DIALOGUE

A JOURNAL OF MORMON THOUGHT

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.

Contents

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REVIEWS

AMONG THE MORMONS

NOTES AND COMMENTS

ART CREDITS:

Cover: EDWARD MARYON

Cover of Fall Issue by: GARY COLLINS

The Sketches in this issue are by: EDWARD MARYON

Photographs courtesy:

L. V. MCNEELY	40
STEVE WAYDA	45
SALT LAKE TRIBUNE	49, 53, 54, 57
UTAH HERITAGE FOUNDATION	59, 60, 63, 64, 65

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Letters to the Editors

The pen and ink abstractions in this section are from the sketch book of Edward Maryon, Dean of the College of Fine Arts, University of Utah.

Dear Sirs:

We had never heard of *Dialogue* until we made a trip to California to visit the people who had converted us eight years before. It opened up new vistas which we knew must exist within the Church, but which were not present in South Carolina.

The Church here is extremely conservative. A few weeks ago a high priest visiting our ward lectured in Sacrament meeting for twenty minutes to the children on "the satanic peace symbol." It was satanic because it was designed by an atheist, he maintained, and its presence in a home would keep the Spirit of the Lord from residing there. His talk expressed his viewpoint as gospel doctrine, and most who heard it probably agreed with him.

My husband is a professor at the University, and while we are active Latter-day Saints, we cannot view the peace symbol as satanic, any more than we can agree with many members' positions on the Negro question, evolution, or birth control.

The gospel has changed our lives and means a great deal to us. My husband is presently Stake Mission President, and I am serving as 1st counselor in the Relief Society and teaching the Gospel Fundamentals Class and Primary. As converts, we *know* how important the gospel is, and what it can mean in the lives of those who care to embrace it. And thus we hate to see members off on tangents alien to most of the world because we know that our primary responsibility is to show others just what God's plan of salvation entails.

Dialogue has helped us realize that it is possible to think and search for truth and remain active Latter-day Saints.

If you need a representative in this area, I'll be happy to serve, but the subscriptions, I'm afraid, will be few.

Please continue to struggle along, for there must be others like us who ache to communicate with other "thinking Saints."

Marcia Cowley
Columbia, S. C.

Dear Sirs:

I read David L. Wright's "The Conscience of the Village" five or six times at first sitting. The strength of his perception and expression caught me by surprise, and I wanted to be sure of my first impression of excellence. I am.

It was a matter of recognition: David Wright's people, imbued with the author's special sense, are people I feel I have known. His mountains and rivers are places I have loved. His religion is one I have lived.

Dialogue and Jim Miller have done us a great service by bringing this superb talent to light. The excerpts appearing in the Autumn 1970 issue only confirm what "The Conscience of the Village" had promised. I hope that we may soon see much more of David Wright's work.

Brent Rushforth
Los Angeles, Calif.

Dear Sirs:

Having enjoyed several copies of *Dialogue* purchased at book stores, I subscribed for it on Feb. 2, 1970. After about six months, I received the spring issue. Several months later the summer issue arrived. I am still waiting for the autumn issue.

Now I have been informed that my subscription is due. When I have received the four issues due me, I shall resubscribe — providing by sensibilities are not again outraged as they were by the illustrations in the Nauvoo story. The choice of a picture of a dilapidated privy to show the beauty of Nauvoo, the beautiful, was profoundly revolting, to say the least. If the texts are no more true to the spirit and accomplishments of Saints than the pictures were, then I am wasting my money.

Oh, the temple was there, perched atop the outhouse, and surrounded by several more, which completely overwhelmed it in the pictorial composition. What a distorted picture of their heritage my grandchildren saw when they thumbed through the magazine! And what bolstering came to my suspicions that *Dialogue* is something of a sounding board for mal-contents and apostates!

However, since I know how to read with the proverbial grain of salt, and since I am aware that some of your authors are openly opposed to Mormonism, and take a delight in publicizing their ideas, still I think many of the articles are stimulating and a feel mature enough to pick the wheat from the chaff, so to speak, I shall probably resubscribe when I have received what is coming to me from my first subscription.

I feel better for getting this off my chest. It has rankled me for months. The puzzle is — why did you choose such pictures? A perverted sense of humor? Malice? To test for reaction? Just plain ignorance? Is there a reason?

Vilate R. McAllister
Salt Lake City, Utah

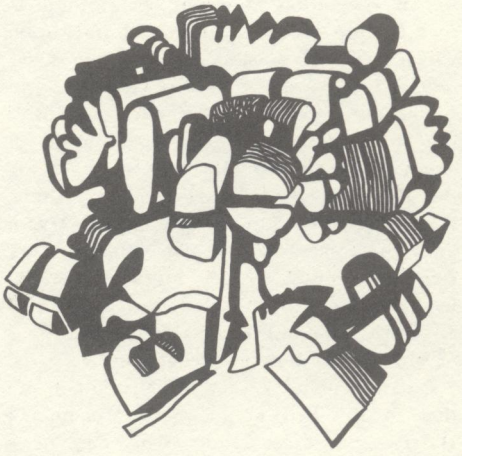
When looking for a significant photograph of Nauvoo for our special issue, the photograph in question was called to our attention by all the authorities contacted. There are numerous drawings of the temple and endless later photographs of individual buildings, but this is the only extant photograph which shows us how much of a city Nauvoo really was. The photograph was not cropped or adjusted to emphasize the outhouse — it was just there. We see no need to apologize for the fact that our forebears enjoyed the most modern sanitary facilities available in their day. —Ed.

Dear Sirs:

re: Gary Hansen's idealism piece (Autumn 1970):

Right on! This is what I need. Where do we start?

Christina VanRy
Kansas City, Missouri



Dear Sirs:

To a person who has devoted over thirteen years of his professional life to development assistance in the undeveloped regions of Asia and the Pacific Basin, the articles by Gary B. Hansen and Wesley W. Craig, Jr., in the Autumn 1970 issue of *Dialogue* were considered extremely insightful, appropriate, and challenging.

In my world-wide travels I have become increasingly disturbed about the Church's missionary program. (I must add that I am equally disturbed about other Christian churches' missionary programs as well, except possibly that of the Catholic Church in Indonesia.) More is needed than just proselyting and conversion. This is only the initial stages in the Gospel process. Equally important is providing a way by which the new converts can grow and progress in the Gospel.

We must face the fact that most of our converts are drawn from the lower economic and social strata and that the Gospel represents, and it should be so, a hope for a better way of life. The Gospel provided real opportunities for several of my great, great grandparents to live a total life

pattern of not only spiritual growth but also material and social gains which were way beyond any consideration in their Scandinavian homeland. I dare say that the latter were of more importance than the former in their joining the Church. Nevertheless, I am the chief beneficiary of their conversions, as well as other third or fourth generation Mormons, as a result of that unique 19th Century social institution which made it possible for them to move out of the grips of abject poverty.

The same social and economic pattern is not available to the swelling number of Asian and Latin American converts. Along the lines suggested by Hansen and Craig, I feel that the Church should again try to meet the total needs of man. Unlike other Christian churches, the Mormon Church has a proven history that certain cooperative-like social institutions under conditions of low economic development work.

On this point I cannot help but recall that in the Fall of 1958 Dr. Mohammad Hatta — a great Indonesian patriot, a founder of his country, a co-author of his nation's Proclamation of Independence, Indonesia's first Vice-President, and an internationally famous economist — asked me to secure for him a copy of Leonard J. Arrington's *Great Basin Kingdom, An Economic History of the Latter-Day Saints* (1958). Dr. Hatta understood well that the rich Mormon history of cooperative institutions offered a number of useful lessons for his new country.

Since then, I have read much and written considerable on the development process, but sadly report that little of the Mormon experience has attracted scholarly or professional attention. Possibly the answer to the reason why this has occurred is found in Hansen and Craig's essays. Much of the dream of Zion has been lost in the United States' 20th Century affluency. In one of my essays I noted that in the United States more is being spent on pet food than helping poverty-stricken peoples abroad.* I imagine that we Mormons also spend a fair size of our family budgets for the same purpose and that these amounts are considerably greater than our monthly fast offerings. Cats and dogs appear to have greater value than hungry and starving children abroad.

Time has come that we who profess a belief in a unique Christian ethic should reconsider how we can help better our new Asian and Latin American brethren. The present organizational arrangement is inadequate to meet this challenge. But we are fortunate that our heritage provides the way. Nineteenth Century Mormonism represents a progressive and an innovative social institution for the vast majority of the world that live under considerably more primitive social conditions. If the Church as a body doesn't act, then it is doing a grave disservice to many peoples and regions of the world. This I firmly believe.

Garth N. Jones
Dept. of Political Science
Colorado State University
Fort Collins

*See my "Failure of Technical Assistance in Public Administration Abroad: A personal Note," *Journal of Comparative Administration,* 2 (May 1970), 25-26.

Dear Sirs:

Concerning the editorial evaluations of "Prayer From a Second Husband": too bad none of your editors has a sense of humor. The last two lines contain the punch line; the second husband is thankful that his wife, who thinks first of the hogs and horses, is indeed sealed to the first husband and not to him!

Gayle H. Bishop
Upper Montclair, N.J.

Dear Sirs:

I think it a fine idea to show what happens to manuscripts when they reach the Board (Notes and Comments), and I don't mind being the guinea pig. But I am baffled by the "Ed. Note." Please check the correct answer and return.

( ) 1. To prove that women editors always recognize women poets (probably with their built-in detectors).
( ) 2. To show that women write sentimental balderdash; whereas men write realistic balderdash.
( ) 3. To flush out any Mormon Women's

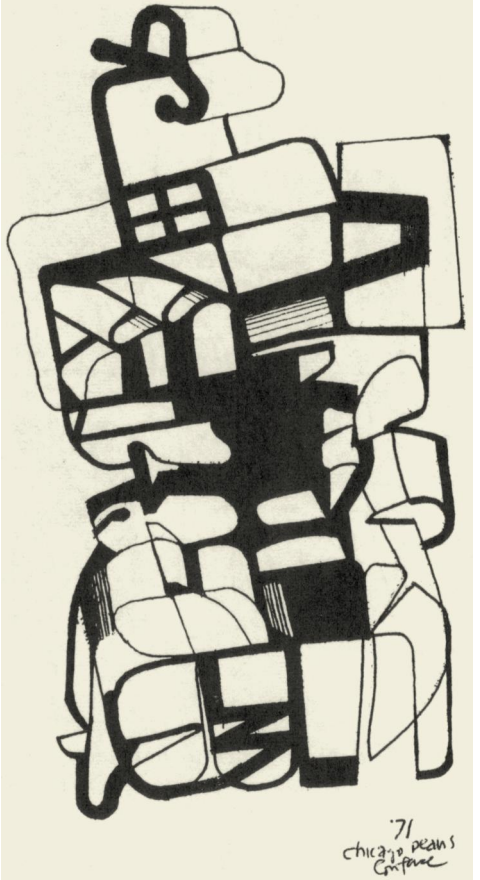
Lib cells that may be lurking in the woodwork.

( ) 4. To show that women do better at writing criticism.

( ) 5. To be "cute."

Mary Bradford
Arlington, Virginia

(V) 6. *To show that editors are male chauvinists.* —Ed.



Dear Sirs:

If "Editorial Decisions" in the *Dialogue* that arrived this week is an oblique search for new literary editors, please consider me an applicant.

The three evaluations of Mary Bradford's "Prayer from a Second Husband" missed the point.

No. 1 misconstrues the second husband's gratitude that he is not sealed to wife to be "curious acceptance of his wife's loyalty to first husband."

No. 2 says the poem might be all right if something could be done about the last two lines, which he terms "sentiment."

No. 3 does ask the right questions but fails to see the answers. Why would the second husband thank God? Why would he thank the first husband? The final lines contain the answer. He is relieved he is not soldered to this wife for eternity. Time has passed — "house and barn grow dim" — ardors of younger days cool, and he is grateful the union is a temporal one.

The poem is intentially ironic; your evaluations unintentionally so. Unless they are bait.

Vivian H. Olsen
Colorado Springs, Colo.

Dear Sirs:

Re "Editorial Decisions" in the Autumn issue: No. 2 made me so good old American mad I put the renewal envelope aside in hope of cooling off. But I didn't. "Relief Society faction," forsooth! Of such Freudian slips are Femlibs made, in spite of all the sermons on the nobility of womanhood. Like the speaker: "We *members of the Church* love our wives and children."

And why "appropriately only she accepted the MS"? I would have rejected the little poem for the same reasons No. 3 did. Would *I* have done so inappropriately?

I am a charter subscriber and have admired the generous spirit (and skill) with which you have avoided any suggestion of an inner elite communicating with kindred souls. And the way you have avoided those snide asides (even if lighthearted they're so revealing but do nothing but set up resistance in their targets). I hope that you will continue to publish stimulating articles for people who like stimulating articles.

After all, if you publish poetry which you cannot really defend as *good* poetry, you may yet be publishing recipes for frozen fruit salad for a wholly imaginary "Relief Society faction." In which case they may find the *Ladies' Home Journal* considerably cheaper.

Pearl Budge
Logan, Utah

Dear Sirs:

My mother just sent me her *Dialogue* (Summer, 1970), so I am a little slow in getting around to comment. I imagine you have gotten most of the reaction you are going to get from that issue.

Anyhow, late or not, I must say something about O. Kendall White's article, "The Transformation of Mormon Theology." What he seems to be trying to say is that Mormonism can't be true because present-day leaders in the Church contradict what was said in the past.

Well, that's all right, Mr. White. If Mormonism never was true then you are flapping your arms in vain, and if it used to be true but isn't any more, then at least for a while we were one up on the Protestants, weren't we?

As evidence of what you call "Neo-orthodoxy," or new thought, among the Mormons, you quote men like Hyrum Andrus, David Yarn, Lynn McKinlay, and Glen L. Pearson. I have heard these men lecture and have read their books, and what impresses me is their four-square reliance upon Joseph Smith, Brigham Young, George Q. Cannon and Wilford Woodruff — all grand old men of the Church — for their opinions.

The thing is, Mr. White, the doctrine of the Church hasn't changed, but audiences have, and when you take a statement out of context you are not considering the people to whom it was addressed. Needs change according to the times. So you accuse Dr. Andrus of "Neoorthodoxy" when he admonishes a B.Y.U. audience to be more aware of the greatness of God. They probably needed that. I know I do, what with television, radio, movies, billboards, and a host of enticements pulling me in a worldly direction. The people who first came to the Utah valley were other-worldly, cut off, not with it. They needed to be pushed the other way. And so they were advised to get out and get an education, to seek learning in all things. I see no conflict in that.

The thing that seems to bother you the most, Mr. White, is that there is no absolute agreement among Mormons on the nature of God, and that, as you say, we don't understand concepts like "infinite, absolute, omnipotent, omniscient, and omnipresent." In other words, for a religion to satisfy you, it must offer instant understanding, in everything. It doesn't bother me in the least that God hasn't seen fit to tell me all. If He had, then I would be like Him. I am content with the little He has revealed to me, and I have great faith that He is going to tell me more. I am not hung up on the apparent conflict of God's knowing everything and yet allowing me my freedom. To know what I

am going to do is not to force me to do it. I am in this life not to prove things to God but to prove them to myself.

You show your vast ignorance of Mormon doctrine, Mr. White, when you quote Glen L. Pearson on the meaning of grace, and put your own interpretation on it. When Mr. Pearson says, "Paul was speaking of another salvation other than the resurrection," he doesn't have to explain further, because *every* Mormon from the cradle up knows there are two kinds of salvation — salvation from death which comes to everybody by the grace of Jesus Christ, and *exaltation* which has to be worked for.

No, no, Mr. White, I am afraid your efforts to prove that Mormonism is going down the drain are (to be Pauline) "sound-

ing brass or a tinkling cymbal," and (to be Shakespearean) "full of sound and fury, signifying nothing."

Virginia Maughan Kammeyer
Alderwood Manor, Wash.

See Notes and Comments Section for additional views on Mr. White's article. —Ed.

Dear Sirs:

O. Kendall White, Jr.'s article in *Dialogue* (Vol. V, No. 2, p. 15) has a footnote which quotes from a letter of John H. Gardner found in *Dialogue* (Vol. II, No. 1, p. 5) as follows: — "the eternal intelligence was organized into 'intelligences' —." This quotation was referred to as having been taken from the *Teacher's Supplement* for the Gospel Doctrine Course entitled *The Gospel In The Service of Man.* The respondent herewith wrote the primary draft of the chapter in the *Teacher's Supplement* referred to above. I was shocked at the comment of Dr. Gardner, for such a statement is directly contrary to my understanding of the basic Mormon position on the matter. However, I let the matter pass without comment at the time of Dr. Gardner's letter. Since Mr. White has taken the statement as evidence of a change in the philosophical principles clearly set forth in the teachings of the prophet Joseph Smith I feel obliged to make a reply at this time.

I have been unable to find the quotation, given by Dr. Gardner in *Dialogue*, in the supplement referred to. I do find on page 10 of the supplement a paragraph which undoubtedly was the basis of Dr. Gardner's letter. I quote the paragraph in full as it appears in the text of the supplement referred to:

"2. Read Abraham 3:18-25. Three key words are used here. These are *intelligences, spirits,* and *souls.* These three words mean the same thing. *Soul* as in Abraham and generally throughout the scriptures means the spirit, and a spirit child of God is an intelligence which has been organized or born from spirit element."

The above statement expresses very badly the idea intended to be conveyed. I am comforted by the thought that my original statement was adversely edited by one of the echelon of editors who scrutinized the manuscript before it went to press. I had no opportunity to see the edited document. However, since I have retained no copy of my original manuscript I am unable to confirm this thought.

The statement as it appears in the *Teacher's Supplement* is quite easily arrived at by an editor if he is thinking superficially of the matter, for Abraham 3:22 reads as follows:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was —"

The original purpose of the statement in the supplement was to point out that the three terms, *intelligence, spirit,* and *soul,* were used with a common meaning in Abraham 3:18-25. As presently understood in Mormon philosophy each of these terms has a distinct and different although related connotation. Why then should these terms be used interchangeably in the Book of Abraham? It appears to me that a sufficient and logically justifiable answer is that the distinctive meaning of these words as used in Mormon philosophy had not yet crystallized. Furthermore, soul and spirit are often used interchangeably in the normative Christian philosophy. When the Lord speaks to me he must do so in the current idiom and language of the hearer.

I must point out also that Dr. Gardner is less than fair in his criticism, for his "quotation" is out of context. Furthermore the "quotation" as given by him is not to be found in the supplement. He has rendered the "quotation" in his own language and in doing so has perverted the meaning. (Compare the Gardner "quotation" with its primitive from the supplement, as given above.)

For the benefit of Mr. White and his readers let me set the record clear as to my position in the matter being considered. I subscribe wholly to the position on the matter as I understand it to be set forth in the various writings of Joseph Smith, including the written report of the King Follett funeral sermon. I interpret the teaching to be that: a) individual, distinctive, and uncreated *intelligences* (other-

wise also sometimes referred to as egos) did exist co-eternal with the intelligence which was that of God; b) that God became the father of the *spirits* of men by *in some* non-understood manner providing "spirit bodies" for these co-eternal intelligences; and c) that man became a living *soul* when his spirit entered the physical world "clothed" with a body of flesh.

Carl J. Christensen
Professor Emeritus of Chemistry
University of Utah

Dear Sirs:

Mr. Mulder suggests in his "Problems of the Mormon Intellectual" (Autumn 1970) that finding superstition and sophistication in the same fold is indicative of intelligence. I would suggest that a better term might be "tolerance."

Mr. Hansen's reference to the true believer and the cultured Mormon in his review of *The Lion of the Lord* (Summer 1970) was cogent.

In my opinion, however, these writers only state the problem. I have not been able to discern a satisfying rationale justifying the cultured Mormons' continued membership in the Church.

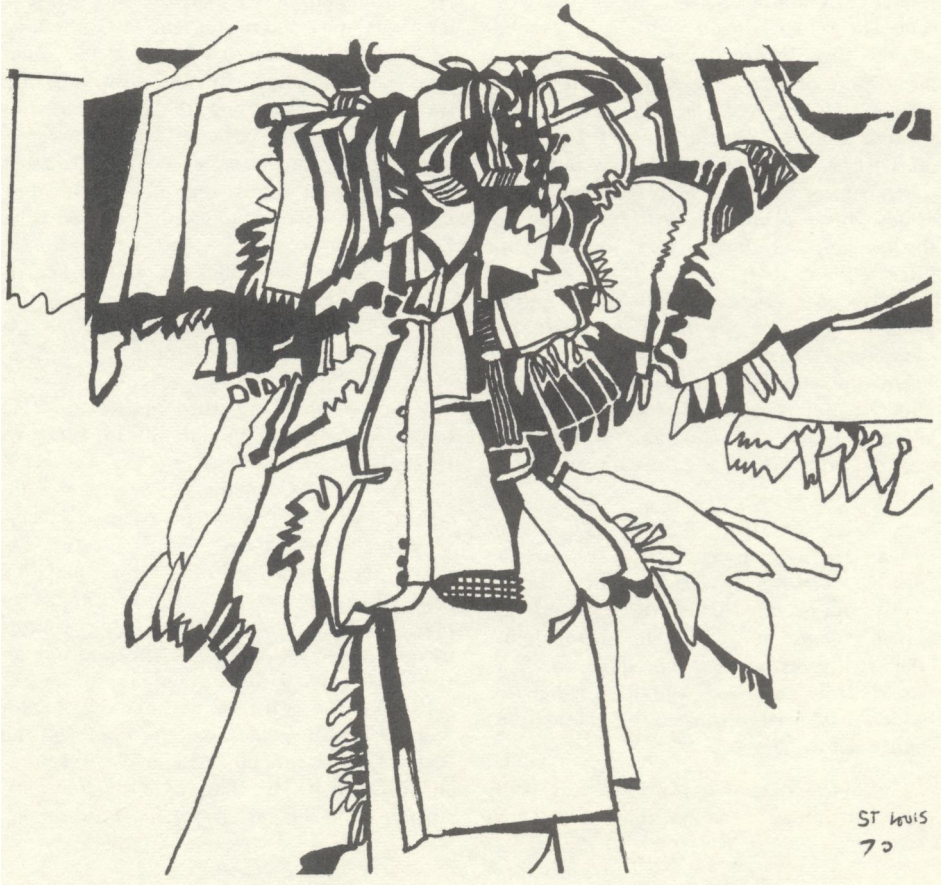
James E. Elliott
Florissant, Missouri

Dear Sirs:

Would it be possible to get a reprint of part of *Dialogue*: Vol. V, No. 3, Autumn 1970? In particular "A New Look at Repentance," edited by Douglas Alder. If that is not possible, then just the part titled "Encounter" by Douglas Alder.

You have a most exciting magazine containing much of great value.

Amy E. Isaksen
Rexburg, Idaho



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THE PRINCIPLE OF THE GOOD SAMARITAN CONSIDERED IN A MORMON POLITICAL CONTEXT

David S. King

David S. King is a former U.S. Congressman (1959-62, 1965-66) and Ambassador to the Malagasy Republic (1967-69) and to Mauritius (1968-69). A former member of General Superintendency of the Y.M.M.I.A., he now serves in the Bishopric in the Kensington Ward in Washington, D.C., where he currently practices law.

"Let no man count himself righteous who permits a wrong he could avert."

—N. N. Riddell

Though the Bible may have generated its share of scholarly disagreement, the New Testament's message about the need for human understanding remains clear and unambiguous. Christians may be divided on various points of doctrine, but at least there is no disagreement that helping someone else in need has always been considered an act of Christian virtue.

The disciples of the Master, as they assembled to receive their final instructions, were told to "go . . . and teach all nations" (Matthew 28:19). Their field of labor was to be not just Israel or Rome, but the *world.* They had previously been instructed that their "neighbor" included anyone in distress (Luke 10:30-37). Their commission was to minister to his total needs, material as well as spiritual.

> For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison and ye came unto me. (Matthew 25:35-36)

Expressions of this same all-encompassing compassion have been repeated over and over in modern scriptures.

> . . . and he inviteth them to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile. (2 Nephi 26:33)
>
> Woe unto you rich men, that will not give your substance to the poor, for your riches will canker your souls. (D. & C. 56:16)

Deep concern for one's neighbor was the concept underlying the Church's Law of Consecration, a new principle and social order for the Latter-day Saints which was designed to banish the curse of poverty forever.

> And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken. (D. & C. 42:30)[1]

It is noteworthy that during his lifetime the Prophet Joseph Smith was highly sensitive to the needs of others, both inside and outside the Church. He displayed an unceasing interest in social reform. His range of recommendations included such proposals as the purchase and emancipation of the slaves by the federal government, the reformation of civil and military penal systems, the upgrading of public education, the establishment of a central national bank, and the institution of a highly sophisticated system of urban planning.

In modern times the Church has continued to distinguish itself by its concern for human suffering, as exemplified by its Welfare Program and its world-wide distribution of relief to disaster victims. Having endured so many wrongs and hardships themselves, the Latter-day Saints now find it quite natural to relate to those who may find themselves in similar predicaments.

On reflection, however, this rather generous estimate of the Good Samaritan propensities of the contemporary Mormon faithful may have to be regarded, in some cases at least, more as an expression of wishful thinking than of fact. It was during my three terms in the United States House of Representatives[2] that I was brought into contact with an ultraconservative element of the Latter-day Saint community whose concepts, in my opinion, were completely at variance with the Mormon ideal of showing active concern for one's neighbor. Though the members of this group were endowed with normal feelings of human kindness in their dealings with friends and associates, they were generally disinclined to project their Christian concern beyond the limits of their homogeneous little circle.

Their ideological common denominator was the conviction that virtually all social welfare legislation[3] was incompatible with the principles of

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[1]See also D. & C. 38:16, 35; 44:6; 52:40; 104:18; 105:3; and Mosiah 4:26.

[2]1959-1962; 1965-1966.

[3]This term is intended to denote that large assortment of government-sponsored programs which are traditionally supported by liberal and opposed by ultraconservative legislators. They include both economic and social welfare measures, usually aimed at stimulating the national economy, raising individual living standards, improving education and job-training, creating job opportunities, clearing out slums, expanding civil rights, removing pollution, improving environment, etc.

the Restored Gospel. This would explain their unwillingness to recognize the state as a proper agency for promoting programs of human betterment. Stated in its most forthright terms, their message was that there was something basically "non-Mormon" about using the agencies of the federal government to translate abstract Christian concern for one's neighbor into concrete proposals for the relief of human suffering.[4] Though in their own minds this point of view was quite compatible with the Gospel of Love, to humanitarians outside their group it seemed to lack the up-to-date realism necessary to turn love for mankind from a theological abstraction into a practical instrument for serving human needs.

Numerically, this group constituted but a small part of the body of the Church, and geographically, its members were widely dispersed. Its point of view, however, was articulated with such persuasiveness that it exerted a disproportionately strong influence on the total Church membership. In fact several faithful Latter-day Saint congressmen were defeated as a direct result of this group's aggressive political activities. Its point of view is still strongly felt within the Church, and in obedience to the well-known political law of the pendulum, it may be expected to wax and wane as the years go by.

Although in politics the Latter-day Saints generally tend to lean toward moderate conservatism, a clear distinction must be drawn between the latter position and that of the ultraconservatives herein referred to. Most Latter-day Saints, though deploring big government and deficit spending in general, would accept, at least up to a point, the need for federal assistance in such areas as reclamation, urban renewal, slum clearance, job-training, area redevelopment, and even civil rights.

To better place the subject of contemporary Mormon ultraconservatism into its historical setting, however, let us first recall that during the 1950's, and the early and middle 1960's, it became apparent to most that millions of Americans had fallen into conditions of extreme adversity. They were the slum-dwellers, the unemployed, the illiterates, and, more particularly, some twenty million race-conscious Blacks. Compounding our national malaise was the dramatic proliferation of such ills as regional economic stagnation, environmental pollution, campus unrest, and a general breakdown of law and order. No particularly prophetic powers were needed to see that America was running a race against catastrophe.

In an attempt to ward off disaster (which attempt, historians will ultimately agree, was at least partially successful) Congress enacted a number of

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[4]This generalization is not completely accurate, of course, for the reason that even within the tight circle of ultraconservatism there are bound to be individual differences. Many ultraconservatives appear to have finally reached a compromise with the twentieth century by accepting, though reluctantly, such once-liberal measures as the Federal Reserve System, social security, federal reclamation, etc. However, when new but comparable measures are currently proposed, even these reformed ultraconservatives still oppose them with the same fervor, as well as the same arguments, as they did the older measures which have now passed into general acceptance. This points up the perceptiveness of that dryly humorous definition of a conservative: one who refuses to do anything the first time.

social welfare measures which the ultraconservatives chose to categorically reject. Though I applauded their zeal, I could not endorse their misconceptions.

In the first place they could never face up to the reality of the nation's social problems. Their single obsession seemed to be that of Communist penetration. Since their thesis was that free societies possess a built-in, self-correcting mechanism which can operate without help from the government, they could not consistently admit that any of our social problems were insoluble without such help. This would explain their refusal to acknowledge the seriousness of the trouble we were in, or else their disposition to blame all these troubles onto the Communists.

Even more grievous than this, however, was their failure to recognize the moral responsibility of each individual citizen to assume his share of the burden which must accompany any meaningful effort to mobilize a national effort against mass misery. Specifically, they failed to understand that racial prejudice, ghettos, and other social evils of that nature could never be uprooted until each American reached the point of acting as though these problems were his *own*, rather than belonging exclusively to the man living on the other side of the railroad tracks.

The dialogue carried on between members of this group and myself on this point was an exercise in total frustration, probably for both of us. My explanations regarding the economics of unemployment seemed to bounce like pebbles off a granite wall. My description of the misery of innumerable Black Americans drew from them a theological dissertation, totally irrelevant, on certain passages in the Book of Abraham. My modest remedial proposals elicited charges of Communist complicity.

When the medicare bill came up for discussion I was admonished by them to "uphold the Church position against it." I protested that the Church had no position against it, any more than it did against social security. In addition, I tried to describe to my correspondents the plight of some twelve million senior citizens for whom the high cost of needed medical care had placed hopelessly out of reach. On this point I drew a total blank. In talking to them about human suffering, which is the language that everyone in the world is supposed to understand, I always had the feeling that I was trying to pass through a brick wall. Others must have had this feeling, too, for during this period the impression was common in some legislative circles that the Mormons neither saw nor cared beyond the horizons of their own immediate interests. This entirely false image was bound to impede the progress of the Church, and to reduce its range of influence.

A second misconception of the ultraconservative group had to do with the proprieties of personal conduct in the political arena. A great number of them, upon entering active politics, became intemperately aggressive. This led, in a few extreme cases, to public attacks on the faith and religious motivation of devoted Latter-day Saint officeholders. From my personal observations these attacks were unwarranted and degrading to the American political process. Not only did they inflict unnecessary injury on their victims, but

also embarrassed the Church by making it appear to be torn by internal dissenssion:

> . . . I say unto you, be one; and if ye are not one ye are not mine. (D. & C. 38:27)

A third mistake which I ascribe to my ultraconservative friends was their persistence in alleging, erroneously, that their extreme political views had received the official endorsement of the General Authorities of the Church. As all Latter-day Saints know, it is easy to get this impression because of the nonprofessional character of our priesthood and Church procedure. All worthy members have access to the pulpit, and hence to the means of attributing to their own opinions an authoritativeness to which they may not be entitled.

It was in order to put a stop to such erroneous attributions that the First Presidency took occasion, on January 2, 1963, to reiterate the Church's clear and unambiguous position of political neutrality, in the following words: "We believe in a two-party system, and all our members are perfectly free to support the party of their choice. We deplore the presumption of some politicians . . . who undertake to align the Church or its leadership with their partisan views."

Informed Church members should certainly know by now that the Church has always officially taken this position. As recorded in the *Documentary History of the Church* (Vol. 5, p. 526), the Prophet Joseph Smith himself declared in 1843, "I am not come to tell you to vote this way, that way or the other. . . . The Lord has not given me a revelation concerning politics. I have not asked for one. . . . I desire to see all the parties protected in their rights." Moreover the Doctrine and Covenants reads, in this respect, "We do not believe it just to mingle religious influence with civil government . . ." (D. & C. 134:9).

Considering, then, the Church's support of the United States Constitution, including the latter's clearly expressed doctrine of the separation of church and state, it seems to me that Latter-day Saint meeting-goers would do well to check their politics at the chapel door before entering.

It would be appropriate at this point to evaluate the bedrock logic supporting the ultraconservative opposition to government-sponsored social welfare programs. It can be simply stated as follows: the operation of the principle of free agency is prerequisite to spiritual growth and salvation. Therefore, everything that enables free agency to operate is good, and everything that circumscribes its operation is bad.[5] Since government programs are imposed upon dissenting minorities as well as assenting majorities and are enforced by legal sanctions, they are compulsory and therefore restrictive of free agency. This is particularly true of federal programs, which are more comprehensive and therefore less individualized. They are considered, then, to be necessary evils, at best, and must be kept at an irreducible minimum. Society's social and economic ills should be cured, not through compulsory

[5]See Moses 4:1-3; D. & C. 29:36; and 101:78.

collective action programs, but through strengthening individual moral fiber. Where collective action does become necessary, voluntary organizations and state and local units of government, rather than the federal government, should be used as the acting agent.

The moderate conservatives and the liberals agree with the ultraconservatives that the preservation of free agency and of moral fiber are all-important. Up to that point their respective positions are indistinguishable. The final conclusion of the ultraconservatives, however, relate to the disqualification of the federal government from any social welfare role, is predicated on two intermediate but important premises which the liberals and many moderate conservatives categorically reject.

The first is the premise that all government social welfare programs diminish man's free agency. In answer, it must be pointed out that what really concerns us is not whether federal programs result in *some* diminution of individual freedom, which obviously they must, but whether they result in a *net* diminution. Stated interrogatively, can it be shown that the adoption of federal programs will bring to American citizens, on balance, a greater total amount of ultimate freedom than was previously enjoyed, even though some intermediate freedoms may have been sacrificed in the process? The liberals argue that it can.[6]

By way of analogy, a motorist choosing to travel on a public highway thereby loses his freedom to drive on the left-hand side of the road at 100 miles per hour while intoxicated. Stiff penalties are imposed to enforce these interdictions. In exchange, however, the motorist acquires freedoms far greater than the ones surrendered, including the freedom to travel in comparative safety at driving speeds instead of at walking speeds. This alone could well result in liberating a thousand extra hours a year for his own individual use. Hence it will be seen that his freedom has been increased, rather than decreased, by virtue of the penalties of the Traffic Code.

The force of the argument, in the context of the social welfare problem, can be clearly felt by considering a specific case: that of a Negro boy who, we shall assume, has lived all his life in the slums of a decaying metropolis. His parents are barely literate. His playgrounds are dirty streets, and his toys are whatever he can lay his hands on. His medical and dental care are mediocre or non-existent. His schooling is sub-standard; his environmental influences, unbelievably atrocious.

As he reaches manhood, he finds that he is poorly trained, jobless, and without prospects. He feels despised and beaten before he starts. His constitutionally-guaranteed political freedoms are totally untranslatable by him into anything relevant to his far more pressing concern, which is how to earn a living and support a family. What he feels he really needs is the freedom to secure some technical training and job opportunities, the freedom to be

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[6]Obviously this would not be true of all federal programs, for some of them are indefensible. It would be unfair to judge the soundness of either the conservative or the liberal position on the sole basis of samplings taken from the extremities of the legislative spectrum.

treated as an equal, and the freedom to own a home on terms of equality with other members of the community. As far as he is concerned, any freedom that doesn't give him that much isn't really freedom at all!

It is only in that context that any realistic evaluation of the curtailment of free agency by a federal program can be made. Let us take, for example, the federal job-training program, which is designed to give our Black youth, if he takes advantage of it and works hard, the technical skills enabling him to find permanent employment and therefore economic independence and social dignity. Comparing the very minimal diminution of freedom which this program may occasion to society as a whole[7] with the considerable augmentation of freedom made possible to the hundreds of thousands of beneficiaries of the program, we would logically have to conclude that the program's net effect is decidedly in favor of freedom.

Comment should be made here on that nugget of wisdom so freely given by today's well-to-do to our younger struggling generation. We've all heard it. It goes something like this: "My great-great-grandfather didn't get any help from the government, and yet he succeeded in establishing himself out West as a prosperous farmer. Why can't you do the same thing? What you need is more backbone and initiative."

The advice about backbone and initiative is excellent, but not entirely germane. If we are going to be absolutely honest about it, we will have to admit that the great-great-grandfather in question, though extremely hard working, also received some valuable help in the form of real estate, which was available in copious quantities during much of the last century. It could be obtained, either from the government or from land speculators, and sometimes for little more than pennies. It is true that under the Homestead Laws settlers had to work hard to perfect their title, but the opportunity was there. Translated into today's terms, this would be as though every unemployed person, upon application, and for a modest fee, were set up by the government in business with a substantial amount of capital equipment, whose costs could be repaid on easy terms, out of profits. Unfortunately this kind of economic benevolence disappeared with the frontier.

The second major premise of the ultraconservatives which is challenged by their opponents is that federal social welfare programs should not be used to take care of our social and economic ills because local governments and voluntary organizations can do the job better.

If this statement is meant to apply to *all* programs, at whatever level, then it is obviously not true. Of course no one will dispute the fact that local governments can do *some* jobs better than the federal government; and almost everyone agrees that local governments should remain strong and vigorous to perform the jobs they can do best. Most liberals would go as

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[7]In considering the cost of job-training programs it should be remembered that the revenue from the taxes later to be paid by job-trainees, after they have become profitably employed, will return to the government the initial cost of the program many times over. In no sense can such programs, which add immeasurably to the nation's total wealth, be considered a net drain on the United States Treasury.

far as to concede that, all other things being equal, it would be better for local governments to be responsible for all of society's social welfare programs; but, alas, all other things are not equal, and out of recognition of this simple fact our great federal system was born. Its numerous programs came into being, not because of a power-hungry bureaucracy or communist infiltration, but because America had no other choice. The proof of this assertion is that fact that when ultraconservative candidates for the presidency or other high national political office move closer and closer to victory, a clearly discernible metamorphosis takes place in their thinking. Faced with the awesome responsibility of presiding over the destinies of 206,000,000 Americans, their conservative panaceas appear pitifully inadequate. Gradually they abandon their pledge to destroy those very federal programs whose destruction constituted the *raison d'être* for their entering politics in the first place. Although the Sherman Antitrust Act, the Federal Deposit Insurance Act, the Federal Pure Food and Drug Act, the Tennessee Valley Authority, the Fair Labor Standards (minimum wage) Act, the Social Security Act, and a galaxy of others were condemned at the time of their enactment for being socialistic, wasteful, bureaucratic, unconstitutional, and un-American, I have not heard of one responsible conservative presidential aspirant, not even Barry Goldwater nor George C. Wallace who now seriously proposes their repeal.

Federal social welfare programs are the direct outgrowth of the bigness and complexity of a society which we were all responsible for creating, and the price for which we must all be prepared to pay. It seems to me that the only persons entitled to protest these government programs would be those pitifully few who receive no benefiits from them at all. They would be limited to a few hardy souls who migrate into the desert and there live out their days in misanthropic solitude.

Today, all of our nation's producers, distributors, and consumers are enmeshed in a network of economic interdependency, requiring the most sophisticated kind of planning and coordination to keep in proper functioning condition. This is as self-evident as the fact that a modern space vehicle containing over one million interrelated parts requires more centralized control to operate correctly than does a covered wagon. It would hardly seem necessary to add that the federal government is frequently in a better position to provide national coordination than are the states. Consider for example the fact that a substantial drop in the price of lead and zinc, due, let us say, to the unexpected discovery of a commercial substitute, might well result in the closing down of 100 marginal mines and the unemployment of 25,000 miners. This, in turn, might well trigger a serious regional recession which a small or poor state would be hard pressed to cope with.

When the American fuel consumers changed over from coal to gas a few years ago, annual retail coal sales dropped by millions of tons, and a hundred thousand coal miners in the coal fields of West Virginia were thrown out of work. It was comparable to the gradual drying up of a huge river, leaving millions of fish to die. Such a catastrophe could only be averted

by either pumping more water into the river bed or by transferring the fish to another river.

It is interesting to note that in the case of the coal miners, these were the two objectives which the government sought to achieve through its regional development and anti-poverty programs, i.e., to stimulate new regional industry, and to make possible the physical transfer of the unemployed into new areas of economic opportunity. The results of the program were encouraging.

On the floor of the House of Representatives, at the time the above measures were debated, the ultraconservatives argued that West Virginia should take care of its own unemployed, and that to bring in help from the outside would weaken the West Virginians' moral fiber. The fact was, however, that lack of moral fiber had nothing to do with their predicament. The stricken area had become economically weakened from the loss of its major source of income. Its tax base, due to the depreciation of property values, had shrunk so small that it could no longer support the burden of its idle unemployed. Any attempt to do so by further increasing its tax rates could only have had the effect of driving the few remaining businesses away, in search of tax relief. Congress wisely concluded that these unfortunate people were victims of adverse economic conditions over which they had little control, and that they were entitled to national assistance. The ultraconservatives, on the other hand, believed that the whole program moved us just one step further down the road to communism and destruction.

What was true of regional rehabilitation for the economically depressed coal fields was also true of slum clearance, pollution abatement, narcotics traffic control, mine safety, minimum wage, and civil rights. In the case of each of these problem situations the history of the state and local community effort was a history of "too little and too late."

From this it must not be concluded, however, that all federal programs are good. It is no secret that some of them are proved disappointing even to their sponsors, and many of them have shown dangerous tendencies toward proliferation, duplication, and bureaucracy in the worst sense of that word. As a liberal I have no hesitation in saying that the correction of the abuses and excesses of federal power is a necessary and a never-ending task, and one for which the moderate conservatives are often better equipped than the liberals.

In recent times we have seen a sincere effort to give more meaningful political roles to the state and local governments. Not even the most extreme liberal would find fault with this. The destruction of humanity's natural diversity through the uniformizing process of our modern political and industrial giants is one of the most depressing developments of the twentieth century. The further strengthening of local governments could only serve to help correct this unfortunate development.

As ambassador to the Malagasy Republic and to Mauritius I saw with concern the increasing suppression of individuality on an international scale. I saw to what extent the super powers were imposing their language, their

music, their art, their politics, and a whole standardized way of thinking on the emerging nations, to the annihilation of the latter's national personality. While all this is probably not intentional, it is nonetheless a fact.[8]

Returning, however, to the national picture, it is apparent that solving the problem of giantism isn't as simple as going out and slaying the federal Goliath with one stroke. His continual presence in our midst testifies to the fact that we have now found that we can't get along without him. To suddenly smite him to the earth without first providing a replacement, as my ultraconservative friends have frequently suggested, would be an invitation to anarchy. Let it be remembered that our federal Goliath, unlike the ancient Philistine monster, did not invade the sacred soil of Israel uninvited and unwanted. If the states regard him as an interloper, they have only themselves to blame for his presence. His intrusion only served to fill up a vacuum which they themselves created. The national water pollution scandal offers a dramatic case in point. The record will show that our slow-moving giant waited over a hundred years for the states to stop dilly-dallying with the problem. The verdict of history will be, not that Goliath moved too fast, but that he didn't move fast enough. Because of his delay, many of the finest lakes and watercourses in America were ruined, some beyond redemption.

The objective of this article, however, is not to philosophize on the merits of federal versus state programs, nor to attempt to define their respective jurisdictions. Its effort is only to point out that the spirit of modern liberalism, which seeks to translate concern for one's neighbor into effective social legislation for the relief of human suffering, is not incompatable with the Restored Gospel. There are many devoted Latter-day Saints who so believe. Others may honestly disagree, but this disagreement certainly raises no presumption that one or the other of these groups must have fallen into the quagmire of sin and error. There is ample room, within permissible limits of Latter-day Saint orthodoxy, for honest differences of political opinion.

To many members of the Church, liberalism offers the only practicable way for the Gospel of Love to bring material blessings to suffering millions who are not yet able, or willing, to accept the Lord's better plan, but who are still our brothers, and deserving of Christian compassion. I find no scripture directing us to confine our solicitude to those of our own faith, or to build a wall around our benevolence.

> Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stronger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them saying, . . . Inasmuch as ye did it not to one of the least of these, ye did not to me. (Matthew 25:44-45)

In addition, those for whom the preservation of traditional American values becomes the all-important political objective should not forget that

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[8]It is interesting to note that several contemporary thinkers have argued that the demand for a high degree of specialization in thousands of categories of current technology has tended to restore a great deal of our vanishing diversity.

some of the most effective blows in defense of the Constitution, and against Communism, have been struck by liberal swords.

Surely liberals and conservatives, if they are candid, will have to acknowledge that every well-balanced society needs both of them, and that each should understand the function of the other.

Another issue has appeared on the scene, however, which may result in a complete reshaping of traditional political alignments. One cannot avoid referring to it in passing. It has to do with permissiveness in general, and more specifically, with liberalizing the laws concerning such matters as "promiscuity, pot, and pornography." Those carrying the offensive for this kind of liberalization are equipped with some extremely impressive armaments, including the recommendations of Presidential commissions, scholarly committees, and a battery of avant-garde freethinkers. Some apologists for this new far left argue that our laws on abortion, prostitution, adultery, marijuana, partental control of minors, and criminal procedure in general are "hopelessly out of date," by which they mean "too strict."

Many Americans, including both traditional liberals and traditional conservatives, view this turn of events with pure horror. They see in it an apostasy from the principles underlying America's greatness, and a confrontation with the most serious threat in our national history.

Because of an unfortunate semantic confusion, the designation "liberal" will be given to all permissivists and those who advocate "liberalizing" the laws-referred-to-above, even though many traditional political liberals may consider such appellation a hideous distortion of this noble word.

Liberals, like conservatives, come in all varieties, and, like the conservatives, are split badly on this new moral issue. This means that new alignments will be made in which traditional political liberals, including this one, will be found fighting side by side with many traditional political conservatives, for the preservation of the historic moral values which are presently being threatened by the dissidents of both camps.

This continuing struggle to establish permissivism must not be confused, in spite of the confusion of terminology, with the traditional liberal-conservative political struggle, which must also continue, and which is still very much relevant to contemporary life. Traditional liberals still have their work cut out, particularly in the field of anti-pollution, race relations, urban planning, and consumer protection.

If the liberals of old had faltered at the crucial moment of their history, there would have been no American Revolution and no emancipation from human slavery. Had they not played out their historic role with courage, today we would not know the blessings of public education, community hospitals, libraries, safety standards, and pure food and drug laws to name only a few.

Now that the fighting is over and the victory won on these historic issues, it is reassuring for the timid to believe that every worthwhile liberal cause has already been disposed of. They are quite prepared to be convinced that those who continue the fight for the benefit of some unfamiliar person, and

on some unfamiliar frontier, are troublemakers, and that the miserable of the world who have made untidy beds, should now be required to lie in them.

Those hearts who feel little charity for the millions of human beings who are being slowly crushed by the wheels of a Juggernaut not entirely of their own making, would do well to consider the words of King Benjamin in Mosiah 4:16-19:

> And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish.
>
> Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him my food, nor impart unto him of my substance that he may not suffer, for his punishments are just —
>
> But I say unto you, O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God.
>
> For behold, are we not all beggars? . . .

IMPERCEPTIVE HANDS: SOME RECENT MORMON VERSE

B. W. Jorgensen

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> *Dialogue:* What would you say is the future of poetry in the church?
> Larson: All is not well in Zion.

Thus Clinton Larson in an interview published in *Dialogue* for Autumn 1969. Dr. Larson, whom Karl Keller has described as the first "Mormon *poet*," also affirmed a hope that "If . . . literary artists . . . take their work as seriously as they should, and by 'seriously' I mean that they become professionally responsible, then a significant and coherent literary movement can begin." Whether a "literary movement" in the church is possible, or even desirable, I wish to leave aside. Good poems, however, should be possible and certainly are desirable; they are, as Larson suggests, "part of the spiritual record" of this people. The recent books of three young writers, who might be thought of as second-generation L.D.S. poets, exhibit the grounds for both the hope and the negation in Larson's remarks.

The Search (Provo: Trilogy Arts, 1970) is Carol Lynn Pearson's second book. Her first, *Beginnings*, is widely known and sold, and some see its popularity as a healthy sign.[1] It may not be, but the reasons for the wide accep-

[1]Two significantly divergent reviews, by Dale Fletcher (*Dialogue*, II [Winter 1967], 123–126) and Edward L. Hart (*B.Y.U. Studies*, VIII [Spring 1968], 346–350), suggests the literary problem its publication raises. The former lauds its vision, its use of "the key of knowledge"; the latter disparages its artistry.

tance of Mrs. Pearson's work by the Mormon audience are not hard to guess. For the most part, her poems resemble the invocations in our Sacrament Meetings: they seek to utter for a congregation the attitudes institutionally appropriate to the occasion.[2] Thus their themes are usually general, simple, and consistent with our received notions of gospel truth; their tone "uplifting" and reassuring if not self-satisfied; and their language plain, even commonplace. The question is not whether they speak for us, but whether they do it as well as poems should.

While not the best poem in *The Search*, "Unfed" (p. 8) is fairly representative, and it exhibits the characteristic virtues and defects of Mrs. Pearson's manner:

We feed one another
In rations,
Serve affection
Measured to
The minimum daily
Requirement,
The very acceptable
Least—

While love
Bursts the walls
Of our larder,
Wondering,
Amazed,
Why we are afraid
To feast.

The poem delivers what we have come to expect of Mrs. Pearson, possibly what she has come to expect of herself: a small but significant moral perception clinched with a witty, sometimes surprising rime. The question is whether, in meeting these expectations, she has failed to be "professionally responsible" to the craft of poetry, and particularly to this poem. The syntactic inversion that sets up the "least / feast" rime is mildly disturbing, but here, unlike such inversions in some of her other poems, it functions as well to remind us that the least of love may be all too acceptable to us, that we casually constrict our spiritual lives. Even the cliche from the cereal ads does double duty, suggesting some of the habits of thought that induce our self-constriction. And of course the rime itself carries the poem's central antithesis, as it should if it is to be given such prominence. All well and good. But:

Consider the metaphor in the second stanza. Love is some kind of swelling foodstuff, like an enormous mass of rising bread. But it also has attributes of consciousness: wonder and amazement. I am uncomfortably reminded of an amorphous, sentient, protoplasmic invader I saw once in a

[2]Thus they may belong to a variety of poetry Allen Tate described in "Tension in Poetry" in his *Collected Essays* (Denver, 1959): "a generalized personal poetry for the sake of the reassurance and safety of numbers"; "the anonymous lyricism in which the common personality exhibits its commonness" (p. 76).

drive-in movie.[3] Perhaps I strain the ridicule, but this botched metaphor does represent a kind of poetic irresponsibility that I believe is characteristic of most of Mrs. Pearson's work. The first lines of "Mother to Child" (p. 23), for another example, contain a simile with some of the density and suggestive power of a good haiku (though I would cut "Look," "little," and "Like," and put a colon after "mine"):

> Look—
> Your little fist
> Fits mine
> Like the pit
> In a plum.

Sixteen lines of pious truisms follow this, narrowing and confusing its rich implications. Why not leave well enough alone? Even Jesus didn't always bother to explain his parables — "who hath ears to hear, let him" — but Mrs. Pearson, solicitous of her audience's edification, buries good metaphor with middling message.

Her other main defect, unevenly disciplined language, she commonly displays in diction and prosody. In "New Child" (p. 19), for instance, the denotation of "desperately" (literally, "hopelessly") jars heavily against the content and tone of the poem. Similarly, to return to "Unfed," the syllables "the walls" in line 10 add little to imagery or meaning, since a larder must be some kind of enclosed space. Also, coming after the tripping anapests of lines 5-8, these syllables tend to make me hear lines 9-11 as "While love / Bursts the walls / Of our larder," draining the force of "bursts." Even with "the walls" deleted, though, the rhythm still dribbles. Sound does not support sense, here and in far too many other poems in the book; the meters and rhythms seem to be whatever came easiest to hand.

In my judgment, *The Search* shows little or no growth in craft or perception beyond what Mrs. Pearson displayed in *Beginnings.* The manner — particularly the clever rime — may in fact be hardening into a formula. Besides the careless treatment of metaphor and prosody, this second book displays some of the other defects Edward Hart found in the first. The offensively smug persona,[4] for instance, appears in "To an Atheist" (sic, p. 34), where the sneering tone is, to say the least, uncharitable; again, in "Standing Before the Great Pyramid" (p. 52), the persona seems so certain of a good seat on judgment day that we might wonder why a writer so sure of eternity doesn't spare a little time to make better poems.

But a reviewer need not labor his own wit to make the point. Mrs. Pearson's own poem "The Pruning" (p. 17; it could stand a little itself)

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[3]The film does not need naming, but it might be instructive to consult a 17th century treatment of a theme similar to that of "Unfed" — George Herbert's "Love (III)." Herbert employs the metaphor of eating, but he treats Love (another name for Christ in his tradition) as a gracious host unwilling to let us decline his invitation.

[4]John Ciardi has argued in "The Sympathetic Contract," Chapter Five of *"How Does a Poem Mean?* (Boston, 1959), that a persona or "total complex of tone and attitude" that a reader cannot accept is sufficient reason for judging a poem bad.

makes a sufficiently apt comment on her work. She recalls herself as a child, ignoring her father's advice about pruning the apricot buds, and leaving "one branch / All full of flowers." She harvests, of course, "many, many / Tiny apricots." Read the last four lines (the first three a single chopped-up pentameter; the last, despite the rime, gratuitous):

When it was dark
I fed them
To the cow.

I prune now.

Amen and amen.

One small apricot in this book is worth saving from the cow, though, in spite of a poor title and apparently casual line-breaks. In this one, metaphor, wit, and surprise rime all cohere; it is one of the best she has given us:

THE USES OF PRAYER
Heaven
Holds out a blessing
Like a bright
Ripe fruit,
Only waiting
For us to ask for it:
Our words
Weave the basket.

* * * * *

Judging Marilyn McMeen Miller's *Rainflowers* (Provo: Art Publishers, 1969) presents an immediate difficulty: written to appeal primarily to youth, taking as its main subject romantic love, the book is heavily sentimental, often tritely cloying (see "Daybreak," p. 19). A few poems, granted the general subject, do have a sort of charm, like "Afterthought" (p. 14):

I should not have kissed you—
That is plain;
Yet were I given half a chance
I would again.

The book has as well an interesting organization, a kind of narrative progression I would describe as moving through four phases, tracing the growth of one love, then its dissolution, then the growth of another love to fruition, and ending with themes of nature, time, and eternity.

While I believe Mrs. Miller capable of writing better poems than Mrs. Pearson (she has perhaps more feeling for language, more sensitivity to sound and the sensory qualities of imagery), *Rainflowers* now seems to me no more successful than *The Search*, and it shares with Mrs. Pearson's work the problems of diction and prosody. Mrs. Miller often seems to choose her words more for sound or connotation than for denotation ("deckles," "paramour"), others for their exotic or "poetic" associations ("linnet," "wattles," "moor," "heather"); some phrases are redundant ("sluggish turtling drives"),

others merely trite ("sun-kissed grass," "warmed my heart," "fruited plains").

Prosodically, like Mrs. Pearson, Marilyn Miller frequently *appears* to be writing free verse; at least many of the poems look random. But even rudimentary scansion shows them often to be irregularly broken iambics. The first five lines of "Star Bright" (p. 11), for instance —

> When I was almost out of stars
> You came.
> The sun-kissed grass
> And leaves
> Were not the same

— are actually a pentameter couplet, and the emphasis presumably secured by the line-breaks does not justify them. The same broken pentameters occur again in the last three lines of "Forever Moon" (p. 43), in the third stanza of "This Is a Good Love" (p. 45), and elsewhere, prompting the observation that if so many lines are iambic or near-iambic, they should be more carefully wrought, or if free verse is the aim, they should scrupulously be kept from falling into such frequent iambic patterns.

Here and there we encounter well-modulated iambic lines preceded, followed, or interrupted by clumsy ones or by awkward trisyllabic feet. Note, in the following, the second line, a trimeter with an effective spondee:

> And it has been so many days since I have seen
> That moon's dark half defined
> By some light still mirrored from the sun. (p. 43)

Or, in these lines, the nicely counterpointed third:

> Into the streaming edge
> Forsaken by dappling sunshine —
> Facing rivers of clouds and rains. (p. 53)

This sort of thing suggests a willfully slack prosodic discipline, for if Mrs. Miller can write good lines, why doesn't she make all of them that way?

One poem in *Rainflowers* I find prosodically interesting is "Dusk Song" (p. 52), for some of its lines suggest what Mrs. Miller may be able to do with rhythm:

> The throb of the cricket
> Etches eternal evenings — its long
> Constant saw of strings:
> Legs like strings scraping night —
> All warping, woofing to this one
> Ancient song, long — meaning warm
> Summer dusk, tall grass, woods, a walk
> In dim parks, the cool odor of Queen's Lace.
> This tune is the sum of sighs.
> The breathing out and in that begin
> To calm.
> And in evening's breath
> The rocker etches in duet
> Its mellowing psalm.

Note how the frequent sprung stresses in lines 6-8 relax in subsequent lines to reach the appropriately regular iambic movement of line 13. One wishes this pattern of rhythmic tension and relaxation had been more consistently developed through the entire poem. The use of assonace and consonance here also deserves notice, though unfortunately this and other positive values in the poem are counterbalanced by some obtrusive defects (e.g., the dissonant onomatopeia of "woofing" and the misnomer "Queen's Lace").

In general, that is what I find in *Rainflowers*: fragments of poems, lines, perceptions that suggest definite poetic talent, but few poems wholly successful even in small ways. Clinton Larson's comment again applies: Mrs. Miller is fully "responsible" neither to the craft of poetry nor to the poem she has in hand. Perhaps, in her choice of subject and dominant tone for *Rainflowers*, she has also failed to be responsible to her own sharpest insights. For, ironically in a book devoted to love, most of her better lines deal not with falling-in or being-in but with falling-out. Consider the acid levity of "A Gift" (p. 28):

> My other gifts are much too much —
> I sense they seem to fright you.
> So now I'll give my absence, love,
> A gift that should delight you.

Or the abrupt dismissal in the last lines of "Don't Talk to Me of Love" (p. 29):

> I have seen your loves grow dim
> And stop and start.
> If you must talk of love,
> Make it short.

Once, in a simile in "The Miracle of Touch" (p. 48; and why not just "Touch"?), Mrs. Miller gets close to the feeling of being-in-love, when the eyes of the beloved

> like the crested peaks from jewels
> Strew the skin with points of light.

This image, in its synaesthetic force, outdoes everything else in the poem, perhaps outdoes any other image for such a feeling in the entire book. And once, in the last lines of "This Is a Good Love" (p. 45), she reaches an insight into being-in-love that surpasses any other in the book. Almost buried by the rest of the poem, these two lines of shrewd understatement evaporate the other thirty-nine. They might profit from revision (at least cut "I" from the second; perhaps combine the two into a single pentameter), but we may take them as they are:

They are simple, and they are truthful.

> I believe I love you
> And I rest in my belief.

* * * * *

In contrast to the rather generalized piety and sentiment of *The Search* and *Rainflowers,* the poems of Dennis Smith's *Star-Counter* (Provo: Trilogy Arts, 1970; the spine reads *"Star-Counters"*) are rooted in particular experiences. That may be both strength and weakness, for when the use of personal experience degenerates into sentimental indulgence in all the prosaic detail of childhood memory, we get the maunderings of "Late Night Reflections of [at?] a Traveling Carnival" (pp. 56–62). Even in poems less prolix, the core of meaning may be cocooned in unselected and merely circumstantial detail, detail uninformed by metaphorical significance.[5] The result is (if we permit it the name) poetry of low imaginative pressure.[6]

A second problem is the approach Smith takes toward experience in too many of the poems, his means of developing significance, which usually is to moralize an anecdote. In "Triple Treehouse" (pp. 9-11) three boys appropriate boards owned by the speaker's father and, unable to agree on plans for one treehouse, build three separate ones, connected by catwalks. The father, returning home, first chastises the boys for the risks they have taken as well as for the lumber, then relents:

> He knew, I guess, that trees
> were made for climbing in.
> And so he didn't scold so rough
> that we would never dare
> go up the trunk again.
>
> And were the world a tree —
> the men are more important
> than the boards
> to God, I think.
>
> And so,
> despite the boards and height,
> Dad let us keep
> our houses in the tree.

The method here, I believe, might be called anagogical: the mundane becomes the emblem of the divine. Like God, the speaker implies, his father understood that human growth requires a kind of freedom that often entails risks. That this is a significant theme — not just Mormon but universal — and that it is pertinent to childhood experiences, no one could deny. What troubles me is that the poem's structure — anecdote leading to explicit theme — is just too simplistic, the method of countless sunday-school talks. It narrows rather than widens implications in the poem by too ob-

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[5]Yvor Winters, on an album produced for the Yale Series of Recorded Poets (Decca DL 9136), remarked that "narrative details do not lend themselves to poetic treatment very well" because they often lack "intensity" or simply "importance," the result being either dullness or overstatement. Winters was speaking of long narrative poems, but short narrative poems run the same risk.

[6]I am aware of two senses of the "pressure" metaphor, those of T. S. Eliot (in "Tradition and the Individual Talent") and Wallace Stevens (in "The Noble Rider and the Sound of Words" from *The Necessary Angel).* Both senses apply to Smith's work.

viously spelling things out. And thus it needlessly narrows its audience, for the reader able to derive the anagoge for himself will be slightly put off having it thrust at him, and the reader not particularly concerned with how boyish experience reveals God's ways to man may be simply offended by a pious truism.

Another objection to the anagogical method is that it makes a good share of the poem's details gratuitous and inefficient. Why, for instance other than for narrative probability, does the father learn about the treehouses from the mother? Why, except for completeness in anecdote, does the poem include the details of selecting sites and connecting treehouses with a catwalk? These details may not be meaningless, but are their implications consonant with the explicit anagoge at the end? Or, supposing the anecdote and its details to be worth poetic development, is the "truth" at the end adequate to their implications?

The method of moralized anecdote may be partly justified by the book's dual perspective, the man remembering the boy. Unfortunately, when the boy's perspective dominates we sometimes get unpardonably puerile conclusions. In "Higher Up" (pp. 12-14) the boy watching his neighbors from a tree wonders

> if there isn't someone
> higher up than I am
> in a taller poplar
> looking down at me

and in "It All Began" (pp. 18–19), having learned in grade school "what an atom was," he lies on a hill behind the barn, looks into the sky, and wonders

> if the globe
> that swirled with me
> weren't in someone else's basement
> just a speck of floating dust.

In at least two instances, though, the dual perspective works well enough, the language of the boy and of the man blending appropriately to render the way each understands the experience. "My Cousin's Swing" (pp. 29-31) ends with the boy frightened by the swing, promising himself not to try it again, then giving in to the excitement of his sense of peril:

> But I took back my vows
> on other, later Sundays
> when the chance came up again
> to dare the world to shake me loose.

Unfortunately, an excess of circumstantial detail mars the whole poem. This is less true of "Boy Diving Through Moss" (p. 45; also published in *Dialogue*, Vol. IV, No. 4, p. 75), where another dare becomes the emblem of the Mormon view of man's existence:

> Oh, sweetest grin!
> To know the leap from life
> through death
> and into life again.

Smith handles the resources of language as casually and simplistically as he does the resources of experience. He is apparently trying to employ a colloquial idiom suited to reminiscence, as the beginning of "Triple Treehouse" — "I didn't ever tell / about our treehouse, / did I?" — suggests. Within that idiom, though, he allows himself far too much looseness and imprecision, including our endemic pulpit formula "that which" (in "Boy Diving Through Moss") and this phrase, incomprehensibly absurd in its context: "my two-year old brother" (in "Triple Treehouse"; the brother is apparently two years older than the speaker). No freshman English teacher, I hope, would let those pass by. Finally, the idiom is simply and flatly prosaic; worse, it is monotonously iambic, as scansion of any passage I have quoted, line-breaks ignored, will show. Smith's ear seems deaf not only to the integrity of a poetic line but to meter and rhythmic variation as well.

These defects in approach to experience and in poetic discipline result in a volume not of poems but mostly of raw material, some of it trivial, some of it significant and potentially poetic. There is, for instance, a moderately good poem hidden in "Dare" (p. 15):

> I'll hide beside
> the railroad track,
> I thought.
> And so I did —
> as close as I could get
> and not be seen
> lying in the brush
> beside the track.
>
> There in the dusk
> I lay,
> and all the while
> the light came closer,
> and my senses jumped
> to know that it was coming.
>
> And then the horn,
> the horn
> which jumbled up my eardrums, blew,
> and in a screaming
> earth-erupting flash,
> no further than a body length away,
> the engine passed,
> and all those rolling tons
> shook flying by
> while I lay petrified
> between the shouting
> clicks and clacks
> to think
> that it was jumping off the track
> to kill the world.
>
> Then suddenly
> the trembling earth stood still—
> and I could breathe again.

One of the poems in the book without an explicit moral, "Dare" does make fairly vivid a boy's experience, though the meaning of the experience is not clear. The writer does not see his subject clearly, and the failure of vision is largely a failure of poetic discipline.

An old joke about sculpture suggests how the poem might be disclosed: "How do you carve an elephant?" "Just take a big rock and chisel away everything that doesn't look like an elephant." Even so with a poem: cut away everything that doesn't look like a poem — inert detail, slack or repetitive or imprecise language, cliches, insensitive rhythms, and whatever an intelligent reader would not need to be told — and you may have a poem. Begin by lopping off the first four lines, since we can infer from the next six that the boy thought he would do what he is doing. Those next lines might run as follows:

> As close as I could get and not be seen
> In brush beside the track I lay in dusk

and so on, ending the poem with "The shaken earth stood, and I breathed again." Those first two pentamenters are perhaps too regular, but they would establish a norm against which substitutions and variations, as in the last, could be played to convey the speaker's emotions. In the present lines,

> and my senses jumped
> to know that it was coming.

substitution or sprung rhythm might evoke the tremor of the boy's mind and body, the inward counterpart of the train's thudding approach.

Above all in these lines, I would cut the noun clause "that it was coming," for it limits the lines to mean that the boy's senses jumped either *in response to* the train's coming, or *in order to perceive* it. Left to itself, the verb could mean those things and one thing more: "know" is the key to the poem, for the boy wants to *know* the heightened sense of life induced by proximity to a destructive force. Given a wider application, the desire to *know* may be one of the deepest motives of our existence. Our understanding of the Fall suggests this, as does the Mormon doctrine that we risked mortality partly in order to know by experience. The one word, given freedom for its full work in the poem, could communicate this to a reasonably intelligent reader; the poem would still need no appended "moral" or "truth."

But this is presumptuous. After all, it is not my poem, and only those who share my implicit criteria for good poems would agree that my revisions improve this one. Granted. I can jutisfy this critical tactic only by saying that if any reader can demonstrate to his own satisfaction that a poem could be better than it is, he has grounds for calling it unskilled or bad, judged by his criteria. It is a tactic Mormons interested in Mormon poetry should soon begin to employ, though it will yield us little good unless we arrive at some consensus on literary standards. Reviews and essays devoted to literature in *Dialogue* and in *B.Y.U. Studies* may help us do that.

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Robert K. Thomas once remarked in conversation on a familiar Mormon literary topic that we might not ever see the "great Mormon novel," but we might hope for "a good novel by a great Mormon." What I believe we see in *The Search, Rainflowers,* and *Star-Counter* are a few small, moderately good poems and a great many mediocre and bad poems by good Mormons. The reasons, as I see them, should be obvious: overemphasis on "message" or on pleasant indulgence of sentiment; unexamined assumptions about the nature and function of a poem; most of all, failure to take pains with the resources of language in making poems.

In objecting to "message" or "uplift" in poems, I do not advocate the dogma of the poem for the poem's sake.[7] Despite MacLeish's famous dictum (in "Ars Poetica") that "A poem should not mean / But be," poems do mean, because language is conceptual, as Yvor Winters argued. Our Mormon trouble is that we usually want a poem to mean too obviously, want it to preach, teach, expound, or exhort rather than to represent a human intelligence responding to experience.

That is the first assumption to examine: not whether a poem should mean, but whether it must mean only in certain ways. We may still desire a poetry of moral perception, but we need to widen our awareness of the means available to render such perception. Part of the work has already been done for us. Yvor Winters worked out a "moralistic" (as contrasted with "didactic," "hedonistic," or "romantic") theory of poetry, which conceived of the poem as potentially the most complete judgment of a human experience, synthesizing the rational, the emotional, and the moral.[8] I cannot see that such a theory would conflict with the perspective on experience afforded by the restored gospel. It deals directly with the technical problems of making moral perception pervade the poem, with the problem of integrating vision and artistry.

Which is just the problem these three books epitomize. The writers — and other Mormon writers as well — have been too often content to presume the vision justifies the poem, and let artistry go. By insisting that writers take pains with their craft, I do not propose they give their first loyalty to it.[9] That loyalty, for the Mormon writer, should belong to God; under the law of consecration the writer serves not his craft, but God with

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[7]Poe, in "The Poetic Principle," put it in those terms. Robert Thomas usually counters by asking how a poem can have a "sake." A poem might be said to have a "sake" insofar as it "deserves" to be as well-made as possible, but we are still left with the question, "What is this well-made thing for?" Obviously for some human use, though not necessarily a narrow one. But poems have been put to all sorts of uses, so perhaps we should ask what is the best use of the poem. Differing answers to this question usually imply metaphysical or theological differences.

[8]See at least "A Foreword" and "The Morality of Poetry" in *In Defense of Reason* (Denver, 1947) and the "Introduction" to *Forms of Discovery* (Chicago, 1967). Winters' theory informs all his critical work that I have read.

[9]Walter Sullivan, "Southern Writers in the Modern World: Death by Melancholy," *Southern Review,* N.S., VI (Autumn 1970), 907–919, suggests that modern art has become increasingly empty because the artist has "turned his fidelity and his piety away from God and lavished it on his craft" (911).

his craft. But we also preach the perfecting of talents: the writer who does not become a better craftsman with each poem, the writer who prostitutes the integrity of his craft to his audience's supposed expectations, must be judged a slothful servant. How can we accept the least of poetry, any more than the least of love, or of righteousness? Though poetry is, for better or worse, a secular art with secular standards, that art can embody a religious vision. And though the vision come first, the technical discipline, as my comments on Dennis Smith's "Dare" should suggest, can give it fuller precision and clarity. The problem is really *to achieve vision through artistry,* as we fulfill our innate godhood through the discipline of experience. The techniques of poetry are, as Winters insisted, "forms of discovery," and technical discipline is the means to finer perception, to the achieved vision, the poem:

A poem is what stands
When imperceptive hands,
Feeling, have gone astray.
It is what one should say.[10]

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[10]Yvor Winters, "On Teaching the Young," *Collected Poems* (Chicago, 1960), p. 90.

A GENERATION APART — THE GAP AND THE CHURCH

James N. Kimball

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From safe within the geographical and philosophical matrix that is the Church, it is often difficult for people my age and older to realize that such a thing as a "generation gap" may in fact exist. We tend to regard "generation gap" as a catch phrase — the result of a distortion that makes good press copy — or as the result of some form of social hysteria. To propose that any sort of generation gap may exist in the Church itself is an idea which deserves only a slightly raised eyebrow, nothing more.

This attitude persists until we take an afternoon from our busy lives to try to understand (or enjoy — or both) the music from *Hair*, 1969's most successful Broadway show, or a "new morality" movie such as *Easy Rider*. Or, in an even more meaningful experience, to pick up a flower child hitchhiker on our way to work some morning and attempt to communicate with him.

The last was my introduction to the "now" generation, and I came away from it convinced that the generation gap is tangible reality and no semantic fad.

It was a most enlightening experience. The young man was dressed in typical hippie summer garb: large leather hat, Levi's, tee-shirt, deep red velvet vest, and sandals. I asked him where he was going and where he had been. He told me he had left Brown University in Providence, Rhode Island, in the early spring to hichhike west and work with Caeser Chavez and the grape-pickers in California for a year.

When I asked him what he hoped to accomplish by that, he told me — articulately and kindly — that he wanted to do something meaningful in life, and he felt time was running out on him. Money didn't matter much

to him; he was more concerned with rectifying some of the social inequalities that exist in this country. Quite frankly, he was so persuasive I almost went with him.

That encounter made me a believer. There *is* a sizable void between my generation and his. There *is* a great difference between the things that have influenced my life and the things that have influenced him. And the void cannot be bridged or explained away by saying, "What this country needs is more woodsheds," as I heard a United States Senator do recently. Student unrest and alienation are not simply matters of discipline, so I can't agree with the Senator. Instead, I propose that we examine the elements that relate directly to the cause of the gap, especially in terms of its importance to young people in the Church, for the gap is not found only on extreme edges of society, and not exclusively outside the Church. Many normal, intelligent young people, some L.D.S., are challenging the institutions and values of society, and even questioning the ability of their elders to govern.

The gap is the result of two factors. The first and most important factor is economic. There are relatively few people under twenty-five in America who have known anything but material abundance. On the other hand, those over thirty may have some sharp memories of financial distress. My father, who is over sixty, remembers the depression in grim detail, with the lack of jobs, the Hoovervilles across America, and the long breadlines. I am over thirty and I can recall with little effort the effects of the second World War — rationing of food and gasoline, tin can drives and the gathering of milk pods from fields around my home.

These things are not realities to a person under twenty-five. The closest America has been to any financial crisis that they can remember was the recession of 1958. In contrast to the lack of affluence of former generations, young America spent nearly twenty-five billion dollars for clothing, cosmetics, automobiles, records, and other essentials in 1970. They feel no guilt about this; they have no qualms. This is because they are part of a generation that has never felt economic pressure. As with all things, no void remains for long, and the absence of worry over financial issues has given young people freedom to think about social issues, and time to find a cause to champion. Thus, they relate more and react more to social injustice than did my generation, or my father's generation.

In the parlance of the young, I am "hung up on materialistic things." I remember the war, and I remember by father's advice, gleaned from the experience of the depression: go to school, get a good job and get out of debt. The fact that ROTC training in school took up far too much time, or that most of the drills were meaningless, was only an annoyance. I thought about it as little as possible, and felt no strong urge to occupy by force the ROTC barracks on campus. I was at school to get an education so I could find a good job and surround myself with the economic benefits America had to offer. So when Simon and Garfunkel, in "Sounds of Silence," sing, "And the people bowed and prayed to the neon God they'd made," they are ac-

cusing me, and I must admit that I am probably guilty as charged. However, I think I understand why there exists a gap between today's young people and the institutionalized values of their country.

The second factor contributing to the existence of the gap may well be found in some of those institutions. Our institutions of higher learning have been dealt some rude shocks in the recent past, and most have been the result of their own policies. Not only have they contributed to what I call the education gap, but they have unconsciously offered themselves as prime targets when students began to realize that they were being cheated. Many of our students are simply too smart for the plastic-coated, assembly-line educations we try to palm off on them today. And the situation is rapidly getting worse. By 1975 American colleges will enroll nine million students, each seeking a personal, quality education. In 1975, ninety percent of all high school students will graduate. This means a highly educated young people — relative to past generations.

Perhaps *aware* is a more accurate word, for the young are becoming just that through the massive extra-curricular thrust provided by television, and the millions upon millions of general and special interest magazines and books young people read each year. A student enters school today better prepared and progresses faster than students of former generations. Because of the knowledge to which they have access, our young people tend to see the world in terms of challenge and change. They are not satisfied with simple, vapid half-answers to complex problems. They want to test new methods and try new theories, and they are impatient with what they consider to be a stale and outmoded status quo.

Their belief in confrontations and demonstrations as means to finding an end to war and campus problems may be clumsy, their methods awkward, but more and more mature Americans on both sides of the gap are beginning to agree with the ends they seek and the changes they demand, in spite of the methods used. If their approach is a bit naive, and they fail to offer viable alternatives to the problems they deplore, the young at least have served as our vocal conscience. For that we should be grateful to them.

As far as the Church is concerned, we have tended to view the problems of the outside world as just that: outside. Whatever may have been applicable to young people in the world was not necessarily applicable to Zion. That viewpoint must now yield. Jet planes invade our mountain stronghold a hundred times a day. The dress standards in downtown Salt Lake City, for instance, are not much different from those of New York or Los Angeles. The television viewing pattern of the Saints is roughly parallel to that of the rest of America. The idea of the Saints being physically set apart is diminishing; we are no longer as peculiar a people as we once were. We are, in a word, integrated.

This integration with the rest of the world, whether we will it or not, has something to do with the generation gap. Margaret Mead suggests that the whole world has become a single community through the speed of modern communications and travel. She says that older generations reflect the

mores and customs of the "old country" from which they or their parents immigrated. The young, exposed more and more to outside ideas, are challenging the use of old world methods to cope with new world problems.

Whether Dr. Mead is right in her analysis of the world as a whole, her thesis fits the Mormon culture. We have been thrust out into the world, to live in it and make do. Similarly, the world has been thrust in on us, and we can't escape it. There *were* peace marches and demonstrations in Salt Lake City. There *is* experimentation with drugs and political radicalism in the valleys of Zion. The extent to which L.D.S. youth participate in these activities is unknown, but they are exposed to the reality of their existence. And we must recognize it.

Taken together, the economic and educational differences in background present a particular challenge to the leaders and teachers of young people today. Those who would communicate with young people must realize that abstract gospel ideals must be related to the real world, that doctrine must be made relevant to the social injustice and racial inequities in our society. Otherwise, young people will point out the window to the world and ask, "But what has all of this to do with that out there?"

We don't need any special revelation to bridge the gap, we have only to discover the immense beauty, vitality, and relevance in a timeless gospel. The Lord doesn't need to be updated, but we may need to be. Teachers, unaware that Zion has been invaded, may not realize that the impatience and idealism of the young may prevent them from harmonizing the gospel and the Church. The imperfection in the institution and the people, may blind them to the lovely and sublime in the gospel.

The Church leader or teacher who wishes to narrow rather than widen the gap has first to accept the fact that a gap exists, even in the bastions of the Church. He next needs to accommodate that fact in his leading and teaching. I once attended what had been billed as an important meeting for M.I.A. age youth, and listened to a talk on the evils of smoking. To illustrate his point, the speaker told a story about a young girl who had a date with a young man who smoked. As she came tripping down the stairs, her father asked, "Before you go out tonight, would you go to the smokehouse for me?" Whereupon the girl replied, "Father, I'm wearing my new white dress. I can't go to the smokehouse like this." "Then," asked the father, "Why are you going with a boy who smokes?" I'm over thirty and that illustration went right over my head. I had to go and ask my father what a smokehouse was before I really understood the message of the story.

One of the reasons a gap exists is that we are not always honest with young people, and they know it. A case in point. Thumbing through the *Era* recently, I glanced at the "Era of Youth" section. A number of pages were devoted to the value of honest and integrity, of fair and impartial dealing. All this was accompanied by photos of fresh-faced and reverent young people. And on most of the photos of young girls, an extra six discreet inches of skirt had been airbrushed in. I counted several gaps there: gaps between what the photos showed and what the young people were. Gaps between

what the editors may have thought of the girls' dresses face-to-face and in the editing room. Gaps between the text and the truth of those photos.

Because of this and many similar experiences, it is easy for me to understand why a young person squirms in his seat as he goes through the typical question and response ritual about material he has known since junior Sunday School that is so much a part of our teaching technique. I can understand why he suppresses a yawn when in Fast Meeting a lady stands to give a testimony that is a carbon copy of the one she has given for thirty-five years about the same and perhaps only faith-building experience she has ever had. I can understand why a young person blushes for a speaker in Sacrament meeting who has no more imagination than to talk on "The Word of Wisdom," or "Dress Standards," using bits and phrases of the missionary discussions he half-learned ten years ago. Young people have little patience for this sort of thing, and it causes them to wonder if their elders are not living in a spiritual past, relying on testimonies that stopped growing years ago. They expect a person who speaks in testimony meeting to testify about relevant and spiritual experiences that happened today — and not in the days of the smokehouse. The teacher who recognizes this is on their side and they know it.

The teacher who would be effective with youth must be both current and available. The most important thing in remaining current is to make sure that one's own spiritual development has not stopped. If a teacher finds himself constantly digging back to his mission for inspiring examples and stories, it is a good sign that he is not current, and young people will know it.

Being available means in part that to teach well a teacher has to remain a teacher. It is lamentable that good teachers often are called to administrative positions which make them less available to young people. While it is true that some effective teachers make good administrators, bishops and stake presidents should be especially sensitive to keeping those who work most effectively with youth in positions where they can have a direct influence.

It is important that teachers do not forget that their essential calling is to teach the gospel. Taking attendance is less important than making sure that every member of the class feels loved. The manual should not be more important than the spirit and impact of the lesson. Where the two conflict (as they sometimes do) the manual should give. Principle translated into practice should be more important than the recitation of abstract theory, or the delineation of law The emphasis should be on the gospel in action — after all, it is the gospel of love, isn't it?

If the fault line between generations is to be bridged by those of us on the uphill side of it, it will be done by honesty and forthrightness, by a willingness to discuss and relate the gospel to the problems of our times, in the idiom of our times, and in the light of the events of our times. If we can help our youth to be sincerely committed to living the gospel of love, they will teach us much in return about that very principle.

Roundtable

THE COALVILLE TABERNACLE

The Coalville Tabernacle is approaching its one hundredth year. Time passes quickly for people and buildings. We can think of no better way to honor this historic church and the faith of those who built it than to begin to take steps toward its ultimate restoration and preservation. By so doing, we would honor our own faith in a time when we buy our bricks from factories and push hand carts of the mind.

—Thomas Wood, from "The Coalville Tabernacle: A Photographic Essay," *Dialogue,* 2 (Summer 1967).

On 5 March 1971 the historic pioneer Tabernacle in Coalville, Utah, was demolished to make way for a new modern stake center. Few events in recent times have caused as much debate and strong feelings among citizens and Church members in central Utah as this. Why was the Tabernacle destroyed? Could anything have been done to preserve it? What lessons can we learn from Coalville? These are some of the questions explored in the following articles.

The first two articles, one by Edward Geary, a member of *Dialogue's* Board of Editors, and the other by a resident of Salt Lake City who wishes to remain anonymous, try to give an accounting of what happened up to the time the Tabernacle was demolished. While these articles are similar in terms of the material they cover, each provides unique information and opinion. The third article, by Paul Salisbury, *Dialogue's* Publications Editor, picks up where the others leave off and suggests some steps that must be taken if we are to avoid future Coalvilles.

Dialogue is committed to the preservation of historic Mormon buildings and we hope to devote space in future issues to discussions of which buildings should be preserved and why.

THE LAST DAYS OF THE COALVILLE TABERNACLE

Edward Geary

Surely if it be worthwhile troubling ourselves about the works of art of today, of which any amount almost can be done, since we are yet alive, it is worthwhile spending a little care, forethought, and money in preserving the art of bygone ages, of which (woe worth the while!) so little is left, and of which we can never have any more, whatever goodhap the world may attain to.

—William Morris, *Hopes and Fears for Art* (1882)

The last time I saw the Coalville Tabernacle it was being decorated for a dance. A cheerful crowd of people, blissfully oblivious to anything incongruous in their actions, were energetically draping a false ceiling of slick plastic strips in the most elegant recreation hall in the Church. Above the uncompleted decor, however, the magnificent original ceiling remained visible, with its ornate cornices and its intricate panels still bright and fresh after decades. We had to climb above the plastic clouds on a tall stepladder to get a clear view of the portraits of early Church leaders. The original portrait of Joseph Smith was not visible at all from the main hall but was concealed behind the stage curtains. The three large stained glass windows were not obscured, though. They were ineptly patched in places but still breathtaking in the oblique light of the winter afternoon sun.

Outside, in the blustery February weather, we walked around the building, admiring the massive stone foundations, wincing at the ugly iron fire escape. Finally, we stood for a time gazing up at the central tower, high above the wooded lot, high above the whole town. Then, reluctantly, we got into the car for the trip home. As we drove away, my eight-year-old son said, "They ought to let the churchhouse alone and tear down the rest of the town instead."

Coalville is not a handsome town, but neither is it the ramshackle mining camp that its name might suggest. Although coal was important to the area in the nineteenth century, reaching a peak in the 1880's, there is scarcely any mining activity today, and the community rests on an agricultural base, with a good deal of dairying and livestock raising and some fur breeding in the cool mountain climate. The town is set in meadowlands above Echo Reservoir on the Weber River, but the narrow river valley is bordered by windswept uplands which seem rather harsh and barren when compared to the pastoral charm of Heber Valley to the south and Morgan Valley to the north. Almost everything in Coalville testifies to a long decline in prosperity and vitality. The business houses along Main Street are old and run-down, even more so than in most small Utah towns. The two major remaining public buildings — also old — are the Summit County

Courthouse, a stone building with a stubby tower which is situated across the street north of the Tabernacle lot, and the North Summit High School, an added-upon structure on a hill a few blocks to the south. Yet despite — or perhaps because of — the general atmosphere of decay, Coalville is likely to seem homey and comfortable to anyone who grew up in rural Mormondom, and while it had the Tabernacle standing in dignity at the center of town it was a place of some interest.

The story of the building of the Tabernacle has a familiar ring. A great deal of sacrifice and dedication went into the construction of a meetinghouse in most early Mormon communities, but the edifice that resulted from these labors in Coalville was altogether out of the ordinary. Summit Stake was organized in 1877, taking in much of the high country east of the Salt Lake Valley. In 1879 ground was broken for the Tabernacle, and work went forward for many years under the direction of architect and builder Thomas L. Allen. Although the basic plan of the building was modeled on that of the Assembly Hall on Temple Square, the two structures were quite different in character. The Assembly Hall, tucked up against the wall of Temple Square, seems rather small and unimpressive. The Coalville Tabernacle dominated the community, its 117-foot tower visible miles away. It was originally a single large hall, with the pulpit at the east end and the three large, symbolic stained glass windows (made in Belgium and purchased with the proceeds from Relief Society bazaars) on the south, west, and north. A gallery circled the hall, and above that was the elaborately decorated ceiling, painted and gilded by M. C. Olsen, a Scandinavian immigrant. In every detail, the structure testified to the high level of taste and craftsmanship available in a small town in the nineteenth century, and to the value of beauty and permanence to a people who saw themselves as contributors to the building of the Kingdom of God on earth.

The large hall, built for the era of large Church assemblies, proved unsuitable to changing Church programs, and the Tabernacle was first threatened with destruction in the early 1940's. A compromise solution was finally reached which preserved the exterior character of the building (except for the addition of a fire escape on the north side) and the ceiling and windows, but which converted the galleried hall into two full levels. On the ground floor were a small chapel and classrooms, on the second floor a recreation hall. Ironically, this remodeling, though it saved the building then, ultimately contributed to the decision to demolish the Tabernacle. Had the great single hall remained, and had it been properly maintained, it could have been incorporated into a new stake center complex without excessive costs. Even in remodeled form, the Tabernacle failed to meet the needs of a two-ward chapel and stake house. The chapel was too small; the classrooms were cramped and few in number; the recreation hall was unsuitable for basketball and too far away from the kitchen (in the basement) for banquets. In 1967, *Dialogue* warned that "the question of its adequacy for present needs has placed its existence in jeopardy in recent years."

Until 1970, however, no serious plans to demolish the Tabernacle got

beyond the talking stage. Faced with the growing need for new facilities, the stake leadership made tentative plans to build a stake center on "school house hill" in the south-east section of town, but in February, 1970, Church authorities denied permission to proceed with plans for a new building until a decision had been made as to the disposition of the old Tabernacle. During the next several months, stake leaders, under the direction of President Reed Brown, explored several alternative plans. President Brown has stated that they began their study with every intention of preserving the building in one form or another but were gradually persuaded that no satisfactory solution could be found. Though local leaders may have been sincere in their desire to save the Tabernacle, there is no indication that the Church Building Committee, which was the primary source of expertise for both local and general Church officials throughout these deliberations, was ever very anxious to preserve the building. The Building Committee's position that the expense of incorporating the Tabernacle into a new stake center complex would be prohibitive has been challenged by other architects who examined the structure. One architect who worked very hard to save the building declared, "Reed Brown and the General Authorities were betrayed by the Building Committee. The people they most naturally relied upon for guidance gave them bad advice."

In March, 1970, the Coalville Tabernacle was officially listed in the Utah State Register of Historic Sites, and President Reed Brown informed the States Preservation Officer and members of the Utah Heritage Foundation at that time that there was a possibility the building would be torn down. They offered to work with local officials in the attempt to find a solution that would preserve the building, and at President Brown's invitation a meeting was scheduled for early summer. It was to be a cookout for which President Brown would provide the steaks and at which the Summit Stake leaders, some General Authorities, and preservation officers from the State and the Heritage Foundation could explore possible alternatives to demolition.

"That was when we should have started, back in June," says an officer of the Heritage Foundation, "but none of us seriously thought the building was in danger. We could no more believe they would tear it down than that they would tear down the Salt Lake Temple. Now," he adds ruefully, "I'm not even sure that's safe." Preservation officials did keep in touch with President Reed Brown by telephone to follow developments. He reported that several possibilities were being considered but refused to identify specific proposals. This began a period — which has not yet ended — of bad communications. Those who could have offered concrete proposals were unaware of what was happening, and as they gradually grew aware they were unable to reach Church leaders with their suggestions. Those who were making the decisions were cut off from the expert advice of anyone besides the Church Building Committee, which has almost invariably in recent years preferred building anew to remodeling or adapting. Though it is unlikely that anyone outside the decision-making councils will ever

know exactly what ideas were discussed during this period, there is some evidence that after the idea of incorporating the Tabernacle into the new stake center was rejected there were only two serious alternatives to demolition. The possibility of turning the building over to a local political subdivision, either Coalville City or Summit County, was rejected because it would allow the Church no control over the uses to which the structure might be put. (Lingering resentment by Church leaders of the pressures that led to the Heber City Tabernacle's being disposed of in this manner seems to have been crucial here. Those who talked with Church leaders about saving the Coalville Tabernacle report that again and again they met the comment, "We're not going to have another Heber City." It is true that the Heber City Tabernacle — a fine example of pioneer architecture but a far less distinguished building than the Coalville Tabernacle — has been somewhat neglected since it was turned over to the community, but it is very difficult to understand how it would have been better had the building been destroyed.) The other alternative was to preserve the Tabernacle as a museum and Church information center. This was the plan favored by local officials, but it was rejected by the General Authorities because of doubt that a center only forty minutes from Salt Lake City would attract sufficient tourist traffic to justify the maintenance costs.

By October, 1970, Church leaders had made it clear to local officials that the Church would not participate financially in operating more than one building for Summit Stake. The choice available to the stake presidency was either to go on indefinitely using an inadequate building and give up the idea of a new stake center, or to accept the entire financial burden of maintaining the Tabernacle as a museum, or to tear the historic building down. Anxious as they were to operate an up-to-date program and aware of their sharply limited resources, they saw the decision as inevitable: demolish the Tabernacle so that work could go forward on a new stake center.

In retrospect, it seems highly unlikely any outside efforts could have saved the building after this time. President Reed Brown, despite his earlier interest in saving the Tabernacle, was by now convinced beyond a doubt that demolishing it was the right thing to do. Indeed, even while he was trying to preserve the building it is doubtful whether he appreciated its historical or aesthetic significance. The *Salt Lake Tribune* quoted him as comparing the Tabernacle to a Model T automobile: "They built a fine car then. But you couldn't classify it as a real good car today. The old Tabernacle was a fine building for its day. That was a different time, with different needs. We must meet the challenge of our day, as our forefathers met the challenge of their day."

Whether or not opposition could have been effective at this point, there was little of it. A few people in Coalville were concerned, but the majority of active Church members in Summit Stake were willing to go along with the stake presidency's plans. When the matter was presented to the priesthood of the stake for a sustaining vote in mid-December, not a single dissenting vote was registered, even though several of the men who attended this meeting later became active in efforts to save the building. Outside Summit County, few people knew the Tabernacle was threatened until February, 1971, when the *Salt Lake Tribune* began extensive coverage of the story. (The press coverage itself is an interesting story. As the controversy grew in intensity, the Salt Lake television stations, including Church-owned KSL-TV, provided exposure. The Ogden *Standard-Examiner* came out editorially in opposition to the demolition. But readers confined to the *Deseret News* would scarcely have known a controversy existed.)

The first important opposition to the demolition plans came from two Coalville women, Mrs. Bernett Smith and Mrs. Mabel Larsen, respectively Captain and Parliamentarian of the Coalville Camp, Daughters of Utah Pioneers. With the approval of Mrs. Kate B. Carter, the DUP president, they circulated a petition against tearing down the Tabernacle, and within a short time had gathered several hundred signatures, despite President Brown's demand (or request, depending on who tells the story) that they turn the names over to him, and despite the warnings (or advice) of local bishops against signing. In the face of this mounting opposition, the stake leadership hurried their plans for demolition. Several wedding receptions and other events that had been scheduled for the Tabernacle during March were cancelled, and the decision was made to award the contract for demolition on Friday, February 19th.

By this time, however, opposition had begun to come from many quarters, including the student officers of the University of Utah, who appropriated $1500 for an architectural study of the building. Perhaps the most remarkable event in the entire battle occurred when Thomas R. Blonquist, an attorney retained by a group of Coalville citizens, sought and obtained a temporary restraining order barring demolition on the grounds of Church doctrine. He argued that the Church decision-making process had violated the principle of "common consent," and that each member of Summit Stake,

including those who opposed destruction of the Tabernacle, held a property right in the building. These legal efforts were clearly a play for time, and during the next few days many attempts were made to reach Church leaders with pleas to save the building. The National Park Service officially placed the Tabernacle on the National Register of Historic Places. Several groups attempted to meet with General Authorities, but with little success.

On Monday, February 22nd, a meeting was held on the campus of the University of Utah to explore plans for saving the Tabernacle. Some 300 people were there, including several groups from Summit County, representatives of various organizations interested in historical preservation, and interested private citizens. At this meeting a fund was established and a committee appointed to seek a meeting with the First Presidency of the Church, in an effort to "gain further time for the study of alternate means of saving the building, and to gain a commitment by the Church to the concept of saving the building." The committee succeeded in obtaining the meeting but not in its other objectives.

On Sunday, February 28th, the day before the date scheduled for a court hearing on the petition to turn the temporary restraining order into a preliminary injunction, the Summit Stake presidency called for a vote by all members of the Stake on the proposition to demolish the Tabernacle, apparently in the attempt to demonstrate that their plan did have the support of the membership. The vote was a straight up-and-down question of accepting or rejecting "the proposed program." There was no discussion, and the proposition of saving the Tabernacle was not submitted to the vote. The issue, as presented, was either to accept the proposal and allow the Tabernacle to be destroyed or to reject the proposal and abandon plans for new facilities. Nearly eighty-five percent of the members voted to sustain the decision of the stake presidency. "We feel this vote reveals the true feelings of our people," President Brown declared. "We are not surprised. We've known all along."

The next day, Judge Maurice Harding of the Fourth District Court threw out the temporary restraining order, though with an expression of personal regret, and the last barrier to demolition was down. Groups interested in saving the building began a last-ditch effort to negotiate for its purchase during the "cooling-off period" which President Reed Brown said would interfere before destruction would begin. President Brown set a price of half a million dollars on the building, though its only monetary value to the stake was in its site. While negotiations were still going on, on Wednesday, March 3rd, workers entered the Tabernacle several hours before dawn and began to strip the interior. By noon they had removed the stained glass windows and chopped out some of the portraits from the ceiling. When residents of Coalville awoke to find the destruction in progress, tensions grew so high that the county sheriff kept several deputies and Utah Highway patrol officers on hand to preserve order. Pickets marched in front of the building, some with signs declaring, "They came in the night like thieves," and others quoting the Doctrine and Covenants: "We have

learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion." Other protesters marched on the Church Office Building in Salt Lake City.

At 12:30 p.m., Mark B. Garff, chairman of the Church Building Committee, telephoned the Summit County Sheriff and asked him to stop the demolition work, but to do it "as inconspicuously as possible." Why was it halted? Why was it necessary for the Church headquarters to communicate with local officials through the sheriff? Were the General Authorities having second thoughts about the destruction? Were they displeased at the haste with which the stake presidency had moved? We will probably never have the answers to these questions. President Reed Brown insists that the stake presidency had full authority to proceed as they saw fit. He claims, moreover, that the First Presidency never wavered in their recommendation that the Tabernacle be demolished.

That same day, the First Presidency issued a statement explaining the decision to demolish the building. Although the Coalville Tabernacle was "a grand old building," they said, it had neither historical nor architectural significance enough to justify the cost of its preservation, since "there was no unusual church history connected with it" and its general plan was similar to that of the Assembly Hall. The following day, the demolition resumed as abruptly as it had ceased the day before and with no explanation for the cessation, and by Friday, March 5th, the building was a pile of rubble. Coalville citizens, in many cases the children or grandchildren of those who labored to build the Tabernacle, discovered that the demolition contractor expected them to pay him for souvenir fragments collected at the site.

Could what happened at Coalville have been prevented? That is a very difficult question to answer, but it is an important question because it is only a matter of time before other historic buildings are threatened in the same way. There have been persistent rumors in Ogden, for instance, that the pioneer Tabernacle there may be torn down as part of the landscaping of the new Ogden Temple. And what will be next — the Tabernacle in Logan, or in Brigham City, or one of the fine old ward meetinghouses that are scattered throughout the region?

The Church apparently has no standard policy for the disposition of old buildings, except for the rather vague standards articulated in the First Presidency statement of March 3rd. Those standards, presumably, would save the buildings on Temple Square in Salt Lake City, but would they save the St. George Tabernacle or the fine building in Paris, Idaho? In the absence of any general commitment to the preservation of structures not intimately associated with early Church leaders, and in the face of the aesthetic insensitivity which seems to prevail in the Church Building Committee, perhaps the best present hope lies in local pride. The Church does not *compel* local leaders to destroy their buildings, though it may, as it did in Coalville, exert financial pressure. Therefore, if a community cared enough it could probably save its historic Church structures. Perhaps the best de-

fense presently available against the "pull-it-down" policy is the attitude expressed recently by a lady in St. George: "If they tried to come in here like they did in Coalville, we'd meet them with an army. We remember the price our parents paid to build these settlements, and we're not about to let go of the symbols that remind us of our heritage." In the final analysis, the Coalville Tabernacle fell because not enough people remembered the twenty years of sacrifice and dedication that went into building it, or if they remembered did not care, or if they cared felt somehow compelled to choose between their commitment to that heritage and their commitment to the Church.

Those of us who are "outsiders," who do not belong to the wards and stakes that have valuable buildings, can do little but attempt to persuade the Church authorities to develop a policy that will encourage preservation of at least the few most important structures, and here is no assurance that this attempt will be successful. Mark B. Garff, the chairman of the Church Building Committee, has suggested that organizations and individuals interested in historical preservation should try to work cooperatively with the Church in raising funds to preserve worthy buildings. President Reed Brown, however, has expressed doubt that the Church would accept money earmarked for specific purposes or that it would surrender even to a limited extent its right to dispose of Church property.

Until some such general commitment to preservation is established, however, the communities that resist the pressure to tear down the old before building the new must expect to pay a price, and it is probably unfair to criticize those who are unwilling to pay the price. Certainly it would have been burdensome for the people of Coalville to bear the whole cost of maintaining and restoring the Tabernacle in addition to their share of the cost of a new building, and that was really the only option presented

to them other than to demolish the Tabernacle. And yet, as William Morris wrote nearly a century ago, during a great debate over preservation in England, "I say that if we are not prepared to put up with a little inconvenience in our lifetimes for the sake of preserving a monument of art which will elevate and educate, not only ourselves, but our sons, and our sons' sons, it is vain and idle for us to talk about art — or education either."

At this writing, the Tabernacle lot in Coalville has been cleared and the construction of the new stake center delayed for architectural studies to determine whether the old stained glass windows can be incorporated into the new building. Whatever the precise details of the final design, however, there can be no doubt that the people of Summit Stake will soon have a building that is just as modern and efficient as those in dozens of other stakes throughout the Church. It will have another distinct advantage over the old Tabernacle too: no one will object when the time comes to tear it down.

THE COALVILLE TABERNACLE A POINT OF VIEW

Anonymous

On 5 March 1970 the Coalville Tabernacle was officially listed on the Utah State Register of historic sites. One year later, to the day, the Coalville Tabernacle was a pile of rubble.

During the controversy that surrounded the Tabernacle's demolition, a community was divided into factions, the stake president was called "a liar" by a local member, the Church was taken to court, and the process of Church decision-making was seriously questioned by many faithful members. The dominos set off within the Church hierarchy by the Coalville incident have yet to come to rest. The bitterness may remain for years.

The Coalville Tabernacle was a beautiful and inspiring building. Its historic importance was emphasized by the Utah Heritage Foundation, which called it "one of the four or five outstanding LDS buildings still standing."

It had its share of Church history: In 1886, while the Church authorities were in hiding over the polygamy issue, the General Conference of the Church was held in the still incomplete Tabernacle — one of the few conferences held outside Salt Lake City since pioneer times.

It had its share of sacrifice stories: the Relief Society women in the stake earned $1,500 (a considerable sum in the 1890's) to send to Belgium for the stained glass windows. The fathers and grandfathers of many Summit County residents worked years on the Tabernacle, which was under construction from 1879 to 1899.

And on 14 May 1899 when President Lorenzo Snow dedicated the Tabernacle, he prayed that it "be preserved until the Son of Man will come." Many members believed that President Snow's prayer meant the Tabernacle would play a central part in the Second Coming.

The religious mission attached to it and the community sacrifice expended to build it, meant the Tabernacle was emotional glue to much of the community and a point of great personal pride for many.

This fact was illustrated by one elderly woman who went to the Tabernacle site before the rubble had been cleared away. She carried her genealogy sheets with her and said she was going to bury them under the debris. Her ancestors had struggled to help build the Tabernacle, she said, and their records should remain with them now that their work had been destroyed.

The Coalville Tabernacle was beautiful; it was historic. But it was terribly inadequate as a church facility. It was not large enough to hold stake conference. It did not have a Junior Sunday School room, a Relief Society room, nor office space for bishops and stake officers. Its classrooms were pitifully small and without electric outlets. It did not have a basketball court. The kitchen was in the basement and the cultural hall on the second floor — an impossible situation for ward dinners. The second exit in the basement, required by fire regulations, was through a classroom. It was evident that the Summit Stake and the Coalville First and Second Wards needed new facilities.

After years of planning, it was decided that the best way to get adequate facilities was to tear down the old Tabernacle and build a new building on its site. Stake President Reed Brown said the stake originally planned to build a new stake house on land in another part of Coalville. The Church Building Committee vetoed that plan, however, saying if the stake was to build a new facility, it must be on the present location because the Church didn't want an old building standing idle. The Church also discouraged the idea of making the Tabernacle into a museum because Coalville would have a hard time competing with the tourist promotion campaign at Temple Square, located just a half hour away along Interstate 80.

The Church also decided against building additional facilities next to the Tabernacle, with the old building continuing to serve as chapel, which is what the Utah Heritage Foundation and the Daughters of the Utah Pioneers wanted. The wisdom and competency of the Church Building Committee in advising the General Authorities *not* to approve the plan was a central point of contention throughout the struggle over the demolition of the Coalville Tabernacle.

In the summer of 1970, President Reed Brown called Gary Forbush of the Utah State Historical Society about the building and indicated that he wanted to work with the Historical Society to preserve it. Brown met with Forbush and Melvin Smith, the Utah State Preservation Officer, and invited them to his home in Hoytsville for a cookout and meeting to discuss the Tabernacle. Those who were to attend included John Vandenberg, the

Presiding Bishop of the Church; Mark E. Petersen, head of the Church Historic Arts Committee; Alvin Dyer, whom Forbush described as "pro-preservation"; and the Summit stake and ward leadership. Then for no apparent reason, the meeting was cancelled.

The Church then decided the Tabernacle should be torn down. President Reed Brown pointed out that the decision was authorized by the First Presidency, approved by the Council of Twelve, and received unanimous approval of the Stake Presidency, the Stake High Council and all of the Summit Stake Bishoprics. Before voting, all of the bishops of the stake interviewed each of their families individually to discuss their feelings on the matter.

Finally, in accordance with Church procedure, a vote of adult priesthood holders was held. The meeting was advertised beforehand in priesthood meetings and it was announced the special meeting "would concern the building program." But no specific proposals were mentioned. At the meeting, the men were asked to vote "to sustain the stake leadership in its decision" to tear down the old building and construct a new one. The vote, as expected, was unanimous in support of the stake leadership. Some later said they abstained from voting, but no one voted against the decision.

Shortly after this stake meeting a petition was circulated by the Coalville Camp of the Daughters of the Utah Pioneers (DUP). It asked that the Tabernacle be preserved and incorporated into a new facility. Mabel Larson, DUP Parliamentarian and an active Church member, said that 55 percent of the adult Church members in Coalville signed the petition.

The issue came to broad public attention when the Salt Lake City news media picked it up the week of February 14. Before it was over, the incident even hit the pages of the New York *Times*. The *Deseret News,* for the most part, however, made no mention of the story throughout the entire event, except for the publication of official statements by Church leaders.

On Wednesday, February 17, the University of Utah Student Council appropriated $1,500 for the University's architecture department to study ways to save the building.

On Thursday, February 18, a Salt Lake City woman, Mrs. Marilyn Jensen, obtained a permit from the City Council for a demonstration in front of the Church Office Building the next day. Mrs. Jensen obtained the permit on behalf of her brother-in-law, David Fitzen of American Fork.

By this time, the DUP had obtained a lawyer, Thomas Blonquist of Salt Lake, to see if the courts could do what their petition had failed to do — stop the planned demolition.

Friday, February 19, was D-day for those fighting to save the Tabernacle. The contract for demolition was going to be signed that day and work was to begin the next Monday. At noon, the demonstration went off as planned. About thirty people picketed. Some carried signs: "A Thing of Beauty Is a Joy Forever" and "Joseph Fielding Save Our Building." Most of the demonstrators were housewives and businessmen.

The demonstration was only good for public attention. The demon-

One of the ceiling portraits of presidents of the Church.

strators doubted the Church would be swayed by their marching. Their real hopes, however slim, lay with lawyer Blonquist and the courts. Late in the day Blonquist achieved what must be some kind of legal milestone in Church history. At 4 p.m. Allen B. Sorenson, presiding judge of the Utah Fourth District Court, signed Blonquist's petition seeking a temporary restraining order stopping the Church from demolishing the Coalville Tabernacle. Judge Sorenson scheduled a hearing on a permanent injunction for March 1 in Coalville.

The arguments Blonquist used in seeking the injunction were based no less than on the concept that the Church was governed by the principle of common consent. It contended that "Members of the Summit Stake of the said church as a group were never given the opportunity to give their consent to the demolition of said tabernacle prior to the time the decision was made to demolish said structure."

In addition to the common consent argument, Blonquist also contended that each Summit Stake member had a property right in the Tabernacle: "As members of said church, each plaintiff has a property right in said tabernacle and a right to voice his consent or dissent as to its demolition."

The temporary injunction bought time for the anti-demolition people. At this point, they did not look upon the court as the real solution to saving the building. The next Monday, February 22, they held a public meeting in Salt Lake. About 350 people attended, not quite half of whom were present or former Coalville residents. There also were representatives from nearly 20 historical and architectural groups in Utah.

At the meeting, a committee of six* was elected to try to get an audience

*Thomas Blonquist, the lawyer; Mrs. Bernett Smith, Captain of the Coalville Camp of the DUP; Melvin Smith, Utah State Preservation Officer; D. James Cannon, Salt Lake banker and former head of Pro-Utah; Robert Bliss, chairman of the University of Utah's

Removing the ceiling portrait of Joseph Smith.

with the First Presidency. The committee, using the resources of the University of Utah Architecture Department and the $1,500 allocated by the student government, wanted to work with the Church and its building department in trying to find a way to save the Tabernacle.

The committee worked mainly through D. James Cannon, a veteran of the Save-the-Heber-City-Tabernacle fight a few years earlier and a published Church writer. They succeeded in getting a meeting with the First Presidency on Friday, February 26. The committee asked for a 30-day moratorium on demolition and offered the services of the University's architecture department. The First Presidency listened to the committee but made no commitment.

With the court hearing approaching, Summit Stake moved to clear up the question as to what the majority of the stake membership thought about the demolition. The DUP petition showed 55 percent of the Coalville membership opposed to demolition. The stake's priesthood vote, however, had been unanimous in support of the Stake leadership's decision.

On Saturday night, every stake member was delivered a notice signed by President Brown announcing that the membership would "vote in favor or against the proposed program in sacrament meeting in each ward February 28," the next day. The meetings would not be open for discussion, the notice said.

Accompanying the notice was a one-page statement outlining the reasons the leadership believed only a completely new facility could provide for the stake's needs, and listing the disadvantages of remodeling the existing Tabernacle and building additional facilities adjacent to it. (The Summit Stake had already purchased the land next to the Tabernacle to use

Architecture Department; and Chad Dobson, representing the University's student government.

in building its new building.) Under the remodeling plan the chapel would still be too small, the cultural hall would not be adjacent to the chapel so there would be no overflow capacity, the circulation pattern in a remodeled building would be bad, and the small exits in the Tabernacle were unsafe. Therefore, "The cost of remodeling would be equal to or greater than a new building and it would not provide a workable facility". The statement concluded, "It is obvious that a completely new building would provide the most usable facility for the local wants."

This explanation by the Summit Stake Presidency followed in broad outline the reasoning used throughout the controversy. It emphasized that the real purpose of an L.D.S. Church building is not to provide beauty nor preserve history — although those things are nice — but to aid people in living the Gospel. And since, to their minds, the present or a remodeled Tabernacle could not service all the programs of the Church, it was not serving its function and should be replaced.

The vote was held in each of the wards Sunday evening and the result was overwhelming. Eighty-five percent of those voting favored tearing down the Tabernacle and erecting a new building on its site.

Mabel Larson of the DUP charged that the vote was unfair because in many wards the proposition was presented not as a vote on a building but as a vote sustaining the leadership in its decision. The people were led to believe it was a choice of tearing down the Tabernacle or not having new facilities at all. In two wards where, according to her, it was presented fairly, Upton and Wanship, the vote was against tearing the Tabernacle down. Mont Winters, a ward clerk in the Hoytsville Ward of Summit Stake and an opponent of the demolition, said, "The people did not vote their convictions in church. How can you stand in church and say no. The people were scared into voting with the authorities."

It is, however, hard to dispute such a lopsided vote. For whatever reasons: fear, misinformation, fatigue of the controversy, or fully-informed free opinion, the overwhelming majority of the Summit Stake membership seemed to want the Tabernacle controversy ended and a new building constructed.

The vote set the stage for the court hearing on Monday, March 1, in Coalville under Judge Maurice Harding. At the hearing, Thomas Blonquist argued that since the Tabernacle had just been named a national historic site, the American public as a whole had an interest in the building. That interest, he said, overrode the property right of the Church. Blonquist's original petition, however, made no mention of the historic site argument and Judge Harding had to rule on what was before him. The Constitutional principle of separation of church and state determined his ruling. "The court has no business in this matter," he said. And the injunction died. "I had hoped that this Tabernacle could be saved," Judge Harding added. "It's a remarkable building. But it now appears I'm going to have to be satisfied with a photograph." It was all over in little more than an hour.

Afterwards President Reed Brown said no date had been set for the demolition to begin. He promised a cooling-off period before anything would be done. And he said any action would have the unanimous consent of the authorities from the ward, stake and general level.

The anti-demolition group asked D. James Cannon to try to contact the First Presidency again and get a voluntary moratorium on the Tabernacle's destruction and also to ask about the possibility of purchasing the building. If Cannon failed, Blonquist said he would file another petition, this time in federal court, using the historical site arguments.

After the court hearing, the man who organized the demonstration in front of the Church Office Building, David Fitzen, called Harold B. Lee. He told Elder Lee his group wanted to buy the building. Elder Lee told Fitzen to write up his request and send it to him. Fitzen did and then called Elder Lee back on Tuesday. But this time Elder Lee said the matter was a local decision and that he couldn't do anything about it. Fitzen then called President Reed Brown Tuesday at 5 p.m. After a bit of haggling, Fitzen said President Brown agreed to sell the Tabernacle for $150,000. Fitzen said he could give the stake $3,000 to $5,000 in earnest money and pay the rest in 30 to 60 days. President Brown told Fitzen he was meeting with his counselors that night and he would present the proposal to them, but he didn't think there would be any problem in their accepting the offer. Fitzen said Brown told him he would call him back if there were. Otherwise, they agreed to talk again on Friday. Less than 12 hours later, on Wednesday, March 3, the demolition of the Coalville Tabernacle began.

Late Tuesday night the bishops had called selected members of their wards to assist in the demolition. The volunteers met at 5 a.m. Wednesday morning and worked until noon, tearing out the inside furnishings of the building. The surprise move stunned most people. Passions ran strong in Coalville. At noon, Mark Garff, head of the Church Building Committee, called Ron Robinson, Sheriff of Summit County, and asked him to tell the workers to stop the demolition. No reason was given.

The First Presidency issued a statement that day justifying its decision to tear the Tabernacle down. The statement said the idea of remodeling the Tabernacle was rejected because a remodeled facility "would be wholly inadequate for current needs and the cost of remodeling would be prohibitive." It explained that the Tabernacle was rejected as a Church information center and as a museum. The First Presidency also said preservation was not justified on historical grounds, because there was no unusual history connected with the building, . . . nor for architectural reasons — "After the Assembly Hall on Temple Square was erected, its plan was used in construction of the Summit Stake Tabernacle. Hence, we have concluded there is no significant loss of architectural heritage." The statement continued:

> Having expended several years in the above feasibility studies, it was determined that a new stake center should be erected on the site presently occupied by the Summit Stake Tabernacle, and after the recent resolution of the legal matters before the court, and after

> all church procedures had been satisfactorily complied with, and [after] it was determined that the overwhelming affirmation of the people in that stake was to proceed with the demolition and erection of a new facility, authority was given to the Church Building Committee to proceed with the work.

The questions still remained, however, as to what happened to the cooling-off period President Brown had promised after the court hearing Monday, and as to his promise to sell the building to Fitzen. The next day, Thursday, President Brown issued a statement explaining the demolition.

> I had first anticipated a cooling-off period following a recent court hearing on the matter before ordering demolition of the building.
>
> However, when informed of attorney Thomas R. Blonquist's threat to the people of Summit Stake of further legal harassment if terms of a sale could not be reached in one day, a special meeting of stake authorities was called to reconsider the matter.
>
> After a thorough discussion, it was decided that it was in the best interests of the people to move ahead.
>
> Arrangements were made to have local members donate their time early Wednesday before commencing their regular jobs in order to assist in saving such items in the tabernacle that have historic interest or artistic significance.
>
> Thus, early in the morning the local people commenced on a voluntary basis to help preserve the fine stained glass windows and artistic work. These will be retained for possible use in the new structure.

Attorney Blonquist denied ever having mentioned any one-day deadline. In fact, he said he never talked to President Brown about selling the

building. Blonquist said under American legal tradition anyone has the right to seek legal redress in a court of law, and that his action could hardly be called "legal harassment."

Late Thursday, March 4, work continued on removing the ceiling artwork. On Friday, March 5, heavy equipment moved in and destroyed the Coalville Tabernacle.

THE LESSON OF COALVILLE

Paul G. Salisbury

As suggested in the preceding discussions, the confrontations surrounding the destruction of the Coalville Tabernacle were so devisive and frustrating that those involved on any side of the issue must have vowed to avoid similar experiences in the future. At the same time everyone must be aware that the idea of preservation will become more rather than less important. There are many more chapels, tabernacles and tithing offices whose existence will be questioned, whose value (historic, aesthetic or economic) will be challenged, and whose future will be on trial.

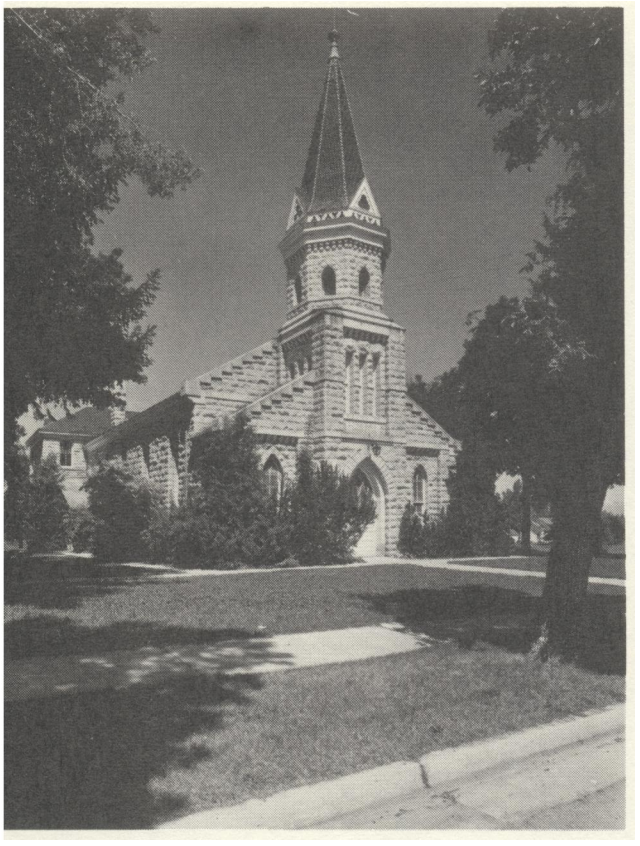
After the demolition of the Coalville Tabernacle, representatives of the Utah Heritage Foundation, the Utah Industrial Promotion Division, and other concerned groups met with Elder Mark E. Peterson, the chairman of the L.D.S. Historic Arts Committee in an effort to set guide-lines for future cases regarding buildings owned or built by the Church. Elder Peterson was most cordial and showed genuine interest in the slide presentation and the discussion, but stated that while the Historic Arts Committee was willing to work with preservation groups, the committee could not be tied down to designating any specific structures for preservation.

A brief description of those groups in Utah most conspicuously involved in preservation might be helpful.

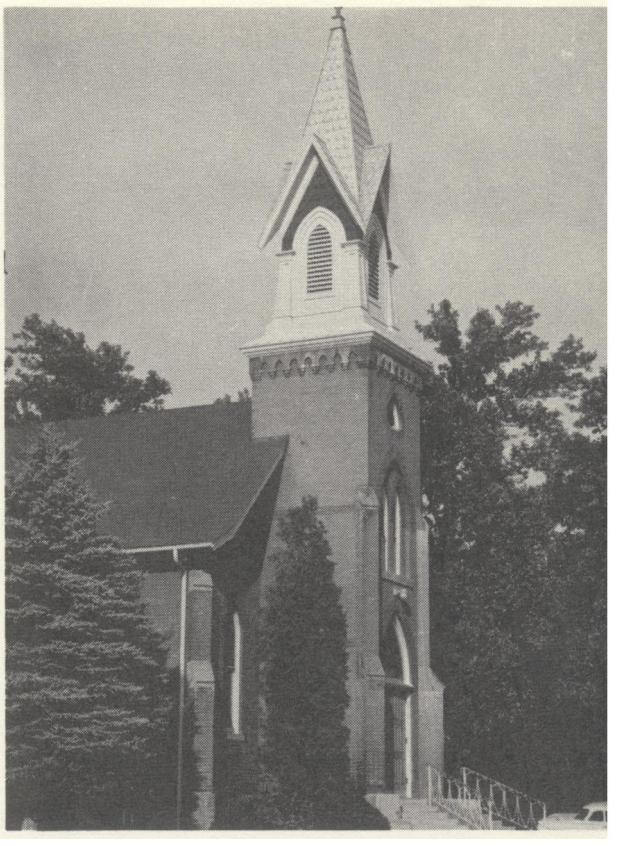
THE UTAH HERITAGE FOUNDATION (603 East South Temple, S.L.C.) is a public supported, tax-free corporation concerned with the preservation of the buildings, groups of buildings and sites of historic, archaeological or artistic value. Its members include architects, artists, businessmen and educators.

THE L.D.S. HISTORIC ARTS COMMITTEE (47 East South Temple, S.L.C.) evaluates Church buildings for their historic or artistic merit and is composed of the following members: Elders Mark E. Peterson, Richard L. Evans, Gordon B. Hinkley and Alvin R. Dyer. Also on the committee are Florence Jacobsen and John Q. Cannon, director, Church information service.

CORNERSTONE: *An Organization of Latter-day Saints for the Preservation of their Architectural Heritage* (Bevan Chipman or Frank Fergu-



Spring City

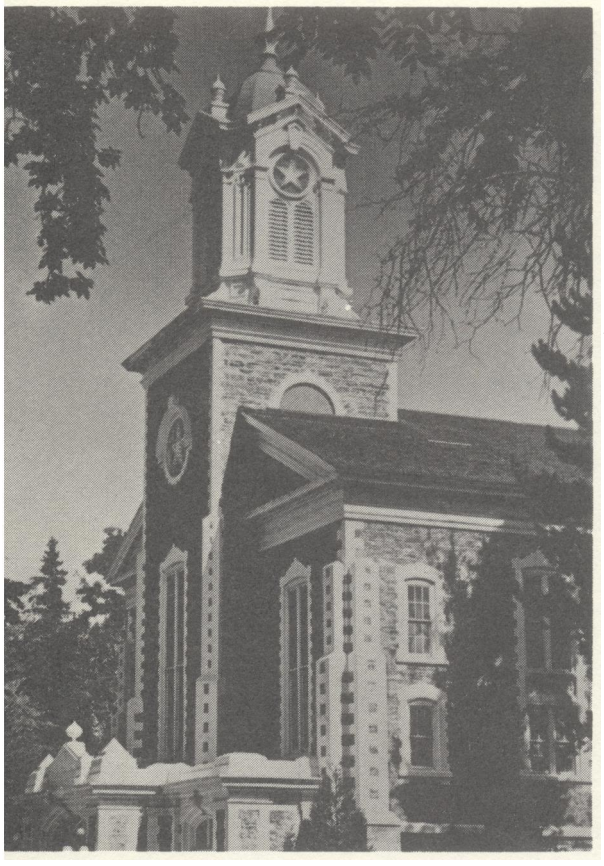


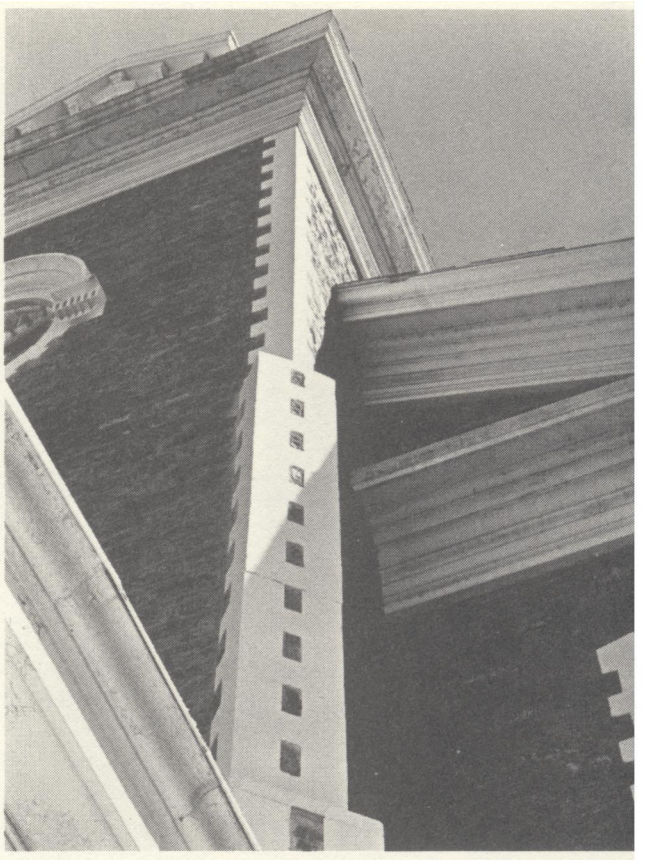
Salt Lake Twenty-First Ward (Demolished)

son, 303 Trolley Square, S.L.C.) is a group of active Church members who hope to identify and evaluate L.D.S. buildings of note and seek constructive ways to preserve our visual heritage. The group is in the process of forming, and invites membership and financial support.

The research, experience and resources of these groups can be important, but the real decision as to what to preserve and what to destroy usually lies in the hands (as with Coalville, in the *uplifted* hands) of the members of a given ward or stake, and equally important, in the regulations and decisions of the Church Building Committee.

One of the major impediments to meaningful preservation is a rule of the Church Building Committee: never add to an old building. The ramifications of this rule are ambivalent in the cause of preservation. Applied back in the 1940's, it would have kept the Coalville Tabernacle from being so poorly remodeled. Applied today, it decreed its destruction. While there are, indeed, a number of buildings which such a rule might protect if applied as an aesthetic or historic control, the rule exists simply for the sake of economy, as a means of avoiding expensive maintenance and costly mechanical or structural problems, and it therefore determines the death of any building needing major modifications. Some of the finest old buildings





The Logan Tabernacle (A parking lot has been proposed for this site.)

in the Church today continue their usefulness while remaining as handsome reminders of our heritage because they were added onto or remodeled in a sensitive manner. Examples are the Wayne Stake Tabernacle in Loa, Utah, and the tabernacle in Manti, Utah.

Coalville could have been preserved as part of a carefully designed complex to serve the needs of the Church in that stake. There are those who were willing to demonstrate such a solution. But perhaps the members just didn't care enough.

On a promentory dominating the little town of Porterville, Utah, stands a handsome brick edifice erected before the turn of the century as the Porterville L.D.S. chapel. Years ago the Church members abandoned the chapel in favor of the renovated but ugly schoolhouse in the center of town. After all, the school was more conveniently located and had more room. The old brick chapel has been converted (sans steeple) into a residence and continues life in a new role, still dominating the town as a reminder of members who didn't care enough about their heritage to walk up the hill.

Whether any congregation can care enough in the face of a decision of the Church Building Committee seems questionable. In Utah it is probably more difficult than in distant areas where missionary value can be

used effectively to gain exceptions. Some countries insist on the use of local architects for new church buildings and these and other reasons have led to the construction of some handsome new chapels in Finland, Mexico, and elsewhere. Certainly the experience and guidance of the Church Building Committee are vital to any ward or stake facing the complex problems of building or expanding, but if historic or exceptional buildings are to be preserved, Church members are going to have to care enough to make the difference.

About a year before the destruction of the Coalville Tabernacle, the Twenty-First Ward chapel at K Street and First Avenue in Salt Lake was demolished to make room for a newer chapel. Though there had been considerable discussion, its destruction was finally decreed as the only solution. In retrospect, and in light of the Coalville affair, members of the Twenty-First Ward bishopric and the Emigration stake presidency had the courage to question that decision and exhort their fellow saints in the Summit Stake in the following letter.*

> Brigham Young once said, "I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are lead by God. I am fearful that they [will] settle down in a state of blind self security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God . . ."
>
> We hope that the Latter-day Saints of the Summit Stake will have an opportunity to vote for the preservation of their "suddenly" famous Tabernacle, and that each of them will follow this admonition of Brigham Young. We also hope that an experience that we can share will help them to decide favorably on the question of preservation.
>
> For nearly twenty years, the bishops of the Twenty-First Ward in Salt Lake City, Utah, sought a way to preserve their lovely old chapel and yet provide needed additional facilities. Under the direction of Bishop Mangan, from 1966 to 1969, recommendations were continually explored and suggested to the Church Building Committee as to how this might be done. Finally in 1969, the Committee informed us that no funds would be provided to remodel, renovate or expand the existing facilities, but that the general church would participate in an entirely new building project. We were then faced with a decision to retain our inadequate facilities or raze our chapel to make way for a new one. Because of the needs we faced, we reluctantly yielded to the recommendations of that Committee. We hope that the members of the Summit Stake are not faced with that same decision. While we now are looking forward to the completion of our new chapel, we would have preferred to preserve our old chapel, if the Church Building Committee would have allowed us to have renovated and added to it. However, the current philosophy of the "experts" on that Committee seems to be to tear down and start over, and never to preserve.

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*Printed in the Salt Lake *Tribune*, February 25, 1971.

We have heard it argued that your tabernacle is obsolete, but never that it is not structurally sound, beautiful, or a lovely church. We suggest that since the primary function of a chapel is that of congregational worship, that your tabernacle is better suited to that purpose than are the current look-alike chapels which are now constructed by the Church. How can a thing of beauty be obsolete? None of these new buildings will ever come close to rivaling the majesty and beauty of your present building. Coalville is a distinctive city because of its distinctive Tabernacle, but remove it and replace it with one of the current models, and your community will become just another common town on the Western landscape. Preserve it, and Coalville will remain distinctive and the beauty of your Tabernacle can only continue to improve with years.

We say to the Church members in Coalville, as did Brigham Young in a General Conference of the Church . . . "I sincerely request the members to act freely and independently in voting — also in speaking if it be necessary. There has been no instance in this Church of a person's being in the least curtailed in the privilege of speaking his honest sentiments." We have spoken our honest sentiments to you, and hope that they will assist you in deciding what you should do. While we loved our lovely old chapel, we feel that its beauty was not nearly as majestic as your Tabernacle.

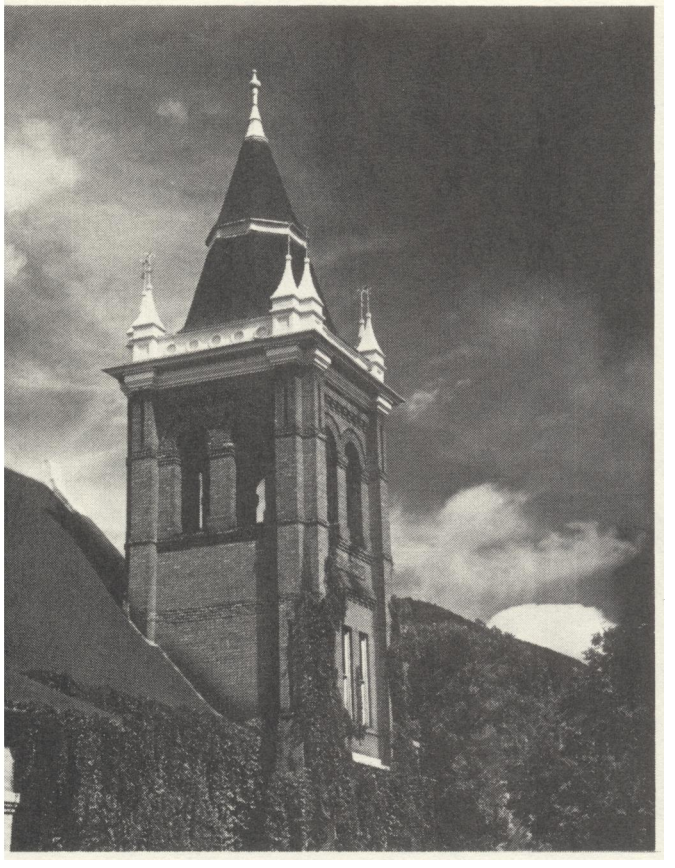
Signed: LeRay S. Howell, 1st Counselor
Emigration Stake Presidency

George E. Mangan, Bishop
Twenty-First Ward

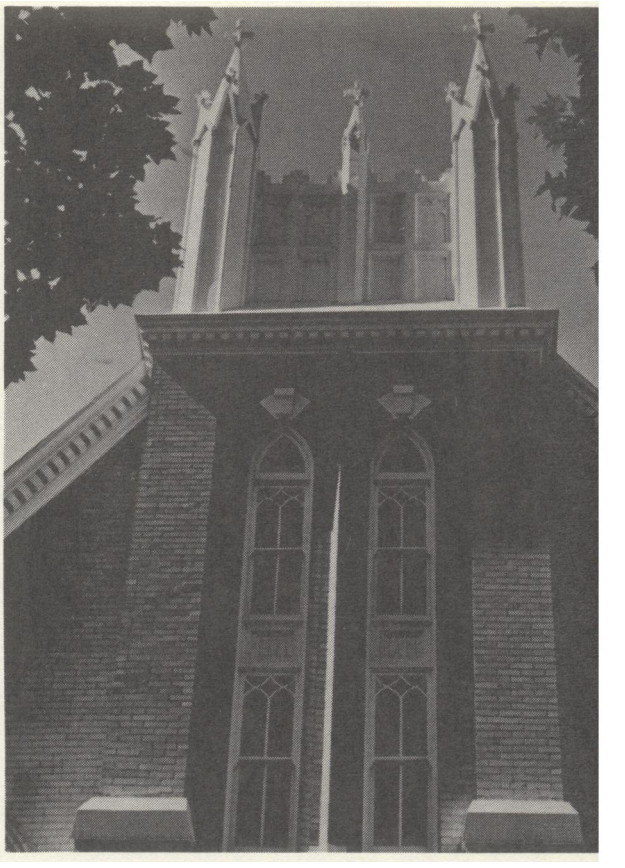
Burton R. Stringfellow, former
2nd Counselor, Twenty-First Ward
Bishopric

Recent environmental litigation shows a strong trend towards recognizing that the general populace may have a valid interest in an apparently local preservation matter. In other words, non-residents are becoming involved in issues pertaining to the disposition and use of natural resources (for ecological and even aesthetic reasons) and historic sites.

This raises the question as to whom a Church building belongs. Does it belong solely to the members who use it, or do other citizens of the community, state or nation have a valid interest in its use and disposition? The Coalville Tabernacle had been studied by various groups, both local and national, and had finally been judged significant enough to be placed on the National Registry of Historic Sites. An assistant Church historian reviewed the history of Coalville and stated repeatedly that the building had no real historic significance. Ultimately, that was considered more important than listing on the National Registry. As indicated in the previous articles, the Church assessed that, being off the freeway and so close to Salt Lake, the tabernacle would have little attraction for tourists. Must heritage be measured in terms of a place in official history? Need proselyting potential be a final determinant of a building's value? Will we then lose



Provo Third Ward



Logan Sixth Ward

the Logan Tabernacle, the Brigham City Tabernacle, and the Paris, Idaho, Tabernacle? Is it possible that with the construction of the Provo Temple, the one in Manti will become obsolete? Might not all of these structures and many less well known have a valid reason to remain with us when their original use is no longer justified? Is it possible that they have a real value as part of the historic continuum and the aesthetic inheritance of all citizens of a community regardless of their ethnic or religious ties in the same sense we all lay claim to Ft. Ross on the Pacific, though we are not Russian or the ruins of Chaco Canyon, though our ancestors were not Anasazi? Neither of these was the scene of a specific important event in history. Nor are they the most outstanding examples of their style or period. But all are important to their communities, their states, and to those who travel to see them because they are part of the heritage which belongs to us all. Until the Church Building Committee and the Historic Arts Committee are willing to accept the fact that all people have a valid interest in such structures, the work of the State and National Registry, the Utah Heritage Foundation and others will continue to be frustrating and frequently futile.

Many of the best buildings have already been destroyed, but many gems

Parowan

remain. The list — tentative and incomplete — which follows suggests buildings which should be evaluated for preservation. We must hope that the Church, the groups identified above, and Church members and citizens in general will work together in identifying and evaluating these and other buildings which are an important part of our precious but diminishing heritage.

Tabernacles:

Bountiful
Box Elder Stake (Brigham City)
Hyrum
Logan
Manti
Nebo Stake (Payson)
Ogden Pioneer
Panguitch
Paris, Idaho
Provo
Randolph
St. George
Wayne Stake (Loa)
Wellsville

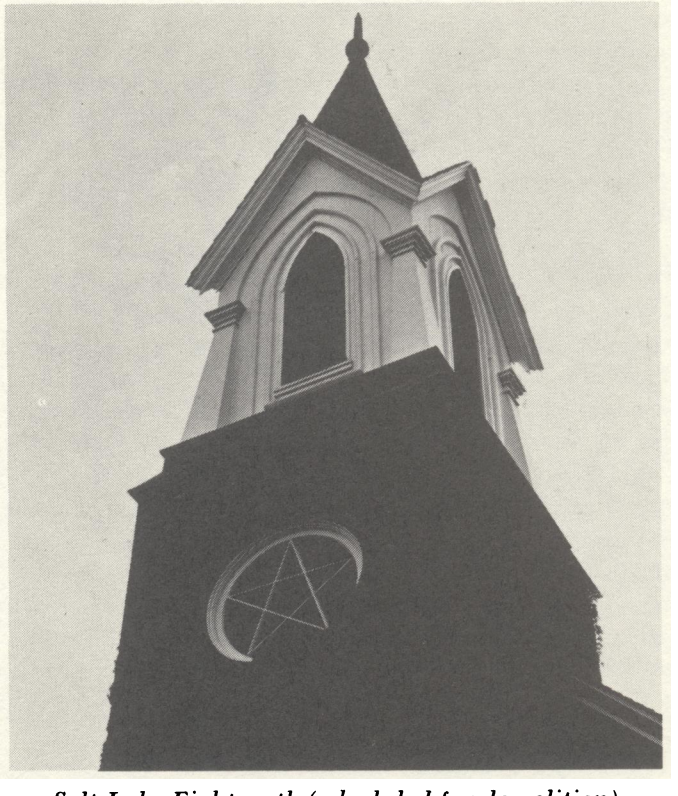
Chapels:

Alpine (Pioneer)
Annabella
Beaver Dam
Bicknell Church-School
Hyrum Second
Hyrum Third
Lake Town
Levan
Paragonah
Salt Lake Fourth
Salt Lake Eighteenth
Salt Lake Nineteenth

Cedar City
Centerfield
Deweyville
Echo (old)
Fairview
Farmington
Fayette (vacant)
Grafton (vacant)
Honeyville
Hyrum First
Lincoln (Salt Lake)
Logan Fourth
Logan Sixth
Meadow
Parowan (museum)
Payson
Pine Valley
Porterville
Providence
Provo Third
Santaquin
Spring City
Sterling
Toquerville
University (Salt Lake)
Virgin
Washington
West Layton
Greenwich

Other L.D.S. Buildings:

Bicknell Relief Society Hall
Cedar Fort Recreation Hall
Escalante Tithing Office
Fountain Green Tithing Office
Heber Amusement Hall
Hurricane Relief Society Hall
Kanosh Tithing Office
Loa Tithing Office
Mt. Carmel-Kanab Stake Bishop's Storehouse
Ogden Relief Society Hall
Panguitch Bishop's Storehouse
Pine Valley Tithing Office
Richmond Bishop's Storehouse and Tithing Office
Salt Lake Nineteenth Ward Relief Society Hall
Spring City Endowment House
Teasdale Recreation Hall
Uintah Stake Tithing Office
Ephraim United Order Building



Salt Lake Eighteenth (scheduled for demolition)

The World Church

THE CHURCH ABROAD

J. Donald Bowen

J. Donald Bowen, Professor of English at U.C.L.A., is a specialist in teaching English as a foreign language. He has had extensive international experience as a teacher, consultant, and program director.

In areas distant from the central stakes of Zion, the church may occupy a more important position in the lives of members than it does where Mormons are more numerous. This is particularly true when small numbers of expatriates are relocated in a foreign country where there has been little or no proselyting and where the local group or branch is largely dependent on the presence of temporary residents for its leadership, and indeed its membership.

Members living away from their homes, especially abroad, frequently wish to take their church with them, and the result is often a home Sunday school attended by half a dozen, by two or three, or even by one family. Social patterns in these small groups, in circumstances where members are likely to focus on their distinct religious heritage, may be characterized by a closeness and intimacy not found in a typical ward. Sunday School may be extended to Sunday dinner, outings over the weekend may be planned so that modest Sunday services can be held as part of a picnic or trip to a game park or recreational area. Baptisms of growing children may take place on an outing to a resort or the beach.

Families who have left an active, extended family behind "back in the States" often replace distant relatives with local members, satisfying a social need and at the same time sharing the responsibilities of a satisfactory level of religious observance, as a tie with traditions held dear. Friendships form quickly as members come to realize how much of a cultural and religious background they share and how different they are from other peoples, when so many conditions and institutions are changed or replaced in an unfamiliar environment.

For nearly five years in the late fifties and early sixties my family and I lived in the Philippines. Our church group consisted of four or five families with the option of a home Sunday school or a weekly trip across Manila Bay to Sangley Point, where we could combine forces with two or three American military families at a small naval base. Two larger branches were located at other American military installations located about 70 and 120 miles distant, so it was possible to hold occasional conferences, especially when church visitors were in the country.

The Manila Branch was a small, close-knit group with near full participation in our limited religious activities. There were a few Filipino members, but the word passed on by older residents was that proselyting among Filipinos was not encouraged, since there would be no organization to cater to the special needs of converts once the contacting member was reassigned and departed. Steps had been taken to register the church as an organization legally recognized by the Philippine government, but this was a process that consumed several years of negotiations. Missionary activities were foreseen as an eventual extension of the Southern Far East Mission (headquarters in Hong Kong), and members looked forward to the formal establishment of a local church.

Partly in anticipation of opening a Philippine mission, there were relatively frequent visits by church authorities. While we were there, four apostles came to Manila. Each visit was the occasion of special services and activities, and the local members felt blessed to have these high church authorities in their homes. Indeed, no similar experience could be expected back in the center stakes, where the best that could be hoped for was a quick handshake as the line moved past the visitor at the conclusion of a session of stake conference.

We were direct beneficiaries of one of these visits in the solution of a family problem. Our infant daughter, in her first attempt to climb out of her stroller, had fallen on a ceramic tile floor, a fall which resulted in a serious skull fracture and hemorrhaging. Elder Mark E. Petersen and the Mission President, Brother Grant Heaton, offered to administer on her behalf. The result was peaceful rest for the little girl and a measure of relief for the anxious parents. An impending emergency operation proved not to be necessary, and a subsequent x-ray showed complete healing of the fracture, the earlier effects of which could not even be detected in the picture. Potentially serious brain damage was averted, and today a bright-eyed teenager enjoys a completely normal life, enriched by a special testimony.

Eventually, permission for the entry of missionaries was obtained, and in 1960 formal proselyting began. The field was ripe and ready, and the church grew very fast. The leadership after a decade is largely Filipinized, and expatriate residents probably find a church in many ways like the one they are familiar with at home. It was most interesting to witness the initiation of missionary activities and the results of the dedication of the young elders whose message found so many receptive ears as the church began to grow in Asia.

In the late 1960's another foreign assignment took our family to Africa, first to Ethiopia and later to Kenya. Many of the same impressions characterized our stay: a small, close-knit social group of expatriates, the maintenance of a partial (but this time surprisingly full) program of church activity, the combination of religious and social interests, with baptisms the occasion for outings and with sacrament cups and song books a regular part of the baggage for our occasional weekends out of the city. As we moved from home to home for our Sunday School and other meetings, our devotional singing was accompanied sometimes by a piano, sometimes by an accordion, sometimes by a flute, and occasionally the mode was a cappella. All ages participated, and it was not unusual for the invocation or benediction to be offered by a three-year-old child. The program in Addis Ababa was well organized, reflecting the quality of strong leadership provided by the Branch President, an experienced, devoted, and committed member who served with distinction.

Our occasional baptisms were normally held at Sodere, a hot springs resort about 120 kilometers south and down from Addis Ababa. At one baptism the water was so excessively hot in the small private pool that a baptism by immersion was out of the question; the group was forced to go to an outdoor, olympic-sized swimming pool that was being filled. The water at the deep end was appropriately high so the little girl candidate and her father climbed down the ladder. Onlookers gathered and enjoyed this part of the service with the group, inquiring afterward if that man (the one performing the baptism) was really a priest. The assurance was given that he was – indeed, that he was a high priest.

A weekend outing to Lake Awasa in the Rift Valley nearly became a tragedy. The young son of one of the members became very sick many hours from Addis Ababa. A medical doctor in our group worked desperately to keep the boy alive, asking the rest of us for the support of our faith and prayers until he could be taken to a rural mission hospital. There it was necessary to break into the medical supplies to get a specific drug. The doctor with the key could not be contacted since he was operating on a badly injured victim of a road accident. Calmed by the medication the boy was safely taken to Addis Ababa and eventually out of the country for treatment by a specialist.

Special events provided variety to our religious observances. Our son paid us a visit just before reporting for an assignment to the Language Training Mission. (His was probably the only missionary farewell ever given in the ancient land of Sheba.) We had occasional visits from church authorities via taped speeches. Also, family-planned sacrament meetings helped solve the problem of supplying appropriate programs. One family remarked that none of them had ever performed musically in public before, and probably never would again.

In spite of the varied activities in Ethiopia, one would have to say that where the church grew in Asia, it subsisted in Africa, wholly dependent on short-term residents. There were no visits by church general authorities,

and the mission president came from Switzerland only on very rare occasions (never while we were there). We had a few member visitors, someone incidentally present or passing through, and their presence was an unusual pleasure.

In general the posture of the church in Ethiopia was one of low visibility. Our "welfare" project in Addis Ababa was a monthly contribution of money and supplies to a private school established to care for a few of the thousands of orphans otherwise left to beg on the streets of the city. This project was especially helpful as a salve to the conscience of people who wanted to make some contribution to the alleviation of a grinding poverty (the likes of which few members had never before witnessed), but who were happy to be relieved of the responsibility of distinguishing deserving from dissembled cases of need on the streets. This was especially true since rumors of child-maiming to enhance effective begging were probably not groundless, and giving to the most pitiful case might well be a direct contribution to the deliberate crippling of another unfortunate and helpless child in the near future.

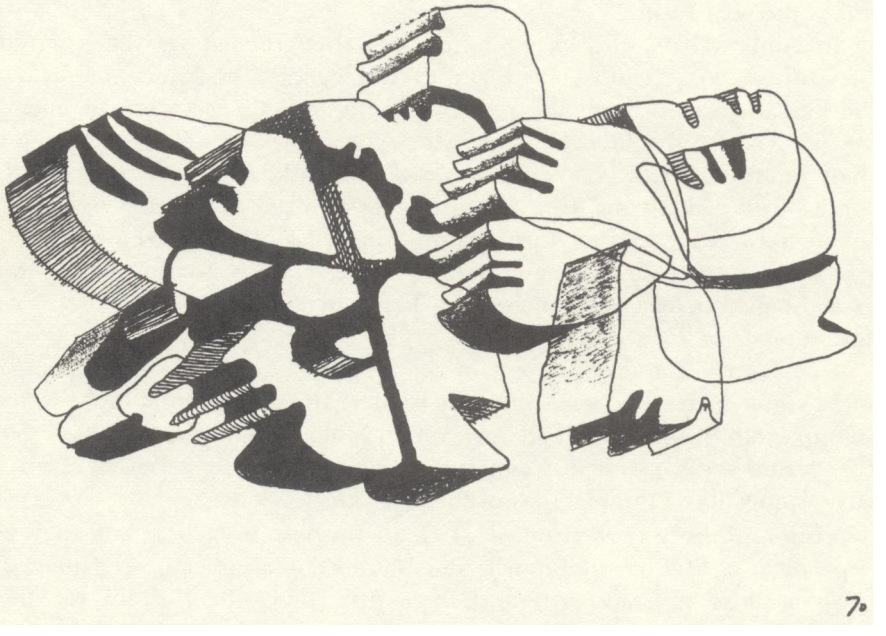
In Addis Ababa the local branch was strengthened by the assignment of a University of Utah AID team to the Faculty of Education at Haile Sellassie I University, contributing three or four families to branch membership. In Nairobi the branch was smaller, consisting at one point of one and a half families. The "Branch President" was asked by a visitor when he planned to return to the United States. As a proud and independent Scotsman he took some satisfaction in informing his guest that he couldn't go back, since he had never been there. The half family in this small branch was German. An example of growing pains in a church striving to become international.

One source of embarrassment in the Nairobi branch was the supervision, modest though it was, of church activities from Johannesburg. Kenyans don't like South Africans, and any very visible communication with South Africa can be the cause of suspicions. (This has since been changed, and Kenya is now, like Ethiopia, part of the Swiss mission.)

Visitors are always welcomed at small outpost branches, but they have the problem of finding the branch. Some visitors plan ahead, get names from church or mission headquarters. Others just come. In Nairobi the means of establishing communication was a weekly ad with a telephone number appearing on the page of religious announcements in Friday's newspaper.

The most memorable of our services in Nairobi was one attended by a Negro member of the church from Salt Lake City. Brother Darius Gray, a technician at KSL and a convert to the church, was the only member (and only Negro) in a group of four Salt Lake visitors to Kenya, who had come to make documentary films. We learned very late on a Saturday night that Brother Gray was in Nairobi. In spite of the hour we called his hotel and spoke to him, learning later that the call had awakened him. He accepted our invitation, but called the next morning to confirm it since, in his words, he wanted to be very sure he hadn't just dreamed about it. Never did we have

a more inspiring devotional than that morning when we thrilled to the account of his conversion and enjoyed the testimony and the sweet spirit of that humble man. All of our group felt honored and privileged to share membership with him in a great church. Somehow Africa was an appropriate place to make his acquaintance.



From the Pulpit

ARE MORMONS CHRISTIANS?

G. Eugene England, Jr.

This sermon was given last March at one of the daily chapel services at St. Olaf College (Lutheran) in Northfield, Minnesota; Eugene England, DIALOGUE'S *Planning Editor, is Dean of Academic Affairs at St. Olaf and President of the nearby Faribault Branch of the L.D.S. Church.*

One day last fall as I was getting acquainted with a student who was particularly interested in my Mormon background, the student told of being informed by a religion professor that Mormons weren't Christians. This came as something of a shock: Mormons accept Christ's absolutely necessary role in the salvation of all men and affirm the literal resurrection that He experienced and provides for us; in fact, Mormons have tended to be somewhat aghast at Protestant and Catholic attempts to demythologize the New Testament accounts of Christ and at what seems a general retreat in liberal Protestantism from literal acceptance of Christ as the divine Saviour. But I passed this experience off, feeling I could make allowance for one small spot of darkness on the otherwise brightly shining surface of the Religion Department. Then a few weeks ago a Carleton student reported a similar comment by one of his professors; I began to seriously reflect about being a Christian — what it might mean, for Mormons, for me, for others.

My first thought was that Carleton and St. Olaf religion professors were reacting to their understanding of Mormon this-worldiness: our great optimism about man and his God-like potential; our rejection of original sin; our affirmation of man in his mortal condition and our concept of Adam as a great hero, who introduced us into a world of moral choice — *according to* God's plan, not against it. The Book of Mormon states that Adam fell that men might be and that men are that they might have joy. Mormons believe

that Adam courageously began a plan that Christ completed, Christ, as he said, coming to live that we might have abundant life — that our joy might be full because He has the power as the Son of God to save us from death and ignorance and sin, those great limitations that necessarily came with the great opportunities for growth in a mortal, material realm such as Adam brought us into. Mormons have always rejected the tendency to see the world as a shadow, as tentative, with the eternal behind or beyond it. We see the world itself as eternal, the whole universe and its laws as co-eternal with God, not contingent upon Him but shaped by Him in the Creation in order to provide opportunities for growth for man in the image of God; we believe that men are also eternal, co-eternal with God, having existed always as individuals but becoming spirit children of God before this life in a pre-existence and embodied in matter here in mortality as a necessary part of our growth, then empowered by Christ to come forth after death in the resurrection in glorified bodies like Christ's. As modern scriptures tell us, spirit and element, inseparably connected, receive a fullness of joy.

I wondered if that could be the reason Mormons might not be considered Christians, that kind of metaphysics that makes us unwilling to accept Protestant and Catholic notions of a disembodied heaven, our refusal to exalt the spirit over the body — in favor rather of what we believe was the Hebrew and early Christian vision of the soul as spirit and body together and both as essentially good and part of our divine potential. We see the activities of this world as valuable in themselves and eternal in significance, the best things here enduring beyond death — love, certainly, but also friendship, esthetic sensitivity, knowledge of all kinds, our bodies and their finest skills and joys, all of the things that we value deeply and that are inseparably bound up with both the material and the spiritual; for instance, we see marriage, that fullest combination of physical and spiritual love, as ultimately the highest form of love and as enduring beyond death in a literal way.

But during the time I thought about these things my concerns were allayed a good deal by Professor David Wee's fine sermon last week, his hymn to joy, his affirmation of life in the world, which I found, despite its Lutheran cast, to be in perfect harmony with Mormon theology — and yet everyone still seems to think Dave is a Christian.

Finally, I decided to turn to the New Testament as a check on whether Mormons are Christian, and I did so a little hesitantly, suspecting that I would find, indeed, that my faith and my life were lacking, deficient in the face of that record and its ultimate challenges. And I wasn't disappointed, because I found there three overwhelming challenges to my self-confidence, three central standards of the Christian life which are awesome to confront. The most challenging, of course, is the central theme of unconditional love, those incredible commands to love our enemies, to do good to those who hate us, to resist not evil, to turn the other cheek — and the unqualified demand by Christ that, in this regard, at least, we be perfect, as our Father in Heaven is perfect. I quailed before that message. But when I asked if

Mormon faith and theology are wanting in the face of that extreme criterion, my answer had to be "No." The commandments in modern scripture, the vision of perfect love in human relations, of unconditional regard for the welfare of others at whatever sacrifice to the self is just as clear — in one particular regard, perhaps even clearer. In the Book of Mormon is an account, the only one in scripture — or in history, as far as I know — of a group living out the love ethic to its ultimate consequences. The Book of Mormon is a religious history of a group of Israelites who traveled, under God's direction, to America about 600 B. C. and received continuing revelation from God to their prophets and a visit from Christ himself after His resurrection. Part of the record tells of a group who had broken away from the main body and lost their faith and relationship with God; some became reconverted and in the power of their new faith in Christ covenanted with God "That rather than shed the blood of their brethren they would give up their own lives." They "took their swords and all their weapons which they used for the shedding of man's blood and buried them deep in the earth." When they were later attacked by enemies they were true to their covenant, even though many of them were massacred; but without ignoring the high personal costs of obedience, the account gives powerful evidence that this ethic, which most Christians affirm but are afraid to try, is both right and *effective:* The attackers in turn were finally moved to repentance and threw down their weapons, "for they were stung for the murders which they had committed; and they came down even as their brethren, relying upon the mercies of those whose arms were lifted to slay them." This is an extreme example of the redemptive power of unconditional love, the love that changes people, absorbs and does away with evil rather than striking back in retribution and passing the evil on; it is a love than stands in judgment over all our talk as Christians and as a Christian nation about protecting our rights and about national security.

A second great challenge running throughout the New Testament is that condemnation of the rich, of material possession and its whirlpool tendency toward material obsession at the expense of the Kingdom of God, a theme climaxed by the example of the early Christians, moved by their faith to form a community in which they held all things in common. Being a relatively affluent capitalist I again quailed before that challenge; but again I found my Mormon faith and history, if anything, more demanding. In modern times the Lord has said, through Joseph Smith, "It is not given that one man should possess that which is above another, wherefore the world lieth in sin," and again, "If you are not equal in earthly things you cannot be equal in obtaining heavenly things." These revelations were given in preparation for the demand placed on the early Mormons to practice their ideals by actually forming communities in which all material possessions were deeded to the common group and then redistributed as literal stewardships; the results of the whole community's effort went first to meet the basic needs of all and any surplus was then used for the benefit of the needy elsewhere or the whole community.

A third pervasive challenge I find in the New Testament is that which Christ poses to the learned and to the respectable. The Greeks in their wisdom found the Gospel foolishness and Christ's claims and demands a scandal because they are incomprehensible without faith and imagination and humility. "I have not come to call the respectable people but the outcast," He said once. "God has shown to the unlearned what is hidden from the wise and learned." "God makes foolish the wisdom of this world." As a fairly good academic, a captive of Greek rationality, I again quailed before those statements, but again could find no relief from the challenge in Mormon theology. True, in keeping with its affirmation of the finest pursuits of the whole man and of this world and its beauties, there is great emphasis on education, on the eternal value of gains of the mind. But there is also strong insistence that ultimate values, saving values, lie beyond and are often threatened by reliance on the learning and wisdom of the world. The Book of Mormon says it this way, "To be learned is good, if they hearken unto the counsels of God."

But then I began to reflect that perhaps it was not my faith, not the theology of Mormonism, that was in question. The statement after all was that *Mormons,* not Mormon ideas, weren't Christian. The crucial question for me was, "Am *I,* a Mormon, also a Christian." And in the midst of those reflections I had an experience that provided a kind of answer, a frightening one. Last Sunday, a stranger approached me and as we talked about other things it became clear to me that the man badly needed food. I found out that he had not eaten for four days and had no prospects of food for at least a few more. I was in another town; I didn't have any money with me, and as I tried to help or find a way to help, I couldn't find any way that wouldn't have made his plight public in a way that was unacceptable to him, any way that wouldn't shame him; and finally, as I pressed various ways of getting money or food for him, he literally rushed away and left me helpless. That night, which I spent without much sleep, I was able to think of at least five good ways that I could have helped and that he could have accepted, but it was too late. If he had needed a $10,000 government grant for some academic project or had wanted some help revising an Honors Program or with an analysis of the structure of a sonnet, or even an exegesis of the Sermon on the Mount, I could have gone right to work and helped him — effectively and promptly. But in the rather simple matter of finding food for a proud person I was not resourceful. "Inasmuch as ye have done it not unto the least of these, by brethren, ye have done it not unto me." I felt great despair — and then I gradually indulged in a kind of rationalization that comes all too easy to me. I thought about the failures most of us make of this kind — the failure to perceive or respond effectively to basic needs. How often I have had students in my office discussing some relatively trivial matter, all the while communicating in the background a high, thin, silent cry for help. I've found it very difficult to find ways to be helpful, to even get enough trust that the need can be spoken. I've wondered how often I, and others of you, have failed to even hear the cry, or believed the evidence that we are not responding very effectively to students' deepest needs

— for personal identity and growth, for value orientation, for "significant others" to touch their lives. I began to wonder who indeed is Christian, if measured honestly against all those ultimate ethical demands of Christ, those awesome challenges to the quality of our lives.

Most of us are respectable, learned, guilty of arrogant or merely habitual authoritarianism, of much pride in our command of the wisdom of this present world; few of us are Christ's fools. We are all participants to some degree in a suspicion — even rejection — of any learning not closed up in the four walls of a classroom or the covers of books; many of us bind ourselves and our students up in homage to the false God of scientism, that process of dividing and reducing knowledge that has afflicted the humanities as much as the sciences in our century, that surrender to the seduction of getting better and better answers to smaller and smaller questions until in many fields we may now be getting and teaching perfect answers to meaningless questions — a process that leaves Christ's gospel outside the academy door as mere foolishness, impractical, logically nonsensical, too bulky to fit into our test tubes, or computers, or elegantly refined categories.

All of us are more or less rich, not equal in temporal things with each other and certainly not with the great majority of the world. All of us live in the upper ten or probably five per cent of men (in standard of living) and do it with few qualms of conscience. None of us does anything remotely like selling all, giving to the poor, and following Christ.

All of us stand under the awful judgment of the love ethic. Mere justice is hard to find on our campus; unconditional love beyond justice is much rarer. How many of us in this Christian college are willing to follow Paul's advice to the Corinthians who were taking each other to count; how many of us are willing to "take wrong, to suffer [ourselves] to be defrauded," in order to retain our relationships with others and to help them? Christ's perfect love casts out fear, but each of us is to some degree caught up in fear, anxiety, hostility. We insist on our rights — our prerogatives — even at the cost of being destructive to others, belittling them, returning evil for evil. We ostracize the swingers, make fun of the straights. And of course very few of us have seriously confronted with the Gospel that ultimate form of human willingness to injure each other — war. Our discussion of the retention of ROTC in committees and in faculty meetings seems to me to have been incredibly devoid of anything like a Christian context. It took a student, Douglas Koons, to ask the right questions in the student newspaper, however much we may disagree with his answers. In the faculty meeting in which the final decision was made the terms God and Christ and Gospel were mentioned only in the opening prayer; hopefully this week one of us on the faculty who voted to retain ROTC, or abstained, or voted against it, can answer Mr. Koon's questions about the relationship of our decision to Christ's ethic, about the mission of Christian discipleship and the responsibility it places on a Christian college.

Who of us is Christian? I suspect none of us are by these measures; but perhaps the measures are too severe. Perhaps these ethical standards

are so extreme in their demands that all must fail before them — as Paul the Apostle for one recognized he did. Mormons don't use the term Christian very often. The designation, of course, was first used by the non-Christians; the early Christians called themselves "saints," which clearly meant to them not what it means in a designation like St. Olaf but merely all the community of those who were trying to follow Christ. I seek a definition this morning that might unite us and give us some hope, and I think it's there in the New Testament: the definition of a "saint" — or a Christian — as one who has faith that Christ was sent by God to show us what God is like and to motivate and empower us to be like God, faith that unconditional love is the ultimate experience and ethic available to persons, both God and man, and is knowable by mortal man in its highest and only enduring form through Christ. A saint is one who has begun a relationship of faith that sustains him, does not make him better than others but better than he would be otherwise, and puts him in the way, the only way eventually, to eternal salvation through the Atonement of Christ, that at-one-ment, that internal and external integrity that Christ achieved and achieves in us if we let Him. A saint is one who actively believes that only the power of Christ's special love can ultimately cut through our judgment of others and of ourselves and free us to love ourselves and thus others because we are unconditionally accepted by Christ, who has the power so to affect us spiritually and psychologically because he is our Creator and the source of the moral law which judges us in the first place; Christ gives the law which enables us to grow and stands with us and accepts us in the midst of our sin — our failure to live the law — so that we can gain the power to overcome sin and grow through law to freedom.

I know as well as I know anything, and witness to you, my fellow saints, my fellow Christians, that Christ lives as a literal being, a person, and that his unique love is available to all of us who will have the faith to try him — to take his name seriously and follow him fully. In the name of Jesus Christ, Amen.

Karl C. Sandberg

SABBATH

No, nothing will do just now
but to sit beneath a mesquite tree
in a dry creek bed and look long at cactus.
The saguaro does not sway or bend or mark the breeze.
It has no use. It simply is.
I can look at it until time is lost
and it will not move.

No, I will not leave just now.
Here the bow is not cracked.
Here nothing is drawn taut.
I must get away from every place
where people have sold soap and automobiles
and have drawn themselves taut.

No one has seen a cactus move.
Even its birth did not part the womb of stillness.
I will intrude upon its world of being.
I will sit on earth prepared by long dying
and wonder what people mean when they say,
"What time is it?"

The air about saguaro is unmarred
by talk of "duty," or "responsibility," or "obligation."
The saguaro is God's servant.
It keeps the ancient law of the Sabbath:
"On this day thou shalt do no work,
neither anything respectable,
all day long."

Karl C. Sandberg

SILENCE

The sun is four hours high. The air is starting
to stir from the south, heavy and dry with sun.

The birds are soaring high above and to the south,
waiting for carrion. They circle without the
least movement in their wings, as imperturbable
as a slow thought in the mind, waiting for
something on the desert floor to close
its eyes and lose its vital heat.

So far above, how do they know when something dies?

I marvel at how irrevocably they wait.
They are a patient species.
I think they must not have the
sense of time.

They are harmless, really, since they do not
kill. Only what has already died, they
pick clean, brothers to the south wind
which I feel blowing through the creek beds,
through the ribs of fallen saguaro, through
the dry grass, picking things clean.

W. B. Guymon

VIETNAM

there beyond
the beachballs of our peaceful days
beneath the rubble
of our fractured justice
lies a people
tortured by the hydra
of our good intentions
the separate faces
of our many truths

Richard Hart

DIVORCE

The fault line shifts,
subterranean conflict rises.
Granite knitted together
in heat and compaction,
the force of fire,
the weight of crushing stone;
rock whose rough grain
flowed together while still hot;
granite splits.
Tons of grinding
crumbles the earth,
sparks at new surfaces,
a mountain pushing with all its mass
upon itself,
separation.

SECOND SOUTH

Douglas H. Thayer

Sitting back Philip felt the vibration of the train through his feet, and if he leaned forward a little he saw tops of heads and the silver sign that said "MEN" in black letters. The little blond boy who had gotten on at Denver came lurching down the aisle to sit by him again, but his mother said, "Don't bother the soldier anymore right now, honey." He wouldn't tell Philip his name. The sagebrush flats and gullies were full of the early evening shadows. After the train stopped at Price it would climb to the summit, drop down Spanish Fork Canyon into the valley to Springville, then Provo, and he would be home. The conductor came down the aisle, his gold watch chain in two loops across his fat stomach. Philip turned to look out the window again. In three hours he would be home and tomorrow was Sunday. Hanging from the baggage rack, his clean summer uniform swung gently.

When he thought about being home he felt something almost like pain. After his return from Germany and his discharge at Camp Kilmer three days before, he had gone straight to New York City to get a train. And he had walked down the New York streets only as far as he could keep Grand Central Station in sight. He was afraid that he might get lost and miss his train, get hit by a taxi, or be arrested. For two years he had dreamed about coming home to Utah, a thousand times pictured the Wasatch Mountains, the valley, Provo, Second South, the trees, green lawns with the sprays going, the clean water in the ditches, their white house. He heard his father calling in his two younger brothers, Allen and Mark, listened to his mother fixing the before-bed piece of cake or dish of bottled fruit in the kitchen. And he saw the Sixth Ward chapel, heard the singing on Sunday morning, everybody calling each other brother and sister, the girls lovely and clean in their Sunday dresses. He longed to return to all those things that were

familiar, good, beautiful and clean, leave Germany. Holding his two hands in his, palms up, his father had said to him on his last furlough, "Keep safe, son, and come home clean."

A white-jacketed waiter came through announcing the second call for supper. Philip stood up. He had waited purposely; supper would take nearly an hour if he ate slowly. Stopping in the men's room, he washed his face and hands and combed his hair. Later he would put on his clean uniform. He had made corporal and the family wanted to see him in his uniform before he took it off for good. His mother wrote that he should wait until he got home to buy his new civilian clothes so that she could go with him uptown to Taylor Brothers. The family didn't know just when he would arrive, and he was going to surprise them.

With a flick of his long yellow pencil the steward pointed him to an empty chair across the table from a sailor with two rows of combat ribbons. Rick, the sailor, told him what great occupation duty Japan was, how he hated to leave the geishas, soft job, easy black-market money, saki, the baths and massages, everything. He wanted to know if Germany was really as terrific as they said. Did the Germans still have plenty of jewelry, cameras and binoculars left, and would they sell anything for food, or was the German black market already shot? Could you keep one of those beautiful German blonde frauleins for just one pack of cigarettes a day? Were the German broads really just like State-side women? Gripping the cold filmy water glass, Philip stared out the window into the growing darkness. He got Rick talking about his ribbons.

When they stopped at Price, the little boy and his mother walked up and down on the platform through the squares of light from the diner windows. He looked up at Philip and waved. His mother took him by the hand to get back on the train, but he kept waving. Leaning back in his chair to light a cigarette, Rick wanted to know if they were related. The train pulled out of Price and started climbing toward the summit.

After Philip got back to his car he washed his hands, brushed his teeth, combed his hair, and then went up in the vista-dome. A few stars were out. The dome rocked like a boat at sea, and people were quieter than down below. Rick had started it all again for him, everything that he had tried to forget, the pictures he wanted to hold from his mind. Germany. Lying back in his seat he stared out through the curved vista-dome glass.

He had landed in Bremerhaven aboard the U.S.S. Ballou, a liberty ship, on an evening in early January. It was snowing. Because the train they boarded the next morning was poorly heated, they wore their overcoats, gloves and hats. All through high school he had heard the radio reports, seen the war movies and newsreels, but now he could hardly believe that he was in Germany. He stared out the window all day at the destroyed bridges, exploded locomotives and broken boxcars along the tracks, the burned-out German half-tracks and tanks lying near the roads. Bordered by walls of black pines, the white fields were empty of cattle, the villages lifeless, the cities vast piles of snow-covered rubble. Except for the children who spread their

gloveless red hands against the windows and begged for food, few people were in the stations. When it grew dark no lights burned inside or outside of the train, and it was like riding in a long tunnel.

They arrived in Frankfurt the next evening and were trucked through the dark snow-covered streets to Able Area, a fenced compound of yellow former-German army barracks, where they still wore their coats because it was so cold. After he had unpacked his duffel bag into the high wooden German wall locker, Philip stood and looked out the third-story window. Scattered in two's and three's, black against the snow, many women walked outside the high barbed-wire fence under the guard lights. Their breath white, they stood in small bunches to talk to the GI's who stood at open windows.

Beyond the fence it was dark. Reynolds, a short, bald corporal who bunked in the same five-man room, put his hand on his shoulder. "Take your pick, kid," he said; "all you need is this." And he held up a package of Camel cigarettes and motioned toward the women. A GI walked up to one of the women, spoke to her, and they walked away together. "See." Reynolds turned his face from the window. "How old are you, kid?" He said that he had just turned eighteen. He had joined the army for the GI Bill so that he could go to college and become a teacher. "Oh good hell, just eighteen." Reynolds gripped his shoulder tighter and asked him where he was from.

That night when he was in bed under four blankets and his overcoat and still cold, he heard Reynolds say, "You're in the promised land, kid. Lots of frauleins. I'll help you." The women begged for chocolate, soap, cigarettes, anything that they could eat or could barter on the black market for food or fuel. The Germans were starving and freezing. The women invited the GI's to come out, beckoned, made a play at climbing the fence, and then fought for what was thrown. But Reynolds said that a big redhead always won if she was around. There were sixty or seventy women, and some of them were old.

Able Area housed a service battalion, and he was assigned as a clerk-typist in the Provost Marshall's Section, European Command, where the thirty other GI's worked that bunked at his end of the hall. All but two of them had German girl friends. Every night after work the men ate supper, filled their canvas bags with PX items and food they stole from the mess hall, and left, going down the hall laughing, describing what they had in the bag tonight. Reynolds told him that he was nuts not to have a fraulein, urged him, and said that he could arrange it, but Philip shook his head. When the section found out he was from Utah, they wanted to know how many wives his father had.

Each night he polished his brass, his shoes, pressed his pants for the next day, often swept and mopped the room. And he hunched near the radiator in his overcoat to study German for his USAFI course, read library books, and to look up Book of Mormon scriptures that his mother noted in her letters. He watched the women walking outside the fence, but he never

opened the window. No matter how cold the water was he always showered, then, feeling clean, prayed lying in bed. Later, staring up at the white ceiling, he listened to the GI's returning, some drunk, their loud voices muffled behind the latrine door. Reynolds said nearly every night, "Kid, you just don't know what you're missing. It ain't natural." He didn't go to the monthly section parties and he wouldn't buy his cigarette ration to sell on the black market. They thought that he was crazy, called him Virginia, shouted it in front of his door at night, laughed, opened the door just enough to poke their heads in and say softly, "V-i-r-g-i-n-i-a."

He played ping-pong at the Red Cross Club with a GI named Simmons or they went to the movie, but mostly he was alone. Often he stared out the window at the grey spring clouds, the rain, the horizon without mountains, and at the ruins. The ruins made him feel more than any other thing that he had left the world he knew. From the trolley he saw the blocks of rubble, with only halves and quarters of buildings standing. There were walls where pictures still hung and curtains fluttered at windows. Old people, some crying, cupping their white faces with their hands, stood before the crosses planted in the red mounds of brick. He copied the notes tacked to the doors of blasted houses, and later, using his German dictionary, read of whole families killed, buried still, children burned alive. Sometimes he saw people digging into the mounds, but he didn't walk far into the ruins. Gangs of boys lived in the cellars hidden under the rubble, and when they couldn't steal they hunted the cats for food.

The desire to return home was like a vague sickness. At night he lay and imagined himself back in Provo, saw pictures on the white ceiling, the green valley, the high Wasatch Mountains surrounding everything. He cut the lawn, roughhoused with Mark and Allen, ate supper, helped his mother with the dishes, talked to his father on the front porch, walked a girl up to Hedquist's Drug Store for a malt. He went to church at the Sixth Ward, shook hands, called everybody brother and sister, sang, "Come, Come, Ye Saints," "We Thank Thee, O God, For A Prophet," "Zion Stands With Hills Sur-rounded." Or he saw himself discharged, going home, walking down Second South under the trees, the joy so strong in him that he wanted to drop his duffel bag and run shouting down the street. Over and over he planned how it would be.

Lying in his bunk in the morning, awake in the silent barracks, he stared up at the white ceiling again before he got up. He was always first down to the latrine. If all the sinks contained cigarette butts, vomit or used prophylactic kits, the little green tubes squeezed flat, he showered again, brushed his teeth under the clean spray. Twice a day he shaved.

Saturdays he watched the baseball games (Reynolds managed their team), went swimming often, and in August took a Special Services tour to Luxembourg for three days. Mrs. Thatcher, who lived two houses down from them, wanted him to visit her son's grave in a military cemetery there, and his mother wrote that it would be a nice thing for him to do. Bob had played football in high school, owned an old yellow Model-A Ford, and was a life-

guard at the North Park swimming pool during the summer. After he took the pictures, Philip looked down at the wreath on the green grass by the cross and wondered if he should salute. The cemetery wasn't finished, but already there were acres and acres of white markers.

When he got back to Frankfurt he thought about the German soldiers who had lived in his room, and he searched all the walls and the furniture looking for a name. Because there was no servicemen's branch of the Church where he was, he went to Protestant services and in the choir sang the unfamiliar hymns. The chaplain found out for him where the nearest German military cemetery was located, and he went there one Sunday afternoon, walked from marker to marker reading the names aloud. And after that Sunday he began throwing soap and candy to the women at the fence. When the big redhead got the soap she pantomined taking a bath, gestured for him to come with her, but he shook his head and she laughed. He made battalion soldier of the week two weeks straight and his mother had it put in the Provo *Daily Herald.* She said that he was being a fine example for other boys. His bishop wrote to congratulate him and asked how soon he wanted to go on a mission when he returned home.

Something touched Philip's knee, and he turned from the vista-dome window. The little blond boy looked up at him. "Can I sit up there too, soldier?" he asked. Later his mother came to the stairs and called him back. Across the canyon, headlights moved along the highway.

That fall he drove the weapons carrier for the monthly section parties. There had been an accident and they needed a driver who didn't drink. They wouldn't leave him alone about it; they said that it would do him good. Some of the frauleins were pretty, but most had flat, plain faces, and after they danced a faint sour odor rose from their unwashed bodies. Even with the GI's leaning over to kiss them, they ate and drank, the room full of grey cigarette smoke. When the GIs said that they called him Virginia and explained what it meant, the frauleins screamed, and when he refused to dance they raised their glasses to him. After he drove the couples home, clinging together, they lurched down the alleys or fumbled for keys at the high wooden doors facing the streets. The frauleins turned to yell for him to come too because they had a roommate, and he understood the German words mixed in with the English. The patched and broken windows glimmered in the weapons carrier headlights, and the moon shone down on the ruined buildings.

At Christmas his friends and relatives in Provo sent cards and said how they looked forward to his safe return in August. His mother wrote that nothing had changed in the neighborhood except that some new apartments would be built on Third West that summer. Christmas Eve he stood in the warm barracks room watching the women below digging in the deep snow for the candy bars and soap. He knew several of them by sight now, and somehow they had learned his name. They yelled, "Philip! Philip!" in a different German way until he came to the window and threw them something. One woman brought her two little girls.

He knew that the Germans still went hungry. He remembered the children pressing their red palms against the train windows and the boys he saw in the ruins cooking something in an old GI helmet. Every evening the nuns still came to get the mess-hall scraps for the orphanage. One night the green GI can tipped from their sled and he helped them gather the bones, pieces of dry bread and chunks of boiled potatoes from the snow. He said *bitte schön* when they thanked him, then stood there to watch the wind whip their black clothes as they went out through the gate. Behind them walked four GI's carrying their canvas bags. That night, staring up at the white ceiling, he prayed for the children and the nuns.

When he received his orders to return to the States for discharge, the section celebrated at the July party. Crowding around him, laughing, shouting, they forced him to drink one toast, and the schnaps was like fire in him. Each of the frauleins clamored to dance with him, embracing him, whirling him across the floor through the grey smoke-filled air, laughing. He felt the warm damp flesh of their hands, their soft breasts against his chest, their thighs against his. He had to sit down between dances once, squeeze his arms tight around his stomach and bend over against the feeling. The frauleins shrieked with laughter. "See what you been missing, kid?" Reynolds stood before him, his white bald head glistening with sweat. "You've missed a lot, kid — everything. You should re-enlist." The next day he bought $20 worth of soap and candy at the PX and gave it all to the women at the fence that night.

The big red-headed woman laughed and said, "You go home? You go home?"

Philip stared out through the vista-dome glass at the squares of light from the windows racing along the ground with the train. They passed Soldier Summit, where his father always stopped on their way back from fishing at Scofield Reservoir to buy him and his brothers a root beer. And then later, far below down Spanish Fork Canyon he saw the glimmering patches of light on the valley floor. Provo was the largest town in the valley and the only passenger train stop. The top of his mouth ached and his eyes stung. That afternoon when they crossed from Colorado into Utah and he saw the marker on the cliff, he had felt the same way.

He walked back to his car past the quiet passengers, got his suitcase, his clean summer uniform, and went to the men's room. The little blond boy followed him until his mother said, "Come back, honey. Don't bother the soldier." The rest room was empty. He pulled the curtain tight against the edges of the door, washed, shaved, brushed his teeth, combed his hair, and then put on his clean uniform and changed his socks. He wanted to take a good hot shower and put on clean shorts. He swallowed hard when he thought what a terrific surprise it would be for everybody when he walked up the front steps. Just as he started to polish his shoes, the conductor came in and sat down on the black leather couch. Grey cigar ashes caught in the wrinkles of his vest below the gold chain.

"Just get discharged, corporal?"

"Yes."

"Get overseas?"

"Germany."

"I could tell by the shoulder patch. That must have been real nice for a young buck like you."

Philip put the shoe-shine kit back in his suitcase.

"I was there after the first war." He puffed on his cigar, filling the room with blue smoke. "It was a great life then too, easy money on the black market, all the schnaps a man could want, and lots of frauleins." The conductor leaned back into the couch. "You can't beat those German frauleins can you, corporal, you just can't beat 'em." The conductor kept looking up at him, smiling.

"I guess not." He put his dirty uniform and socks in his suitcase and then washed his hands again.

"I guess not." The conductor laughed. "You know I still got the camera and binoculars I picked up over there. The Germans make the best optics in the world." The conductor stood up and followed him to the curtain. "Wish we could have shot the bull a little. Brings back a lot of memories." The conductor started to laugh again. "Oh, if the little wife only knew."

Philip went back to his seat, but he didn't sit down because he didn't want to wrinkle his uniform. They went through Springville. "Provo, Provo next stop." The conductor gripped his arm as he passed. Reaching up to get his duffel bag from the rack, Philip felt himself sway forward as the train slowed. His heart pounded in his throat and his hands sweat. They passed the Provo cemetery, the white crosses and tombstones gleaming in the moonlight.

The air was cool and dry when he stepped onto the station platform, the sky clear and full of stars and the moon. He turned to look up at the train as it pulled out. The little blond boy waved to him, the palm of his left hand pressed white against the window. The conductor leaned out over the half-door and said something, but there was too much noise. It was something about American girls. Philip set his duffel bag down and waved to the little blond boy until the long aluminum car curved around the bend and he vanished.

Philip stood there watching the red lights on the end of the last car until they disappeared into the darkness, then he picked up his bag and went inside the station. The agent, who knew his father, shook his hand through the window. "Glad to see you back, son," he said. "Pick up your bag anytime, no charge. Always glad to have you boys get home again safe and sound."

"Thank you, sir," he said.

Philip trembled when he got outside. He saw the Wasatch Mountains against the sky, the canopy of trees over the sidewalk up Third West, the neat houses and lawns, the silver water in the ditch. The suitcase slapping his leg, he could run the three blocks to Second South, turn the corner, go charging up the front steps, shout, "Mom! Dad! I'm home! I'm home!" but

he wouldn't. Already his body tingled, and he wanted to feel every step. He passed Webster's Corner Grocery store, the big yellow Camel cigarette sign painted on the side, and he stopped before the dark window to comb his hair. A robin flew away as he passed and the mist from the lawn sprays cooled him. The lawns were all cut for Sunday, and all up the street the lawn sprays were silver in the light from the porches and street lamps. After he crossed Fourth South he knew some of the people sitting on the porches and he nodded when they said hello but he didn't stop. Standing in a doorway, a girl in a white dress watched him walk by. He would know everybody after he turned on his street. Some of the older children played tag, a baby cried then hushed, and from somewhere came the sound of soft radio music. When he crossed Third South he saw the front of the Sixth Ward chapel and above the trees the dark blue silhouette of the mountains again.

Walking under the trees, he passed the sign advertising the new apartments his mother had written about. Roofs gone, and some walls, the bricks and plaster in piles of rubble, three houses were being torn down. The bathtubs, washbasins, sinks and toilets lay white under the single light burning near the piles of salvage. Then from the ruined houses he heard a girl laugh softly, laugh again, louder, and he stopped. A boy and girl, arms around each other, came out of the side door of the middle house. The girl stopped to pull her dress straight and brush it off with her hand. The boy lit a cigarette and then held it away from the girl when she reached for it. "Oh, come on, honey," she said, "you ought to be nice to me." He laughed, handed her the cigarette, pushed back her long red hair and kissed her on the neck. After he lit another cigarette, he put his arm around her shoulder and they crossed the street, her long hair shimmering.

Philip turned and walked slowly up to the corner, paused, turned, walked up Second South a few steps and put down his suitcase. Three houses further on the lawn spray was going under the big willow tree in front of their house. Across the street, Mr. and Mrs. Johnson sat on their front porch watching two boys playing catch in the street. The boys were Mark and Allen, his brothers. He saw his father come down their front steps and move the lawn sprinkler, then stand to say something to the Johnsons. His mother walked down the steps to his father and he put his arm around her shoulders. Reaching down, Philip picked up his suitcase, but stood for a moment. And then, under the dark green trees, the shadows filtering over him as he passed, he walked slowly toward them. His father still had his arm around his mother's shoulders.

Reviews

Edited by Davis Bitton

DRAMATIC CHRISTIANITY

Robert A. Rees

The Trial of the Catonsville Nine. By Daniel Berrigan. Boston: Beacon Press, 1970, 123pp. $1.95. Staged by the Center Theatre Group's New Theatre for Now at the Mark Taper Forum, Los Angeles, August 1970. Robert Rees teaches literature at U.C.L.A. and is the Issue Editor for *Dialogue.*

I begin these notes on 9 April 1970. Two hours ago, at 8:30 a.m.,
I became a fugitive from injustice, having disobeyed
a federal court order to begin
a three-year sentence for destruction of draft files two years ago.
It is the twenty-fifth anniversary of the death of Dietrich Bonhoeffer
in Flossenburg prison, for resistance to Hitler.

Thus begins Father Daniel Berrigan's poem, "The Passion of Dietrich Bonhoeffer," which in some ways is also a poem about his own passion. On 17 May 1968, prompted by conscience and a courage similar to that of Bonhoeffer, Daniel and Phillip Berrigan, Jesuit priests, went with seven of their friends into draft board number 33 at Catonsville, Maryland, where they confiscated 378 individual draft files. They carried the files to an adjoining parking lot, poured homemade napalm on them and burned them. They did this, they said, only after painful and thoughtful deliberation and prayer. And they did it in broad daylight fully aware of the consequences; as Father Berrigan said, "Wide awake, neither insane nor amnesiac." As a result of this symbolic protest against the war in Southeast Asia, the nine were arrested, tried, and found guilty of destroying government property.

While awaiting sentence for the action at Catonsville, Daniel Berrigan wrote a play dealing with this civil (and, as he would say, divine) disobedience. The Los Angeles Center Theatre Group's "New Theatre for Now" staged the play last August.

This first production of *The Trial of the Catonsville Nine* was a unique theatrical experience. Those of us who attended the play were well aware

that Father Berrigan had chosen to go underground rather than go to prison and had been at large since the preceding April, but we were hardly prepared for the tape recorded message which he sent to the audience from his hiding place or the special letter from him enclosed in the program. FBI agents were tapping Center Theatre Group telephones and undercover agents were in the audience. One had the feeling of not merely seeing a play but of being a participant in significant and current events. One also had the feeling that it was to be a unique dramatic experience, and indeed it was, even though as a play and as a dramatic production it fell short of great theatre.

Perhaps it was the subject matter that made the play unique: in a theatrical world given essentially to the exploration of surd and absurd and the presentation of nakedness and negativism, here was a play that was blatantly Christian, one that dealt with what Faulkner called the "eternal verities": love and courage and sacrifice and integrity.

What the play tries to do essentially is to give the reasons why these nine Christians went to Catonsville. In the third scene, "The Day of the Nine Defendants," each of the nine outlines his or her reasons for engaging in civil disobedience.

David Darst, who called the adventure "a Bonnie and Clyde act/on behalf of God and Man" traced the beginnings of his action to his experiences in the ghetto:

> I was living last year
> in a poor ghetto district
> I saw many little children
> who did not have enough to eat
> this is an astonishing thing
> that our country
> cannot command the energy
> to give bread and milk
> to children
> Yet it can rain fire and death
> on people ten thousand miles away
> for reasons that are unclear
> to thoughtful men

When asked by the prosecution if his religious belief had anything to do with his actions at Catonsville, Darst replied,

> Well I suppose my thinking
> is part of an ethic
> found in the New Testament
> You could say
> Jesus too was guilty
> of assault and battery
> when he cast the money changers
> out of the temple
> and wasted their property and wealth
> He was saying

It is wrong to do what you are doing
And this was our point
we came to realize
draft files are death's own cry
we have not been able
to let sacred life
and total death
live together quietly within us

Thomas Lewis, who along with Phillip Berrigan was awaiting a six year prison sentence for burning draft files in Baltimore at the time he went to Catonsville, says,

I came to the conclusion
that the war
is totally outrageous
from the Christian point of view

He adds,

The spirit of the New Testament deals
with a man's response to other men
and with a law that overrides
all laws the one law
is the primary law of love and justice
toward other men

The movement toward Catonsville for Thomas and Marjorie Melville (an ex-priest and ex-nun who later married) started among the poor in Guatemala where they were working as Catholic missionaries. Of their experience there, Thomas Melville says,

I hesitate to use the word "poverty"
they were living in utter misery
so I thought perhaps instead of talking
about the life to come
and justice beyond
perhaps I could do a little
to ameliorate their conditions
on this earth
and at the same time
could give a demonstration
of what Christianity is all about

For trying to organize the poor and help them in their struggle against the Catholic Church, the United Fruit Company and the Government, the Melvilles were expelled from Guatemala.

So with each of the others: Mary Moylan (who at this writing is still a fugitive from justice — or injustice as Daniel Berrigan would say), who witnessed American planes piloted by Cubans dropping bombs on the people of Uganda; George Mische who saw "two democratically elected governments [in the Caribbean] . . . overthrown by the military/with Pentagon support"; John Hogan; and the two Berrigan brothers, both of whom it seems had been moving toward Catonsville all their lives.

Nine Christians, lead "slowly and painfully" by their consciences to act against a war they felt to be immoral. Nine human beings believing that what they did might somehow make a difference. As the lawyer for the defense states in the play, "They were trying to make an outcry, an anguished outcry, to reach the American community before it was too late. It was a cry that conceivably could have been made in Germany in 1931 and 1932. It was a cry of despair and anguish and hope, all at the same time. And to make this outcry, they were willing to risk years of their lives."

I wondered as I saw the play as I have wondered many times since in considering the implications of Catonsville how other Christians and especially how other Mormons would regard such acts of conscience. My guess is that most would consider these acts misdirected at best and criminal at worst. They might say what some of Thoreau's neighbors said about John Brown, "He threw his life away." And Daniel Berrigan might be tempted to say what Thoreau said in response, "Pray, which way have they thrown their lives?"

It is interesting to contemplate why so many of us would be unsympathetic to such acts. There are those who would understand, however: Thoreau, who went to jail rather than pay his taxes to a government which supported slavery, would understand; and Gandhi and Martin Luther King would understand; Joseph Smith, who spent many days and nights hiding from his would-be captors, would understand, as would hundreds of polygamists who eluded Federal marshalls on the underground railroad and went to prison when they were unsuccessful; Lot Smith and his brethren who committed acts of civil disobedience against Johnson's Army would understand. Why wouldn't we?

Having seen Daniel Berrigan's play and having followed somewhat the course of events following from Catonsville, I was sorry to read in the morning paper several weeks after the play that he had been captured by FBI agents at the home of a friend. He is now in prison serving his sentence, but imprisonment has not stopped the force of his personality or the power of his writing. Recently he and his brother were accused by J. Edgar Hoover of being the force behind the East Coast Conspiracy to Save Lives. Perhaps the circle from Catonsville has begun to enlarge; perhaps others have taken courage from those nine Christians, faith from their faith.

A revised and improved version of *The Trial of the Catonsville Nine,* staged by the famous Phoenix Theatre, has been playing at the Good Shepherd Church in New York. It will return to the Mark Taper Forum in Los Angeles on June 17th.

While it is unlikely that this modern morality play will take a place in our dramatic literature alongside *Death of a Salesman,* and *Long Day's Journey Into the Night,* its message, were we to take it seriously, might help us begin as individuals and as a people that long night's journey into day which we must take before we and our good earth can truly be renewed.

A BLACK MORMON PERSPECTIVE

Lowell Bennion

It's You and Me, Lord! (My Experience as a Black Mormon). **By Alan Gerald Cherry. Provo: Trilogy Arts Press, 1970. 64 pp. $2.95. Lowell Bennion is Associate Dean of Students at the University of Utah.**

This is a brief autobiography of Alan Cherry, a young black man who grew up in New York City, entered the Air Force in Texas after a year and a half of college, was court martialed and discharged. In the meantime he had come across a tract, "The Joseph Smith Story," and the Book of Mormon, and joined the Church in a small branch in Texas. After spending a year in New York City, he entered B.Y.U. and found a career as a comedian in student productions. His story is told in simple but concrete language, and is honest, candid, and vivid. It contains a good deal of substance in its brief 64 pages.

More interesting to me than the events and experiences Alan Cherry narrates is the inner development of his spiritual life which accompanies them; he discovers himself as he pursues the truth.

"It all started," he says, "because I was fat." The conquest of his obesity — he went from 235 to 135 pounds — gave him an experience in self-conquest which placed the center of life within himself, where it belongs for all of us. With increasing confidence he accepted himself and began to evaluate his conduct in terms of basic conviction. Integrity increased in him as he abandoned shallow and erroneous actions.

In a whole, child-like kind of way he became very responsive to nature, to other people, to God, and to himself. This led him to the point where, in his words, he wished to "seek the truth, seek it at my optimum vibrance, until I become part of it, until I become full of truth." He sought to know the truth in the full meaning of the word — that he might be free.

The question to which most readers of this book would be curious to know the answer is Alan's reaction to the denial of the priesthood to him. He tells us that he accepted the policy of the Church for perhaps two reasons. He had had a spiritual witness of the truthfulness of the Joseph Smith story before he learned of the priesthood issue. He feels he cannot deny the reality of this conviction. To question the priesthood policy, for him, would be to question the Church and its priesthood leadership. Then, too, for him the priesthood is not the end but a channel through which the truth comes to man. He has learned from personal experience that a man can find truth, serve others, and bear certain kinds of responsibility without holding the priesthood. In fact he concludes his little book by saying, "I guess when it all comes out it the end, the important thing in God's Kingdom will not be who leads us there, but simply who gets there."

I believe the reason he can accept the policy of the Church in this regard is that it does not diminish his self-image. He has already found great inner strength through faith. He has experienced the Kingdom of God

within him in his cultivation of integrity, in overcoming hate against the white man, in his love of truth. Whether he can sustain himself in this feeling as he rubs shoulders with those of us who are still prejudiced in varying degrees, remains to be seen.

THE NEW ENGLISH BIBLE: THREE VIEWS

The New English Bible, With the Apocrypha (London: Oxford University Press, Cambridge University Press, 1970, xxi + 1166 [Old Testament] + 336 [New Testament]).

The English Bible has always been important to Latter-day Saints, and as Our Articles of Faith indicate, we are concerned about the matter of translation. Traditionally Latter-day Saints have preferred the Authorized or King James translation, the version defended by President J. Reuben Clark, Jr. in WHY THE KING JAMES VERSION? (1956). *With the recent publication of the long anticipated and widely heralded New English Bible the questions of translation and versions again arise.*

DIALOGUE *presents here three views of the New English Bible. Ellis T. Rasmussen, Professor of Hebrew and Old Testament Studies at BYU, reviews the NEB Old Testament; Richard L. Anderson, Professor of Greek and New Testament Studies at BYU, reviews the NEB New Testament; and Karl Keller, Professor of English at San Diego State College, who teaches courses in the Bible as Literature, discusses the NEB as literature.*

THE NEW ENGLISH BIBLE: THE OLD TESTAMENT

Ellis T. Rasmussen

The New English Bible was produced to enhance modern readers' understanding of the Bible's content. The recommendation of the multidenominational committee that initiated the translation project in October of 1946 was "that a completely new translation should be made rather than a revision, . . . and that the translators should be free to employ a contemporary idiom rather than reproduce the traditional 'Biblical' English." (The New English Bible: The Old Testament [Oxford and Cambridge, 1970], p. v, preface.)

A degree of that recommendation has undoubtedly been accomplished; how well it has been done cannot well be assessed, for every critic must evaluate it according to his own understanding. A perfectly just judgment could be rendered only by a reader who had the triply unusual capacity to understand all of the English idioms employed, all of the Hebrew idioms behind the English, and all of the spiritual concepts out of which the Hebrew words arose.

It is still true, as Paul said, that man understands the things of man

by the spirit of man that is in him, just as he understands the things of God only by the Spirit of God (I Cor. 2:11). All any translator can do is to express in the new language what he thinks the original language meant. Therefore, whatever any translator does with a given work will be done differently by other translators in some particulars. The capacity to understand the things of man and the things of God is different with every translator. It is expected, therefore, that the Latter-day Saint reader, or any other reader, who looks at Biblical passages in the New English which he thinks he has understood (and has either liked or has disliked in the Old English of King James) will react favorably or unfavorably. If he understands a bit of Hebrew and if he enjoys a modicum of inspiration, he will like some of the new better and some of it not as well.

This review will neither attempt to repeat nor to elucidate any facets of the excellent critical review of Cyrus H. Gordon, published in *Christianity Today* (March 27, 1970). Dr. Gordon with his linguistic expertise has pointed to some of the obscure idioms of the Hebrew and has evaluated the English rendition of the Hebrew idiom. He has indicated the dissatisfaction a Hebrew scholar well schooled in Biblical lore has with what he calls the "fast and loose" use of the Hebrew text in many places. Also, he has lamented the translators' evident lack of cognizance of much learned literature on certain controversial passages.

This review will not presume to do more of what Charles F. Pfeiffer of Central Michigan University has done in his review (*Christianity Today*, March 27, 1970). He found and cited detailed examples to indicate that "conjectoral emendation is an acceptable principle" in the work of the translators of the New English Bible. On the positive side of the ledger he notes that "the publishers wanted to produce a readable Bible and they have succeeded."

Another reviewer, Dr. Keith R. Crim, an Old Testament specialist and a member of the TEV Old Testament Committee, statistically examined the footnotes in Genesis as a sampling of what the new translators have done in making departures from the literal rendition of the Hebrew Masoretic text. He found that there are "more departures from the masoretic text than in the RSV, the Jerusalem Bible, or the New Jewish Version." Unfortunately, says Dr. Crim, the reader "has no way of knowing where these new interpretations have been introduced." (Keith R. Crim, "The New English Bible," *The Bible Translator*, 21:3, July 1970, p. 149.)

The present review will, therefore, touch only incidentally upon departures from the Hebrew text, marginal readings, versions versus Masoretic text, and the rendering of Hebrew idioms.

In this brief review of what a thoughtful Latter-day Saint reader may find good or bad in the New English Translation, it may be well for us to take examples in four or five categories:

1. Some familiar passages.
2. Some of the well-known doctrinal gems.
3. Some controversial passages.

4. A sampling of some obscure but important passages.
5. A few of the beautiful poetic passages of the Bible.

1. FAMILIAR PASSAGES

The most familiar passage of all, the first few verses of Genesis, Chapter 1, will give the conservative reader some dismay when he reads, "In the beginning of creation when God made heaven and earth, the earth was without form and void, with darkness over the face of the abyss, and a mighty wind that swept over the surface of the waters." The King James Version reads, "and the Spirit of God moved upon the face of the waters." The New English Bible, like several other recent translations, interprets *ruah Elohim* to be "a mighty wind" instead of "the Spirit of God." The word *ruah* can indeed be justifiably rendered "spirit," "breath," or "wind"; but to render Elohim as an adjective meaning "mighty" is rather rare and unjustifiable. To render the Hebrew *m'rachephet* as "swept" is to portray almost nothing of the colorful connotation of a word which describes the actions of birds incubating eggs, hovering over and guarding the nest. This verb suggests the Spirit of God exerting creative force upon the materials of which the earth was being formed.

In Genesis 2:18 of the NEB God says, "It is not good for the man to be alone; I will provide a partner for him." Though it sounds different from the familiar "help meet for him," no one should object to this loss of an old English phrase. There are many such changes; this sort of thing reflects the intent and purpose of the New English translators.

In Isaiah 5:26, for instance, "hoist a signal" replaces the King James phrase, "lift up an ensign." The meaning is clear; indeed it may be clearer than the older phrase. But many such renditions lead one to wonder whether all style and diction need be "common." There may be no esthetic or practical reason why there should not be some uncommon poetic language, romance language, religious language. This point may well be kept in mind throughout the remainder of the categories to be considered.

2. SOME WELL-KNOWN DOCTRINAL GEMS

The doctrinal implications of the new rendering of Genesis 1:1-2 have already been considered above. A few other passages in the creation story are probably less objectionable in their doctrinal implications. In Genesis 1:28, for instance, "fill the earth" in place of "replenish the earth" is good, and correctly renders the Hebrew. Genesis 3:1 is also good in the new rendition: "The serpent was more crafty than any wild creature that the LORD had made."

Genesis 12:1-3, however, in presenting the significant call of Abraham, leaves something to be desired in the new wording. God's words according to the new rendition are, "I will bless you and make your name so great that it shall be used in blessings:

Those that bless you I will bless
and those that curse you I will execrate.
All the families on earth
will pray to be blessed as you are blessed."

To one who realizes that the call of Abraham and his descendants and their followers is to bear the name of the true and living God unto all nations, that all nations may be blessed by knowing and partaking of the salvation of the Lord, the sense of the new rendition is too shallow. Of course, one would have to be aware of the ramifications of the call as seen throughout the rest of Genesis, the passages that bear upon it in Exodus and Deuteronomy, the Prophets, and the Gospels, and the writings of Paul to see the desirability and accuracy of the literal KJV rendering of the last clause of Genesis 12:3, "In thee and in thy seed shall all the families of the earth be blessed." The Latter-day Saint who knows Abraham 2:6-11 will be all the more discontent with the NEB rendition of Abraham's call.

Christians, including Latter-day Saints, may also find Genesis 49:10 bereft of some of its Messianic significance:

The sceptre shall not pass from Judah,
nor the staff from his descendants,
so long as tribute is brought to him
and the obedience of the nations is his.

The KJV presents practically a metaphrase of the Hebrew:

The sceptre shall not depart from Judah,
nor a lawgiver from between his feet,
until Shiloh come;
and unto him shall the gathering of the people be.

In difficult passages there is much to recommend the metaphrase in preference to the paraphrase; the translator thereby avoids the role of exegete in his uncertainty about the passage in question, and any reader who is knowledgable in Hebrew idioms can make his own exegesis. The New English for Genesis 49:26 may also be a case in point:

. . . the blessings of your father are stronger
than the blessings of the everlasting pools
and the bounty of the eternal hills.
They shall be on the head of Joseph,
on the brow of the prince among his brothers.

Emendation and paraphrasing seem indeed to have been accepted principles.

Like all translators the New English committee apparently struggled with Exodus 3:13, finally rendering it " 'I AM; that is who I am. Tell them that I AM has sent you to them.' " Neither this wording nor the alternate suggested in a footnote to it — " 'I will be what I will be' " — seems as appropriate as the KJV "I AM THAT I AM," enigmatic though it may be still. Perhaps no one knows yet fully the meaning of the Hebrew, *"Eheyeh asher Eheyeh."*

Turning to the Prophetic literature, one may find many doctrinal gems among the writings of Isaiah with sound and meaning quite different from the familiar phrases of the older English version. Isaiah 2:1-4 will be found by most Latter-day Saint readers to be no improvement over the King James Version:

> In days to come
> the mountain of the LORD'S house
> shall be set over all other mountains,
> lifted high above the hills.
> All the nations shall come streaming to it,
> and many peoples shall come and say,
> 'Come, let us climb up on to the mountain of the LORD,
> to the house of the God of Jacob,
> that he may teach us his ways
> and we may walk in his paths.'
> For instruction issues from Zion,
> and out of Jerusalem comes the word of the LORD.

In Isaiah 5:8, 11, 18, 20, 22, etc., the exclamation "Shame on you!" lacks the vigor and the implications of the KJV English "Woe unto them that . . ." It seems that here also the KJV communicates the letter and the spirit of the Masoretic text.

According to Isaiah 6:8, in the KJV as well as in the Hebrew accounts, Isaiah is said to have heard the voice of God saying, "Whom shall I send, and who will go for us?" The New English makes the last pronoun singular, in spite of the plural used in the Hebrew: ". . . and who will go for me?" the plural was left in the New English of Genesis 1:26: "Let us make man in our image and likeness." Also in Genesis 3:22: "The man has become like one of us, knowing good and evil." No explanation (as in a footnote) is given for the singular usage in Isaiah 6:8. In all of these examples the Latter-day Saint would understand that the dialogue reported is between members of the Godhead, and the plural would be taken as literal and significant — not as a mere rhetorical device.

The context as well as the wording of Isaiah 7:14 are wholly non-Messianic in the New English Bible: "A young woman is with child, and she will bear a son, and will call him Immanuel. . . ." This rendition is followed by statements that make it evident that the translators interpreted the passage as simply pointing to the fact that Israel was then (in Ahaz' time) in imminent danger of destruction by Assyria.

The New English paraphrase of Isaiah 9:6 remains somewhat anticipatory of the Messiah, but it is at the best a paraphrase of the Hebrew Messianic prophecy. It reads: ". . . and he shall be called in purpose wonderful, in battle God-like, Father for all time, Prince of peace." The Jewish Publication Society rendition simply transliterates the words indicating what the child shall be called, and the Soncino (Jewish) commentary explains,

> The meaning of the Hebrew words is 'Wonderful in counsel is God the Mighty, the Everlasting Father, the Ruler of Peace.' The child

> will bear these significant names in order to recall to the people the message which they embodied. *(Soncino Books of the Bible, Isaiah.* London: The Soncino Press, 1966, pp. 44-45.)

It should be noted in passing that the Latter-day Saint reader will find Isaiah 9:3 in NEB slightly more harmonious with the Book of Mormon version as found in II Nephi 19:3 than is the King James Version. The pertinent lines follow:

> KJV: Thou has multiplied the nation, and not increased the joy.
> BoM: Thou has multiplied the nation, and increased the joy.
> NEB: Thou hast increased their joy and given them great gladness.

The well-known gems on resurrection in Isaiah 25:7-8 and 26:19 do indeed still anticipate resurrection; but the New English says, "But thy dead live, their bodies will rise again," whereas the King James has "Thy dead men shall live; together with my dead body shall they arise." The Hebrew words of the Masoretic text, translated with nothing added or taken away, are: "Thy dead shall live, my dead body they shall arise." Admittedly the Hebrew is a little obscure, but the KJV has much to recommend it both textually and doctrinally.

Latter-day Saint readers of Isaiah 29, especially if they are familiar with II Nephi 27, will find much lacking in the New English; for instance, the "sealed book" passage expresses strictly a simile, and cannot be interpreted to anticipate prophetically any real and objectively identifiable incident pertaining to a particular "sealed book." And the promise of the Lord in Isaiah 29:14 to proceed to "do a marvelous work and a wonder" (KJV reading) comes out in the new version, "therefore I will yet again shock this people, adding shock to shock."

Of course, even the extant Masoretic text seems to have lost much of what the original text had from which the Book of Mormon, II Nephi 27, was translated; but the New English text seems to have lost some more "plain and precious parts."

While looking at the prophetic literature of the Old Testament in the New English Bible, the LDS reader will also wish to check familiar passages of doctrinal significance in Ezekiel, Hosea, Zechariah, Malachi. He will likely be disappointed in Ezekiel 37. Information in verses 1-14, concerning the resurrection, may be quite satisfactory; but the material found in verses 15 and 16 seems to contain emendations and paraphrases with no textual justification. For example, the Hebrew word *'etz*, meaning tree, stick, or wood, becomes in modern English "a leaf of a wooden tablet." The "two sticks" which according to Hebrew and King James' English shall "become one," shall, according to NEB, "become a folding tablet in your hand."

Hosea 13:13 is no longer an anticipation of the resurrection. And Zechariah 12:10 and 13:6, while still somewhat Messianic, have suffered some vital changes. The old version said, "What are these wounds in thy hands? And he shall answer, those with which I was wounded in the house of my friends." Readers of the Doctrine and Covenants 45:51-54 know of the dra-

matic identification of the resurrected Savior anticipated by that prophecy in Zechariah. They will be disappointed in the New English of Zechariah 13:6: "What, someone will ask, are these scars on your chest? And he will answer, I got them in the house of my lovers."

Malachi 4:5-6 will also be most disappointing to many Latter-day Saint readers. The quite literal rendition of the Hebrew in KJV seems much richer than the NEB:

> Look, I will send you the prophet Elijah before the great and terrible day of the LORD comes. He will reconcile fathers to sons and sons to fathers, lest I come and put the land under a ban to destroy it.

The old version:

> Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD, and he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse.

The LDS reader will remember that Moroni gave the last verse thus:

> And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.

3. SOME CONTROVERSIAL PASSAGES

There are many phrases in the Bible which are difficult to render from the Hebrew and which have long been controversial so far as translation is concerned and in which the modern translator can take advantage of the studies in ancient literatures cognate with the Hebrew to gain new insights. While Dr. Cyrus Gordon regretted that this avenue had not been used in many cases, it may be observed that in some spots it does appear to have been employed. In Genesis 1:21, for example, "great sea monsters" may be a quite satisfactory translation of the Hebrew *tanninim ha-g'dolim*. In Genesis 6:3 however, "My life-giving spirit shall not remain in man forever," becomes simply a prediction of man's death at age 120 years as the passage continues. It lacks the sense of the Hebrew and King James English, viz., that the Spirit of God will not ceaselessly strive to guide rebellious man. The Book of Moses in the Pearl of Great Price confirms and elucidates the KJV rendition (Moses 8:17). There are many other such passages, but perhaps this brief sampling will suffice.

4. SOME OBSCURE BUT IMPORTANT PASSAGES

In the New English Bible some meaningful readings seemingly harmonious with the Hebrew sense may be seen in Genesis 1:6-8, 3:16, 4:7, 4:26, 5:2, 6:16 and in many other passages fairly obscure in other translations. A case in point is I Samuel 15:29: "God who is the Splendour of Israel does not deceive or change his mind; he is not a man that he should change his mind." "Change his mind" is a better rendering of the Hebrew word *nicham* in this

particular context than the King James, which speaks of God not "repenting" and then in the 35th verse of the same chapter says God "repented" of having made Saul King over Israel. Both versions would have done well to render *nicham* in its primary sense, "he sighed," in the context of this latter verse; but here both assert that God repented!

The English of the King James Version of Isaiah 1:5 is obscure: "Why should ye be stricken any more? Ye will revolt more and more: the whole head is sick, and the whole heart faint." The New English has, "Where can you still be struck if you will be disloyal still? Your head is covered with sores, your body diseased." This seems to be a suitable paraphrase for the Hebrew, which if rendered literally apparently says, "Upon what can you be smitten if you continue rebellion? Every head is unto sickness and every heart is unto disease."

The New English paraphrase of the Hebrew idiom found in Amos 1:6, 9, 11, 13 seems satisfactory. The King James Version has translated the Hebrew words literally, "For three transgressions and for four . . ." the nations about Israel shall not be forgiven; NEB shows the idiom to mean, "For crime after crime" they shall not be forgiven.

In summary on this point, it is safe to say that every reader will find many passages in which the sense of what was not quite evident in the KJV seem satisfactory in the New English; only if the reader too can read Hebrew can he decide whether he thinks such a passage is translated correctly in being left obscure or in being rendered plainly.

5. RENDITIONS OF POETRY

It is not well known to some readers of the Bible that three-fourths of the prophetic literature is poetry, and that virtually all of the wisdom literature (Job, Psalms, Proverbs, etc.) is poetic. The New English Bible, like several other recent translations, has sought to preserve something of the various poetic characteristics of the Hebrew. In many ways the new translations have succeeded well, as in the poetic prophetic passages from Isaiah already cited above. There are many other passages that are genuinely beautiful. The millenial picture in Isaiah 11 may be taken as a good example (Isaiah 11:1-4):

> Then a shoot shall grow from the stock of Jesse,
> and a branch shall spring from his roots.
> The spirit of the LORD shall rest upon him,
> a spirit of wisdom and understanding,
> a spirit of counsel and power,
> a spirit of knowledge and the fear of the LORD.
> He shall not judge by what he sees
> nor decide by what he hears;
> he shall judge the poor with justice
> and defend the humble in the land with equity;
> his mouth shall be a rod to strike down the ruthless,
> and with a word he shall slay the wicked.

CONCLUSION

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16). New renditions of the Bible can be helpful in accomplishing what Paul thus commended. And the admonition given in Doctrine and Covenants 91:4-6 with reference to the Apocrypha is applicable also here: "Therefore whoso readeth it, let him understand, for the Spirit manifesteth truth; and whoso is enlightened by the Spirit shall obtain benefit therefrom; and whoso receiveth not by the Spirit, cannot be benefited. . . ."

"We believe the Bible to be the word of God as far as it is translated correctly. . . ." ("The Articles of Faith") That principle holds for the New English as well as for the old English. The King James Version will likely remain for many years to come as the official Bible of the LDS church, and it will continue to be tolerably well understood by "study and also by faith."

The prophet Joseph Smith once said, "You can get your 'longitude and latitude' better in the original Hebrew than in any of the translations of the Bible." Until we learn enough Hebrew to do so, however, it may be that all of the translation efforts will help us in our study.

THE NEW ENGLISH BIBLE: THE NEW TESTAMENT

Richard Lloyd Anderson

Over a score of years ago a committee of English Protestant scholars planned a major Bible translation, conceived in concern for their age of apathy and dedicated to the proposition that contemporary language was essential. Millions of copies of the New Testament of the New English Bible (NEB) have been sold since its 1961 publication. It is appropriate to reconsider the NEB New Testament as now published in the complete new English Bible. Actually, the New Testament is the 1970 "second edition," though retention of the 1961 paging shows that relatively few changes have been made. In imitation of Voltaire's negation of the triple name of the Holy Roman Empire, the New English Bible may be portrayed as New, indeed English, and less consistently Bible, at least as it relates to the New Tesatment.

All will agree that the NEB is innovative, and it was planned that way. The New Testament preface remains defensive on the point of paraphrase versus translation, stressing that the NEB is the latter: "free, it may be, rather than literal. . . ." To understand the goal behind what the preface calls "natural vocabulary, constructions, and rhythms of contemporary speech," one has to go to the committee directives. The masses of inactive church members in England and the young could only be reached by modern language. Even church attenders needed this change, for the familiar King James English glided through "their minds almost without stirring a ripple." If practicalities loomed this large, there is bound to be more than one conflict of inter-

est between variety and accuracy. The King James Version (KJV) is just about as literal as a good translation can be; so "current usage" moves away from English approximations of Greek constructions and close English equivalents of Greek terms.

As publicity releases for new translations point out, the King James Version has problems of its own. Generations that savored Shakespeare were much better prepared for the vocabulary of the KJV than the present one. What communicated almost four hundred years ago is often mysterious today. Thus KJV has the Corinthians shopping in the "shambles" and Paul coming to Rome after being "let hitherto." Present communication does not use "eschew," "anon," "by and by" (meaning immediately), "pitiful" (in the sense of compassionate), "science" (in the sense of knowledge), and "prevent" (in the sense of precede). The list can be extended to impressive length. Thus any modern translation has the advantage of more vividly relating the profound experiences of the New Testament. Perhaps linguists tend to see Bible verses as individual translation problems, whereas the reader unfamiliar with the incredible events of the Gospels and Acts immerses himself in the story. After all, the most gripping adventure at sea in antiquity is Paul's journey to Rome, and nothing in human literature or history exceeds the raw courage of Jesus or the apostles in welcoming discomfort and danger, and facing evil and sickness with the miraculous power of God. The strength of the New Testament is its moving story, and the NEB tells it well. I learned that lesson in 1961 after stressing the limitations of the NEB New Testament to an unusually well educated Sunday School Class in the Berkeley First Ward. Afterwards, a professional labor mediator was forthright enough to say that he had never taken the New Testament seriously until he got one of the first NEB copies available, and attested that reading it had changed his life. Almost a decade of enthusiastic church service since his baptism proves the reality of his experience.

The narrative strength of almost any modern translation should not be viewed as forbidden fruit. The eighth Article of Faith stands for the proposition that the King James Version is used with reservations by Latter-day Saints. In his vigorous defense of the KJV (*Why the King James Version?*), J. Reuben Clark, Jr. hoped for "an accurate translation that shall be pregnant with the great principles of the restored gospel." The careful reader of President Clark's New Testament studies will see that his opposition to the Revised Version of 1881 and the Revised Standard Version of 1946 was only incidentally a matter of translation. He was mainly concerned with the Greek text that most modern versions have relied upon, including the NEB.

Possession of some 3,000 catalogued Greek manuscripts (and a like number uncatalogued) is both the joy and despair of the New Testament scholar. Because differences are quite limited — essentially word order, synonyms, and a relatively small number of disputed passages — the antiquity of this record is beyond question. New Testament scholars have played favorites among these manuscripts, choosing the oldest complete manuscripts, Vaticanus and Sinaiticus, both discovered and/or published in the nineteenth century. Some

eighty papyrus manuscripts and fragments have since been catalogued, mostly dating prior to this time. President Clark strongly felt that KJV relied upon a text superior to the main nineteenth and twentieth century versions, and I agree with his position. The archaic language of the KJV remains for many a disadvantage, but the textual philosophy behind the Revised Version, Revised Standard Version, and the NEB detracts from their completeness as historical and doctrinal records of the primitive Church.

A further disadvantage of the NEB is its English idiom. The specifics of translating into "contemporary speech" may be quite different on each side of the Atlantic, if a committee insists on local color. In the NEB one still walks through cornfields (British for "grain"), measures distances in furlongs, money in pounds. Paul waits in Ephesus "until Whitsuntide," and Peter warns of the day when God "comes to hold assize." The list can be extended to impressive length. There are as many Anglicisms in the NEB as there are Elizabethan archaisms in the KJV.

The goal of idiomatic variety brings certain unfortunate consequences. First, Jesus and his apostles spoke the language of terse challenge. But, like the blend of content and form in good poetry, a change to current idiom generally disintegrates the power of the original. Thus the command for confronting lust becomes a pretty jingle: "If your right eye leads you astray, tear it out and fling it away." This adaption of Phillip's rendering of Matthew 5:29 was fortunately changed in the new edition of the NEB: "If your right eye is your undoing, tear it out and fling it away." This move back to literalism is a gain. Likewise, the vigorous call to the "first principles" (KJV, Hebrews 5:12) becomes in the NEB a reminder of "the ABC," precisely no call from childishness at all. In fact, this Phillips-NEB rendering distorts a term that means specifically "first principles" in most of its philosophical usages.

Another result of the NEB's idiomatic variety is the confusion of specific titles. The term *grammateus*, literally "scribe," may appear in the NEB as "lawyer," "doctor of law," "teacher," or "teacher of the law." Since there are other terms for both lawyer and teacher, this fuzzy terminology makes the NEB a poor translation for serious study. Of special interest to Latter-day Saints is the very frequent "saint" for those who have entered the covenant of "sanctification." To follow the variety of the NEB translation of "saint" is a study in chaos.

Doctrinal passages especially interest the Latter-day Saint reader, and here NEB (like other translations) has strengths and weaknesses. The essential doctrinal problem of the NEB is its repudiation of any obligation (in words of the preface) to reproduce "characteristic features of the language" of the original. Since language and thought are intimately interrelated, "the idiom of contemporary English" may teach the contemporary English gospel rather than the gospel of Christ and his apostles. For instance, speaking in tongues is a spiritual phenomenon that modern English does not easily describe because it is not a common modern experience. The result in the NEB is more adaption than translation. The Greek equivalent of "tongue"

is *glossa,* and it has the familiar double usage of referring either to the part of the body or the language produced by it. In the latter sense, the Greek New Testament uses *glossa* for the gift of the Spirit promised by Jesus, realized in the Book of Acts, and evaluated by Paul in 1 Corinthians 12-14. Whereas the Greek of Mark 16:17 speaks of "new tongues," the NEB translates "strange tongues," a phrase repeated in the NEB renditions of 1 Corinthians 14, although *glossa* alone appears. Acts and 1 Corinthians generally use "tongues" without any adjective, but NEB seems too insecure to allow this simplicity; it frequently reads "tongues of ecstasy," which has uncomfortable connotations to the believer in the spiritual reality of its best practice. This fear is justified, for it is a natural (and naturalistic) next step for the NEB to translate the identical term repeatedly as "ecstatic utterance," "ecstatic speech," "ecstatic language," or simply "the language of ecstasy."

Contemporary doctrine may often be more of an issue than contemporary English. From the KJV to the present, reputable translations have constantly made the apostles and prophets the foundation of the Church in Ephesians 2:20, the natural reading of the Greek. Now the NEB attenuates the thought to "the foundation laid by the apostles and prophets." The addition of a word also changes a doctrine in 2 Thessalonians 2:3, where Paul prophesied that Christ's coming must be preceded by the *apostasia,* then already at work. Latter-day Saints look back upon the apostasy as having taken place and as having contaminated orthodox Christianity. But orthodox Christians are generally futurists on this issue, that is, accepting the prophecy but looking to its fulfillment just prior to the Second Coming, obviously a more comfortable position for the believer in Christian continuity. Paul's prophecy placed no modifier on the word *apostasia,* a term that meant to the Greeks revolution against established leadership. The reading of the KJV was simply "falling away," mirrored by other recognized translations as "rebellion," "great revolt," "apostasy," or "mass apostasy" in the very recent and Catholic New American Bible. Here the NEB takes the extraordinary step of supplying a word of time not found in Greek: There will be a "*final* rebellion against God" (emphasis added).

On the other hand, many readings in the NEB (as in other translations) support Mormon doctrine. To the throngs in the Temple, Peter predicted that God's favor would return to Israel in the "times of the restitution of all things," the KJV rendering. The Greek original is the most forceful term possible for a complete restoration; consequently the NEB (and most of the better recent translations) speaks of the latter-day "universal restoration." Another scripture of interest to Latter-day Saints is 1 Corinthians 15:29, where Paul alludes to the practice of "baptism for the dead" (KJV) to support the reality of the resurrection. Many Christian fundamentalists have denied that Paul meant a substitutionary baptism here. But the scholarly translations of the twentieth century have solidly supported the L.D.S. interpretation of proxy baptism, a phrase that several use. Here the NEB is typical of the recent modern translations in speaking of "baptism on behalf of the dead."

For Latter-day Saints accuracy must certainly be the most important standard of judgment in Bible translation. But the NEB is more readable than reliable. Since readability is also desirable, modern translations have their place. The L.D.S. Church is wise to retain its use of the King James Version, because its literalism permits a non-Greek reader to get as close as possible to the original language of the scriptures. In picking a supplementary translation, many of the last generation favored Goodspeed and many now favor Phillips. But both of these are characterized by the same freedom that moves the NEB away from translation and toward paraphrase. Certain conservative modernizations of the KJV have appeared. Although subject to the valid textual criticism of President J. Reuben Clark, the Revised Standard Version represents the best American scholarship, and it has the advantage of being a fairly conservative revision within the framework of the King James Version, in both goal and result. The NEB goal was different. Long ago a master of languages (George Barrow) said that translation is at best an echo. The New Testament of the New English Bible has more than its share of strange reverberations and muffled tones.

THE NEW ENGLISH BIBLE: A LITERARY VIEW

Karl Keller

There is no use discussing the Bible as literature (whether the King James, the New English Bible, or any other version) with anyone who doesn't read it *as literature* but merely searches its pages for proofs of his predilections and prejudices. The proof-texting reader has never read the Bible.

One must remember, however, that it is because the Bible is great *literature* that it became important as theology, and not the other way around. It has had an amazing impact — and largely because of the way it is written. Great art doesn't merely reflect reality but creates it.

To fail to read the Bible as literature is to miss its intent. If Genesis is not read as epic, for example, its language will be easily distorted into a thousand foolish superstitions. If the Garden of Eden story is not read as myth, it becomes silly. If Jeremiah is not read as apocalyptic literature, it will lead one to disbelief. If the story of Job is read as a lesson in patience (the way Paul misread it) rather than as a collection of dramatized philosophical fragments championing man as rebel, it will have no impact. If the parables of Jesus are not read as riddles for excluding the weak-minded (as Jesus himself said they should be understood), they will be turned into soppish moralisms after the manner of the *Reader's Digest*. And so on through all its beautiful pages. If the Holy Ghost is to be found anywhere in its pages, it will be found by means of the literary form and style of the books, correctly understood and fully enjoyed.

I think, though, that over the ages the Bible has been read less for its meaning than for its sound. Think of all the ignorant who have taken to

it even though they may not have understood it and all the learned who have taken to it even though they may not have believed it. It has perhaps served more as ritual than as doctrine. That is, it has affected the ear more than the intellect. It has done what ritual does: not so much educate a body of believers as hold them together as a body of believers, and does so by virtue of its sensuous effect on them.

For that reason, if for no other, it may seem disturbing when a new version of the Bible is published, for it means that the ritual is changed, the effect of the sound of the words is changed, the way the body of believers coheres is changed. Change the sound of the ritual — whether the Mass or the sacrament prayers — and you change the way people are affected (if they are at all sensitive) by the ritual.

The Psalms are an example of the function of ritual in religion. They have by and large little intellectual content to them, certainly little or no doctrinal import for anyone other than the distorting fundamentalist, but yet have a great effect on people by virtue of the sound of the words, the rhythm of the phrasing, the movement from one image to another, and the conciseness of the structure. As a result, the Psalms have perhaps meant more to Jews and Christians than any other book in the Bible, though few seem to remember what they say, what they mean. They have performed the service of ritual. To varying degrees, the Bible may have served mainly this function for western religion — not as uplifting ideas but as unifying ritual. But such ritualization of religion is very much dependent on rigidity of form, and so when the form is changed, as it is in a new translation or a new interpretation or a new arrangement of the Scriptures, the ritual is disturbed and the faith dependent on that ritual is upset.

1611 is the most important date in English literary history. That is when the Authorized Version of the Bible (nicknamed the King James) was published. The Protestants rushed to canonize it as the true Word of God (as did the Mormons in due time, in 1868) and have by and large held to it as a means of keeping the believers together. (One must remember that the KJV was not so much a translation as a compilation and reworking of the best available texts by Renaissance England's best literary scholars and was specifically worked up to add power to the English Church.) Though there have been a number of doctrine-clarifying versions of the Bible since 1611 (few of them making substantial differences in the theology; even Joseph Smith's is hardly any different from the KJV), it is only with the liberalizing of Protestant politics and morality, mainly within this century, that new versions have been acceptable. Of course, with little justification, some still hold that what was published in 1611 is holier than what has been published since.

In 1970 the remarkable New English Bible was published (the New Testament of which was published separately in 1961). And though it is bound to ruffle the feathers of a few amateur church theologians,[1] still it

[1]Job 19:25, for example, no longer reads, "For I know that my Redeemer liveth, and that he will stand at the latter day upon the earth," but to correct a corrupted text it has

should be a delight to those who at last wish to read the Scriptures in their own language — that is, in modern rather than Elizabethan English. For those to whom the Bible served as ritual (that is, one believed something because it *sounded* right and found others responding the same way), the new language of the NEB may be offensive. One gets used to Genesis 1:1-2 sounding like this:

> In the beginning God created the heaven and the earth. And the earth was without form, and void; and the darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

rather than like this:

> In the beginning of creation, when God made heaven and earth, the earth was without form and void, with darkness over the face of the abyss, and a mighty wind that swept over the surface of the waters.

And as a result one is tempted to see the newer version as untrue. But in reality its meaning is not substantially different, only its ritual effect. Likewise, when James 1:5-7,

> If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

appears as

> If any of you falls short in wisdom, he should ask God for it and it will be given him, for God is a generous giver who neither refuses nor reproaches anyone. But he must ask in faith, without a doubt in his mind; for the doubter is like a heaving sea ruffled by the wind. A man of that kind must not expect the Lord to give him anything.

things may fall apart in one's belief. Many will no doubt prefer the sound they are used to, however, to the clear sense they ought at last to understand. One may feel as the seventeenth-century New England Puritans felt about changing the wording of Scripture: "God's altar needs not our polishings."

But the New English Bible is not to be disregarded in this way. With some retraining of one's ear, one may come, through the NEB, to a greater enjoyment and understanding of Scripture — because here the language is apprehendible whereas in our own time the KJV isn't, and because here quite a number of ideas come clear where in the KJV they don't. Several examples may illustrate this.

(1) In the KJV account of Cain, the nature of his punishment is not

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in the NEB become: "But in my heart I know that my vindicator lives/and that he will rise last to speak in court." Similarly, Revelation 1:18, which makes Christ jailmaster of hell — "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death" — now in the NEB does away with hell altogether: "I am the first and the last, and I am the living one; for I was dead and now I am alive for evermore, and I hold the keys of Death and Death's domain."

very clear. "Now art thou cursed from the earth. . . . When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." The NEB clarifies the first part of this: "Now you are accursed, and banished from the ground," so that we do not take it that Cain is to be excluded from all the productive things of the earth but simply that he will from that point on do something besides farming. In the second part of this in the KJV, one may feel that the repeated, archaic "shall" is emphatic and final or that it shows God's relish in meting out cruel justice, whereas in the NEB the tone is compassionate: "When you till the ground, it will no longer yield you its wealth. You shall be a vagrant and a wanderer on earth." More important is the clarification over the mark on Cain. Cain complains that the punishment he has received is too great, for it leaves him without the Lord's protecting care; anyone can kill him. The KJV says rather flatly and sternly: "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him." But again, in the NEB a compassionate Lord says that is not his intent; his intent is to protect and care for him even though he has done wrong: " 'No,' " he says defensively and emphatically, " 'if anyone kills Cain, Cain shall be avenged sevenfold.' So the Lord put a mark on Cain, in order that anyone meeting him should not kill him." In the KJV the negations may seem to be against Cain, because of the ambiguous syntax ("vengeance shall be taken on him"), the ambiguous reference to "him" (is it Cain or the one who harms Cain who will be punished?), and the archaic and unclear connective "lest." In the NEB the Lord specifically denies any malice, and it is perfectly clear that He is on the side of Cain against anyone who may try to take justice into his own hands.

(2) In the KJV, the universality of God's love is described in Romans 2:11 in usage that is no longer current and which is easily misunderstood: "There is no respect of persons with God." But the NEB makes Paul's intention much clearer with the simple line: "God has no favourites."

(3) Likewise, Matthew 5:48 is often used out of context to justify the Protestant Ethic, various secular self-improvement programs, and overweening human arrogance, because of its wording in the KJV: "Be ye perfect, even as your Father which is in heaven is perfect." But in context it means no such thing. Jesus is discussing love for one's neighbor and one's enemy and the NEB translation takes that into consideration when it says that Jesus ended by saying: "There must be no limit to your goodness, as your heavenly Father's goodness knows no bounds." As the NEB clarifies, one is not expected to be perfect in everything, but perfect in love.

By recommending the NEB, I do not mean to underestimate the literary and doctrinal importance of the KJV. J. Reuben Clark was right to call it "the best record . . . that has yet been revealed."[2] However, a good case can

[2] *Why the King James Version?* (Salt Lake City, 1956), p. 7. President Clark's discussion, which is much more concerned with the ritual effect of the KJV than with either accuracy or clarity, is an attack directed against the Revised Standard Version of 1946.

be made, I believe, for now moving on and reading the NEB instead of (or rather, after and alongside) the King James.

In the first place, the NEB is in our language. *How* the Bible is written should no longer be a barrier to anyone. To hold to the KJV because archaic usage sounds more "literary" and "lofty" and therefore more "spiritual" is both phony esthetics and foolish religiosity. It is also arrogant, in view of the fact that most people have not read, do not read, will not read anything in the Bible. The archaic language of the KJV itself is often to blame. For a theologian to maintain that a certain Bible should be kept because it justifies his religious interests rather than caring if the version is even readable or not is a dangerous religious leader. Would one always prefer correctness to understandability? That would take us back to the Middle Ages when only scholars knew what the Scriptures said. Even for the experienced reader of Scripture today, with the fog of remote usages removed, it should be much easier to see how Genesis functions as epic, Jeremiah as apocalypse, Job as revolutionary literature, and so on. The new clarity in language can help one to see the meaning of works in their entirety rather than having one's attention focused on the ritual delight of a few memorable lines.

For a Latter-day Saint, the main barrier to an acceptance of the clearly readable NEB will no doubt be the widely held and not entirely well-founded belief that when God desires that the world should have a new Bible, He will direct the proper authorities in the Church to accomplish this.[3] There were of course no Mormons among the King James scholars. Joseph Smith's reworking of the KJV is not an authorized version in the Church. No one is undertaking a version in the Church nor seems inclined at present to do so. And one must remember that our Articles of Faith emphasize *belief* in the Bible and not the exclusive attachment to any particular translation.

Officially, we may cling to the KJV as a missionary tool[4] out of the assumption that if anybody knows the Bible at all he will know the KJV, out of the fear that outsiders may suspect we are using some inside version advantageous to our own dogma, and out of the desire to communicate our faith as widely as possible. But my experience is that the first two of these assumptions cannot be safely made. The missionary who gives a man the KJV to read may be putting a great barrier between him and the truth. As to the last defense, if communication is the objective, then the NEB would make a much more effective missionary version, for the main doctrinal points of the Church are made much more clearly and honestly in it. Some rather

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[3]How seriously and fallaciously this idea is held to is seen in the example of Reed C. Durham, Jr.'s discussion, "A History of Joseph Smith's Revision of the Bible" (unpub. diss., BYU, 1965), which claims that this is one of the basic tenets of the Church but offers no authoritative proof that this is so.

[4]Typically, J. W. Fleming of the School of the Prophets proclaimed in 1868: "[The] King James translation is good enough; it is a great club in the hands of the elders bringing sinners to light — I feel to support the old bible until we can get a better one." — *Minutes of the School of the Prophets*, July 6, 1868, pp. 53-4.

foolish dogma has been concocted because somebody somewhere couldn't read Elizabethan English and some mighty strange things have been believed because the language of the KJV led one to believe them.

There is a second justification for the NEB besides its impressive clarity of ideas. That is, its value as a literary classic: it is *beautifully* written. The 25 years that have gone into its making have paid off in a book worth reading often alongside the KJV. The beauty is of a different kind from that of the KJV and a great deal of retraining of one's ear may be necessary to learn to delight in it. Missionary work is a small fraction of the use to which the Bible is put; in all others the factor of beauty is an important one. To find beauty in its language is to consent to it. To delight in it is a form of religious devotion.

There is some extremely delightful phrasing in the NEB. Notice, for example, the following:

KJV	NEB
For as the body without the spirit is dead, so faith without works is dead also.	As the body is dead when there is no breath left in it, so faith divorced from the deeds is lifeless as a corpse.
The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing.	Let the wilderness and the thirsty land be glad, let the desert rejoice and burst into flower. Let it flower with fields of asphodel, let it rejoice and shout for joy.
Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.	Remember your Creator in the days of your youth, before the time of trouble comes and the years draw near when you will say, 'I see no purpose in them.'
As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul; all the while my breath is in me, and the spirit of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit. God forbid that I should justify you: till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.	I swear by God, who has denied me justice, and by the Almighty, who has filled me with bitterness: so long as there is any life left in me and God's breath is in my nostrils, no untrue word shall pass my lips and my tongue shall utter no falsehood. God forbid that I should allow you to be right; till death, I will not abandon my claim to innocence. I will maintain the rightness of my cause, I will never give up; so long as I live, I will not change.

Resist no evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.	Do not set yourself against the man who wrongs you. If someone slaps you on the right cheek, turn and offer him your left. If a man wants to sue you for your shirt, let him have your coat as well. If a man in authority makes you go one mile, go with him two. Give when you are asked to give; and do not turn your back on a man who wants to borrow.
Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life.	You study the scriptures diligently, supposing that in having them you have eternal life; yet, although their testimony points to me, you refuse to come to me for that life.

Quotations such as these put the NEB to a real test for the KJV seems to express the ideas perfectly. In such cases the NEB is not more delightful than the KJV; it is simply *also* beautiful. To have both modern clarity and delightful language in a version of the Bible is a kind of miracle.

Moreover, the books of the NEB are printed in literary form the way they should be. The Song of Songs/Song of Solomon, for example, is printed as a play, and so one realizes that there is a marriage ritual going on in it; it is not merely an allegory of the Messiah and the Church. The poetry of individual books is printed in Hebrew verse form, and a difference in meaning and enjoyment results, as one sees in Isaiah 2:3, where the parallel lines of verse tell us that not a separate Zion and a separate Jerusalem are meant but a single, central Zion. Throughout, chapter and verse marking no longer disturb one's reading, and there are, blessedly, no prejudicial footnotes. One is much more alone with naked ideas, and that is as it should be. To be put in the position of having to deal with the ideas of the Bible more directly and honestly is a valuable spiritual challenge.

If one has read the KJV sensitively over the years, his loyalty will be to the KJV, for it has trained his ear. It is valuable to learn, however, that religion is not a matter of the ear but of clear thinking and honest feeling. Reading the NEB can encourage these in a new age, the latter days.

Among the Mormons
A Survey of Current Literature

Edited by Ralph W. Hansen

Fear you not my part of the dialogue.

Shakespeare. MUCH ADO ABOUT NOTHING. *Act III, scene 1.*

There can never be deep peace between
two spirits, never mutual respect,
until, in their dialogue, each stands
for the whole world.

Emerson — "Of Friendship," ESSAYS.

Over a year ago this column called attention to three new journals which in one way or another would be of interest to Mormons or bibliophiles of Mormonism. The journals noted were *Mormon History, The Carpenter: Reflections on Mormon Life* and *The Western Historical Quarterly. Mormon History* and *The Carpenter* are of unique Mormon interest and the latter journal has published a third issue, the contents of which are reported below. *Mormon History* (a journal of reprints) is now in its second volume. Among the items it has reprinted are Hector Lee's published thesis, *The Three Nephites,* Thomas Kane's lecture, "The Mormons," sections of the 1837 *Book of Mormon* (to be printed over a number of years), and portions of the first printing of the *Pearl of Great Price.* The editors of *Mormon History* also publish *Restoration Reporter,* which contains "news and views of the other Latter Day Saints. . . ." As information on this journal becomes available it will be reported in these pages. The *Western Historical Quarterly* with the backing of the Western History Association has successfully gone through four issues and appears to be destined for a long life. The first volume of this quarterly contained several articles on Mormon topics which are reported on below.

While it might appear that the market for additional journals published for the limited L.D.S. clientel has been saturated, such is not the case. Members of the Reorganized Church of Jesus Christ of Latter Day Saints

have come out with a journal based on the *Dialogue* format. Published by the Venture Foundation of Lamoni, Iowa, the quarterly is titled *Courage: a Journal of History, Thought and Action.**

According to the editors, "a major purpose for *Courage* is to make possible a dialogue between people representing different backgrounds and persuasions." In the first issue, the editors state that the "critical function" of *Courage* is to fulfill the

> need for scholarly study and thoughtful reflection on matters of importance to Latter Day Saints. We believe that this is not simply a luxury which the church could do without. Scholarly study and reflection are necessary in a world that is more highly educated.
>
> Because man's knowledge is expanded, we are called upon even more today to make sure that what claims we make can stand critical examination. An intelligent person will not respect an organization that does not recognize the value of its own self-scrutiny. Such an organization bases its beliefs on ignorance. Potential new members will have to be drawn almost entirely from those who are ignorant in areas related to the church's doctrines, and youth raised in such a church can be expected to leave in larger numbers unless they are kept in ignorance.
>
> We believe that any institution must eventually reach the point where either it becomes mature enough to engage in self-criticism, or that its heart will die — even though the outward form may endure long after death. . . . We feel the church has been far too slow in developing sources of self-criticism. . . . We feel that *Courage* can fill a real need for independent thought in the Church. . . . *Courage* can discuss issues that are not at this time discussed in the official organs of the Church. . . . We realize that we are expecting to accomplish a lot with the publication of *Courage*. . . . We may well fall short of our goals. But if our objectives are only partially met, the effort will have been worthwhile.

As this column was being prepared for the printer, word was received of another RLDS publication. Called *Zion's Warning,* the journal is available from World Redemption, 2640 Rainier Way, La Habra, Calif. 90631. We have no indication of the thrust of this endeavor.

Some time ago the L.D.S. Church announced that the magazines it publishes — *The Improvement Era, The Children's Friend,* the *Relief Society Magazine* and *The Instructor* — would be discontinued in favor of three new magazines beginning in January, 1971. The new magazines are *The Ensign of the Church of Jesus Christ of Latter-day Saints,* the adult magazine; *The New Era,* the youth-young adult magazine; and *The Friend,* the children's magazine. According to an article in the October 3, 1970, *Church News,* the purpose of all three magazines is "to build testimonies among Church members, assist the programs of the Church, and aid Church members in their family and citizenship responsibilities." The article concludes by noting that the editors of the respective magazines "welcome contributions and ideas

*Reviewed in the Fall 1970 issue of *Dialogue.*

from Church members," especially those which "place special emphasis on the live human experiences of individuals that will motivate others to a greater commitment to the Gospel of Jesus Christ. Latter-day Saints are invited to share their testimonies and experiences with editors." Another Church periodical which ceased publication at the end of 1970 in favor of the new magazines is *The Millennial Star,* which began its illustrious career in 1840 under the editorship of Parley P. Pratt. Published in England, *The Star's* early issues are important sources of information about the Church's history.

An unusual L.D.S.-oriented publication that has had limited circulation is *The Olive Leaf,* which the editor calls "a hip-L.D.S.-youth newsletter." Begun in Los Angeles in 1968 and published in Provo, Utah, during 1969 and 1970, *The Olive Leaf* is "temporarily defunct due to [the] missions of [its] editors," according to Elder Scott S. Smith of the West German Mission. If *The Olive Leaf* is ever resurrected we trust the editors will send *Dialogue* review copies.

News of yet another publishing venture has come from Logan, Utah, where the Western Text Society hopes to fulfill "the widespread desire among Americans to become acquainted with our cultural heritage." Publications of the Society will be based on Utah State University's collection of Western Americana and apparently those of "participating institutions." Membership is $4.00 per year, which amount will be applied as credit toward any publication of the Society purchased by members. Already available are Austin E. Fife's *Heaven on Horseback,* an annotated collection of 49 cowboy songs; A. J. Simmonds, *Index to Names in the Library of Congress Collection of Mormon Diaries;* and Mary A. Washington, *An Annotated Bibliography of Western Manuscripts in the Merrill Library.*

A unique aspect of the Western Text Society is the request, found in its announcement flier, that individual members "locate records and inform the Society of their whereabouts, and . . . persuade owners of the desirability of having them in an archive and available for public use. The Society will provide on request, a photocopy at cost, of any document accepted for these archives." Certainly this is an inexpensive (if it works) way of building an historical manuscripts collection, but one is left to ruminate on the possible copyright problems inherent in the dissemination of unpublished manuscripts not in the public domain.

POTPOURRI

The Mormon History Association *Newsletter* announced that its award for the best book in Mormon History for 1969-70 went to Richard P. Howard's *Restoration Scriptures; A Study of Their Textual Development* (Independence, Mo., Department of Religious Education, Reorganized Church of Jesus Christ of Latter Day Saints). Richard L. Anderson was awarded a prize for his essays on early Mormon History appearing in *The Improvement Era, BYU Studies,* and *The Instructor.*

The editors welcome contributions to the three annual bibliographic

compilations which appear in this section – books and pamphlets, dissertations and theses, and periodical articles.

PERIODICAL ARTICLES ON MORMONS AND MORMONISM

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> Mary had a little lamb,
> It grew to be a sheep
> Then it joined the Mormon church
> And died from lack of sleep.

The author quoted several definitions of a Jack Mormon but not one I recently read which claims a Jack Mormon is a Saint who won't eat crickets.

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Notes and Comments

Edited by Louis Midgley

A FOOTNOTE TO THE PROBLEM OF DATING THE FIRST VISION

Stanley B. Kimball

Stanley B. Kimball is a member of the Faculty of Historical Studies at Southern Illinois University, Edwardsville. He was the guest editor of the special section on "The Mormons in Early Illinois" in the spring 1970 issue of DIALOGUE.

Both sides of the current debate over the date of the First Vision have tried to establish the time when members of the Smith family joined the Presbyterian church in Palmyra. The primary source for this is two volumes of "Session Records" of the Palmyra congregation. Unfortunately, volume one, which would probably give the exact date the Smiths joined, has been missing since at least 1932. The minutes of the sessions from March 3 through March 29 of 1830 in the second volume, however, do contain some interesting information.

The Reverend Wesley P. Walters uses this second volume simply to prove that members of the Smith family were members of "the local Palmyra church, and not some other presbyterian congregation in another town."[1] Milton B. Backman, Jr. of B.Y.U. cites the same source for the same reason.[2]

My own research in these records did not uncover any information regarding the year in which the Smiths joined, but I did find some important things not pointed out by either Walters or Backman. Now, more than ever, L.D.S. historians are under the obligation of bringing to light as much information as possible concerning the Restoration. For this reason, the following synopsis of the pertinent sessions from volume two of the Palmyra "Session Records," is offered.

On March 3, 1830 the session "met pursuant to notice," and, among other things, "Resolved that the Reverend A. E. Campbell and H. Jessup be

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[1]*New Light on Mormon Origins From the Palmyra, N.Y. Revival,* (Utah Christian Tract Society, La Mesa, California, 1969), p. 22, and also as part of a Roundtable discussion on "The Question of the Palmyra Revival," *Dialogue,* 4 (Spring, 1969), p. 76.

[2]"Awakenings in the Burned-over District: New Light on the Historical Setting of the First Vision," *B.Y.U. Studies,* 9 (Spring, 1969), p. 310.

a committee to visit Hiram Smith, Lucy Smith, and Samuel Harrison Smith and report at the next meeting of session."

> [March 10] "The committee appointed to visit Hiram Smith, Lucy Smith, and Samuel Harrison Smith reported that they had visited them and received no satisfaction. They acknowledged that they had entirely neglected the ordinances of the church for the last eighteenth months and that they did not wish to unite with us anymore. Whereupon Resolved that they be cited to appear before the session on the 24th day of March inst., at 2 o'clock P.M. at this Meeting House to answer to the following charge to wit:
>
> Neglect of public worship and the sacrament of the Lord's Supper for the last eighteen months."

This action was taken by the Rev. Alfred E. Campbell and Elders George Beckwith, Henry Jessup, Pelatiah West, and Newton Foster and witnessed by Harvey Shet, Levi Dagget, James Robinson, Robert W. Smith, and Frederick Sheffield.

> [March 24] "Hiram Smith, Lucy Smith, and Samuel Harrison Smith not appearing pursuant to the citation served upon them by P. West — Resolved that they be again cited to appear before his session on Monday the 29th inst. At this place at 2 o'clock P.M. — and that P. West serve said citation."
>
> On March 29, 1830 "The persons before cited to wit — Hiram Smith, Lucy Smith, and Samuel Harrison Smith not appearing and the session having satisfactory evidence that the citation was duly served. Resolved that they be censured for their contumacy. Resolved that George Beckwith manage their defense. The charge in the above case being fully sustained by the testimony of Henry Jessup, Harvey Shet, Robert W. Smith, and Frederick U. Sheffield. (In minutes of . . . [?] on file with the clerk.) The session after duly considering the matter were unanimously of opinion Hiram Smith, Lucy Smith, and Samuel Harrison Smith ought to be suspended — Resolved that Hiram Smith, Lucy Smith, and Samuel Harrison Smith be and they hereby are suspended from the Sacrament of the Lord's Supper."

Such was the ecclesiastical trial of members of the Prophet's family. From this we can conclude, in addition to the fact that Lucy, Hiram, and Samuel Harrison were indeed members of the Palmyra congregation, that sometime during the translation of the Book of Mormon they had become inactive and that by early March of 1830 they were being charged with "Neglect of public worship and the Sacrament of the Lord's Supper. . . ." We also know that they ignored two personally served citations and that on March 29 they were "suspended from the Sacrament of the Lord's Supper."

Lucy, Hiram, and Samuel's inactivity in the Presbyterian Church was no doubt directly related to Joseph's opinions. When they were contemplating joining with the Presbyterians, Joseph told his mother that "it would do us no injury to join them, that if we did, we should not continue with them long, for we were mistaken in them, and did not know the wickedness of their hearts." Sometime later Joseph also said, "You look at Deacon Jes-

sup, . . . and you hear him talk very piously. Well, you think he is a very good man. Now suppose that one of his poor neighbors should owe him the value of a cow, and that this poor man had eight little children; moreover, that the should be taken sick and die, leaving his wife with one cow, but destitute of every other means of supporting herself and family — now I tell you, that Deacon Jessup, religious as he is, would not scruple to take the last cow from the poor widow and orphans in order to secure the debt, notwithstanding he himself had an abundance of everything."[3]

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[3]Lucy Mack Smith, *History of Joseph Smith,* (Salt Lake City, 1954), pp. 90–91.

The two following commentaries on O. Kendall White's "The Transformation of Mormon Theology" (Summer 1970) were received as Letters to the Editor, but due to their length we felt they would receive more attention here.

THOUGHTS ON MORMON "NEOORTHODOXY"

"Religion which cannot save man temporally cannot save him spiritually." With those words O. Kendall White would end his generally well reasoned critique of what he has termed Mormon neoorthodoxy. Much hangs, however, on whether one reads this sentence with the assumption that the means provided to accomplish salvation both temporally and spiritually are the same or dissimilar. If we restrict our understanding of "means" to a religion's ability to provide revealed guidance towards solutions for problems (the most likely intent of the author originally), there is little room for argument. If, on the other hand, we assume, as White seems to imply, that religion provides more than one means of salvation, then we open a debate which will unlikely ever be closed — at least within the covers of *Dialogue.*

While criticism of neoorthodox trends might be valid from the perspective of an historically established mainstream (consensus) of belief, neoorthodox trends are not "new" in Mormonism since the Church's history is one of the conversion, assimilation and re-education of in large part Calvinist Protestants. At least one BYU religion professor comes from such a background for instance, and such converts tend to bring intellectual baggage with them, losing it very slowly if at all. At the same time neoorthodoxy tends toward teaching the doctrines of men, mingled with scripture and copious out-of-context quotes from General Authorities — so that sifting and distinguishing one from another is a veritable Augean byre cleaning, at best. The task is not only difficult, but also probably fruitless since, as White points out, most proponents of neoorthodox thought are so ignorant of the implications of Protestant thought as to miss the most obvious parallels with their own ideas. That fact, coupled with neoorthodoxy's persistent self-proclamation as bearing *the* authorized tradition minimizes the

effect of any careful analysis. Indeed the hallmark of BYU neoorthodoxy is an outright evasion of criticism, couched either as "if you disagree you had better go home and pray about it" or "do you think the Brethren would leave me here if I were wrong?" The latter comment being one which could have been well used by Judas if he had been so minded.

Unfortunately White falls beneath the same criticism — as do most of us. There is nothing easier than selectively perceiving currents of thought within Mormonism, thereby ignoring the breadth of understanding and diversity of interpretation evidenced even among the General Authorities in the last 140 years. (Please note I said variance in understanding and interpretation — not in doctrine.) For White to look at one theological perspective and label it "neo" is to imply the existence of an "orthodox" theological position (be it his own or some normative historical perspective). All this is but to emphasize the fallacy in "doing" Mormon theology.

The whole point of Mormonism is that there is *no* orthodox theological position. This religion stands or falls as a revealed religion, both individually and institutionally. *Logos* (with a small "l") is entertaining, but it is quite irrelevant in the ultimate sense. "Testimony" is simply another world of discourse. One can speak of historically orthodox beliefs and debate the relative popularity of different perspectives (making occasional reference to the rare "authoritative proclamations" regarding specific doctrines), but "doing" interpretive or creative theology is something very different. Mormonism's peculiar message has a distinct relevancy for those who have ears to hear; for others it cannot, worlds without end, be interpreted through theology.

With the foregoing as a qualifier I will allow myself to delve into two other branches of theology, polemics and apologetics, in response to an issue which I feel White has slighted. I would assert that there exists a definite historical strand within Mormonism that stands at variance with popular Mormon thought and White's treatment regarding the nature and utility of knowledge and education. I will ask readers to make a leap of faith and take my word for the fact that if I were of a mind to make this into an "article" I could provide copious documentation ("it's in my files . . . somewhere") but my career makes more pressing demands. What notes I provide serve as examples rather than as evidence. With that caveat let us proceed.

White makes reference to "the spirit of traditional Mormon faith in education." Is that faith a reverencing of education as a means or an end? If it is as a means, then to what end? And if it is an end . . . ? While it is the case that Mormonism would embrace all truth, and all truth is part of our religion, does it necessarily follow that all truths are of equal value? Can some truths be of great value during mortality and of lesser value in eternity, or vice versa? With an obvious and absurd example, the utility of medicine to immortal beings, I would assert that not all knowledge or truth is of equal value. Some truths are more equal than others. But which are they?

> Education is a good thing, and blessed is the man who has it, and can use it for the dissemination of the Gospel without being puffed up with pride. (*J.D.* 11:214)

Brigham Young certainly valued education as a means to increase our ability to preach the Gospel, and also as a means to sustain, gather and bless the Saints through an improving technology. He in fact recognized a "secular" learning and encouraged its acquisition while making obvious the bifurcation which is a part of Latter-day Saint thought.

> the children of light . . . can teach kings, and queens, statesmen and philosophers [the Gospel], for they are ignorant of these things; but in things pertaining to this life, the lack of knowledge manifested by us as a people is disgraceful. Your knowledge should be as much more than that of the children of this world with regard to the things of the world, as it is with regard to the things of the Kingdom of God. (*J.D.* 11:105)

For all the emphasis in Mormonism on the value of education I would insist that there is no historical basis for asserting its all-sufficiency. Joseph F. Smith, in the current Melchizedek Priesthood Handbook, voices a feeling that has its echoes from Isaiah to the present day:

> But can we through our own wisdom find out God? Can we by our unaided ingenuity and learning fathom His purposes and comprehend His will? We have, I think, witnessed examples enough of such efforts on the part of the intelligent world, to convince us that it is impossible. The ways and wisdom of God are not as the ways and wisdom of men. (p. 92)

Whatever the implications of D. & C. 88:77-80, 118; 90:15; 109:14; etc. (a minimum of reading makes it evident that in these cases knowledge is valued in terms of teaching the Gospel), and in spite of popular usage and the motto emblazoned at the entrance to the BYU campus, there is neither an obvious historical nor a necessary logical connection between such admonitions and D. & C. 93:36 or 131:6. Joseph Smith did not tell the Saints "it is impossible for a man to be saved in ignorance" to encourage the donation of either money or labor to build the University of Nauvoo or even another school of the Prophets. This was part of an admonition to build the Temple wherein Saints could contract the new and everlasting covenant of marriage and receive the ordinances which he had been performing since at least 1842. Joseph spoke of providing "a knowledge to triumph over all evil spirits in the world to come" (*TPJS*, p. 297) and felt this was the real salvation his religion offered. He wrote that the saving knowledge dealt with

> the principles and orders of the priesthood, attending to washings, annointings, endowments, and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which anyone is enabled to secure the fullness of those blessings which have been prepared . . . and come up and abide in the presence of the Eloheim, in the eternal worlds. (*TPJS*, p. 237)

Or, in the words of Brigham Young, receiving

> those ordinances . . . which are necessary . . . to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell. (*J.D.* 2:31)

All of this "knowledge" was to be revealed in the context of teachings that were revealed even to Adam as he discovered the ultimate mystery that God is *Anthropos*, or in the words of Brigham Young to Lorenzo Snow on February 16, 1849: "as God was, so are we now; as he is now, so shall we be." All of this studied irrationalism causes no end of embarrassed foot-shuffling among pseudo-intellectuals within the Church who would prefer a "religion within the limits of reason alone," purged of "mysticism" (read ordinances).

Brigham Young, as perhaps the best example, constantly sought to increase the Saints' knowledge of earthly skills to advance the Kingdom, but he never confused that end and the means whereby it might be obtained (apart from revelation), with the "real" knowledge which could only be obtained from one source, by one method, under covenant in the Temples of the Most High.

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Dear Sirs:

O. Kendall White in his article "The Transformation of Mormon Theology" [Summer, 1970] is perceptive in pointing out several theological movements that have taken place in Mormonism since Joseph Smith's day. His classification of Mormon neo-orthodoxists needs considerable clarification, however. The individuals he alludes to as neo-orthodoxists, viz. Yarn, Bankhead, Pearson, and Andrus, in reality, are exponents of the traditional and scriptural views promulgated by Joseph Smith, Brigham Young, and succeeding prophets. The new theological views which have "crept in" can be readily traced to the phenomenon called "Mormon liberalism." It has arisen to plague the Church in every dispensation. It can be be described as "intellectual dissent" from the revelations of God. It is in full flower and bloom at the present time.

As a case in point, Mormon liberals (generally philosophers, intellectuals, and educationists) have brought about, contrary to Mr. White's premise, drastic changes in the traditional and scriptural philosophy concerning secular education as it pertains to our salvation (exaltation). As a result, there are too many members of the Church (it has sadly become nearly a universally accepted philosophy in the membership) who equate the statement,

"The Glory of God is Intelligence," with academic learning or secular education. They likewise use the aphorisms, "A man is saved no faster than he gains knowledge" and "It is impossible for a man to be saved in ignorance," to add emphasis to their premise. A few years ago a committee of church school professors (B.Y.U.) formulated the following statement on church education which is still accepted wholeheartedly in educational circles of the Church: "Spiritual salvation cannot be gained in ignorance of the world's knowledge."

President Joseph Fielding Smith, the Church's foremost living scriptorian, has pointed out in numerous talks and articles that the aforementioned aphorisms have nothing whatsoever to do with academic learning, but to the learning pertaining to eternal truths found in the Gospel of Jesus Christ. A complete quotation of President Smith's personal letter in answer to an inquiry of mine is appropriate: "It is true that we have some among us who interpret the words of the revelation 'The Glory of God is Intelligence,' as having reference to secular learning, but the Lord had something entirely different in mind. Too many who quote this statement fail to include the second half of the verse '. . . . or, in other words, light and truth. Light and truth forsake that evil one.' "

"The complete quotation gives the true significance to the expression. It has no meaning whatever to secular learning, but to learning pertaining to eternal truths found in the Gospel of Jesus Christ. The accompanying statement, 'A man is saved no faster than he gets knowledge,' should have added to it 'of the things of God.' Therefore the learning which is obtained in secular schools, while it is extremely important, will not bring men nearer to their Maker. That which leads to exaltation and will bring eternal salvation, must be based on the fundamental truths which are discovered in the revelations of the Lord, and which pertain to eternal progress and salvation."

"Academic learning is good as far as it goes, but it will not bring to any living soul remission of sins or insure eternal progress in the kingdom of God. Therefore, a true education requires faith in the Supreme Ruler of the universe, and in the obedience to all the ordinances and principles of divine truth which can only come from the divine source."

"Reading good literature, while helpful, cannot impart to any living soul the knowledge that saves. That can only come through the divine source, and then must be in perfect harmony with the divine ordinances of the Gospel."

This remarkable statement of President Smith's represents the traditional and scriptural view of the Church. Professor Yarn very correctly points out that redemptive truths are the ones necessary for exaltation. Conflicting views on these quotations and other problems mentioned by Mr. White have, indeed, created a crisis theology and a most serious dilemma in the Church. In my opinion, this is part of the process of "separating the sheep and the goats." Human reasoning has taken priority over the word of God with too many individuals in the Church.

Hugh Nibley pinpoints the dilemma in his famous "Burgon Letter" as follows: "The university has dictated doctrine and policy to every church that has sponsored it, and the churches have listened to its voices only for a lack of a better guide. The true Church needs no such crutch to lean on. Our young people are desperately in need of knowledge that neither the life adjustment experiments of the educationalists nor the posturings of our self-certified experts can supply." What an indictment!

Why then should the Church approve of secular education? In the oft quoted Doc. & Cov. 88:77-81, the Lord makes it clear that the purpose for gaining secular knowledge is to be better prepared to carry out missionary work. In Doc. & Cov. 90:15-16, the Lord makes it clear that the reason for the injunction to "study and learn and become acquainted with all good books, and with languages, tongues, and people" is to "preside in Council and set in order all the affairs of this Church and Kingdom," which refers both to improving our administrative capabilities and preparing the members to promulgate the Gospel in a more efficient manner. Schooling is also good, even necessary, in terms of the demands of our society for making a living, and often results in added comforts and satisfactions; but it is not directly connected with our exaltation. A secular education does not sanctify or cleanse. Only the Gospel of Jesus Christ can purify or cleanse us so we can return to the presence of Our Heavenly Father and His Son.

The whole purpose of the Gospel is to bring about that cleansing or sanctification, and it cannot be accomplished apart from the redemptive Gospel and Atonement of Jesus. Therefore, it is necessary to make the first principles and ordinances of the Church real and effective in our lives in order to produce the necessary cleansing. "No unclean thing can enter into His Kingdom," Jesus told His followers.

The Gospel is clear and simplified on all the theological problems presented by Mr. White. Some of the doctrines, however, have been perverted, equivocated, polluted, and even prostituted by individuals, with the purpose of "watering them down" to a point that they become absolutely meaningless. Thank the Lord, the faithful lack the philosophical and the theological training that has perverted and obfuscated the true Gospel throughout every dispensation. Paul the Apostle hit the nail on he head when he said, "For the wisdom of this world is foolishness with God." The pseudo-intellectuals "gnash and foam and froth" at that statement, but Paul knew whereof he spoke. So be it.

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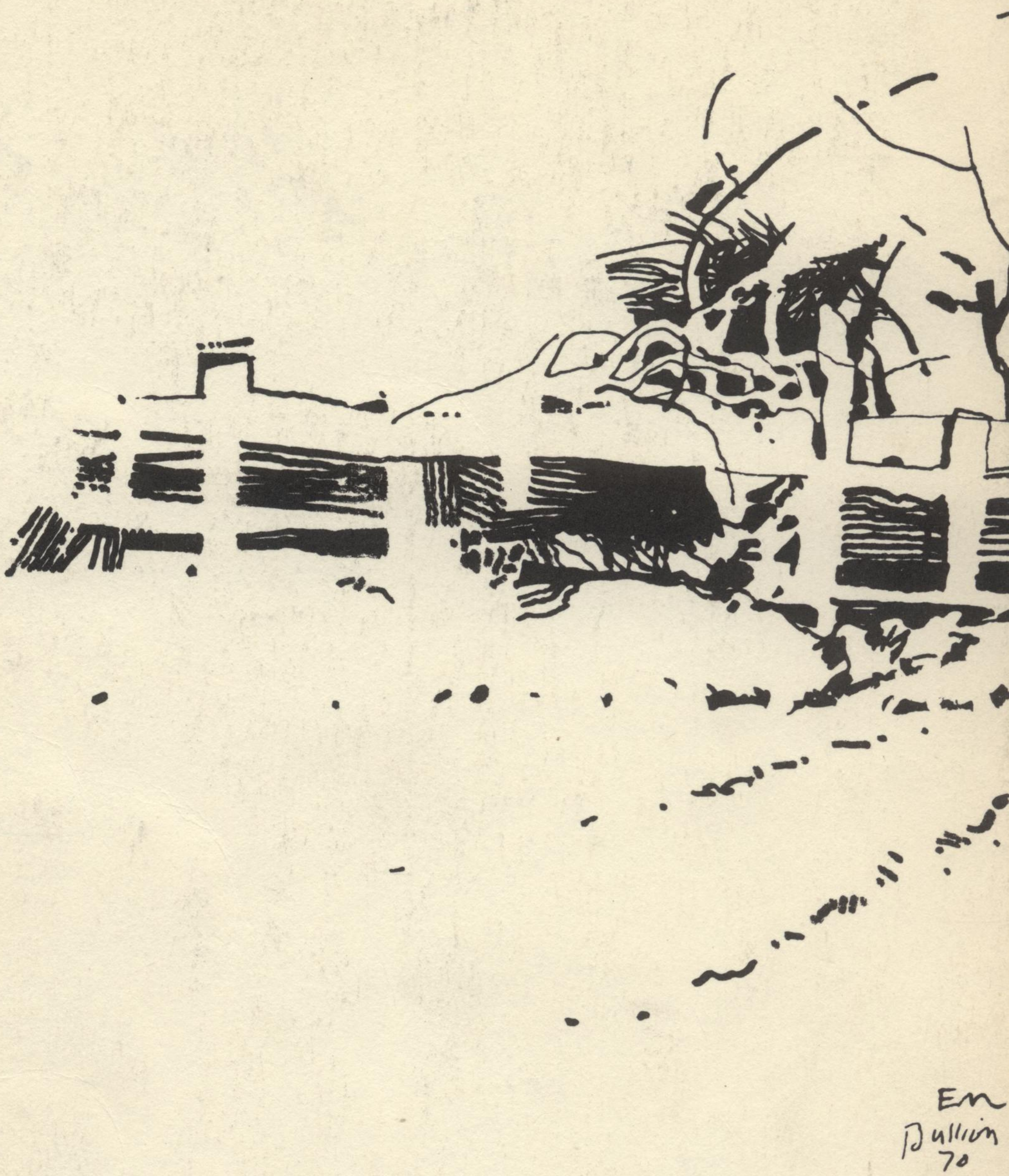
VOLUME IV — 1970

WORKS REVIEWED — 1970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