeling and needs to beef up his material with high sound and awkwardly collapsed syntax. Such poems are not so much complex as obscure, and so in his celebrations of light and plentitude, Larson's brilliant-seeming phrases often have attractive sound but little sense. They bog down from the sheer weighty love of words. Chastity of imagery is lacking.

The loftiness of point of view and sublimity of imagery characteristic of Larson's style often smack of remoteness, and the joy in intense human experience Larson professes is often undercut by the lordliness (one is almost tempted to say the austerity). There is something a little pretentious about all the spirituality in the poems—the dedication of the book to Jesus, super-earnest encomiums like "To the Creator" and "As If the Lord Were Speaking," the consistent affirmation of most "things of the spirit" without much discrimination, and especially Larson's longest work, the six-part debate poem "The Conversions of God," an overwrought attempt to define Deity.[5] All the spiritualistic imagery tends to make Larson remote from the experiences of society and civilization, and the cosmic reaches leave little sense of time or place. There is sometimes a tone of scoffing superiority: T. S. Eliot "tinkers endlessly with shame" and needs to believe something beyond his "sterile

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[4]Published in this issue of *Dialogue*. Because the didacticism and ecstacy are dissolved in the facts of a plot, much more successful are Larson's narrative poems: "The Incorrigible," the story of a condemned criminal who fails to save a drowning child; "The Funeral," the story of a highjumper defeated by his own ambition; and "Homestead in Idaho" (first published in *Dialogue*), the story of an isolated, dying pioneer woman who shoots her children rather than leaving them to starve. One would like to see Larson work more with narrative form.

[5]See Marden J. Clark, "Internal Theology," *Utah Academy Proceedings*, XLI (1964), 188-194; an excellent, enlightening, though I think excessively enthusiastic explication of "The Conversions of God" by Larson's best-informed apologist.

conversion"; Plato "missed the vital Discipline" of Christianity and was too "proud of little things that bear / Some semblance of the real"; and "the wastes [that Protestant reformers] came to / Shrink the image of man to what they are." Oddly enough, Larson himself is seldom a persona in his poems, barely even any kind of a voice. The poems, beautifully worked but austere, as a result lack a personal tone, a personality, a warmth for subjects, a humane hand extended to the world. Larson is hidden somewhere behind the lush imagery and sublime sound, as if he is a little afraid of his readers, a little different, a little indifferent. Larson's social satires are excellent—conventional churchgoers are those who "maintain the refuge [of] total Sunday — In lieu of total consecration"; the falsely pious are those who exclaim, "Behold how Jesus fills my soul"; the philosopher is "Nervous with preoccupation, — Staining all life with [his] preoccupation"; and the critics of Larson's own poems are "olympic esthetes" who "explore . . . surfaces" merely and "toss on a trampoline — Like automats, sticks of trash, — My scholarship alive with racking heat"—yet his main interests are not the problems of society and civilization but man's soul and beyond.

Are all these features of Larson's poetry—an emphasis on personal spiritual experience but lack of individual personality, intense enjoyment of the plentiful creation but consuming awe that amounts to greed of The Word, imagistic forms that set man soaring on his eternal scale but remove him from worldly necessity—are these also perhaps characteristic of the esthetic side of the Church?

What Larson's Christ says of himself in the poem "The Pyromaniac" is also true of the role Larson sees himself in as poet:

> I raise the turrets of light that turn the earth
> And make it pure: I am the sword flaming
> In Eden forged against the milieu of man;
> I am the son of morning, the keeper of flame,
> The mime of the firegod before he comes.

One can be grateful for his effort and accomplishment in that role.

But as a final note, it must be mentioned that it almost seems unfortunate that the poems are published by B.Y.U. Press, for they will then not get the wide audience they need nor the objective critical attention they deserve. They deserve the best appearance as well, but here the poems are in no thematic or chronological order; they are crowded and the lines of type are dirty throughout.

Clinton Larson is a remarkable poet. I suspect that he has only begun his work. One can only hope that he has also begun to win over the hearts of his people.

## PROBLEMS AND ANSWERS

*John Sorenson*

*Answers to Book of Mormon Questions.* By Sidney B. Sperry. Salt Lake City: Bookcraft, 1967. 261 pp., $3.50. Dr. John Sorenson, an anthropologist by training, is head of the social science division of General Research Corporation in Santa Barbara.

Doctor Sidney Sperry has revised somewhat his 1964 book, *Problems of the Book*

*of Mormon*, and Bookcraft here offers the new version under a new title. The author was probably the first Latter-day Saint to obtain a Ph.D. in a field which bears directly on technical scriptural study. Over the years he has gained a large following among L.D.S. readers by producing a number of volumes interpreting and defending the standard works of the Church. The present book continues that approach.

The first two-thirds of the book is a series of unconnected essays, each examining a distinct question. Some are questions which "have puzzled the members of the Church" and which have been posed to the author at various times. For example: Did Father Lehi have daughters? Did Nephi talk to the Holy Ghost in person? Others have been presented as challenges to the authenticity of the Book of Mormon: Does the Book of Mormon quote Shakespeare? The final third consists of five chapters written as a systematic reply to a concerted attack in book form by one Arthur Budvarson, a former Mormon.

One solid virtue of the volume is that it makes available once more for Mormons Sperry's treatment of textual parallels between the Bible and the Book of Mormon. The discussion of the "Isaiah problem" in the Book of Mormon (the question of how the many quotations from Isaiah can be reconciled with the view held by most Biblical scholars that at least some of that Old Testament book were written after 600 B.C. when Lehi left Jerusalem) displays Dr. Sperry at his best, addressing comparative textual questions.

The new comments on more esoteric problems, such as Lehi's daughters, show that L.D.S. analysis of Mormon scriptures still can point out new information and insights. Both historical and doctrinal contributions are made in these essays, although I must confess disappointment that all the treatments stopped considerably short of where they might have been taken.

Chapters 17 and 18 ("The Problem of Iron, Steel and Other Metals," and "The Problems of the Horse and Other Domestic Animals") show what happens when a scholar steps outside his speciality; they are markedly weaker in evaluating and mustering evidence.

The scholarship employed is sometimes casual; it fails to follow through on particular issues to the point where one feels sure the author has conclusive control of his material. For example, "ziff," a metal mentioned in the Book of Mormon, Sperry thinks might well have been zinc (p. 147). He supposed the latter metal to have been known in Old Testament times, and therefore to the Nephites, since "brass" is mentioned a number of times in the Bible account and the metal we know by that name today contains zinc. Actually zinc was likely not known in Palestine when Lehi left there, and "brass" in the Old Testament is thought by almost all commentators to be a mistranslation for either "copper or bronze."

Sperry sometimes spoils a good thing by being too anxious to reconcile difficulties without facing up to their implications with the candor he demands of his opponents. He says, to cite an instance, "As for the Jaredites who left Asia about 2000 B.C., it can be said that they could readily have known about the production of wrought iron. But an expert in the history of the use of iron and steel, intent on being critical, might object somewhat if we say they could have known about the production of steel as early as 2000 B.C. And we are going to say it. . ." (p. 152). While the early use of iron can be documented, there is simply no historical evi-

dence of the use of steel anywhere near that early. Undocumented assertion is no adequate substitute for evidence. Other interpretive arguments relevant to the problem (e.g., the variable meanings of the names of metals, or of animals) are completely neglected.

Despite the negative aspects of this review, I enjoyed the book and learned from it. Anyone who is seriously concerned with the Book of Mormon could similarly benefit. My discomfort develops from a wish that the book had been better—following up loose ends, expanding where hints and unexploited opportunities now leave the reader unsatisfied, and patching some of the holes (for example, the implications of continuing use of Egyptian records in Iron Age Palestine, or the time of the prophets in the chapter on the Brass Plates). But how easy it is to say, "Do a better job!" At least the book is here to be read. While many *Dialogue* readers no doubt feel no need for the kind of point-by-point apologetic defense of scripture Brother Sperry has provided, clearly other Mormons do. *Answers* offers them some usable help while they wait to hear from those of us who talk about but never write the perfect book!

## A QUESTION OF METHOD

*Jay W. Butler*

*Reasoning, Revelation—and You!* By James J. Unopulos, Jr. Salt Lake City: Deseret Book Company, 1967. 406 pp. $4.95. Jay W. Butler, a graduate of Harvard College and Columbia Law School, is Assistant Professor of Religious Instruction at Brigham Young University.

Ours, it seems, is a scientific age. We insist that "clinical tests confirm" the virtue of everything from toothpaste to dog food. Why not, therefore, religion? So it is that the author directs our attention to "the very similar truth-seeking methods employed by the Objective Scientist and the Religious Analyst" (p. 22; capitals in original). But to invoke science is not necessarily to employ it. It soon becomes clear that this work, which purports to be a reasoned analysis,

is in fact a polemic. James Unopulos is a man of powerful convictions; and those who can overlook the shortcomings of his style and method will find his testimony of the validity of Mormonism uplifting, even inspiring. Unfortunately, the author has not succeeded in matching the strength of his convictions with sound scholarship or cogent argument.

The author's premise is unobjectionable enough; it is, in effect, that religious principles, like those of the natural sciences, can and ought to be made the subjects of rational scrutiny and empirical research lest, through carelessness or deception, we arrive at false conclusions productive of harmful results. And, in light of the premise, the general outlines of the method proposed seem fairly adapted to test the doctrines of Mormonism: First, the author says, we perceive an apparent relation of prophecy and fulfillment between certain biblical predictions and the latter-day phenomenon of Mormonism. As a working hypothesis, he suggests, let us assume that Mormonism is, in fact, the fulfillment of biblical prophecy. To verify the hypothesis he proposes to subject each of certain distinctive characteristics of Mormonism to a three part test: Is it consistent with the Bible? Is it reasonable? Does it have beneficial effects?

If not identical, this method, the author seems to think, is at least closely analogous to that of the scientist, who also begins with a working hypothesis which he verifies with a similar test: Is it consistent with prior learning? Is it rationally self-consistent? Does it account for the observed data?

However that may be, it is apparent that in order for the method to work as applied to the validation of Mormonism, the author must apply the tests rigorously and honestly. This he has failed to do.

The test of consistency with the Bible raises particularly difficult problems. The Bible is a fragmentary record, or rather a collection of fragments, written by a variety of individuals over a period in excess of a millennium and a half, selected, assembled, and edited as one volume only substantially after the fact. It is not a systematic doctrinal treatise nor a comprehensive textbook of ecclesiastical practice. Even accepting the Bible to be "the word of God as far as it is translated correctly," it is clear that a convincing comparison of Mormonism with biblical doctrine and practice requires something more than the periodic invocation of isolated language of doubtful purport in support of this or that contemporary dogma. The true comparison for this purpose, one supposes, is between the ancient and modern perceptions of the relation between God and Man, of the principles that recur as dominant themes of the scriptural text, recognizable notwithstanding the particular language in which they are couched.

Unfortunately, the chapter entitled "Understanding of the Dignity and Destiny of Man," which promises such a comparison, quickly degenerates into a meaningless search for verbal equivalents between Mormon doctrine and the scriptural standard, as if the author were sorting potatoes. Thus, finding it important to prove the Mormon doctrine that "the wicked go to . . . a spirit-world prison house after mortal death" (p. 251), he cites Isaiah 24:22 as support: "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." It so happens that the reference in Isaiah *is* a reference to the spirit world of

Mormon doctrine, but we know that not because the cited words of Isaiah say so with any considerable degree of precision or clarity (there is no indication whatever from the context that the condition described is to occur "after mortal death"), but because the latter-day prophets of God have told us so.[1] Our knowledge in this particular (and, one suspects, that of the author) is not founded on reasoned analysis at all, but on revelation.

The author is guilty throughout of such citations of ambiguous biblical language in support of some point of Mormon doctrine, as though the words were susceptible of only one construction. This comes very close to the fundamentalist position: "God said it; we believe it; that's all there is to it." The naive disregard for the inherent shortcomings of language, of which Mormons in particular ought to be aware,[2] is unfortunate.

Occasionally the author's determination to find biblical support for the specifics of Mormon doctrine leads him to cite a passage for a proposition to which it seems, to the less passionate observer, wholly unrelated. For example, Genesis 2:15-17 is noted in support of the assertion that "divine authority, or the priesthood, was first given to Adam, who communed directly with God" (p. 155). The passage is absolutely silent as to "divine authority, or the priesthood." Again, in support of the assertion that "the Apostle James, also, spoke of revelation and its constant availability when men qualify to receive it," he cites James 1:17, which reads: "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning." Viewed with maximum charity, the method is disingenuous. Certainly, the analogy to the "scientific method" is remote.

As for the test of reason, surely one is entitled to expect that the premises on which the argument is based be themselves rationally or empirically defensible. What are we to do then with the following argument, which appears in the context of a discussion of the concept of God revealed in Joseph Smith's first vision (pp. 207-208):

> Had Joseph been lying, he would never have even thought of, let alone detailedly described, the distinctive God which his story portrays. The God he saw differs so much from the universal ideas and beliefs of the day, that only truth could give the story he told!

That is, the validity of a given proposition is directly proportional to its variance from commonly received dogma. A rigorous application of this astonishing proposition to the beliefs current in the upstate New York of Joseph Smith's boyhood leads inexorably to an absolute atheism, since the one point agreed upon by the contending sects of the day was the existence of God.

In another connection the author argues that the body of scientific knowledge is expanding, that religion is like science, and, therefore, that one should expect continuing revelation of religious truth from God (p. 123). Even assuming the validity of the somewhat doubtful minor premise, the conclusion simply

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[1]See, *e.g.*, Joseph Smith, *History of the Church of Jesus Christ of Latter--Day Saints,* ed. B. H. Roberts, 2nd ed. (Salt Lake City, Utah, 1957), IV, 596.

[2]Ether 12:23-25.

does not follow. To paraphrase somebody or other, if this be reason, give us the alternative—whatever it is.

The author's third test requires that application of the principles of Mormonism produce beneficial results. By what standard we determine a particular result to be beneficial we are not told. A more substantial objection, however, relates to the quality of the evidence Unopulos produces in support of his argument that Mormonism produces the asserted benefits. The first substantive chapter, Chapter Two, entitled "Revelation," contains assertions of fact, presumably resting on empirical observation, of which the following are representative:

> There is no doubt that obedience to this divine law of health [Doctrine and Covenants Section 89, the "Word of Wisdom"], given with such great promises to the Saints, has greatly benefited the health of the Mormons, with corresponding temporal advantages (p. 128).
>
> High educational activity and scholastic attainment are prevalent among the Mormons—setting a better record than is enjoyed among any other similar group or culture in the world, as many studies show (p. 129).

But one looks in vain for a single reference to indicate the source of the data on which these assertions rest.

By the time one arrives at Chapter Six, "The Simple Gospel Plan of Salvation," the pretense of reliance on objective data is abandoned entirely. We are left with no more than the author's self-serving assertion that, "Their gospel plan is most beneficial to the Mormon people, enabling them through prayerful daily living to effectively cope with the complex problems of life today" (p. 323). His apology that "space does not permit examining herein the many specific beneficial results that could be studied" is less than satisfying.

The particular errors noted are illustrative of the author's general failure to meet his burden of proof. In short, he is not true to his method. Mormonism *is* consistent with the fundamental principles taught by the ancient prophets and apostles, but the author has not shown it. Nor has he made out his case that Mormonism is reasonable or productive of beneficial results, though he and I believe it. The difficulty is his failure to distinguish between that which authority has revealed and that which reason and experience teach. The Bible, an affirmation of faith, is treated as a compendium of fact; and assertions of deeply held personal belief are made to serve as "evidence."

But suppose he had succeeded. Do the questions asked by Unopulos lead to the ultimate answers he seeks? Certainly it is instructive to know that Mormonism is consistent with the Bible, that it is reasonable, that it makes men happy. But does that establish its claim to be the ultimate truth about God and Man?

It is the salvation of souls, finally, that matters.[3] It is therefore not mere proof in the abstract, but a conviction sealed in the individual heart that is required. The relation between faith and reason, between the spiritual and the intellectual means to knowledge, is complex and difficult to articulate, but this

[3]Moses 1:39; Doctrine and Covenants 18:10-16.

much is clear: the knowledge that is eternal life[4] proceeds in the first instance from a manner of life reflecting the will of God.[5] That is a process to which reason and analysis may be complementary, but for which they are an inadequate substitute. To the man who says, "Prove it, and I will live by it," God replies, "Live by it, and it will prove itself." That is not a very satisfactory answer to the sceptic; but, one supposes, neither are confused arguments based on indefensible premises. Brigham Young's "Instructions to Missionaries" commend themselves:

> But let one go forth who is careful to logically prove all he says by numerous quotations from the revelations, and let another travel with him who can say, by the power of the Holy Ghost, Thus saith the Lord, and tell what the people should believe—what they should do—how they should live, and teach them to yield to the principles of salvation—though he may not be capable of producing a single logical argument—though he may tremble under a sense of his weakness, cleaving to the Lord for strength, as such men generally do, you will invariably find that the man who testifies by the power of the Holy Ghost will convince and gather many more of the honest and upright than will the merely logical reasoner.[6]

To the extent that reasoned argument leads men to perform Alma's experiment[7] it is productive of the knowledge that saves. James Unopulos appears to understand that. Unfortunately, most of the argument of this book proceeds as though reason and revelation had nothing to do with one another. The truth is that there is an intimate and reciprocal relation between the two.

The conviction of the soul ("testimony"), as distinguished from the persuasion of the mind, comes only by personal revelation, the Spirit of God speaking to the spirit of man.[8] But the Spirit does not speak in a vacuum. Ordinarily the communications of the Holy Ghost do not impart new substantive information but rather serve to confirm and seal upon the soul those truths which are already present in the mind.[9] It is in the preliminary matter of gathering and ordering intelligence of the things of God that the rational faculty is exercised. Only when that work is well and truly done can the Spirit give information. One looks to such a book as this for assistance in preparing that intellectual foundation upon which the Spirit erects the house of faith. To that end the reader is entitled to require of the author a workmanlike product, true to the analytical method he purports to employ. On that condition only can reason and revelation, faith and knowledge, grow and flourish together.

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[4]John 17:3.
[5]John 7:15-17.
[6]*Journal of Discourses*, VIII (1861), 53.
[7]Alma 32:27.
[8]I Corinthians 2:9-14.
[9]Doctrine and Covenants 9:7-9.

# SCENES FROM THE BOOK OF MORMON

*Carol Lynn Pearson*

"A Day, a Night, and a Day." A three-act play by Doug Stewart. Mrs. Pearson is a script writer for the motion picture studio at Brigham Young University and has written a number of plays. Her first book of poetry, *Beginnings*, was reviewed in the Winter 1967 issue.

As Mormon writers search their background for subject matter unique to their religion, one source that offers almost unlimited possibilities is the Book of Mormon. The most recent effort to dramatize a Book of Mormon episode is "A Day, a Night, and a Day," presented October 19-30, 1967, by the Brigham Young University Theatre under the able direction of Charles W. Whitman.

"A Day, a Night, and a Day" was written by Doug Stewart, a graduate of Brigham Young now working for a master's degree in communications. The play has caused a good deal of talk around campus, and a variety of critics have passed judgment on it, labeling it "the finest original drama I've seen" or "actually a rather badly written play" or something in between. No one person's judgment of a play should be taken over-seriously. Much of it can't help but be a personal reaction. Certainly that is the case with the following comments.

This play is Mr. Stewart's first. For anyone's first play to be passably good is an achievement, and, in the opinion of this writer, Mr. Stewart's play is not only passably good but demonstrates considerable merit.

The basic situation is a good one—one of the most dramatic to be found anywhere in the Book of Mormon. The believers in Christ, led by Nephi, are threatened with death if they do not deny their belief in the coming Savior and in the sign they have looked for, the day, night and day without darkness, signifying His birth. The choice between conscience and life has been the conflict of many a great dramatic character, Sir Thomas More and Joan of Arc, to mention only two. In "A Day, a Night, and a Day," we do not find one splendid hero pitted against an overpowering foe, but rather we see the collective struggles of the Prophet Nephi, his family, and friends as they prepare to meet the death sentence.

Perhaps the strongest character in the play, the one who seems to shape the action most, is Nephi's wife, Esther. She is the pillar of strength, even when toward the end of the play Nephi is absent, and many think he has deserted them. Many of the believers are clamoring to sign denials, when Esther steps out crying:

> Stop! In the name of the Almighty, stop!
> Does your strength rest in Nephi, or in Christ?
> How quickly you fall from grace.
> How swiftly you turn on the Son of Man.
> Is the shame of this world too much to bear
> for this one hour?

Nephi too has occasion to demonstrate his strength. The scene in which he tries to persuade the wavering Isabelle is a moving one. Isabelle cannot bear

the thought of letting her children die—"God couldn't be so cruel." Nephi exclaims that he himself, Esther, and Isabelle's own husband Amulek are prepared to die and to let the children die if necessary—and they are not cruel.

Nephi

If we are not cruel, what is it then that drives
us to do what we must do? You tell us, Isabelle.
What is it?
(A pause. Isabelle does not speak)
I'll tell you. It is love. It is the pure love of Christ.

This concern for the children is one of the strongest elements of the story. Nephi and Esther have, besides a teenage daughter, two young children, Kib and Sarah. It is these two children who inject a certain amount of warmth and even humor into the play. Kib says that he wishes he could see an angel as his father has—then he would be stronger. Sarah, whom we later learn has actually seen an angel, suggests that Kib pray to Heavenly Father to send one.

Kib

But you have to be a prophet to see an angel.

Sarah

But I'm not a prophet.

Kib

And that's why you haven't seen an angel.
(Sarah doesn't look up)
You haven't seen an angel, have you, Sarah?
(no response)
Sarah, have you?

Sarah

Why don't you pray to Heavenly Father, Kib?

The language in the play is fairly contemporary, and makes no attempt to imitate scripture. Occasionally, especially with the children, the language seems a bit too contemporary, with words such as "darn," "okay," "yeah" and "shut up." Less modern equivalents of these words would likely sound more true to the time.

One fault of the play, in several instances, seems to be a lack of preparation for what could be a very meaningful moment. For instance, the final line of the play is uttered by Zelom, nephew to Nephi, who has rejected the Church as the play opens. Finally, when the sign does come and the believers are vindicated, Zelom sinks to his knees, crying, "I have denied my God!" This could be wonderfully effective, but unfortunately we have not come to know Zelom well enough to be much moved by it. Only in a few brief scenes has he been shown as a non-believer with the stock Book of Mormon reasons: "Foolish believers. There is no Christ. Christ is a myth."

Hampered by a similar fault is a scene in which Jacob, once strong, then denying, then reconverted by Nephi, begs a group of his fellow Church members to forgive him and take him back. With venom quite as great as the nonbelievers show, these "good Church members" lash out at Jacob for his fall which took many others with him. Unfortunately, however, this seems rather a bigger show than we're prepared for. We've never seen these believers before, haven't come to care about them, and don't much like them now. Also, we've not been given a chance to develop much of a bond with Jacob. It's clear what he represents, but he's not given much time to involve us with him as a person. The answer in both cases seems to be either to cut out a few characters, or else to make more of them.

There are characters too whose motivations seem hazy. Emron, the judge who is chiefly responsible for the "anti-Christ ultimatum," is pure villain, but somehow we want a little better reason for what he's doing. In one of the final scenes he deliberately tries to drive the now-frantic and half-repentant chief judge Lachoneus mad, even to suicide. Much is made of this. But why? Perhaps Emron has designs on Lachoneus's power, but there is nothing in the script to indicate that.

All in all, "A Day, a Night, and a Day" is an acceptable and frequently moving fictionalization of what *might* have happened between the lines of Third Nephi, chapter one. The only thing that *could not* have happened was the violent death of Lachoneus, for we find him still hearty in later chapters.

There are flaws in the play, but through them comes a ring of sincerity and an honest emotional impact. More important than the opinion of any one critic is that of the audiences. Tickets to the play were sold out quickly and each night found dozens and dozens of people waiting for a possible seat. During the play, the audience's interest did not lag, and their emotional response was intense.

Doubtless many other dramas will emerge from the pages of the Book of Mormon, some likely from the pen of Doug Stewart. "A Day, a Night, and a Day" serves as a good beginning for his future work.

## SHORT NOTICE

*History of the Relief Society, 1842-1966.* Salt Lake City: Published by the General Board of the Relief Society, 1966. 140 pp., $4.00.

This is a public relations picture book presenting a collection of photographs from the *Improvement Era* and *The Relief Society Magazine*, with portraits of Relief Society Presidents, past and present, and one or two interesting old prints. There are pages of respectable elderly ladies posing for portraits or engaged in handwork. Indeed, the text emphasizes handwork, although all of the early leaders were also involved in countless strenuous public causes, from the suffragette movement to the Red Cross. One wonders if all that activity was made possible by the division of labor inherent in polygamy, but, of course, polygamy is not mentioned.

One is impressed by the seeming autonomy enjoyed by the early Relief Society, whose members manufactured silk, maintained stores, educated nurses and doctors,

Hampered by a similar fault is a scene in which Jacob, once strong, then denying, then reconverted by Nephi, begs a group of his fellow Church members to forgive him and take him back. With venom quite as great as the nonbelievers show, these "good Church members" lash out at Jacob for his fall which took many others with him. Unfortunately, however, this seems rather a bigger show than we're prepared for. We've never seen these believers before, haven't come to care about them, and don't much like them now. Also, we've not been given a chance to develop much of a bond with Jacob. It's clear what he represents, but he's not given much time to involve us with him as a person. The answer in both cases seems to be either to cut out a few characters, or else to make more of them.

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One is impressed by the seeming autonomy enjoyed by the early Relief Society, whose members manufactured silk, maintained stores, educated nurses and doctors,

ran hospitals, and built imposing edifices of the mind as well as those used for public meetings. Some may have helped to build these physical structures with their own hands. We are told they were able to repair wagon wheels and buggy tongues. (What would Fascinating Woman say to that?) Sometimes one longs for the good old days when women joined with their men in some of the more exciting aspects of the world's work!

This book is not a scholarly history, since it does not draw upon any original sources, but it does point up the need for a more searching account, one that would bring to life those indomitable Eliza R. Snow's and pioneer women of her calibre.

The Relief Society has a long history of good works, showing an independence and courage that cannot be duplicated, or even approached, by the women of other churches. Its organization—strong, capable and far-reaching—could be mobilized over night for the needs of our burgeoning society (it certainly needs *"relief"*). Not only could we "care for our own," but we could reach into communities all over the world, aiding the sick and dying, seeking answers to problems posed by urban development, poverty, education, and the search for peace. Something more is needed than quilting and fashioning paper flowers. It is hoped that in accord with its imposing history, the Relief Society may now turn toward the challenging enterprises of today's world.

*Mary Bradford*
*Arlington, Virginia*

# Among the Mormons
## A Survey of Current Literature

*Edited by Ralph W. Hansen*

*The evil that men do lives after them, the good is oft interred with their bones.*

Shakespeare, *Julius Caesar,*
Act iii, sc. 2, l. 78 [Antony]

As in the past years, the spring bibliographical survey is concerned primarily with books, and thus includes a representation of the ever present anti-Mormon books, "faith-promoting" volumes, and works of some interest because Mormons or Mormonism is included in a significant portion of the text. The best recent example of the latter category is a work edited by Evon Z. Vogt and Ethel M. Albert, *People of Rimrock: A Study of Values in Five Cultures* (Harvard University Press, $9.95). The field research for this study was carried out in the Rimrock area of western New Mexico, which contains communities of Zunis, Spanish-Americans, Mormons, and Texan homesteaders. From 1949 to 1955 the Laboratory of Social Relations, Harvard University, produced numerous studies from its experience in Rimrock, including part of the now famous work by Thomas F. O'Dea, *The Mormons. People of Rimrock* is one of the terminal publications of the "Value Study," and the preface to this work tells us something about the nature of the people studied: "The Texan homesteader community," say the editors, "presented few special problems, if observers could avoid becoming embroiled in factional disputes. To those who went to church and manifested some interest in Mormon theology, the Mormon community also proved friendly. Not infrequently they attempted to convert project field workers. . . ." Another work which includes the L.D.S. influence in a broader study is *The Current Status of Anthropological Research in the Great Basin: 1964* (Desert Research Institute, Reno). The theme here is Mormon-Indian relations.

For the collector of Mormon Americana, Archibald Hanna, Jr., has edited *Utah and the Mormons* (New Haven, Conn: Research Publications, Inc., 254 College Street, Free), a catalogue of rare Mormon publications that Research Publications will supply in microform or Xerox print. Incidentally, the free catalogue is an excellent bibliography of early works on the Mormons.

Two works that will never become collectors' items, but which may be of interest to elements of the Church, are the *Primary Children's Hospital* (Board of Directors,

Primary Children's Hospital, $4.95) and the *History of the Relief Society,* 1842-1966† (General Board of the Relief Society).

In spite of their frequent claim that they are on the edge of financial ruin, the Tanners (Jerald and Sandra) continue to reprint early Church works under the imprint of Modern Microfilm. Their latest efforts are *Orson Pratt's Works* and *Pamphlets by Orson Pratt* (eight in number). In addition, these assiduous publishers have authored two anti-church works, *The Mormon Kingdom* and *The Case Against Mormonism,* both in loose leaf form, which will permit additions as published. The Utah Christian Tract Society (P.O. Box 725, La Mesa, California 92041) has sponsored the Rev. Wesley P. Walters's *New Light on Mormon Origins* and Freda Stirling's *Freed from the Mormon Clutch,* no doubt a sequel to *The Perils of Pauline.* An anti-Mormon periodical that was missed in the last issue is *The Utah Free Press, A Socialist Monthly* (P.O. Box 1902, Salt Lake City, Utah 84103) edited by John C. Chanonat. Additional works which may or may not be anti-Mormon but which, because they were not personally examined by this writer, could not definitely be categorized, are John L. Smith, *I Visited the Temple* (Clearfield, Utah: The Utah Evangel Press, $2.00) and three works by Ogden Kraut of Dugway, Utah, *Blood Atonement, A Brief History of Re-Baptism,* and *Seer Stones* (available from Zion's Bookstore, Salt Lake City).

Evidence that the followers of James J. Strang are still active is Stanley L. Johnston's, *The Call and Ordination of Alexandre Roger Caffiaux* (privately printed). Johnston's pamphlet is a review of Caffiaux's claim to be the present-day successor of Strang. This unique item was listed in catalog number 43 of bookseller James F. Carr (41 Fifth Ave., N.Y. 10003).

Political biographies are again in vogue and Utah's (or Mexico's) own George Romney has received a lion's share of literary attention, especially if one were to include the 1966 work by Richard C. Fuller, *George Romney and Michigan* (reviewed in *Dialogue,* Winter, 1966). Recently published or announced for publication are Duane D. Angel's, *Romney, a Political Biography*† (New York: Exposition Press, $6.00); George T. Harris, *Romney's Way, a Man and an Idea*† (Englewood Cliffs, N.J.: Prentice-Hall, $5.95); Clark R. Mollenhoff, *George Romney, Mormon in Politics*† (New York: Meredith, $5.95); and a work by Romney, *The Concerns of a Citizen*† (New York: Putnam, $5.95). Without hesitation, one would dare suggest that Romney is winning the literary campaign.

Books on Mormon topics are now largely restricted to Utah publishers or produced for a Mormon audience, but the international growth of the Church in the last two decades promises wider interest and we can expect more publications from non-English language sources, such as the following: Hilmar Freidel, *Jesu Kristi i Norge. Den Nordke Misjons Historie. 1851-1966* (Oslo, Jesu Kristi Kirke av Siste Dagers Hellige); Reiner Kallus, *Die Mormonen. Eine Kritische Untersuchung Nack der Bibel* (Augsburg, Verlagseverin Lebendiges Wort); and Jorgen W. Schmidt, *Oh du Zion i Vest; Den Dansk Mormon-Emigration 1850-1900* (Copenhagen, Rosenkilde og Bagger).

Finally, if we adhere to the admonition to seek wisdom out of the best books, then this interesting work by J.B.A. Kessler, Jr., might be of value to Church au-

†To be reviewed in this or a forthcoming issue of *Dialogue*

thorities and missionaries in South America: *A Study of the Older Protestant Missions and Churches in Peru and Chile; With Special Reference to the Problems of Division, Nationalism and Native Ministry* (Oosterbeen & le Cointre N.V., Goes).

Selected additional works of Mormon interest:

†Allen, James E. and Cowan, Richard O. *Mormonism in the Twentieth Century.* Second edition. Provo, Utah: Brigham Young University Extension Publications, 1967. $2.00

†Andrus, Hyrum L. *Doctrinal Commentary on the Pearl of Great Price.* Salt Lake City, Utah: Deseret Book Company, 1967. $4.95.[1]

*The Book of Mormon.* Translated by Joseph Smith, Jr. Compared with the original manuscript and the Kirtland edition of 1837, which was carefully re-examined and compared with the original manuscript by Joseph Smith and Oliver Cowdery. Authorized ed. Independence, Mo., Board of Publications of the Reorganized Church of Jesus Christ of Latter Day Saints, 1966.

Buttle, Faye Jensen. *Utah Grows: Pre-Utah and Utah History.* Provo: Brigham Young University, 1967.

†Cook, Melvin Alonzo and Cook, Garfield, M. *Science and Mormonism.* Salt Lake City, Utah: Melvin A. Cook, 1967. $4.95.

†Corbett, Don Cecil. *Mary Fielding Smith, Daughter of Britain.* Salt Lake City, Utah: Deseret Book Co., 1966. $4.50.

†Crowther, Duane S. *Life Everlasting.* Salt Lake City: Bookcraft, 1967. $3.95.

Culmsee, Carlton. *A Modern Moses at West Tintic.* Logan: Utah State University, Monograph Series, v. 14, no. 1, 1967. The story of Moses Gudmundson.

Cumming, John & Audrey. *The Pilgrimage of Temperance Mack.* Mount Pleasant, Michigan: The Author (465 Hiawatha Drive, Rt. 2, Mount Pleasant, Michigan 48858), 1967. $6.50. The story of Temperance Mack and her daughter, Almira Mack Covey.

†Dunn, Paul H. *The Ten Most Wanted Men.* Salt Lake City, Utah: Bookcraft, 1967. $3.95.

†Eberhard, Jr., Ernest. *Sacred or Secret.* Salt Lake City: Bookcraft, 1967. $2.50.

†Eyring, Henry. *The Faith of a Scientist.* Salt Lake City: Bookcraft, 1967. $3.00.

Forman, Ward H. *Ye Shall Know Them by Their Fruits: a Study of the Fruits of the Reorganized LDS Church.* Revised and enlarged, 1967. Available from the author: 1480 William Street, Tulare, California 93274.

Hafner, Arabell Lee. *100 Years on the Muddy.* Springville, Utah: Muddy River Camp, Daughters of Utah Pioneers (Art City Publ. Co., printers, Springville, Utah), 1967.

*Hansen, Klaus J. *Quest for Empire; The Political Kingdom of God and the Council of Fifty in Mormon History.* East Lansing, Michigan: Michigan State University Press, 1967. $6.50.

Hilton, Lynn M., comp. *Levi Savage Jr. Journal.* Salt Lake City, Utah: John Savage Family Organization. Lynn M. Hilton (185 Roundtoft Drive, SLC), 1966.

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[1]This is called a "new edition." It is a common practice for Deseret Book and Bookcraft to offer reprints as second, third or new editions, when in reality there have been few or no changes in the text.

*Previously reviewed in *Dialogue*

†To be reviewed in this or a forthcoming issue of *Dialogue*

Hunt, Hiram Morris. *Mormon Tea.* Klamath Falls, Oregon: The Author, 1966. $1.00

*A History of Jackson County, Missouri.* Cape Girardeau, Missouri: Cape Ramfre Press, 1966. Reprint of the 1881 edition.

Kimball family. *The Life of Heber C. Kimball.* Salt Lake City: Bookcraft, 1967. $4.00.

*Landau, Elliott D. *You and Your Child's World.* Salt Lake City: Deseret Book Co., 1967. $3.95.

†Larson, Clinton F. *The Lord of Experience; Poems of Clinton F. Larson.* Provo, Utah: Brigham Young University, 1967, $4.95.

Lewis, Henry. *The Valley of the Mississippi Illustrated.* St. Paul, Minnesota: Minnesota Historical Society, 1967. $40.00. First published in German in Germany in 1854. Includes Nauvoo and the Mormons.

Ligenfelter, Richard E., ed. *Songs of the American West.* Berkeley, California: University of California Press, Fall 1967. $15.00. Includes an interesting selection of Mormon songs.

†Lloyd, Kent, Johnson, Ellsworth and Price, Kenneth. *The Church Executive.* Salt Lake City: Bookcraft, 1967. $1.50.

†Lund, John Lewis. *The Church and the Negro, a Discussion of Mormons, Negroes and the Priesthood.* c 1967. $2.50.

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# Notes and Comments

*Edited by Joseph H. Jeppson*

*In the first essay, B.Y.U. senior student Don Hicken explains how the Church's image in Asia might be improved. Readers may recall that an earlier note by Peter Houghton (Autumn, 1966) said that much of "Mormonism" appeared to be merely "Americanism" to Britons. Hicken indicates that it seems even more so to Asians. And the situation is not improving: Church manuals now emphasize American teen-age dating systems and American leadership training rather than more reflective and universal and religious subjects such as where did man come from and where is he going. Furthermore, Americans are less appreciated in Asia than in Britain because the American seen by the Asian is not usually a tourist or a near-countryman. He is most often typified as a drunken, lecherous GI.*

*W. Roy Luce's "Tea and Sympathy" has nothing whatever to do with the relationship between a professor's wife and a student who admires her. Instead, it concerns humanitarian non-Mormon money-raising activities on the east coast, designated to help Mormons move west from Nauvoo in the 1840's.*

*Grace Vlam's note is an attempt to prove that the proper age at which Christians should present themselves for baptism is age eight. Her conclusion rests in part on the frequent use of the number "eight" in the vicinity of places where people were regularly baptized.*

## THE CHURCH IN ASIA

*Don Hicken*

*Don Hicken is majoring in Asian Studies and History at the Brigham Young University, with minors in Chinese and Japanese languages. He spent two and one-half years as a missionary (Japan and Okinawa) and a year as a student (Stanford in Taiwan) in the Far East.*

As the only missions of the Church to major non-Christian cultures, the missions of Asia (with the exception of the Philippines, which is predominantly Catholic) are of special interest and present unique problems to those concerned with the development of Mormonism as a world religion. Many of the problems which arise in Asia are also found in other missions, but in a non-Western,

non-Christian culture these difficulties are frequently of greater magnitude and require more effort to reach a solution.

One of the major problems facing the Church in Asia is that of accommodating other cultures. As a corollary of our liberal belief that all men are created equal, we Americans often tend to confuse equality with similarity, assuming that given proper guidance people from other cultures will, in time, come to think like and resemble ourselves and that this is not only desirable, but inevitable. As a result of this culturo-centricism many American Mormons take too literally the words of Paul to the Ephesians, "Therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." These Asian "strangers and foreigners" are expected upon baptism to become "fellow (American) citizens with the (Utah) saints" and to lose no time in reaching the same level and kind of social and cultural development as their counterparts in western North America.

In the filmstrip introduction to the Church which we used as missionaries in Japan, the narrator makes the proud claim that "Anywhere in the world, the Mormon Church is the same." To implement this goal the Church has in recent years launched a program of standardization and coordination of teaching manuals, with the apparent purpose of having the same lesson given on the same day in every Mormon chapel around the world. From the standpoint of administration, this plan has many advantages; but a lesson manual written for a group of college-age students in Salt Lake City, all born and raised in the Church, may be of questionable value for new converts of the same age from a non-Christian, non-Western society. There should be more important criteria in determining the spiritual and informational needs of the members of the Church than chronological age.

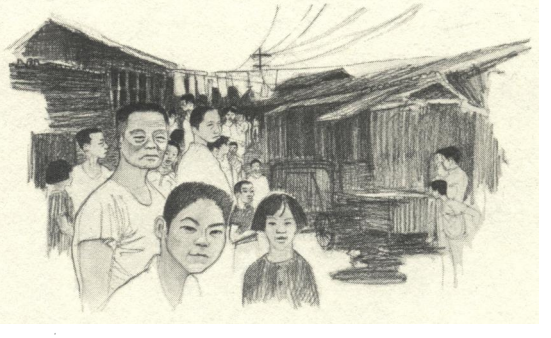
In Taiwan, where I attended a Chinese branch in Taipei for a year, this problem of cultural gap was especially evident. The Melchizedek Priesthood manual

was a word-for-word translation of our 1965 manual, "Magnifying the Priesthood in the Home." As the title indicates, the book deals largely with the priesthood holder's role as head of the family and teacher of his children; but in this particular class in the largest branch in Nationalist China, only the teacher and one class member were married, one with all his children grown before he joined the Church, and the other with a three-year-old daughter. The rest of the class were either missionaries or college-age Chinese youths. Such lessons as "The Relationship of the Priesthood Holder to his Children" or "Family Councils" could well have been omitted from the curriculum. Even within a Mormon family, still a very rare institution in Asia, the nature of the particular society would provide a vivid contrast with the American-oriented "case studies" of family problems presented in the lesson manual. For example, such valid problems (for Americans) as a fifteen-year-old girl wanting to have some friends over to dance, or a seventeen-year-old boy announcing that he plans to marry his sixteen-year-old girl friend, would cause many less precocious societies than our own to recoil with the same horror we would exhibit if our own ten-year-old wanted to invite his buddies over to smoke pot. The manual poses questions which could well be asked in Mormon families anywhere, but the inescapable tie-in of the lesson material to approaches which are strictly business for American society severely limits its usefulness. Topics such as "Helping Children Select Their Mates" (with only 8,000 Mormons in a population of one hundred million in Japan and a heavy preponderance of women); "Providing Educational Opportunities" (in countries where children begin as early as age ten to struggle for a place in the fiercely competitive examinations which determine the lucky few who will go to high school and the fewer who will go to college); "Providing Family Recreation" (in societies rent by a generation gap of astounding proportions); "Finding Occupational Opportunities for Teenagers" (in countries where even college graduates are forced to take menial tasks because of the economic structure); and "The Joy of Having Children" (in an area where overpopulation is a major social problem) simply cannot be treated adequately within the confines of a manual written exclusively for Americans.

This one manual is not an isolated case. The MIA manual in use for fifteen-year-old girls when I was in Taiwan was on the subject of proper dating manners—fine for American fifteen-year-olds, but most Chinese do not even begin dating until after high school and then only very infrequently, and any fifteen-year-old who dated would create a minor scandal. Failure to adapt to local mores can often be quite embarrassing for the Church. Several major newspapers in Taipei attacked the Church for its MIA-sponsored dances, which the papers felt had a corrupting influence on Chinese youth. Many older Chinese still feel that social (Western) dancing is immoral and are unwilling to let their children join or participate in an organization that sponsors such activities.

There is no lack of subject matter which could be used more profitably in teaching Asian converts. Six cottage meetings are hardly sufficient to give a new convert of any country a full knowledge of the gospel, and when the new member is equally unfamiliar with the doctrines and traditions of Christianity, his ignorance, while certainly excusable, is often incredible (to *us*). The lack of a program to introduce the fundamentals of Christian doctrine and tradition often produces members who are staunch Mormons, but not really Christians. As a missionary in

Japan, I served in the same branch with a Japanese elder, a fine person and a good friend with a strong testimony of the Church. One day in passing I happened to mention Noah to him. "Who?" "You know, Noah, the prophet of the Old Testament who built the ark and put all the animals in it and only he and his family were saved when the earth was flooded." "No, I never heard of him." Of course, later in his mission he read the Old Testament, but an ordained minister of the gospel who had never heard of Noah is surely a significant comment on the need for special treatment of new members from outside the Christian cultural tradition. Why didn't he learn about Noah in Sunday School? Because the class for his age group was using the same text (in Japanese) that my own age group was using in Salt Lake City when I returned home shortly afterward. Of course he could have studied the scriptures on his own, as many Asian Mormons do regularly, but he was not the only member of the Church who has yet to read the standard works from cover to cover. The difference in his case was that he had not heard the stories of the Bible and Book of Mormon from his mother's knee and that the Bible has hardly had the influence on Japanese culture and literature that it has had on our own. An American could scarcely avoid a knowledge of the Bible stories and characters which pervade our literature, regardless of whether or not he subscribed to their authenticity.

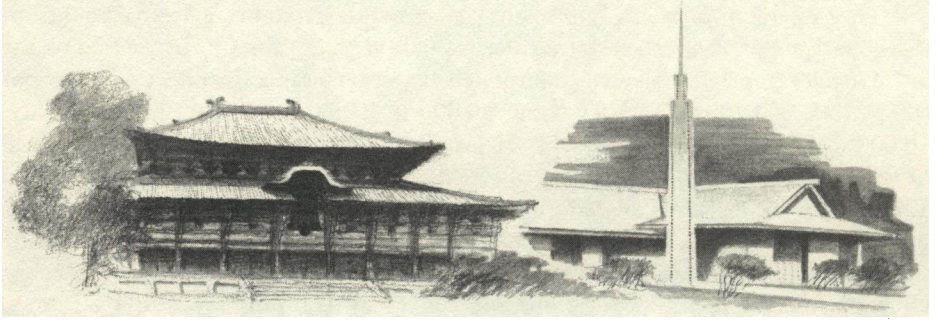


Even when an Asian convert is willing to approach the scriptures directly, he meets with major obstacles. The difficulty of the written Chinese and Japanese languages is such that a high school education and a knowledge of 2,000 characters or more is necessary to read the Bible or Book of Mormon. The religious terminology used in both (although not interchangeably) is usually incomprehensible to neophytes. The Bible in both languages has been translated by Protestant missionaries and many interpretations of doctrine differ from the English version and from Mormon teachings. (For example, the word "priesthood" does not appear in the Japanese Bible.) One of my Chinese instructors at the Stanford Language Center in Taiwan who was investigating the Church told me that the Chinese Book of Mormon was such a literal translation of the English that he felt it was only his knowledge of English sentence structure which allowed him to comprehend it. The Japanese Doctrine and Covenants and Pearl of Great Price (Japanese is the only Asian language into which these two works have been completely translated) are written in an extremely formal style of Japanese which was abolished by the Japanese government's post-war language reforms, and as a result are understood only by those educated before World War II, or by those who have a college education.

Mormonism is often called "the American religion" and not solely from its place of birth. Many fundamentals of Mormonism find their echo in American cultural and intellectual traditions, especially those traditions prevalent during the organization and early days of the Church before its removal to Utah. Such ideas as the ultimate perfectability of man, the worth of the individual, working out one's own salvation, development of the individual with stress on talents and leadership capabilities, response to challenge, conquering one's environment, individual responsibility to the community, and free agency are basic tenets shared by Americanism and Mormonism. The American desire to "get ahead" and Max Weber's Protestant Ethic have their counterpart in the Book of Mormon, which clearly shows that when the people are righteous they prosper and that (their) material prosperity is a sign of God's approval. (The analogy is not meant to be carried beyond this point.) The point is that Mormonism has been strongly influenced by its environment—not to say that L.D.S. philosophy is a product of the environment in which the Church grew up, but rather that we have tended to give greater emphasis to those aspects of the gospel which correspond most closely to our own culture. Many thoughtful Asians are quick to perceive this "Americanization" of the gospel and fear a loss of their own cultural identity through association with the Church. The stress laid on Western concepts foreign to Asia, such as assuming personal responsibility, development of leadership potential, public speaking ability, ready expression of opinions, the value of "giving one's word," reverence for "reason," response to "challenges," and a host of other strange and difficult ideas, when introduced in conjunction with the teachings of America as a "land choice above all other lands," celebration of American holidays, English classes in MIA, linguistically handicapped American administrators, literally translated missionary lesson plan and teaching manuals causes Asians to ask a question we should perhaps put to ourselves: "How Americanized do you have to be to be a good Mormon?"

There is ample room within the framework of the gospel for those from divergent cultures—such eminent foreigners as Abraham, Moses, John the Baptist, and even an Asian called Jesus attest to that. There is also room within Mormonism for those from a non-Western culture, but the question of whether or not they may bring their culture in with them has not yet been decided. The problem of syncretism has always been a challenge to developing religions, especially in the East where the inclusive approach of "all roads lead to the top of the mountain" supplants our own exclusive "the only true Church" approach to God. We cannot very well allow Jehovah to be adopted into the Buddhist pantheon, as some Asian syncretics have done, nor are we likely to emulate the early Jesuits in China, who substituted firecrackers for bells in the Mass. Even the suggestion of some prominent Asian saints that we "wink" at tea-drinking because of its prominent place in Asian culture, is perhaps too great a compromise. On the other hand, the rigid attitude of too many Americans in Asia (and other places) that "these people must learn our ways" often conveys not only the feeling that our ways are perfect, but that anyone who does not have a flush toilet in his home and wear a white shirt and tie to church will not get to heaven. As an example, in a no doubt well-intentioned effort to reproduce "Christianity" as they knew it at home in America, the missionaries have introduced Santa Claus and Christmas trees at MIA parties, Halloween

goblins and Easter bunnies on other occasions. These European pre-Christian customs are tolerated by the Church in spite of their pagan (albeit European pagan) origin and provide excellent insight into the paradox at hand, i.e., how can we justify the importation of these European pre-Christian customs into a non-European, non-Christian society, while refusing accommodation to indigenous cultural traditions such as the Bon festival of Japan or Tuan Wu Chieh of China? It is difficult to see the purpose in sponsoring foreign Christmas trees and Santa Claus while frowning on even such innocuous customs as bowing (in favor of the good old "Mormon handshake") or removal of shoes before entering the chapel in Japan. To be sure, this cultural "double standard" is partly the result of inexperience in a foreign culture and is motivated more by a desire to please the members and to firmly establish the gospel with all its "trappings" than by a smug attitude of cultural superiority, but it is a serious and often unrecognized problem, nonetheless.



We could profitably examine many of our own practices before making hasty decisions as to what is heathen and what is Christian. The difference between placing flowers on the grave or food before the photograph of a departed relative seems to be too miniscule to allow the distinction we make between "respect for the dead" and "ancestor worship." A great deal of well-informed consideration must be given to the problem of the proper degree of accommodation of non-Western cultural traits to avoid condemning too freely or becoming too permissive. The Church cannot ignore the issue, and yet it cannot afford to become embroiled in a "rites controversy" like that between the ultra-liberal Jesuits and the ultra-conservative Dominicans and Franciscans over the same issues in China.

Certainly many facets of Asian society are in complete harmony with the principles of the gospel, more so than in our own society. The importance of the family as a unit of society, ignored by us until recently, has always been a fundamental concept of Asia in preserving the harmony of society and of the nation. Family ties, devotion to the welfare of ancestors and the notion that "we cannot be saved without our dead" present an example worthy of our admiration and emulation. The Asian intuitive approach to religious enlightenment (which we call "gaining a testimony") displays a profounder knowledge of the way to God than we sometimes exhibit in arguing scripture to "prove" the gospel by the mathematical process of Greek logic we call "reason." While stressing the gospel themes which are shared with Asian culture, we could supplement such necessary but locally weak elements as leadership training and development of initiative, all the time looking for indi-

vidual approaches that fit the particular society instead of trying to make the society fit the approach. Neither Asia nor the West has a monopoly on God or on the way He prefers us to live, and perhaps the Church can build the best bridge between the separate ways of West and East.

Another problem affecting the future of the Church in Asia, one much more immediate and difficult of solution, is that of the United State's presence in Asia. While this is not a problem caused by the Church or solvable by the Church, it, nevertheless, will have a profound influence on our future as "the American Church" in Asia. The fact that our missionaries and administrators in Asia are almost exclusively Americans, preaching American ideas, makes them natural targets for inquiry about American intentions in Southeast Asia. Not long ago in Japan our missionaries were confronted on every side by people opposing the war in Viet Nam and religious discussion was rendered almost impossible. The difficulty does not stop here, unfortunately.

The American public, government policy makers, and even Asian scholars are not in agreement about the relative merits pro and con of the war in Viet Nam, but one consideration almost never mentioned by either side is the effect of American troops (500,000 troops in Viet Nam, 40,000 in Thailand, 25,000 in Korea, over 10,000 in Okinawa, and thousands in Japan and the Philippines) on the societies of the countries in which they are stationed. American soldiers and dependents in almost every case are isolated in "American compounds," protected but not screened by chain link fences and armed guards. Within this protective wall (with the exception of combat zones) is a "little America" of supermarket PX's, bowling alleys, swimming pools, ladies' clubs, juke boxes, air conditioners, and TV dinners (the armed forces maintain their own radio and sometimes television networks). The American government spares no effort to try to reproduce the stateside standard of living wherever possible, and life would be almost intolerable for most service families without such amenities. Indeed, from the American standpoint, it is only fair that the government should do so. Unhappily, the matter is much more complex than that. To the Asian with a per-capita income of maybe $250 a year the all-too-conspicuous display of American wealth and waste is often a slap in the face. Resentment is inevitable and so is the next step—the development of a special class of prostitutes, procurers, pawnbrokers, bartenders, scavengers, thieves, and

beggars which ring almost every American base in the Far East. In the underdeveloped societies of Asia (excluding highly modernized Japan) prostitution is often the only way to obtain the American luxury goods which stream from the PX in tantalizing profusion. American soldiers are not a great deal different from other armies of occupation, placed against their will in a foreign land where they understand neither the language nor the customs, isolated from all but "professional" members of the opposite sex, and with a lot of money and nothing to do. It is difficult to blame them entirely for patronizing what is so cheaply and readily available. On the other hand, in a society where poverty is a way of life and where filial duty is more important than chastity, it is not always easy to turn down an occupation which pays more in one night than an entire family could earn in a month of honest labor. It is unfortunate but true that the vast number of decent, well-behaved American service personnel in Asia rarely venture from their comfortable isolated compounds and that the American image abroad is being formulated by drunken lechers in the GI jungles of Saigon, Taipei, and Okinawa. (I am trying here to present the Asian point of view. Considering the mitigating circumstances of months of combat in the steaming jungles of Viet Nam, our troops' conduct, while often abominable, is better than we have a right to expect.)

American troops can be seen (it would be difficult to miss them) drag racing up and down the streets of Taipei after dark, easily outrunning the Chinese police whose jeeps are no match for new American cars (brought to Taiwan free, courtesy of the U.S. government). Soldiers on five-day "rest and rehabilitation" tours from Viet Nam spend an average of $250, most of it on whiskey and girls, and do almost as much harm to the American image as they do to our balance of payments problem. Any night of the week the entrance to an American base is choked with taxicabs disgorging their drunken passengers, who shriek uncomprehended obscenities at the drivers and often refuse to pay them. No girl above ten is safe after dark from catcalls, obscene comments, and drunken advances. True, such disgusting behavior is typical of only a small percentage of our troops abroad, but the language and culture barrier being what it is, most Americans rarely venture off base, especially after dark. Living outside the American community provides a startling look at ourselves as others see us, and the picture is not enticing. The impression of most Chinese, Okinawans, and Southeast Asians of America is formed by the ugly Americans they see, rather than the typical Americans who remain within the seclusion of "little America," minding their own business. The Church, with its American representatives, is inextricably linked to the behavior of America and Americans in Asia by the simple notion that "all Americans are alike." After all, they all look alike (or so goes the common belief!). The unfortunate combination of political, economic, and social forces which placed over three-quarters of a million American troops in Asia is also contributing, through the presence of those troops, to the economic, cultural and moral decay of the countries in which they are stationed. The future of the Church in Asia is dependent not on a military solution to the threat of a Communist take over but on a moral solution to the growing threat of bringing discredit to all American institutions by our actions in Asia. The closing of the Japanese Mission in 1922 was a result of Japanese popular reaction to unfair treatment by the United States in its foreign and domestic policies dealing with Japanese naval strength and discriminatory laws against

Japanese immigrants in California. Similarly, the failure and rejection of Christianity in China was due in part to the very un-Christian actions of "Christian" nations and nationals in China, who treated the Chinese as "heathen dogs," and practiced the Christian ethics of the pious Yankee skipper who refused to unload his shipload of opium on Sunday because it would violate the Sabbath.

As Americans and as Mormons we need to subject ourselves to a careful evaluation of how our proposed solutions relate to the very special problems of differing cultures. In both political and religious endeavors, the willingness to recognize and respect the unique values of cultures other than our own, rather than to demand universal adherence in American cultural patterns, seems not only in our best interests, but also in harmony with the highest ideals of the gospel and of America.

## TEA AND SYMPATHY

*W. Roy Luce*

*W. Roy Luce is a graduate student in Nineteenth Century U.S. History at Brigham Young University and teachers' quorum advisor in his L.D.S. ward.*

> When I say to you the Mormons must go, I speak the mind of the camp and country. They can leave without force or injury to themselves or their property, but I say to you, Sir, with all candor, they shall go—they may fix the time within sixty days, or I will fix it for them.[1]

This statement, made in 1846 by Captain James W. Singleton, leader of an Illinois anti-Mormon group, is typical of the way many people felt about the Mormons during their forced exodus from Nauvoo, Illinois, to the west.

However, this was not the only reaction toward them. In the East there arose a great deal of sympathy for the "poor, distressed Mormons." Several groups started relief activities. One of the most interesting took place in Washington, D.C., in

[1]B. H. Roberts, *A Comprehensive History of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City, 1930), p. 9.

October, 1847. The *Millennial Star* quoted a New York newspaper in reporting it to the British members of the Church:

> THE LADIES' TEA-PARTY FOR THE BENEFIT OF THE MORMONS—The ladies' tea-party for the relief of the 15,000 Mormons in the wilderness of the Far West, was opened at Washington, October 28th, at Carusi's Saloon, and a most successful opening it was. . . . Suffice it for the present, that the ladies of all denominations, all over the city, headed by the Mayor and the clergy, went heart and hand into work. The venerable Mrs. ex-President Madison, Mrs. Polk, Mrs. General Macomb[2] and many others of the most influential and highly respected and most beautiful of the metropolis were united in the benevolent enterprise. . . .[3]

Tickets for the event were priced at fifty cents each, and enabled the guests to hear the Marine Band and the popular vocal group, the "Euterpeans," both of whom volunteered their services.[4] Several people in the Washington area volunteered their homes as collecting points for clothing and money to help the Mormons.

An article in the *Daily National Intelligencer* stated that those who had organized the project were:

> . . . satisfied after careful inquiry that there is nothing in the character or condition of these wretched outcasts to throw any shadow of doubt over their title to partake of the commiseration and charitable relief which every humane and Christian soul holds a debt to the suffering portion of the human family. . . .[5]

A notice in the *Daily Union* the day before the event reminded the citizens of Washington of the great work they had done during a recent famine in Ireland. It said their work had "saved the lives of upwards of nine thousand persons in the South and West of Ireland," and asked, "Shall it be said that the same people have driven from their peaceful homes fifteen hundred of our own people to perish of hunger and cold in the wilderness? We trust not."[6]

Washington was not the only city where groups were organized to help the Mormons. Colonel Thomas L. Kane, perpetual friend of the "saints," helped organize one in Philadelphia. It was held in Independence Hall in November, 1847, and presided over by Mayor John Swift. Colonel Kane's father, Judge John Kane, and many other leaders of Philadelphia took part in the meeting.[7] They adopted a preamble and resolutions asking the local citizens to help.

Colonel Kane was active in several other appeals. He wrote a letter to Josiah

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[2]General Alexander Macomb (1782-1841) Senior Major-General and Commanding General of the United States Army, 1820-1841.

[3]*Millenial Star, IX* (1847), 365.

[4]*The Daily Union* (Washington) October 27, 1847, 3/5.

[5]*Daily National Intelligencer* (Washington) October 25, 1847, 3/4.

[6]*The Daily Union* (Washington) October 27, 1847, 2/6.

[7]Some of those helping in Philadelphia were Joel Jones, who was President of Girard College and shortly elected Mayor of Philadelphia, and John Ripley Chandler, who was editor of *Graham's American Monthly Magazine of Literature, Art and Fashion.* He was elected to Congress the next year and was later Minister to the Two Sicilies.

Quincy, Mayor of Boston, which was published in the *Boston Post.* After telling of the suffering of the Mormons, the letter closes with the statement, "They are dying while we are talking about them."[8]

In January, 1848, Brigham Young appointed a group of missionaries to go east to appeal for funds. Apostle Ezra T. Benson and Elder Jesse C. Little, President of the Eastern States Mission of the Church, led the group. Others were called to assist them. "Soon Elders Erastus Snow, Jesse C. Little, John E. Page, William I. Appleby, and Alexander Badlam were out collecting funds in the states of New York, Pennsylvania, Connecticut, New Jersey, Rhode Island, etc."[9] Colonel Kane also worked with this group. They held a meeting "in the chapel of the University, New York," and were led by the mayor of the city, William V. Brady. Again many of the leaders of the community helped,[10] and the group adopted resolutions asking the citizens to help. Elders Benson and Little were in attendance to answer questions.

It appears that during the exodus of the Mormons from Nauvoo, they received a great deal of sympathy and help. One of the unanswered questions is how successful the various fund raising activities were, and how much the "poor distressed Mormons" benefited from them. This question remains largely unanswered. However, when Elder Benson returned to Council Bluffs in April, 1848, after three months in the East, he brought with him about three thousand dollars that had been collected from non-members of the Church.[11]

Certainly not all Americans joined to help, and many felt as Captain Singleton did about the Mormons, but a great many others, including several national leaders, offered sympathy and help which was not confined just to meetings and resolutions.

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[8]*Boston Post,* February 16, 1848.

[9]"Manuscript History of the Eastern States Mission," located in the L.D.S. Church Historian's Office, February 14, 1848.

[10]Among those active in the New York meeting was Theodore Frelingjuysen, who had been a United States Senator and Chancellor of the University of the City of New York. He had been the last Vice-presidential candidate, running with Henry Clay in 1844. He later became President of Rutgers College. Benjamin Franklin Buttler, who proposed the resolutions of help, had been Attorney-General for President Jackson.

[11]"Manuscript History of the Eastern States Mission," *op. cit.*

# THE MORMON DOCTRINE OF BAPTISM AS REFLECTED IN EARLY CHRISTIAN BAPTISTRIES

*Grace Vlam*

*Grace A. H. Vlam is the Acting Director and Curator of the Salt Lake Art Center. She grew up in the Netherlands and traveled widely in Europe, North Africa, Mexico, Indonesia while her father, Peter Vlam, was a commander in the Royal Dutch Navy.*

The ordinance of baptism was known and practiced in all ages that knew the Gospel of Jesus Christ, both before and after His lifetime on earth. We find accounts of baptisms in the Pearl of Great Price[1] and in the Book of

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[1]Moses 6:52-53; Moses 6:64-65; Moses 7:11; Moses 8:24.

Quincy, Mayor of Boston, which was published in the *Boston Post.* After telling of the suffering of the Mormons, the letter closes with the statement, "They are dying while we are talking about them."[8]

In January, 1848, Brigham Young appointed a group of missionaries to go east to appeal for funds. Apostle Ezra T. Benson and Elder Jesse C. Little, President of the Eastern States Mission of the Church, led the group. Others were called to assist them. "Soon Elders Erastus Snow, Jesse C. Little, John E. Page, William I. Appleby, and Alexander Badlam were out collecting funds in the states of New York, Pennsylvania, Connecticut, New Jersey, Rhode Island, etc."[9] Colonel Kane also worked with this group. They held a meeting "in the chapel of the University, New York," and were led by the mayor of the city, William V. Brady. Again many of the leaders of the community helped,[10] and the group adopted resolutions asking the citizens to help. Elders Benson and Little were in attendance to answer questions.

It appears that during the exodus of the Mormons from Nauvoo, they received a great deal of sympathy and help. One of the unanswered questions is how successful the various fund raising activities were, and how much the "poor distressed Mormons" benefited from them. This question remains largely unanswered. However, when Elder Benson returned to Council Bluffs in April, 1848, after three months in the East, he brought with him about three thousand dollars that had been collected from non-members of the Church.[11]

Certainly not all Americans joined to help, and many felt as Captain Singleton did about the Mormons, but a great many others, including several national leaders, offered sympathy and help which was not confined just to meetings and resolutions.

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[8]*Boston Post,* February 16, 1848.

[9]"Manuscript History of the Eastern States Mission," located in the L.D.S. Church Historian's Office, February 14, 1848.

[10]Among those active in the New York meeting was Theodore Frelingjuysen, who had been a United States Senator and Chancellor of the University of the City of New York. He had been the last Vice-presidential candidate, running with Henry Clay in 1844. He later became President of Rutgers College. Benjamin Franklin Buttler, who proposed the resolutions of help, had been Attorney-General for President Jackson.

[11]"Manuscript History of the Eastern States Mission," *op. cit.*

# THE MORMON DOCTRINE OF BAPTISM AS REFLECTED IN EARLY CHRISTIAN BAPTISTRIES

*Grace Vlam*

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The ordinance of baptism was known and practiced in all ages that knew the Gospel of Jesus Christ, both before and after His lifetime on earth. We find accounts of baptisms in the Pearl of Great Price[1] and in the Book of

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[1]Moses 6:52-53; Moses 6:64-65; Moses 7:11; Moses 8:24.

*Baptistry, Grado, Italy, 4th Century A.D.*

Mormon[2]. During Jesus' lifetime in Palestine, John the Baptist was actively baptizing.[3] After His resurrection, Jesus commanded His Apostles in Palestine to go out into the world to preach the Gospel and to baptize those that believed their teachings.[4] When He appeared to the Nephites on the American Continent, He instituted the baptismal ordinance among these people and commissioned the disciples to continue this work.[5] The accounts of baptism in the Book of Mormon caused Joseph Smith, while translating this book, to inquire after this ordinance, which resulted in his own baptism and that of his scribe, Oliver Cowdery, under the direction of the same John who had baptized Jesus.[6]

The importance of this universal ordinance lies in its saving quality. Baptism is essential for entrance into the Kingdom of God. This far-reaching effect, for the benefit of all mankind, before and after Christ, implies an unchanging ordinance, in which its meaning and its outward manifestation, i.e., mode and age performed, should remain the same at all times.

The mode and age are made very clear in modern revelations on baptism, which state that immersion in water by someone with proper authority is the proper way to baptize, and that no one should be baptized before the age of eight[7], that being the age of accountability.

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[2]2 Nephi 9:23; 2 Nephi 31:5; 17; Mosiah 18:8-17; Alma 16:12,14; Helaman 5:17,19; In addition, 1 Corinthians 10:1-2 records baptisms under Moses. The Doctrine and Covenants 84:26-27 tells us that the power to baptize was retained by the Israelites.

[3]Mark 1:5, 9-10; John 3:23.

[4]Mark 16:15-16.

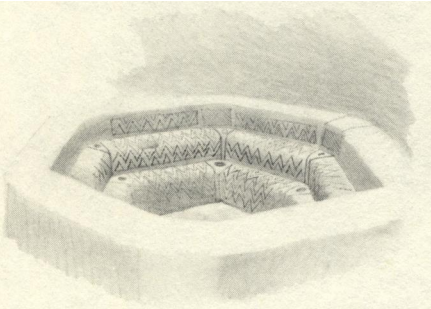
[5]3 Nephi 11:21-26.

[6]Pearl of Great Price, Joseph Smith 2:67-72.

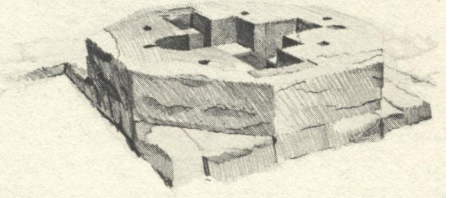
[7]Doctrine and Covenants 20:72-74; 68:25-27.

In searching for the reason why immersion is the proper mode, we come across some interesting symbolism in John. Jesus, teaching Nicodemus about baptism and its importance, likened it unto re-birth:

> Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the spirit, he cannot enter the kingdom of God.[8]



*Baptismal font (hexagonal) Timgad, Algeria*



*Baptismal font, Sabratha, Libya, No. Africa, 5th or 6th Century.*

Another meaning is available from the Apostle Paul, who likened baptism unto death, burial and resurrection. After baptism we should walk in "newness of life," he says. This newness of life harmonizes with the idea of baptism as a re-birth, as Jesus told Nicodemus. Paul also tells us that in baptism we renounce our former sinful life by crucifying the old man, in order to destroy the body of sin. Thus "the old man" dies and "a new man" is born, a symbolical act which is only accomplished by immersion in water:

> Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.[9]

While the scriptures are explicit about the symbolical meaning of the mode of baptism (i.e., immersion), they do not tell us why we must be baptized at

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[8]John 3:3-5.

[9]Romans 6:3-6.

age eight, except that at that age we become accountable before the Lord. Is this an arbitrary age, or does it have a specific significance?

That we may expect a special meaning is implied in the word of the Lord to Joseph Smith:

> . . . that all things may have their likeness, and that they may accord one with another—that which is earthly conforming to that which is heavenly. . . .[10]

The same idea is also expressed in the Pearl of Great Price:

> And behold all things have their likeness, and all things are created and are made to bear record of me, both things which are temporal and things which are spiritual; things which are in heaven above, and things which are on the earth. . . .[11]

In regard to "things which are on the earth," there exists in the Mediterranean world a large number of relatively small buildings in which baptisms were performed. Among these baptistries, which were built from the fourth century on, there is a number which are octagonal in shape. Often they have an octagonal font, generally large enough for immersion, which stands in the center of the building. On the octagonal parapet of the font, eight columns support a baldachin. In other baptistries the font is sunken into the floor with steps leading down.

Could there be a connection between the octagonal shape of the baptistry and its font with age eight of baptism? Perhaps a look at the origin and development of the Early Christian baptistry may shed some light on the question.

The existence of baptistries is not recorded in the scriptures.[12] In "scriptural times," baptism was performed in places "where there was much water," such as rivers and lakes, as we learn from the recorded activities of John the Baptist at the rivers Jordan and Susquehanna,[13] as well as those of Paul,[14] Philip,[15] and Alma.[16]

Before Emperor Constantine the Great (274-337), Christianity was a persecuted religion, and little building activity took place. Christians met in private houses, where, very likely, baptisms were performed (when the political climate forbade the performance in the open).

Such a house-church, complete with baptistry, has been discovered at Dura-Europos on the Euphrates. This baptistry, in the rectangular shape of a room, is the earliest of its kind found so far in the old world—circa A.D. 232—and it

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[10]Doctrine and Covenants 128:13.

[11]Moses 6:63.

[12]Except where baptism for the dead is spoken of. See Doctrine and Covenants 124:29-33. See also 1 Kings 7:23-26 and II Chronicles 4:2-5 which speak of the "molten sea," which may have been a baptismal font in Solomon's Temple. A similar font, still in existence, is found in St. Bartholomew's Church in Liege, Belgium, of ca. 1110, which, like Solomon's example and present-day Mormon temple fonts, rests on the back of twelve oxen. It is unique in the world, although the Lion Fountain in the Alhambra at Granada, Spain, may be related in symbolism, since the basin of the fountain rests on the back of twelve lions. The fountain dates from the 14th century.

[13]Mark 1:5; Pearl of Great Price, Joseph Smith 2:67-72.

[14]Acts 16:12-15.

[15]Acts 8:38.

[16]Mosiah 18:8.

is the only room in the house-church adorned with paintings. One of the paintings visually links baptism with resurrection: a large white sarcophagus is approached by the three Marys, who hold torches and vases with ointments in their hands.[17]

This representation of the morning of the resurrection of Christ in the baptistry illustrates Paul's symbolism of baptism, a relationship which is further established by the fact that from a very early date on, baptism was performed on the eve of Easter.

With the Edict of Milan in 313, Christianity became the state religion of the Roman Empire. This newly-won freedom made it possible for the Christians to start a large building program. But at the beginning of the fourth century the Christians had not yet been in a position to develop a building style and tradition of their own. Therefore they began by taking over existing Roman buildings, or modeling their buildings on Roman examples, at the same time giving the building a new "Christian" meaning or content. In this respect it is highly significant that the building form for the Christian baptistry was taken from the model of Roman mausolea (buildings meant for the burial of emperors or wealthy citizens).[18]

This choice was not accidental; there exists a close linkage between mausolea and baptistries, both in content and pattern. The symbolism of immersion is that of death, burials, and resurrection, which coincides closely with the function of a mausoleum. Therefore it must have been "perfectly natural to any Early Christian believer to use the pattern of a mausoleum for an edifice in which his old sinful Adam was to die and where he was to be buried with Christ so that he might be resurrected with Him."[19]

Roman mausolea were generally either round or octagonal in shape. Examples of the former are the Mausoleum of Cecilia Metella on the Via Appia, the Mausoleum of St. Helena in Rome, and the Mausoleum of Emperor Galerius, now the Church of St. George, at Salonika. The best preserved example of an octagonal mausoleum is the one in the elaborate palace of the Emperor Diocletian at Split.

In the Constantinian Age, baptistries generally followed the round mausoleum pattern. This is exemplified by the Mausoleum of St. Costanza in Rome, which some scholars believe was originally intended as a baptistry,[20] and by

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[17]The baptistry could not be restored *in situ*, but it has been reconstructed in the Yale Fine Arts Gallery. See M. Rostovtzeff, *Dura-Europos and its Art* (Oxford: Clarendon Press, 1938), pp. 100ff.

[18]Richard Krautheimer, "Introduction to an 'Iconography of Medieval Architecture,'" *Journal of the Warburg and Courtauld Institutes*, V, 1942, 22-23. Krautheimer also brings in the Roman bath house as a possible derivative for the Christian baptistry. I personally do not accept this, since it lacks all the symbolical links that make the mausoleum so important in this respect.

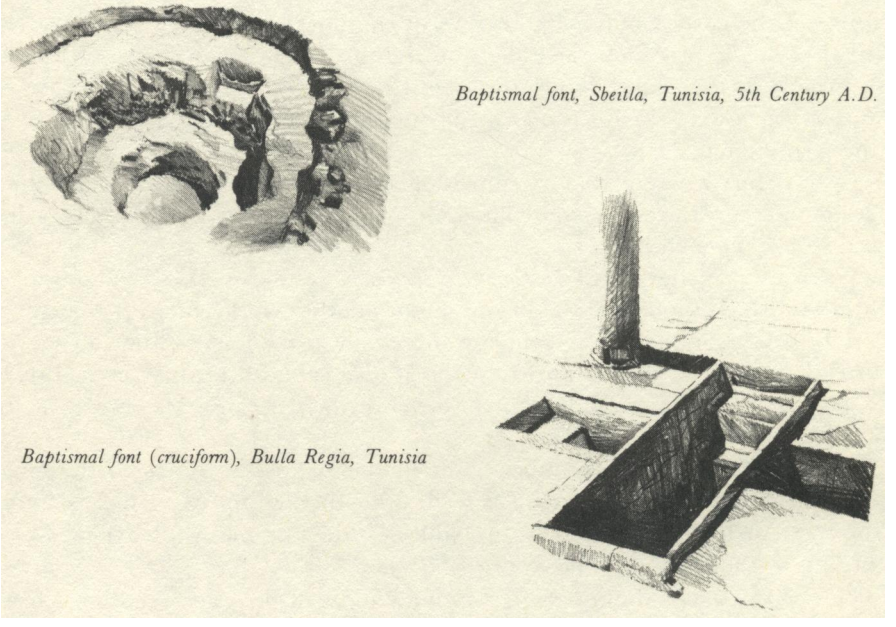
[19]*Ibid.*, p. 29.

[20]See O. K. Wulff, *Altchristliche und Byzantinische Kunst* (II; Berlin-Neubabelsberg: Akademische Verlaggesellschaft Athenaion m.b.h., 1914), I, p. 247 and W. F. Volbach, *Fruhchristliche Kunst; die Kunst der Spatantike in West- und Ostrom* (Munchen; Hirmer Verlag, 1958), p. 5. The seeming interchangeableness of baptistry and mausoleum is further emphasized by the custom of burying people in the baptistry, while it continued to function as such. Tombs were placed in the Arian Baptistry at Ravenna, and although the Council of Auxerre in 578 prohibited burials in baptistries, the custom continued as late as 1419, when Pope John XXII was buried in the baptistry of Florence. See Krautheimer, *op. cit.*, p. 28ff. In order to visit the baptistry at Grado one must pass four Roman sarcophagi which lead the way to the baptistry's entrance.

the baptistry at Nocera, which some date as early as 350, while others place it in the fifth century.[21] It was also the pattern of Constantine's baptistry near the Lateran in Rome, which has been superseded by a fifth century octagonal structure built by Pope Sixtus III and recently restored.

Towards the end of the fourth century a standardization of building pattern begins to take place, spreading from the great ecclesiastical and architectural centers of Rome, Milan, and Constantinople, to the provinces. In northern Italy, southern France, and on the Dalmatian Coast, all areas under the influence of Milan, an octagonal baptistry plan becomes the standard form. The font may or may not conform to the octagon; some fonts are hexagonal or round, or round on the outside and octagonal on the inside. Whatever the combination pattern, the number eight is always in some way represented in the baptistry.

In 373, Milan became the seat of St. Ambrose, and this influential Church Father is credited with the building of the church and baptistry of St. Thecla. Neither building exists today, but excavations have shown that the baptistry was octagonal in form and had an octagonal font.[22]



*Baptismal font, Sbeitla, Tunisia, 5th Century A.D.*

*Baptismal font (cruciform), Bulla Regia, Tunisia*

Similarly shaped baptistries are still in existence at Albenga (Italy), Fréjus, Aix-en-Provence, Riez (all in southern France), Grado (Italy), Salona (excavated in Yugoslavia), and Tabarka (Tunisia). Ravenna has two baptistries, one for the Orthodox community, the other for the Arians.

The baptistry of St. Thecla had an important feature, which was also applied in the Lateran baptistry in Rome. Eight verses were inscribed around the font, which have been preserved in the *Sylloge Laureshamensis*, a manuscript

[21]The date of 350 is given by Sir Banister Fletcher, *A History of Architecture on the Comparative Method* (New York: Charles Scribner's Sons, 1956). Wulff, *op. cit.*, places the baptistry also in the fourth century, while Krautheimer, *op cit.*, favors the fifth or sixth century.

[22]A. Khatchaturian, *Les Baptistères paléochrétiens* (Paris, 1962), fig. 329.

of the ninth century. The first four of these verses are most important for the understanding of the meaning of the number eight:

> The temple of eight niches rose up for holy use
> The octagonal fountain is appropriate for that rite.
> It was fitting that the house of holy baptism rise up in this number
> By which true salvation returned to mankind
> With the light of Christ rising again, of Christ who opens
> the gates of death
> And raises the dead from their tombs
> And freeing confessed sinners from the stain of sin
> Cleanses them with the water of the pure-flowing font.[23]

These verses tell us that the baptistry has eight niches and that the font is octagonal in shape because the number eight is in some way connected with the resurrection of Christ and the raising of the dead. The number eight is thus symbolical of the resurrection.

This idea was rather widely accepted in Early Christian times. In the writings of the early Church Fathers we often come across such phrases as "He [Christ] by his resurrection sanctified the eighth day; it began likewise to be the first, which is the eighth, and the eighth which is the first. . . ."[24] Saint Ambrose states that circumcision on the eighth day foreshadows the eighth day of the resurrection.[25]

Justin Martyr wrote that circumcision on the eighth day was symbolic of true circumcision through Jesus Christ who resurrected on the first day, which is also called the eighth.[26]

The author of the so-called *Epistle of Barnabas* speaks of the beginning of an eighth day which should be the beginning of another world, and for that reason the eighth day (Sunday) was generally observed in commemoration of Christ's resurrection, in strict distinction from the Jewish sabbath on the seventh day.[27] The Jews worshipped the Lord on the seventh day, because He rested on that day from His creative labors.[28]

The recurrence of the number eight in the baptistries refers to the eighth day when Christ was resurrected, as well as to the eighth age, which signalled a "newness of life" in the words of Paul, or "the beginning of a new world" according to the author of the *Epistle of Barnabas.*

This eighth age is the time when *all* mankind will be resurrected, for Christ's example made it possible for all men to do the same, "for as in Adam all die, even so in Christ shall all be made alive."[29] This is also the age when all men will be judged and will have to give an accounting of their life on earth.

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[23]Paul A. Underwood, "The Fountain of Life in Manuscripts of the Gospel," *Dumbarton Oaks Papers,* V, 1950, 81.

[24]Saint Ambrose, *Enarratio in psalmum XLVII,* MPL 14, 1201 See Underwood, *op. cit.,* p. 82.

[25]Saint Ambrose, *De Abraham II,* 11, 79. See F. J. Doelger, "Zur Symbolik des altchristlichen Taufhauses," *Antike und Christentum,* IV, 1934, 160.

[26]Justin Martyr, *Dialogue with the Jew Trypho,* see Doelger, *op. cit.,* p. 171.

[27]Underwood, *op. cit.,* p. 81ff.

[28]Exodus 20:8-11.

[29]1 Corinthians 15:22.

This eighth age is truly "the age of accountability" spoken of in the Doctrine and Covenants,[30] and does not only refer to the actual eight years of a person's life, when he should be baptized, but also to the age following the Millennium. Is it not plausible then that the reason for being baptized at age eight lies in the significant symbolism of that number, which, like the symbolism of immersion, reflects resurrection and newness of life?

That eight is the symbol of salvation through baptism and the resurrection is even mentioned in I Peter 3:20-21:

> . . . when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure [i.e., the number eight] whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ. . . .

Perhaps this is a biblical reference to the fact that people should be baptized at age eight.

*Baptistry, Rome, Italy, 4th or 5th Century*

Traces of the doctrine of baptism for the dead, a doctrine restored in Mormon revelation, can also be found in the architecture of early Christian baptistries.

I have mentioned earlier that not always were baptismal fonts octagonally shaped. The hexagon, the circle and the cruciform are often employed. Examples of these are particularly plentiful in North Africa, at Sabratha, Carthage, Bulla Regia, Tipasa, Djemila and Timgad, and in most cases the font is sunken below the floor of the baptistry.

The meaning of the cruciform font derives from the cross and the crucifixion of Christ, which took place on the sixth day. On the sixth day the Lord also created Adam. The hexagon symbolizes the sixth day and is thus, with the cruciform, very suitable for use in baptistries, because of baptism's association with the death of Christ and with the burial of the "old Adam," who has been crucified with Christ in baptism.

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[30]Doctrine and Covenants 18:42; 20:71.

The meaning of the sunken font becomes clear when we study the place where baptism for the dead is performed. In revealing anew this ordinance, the Lord declared that the baptismal font for this ordinance must be in ". . . similitude of the grave," and "be in a place underneath . . ."[31] The early-day Saints practiced baptism for the dead[32] and they must have had a special place to do this. It is likely that they too were commanded to build a font "in a place underneath."

This ordinance was still practiced by the Marcionites, a Christian sect, in the third century.[33] Further evidences are that at Carthage (Tunisia) two underground baptistries have been found, and that in 397 a Council of Carthage forbade any further practice of baptism for the dead. Most of the baptistries with sunken fonts date from the fifth and sixth centuries and whether they have been actually used for baptisms for the dead is very doubtful, but they reflect the Lord's specification of the "similitude of the grave" and the placement "underneath."

Although baptism by immersion, either for the living or the dead, was replaced by pouring or sprinkling, and age eight was changed to infant baptism, thereby destroying the significant symbolism that was attached to both mode and age, this symbolism was clearly transferred to the architecture of a large number of baptistries from the latter part of the fourth century on.

It is the author's opinion that the octagonal baptistries with their octagonal, hexagonal, cruciform, and sunken fonts reflect the true teachings of the Gospel pertaining to baptism, as they were known among the early-day Saints and newly revealed to Joseph Smith in this last dispensation.

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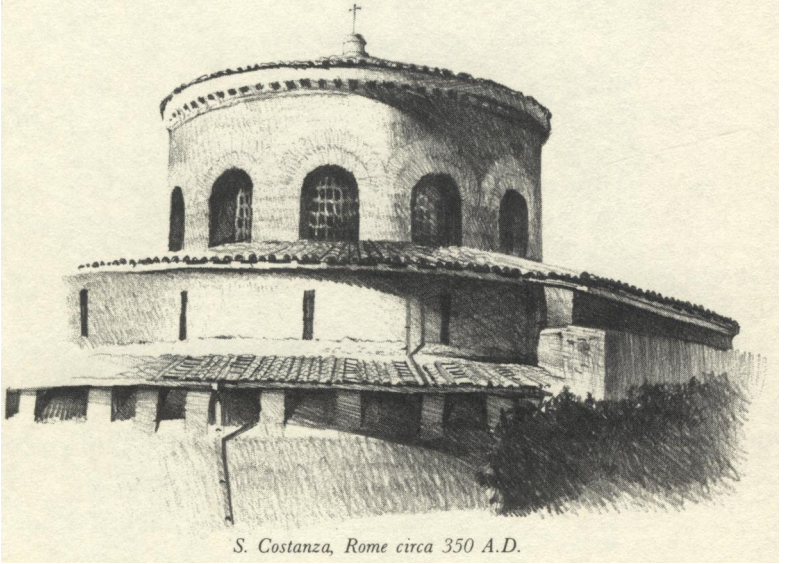
[31]Doctrine and Covenants 128:13.

[32]1 Corinthians 15:29.

[33]Philip Schaff, *History of the Christian Church* (Grand Rapids: Eerdmans Pub. Co., 1950), II, p. 674.



*S. Costanza, Rome circa 350 A.D.*

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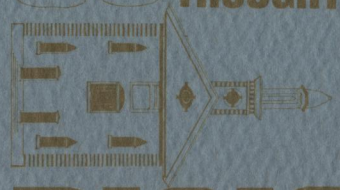

MORMON THOUGHT

A journal of

# Dialogue