
Mormonism and
One Fold

Going Further in Art
and Religion

Kirtland: Echoes and
Foreshadowings

Requiem for a Town



A STAR IS BORN



Then it's polished and refined. That's where we come in. A DCE class is often an opportunity to discover and develop a talent you didn't even know you were born with. DCE has introductory courses in ACTING, SINGING, MODERN DANCE, and other performing and visual arts, as well as professions, crafts, sciences, technical skills, and the humanities. **To register, phone the University of Utah / Division of Continuing Education, 581-6483.**

Add a little class and be your own star.

SUNSTONE

Mormonism and
One Fold

Going Further in Art
and Religion

Kirtland: Echoes and
Foreshadowings

Requiem for a Town



Board of Directors

Kathleen Aldous
Bellamy Brown
Kris Cassity
Peggy Fletcher
Sheila Johnson
Scott Kenney
Karey Law
Beverly Newman
Allen Rasmussen
Allen Roberts
Susan Salisbury
William W. Slaughter
Bruce Young

Staff

Scott Kenney, Publisher and Editor
Peggy Fletcher, Associate Editor
Corina Nolting, Assistant Editor
John Sillito, Book Review Editor
Janet Thomas, Editorial Assistant

SUNSTONE

Volume Three, Number Three, March-April 1978

- | | | |
|----|-----------------------------------------------------------------------------------|---------------------------------------------------------|
| 4 | Reader's Forum | |
| 6 | Update | |
| 7 | Saints-Eye View: The Day the
Nonmembers Moved In | Orson Scott Card
Paul Banham |
| 8 | Going Further | |
| 12 | Echoes and Foreshadowings: the Distinctiveness
of the Mormon Community | D. Michael Quinn
Karl C. Sandberg
by Scott Kenney |
| 18 | Requiem for a Town | |
| 24 | Mormonism and the Fold | |
| 26 | One Fold | |
| 29 | Reviews | |
| 32 | Mormon Organizations | |

Sunstone, P.O. Box 2272, Salt Lake City, Utah 84110

Sunstone is published bimonthly by The Sunstone Foundation, a non-profit corporation with no official connection with The Church of Jesus Christ of Latter-day Saints. Articles represent the attitudes of the authors only, and not necessarily those of the editors.

Manuscripts for publication must be typewritten and double-spaced. *Sunstone* is not responsible for unsolicited materials. All manuscripts and art must be accompanied by a self-addressed envelope with sufficient return postage.

Subscriptions are \$12 per year; \$9 for students, missionaries and retired persons; \$15 overseas. *Sunstone* is mailed third class bulk and is not forwarded. Subscribers are responsible to notify the magazine at least one month in advance of address changes. *Sunstone* is not responsible for undelivered issues.

Copyright © 1978 by The Sunstone Foundation. All rights reserved. Printed in the United States of America.



Readers' Forum

Support

Please excuse this belated expression of enthusiasm and thanks for your excellent issue on contemporary Mormon art [Volume Two, Number One]. It is an important contribution to an understanding of the arts in Mormon culture. You are to be congratulated on the excellent way in which the material is presented and displayed.

While I enjoyed the art immensely, I found myself disagreeing with a good deal of the commentary, especially that which sees art as a missionary tool. It seems to me that it can only be so in the most subtle and indirect way and cannot succeed if it is done so consciously. True art and fine art is something which is communicated ultimately on a spiritual or esthetic plane. Not only must it be expressed artistically, it must be received artistically. For example, to talk about Bart Morse's "Green Valley, Arizona" in terms of the scriptural allusion to being taken up on a high place is silly. I doubt that one person in a million would respond emotionally or intellectually to the work in that way. Rather, I think we respond to Morse's use of color and his marvelous planes, and are impressed not so much with the particular perspective of the painting (although that's important) but with its beauty. It is that beauty which touches us at our deepest spiritual point.

I feel that art should exist not as a missionary tool but as a form of praise, a form of spiritual expression which hopefully will evoke spiritual response in the viewer. The point I'm making is that there's nothing that does a greater disservice to art than to

make it didactic. If art has any hope in the Church it must rise above the level of the Sunday School lesson. Art must exist as all created works exist, as praise exists in all of its marvelous forms—as an expression to be experienced.

Another example of what I am talking about is Craig Koll's statement, "Unless a building can be seen to contribute to the Church's central objectives, that is, as an adequate meeting house and missionary tool, tithing funds will not be wisely used in maintaining it." The central use of a church building is not a missionary tool, but as a place where one can go to express praise to God and to experience communion with his fellow Saints. Until our architecture reflects this idea it will not, in my opinion, truly express the Gospel.

Again, I congratulate you on doing such an excellent job and providing such a valuable service to those of us who believe that art has a very significant place in the Kingdom of God.

Cordially,
Robert A. Rees, Ph.D. Director
Department of The Arts
University of California,
Los Angeles

Editor empathy

By now you've certainly discovered that anyone going into periodical publishing is a masochist. The detail work is endless and if you still have your sanity you have my empathy, admiration, and blessings.

I was glad to see the merger with *New Messenger and Advocate* because

Sunstone seemed to me to be no different from any of the other journals around—only my wife kept me subscribing out of loyalty to its potential. *NMA* was less formal, had features and printed views not found elsewhere. You've adopted its good points. It is discouraging for an editor to receive criticism of items he or she thinks good—and confusing to get, often in the same day's mail, high praise for the same items someone else castigates. I, for one, like the new issues very much. I like reading other LDS reactions to movies and books. I like the news and would otherwise be unaware of most of it. I even like the ads—not only do they help you and worthy companies survive but it is next to impossible for non-Utah members to hear about products or services and such of interest to members. Those too pure to be contaminated by such worldly features can pass them over. It is in reader interest and important for the publication to have these things and unfortunately some readers of any publication can't seem to adjust to seeing anything printed that doesn't align with their taste.

Lastly, since you are a non-profit corporation you ought to remind people to donate. And if you printed up some fliers, readers could pass them around and mail them to friends.

Scott S. Smith, Editor
Vegetarian World
Los Angeles, California

Sunstone Response

Yes, Sunstone is non-profit. Donations are tax-deductible and right now, sorely needed. The last issue was delayed three weeks at the printer, making it virtually impossible to sell ads for this issue. That may please some subscribers, but it is a tremendous financial strain. In addition, six hundred subscriptions are now up for renewal. If those subscribers who wish Sunstone to continue could include a modest donation with a prompt renewal, our prospects for a bleak spring would be much brighter. Editorially, the next issue may be the best issue we have yet produced, particularly if we can afford color for a projected article on Mormon art, past and present.

Yes, it is difficult, at times, particularly when an occasional issue falls short of the

mark. But there is compensation in knowing that we have also published some excellent works that otherwise might never have seen the light of day. It will be enough if subscriber support indicates this forum should continue.

We'll get to work on the flier. In the meantime, we will send sample copies to those that subscribers suggest.

Ed.

Editor

It was only after Scott Calder brought them to my attention that I noticed the ads for high protein diets, food distributorships, religious cassettes, etc. Though I regret their presence because they represent commercialization, as Calder so subtly hinted, I don't believe *Sunstone* needs chiding. Besides, the best ways to improve an infant publication like *Sunstone* are: 1) to buy it, 2) to get others to buy it or, 3) contribute something worthwhile to its content. We don't need to train its publisher or editor as Calder, Argetsinger, and Irving would do. I'm not down on criticism when the possibility exists

that it become constructive. Can *Sunstone* be what the above three propose? Should it?

Sunstone needn't confine itself to any particular format but if financial want limits its packaging possibilities or even the tone or direction of its content I won't "move on again" or insist on reading it in a library.

Sunstone's most valuable characteristic is in the providing of a forum wherein individuals of varying backgrounds can develop spiritual and intellectual sensitivity. Thus they are strengthened in their diversity rather than led to feel like forfeiture of growth within the church is a necessary ramification of their uniqueness. It is significant that the inclination towards surrendering individual intellectual and spiritual responsibility is often felt to be an alternative to forfeiture of church membership and that this occurs so often among the most sensitive and promising. *Sunstone* set out to provide this forum and, with the expected highs and lows, is continuing to do so. In its present form *Sunstone* appeals in ways not possible under a

more rigidly academic format. The new format assumes a less formal style which in my opinion encourages the proposition and exchange of ideas. The excellent interview with Jan Tyler may never have found its way into a "journal." Certainly she has found, in her rather unique mode of Mormonism, a spirit of love nurturing unconquerability that merits sharing.

K. J. Stewart
Salt Lake City, Utah

Art issue

When I received your November-December issue I was a little worried. As others did, I felt that this was not the *Sunstone* I subscribed to. But your new issue (Jan.-Feb.) is better, and I feel better about your format. You are on the right track. Keep improving. I'll get some more of my friends to subscribe.

A prayerful supporter,
Michael Hicks
Los Altos, California

Is this your last issue of *Sunstone*?

Check the expiration code in the upper right corner of the mailing label. Subscriptions marked 3:3 (Volume Three, Number Three) expire with this issue. Renew now. \$12 per year or \$21 for two years (twelve issues). P.O. Box 2272, Salt Lake City, Utah 84110

Please send my subscription to: _____

Please send gift subscriptions in my name (_____) to: _____

I enclose \$12 for each subscription.
P.O. Box 2272, Salt Lake City, Utah 84110

SUNSTONE



Community Service

Dr. Lowell L. Bennion, director of the Salt Lake Community Services Council, has announced the March organization of a new Service Exchange Center designed to match capable volunteers with the needs of the elderly, handicapped and low income persons. (See Dr. Bennion's "The Weightier Matters," *Sunstone*, January-February 1978). The new volunteer agency will be funded by the United Way and private donations. A manager for the program is being sought, and persons willing to devote time to volunteer work are encouraged to contact Dr. Bennion at the new Community Services Council offices, 1864 S. State, Salt Lake City, Utah.

Dissident

The Utah Supreme Court rejected an

LDS seminary located on state property (see Update, Jan.-Feb. 1978). The facility is offered for use by any religious group that wishes to use it.

Devereaux House

The Utah State Legislature approved \$750,000 on January 28 for the purchase of the Devereaux House (see "House on the Block," Nov.-Dec. 1977). No funds were allocated for restoration of the mansion.

Pornography

The "Child Pornography" legislation, making it a federal crime to use males or females under 16 years old to produce pornography, was unanimously approved January 25 (see "The Law of the Land," July-Aug. and Nov.-Dec. 1977).

a sentence for good behavior (rather than the present 1/3 off). The bill would allow federal fines to be used to compensate victims of federal crimes. Rape statutes would be changed to include rape committed by a spouse, and to disallow the victim's prior sexual conduct as evidence in most cases. Pornography transactions by adults of a non-commercial nature would not be prosecuted, and allowances are made in the enforcement of pornography for local standards. Possession of less than half an ounce of marijuana would result in a fine of \$100.

Abortion

The U.S. Court of Appeals ruled January 13 that an Illinois law banning the use of public funds for abortions was unconstitutional. The ruling applied to therapeutic abortions—those considered medically necessary by a physician.

The Department of Health, Education and Welfare interpreted the rape provision of federal funding for abortion passed last year (see Update, Jan.-Feb. 1978) to mean that a woman is eligible for a federally funded abortion if she, a doctor or a member of her family signs a statement within 60 days saying she was a victim of rape or incest. The statement must be submitted to a law enforcement agency or a public health agency.

Update

appeal by Mormon dissident Douglas A. Wallace in early January. Wallace had sued the Church, claiming that an injunction barring him from Temple Square during October General Conference had damaged his rights of free speech, assembly and religion. He had asked \$100,000 general damages and \$100,000 punitive damages. The court ruled that the restraining order had been properly issued, and that no damages could result from an order since any error would be the court's and not the responsibility of the party seeking the injunction.

Seminary Case

Backed by Catholic, Methodist and other religious and community leaders in Utah County, the Timpanogos Board of Mental Health challenged on January 13 the Utah State Board of Mental Health decision to close an

KSL

KSL-FM was officially transferred from Bonneville International Corp. to Simmons Family, Inc. on January 25 (see "The Mormon Media Image," July-Aug. 1977). According to Roy W. Simmons, president of Simmons Family, Inc. and of Zions Utah Bancorporation, the family corporation was formed to acquire the station, which will now be operated as KSFI(FM).

Criminal Code

The bill to reform the U.S. Criminal Code passed the Senate January 30 by a vote of 72-15 (see "The Law of the Land," Nov.-Dec. 1977). It now goes to the House, which should have begun hearings in the Judiciary committee by mid-February. The Senate version abolishes indeterminate sentences and allows parole only in "exceptional" situations. It also allows only 10% off

IRS

Rep. George Hansen (R-ID) accused the IRS in a letter written December 13, 1977 to the *Idaho Statesman* of discriminating against Mormon taxpayers and IRS employees. "I have uncovered strong evidence of outrageous IRS policies in Eastern Idaho and a gigantic rip-off planned by the federal tax collectors of millions of dollars through a massive capital gains tax recovery on Teton flood damage reimbursements," said the letter. He charged the IRS with bringing in an auditor from another state to do "target audits" of Mormon officials, with planning an armed search (without warrants) by 30 to 40 agents to force individuals in Idaho Falls to prove they paid taxes, and with trying to purge Mormon agents from their positions as auditors with the IRS. The IRS denied the charges.

The Day the Nonmembers Moved In

By Orson Scott Card

Uncle Lamar and Aunt Daverla lived in Orem for seventeen years before they met a nonmember. Their children had never seen a nonmember. Their dog had never pooped on a nonmember's lawn. They were totally unprepared when their next door neighbors, the Cannons, moved away and a new family moved in.

It started the day the for-sale sign disappeared from the front lawn. Aunt Daverla phoned us and said, "Benulda Miner knows the real estate man's cousin's mother-in-law, and she told us the new family *aren't members.*"

In Utah, you don't ask, "Aren't members of what?" You can be a member of Rotary, Lions, Cub Pack 1134, the Senior Citizens Munch Bunch, and the city council but if you aren't a Mormon, you aren't a member.

"I wonder if they'll smoke," Aunt Daverla said. My wife said, "If they do, they'll probably go in the bathroom and lock the door," and Aunt Daverla said she was probably right. "But I just don't know. Will it be safe to let the children play with them? What if they have long hair?"

Daverla was still talking about how she would have to lock her children indoors when the conversation ended. My wife and I forgot about it, until Thanksgiving brought us down to the big family dinner at Mom's place.

When we got inside the front door, they were in the middle of the report on the Nonmember Family, but they were more than willing to start again from the beginning. "We were so pleasantly *surprised,*" Aunt Daverla said, while Uncle Lamar nodded his agreement. "Short hair, no dog, clean children, don't smoke. Everything we could have hoped for. They don't even swear. They could practically be members."

Lamar leaned forward eagerly. "They *hunt, too,*" he said, and for about

fifteen minutes we heard about the Nonmember Family's twelve-point buck trophy and the three rifles. "They get at least one deer every year," Lamar concluded, beaming with approbation. "They could practically be members."

Which led to the obvious question: "Are you friendshiping them?"

"Friendshipping them!" Daverla exclaimed. "Friendshipping! Why, no sooner did we see that they were all right but what I baked a cake and Lamar went to the garage to gas up

myself. It was a spice cake with penuche icing, you know."

"I woulda liked to have a piece of that cake, all right," said Uncle Lamar. "But, I figure that cake's been chalked up in heaven as good marks for us, even if the Nonmember Family *isn't* interested in the Church."

Then it was time for Thanksgiving dinner, and I've got to admit it, Mom cooks a wonderful turkey, even if her dressing is always wet. My wife pretended that the candied yams were any good, and then dinner was over

Saints-EyeView

the lawnmower. But it was so *digusting.* Lamar got the mower going and what do you think? Brother Andrews from across the street was already out there, mowing their lawn. And the Nonmember Family lives next door to *us.*"

"And then Daverla goes over there with the cake, and there's the presidency of the Relief Society and the Honeywells from the other side and Sister Johnson from through the block," Lamar said, and Daverla interrupted to say, "I was so mad I could have spit nails. *Our* next door neighbor, *our* golden contacts, and everybody else wants to muscle in and get all the glory."

It turned out that everybody left a cake, and Lamar mowed the back yard while Brother Andrews mowed the front.

"But it hasn't done any good at all," Daverla concluded, a little miffed.

"Why not? With that kind of fellowship . . ."

"Oh, they're Seventh-Day Adventists. We no sooner started talking religion than they whipped out these tracts and started trying to convert *us.* As if we didn't already have the truth. I almost wished I'd kept the cake

and we were getting ready to head back to Salt Lake City, when I asked, "What was that Nonmember Family's name, anyway?"

"Oh, Muskoblitz or Moskowitch. Anyway, some Russian name or Polish or Austrian or something. Couldn't pronounce it." And then Uncle Lamar went back to the football game. That was all we heard about the Nonmember Family, but on the way home my wife turned to me and said, "You know something?"

I offered the opinion that I knew several things, and she disagreed.

"No, no, honey, I mean you know what I want to do?"

"What?"

"I think it'd be fun to move back to Orem someday."

"Sure," I agreed, "as soon as the kids are old enough to understand."

"But when we go," she insisted, "let's tell everybody we aren't Mormons!"

I kind of liked the idea. After the initial visit, we'd never be bothered by our neighbors again. But then we realized that the first time we went to church the game would be up. Oh well. The idea had its attractions for a few minutes.

GOING FURTHER

by Paul B. Banham

THERE is an episode in Gertrude Stein's *A First Reader* in which a young soldier fresh from the wars passes through the terrain of his childhood, now bombarded all to bits. The sight of ravaged homeland makes palpable some deep hurt in him, some sense of irreparable loss. A farmer and his wife, sensing afar off the young man's loneliness, invite him "home" for food and warm companionship through this first long and troubled afternoon of his return. Night approaches and he goes his way. "Is the boy less lonely?" asks the story-teller. No. He is still lonely.

Music, it is said, hath charms to soothe *les fauves* and drive the spooks away; and, (in a less artsy context) some, to their long advantage have entertained angels unawares. For all that, there are many travelers of our acquaintance whose experience of art and religion is not a great deal more notable than that of an effective layout in *House Beautiful*, a passing sunset, or a very good dinner. From each they return to the world of commitments and expectations. "Trouble," Job would call it. Or "misery," Beethoven, or "hassle," John Prine. The magneticism of a Michelangelo sculpture is short-lived, the Eliot moment in the rose garden merely arresting, and the impact of a Beethoven symphony moving only so long as the work is audible. A critic of ironic sensibility, in this instance Debussy in *La Revue Blanche* of May, 1901, observed with less than his usual detachment,

Beethoven suffered with all his heart; he ardently desired humanity to find communion in him, and from that desire was born his cry 'to the humblest and poorest of his brothers,' uttered by the thousand voices of his genius. But did they hear him? A vexed question.

PAUL B. BANHAM is a professor of music at the University of Utah.

And in an issue of two months later,

They (the audience) are never the slightest bit involved in the pure drama that is the very essence of symphonic conflict! Never do they even consider the pieces as edifices in sound and they certainly never breathe as much as an ounce of their beauty! These people . . . give me the impression of being more or less well-brought-up guests.

To which add the more generous Eliot, "We are the music while the music lasts," full stop. The good or bad of it scarcely matters. Tolstoi laments. Pascal smiles. And Gertrude Stein's young warrior, for all we know, is propelled onwards by his energy of despair.

In 1944 Albert Camus contemplated such a youth at the threshold of life who, looking at the world of civilized ruin so stirringly touted as his "heritage," felt much like the museum visitor for whom the collection was all too much, time too brief and will too lacking for any engagement, meaningful or otherwise. The admission had been paid with a vengeance. "He doubts," wrote Camus,

ideas in general, social conventions, everything he has received. A graver matter, he also doubts the deepest feelings: Faith, Love. . . . There he is, alone, and at a loss. . . . From the harsh contact with inexperience he . . . learns that his freedom lies in his gifts and that to obtain independence is to choose his dependency. His drama: he must choose. It is God or Art, or himself. . . . And then, only, does the adolescent who just now shrank from life go beyond it and forget it. Thus does Art rise above life. . . . In seeking to conquer immortality, the artist yields to a vain pride, but a legitimate hope. And this is why Art must remain distant from life and be unaware of it, since life is transitory and mortal. While Art is Pause, life flows rapidly, then is extinguished. What life tries . . . Art realizes. Between life and our awareness, artistic impressions group themselves and assemble to form a sort of screen. A happy prism, when achieved: we have the vague feeling of a deliverance. Beyond life, beyond its rational limits, Art is found. Communion is found.

All the big religious words are here: faith, hope, love, God, alone, freedom, choice, immortality, Communion. But the year is 1933 and, so say his publishers, Camus is "youthful." And French. And, no doubt, still wandering among bombardments. He hankers after beauty and is persuaded that art, like God, is at once in and above Space and Time—that art, like God, lies in the Pause, in Communion.

But this deeper union, this communion, finds itself

"face to face with dualities whose terms are irreconcilable. A sort of binary rhythm, insistent and despotic, reigns over life and ideas . . . But discouragement is not allowed. Weariness and skepticism are not conclusions. One must go further. One must obstinately dissipate the insistent duality, if need be by an act of faith." The traces are kicked. That "further" which one must go outdistances aesthetics. "The human heart can go to the lengths of God," beyond the limits of self. This is no novelty. Thomas Mann's Kretschmar, stuttering almost incoherent responses to the late piano music of Beethoven, would similarly protest that therein the "merely" personal overreached itself, entering into the "mythical, the collectively great and supernatural." Young Samuel Beckett posited for Proust and, inferentially, for Proustian perceivers, a power both to make and to recognize orderly and exact statements of phenomena in some prelogical fashion, "before they have been distorted into intelligibility in order to be forced into a chain of cause and effect." Later Beckett, reviewing the oeuvre of the painters van Velde, observes respectfully that "to force the deep-seated invisibility of exterior things to the point where invisibility itself becomes a thing . . . that is a labour of

Art, like God, lies in the Pause, the Communion.

diabolic complexity which requires a framework of suppleness and extreme lightness, a framework which insinuates more than it asserts." One remembers the role in which Debussy cast his music for *Pelléas and Melisande*, a presence emerging betimes from the shadow, into which it was again absorbed. More specifically, one sets against Beckett's response to the van Veldes his own extended experience of something like the three steps of Debussy's first set of *Images* for piano solo, (a) "Reflections on the Water" (a mysterious occasion available in the everyday world, neither arrest nor movement, neither here nor there) as a gateway to (b) "Homage to Rameau" (longer ago, further away, an act of reverence experienced in the kind of formalism which, Debussy said, in an aria of Rameau had allowed him to escape Space and Time) until, (c) that last and furthest going where invisibility itself becomes a sonic murmur which the composer can only reveal as "Movement." Is it possible that a recital

audience reading in its programs such an apparently innocent group as

Images Claude Debussy
Reflets dans l'eau
Hommage à Rameau
Mouvement

might go no further than some easy stretch of charm or atmosphere, never supposing that here in particular the sensibilities could be made taut by Camus' "binary rhythm, insistent and despotic," for which no day or world weariness will do, nor no intelligent skepticism, as excuse for not going further? Is it possible that the performer/celebrant may draw Debussy's refined achievement abreast only of his own voluntary memory of mountain mirrorings in some postcard lake, refusing Camus' urgency, that he "must obstinately dissipate the insistent duality, if need be by an act of faith"? Not only is it possible, it is likely.

Going further. An act of faith. Entering into the supernatural. Derailing cause and effect. Revealing the invisible. "I think," said Karlheinz Stockhausen,

that every sound has an inner life. And you can enlarge this in the way you listen to it, if the shape of a given sound doesn't move too fast away from you. This then allows you the possibility to listen vertically . . . Let's not only pursue things of time past, but also of the time not yet found: to regain not only the subconscious and the unconscious layers within us, but the layers of time that are coming—the superconscious and supramental.

Again, the right or wrong of such theses is less compelling than the attitude of trust directed towards the creature's possibilities—to see, with Blake, a world in a grain of sand, to hold infinity in the palm of the hand. Stockhausen describes the effect of his procedures in the sound world of *Kommunion* as producing in him a sense of "deathly annihilation." Under the impress of such selflessness he resorts, understandably, to Biblical allusion—losing life in order to find it, leaving behind the old man and clothing oneself with the new. *Kommunion* invokes ideas of telepathy and the movement of sounding bodies in space, much as Berlioz had researched his performance spaces and their effects of sonic decay. Debussy had himself envisioned

a mysterious collaboration between the air, the movement of the leaves, and the scent of the flowers—all mingled into music. She (music) would be reunited (!) with all

these elements in such a natural marriage (communion?) that she would seem to live in each one of them . . . it seems to me that here are possibilities for future generations.

Messiaen means his *Et exspecto resurrectionem mortuorum* for the reverberant spaces of cathedrals or mountain settings. And how does the ordinary man deal with concepts such as Ives' "Universe" Symphony, Scriabin's *Misterium*, or Varèse's *Espace* with "voices in the sky as though magic invisible hands were turning on and off the knobs of fantastic radios, filling all space, criss-crossing, overlapping, penetrating each other, colliding, crashing"? We arrive at the apocalypses of Jimi Hendrix and de Palms' *Phantom of the Paradise*.

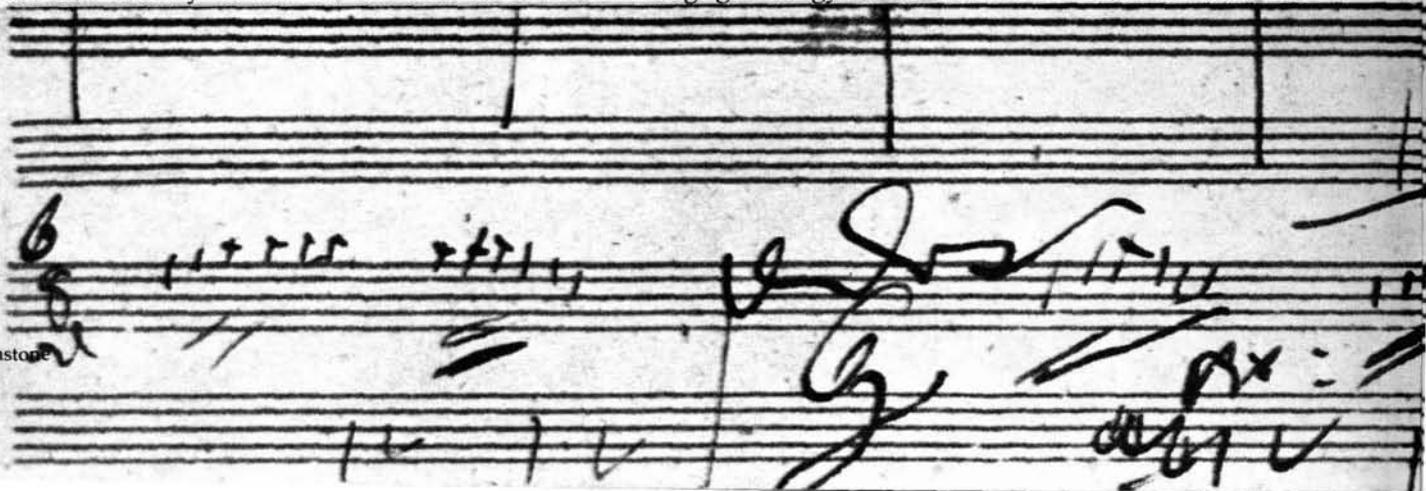
And yet some specter of Camus' adolescent lingers in us, transfixed and forever shrinking from life. Some fear attaches to Beethoven, Bach, Scriabin, Debussy, Ives, Varèse, Messiaen, Stockhausen, in those moments when they seem to achieve Camus' "infinite Plurality that submerges and overwhelms life." It goes further than we have a care to go. Our dualities are comforts after all, compatible foils, churlish and benign, chums of illusion. And the idea of Art as a means would spoil many an aesthetic credo, no matter that means are sometimes more "beautiful" than ends, and the quest an experience of Incarnation more palpable than any ultimate "truth." "Who," Camus asks, "has not dreamed of a book or a work of art that would be only a hopeful beginning, profoundly unfinished? There are other means as well as Art: they are called Faith and Love."

"I am Bacchus," roars the shade of Beethoven, "who treads out the divine wine for men!" So he is reported to have spoken. Once drunken on such a concoction we can never thirst again nor bear our misery in the old way. He that is born of God cannot sin, because His seed is in him. "What do I care about his puny little fiddle," groused Ludwig towards a Schuppanzigh Quartet player, "when the Spirit speaks to me?"

THE adolescent Rimbaud in a well-known letter to a school companion described something of the poet's descent, Dante-like, to the sources of his utterance. Despite his warning that the experience is linked to incalculable terrors, the Walpurgisnacht of a Solitary, readers of the "Lettre du Voyant" to Démeny (1871) for the most part might as well be thumbing through *Travels with My Aunt* for all the significance Rimbaud has for them. We have alluded already to the far reaches of creative

probing,—Rilke's "distances," Thoreau's "private sea," Lorca's revocation of the *duende*. In passing, we have laid upon the interpreter as celebrant of the artist's occasion something of the creator's obligation towards selflessness and going further—the string players sounding Beethoven's Quartet, Opus 131; the conductor assembling the sonic structures of Bruckner's *Eighth Symphony*; the director summoning into limited space Prospero's uncanny island full of noises; indeed, the reader whose full powers of concentration must search the dark unknown of *Henderson the Rain King*. Compassion sometimes accompanies prodigious creativity. The maker, pushed beyond his own extremities, sweeps his interpreter with him, in effect, compels him to the occasion. One thinks of the quality and extent of control implicit in the "Goldberg" Variations, the massed energies of Beethoven's *Missa solemnis*, the precarious exposures of Mozart's last concerto, K. 595. To attempt the works is to submit to their necessities. Artists in recent times seem to effect even more radical metamorphoses: the stationary and expressionless actors-turned-things of Beckett's *Comédie*; the pianist qua visionary of Messiaen's *Vingt regards sur l'enfant Jésus*; the reader/spectator of John Cage's *Silence*; the created creators working out Takemitsu's *Corona*. But among the multiple overlapping terms of many coincident subject/object relationships, what of the audience, the spectator, the viewer, listener, "consumer"? Is some crucial stretch required of him as well, some prayer and fasting as Wagner thought for the religious festival of *Parsifal*, some acquiescence in the physical pain built into George Crumb's *Black Angels* and Jack Bruce's celebration of the blues?

Obviously, yes. Each extended step requires its counterbalancing, else all is totter. "He that hath ears, let him hear," was a way of putting it, not very satisfactory for a composer such as Beethoven ("I am electrical by nature") or a sound-man such as Stockhausen ("We are all transistors"). Some time ago John Cage reminded us that of many apertures in the human body by which sound vibrations enter, the two ears had perhaps too long wielded autocratic pre-eminence. Blake's curious aphorism that we live a lie when we see with, not through the eye seemed to Samuel Beckett well met in the painting of Bram van Velde, an art not shrinking from going further than the plane of the feasible. What of the eye of the beholder then? Does it appreciate in van Velde a "painting,"—a "Raft of the Medusa" or a "Guernica," localized in a long genealogy of traditions? Or does it refuse the



temptation of all familiar reference, acceding to a paradoxical awareness of eloquent futility? Has it regarded a painting, this eye, or trusted to an essential dilemma? And if the latter, was it predisposed to that eventuality by searching out the precinct of contemporary art rather than making the pilgrimage to a Rubens retrospective at Antwerp?

Proust knew the tyranny of habit, remarking the extraordinary occasions when, subverted or scarcely even recognized, some non-accidental, non-mortal, uncontingent self or ground of being made its way into the scheme of things. Sometimes his very prose almost accomplishes the power of his recorded experiences. Wagner, too, by an elaborate musical syntax of disfiguration sought to wrench conventional ears out of their accustomed channeling. So Webern, Wuorinen, Maxwell Davies, Lou Reed and, at a fine high point, the Grateful Dead. Going further for conventional audiences has meant their virtual redefinition as well. Stockhausen's *Stimmung* as well as Crumb's *Lux aeterna* calls for a congregation more than an audience: in both

Dualities rise up to cloud us as creative receivers as well as receptive creators.

works a single centrally lighted candle commands the appropriate response. Harry Partch, in a stunning contemporary "rediscovery" of music, believed he too had somehow redefined the milieu of performer/listener in a communality not unlike that in which ancient Greek tragedy had flourished. Beckett's *Film* is not for moviegoers: it is, like Warhol's *Empire*, an affirmation of further possibilities in the perceiver beyond his usual terms. *Esse est percipi*: to be is to be perceived perceiving. Or as the forward to a journalistic review of Western psychedelic experience has it, "Cogito ergo sum . . . cogito." The drugged high of a rock audience for Yes has its parallel in tribal preparations for holy days. Forty days and forty nights of fasting is extraordinary enough for the furthest reaches of human nature. Significantly, when Moses rose to that occasion, his groupies demurred, "We shall surely die." One wonders, had they all concurred in the preparatory rite, what insights (Big Medicine) might have stirred them to that Land of Promise short of forty years of testy wandering.

It seems the question of the recipient (object) teeters along with that of the maker (subject) and the intermediary interpreter (celebrant). The transformation of an audience of individual selves into a wave of synonymous experience is as chancy in the classical working out of an Indian raga as it is in the solemn Gregorian mass or the Hollywood Bowl witnessing of Aretha Franklin on a sultry night in high Summer. That it should have been accepted de facto as the basis of the high art of a Johann Sebastian Bach is nothing short of mind boggling, as it was meant to be. Camus' dualities "whose terms are irreconcilable" rise up to cloud us as creative receivers as well as receptive creators. "No man hath seen God at any time" puts the factors tersely: mortality-immortality-time. If Messiaen and Crumb address their energies both towards "ending" time, hoping to expose the concept both as invention and illusion, and mortality as its pallid foster child, Buffy St. Marie's metaphor of concentric cosmoses gyrating in a *moto perpetuo* ("Little wheel, spin and spin, Big Wheel turn around and around") may ring a truer note to some: "Only through time time is conquered." To wait without thought or object is to be without end. Eliot has it at one point that Camus' deepest feelings, Faith, Hope, Love, are all "in the waiting." Perhaps this is a clue to our role as perceivers. Faulkner's Reverend Gail Hightower, D.D., teacher of "art lessons" (so the legend reads on the sign outside his derelict house), came to the passing parade in some such way,

"He lives there by himself . . . any day you pass along there about dusk or nightfall, you can see him sitting in the window. Just sitting there." . . . So the sign he carpentered and lettered is even less to him than it is to the town; he is no longer conscious of it as a sign, a message. He does not remember it at all until he takes his place in the study window just before dark. Then it is just a familiar low oblong shape without any significance at all, . . . it too might have grown up out of the tragic and inescapable earth along with the low spreading maples and the shrubs, without help or hindrance from him. . . . He watches the street, waiting for nightfall, the moment of night. The house, the study, is dark behind him, and he is waiting for that instant when all light has failed out of the sky and it would be night save for that faint light which daygranaried leaf and grass blade reluctant suspire making still a little light on earth though night itself has come. Now, soon, he thinks; soon, now. He does not say even to himself: "There remains yet something of honor and pride, of life."

ECHOES AND FORESHADOWINGS: THE DISTINCTIVENESS OF THE MORMON COMMUNITY

by D. Michael Quinn

WHEN did Mormonism emerge as a distinct social phenomenon, and how did the characteristics of that development relate to the religious heritage of Mormonism? Events traditionally identified as unique—Joseph Smith's Book of Mormon, claims for new revelation and seership, and the organization of a church—established a religious rather than social identity. In June 1830 Mormonism's earliest critic, Rev. Diedrich Willers, wrote a lengthy description of Joseph Smith and his followers who called themselves The True Disciples of Christ. To Willers, Mormonism in 1830 was

an ephemeral religious monstrosity that might disrupt the thought of unstable Christians but that had no social significance.¹ Furthermore, recent scholars have pointed to Nauvoo, Illinois during the 1840s as identifying central social and religious features of Mormonism which were sufficiently radical to give precise definition to the Utah Mormonism that continued then and to the "moderate Mormonism" (Reorganized Church of Jesus Christ of Latter Day Saints) that dissented from them.² By implication, it took a decade for Mormonism to define itself socially as well as religiously.

A reexamination of the question, however, leads to different conclusions. First, it was the centralized *community* experience of Latter-day Saints which first occurred at Kirtland, Ohio in the 1830s that gave a social character to the new movement. Second, it has been misleading to view Mormon "epochs" in isola-

D. MICHAEL QUINN is Assistant Professor of History at Brigham Young University, Provo, Utah.

This article was originally presented at the annual meeting of the Mormon History Association, April 1977, at Kirtland, Ohio.

tion, because Kirtland not only established social patterns that were to be echoed later in Missouri, Illinois, and Utah, but Kirtland itself was an echo of Mormonism's diverse and distant religious heritage. Mormon Kirtland had two heritages, one in the past and the other in the future.

In revelations dictated by Joseph Smith in August and September of 1831, Missouri was designated as a place where the Saints "should assemble themselves together" and Kirtland was termed a "stronghold." The one of a family and two of a city who received the testimony of the Book of Mormon were expected to make a physical conversion to the community of Saints. The role of Kirtland as a spiritual refuge was intensified when the temple was completed there in 1836, amid spiritual outpourings.

Kirtland's existence as a gathered community of believers was reminiscent not only of the ancient Hebrews, but of such other groups in Mormonism's distant religious heritage as the Qumran community near the Dead Sea, the Husites of Bohemia, the Calvinists of Geneva, the Anabaptists of Muenster, and the Puritans of Massachusetts Bay. The desire to associate with persons of like religious convictions, to be free of the pollutions and persecutions of the unconverted, and to establish a community by the principles of true religion are central features of all religious communitarianism. Moreover, Kirtland's identification of a religious center and gathering place with an architectural shrine was not only in the heritage of Jerusalem, Mecca, and the Vatican, but was also introductory to the subsequent association of a religious center and structure in LDS temples at Nauvoo, Illinois, and Salt Lake City, Utah, and in the RLDS Auditorium at Independence, Missouri.

The establishment of a gathered community of Saints at Kirtland also represented Mormonism's own answer to age-old questions about religious movements. Is the religion going to emphasize primarily the individual and his religious experiences? If the answer is yes, then the religion can be defined as pietistic and any resulting religious community can be defined as a *Gesellschaft* society where diversity is dominant and

Kirtland represents the effort to mix the individualistic with the authoritarian.

where there is maximum freedom of the individual to express his religious conversion. On the other hand, is the religion going to emphasize primarily form, authority, cohesiveness, conformity, and obligation? If the answer is yes, then the religion can be defined as liturgical and the resulting religious community as *Gemeinschaft* society that is structured to be paternalistic and controlled.³ By these definitions, early Christianity has been considered a pietistic, *Gesellschaft*

alternative to the liturgical, *Gemeinschaft* character of Pharisaic Judaism. In like manner, the Protestant Reformation defined itself as an evangelical and pietistic alternative to the liturgical Roman Catholicism, which the Protestants charged had corrupted apostolic Christianity into a Pharisaic Christianity. Mormonism, however, has both implicitly and explicitly refused to accept an either-or identification with traditional religious and social dichotomies. During the years 1831 to 1837, Kirtland represented the effort to mix the pietistic with the liturgical, the individualistic with the authoritarian, the *Gesellschaft* with the *Gemeinschaft*.

Nevertheless, the attempted synthesis was directly influenced by an authoritarianism that was well

Kirtland is reminiscent of Hebrew, Qumran, Hussite, Calvinist, Anabaptist and Puritan communities.

established by the middle of the Kirtland experience. A hierarchy of priesthood offices and councils was presided over by a living prophet who was the only person "appointed to receive commandments and revelations in this church."⁴ A strong liturgical and *Gemeinschaft* character in Kirtland Mormonism was provided by Joseph Smith's authoritative pronouncements as well as by ecclesiastical complexity in a relatively small church population.

Still there was a countervailing emphasis on the pietistic and *Gesellschaft*. Central to this was the view that it was not enough to bow to priesthood authority by receiving baptism, confirmation, and other ordinances: one must also experience the inward revelation and testimony of the Holy Ghost. Those at Kirtland who experienced only Mormonism's authoritarianism without its individualistic spirituality were left feeling empty and guilty, as was the case with Lorenzo Snow:

*Some two or three weeks after I was baptized, one day while engaged in my studies, I began to reflect upon the fact that I had not obtained a knowledge of the truth of the work—that I had not realized the fulfillment of the promise "he that doeth my will shall know of the doctrine," and I began to feel very uneasy . . . under the oppressive influence of a gloomy disconsolate spirit . . .*⁵

Once he had the experience of spiritual conversion, Lorenzo Snow felt a unity with the Latter-day Saints that had not resulted from mere conformity to authority and outward ordinances.

An extension of the emphasis upon individual conversion was the manifestation of the gifts of the spirit. In one of the earliest diaries of the Kirtland period, Jared Carter recorded that in June 1831, "there was one of our Sisters healed from blindness by his [Joseph Smith's] instrumentality," and throughout subsequent Mormon history many incidents of healing have been recorded. It was at Kirtland, moreover, that

glossolalia, or the speaking in tongues, first appeared within Mormonism. Although Brigham Young has been credited as the first person in the Church to manifest this gift on November 8, 1832, by November 14 Zebedee Coltrin recorded in his diary that Joseph Smith was both speaking in tongues and singing in tongues. And it is significant that for the followers of Joseph Smith down to the present, the ultimate standard with which all spiritual outpourings are compared is not ancient Pentecost, but rather the experiences associated with the dedication of the Kirtland Temple in 1836.⁶

Throughout history, however, persons who have manifested an independent relationship with Deity have often found themselves at odds with *Gemeinschaft* society. Jeremiah, Lehi, Daniel, Socrates, Jesus, Joan of Arc and Anne Hutchinson suffered as a consequence of the conflict between their independent spirituality and the authoritarian societies in which they lived. The most significant manifestations of this tension at Kirtland were instances where personal revelation was perceived by the individual himself or by the Church hierarchy as a challenge to ecclesiastical authority. The most notable example was James Collins Brewster who at the age of eleven was temporarily disfellowshipped from the Church on November 20, 1837, because of his revelations.⁷ The fear of schism and apostasy has caused some Latter-day Saints (in ways not dissimilar to Pharisaic, Inquisitorial, and Puritan antecedents) to distrust independent spirituality and to favor strict obedience to ecclesiastical authority.

Although Kirtland Mormonism was decidedly authoritarian and *Gemeinschaft*, the message of Kirtland was that without independent spirituality on the part of each Latter-day Saint, priesthood authority would become priestcraft; and without the stabilizing influence of priesthood authority, independent spirituality would become centrifugal and lead to spiritual anarchy. The synthesis was best represented in 1835 when the First Presidency published the *Doctrine and Covenants of the Church of the Latter Day Saints*, which volume contained as its first part the "Lectures on Faith" which stressed the primacy of the individual's relationship with God, and as its second part the "items or principles for the regulation of the church, as taken from the revelations . . ." ⁸ However, neither the individual Mormon nor the Church itself was able to harmonize fully the discord possible in authority versus the individual, obligation versus free choice, group conformity versus diversity, obedience to priesthood requirements versus response to personal inspiration. Contrary to the view that each of these options excluded the other, Joseph Smith's teaching and ministry affirmed that there must always exist a tension between these alternatives as the Saints seek the perfect synthesis that exists in Christ.

Much, if not all, of what occurred in the Mormon community at Kirtland, Ohio during the years 1831 to 1837 can therefore be understood as a product of the dynamic Mormon relationship between the communitarian, liturgical, and *Gemeinschaft* on the one hand,

and the individualistic, pietistic, and *Gesellschaft* on the other hand. Moreover, many of the manifestations of this interplay at Kirtland were not only echoes of the past, but were also foreshadowings of developments in later Mormon history.

Mormon teachings about the Godlike potential of man have usually been identified with Nauvoo or Utah, but in an 1836 article Sidney Rigdon wrote: "The object proposed to men in embracing the scheme of heaven, is to make them perfect, and that perfection consists in putting them in possession of the powers of the Deity, by which they heir, and of course govern all things: making them equal shares in all power, in heaven and on earth."⁹ Mormon teachings on this theme at Kirtland, Nauvoo, and Utah were also reminiscent of the fourth century Athanasius who said Christ "was God, and then became man and that to make us gods," as well as the thirteenth century mystic Meister Eckhardt who once sermonized: "I am my own first cause, both of my eternal being and of my temporal being. . . . It is of the nature of this eternal birth that I *have been* eternally, that I *am* now, and shall be forever. . . . If I had not been, there would have been no god."¹⁰

Joseph Smith's 1836 revelation was an unqualified affirmation of individualistic salvation.

Whereas questions of man's potential derive from the individualistic focus of evangelism and piety, the emphasis in Kirtland upon vicarious responsibility for the dead was clearly a product of Mormon liturgy and *Gemeinschaft*. As early as 1835, Oliver Cowdery wrote in the Church periodical: "Do our fathers, who have waded through affliction and adversity . . . [have] an inheritance in those mansions? If so, can *they* without *us* be made perfect?"¹¹ For Mormons at Kirtland there seemed to be a tension between their belief in the necessity of authorized ordinances for salvation and the fact that most of the world's dead, including their own near relations, had not received those ordinances. These questions were a significant prelude to a revelation dictated by Joseph Smith on January 21, 1836:

*All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts.*¹²

Thus, the inquiry of Cowdery in 1835 seemed to have been answered directly: deceased ancestors did have an inheritance in the heavenly mansions, and they without the Latter-day Saints could be made perfect.

Joseph Smith's 1836 revelation, however, was an unqualified affirmation of individualistic salvation which gave no role to Mormonism's authority system or to the *Gemeinschaft* sense of community responsibility in spiritual matters that was already ingrained in the Mormons by 1836. Concern about this lack of Church participation in the salvation of the dead may have resulted in the one vicarious priesthood ordinance performed during the Kirtland era: proxy patriarchal blessings. John Smith's 1836 diary indicates that Patriarch Joseph Smith Sr. was giving blessings that were described: "Josiah Gilman for his Father, Asaph Carpenter for his father, Salley Gray for her Father, John S. Peavy & wife in the name of His Father." Although the Patriarch may have been acting as proxy for the father in giving the blessing to the deceased or non-LDS parent's children, the example of Sally Gray cited above suggests that in some cases the recipient of such blessings at Kirtland may have been regarded as proxies for those not alive to receive the blessing. She had received her own patriarchal blessing on June 25, 1836, a copy of which was maintained in the Patriarch's books for the records of the Church, yet the blessing which John Smith records she received on September 7, 1836, "for her Father," was not included in the permanent file of church blessings, suggested that it was intended to have vicarious, otherworldly significance only.¹³ Therefore, at Kirtland a new synthesis of salvation was implied wherein the deceased would be judged by God for actions and desires of the heart, and yet the living Latter-day Saint might also have a *Gemeinschaft* participation in the salvation process through the Church's priesthood ordinances. Baptism for the dead by proxy that was inaugurated at Nauvoo in the 1840s not only echoed Paul's letter to the Corinthians and the vicarious baptisms of such early Christian sects as the Marcionites and Montanists, but also was a reflection of Kirtland's sense of community responsibility toward the spiritual welfare of the dead.

Even the practice of rebaptism for remission of sins had its origins in the Kirtland period. On May 7, 1832, the journal of Jared Carter records what is perhaps the earliest case in which rebaptism was used for repentance and the renewal of covenants. David Johnson requested Carter to rebaptize him because the man who had performed the original baptism had been "cut off from the Church of Christ and it also was the case that David Johnson had lived unworthy of the communion of the Sacrament now this to us was a case as we had not before experience but we after praying to our heavenly father concluded to leave it to him he then said that he would be baptised accordingly I baptised him and the heavens bare record for the Spirit rested upon him in a powerful manner." Almost a year later, John Murdock's diary recorded that he "rebaptized Benjamin Bragg."¹⁴ Rebaptism for a variety of reasons was later practiced at Nauvoo, at Beaver Island, at Utah, and elsewhere, but it was foreshadowed at Kirtland.

The association of the communitarian and the

individualistic was perhaps best indicated in Kirtland's economy. As early as January 1831, a revelation had outlined the economic obligations of the Latter-day Saints in the parable about the father who would clothe some of his sons in robes and others in rags, concluding with the admonition: "I say unto you, be one; and if ye are not one, ye are not mine." This requirement for economic equality was reflected in the efforts to establish the Kirtland United Order and to relieve the poverty of the Mormons by the joint investment in the Kirtland Safety Society as a combination bank and brokerage.¹⁵

. . . enormous disparities between wealthy and impoverished Saints.

Nevertheless, at the same time the Mormon society at Kirtland was seeking communal welfare, it was also promoting individual entrepreneurship and investment. The economic cross-currents resulted in the rapid increase of wealth in the hands of a few. Years later, the disgruntled William E. McLellin described the situation of those who were acquiring the wealth in Kirtland's Mormon economy:

*Popularity, and drinking, feasting and hilarity was the order of the day. The Presidency and leading men got up a ride to Cleveland, some 15 couple. Fine dressing, fine carriages, fine harness and horses as the country produced were hired, and they set out. They drove into Cleveland and through the streets round and round to show Big. People inquired who is this? O its Joseph Smith—the Mormon Prophet! They put up at a first class hotel, called in the wine &c. Some of them became high, and smashed up things generally. Next morning their bill was over two hundred dollars. No matter we are Big merchant men of Kirtland.*¹⁶

McLellin's memory and his bitterness undoubtedly have embellished the incident, but the acquisitive, speculative spirit that permeated Kirtland is well known: members of the Quorum of the Twelve like John Boynton acquired and lost a fortune on paper due to land speculation, and in September 1836 the entire First Presidency was induced to travel to Salem, Massachusetts, in hope of finding buried treasure, for which they were admonished by revelation: "I, the Lord, your God, am not displeased with your coming this journey, notwithstanding your follies. I have much treasure in this city for you, for the benefit of Zion . . . and its wealth pertaining to gold and silver shall be yours."¹⁷ Just as vows of poverty coexisted with palatial wealth in the medieval clergy, so also economic communitarianism coexisted at Kirtland with enormous disparities between the wealthy and the impoverished Latter-day Saints, and that pattern was repeated at Nauvoo and at Salt Lake City.¹⁸

Although militancy has often been associated with the Mormon experiences of Far West, Nauvoo, and Utah, the resort to militancy began at Kirtland. The organization of Zion's Camp in 1834 to relieve the Mormons who had been driven from Jackson County, Missouri, is well known, but the focus of this activity in Missouri has tended to obscure the significance of Kirtland aggressiveness. In January 1834, a non-Mormon at Mentor, Ohio, indicated that Mormon saber-rattling was being directed at Ohio residents:

. . . they are now arming themselves with instruments of war such as guns sords dirks spontoons &c Smith has four or five armed men to gard him every night they say they are not going to be drove away as they ware at missory they will fights for their rights.¹⁹

Fears about Mormon aggressiveness in Kirtland were not diminished when on November 7, 1836, a petition was directed to the unpopular justice of the peace determining that he depart Kirtland and the county itself with all possible speed and secrecy, never to return again. Among the seventy men who signed this ultimatum were such General Authorities and other leaders as Joseph Smith, Oliver Cowdery, Sidney Rigdon, Frederick G. Williams, Brigham Young, William Smith, Parley P. Pratt, John Smith, Joseph Young, Leonard Rich, Don C. Smith, Samuel H. Smith, George A. Smith, Vinson Knight, Warren Cowdery, Jared Carter, and Ebenezer Robinson.²⁰

In the wake of Kirtland's militancy can be found Sidney Rigdon's Salt Sermon at Far West, the ultimatum issued at the same place against Mormon dissenters, as well as in the Danites, the Nauvoo Legion, the Nauvoo Whittling and Whistling Brigade, the Utah War and Mountain Meadows. And yet Kirtland was also heir to the "eschatological revenge" of the sixteenth century Anabaptists who believed that since the Second Coming of Christ was at hand, His servants on earth could begin to wreak vengeance on the ungodly.²¹ Even that was an echo of the Medieval Crusades and the biblical holy wars.

The resort to militancy began at Kirtland.

Kirtland militancy, however, was legitimized by modern revelation and not dusty precedents. In August 1833, Joseph Smith had dictated a revelation in which God said that "my people should observe to do all things whatsoever I command them," that they were justified in obeying the laws of man only insofar as those laws maintained rights and privileges belonging to all mankind, and that His saints should engage in warfare at His command.²² This revelation established the primacy of religious law over secular law for the Latter-day Saints, and the stringent admonition was that in all matters of law and warfare the Latter-day Saints were to act as a unified community

under the direction of God's prophet. The difficulty this theocratic position caused for Joseph Smith and his followers is well-known and was commented on when his widow Emma Smith Bidamon wrote to her son Joseph: "I know very well that if your Father had been a tittle acquainted with the laws of our country he might have avoided a great deal of trouble."²³

Rather than ignorance of the law, however, the trouble was caused by knowing defiance of secular laws that interfered with the religious prerogatives of the Latter-day Saints. The best examples from Kirtland of this are the Kirtland Safety Society being operated as a bank despite the refusal of the State Legislature to charter it, as well as Joseph Smith's performing civil marriages when he knew that by so doing he was defying civil authority and acting without civil authorization. Joseph Smith's justification for performing an illegal civil marriage at Kirtland was as follows:

I have done it by the authority of the holy Priesthood, and the Gentile law has no power to call me to an account for it. It is my religious priviledge, and the congress of the United States has no power to make a law that would abridge the rights of my religion: I have done as I was commanded, and I know the Kingdom of God will prevail, and that the Saints will triumph over all their adversaries.²⁴

Mormon teachings and practices concerning monogamous marriage at Kirtland also set the stage for greater departures from the marriage norms of nineteenth century America. In the Church periodical issued in June 1835, W. W. Phelps stated that the Latter-day Saints "shall by and by learn" that men and women lived with God before mortal birth and were on earth to prepare for a kingdom of glory "where the man is neither without the woman, nor the woman without the man in the Lord." When Joseph Smith performed an extra-legal marriage five months later, "we received much Instruction from the Prophet concerning matrimony & what the ancient order of God was & what it must be again concerning marriage in the name of the Lord & by the authority of the priesthood."²⁵ The Mormon emphasis at Kirtland on the ancient order to biblical marriage, on the "restoration of all things," on the possibility of eternal marriage, and on the right to solemnize illegal marriages all combined to give new significance to the Mormons of the existence of polygamy in the Old Testament. The consequences were suggested in a local history of Ohio: "Rigdon was the originator of the 'spiritual wife' theory which afterward led to polygamy." Although Sidney Rigdon was the originator of very few things at Mormon Kirtland, there is evidence that Joseph Smith himself began the practice of plural marriage there.²⁶

It was Kirtland Mormonism, therefore, and no later development, that legitimized the LDS Prophet as commander-in-chief of the armies of Israel, that created the theocratic supremacy of religious over secular law with the resulting civil disobedience, that sanctioned intimidation of Zion's enemies, that created a holy but unequal alliance of communitarianism and

free enterprise, that foreshadowed the use of baptism for the dead as well as for periodic repentance, that introduced the possibilities of eternal marriage and polygamy, that viewed man as being on the path to godhood, and that yoked as oxen of differing abilities the authoritarian with the individualistic, the Gemeinschaft with the Gesellschaft. To understand what has been radical about the Latter-day Saints, what is essential about the Restoration Movement, and what individuals and groups have resisted about Mormonism, it is necessary to look at the Mormon community as both an echo of the past and a foreshadowing of what was yet to come. This should not be too disturbing for followers of the Restoration, because the central historical message of the *Book of Mormon* narrative is that religious history has tended to follow patterns. To those who ask what is the significance of those patterns, the statement of William James may be useful: "To believe that the cause of everything is to be found in its antecedents is the starting-point, the initial postulate, not the goal and consumation, of science."²⁷

NOTES

1. He wrote the sect "nennt sich Die wahren Nachfolger Christi." This was translated somewhat differently in D. Michael Quinn, "The First Months of Mormonism: A Contemporary View by Rev. Diedrich Willers," *New York History* 54 (July 1973): 317-333.

2. Robert Bruce Flanders, "Dream and Nightmare: Nauvoo Revisited," and Alma R. Blair, "Reorganized Church of Jesus Christ of Latter Day Saints: Moderate Mormonism," in *The Restoration Movement: Essays in Mormon History*, edited by F. Mark McKiernan, Alma R. Blair, and Paul M. Edwards (Lawrence, Kansas, 1973), esp. 145, 156, 164-65, 209-210, 221-226.

3. A more refined discussion of these concepts can be found in Ferdinand Toennies, *Community & Society (Gemeinschaft und Gesellschaft)*, trans. and ed. by Charles P. Loomis (East Lansing, Mich., 1957), esp. 253-259; Ernst Troeltsch, *The Social Teachings of the Christian Churches*, trans. by Olive Wyon (London, 1931), esp. 2:714-719; Sydney E. Ahlstrom, *A Religious History of the American People* (New Haven, 1972), 236, 960-961; Glenn M. Vernon, *The Sociology of Religion* (New York, 1962), 77-114; Joachim Wach, *Sociology of Religion* (Chicago, 1944), 27-205.

4. *Doctrine and Covenants of The Church of the Latter Day Saints* (Kirtland, Ohio, 1835), 181, Section 28:2 in current LDS edition and Section 27:2a in current RLDS edition. For the development of these councils, see D. Michael Quinn, "The Evolution of the Presiding Quorums of the LDS Church," *Journal of Mormon History* 1 (1974): 21-38.

5. Eliza R. Snow Smith, *Biography and Family Record of Lorenzo Snow* (Salt Lake City, 1884), 7-8. Another example of the sense of guilt in baptized Mormons at Kirtland about not having the "right" kind of personal confirmation comes from Harrison Burgess who sought that type of witness while on a mission in the early 1830s. See *Labors in the Vineyard* (Salt Lake City, 1884), 65-66.

6. Jared Carter 1831-1833 Journal, p. 16, June 1831, Archives Division, Historical Department of The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, hereafter cited as LDS Archives; B. H. Roberts, ed., *History of The Church of Jesus Christ of Latter-day Saints*, 7 vols., 2d ed. rev. (Salt Lake City, 1971), 1:296-297; Manuscript History of Brigham Young, November 8, 1832, LDS Archives; Zebedee Coltrin 1832-1834 Diary, November 14, 1832, LDS Archives; Carol Lynn Pearson, *Daughters of Light* (Provo, Utah, 1973), passim.

7. Roberts, *History of the Church* 2:525-526; Russell R. Rich, *Those Who Would Be Leaders (Offshoots of Mormonism)* (Provo, Utah, 1958), 30.

8. *Doctrine and Covenants* (Kirtland, 1835), "Preface."

9. *Latter Day Saints' Messenger and Advocate* 3 (November 1836): 407.

10. "Four Discourses of S. Athanasius, Archbishop of Alexandria, Against the Arians," Discourse 1, Chapter XI, Section 39, Paragraph 3, in *A Library of Fathers of the Holy Catholic Church*, Volume 8 (Oxford, England, 1842); Meister Eckhardt, *A Modern Translation*, trans. Bernard Blakney (New York, 1941), Sermon 28, "Blessed Are the Poor," 231.

11. Letter of Oliver Cowdery to W. W. Phelps, *LDS Messenger and Advocate* 1 (July 1835): 156.

12. Roberts, *History of the Church* 2:380. This was recently added by the LDS Church to its official *Pearl of Great Price*. A reaffirmation of this view appeared in Warren A. Cowdery's editorial in *LDS Messenger and Advocate* 3 (June 1837): 523.

13. John Smith 1836-1840 Journal, list of blessings given, LDS Archives. Cf. with introduction of Sally Gray blessing, June 25, 1836, in Joseph Smith Sr. Patriarchal Blessing Book, LDS Archives.

14. Jared Carter 1831-1833 Journal, p. 66, May 7, 1832; John Murdock Diary, p. 25, March 24, 1833, LDS Archives.

15. *Doctrine and Covenants* (Kirtland), 119, Section 38:16-27 in LDS, Section 38:5d, 6a in RLDS. Max Parkin, "The Nature and Cause of Internal and External Conflict of the Mormons in Ohio Between 1830 and 1838," (M.A. thesis, Brigham Young University, 1966), 200-225; Marvin S. Hill, C. Keith Rooker, and Larry T. Wimmer, "The Kirtland Economy Revisited: A Market Critique of Sectarian Economics," *Brigham Young University Studies* 17 (Summer 1977): 431-460.

16. Letter of William E. McLellan to Joseph Smith III, July 1872, in Research Library-Archives of The Reorganized Church of Jesus Christ of Latter Day Saints, The Auditorium, Independence, Missouri, hereafter cited as RLDS Research Library.

17. *Doctrine and Covenants* (LDS), Section 111:1-2, 4; B. H. Roberts, *A Comprehensive History of The Church of Jesus Christ of Latter-day Saints*, 6 vols. (Salt Lake City, 1930), 1:410-412.

18. D. Michael Quinn, "The Mormon Hierarchy, 1832-1932: An American Elite" (Ph.D. dissertation, Yale University, 1976), 84-113.

19. Letter of B. F. Norris to Mark Norris, January 6, 1834, Mark Norris Papers, Burton Historical Collection, Detroit Public Library, Detroit, Michigan.

20. Petition of Joseph Smith Jr. to Ariel Hanson, Lake County Historical Society, Mentor, Ohio.

21. James M. Stayer, *Anabaptists and the Sword* (Lawrence, Kansas, 1972), 106-107, 109, 190, 197, 270; Stayer, "Hans Hut's Doctrine of the Sword: An Attempted Solution," *Mennonite Quarterly Review* 39 (July 1965): 188. It should be noted that many of the dissenting groups of the Radical Reformation known as Anabaptists were pacifist.

22. *Doctrine and Covenants* (Kirtland), 216-218, Section 98:4-38 in LDS, Section 95:2a-6f in RLDS.

23. Letter of Emma Smith Bidamon to Joseph Smith III, October 11, 1866, p. 2, RLDS Research Library.

24. "Sketch of the Life of Newel Knight," p. 6, LDS Archives. For analysis of extra-legal and illegal activities of the Mormon leadership at Kirtland, see Parkin, "The Nature and Cause," 174-177, 213-214, 319; *LDS Messenger and Advocate* 3 (April 1837): 496; Roberts, *History of the Church* 2: 331, 376, 377; Donna Hill, *Joseph Smith: The First Mormon* (Garden City, N.Y., 1977), 205-217; Hill, Rooker, and Wimmer, *Kirtland Economy Revisited*, 431-440.

25. *LDS Messenger and Advocate* 1 (June 1835): 130; Newel Knight Journal, November 23, 1835, Manuscript 3, Folder 1, d 767, LDS Archives; Roberts, *History of the Church*, 2: 320.

26. William Henry Perrin, *History of Summit County With an Outline History of Ohio* (Chicago, 1881), 592. For analysis of Kirtland polygamy, see Parkin, "The Nature and Cause," 163-174; Hill, *Joseph Smith*, 188-189; Daniel Bachman, "A Study of the Mormon Practice of Plural Marriage Before the Death of Joseph Smith" (M.A. thesis, Purdue University, 1975), 54-86.

27. From "Great Men and Their Environment," in William James, *The Will to Believe and Other Essays in Popular Philosophy* (New York, 1897), 234.

from
**REQUIEM
FOR A TOWN**

Karl C. Sandberg



PHOTO COURTESY CHURCH ARCHIVES

The truth, they said anciently,
Is hidden in the bottom of a well,
But the truth is, Brigham,
You were as great as God Almighty
And filled the valleys of the mountains
east, west, north, and south,
And you moved a hundred thousand hands.
I don't know the truth about you
that is hidden in the bottom of the well,
But I know you lived and moved in the sage brush people:

*"The first thing I want to tell this congregation
is to move that privy about fifty yards
closer to this meeting house. If someone
got taken short he'd never make it."*

(These words Wilda Andersen retained for over sixty years
out of the two hour sermon)

or

to the sister who had been administered to
by a wine-drinking elder and who wanted
to know if that were proper:

"Did you get well?"

"Yes."

"Then I'd rather be administered to
by that elder dead drunk
than half the elders in this
church cold sober."

This was not your valley, Brigham,
and not your town,
colonized for the kingdom
or laid out on the plumb
line of Zion,

But they were a race of story tellers,
you lived in these words
which they touched and hefted
in the telling of their tales.

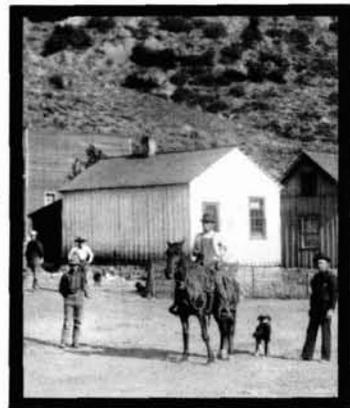
and more,
yes, there were old ones here
had seen you strike your cane in the ground
or raise your arm to the square
in Meadow or Fillmore or St. George
and could recall the taste of the words
you sowed broadcast into the wind,
the language of the blood,
the language of the spirit,
the salt taste of kingdom.



and your words,
forgotten or never understood
or even heard
caused you to brood like a presence
among the sagebrush people,
Though when the valley was settled,
the veil had dropped on

*"The Kingdom of God must stand
free and independent
of all other kingdoms,
And I wish to live in such a way
that the wicked
and the haters of good
Will not like me very well,
For the day of threshing will come,
the day of separation of this kingdom
from all other kingdoms.
Are you prepared to have
the thread cut
today?"*

*For we have no other business at hand
Than to subdue the earth
And deliver up the kingdom
To Him whose right it is to reign.
I wish to announce
we have forsaken the
kingdom of darkness
And come out in open rebellion
to the power of the devil
on this earth
And I for one will fight him
so long as there is breath
in my body,
and do all in my power
To overthrow his government and rule.
And if he complains
I shall very politely ask him
to go to his place
where he belongs
And if any in this community
wish to sustain
the government of the devil
in preference to the Kingdom of God
I wish them to go to their place
where they belong.*



*("I want to be like Brigham and Heber,
they can handle the Devil without kid gloves"—
these words recorded in the journal of one of
the Dixie settlers in 1857)*

*"And now, ye elders of Israel,
I want you to learn the mysteries of the Kingdom:
Learn how to yoke together two oxen,
how to manage them across the plains,
how to get timber from the canyons,
how to make brick and how to hew stones,
and bring them into shape and position
to please the eye
and bring comfort and happiness to the Saints.
These are some of the mysteries of the Kingdom.
Learn how to reconcile the people to one another.
Learn how to mind your own business,
this incorporates the whole duty of man.*

*(Let all Israel say Amen,
the grand Amen of the blood and the spirit,
for flesh and blood cannot inherit the Kingdom of God,
but flesh and blood must build it,
and when God redeems the earth
He shall use the weak and humble of the earth to do it.
He will make of them the vessels of the kingdom,
drawing them from the common clay
and fashioning them on the potter's wheel
not vases and graceful urns,
but mostly
jugs, milkpans, cups, churns, and mushbowls,
to adorn the kitchen and the palace
and to make the Church and Kingdom of God interesting.)*

*"There is no life more precious than the present life
We are in eternity
and need only take the road
that leads to eternal increase
which is eternal lives.*

*I would not walk across this bowery for polygamy
if it pertained only to this earth.
For polygamy is for the resurrection
for the creation and peopling of worlds
and without it there is no kingdom.*

*It is the word of the Lord,
that the only ones who become Gods
even Sons of God
Are those who enter into polygamy.*

*It is written in the Bible,
"In that day shall seven women
take hold of one man saying,
'We will eat our own bread
and wear our own apparel;
only let us be called by thy name
to take away our reproach.' "*

*The government of the United States do not intend
that that prophecy shall be fulfilled,
But the Lord Almighty means that it shall.
Do you not think the Lord will conquer?
I think He will."*

Oh, praise to the man!
Praise to the alchemist Brigham,
Who undertook the task
of transmuting words into
cotton, silk, flocks, tanneries,
sawmills, sugar,
And taking the rawhide objects
and transmuting them into a kingdom.
Praise to the man
who, feet planted among the
fields, tanneries, and flocks,
of the kingdom
Laid hold on eternity
And defied the kingdoms of this world,
scorning the smallness of their grasp.
Praise to the hold on eternity!

But Brigham, you did not prevail,
for the people who came first to this valley
were the people of the kingdom-on-the-run,
polygamists who had
followed the diamond-like revelation
to the point or winner-take-all showdown
with the government and lost,
and then sought remoteness
beyond the caring of the Feds.

"Transients from Orderville"
(these words on the county
tax records in the 1890's)
who after twenty years of living
the United Order and the law of
the Celestial Kingdom,
drifted into neighboring valleys,
each man for himself as the
Order broke up.



The valley was peopled by these,
and the flux of the churched, the unchurched,
the barely churched and the never churched,
who had never known the kingdom,
who were following the scent of what D. W. Woodard
confided to his journal:
"hungry once more for the taste of the soil,"
The down and outers,
and the ever-hopeful.
Their story told by these words
of a freighter-prospecter-gold miner
whose lode had run out and his
money and brick house with it.

Brigham, you did not prevail.
You filled the valleys and the mountains,
But there was a wind in the land,
it swept away the Order
it swept away the Principle,
and the splendid cry of kingdom.
And the people came here
a kingdomless people
moving between the all gone
and the not yet born
measuring themselves against
the soil, the blizzards, the drouth,
the wind and the loneliness,
laboring unknowingly
at the human task
with a slender grasp on eternity.
Then the people left,
and the people died
And the valley is filled
only with the wind
so spare and clean
which blows through the pines
and across the land.

KARL C. SANDBERG's poetry has been published in *Dialogue*, and in various Eastern poetry journals. What appears in *Sunstone* at this time is a fragment of a larger work which will be published as a single volume at a later date.

Mormonism and the Fold

by Scott Kenney

Mormons have long held ambivalent views of other churches and their adherents. In times of conflict and persecution, or when they felt the need to justify their ways, Mormons have sometimes condemned and often ridiculed the beliefs and practices of others. Joseph Smith reported that "all their creeds were an abomination" in God's sight, their "professors were all corrupt," and they drew near to God with their lips, but their hearts were far from him, teaching for doctrines the commandments of men. to Parley Pratt "so-called Christianity" was "the mystery of iniquity, the great whore of all the earth. It has brought the whole earth under a lasting curse . . . in consequence of which the earth is destined to be burned, and few men left."⁶ John Taylor scoffed at non-Mormon religious thought: "I consider that if ever I lost any time in my life, it was while studying the Christian theology. Sectarian theology is the greatest tom-foolery in the world."² And Brigham Young concurred: "I could put on paper all the knowledge of salvation that all the religious sects possess, and put that paper into a snuff-box, and never miss the room it occupied."³

Yet by the turn of the century what little knowledge the "sectarians" might have possessed was seen as a threat. Fearing the inroads of liberal Protestant theology and "higher criticism" of the Bible, Church school administrators banned all non-Mormon books as texts in religion classes, even though Mormon books on the Bible were virtually non-existent. As late as 1958 modern Biblical scholars were categorically denounced as "men without faith, without revelation, without the gift of the Holy Ghost, without a knowledge of the plan of salvation," whose conclusions are based "on speculative evolution, on speculative archeological deductions, and on pure imagination."⁴ More recently young Mormons studying religion at universities are often asked with dismay: "Why on earth would you want to do that when you have *the Gospel* right here?"

On the other hand, even Mormon arrogance has limitations: God did not totally absent himself from European Christendom, for there was Columbus, and the Reformers. Carefully selected excerpts from their writings are quoted daily in our visitor centers. And of course the signers of the Declaration of Independence and framers of the Constitution were inspired, even

though some doubted the divinity of Jesus Christ. Naturally, since most early Mormons were converted from other churches, some truth was acknowledged to exist there: "I have heard Elders preach," said Brigham Young "that there was not a sectarian priest—not a man living upon the earth, or that had lived upon it . . . from the time the Priesthood was taken from the earth until Joseph Smith came, but what went straight to hell fire when he died. . . . This is a mistaken idea. There is only one thing which the people lack on this point, in order that their traditions and former education may do them good, and that is to know how to sever the good from the bad."⁵ Because he knew how to sever the good from the bad, John Taylor was able to be ecumenical: "I was going to say I am not a Universalist, but I am, and I am also a Presbyterian, and a Roman Catholic, and a Methodist, in short, I believe in every true principle that is imbibed by any person or sect, and reject the false. . . . The Catholics have many pieces of truth; so have the Protestants, the Mahometans, and Heathens. . . . I will take out the truth and leave the error."⁶

We can learn much from non-Mormons without sacrificing doctrines or values.

Shortly after the turn of the century, as Mormons began to enter the mainstream of American life, Church leaders discovered that the amount of truth contained in other churches had increased: "The theology of the world has changed since the introduction of the Gospel of Jesus Christ," reported B. H. Roberts. "You can find no minister today to voice from his pulpit the doctrine of infant damnation. You can get no minister today to deny the possibility of continued revelation from God. . . . These modifications in the Christian world's theology . . . have been due chiefly to the truths God revealed through Joseph Smith the prophet; and thousands of eloquent tongues and pens have been employed teaching these truths which have led to the correction of many errors in religion, without knowing the origin of their doctrine."⁷

Recognizing that among modern Biblical scholars were many honest Christians whose years of study might benefit Latter-day Saints, the Church educational system in the mid-1930s sponsored several lectures by prominent scholars from the Chicago Divinity School for seminary and institute teachers. Subsequently, the Church encouraged several of its teachers to further their education at Chicago Divinity School and financially subsidized several who later became prominent in Church education.⁸ Within the last five years, approximately three dozen LDS students have enrolled in graduate religious studies programs at major universities and divinity schools.⁹

"I am a Presbyterian, and a Roman Catholic, and a Methodist . . ."

—John Taylor

There is much of a religious nature Latter-day Saints can learn from non-Mormons. Exercising the discernment suggested by Brigham Young, important insights can be gleaned without compromising Mormon doctrines or sacrificing values. Because Mormons have traditionally remained aloof from other denominations, present opportunities are great. In the near future we may be motivated as much by necessity as by opportunity, for the increasingly diverse cultural backgrounds of Mormons abroad, and the rapidity of change in a pluralistic America may bring home the need for and value of ecumenical exchange and understanding.

"Wo be unto him that sayeth: We have received, and we need no more! . . . Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea . . . and I bring forth my word unto . . . all the nations of the earth? Know ye not that . . . I remember one nation like another?"¹⁰ This warning of Nephi is usually applied by Mormons to "Gentiles" who refuse to accept modern revelation, but it is equally applicable to Mormons who ignore religious experience outside their own tradition. Such religious exclusiveness runs contrary to the idea that *all* of God's children come into mortality with the light of Christ and that their life experience has spiritual significance beyond "getting a physical body."

In Doctrine and Covenants 35:3-6 we have the example of Sidney Rigdon, who *before* he embraced Mormonism "was sent forth, even as John, to prepare the way before me . . . and thou knewest it not. Thou didst baptize by water unto repentance." Before he had even heard of Mormonism, Sidney's baptisms were apparently as valid in God's sight as John the Baptist's.

If, in fact, God remembers one nation like unto another," we might reasonably expect to find many

Sidney Rigdons in the world, implementing a divine plan for diverse groups, nations and races. When the day comes that all will have "One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all,"¹¹ we may be better able to appreciate others' experiences in context, and thereby better understand our own peculiar place in the divine purpose.

At the April 1902 General Conference, B. H. Roberts remarked, "I contemplated some of the movements that are taking place outside of the lines of our Church membership. I called to mind the promise of the Lord that He would bring to pass His great purposes among all the nations of the earth. And while the Church of Jesus Christ of Latter-day Saints is given a prominent part in this great drama of the last days, it is not the only force nor the only means that the Lord has employed to bring to pass those things of which His prophets in ancient times have testified."

To assist those interested in overcoming our "Mormon myopia," *Sunstone* proposes a series of brief articles dealing with theological, historical, and social issues which bear on Christian concerns, from a non-Mormon religious perspective. The first in this series (below), discusses the presidential address of Raymond E. Brown at the convention of the Society of Biblical Literature, held in conjunction with the American Schools of Oriental Research and the American Academy of Religion in San Francisco, December 28-31, 1977. Father Brown's lecture "'Other Sheep Not of this Fold': The Johannine Perspective on Diversity in Christianity in the Later First Century," is considered in connection with twentieth century Mormon attitudes toward the diversity of religious experience. In the next issue, this column will deal with "liberation theology" and the response of Catholic and Protestant churches to the human problems of third world countries. Each essay will be followed by a capsulized update of recent events in religion. The series will continue or end as reader interest warrants. Your comments and submissions are welcome.

NOTES

1. *Journal of Discourses* 3:41.

JD 5:240.

2. *JD* 5:240.

3. *JD* 5:343.

4. Bruce R. McConkie, *Mormon Doctrine*, pp. 353, 354.

5. *JD* 3:204.

6. *JD* 1:1-5.

7. B. H. Roberts, April 1903 *Conference Report*, p. 14. See also the October 1904 Conference addresses of John W. Taylor, Reed Smoot, Hyrum M. Smith and B. H. Roberts. For a recent revival of this view see Truman G. Madsen, "Are Christians Mormon?" *BYU Studies*, Autumn 1974.

8. See Russell B. Swensen, "Mormons at the University of Chicago Divinity School," *Dialogue*, Spring 1973.

9. A feature article on these students is projected for the next issue of *Sunstone*.

10. 2 Nephi 28:27; 29:7.

11. Ephesians 4:4-6.

One Fold

By Scott Kenney

Other Sheep

Raymond E. Brown, a Roman Catholic professor of Biblical studies at Union Theological Seminary, and author of the two-volume *Gospel According to John* in the Anchor Bible series, identifies six religious groups in the Fourth Gospel: the Jews, Crypto-Christians, Jewish Christians, Christians of the Apostolic Churches, Johannine Christians, and Secessionist Johannine Christians. If Father Brown's analysis is correct, the popular Mormon tendency to schematize Christian history in white hat/black hat, saint/sinner, disciple/apostate stereotypes may have to be reexamined. And if he is right, we may learn historical lessons that bear on the extent to which theological and ecclesiastical diversity can flourish within "the body of Christ."

The Jews in John did not believe in Jesus. They put out of the synagogues all who acknowledged Jesus as the Messiah (9:22). They charged Johannine Christians (those through whom the Gospel of John was transmitted) with di-theism—of making Jesus a god. For their part, Brown points out that the Johannine opposition to Jewish cult and temple is "exceedingly sharp." "I think it is derivative from his high Christology that John contends that the most sacred cultic institutions of Judaism have lost their significance for those who believe in Jesus. . . . If the Jewish synagogues have expelled Christians, John's Christianity has negated and replaced Judaism. The believer in Jesus, for John, is the true Israelite."

The crypto-Christians were Christian Jews who remained within the synagogues, afraid to admit publicly

that they believed in Jesus. John attacks such believers in 12:42-43: "For they loved the praise of men more than the praise of God." From their standpoint, says Brown, the crypto-Christians may have considered Johannine Christians as "uncompromising and rigid fanatics determined on eyeball-to-eyeball confrontation . . . whose rudeness to synagogue authorities made expulsion a virtual necessity. Perhaps the crypto-Christians recalled that Jesus was a Jew who had functioned *within* the synagogue, as had James the brother of the Lord, as had Peter and other Christian leaders. Like the recipients of the Epistle to the Hebrews, they may have felt no necessity to have Jesus exalted over Moses, and to have their whole cultic heritage negated."

"Jesus was a Jew who had functioned within the synagogue."

The Jewish Christians were those who had left the synagogues because of their belief in Jesus, and yet whom John criticized because they retained Jewish tendencies and hesitated at his high Christology. These "believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men" (2:23-26). Later, in 6:53-66, the followers of Jesus divide over the question of the eucharist—whether Jesus can really give his flesh to eat. Brown believes this passage is a critique of Jewish Christian churches whose faith John considered to be inadequate.

In 7:3-5 the brothers of Jesus urge him to go into Judea to perform miracles,

"for neither did his brethren believe in him." John's is the only Gospel to say that the brothers of Jesus did not believe. "And this account was written after James, the brother of the Lord, had been an outstanding Christian who died for Jesus in Jerusalem." John's "opposition to the brothers may not be accidental; it may be part of John's polemic against the Jewish Christians, particularly those in Palestine who regarded themselves as the heirs of the Jerusalem church of James. And part of the savage language in 10:11-13 about the hirelings who are not really shepherds of the sheep, who do not protect the sheep against the wolves, may be his opposition to these Jewish Christian leaders who in his mind do not really protect the flock against the Jews." These, says Brown, were the Jewish Christians who balked at saying, before Abraham was, He is (8:25-59).

Christians of the Apostolic Churches are represented by Peter and the other Apostles at the Last Supper. Jesus prays for them, that they may be one. Later, they see the risen Lord. "Nevertheless, these disciples do not seem to embody the fullness of Christian perception. We see this when we compare them, and Simon Peter in particular, with the Beloved Disciple, who is the clear hero of the Johannine community, and whom [John] never lists among the Twelve. The others are scattered at the time of Jesus' passion, leaving him alone, while the Beloved Disciple remains with Jesus, even to the foot of the cross. John goes against all Christian tradition by insisting that there was one male disciple who never denied Jesus. And where Simon Peter denies that he is a disciple, there stands opposed to him, after his three denials, a Beloved Disciple who has not denied Jesus and who has not fled. . . .

"The Beloved Disciple sees the significance of the garments left behind in the empty tomb when Peter does not; he recognizes the risen Jesus when Peter does not. The Johannine Christians, represented by the Beloved Disciple, clearly regard themselves as closer to Jesus and more perceptive than the Christians of the Apostolic Churches. This oneupsmanship of Johannine Christianity is centered on

Christology."

Apostolic Christians, Brown points out, have "a reasonably high Christology." In John 1, four apostles recognize Jesus as the Messiah, the fulfiller of the Law, the Holy One of God, in fact, the sum of God. "But yet they are told they are to see greater things. And at the last supper, even though the representatives of the Apostolic Christians are there, the Johannine Jesus says to Philip, "Here I am with you all this time, and you still do not know me." And why does he not know Jesus? Because he doesn't know that if you have seen Jesus, you have seen the Father. He doesn't have the high Christology of the Fourth Gospel. . . . Even after the Resurrection, the scene with Thomas indicates that the faith of the Twelve can stand improvement." Some Apostolic Christians believe in Jesus as the Son of God through conception without a human father (the Gospels of Matthew and Luke), but Mark, Matthew and Luke show "no hint of pre-existence. They know a Jesus who is King and Lord and Savior from the moment of his birth at Bethlehem, but they give no signs of knowing a Jesus who says, Before Abraham was I AM."

In contrast, the Johannine Christians made several claims for Jesus beyond those made in the other Gospels: "He is the Word who is God's presence from the beginning; the only One who has heard God's voice and see his face. And now that he is descended

For John, Apostolic Christians do not seem to embody the fullness of Christian perception.

from heaven, he is the exclusive means of knowing the Father. Indeed, he is one with the Father."

In ecclesiology, John "gives virtually no attention to the category of Apostle, and makes disciple the primary Christian category." Whereas other New Testament works,

especially Matthew, Luke-Acts, and the Pastorals, show an increasing institutionalization of churches, with interest in ecclesiastical offices, John relativizes the importance of institutions in favor of the living presence of Jesus in disciples through the Holy Ghost.

Brown also finds in Johannine Christianity a "nostalgic sense of estrangement." Jesus "came unto his own, and his own received him not." Only the Beloved Disciple, with whom the Johannine community undoubtedly identified, never abandoned Jesus. Consequently, he is "singled out as the peculiar object of Jesus' love," and "implicitly, the Johannine Christians are those who understand Jesus best, who are like him. They are rejected, they are persecuted, and they are not of this world, for in chapter 17 Jesus says, "You are not of this world, even as I am not of this world."

Nevertheless, in spite of their sense of estrangement and superiority, the Johannine Christians did not break fellowship with the Apostolic Christians, for at the Last Supper the Apostles are commanded "to love one another as I have loved you," and to be one. Consequently, Brown interprets the famous passage of John 10:16 ("And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd") as referring *not* to gentiles who were to come into Christianity, but "to the Johannine Christian attitude toward the Apostolic Christians. They are not of this fold, but they are the sheep of Jesus, they are his own, and they are to walk together so there will be one sheep herd and one shepherd."

"Secessionist Johannine Christians," on the other hand, followed the high christology of John to what they considered its logical conclusion: Jesus was not fully human; consequently, his death had no salvific import. They relativized the importance of earthly life and moral behavior, interpreting the freedom brought by Jesus "as a freedom from the guilt of sin." It is against the heresies of these secessionists that 1 John was written.

But, we may ask, in light of 3 Nephi 15 where the risen Lord tells

inhabitants of the American continent that *they* are the other sheep of whom he spoke, can Father Brown's interpretation stand? It can if we accept the idea that scripture can have more than one meaning, or that it takes on new meanings under new circumstances. It is no contradiction to assert that "other sheep" may have been understood as an admonition for unity among early Christian churches in Palestine, and as a connective image for American disciples as well—or, for that matter, as a reference to "other sheep" in the spirit world visited by Jesus after the crucifixion, according to subsequent Mormon doctrine.

The command was to love one another and to be one.

If Father Brown's exposition of the diversity of Christian churches in the late first century is correct, we venture this inference for contemporary Mormons: early Christianity tolerated significant, strongly held differences of opinion without breaking fellowship. Had the Apostolic Christians lumped all Johannine Christians in with the secessionists and expelled them for their divergent views (emphasis on Jesus' pre-existence, neglect of the virgin birth, unusually high christology, and appeal to the Spirit as authority rather than to ecclesiastical office), we would have been deprived of one of the most sublime of Christian witnesses. One wonders if Mormons two millennia hence, with the advantages of hindsight we presently enjoy over the early Christians, will view twentieth century Mormons as an isolated enclave of sectarians, or as full participants in the body of Christ:

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. . . . For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? The eye cannot say unto the hand, I have no need of this: nor again the head to the feet, I have no need of you."

—1 Corinthians 12:12, 14-16, 21

UPDATE

Hebrew Christians

The American Lutheran Church recently suspended two New York congregations on charges that they have subordinated Christianity to Jewish religions and social customs. Ten to twelve years ago the two churches began a ministry to Jewish people, adopting Jewish rituals and calendar. They are now in the process of merging to form the "Church of Jesus the Messiah," adherents calling themselves "Hebrew Christians."

Palestinian Support

The National Council of Churches has expressed condolences to the Palestine Liberation Organization on the murder of moderate PLO leader Said Hammami in early January. The NCC, the National Conference of Catholic Bishops and the American Friends Service Committee have called for an independent Palestinian state.

Scholars Meet

At the December 28-31, 1977 annual meeting of the American Academy of Religion, American Schools of Oriental Research, and Society of Biblical Literature in San Francisco, Institute teacher and professor at the UCSB Religion Department Gerald Bradford presented a paper on William James. Two LDS students from the Graduate Theological Union at Berkeley, and one from the Claremont Theological School attended the three-day conference.

Several thousand conventioners came from throughout the United States and from several foreign countries to hear eight hundred participants in lectures, seminars and group consultations. Topics ranged from "Feminist Imaging" to "The Nature and Function of the Motive Clause in Book 1 of the Hebrew Psalter," to "On Sufi Spirituality," and "Kantian Hermeneutics and Religious Ethics." One paper on "The Language of the Mormons: A Sociocultural Approach" was scheduled, but the author failed to appear.

Anglican-Roman Catholic Consultation

Summarizing twelve years of bilateral ecumenical work, the Anglican-Roman Catholic Consultation in the United States recently concluded that the two churches are in fact "sister churches" and visible expression of their unity should be made. Though differences still exist on papal authority, the role of women and sexual morality, the report refers to the 1968 agreement of the Pope and the Archbishop of Canterbury that the two churches ought to strive for "unity by stages," and asks, "Must a closer relationship and even sacramental sharing [intercommunion] between us be delayed until all Anglicans and all Roman Catholics throughout the world agree on every point that the other thinks important . . .?"

One Fold

Jehovah's Witness Decline

Jehovah's Witnesses report the first decrease in the number of active members since World War II. In 1977 U.S. membership dropped 2.6% to 530,374, and over the past two years the number of American converts has dropped 65%. Witness leaders had reportedly predicted the end of the world in 1975.

Argentina

Fifteen Jehovah's Witnesses were recently arrested in Argentina, where they had been banned since 1976. They were later granted provisional liberty, though Jehovah's Witnesses, as well as members of the Hare Krishna movement and Divine Light Mission, remain banned by the military government as detrimental to national security or public order and morals. In February the government announced that all religions other than Roman Catholic would have to be registered.

Gay Ordinations?

A United Presbyterian task force concluded a 15-month study in January and reported that there is nothing in the church's constitution which would prevent the ordination of homosexuals provided the candidate is approved by the ordaining presbytery. The report recommended decriminalization of private homosexual acts between consenting adults, and legislation prohibiting discrimination in housing, employment and public accommodations. A minority report suggests that homosexual persons should be encouraged toward reorientation or celibacy.

Episcopal Schism

On January 28 four new bishops were consecrated to lead the "Anglican Church of North America," a traditionalist group protesting the Episcopal Church's ordination of women priests and modernization of the Prayer Book. The new church claims 100 parishes and 10,000 members.

Catholic Lay Ministers

In "Lay Ministers for Tomorrow's Church" (*America*, February 4, 1978), Donald F. Brophy describes the increased activity of lay people in the Roman Catholic church since Vatican II: "Lay people are preaching, caring for the sick, administering some of the sacraments, serving as chaplains, instructing converts, leading prayer services, giving retreats and providing counseling and spiritual direction. In Brazil, the Philippines and the Dominican Republic, lay people are serving as pastors of parishes. They are not usually called 'pastors'; they have titles like 'president of the assembly,' but, for all real purposes, they are pastors . . . elected by their peers."

Brophy predicts "The 20th century may well be remembered in future church histories as the century of the lay person." He declares "priests must surrender any pretensions about having a higher or more perfect call within the church. The community itself is called, not just a few selected individuals."

Reviews

BOOKS

The Peoples of Utah

Helen Z. Papanikolas, editor
Utah State Historical Society, 1976
472 pages, index; \$7.50



It is easy to think of Utah as a place sociologically apart from other areas of the United States. In many ways it is unique in its peculiar socio-religious composition—Mormon vs. Gentile, "saint" vs.

"liberal," and a host of other dichotomous characterizations that rise out of the fact that Mormons predominate in the state. Indeed, as Dean May maintains in an article soon to be published in the *Harvard Encyclopedia of American Ethnic Groups*, the Mormons in themselves constitute a legitimate ethnic community. But a close examination of Utah's social make-up quickly reveals a vast landscape of divergent ethnicities and a cultural diffusion that frequently cuts across the often ill-defined Mormon-Gentile boundary.

Utah has a unique socio-religious composition.

Consequently, *The Peoples of Utah*, a Utah State Historical Society Bicentennial publication, was long overdue and represents a valuable contribution, both historically and sociologically, to an understanding of Utah's demographic and cultural proportions.

The volume is capably edited by Helen Z. Papanikolas, long a student

of Utah ethnicity. It combines the talents of eighteen authors, most of them members of the particular groups about which they write. Beginning with three brief essays dealing with Utah's Native-American heritage and ending with a detailed social history of "The Spanish Speaking People of Utah," the book

"The Peoples of Utah . . . demands the attention of anyone seriously hoping to comprehend the complexities of life in Utah."

covers virtually every national and ethnic group of measurable proportions that has had a part in the state's history, with the notable and unexplained exceptions of the Basques and the Northern Shoshones.

Papanikolas has contributed an article on the Greeks in Utah and also collaborated with Alice Kasai in examining the Japanese life in Utah. Other contributors range from professional historians such as Davis Bitton and Floyd O'Neil to writers trained in literature and journalism like William Mulder and Jack Goodman. In almost every case, Papanikolas selected experts who understand the groups with which they deal. Notable among these are Phillip Notarianni, Joseph Stipanovich, and Ronald G. Coleman, a historian at the University of Utah who has immersed himself for several years in the study of what he calls in the book "Blacks in Utah History: An Unknown Legacy." An additionally appropriate selection along these lines

was William Mulder's, whose lifetime interest in the Scandinavian immigrant has pioneered the ethnic history in Utah. With few exceptions the other choices were of equal ability, making a competent and interesting collection of articles.

Papanikolas has managed to blend well the collage of articles that constitute the volume. Using chronological order based upon general arrival dates of the various groups, she has been able to present a nearly equal treatment of all peoples of Utah. Each essay is approximately thirty pages long, well-illustrated, and of homogenous purpose, i.e., to present a broad evaluation of the heritage, history, and culture of each group within the Utah milieu. While the quality of the articles varies, the general scope does not. The editor also brings cohesion to the collection through her fine introduction and a careful positioning of the various sections. In short, *The Peoples of Utah* is a very readable book and one that demands the attention of anyone seriously hoping to comprehend the complexities of life in Utah, both past and present.

The Peoples of Utah has only a few problems that are not understandable and excusable given its format and huge task. One of these is the nearly universal tendency of the authors to praise their subject groups while ignoring as much as possible the negative side of their histories. It would seem from this study that all of Utah's social and criminal problems, for example, had no ethnic proportions and were consequently

"The Mormons in themselves constitute a legitimate ethnic community."

the result of purely universal tendencies among the individual groups. This, of course, does not wash with the book's other assertion that each group "left us a unique and rich legacy" of positive qualities, for where there are unique qualities in a positive sense there are certainly unique qualities in a negative one as well.

Moreover, the book is marked by a problem common to most Salt Lake-area writers who tend to believe that the rest of the state is unworthy of their attention and that Salt Lake City and its environs *are* Utah. *The Peoples of Utah*, while not as blatant in this regard as some writing (*Utah Holiday* magazine, for example), tends to equate experience in the capital city with that in the rest of the state, which is nonsense, of course, however much various ethnic groups have congregated in the Salt Lake area. The neglect of Ogden, perhaps the most cosmopolitan city in the state outside of Salt Lake City, is an example of this.

Despite these few shortcomings, *The Peoples of Utah* is a book that should occupy a place on the bookshelf of every conscientious citizen of the state. As Melvin Steinfield pointed out in his *Crack in the Melting Pot*, various ethnic groups must either come to a position of understanding, appreciation, and cooperation in America or we must consign ourselves to the spiraling turmoils of racism and discrimination that "have brought us to the brink of self-destruction, face-to-face with the greatest challenges of our conscience as well as our survival." In Utah, with its truly unique ethnic heritage, this warning and this book go a long way toward helping us interpret the progress of all the Peoples of Utah.

Gene A. Sessions

Gene Sessions teaches history at Weber State College in Ogden, Utah.

**I'd Rather Be Born Lucky Than Rich:
The Autobiography of
Robert H. Hinckley**

By Robert H. Hinckley and
JoAnn Jacobsen Wells
Brigham Young University Press
No. 7 Charles Redd Monographs
in Western History, 1977
160 pages, \$4.95



By any reckoning, Robert H. Hinckley is a remarkable man. Very few of Utah's native sons have compiled such an outstanding record of service in so many different areas—business, agriculture, education, and perhaps

most notably, government service and politics. Certainly his story deserves to be told. Despite the title, a great deal more than mere luck was responsible for Hinckley's successes and his community and his country have been richer for his contributions.

This volume recounts Hinckley's origins from Mormon pioneer stock in central Utah, his early life in Provo and education at Brigham Young High School, and his courtship and marriage of Abrelia Clarissa Seely. He served a mission to Germany (where he met another young Utahn named Marriner Eccles), taught in North Sanpete High School, opened an automobile dealership, and was elected to the state legislature at the age of twenty-eight. Two years later he was elected mayor of Mt. Pleasant.

The most significant part of the book for historians begins with the Great Depression and Hinckley's move to the nation's capital to do his part in the relief effort of Franklin D. Roosevelt's "New Deal." Hinckley became Assistant Secretary of Commerce for Air in 1940, playing an important role in the building of Washington's National Airport. His efforts also helped give thousands of young men rudimentary flight training, anticipating the mobilization of the country's aviation resources prior to World War II.

Other significant government and private sector service in the early 1940s prepared him for his part with Ed Noble in the early 50s, in the creation of the ABC television network. His interest in the political arena spurred him to establish the nonpartisan Hinckley Institute of Politics at the University of Utah in 1966. In fact, the scope and diversity of Robert Hinckley's undertakings make it impossible to do him justice in a brief recapitulation.

But saying that Hinckley is a remarkable man is not quite the same as saying this is a remarkable book. To the contrary, this seventh number in the Charles Redd Monographs in Western History has several shortcomings that demand comment. The prose style is uneven and awkward in places; the tone often resembles a kind of rambling oral history memoir rather than the polished writing we might expect of a

man of distinction. It is a little difficult to determine to what audience the book was directed. While scholars will find unnecessary the accounts of historical events about which Hinckley possessed little special knowledge (e.g., the choice of the Democratic Party's vice-presidential candidate in 1960), the general reader will probably learn more than he really wants to know about relief measures in the 1930s or contract settlement at the end of World War II.

**"Very few of Utah's
native sons have
compiled such an
outstanding record of
service."**

For the most part, it is evident that the editors did their homework and put Mr. Hinckley's papers to good use in reconstructing his story, but a few factual errors remain: The Texas Congressman who first brought Lyndon Johnson to Washington was named Kleberg, not Klebert; Johnson was majority leader in the 1950s, not Democratic whip of the Senate; and at one point (page 83) the implication seems to be that the Second World War began in Europe in the spring of 1939 rather than on September 1. There are a few typographical errors but not so many as to be distracting. We suspect that the author occasionally indulged in namedropping, but hearing first-hand about his dealings with Fiorello LaGuardia, Lucius Clay, Jimmy Doolittle, James Forrestal, Jesse Jones, Elmer Davis, and a score of other important historical personages is half the fun.

Hinckley is not reluctant to tell you where he stood concerning the events he witnessed and that may constitute the most valuable part of this work. He was a Democrat all his life "because Democrats were for people," while "Republicans were in favor of things—things like high tariffs to protect business." Some readers may take issue with his assertion on two separate occasions that "Roosevelt and Hopkins together are the reason America didn't go communistic.

During the Hoover Administration, the American populace was ready to go communistic." But few will quarrel with his conclusion that "political wallflowers don't make our democracy work" and that the best way to improve the system is, in Harry Truman's words, "to improve the breed" of politicians. That much Robert Hinckley seems to have tried very hard to do, and if this book inspires more people, young or old, to emulate his example of public service, it will have been well worth the effort.

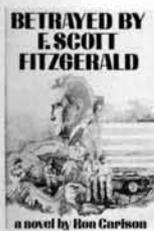
F. Alan Coombs

DR. F. ALLAN COOMBS is on the faculty of the University of Utah. Currently he is a visiting professor of history at the University of Hawaii.

Betrayed by F. Scott Fitzgerald

By Ron Carlson

W. W. Norton, 1977 \$7.60



No, this is not a novel from a recently discovered manuscript of F. Scott Fitzgerald. Notice, there is no comma after the *Betrayed* in the title. What it is is the story of a rather unlikely

hero named Larry Boosinger who, struck by what he considers to be the silliness and hypocrisy of the graduate school scene (where he is a teaching assistant), climbs into his old truck and heads for bohemia where "all that glitters should be gold" and where he hopes to get some serious writing done.

What may be of particular interest to this audience is the fact that the novel takes place in Utah. The author, Ron Carlson, is a graduate of the University of Utah where his hero, Boosinger, presumably attends. Most of us are aware of a number of books, from Mark Twain's *Roughing It* to Scowcraft's *The Ordeal of Dudley Dean*, which humorously and/or stereotypically portray Mormondom as sort of a homogenized never-never land. Carlson, however, does not feel compelled to comment at all on the Mormon Church or the Mormon culture. Boosinger seems to be involved in the larger issues of life.

He is a Fitzgerald fan and consequently looks for Romance, for

what life can be instead of what it is. He says that people should try to be the best or the worst, partly because the middle ground is so crowded. Boosinger and his roommate, Eldon Robinson-Duff, an amazingly perceptive Vietnam Veteran who wears a football helmet to conceal a war injury to his head, seek solace and meaning in old songs and old movies, cheap ginger ale, and fishing in the Uinta Mountains.

In bohemia, Larry is beset by nothing but writer's block and the unwanted advances of a female acquaintance. So, in search of the pure life, he returns to the Salt Lake Valley, this time to an area south of Draper where he gets a job at the Flying W gas station.

Just when Larry thought his life was turning out like a boring grade B movie, it suddenly begins to look like an exciting grade B movie. He becomes innocently connected to the nefarious and illegal actions of the owner of the Flying W and is sent to the Utah State Penitentiary. Here he spends his time working on the gardening detail, playing baseball on the prison team and planning an escape for himself and his teammates.

On the night of their getaway, the men run across the playing field and begin helping each other scale the wall that separates them from freedom. They must be careful not to be spotted by the beam of light that sweeps the prison grounds from the lookout tower. While the rest of the men manage to scale the fence, Larry and the injured team pitcher slump against the inside of the wall, unable

"Ron Carlson has written an excellent first novel."

to climb. The beam of light sweeps across them at least forty times, but Larry no longer pays it any mind. They stand up straight and, taking their time, ascend the wall.

"Sitting on top, straddling that long horse, I looked back at the beam mad as I could be. Can you believe things are like this in our prisons in the

United States of America today?

No one was watching."

Ron Carlson has written an excellent first novel. His lucid and amusing style portrays Larry Boosinger as a man who could be anything. A man, however, you can't help but like. Written in first person, the narrative moves at an astounding rate. But don't read too fast—otherwise, you'll miss some of the delightful bantering and musings, the incisive characterizations, and clever turns of phrase.

Larry escapes from prison, and with the help of his friend, Eldon, clears his name and brings the owner of the Flying W to justice in a heroic scene that culminates at a demolition derby, complete with a daring race, a heart-stopping crash, and a rescue by the police.

F. Scott really didn't betray Larry Boosinger. He merely misled him. Life does have its moments of perfection and romance in the company of good friends and good fortune—and in this case, a good book.

Linwood E. Rich

LINWOOD E. RICH is a free-lance writer and student at the University of Utah.

THEATER

Liberty Jail, book and lyrics by Orson Scott Card, music by C. Michael Perry, presented 9 Feb.-11 Mar. 1978 at the Valley Center Theatre, Provo, Utah.

The temptation to try to hit the jackpot with a popular Mormon musical appears almost too much for our Mormon playwrights to resist in the wake of *Saturday's Warrior* and *My Turn on Earth*.

Orson Scott Card has given in to this temptation following his valiant *Stone Tables* and his charmingly successful *Father, Mother, Mother, and Mom*. This time, however, he picked an inappropriate vehicle for a musical.

The original version of *Liberty Jail*, which had no music, was produced at Mills' Barn in Provo in 1976. It enticed us to think and feel through some of the prophet Joseph Smith's internal struggles during the long confinement

with his counselors, ambitious Sidney Rigdon, loyal Hyrum, and others.

That long-ago production made up in moving, natural dialogue and solid human insight (gifts which Card seems to be refining beautifully) for a lack of theatrical tautness (which continues to plague him, though he seemed to be getting a good hold on it in *Father, Mother, Mother, and Mom*). We experienced what good theatre, felt through to the very end, should do for us. Even the near zero production budget was no barrier.

The new musical version is another matter. It is, of course, laudable that Card was willing to let a substantially less experienced colleague, a composer, sharpen his teeth on his work. Gratefully, he also has the courage and humility to bring his plays out in the open, so that both he and we can better feel and learn.

The sadness lies in disturbing a well-crafted work by adding less well-crafted lyrics and music which seem to be stuck abruptly into an already jittery dramatic line. The original was far superior. The medium—without music—was more appropriate to the nature of the message; can you imagine *Fires of the Mind* as a musical? To fit sopranos into the show in order to make a more interesting vocal ensemble strained the story line into awkward artificiality, and one suspects that Card should have spent his time on tightening and heightening the original script rather than on trying to integrate it with this rather flat, uninventive musical score.

After all, *Saturday's Warrior* was not the only sold-out play in Utah. *Fires of the Mind*, *Huebener*, and Card's own *The Apostate* played to standing room only audiences at BYU, and none of them were musicals.

Nor did the modest Valley Center Theatre production transcend the problems of the script and scoring. There was occasionally an honest moment, particularly with the character roles, which usually have an easier time of it, and especially from young Alex MacRae, played by Arlen Card, the playwright's youngest brother. But the most honest, touching, moments came from the script itself, often in spite of superficial delivery.

What can be done with such a promising script—that failed to keep its promise? Revise it again; leave out the music (it offends); and then have it directed sensitively, with an adequate production budget, in a better facility. It deserves better—the basic material is right and honest and powerful.

And then, if Card must write a

popular Mormon musical to cash in on the lucrative *Saturday's Warrior* audience, let him choose a different topic—and find a composer who can match his script. There *are* some in the Church.

Clayne Robison

CLAYNE ROBISON is artistic director of the BYU Music Theater, where he has produced classics and modern operas with enviable success.

A Mormon Associations

MHA

The 1978 convention of the Mormon History Association will be held on the Utah State University campus in Logan, Utah, May 5-7. Papers will be presented on B. H. Roberts as historian, the role of Joseph Smith in America religious history, the influence of secular and international trends on historical writing, a study of Lucy Mack Smith's history, and a panel discussion on book reviewing. Mormon economic history will be treated in papers on Brigham Young and Heber J. Grant as businessmen, Utah's early silk industry, early LDS welfare activities, and the demography of Cache Valley. Also scheduled are papers on millennialism during the 1860s, the early Reorganized Church, Christian socialists among the Mormons, the polygamy missions of the 1850s, the Jaffa colony, strains in anti-Mormon society, women's history, the Morrisites, and visual images of Mormonism.

May 5 bus transportation will be offered from Provo, Salt Lake City, and Ogden, with commentators on board. Stops will be made at Willard to view historic stone houses, and at Brigham City for box lunch and a short session on temple architecture in the Brigham City Tabernacle. After opening sessions and a barbecued

steak dinner at Logan that evening, James Arrington will present his delightful one-man show, "Here's Brother Brigham."

All interested in Mormon history are invited to attend. For registration materials call or write Larry C. Porter, P.O. Box 7010, Provo, Utah 84602 (801-374-1211 ext. 3691).

AMCAP

The Association of Mormon Counselors and Psychotherapists (AMCAP) holds regular meetings relating to psychological services in Mormonism. Those interested should contact Burton Kelly, C-273 ASB, BYU, Provo, Utah 84602 for specifics about upcoming meetings.

ALMA

The Los Angeles chapter of Associated Latter-day Media Artists, will hold their annual banquet April 28. A fireside in the Glendale Center Theater is planned for April 30.

ALMA recently organized chapters in Utah and Washington, D.C. The Utah chapter plans a mid-March fireside. An ALMA member roster is available through any of the three chapters. For more information, contact Gordon Jump in Los Angeles (246-3779), Mike Helmantoler in Washington, D.C. (588-4683), or Robert Starling in Salt Lake City (363-2040). Or write ALMA, P.O. Box 3732, Hollywood, California 90028.



DRAMATIZED CASSETTE PROGRAMS

Fullness of Times Church History Dramatizations

Transcribed from an old radio series, this program consists of 40 stories on 20 cassettes and describes the founding and establishment of the LDS Church. Young and old will enjoy and learn from this collection. (FT-20)

69⁹⁵

Hallowed Journey Book of Mormon Dramatizations.

The pages of the Book of Mormon come to life with this series of forty dramatizations created by a cast of 75 actors. Written and directed by Luacine Clark Fox. An excellent learning and teaching tool. (HR-20) Reg. 109.95

79⁹⁵



Journey to Bethany

The Life of Christ

This masterpiece, complete with sound effects and original music, is the most beautiful dramatization ever produced. Now available for the first time on convenient, compact cassettes. (JB-11)

59⁹⁵

Scriptures on Cassette Four-in-One Combination

1. Book of Mormon
2. New Testament
3. Doctrine & Covenants
4. Pearl of Great Price

The Quad **89⁹⁵**

Triple Combination

Book of Mormon, D & C Pearl

69⁹⁵

Book of Mormon **39⁹⁵**

New Testament **29⁹⁵**

D & C, Pearl of Great Price **29⁹⁵**



Masterfully narrated by **Dr. Lael J. Woodbury**



The Voice is the Difference

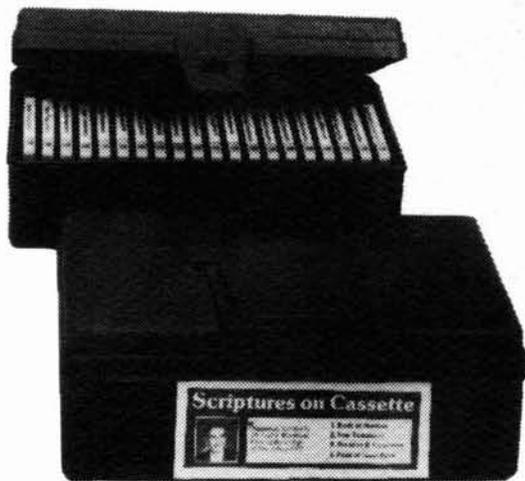
Scriptures on Cassettes should be a lifetime of value to your family. Order the voice that you'll enjoy listening to for years and years.

Comparison Tape

Hear various narrators of the scriptures when compared to Dr. Lael J. Woodbury. Know before you buy which voice you will prefer in your home. **\$1.00 Deposit** (Refundable when returned)

Joseph Smith Story

The dramatic life of the Prophet is presented by a full cast of actors, sound effects and music. This presentation will be enjoyed by all, young and old. An excellent gift. (CR-1) **4⁹⁵**



Finest Narration

When you purchase narrated scriptures you are buying a narrator who understands the scriptures and has a voice that is pleasing to listen to. Listener's Digest narration has been enjoyed by LDS families for over 6 years. (see our comparison tape offer)

40 High-Quality Cassettes

Each can be used on any cassette recorder, and can be easily indexed for ready reference.

Lifetime Warranty

Free replacement of faulty cassettes for as long as you own the tapes.

New Plastic Carrying Cases

The two heavy vinyl storage cases are designed to protect your cassettes as you use them in your car and home. Dustproof, durable and compact.



For the missionary or missionary-to-be

The Testimony of Joseph Smith

The story of the Prophet in his own words as found in the Pearl of Great Price narrated with great feeling by Dr. Lael J. Woodbury. Many missionaries now memorize this testimony. The cassette will be a great tool to any teacher of the Gospel. (LD-5) **4⁹⁵**

ORDER BY MAIL OR PHONE

Cassette Digest

275 East Center Provo, Utah 84601
Provo 375-5555 Salt Lake 355-2500

INDEPENDENT
DEALERS
WANTED

- The Quad \$89.95
- Triple Comb \$69.95
- Book of Mormon \$39.95
- New Testament \$29.95
- D & C, Pearl \$29.95
- Fullness of Times \$69.95
- Hallowed Journey \$79.95
- Journey to Bethany \$59.95
- Joseph Smith Story \$4.95
- Testimony of Joseph Smith \$4.95
- Comparison Tape
- FREE Cassette Catalog

Utah residents add 4 3/4% tax. Add shipping cost \$1.50.

Total of check enclosed \$ _____

Bank Card # _____ Expires _____

Name _____

Address _____

City _____ State _____ Zip _____

Sunstone, P.O. Box 2272
Salt Lake City, Utah 84110



Address Correction Requested

Non-Profit Org.
U. S. POSTAGE
PAID
Salt Lake City, UT.
Permit No. 2929