

# NEWS AND

UPDATE

## B. H. Roberts Book Stirs Controversy

By Ron Bitton

"When one begins to tinker with a people's belief in their everlasting salvation and even though serving as only a messenger or editor, one should be prepared to risk burning at the stake. It doesn't appear possible to discuss B. H. Roberts and his study in a non-adversarial manner."

These less-than-hopeful words by Professor Brigham D. Madsen were addressed to a capacity crowd in Provo's city hall. Sponsored by the Algie Ballif Society, the joint presentation on March 22 by Professor Madsen and Professor Sterling M. McMurrin was intended to defend their reputations in yet another dispute over revisionist Mormon history.

The current controversy has been nearly a half century in the making and focuses on B. H. Roberts, one of the most important figures in twentieth-century Mormonism. Roberts used his considerable intellect and gift for powerful oratory to defend his faith and to give it respectability in the eyes of hostile critics. His many books included such important works as *The Seventy's Course in Theology*, the *Comprehensive History of the Church of Jesus Christ of Latter-day Saints*, and *New Witness for God*. In the 1920s he served with distinction as president of the Eastern States Mission, and he remained a prominent and widely respected figure in the Church's First Council of Seventy until his death in 1933.

Late in 1921, an investigator of Mormonism wrote to the First Presi-

dency to ask for answers to several questions he had about the Book of Mormon's historical accuracy. The Church presidency turned to Roberts, whose massive *New Witness for God* had won wide recognition as an informed, scholarly defense of the book's divinity. Although Roberts provided reasonable answers to the investigator's questions, he himself was not entirely satisfied that he had resolved the difficulties. Roberts went on to write a more detailed, 141-page analysis entitled "Book of Mormon Difficulties: A Study," which he presented to President Heber J. Grant and other General Authorities in January 1922. Roberts was disappointed by the study's reception, and the document remained unpublished for more than sixty years.

Rumors about the Roberts study continued to circulate, however. The existence of a study by a prominent General Authority that questioned the Book of Mormon's historical accuracy and divine origins was intriguing to Mormons, non-Mormons, and anti-Mormons. In 1980 an incomplete copy of the study was published by Jerald and Sandra Tanner under the title "Roberts's Manuscript Revealed," but the complete work remained unavailable until members of the Roberts family donated copies to the University of Utah and gave permission to publish them. The university invited Professor Brigham D. Madsen to edit the document and asked Professor Sterling M. McMurrin to provide a biographical essay on Roberts. The finished product was published in 1985 by

the University of Illinois Press, which had published other important works on Mormonism, including Jan Shipps's *Mormonism: The Story of a New Religious Tradition* and Richard Bushman's *Joseph Smith and the Beginnings of Mormonism*. Roberts's paper was published with another of his papers entitled "A Book of Mormon Study" and some associated documents and correspondence under the title *Studies of the Book of Mormon*.

Although only a few reviews of the book have appeared so far, in general the historical community welcomed the publication of documents that were important to Roberts's own intellectual development and that served as an early recognition of the increasing difficulty of reconciling the historical claims of the Book of Mormon with archeologists' picture of Pre-columbian America. However, reaction from other quarters was swift and negative.

The first local review of the book appeared on December 15, 1985, in the *Deseret News*. In a highly critical article entitled, "New B. H. Roberts Book Lacks Insight of His Testimony," BYU Professor John W. Welch spent less space examining the contents of the book than he did upbraiding the editors for various shortcomings in the presentation of the documents. In addition, he claimed that the editors implied that these strongly critical studies represented Roberts's final evaluation of the Book of Mormon. Welch asserted that Roberts's testimony of the Book of Mormon's divinity remained unshaken to the day he died and that the studies were only written as a sort of "devil's advocate" presentation of questions that missionaries might encounter.

Other criticisms followed. The Foundation for Ancient Research and Mormon Studies (FARMS), which is headed by Professor Welch, released several papers intended to show that B. H. Roberts

# REVIEWS

never lost faith in the Book of Mormon. In "B. H. Roberts, His Final Decade: Statements about the Book of Mormon," BYU Professor Truman G. Madsen presented a collection of favorable public statements that Roberts had made about the Book of Mormon after he had set aside "Book of Mormon Difficulties." Professor Welch wrote a report called "Finding Answers to B. H. Roberts's Questions and 'An Unparallel.'" The first part of this report offered answers for the questions Roberts had raised in "Book of Mormon Difficulties." In the second part Welch turned to "A Book of Mormon Study." In this paper Roberts considered the disturbing possibility that Joseph Smith had based much of the Book of Mormon on Ethan Smith's book, *Views of the Hebrews*.

In this study, Roberts was as blunt and forthright about his reservations as he was in his published writings when he described the strengths of Mormonism. After listing the various similarities between Ethan Smith's book and the Book of Mormon, he asked: "Did Ethan Smith's *Views of the Hebrews* furnish structural material for the Book of Mormon? It has been pointed out in these pages that there are many things in the former book that might well have suggested many things in the other. Not a few things merely, one or two, or a half-dozen, but many; and it is this fact of many things of similarity and the cumulative force of them that makes them so serious a menace to Joseph Smith's story of the Book of Mormon's origin."

Later in the study, Roberts examined the various stories of dissenters and Anti-Christs in the Book of Mormon. He concluded, "They are all of one breed and brand; so nearly alike that one mind is the author of them, and that a young and undeveloped, but piously inclined mind. The evidence I sorrowfully submit, points to Joseph

Smith as their creator. It is difficult to believe that they are the product of history, that they come upon the scene separated by long periods of time, and among a race which was the ancestral [sic] race of the red man of America."

Welch's paper presented two responses to the Ethan Smith theory. First he claimed that the resemblances between the two books were far too vague and general to support the notion that Joseph Smith copied the earlier book. Neither B. H. Roberts nor any other informed questioner, Welch insisted, could take the theory seriously. However, an uninformed investigator might find the idea plausible, and so Roberts considered the theory in his role of devil's advocate. The seventy's rather critical language, claimed Welch, was only a rhetorical device to facilitate the role.

But the most serious charges appeared in a 1986 report called "Did B. H. Roberts Lose Faith in the Book of Mormon?" Here Professor Welch and Truman Madsen made a variety of charges. Brigham Madsen and Sterling McMurrin, they claimed, incorrectly implied that Roberts's studies represented a settled position instead of a period of transition in his feelings about the Book of Mormon. They claimed the editors' chronology suggested that Roberts was still working on the reports as late as the mid-1920s, when he actually set them aside in 1922. They criticized Brigham Madsen's editing for giving the reports the look of finished studies when they were actually only rough drafts. Most seriously, the report suggested that McMurrin and Madsen had overstated the importance of the studies and the depth of Roberts's reservations because they themselves had weak or nonexistent testimonies and had slanted the material to fit their own "hidden agendas."

Before the FARMS report appeared, Brigham Madsen and

Sterling McMurrin had kept a low profile in the affair. Neither had received any financial compensation for their work on the book, and they had already turned down an informal proposal from the B. H. Roberts Society to give an evening lecture on their work with the Roberts material. However, the strongly *ad hominem* nature of Professor Welch's charges led them to believe that they had to make some public defense of their work. McMurrin and Madsen therefore went back to the B. H. Roberts Society and suggested that they appear on a program in which Welch and Truman Madsen were given equal time to present their views. This time, however, it was the two BYU professors' turn to decline the invitation. Thereafter, McMurrin and Brigham Madsen appeared on March 22 before the Algie Ballif Society.

The two professors made a spirited defense of their work. Brigham Madsen characterized the FARMS report as "a 100-page attack on the credibility of the editors of the Roberts book" and said that Welch was "apparently attempting to discredit Roberts by discrediting his editor." Madsen went on to explain in detail his editorial procedure, to defend his claim that Roberts was still working on the report as late as 1927, and to defend his objectivity as an editor. He largely ignored the more *ad hominem* charges. The real question, he said, was whether Roberts had in fact wavered in his commitment to the Book of Mormon: did he believe it was a divinely inspired historical record or Joseph Smith's personal creation? Madsen argued that the record clearly shows that Roberts believed the latter. "That is the charge by B. H. Roberts against Joseph Smith," he said, "which Professor Welch has ducked by the diversion of attempting to discredit the editor of the Roberts manuscripts." Madsen alluded to an article by Professor Welch in the March 1986 *Ensign* entitled "B. H.

Roberts: Seeker after Truth" and said that "Welch tries to prove that Roberts did not mean what he said in his 'A Book of Mormon Study' when the record is crystal clear that Roberts did, indeed, mean what he said: 'The evidence I sorrowfully submit, points to Joseph Smith as their creator."

Professor McMurrin's presentation was, if anything, even more forceful. Describing the FARMS report as "an attack not only on our competence but also on our honesty and integrity of purpose," he went on to describe what he saw as a fundamental methodological difference between the B. H. Roberts editors and the professors at FARMS. He and Brigham Madsen, he said, had been primarily concerned with making Roberts's manuscript available and

letting the seventy speak for himself. The question of what he really believed about the Book of Mormon or, for that matter, what the editors really believed about it simply did not seem relevant. By contrast, he said, "Madsen and Welch seem to feel that if such a book were to be published, it should in some way be designed as an argument supporting the authenticity of the Book of Mormon." McMurrin charged that Welch and a colleague had made serious overtures to the University of Illinois Press not to publish the book; failing that, Welch felt they should include a rejoinder in which he rebutted Roberts's arguments. "Strange behavior," commented McMurrin, "for university research scholars allegedly dedicated to the pursuit of knowledge and truth."

Although McMurrin's tone was occasionally light—he described one passage in Truman Madsen's portion of the FARMS report as "a delightful mixture of truth, error, and invective"—he concluded by saying that "to become involved in this discussion has proved to be a genuine embarrassment for me. I am opposed constitutionally and in principle to arguing about matters pertaining to religion, and this whole affair has made me feel rather unclean."

B. H. Roberts's own true feelings about the Book of Mormon may never be known, but one thing is certain: the publication of his manuscripts has already proved to be an important chapter in the continuing debate over the origins of Mormonism's keystone scripture.

## Man Forced to Resign Over Translation Issue

In the 1963 book, *Our Book of Mormon*, Sidney B. Sperry examined "the problem of the Sermon on the Mount." In his statement of the "problem," Sperry asked why certain passages from 3 Nephi in the Book of Mormon are almost identical to the beatitudes from Matthew 5 in the King James Version of the New Testament. Moreover, Sperry observed, Joseph Smith's translation of the Nephite text "lack[s] the confirmation of practically all ancient Greek manuscripts of the New Testament."

Thus the question is raised: "Did Joseph Smith translate the Book of Mormon directly from the gold plates, or did he, as Sperry suggested, use the KJV when he came to a 'familiar scripture?'"

This is a crucial point in light of the Book of Mormon assertion that the Nephites transcribed the "Sermon on the Mount" in "those same words which Jesus had spoken—nothing varying from the words which Jesus had spoken" (3 Ne. 19:8). Why wouldn't Joseph Smith translate the literal words of Christ, rather than copy the King James bible?

This issue was recently reexamined by Stan Larsen while working for the LDS church's scriptural translation department. In his

paper, "The Sermon on the Mount: What Its Textual Transformation Discloses Concerning the Historicity of the Book of Mormon," Larsen collates what he believes to be the most correct reading of the Sermon on the Mount as derived from manuscripts, monastic documents, and papyri. When he compared the readings to certain passages in 3 Nephi, he found Joseph Smith's translation includes errors which do not appear before the 1769 edition of the King James Version. "The Book of Mormon text of the Sermon on the Mount," says Larsen, "is not a genuine translation from an ancient language, but rather is Joseph Smith's nineteenth century targumic [paraphrase] expansion of the English KJV text." Indeed, concludes Larsen, "Joseph Smith plagiarized from the KJV when dictating the Biblical quotations in the Book of Mormon." Therefore, "the Book of Mormon cannot be considered a 'literal' translation."

The word plagiarism is strong, admits Larsen, but he insists the evidence presented in his paper supports the fact Joseph Smith copied Bible passages without proper attribution. Furthermore, while Larsen recognizes several authors have reached a similar conclusion, he claims to be the first

to point out Joseph Smith did not correct textual errors which had crept into the King James Version over two hundred years ago.

It was this candid criticism of Joseph Smith's translation process which eventually cost him his job with the LDS church. He was forced to resign after superiors in the translation and personnel management departments obtained copies of Larsen's manuscript.

Just how did Church officials obtain copies of the paper? Larsen believes it began with the Primary president in his ward. She had asked his permission to give a copy of the paper to the ward bishop. The bishop turned a copy over to the stake president who then turned a copy over to stake high councilor Jim Jewell, who works in the translation department. "One way or the other it went through personnel and on to Correlation," says Larsen. "All I know is no one came to me personally."

On September 18, Larsen was suspended until two decisions could be made about the situation. According to Larsen, one decision involved the correlation department's evaluation of his article. Says Larsen, "They were supposed to decide whether the paper is doctrinally correct and whether it's right for a member of the Church to be publishing it." Second, Larsen's ecclesiastical leaders were to decide if he was worthy to hold a temple recommend—a standard requirement for Church employment.

Yet, Larsen explains, there has been no movement on either decision. He was simply given the choice either to be fired or to resign with severance pay. He chose the latter.

Larsen maintains he was told his dismissal was based solely on the contents of his paper. "They said it was 'derogatory,' and it brought a bad light to the Church," says Larsen.

To those who have observed several recent talks by General Authorities on the topic of dissent

and criticism within the Church, Larsen's account may come as no surprise. On August 16, Apostle Dallin H. Oaks stated, "The fact that something is true is not justification for communicating it. By the same token, some things that are true are not edifying or appropriate to communicate." In General Conference in October, First Presidency second counselor Gordon B. Hinckley declared that critics of the Church will not remain on the Church's payroll. "We are not under obligation to spend tithing funds to provide facilities and resources to

those who have demonstrated that it is their objective to attack the Church and undermine the mission," Hinckley said.

More conciliatory is this response by LDS public communications managing director Richard P. Lindsey: "It is known that the prophet translated some things from ancient record, reworded some biblical phrases and received some scripture by revelation."

Larsen's paper has been submitted for publication to the *Journal of the Evangelical Theological Society* in San Diego.

## "The Dance": Exit Stage Left

Can a black actor portray a stereotypical Mormon? Apparently not at the Promised Valley Playhouse in Salt Lake City.

"The Dance," a musical by Carol Lynn Pearson and J. A. C. Redford was scheduled for PVP's "LDS Theatre Festival" June 27 through July 13. Thomas W. Parker, PVP's general manager had seen an earlier production by Michael Flynn of Orem and "felt it was one of the finest pieces of LDS dramatic writing available." Says Parker, "After considerable negotiation, Flynn agreed to present that same production at the PVP, and based on his verbal assurance of his satisfaction with the written contract, we advertised the festival."

But Parker believes the focus of the play was dramatically altered when Flynn cast a black actor to play a lead character opposite a white actress. "The racial element

changed the play," maintains Parker. "I believe our audiences would have viewed it as a rather strange piece of experimental theatre, and it would have hurt subsequent festival attendance." Moreover, "It was not the play I saw in Orem, it was not the play we agreed to do."

The plot surrounds three stereotypical Mormon couples attending a church-sponsored dance. Flynn insists the script simply calls for six actors and no race is specified. He describes one couple, Brad and Janet, as "not quite as developed as the others." Therefore, while he contemplated casting a black couple, he decided to hire a white actress to play opposite black actor Dewayne Hambrick for "heightened interest" in the characters. "It's not very common in our society," says Flynn. Nevertheless, he says he was making an artistic, not a racial statement.

Flynn hastens to point out the relationship between Janet and Brad is platonic. Janet does, however, refer to a previous romance with Brad's elder brother. Apparently PVP management found this objectionable and insisted Flynn remove the mixed race romantic aspect or cut the characters altogether.

Playwriters Pearson and Redford could not agree on modifications in the script. "The bottom line is," says Redford, "PVP couldn't handle a black in this play. I'd rather cancel the show than kick out Dewayne."

Parker did just that and replaced the show with an extended run of James Arrington's "Farley Family Reunion." Besides, Parker alleges, "I don't believe Flynn's production was well enough rehearsed to open on time." To this, Flynn retorts, "Never, never was it an issue of not being ready. The only reason was because of a biracial couple."

Flynn says he hopes to produce "The Dance" in Orem sometime in the near future. This time he anticipates no problems with having Hambrick in the cast.

## Gallup Poll Shows LDS Church Attendance

A recent Gallup poll has revealed that 40 percent of the nation's churchgoers attend services regularly. Mormons, however, exceed the national average showing 53 percent actively attending Church.

Furthermore, compared to Baptists, Southern Baptists, Methodists, Lutherans, Presbyterians, and Episcopalian,

Latter-day Saints are the highest attenders of all.

Attendance figures were based on a five-week study conducted in more than 300 locations nationwide. A total of 7,747 adults participated by answering the question, "Did you, yourself, happen to attend Church or synagogue in the last seven days?"

The survey also asked, "Do you happen to be a member of a church or synagogue?" Again the LDS church came out above the national average showing that among the Mormons contacted, 87 percent knew the unit to which they belonged. Southern Baptists followed with 81 percent, while 80 percent of the Catholics claimed a local parish, 76 percent of the Lutherans, 73 percent of the Episcopalian, and 72 percent of the Presbyterians listed membership in a local congregation. Only 58 percent of the Jews listed a synagogue.

# "Sounds Like Utah"

The newest wave in Utah broadcasting is LDS-oriented radio stations.

Within the past few months, two central Utah stations have switched to a new, experimental style directed to the LDS listener.

In Salt Lake City, KUTR AM 860 plays songs from the LDS musicals, "Saturday's Warrior," "My Turn On Earth," and "It's a Miracle," and Primary favorites like "I Am a Child of God." The Mormon Tabernacle Choir also receives heavy play. Intermixed with LDS tunes are "light hits" by such non-LDS artists as Barry Manilow, the Carpenters, and others whose lyrics and tempo meet a standard of wholesomeness. Moreover, the station bans commercial advertising for alcohol, bars, tobacco, and casinos. The target audience: "Active LDS adults, 25 plus."

While not intending to promote doctrine or religion per se, the management of KUTR wants "to hold up a mirror to the Mormon population and reflect back, via music, to the positive things of the LDS lifestyle."

Similarly, KXYC AM 1400 in Orem broadcasts "music and information for the Church of Jesus Christ of

Latter-day Saints lifestyle." Station manager Robert Morey explains that contrary to "sister station" KUTR, his station plays only religious or "inspirational" music. KXYC's style is "more conservative," says Morey. "KUTR plays romantic songs. We want platonic songs." The somewhat more strict advertising policy forbids promoting the aforementioned taboos as well as caffeinated beverages, R- or X-rated movies, feminine hygiene products, birth control products and attacks on the Mormon or any other church.

The experimental formats of both stations are in an embryonic state. KUTR showed on the Birch ratings for August and September with a .3 percent of the Salt Lake area listeners. In addition, KUTR was listed sixth on a list compiled by the Quantum Report for the Provo-Orem area of listeners over 25, Monday through Saturday, 6 A.M. to midnight from April to June 1985. While not an overwhelming slice of the market, the station's promotion department emphasizes "KUTR's advertisers will capitalize on great early curiosity," and the audience "will come from Utah's loyal, attentive and responsive people." Moreover, "KUTR's early advertis-

ers will be in on the ground floor of something new and exciting." Meanwhile, Morey is confident that while KXYC has relatively few listeners, the station's popularity is growing. "We've adopted a 'wait and see' attitude.

Neither station has official endorsement from the LDS church although Morey says he discussed the venture with Public Communications in Salt Lake City. "We are waiting for clearance in some areas and when we get it we will have more LDS programming available," including General Conference broadcasts, BYU Fifteen Stake Firesides, devotionals, and even football games.

Without official collaboration with Brigham Young University, KXYC has initiated a letter writing campaign to show support for the Jerusalem Center which is currently facing opposition from ultra-Orthodox Jews who fear Mormon proselyting efforts in Israel.

Both stations emphasize their uniqueness and their role in filling a perceived need. Because their geographical broadcasting areas do not overlap, the two stations don't see each other as competitors. Perhaps each can learn from the others' failures and successes. Meanwhile, KUTR and KXYC feel their new formats are long overdue and in time will prove to be appreciated, not to mention lucrative.

edited by Maurice Draper

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# Assaulting an Archives

## IN THE FREUD ARCHIVES

BY JANET MALCOLM

ALFRED A. KNOPF, 1984, \$11.95, 165 PP.

Reviewed by Jonathan Butler

Janet Malcolm provides an artful narrative on the Sigmund Freud Archives and their guardian, K. R. Eissler, a brilliant, venerable psychoanalyst and scholar of psychoanalysis, who functions as an arch-apologist for Freud. Her story's hero (of sorts) is Jeffrey Masson, a brash young scholar, who turned from Sanskrit to the study of psychoanalysis. In prodigiously short order, he penetrated the inner sanctum of the Freud Archives as its projects director, only to apostatize as an embittered and belligerent anti-Freudian. At the finest level of interpretive journalism, Malcolm covered the story in a celebrated series in the *The New Yorker*, which has now been compiled into this fascinating book. Malcolm's tale may hold special interest for Mormons, who have archives, apologists, and apostates of their own.

The story unfolds as Masson abandoned a tenured professorship in Sanskrit at the University of Toronto for a meteoric rise as a psychoanalyst and a scholar in the field. After presenting several precocious scholarly papers on psychoanalysis, Masson was appointed by Eissler to be projects director for the archives, giving Masson access to Freud letters and documents still unavailable to the public from the period when Freud formulated his basic theories.

Between 1895 and 1897 Freud held to the "seduction theory," which proposed that hysteria, a common nineteenth-century disorder, had its root cause in sexual abuse in infancy or earliest childhood. It is generally accepted that Freud's conclusion that this theory was wrong prompted his momentous discovery of the cornerstone of psychoanalytic theory: infantile sexuality and the Oedipus complex. Rather than accounting for hysteria

with the grisly events of an outer world in which children are molested, Freud turned to an inner world of the unconscious.

After Masson became Eissler's protege, he identified himself as one of a new generation of critics who believed that "Freud had it right the first time." The seduction theory had been correct, and Freud's rejection of it was not a blessing for psychoanalysis but something of a curse.

Masson's quarrel with psychoanalysis and its prophet-founder involves the unedifying case of Emma Eckstein, a young woman whom Freud cited among his hysteria patients. Freud referred her to his friend Wilhelm Fliess, an ear, nose, and throat surgeon, who operated on her nose in an effort to relieve various neurotic and gynecological symptoms. After the operation she had severe nasal bleeding which lasted until another surgeon removed "at least half a meter of gauze" which Fliess had inadvertently left in her nose. Instead of chastising his friend for bungling the operation, Freud persuaded himself that Emma's bleeding was caused by her hysteria. According to Masson, Freud had dismissed the effects of an actual surgical assault as products of a neurotic imagination. This led Freud to the belief that tales of assault told by hysterical patients were fantasies. "Freud abandoned the seduction theory because he couldn't face the truth about what Fliess had done to Emma," says Masson. "He needed to believe that Fliess was innocent and Emma was guilty. So he developed the theory that all patients lie—they are made sick by their fantasies and not by anything real that has happened to them." (P. 50.)

Not only does Masson reject this as fallacious, but he indicts it as

dishonest. He finds Freud to be self-deceptive, devious, and manipulative in his cover-up in the Eckstein case and in his persistent denial of the reality of his patient's lives. And as a result, Masson believes, all psychoanalysts "feel like such frauds." Argues Masson, "They do analysis because it's good business, but in their innermost souls they feel utterly fraudulent." (P. 51.)

Following a presentation of these views in a public lecture at Yale, Masson was dismissed from his post. He subsequently published an anti-Freudian polemic entitled *The Assault on Truth: Freud's Suppression of the Seduction Theory* (Farrar, Straus, and Giroux, 1984).

His earlier prestige notwithstanding, *Assault on Truth* has come under sharp criticism. Reviewers fault Masson for a heavy-handed inability to distinguish among fact, inference, and conjecture and for a literal-minded incapacity to discern between memories that are real and fantasies that are imaginary. Masson adds only a few details to the Eckstein case that had not already been uncovered but lards his interpretation of it with specu-

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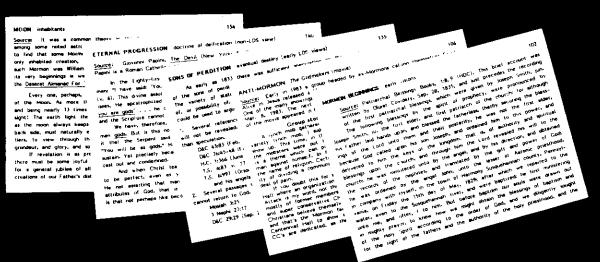
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lations that do not inspire confidence in him as a scholar. Moreover, he fails to deal with the psychologically significant relationship that can occur between fact and fantasy. These shortcomings may fix Masson's brief career in psychoanalysis as less than meteoric.

But Masson's relative merits as a scholar occupy Malcolm only in part. What interests Malcolm is the more personal aspects of a conflict between the defenders of the faith and its debunkers, a conflict that should also interest Mormon intellectuals.

Consider, for example, the fact that the Freud Archives are closed. Freud scholars have begged Eissler for easier access, but he has refused. He explains that prospective donors and interviewees might otherwise hesitate to hand over delicate material to the archives. Future generations, he feels, will be in a better position to be objective about Freud than are contemporaries. When confronted with the charge that this policy discriminates against present-day scholars, Eissler reports that it is a far greater injustice that they might publish whatever they want about Freud when he cannot defend himself or prove he is being maligned. As one scholar puts it, "All this arises out of the Freud establishment's selective employment of historical material towards perpetuating and enhancing the Freud myth."

Establishments prompt comeouters; myth-makers bait iconoclasts. As Masson crows: "They are afraid I will destroy psychoanalysis—and they are right to be afraid. I have discovered that Freud wasn't honest. . . . When my book comes out there is not a patient in psychoanalysis who will not go to his analyst with the book in hand and say, 'Why didn't you tell me this? What the hell is going on? I want an explanation. This man is telling me that there is something profoundly wrong at the core of psychoanalysis.'" (P. 14.) Masson goes on to say, "They sensed that I could single-handedly bring down the whole business—and, let's face it, there's a lot of money in that business." (P. 35.)

In spite of charges of childish grandstanding, Masson believes the psychoanalysts loved his work as long as he avoided history. "But the closer I got to the person of Freud," recalls Masson, "and the closer I got to the real history of what had gone on, the more my so-called friends retreated from me, and I realized that it wasn't me but the evidence I was turning up" (p. 43). Eissler concedes Masson's point that "psychoanalysis is sterile" but says, "What I'm so enraged about is that Masson should blame Freud for it." (P. 64.)

It is difficult not to see Masson's dismissal as a result of his own personality. Why, for example, did Masson open his mouth when, if he had kept quiet for just six more months, he was assured of taking over Eissler's position as secretary of the archives and could have then said anything he wanted with impunity? The element of self-destruction seems obvious. His best friend describes him as "a connoisseur of rejection. He has few friends. He falls out with everyone eventually. He goes through people. If he had wanted, he could be in Anna Freud's house now. He gets depressed and bored when things are going smoothly. He needs chaos and trouble and excitement." (P. 156.)

Masson's naivete about the degree of destruction his revelations would wreak on psychoanalysis and his inability to recognize any sort of "second naivete" by which analysts or patients could benefit from a field in spite of the shortcomings of its founder stand out clearly in Malcolm's narrative. The fact, too, that the trouble in the Freud archives involved the personal psychology, even psychopathology, of both protagonist and antagonist also becomes painfully clear. As a result, Malcolm provides a "regional" study that illuminates other regions. Analogies to the Freud Archives and the nature of this assault on them abound.

**JONATHAN BUTLER** teaches history at Loma Linda University.

# Sounding Brass or Tinkling Cymbal?

## THE HEAVENS RESOUND

BY MILTON V. BACKMAN, JR.

DESERET BOOK COMPANY, 1983. 479 PP., \$13.95.

*Reviewed by Grant Underwood*

**T**hose who have come to associate careful, conservative scholarship with Milton Backman will be pleased with his latest book. The first of the now disbanded sixteen-volume sesquicentennial history of the Church to appear in print, *Heavens Resound* represents the most comprehensive treatment yet of the Latter-day Saints' sojourn in Ohio.

All the familiar signposts are firmly in place. Backman retells in fascinating detail the story of the Church's birth and early growth in Ohio, the revelations that shaped its development, the persecutions, Zion's Camp, the temple and the pentecostal experiences therein, and the conflict and apostasy of the final years. He also breaks new ground with a chapter that recounts the less well-known experiences of the Kirtland Camp, and his treatment of the Law of Consecration in its Kirtland phase goes well beyond earlier studies. The generous length of the book—nearly four hundred pages of text—also allows him to dedicate separate overview chapters to organizational developments within the Church, doctrinal developments, and aspects of everyday life in Kirtland. As a descriptive history of the LDS experience in Kirtland, *Heavens Resound* will be hard to surpass.

It is equally impressive in other ways. The tables, maps, and illustrations alone make the book worth purchasing. They represent the distillation of more than a decade of careful research by Backman and others at BYU. Although *Heavens Resound* is not a "community study" in the technical sense of that historiographical tradition, the book is nonetheless sensitive to dimensions of the Kirtland experience not reported in earlier Church histories and effectively uses some of the tools of quantita-

tive history in its reconstruction of Mormon life at Kirtland. Tables treat the reader to a breakdown by state of the birthplaces of the Kirtland Saints, an annual comparison of the town's LDS and non-LDS populations, an annual comparison of the LDS/non-LDS tax assessments, a breakdown by year of what percentage of the town officials were LDS, and a chart tracing the emigration patterns of Kirtland Saints.

These tabulations present a variety of interesting facts. For instance, the LDS population in Kirtland township did not surpass that of a modern ward until 1835 and probably never topped two thousand, or the size of a small stake, even during the peak years of 1837-38. Furthermore, it was only during the period between the dedication of the Kirtland temple and the exodus of the Kirtland Camp that the Saints actually outnumbered the non-LDS residents of the town, and only in 1837 could they count more civic officials among their number than outside of it. Finally, the Saints never owned more than a fourth as much land as the Gentiles, even when they outnumbered them. Thanks to the maps, we are also able to locate all of the LDS branches in Ohio during the 1830s, trace Joseph Smith's various travels during that period, plot the expansion of LDS property holdings in Kirtland, and even find the principal transportation arteries that the early Saints would have utilized. The book is truly a fount of information.

And yet, despite its impressive breadth and depth, or perhaps because of it, *Heavens Resound* has its weaknesses. Backman is clearly more concerned with description and narration than with analysis and interpretation. Specialists will also have their quibbles. Those who have kept abreast of

developments in the field of doctrinal history will wonder, for example, why Backman retains the older view that Kirtland Saints understood God the Father to have a material body, when James Allen, Thomas Alexander, and others have persuasively demonstrated that they certainly regarded God as a personage of spirit. Backman also is more optimistic than other recent students about the degree to which Joseph Smith's doctrinal innovations were actually assimilated by the newly converted Saints. Other readers will be surprised to find that the insightful analyses Marvin Hill and Ronald Esplin recently gave of the deeper reasons for the Kirtland apostasy are conspicuously absent.

Nonetheless, readers should not mistake Backman's conservative manner for apologetic insularity. He calls the shots as he sees them, but almost always after having exhaustively examined the subject. By any measure, the book deserves careful reading by anyone who wishes to learn more about the Mormon experience in Kirtland.

GRANT UNDERWOOD is Director of the LDS Institute of Religion adjacent to California State University, Los Angeles.

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**SOLSTICE**

**BY JOYCE CAROL OATES**  
**E. P. DUTTON, 1985, \$15.95, 243 PP.**

*Reviewed by Karen Lynn*

In the three novels that preceded *Solstice* (*Bellefleur, A Bloodsmoor Romance*, and *The Mysteries of Winterthurn*), Joyce Carol Oates invoked a world just beyond the fringes of nineteenth-century respectability. Her fictional narrators went on at great length, savoring every detail of spiritualism, gothic crime, and diabolical motive.

But *Solstice* is a novel of a completely different kind. It is far shorter and more direct, set in present-day rural Pennsylvania. Its only link with the three earlier novels is the continuing message that under the innocent outer layers of day-to-day living lurks a potentially destructive dynamism over which we have no control.

Monica Jensen, just freed from a disastrous marriage, believes that her new job on the faculty of a private boys' school promises the kind of quiet, patterned life she has been looking for. Sheila Trask, a local painter with a reputation among the New York galleries, meets Monica at a faculty reception. Sheila is older and less conformist, but since the death of her husband, her painting has languished. Like Monica, she wishes to use the present as a bridge to a different, more satisfying future.

Sheila offers Monica friendship and counsel in her life. Monica, though not an artist herself, becomes the catalyst for Sheila's restored artistic vigor.

So far, we rejoice. After all, the renowned Joyce Carol Oates has done what too few writers have done: centered a novel on an intense, supportive, productive female friendship.

But friendship grows into obsession. The relationship turns ruinous, especially for Monica. As Monica becomes caretaker of the details of Sheila's life, she resents Sheila's irresponsibility. Sheila, in turn, resents the younger woman as a constant reminder of "the mirror-ghoul," the reflection that

foretells age and self-alienation. Sheila insists on a strange masquerade: as "Sherrill Ann" and "Mary Beth," the two women cruise the local bars and bowling alleys, flirting with men as a form of dangerous recreation. The gestures and symbols that have been so natural, beneficial, and welcome—phone calls, gifts, concern over each other's health—become part of a dark shroud of possessiveness and, it seems, romantic jealousy and expectation.

A reader new to Joyce Carol Oates will find this a quick and engrossing novel. And any Oates admirer will certainly want to know the direction her multifarious talents have taken lately.

**SKETCHBOOK: A MEMOIR OF THE 1930S AND THE NORTHWEST SCHOOL**

**BY WILLIAM CUMMING**  
**UNIVERSITY OF WASHINGTON PRESS, 1984, \$16.95, 288 PP.**

*Reviewed by Andrea Brisben*

Soggy Seattle is an unlikely nursery of the arts, yet its inhabitants admire the city's spectacular setting on rare sunny days with an almost Japanese intensity. It hosts the hemisphere's only Wagner festival, and its museums have extensive collections of the area's superb Native American art and also of the paintings of the modern Northwest School which are the principal subject of this memoir by William Cumming.

Those who follow the enthusiasms of the New York art world may remember that the Northwest School was very big nearly forty years ago some time between the fall of Social Realism and the rise of Abstract Expression. Those who sensibly ignore critical ephemera may know that Seattle painters of the 1940s and later like Mark Tobey, Morris Graves, and Kenneth Callahan did very good work of a kind which did not derive directly from Paris or New York and which made original use of influences as diverse as Oriental calligraphy and Mexican frescos.

William Cumming, youngest member of this amorphous group

and one who missed much of its heyday through a combination of ill health and political blacklisting, tells much about its origins and the social conditions of that time. Since he recovered from tuberculosis and the consequences of his onetime Stalinism in the late 1950s, Cumming has had a notable career as a painter and teacher, but he regards the heady days of WPA art projects when he and his friends were discovering their distinctive styles as the most important in his life.

The book is badly organized, badly written, and full of irritating omissions, but it is nevertheless fascinating. Cumming is an expert witness to a unique period, frank about his own lapses and even more frank about those of others. Those who want to find out more about the lively artists and Bohemians of Seattle will enjoy it.

**THE GHOSTWAY**

**BY TONY HILLER**  
**HARPER AND ROW, 213 PP.**

*Reviewed by Peter Wiley*

In a recent *Newsweek* feature on mystery writers, Tony Hillerman, described as a regional writer, merited less than a sentence. Hillerman, it wasn't noted, was also the winner in 1974 of the prestigious Edgar Award for the best mystery writer of the year for his *Dance Hall of the Dead*, which brought Lieutenant Jim Leaphorn of the Navajo Tribal Police to the Zuni Reservation in New Mexico to solve a double murder.

Easterners who write about the East are not regional writers. Westerners who write about the West, and specifically in Hillerman's case the Indian country of the Hopis, Navajos, and Zunis, are. Hillerman's books in fact are more than mere mysteries. They are subtle discourses on Navajo religion and on the perilous suspension between the world of the white man and the Indian experienced by all modern Indians. In this manner, Hillerman's books go beyond mere entertainment, becoming an innovative form of anthropology.

In his latest book, *The Ghostway*, we find Leaphorn gingerly infringing on FBI territory to solve the murders of an un-Navajo Navajo and old Navajo grandfather. Leaphorn's efforts take him to Los Angeles and involve him in an extended meditation on Navajo beliefs about death, death rituals, and ghosts and on the impact of urban living on displaced Navajos.

On another level, as in earlier books, Leaphorn is also mulling over his own future. He has applied to the FBI with the encouragement of his white girlfriend and now must resolve the question of his career. Should he remain among his own people and pursue his quest to become a Navajo shaman or should he head out into the white world which has brought so many problems to his homeland?

Reading one Hillerman mystery can be addictive. One trip to the world of Four Corners is never quite enough.

## THE POLITICAL PRESIDENCY

BY BARBARA KELLERMAN  
OXFORD UNIVERSITY PRESS,  
1984, \$22.50, 256 PP.

Reviewed by Brad Hainsworth

This excellent book is very much in the genre of Richard Newstadt's 1960 classic, *Presidential Power*, and is a useful contribution to the literature of the Presidency. Specifically, the author deals with the problem of presidential political leadership, a factor that in America is difficult at best to understand and at times impossible.

The book is divided into two parts. Part one deals with theoretical questions; part two deals with the practice of presidential political leadership. The leadership qualities of our last six presidents are examined.

The author argues with scholarship and conviction that our more effective presidents, those who accomplished to a reasonable degree that which they set out to attain, were confronted with the necessity of successfully achieving four essential tasks: assembling a competent and committed team; directing that team in the development and implementation of

desired public policy; creating a favorable national climate; and influencing the nation's political elite in a two-way relationship of influence.

Those recent presidents who have been most successful were Lyndon Johnson and Ronald Reagan (the quintessential example). Both, possessed of outgoing, responsive personalities, have been uniquely skillful in politically forging majorities and building coalitions where none existed. The author discusses in some detail the budget cuts achieved by President Reagan early in his presidency. The most recent example, of course, was his ability to secure a congressional consensus on the MX missile. He is likely to achieve the same success in issues relating to Central America, where no consensus presently appears to exist.

Because political leadership in America is difficult at best, "political presidents will under any circumstances have an inestimable advantage: the capacity for overcoming in others the resistance to followership."

## LOSING GROUND

BY CHARLES MURRAY  
BASIC BOOKS, 1984,  
\$23.95, 323 PP.

Reviewed by Peter Wild

In many ways, ours is a curious society. We claim that everyone is equal, while insisting that each person is special. We moon about people starving overseas, then encourage our farmers to grow less food. At the same time that we boast about our splendid natural scenery, we applaud the paving of the earth as a sign of progress. When someone focuses the harsh light of analysis on this tangle of dearly held yet sometimes shifting sets of double standards, often they melt away. Then we see the disturbing realities behind them.

This Charles Murray does according to his own lights with his study of poverty in the United States during the decades between 1950 and 1980. He begins with the arresting observation that thirty years ago poverty hardly existed in

the nation. Or rather, because poor people did not garner the headline-grabbing attention they do today, for many purposes they might just as well not have been there.

That is a striking enough comment in itself on the caprices of public perception. The stinger comes in Murray's developing thesis, though, when he turns his beam on the progress we've made in healing this recently discovered social wound. Back in 1968 when Lyndon Johnson's "War on Poverty" was in full swing, the proportion of American poor stood at thirteen percent. Today, the figure remains the same. The politicians and other social architects, maintains Murray, not only have failed in dealing with the problem, they've wasted billions of dollars while hoodwinking themselves and us in the process.

To go back to my opening sentences, Murray places much of the fault for such blunders on public attitudes. In the tumult of the 1960s, poverty no longer carried a stigma: the system, not the individual, took the blame. Guilt-ridden, middle-class taxpayers hurled money at social problems.

The reader who detects that this sounds pretty much like the present administration's standard analysis of our sociological thrashings is correct. Yet Murray, apparently no heartless ogre, begs us to put aside political ideologies and face the facts as he presents them. Up to now, he argues, we've been "kidding" ourselves, and in the process we've perpetuated poverty by rewarding failure.

Are we, then, to let the poor starve in the streets? That's the tough question: How to be both effective and humane? Murray's fairly brief section on solutions glides into sloganeering. But up to then he has made a case that a change is in order. In the past, the flood of money has done more to salve our consciences than to help the poor. And that, he concludes, is its own brand of discrimination.

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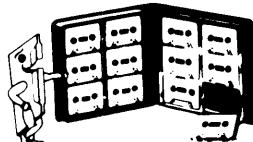
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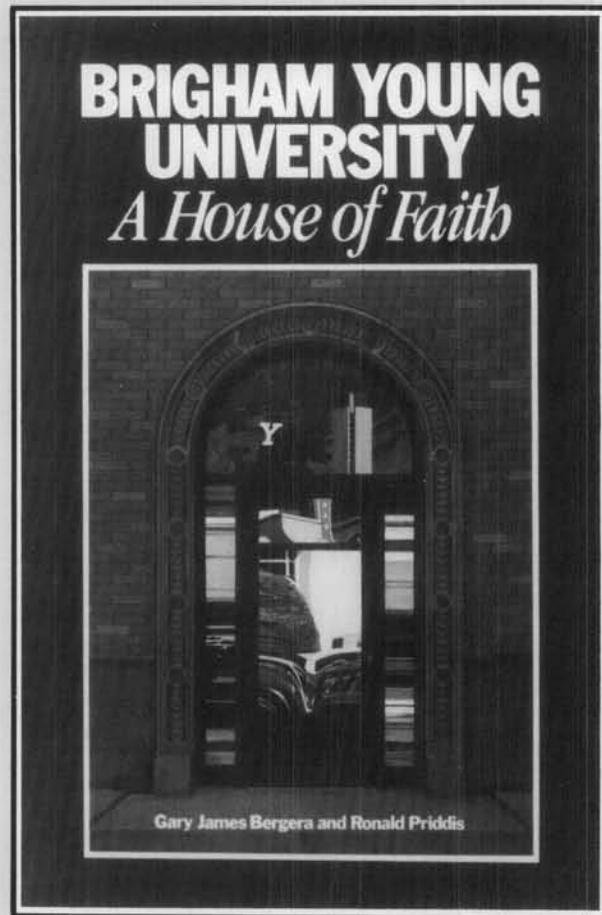
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