

# SUNSTONE

## THE FOLKLORE OF MORMON MISSIONARIES

*On Being Honest by William A. Wilson*

VOLUME SEVEN

\$2.50

NUMBER ONE



HE SAID, "GENTLEMEN, I HAVE HERE A GLASS OF POISON. IF YOU WILL DRINK THIS POISON AND REMAIN ALIVE, I WILL JOIN YOUR CHURCH, NOT ONLY MYSELF BUT MY ENTIRE CONGREGATION." AND HE SAID, "IF YOU WON'T DRINK THIS POISON, WELL, THEN I'LL CONCLUDE THAT YOU ARE FALSE MINISTERS OF THE GOSPEL, BECAUSE SURELY YOUR LORD WON'T LET YOUR PERISH." AND SO THIS PUT THE MISSIONARIES IN KIND OF A BIND, SO THEY WENT OFF IN A CORNER AND GOT THEIR HEADS TOGETHER, AND THEY THOUGHT, "WHAT ON EARTH ARE WE GOING TO DO?" SO FINALLY, AFTER THEY DECIDED, THEY WENT BACK OVER AND APPROACHED THE MINISTER AND SAID, "TELL YOU WHAT—WE'VE GOT A PLAN." THEY SAID, "YOU DRINK THE POISON, AND WE'LL RAISE YOU FROM THE DEAD."

# SUNSTONE

VOLUME SEVEN, NUMBER ONE

JANUARY-FEBRUARY 1982

*Publisher/Editor*  
PEGGY FLETCHER  
*Managing Editor*  
SUSAN STAKER OMAN  
*Associate Editor*  
LORIE WINDER  
*Assistant Editor*  
NICOLE HOFFMAN

*Poetry Editor*  
DENNIS CLARK

*Art Director*  
MICHAEL ROGAN  
*Assistant Art Director*  
BRIAN E. BEAN

*Business Manager*  
BRUCE BENNETT

*Advertising*  
CONWAY SNYDER  
PATRICIA WALTON

*Circulation/Promotion*  
REBECCA T. HARRIS  
RENEE HEPWORTH  
MARK JARDINE  
DEBBIE DUPONT

*Production*  
KERRY WILLIAM BATE

*Staff*  
GARY HOFFMAN  
SUSAN KEENE  
MARY LYNNE RICH  
JOHN SILLITO  
CHRIS THOMAS  
MARK THOMAS  
FINETTE WALKER

*Financial Assistants*  
SHAWN GARCIA SCHOW

*National Correspondents*  
James W. Lucas, **New York City**;  
George D. Smith, **San Francisco**;  
Bonnie M. Bobet  
and Charlotte Johnson, **Berkeley**;  
Joel C. Peterson, **Dallas**;  
Anne Castleton Busath, **Houston**;  
Kris Cassity and Irene Bates, **Los Angeles**;  
Susan Sessions Rugh, **Chicago**;  
Janna Daniels Haynie, **Denver**;  
Allen Palmer, **Rexburg**;  
Anne Carroll P. Darger, **Boise**;  
Renee Tietjen, **Boston**;  
Curtis Burnett, **Washington, D.C.**;  
T. Eugene Shoemaker, **Sacramento**;  
Diane Bennion, **Seattle**;  
Kathryn F. Fowles, **Menlo Park**;  
Stephen Durrant, **Provo**;  
Thomas McAfee, **San Diego**;  
Marjorie Spencer, **Ogden**;  
Bellamy Brown, **Phoenix**;  
Roger Thomas, **Bloomington**.

SUNSTONE is published six times each year by the Sunstone Foundation, a non-profit corporation with no official connection to The Church of Jesus Christ of Latter-day Saints. Articles represent the attitudes of the writers only and not necessarily those of the editor/publisher or the editorial board.

Manuscripts for publication should be submitted in duplicate, typewritten and double-spaced, and should not exceed six thousand words. For increased readability, SUNSTONE discourages manuscripts with excessive footnoting.

Subscriptions are \$14 for one year, \$27 for two years, and \$38.50 for three years. Overseas subscriptions are \$20 per year. 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.

Send all correspondence and manuscripts to SUNSTONE, P.O. Box 2272, Salt Lake City, Utah 84110 (Phone 801-355-5926). Unsolicited manuscripts should be accompanied by sufficient return postage.

Copyright © 1982 by the Sunstone Foundation. All rights reserved. Printed in the United States of America.

CONTEMPORARY	32	ON BEING HUMAN: THE FOLKLORE OF MORMON MISSIONARIES Was that really one of the Three Nephites?	WILLIAM A. WILSON
	14	GOthic GONE AWRY: VISITING THE JORDAN RIVER TEMPLE A non-Mormon takes a look	RAY OWNBEY
RELIGION	16	PROCESS PHILOSOPHY AND MORMON THOUGHT Two views on a progressing God	FLOYD H. ROSS
	26	A RESPONSE	STERLING M. MC MURRIN
	28	AN ATTEMPT AT RECONCILIATION An LDS scientist examines creation and evolution	ROBERT C. FLETCHER
HISTORY	46	B.H. ROBERTS AT THE WORLD'S PARLIAMENT OF RELIGIONS (1893) A foray into an ecumenical jungle	DAVIS BITTON
	41	NEW PERSPECTIVES ON THE MORMON PAST: REFLECTIONS OF A NON-MORMON HISTORIAN Second in a series on the writing of history	LAWRENCE FOSTER
FICTION	7	THE GENEALOGY OF DELLA B. PAULSEN Winner of the 1982 D. K. Brown Memorial Fiction Contest	JOSEPH PETERSON
INDEX	53	VOLUME SIX, 1981	GARY P. GILLUM
POETRY	52	THE CORNER WINDOW OH HOW TO BE THE WIND	STEPHEN GOULD LINDA SILLITOE
DEPARTMENTS	2	READER'S FORUM	
	3	SCRIPTURAL COMMENTARY	
	3	PARADOXES AND PERPLEXITIES	
	5	ISSUES OF INTIMACY	
	59	LAW OF THE LAND	
	64	GIVE AND TAKE	

## Editors' Note

You may have been searching in vain for a favorite column such as *One Fold, Update, People, or Mormon Media Image*. These columns, as well as book reviews and notices, will be available monthly in THE SUNSTONE REVIEW but will no longer appear in the magazine. Instead we will run a series of columns including *Paradoxes and Perplexities, Issues of Intimacy, Law of the Land, Scriptural Commentary, and Give and Take*.

# Readers' Forum

SUNSTONE welcomes letters from our readers and prints a representative sample of opinions. All letters represent the attitudes of the writers and not necessarily those of the editors or publisher. To be considered for publication, letters should not exceed 300 words and may be edited for reasons of space and clarity. A more lengthy letters will be treated like a manuscript submission.

## Art Should Edify

Brother Keele's statement that lofty ideas require lofty modes of expression is a point well taken. The Mormon dramas should not be judged against the backdrop of Grande Opera, however, being a form of popular entertainment on the same level as the movie. I attend few popular movies any more, having found most superficial, sensationalistic, and generally devoid of any intellectual stimulation. Beyond lacking any spiritual value, for the most part even the "spiritual substitute" of sentimentality seems largely out of vogue. Their strength, if there is any, is generally in characterization or in the technical aspects. Technically, the Mormon plays range from good to excellent, at least when one considers the facilities available. They have been known to be sentimental, and yet have surprising depth of character and theme (once again keeping in mind these are meant to be popular entertainment). I have found many of the Saturday's Warrior songs to be quite moving, for example, and increasingly so the more I have listened to them. They make me think and feel, on a spiritual plane.

As for these plays committing aesthetic sin or blasphemy, I believe Brother Keele should be careful of judging the aesthetic tastes or level of others. I firmly believe that many people are moved and caused to think deeply by these dramas. I believe many have been touched by the Spirit as they have for the first time internalized these ideas. Many of these would have slept through "The Woman Without a Shadow," I'm sure. Perhaps a lack of musical education precludes many from enjoying opera, but this in no way implies that they are not well educated in other fields, academic or not, or that they are not just as spiritually elevated as those

who do like opera, as the term "aesthetic sin" would imply.

Similarly, Brother Reynolds is quoted in the same issue of SUNSTONE as calling literature that substitutes sentimentality for spirituality unworthy of us. Another point well taken. But once again let us beware not to judge a thing without spiritual merit just because we were not moved. Mark Twain must not have been spiritually touched by the Book of Mormon to have called it "chloroform in print." Once again the novels referred to should not be judged against serious literature, but against drug store romances and cheap paperbacks. They are casual reading, on the level of entertainment rather than art. Though they can be superficial and sentimental, I find even the clumsiest didacticism more edifying than the cheap thrills of sensationalist novels. Though I prefer more serious fiction, I do not regard those who prefer the other as automatically spiritually inferior because of it.

Mormondom needs not only art worthy of her, but entertainment worthy of her as well. If entertainment detracts from art, the answer is certainly not to stop producing good entertainment, but to produce more meaningful art and to educate our audience. Mormon art and Mormon entertainment ought to edify. A Mormon's very life ought to be centered around his own and others' progression. Both the writer of operas and of musicals should use the finest their respective modes have to offer to help their audiences to see, think, feel, and grow.

Benson Y. Parkinson  
Ogden, Utah

**The Orthodoxy Question**  
After reading Michael Hicks article

entitled "Do You Preach the Orthodox Religion?" I must say that it sounds very reminiscent of the historical accounts of heretics as recounted by Elaine Pagels in her book, *The Gnostic Gospels* (1979).

It has always been my understanding that the "Gospel" embraces all truth. But as with the history of mankind, truth has always taken a back seat to the orthodox teachings of the day. It seems to me that one day we all, whether great or small in the kingdom, will be required to give a detailed accounting as to how we dealt with truth when it presented itself. As things are today, it seems that the heresy question cannot be resolved at the orthodox organizational level. Therefore it appears that any attempt to do so would do nothing more than bring about one's own ostracism.

It is my humble prayer to all those who are desperately earnest in reconciling the heresies of these latter days, to search out their own theological roots. If I may suggest, a good place to embark in this truth seeking venture would be in the *Ugaritic Texts* of Ras Shamra. A couple of unforgettable books listed here should open new doors for new truth inspiring concepts in understanding latter day theology: E. Theodore Mullen, Jr., *The Assembly of the Gods*, Ann Arbor, Michigan, Edwards Brothers, Inc., 1980; Conrad E. L'Heureux; *Rank Among the Canaanite Gods*, Ann Arbor, Michigan, Edwards Brothers, Inc. 1979. Both of these books are a part of the Harvard Semitic Monograph Series and are distributed by Scholars Press of Chico, California.

In closing I would admonish all those who love truth and are not afraid of where the truth may lead them, to diligently test and prove all things and hold fast to that which is good (1 Thes. 5:21).

Robert G. Frie  
Tyler, Texas

## Liberal Do Gooder

Your September-October issue of John C. Bennett and his article "From Christian Faith to Social Ethics" was to say the least very disturbing.

Mr. Bennett speaks like the typical liberal "do gooders" that have gotten us into the economic problems we now face and the same ideas that have put France into socialism and the rest of Europe on the way.

Men like that are either blindly led astray, or have additional ambitions of power. They speak as though without government controls, give away programs, etc. that the deprived would continually worsen. With that

thinking I ask myself, how did mankind ever make it to 1930 when the "new deal" started the do gooder thinking. Life was so terrible then; no opportunity to pay back a national debt. Never having experienced the effects of inflation, nor all of the red tape required to start a business within the bounds of such a gracious government. Yet they seemed to be all right! Large slums or ghettos were

not common place. Convicted murderers do not have the humanitarian rights to put off the execution indefinitely. It goes on and on.

There is one thing I realize from these men. As long as they can persuade the public as they have done so far, my investment portfolio for high inflation assets will stay in effect.

Dell Chryst

# Scriptural Commentary

## ON ISAIAH

Steve Christensen

Probably one of the most interesting yet perplexing books of the Old Testament is the book of Isaiah. In this issue of Commentary we bring to your attention some interesting extracts regarding various aspects of the book of Isaiah.

### Major Themes from the Book of Isaiah

1. Remnant to Return: 1:9; 2:3; 4:3; 10:20-22; 11:16; 15:9; 18:7; 37:32; 44:28.
2. Messianic prophecy related to Christ's first coming: 1:18; 7:14-15; 9:2-7; 11:1-5; 6:9-10; 7:10-16; 8:17-18; 16:4-5; 22:21-25; 25:8; 28:16; 32:1-4; 41:11; 41:27; 42:1-8, 16; 45:20-25; parts of 49:1-13; 50:4-7; 52:3-15; 53; 61:1-3; 63:9; 66:7.
3. Messianic prophecy related to the Second Coming: 2:10-21; 4:4; 9:18-19; 10:16-34; 11:4-5, 14-16; 13:6-22; 24:6-23; 25-26; 30:27-33; 31:9; 33:11-17; 34; 40; 60:19-22; 61; 63-64.
4. The latter-day restoration: 2:2-3; 5:26-30; 11:10-14; 14:1-3; 18; 24:13-16; 26:15-18; 28:5, 9-14; 29; 32:15-20; 33:4-6; 41; 43; 44; 49:1-6, 22; 54; 60-61.
5. The Gathering: 2:2-3; 10:22; 11:11; 14:1-2; 18; 24:13; 32:19-20; 33:4; 43:5-9; 45:20-25; 49:5-6, 22-26; 51:11; 65:8-9; 66:18-21.
6. The Millennium: 2:4, 17-19; 4; 11:6-9; 12; 19:19-25; 25-28; 30; 33:20-24; 35; 43:19-21; 54:11-14; 55:12-13; 65:17-25; 66:20-24.
7. Warning to Latter-day Saints: 2:19; 3-4; 13:1-5; 26:17-21; 28; 32:9-15; 56-60; 65-66.
8. Care for the poor and needy: 1:17, 23; 3:14-15; 9:17; 10:2; 11:14; 14:30, 32; 25:4; 26:6; 29:19; 32:7; 41:17; 58:6-7; 66:2.
9. Warnings to the wicked: 1; 2:10-22; 3-5; 9-10; 14-17; 19; 21-24; 28; 34; 46-48; 56; 65-66.
10. Promises of peace and joy to the faithful: 25-27; 48-18; 54:10, 13; 55:12; 57:1-2, 19; 60:15; 61:10-11; 65:14, 18-19; 66:5, 10-14 (over 100 references to this concept in Isaiah).
11. Apostasy: 1; 3; 5; 9:20-21; 10; 14; 21-

10. Promises of peace and joy to the faithful: 25-27; 48-18; 54:10, 13; 55:12; 57:1-2, 19; 60:15; 61:10-11; 65:14, 18-19; 66:5, 10-14 (over 100 references to this concept in Isaiah).

11. Apostasy: 1; 3; 5; 9:20-21; 10; 14; 21-24; 28; 30; 33:1-9; 47; 48:1-8; 55-59; 65:1-16; 66:15-18.

12. Scattering of Israel: 2:2-5; 5:5-7, 13; 8:15; 16:4; 30:16-17; 33:3; 61:9.

13. The everlasting covenant: 24:5; 33:8; 42:6; 54:10; 55:3; 56:4, 6; 61:8.

From L. Lamar Adams, *The Living Message of Isaiah* (Deseret Book: SLC, UT) 1981, pp. 51-52.

### Computers Study the Authorship of Isaiah

After two years of research of all available literature on the book of Isaiah, I discovered that only one out of ten scholars was in the conservative camp. (Adams, *Statistical Style Analysis of the Book of Isaiah*, pp. 19-23.) Since the scholars in the critics' camp claimed that the reason for dividing up the book of Isaiah was its literary style, the evidence concerning authorship could be tested using the computer and statistical analyses. Rates of literary usage, such as unique

wording and other habits of speech or writing, could be identified and tabulated by a computer to conduct an authorship style analysis on the book of Isaiah compared with other Old Testament authors. This I did for claims made by both conservatives and divisionists.

The file containing the comprehensive log of all claims and arguments obtained on the Isaiah authorship problem was a large one, filling a two-foot filing drawer. Since there were so many claims by both critics and conservatives, analyzing these claims was almost like moving an enormous mountain bare-handed. In fact, it would have been impossible were it not for certain computer techniques.

A team of thirty-five researchers at Brigham Young University, working three years, began by coding the Hebrew text of the book of Isaiah and a stratified random sample of verses from eleven other Old Testament books. The coded text was transferred to computer cards and tapes. The researchers involved in the project included Hebrew scholars, linguists, computer programmers, statisticians, computer keypunch typists, research secretaries, and other research specialists. They were assisted by the BYU computer center, graduate school, and religion department.

In addition to the full text of the book of Isaiah in Hebrew, other literary works were put on computer tape: parts of eleven other Old Testament books in Hebrew, the full text of the Book of Mormon, the full text of the Doctrine and Covenants, and large portions from the writings of the famous English poet, Thomas Carlyle.

As I anxiously pored over the results, I could hardly believe my eyes! I was completely overwhelmed at such strong evidence of unity, of single authorship, of the book of Isaiah in the literary style analysis!

From L. Lamar Adams, *The Living Message of Isaiah*, pp. 22-23, 25.

# Paradoxes and Perplexities

*I am writing this column to share a slightly warped vision of the Mormon experience—or rather, of my Mormon experience—not because it is the right view but because it is a different view. I think that what would benefit the Mormon culture most right now is an exploration of the different ways of being Mormon rather than the correct way to be a*

*Mormon. One of the best ways of illuminating possibilities and options are to examine paradoxes and perplexities. I love paradoxes because they expand the mind. I agree with Kierkegaard that 'the paradox is the source of the thinker's passion, and the thinker without paradox is like the lover without feeling: a paltry mediocrity.'*

*Dealing with paradoxes, I shall come up with questions rather than answers, perplexity rather than certainty. I shall be contradictory. But I identify with Walt Whitman who wrote: 'Do I contradict myself? Very well then, I contradict myself. (I am large. I contain multitudes.)' I have found that in my life there is room for contradiction because I contain a multitude of ideas and feelings and ways of being. And I love being able to be so many things and experience so much. I believe that the gospel is large and can contain multitudes and so the bias that will pervade this column is that there is room in the Gospel of Christ for all of us (and that includes you and me and maybe them, too).*

#### THE JOYS OF CLERKHOOD Marvin Rytting

In this "Religion of Clerks" it is common to express great compassion for those unsung heroes—the stake and ward clerks. The frustrations of clerkhood are obvious and were poignantly and humorously expressed in a letter printed in *SUNSTONE* last year. For the most part, the various clerky callings are accepted with reservations and deserted with an audible sigh of relief. I would like, however, to describe my experience with the other side—the joys of being a clerk.

I first discovered how wonderful it can be to engage in the secular part of church work during my mission when I was transferred into the mission home to be the accountant. I loved it. Most of those who worked there would say something like this when they bore their testimonies: "I love the association with the mission leaders, but I sure miss the missionary work." I did not mind being at the hub of power (which is what they usually meant) and working with the mission leaders (although it was really the mission president's five-year-old daughter with whom I enjoyed associating), but what I loved most about that calling was the escape from proselyting. How wonderful to be a missionary without having to do missionary work. I learned that being a clerk can be a good escape.

The best part of being the mission accountant was that I could do it ALONE. After ten months of constant companionship, I had come to cherish the fifteen minutes I could be alone in the shower as the high point of the day. Now I had a private office of sorts where I could close the door and do my work in my own way instead of trying to match the style of someone very different. Because we were busy preparing for a division of the mission and hence a move to a new mission home, my companion did not have time to go to the bank with me and so (please do not tell anyone) I would go by myself. The glorious feeling of freedom and exhilaration I

experienced walking in downtown Curitiba without a chaperon was incredible. Just writing about it animates me, and I laugh and clap my hands at the memory of a delicious piece of independence stolen from the system I experienced as so oppressive.

It was much more than being free of a companion, however. I could do my work—and do it well—without having to coerce others. I could determine for myself the success of my work. As a missionary, my success usually was measured by my ability to convince other people to do things (mostly be baptized). I was judged not by what I could do, but by what I could get others to do. Some people enjoy that situation. I do not. I have a terrible time with the mixed motivation of sharing the gospel with others: Do I want them to accept the gospel because it would be good for them or because it would make me look good? And the more pressure they put upon us and the more incentives they provided for us to be good gospel salesmen, the more trouble I had in wanting to share the gospel. I still cannot sell anything because I cannot ask people to do something so that I can make a profit. As a clerk I was spared such conflicts.

There were also intrinsic satisfactions from doing the job well. At the age of twenty I was involved in international finance, handling hundreds of thousands of dollars. It not only taught me skills which I since have used in many settings, but it was ego-gratifying and often fun. Handling money in Brazil occasionally had almost comic overtones. Inflation was so bad that they could not afford coins, and some of their bills were worth less than a penny. In fact, the largest denomination of currency was at that time worth \$2.70. That makes \$100 pretty bulky, especially if you want to have any change. When new missionaries arrived, I would change \$100 into *cruzeiros* for them. With \$1500 for 15 missionaries, I would literally take a briefcase with me to the bank and have it filled with bundles of bills just like robbing a bank in the old western movies. It was wild. And as additional perquisites, I had access to a typewriter (marvel of marvels) and a tape recorder (translate music). I came home from my mission with very fond feelings for financial clerkhood.

For the past six years (an incredible tenure these days), I have been an assistant stake financial clerk handling building operation expenses and a welfare farm. For me, it has been the perfect calling in the Church—which is why I have been careful to keep it so long. I can help build up the

kingdom without having to confront either the differences between my personal style and that expected of officers in the Church or the philosophical conflicts with Church policy which seem to be steadily increasing for me. Like the mission home assignment, clerkhood is both pleasant to do and convenient as escape from a myriad of jobs which I would not enjoy.

The nicest thing about being a clerk is that there is really *no way that I can magnify my calling*. To be free from that burden is an immense relief. Most callings in the Church carry with them the automatic injunction: Magnify Your Calling—keep making it bigger and bigger. In effect we can never rest because the job is never finished. There is a never ending supply of inactive people to activate or gentiles to convert, and lessons can always be a little better, meetings more spiritual, home teaching visits more meaningful. A subtle variation of this theme, perhaps more pernicious, is the focus on quality rather than quantity; we can never be satisfied that we are doing our jobs well enough.

My job as a financial clerk, however, cannot be magnified. I pay the bills, keep accurate records, send in my reports, and am finished. Like housework, it will all need to be done again next month, but there is that wonderful moment when all that needs to be done for now has been completed and I do not have to ask if there is more than I ought to be doing—or if I ought to be doing it better. And so no one else asks either. There are no guilt-producing interviews in which I am asked to report on my stewardship and promise to do better. The workload is high, but the worryload is low.

I also like the independence of the clerk job. I do have to rely on other people to supply me with money and to have bills sent to the right place and to countersign the checks and reports, but these are minor irritations. I do not have people telling me when to work or where to work or how to work. I can use my own talents and my own style and perform my responsibilities in my own way (within limits). What is more important, the quality of my work is dependent upon what I do, not on what I can con other people into doing. I am not concerned with increasing percentages or meeting goals or motivating people. When I send in my reports, I do not care what they say as long as they are accurate. I am not trying to spend more or less—only to stay in the black.

Being a stake financial clerk (and if you are going to be a clerk, that is the

one to be) also has the advantage of allowing for anonymity. Assistant stake clerks are invited to all of the meetings, but no one misses us if we do not attend (there is usually no goal for percentage of assistant clerks who are present at any meeting).

Therefore, I never go. I remain in the background, and they do not bother me nor do they try to promote me.

It is not all that easy, however, to remain a clerk for so long. Although I am not particularly ambitious, especially within the Church, there is a subtle pressure which says I ought to be. There is a look of failure to someone who never has a position of responsibility. So they occasionally ask why I do not want to be on the high council. I respond that if I were called to the high council, I would have to shave my beard and start wearing white shirts. This is a trivial example—it ought to be irrelevant—of the increased conformity which a “higher” calling would demand. If I were to move up into the hierarchy, I might feel the obligation to act upon—or at least agree with—some policies with which I strongly disagree. And if I were to become ambitious and want to continue moving up, I would feel not only an institutional obligation to conform but also a selfish motivation to play the game as well as possible. Then I could not trust my conformity. I am a heretic of sorts, and I value my ability to decide for myself what I believe. In having my own mind, I often disagree with Church positions. It is precisely for people like me that callings like assistant stake financial clerk exist. It is a wonderful place for a heretic to hide.

Still, I am sometimes troubled by questions. Couldn't I do more good promoting what I consider a more humane application of the rules of the Church rather than standing in the wings? Could I help people if I took a position working with them rather than working with money? The irony is that I help many people in my profession, but none of them are Mormons. Almost all of my concern for people is directed outside of the Church because I am not sure that I can do it—at least in my way—inside the Church. Thus the Church loses a valuable resource, and I lose the satisfaction of helping my own people. Should I try to work out a compromise? It is comfortable for me to hide in the clerk's office, but is it moral?

Here is a paradox which produces a true moral dilemma. In order to have any credibility, I have to have a position of responsibility. The higher I am in the hierarchy, the more

credibility I have and therefore the more I can do for people and for the organization. At the same time, however, the higher I am, the more pressure I feel to conform and the less free to express heterodox views or behave in ways contrary to the norms. Thus, I am less able to have the kind of impact that results in changes.

From experience I know I have little credibility. A friend of mine who is not a Mormon was telling some of her relatives who are Mormons about some of my views. One of their first questions was “What position does he hold in the Church?” When they discovered that I was merely a clerk, they easily dismissed me and my views as irrelevant. If I were in the bishopric, I would have more credibility and more opportunity to help people, but I would not have been able to go down to the Unitarian church and openly discuss the dilemmas of being a Mormon Feminist. I caused enough constern-

ation among the priesthood brethren as it was—it would have been completely unacceptable had I gone as an official of the Church. (Nor could I get away with writing this column.)

Such are the perplexities of my experience as a Mormon. I start out describing the joys of clerkhood and end up questioning the morality of enjoying being a clerk. I suspect that I have not completely escaped from the tyranny of needing to magnify. There seems to be an official Mormon rule that if something feels good it is probably immoral and if we are comfortable, we need to repent. But while I occasionally take advantage of these opportunities to feel guilty, in my saner moments, I am certainly glad that I am a clerk.

MARVIN RYTTING earned his BS in psychology from Brigham Young University and his MS and Ph.D. in psychology from Purdue. He is currently associate professor of psychology at Indiana University/Purdue University at Indianapolis.

## I ssues of Intimacy

### AVENUES AND ROADBLOCKS Marybeth Raynes

Intimacy is simultaneously one of the most intense joys and perplexing problems of our lives. We seek it earnestly and long, suffer its absence, and celebrate its presence. Mormon culture particularly emphasizes being connected to God and others as a central value. Though our motivation is thus very high, we often lack skills. Hence our search for intimacy and connectedness leads us not only on a broad road with delightful vistas but also one with plenty of potholes and blind detours.

Since the field of psychotherapy, particularly marriage and family therapy, has given me important insights into the dilemmas of intimacy, I will approach this column from that vantage point. I will try to investigate how Mormon people—in families (whatever types or forms) and in friendships (individual friendships or friendship groups)—grapple with the ideas and practices of loving, of being intimate, of being bonded to each other.

I am not suggesting that I have the answers. I only have clues derived from reading, workshops, discussions

and experiences with others. My answers are tentative because what works for me or those I know may not work for everyone. Many of my solutions to problems of last year are not my solutions of today. They change as I change. Many of my old solutions were in themselves problems! Still I would like to share what I have to give.

Intimacy is not included in the title as an eye-catcher—to insure that the reader will make it through at least the first two paragraphs, hoping the subject is sex. Rather there are two important reasons: (1) Intimacy is often used as a euphemism for sexual intimacy, thereby excluding the entire arena of emotional intimacy that is essential to every person's well being. (2) I would like to broaden the concept of intimacy within Mormon culture to convey a quality of closeness that is sought by most people regardless of their circumstances in life. With the strong emphasis on marriage in Mormon culture, many may feel that being married is the only way to intimacy. It is not; there are many paths. The discussion of intimacy

needs to be broadened to include the multitude of ways we can lovingly relate to others and to define the problems and joys of intimacy in whatever forms Mormons find or create.

So this first essay is an exploration of the ways we both promote and inhibit the experience of intimacy for ourselves within Mormonism. The avenues and the roadblocks will suggest topics to explore in future columns.

First, the avenues. The doctrine of eternal marriage provides an important underpinning for Mormon thinking about relationships. The idea of being eternally bonded to someone you love can give a tremendous sense of security and continuity. No matter what happens, many believe the relationship will continue. We will never have to say goodbye. Turning all of humanity into a large extended family through sealings is a practical solution to the familiar human wish for a true sense of closeness in the "family of man."

Additionally the strong, continuing emphasis on love, charity, and serving others provides an emotional groundwork for these eternal bondings. The list of qualities by which the power of the priesthood ought to be maintained (D&C 121:41-46) is a credible list of qualities necessary in an intimate relationship. Directly or indirectly, love undergirds all of the gospel principles and church programs and policies developed within the Church.

The Church has provided a plethora of tools to aid the work: manuals, talks, projects, examples abound. The Mormon stance toward love and eternity is thus very practical. Fortunately most Church leaders, writers, and manuals do not promote the view that good relationships magically happen. They require work. In spite of discouragement, the Saints are encouraged to persevere.

Real life examples of loving relationships that work may be the strongest testament to charity and intimacy in Mormon culture. Mormon temple marriages not only have a dramatically lower divorce rate than the national average, but most married couples also say that they are happy. Church magazines and manuals and talks in various meetings are generously sprinkled with examples of loving, giving, caring, and sharing. The people I talk with who are Mormons value close, caring relationships as paramount in their lives (along with a closeness to God).

On a larger scale, the support members give to charitable efforts is

impressive: welfare program projects, calls for help during crises, ward or stake assignments. While such generosity is usually directed to other members rather than the larger community, nonetheless there is a strong thread of wanting to love and be loved, to serve and share.

The sense of community which emerges is intimacy grown large: all people are my brothers and sisters and all are commonly involved in an absorbing activity. The remarkable experience of feeling at one with an entire group during a communal hymn or prayer is often deeply felt and treasured by Church members. Stories and legends from early Church history abound, telling of large groups in intimate contact while praying, healing, preaching. In the present day, a ribbing sometimes given to missionaries leaving to go home is "Just think elder (or sister), today almost four million people are praying for you; tomorrow you won't have anybody!"

Despite all of these undergirdings in doctrine, policy, and practice for intimate relationships in Church culture, however, there are also many roadblocks. As long as structure is provided for our relationships we know how to act in caring ways, but when left to experience the spontaneity, ambivalence, immediacy, and unexplored paths of new interpersonal situations we stop short. We do well in the *doing* and *getting* forms of human behavior, but we are poorly equipped for the *being* mode. When we have exhausted ideas on how to spend the Sabbath day or picked through the recent talks of the General Authorities or finished working on a project with another ward member or completed taking care of a sick neighbor, we do not know how to go to the deeper levels of our experience and share how we feel about what we are experiencing. Being intimate requires letting all of the actions and activities of the moment recede into the background in order to allow the feeling and perceivings parts of our natures into the foreground.

Why does this distancing happen?

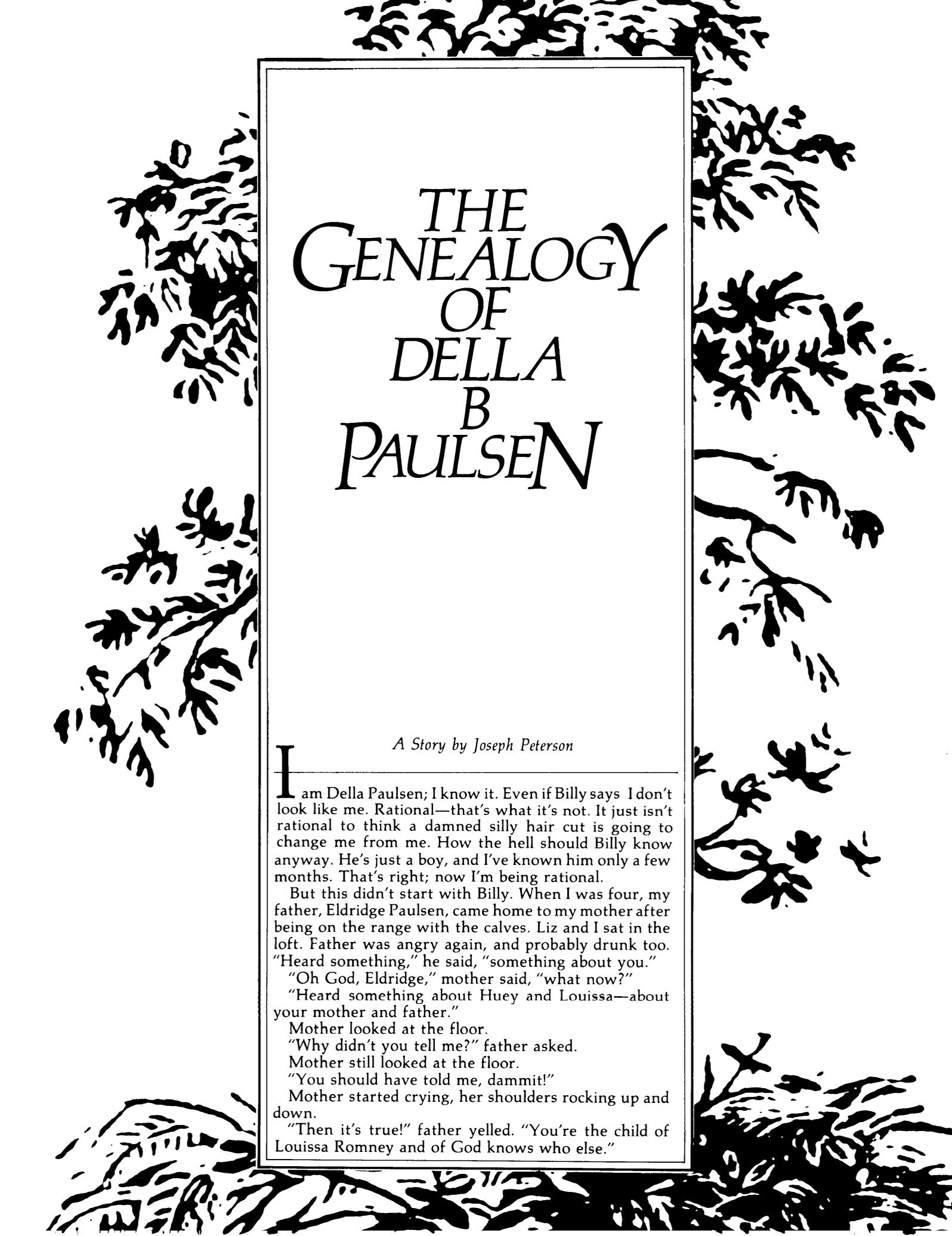
First, I believe we are confused about the very word intimacy. If intimacy is always equated with sexuality, then it is allowed in very limited circumstances. As a group, Mormons are very ambivalent about sexuality. Sex is viewed as both good and bad (a topic for a later essay). Hence intimacy also has double meanings for Church members. One example is the male-female relationships. Even non-romantic friendships or collegueships are distrusted as being inherently sexual and possibly dangerous.

In the broader context of emotional intimacy, our use of language also discourages feelings of closeness. For example, "standing firm" or "holding tight to the iron rod" are phrases we often use. Intimacy requires "letting go" or "flowing with the experience." These phrases seem to imply getting out of control, and getting out of control may lead to doing something wrong. Another aspect of Church language also promotes and blocks intimacy simultaneously. The use of the terms "brother" and "sister" seems to be endearing at first glance. But the terms are usually paired with last names instead of first; Brother Smith sounds more distant than John. Too, additional practices distance us. Missionary companions are not allowed to use first names for fear they will become too close and lose the spirit of their calling. Many people in a ward never know any first names. And the Mormon equivalent to the impersonal "hey you" is an offhand "hey sister" or "hey brother."

Moreover, intimacy is blocked because form is emphasized over experience. Particularly, the nuclear family is stressed to the exclusion of other forms of bonding. Because marriage is so highlighted we often think that only "true" intimacy—everlasting closeness—can or does occur in marriage. Or if not in marriage at least in the immediate or extended family. Closeness, if it occurs for too long or too deeply outside of the family, may be distrusted. Three examples: dating relationships that do not lead to marriage are devalued, same sex friendships that are a cornerstone to a person's life are warned against because they may take away essential energies needed for the family (the paradox is that they often give essential energies needed to sustain family life), and opposite sex friendships are viewed with suspicion generally. I believe all three can either buttress and strengthen the ties within the family or can supplement what a person feels is lacking in his or her family and can thereby stabilize the family unit. Certainly, a variety of interpersonal relationships can be a mainstay to those who are single.

Another aspect of the emphasis on form may curb intimacy within marriages or families. The strictly defined roles encouraged in patriarchal families limit us. Only by crossing channels of experience with others can I really feel the full range of human emotions and existence. Husbands may never know the tenderness and joy of taking care of a baby or the wear and tear of having fragmented household tasks to do day

continued on page 59



# THE GENEALOGY OF DELLA B PAULSEN

*A Story by Joseph Peterson*

I am Della Paulsen; I know it. Even if Billy says I don't look like me. Rational—that's what it's not. It just isn't rational to think a damned silly hair cut is going to change me from me. How the hell should Billy know anyway. He's just a boy, and I've known him only a few months. That's right; now I'm being rational.

But this didn't start with Billy. When I was four, my father, Eldridge Paulsen, came home to my mother after being on the range with the calves. Liz and I sat in the loft. Father was angry again, and probably drunk too. "Heard something," he said, "something about you."

"Oh God, Eldridge," mother said, "what now?"

"Heard something about Huey and Louissa—about your mother and father."

Mother looked at the floor.

"Why didn't you tell me?" father asked.

Mother still looked at the floor.

"You should have told me, dammit!"

Mother started crying, her shoulders rocking up and down.

"Then it's true!" father yelled. "You're the child of Louissa Romney and of God knows who else."

Mother's shoulders rocked more violently, and she sobbed aloud.

"Goddammit woman," he said and he rubbed the top of his head with both hands. "Goddammit, why didn't you tell me?"

She only cried.

"I had to hear it from that son of a bitch, Christensen. And me married to a woman who doesn't know who her father is!"

Mother stood crying, her head down. Father clenched his fists and stood in front of mother. Then, in one liquid motion, he struck mother across the eye with the back of his closed fist. She collapsed. And her head seemed to bounce almost comically off the planks of the floor.

Suddenly, father looked up at me. His face winced and he said, "You go to bed now or you're next." He was walking out the cabin door as I hurried to get in bed. And the cabin was dark, and Liz was crying beside me. But I couldn't hear mother, so I reasoned that she was dead.

"Is mommy all right?" Liz asked.

"I'll look." I crept from my bed and looked over the edge of the loft. "She's just lying there. Not moving."

I fell to sleep that night beside my mother on the cabin floor. And I understood, even when I was four, that mother was the child of sin. And I knew that in many ways, I was too. I wasn't myself for a time.

And again, when I was eight, my father's arthritic blue mare fell on top of me as I was galloping her across the lower field. At first she got to her feet, grunting, and stood over me. Then I stood, got dizzy, and blacked out. I know this will sound strange, but I then felt myself leave myself; and I stood over myself looking into my face, a dead-pale face except for the blood-stain freckles that spattered my nose and cheeks. The one part of me stood over the other part. I remember asking myself, "Whose blood is on my face?"



I often saw my face that way—from outside myself. As I grew older, my face leered at me through mirrors. And as I reached puberty, mine was a face of somehow fallen purity, for I was an enticing sixteen-year-old. The whiteness of my skin, a nude ghost gazing at me from the other side of a steamed bathroom mirror, poignantly contrasted the candy red of my plump lips and the sweeping rouge and face paint that I had begun to use (rebellious against my prudish mother). During that time I caught visions of myself reflected back to myself from store front windows and the surface of the irrigation pond that high school girls skinny dipped in—leaning languidly against a buggy, standing naked in the warm mud, popping apricot halves into my mouth and cleaning the dark juice from my lips with long fingernails. Through all these visions of myself, I was held in a trance by the blood-spot freckles of my absolute white face.

Of course Billy's wrong. It's not rational to think a hair cut's going to change a person. But I still wonder whose blood stains my face. My mother was the child of sin.

Grandpa Huey married Louissa Romney in 1883, but

he didn't sire my mother. The clandestine love affairs of my ancestors cut my lines, set me adrift. Blood mingled. No record kept. Louissa Romney—the damned woman—she cut me adrift.

Be rational now, Della girl. What does Billy know. He's only a boy—a boy like all the others, wanting to throw you down and grunt on top of you in the grass. Oh hell, Billy! I am Della Paulsen.

Grandma Paulsen has traced mother's genealogical line as though it hadn't been severed—all the way back to a man named Jeromy Devereaux Frank, a man who deserted the army in the Mexican War. He lived with a cleaning woman named Mildred Christiansen in Boston only long enough to leave her with child and with his name. Jeromy Frank and Mildred Christiansen would have been my great-great grandparents; and their daughter, born soon after Jeromy Frank had left his wife, was Sarah Frank, Grandpa Huey's mother. She would have been my great-grandmother.

When she was eighteen, Sarah left her mother in Boston to marry Delbert Langden, a land and slave owner in Rome, Georgia, Sarah lived in Rome until Delbert Langden sired Grandpa Huey and went to fight the northern forces as a confederate foot soldier. I sometimes try to see Delbert Langden in my mind, but all I see is a dead man sprawled in a southern meadow, a dark hole in his face, flies clustered around his eyes, mouth, and nostrils. He was shot in a skirmish; nearly a month before Huey was born.

And now Huey's dead too, drowned in a canal.

On my last birthday Grandma Paulsen gave me a copy of mother's supposed genealogy. All those names, those damned, cursed names, scrawled in India ink across the pages and the lines that tie the names together.

Grandpa Huey was a man I often saw but only came to know—really know—a week ago yesterday. My first memories of Huey were those of seeing him bathe in the muddy canal that ran across the lower corner of his homestead plot. Several friends and I would hide in a cedar tree across the road on a swell, and we would watch as the dusty old man stripped to his temple garments and walked barefoot down to the edge of the canal with a tin cup in one hand and a wash rag in the other.

We little girls would gasp and flutter among ourselves as he stripped half the undergarments off, exposing half his body. We would giggle as he rinsed the exposed half carefully, wiping the opaque-white hair of his chest and arm pits with the ragged cloth. Then, without ever totally exposing his body, he would put clean undergarments on the washed half and expose and wash the other half.

It seemed beautiful to me. Even though I tittered enthusiastically with my friends, my hand over my mouth, and laughed at Grandpa Huey's sagging belly and wrinkled breasts. His actions—the scrubbing, the rinsing off with the tin cup, the placing of the wash rag over a dried sprig of sage to dry—these actions seemed to me the actions of a devout priest handling holy objects. It was profoundly beautiful to me—even as a little girl.

As we grew up my sister Liz and I had the task of looking after Grandpa Huey, straightening his things in

his homestead, washing his dishes, and laundering his clothes—none of which Huey would allow us to do. So we had to be careful. One of us would divert his attention while the other quickly cleaned up or smuggled his extra set of clothing into an old shopping bag.



One day about three years ago in deep winter, we went to his homestead—logs rotting from the center and frame windows—and found Grandpa Huey squatting against a small wood stove in the warmer of the two rooms. He was wearing his grey hood like always and had a thread-bare quilt wrapped around his narrow shoulders. It was my turn to divert his attention.

Which was easy to do, because Huey had lost most of his teeth, his hearing, and half of his face by that time. He had had skin cancer since a young boy, a disease that had irritated his eyes while he was young and had turned malignant while he was old. I remember when it started eating his face. A small red dot on his upper lip, it had a peculiar odor—like potatoes rotting in a limestone cellar—and it had eaten his nose and most of his face (which was amputated in a Provo doctor's office and thrown into an incinerator—an inanimate handful of flesh). He had gotten so blind that Liz and I could almost smuggle clothes in the same room with him.

When we started talking he sat like some idol—cross-legged with the quilt around his shoulders, his boots so large they barely hung around his boney feet, his pants on backwards, and his white eyes peering out from the blackened center of that grey hood. (Grandpa Huey always bought the largest size of boot in the mercantile so as to get the most for his money; he wore the filthy hood so as not to scare us children, whom he loved—so as to hide the festering ugliness that was left of his face; and he wore his pants backwards so as not to wear holes in the knees.)

When I was eight, Huey finally gave in to the doctor's requests. He came to us and removed his hood, revealing great purpled patches of flesh and open sores over his lips and eyelids. "This," he said, "is why I wear this hood—this ugliness that is me." I distinctly remember the smell of his face. Three months later, Huey returned to us behind a plastic mask—his prosthesis. The cancer had been worse than any of us had supposed, and Huey's insistence on treating it with a poltice of ground juniper and sage had done nothing to arrest the disease—and he was terrifying to us for a time. His nose and the whole right side of his face had had to be voided him, and in their place he wore a flesh-colored piece of plastic that covered half his face: a plastic nose that yellowed with years and a plastic cheekbone that had the translucency of decay. He began to wear his mask again when he made a little girl cry. As he had tried to take the girl in his arms, she had screamed to her mother and quivered with fear.

Over the years my mother's two older sisters went through the same process, first Aunt Virginia and then Aunt Emma. I remember Emma. She came back to us one day—I think I was thirteen then—came back to us another Aunt Emma—the real Emma hidden behind the

workings of a plastic surgeon.

That day in deep winter three years ago, as Liz and I smuggled Huey's clothing, he told me about coming to Utah. Liz was busy in the other room. Sarah had taken Huey to Utah when he was five, crossing the plains during the summer and dropping down into the Great Basin in early fall. Sarah Langden wanted to go on to San Francisco to live there with her half-sister Virginia (from Mildred Christiansens's second marriage), a spinstress who ran a boarding house. As though to derive comfort in their mutual celibacy.

But John Gardner found her in Utah.

He descended upon Huey's mother at a time when Mormon women in Utah couldn't offer what a Georgian could offer, and John Gardner wooed her into Grantsville—then only a few wooden structures, a stone church, and the beginnings of cottonwood and poplar windbreaks. John Gardner wooed her into the two-room homestead that still stands in Grantsville south of the high school in a field of ancient apricot trees.

John Gardner was an embittered visionary convinced simultaneously of the truthfulness of the Mormon gospel and the corruption of its administration. As a young man he had been among the Saints in 1847 when they had entered the Salt Lake Valley. He had fallen in love with the daughter of a Danish convert, a girl named MaryAnn Larsen, and he had planned to marry her.

His stake president, a fat bald man with a red face, a man of about fifty-five who had two wives and was looking for a third, approached MaryAnn and proposed, telling her that the spirit had directed him to her and had set her apart as a helpmeet and celestial mate to him. But the Danish girl proclaimed her love for John Gardner.

And the Prophet Brigham Young had called Gardner on a colonizing mission then to Grantsville, but the rigor of the call was such that a woman would be a hindrance; better to send for the women after the men had built rudimentary dug-outs, made ditches and canals, and cultivated at least some of the land. After being in the colony for three years, John Gardner had sent for MaryAnn Larsen, only to find that she had married the stake president and borne him twins. Gardner always felt that his call had come not from God Almighty, but from a lustful stake president.



John Gardner baptized Sarah in the canal that ran across the corner of the homestead plot (regrettably a lower corner, so that flood irrigation was impossible and the land worthless—by most estimations). Huey used to tell me about seeing his mother coming out of the water dressed in white, the gown she wore clinging to her belly and thighs in golden circles. The white so bright that it blinded him—his cancer—and he had cried. Wept even when he told me about it, as though the whiteness of it refracted inward on Huey to burn him there. John Gardner married Huey's mother then, and he set about the task of making the homestead. Now green and orange lichens grow on the logs, and the chinks made of lime mortar reinforced with horse hair have become the

bed of fly eggs, the bloated insects dying and falling silently to the floor.

I don't know John Gardner, just as I don't know most of my ancestors who died before my birth. But last Christmas I listened while mother talked with Grandma Paulsen about Gardner. "Yes," Grandma said, standing over a chipped sink, peeling the withered carrots that came from the root cellar in mid-winter. "Yes, I knew your grandmother, Sarah Langden Gardner." (Grandma didn't understand that Sarah was not my mother's grandmother.) "I also knew that man Gardner. Sarah was a talented woman—one that man Gardner didn't deserve. Why, she knew everything. Even how to keep carrots!" Grandma Paulsen punctuated her assertion by bending one of the rubbery carrots.

"I wish they would last longer," said mother. "Don't taste the same."

"No, no they don't. But Sarah knew how to keep them. Packed them in snow and straw. Lordy, she was talented. Quilts! You should have seen that woman quilt."

"Oh?"

"Yes, and cardboard doll houses. You know, from shoeboxes. She could make them just as real as anything. That man Gardner never deserved a woman like that." (Grandma Paulsen could purse her mouth till the red of her lips disappeared.) "I remember one day he got up in fast meeting and told about finding the grave of a dead Indian in a gully. Imagine it; he's walking down this gully when he finds the skeleton of an Indian—or so he said—this Indian lying there in a blue-clay pad on the side of the gully. He said the gully side had washed away and uncovered the grave. He told us there that he saw in a vision to the times when the Indian was alive, and a Lamanite prophet had blessed the Indian that when his corpse was disturbed he would resurrect. Do you follow me?"

"Yes," mother said.

"Then, see, he told us—I can hardly believe it, even to this day—that the Indian resurrected right before his eyes. Said that he could see the flesh forming, the bowels and loins coming back to their original vigor, the skin forming over the muscles, and finally, the hair growing to full length. Just like that—he said it in front of everyone."

"Is that right?"

"Yes, as I stand here. That man Gardner was a picture, I'm telling you."

My mother has told me that she once thought of Gardner as a crazy man.

In the fall of 1872, Gardner came to Huey and asked him if he thought he should be baptized. So, on a Saturday morning, several Relief Society sisters gathered on the banks of the canal in the apricot orchard and sang a few hymns, and a stocky fellow with one bad eye—a milky glaze covering the lens—gave a speech on being born of the water and of the spirit. Then John Gardner took Huey Langden down into the waters of baptism, the whiteness of the baptismal clothing in the morning sun almost unbearable to Huey's eyes. But the water had been cold and dark, and Huey was immersed in it.

Huey used to talk a lot about his baptism, and about his mission.

When Huey was seventeen, his stake president called him to preach to the Lamanites. So for a time, Huey spent his days with the Indians where they camped in the red-sand bottoms of a wash outside of St. George. He couldn't talk with them, so he simply stayed with them, sitting beside a spring infested with frogs and tadpoles, watching the long-breasted squaws walking throughout the encampment, some with pot-bellied children riding their hips and clinging to their arms.

Huey watched the frogs and the squaws. Sensing that both had lives of fleshy animality—rhythms that for Huey seemed the cadence of God. Huey told me that they for him contained a simple—but powerful—kind of holiness.

"A dark squaw whose protruding belly was pocked and stretched by the birth of her infant son," Huey once told me, "whose breasts had lost their form, lay dying in the morning of one of my visits to the spring. A urinary infection. And the processes of life and of death, of birth and decay seemed whole and good to me that morning. The squaw died while I watched."

He had tried to bring the gospel to the Indians—to bring light unto the heathen—but he had realized on looking into the dried manure left by the squaw behind a mesquite bush that there was a simplicity in primitive life that he himself had lost, an immediacy to base reality—existence in this decrepit, mortal sphere; and he had decided—on seeing in that squaw's dropping the broken bones and the yellowed teeth and the ragged fur of a mouse—decided that he had no right to approach these people, the Indians, about God. They knew God! They knew in a sense more immediate than he could know; they knew—their life had taught them.

Seeing the droppings made Huey realize that Jesus—as envisioned by most men—was a sham; that Christianity was a laughable, but lamentable, illusion. In a piece of dry squaw dung he had a brief glimpse of what is.

The next spring Huey returned to Grantsville to be reconverted by Louissa Romney, the brown-eyed daughter of a rancher, a girl who wore powdered corn on her nose to cover her dull-red freckles and the pores around her nostrils.

In 1883 Huey took Louissa Romney to wife; she bore him two daughters, Virginia and Emma. Many in town will tell you that she bore him four, but we who know are convinced she bore him only two. Linda (my mother) and Coleen, the youngest, are not Huey's. Virginia was born in 1884 and Emma in 1885. After that she refused to bear him more children. Told him her body wouldn't stand it and refused to lie with him. So she had no children, until in 1891 she bore my mother; and in 1895 my Aunt Coleen, a girl Huey cherished.

By conjecture, Huey didn't sire the latter two. And conjecture is, after all, a kind of history in itself. Word in town had it that Louissa was messing around. With Bishop Peters. (My cousins gather after our family reunions to talk in hushed tones about mother and Aunt Coleen: "Do they look like the Peters?" a girl cousin asks; "Yes," another concludes.)

Peters was an old man by then, but wealthy, and he

had four grown boys who worked his ranch. His wife, a broad-hipped old woman with a dark mole on her neck, had died the winter before of gangrene. The infection seeping into her left buttock and up until it choked her dead. I've heard old women tell that she died because she refused to pull old Peters's boots off, and the man—outraged that his helpmeet should balk at his requests—had chased the woman out of the cabin they lived in, down through a salt wash and across some flats where his boys were branding calves in a makeshift corral. As the old man passed his boys, he grabbed his double-B branding iron and branded the old woman through her dress—on her left flank—as she crawled through the fence. The old women say that the infection came from that wound. And killed her.

So, in early fall, Huey moved back to his homestead, just in time to catch the drying apricots as they fell from the trees, and put it on the willow roofing above the kitchen to dry further without putrifying.

And during that time, Louissa walked to town to tell of how he had abandoned her. But many in town, principal among them the grocer's wife, a woman whose dried skin hung in flaccid bags below her armpits and whose eyelids fit but loosely around the eyeballs, didn't believe Louissa, for she was prospering unaccountably without a man. And the grocer's wife always lowered her eyes upon seeing Louissa.



Louissa spoke to Huey again in late September, telling him she needed wood for winter. So Huey borrowed a team and wandered the hills looking for downed cedar just before snow. "On one afternoon" he told me, "there was a grey mist through the air and a dull circle of lighter grey around the sun, which atmosphere produced a lurid effect among the shadows of the trees. I saw then the faint outlines of spindling personages standing in a world somehow changed. On one side a gangly spastic walking through the hills on spiraling stilts; on the other a three-legged woman. Trees, all of them."

He gathered cedar until the skid was full, and he turned toward the small house he couldn't live in after Louissa had papered the walls with rose-covered swirls and dart-shooting cherubs.

When Huey unloaded the wood Louissa hadn't been home, only the daughters, the older two tending the younger two. The three older girls went to play, and Huey was alone with Coleen.

And he was holding her in his arms when he was struck to the back of the head, and was still lying unconscious on top of her when Louissa came to the house with her father. Huey had broken three of Coleen's ribs when he fell on her and he had bled all over her.

"Dear God, what has he done to her?" my grandmother shrieked; and her father had pulled Huey off the small girl. He lay unconscious until the next morning, when he awoke lying on straw in the cellar of the town hall—an improvised jail cell.

"All I know," I was later to hear Aunt Virginia say, "is that one minute he was playing with Coleen in the front

room. Emma, Linda, and I left to play under the trees, and when we came back with mother, why, there he was, laying on top of Coleeny. And Coleen bawling, and covered with blood. That's all I saw; I don't know anything more than that."

"It was Bishop Peters," I heard my cousin whisper. "He hit Grandpa."

But Louissa had insisted that it was child abuse. Maybe incest. So Huey regained consciousness in the cellar of the Grantsville Town Hall.

They had to send in a lawyer from Tooele because Grantsville had none until sometime after the depression. So the lawyer John Nelson came to Grantsville in a buggy to talk to Huey in the cellar, where Huey had spent two weeks in solitude. The timbers creaking at nights. Alone in the cellar, he had been content—the darkness and warmth interrupted only when his bishop had come to talk to him, asking if there were anything he needed—food from the Relief Society, maybe something to read.

John Nelson asked Huey to plead insanity. Which, of course, he did.

Standing upstairs in the town hall, Huey had listened stoically while Judge Josiah Pratt had sentenced him to spend six months in the newly completed state mental hospital in Provo, a five-story structure with Romanesque pillars. A period of six months to begin in three days—long enough to travel to Provo.

Huey told me about the hospital one day as he was pruning apricots: "It was white," he said, "shining white. It stood at the end of Provo's center street. I traveled with Grantsville's marshal, and the man drove the buckboard up the dirt road, past the long pasture that separated the building from the town. Lord it was white.

"At the time I thought I'd be out in six months, but it wasn't until the spring of 1908 that I was to see the outside again. I thought I'd live my last years in that place." Huey was squatting in the crotch of one tree clipping small limbs, and he got down to squat in the crotch of another tree.

"You see, child, the hospital was set up in those days so that the worst were on the top floors. I suppose that way less crazy people'd climb out of the windows and disappear into the mountains or desert. Understand?"

"Yes," I had said.

"Almost ten years in the white house. Lord." Huey was wearing his hood, but I could feel the expression on his face.

"Like I say, the further up you was, the crazier they thought you was; the craziest was on the top floor. And the craziest person in there was a negress named Deborah. We called her Queen Deborah. She was the highest. They started me on the third floor. Told me that as I got better I would work my way down, and finally out the door. I started on the third floor with the sex offenders."

"Sex offenders?" I had asked.

Huey paused and moved to the crotch of another apricot tree. "You have to understand, child, that the people thought I had done evil things with your Aunt Coleen. When I fell over on her, see, I hurt her—but not on purpose. The people thought I had been evil with my little Coleen."

W



hat's a sex offender?" I had persisted.

"A sex offender is a person that gets kicked out of his family and home. The damnable thing about it is that kicking him out makes folks feel better about themselves—at least for a while. I was a sex offender, I guess, and they put me on the third floor with the rest of them in a room next to a man who later became my best friend. Hyrum Prested. He told me about the things in the hospital and showed me around. Hyrum had been fixed; I mean, see, they made him so he wasn't a man."

(I had seen my father rope young bull calves to the ground and tie their legs in a bundle. He would then cut a piece of rawhide from the inside of the back leg and he would tie it around the bull calf's testicles. I had watched the bull calves standing alone on the range with their heads down between their front legs, some rolling their eyes and hanging their tongues, some bellowing pathetically. And the rawhide would dry and shrink, severing the animal's sexual glands. Even when Huey told me about it, I knew exactly what he meant by "fixed." I was later to learn that Huey too had been fixed. He died faceless and emasculated.)

Huey could see that I understood.

"Six months; that's what the judge told me when I first went, and I could have got out after those months except for the white. The halls, the beds, the ceilings and floors—everything was white. Everywhere I looked."

Huey squatted in the crotch of another tree.

"It was my eyes, child. Grandpa's eyes don't like white and everything in that hospital was white."

Then Huey laughed and said, "I had a friend in the hospital who whittled on the same piece of wood for years. Mostly because he had no knife."

I laughed too.

"He sat on a cot with the wood between his feet, and he worked it with his hands. And there was a Britisher named Alfred Willoughby-Snade. A fat man. He used to be offended if you called him by anything beside his whole name. 'Good morning, Alfred Willoughby-Snade,' I would say. 'Good morning, Huey Langden,' he would say. He owned a bar near London. That's in England. He was raised by a Chinaman and wore his head shaved until he was twenty or so, and he called himself a Confucianist—that was, until the missionaries found him in his bar and made him a Mormon.

"He used to leave his teeth out—he had wooden ones because his real teeth had rotted—but like I say, he'd leave the wooden teeth out on his table, except for when he was eating, and he talked with a kind of rasping mumbo-jumbo because his head would almost collapse when he shut his mouth. When he opened his mouth, his head seemed a great, hollow cave.

"Yes, I remember Alfred Willoughby-Snade well. He always needed my help. He knew I was a Mormon and he looked me up to talk to. 'I need to talk to you, sir,' he would tell me. And he would talk for hours on end, but I could never be sure of what he was saying. 'There are things that visit me, he would say, right in the middle of a conversation on the weather. 'Awful things come to

me, and I need the Lord's constant companionship.' "

Huey would affect a British accent.

"And he would end his conversations most often when the attendants came to take him to dinner, with the words 'so you see, sir, I truly need your help.' "

"There was another fellow who didn't know what his left arm was going to do. He would be sitting at the table ready to take his medicine, when his arm would jump up without his knowing it and grab this old, gray-headed nurse by her. . . Well, you need not know where he grabbed her."

I laughed long and hard.

"His name was Williams. He wasn't very old—thirty or so. At least talk had it that he was only thirty. This seemed impossible to those of us who had known him and lived with him, because Williams had the looks of an old man. You know what I mean. Swollen joints, dark eyes."

Huey became solemn.

"One night I went into his room and found him crying out loud because his left hand had been beating him. 'Make it stop,' he said. And I said, 'Why, you don't look beaten. What are you crying for?' But he didn't answer. He just laid there crying, 'Make it stop, make it stop, make it stop.'

"My best friend there was named Hyrum Prested. He was from Ogden—a non-Mormon. They had him in the hospital because, well. . . Just because."

"Why, Grandpa?" I insisted.

Huey looked at me. "You're young and this might seem hard for you to understand. But Hyrum wasn't like most men in that he didn't take a woman to wife. Understand?"

"Yes."

"But Hyrum wasn't sick—least not until they started giving him treatments. There was a pool, or a wooden tub rather, that they filled with water, and they hung you there from a board in the water all day. Hyrum didn't need the hospital."

Queen Deborah, the negress that lived on the fifth level, was a being that for Huey held a kind of mystique during his ten years at the mental hospital. He spoke of her only once or twice. And then only when he was safe inside the homestead John Gardner had built for Huey's mother.

She was a pot-bellied negress who lived most of her life on the fifth level of the mental hospital—two levels higher than Huey's. But he made it, ascended to her and met her during his ninth year.

"In January," Huey told me, "they finally moved me another level higher—the top floor. And when I finally made it, I had the sense that I was almost through, that I had gone so far into the whiteness of the hospital that I could now start on my way out. See?" His hood was low, covering his face, and he couldn't see me, nor could I see him. "I was one of the ones that could help, and my assignment was to change diapers on the fifth level. Grown men and women there in diapers—large infants mostly. That is how I knew Queen Deborah. She was fat, with long arms and legs, and a protruding navel the size of a silver dollar, and she had carbuncles across her forehead and shoulders. She used to sit cross-legged and mostly naked in her room. I bathed her. At nights you

could hear her chanting and hissing—almost like she was coughing up something from the bottom of her throat.”

Huey paused. Sniffed. “Deborah, she knew things I can only guess at. At nights, you understand, she would chant and wail. She would horrify me. One night an attendant told me to go to her and change her and bathe her. She was wet from head to foot with her own urine, and as I rolled her over onto a washing cot, she told me something.”

Huey stopped a brief moment.

“She said, ‘You and me, we one and the same. I know you and you know me.’ I washed her, changed her, and rolled her back over onto her mattress.”

They released Huey Langden from the hospital in 1908, almost forty years ago. Many years before I was born. And I have grown up knowing Huey Langden as a crazy man; a man with a grey hood and no face; emasculated; wearing his pants backwards and walking in his too-big boots through the apricot orchard, shoulders hunched forward; a man whose presence terrifies children.



In recent years, I’ve tried to know him better. Especially as I read through the yellowed pages of my Grandma Paulsen’s genealogical trees—the binders full of pioneers’ pictures (buffeted people). I don’t know. Perhaps tying myself into the complexity of all that, clinging to father Adam would make me what I am (or what I am meant to be?).

And also, I’ve loved him in recent years. His homestead is a sacred place. I have gone there without fear of seeing myself—the one part of me peering wide-eyed at the other me, the two of us never one. Oh God, I have liked Huey’s place.

A week ago yesterday I took Grandma Paulsen’s binders of genealogical trees to Huey’s place. But the homestead was empty. I placed the binders on the box where he keeps Delbert Langden’s gun and the pillows Sarah made for him, and I went to look for him. As I rounded the back of the cabin, I saw Huey going to the canal to bathe himself. And I quietly went to the cedar tree where, years before as a young girl, I had brought my friends; and together we had fluttered and giggled at the spectacle of the old man bathing. Huey was never without his undergarments, the guardians against sin and corruption he had received in the Mormon temple. When he had bathed, he had stripped half of the garments, untying them carefully and exposing half his body, and he had gently washed and rinsed the exposed half; and then he had replaced the clean garment and exposed and washed the other half.

But that afternoon a week ago yesterday as I watched alone from within the cedar, Huey stripped off the garment totally and plunged into the canal. Immersed himself in the dirty water.

For a long time, Grandpa Huey lay in the black mud on the shore, shoots of swamp grass extending past his eyes towards the unbroken sky, gnats sounding in his ears.

The sun was whole to me that afternoon; and Huey lay for a long time in the mud, until getting up, he left a black indentation with his aged body. A mark fossilized in my memory.

He looked through the cedar tree and saw me. I began to cry as I watched the old man’s broken body, his stoop, his rheumatism, his emasculation, and the space that had been his face. Oh God, a buffeted man. He limped up the canal bank and wrapped an old rag around his nakedness. Then he came to me and sat with me in the lower limbs of the cedar tree.

“Della girl,” he said, “for all the history of grief there has to be one of joy—one doesn’t go without the other.” He coughed and seemed nervous. I wept. “Even if we don’t share blood, Della, I know you. And I’m sure you know me.” And then he left me in the tree and ambled back to his cabin.

Three days ago some of the boys in town found Huey’s bloated body bobbing in the eddies under a small falls. Huey had drowned while bathing.

Yesterday I sat in the funeral with Billy. My father, smelling like the beer he had drunk all morning, sat on the other side of me, and next to him my mother.

A young brother from the ward was talking about the resurrection.

“Your hair’s different,” whispered Billy.

“Yes.”

“Get it cut?”

“Yes.”

“Oh,” he said, “sure makes you look different.”

My face felt suddenly hot and I wept. Oh hell, Billy. Why did you say that for? It’s just not rational to think a hair cut’s going to make me something else. Oh hell, Billy. My face was hot, and I cried during the rest of the funeral.

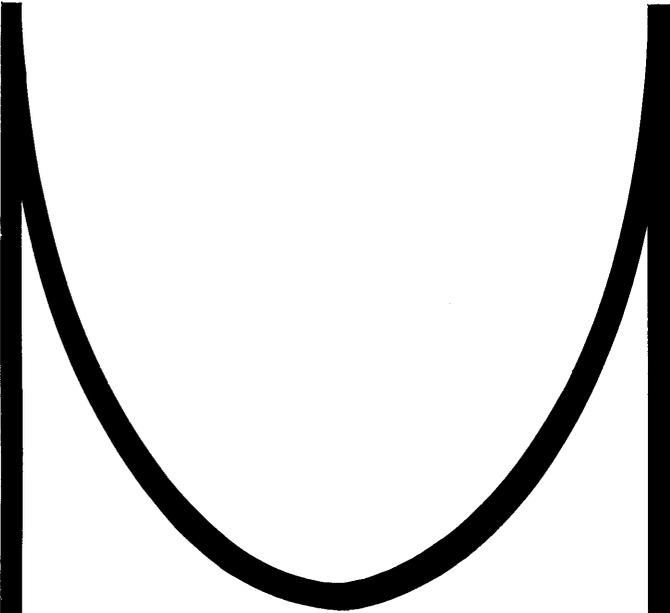
After the service the girls served refreshments, and Relief Society sisters stood like rocks in the cultural hall, in one hand sugar cookies on a doily, in the other fruit punch in a cup.

“Want to leave?” Billy asked.

“Yes.”

After Billy was through with me it was dark. Billy kissed me hard on the lips and left me in the gravel road in front of my house. The crickets were loud. My father was snoring on the couch in the front room when I came in, and I decided to go to Grandma Paulsen’s genealogical trees, the binder full of people held together. I had left it in the homestead, Huey’s blackened home, so I walked there. Pushed back the plank door and entered the larger room with the stove, the room where Huey had kept his pillows and muzzleloader. And I wept. Oh hell, Billy. I am Della Paulsen. I tore the pages of the genealogy out of the binder and ripped them one by one into long strips. Then into small squares. I let them fall in patches on the floor. And I wept. Dammit, I am me! And when I had finished, I sat in the patches of torn paper on the floor and looked up to find Huey’s plastic, prosthetic face, hanging by a string on the blackened wall. Watching me as I cried and wiped my tears on the torn genealogical trees.

JOSEPH PETERSON was born in Monticello, Utah and reared in various parts of the state. He served a mission in Venezuela and is currently a graduate student in English at BYU.

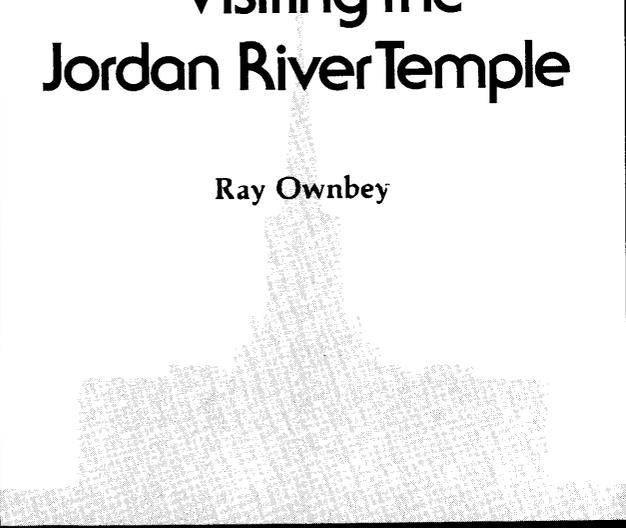


# GOTHIC GONE AWRY

---

Visiting the  
Jordan River Temple

Ray Ownbey



**W**HEN Mormon friends asked me if I wanted to go out to dinner and then take a tour through the Jordan River temple while it was still opened to the public, I was leary. Maybe it's my own super sensitivity, living in a community where I represent an underwhelming minority, but like a football coach in a close game, I'm always on the lookout for a conversion attempt.

Finally, though, I figured what the hell. It would probably be the only time I'd ever get inside, and it promised to be a pleasant evening.

It was, but for reasons that I could not have predicted when we started. First of all, in spite of a 45-minute wait to get in, organizers of the tour and the people in attendance did their jobs superbly. Thousands of people moved through the building, never feeling rushed, but with a speed and efficiency that was amazing.

It was rewarding also in that it provided me with an opportunity to focus on some reasons why Mormon temples have annoyed and frustrated me ever since new ones started appearing along the Wasatch front a few years ago.

I'm not talking about the older temples, the one on Temple Square, or in St. George, Manti, Logan, Idaho Falls, or Hawaii, all of which have their charms and their architectural sins. My concern here is with the new ones, in Ogden, Provo, and specifically the new Jordan River temple.

From a distance at night, the white, lighted structure is an arresting sight. Sitting on a small rise of land in the flat reaches of the south valley, its drama can't be denied. It looks something like a large wedding cake with a spire topped by a golden angel instead of a bride and groom. It has a flat top and a lot of icing-like decorative ridges on the outside.

As architecture, however, it misses the mark. It fails, at least in part, because it does not grow from a single or coherent idea. Such a basis for design could stem from almost any premise. Frank Lloyd Wright's organic architecture reflected shapes and materials indigenous to their surroundings; Corbusier turned his back on nature and made his buildings stand out from their environment; Walter Gropius developed a style based on modern construction methods and materials, resulting in steel framed structures with glass walls which did not perform the traditional supportive functions of a wall.

Similarly, the gothic tradition in church architecture produced soaring interior spaces, made possible by the external support provided by flying buttresses. Inside a gothic structure, one's eye and spirit were lifted up to the infinite reaches where God dwelt in light. Windows contributed, like every other element of the design, to that upward sweep. On the outside, the spires suggested the same feeling of verticality that was so powerful on the inside.

A building might be designed on these premises, or on others as history and circumstance suggest, but the Jordan River temple apparently was not. I'm not advocating building gothic structures, but the new temple tries halfheartedly to do just that. It tries to "look like" a church. It has some of the trappings of a religious building, especially gothic trappings, but they are added in or stuck on; they do not grow from the building's concept or from its function. They are not an integral

part of the building.

The most obvious example is the use of stained glass windows. In the gothic they soared as part of the interior space. Their pictures and messages provided instruction for the worshipers. In the Jordan River temple they do not soar at all on the inside. In fact, they have nothing to do with the inside of the building, which is made up of relatively small rooms where various rites are performed. One catches a glimpse of them inside, but it is only an accidental glimpse near a stairway or in an exterior room where they appear, curtained, from floor to ceiling, apparently by pure chance.

Inside, the rooms are not unpleasant, the color schemes repeating the pastels of the windows. Each room is done in one color—pale blue, light green, or peach—used for carpets, drapes, and furnishings. It's all very well coordinated, but the total effect is something one might see in an expensive Olympus Hills home, with a sort of neo-French provincial style furniture (a long way from the provinces). And to punctuate the artificiality of the design, drapes cover windowless walls and plastic plants dot rooms and corridors.

In another abortive borrowing from the gothic, the building is adorned both inside and out with a design pattern described as a reverse gothic arch. It is not a true arch, only a pattern on various surfaces and at the tops of the windows, and it is not truly gothic since it has no point but rather a rounded peak. And the peak is at the bottom, suggesting the shape of a draped rope. So much for the gothic arch.

The apex of the tour, the Celestial Room "representing man's highest potential," looks something like the lobby of a new Hilton—plush furniture similar to that in the other rooms (which no one could possibly feel comfortable occupying), elaborate chandelier, seating arranged around tables, and floor to ceiling mirrors.

Well, you might ask, what *should* it look like? How would you go about designing a room with such an elevated symbolic purpose? I don't know, but at least it shouldn't be trendy. It shouldn't be something which will look as dated in 20 years as it looks fashionable now.

Further, the building should have some sort of design integrity. The opportunity for a truly sculptural shape in a church is almost infinite. Church architecture offers, even in this secular age, some of the most stunning examples of the designer's art, evidenced by churches of Corbusier and Phillip Johnson among others. Even in Salt Lake City, witness the Community Church in Bountiful with its artfully sculpted brick and shingles, or the Congregational Church on Foothill Boulevard which makes imaginative use of concrete beams where we might expect wood.

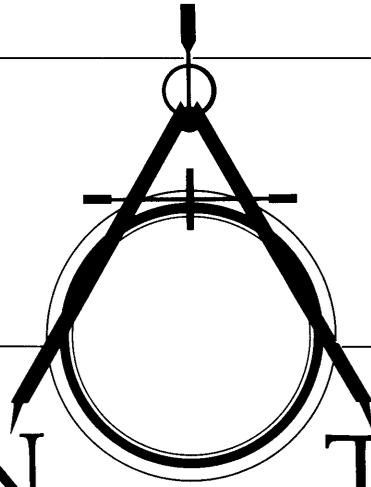
But the Jordan River temple is a hodgepodge. A snip of this, a piece of that, ideas taken incomplete and at random from multiple sources to make it "look like" a church. And it succeeds only in looking like the builder forgot to put the plastic bride and groom on top.

Maybe age will give it some respectability, but I suspect that it will only make it look dated as the Ogden temple already does. The high purpose to which the building is dedicated deserves better than that, and so do the people who use it.

RAY OWNBEY edits a magazine for Thiokol. He received a Ph.D. in English from the University of Utah and was previously associate professor of English at the University of Maine.



# PROCESS PHILOSOPHY &



# MORMON THOUGHT

FLOYD ROSS

**O**VER 40 years ago, when I was visiting Bryce Canyon, a young woman gave me a copy of Elder John Widtsoe's *A Rational Theology as Taught by the Church of Jesus Christ of Latter-day Saints*. While I disagree with many of the details—the tendency toward literalism in scriptural interpretation and the underlying fundamentalism—some of the great ideas enunciated in that small book excited me: universal intelligence, universal matter, the great law of increasing complexity in the universe. What I wanted was a larger philosophical perspective for I was working my way out of Indiana Methodism at the time. My intellectual journey took me to India and Japan and from the traditions of both countries I have learned much.

Many years later I began to read works of Alfred North Whitehead and then a book by an eminent philosopher within your own church, Dr. Sterling McMurrin, *Theological Foundations of the Mormon Religion*. One idea became quite lively in my mind, namely, that a marriage of Whitehead's process philosophy and Mormon thought might actually be feasible. I am an amateur—I study religion and philosophy because I love it. I am not a specialist on Whitehead. But I am intrigued by Whitehead and by some of the great intuitions that are found in the early Mormon writers as well as some of the modern ones.

## History of Religion

Even to the present day, says Whitehead, "the history of religion is a melancholy record of the horrors which can attend religion: human sacrifice, the slaughter of children, cannibalism, sensual orgies, abject superstition, hatred as between races, the maintenance of degrading customs, hysteria, bigotry, can all be laid to its charge. Religion is the last refuge of human savagery. The uncritical association of religion with goodness is

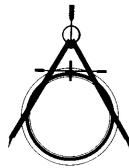
directly negated by plain facts."<sup>1</sup>

He admits that gracious and merciful insights are to be found in the history of Christian dogma, but, he says, they are "by flashes" and "based logically on the most appalling system of concepts. The old ferocious God is back, the Oriental despot, the Pharaoh, the Hitler; with everything to enforce obedience, from infant damnation to eternal punishment."<sup>2</sup>

We need to look briefly at Whitehead's criticisms of the earlier, traditional forms of Christianity. The early Christians were grossly misled by the eschatological models used by Peter (with his Jewish background of popular apocalypticism) and Paul (an educated man who ought to have known better). Whitehead says, "On the whole the Gospel of love was turned into a Gospel of fear. The Christian world was composed of terrified populations. 'In flaming fire take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power' (II Thessalonians 1:8-9)." Whitehead adds, "The population did well to be terrified at such ambiguous good tidings, which lost no emphasis in their promulgation."<sup>3</sup>

During the Middle Ages Whitehead points out that "institutional Christianity was honorably distinguished as a driving force toward the grander intuitions. Unfortunately, in accordance with the habits of all institutions, it adapted itself to its environment. It became an instrument of conservatism instead of an instrument of progress."<sup>4</sup>

With the Protestant Reformation there was a short burst of progressive energy, but the Reformation churches "again accepted the same idolatrous role. On the whole, well-established religious institutions are to be reckoned among the conservative forces of society. They soon become the grand support of what Clement has termed 'communal custom.' But the ultimate ideals,



of which they profess themselves the guardians, are a standing criticism of current practices."<sup>5</sup>

Another unfortunate consequence of the Reformation was that reformers like Luther and Calvin helped to fixate on large sections of Christendom the old concept of a "Divine Despot with a slavish universe, each with the morals of its kind."<sup>6</sup> Sadly, a more enlightened man like Erasmus lacked the force or drive to lead the movement of reform, so "the whole matter fell into the hands of Luther and Calvin, who made a fearful botch of it." Furthermore, "Calvin and Luther made the egregious blunder of throwing away the whole aesthetic appeal of the Church, which was one of its best elements."<sup>7</sup> They also had no use for the idea of purgatory, one of the more realistic and gracious teachings of the medieval church. Hence Whitehead flatly says, "The Reformation seems to me to be one of the calamities of history."<sup>8</sup> For any attempt to present God under the aspect of power should awaken every instinct of critical reaction. He expresses sorrow that the Bible should end with the Book of Revelation with its picture of a God of power, ready to smite in wrath. In its place he would have preferred to see the funeral oration of Pericles, with its plea for tolerance and for the rule of persuasiveness.<sup>9</sup>

### Proper Use of Dogma and Its Perils

The word *dogma* originally meant an "opinion." Then in Greece it came to stand more especially for a philosophical opinion. Whitehead points out that the Greek physician, Galen, used the phrase to mean "physicians who guide themselves by general principles"—surely a praiseworthy practice.<sup>10</sup> Not until later did the word come to stand for officially approved doctrines but it was this usage which led theologians (and others) to fall into the trap of their own limited ideas.

Whitehead insists that "an ill-balanced zeal for the propagation of dogma bears witness to a certain coarseness of aesthetic sensitiveness. It shows a strain of indifference . . . to the fact that others may require a proportion of formulation different from that suitable for ourselves. Perhaps our pet dogmas require correction: they may even be wrong." Such indifference may be due "perhaps to arrogance, perhaps to rashness, perhaps to mere ignorance."<sup>11</sup>

Dogmatic expression is necessary for many people because such formulation increases vividness of apprehension and can provide a kind of aid in the difficult task of spiritual ascent. "But every individual suffers from invincible ignorance; and a dogma which fails to evoke any response in immediate apprehension stifles the religious life."<sup>12</sup> Many fine religious people are upset by the suggestion that dogmas may have to be modified; for these persons "intermediate representations (dogmas) play a great part in religious life . . . being enshrined in modes of worship, in popular religious literature, and in

religious art."<sup>13</sup> But dogmas become idols when they are allowed to dominate the scene, and the great intuitions which inspired them are forgotten or neglected.

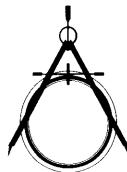
Whitehead adds further, "Religions commit suicide when they find their inspiration in their dogmas."<sup>14</sup> Any dogmatic system of thought presumes to answer too many detailed questions that are not genuine questions. Priests (in science or in religion) can pretend to know more than they actually do. "When a priesthood becomes dominant in a society, freedom of inquiry is discouraged; and if their dominance continues long enough, the level of general intelligence is depressed."<sup>15</sup> Whitehead illustrates this point by reference to the state of scientific "priesthood" at about the time he was in Cambridge (during the 1880s). Mathematical physics (from Descartes through Newton) "looked sound and solid . . . By the turn of the century, nothing, absolutely nothing was left that had not been challenged, if not shaken; not a single major concept." That experience—of seeing Newtonian physics "blow up"—he came to consider as one of the supreme facts of his experience.<sup>16</sup> And, he adds, "There is no more reason to suppose that Einstein's relativity is anything final, than Newton's Principia. The danger is dogmatic thought; it plays the devil with religion and science is not immune from it."<sup>17</sup>

Whitehead insists that we should not put too much stress on the *particular modes of statements*, for they are all finite, subject to errors. "Never swallow anything whole," he suggests. "We live perforce by half-truths and get along fairly well as long as we do not mistake them for whole-truths. . . ." <sup>18</sup> We would do well to follow the example of Plato who wrote, "We must be well content if we can provide an account not less likely than another's . . . we should be satisfied to ask for no more than *the likely story*."<sup>19</sup> In modern scientific language we substitute *model* or *paradigm* for "the likely story." A new model will throw more light on wider areas of experience or reality.

Nietzsche talked about the tendency of religious people "to believe their own beliefs" and added something to the effect that a sandwich was better than that. Whitehead talks more coolly about our human tendency to slip into the "fallacy of dogmatic finality." "The Universe is vast," he says. "Nothing is more curious than the self-satisfied dogmatism with which mankind . . . cherishes the delusion of the finality of its existing modes of knowledge."<sup>20</sup>

Karl Popper, a great contemporary thinker in the field of the philosophy of science, has pointed out how all knowledge (including that of science) is finite; no matter how many finite bits of knowledge we accumulate, our ignorance will still be infinite. We are engaged in an unending quest which demands the use of all our faculties to try to arrive at increasing verisimilitude. Though we may never know the whole truth, yet are we drawn irresistably to the quest for it.

We achieve "no triumph of finality."<sup>21</sup> "Our meta-



physical knowledge is slight, superficial, incomplete. Thus error creeps in. But, as such as it is, metaphysical understanding guides imagination and justifies purpose. Apart from metaphysical presupposition there can be no civilization."<sup>22</sup> Thus we will always have "a variety of partial systems of limited generality."<sup>23</sup>

Whitehead points out that this "Doctrine of Dogmatic Finality" flourishes equally throughout theology, science, and metaphysics. And, whatever the field, rigid dogmas will always destroy larger truths. Whitehead places the emphasis upon the *rigidity*. The same idea was expressed long ago by the Buddha: "Anything when clung to falls short." It is the *clinging* which indicates our inability to respond to the creativity at the heart of the universal process.

### Why Rational Religion Needs Philosophy

Religion which is rational must have recourse to metaphysics for a critical scrutiny of its terms, its dogmas.<sup>24</sup> Religion often forgets the enriching role played by the philosophical spirit. Philosophy begins in wonder. It is not vitiated by the weaker human urge to seek comfort. Philosophy teaches humility in the presence of the ultimate mystery, not the kind of mystery which makes of its devotee a cringing, fearful supplicant, "but the mystery which by its fascination lures men on to action and to further speculation." This is the mystery of "the creative process at which we do not cease to wonder when we find that we share its work."<sup>25</sup> The business of philosophical theology, says Whitehead, is "to show how the lure of persuasive reason arises in a world which seems to be based on the clash of senseless compulsions."<sup>26</sup>

As Dr. Sterling McMurrin has pointed out, Mormon thought has been tended to be "suspicious of the abstract and the recondite."<sup>27</sup> This has often been true in the past of revolutionary new perspectives, from that of original Buddhism (the Buddha refused to discuss metaphysical subjects with his disciples) to the beginnings of Christianity in the first century.

But, Whitehead maintains, "the development of systematic theology should be accompanied by a critical understanding of the relation of linguistic expression to our deepest and most persistent intuitions."<sup>28</sup> The ultimate appeal must be to intelligence, to reason, to the rational faculties which can check the more extravagant utterances of our emotional selves.

This should not be an entirely foreign idea to Mormon thinkers. In Whitehead's words:

The appeal to reason is the appeal to the ultimate judge, universal and yet individual to each, to which all authority must bow. History has authority so far, and exactly so far, as it admits of rational interpretation.<sup>29</sup>

In the words of Elder Widtsoe published in 1915:

A rational theology is founded on truth, on all truth. . . and 'A truth has no end.' In building a philosophy of life, a

man, therefore, cannot say that some truth must be considered and other truth rejected. Only on the basis of all truth, that is, all true knowledge can his religion be built . . . It is impossible for a man to be saved in ignorance, 'A man is saved no faster than he obtains knowledge,' 'the glory of God is intelligence,' and 'intelligence is the pathway up to the Gods.'<sup>30</sup>

And in the words of Sterling McMurrin:

The primary task of theology is the reconciliation of the revelation to the culture, to make what is taken on faith as the word of God meaningful in the light of accepted science and philosophy. Mormon theology has in the past pursued this task with some consistency and at times with intellectual strength, and certainly with a stubborn independence and indifference to criticism from traditional thought. Today, much of that strength is gone as Mormonism suffers the impact of religious and social conservatism, as the Mormon mind, in the general pattern of contemporary religion yields to the seductions of irrationalism, and as the energies of the Church are increasingly drained by practical interests.<sup>31</sup>

Properly, "the foundations of dogma must be laid in a rational metaphysics which criticizes meanings, and endeavors to express the most general concepts adequate for the all-inclusive universe."<sup>32</sup>

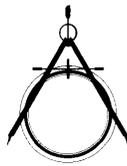
### Importance of Accepting Change

Periodically, in religion as in the sciences, someone comes along who has some *great intuition*, some new *awareness*. These are the mystical or revelatory elements in religion. Whitehead would have us remember that in fact the so-called "scriptures" are but finite attempts to describe the ineffable, not the end itself but rather like signposts that may point the way:

Mysticism leads us to try to create out of the mystical experience something that will save it, or at least save the memory of it. Words don't convey it except feebly; we are aware of having been in communication with infinitude and we know that no finite form we can give can convey it.<sup>33</sup>

These "revelations" or insights are not cases of seeing something particular in its particularity; they are cases of seeing something from a totally *new perspective*, in a *new pattern of relationships*. A good example from science would be the case of Copernicus.<sup>34</sup> An example from the biblical tradition would be Hosea.<sup>35</sup> The problem for the person who has the new insight or revelation is how to interpret his awareness in such a way as to make it exciting, persuasive, evocative, and thus available to a larger audience. Each of us must come out of his privacy or solitariness to try to communicate something of what we have "seen" or intuited.

The problem for society rather is the acceptance of these new insights. "Change is the process and is itself the actuality."<sup>36</sup> Neither science nor religion can avoid this need for continual development.<sup>37</sup> Scientists have latterly learned to be much more venturesome than



traditional theologians. The scientists have been "welcoming hypotheses which destroy their previous assumptions, and welcoming them as a condition of advance." By contrast, "the theologians—and I consider Christian theology to be one of the great disasters of the human race—if they admitted that their assumptions had been upset, would consider it a major defeat for themselves (when all the while their position has been shaken and so altered that the tenets of today would, in certain intellectual circles, be hardly recognizable as those of the same or similar people seventy years ago.)"<sup>38</sup> Whitehead cites the example of Father Petavius, Jesuit of the seventeenth century, who "showed that the theologians of the first three centuries of Christianity made use of phrases and statements which since the fifth century would be considered heretical."<sup>39</sup> Most theologians tend to be timid. They are afraid of a clash of doctrine. But, says Whitehead, "A clash of doctrine is not a disaster—it is an opportunity." Such diversity is to be expected and respected. Amid these differences it is possible for rational persons to "reach a general agreement as to those elements, in intimate human experience and in general history, which we select to exemplify that ultimate theme of the divine immanence as a completion required by our cosmological outlook."<sup>40</sup> We should be more concerned with the qualitative aspects of religious facts than with the various explanatory formulations.<sup>41</sup>

Change is constant. And "whether we measure it by minutes or millenia, we ourselves are a part of it; we have been brought into existence in a certain quarter of the universe in consequence of its processes, and there is no reason to suppose that other types of existence, unimaginable to us, have not been produced elsewhere in the universe."<sup>42</sup>

And so, says Whitehead, "religion will not regain its old power until it can face change in the same spirit as science. Its principles may be eternal, but the expression of those principles requires continual development."<sup>43</sup>

### Importance of a Pattern of Existence

The human mind seems to be so constituted that it looks for *pattern* or *order* in the nature of things. This is reflected in the ancient thought-systems of Persia, China, Japan, India, and Greece. In Greece the pattern by which things move was called *logos*. In ancient Persia, *asha* or *arta*. In ancient India, *rita*.<sup>44</sup> In ancient China, the *Tao*. In ancient Japan, *Kami-no-mishi* (Shin-to), the way of the divine. In modern science it is referred to as the axiom of intelligibility.<sup>45</sup> According to Whitehead, this desire for such a pattern grows out of our "wish that our experience should have some meaning, some order, that it should make sense. The hypotheses of science are the same. The pattern may not represent anything more than *our conception of our lives, as we would like to believe them to be, or our hypothesis of a scientific process, but it steadies us.*"<sup>46</sup>

In the Occident, religion has often been equated with a

# ADDENDUM O

WHITEHEAD'S dissatisfaction with the traditional formulations of the philosophies of materialism, idealism, and vitalism led him to formulate a philosophy of *organism*, a point of view or theory of the world based on scientific observation and metaphysical reflection. In this theory, the root metaphor which he applies to everything is *process*. "The process itself has internal relations which, together with the individuality... of each event, constitute the reality of the on-going world."<sup>1</sup> The ultimate appeal for Whitehead is to our experiences—moral, aesthetic, religious, sensory—all of these "belong as much to 'the nature of things' as do the phenomena investigated by the physicist, chemist, biologist, or sociologist. An adequate account of things has no more license to explain away the felt qualities of human experience than it has to discuss the relativity of space-time or the evolutionary origin of the species."<sup>2</sup> Human experience is a fundamental reality "such that any adequate account of things must not end up by explaining experience away."<sup>3</sup> Hence Whitehead is opposed to all forms of reductionism, including that of philosophical materialism. The doctrine of materialism, he points out, can only apply to "very abstract entities, the products of logical discernment." He also rejects vitalism as an unsatisfactory compromise which is based on the arbitrary assumption that there is a clear-cut gap between living and dead matter.<sup>4</sup>

This philosophy of organism also rejects the bifurcation of nature, "with colorless and soundless bits of matter set against colorful, sound-creating minds." Rather, the world shows a creative forward movement where each event exists for the prehension or inclusion of all the others and where each in its turn is the growth of a new way of feeling the rest of the universe."<sup>5</sup>

"The concrete enduring entities are organisms, so that the plan of the *whole* influences the very characters of the various subordinate organisms which enter into it. In the case of an animal, the mental states enter into the plan of the total organism and thus modify the plans of the successive subordinate organisms until the ultimate smallest organisms, such as electrons, are reached. Thus an electron within a living body is different from an electron outside it, by reason of the plan of the body."<sup>6</sup>

Whitehead's point of view on the world is "objectivist" (what some philosophers call "realism," meaning *there is a real world out there*). "The actual elements perceived by our senses are *in themselves* the elements of a common world." This world is complex, "including indeed our acts of cognition, but transcending them.... In our sense experience we know away from and beyond our own personality." By contrast, the "subjectivist" holds that in such experience we merely know about our own personality.<sup>7</sup>

### Events, or Actual Entities

The unities in nature are called *events*, or *actual entities* or *actual occasions*. There are great differences between them: God is an actual entity, "but so is the most trivial puff of existence in far-off space."<sup>8</sup> The name *event*, or *occasion*, given to such a unity "draws attention to the inherent transitoriness, combined with the actual unity."<sup>9</sup> Each one of these actual entities is an organism that grows, matures, and perishes (at the microcosmic level).<sup>10</sup> At every level, from the microcosmic to the macrocosmic, actual entities and their social organizations exhibit certain factors: "There is the past with its resources and limitations, the self-creativity of the present over and above inherited preferences, and the element of novel possibility."<sup>11</sup> "Overwhelmingly, passage from actual occasion to actual occasion is characterized by simple repetition. Repetition means the reenactment of possibilities (or, as Whitehead often calls them, 'eternal objects')." "At all levels repetition predominates. Occasionally, however, even if very rarely, repetition is joined by significant novelty. Mutations occur in nature; novel emotions or new ideas emerge in experience. The cosmic process is enriched or impoverished."<sup>12</sup> But throughout the entire process, the role of the past is not coercive but *persuasive*. There is always lurking in each present moment an element of self-creativity.<sup>13</sup>

Each actual entity "is a mode of the process of 'feeling' the world,

# WHITEHEADS' METAPHYSICS:

of housing the world in one unit of complex feeling, in every way determinate."<sup>14</sup> "An actual entity, on its subjective side, is nothing else than what the universe is for it, including its own reactions. The reactions are the subjective forms of the feelings." There are many species of these subjective forms, "such as emotions,

## "Change Is the Process"

Whitehead's stress on process is influenced by contemporary physics, according to which everything is an energy-event. But it was also epitomized for him most dramatically at Cambridge when Newtonian physics—which most people had come to regard as fixed and as final as eternity—blew up. Whitehead says this taught him "to beware of certitude."<sup>16</sup> He points out that it took centuries for philosophers to get beyond the idea of static matter. However, "we know now that a piece of granite is a raging mass of activity, that it is changing at a terrific rate."<sup>17</sup> And in the light of what we now know, there is no dividing line between the infinitely great and the infinitely small. "Change is the process and is itself the actuality."<sup>18</sup> The so-called certainties of science thus turn out to be a delusion. The certainties "are hedged around with unexplored limitations."<sup>19</sup> Furthermore, we must be aware that "our handling of scientific doctrines is controlled by the diffused metaphysical concepts of our epoch. Even so, we are continually led into errors of expectation. Also, whenever some new mode of observational experience is obtained the old doctrines crumble into a fog of inaccuracies."<sup>20</sup>

To avoid falling into the trap of premature certainties, science and philosophy must mutually criticize each other. Each should provide "imaginative material" for the other. Philosophy and theology ought to stand in the same on-going relationship of mutual evaluation.

## The Three Formative Elements

Every metaphysical model is based upon some postulates. There are three formative elements in Whitehead's metaphysics: pure potentiality, God, and creativity.

(1) The first formative element is pure potentiality, or the *eternal objects*. The term *potentials* would be just as suitable.<sup>21</sup> Whitehead has built upon some of Plato's important ideas, phrasing them, however, in the language of modern science and a philosophy of organism. "The actualities constituting the process of the world are conceived as exemplifying the ingression (or 'participation') of other things which constitute the potentialities of definiteness for any actual existence. The things which are temporal (actual entities) arise by their participation in the things which are eternal (eternal objects)."<sup>22</sup>

(2) The second formative element is God. The two sets just referred to—the temporal actual entities and the eternal objects—are mediated by an entity "which combines the actuality of what is temporal with the timelessness of what is potential. This final entity is the divine element in the world, by which the barren inefficient disjunction of abstract potentialities obtains primordially the efficient conjunction of ideal realization." Whitehead terms this entity the "primordial nature of God." "This divine ordering is itself matter of fact, thereby conditioning creativity. It is here termed 'God', because the contemplation of our natures, as enjoying real feelings derived from the timeless source of all order, acquires that 'subjective form' of refreshment and companionship at which religions aim."<sup>23</sup>

God is also to be termed the principle of concretion because God is "that actual entity from which temporal concrescence receives that initial aim from which its self-causation starts."<sup>24</sup> "The freedom inherent in the universe is constituted by this element of self-causation." "What is inexorable in God, is valuation as an aim towards 'order'; and 'order' means 'society permissive of actualities with patterned intensity of feeling arising from adjusted contrasts.'"<sup>24</sup>

"God originates with his *conceptual* valuation of the timeless realm of eternal objects—this is the *primordial* nature of God and is the

basis for referring to God as the non-temporal actual entity."<sup>25</sup> By reason of God's primordial activity, "there is an order in the relevance of eternal objects to the process of creation." "To understand God as formative element is to understand the part played by his primordial nature in the formation of the subjective aim of each and every actual occasion in the temporal world."<sup>26</sup>

The *consequent nature* of God is constituted "by his physical prehensions of the actual entities in the temporal world."<sup>27</sup> Thus God grows as the universe grows. In Whitehead's thought, God "is conceived as the supreme ground for limitation." Thus "it stands in His very nature to divide the Good from the Evil, and to establish Reason 'within her dominions supreme.'"<sup>28</sup> "There is a general tendency in the universe to produce worth-while things, and moments come when we can work with it and it can work through us. But that tendency in the universe to produce worthwhile things is by no means omnipotent. Other forces work against it. God is *in* the world, or nowhere, creating continually in us and around us. This creative principle is everywhere, in animate and so-called inanimate matter, in the ether, water, earth, human hearts. But this creation is a continuing process, and 'the process is itself the actuality,' since no sooner do you arrive than you start on a fresh journey. In so far as man partakes of this creative process is his immortality, reducing the question of whether his individuality survives death of the body to the estate of an irrelevancy. His true destiny as cocreator in the universe is his dignity and his grandeur."<sup>29</sup>

Whitehead feels that it is not possible to establish *God as personal* either on philosophical grounds or on the basis of an examination of religious experience. He points out that in Greek thought "divine personality was in the nature of an inference from the directly apprehended law of nature so far as it *was* inferred."<sup>30</sup> The concept of God as personal, found in much Christian thought, "is an inference and not a direct intuition."<sup>31</sup> He feels that the question of a divine person, "substrate to the nature of things" cannot be grounded on a study of diverse religious experiences since there are so many direct contradictions to each other. He feels that those who appeal to the idea of a personal God are substituting emotion for reason. "Then you can prove anything, except to reasonable people. But reason is the safeguard of the objectivity of religion: it secures for it the general coherence denied to hysteria."<sup>32</sup> ". . . Religious experience cannot be taken as contributing to metaphysics any direct evidence for a personal God in any sense transcendent or creative."<sup>33</sup>

A real consensus on "the notion of a direct vision of a personal God" is lacking. But, on the other hand, "there is a large consensus, on the part of those who have rationalized their outlook in favor of the concept of a rightness in things, partially conformed to and partially disregarded."<sup>34</sup>

(3) The third formative element is *creativity*. This is an ultimate but it is not to be conceived as an external agency. The universe must be viewed as an organic whole, of which creativity is "the ultimate in virtue of its accidents." God is creativity's "primordial, non-temporal accident . . . the non-temporal act of all-inclusive unfettered valuation (i.e. God) is at once a creature of creativity and a condition for creativity. It shares this double character with all creatures."<sup>35</sup>

"All actual entities share with God this characteristic of self-causation. For this reason every actual entity also shares with God the characteristic of transcending all other actual entities, including God. The universe is thus a *creative advance into novelty*." "Nature is never complete. It is always passing beyond itself."<sup>36</sup> This means we must look with care "at every prospect of novelty, every chance that could result in skeptical examination and subject them to the most impartial scrutiny, for the probability is that nine-hundred-and-ninety-nine of them will come to nothing, either because worthless in themselves or because we shall not know how to elicit their value; but we had better entertain them all, however, skeptically, for the *thousandth* time may be the one that will change the world."<sup>37</sup>



belief-system, a specific code of morals, or believing a specific book (Torah, Ten Commandments, Laws of the Koran). Whitehead sees religion in a much deeper dimension. His basic religious insight is "that the order of the world . . . the value of the world in its whole and in its parts, the beauty of the world, the zest of life, the peace of life, and the mastery of evil, are all bound together—not accidentally, but by reason of this truth: that the universe exhibits a creativity with infinite freedom, and a realm of forms with infinite possibilities; but that this creativity and these forms are together impotent to achieve actuality apart from the complete ideal harmony, which is God."<sup>47</sup>

"The peculiar character of religious truth is that it explicitly deals with values. It brings into consciousness that permanent side of the universe which we can care for." Religion's final principle is that "there is a wisdom in the nature of things, from which flow our direction of practice, and our possibility of the theoretical analysis of fact."<sup>48</sup>

Creativity is an *ultimate* in Whitehead's thought. The universe is "a creative advance into novelty." "Nature is never complete. It is always passing beyond itself."<sup>49</sup>

"Any system of thought based on this earth of ours is extremely limited in its conception—either theology or philosophy. . . . We know that our earth is an insignificant planet swinging around a second-rate sun in no very important part of the universe." The human response to that knowledge "should be immeasurably larger than it is. I see no reason to suppose that the air about us and the heavenly spaces over us may not be peopled by intelligences, or entities, or forms of life, as unintelligible to us as we are to the insects. In the scale of size, the difference between the insects and us is as nothing to that between us and the heavenly bodies; and—who knows?—perhaps the nebulae are sentient entities. . . . My point is, that we are part of an infinite series and since the series *is* infinite, we had better take account of that fact, and admit into our thinking these infinite possibilities."<sup>50</sup>

"Our minds are finite, and yet even in these circumstances of finitude we are surrounded by possibilities that are infinite, and the purpose of human life is to *grasp as much as we can out of that infinitude*. . . . As long as we experiment, as long as we keep this possibility of progressiveness, we and our societies are alive; when we lose them, both we and our societies are dead. . . . Nothing is easier to lose than this element of novelty, which keeps us alive."<sup>51</sup>

### Whitehead's Concept of God

God is one of the three basic "formative elements" in Whitehead's philosophy. On the philosophical/empirical side the evidence pointing toward a God is derived from the ordering element in the cosmic process. There is too much observable order in the universe for atheism to be a rational choice. And there is "too little order and

progress in the world" for the traditional concept of an omnipotent God to be plausible.<sup>52</sup> There are two main objections to the doctrine of divine omnipotence:

(1) The first is a conceptual one. "The very idea of power presupposed some resistant force over which power is effective. But such a counterforce, itself embodying some degree of power is denied by the claim that one being possesses, or even could possess, all power." Hence, the concept of an all-powerful God is self-contradictory.<sup>53</sup>

(2) The second objection is based on the reality of evil. Evil exhibits itself in "physical suffering, mental suffering, and loss of the higher experience in favor of the lower experience."<sup>54</sup> While "the general aspect of nature is that of evolutionary expansiveness," the question persists as to why there is so much "unproductive experimentation, so many disastrous divergences, so much failure and loss."<sup>55</sup> Evil is real, and it has the character of "being a destructive agent among things greater than itself." Evil is a positive force but destructive, while what is good is positive and creative. "Evil promotes its own elimination by destruction, or degradation, or by elevation. But in its own nature it is unstable." The fact of this instability in evil is the moral order of the world.<sup>56</sup>

If God were in all respects infinite, he would be evil as well as good. "God has in his nature the knowledge of evil, of pain, and of degradation, but it is there as overcome with good."<sup>57</sup> God's pervasive presence in the world is "a lure toward higher forms of order." While God's aims are universally active, "their realization is not guaranteed." Thus, "for God as well as for man, the future holds both opportunity and risk."<sup>58</sup> God is complete "in the sense that his vision determines every possibility of value," and "every event on its finer side introduces God into the world." "The world lives by its incarnation of God in itself."<sup>59</sup> "God in the world is the perpetual vision of the road which leads to the deeper realities." God is the "binding element in the world. The consciousness which is individual in us, is universal in him: the love which is partial in us is all-embracing in him."<sup>60</sup> "God is the mirror which discloses to every creature its own greatness."<sup>61</sup> "God's purposes in the world have no power except that of persuasion . . ."<sup>62</sup>

The faith in the order of nature makes possible the growth of science and of potential religion. But this faith "springs from direct inspection of the nature of things as disclosed in our own immediate experience. There is no parting from your own shadow. To experience this faith is to know that in being ourselves we are more than ourselves: to know that our experience, dim and fragmentary as it is, yet sounds in the utmost depths of reality."<sup>63</sup>

### Conclusion

Looked at broadly, Mormon thought and many of the



ideas of Whitehead have much in common. Let me list a few of those ideas:

1. There is no basic conflict with the sciences, or with the scientific method as such. Mormon thinkers are inclined to go into more details of the Cosmic Plan, pre-existence, post-existence, and so forth than does Whitehead who prefers to remain more with general principles.<sup>64</sup>

2. Both shy away from absolutisms, and both accept pluralistic entities within an overarching oneness.

3. Both recognize that rationalism, empiricism, and intuition all have their place in a worldview that is empirically grounded. Each recognizes the importance of "imaginative generalization."<sup>65</sup>

4. Each accepts the idea of God's finiteness or limitedness, and each recognizes that everything is related to everything else, including God.

5. In place of the old view that the universe, and especially the human beings in it, are subservient to God (slaves, abject creatures), there is a recognition of co-creativity. In every "event" or "occasion" there is the possibility of new departures, new insights, new intuitions (revelations in theological language).<sup>66</sup>

6. There is a positive estimate of matter, the human body, of all actual entities. Neither matter nor human nature is downgraded.

7. The whole universe is *becoming*, in process, in change, including God. Since God's "consequent nature" preserves all the new creations of all actual entities in the universe, God is growing, and his consequent nature is different from his primordial nature.

8. On the question of *individual* post-existence, Whitehead is silent, but he believes that there is an "objective immortality" of all values in the consequent nature of God.

9. One of the most important common elements is the stress on intelligence, the appeal to rationality. Religion should never be allowed to degenerate into merely a decent formula "wherewith to embellish a comfortable life."<sup>67</sup> The doctrines of rational religion, says Whitehead, "aim at being that metaphysics which can be derived from the supernormal experience of mankind in its moments of finest insight."<sup>68</sup>

Julius Bixler says of Whitehead that, like William James, he "has given us not a new stereotype of truth, of God, of immortality, but a new eagerness to receive intimations of what these words may mean."<sup>69</sup> In *Science and the Modern World* Whitehead himself said: "Religion is the vision of something which stands beyond, behind, and within, the passing flux of immediate things; something which is real, and yet waiting to be realized; something which is a remote possibility, and yet the greatest of present facts, . . . something which is the ultimate ideal and the hopeless quest" (pp. 191-92).

FLOYD H. ROSS is a professor of philosophy at California State Polytechnic University at Pomona.

#### Notes

1. *Religion in the Making*, Macmillan, 1926, p. 37.

2. *Dialogues of Alfred North Whitehead*, as recorded by Lucien Price, Mentor, 1964, p. 144-45. The theologians' heads were wrong, Whitehead insists. "This theological disaster is what I mean when I speak of the mischief which follows from banishing novelty, from trying to formularize your truth, from setting up to declare, This is all there is to be known on the subject and discussion is closed." (*Ibid.*, p. 145).

3. *Religion in the Making*, pp. 75-6.

4. *Adventures of Ideas*, Mentor, 1964, p. 26.

5. *Ibid.*

6. *Ibid.*, p. 33 "By themselves and apart from correction by the Platonic philosophy, the religions derived from Western Asia (Zoroastrianism, Judaism, Christianity, Islam) were tinged with the mentality of the older civilizations of that region. They conceived the universe in terms of despots and slaves. None of these religions have been able wholly to shake off the horrible implications latent in such a conception. But the fortunate coalescence of the initial Christian institutions with the philosophic Platonic doctrines provided the Western races with a beautiful sociological ideal, intellectually expressed, and closely allied with intermittent bursts of emotional energy."

7. *Dialogues*, p. 192.

8. *Ibid.*, p. 249.

9. *Science and the Modern World*, p. 191. "The worship of glory arising from power is not only dangerous; it arises from a barbaric conception of God. . . the glorification of power has broken more hearts than it has healed." (*Rel. in the Making*, p. 55).

10. *Religion in the Making*, pp. 128-29.

11. *Ibid.*, p. 128.

12. *Ibid.*, p. 137.

13. *Ibid.*, p. 147. "The religious spirit is not identical with dialectical acuteness"; and where believers have been treated essentially as children, no great encouragement has been given by religious leaders to the development of dialectical acuteness.

14. *Religion in the Making*, p. 144. "The inspiration of religion lies in the history of religion. By this I mean that it is to be found in the primary expressions of the intuitions of the finest types of religious lives." "The dogmas, however true, are only bits of the truth, expressed in terms which in some ways are over-assertive and in other ways lose the essence of truth." (*Ibid.*, p. 145.) "Accordingly, though dogmas have their own measure of truth, which is unalterable, in their precise forms they are narrow, limitative, and alterable: in effect untrue, when carried over beyond their proper scope of their utility." (*Ibid.*) In the history of popular religion, religious leaders have tried "to interpret the great standard experiences as leading to a more definite knowledge than can be derived from a metaphysic which founds itself upon general experience.

"There can be nothing inherently illegitimate in such an attempt. But if we attend to the general principles which regulate all endeavors after clear statements of truth, we must be prepared to amplify, recast, generalize, and adapt, so as to absorb into one system all sources of experience," cf. *Meister Eckhart: A Modern Translation*, Harper, 1941, pp. 249, 250, 23-24.

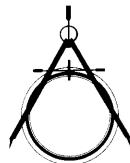
15. *Dialogues*, p. 231. This is the general problem of placing too much authority in any one person or group of persons. Note the rising Roman Catholic question of papal infallibility.

16. *Ibid.*, pp. 175-76.

17. *Ibid.*, p. 38.

18. *Dialogues*, p. 243.

19. Timaeus, quoted in *Adventures of Ideas*, p. 110 (italics mine). In the *Sophist*, Plato wrote: "Perhaps they may be in a difficulty; and if this is the case, there is a possibility that they may accept a suggestion of ours respecting the nature of essence, having nothing of their own to



offer." Whitehead comments on this: "Can we imagine Augustine urbanely approaching Pelagius with 'a suggestion of ours respecting the nature of Grace?'" (*Ibid.*, p. 110.)

20. *Dialogues*, p. 12. The quote continues: "Sceptics and believers are all alike. At this moment scientists and sceptics are the leading dogmatists. Advance in detail is admitted; fundamental novelty is barred. This dogmatic common sense is the death of philosophic adventure. The Universe is vast."

21. *Adventures of Ideas*, p. 149. "The history of European thought, even to the present day, has been tainted by a fatal misunderstanding. It may be termed The Dogmatic Fallacy. The error consists in the persuasion that we are capable of producing notions which are adequately defined in respect to the complexity of relationships required for their illustration in the real world . . . Except perhaps for the simple notions of arithmetic, even our most familiar ideas, seemingly obvious, are infed with this incurable vagueness. Our right understanding of the methods of intellectual progress depends on keeping in mind this characteristic of our thoughts."

22. *Ibid.*, p. 132. ". . . Speculative extension beyond direct observation spells some trust in metaphysics, however vaguely those metaphysical notions may be entertained in explicit thought."

23. *Ibid.*, p. 149.

24. *Religion in the Making*, p. 79.

25. *Philosophy of Alfred North Whitehead*, Library of Living Philosophers, Vol. 3, P.A. Schilpp, ed., article: "Whitehead's Philosophy of Religion", J.S. Bixler, p. 508.

26. *Ibid.*, p. 491. "Plato, like a man 'dazed by his own penetration', never really got the forms into flux. Christianity made a start but went on to describe a God of power rather than of love." (pp. 491-2).

27. *Theological Foundations of the Mormon Religion*, University of Utah Press, 4th printing, 1977, pp. 40-1.

28. *Adventures of Ideas*. "Language was developed in response to the excitements of practical actions. It is concerned with the prominent facts. Such facts are those seized upon by consciousness for detailed examination, with the view of emotional response leading to immediate purposeful action. These prominent facts are the variable facts, —the appearance of a tiger, of a clap of thunder, or of a spasm of pain. They are the facts entering into experience by the medium of our sense organs . . . But the prominent facts are the superficial facts. They vary because they are superficial; and they enter into conscious discrimination because they vary. There are other elements in our experience, on the fringe of consciousness, and yet massively qualifying our experience. In regard to the other facts, it is our consciousness that flickers, and not the facts themselves. They are always securely there, barely discriminated, and yet inescapable. *Ibid.*, p. 167.

29. *Ibid.*, p. 165.

30. *A Rational theology*, Deseret Book Co., 1929, p. 8.

31. *Theological Foundations*, pp. 110-11.

32. *Religion in the Making*, p. 83.

33. *Dialogues*, p. 135.

34. When Copernicus became dissatisfied with the more than 80 cycles and epicycles that astronomers had added to the cosmology of Ptolemy, to make it "work," he experienced tremendous unrest, from which came a brand new idea, "What if I assume that the sun is at the center of the universe, instead of the earth?" This meant he saw the solar system in an entirely new way, with an entirely new pattern of relationships. (His new model was later shown to be much "truer" than that of Ptolemy; but he happened to be wrong about the sun being at the center of the universe.)

35. When Hosea learned that he still loved his wife, even though she had been unfaithful to him, he suddenly visualized a new relationship between the God of Israel and the Israelites—a loving and forgiving God.

36. *Dialogues*, p. 175.

37. *Religion in the Making*, p. 131. "Progress in truth—truth of science and truth of religion—is mainly a profession in the framing of concepts, in discarding artificial abstractions or partial metaphors, and in evolving notions which strike more deeply into the root of reality."

38. *Dialogues*, pp. 143, 175-76. As Karl Popper has expressed it: scientists seek to falsify their hypotheses. Only if a model stands up to the tests of falsification does the model take precedence over other models. By contrast, traditional theologians are usually defending hopelessly outmoded models of nature and/or divine reality.

39. *Science and the Modern World*, p. 183.

40. *Adventures of Ideas*, p. 164, italics mine.

41. *Ibid.*, p. 165.

42. *Dialogues*, p. 174.

43. *Science and the Modern World*, p. 189.

44. On the basis of our partial experiences we assume that the total universe, even the billions of galaxies billions of light-years away, moves according to a uniform "law."

45. Latin *ritus*; English *rite*.

46. *Dialogues*, p. 143. Italics mine.

47. *Religion in the Making*, pp. 119-20.

48. *Ibid.*, p. 143. Italics mine.

49. *A Key to Whitehead's Process and Reality*, ed. by D.W. Sherburne, Macmillan, 1966, pp. 33-34.

50. *Dialogues*, pp. 192-93.

51. *Ibid.*, p. 134-35.

52. Schedler, *op. cit.*, p. 433.

53. *Ibid.*, p. 434.

54. *Religion in the Making*, p. 95.

55. Schedler, *op. cit.*, p. 434.

56. *Religion in the Making*, pp. 95-96.

57. *Ibid.*, p. 155.

58. Sche

58. Schedler, *op. cit.*, p. 435.

59. *Religion in the Making*, pp. 155-56.

60. *Ibid.*, p. 158. "The purpose of God is the attainment of value in the temporal world."

61. *Ibid.*, p. 155.

62. Schedler, *op. cit.*, p. 435.

63. *Science and the Modern World*, p. 18. The quote continues: "to know that detached details merely to be themselves demand that they should find themselves in a system of things: to know that this harmony of aesthetic achievement: to know that, while the harmony of logic lies upon the universe as an iron necessity, the aesthetic harmony stands before it as a living ideal moulding the general flux in its broken progress towards finer, subtler issues."

64. "You cannot shelter theology from science, or science from theology; nor can you shelter either of them from metaphysics, or metaphysics from either of them. There is no short cut to truth. . . . When religion ceases to seek for penetration, for clarity, it is sinking back into its lower forms. The ages of faith are the ages of rationalism." *Religions in the Making*, p. 79.

65. A sheer physical analysis of the world gives us little information. There is a fluid vagueness about sense, which must be "translated" into more exact definition of thought. "The material universe is largely a concept of the imagination which rests on a slender basis of direct sense-perception . . . the thought-objects of science are molecules, 66. *Key*, pp. 32-3: "All actual entities share with God this characteristic of self-causation."



67. *Science and the Modern World*, p. 188. Cf. p. 191: "Above and beyond all things, the religious life is not a research after comfort."

68. *Religion in the Making*, p. 32. "Religion is a force of belief cleansing the inward parts . . . Religion is the art and theory of the internal life of man, so far as it depends on the man himself, and on what is permanent in the nature of things." (p. 58)

69. Bixler, "Whitehead's Phil. of Rel.," in Schilpp, *Phil. of A.N. Whitehead*.

#### Notes for Addendum

1. Bixler, *op. cit.*, p. 492. (refer to main paper).
2. Daalwin Brown, *op. cit.*, p. 424, in Schedler.
3. *Ibid.*
4. *Science and the Modern World*, p. 79.
5. Bixler, *op. cit.*, p. 492.
6. *Science and the Modern World*, p. 79.
7. *Ibid.*, pp. 88-89. Whitehead rejects subjectivism on another ground also, namely, based upon "the instinct for action." "Action seems to issue in an instinct for self-transcendence." (p. 90)
8. *Key*, p. 7.
9. *Science and the Modern World*, p. 3.
10. *Key*, p. 6. Chapter 4-7 of the *Key* shift to the macroscopic level where Whitehead deals with the way actual entities group themselves into aggregates, termed nexus and societies pp. 72ff.
11. Schedler, p. 430.
12. *Ibid.*, p. 429.
13. *Ibid.*, p. 431.
14. *Key*, p. 8. Each process of appropriating a particular element is termed a prehension.
15. *Ibid.*, p. 12.
16. *Dialogues*, p. 243.
17. *Ibid.*, p. 173.
18. *Ibid.*, pp. 174-75.
19. *Adventures of Ideas*, p. 158.
20. *Ibid.*, p. 158.
21. Joseph Needham in "A Biologist's View of Whitehead," in *Phil. of Alfred North Whitehead*, p. 256, calls them "the ultimate particles of physics."
22. *Key*, p. 21.
23. *Ibid.*, p. 27-8.
24. *Ibid.*, pp. 29-30.
25. *Key*, p. 226. "Actual entities of the temporal realm proceed from physical prehensions to conceptual prehensions; God reverses this, for his *consequent nature* is constituted by his physical prehensions of the *actual entities* in the temporal world. God is not *before* all creation, but *with* all creation." (p. 32)
26. *Key*, p. 28.
27. *Ibid.*, p. 32.
28. *Science and the Modern World*, p. 27. "God is the ultimate limitation, and His existence is the ultimate irrationality. For no reason can be given for just that limitation which it stands in His nature to impose. God is not concrete, but He is the ground for concrete actuality. No reason can be given for the nature of God, because that nature is the ground of rationality."
29. *Dialogues*, p. 297.
30. *Rel. in the Making*, p. 64.
31. *Ibid.*, p. 63.
32. *Ibid.*, p. 64.
33. *Ibid.*, p. 86-7.
34. *Ibid.*, p. 66.
35. *Key*, pp. 32-33.
36. *Ibid.*, pp. 33-34.
37. *Dialogues*, pp. 229-30.p

## Q & A

**McMurrin:** Given the propensity of the generality of Mormons to hold that there is some virtue in difference, that if Mormonism is true, all other religious doctrines or systems must be false, that Mormonism must in some way be basically original, and therefore that Mormons cannot afford to be intellectually seduced by the thinking of non-Mormons, do you believe that Whitehead has managed to get hold of some basic truths about the world which he has defined with such clarity and has advanced and defended so reasonably that Mormon theologians would do well to become Whiteheadians or are you simply suggesting that Whitehead had some insights of such obvious interest to Mormon theologians that they cannot afford to ignore him? To what extent must Mormon theologians go it alone? When and where should they identify with the work of others?

**Ross:** I do not regard any theological or philosophical position as "true" (or "false"). I regard them all as more or less "adequate" (or "inadequate"), depending upon the amount of light they can throw on human experience (or "reality"). The Ptolemaic model is

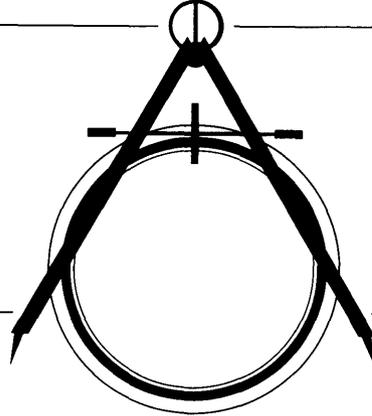
adequate within a limited setting; the Copernican presents us with a larger model (which we assume has more verisimilitude in it); the Newtonian goes beyond that; and Einstein's model goes further. I feel that Whitehead presents an imaginative system of metaphysics which makes the study of science and philosophy more exciting and fruitful. It appeals to the empirical in a broad way and also demands rationality in our conceptions. The metaphor of process seems to be what is demanded both by the new physics and what we know of biology. Mormons do not need to become "Whiteheadians" so much as they need to recognize that what he is inviting thoughtful people to do is to enlarge their categories, keep them open-ended, and explore rigorously the implications of our best insights. In your words, "Mormon theologians cannot afford to ignore him."

While some (like Cobb) want to interpret Whitehead in terms of a liberal Christian theology, I do not see that Whitehead needs to be seen in terms of a specific religious point of view. Whitehead has been called theistic, but this ignores Whitehead's own statement that no "personal god" is involved in his basic metaphysical position. (That is an "inference" felt to be necessary by those for whom religion cannot be meaningful without the usual anthropomorphic categories.) Whitehead's religiousness is like John Dewey's, though more profound. In my opinion all churchly-oriented thinkers tend to try to make a cause for their special (limited) point of view and thus tend to fall into the fallacy of dogmatic finality.

When earlier Mormon thinkers took process (evolution) theology seriously as well as the idea of a growing universe and deity, I think they went "Copernican" when traditional, classical Christian theology stayed "Ptolemaic." But they can fall into the trap that Copernicus himself fell into, of thinking the sun is the center of the universe. Copernicus's model was certainly more fruitful, more capable of validation, more explanatory of the then observed phenomena than Ptolemy's, but it was not and no other model could be the final model of reality. The Catholics got stuck on Thomas Aquinas, who was quite modernist in his day. Must the same thing happen over and over again? Mormons made a real break at some points from the outmoded, inadequate paradigms and myths of the mainline Christians. Must they fall into the same trap themselves?

You are right about the Mormon penchant for absolutisms; I would rather stress the emphasis of some Mormon thinkers on the importance of intelligence. I also hope that the tendency to rely on revelation as propositions will fade away. I personally feel that Whitehead has pointed in the right direction when it comes to formulating a metaphysical model which should have a maturing effect on what passes itself off as religion.

# RESPONSE | COMMENT



## ON A PAPER BY FLOYD M. ROSS

STERLING MCMURRIN

PROFESSOR Ross has clearly shown that important fundamental similarities exist between Mormon theology and Whitehead's metaphysics. Unfortunately, the common Mormon treatment of the problem of reality as process heretofore has been dogmatic, inadequately reasoned, and philosophically crude, while Whitehead's treatment of reality as process is perhaps the high-water mark of twentieth-century philosophical refinement. His great work *Process and Reality* is rightly regarded as one of the most difficult and most abstruse philosophical treatises ever produced, a remarkable contrast to the simple Mormon common-places regarding such matters as growth in God's experience and what Mormon theologians call "eternal progress." But, as Professor Ross has indicated, the two have some common ground and at some points there may be actual identities.

Whitehead's work is highly speculative, born of his vast knowledge of post-Newtonian physical science. His was a mind that with Bertrand Russell produced the *Principia Mathematica*, a supreme monument to the abstractive powers of the human intellect. Even some of Whitehead's personal friends were dismayed when he turned in his late years from the philosophy of science to speculative metaphysics and philosophical theology, which clearly moved him beyond the firm ground of experience and laid him open to the empirical and positivistic charge of meaninglessness. Nonetheless, Whitehead knew that all those who are genuinely sensitive to the problem of the validation of truth claims must meet the same criteria for factual meaningfulness whether those claims are grounded in revelation, scientific investigation, frank speculation, or just plain

daydreams.

The problem of *being* and *becoming* has been one of the most persistent and difficult issues in occidental metaphysics since the pre-Socratics, and it has been a major issue in oriental thought as well. How something can continue to be what it is while at the same time changing into what it is not is a problem that was exacerbated by the Aristotelian logical principles of identity, contradiction, and excluded middle. And even before Aristotle rejected Plato's conception of the independent reality of universals in his effort to account for the reality of motion, change, and development, the decision to go in the direction of *being*, with its commitment to perpetual identity and timelessness, or in the direction of *becoming* and temporality, with its risk of ontological instability and irrationality, was a fundamental problem in metaphysics.

Mormonism was born in the century that undertook to overthrow the grip of *being* and timelessness which Christian orthodoxy with its basic commitment to Platonism had fastened on the Western mind. In the nineteenth century, especially in European thought—a new commitment to movement, growth, and temporal process which changed the character of intellectual growth was born. This can be seen in such Romantics as Schelling, Goethe, and Nietzsche, but its most impressive symbols are Hegel and Darwin. Hegel's attack on Aristotelian logic through his conception of dialectic had (whatever its limitations), a powerful impact on the development not only of metaphysics and religion but also of politics and history. But it was Darwin's empirically grounded arguments against the concept of fixed species that more than anything else destroyed the traditional faith in the absolute, unchang-



ing character of the world. In the work of William James and John Dewey and their associates in this country and of Bergson and the vitalistic biologists in Europe and finally of Whitehead in both England and America, we can see the coming to some level of maturity of this vision of reality in process.

I have the impression that Professor Ross finds some favor with Mormonism at this point—its refusal to settle for a finished world, its restless sense of creative process and temporal movement. I personally feel that this is the most interesting and attractive facet of Mormon theology and what might be called Mormon metaphysics, and I fully agree with the implicit suggestion of Professor Ross's paper that the Mormon theologians might well take a very active interest in Whitehead, who is clearly the philosopher of process. Literate Mormons have for many years found support in William James's finitism, pluralism, and vision of the unfinished universe. James is easy to read and Whitehead is difficult but it is time for them to give Whitehead their serious attention. Considering the intense temporalism of Mormon theology, a quality now threatened by some writers of considerable influence whose lust for the fleshpots of Christian orthodoxy seems to know no bounds, the Mormon theologians should find much encouragement in Whitehead's statement in *Adventures of Ideas*. "I hazard the prophecy that that religion will conquer which can render clear to popular understanding some eternal greatness incarnate in the passage of temporal fact" (p. 41).

In recent years there has been a noticeable discomfort in Catholicism with the scholastic foundations of dogma, especially the metaphysics of Thomas Aquinas, in favor of a fundamental philosophy that accommodates process better than the scholastic Aristotelianism. In this movement, of course, the interest in Whitehead's metaphysics has been very strong though Whitehead was an Anglican, not a Catholic. Official Mormonism has the great advantage of not only an initial break with orthodoxy but also of an almost total lack of the kind of sophistication in metaphysics that would tie it to the philosophical traditions of the past. In this, it seems to me, it is in a somewhat more felicitous condition than those religions which are deeply rooted in the past intellectual formulas that may now be scientifically outdated. The trouble is that some Mormon officials seem to be unacquainted with what we have come to regard as official Mormonism and are now, through their own writing, endangering Mormonism's best insights.

I was pleased that Dr. Ross called attention to the attempt of Mormonism to be rational, especially by his reference to the work of John A. Widtsoe. I personally believe that Widtsoe did more than any other Mormon writer of the past to stress the importance of rationality in religion, even though his own efforts at times produced strange and even absurd results as he

attempted to square Mormon dogma and biblical literalism with reason and science. Those of us who are Mormons, of course, are well aware that anti-intellectualism and irrationality abound in profusion in Mormonism and that in recent decades things have been getting worse rather than better. But Ross is entirely right in his calling attention to the Mormon ideal of rationality.

I was also pleased that Ross gave attention to Whitehead's treatment of the problem of evil and the finitistic conception of God in both Whitehead and Mormonism, and to their common stress on freedom and creativity. But most Mormons and some Mormon theologians seem to be unaware of the finitism that is basic to Mormon theology. In his concluding comments where he compared Mormonism with Whitehead, Professor Ross was at times, I am afraid, somewhat too generous with Mormonism, as, for instance, when he said that both Mormons and Whitehead "shy away from absolutisms." That Mormon theology is in principle basically nonabsolutistic and that even Mormon ethics is in certain respects nonabsolutistic does not at all mean that the generality of Mormons do not have strong absolutistic tastes. On the whole they are infected with the absolutisms that are common to all types of conservatives, and they are very much the victims of the traditional language and diction that have been produced by orthodox religions. They are seduced by their own discourse, which appeals more to emotion than reason.

But Professor Ross has excellent insight into the character of Mormonism and a fine sense of the similarities of Whitehead and Mormonism. Whether Whitehead would agree with this is an interesting question. I am aware, with respect to the same kind of issues which Ross has exploited in the matter of Mormonism and Whitehead, that Professor John Dewey recognized some similarity between his own philosophy and Mormonism and that even William James had some feel for the pragmatic facets of Mormonism. I don't mean to put Whitehead, Dewey, and James in the same philosophical category, but there are important points of agreement among those three on the very issues which Professor Ross has brought to our attention.

I personally believe that Professor Ross's paper should be widely read by those who are interested in Mormon theology. I will be greatly surprised if it does not have a large impact on Mormon theological speculation in the future. It is the careful and acute observation of a person of profound religious insight whose wisdom is the product of very large experience and extensive learning. Those Mormons who read his paper with care and understanding should gain from it a greater appreciation of some of the better elements of their own theology, to say nothing of its value in refining their conception of religion.

STERLING MCMURRIN is an adjunct professor of philosophy at the University of Utah and author of *The Theological Foundations of Mormonism*.



# AN ATTEMPT AT RECONCILIATION

*Are creation and evolution compatible?*

Robert C. Fletcher

**I**N this year in which the Old Testament is again the course of study in the Gospel Doctrine class and a year when the teaching of the theory of evolution in the public schools has become an issue, I have been stimulated to meditate once more on a possible reconciliation between the observations of the paleoanthropologists on the one hand and the story of the creation of man in the Old Testament on the other.

## Conflict of Science and Religion

For many years I have been able to resolve the differences between science and religion by recognizing that they deal with subjects which are almost non-overlapping. Science consists of the generation of theories which are consistent with observations, from which critical tests of the theories can be devised (i.e., more observations). The tests serve to either confirm them or require them to be altered. The more extensive the observations explained by the theory (including the confirming critical tests), the more likely the theory may become part of the accepted body of scientific "truth." If more than one theory fits all the observations, the simplest one will be chosen (Law of Parsimony). For the natural sciences where many experiments can be performed, these theories have achieved a high degree of precision. However, even here they have had to become more complex as new experiments (observations) are performed. For example, where once protons, neutrons, and electrons were considered the basic constituents of all matter, now there is a whole branch of physics, called particle physics, investigating hundreds of newly discovered particles. Even some of the old ones, neutrons and protons, are now believed to be composed of smaller particles, called quarks. Usually the new theory must include the old ones as a special case if the old one was successful in explaining a wide

area of observations. Paleoanthropology, like the social sciences, tends to be less precise because it is hard to isolate all the possible forces and because experiments are more difficult to perform.

Moreover, a basic tenet of science is that theories change as more observations are made, not because nature changes but because our perception becomes more extensive. No good scientist would say that his present theory represents absolute truth. He expects there to be many observations both present and future which are not covered by the body of accepted science. In particular, science has not assumed the existence of the spirit. This is because observations of the spirit are difficult to make and quantify. Nevertheless, this does not mean that scientists have proven that the spirit does not exist, merely that in the observations that they have chosen to be covered by their theories, it has not been necessary to assume the existence of the spirit. (Perhaps someday it will.)

On the other hand, religion is concerned centrally with things of the spirit, which include the purpose of life, the existence and purpose of God, and value judgments of good and bad, all outside the present realm of science.

The perceived difficulties between science and religion tend to occur for two reasons. First, because science has been successful in explaining many aspects of nature, there are many who have come to believe that all theories are extensively verified and are universally applicable, even in areas untested by observation. One example is the theory of evolution, where the observations are meager and critical tests difficult to perform. Although there is clear evidence of the evolution of higher life forms from lower life forms and much information on how this might be possible through the operation of natural law without the necessity of divine intervention, there are many

unanswered questions in the field. I don't believe anyone would maintain that the present scientific theories on the evolution of life and man are established with anything like the confidence we have in the "laws" of physics, such as the laws of motion, quantum electrodynamics, or relativity, in the realms where these apply.

The second reason for perceived difficulties between science and religion arises when readers of scripture interpret the words of the prophets as statements of scientific history rather than descriptions of spiritual truths and appropriate behavior for man. These readers often forget that God "speaketh unto men according to their language, unto their understanding" (2 Nephi 31:3). Language changes from age to age as man's experience and knowledge change. For example, when the prophets speak of the "four corners of the earth" in the Bible (Isaiah 11:12, Deut. 32:26, Revel. 7:1), no doubt the people in their day believed the world was a flat square with four corners; today not even the most literal interpreter of those words believes the earth is flat. For myself, I have been content (forgive the wordplay) to render unto the scientists what they truly observe, and render unto religion the realm of the word of God.

#### Creation vs. Evolution

Nevertheless, whenever I have spoken on science and religion in Church circles, somebody always wants to know how I reconcile the story of Adam and Eve with the discovery of ancient fossil remains of manlike beings and the theory of evolution. My answer has been that I don't know how God brought about the creation, but I am willing to believe that he could have used an evolutionary process to accomplish it. My mind is open to consider whatever the scientists dig up. This seems to be consistent with the attitude of the First Presidency of the Church in recent years, namely, "that the Church has taken no official position on the matter of evolution and related matters."<sup>1</sup>

Somehow this never seems to quite satisfy the questioners. They want to know a possible scenario that would be consistent with Genesis. I would like to present a possible sequence of events which builds on my knowledge of the observations of prehistoric man yet tries to preserve the significance of the biblical story.

In the first place, it seems to me the evidence is overwhelming that indicates the existence of manlike beings stretching over several million years. These beings had various degrees of similarity to the bone structure and capabilities of modern man, with the oldest fossils being the most dissimilar. This means we must allow for the existence of such beings at the time of or prior to Adam. For the purposes of my speculation, I shall call those that existed just prior to the creation of man "premen."

#### Creation of Adam and Eve

Now there are various ways to interpret the biblical story of Adam and Eve: (1) It can be taken as figurative. There is a comment in the temple ceremonies that suggests this. (2) Adam can be considered a plural name since in Hebrew the name is either singular or plural. In Genesis, Adam is sometimes used to mean the plural (Gen 5:2). (3) Adam was a single person.

In trying to decide which is the best interpretation, we must not lose the most significant aspect of the biblical story, that is, that man was created for a purpose by a Supreme Being. Therefore, in all three alternatives we must allow for the existence of preman and for an act (or acts) of creation. It doesn't seem to me that alternatives one and two are any simpler to allow for creation than alternative three. Therefore, I am content to assume the simplest interpretation: that Adam was an individual.

One important question is, "In what way did man differ from preman?" The paleoanthropologists would answer this question on the basis of similarity to the human skeleton. Skeletons of manlike beings are classified into a half dozen or so types. The ones most closely resembling modern man are called homo sapiens sapiens. I suggest that the first man, Adam, could have appeared at any time, even considerably after the appearance of homo sapiens sapiens,<sup>2</sup> with a skeleton and a body not significantly different from his immediate predecessors. How then did he differ? To answer that I draw on the LDS concept of the soul of man being the union of the body and the spirit (D & C 88:15); the spirit exists long before the body and enters the body after conception. Further, we believe that the spirits of men are the spiritual progeny of God, brought into being sometime before the creation of the earth. I propose that the first man differed from his predecessors in that he had a spirit, which when combined with his body, was "in the image of God" whereas those of his predecessors were not.<sup>3</sup> Perhaps this difference was manifest not only in a superior intelligence as defined according to LDS beliefs (D & C 93:36) but also in the capability to be guided by communication with the spirit, particularly through the influence of the Holy Ghost.

Secondly, there is the question, "Did God create Adam as a full grown man or was he born as a baby with parents?" Creationists have generally rejected the latter possibility because it seems to imply there was no creation. I believe, however, that God has the power to create in any way he chooses. In the case of a natural birth, he could have influenced the parents, controlled the circumstances, but most particularly arranged to have the spirit of Adam enter the body to become the first man. It's been my experience that although God clearly has the power to do otherwise he generally works through natural means. Therefore, I assume that God created Adam by arranging to have him born to preman parents.<sup>4</sup>

Adam was a very special soul. As Michael, he played a significant role in the creation of the world and the life that was on it, second only to Jehovah and Elohim. As the creation evolved and preman had progressed to the appropriate state of advancement, Adam was given the opportunity of coming to the earth to receive a physical body with no remembrance of his preexistence. Furthermore, he was offered the unique chance of immortality. If he had not chosen otherwise, he presumably would have been translated in the same manner that later would be the reward of Enoch, John, and the three Nephites.

I have no difficulty in visualizing Adam at some point in his early life being led to a geographical location where

life was easy and painless, the Garden of Eden. Furthermore, God could have arranged to have the first woman, Eve, born in a similar way, join Adam in the Garden of Eden, both being in a state of sexual innocence.<sup>5</sup> God blessed their union and commanded that they multiply and replenish the earth. He promised them if they stayed in the Garden and kept his commandments that they could live forever.

### Knowledge of Good and Evil

Commonly it has been supposed that the forbidden fruit they were commanded not to eat symbolized sexual desire and that the partaking of the fruit was the commencement of the procreational process. I have trouble with this interpretation from both paleontology and the scriptures. Prior to the creation of man the plants and animals had already begun to multiply after their kind and fill the earth (Gen. 1:21-22, 24-25). In fact, the commandment to multiply was given to Adam and Eve even before their partaking of the forbidden fruit (Gen. 1:28). How could they do this or even know what it meant if the basic procreational process were not already in place? I'd like to propose a different interpretation of the forbidden fruit.

For this interpretation, I first recognize the existence of premen outside the Garden of Eden. Adam and Eve probably were well aware of these premen since as I have suggested, that is where they came from. Second, I note the commandment given in Gen. 2:24, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Although this is commonly taken to apply to Adam and Eve's posterity, it is curious that it is inserted between two verses which describe Adam and Eve's relationship. It seems to me not unreasonable to apply this to Adam and Eve themselves vis-a-vis their interactions with premen. The simplest way for them to preserve their exclusive relationship was to remain isolated in the Garden of Eden. Here "they were both naked, the man and his wife, and were not ashamed" (Gen. 2:25). But in order to develop their free agency, they were given a choice. They were commanded to have no association of any kind with premen, that should they transgress, they would be cast out of the Garden and be subject to mortality.

Eve, then Adam, under the influence of Satan were led to transgress God's commandment and associate with premen outside the Garden. They then became subject to all the temptations of their mortal state. In particular, they became acutely conscious of the difficulty of maintaining a faithful relationship in the presence of different standards among the premen. This is symbolized in the biblical story by their discovery of their nakedness (Gen. 3:7) and their desire to cover themselves with modest clothing in the presence of premen. This was the beginning of experiencing good and evil for themselves.

But beyond the conflicts, they became aware also of the growth potential that could come from having to make choices. In the Garden there were no choices and thus no opportunity for growth in the ability to choose—neither for themselves nor for their posterity. It would be necessary to live in the outer world to have this chance to grow.

Thus Adam and Eve launched a new way of life. From their beginning emerged the family, clothed to preserve fidelity, and the start of historical civilization. Their life was not an easy one. It was neither a mindless promiscuous self-indulgence, nor was it a blissful dormant isolation. It was a life full of work to sustain them physically and constant vigilance to maintain the sanctity of the marriage relationship. Nevertheless, it was a life full of satisfactions with accomplishments, personal growth, intimate marital relationships, and the stimulus of intellectual and social exchanges with the members of the preman group. It was a life where man could experience good and evil for himself and learn how to choose the right in the absence of the direct presence of his Father in Heaven and in the face of temptations of the flesh, all the while influenced and guided by communications of the spirit. It was a life in which children could be taught to be responsive to spiritual influences within the loving atmosphere of a concerned family unit. Sad to say it was also a life where men were free to choose the wrong, and most often did.

### Conclusion

I hope this attempt at reconciliation will help those who are bothered by the apparent conflict between evolution and the creation story in the Bible. If additional observations do not harmonize with my scenario (or if my awareness of the observations is inaccurate), I am prepared to change the scenario. My intention for writing it was not to explain every scientific observation, present or future, but to illustrate that a belief in God and in his role as a creator need not be threatened by the fossil evidence of an evolutionary development of man. I remain convinced that the story of the creation in Genesis and its expansion in other LDS scripture has deep significance in explaining the purpose of life.

### Notes

Since writing the first draft of this article, I am indebted to Duane E. Jeffrey for helpful comments and most particularly for calling my attention to the compilation of articles in *Science and Religion: Toward a More Useful Dialogue*; Volume II—*The Appearance of Man*. These have served to sharpen my thoughts and provide supporting documentation, although for the final interpretations I accept full responsibility.

1. Jeffrey, Duane E., " 'We Don't Know,' a Survey of Mormon Responses to Evolutionary Biology," *Science and Religion*, Vol. II, Paladin House, 1979, pp. 23-37.

2. From the biblical description of Adam tilling the soil (Gen. 3:23), Abel tending domesticated flocks (Gen. 4:2), and Cain building a city (Gen. 4:17), Bernhard E. Johnson compares these activities with the dates of similar Neolithic life and places Adam between 7000 and 4000 B.C., reasonably consistent with Biblical Chronology and at least 20,000 years after the first homo sapien sapien. (Bernhard Johnson, "Primitive Technology and the Advent of Man and Civilization: A Development of Parallelism." *Ibid.* p. 208.)

3. Since first writing this, I have discovered others have published a similar idea. William Lee Stokes, "A Geologist Looks at Evolution," *Ibid.*, p. 134.

4. That Adam was born in a normal way is suggested by Moses 6:59 "... Ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, ..." This is pointed out by Bruce W. Warren, "The Humanization of the Earth," *Ibid.*, p. 76.

5. Adam and Eve presumably had no children prior to their partaking of the fruit of knowledge of good and evil (Moses 5:11, 2 Nephi 2:22-25).

R. C. FLETCHER is a Ph.D. physicist living in New Jersey.

# THE FOLKLORE OF MORMON MISSIONARIES

William A. Wilson



*This paper was delivered as the Sixty-fourth Annual Faculty Honor Lecture in the Humanities at Utah State University on 18 November 1981. Permission to reprint from Utah State University Press. Copyright Utah State University Press, 1981. Reprints of the Honor Lecture may be obtained from Utah State University Press, (801) 750-1362.*

**N**OT long ago I was asked to entertain some of my colleagues at a faculty gathering by telling stories about J. Golden Kimball, that crusty old Mormon divine who salted his sermons and public statements with a liberal sprinkling of cuss words and earthy metaphors. Because I know a fair number of these stories and enjoy telling them, I agreed. The event was a tolerable success. At least most people laughed, and no one threw brickbats. Still, as I drove home, I wondered if I had not done more harm than good. I had, I feared, simply strengthened the notion, held by many, that the study of folklore might provide interesting material for after-dinner speeches but certainly could not be expected to increase our understanding of the human condition.

This evening I would like to rectify that impression. The night I told J. Golden Kimball stories I played the

role of folklore performer. Tonight I will play the critic. My argument will be that the performance of folklore—whether it provides us with delight and amusement or causes us to fear and tremble—is one of our most fundamental human activities. The study of folklore, therefore, is not just a pleasant pastime useful primarily for whiling away idle moments. Rather, it is centrally and crucially important in our attempts to understand our own behavior and that of our fellow human beings.

To defend this thesis I will share with you some of the insights my colleague John B. Harris and I have gained from studying the folklore of Mormon missionaries. Some ten years ago Professor Harris and I began collecting missionary folklore, mostly from recently returned missionaries attending Brigham Young and Utah State Universities. The results of our effort now fill eleven not volumes—a data base large enough, we believe, to at last warrant some generalizations. I would prefer to move

directly to a discussion of this data, but I have learned from past experience that if we hope to arrive at any common agreement tonight, we must first come to some general understanding of what folklorists study.

In brief, they study people, the "folk," who in face-to-face interactions with other people attempt to control the circumstances of their lives by generating, performing, and transmitting "lore," by communicating, that is, through traditional forms ranging from the songs they sing and the stories they tell to the ways they celebrate their birthdays and prepare their food.

The people who generate, perform, and transmit this lore are, among others, you people in the audience tonight. When the term *folklore* was coined in 1846, the "folk" were thought at that time to be unsophisticated, unlettered peasants—the *vulgus in populo*—people living mainly in rural areas, isolated from the more civilized members of society and carrying in their collective memory survivals, or relics, of earlier, primitive customs and usages. This notion held sway throughout the nineteenth century and through much of this one; indeed, it has not yet completely faded. For many the term *folklore* still conjures up images of European peasants spinning tales of olden times or of Appalachian hillbillies strumming happily away on their banjos.

By mid-century, however, most folklorists had begun to hold a more realistic view. They came gradually to understand that folklore can help us understand not just the past but also the present, that folklore can flourish in urban industrial centers as well as in the agrarian countryside, and that all of us—sophisticated and unsophisticated alike—possess folklore and participate in folklore processes. As a result, they began to speak not of *the folk* but of different *folks*, that is, of different folk groups isolated from the rest of society and bound together by such circumstances as age, occupation, religion, ethnicity, and regional habitat. And they began to study such diverse groups as children and senior citizens, airline hostesses and medical doctors, Amish and Catholics, westerners and southerners—and even such people as Mormon missionaries, who could be defined as an occupational subgroup within the larger Mormon religious group.

Though certainly an advance over the older view of the folk as peasants or quaint rural people, this newer concept, which dominates much of American folklore research today, is not without problems. First, it stereotypes people, failing to take into account differences and assuming that what is true of one group member will be true of them all. Second, it focuses on what is unique to a particular group rather than on what members of the group share in common with other people. As a result, folklore study, which above all else ought to be a humane discipline, fails at times to acknowledge our common humanity and serves, or can serve, as a divisive rather than a uniting force in society.

To counter these problems some folklorists have begun to speak not of different folk groups but of different social identities. For example, I am a Mormon; but I am also a father, a teacher, a Democrat, an Idahoan, a tennis fan, a photography nut, and so on. To assume that one can know me fully simply by identifying me as a Mormon is to assume too much. It seems safer to say

that in certain situations my Mormon identity will become dominant and my other identities will be forced into the background, though never fully suppressed—that is, even in my most intense Mormon moments I will not cease entirely to be a Democrat, and conversely, when I play the role of Democrat, I will not cease to be a Mormon. In those situations in which my Mormon identity becomes dominant, I will think and act in traditionally prescribed ways, in ways somewhat similar to those in which other Mormons will think and act when their Mormon identities are dominant. This being the case, one should be able to observe these Mormon ways of thinking and acting and then say something about the nature of Mormon behavior in general. Generalizations, however, must be used with care; no one individual will ever fit the generalized pattern completely, and this behavior, though it may have taken on a distinctive Mormon coloring—or, in our case, a Mormon missionary hue—may not be peculiar to Mormons or missionaries at all but rather to people everywhere.

From this point of view, Mormon missionaries are not uniquely missionaries. Each is a composite of the identities he has brought with him to the field; no two are exactly alike. However, unlike the rest of us, who are constantly changing roles (and therefore identities), missionaries play the same role for the duration of their missions. Occasionally, and often to the displeasure of their leaders, some of the missionaries' other identities will come to the fore; but for the most part, from the time they are called to the field until they are released two years later, these young people are engaged full tilt in missionary activity. Even in those moments when they are not directly involved in proselyting efforts, they must at all times, day and night, be accompanied by at least one other missionary companion, a circumstance that reminds them constantly of their missionary role. They thus afford us an excellent opportunity to observe the behavior of people whose shared identity persists for a sustained period and to discover what is unique and what is universal in that behavior.

Presently some thirty thousand missionaries, most between the ages of nineteen and twenty-three, serve in all areas of the free world and in some not so free. One could argue that the geographical spread of these missionaries and the cultural differences in the lands in which they serve preclude the development of a folklore widely known to most of them. Such an argument overlooks the nature of missionary work. Though in the past this work was somewhat loosely organized and missionaries, once called to the field, were left pretty much to their own devices, this is not the case today. Missionaries in Japan, Finland, Argentina, and Los Angeles will follow essentially the same schedule, participate in the same activities, and abide by the same rules as missionaries throughout the system. Though regional differences will obviously occur, it is possible to identify a missionary lifestyle that has produced a common folklore.

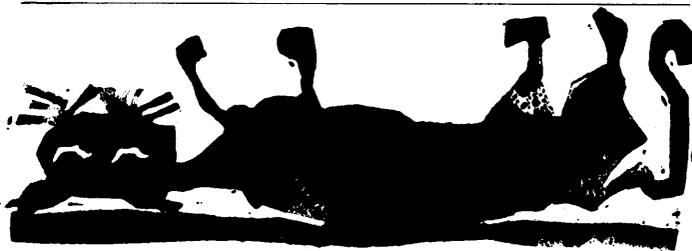
This folklore has evolved over time from day-to-day interactions of missionaries facing similar problems and involved in similar social situations. As they have participated in typical activities (such as "tracting"

an alien world, must, if they are to succeed, develop a camaraderie and a sense of community. Through the initiation, the new missionary, the outsider, is incorporated into the system. In scriptural terms, he puts off the old man, the greenie, and puts on the new man, the seasoned elder. He now belongs. He is first abused in some way; through the abuse he is humbled; as he recovers from the experience, usually through shared laughter, he becomes one with the group. "I felt kind of dumb at first," said one greenie, "but it was kind of fun after it was all over." Another commented, "It took me a while to cool down, but afterwards we laughed for days about the whole thing." Still another, who had been subjected to praying by numbers, said, "It took me a minute to figure it out, but after I did they all laughed and had a [real] prayer. We did it a few weeks later to some new elders." In this last instance the new missionary, only just initiated himself, soon began to initiate others and thereby was brought still more tightly into the system. Most missionaries participate in these pranks, then, as a means of establishing and maintaining a sense of community among their members.

Other folklore practices also contribute to this sense of community. A greenie newly arrived in the field will often hear his companions speaking a language he does not understand. A junior companion is not just a junior companion—he is "little brother," "the young one," "boy," "the slave." The senior companion, on the other hand, is "the boss," "the pope," "the chief," "sir." The girl back home is "the wife," "the lady in waiting." The rejection letter from this girl is "the Dear John," "suitable for framing," "the acquittal," "the Big X." The mission home is "the zoo," "the Kangaroo court." Investigators are "gators," "our people." Good investigators are "goldies," "dry Mormons." Investigators who are not interested in the message but like to talk to missionaries are "professionals," "gummers," "lunchy," "the punch and cookie route." The Book of Mormon is a "bomb" (BOM). Baptisms are "tisms," "dunks," "splashes," "payday." Tracting is "bonking on doors," "self-torture." The tracting area is "the beat," "the jungle," "the war zone." Good missionaries are "spiritual giants," "rocks," "nails." Aspiring missionaries are "straight-arrow Sams," "cliff climbers," "leaks," "liberals." The mission president is "the man," "Big Roy," "the head rhino." A returned missionary is "a reactivated makeout," "an octopus with a testimony." And so on. No missionary, of course, will know all of these terms. But almost all will know some of them or others like them. They have been generated over time as missionaries have characterized the circumstances of their lives in specialized language—in missionary slang or argot. When we asked missionaries why they used this language (and they use it most when they are by themselves—never with investigators and seldom with mission leaders), the most common response was that it creates a feeling of self-identification with other missionaries. It contributes, in other words, to that sense of community the initiation pranks help to establish. Once a greenie learns it he no longer is a greenie, an outsider. He is now a missionary. He belongs. He speaks the language.

But this is not the only use of this language. The second most common response to our question was that

the language was a means of letting off steam, a kind of "silent rebellion." One missionary replied, "It was about the only thing we could say that wasn't programmed." In this unprogrammed language, spoken in casual conversations, missionaries have found a means of dealing at least in part with pressures imposed by the system. A missionary who can laugh at his beat-up bicycle ("the meat grinder"), at his food ("green slop"), at his apartment ("the cave"), and even at chafing rules is likely to be much more effective than one who broods over these circumstances. If he can laughingly call his tracting area "the war zone," he is likely better to survive dealing at least in part with pressures imposed by the system. A missionary who can laugh at his beat-up bicycle ("the meat grinder"), at his food ("green slop"), at his apartment ("the cave"), and even at chafing rules is likely to be much more effective than one who broods over these circumstances. If he can laughingly call his tracting area "the war zone," he is likely better to survive the battle.



Sometimes, however, the laughter makes non-missionary Mormons uncomfortable. Many of them do not particularly enjoy hearing the Book of Mormon referred to as a "bomb" (How many bombs did you place today, Elder?); nor do they like to hear baptisms called "splashings" or "dunkings." But these people do not have to see their names on a comparative list each month showing the number of books placed, and they do not have to struggle to meet a baptismal quota. The missionaries are simply dealing with pressures in one of the ways open to them—by smiling through language at what might otherwise be their undoing. It is quite clear from our data that most missionaries admire the good elders, "the giants," and dislike the bad ones, "the screws." Yet for the missionary who never quite succeeds as well as he would like, who never leads the mission in baptisms, it is sometimes comforting to view those who do as "climbers" or "straight-arrow Sams." Similarly, when a small group of missionaries refer to the mission president as "Big Roy," instead of "President Jones," they are not setting out to overthrow the authoritarian structure of the mission; they are simply reminding themselves that the authority who presides over them—fearsome as he sometimes appears—is also a man.

The second way missionaries use folklore, then, is to cope with the pressures resulting from submitting to the way of life and to the sometimes nagging rules prescribed by mission authorities. This fact is even more evident in some of the stories missionaries tell. Consider the following:

Two missionaries were stationed in Zambia (formerly Northern Rhodesia) and were doing their normal missionary work. After a while they decided to split and take off into the Congo. Their chapel was only forty

miles from the Congo, and Leopoldville, where all the revolutionary excitement was going on, was not much further away. So they devised a plan—to make out their weekly reports to mission headquarters two weeks in advance and give them to their landlady, who in turn would send one in each week at an appointed time. By this means, the missionaries would have two free weeks to venture into the wilds of the Congo. All this would have gone well, except the stupid landlady sent the report for the second week in first and the report for the first week second. That spilled the tomatoes, and the mission president caught them.

This is one of the most widely told stories we have collected. The details can change. The landlady can send all the reports in at once to save money. The place the elders visit will depend on the mission; from Brazil they go to Argentina, from Chile to the Easter Islands, from Italy to Yugoslavia, from Okinawa to Hong Kong, and from parts of the United States to other parts of the United States. In all cases, however, the structure is the same: the missionaries prepare activity reports for several weeks in advance and leave them with the landlady; the missionaries take an unauthorized trip; the landlady sends the reports out of sequence (or all at once); the missionaries are caught.

In somewhat similar stories missionaries enter a sporting event against mission rules—a surfing contest, an auto race, a ski race, a bronco ride—and win. They are photographed; the pictures are published by the press; and the mission president sees them. In still others, missionaries participate in an event outside mission boundaries, like a World Series game, and somehow manage to appear in front of a TV camera just as their mission president back home sits down to watch the evening news.

Though many missionaries disapprove of the actions in these stories, most enjoy the stories. One of them said he enjoyed the mixed-up-report narrative “because missionaries don’t do that kind of thing, and these guys did.” That’s exactly the point. Good missionaries do not do what characters in the stories do. Yet they delight in telling the stories. Why? Again, the missionaries themselves provide answers. One of them, who had been an assistant to his mission president told me, “Those of us who were straight, who kept the rules, had to tell stories like these to survive.” Another assistant to a mission president said, “You would always like to do something like that yourself, and you kinda admire someone who has the guts to do it.” A third missionary, in what is also a good description of a story-telling performance, commented perceptively:

This [an unauthorized trip story] was told to me as a true story by my first companion while we were out tracting one day. If you spend eight hours a day just walking around knocking on doors, you gotta have something to do, and it’s nice weather and you wish you weren’t doing it [tracting], and you start telling stories. It’s escapism. It took a long time; he embellished it and dragged it out so we could waste a lot of time with it. Then we’d daydream and think about where we’d like to go if we took a vacation.

In other words, some missionaries tell these stories because the characters in the stories do for them what they can do for themselves—take a vacation, at least in fancy, from the rigorous life they must pursue each day of their missions. The characters in the narratives do

not, I should stress, provide models for the missionaries to emulate. Most missionaries know that to behave in such a way would be destructive to both themselves and the missionary system. The wayward missionaries in the stories, as Roger Abrahams has suggested of other such trickster heroes, are not models for conduct but rather “projections of desires generally thwarted by society.” The trickster’s “celebrated deeds function as an approved steam-valve for the group; he is allowed to perform in this basically childish way so that the group can vicariously live his adventures without actually acting on his impulses.” In other words, as one of our missionaries said, “The elders told stories like this just to relieve the monotony, so you could just imagine what it would be like without getting in trouble for [doing] it.”

The third way missionaries use folklore is to persuade themselves and their companions to conform to accepted standards of conduct. Through dramatic narrations which tell of God and Satan intervening in their lives, missionaries attempt to show what punishments will befall the erring and what rewards await the righteous. The message of the unauthorized trip stories we have just considered is ambiguous. Since the wayward elders are always caught, the narratives could be told to warn missionaries to stay in line. Sometimes they are. Normally, however, like trickster tales in general, they are told as amusing stories, as stories designed to provoke laughter. The accounts of supernatural punishments and rewards, on the other hand, are told in dead seriousness.

For missionaries who dishonor their priesthood and engage in sacrilegious acts, the wrath of God is quick and sure. One widely known story, recounted throughout the mission system, tells of elders who, as in the following account, are struck dead for testing their priesthood power by attempting to ordain a post or a coke bottle or an animal: “Two missionaries were messing around, and they decided to confer the Priesthood on a dog which they saw on the street. Before they could complete the ordinance, a bolt of lightning came and struck the dog and the two elders, and it zapped them.”

Ironically, it is usually Satan rather than God who punishes the missionaries for their wayward conduct. In one rather terrifying cycle of stories, a missionary attempts to strengthen his testimony of Christ by seeking first a testimony of Satan. In Denmark, much to the horror of his companion, a missionary began one night to pray to the Devil.

He proceeded to pray, hour after hour; his companion had gone to bed and left him on his knees praying for a manifestation, or wanting to see the devil in person. And so, as the story goes, he finally . . . made enough noise so his companion woke and went to the window and saw a black figure on a black horse coming down the road toward their apartment. And they were up at least two stories, and this particular individual, as the story goes, jumped out of the window.

Another telling of the story, this time from Norway, ended this way:

He looks over to the bed where his companion has gone to bed finally, and he’s completely dead from his appearance, and there’s a black figure on a white horse in the

[going from door to door] or holding discussions in the homes of investigators), or as they have experienced recurrent events (such as facing hostile crowds or witnessing some people accept their message and join their church), they have developed somewhat similar activities which embody these attitudes and which give them a sense of control in a world not always friendly. The more they have told these stories and participated in these activities the more they have formularized them into recognizable patterns. As they have continued to face problems and find themselves in social situations similar to those that have occurred in the past, they have sought resolutions in these now traditional stories and activities—or, in other words, in their folklore.

No matter what form this folklore takes—song, tale, customary practice—the performance of it will almost always be an act of communication, an act through which the performer attempts to persuade the audience, and sometimes himself, to accept a certain point of view or to follow a certain course of behavior. These performances might be called exercises in behavior modification. They may entertain us, but they also change us.

Obviously, not all communicative acts aimed at persuasion are folklore. We can distinguish those which are by at least three identifying features that “frame” them, or set them off, from the regular flow of communication.

First, folklore is framed by the use of beginning and closing markers. When we hear someone say, “Once upon a time . . .” or “Say, did you hear about . . .” we know that regular conversation is about to be interrupted by the telling of a tale. When the narrator says, “And they lived happily ever after” or “And that really happened,” we know that the telling has ended and that regular discourse will begin again. The markers that signal the beginnings and endings of other folkloric communications may be subtler, but they nevertheless exist; when we pick up the appropriate signal, we know what will follow.

Second, folklore is framed, as I have already noted, by a recurrent and clearly recognizable structural pattern. For example, the basic structure of Mormon legends of the Three Nephites is this: someone has a problem; a stranger (usually an old man) appears; the stranger solves the problem; the stranger miraculously disappears. A story may have more to it than this—the person visited may be tested by the old man before being helped—but it must have these elements. Any story incorporated into the Nephite cycle will be adjusted to make it conform to this pattern. The process is similar to a writer’s attempt to develop his or her personal experience into a short story. To be successful the writer must distort the experience to make it fit the requirements of form. Missionaries telling their own experiences do the same thing. The experiences are real enough, but the missionaries must distort, or at least carefully select, the details of these experiences to make them fit the narrative forms traditional in the mission field.

Third, stories are framed by a stylized manner of performance. Stylistic devices include such things as gestures, body language, rhythmical speech, musical sounds, shifts in intonation, and the use of ceremonial

language. When someone tells a J. Golden Kimball story and imitates Kimball’s high-pitched nasal voice, the performer is using a stylistic device.

Folkloric communication, then, can be distinguished from other forms of communications by beginning and closing markers, by recognizable structural patterns, and by stylized presentation. These distinguishing features, of course, warrant our calling folklore what literature itself is generally considered to be—an artful rendering of significant human experience. In at least one important way, however, folklore differs from literature. No matter how much advice a poet may get from colleagues and no matter how he or she attempts to shape the lines to communicate effectively with a specific audience, once the poem is completed and committed to print, the exchange between poet and audience ends. Each person may respond differently to the poem and may interpret it differently. But the words themselves, as they appear on the printed page, will ever remain the same.

With folklore there is no printed page. There is only the performance in which a song is sung, a tale told, a ritual enacted. The song, tale, or ritual are parts of the whole, but they are not the whole itself. The performance is the whole. The markers I have discussed above do not set off a story; they set off the *telling* of a story, a telling whose form and meaning are shaped by teller and listener alike as each responds to and gives feedback signals to the other. Thus in a very real sense the telling *is* the tale, the singing *is* the song, the enactment *is* the ritual. The artistic tensions that develop as one reads a poem occur primarily between the reader and the lines on the written page and only indirectly, through these lines, between the reader and the poet. The artistic tensions that develop in a folklore performance occur directly and dynamically between listener and performer. We can record part of the performance and print it in a book as a folklore text, but in doing so we give readers only a mutilated bit of reality. The real art of folklore and the real meaning of folklore lie only in the performance of folklore.

For example, when a group of missionaries is faced with a problem that needs solving—what do do, for instance, with a recalcitrant missionary who will not do his duty or who may have committed an unworthy act—one of the missionaries will assume the role of storyteller, or performer. Looking to the wisdom handed down from the past and therefore considered to be of special value, he will begin to tell of an earlier missionary who behaved in a similar way and suffered the wrath of God as a result. His listeners may not know the particular story being told, but they will know its form and will recognize the values the teller is attempting to uphold. They will expect him both to stay within the narrative bounds dictated by tradition and at the same time to perform well enough to excite their sympathies and persuade, or attempt to persuade, them to accept his point of view. In other words, they will judge the competency of his performance. As they do so, they will send back signals as feedback. He will then adjust his storytelling accordingly, manipulating the form and especially the style of his presentation to make it as artistically powerful, and therefore as persuasive, as

possible. If he is successful, he will reform the sinner, or at least he will persuade fence-sitters not to follow the sinner's example. As we skim rapidly over a number of examples tonight, we should remember that behind each of them lies this kind of performance.

Clearly, no two missionary folklore performances will ever be the same, even if the same story is told in both. The time and place of telling, the nature of the audience, the skill of the teller, the reason for the telling—all these will combine to make the form and meaning of each performance unique to that performance. Still, while each performance is different from every other one, each is also similar to others. From performance to performance, through time and space, there will be consistencies and continuities in the products of these performances (the stories, songs, customs, and language usages), in the ways missionaries express themselves, and in their reasons for doing so. These are the focus of our study.

To understand the significance of these consistencies and continuities in the lives of missionaries, we must look closely at the circumstances under which missionaries generate folklore and especially at the uses to which they put it. In the time remaining, I should like to look at four of these. Each is different from the others, but in each we find missionaries attempting to maintain a sense of stability in an unstable world.

The first use missionaries make of folklore is to create an esprit de corps, a sense of solidarity among themselves. When a brand new nineteen-year-old missionary, a "greenie," arrives in some distant mission field, frightened, feeling very much an outsider, and wondering if he should catch the next plane home, the first folklore he is likely to encounter will probably be directed against him. For example, in Norway, when a new missionary arrived, seasoned elders (missionaries):

sat him down in a chair; they fixed a light above him, and they interrogated him about his moral life. When he volunteered the information that he had kissed a girl before, they let him know that he was completely washed up as far as his career goes in the mission. He would always be a junior companion, never be allowed to lead a discussion. And he believed the whole thing.

In London, England, new missionaries were told to save their bus-ticket stubs for a half penny rebate per ticket. The greenies saved drawers full of these—some, following instruction, even ironed them—only to learn later that they were totally worthless. In Texas a senior companion instructed his new junior companion how prayers were to be offered in the mission:

"Now, Elder, out here we pray an awful lot. If we had to repeat these prayers all the time we'd spend most of our time on our knees and never have time to do the Lord's work. Instead, we have all the prayers numbered." With that the two slid to their knees and the senior volunteered to say the prayer. "Number 73," he prayed, and jumped into bed, leaving the new missionary in a crumpled mass on the floor.

In Norway a senior companion, after going through essentially this same ritual, prayed, "Lord, number 10 for me and number 35 for the greenie." In Spain greenies and senior missionaries prepared to eat a first dinner together:

The zone leader asked one of the older elders to say the

blessing on the food. They all bowed their heads, and the elder very seriously said, "Number nine, Amen." While the poor new missionaries were still recovering from that, the zone leader looked at the elder who had said the prayer and just as seriously retorted, "Elder, you always say the same prayer."

Sometimes church members, posing as someone else, usually an investigator, have joined the senior missionaries in these pranks. In Norway again, the missionaries asked a greenie:

"Do you have your first discussion?" And he said, "I have it. I've been studying it. I learned it when I was down in the mission home." And they said, "Okay, you've got to have it good, 'cause we're giving it tonight." So they went—four of them—over to this house to give it—the discussion. And, of course, it wasn't really an investigator; it was a member. And they said, "This man is very musically inclined, and it gets a little bit mundane talking to him all the time. He likes us to sing him the discussions." And so they started out singing the first two lines of the first discussion, and then he said, "Hit it!" And so the new elder proceeded to sing the rest of the discussion in Norwegian.

In California a senior companion offered to demonstrate to his new greenie how he succeeded in placing Books of Mormon in people's houses. The two of them knocked on a door. A woman answered, and the senior companion threw a book past her into the house and then ran, leaving the greenie to stammer out an explanation to the irate woman. The woman turned out later to be the bishop's wife "and all worked out right in the end." In Germany:

A senior companion had a married friend who was coming through Germany on his honeymoon. He was just about to get a greenie, so he arranged a party with all the missionaries in the district to welcome him. He also arranged to have his married friend act as a companion to another missionary at the party. At the party they arranged to have the greenie find the supposed missionary kissing a girl, who in reality was his wife. They didn't tell the poor greenie that it was a joke until he had been on his knees in fasting and prayer for three days.

I could continue this way for the rest of the evening. The easiest missionary folklore to collect is this kind of prank played by seasoned missionaries, sometimes in collusion with members, on naive, unsuspecting greenies. When we first began to uncover these practices, we seriously wondered about the dedication of "ministers of the gospel" who would participate in such frivolous activity. Then a couple of our informants taught us what we should have known all along. One of them, a fellow who had protested to us that no such pranks had ever been played on him during his mission, later came to Professor Harris's office, laid his head on the desk, and sobbed, "I was never really a part of the missionaries; now I know that I had no jokes played on me because I was not accepted." Another young man told me that when he arrived in the Philippines, the first meal he was served in the mission home was made up of all green food served on green dishes on green linen to remind him of his greenness. "I felt like I had been baptized," he said. And this is exactly what these pranks are—baptisms, or initiation rituals. The missionary who had never been accepted by his fellows had not been initiated. People who must work closely together, who must depend on each other in a common struggle against

room, who is laughing. And then it just kind of fades away, until there's nothing and the companion's dead.

In many tellings of the story, the nonpraying companion summons the mission president for help. Usually when they enter the room by breaking down the door, they find the praying elder suspended in the air, his hair sometimes as white as an old man's. In one account, when they open the door, the suspended elder's body is slammed against the wall, instant death the result. In another, they find the bed pinned to the ceiling with the missionary dead between bed and ceiling. In still another the elder is in bed, burned from one end to the other. In some instances the shell of a body remains, but the insides have been cooked out. insides have been cooked out.

Since not many missionaries are likely to pray to the Devil, these stories are probably told and retold because of their evocative and symbolic power. They can be seen as warnings against evil in general. Numerous stories, however, do relate to specific missionary rules and regulations and are told to inspire proper adherence to them. For example, a photograph taken of an elder swimming, against mission rules, showed a black figure hovering near the swimmer. A Brazilian missionary refused to sleep in his temple garments because of hot weather: "When his companion woke in the morning, he found the errant elder pressed into the wall so hard that he could hardly pull him off. The elder was obviously dead from being mashed into the wall." In Oklahoma two missionaries, one with a broken arm, attended a fundamentalist revival against mission rules. The preacher healed the missionary's arm, but as a result the elder was possessed by an evil spirit. When the mission president cast out the spirit, the elder's arm broke again. In other stories, missionaries are either killed or tormented for violating a variety of rules: experimenting with spiritualism, playing the ouija board, swimming, boating, dating a girl, playing rock music, arguing with companions, not staying with companions, or sometimes simply not working hard enough. In actual performance, these stories have an emotional impact I cannot begin to communicate here. I have listened to them, and they have frightened me. Missionaries who participate in the telling or hearing of them will not lightly violate mission rules.

If the missionaries' God is a wrathful God, he is also a generous God, amply rewarding those who do his will. Stories demonstrating this point are so numerous I cannot begin to survey them here. Three brief examples will have to suffice:

Two missionaries in the Canadian Mission were driving home from a discussion meeting one day, and there was quite a bad storm going. They were clear out in the middle of nowhere when their car broke down, and they were unable to repair it. They decided they would just freeze to death if they stayed there, so they got out of the car and started walking down the road. After a couple of hours they were pretty badly frozen anyway, and could tell they weren't going to be able to go much farther. Just then they heard a car coming behind them. It stopped and the man opened the door, and they got into the back seat. They were so cold they just laid down on the floor, and didn't even look at the man. Finally they came to a service station, and the man stopped the car at the side of the road and let them out. They got out and stumbled over to the station, but they still hadn't really got a look at

the man in the car. When they got up to the station, the attendant looked surprised, and asked where they had come from. They said from the car that had just stopped out in front. He said, "There hasn't been any car come along for a couple of hours." They went out to the road and looked, but there weren't even any tire tracks. [The man driving the car was thought to be one of the Three Nephites.]

There were two elders who were tracting, and one woman invited them into her home and said she was looking for the true church. And she fed them. They made an appointment to come back and teach her some time later. As soon as they came back, and she saw who they were at the door, she invited them in and said, "I want to be baptized," without even talking to them. And they asked her why, and she said that she had read that the true servants of the Lord could eat poison things and they would not be harmed. And then she told them that what she had fed them last week had been poison.

A missionary and his companion one time decided to take a little bike ride through the countryside, and they just kept going and going and going, and got farther out into the country. And finally they came to this little farm. It was so late that they couldn't leave, so the couple were very, very nice, and in fact, they even vacated their own bed and gave it to him and his companion, and they slept on the floor. And as it turned out, they were converted—the whole family.

The first two stories deal with the very real dangers missionaries face on the highways and at the hands of the frequently hostile people they must try to convert. The telling of these stories provides some relief from the fear engendered by these circumstances. For example, the teller of the missionaries-in-the-storm narrative related it to prove "the ability of the Lord to protect those who place their faith in him and live good lives." The teller of the poison story, a mission leader, used it "as a faith-promoting experience of what can happen if elders honor their priesthood and do their jobs properly." The message of both is clear: do your duty and the Lord will protect you. The third narrative belongs to a category I call last-door stories. In these, missionaries are led to, or are impressed to knock on, just one more door, behind which always lives a future convert. Again the message is clear: no matter how discouraged you are, no matter how many doors have been slammed in your face, if you will trust in the Lord, keep trying, and knock on that last door, you will eventually succeed.

All of the stories we are considering here—whether of punishments or rewards—follow what I call an anxiety-reducing formula. In the performance of such a story, the narrator will "name," or identify, a recurrent problem (a missionary who seems possessed by an evil force, for example, or a hostile community that threatens the safety of the missionaries); the performer will seek in the traditional stories available to him accounts of similar problems solved in the past; applying the wisdom gleaned from these stories, he will suggest a behavioral resolution to the present difficulty (don't break mission rules or work hard and trust the Lord). Missionaries who participate in such performances will have their fears allayed, will gain a sense of control over a threatening environment, and will thus be able to work more effectively.

The final use to which missionaries put folklore is one that in some ways subsumes all the others. In this instance, missionaries tell stories to persuade

themselves that, in spite of massive evidence to the contrary, they may eventually emerge victorious. The largest number of narratives here are the conversion stories I have just alluded to, stories that tell of missionaries bringing converts into the church and that provide hope to so-far unsuccessful elders. But in many narratives the missionaries do not win converts; they just win—they get the best of a hostile world that has seemingly conspired against them. For example, a missionary who has been tormented again and again by animals will delight in the following account:

He went to this discussion. The lady's cat was always bothering him. This cat just kept coming in and would attack everything on the flannel board [the board missionaries use for demonstrations]. He came up close to him and this elder just kinda reached down and flicked it on the bridge of the nose. Didn't mean to hurt the cat but it killed it. It dropped on the floor and the lady was out of the room at the same time, so they curled it around the leg of the chair. And he sat and petted it all through the rest of the discussion. The next time they went, the lady mentioned the cat was dead.



Most of these stories have to do with missionaries getting the best of smart alecks they encounter while tracting. For example, when a jokester says, "I hear you guys believe in baptism by immersion," and throws a bucket of water on the elders, one replies, "Yeah, and we also believe in the laying on of hands," and then he "cools him." When a nosy lady snickers, "I hear you Mormons wear secret underwear," a sharp elder responds, "Well, isn't *your* underwear secret?" Or "Ma'am, there's nothing secret about our underwear. If you'll show us your underwear, we'll be willing to show you ours." When a redheaded Norwegian woman fumes, "I know what you guys do. You come over here to get all the women and you take them back to Salt Lake City and sell them," the missionary replies, "That's right. We just sent a shipment off last week. In fact, we had ten with red hair, and lost one dollar a piece on them." When a woman asks the missionaries at her door if it is true that all Mormons have horns, the new junior companion replies:

"Yeah, as a matter of fact I just had mine clipped in Salt Lake just before I came out here." And she says, "Really?" and he says, "Yeah, you can feel the little bumps right here on my forehead." And so she put her

hand on his forehead, "Well, I don't feel anything." And he said, "Not even a little bit silly?"

In one instance that recalls the story in which missionaries were poisoned as a test of their power, two missionaries called on a protestant minister.

He said, "Gentlemen, I have here a glass of poison. If you will drink this poison and remain alive, I will join your church, not only myself but my entire congregation." And he said, "If you won't drink this poison, well, then I'll conclude that you are false ministers of the gospel, because surely your Lord won't let you perish." And so this put the missionaries in a kind of a bind, so they went off in a corner and got their heads together, and they thought, "What on earth are we going to do?" So finally, after they decided, they went back over and approached the minister and said, "Tell you what—we've got a plan." They said, "You drink the poison, and we'll raise you from the dead."

In these stories the missionaries gain victory over their adversaries through the skillful use of their own wits. In other stories, when the opposition is keener, they are not equal to the task and are forced to bring the Lord in to fight the battle for them. In these accounts, following biblical example, the elders shake dust from their feet and thereby curse the people who have treated them ill. The Lord responds to the missionaries' actions in a dreadful manner. In Norway a city treats missionaries harshly; they shake dust from their feet, and the city is destroyed by German shelling during the war. Throughout the world, other cities that have mistreated missionaries suffer similar fates. Towns are destroyed in South America by wind, in Chile by floods, in Costa Rica by a volcano, in Mexico by an earthquake, in Japan by a tidal wave, in Taiwan and Sweden by fire. In South Africa a town's mining industry fails, in Colorado a town's land becomes infertile, and in Germany a town's fishing industry folds. Individuals who have persecuted missionaries may also feel God's wrath. An anti-Mormon minister, for instance, loses his job, or breaks his arm, or dies of throat cancer. A woman refuses to give missionaries water and her well goes dry. A man angrily throws the Book of Mormon into the fire only to have his own house burn down. In one story, widely known, two elders leave their garments at a laundry, and when the proprietor holds them up for ridicule, both he and the laundry burn, the fire so hot in some instances that it melts the bricks.

I do not admire the sentiments expressed in these stories, but as a former missionary who has been spat upon, reviled, and abused in sundry ways by people I only wanted to help, I understand them. I still remember standing on doorsteps after being stung by cruel, biting rejections, and muttering to myself, "Just wait, lady. Comes the judgment, you'll get yours." I would not have "dusted my feet" against anyone; few missionaries would. But many savor the victories which are theirs when they participate in performances of these stories, performances which persuade them that God is on their side and will help them carry the day. For a moment at least the world bent on thwarting their intentions to save it seems conquerable.

In one of our stories a newly arrived missionary goes into the bathroom each morning, lathers his face richly, and shaves with great care. His companion, growing suspicious, checks the razor and discovers the greenie has been shaving without a blade. In a missionary song, a

parody of "I am Sixteen Goin' on Seventeen," a senior companion sings to his greenie:

You are nineteen, going on twenty  
Now greener than a lime,  
And you have learned the 12 discussions  
If you are on the dime.

Totally unprepared are you  
To face the world of men,  
Timid and scared and shy are you  
Of things beyond your ken.

You need someone older and wiser  
Telling you what to do.  
We are twenty-one, some of us twenty-two.  
We'll take care of you.

In studying missionaries we must keep always in mind that we are dealing with untried, indeed often unshaven, young men—nineteen and twenty—who in their first real encounters with the outside world are placed in circumstances that would try the mettle of the best men. In spite of J. Golden Kimball's quip that the church must be true, otherwise the missionaries would have destroyed it long ago, these young people function remarkably well. Few of them crack under the enormous pressure they face each day.

I am not foolish enough to argue that the missionaries endure only because of their folklore. They endure primarily because they are committed to their gospel and convinced of the importance of their work. But that conviction is constantly bolstered and maintained by the lore they have created. As we have seen, through the performance of this lore they develop a strong esprit de corps; they relieve the pressures imposed by the rule-bound nature of the system; they channel behavior down acceptable paths; and, most important, they develop a picture of a world that can be overcome.

That world, of course, is very often the world missionaries want it to be rather than the one it is. A performance of folklore is much like a game. In it missionaries create a world similar to but nevertheless separate from the one in which they live. And in that fictive world they play the roles and face the problems which will be theirs in the real world. If the performance is successful, the fictive world and the real world for a long moment become one, and missionaries leave the performance with the belief, or at least the hope, that problems faced and solved there can be faced and solved in similar ways in real life. They are a little like the ballad hero, Johnny Armstrong, who, mortally wounded, leaned on his sword and shouted encouragement to his men:

Saying, fight on, my merry men all.  
And see that none of you be taine;  
For I will stand by and bleed but awhile,  
And then will I come and fight again.

Missionaries bleed. But they come back to fight again. The significance of folklore performance is that it helps them keep up the fighting.

In all of this there is nothing unique to Mormon missionaries. The problems faced by missionaries are not just missionary problems; they are human problems. A missionary who tells a new junior companion to save worthless bus-ticket stubs is not much different from a boy scout who sends a tenderfoot on a snipe hunt or a logger who crams a greenhorn's lunch bucket full of grasshoppers. The world is full of greenies who, to

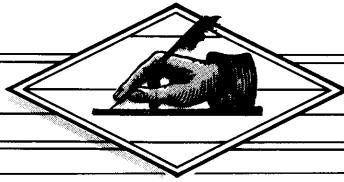
function adequately, must first be initiated. Other people besides missionaries, then, must develop a sense of community, must deal with pressures imposed by the systems they live under, must encourage proper behavior, and must come at last to believe they can subdue the world. What missionaries share with others is not so much common stories or practices but rather common reasons for performing them—common means of achieving these ends. From studying the folklore of missionaries, or railroaders, or college professors, we will, to be sure, discover what it means to be a missionary, a railroader, or a college professor. But if we learn to look, we will discover also what it means to be human.

#### Selected Bibliography

All folklore cited in this paper comes from the Harris-Wilson Missionary Collection, Utah State University Folklore Archives.

A full bibliographic survey of the rich sources lying behind the ideas presented here is beyond the compass of this paper. The following selections have helped shape my thinking and will serve as a good beginning for one wishing to pursue the subject further.

- Abrahams, Roger D. "The Complex Relations of Simple Form." In *Folklore Genres*, ed. Dan Ben-Amos, pp. 193-214. Austin and London: University of Texas Press, 1976.
- "Folklore and Literature as Performance." *Journal of the Folklore Institute* 9 (1972):75-94.
  - "Introductory Remarks to a Rhetorical Theory of Folklore." *Journal of American Folklore* 81 (1968):143-158.
  - "Some Varieties of American Heroes." *Journal of the Folklore Institute* 3 (1966):341-362.
  - "Toward an Enactment-Centered Theory of Folklore." In *Frontiers of Folklore*, ed. William R. Bascom, pp. 79-120, American Association for the Advancement of Science, Selected Symposium 5. Boulder, Colorado: Westview Press, 1977.
- Bauman, Richard. "Verbal Art as Performance." *American Anthropologist* 77 (1975):290-311.
- Ben-Amos, Dan. "The Context of Folklore: Implications and Prospects." In *Frontiers of Folklore*, ed. William R. Bascom, pp. 36-53. American Association for the Advancement of Science, Selected Symposium 5. Boulder, Colorado: Westview Press, 1977.
- "Toward a Definition of Folklore in Context." *Journal of American Folklore* 84 (1971):3-15.
- Dundes, Alan. "Who Are the Folk?" In *Frontiers of Folklore*, ed. William R. Bascom, pp. 17-35. American Association for the Advancement of Science, Selected Symposium 5. Boulder, Colorado: Westview Press, 1977.
- Georges, Robert A. "Conceptions of Fate in Stories Told by Greeks." In *Folklore in the Modern World*, ed. Richard M. Dorson, pp. 301-319. The Hague and Paris: Mouton, 1978.
- "Feedback and Response in Storytelling." *Western Folklore* 38 (1979):104-110.
  - "Toward a Resolution of the Text/Context Controversy." *Western Folklore* 39 (1980): 34-40.
  - "Towards an Understanding of Storytelling Events." *Journal of American Folklore* 82 (1969): 313-328.
- Jones, Michael Owen. "Prologue," "Section Introductions," "Epilogue." In *Foodways and Eating Habits: Directions for Research*, vi-xii, 1-3, 41-44, 91-93, 134-137. Special issue of *Western Folklore* 40 (January 1981).
- "Bibliographic and Reference Tools: Toward A Behavioral History." Paper read at the Folklore and Local History Conference, New Orleans, 5 September 1980.
- Toelken, Barre. *The Dynamics of Folklore*. Boston: Houghton Mifflin Co., 1979.
- "The 'Pretty Languages' of Yellowman: Genre, Mode, and Texture in Navaho Coyote Narratives." In *Folklore Genres*, ed. Dan Ben-Amos, pp. 145-170. Austin and London: University of Texas Press, 1976.
- WILLIAM A. WILSON is a professor in the English and history departments at Utah State University. He is editor of *Western Folklore*.



# New Perspectives on the Mormon Past

SECOND IN A SERIES ON THE WRITING OF HISTORY

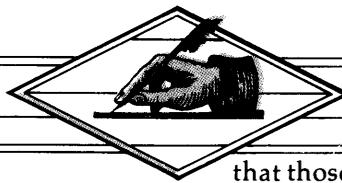
**Lawrence Foster**

UNTIL the past twenty-five years, the very idea of Mormon history has been viewed as a joke by most professional historians. Despite the massive outpouring of dissertations and books devoted to studying Mormon history, virtually none were known or treated seriously outside the ranks of a handful of western history buffs, social historians, and other enthusiasts with highly specialized interests. Brigham Young University dissertations were seen as providing the classic stereotype of the genre. No matter what the topic, each dissertation seemed to begin with Joseph Smith's first vision and end with a stirring reaffirmation of the author's faith in the restored Mormon gospel. In between, almost as an afterthought, were sandwiched enormous masses of undigested data with no apparent organizing principle. Sober Mormon scholars could spend inordinate amounts of time trying to find evidence that Joseph Smith had really seen an angel—an argument that had about as much interest for non-Mormon historians as the debates of medieval scholastics over how many angels could dance on the head of a pin. Though Mormon history *was* written in English, it might just as well have appeared in an undeciphered foreign tongue for all the sense it made to the secular American scholar.

As a non-Mormon historian initially trying to get through this massive body of writing in order to better

understand the controversial origin and early development of Mormon polygamy, I struggled to comprehend the basis for this seemingly pointless collection of data. What was it that made Mormon historical writing so deadly dull to an outsider, yet of such great importance to an insider? Why did Mormon historians characteristically take their complex and fascinating history and turn it into such pablum? Above all, why were Mormons so preoccupied with detail and so uninterested in larger conceptual frameworks? Why didn't Mormons ever *do* anything intellectually with their history?

The answer was a long time in coming, but eventually it became clear that in the last analysis to be a Mormon meant to accept the idea that Mormonism explained everything. Mormons didn't use theories from other disciplines—with some rare exceptions—because they felt that they already knew all the answers (at least all the answers that really mattered). Most Mormon scholarship thus was simply a footnote which added more evidence to an already well-known and well-loved story. Mormon control and insularity extended even to thinking of historians and to their writing. It seemed that there were almost no intellectuals within Mormonism—or outside it for that matter—who could step back and view it freshly. Most Mormon scholars still appeared to think almost exclusively within the old



THERE MUST BE MORE TO MORMON  
HISTORY THAN SUCH NAIVE  
ACCOUNTS INDICATED IF THEIR  
CHURCH HAD BEEN ABLE TO ACHIEVE  
SUCCESS IT HAD.

categories. Disaffected Mormons such as Jerald and Sandra Tanner did no better; they simply stood the traditional Mormon arguments on their head. Instead of being a pasteboard saint, for instance, Joseph Smith became a malicious fraud. Even Fawn Brodie in her path-breaking biography spent all too much of her time carping that her Sunday school image of Joseph Smith hadn't been the full picture. And as always, the vast majority of non-Mormons outside the areas of Mormon cultural influence remained largely uninterested in such exclusively internal squabbles.

This isolation of Mormon scholarship from the mainstream of American historical writing was, it seemed to me, a most unfortunate situation. For in Mormonism, if anywhere in recent American life, was the sort of group that could provide almost "an ideal laboratory" for the social and intellectual historian of the sort that Perry Miller had found in the earlier New England Puritans. Growing out of deeply American roots, the Mormon people had rejected the pluralism of the dominant culture, and, indeed, of the modern world. They had, instead, set up a distinctive way of life and in their own manner had challenged a host of commonly-held assumptions about the way modern society inevitably must develop. And notwithstanding the great difficulties that they had faced, the Mormons had been remarkably successful—not simply in their own terms but also in terms of the wealth and power that the external society viewed as so significant. Surely both Mormons and non-Mormons could learn something of value about the extraordinary complexity of social change and the varied options for human development from the rich experience of the Latter-day Saints.

Fortunately, during the past twenty-five years numerous scholars have begun raising such questions and taking steps to bridge the gap between Mormon history and the scholarly world. Thomas O'Dea's fine sociological study in 1957 showed that an outsider could write sympathetically and fairly about the Mormons as a people among peoples, raising a host of issues with broader implications. Leonard Arrington's economic analysis a year later showed that a committed insider could place the epic Mormon struggle to develop the intermountain West into a larger context with meaning for other developing societies. Much of the best scholarship in Mormon history began to focus on the group's political aspirations and activities, and the ways

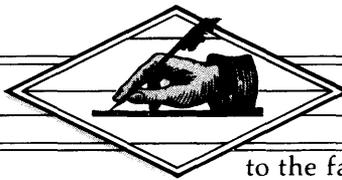
that those had been related to American values. Klaus Hansen started to reconstruct the activities of the secret Council of Fifty, a body which was potentially revolutionary in its rejection of American pluralism. Robert Flanders portrayed the social and economic life of Nauvoo, Illinois, viewing it as an unconventional Jacksonian boom town. And Jan Shipps used sophisticated sampling techniques to study attitudes toward Mormonism in the popular press—showing that, however strange Mormonism might appear, it still could be subjected to statistical analysis.

By the mid 1960s and early 1970s, three closely related developments emerged out of the growing interest in Mormon history. First, chronologically speaking, was the founding of the Mormon History Association in 1965. Representing all varieties of Mormon, RLDS, and non-Mormon perspectives, the MHA has grown into an organization of more than 1,000 members, publishing its own quality journal, and attracting more than 500 participants to its most recent annual meeting. Second, and almost simultaneous with the foundings of the MHA, was the establishment of *Dialogue: A Journal of Mormon Thought* in 1966. Seeking genuine dialogue, not simply between Mormons of different persuasions but also between Mormons and non-Mormons who shared their ideas within its pages, *Dialogue* has continued to tackle important and often controversial issues which could not receive full consideration by in-house publications. Third, and in many ways most important, was the appointment in 1972 of a highly respected professional historian, Leonard Arrington, to head a

MORMONS DIDN'T USE THEORIES  
FROM OTHER DISCIPLINES BECAUSE  
THEY FELT THAT THEY ALREADY  
KNEW ALL THE ANSWERS.

reorganized and revitalized LDS Church Historical Department in Salt Lake City. Convinced that full and well-informed accounts could only strengthen the Mormon church in the long run, Arrington and his associates—who at their peak numbered nearly twenty full-time historians—encouraged the opening up of the Church Archives to serious scholars, both Mormon and non-Mormon alike, and began to put out many important studies themselves. A sense of excitement and exhilaration was generated as increasing numbers of Latter-day Saints began to develop a direct, personal sense of their own history, a deeper appreciation of the richness and complexity of the Mormon past.

**G**REAT strides have certainly been made by Mormons during the past two decades in developing a truly informed, professional, and compelling



THESE WERE NOT THE MODERN-DAY  
STEREOTYPE OF DUTIFUL,  
UNQUESTIONING, AND  
UNBELIEVABLE SAINTS, BUT REAL  
MEN AND WOMEN

history of their faith. Increasing numbers of non-Mormon scholars, too, have come to appreciate more fully the enormous social vitality of the Latter-day Saints. In the face of such achievements, it is particularly disappointing that so few non-Mormons have also become interested in the scholarly investigation of Mormonism as a religious movement. With the exception of Jan Shipps and a handful of others, non-Mormon scholars have shown little serious interest in the inner religious life that has given meaning to the external social activities of the Latter-day Saints.

This oversight is not accidental. To state the situation bluntly, most educated non-Mormons still find the religious side of the Latter-day Saints (as opposed to their purely social achievements) at best opaque and at worst absurd and unbelievable. The growing respect for Mormon social history has not spread as yet, except in rare cases, to similar respect for Mormon religious life. During the past decade, I have been at many informal non-Mormon gatherings in scholarly conferences at which the subject of Mormonism has arisen. Almost invariably at least one individual has turned to me and said something along the following lines: "One thing about them has always puzzled me. I have a valued Mormon colleague who seems to be an otherwise fine and intelligent person, but frankly it baffles me how any thinking individual could believe what he does. I just can't understand it."

I can understand this sense of disbelief as well. After all, this was my own initial reaction both to Mormons and to their history. Before I got to know Mormons better, they chiefly appeared to be hardworking, cleancut, loyal, thrifty, brave, clean, reverent—and utterly boring. No group ever talked more about free will (or in Mormon parlance "free agency") yet in practice seemed to exercise free will less in important matters. I was vividly reminded of a cartoon. It showed a large, overbearing woman talking with her neighbor while her small, shy husband dutifully sat on the couch, his hands meekly folded. The woman was saying: "Hubert has a will of iron; he just seldom gets a chance to use it." This for me was the epitome of Mormonism and why I found it basically uninteresting and even downright distasteful.

Popular Mormon history merely reinforced this unbelievable stereotype. Mormons throughout history, it seemed, had always been paragons of virtue, dedicated

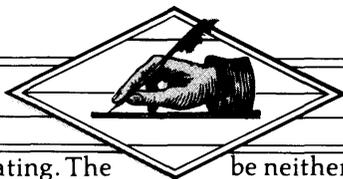
to the faith one hundred percent or more. They had never had any doubts or problems except how better to spread the "gospel" among the non-Mormons, who for inexplicable reasons were adamantly opposed to accepting the "truth." For me to give any credence to such narrowminded, pollyannaish writing was quite impossible. Even without any knowledge of what had actually gone on, I was certain that the official version couldn't be the full story. It would be more plausible to believe in the literal truth of Santa Claus. Surely there must be more to Mormon history than such naive accounts indicated if their church had been able to achieve the remarkable degree of success that it had.

My investigation of what has sometimes been called "the new Mormon history" finally led me into real appreciation of the Mormon past and what Mormonism might become in the future. In beginning research for a 1973 paper on the origin of Mormon polygamy, I fortuitously decided to read systematically through all the back issues of *Dialogue* to see what the current historical and religious concerns of Mormonism were. The result was a minor revelation. Latter-day Saints clearly were not simply a bunch of goody-goody zombies but in fact were real people who were struggling with many of the same questions that, in a different religious tradition, had also baffled and challenged me. Perhaps by studying the Mormons I could gain insight, not simply into their past but into my own as well.

LEADERS OF THE CHURCH ARE NOW  
CALLING PUBLICLY FOR THEIR  
HISTORIANS TO WRITE ONLY  
SANITIZED, SACCHARINE ACCOUNTS,

The Mormon past came even more vividly alive as I began to work closely in the printed and manuscript records, especially those in the Church Archives. What a fascinating cast of varied and interesting people I encountered. These were not the modern-day stereotype of dutiful, unquestioning, and unbelievable "saints" but real men and women who struggled in new and more creative ways to understand themselves, their faith, and their place in the world. Figures such as Joseph Smith and so many others became real to me as I read first hand of their personal efforts and triumphs and failures. Any group which could attract such talent and dedication was surely worthy of deeper investigation. What a pity that the narrowminded and poorly informed writers of Sunday School manuals and approved histories were ignorant of the vitality and richness of their own faith!

Nowhere was such blindness to their own history more pronounced than in Mormon treatments of



polygamy, the primary topic I was investigating. The most common approach seemed to be to say as little as possible about the subject, as though it were something of which to be ashamed. Only when talking about how inexplicably nasty and hostile non-Mormons were to the Saints was polygamy brought up, and then almost exclusively as a religious revelation that had been introduced to test the faith of the Saints. But working with the manuscript records, I became vividly aware of the importance that polygamy had had for nineteenth-

be neither faith promoting nor good history. Of course, it all depends on what kind of faith one is trying to promote. If one wishes to promote uninformed, unthinking acquiescence to the church as an institution that can do no wrong, then clearly the propagandistic approach is most suitable. But if one wishes to promote a mature faith, tested by a responsible exercise of free agency, then such an approach can only be destructive and self-defeating. All too many Saints seem to be less concerned with promoting faith in *Mormonism* and more concerned with promoting faith in the naive writings that have appeared *about* Mormonism, even if those accounts can be clearly shown to be misleading or inaccurate. It is indeed sad that for some Saints the horror of having any doubt is so great that they do not see the even greater horror of having a faith so small and shaky that they are afraid ever to doubt or test it for fear the whole structure would crumble. Realistic faith, it seems to me, must grow out of confidence rather than fear and defensiveness.

One of the most frequently voiced fears of Mormon conservatives is that serious historical writings may tend to "secularize" Mormonism. This view is a red herring, in my opinion. For believing Mormons to write either an exclusively "religious" or an exclusively "secular" version of their history is for them to make a false dichotomy since Mormonism, more than most

WHAT A PITY THAT THE POORLY  
INFORMED WRITERS OF SUNDAY  
SCHOOL MANUALS WERE IGNORANT  
OF THE RICHNESS OF THEIR OWN  
FAITH

century Mormons—not simply as a test of faith but also as an integral part of a total way of life. Although I personally found polygamy distasteful, clearly many of the men and women who practiced it were fine people who did so sincerely and to the best of their ability. Simply to ignore a practice for which they had struggled and sacrificed so long seemed to be doing fundamental violence to the history of Mormonism as a whole. I wanted somehow to recapture that past and help both Mormons and non-Mormons to achieve a more constructive understanding of this remarkable Latter-day Saint effort to restructure relations between men and women.

II

**D**ESPITE the great achievements of Mormon historical studies over the past two decades, many Latter-day Saints nevertheless have remained fearful of realistic writing about the Mormon past or attempts to deal seriously with controversial issues such as polygamy. The repeatedly-expressed anxiety is that such an open and honest approach might not be "faith promoting," that it might tend to raise questions which would cause Latter-day Saints to be less loyal to their church. As a result of such fears, the last few years have seen an increasing drive from some factions of the Church to restrict or even put a stop to serious historical studies of Mormonism. Leaders of the Church are now calling publicly for their historians to write only sanitized, saccharine accounts, treatments which would best be characterized as "propaganda" by an objective observer. Never in the past decade has the outlook for the serious writing of Mormon history appeared so grim.

I am convinced that this restrictive tendency can only be counterproductive. The writing of misleading yet supposedly "positive" accounts of the Mormon past will

THE REPEATEDLY-EXPRESSED  
ANXIETY IS THAT AN OPEN AND  
HONEST APPROACH MIGHT NOT BE  
"FAITH-PROMOTING," THAT IT  
MIGHT TEND TO RAISE QUESTIONS

contemporary religions, has refused to accept a religious-secular dichotomy at all. Mormon theology unequivocally states that the spiritual dimension is comprised of a form of matter, too, and presumably must also be subject to some form of natural law, if only we could understand it. Joseph Smith asserted: "All spirit is matter, but it is more refined and pure, and can only be discerned by purer eyes." "Spirit is a substance that is material but that is more pure and elastic and refined matter than the body . . . It existed before the body, can exist in the body, and will exist separate from the body when the body will be mouldering in the dust."

Growing out of this assertion is the Mormon belief that when properly sealed under Church authority, earthly relationships will literally continue and develop further in the afterlife and for all eternity. Death then is only a transition to a higher realm of reality which nevertheless involves a type of physical order, even though we normally cannot comprehend that order because of our earthly limitations. (The analogy



presented in Edwin Abbott's *Flatland* would be useful here.) Moreover, because this life and the afterlife are believed to be indissolubly linked, it also follows that in the last analysis all religious and secular activities on earth ideally should be inseparable. The extraordinary Mormon effort to set up their Zion in the American West during the nineteenth century reflected this drive to integrate all reality into a unitary whole. In short, Mormonism paradoxically is the most overtly materialistic of all the major offshoots of the Christian

MORMON HISTORY MIGHT JUST  
AS WELL HAVE APPEARED IN AN  
UNDECIPHERED FOREIGN TONGUE  
FOR ALL THE SENSE IT MADE TO THE  
SECULAR AMERICAN SCHOLAR.

tradition, yet at the same time it also emphatically affirms the reality of the spiritual dimension of life. Mormons might thus be said to believe in a form of "spiritual materialism."

This explicitly materialistic orientation has some important logical consequences for Mormons studying their own history. Naive Saints, of course, will undoubtedly continue to look upon the events of their past as having happened due to unaccountable divine fiat, just as young children believe literally in Santa Claus. More mature Saints, however, have the important option of investigating even the seemingly miraculous and inexplicable elements of their history to try to understand their naturalistic dynamics, insofar as that is possible. Such investigation need not reduce the sense of awe, mystery, and power in Mormonism. To take a somewhat different example, is it really more religiously inspiring to believe that storks bring babies than to try to understand at a deeper level the extraordinary richness and complexity of the emotional and physical elements that contribute to the birth of new life and its unfolding? Anyone who has ever read widely among the great writers in the natural sciences such as Loren Eiseley is surely aware that deeper understanding heightens rather than reduces our sensitivity to the ultimate wonder that is life. Similarly, human history itself, when understood deeply and fully, is an ever-unfolding miracle. Not ignorance but knowledge is ultimately the most effective in promoting a rich and vital faith. As Mormons would say: "The glory of God is intelligence."

The writing of good history is also necessary if the Mormon church is to deal constructively with the new challenges it faces. Since the end of World War II, the Latter-day Saints have entered a new period of crisis and transition brought about, somewhat paradoxically, by their very success in attracting new members. The fourfold Mormon growth to nearly five million

MOST EDUCATED NON-MORMONS  
STILL FIND THE RELIGIOUS SIDE OF  
THE LATTER-DAY SAINTS AT BEST  
OPAQUE AND AT WORST ABSURD  
AND UNBELIEVABLE.

members and the spread of that membership out of the intermountain West and into other parts of the United States and the world is already requiring significant institutional changes. The long-range intellectual changes will eventually be even more profound, however, probably greater than those which took place in the late nineteenth and early twentieth centuries. At that time, Mormonism gave up polygamy and most of its political exclusivity in order to reach at least a working accommodation with American society as a whole. If Mormonism is successfully to reach out into the world in the latter part of the twentieth century, it must also eventually shed many of its parochialisms. As only one example, the remarkable Mormon success in Brazil, where limiting membership due to racial antecedents ultimately proved too complex to be practical, contributed significantly to the decision finally to eliminate the policy of excluding blacks of African descent from full participation in the Church.

In this as in similar cases, historians and other intellectuals may play a crucial role in articulating the need for change and providing the evidence that may encourage and support the leadership in making necessary change. On the particular issue of race, the new policy itself may well have come about primarily because of the institutional demands of the Church, but without the often unpopular writings of the historians to prepare the way, elimination of this damaging and morally indefensible policy might have taken much longer than it did. In the future, similar issues will undoubtedly arise. Historians and intellectuals, both inside and outside the Church, will continue to be needed because of the broader and more realistic perspectives they can provide on both past and present. As a non-Mormon historian, I shall watch with great interest as the Latter-day Saint movement continues to struggle to come to terms with itself and with the challenges of an ever-changing society. Much has already been accomplished in the writing of Mormon history, but much more remains to be done if Mormon historians are to help successfully in spanning the gap between the still insular confines of Mormonism and the larger world.

LAWRENCE FOSTER is associate professor of history at Georgia Institute of Technology and author of *Religion and Sexuality*.

B.H. ROBERTS  
*at the*

WORLD PARLIAMENT OF RELIGION



1893

CHICAGO

*by Davis Bitton*

*"Some western warrior forgetting this was a friendly conference, uttered his warcry."*

**O**NE of the exciting events of the late nineteenth century, from the point of view of religious history and especially of the still feeble ecumenical movement, was the World Parliament of Religions held at Chicago in the fall of 1893. That Parliament—a huge congress with representatives from many faiths throughout the world—was so multifarious, so massive in its impact, in terms of sheer volume of words if nothing else, that most participants probably knew nothing of a small contretemps, a side eddy that did not fit into the otherwise impressive and generally harmonious exterior. This was the belated effort of the Church of Jesus Christ of Latter-day Saints to participate in the proceedings, an effort pushed primarily by the energetic, thirty-six year old Mormon General Authority B. H. Roberts. This episode tells us something about relations between presiding quorums of the Church, and about the compromise that often results when ultimate objectives give way to immediate needs, about the inadequacy of public relations efforts, and the relationship between Mormonism and the larger Christian community.<sup>1</sup>

The World's Parliament of Religions was the brain-child of Charles C. Bonney, who first advanced the idea in the summer of 1889. The basic idea, as he expressed it, was that the forthcoming World's Fair, the great Columbian Exposition, would exhibit "material triumphs, industrial achievements, and mechanical victories." Would it not be appropriate, he asked, to celebrate also the intellectual, spiritual, and religious achievements of the age? Committees were set up, invitations sent out. As a matter of fact, a series of congresses or, as we might say, departments were set up, programs to take place in the year 1893. Religion was just one of these, but it is the one that concerns us here. Its president was the Reverend John Henry Barrows, pastor of the First Presbyterian Church of Chicago.<sup>2</sup>

When the opening meeting of the Parliament convened on 11 September 1893, ten strokes were sounded on the Liberty Bell, upon which were inscribed the words, "A new commandment I give unto you that ye love one another." The ten strokes represented the "ten chief religions of the world." Four thousand people were in the audience. The Lord's Prayer was pronounced. Opening addresses were given by Bonney and Barrows. Then there were responses from a dozen or more religious leaders from different parts of the world. Japan was represented, as were Ceylon, India, Greece, Russia, Sweden, France, and Great Britain. If there was a common note to all of these addresses it was that of good will and tolerance. The message of the Parliament's organizers had been heard. That which the religions of the world had in common would be emphasized. This would not be a forum for theological controversy.

The proceedings of the Parliament unfolded in seventeen successive days, papers or addresses being given from the main platform on a variety of subjects by speakers representing many different points of view. Since at least ten major presentations were made each

day, thus totaling over 170 addresses—this not counting the review sessions held in adjacent rooms—it is impossible to list all of the topics treated. There were major addresses essentially setting forth the basic position of major religions: Hinduism, Buddhism, Shintoism, the Parsees, Judaism, Islam, Confucianism, Jainism. Christianity was generously represented, of course, both in that some general topics—ancient Egyptian religion, the scriptures of mankind, concepts of man—were treated by Christians, and in that several addresses dealt specifically with the divinity of Jesus Christ. A generous selection of talks dealt with religion in social life, the general relationship between morality and religion, and social reform. As printed in the mammoth collections compiled after the Parliament, the papers are not footnoted; they appear to be addresses, intended for oral delivery as speeches. It was a gigantic smorgasborg with something for everyone. The keynote—intended and apparently well achieved—was toleration and ecumenism rather than religious controversy and acerbic claims and counter-claims. Reading the proceedings of the World's Parliament of Religions is a very good way of taking the pulse of religious thoughts and assumptions at the end of the past century.

The organizers of the Parliament, having been solicited by individual denominations, decided to hold adjunct sessions in the form of denominational congresses which would precede and follow, as well as, run parallel with the Parliament itself. The aim was "to have a presentation of the faith and creeds of every denomination in Christendom as well as expositions of the beliefs of peoples and sects outside its pale." There were forty-one of these separate congresses held at the Art Institute. Not only denominations were involved in these conventions but also such groups as the Theosophists, the Sunday School Union, the International Board of Women's Christian Associations, the Christian Endeavor Society, and the Evolutionists. Nor was it all over when these denominational meetings had been held. Following the Parliament of Religions itself, still continuing the original design of Bonney, there were congresses having to do with other religious and spiritual questions: Sunday-Rest Congress, Congress of Missions, Ethical Congress, Congress of Woman's Missions, and the Evangelical Alliance. If ever a gathering—actually a series of interconnected conventions—deserved the title of "ecumenical," truly general and broad-ranging in its offerings, it would seem to have taken place in 1893.

One group not in attendance at the great Parliament of Religions was the Church of Jesus Christ of Latter-day Saints, the Mormons. This might not occasion very much surprise. It might be suspected that the Mormons, having no professional clergy, simply chose not to appear on the same platform with these other religions, ecumenism having less appeal for them than a continuation of missionary activity. We might, in other words, simply dismiss the Mormon absence as the result of mutual agreement, or mutual neglect. As it is, however, we know more about this question and almost

entirely as a result of the efforts of B. H. Roberts and his determination, after the fact, to leave a record of the whole transaction as he saw it.<sup>3</sup>

The Parliament did not spring into existence in 1893. The original germ of 1889 led to serious organizational efforts by 1891. In that year the subject was much discussed. Some religions were not favorably disposed. The sultan of Turkey took a dim view of the whole idea. The Church of England took exception to the assumption that the Roman Catholic Church was *the* Catholic Church and declined to participate. Christians of evangelical disposition were not inclined to favor the love-feast approach that treated all world religions on an equal footing. "Let me warn you," wrote a minister from Hong Kong, "not to deny the sovereignty of our Lord by any further continuance of your agitation in favor of a Parliament not sanctioned by his word." It would not have been entirely surprising if a similar firm rejection had come from Mormon leaders in Salt Lake City.

But during the summer of 1891, about as soon as information of what was happening reached Utah, we find B. H. Roberts, then an assistant editor of the Salt Lake *Herald*, writing an editorial. Among other things, he said that the Church "should seek to make itself heard in that congress, and since it has justly complained of misrepresentation from others, let it seek in such an important gathering to represent itself by sending to that congress its most competent men as delegates."

Interestingly, Roberts already thought of the possibility of rejection by the Congress itself. Certainly, he said, a church with such a "remarkable origin" could not be denied admission, "unless, indeed, a narrow and most ungenerous prejudice should prevail in the counsels having the arrangement and management of the congress." In that event, he continued, the Mormon church "should certainly secure a fine public hall during the continuance of the exhibition, erect a pulpit, and fill it with its ablest men, who, in the course of lectures and by holding religious services could make the visitors from other nations and the uninformed of our own nation, acquainted with the Mormon religion." In fact, Roberts suggested, such a "bureau of information" should be set up even if formal participation in the Parliament were achieved.

Despite this forceful suggestion, the Church leadership showed little enthusiasm during the two years leading up to the beginning of the Parliament itself. The matter was discussed at the priesthood meeting of October conference in 1891 and again in April of 1892. A committee was appointed, but "the general feeling prevailed that the matter was unimportant." We do not know the details of these discussions. One might assume a certain amount of disinterest in cooperating with those churches that had been at the forefront of the crusade against the Mormons. And one cannot discount the possibility that Roberts himself, always a bit abrasive, may have alienated support by his audacious way of presenting the proposal.

When the Chicago fair opened in the summer of 1893, Utah visitors were dismayed to find that "nearly every other religious denomination" had special booths there, in the Liberal Arts Building, but that there was nothing

representing the Church of Jesus Christ of Latter-day Saints. Letters "began to pour into the Church headquarters, and to the Salt Lake papers expressing regret" that Mormonism was not represented. Under this stimulus, Church leaders now decided to resurrect the earlier proposal and seek admission to the World Parliament of Religions.

It would be tedious to discuss in detail how admission was sought and how the effort was finally frustrated. B. H. Roberts has provided the documents in one of the early volumes of the *Improvement Era*. Perhaps it will be sufficient merely to list the steps. I invite your attention to a certain bulldog tenacity in Roberts, a quality which he demonstrated on other occasions as well.

1. A letter to Charles C. Bonney from the First Presidency noted that the Church had received no formal invitation, briefly set forth reasons for thinking the Mormon story would be of interest and significance, and asked for the privilege of sending a delegation to the Parliament.

2. When a reply was not received in ten days, Roberts set out for Chicago. There he looked up Solomon Thatcher, one of the U.S. Commissioners of the Columbian Exposition, who happened to be a relative of Mormon apostle Moses Thatcher. Thatcher obtained an appointment with General Director Davis, who was asked for space to erect a booth, again called a "bureau of information." This proposal was reluctantly turned down because of lack of space. Davis expressed regret that the application had not been made earlier.

3. Again using the Thatcher connection, Roberts obtained an interview with Charles C. Bonney, the prime mover of the Parliament. One has the impression that Bonney and Roberts saw themselves as antagonists. Both appeared a bit testy. Bonney defensively explained that there had been no answer to the First Presidency's letter because of a difference of opinion in the general committee, where "there was a very general opinion that the Church ought not to be admitted to representation for the reason that it would doubtless prove to be a disturbing element in the Parliament, and it was doubtful in their minds if any good would come from its admission." Roberts, far from meekly accepting such an explanation, demanded to know on what grounds the committee thought that including the Mormon church would be disturbing. Because of the prejudice against the plural marriage system, Bonney explained. Roberts argued forcefully that this should not be compelling. Some oriental religions known to practice polygamy had already been included. Besides, the Mormon church "had officially announced the discontinuance of plural marriage." When Bonney agreed to present the matter once again to the general committee, Roberts quickly prepared a paper summarizing the ideas that would be presented by the Church representative if admission were granted.

4. Roberts then waited ten days without a reply. Frustrated, perhaps irritated or even angry, he dashed off a note to Bonney and returned to Salt Lake City. He still hoped the application would be approved but the opportunity seemed "very remote." One would not think at this point that there would be so much as a

reply, much less a favorable one.

5. Some two or three weeks later, Roberts received a letter dated August 28. Since the train took five days between Chicago and Salt Lake, we can guess that it was received about September 2. This was getting close to the September 10 beginning of the Parliament. What the letter announced was a willingness to receive "from your Church the statement of its faith and achievements . . ." and to "make such use of it as, under the circumstances, may seem wisest and best." The First Presidency having already left Salt Lake City in company with the Tabernacle Choir to go to the World's Fair, Roberts consulted with President Lorenzo Snow of the Council of Twelve. One has to admire the vigorous realism of President Snow's recommendation. Roberts should prepare the address as the letter had asked but instead of mailing it he should travel to Chicago, carrying it personally. "If you merely send your paper they will pigeon-hole that," Snow said, "but if you go down for the purpose of reading it they will not pigeon-hole you so easily."

6. The next scene in the drama brings us to September 8. Roberts had arrived in Chicago and now presented himself at the office of the Rev. John Henry Barrows, chairman of the Parliament. This conversation was not exactly cordial. Surprised and annoyed at seeing Roberts in person, Barrows reminded him of "the very guarded promise." An "earnest" conversation ensued, Roberts reminded Barrows that there was a public opinion that would pass judgment upon the unfairness of a rejection. This was a kind of threat: reject us and the world will know of "the narrow, sectarian bigotry which had denied to us that right." Barrows kept the paper for inspection and promised to give answer the next day.

7. The next day, when Roberts called at Barrows's office, Mervin Marie Snell, the secretary, was present and gave Roberts an inside description of the discussions that had taken place. Editor of *Oriental Magazine*, Snell was upset by the treatment of the Mormons and spoke up in their behalf more than once.

8. Enter Dr. Barrows. He had not had time to read the paper but had had it read by others who had advised him that it was "unobjectionable" and could be read at the Parliament. This would appear to be a victory for Roberts and Mormonism, patience having paid off and the goal realized. An invitation was extended to attend a reception at a beautiful private home. The First Presidency, still at Chicago, were also invited but could not attend. So Roberts himself went and, as he put it, "had the pleasure of meeting the distinguished gentlemen who represented nearly all the faiths of the world." It is mildly amusing to think of our good Brother Roberts, cookies and punch in hand, circulating among the guests at a celebration of this kind.

9. The little side drama, quite hidden to the thousands of visitors in Chicago, was not over. The opening session of the conference, a great display of variety and color and exotic visitors, took place on September 11. While attending this meeting, Roberts realized that what he had been given assurance of was that the paper would be read, not that he himself would be allowed to read it. So he dashed off another communication to Barrows asking for clarification and assurance that he himself would

read the paper. He did get an immediate response: "My Dear Sir: An opportunity will be given you to read your paper on Mormonism, but the date I cannot fix at present."

10. End of the story? Hardly. Another six days passed before Roberts received a note asking him to read his paper in Hall No. 3. Since this was not the main hall of the convention, Roberts was immediately suspicious. He fired back a note agreeing to read there but only if that reading—before perhaps one or two hundred people—did not take the place of a presentation before the Parliament in the main hall. Seeing Barrows between sessions, Roberts handed him a note in person. Obviously distressed at all this repeated beseeching, Barrows informed Roberts that Hall No. 3 would be the only presentation. Roberts said that Barrows was anxious to get rid of "a very troublesome church and its representative." I think we can believe him.

11. We are almost through. Roberts must have spent the evening in his hotel room drafting his response—if, indeed, he didn't have it ready from the beginning. It took the form of an extended letter dated September 22. He rehearsed the whole scenario we have been going over. In a rather full statement Roberts declined the offer. "I may be pardoned for saying that to ask me to read my paper there and let that be the only hearing that 'Mormonism' has, looks very like an attempt to side track the Church I represent while the Parliament preserves a reputation for broad-minded toleration . . ." On the 24th of September in Hall No. 3 Merwin Marie Snell made the announcement that the speech on Mormonism would not be presented. He was not exactly neutral in his tone; this new friend of the Church denounced what had happened as "the darkest blot in the history of civilization in this country." Roberts continued to linger at the Parliament for the last few days, attending all of the main sessions. He never got a reply to his last communication, and the Parliament concluded on September 27, 1893.

Although the Parliament itself was over, Roberts was not through with his own activity in Chicago. He wrote a long letter of protest and succeeded in getting it printed in the *Chicago Inter-Ocean*. B. H. Roberts was not called the blacksmith orator for nothing; he could wax eloquent when aroused. If they thought the Mormons were in error, they should have kindly pointed out where the Mormons were wrong. But they had missed their opportunity:

I hold the smiling, benevolent mask of toleration and courage, behind which the Parliament has been hiding, in my hands, and the old harridan of sectarian bigotry stands uncovered, and her loathsome visage, distorted by the wrinkles of narrow-mindedness, intolerance and cowardice, is to be seen once more by all the world.

Gentlemen, 'where you should have been lions, you have been hares; where foxes, geese.' Turn which way you will and you will be confronted by the facts which proclaim that you have shrunk before the fear of public sentiment outside of your churches which demands generous, open, and fair treatment even for 'Mormons,' in such a gathering as your Parliament.

Finally, Roberts challenged Bonney and Barrows to appear before "the Parliament of an enlightened public opinion" and explain their conduct.

WHAT is the significance of all this? Was it merely a tempest in a teapot that would have languished in well deserved oblivion had it not been for the determination of Roberts to rehearse the whole confrontation, blow-by-blow as it were? It is not exactly edifying and can perhaps be summarized in the following statement: "The Mormon church was not invited to attend the World Parliament of Religions and did not itself manifest an interest in doing so until very late, when, through persistent efforts, it was granted an opportunity to make a presentation. Since the Mormon paper was scheduled for one of the side halls rather than the major hall, the Church representative, B. H. Roberts, rejected the offer."

I would suggest that there are four angles of vision from which the series of events assumes significance. First, that of Roberts. For him the whole episode was evidence of prejudice against Mormonism. It is easy to ridicule his assertion, and in just a moment I will cast some doubt on it. But let us recognize that this was 1893. It was not only that many Mormons alive in that year remembered persecutions of the past. Lynchings of missionaries were still going on, especially in the Southern states; and Mormons were imprisoned for preaching in Norway. Roberts, you may remember, as acting president in the Southern States, had gone in to get the bodies of two missionaries killed in the Cane Creek Massacre. It was not necessarily crying "wolf" to think that there might be some anti-Mormon sentiment in the group. Non-Mormon Mervin Marie Snell was almost as outraged as Roberts himself, and Snell had heard the discussions about whether the Mormons should be allowed to participate or not.

But rather than simply accepting this as the one true version of the whole procedure, let us consider the question from the viewpoint of people like Barrows. The complexity of this Parliament is almost impossible to imagine. It was not just the total number of participants; it was also their diversity, coming as they did not only from all parts of the United States but also from many foreign countries. The job of coordination must have been enormous. This would require getting out the advanced publicity, formally lining up the speakers with their topics, arranging them in sessions, and at the end getting out some kind of published proceedings of the event. During the course of the meetings there would have been innumerable details, ranging from lost children to sick participants, mix-ups on room schedules, and arranging seating and entertainment so as not to offend distinguished visitors. In the midst of this maelstrom came the Mormons, saying, in effect, "Oh, by the way. We have decided that we would like to be included." And once the decision had been made to provide for the reading of the Mormon paper, here was the energetic, zealous young B. H. Roberts constantly pushing, repeatedly coming back for further clarification. Looking at the whole thing from the point of view of the organizers we must, I think, acknowledge that Roberts appeared to be a disturbing, even provocative intruder. I am guessing that Barrows and his colleagues thought that they had gone the extra mile. They had arranged to have a Mormon presentation long after the deadline for such things; they had lined up a hall that

would accommodate one or two hundred people; and they had agreed that Roberts could present the paper himself. But that wasn't good enough. Roberts wanted to be inserted into the main program, along with speakers representing the different world religions. That was too much, Barrows in effect said, "Mr. Roberts, if what we have been able to do does not satisfy you, you may go home." For a comparison we should remember that at the same time that a proposal was sent to the Parliament a request for exhibit space was sent to the officials of the main Exposition. It was turned down flatly; the deadline for requests was long since past and there was no more room. The leaders of the Parliament might have responded similarly, but they tried to do what they could, only to have this orator from the Far West lecture them on their lack of toleration.

At the conclusion of the Parliament of Religions, in his closing address, Bonney did not want to indulge in personalities. His whole purpose was to emphasize the spirit of good will and understanding that had prevailed. Yet he did allude to one untoward incident. "If some Western warrior, forgetting for the moment that this was a friendly conference and not a battlefield, uttered his warcry, let us rejoice, our Orient friends, that a kinder spirit answered: 'Father, forgive them, for they know not what they say.' No system of faith or worship has been compromised by this friendly conference; no apostle of any religion has been placed in a false position by any act of this congress." B. H. Roberts is probably the "Western warrior" Bonney had in mind.

One of the most interesting perspectives to consider, it seems to me, is that of the First Presidency of the LDS Church. Their attitude from the beginning had been lukewarm. Although careful not to be overtly critical, Roberts's own rehearsal of the events in 1891 and 1892 clearly implies that the Church leadership had failed to show foresight as to the importance of the meeting. It was not until the summer of 1893, after the final program for the Parliament had long since been drawn up and finalized, that returning visitors to Chicago raised enough questions to lead the First Presidency to send off a letter of inquiry. After that letter, if I have understood things accurately, they basically gave B. H. Roberts a free hand, telling him in effect, "You are the one who has been interested in this. We have now asked to be included. Do whatever is in your power to bring that about." We have already been over what he did, and however we might question his judgment at times, we cannot question his determination and tenacity.

But what was the First Presidency doing in the meantime? They were not losing a lot of sleep over the World Parliament of Religions. They had other things on their minds, as they had back in 1891. Now, in 1893, they were trying to improve the popular image of Mormonism and to do whatever was possible to move the Territory of Utah toward statehood. This meant playing down religious differences, the old animosities. It was this thrust for an improved reputation with the nation that helps to explain the various lobbying efforts examined by Leo Lyman in his recent doctoral dissertation.<sup>4</sup> These efforts tied nicely with presenting Utah's best face at the World Columbian Exposition. This meant raising money, emphasizing the economic

opportunities, the existence of different religious groups. Falling in line with this public relations effort were the preparation of an ecclesiastical history of Utah, the great Utah building at the fair itself (which concentrated on mining and agricultural opportunities), and the visit of the Tabernacle Choir to Chicago, where they participated as part of Utah Day.<sup>8</sup> The Church First Presidency was there for that occasion; it enjoyed the favorable publicity achieved by the Choir. Even though an invitation was extended to attend a reception of the delegates to the World Parliament of Religions, the Presidency was unable to attend that. They probably had very good reasons for declining, but it seems to me a symbolic indication of their priorities. The World Fair with its huge public attendance and press coverage was central. The adjacent meeting of religionists presenting papers to one another was seen as incidental. If Brother Roberts could succeed in getting a hearing there, that would be good. But it scarcely had the same importance as the main Fair.

If what I have said about the attitude of the First Presidency is close to the mark, then this whole episode is a foreshadowing of future friction between the militant, outspoken Roberts and his older colleagues who were less anxious to rock the boat. In this respect, perhaps, it is a case study of the decision making process and of the relationships within the Church's governing councils.

We have noticed how this whole little drama appeared from the point of view of Roberts, of Barrows, and of the First Presidency. If there is time, I would like to add a slightly different perspective on the World Parliament of Religions. One of the participants, one who actually received some public recognition, was Swami Vivekenanda.<sup>5</sup> Vivekenanda is one of a half dozen acknowledged great Hindu masters between the mid-nineteenth century and the present. In the generation after the great Ramakrishna and the generation before the celebrated Yogananda, Vivekenanda was a powerful voice in the spread of Eastern religion to the West. And there he was at the World Parliament, among the dignitaries on the stand at the opening ceremonies, giving a major address and receiving a good deal of press attention. In addition to major addresses on both Hinduism and Buddhism, Vivekenanda called Christians to task for being overly concerned with conversions. "You Christians, who are so fond of sending out missionaries to save the souls of the heathen—why do you not try to save their bodies from starvation?"

I particularly like Vivekenanda's short address of September 15, 1893, entitled "Why We Disagree." He told a story. A frog lived in a well, he said. "It had lived there for a long time. It was born and brought up there." It ate worms and became sleek and fat. Then one day another frog, which had lived in the sea, came and fell into the well. As the story continues, there is a short dialogue between the two frogs:

"Where are you from?"

"I am from the sea."

"The sea! How big is that? Is it as big as my well?"

The frog from the sea ridiculed the question. How could the other frog possibly compare the sea with the little well.

"But," said the frog of the well, "nothing can be bigger than my well; there can be nothing bigger than this."

The moral should have been inescapable. But Vivekenanda hastened to explain that he was not claiming to represent the sea. As a Hindu, he lived in his little well, thinking it was the whole world. The Christian sat in his little well, confident that it was the whole world. And so on for all religions.

But Vivekenanda did not find the World Parliament of Religions and his general reception much more satisfactory than did B. H. Roberts. In his correspondence, written during the Parliament and during the months he stayed in Chicago afterwards, we discover a strong sense of discouragement and frustration. People were not really listening to him. He too was often patronized. Yet he was confident that he had a message of great value for the whole world.

All of this should make us cautious about accepting the official evaluation of the Parliament officials. As far as they were concerned, the religions that really mattered had received a fair hearing. During the nearly ninety years since the Parliament, and especially since World War II, the impact of Eastern thought on Western religion has become more and more powerful. Vivekenanda, could he come back, would undoubtedly say, "I told you so." During the same years, Mormonism has continued to expand. B.H. Roberts was anxious to have it recognized as a world religion. Increasingly, it has become so. Were Brother Roberts to come back for a visit, he too would probably get some pleasure out of saying, "I told you so." As far as ultimate victory is concerned, if such a term is applicable, Vivekenanda and Roberts would not have agreed. Where we stand on that question depends entirely on our faith commitments. But at the very least perhaps we can recognize that some of the most interesting activity at Chicago in 1893 was behind the scenes and that the significance of the event was not necessarily what it seemed to be on the surface.

As a brief postscript, Roberts would probably gain no small pleasure in the fact that his recommendation for a Bureau of Information at the Parliament was picked up. Not only does the Church of Jesus Christ of Latter-day Saints now try to have a quality exhibit at all world fairs and expositions, but it has also established bureaus of information on a permanent basis at all temples and various historic sites.

#### Footnotes

1. The recommended biography is now Truman G. Madsen, *Defender of the Faith: The B.H. Roberts Story* (Salt Lake City: Bookcraft, 1980). It does not treat the present subject in detail.

2. An excellent basic treatment and compilation is Walter R. Houghton, ed., *The Parliament of Religions and Religious Congresses at the World's Columbian Exposition*, 2 vols. in one (Chicago: F.T. Neely, 1893).

3. Published as a series under the title "The Church of Jesus Christ of Latter-day Saints at the Parliament of Religions" in *Improvement Era* 2 (1898-1899). Unless otherwise indicated information about Roberts and his activities comes from this source.

4. Edward Leo Lyman, "The Mormon Quest for Utah Statehood" (unpublished Ph.D. dissertation, University of California, Riverside, 1981).

5. Vivekenanda: *The Yogas and Other Works*, ed. Swami Nikhilananda (New York: Ramakrishna-Vivekenanda Center, 1953), p. 185.

DAVIS BITTON is a professor of history at the University of Utah and co-author of *The Mormon Experience*.

## Oh How to be the Wind

oh how to be the wind  
blustering dust down chimneys  
sailing roofs like paper airplanes  
postponing airplanes in thin air spinning  
the world clean the world crazy the world gone

but here we hang by stems  
in our navels side by side  
here it comes and we wave  
like small anonymous hands

*Linda Sillitoe*

## The Corner Window

A cloud  
cuts off the light against the wall.  
All the way west it is canopied across  
each tree and pane of glass stands  
empty and alone. I wait  
for wind  
to drive the dust  
before the menstrual rain begins  
and in the covered light each thing recedes.  
Along the roadside  
someone walks away. Birds diminish,  
disappear. All travel in this pausing is away from me.  
Across the intersection  
children cry like gulls.

*Stephen Gould*

# SUNSTONE

## 1 9 8 1 I N D E X 1 9 8 1

### COMBINED AUTHOR, TITLE, SUBJECT INDEX

#### General guidelines:

1. Subject headings appear in ALL CAPS. Occasionally an author will also be listed as a subject.
2. Articles are set off by quotation marks; only the page number on which an article begins is listed.
3. Within an entry, names in sub-headings are listed alphabetically by first name. Thus, Brigham Young will precede Joseph Smith.
4. The following abbreviations are used: (L) designates a letter-to-the-editor; (R) designates a book review, and (F) a film review.

The 1981 SUNSTONE INDEX was compiled by Gary P. Gillum, Ancient Studies Librarian at Brigham Young University.

### A

ABORTION, according to Church doctrine, (L) Kathryn M. Daynes, 6/2; Richard Sherlock, 6/2; according to Mormons 4/17; alternatives to, 4/10; and politics, 4/10-27  
 "Abortion, Politics and Policy" 4/10-27.  
 ADAM, and sacrifice, 2/68  
 ADAM-GOD THEORY, 2/5  
 ADMINISTRATION OF THE SICK, by Mormon women, 5/16  
 ADOLESCENCE, fiction, 4/32  
 "Aerogramme," by Helen Jones, 2/44  
 AESTHETICS, and drama, 4/51  
 AFRICA, missionary work in, 3/15  
 AGAPE, and the teachings of Christ, 5/10  
 Albanese, Catherine L. "Mormonism and the Male-Female God: An Exploration in Active Mysticism," 2/52  
 ALCOHOLISM, institutional treatment of, 3/5  
 "Alcoholism—No Respector of Churches," by Anne Thieme, 3/5  
 Alexander, Thomas G. *The Mormon People: Their Character and Traditions* (R), 4/61

"All That Glitters: Uncovering Fool's Gold in Book of Mormon Archaeology," by Martin Raish, 1/10  
 Allen, James B. and Harris, John B. "What Are You Doing Up Here? Graffiti Mormon Style," 2/27  
 AMNIOCENTESIS, (L) Stanley R. Brewer, 5/3  
 Anderson, Jack. *The Investigator*, 5/6  
 Anderson, Lavina Fielding. "Contemporary Women," 6/12  
 ANTI-SEMITISM, and Louis C. Zucker, 5/43  
 APOCRYPHA, understanding of, 4/63  
 APOSTASY, and heresy, 5/29; example of Thomas B. Marsh, 4/28  
 Appleby, Peter C. "Finitist Theology and the Problem of Evil," 6/52  
 ARCHAEOLOGY, and the Book of Mormon, 1/10  
 ARCHITECTURE, SACRED, 5/7  
 ART, as blasphemy, (L) Neal C. Chandler, 6/4  
 ARTICLE OF FAITH 13, 2/50  
 Asay, Max, Temple Square Visitors Center arson, 3/9  
 ASSOCIATED LATTER-DAY MEDIA ARTISTS (ALMA), 4/5  
 ASSOCIATION OF MORMON COUNSELORS AND PSYCHOTHERAPISTS, 1981 meeting, 5/61  
 ATHEISM CONVENTION, 3/7  
 ATONEMENT, (L) Robert A. Rees, 1/2  
 AUTHORITY, and organizations, 3/32

### B

B.H. ROBERTS SOCIETY, 1/59, 73; 1981 meeting, 5/61  
 BALANCE, according to Bruce R. McConkie, 6/59  
 BARLOW, NORMAN J., (L) Anthony A. Hutchinson, 5/4  
 Bart, Peter. *Thy Kingdom Come* (R), 5/60  
 Bates, Irene B. "Response to 'A Gift Given, A Gift Taken. . .'" 5/27  
 BEATLES' MUSIC, according to David B. Haight, 3/8  
 BEEHIVE ART, 3/8  
 BEER, (L) Daniel W. Marcum, David F. Babel, 3/2  
 "The Beginning of Human Life," by Donald G. Hill, Jr., 4/25  
 "Bel and the Serpent," 4/64  
 Bell, Elouise M. "The Better for My Foes: The Role of Opposition," 1/18  
 Bennett, Bruce W. "A Purely Political Revelation," 1/64  
 Bennett, John C. "From Christian Faith

to Social Ethics," 5/9  
 Bennion, Francine. "What Is the Church?" 6/17  
 BENNION, LOWELL L. *Understanding the Scriptures*, 3/56; (L) Randal L. Hepner, 5/3  
 Berger, Peter. "The Dilemmas of Pluralism," 6/38  
 "The Better for My Foes: The Role of Opposition," by Elouise M. Bell, 1/18  
 BIBLE, reference works, 1/74  
 BIRTH, and abortion, 4/20  
 Bitton, Davis. "Embracing the Whole Truth," 2/50  
 Bjork, Dale. "Two Poems on Entanglement," 6/58  
 BLACK FOLKLORE, (L) Mary Jane Heatherington, William A. Wilson, 3/2  
 BLACK HUMOR, (L) Vera Brady, 1/4  
 BLASPHEMY, in art, (L) Neal C. Chandler, 6/4  
 BLESSING, of Joseph Smith III, (L) Glenn Webber, 4/4  
 BLIND OBEDIENCE, versus free agency, (L) Marie L. Sorensen, 6/2  
 BLOOD ATONEMENT, fiction, 5/50  
 BONNEVILLE INTERNATIONAL CORPORATION, 1/9  
 BOOK OF ABRAHAM, and the Hebrew Bible, 2/41  
 BOOK OF MORMON, and B.H. Roberts, (L) Adrienne Morris, 4/2; George D. Smith, Jr., 5/4; as keystone of Mormonism, 3/44; compared to *View of the Hebrews*, 3/44; New Testament verses compared to, 3/48; wordprint examination of authorship, 2/15; (L) Michael T. Griffith, 4/2; (L) Scott S. Smith, 4/2  
 BOOK OF MORMON—ARCHAEOLOGY, 1/10; (L) Michael T. Griffith, 3/3  
 BOOK OF MORMON—AUTHENTICITY, (L) George D. Smith, Jr., 5/4  
 "Book of Mormon 'Wordprints' Reexamined," by D. James Croft, 2/15  
 Booth, Alison. "Temperate," 3/27  
 Booth, Wayne C., and the Osmonds, 1/7  
*Bread and Milk and Other Stories* by Eileen Gibbons Kump (R), 3/58  
 BRIGHAM YOUNG UNIVERSITY, censorship, 6/60; Holiday Bowl, 1/6  
 Brimley, Dawn Baker. "Sanctuary," 6/58  
 Bringhurst, Newell G. "Mormonism in Black Africa: Changing Attitudes and Practices 1830-1981," 3/15; (L) Kim R. Burningham, 4/2

BRODIE, FAWN M., and *View of the Hebrews*, by Ethan Smith, 3/50  
 BROWN, DONALD KENNETH, in memoriam, 1/58  
 BUREAUCRACY, effect upon women in the Church, 6/12  
 Bushnell, Horace. "Christian Comprehensiveness," 1/16

C

Call, Craig. "Discovering Chesterfield," 1/23  
 CALLISTER, JUDGE MARION, disqualification moves, 6/61  
 CANNING, RAY R., and extremism, 3/24  
 Cannon, Ann Edwards. "Columbine," 1/32  
 CAPITALISM, versus Collectivism, 5/13  
 CARD, ORSON SCOTT, and science fiction, 4/52  
 Carson, Pamela Gillie, review of *Dialey's A Land Called Deseret*, 3/59  
 Cartwright, James F., review of *Alexander's The Mormon People: Their Character and Traditions*, 4/61  
 CATHOLIC CHURCH, and priesthood for women, 6/6; stand on abortion, 4/15  
 CATHOLIC WORKER MOVEMENT, and Dorothy Day, 1/62  
 CELESTIAL MARRIAGE, and Father-Mother God, 2/53  
 CENSORSHIP, at Brigham Young University, 6/60  
 CENTER FOR THE STUDY OF CHRISTIAN VALUES IN LITERATURE, 1/73  
 CHARLES, MELODIE MOENCH, (L) Norman J. Barlow, 2/5  
 "Cheerios in Church," by Martin E. Marty, 4/31  
 "Chesterfield," by Craig Law, 1/27  
 CHESTERFIELD, IDAHO, photographs and history, 1/23, 27  
 CHINA-WATCHING, and women in the Church, 6/12  
 CHOICES, and responsibility, 3/30  
 Christensen, Steven F. "Scriptural Commentary: Priesthood," 5/59; "Scriptural Commentary: The New Triple Combination," 6/62; "Scriptural Commentary: Scriptural Recess," 4/63  
 "Christian Comprehensiveness," by Horace Bushnell, 1/16  
 CHRISTIAN FAITH, compared to social ethics, 5/9  
 CHRISTIANITY, and pluralism, 6/40  
 CHURCH AND STATE, 4/36; in the United States, 2/7  
 'THE CHURCH,' identity of, 6/17  
 "The Church in Politics?" by J.D. Williams and Edwin Brown Firmage, 4/36  
 CHURCH LEADERSHIP, (L) Fred M. Gedicks, 4/4

CHURCH OF SCIENTOLOGY, and the IRS, 1/75  
 Clark, Marden. *Moods: Of Late* (R), 3/60  
 CLEAVER, ELDRIDGE, conversion to Christianity, 2/8  
 CLERGY, need for counseling, 6/6  
 "Clinical Notes on the R.M.," by Tim Turkildson, 3/22  
 COLLECTIVISM, versus Capitalism, 5/13  
 "Columbine," by Ann Edwards Cannon, 1/32  
 COLUMBUS, influence of the apocrypha, 4/64  
 COMMERCIALISM, and Mormons, 5/63  
 COMPARATIVE RELIGION, in the context of pluralism, 6/41  
 "Complete SUNSTONE Five-Year Index," by Gary P. Gillum, 1/33  
 COMPUTERS, and wordprint analysis of the Book of Mormon, 2/15  
 CONCEPTION, and abortion, 4/20  
 CONSCIENTIOUS OBJECTORS, and Mormonism, 3/9  
 "Contemporary Women," by Lavina Fielding Anderson, 6/12  
 CONVERSION, and religious de-programming, 6/60  
 COUNSELING, for the clergy, 6/6  
 "The Covenant," by Susan Howe, 3/27  
 CREATION, its perspective on abortion, (L) Kathryn M. Daynes, 6/2; versus evolution, in the schools, 1/74; 4/60  
 Croft, O. James. "Book of Mormon 'Wordprints' Reexamined," 2/15

D

Dailey, Janet. *A Land Called Deseret* (R) 3/59  
 DAY, DOROTHY, and the Catholic Worker movement, 1/62  
 "A Deafening Silence in the Church," by Richard Sherlock, 4/17  
 "Defending the Keystone: Book of Mormon Difficulties," by George D. Smith, Jr., 3/45  
 "Defending the Keystone: The Comparative Method Reexamined," by Madison U. Sowell, 3/44  
 DEITY, and Father-Mother God, 2/44; and free agency, 6/53; and moral sovereignty, 6/28  
 DEMOCRACY, versus theocracy, 4/42  
 "Demons," by Linda Sillitoe, 3/40  
 Denhalter, Scot. "Gautama's Return," 6/58  
 DENOMINATIONALISM, and pluralism, 6/39  
 DEOXYRIBONUCLEIC ACID (DNA), and beginnings of human life, 4/25  
 DEPRESSION, fiction, 6/32  
 DETERMINISM, (L) Mark S. Gustavson, 1/3  
 "The Dilemmas of Pluralism," by Peter Berger, 6/38

DISARMAMENT, and Raymond G. Hunthausen, 4/60  
 DISCIPLINE, and organizations, 3/34  
 "Discovering Chesterfield," by Craig Hall, 1/23  
 DIVINE SOVEREIGNTY, 6/29  
 DIVINITY, and the problem of evil, 6/52  
 "Do You Preach the Orthodox Religion?" by Michael Hicks, 2/29  
 DRAMA, and Mormonism, 4/47  
 DUNN, J. HOWARD, and housing evictions, 1/6  
 DUNN, PAUL H., and Provo's Jiffy Lube, 2/8

E

ECONOMIC SYSTEMS, and Christian Faith, 5/13  
 EDUCATION, fundamentalist trends in, 4/60  
 "Education in Zion: Intellectual Inquiry and Revealed Truth," 1/59  
 Edwards-Cannon, Ann. "Separate Prayers," 6/32  
 'ELECTRONIC CHURCHES,' as business, 2/7  
 "Embracing the Whole Truth," by Davis Bitton, 2/50  
 ENOCH VISION, and the concept of Zion, 6/23  
 ENSLEY, GERRY, (L) Rao L. Passey, 1/5; Richard Sherlock, 1/3  
 EQUAL RIGHTS, (L) Stanley B. Kimball, 3/3  
 EQUAL RIGHTS AMENDMENT, and Judge Marion Callister, 6/61; and the National Organization of Women, 4/5; protest at Seattle Temple, 1/9  
 ESCHATOLOGY, and the problem of evil, 6/53  
 ETHICS, compared to Christian faith, 5/9  
 EVIL, and finitist theology, 6/52  
 EVOLUTION, versus creationism in schools, 1/74; 4/60  
 EXTREMISM, in Mormonism, 3/24

F

FAITH, and administration of the sick by women, 5/16; compared to social ethics, 5/9; in an age of pluralism, 6/38  
 FALWELL, JERRY, and Church as business, 2/7; and the Freemen Institute, 1/6  
 FAMILY, Catholic viewpoint, 1/9  
 FANATICISM, and politics, 3/24  
 FATHER-MOTHER GOD, 2/52  
 FATHERHOOD, compared to Motherhood, 5/48  
 FEMINISM, stand on abortion, 4/22  
 FETAL LIFE, and abortion, 4/17  
 "Finitist Theology and the Problem of Evil," by Peter C. Appleby, 6/52  
 Firmage, Edwin Brown. "The Church in

Politics?" 4/37  
 FIRST PRESIDENCY STATEMENT, on MX missiles, 3/63  
 FLETCHER, Harvey, biography, 4/59  
 FLETCHER, PEGGY and OMAN, SUSAN, on blessing to Joseph Smith III, 2/2  
*A Fragment: The Autobiography of Mary Jane Mount Tanner* edited by Margery W. Ward, (R) 1/77  
 Fraser, Gordon H. *Is Mormonism Christian? Mormon Doctrine Compared with Biblical Christianity* (R), 2/9  
*Die Frau Ohne Schatten* by Richard Strauss and Hugo von Hoffmannsthal, 4/48; (L) Kathleen R. Snow, 6/3  
 FREE AGENCY, and abortion, 4/22; and politics, 4/36; and 'proof' of religion, (L) Roger Thomas, 5/2; versus blind obedience, (L) Maria L. Sorensen, 6/2  
 FREEMAN INSTITUTE, and Rev. Jerry Falwell, 1/6; and W. Cleon Skousen, 4/58  
 "From Christian Faith to Social Ethics," by John C. Bennett, 5/9  
 "From the Pen of a Cohab," by Dale Z. Kirby, 3/36  
 FUNDAMENTALISM, according to Peter Bart, 5/60; in the schools, 4/60

G

GARDNER, DAVID P., on education in Zion, 1/59  
 "Gautama's Return," by Scot Denhalter, 6/58  
 GAY RIGHTS, 6/59  
 "A Gift Given: A Gift Taken: Washing, Anointing, and Blessing the Sick Among Mormon Women," by Linda King Newell, 5/16  
 "Gilead," by Robert A. Rees, 1/49  
 Gillum, Gary P. "Complete SUNSTONE Five-Year Index," 1/33  
 GOALS, and organizations, 3/33  
 GODHEAD, and Mormonism, 2/52; omniscience of, (L) Mark S. Gustavson, 1/3; possible influence on human morality, 6/52; (L) Avner Gig, 5/2  
 Gould, Stephen. "Group Session," 3/27  
 GRAFFITI, as an art and literary form, 2/27  
 "Greeting to the World," by Lorenzo Snow, 1/31  
 "Group Session," by Stephen Gould, 3/27  
 "Growing Up in Early Utah: The Wasatch Literary Association, 1874-1878," by Ronald W. Walker, 6/44  
 "The Growler and Sandra House," by Patricia Hart Molen, 2/11

H

HAFEN, BRUCE C., Ricks College, 4/6  
 HAIGHT, DAVID B., comments on the

Beatles, 3/8  
 Harris, John B. and Allen, James B. "What Are You Doing Looking Up Here? Graffiti Mormon Style," 2/27  
 Hart, Edward L. *To Utah* (R), 3/59  
 Harward, Michael T. "Priesthood and the Male Experience," 5/45  
 HEATHERINGTON, MARY JANE, (L) William A. Wilson, 3/2  
 HEBREW BIBLE, and the Book of Abraham, 2/41  
 HERESY, in Mormonism, 5/29  
 Hicks, Michael. "Do You Preach the Orthodox Religion?" 5/29  
 Hill, Donald G., Jr. "The Beginning of Actual Human Life," 4/25  
 HINCKLEY, GORDON B., call to the First Presidency, 4/6  
 HISTORIOGRAPHY, and the blessing of Joseph Smith III, 2/4; and the Mormon past, 6/55  
 HOFMANN, Mark William, blessing to Joseph Smith III, 2/2  
 HOLIDAY BOWL, and Brigham Young University, 1/6  
 HOLLAND, JEFFREY R., on education in Zion, 1/59  
 HOLY GHOST, and heresy, 5/33  
 HOMOSEXUALITY, and gay rights, 6/59  
 HOWARD, RICHARD P., blessing of Joseph Smith III, 3/4  
 Howe, Susan. "The Covenant," 3/27  
 HUEBENER, HELMUTH, (L) Eric van Empel, 3/4; (L) Harold E. Singer, 2/4  
 "Human Work," Papal Encyclical, 5/7  
 HUNTHAUSEN, RAYMOND G., civil disobedience, 4/60

I

INDIVIDUALISM, versus institutionalism, 3/28  
 INQUIRY, and responsibility, 4/8  
 INSPIRATION, and heresy, 5/33  
 "The Institutional Church and the Individual . . ." by J. Bonner Ritchie, 3/28  
 INSTITUTIONS, and individuals, 3/28  
*Is Mormonism Christian? Mormon Doctrine Compared with Biblical Christianity*, by Gordon H. Fraser (R), 2/9  
 "Is There a Middle Ground?" by Mary C. Segers, 4/10

J

JESUS CHRIST, and social ethics, 5/10  
 "A Jew in Zion," by Louis C. Zucker, 5/35  
 Jones, Helen. "Aerogramme," 2/44  
 JUDAISM, among Mormonism, 5/35

K

Keele, Alan F. "Trailing Clouds of

Glory?" 4/47  
 KEELE, ALAN F., (L) Harold E. Singer, 2/4; (L) Kathleen R. Snow, 6/3; Neal C. Chandler, 6/4  
 KEELE, REBA, Utah Board of Regents, 4/59  
 Kirby, Dale Z. "From the Pen of a Cohab," 3/36  
 KIRBY, THOMAS WRIGHT, journal, 3/36  
 KNIGHT-MANGUM HALL (BYU), graffiti 2/27  
 KU KLUX KLAN, in Utah, 2/9  
 Kump, Eileen Gibbons. *Bread and Milk and Other Stories* (R), 3/58, "The Ladder," 1/50

L

"The Ladder," by Eileen Gibbons Kump, 1/50  
*A Land Called Deseret*, by Janet Dailey (R), 33/59  
 LANDA, Esther, and extremism, 3/25  
 LANGUAGE TRAINING MISSION, graffiti, 2/27; (L) David John Burger, 3/4; (L) Val Larsen, 3/4  
 Larsen, Wayne A. and Rencher, Alvin C. "Response to Book of Mormon 'Wordprints' Reexamined," 2/22  
 LATIN AMERICA, Book of Mormon archaeology, 1/10  
 "Lavender Blue," by Donald Marshall, 2/45  
 Law, Craig. "Chesterfield," 1/27  
 LEE, REX E., U.S. Solicitor General appointment, 4/59  
 Leone, Mark P. *Roots of Modern Mormonism*, banning of, 3/7  
 Lieber, Constance, review of *Uncertain Sanctuary . . .* by Estelle Webb Thomas, 5/62  
 LOVE, and the teachings of Christ, 5/10; fiction, 4/32  
 "Love Is the Measure By Which We Shall Be Judged: Reflections on Dorothy Day," by John Sillito, 1/62

M

MX MISSILES, First Presidency statement, 3/63  
 Madsen, Betty M. and Madsen, Brigham O. *North to Montana!* (R), 5/62  
 Madsen, Carol Cornwall. "The Nineteenth Century Church," 6/7  
 McCall, Kim. "What is Moral Obligator within Mormon Theology?" 6/27  
 MC CONKIE, BRUCE R., and Father-Mother God, 2/53; on balance, 6/59; on heresies, 5/29  
 McElveen, Floyd. *Will the Saints Go Marching In? A Comparison of the Mormon Faith with Biblical Christianity* (R), 2/9  
 MALE-FEMALE GOD, 2/52  
 MALENESS, and the priesthood, 5/45  
 Marler, Myrna. "Prayer for Tommy: A

Chant of Imperfect Love," 4/32  
**MARRIAGE**, Catholic viewpoint, 1/9  
**MARSH, THOMAS B.**, apostasy, 4/28  
**Marshall, Donald.** "Lavender Blue," 2/45  
**Marty, Martin E.** "Cheerios in Church," 4/31  
**MAXWELL, NEAL A.**, call to apostleship, 4/6  
**MEDIA**, and Mormonism, 3/9  
**MEDICAL SCIENCE**, and abortion, 4/25  
**MEDICINE**, and Mormon women, 5/5  
**MEETINGHOUSES**, conservation of, 3/9  
**MESOAMERICAN STUDIES**, and Book of Mormon archaeology, 1/10  
 "Milking the Mormon Market: 'Tis the Season," by Lorie Winder, 5/63  
**MILLENIUM**, and the concept of Zion, 6/23  
**MISCARRIAGES**, as abortions, (L) Gerry Ensley, 6/5  
**MISSIONARIES**, graffiti, 2/27  
**MISSIONARY TRAINING CENTER**, graffiti, (L) Janet Cornwall, 4/4  
**MISSIONARY WORK**, according to *The Sacramento Bee*, 6/62  
**MODERNIZATION**, and religion, 6/38  
**Molen, Patricia Hart.** "The Growler and Sandra House," 2/11  
**MONASTICISM**, and Mormonism, 1/8  
*Moods: Of Late* by Marden Clark (R), 3/60  
**MORAL ACTIVISM**, and Mormonism, 4/58  
**MORAL ISSUES**, and politics, 4/37  
**MORALITY**, and abortion, 4/20; and Mormon theology, 6/27; and recordings, 3/7; in the context of pluralism, 6/43  
*The Mormon Bible Dictionary*, review by Michael T. Walton, 1/75  
**MORMON DISNEYLAND**, 3/7  
**MORMON HISTORY ASSOCIATION**, 1981 annual meeting, 2/9  
*The Mormon Papers: Are the Mormon Scriptures Reliable?* by Harry L. Ropp (R), 2/9  
 "The Mormon Past: Revealed or Revisited?" by Jan Shipps, 6/55  
*The Mormon People: Their Character and Traditions* by Thomas G. Alexander (R), 4/61  
**MORMON TABERNACLE CHOIR**, Brazil tour, 3/8  
**MORMON WOMEN**, and psychological needs, 2/59; role in the Church, 6/7  
 "Mormon Women and the Struggle for Definition," 6/7-20  
**MORMONISM**, and heresy, 5/29; and moral obligation, 6/27; and politics, 3/8; 4/36; and science fiction, 4/52; historiography, 6/55; leadership, (L) Fred M. Gedicks, 4/4; stand on abortion, 4/17  
 "Mormonism and the Male-Female God: An Exploration in Active Mysticism," by Catherine L.

Albanese, 2/52  
 "Mormonism in Black Africa: Changing Attitudes and Practices 1830-1981," by Newell G. Bringhurst, 3/15  
**MORMONS**, and the media, 3/9; from the perspective of a Jew, 5/35  
**MOSAIC AUTHORSHIP**, (L) Melodie Moench Charles, 1/4  
**Mosman, Michael.** "What SUNSTONE Means to People Like Me," 4/8  
**MOTHER IN HEAVEN**, 2/52; as Eve, 2/5; (L) Boyd Kirkland, 2/4  
**MOTHERHOOD**, compared to fatherhood, 5/48  
**MOTHERS**, according to Ezra Taft Benson, 5/6  
**MURRAY, MADALYN**, 6/6  
**MURRAY, WILLIAM J., III**, 6/6  
**MYSTICISM**, according to Rev. Anne Thieme, 4/60; and Father-Mother God in Mormonism, 2/52

**N**

**NATIONAL ORGANIZATION OF WOMEN**, and the Equal Rights Amendment, 4/5  
 "The Need for Moral Tension," by Marvin Rytting, 4/20  
**NEUTRALITY**, (L) Eric van Empel, 3/4  
**NEW TESTAMENT**, Book of Mormon verses compared to, 3/48  
**NEW YORK**, missionaries in, 1/5  
**Newell, Linda King.** "A Gift Given: A Gift Taken Away: Washing, Anointing, and Blessing the Sick Among Mormon Women," 5/16  
**NIBLEY, HUGH**, *View of the Hebrews* compared to the Book of Mormon, 3/51  
*Nicholas Groesbeck Morgan: The Man Who Moved City Hall* by Jean R. Paulson (R), 3/61  
**NIGERIA**, missionary work in, 3/18  
 "The Nineteenth Century Church," by Carol Cornwall Madsen, 6/7  
*North to Montana!* by Betty M. Madsen and Brigham O. Madsen (R), 5/52  
 "Nudes in Flight," painting by Trevor Southey, 2/8

**O**

**OAKS, DALLIN H.**, as Supreme Court Justice, 1/8  
**OLD TESTAMENT**, (L) Randal L. Hepner, 5/3; (L) Norman J. Barlow, 2/5; interpretation by Mormons, (L) Avner Gig, 5/2; sacred items, 2/67; understanding of, 3/56  
**Olsen, Steven L.** "Zion: The Structure of a Theological Revolution," 6/21  
**OMAN, SUSAN and FLETCHER, PEGGY**, blessing to Joseph Smith III, 2/2  
 "One Winter," by Dixie Lee Partridge,

4/57  
**OPPOSITION**, and spirituality, 1/18  
**ORGANIZATIONS**, versus individuals, 3/30  
**Orr, Diane and Roberts, C. Larry.** *The Plan* (F), 2/10  
**ORTHODOXY**, versus heresy, 5/29  
**OSMONDS**, and Wayne C. Booth, 1/7

**P**

**PAPAL ENCYCLICAL ON "HUMAN WORK"** 5/7  
**Partridge, Dixie Lee.** "One Winter," 4/57  
**PATRIARCHAL PRIESTHOOD**, and women, 5/59  
**PAUL**, and unity, 2/50  
**Paulson, Jean R.** *Nicholas Groesbeck Morgan: The Man Who Moved City Hall* (R), 3/61  
**PENTATEUCH**, (L) Melodie Moench Charles, 1/4  
**Petersen, Roger Kent.** "To a Mother in Zion," 3/26  
**Peterson, Charles**, review of *North to Montana!* by Betty M. Madsen and Brigham O. Madsen (R), 5/62  
**Peterson, Levi S.** "The Shriveprice," 5/50  
**PHARISEES**, (L) Raymond Soller, 6/5  
**PLAGIARISM**, and latter-day religious leaders, 1/7  
*The Plan* by Diane Orr and C. Larry Roberts, 2/10  
**PLURAL MARRIAGE**, according to Peter Bart, 5/60; earliest sources for preaching doctrine, 6/64; prison sentence for, 3/36  
**PLURALISM**, and the sociology of religion, 6/38  
**POLITICAL RESPONSIBILITY**, (L) Eric van Empel, 3/4  
**POLITICS**, and abortion, 4/10-27; and ethics, 1/64; and Mormonism, 3/8, 4/36  
 "Politics of Extremism," 3/24  
**POLYNESIAN CULTURAL CENTER**, tax-exempt status, 1/8  
**POPE JOHN PAUL II**, encyclical on "Human Work," 5/7  
**POVERTY**, and Christian faith, 5/12; worldwide, 1/9  
**PRATT, LOUISA B.**, (L) Stanley B. Kimball, 3/3  
**PRAYER**, survey results, 5/7  
 "Prayer for Tommy: A Chant of Imperfect Love," by Myrna Marler, 4/32  
**PRE-EXISTENCE**, and drama, 4/47; and *Die Frau Ohne Schatten*, (L) Kathleen R. Snow, 6/3  
**PRESBYTERIANISM**, schism, 1/8  
**PRIDE**, in Christian faith, 5/11  
**PRIESTHOOD**, and maleness, 5/45; and role of the Relief Society, 6/7; power and women, 5/59

"Priesthood and the Male Experience," by Michael T. Harward, 5/45  
 PRIESTHOOD AUTHORITY, and blessings by women, 5/20  
 "Professor Seixas, the Hebrew Bible, and the Book of Abraham," by Michael T. Walton, 2/41  
 PROOF, and religions, (L) Roger Thomas, 5/2  
 PSEUDEPIGRAPHIA, understanding of, 4/63  
 "The Psychological Needs of Mormon Women," by Ida Smith, 2/59  
 "A Purely Political Revelation," by Bruce W. Bennett, 1/64

Q

Quinn, D. Michael. "Response to 'A Gift Given: A Gift Taken. . .'" 5/26

R

Raish, Martin. "All that Glitters: Uncovering Fool's Gold in Book of Mormon Archaeology," 1/10  
 REASON, and revelation in education, 1/59  
 Rees, Robert A. "Gilead," 1/49  
 REES, ROBERT A., (L) Kenneth L. Woodward, 1/3  
 REFUGEES, help by Mormon Church, 3/7  
 RELIEF SOCIETY, and the spiritual gifts of women, 5/16; organization of, 6/7  
 RELIGION, and abortion, 4/25  
 RELIGIOUS COMMITMENT, (L) Richard Sherlock, 1/3  
 RELIGIOUS DEPROGRAMMING, Mormon view, 6/60  
 RELIGIOUS HISTORY, and the Mormon past, 6/55  
 RELIGIOUS PREFERENCE, and pluralism, 6/39  
 Rencher, Alvin C. and Larsen, Wayne A. "Response to Book of Mormon 'Wordprints' Reexamined," 2/22  
 "Wordprints' Reexamined," by Wayne A. Larsen and Alvin C. Rencher, 2/22  
 RESPONSIBILITY, and inquiry, 4/8; organizational versus individual, 3/30  
 RESTORATION, (L) Anthony A. Hutchinson, 5/4  
 RETAIL WINE SALES, and the Church, 1/8  
 "The Return of Thomas B. Marsh," by Richard Van Wagoner and Steven C. Walker, 4/28  
 RETURNED MISSIONARIES, and women, 3/22  
 REUNIONS, fiction, 5/50  
 REVELATION, and reason in education, 1/59

REYNOLDS, NOEL B., and sentimentality, 4/6  
 RICKS COLLEGE, according to Bruce C. Hafen, 4/6  
 "Riding shotgun in Laie," by Jim Walker, 4/57  
 Ritchie, J. Bonner. "The Institutional Church and the Individual," 3/28  
 "Ritual as Theology," by John L. Sorenson, 3/11  
 ROBERTS, B. H., and the Book of Mormon, (L) Adrienne Morris, 5/2; *View of the Hebrews* compared to the Book of Mormon, 3/51  
 Roberts, C. Larry and Orr, Diane. *The Plan* (F), 2/10  
 ROD OF AARON, 2/67  
 ROMNEY, MARION G., receipt of Exemplary Manhood Award, 4/59  
 Ropp, Harry L. *The Mormon Papers: Are the Mormon Scriptures Reliable?* (R) 2/9  
 Russell, Marla Zollinger. "What Wondering Brings," 1/53  
 Rytting, Marvin. "The Need for Moral Tension," 4/20  
 RYTTING, MARVIN, (L) Richard Sherlock, 6/2

S

"Sacred Architecture," by Rev. Anne Thieme, 5/7  
 Saderup, Dian, review of Clark's *Moods: Of Late*, 3/60; review of Hart's *To Utah*, 3/59  
 SALT LAKE CITY, housing evictions, 1/6  
 SALT LAKE TEMPLE, renovation, 4/5  
 "Sanctuary," by Dawn Baker Brimley, 6/58  
 SCIENCE, and abortion, 4/25  
 "Science Fiction and Mormonism," by Sandy and Joe Straubhaar," 4/52  
 "Scriptural Commentary: Priesthood," by Steven F. Christensen, 5/59  
 "Scriptural Commentary: Scriptural Recess," 4/63  
 "Scriptural Commentary: The New Triple Combination," by Steven F. Christensen, 6/62  
 "Scriptural Recess," 4/63  
 SCRIPTURES, appraisal of new edition, 5/6, 6/62; understanding of, 3/56  
 SEATTLE TEMPLE, pro-ERA protest, 1/9  
 Segers, Mary C. "Is There a Middle Ground?" 4/10  
 SEIXAS, JOSHUA, the Hebrew Bible and the Book of Abraham, 2/41  
 SELF-RIGHTEOUSNESS, and Christian faith, 5/11  
 SENTIMENTALITY, according to Noel B. Reynolds, 4/6  
 "Separate Prayers," by Ann Edwards-Cannon, 6/32  
 SESQUICENTENNIAL HISTORY PROJECT, 3/7

*Seventh East Press*, 5/6  
 SEX, male versus female, 5/45  
 Sherlock, Richard. "A Deafening Silence in the Church," 4/17  
 Shippo, Jan. "The Mormon Past: Revealed or Revisited?" 6/55  
 "The Shriveprice," by Levi S. Peterson, 5/50  
 Sillito, John. "Love Is the Measure By Which We Will be Judged: Reflections on Dorothy Day," 1/62; on the MX missile, 3/63  
 Sillitoe, Linda. "Demons," 3/40  
 SINGER, HARALD E., (L) Helmuth Huebener, 2/4  
 SKOUSEN, W. CLEON, and Eldridge Cleaver, 2/8; and the Freeman Institute, 4/58; on extremism, 3/26  
 Smith, Ethan. *View of the Hebrews*, 3/44.  
 SMITH, ETHAN, (L) Michael T. Griffith, 4/2; (L) Scott S. Smith, 4/2  
 Smith, George D., Jr. "Defending the Keystone: Book of Mormon Difficulties," 3/45  
 Smith, Ida. "The Psychological Needs of Mormon Women," 2/59  
 SMITH, JOSEPH, and heresy, 5/31; and politics, 4/40; and Seixas, 2/41; and the corrupt of Zion, 6/21; and *View of the Hebrews* by Ethan Smith, 3/50; blessing to his son, January 17, 1844, 2/2; (L) Michael T. Griffith, 4/2  
 SMITH, JOSEPH III, blessing from his father, 2/2; (L) Glenn Webster, 4/4; Mark Hoffman, 5/3; (L) Richard P. Howard, 3/4; media coverage on, 3/8  
 SMITH, LUCY MACK, (L) Michael T. Griffith, 4/2  
 SNOW, ELIZA R., and administration of the sick, 5/18; and Mother in Heaven, 2/52; and place of women in the Church, 6/6  
 Snow, Lorenzo. "Greeting to the World," 1/31  
 SOCIAL ETHICS, compared to Christian faith, 5/9  
 SOCIETY, and abortion, 4/10  
 SOCIETY FOR THE SOCIOLOGICAL STUDY OF MORMON LIFE, 1/73  
 SOCIOLOGY OF RELIGION, and pluralism, 6/38  
 Sorenson, John L. "Ritual as Theology," 3/11  
 SOUTH AFRICA, missionary work, 3/17  
 Southey, Trevor. "Nudes in Flight," 2/8  
 Sowell, Madison U. "Defending the Keystone: The Comparative Method Reexamined," 3/44  
 SPIRITUAL GIFTS, use by women, 5/16  
 SPIRITUAL ISSUES, and politics, 4/37  
 SPORTSMANSHIP, and Mormonism, 4/6  
 STANDARD WORKS, new edition, 5/6  
 Straubhaar, Sandy and Joe. "Science Fiction and Mormonism," 4/52  
 STRAUSS, RICHARD. *Die Frau Ohne Schatten*, 4/48

SUCCESSION, APOSTOLIC, methods of, 2/2  
 SUNDAY SCHOOL SUPPLEMENT, (L) Melodie Moench Charles, 1/4  
 SUNSTONE, inquiry and responsibility, 4/8; Thank You, 1/73  
 SUNSTONE, (L) Calvin S. Steever, 1/3; James E. Lewis, 4/4; Robert A. Rees, 1/2  
 SWINYARD, WILLIAM R., and philanthropy, 4/6

T

Tanner, George S. and Ward, Margery W., eds. *A Fragment: The Autobiography of Mary Jane Mount Tanner* (R), 1/77  
 TANNER, MARY JANE MOUNT, biography, 1/77  
 Taylor, Samuel W., review of Paulson's *Nicholas Groesbeck Morgan: The Man Who Moved City Hall* (R), 3/61  
 "Temperate," by Alison Booth, 3/27  
 TEMPLES, and the concept of Zion, 6/23  
 TESTIMONY, (L) Raeo L. Passey, 1/5  
 TEXTUAL FUNDAMENTALISM, and the *Mormon Bible Dictionary*, 1/75  
 THEOCRACY, versus democracy, 4/42  
 THEOLOGICAL PROCESS, the concept of Zion as an example, 6/21  
 THEOLOGY, and moral obligation, 6/27; and ritual, 3/11; and science fiction, 4/52  
 Thieme, Anne. "Alcoholism—No Respecter of Churches," 3/5; "Sacred Architecture," 5/7; on mysticism in religion, 4/60  
 Thomas, Estelle Webb. *Uncertain Sanctuary: A Story of Mormon Pioneering in Mexico* (R), 5/62  
 THOMAS, GEORGE, and Louis C. Zucker, 5/35  
 Thompson, Lissa, review of Kump's *Bread and Milk and Other Stories*, 3/58  
*Thy Kingdom Come*, by Peter Bart (R) 5/60  
 "To a Mother in Zion," by Roger Kent Peterson, 3/26  
*To Utah*, by Edward L. Hart (R), 3/59  
 TOBLER, DOUGLAS F., (L) Harald E. Singer, 2/4  
 TORAH, interpretation of by Mormons, (L) Avner Gig, 5/2  
 Torkildson, Tim. "Clinical Notes on the R.M.," 3/22  
 "Trailing Clouds of Glory?" by Alan F. Keele 4/47  
 TREES, poem, 1/49  
 TRIPLE COMBINATION, appraisal of new edition, 6/62  
 TRUTH, and intellectual inquiry, 1/59; and openness, 2/50  
 TWENTIETH CENTURY, prospects for, 1/31  
 "Two Poems on Entanglement," by Dale Bjork, 6/58

U

*Uncertain Sanctuary: A Story of Mormon Pioneering in Mexico* by Estelle Webb Thomas (R) 5/62  
 "Understanding the Scriptures," 3/56  
*Understanding the Scriptures* by Lowell Bennion, 3/56  
 UNITY, and truth, 2/50  
 UNIVERSITY OF UTAH, and Louis C. Zucker, 5/35  
 "Update," future of column, 6/60

V

VAN EMPEL, ERIC, on Helmuth Huebener, 3/4  
 Van Wagenen, Marilee, film review of *The Plan* by Diane Orr and Larry C. Roberts, 2/10  
 Van Wagoner, Richard. "The Return of Thomas B. Marsh," 4/28  
*View of the Hebrews*, compared to the Book of Mormon, 3/44; (L) Bob Anderson, Michael T. Griffith and Scott S. Smith, 4/2  
 VON HOFMANNSTHAL, HUGO. *Die Frau Ohne Schatten*, 4/48

W

Walker, Jim. "Riding Shotgun in Laie," 4/57  
 Walker, Ronald W. "Growing Up in Early Utah: The Wasatch Literary Association, 1874-1878," 6/44  
 Walker, Steven C. "The Return of Thomas B. Marsh," 4/28  
 Walton, Michael T. "Professor Seixas, the Hebrew Bible, and the Book of Abraham," 2/41; review of *The Mormon Bible Dictionary*, 1/75  
 WAR, renunciation of by the Church, 1/7  
 Ward, Margery and Tanner, George S., eds. *A Fragment: The Autobiography of Mary Jane Mount Tanner* (R), 1/77  
 THE WASATCH LITERARY ASSOCIATION, 6/44  
 WASHING AND ANOINTING, by women, 5/16, 24  
 WELLS, EMMELINE B., and the place of women in the Church, 6/16  
 "What Are You Doing Looking Up Here? Graffiti Mormon Style," by James B. Allen and John B. Harris, 2/27  
 "What is Moral Obligation Within Mormon Theology?" by Kim McCall, 6/27  
 "What Is The Church?" by Francine Bennion, 6/17  
 "What SUNSTONE Means to People Like Me," by Michael Mosman, 4/8  
 "What Wondering Brings," by Marla

Zollinger Russell, 1/53  
 WHITNEY, ORT, and the Wasatch Literary Association, 6/44  
 Wilcox, Linda, review of *A Fragment: The Autobiography of Mary Jane Mount Tanner*, ed. by Margery W. Ward, 1/77  
 WILCOX, LINDA, (L) Boyd Kirkland, 2/5  
*Will the Saints Go Marching In? A Comparison of the Mormon Faith with Biblical Christianity*, by Floyd McElveen (R), 2/9  
 Williams, J.D. "The Church in Politics?" 4/36  
 WILSON, WILLIAM A., (L) Mary Jane Heatherington, 3/2; (L) Vera Brady, 1/4  
 Winder, Lorie. "Milking the Mormon Market: 'Tis the Season," 5/63  
 WOMEN, and Catholic priesthood, 6/6; and the giving of blessings to the sick, 5/17; and the priesthood, 5/59; in the Church, 5/61; 6/12 17; in the Nauvoo period, 6/7; in the work force, 4/7; psychological needs, 2/59; role in the Church, 6/17; stand on abortion, 4/22  
 "Women in Medicine Seminar," 5/5  
 WOMEN'S MOVEMENT, and Mormon women, 2/59  
 WOODWARD, KENNETH L., on Mormonism, 4/58; (L) Robert A. Rees, 1/2  
 WORD OF WISDOM, (L) Daniel W. Marcum, 3/2; David F. Babbel, 3/2  
 WORDPRINTS, and authorship of the Book of Mormon, 2/15  
 WORK FORCE, and women, 4/7  
 WORLDWIDE CHURCH OF GOD, 1/75  
 WORSHIP, and architecture, 5/8

Y

Yorgason, Laurence M., reviews of Fraser's *Is Mormonism Christian?* . . . ; McElveen's *Will the Saints Go Marching In?* . . . ; and Ropp's *The Mormon Papers: Are They Reliable?*, 2/9  
 YOUNG, BRIGHAM, and 'succession' of Joseph Smith III, 2/3; Mother in Heaven, 2/5  
 YOUNG, ZINA D.H., and administration of the sick 5/19

Z

ZION, history of the Mormon concept, 6/21  
 "Zion: The Structure of a Theological Revolution," by Steven L. Olsen, 6/21  
 ZION'S SECURITY CORPORATION, housing evictions, 1/6  
 Zucker, Louis C. "A Jew in Zion," 5/35  
 ZYGOTE, rights to life, 4/20

continued from page 6

after day. Wives will never experience the loneliness of financial responsibility or the heaviness of juggling several major roles alone.

Also, does the sealing ceremony—the ultimate bonding ritual—that accompanies temple marriage both create and hinder intimacy? It may help provide continuity for the couple. But it may hinder because it focuses on the structure of the bond and not the nature of the bond between two particular people. And the bond, once formed, is not seen as negotiable thereafter, becoming as much the tie that binds as the tie that bonds.

Among Church members in general the emphasis on loving and serving may cause us to view those we love as objects. We must service others by doing to or for them instead of doing with them: saying kind things, sacrificing our needs, never saying anything bad. Even though a good deal of practical skill is needed to build loving relationships, an overemphasis on "how to" robs personal interchanges of spontaneity and creativity. Another problem in the Church is that only parts of the process of being intimate are taught. The motivations to love, the practices of giving, and the rewards of love are repeated themes in every context of Church life. What is left out is how to manage conflict and crisis in relationships. To maintain love and closeness takes more than just doing good things. The conflict generated in any relationship (no way to avoid it!) must be dealt with for that relationship to continue generating loving and caring feelings. Unfortunately, one of the best conflict management techniques available—the argument—is repeatedly denounced as wrong. I believe that most people fight because they are trying to clear away negative feelings about differences and restore positive ones. Acknowledging that disagreements can be positive (relationships are generally in more serious trouble if the people involved do not openly disagree) may actually help resolve conflict. The focus should be on how to disagree and still maintain goodwill, how to build caring feelings after an argument. Sweeping the carpet clear rather than sweeping the dirt under the rug makes for a more ordered, pleasant house.

Although there are probably others, the last major roadblock I think may inhibit closeness is our need to be perfect. On our list of things we must do perfectly is an item called "perfect families" or at least "perfect relationships." But that item is only a mirage. Still we scurry around looking

for our just reward, doing those things that can be eternally recorded on high. I believe that this view of relationships—people as vehicles to righteousness—hurts us. We look at our deeds of goodness and gentleness rather than examining our feelings of caring and loving. Relationships do need work, but they also need less frenzy and more relaxation. Paradoxically, spending more time playing, relaxing, fantasizing with each other spurs creativity and creates closeness. Time is freely given to each other because we are worthwhile however we are rather than because we must become something in order to become worthwhile.

As it stands now, Mormons may be in

a double bind regarding intimacy: "come closer, yet stay farther away." But our resolution to the paradox is not to do more but just to be and enjoy in all its richness what we have now to celebrate with each other.

MARYBETH RAYNES is a licensed marriage and family therapist and licensed social worker. She holds an MA in family relationships from Brigham Young University and an MA in social work from the University of Utah. She is currently coordinator of children's services at Salt Lake County Mental Health's west side unit, where she works mostly with families and couples. She occasionally teaches university classes in marriage and family and maintains a small private practice in marriage and family therapy. She is a single parent (divorced) and mother of three children.

## Law of the Land

### JUDGE CALLISTER AND THE ERA Jay Bybee

Perhaps no issue since the early days of the civil rights movement has spawned as much controversy as the Equal Rights Amendment. Whether or not the amendment is ratified by June 30, the debate over its interpretation will keep legal scholars, politicians, and others entertained for years. But while the debate has understandably centered around the substance of the amendment and such emotionally charged issues as the draft, homosexual marriages, and coed bathrooms, at least one peripheral issue of interest has arisen out of the litigation

over the ratification process: In light of the position taken by the LDS church on ERA, must a judge who is active in the Church disqualify himself from sitting on a case involving the amendment?

In May 1979, Idaho and Arizona and various legislators from those states filed suit in U.S. District Court in Idaho, asking that the court declare first, that Idaho's rescision of its prior ratification was effective and second, that Congress's extension of the deadline for ratification was ineffective.<sup>1</sup> The Idaho legislature ratified ERA in 1972, the first year that states could ratify, but voted to rescind its ratification in 1977.<sup>2</sup> The case, per custom in the District Court in Idaho (as in most federal district courts), was assigned by lot and set down before Judge Marion J. Callister.

Judge Callister, appointed to the bench in 1976 after a career as a practitioner, judge, and U.S. Attorney, is a member of the Church and at the time was serving as a Regional Representative.

In August 1979, the Department of Justice moved for Judge Callister to disqualify himself from hearing the case. In October 1979, the motion was denied.<sup>3</sup> Following this first decision on disqualification, the National Organization of Women (NOW) attempted to enter the suit as a defendant but was denied that status. When that decision was reversed by the Ninth Circuit Court of Appeals in September 1980, NOW refiled the motion for dismissal of the judge. Because the motion—as originally filed by the Department of Justice—had been heard, the court was not obligated to hear the NOW motion but agreed to consider it. In a lengthy opinion filed in February 1981, the judge again refused to disqualify himself.<sup>4</sup>

Although this article deals with the disqualification motion it is important first to understand what the ERA case was and was not. The suit requested declaratory relief—a statement on what the law is. This was not a jury or a bench trial so the court was not asked to make any findings of fact. While findings of fact can be

# Signature Book Club

# Save 20

New

**SAINTS WITHOUT HALOS: The Human Side of Mormon History** Leonard J. Arrington and Davis Bitton. Signature Books. Leonard Arrington and Davis Bitton, who for many years served as Church Historian and Assistant Church Historian, trace the development of the human side of Mormonism from the beginning to the present. Seventeen lives of "human beings who, like the rest of us, struggle to be worthy of the title Latter-day Saint."

- Joseph Smith's personal friends
- Wilford Woodruff's missionary companion
- Brigham Young's headstrong bishop
- Pioneer women in plural marriage
- Modern women in leadership positions
- Philosophers, farmers, and blacksmiths

\$10.95

*Pre-publication notice*

**OF ALL THINGS! A Nibley Quote Book** Compiled by Gary P. Gillum. Signature Books. Available after March 20. The best of Hugh Nibley. From A to Z, excerpts from published and unpublished works of the renowned Mormon scholar.

"The Lord has often pushed the Saints into the water to make them swim, and when our own indolence, which is nothing less than disobedience, gets us into a jam, He lets us stew in our own juice until we do something about it."

"In the business of scholarship, evidence is far more flexible than opinion. The prevailing view of the past is controlled not by evidence but by opinion."

\$10.95

*Pre-publication notice*

**A BOOK OF MORMONS** Richard S. Van Wagoner and Steven C. Walker. Signature Books. Available after March 20. Highlights in the lives of seventy-five men and women who made Mormon history — apostles, apostates, businessmen, politicians, professors, suffragettes, and an Indian chief.

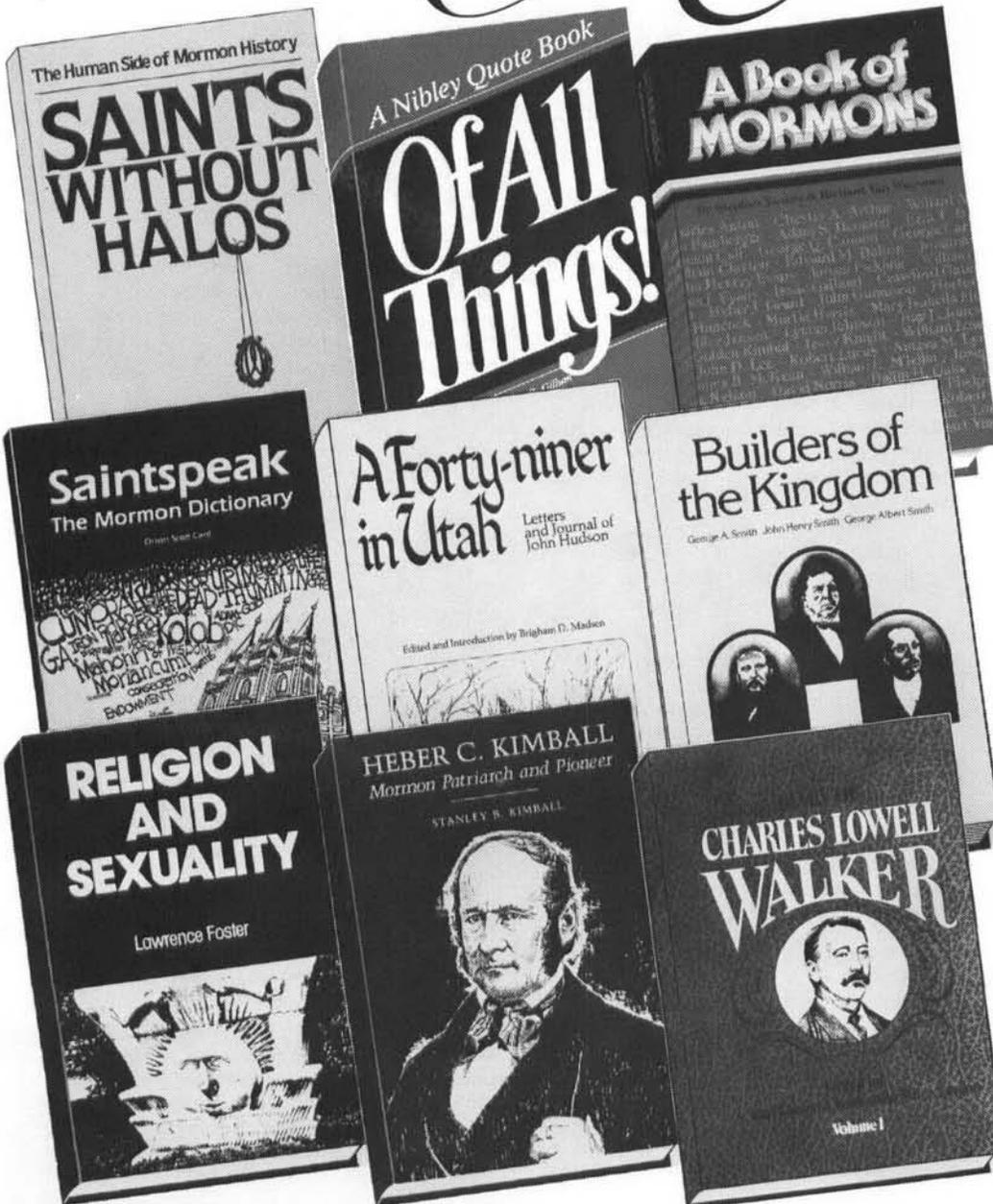
A sampling from the table of contents: Elijah Abel, John C. Bennett, Sam Brannan, Fawn Brodie, Hugh B. Brown, Frank J. Cannon, George Q. Cannon, Martha Hughes Cannon, Butch Cassidy, J. Reuben Clark, Oliver Cowdery, Richard L. Evans, Green Flake, William Godbe, Heber J. Grant.

\$14.95

**A FORTY-NINER IN UTAH** *With the Stansbury Exploration of the Great Salt Lake: Letters and Journal of John Hudson, 1848-50* Edited and introduction by Brigham D. Madsen. Annie Clark Tanner Trust Fund, University of Utah Library.

Writings of the twenty-two year old British convert who taught school in Fort Utah, served as draughtsman for the survey of the Great Salt Lake, clerk to a Salt Lake City justice of the peace, and was an early settler of Manti, Utah.

\$22.50





overturned by an appellate court only if they are "clearly erroneous," an interpretation of the law can be reversed simply on the grounds that it was "erroneous." This was also not a case in which the court was asked to fashion an imaginative remedy or otherwise exercise discretionary powers. The ERA case offered two simple, straightforward legal questions for the court to answer: Once Congress has established a time for ratification and the proposed amendment is not ratified, may Congress extend the time? Does a state have an absolute right to rescind a vote for ratification if done before the proposed amendment is ratified? The motion to disqualify would not prevent these questions from being answered, it would merely delay the process until the case could be transferred to another judge. A motion for disqualification is a rare request. Judges will often recuse themselves when they recognize they have a conflict, but it is not commonplace (although proper) for a party to move that the judge recuse himself.

The law states that "Any . . . judge . . . of the United States shall disqualify himself in any proceeding in which his impartiality might reasonably be questioned."<sup>5</sup> The statute goes on to state that the judge shall *also* disqualify himself when he has a personal bias or prejudice; where he has had some connection with the controversy while in private practice or while he served in the government; where he has a fiduciary or financial interest in the outcome of the proceeding; or where a spouse or relative is a party, an attorney, a material witness, or has a material interest in the outcome.

Judge Callister did not fall within any of the enumerated categories. As a practicing attorney he had not represented either of the parties, he had no relation to either party, and he had no financial interest in the outcome. NOW's motion was thus directed to the nebulous phrase "in any proceeding in which his impartiality might reasonably be questioned" and was based in particular on Judge Callister's position as a Regional Representative. The challenge was not that Callister had animosity towards NOW or the Department of Justice but that he had a fixed belief on the merits of the case as a result of the Church's position.<sup>6</sup>

The allegation of bias was little more than innuendo as the Department of Justice and NOW could not point to any statement or action respecting ERA by Judge Callister; nor did they cite a single example of where the Church had sought to exert influence over judicial officers. In his first

opinion in *Idaho v. Freeman*, Judge Callister gave a short but patriotic reply to the Department of Justice:

Alongside the churches, and co-existing with them, is the government of the United States and of the various states, which governments have the right and the obligation to make laws governing the relationships of its citizens. The citizens, in turn, are obliged to obey those laws and sustain the government which protects their constitutional and statutory rights. I recognize the sense of a dual citizenship in the church and in the Nation, with obligations running to each, but I sense no conflict in these obligations. I know of no man who agrees with every law that has been enacted by the Congress of the United States, and yet as citizens we recognize the obligation to obey and sustain those laws unless and until they can be changed by the lawful political process. The right to change the law belongs to Congress, not to the courts. It is frequently the lot of judges to uphold the validity of laws with which they personally disagree. They have been trained to do so.

The church teaches that its members have a responsibility to seek the enactment of laws which are just and which protect the morality and freedom of the citizens of the land. However, the church has never taught either that it has any place influencing judges in their interpretation of the laws, or that a judge's religious beliefs take precedence over his sworn duty to uphold the Constitution and laws of the United States. There is a crucial distinction between legislative chambers, where everyone (including churches and religious groups) may express their opinions and lobby for the passage or defeat of a particular piece of legislation, and judicial chambers, where any attempt to bring pressure to bear on judges or to lobby for a particular decision would be totally improper. As a judge, I have no obligation to the church to interpret the law in any manner other than that which is required under the Constitution and the oath which I have taken.<sup>7</sup>

Shortly after this decision, Sonia Johnson was excommunicated and the efforts of various groups of Church members to defeat ERA came to light, so the NOW motion was better fueled than that of the Department of Justice. The court listed among NOW's allegations: "It is presumed that [Regional Representative Callister] faithfully carried out all of his duties including carrying forth the Church's opposition to the ERA," and "The Church considers its position on the ERA to be of the utmost importance and those who back ERA are subject to sanctions, including excommunication, as is evidenced by proceedings taken against the leader of the group 'Mormons for ERA.'" <sup>8</sup> Judge Callister denied that his duties included opposing ERA and dismissed the second claim as irrelevant, although in a footnote he stated that

"Ms. Johnson was not excommunicated because of her belief in the ERA nor because she has actively supported it."<sup>9</sup> He then stated that at no time as a Regional Representative was he ever "required or requested to promote the Church's position on the ERA,"<sup>10</sup> and concluded:

While it is true that due process guarantees a party the right to an impartial forum, this should not be read as giving a party the judge of their choice. . . . Only when a disinterested observer, knowing all the facts, would determine that a judge's appearance of impartiality could reasonably be questioned, should a judge disqualify himself under section 455(a). . . .

The circumstances of this case do not permit a reasonable disinterested observer, knowing all the facts, to decide that the Court's appearance of impartiality might reasonably be questioned.<sup>11</sup>

Without concrete facts to back up the motion, the Department of Justice and NOW were left to creating vague suspicions about Callister's predilections which would obscure any decision he would render. Thus the entire disqualification process was probably a no-win situation for Callister—and would have been for almost any LDS judge.<sup>12</sup> Had Judge Callister disqualified himself after the motions of the Department of Justice or NOW, it would have been a tacit admission that an LDS judge holding a position in the Church might have a conflict-of-interest between his responsibilities to the Church and his sworn responsibility to uphold the constitution and the law. Such a decision—especially if made on the judge's own motion—might have had little precedential value but clearly would have had substantial political and psychological value. By proceeding with the case Callister could only vindicate himself in the eyes of NOW by deciding in favor of the congressional extension and against Idaho's rescission and even then anti-ERA forces most surely would have claimed that he had bent over backward to show that he was not biased. A decision against NOW would only confirm their claims that as a judge he was carrying out Church policy.<sup>13</sup>

Callister's decision raises interesting policy issues. If, on the one hand, it is better to avoid even a remote possibility of challenge to a judge's disinterestedness, a judge still should not have to recuse himself on the grounds that his impartiality has been challenged and we do not want controversial judges. The very challenge would make the judge

controversial and the act of challenging would then become a substitute for a substantive challenge to the impartiality of the judge. Here the substance of the amendment, that on which the Church had taken a stand, was not even at issue—it may have been at stake, but it was not at issue.

In a large sense, perhaps Callister's decision not to recuse himself protects the integrity of the judicial system. Preserving the integrity of the system requires not only that judges be free from biases which would prevent them from making an impartial decision but also requires that parties not have free reign to compel the disqualification of judges on merest pretext. We presume that our judges are disinterested and place a heavy burden on the challenging party to prove the bias of the judge. By requiring concrete reasons for disqualification, the system attempts to keep the parties from shopping for a judge they think is favorably disposed towards their claim. For this reason the motion for disqualification is not a trivial matter, and while reasonable people may disagree over what is reasonable, the malleability of the language of the disqualification statute should not be a substitute for some showing of bias. Lawmaking is

inevitably line-drawing, and Judge Callister made an unpopular decision in an unpopular case; but under the circumstances I believe it was a correct one.

#### Footnotes

1. The Senate voted to extend the deadline from March 22, 1979, to June 30, 1982, by a vote of 60 to 36 while the vote in the House was 233 to 189. In this suit it was contended that even if Congress had the power to extend the deadline for ratification, Congress must have done so by a 2/3 majority.

2. Also voting to rescind were Nebraska (1973), Tennessee (1974), Kentucky (1978), and South Dakota (1979). Kentucky's attempt at rescission is complicated by the fact that the Lt. Governor, in the Governor's absence from the state, vetoed the legislature's vote to rescind.

3. *Idaho v. Freeman*, 478 F. Supp. 33 (D. Idaho 1979). In a lengthy article, Jake Garn and Lincoln Oliphant have defended the Callister decision. "Disqualification of Federal Judges Under 28 U.S.C. § 455(a): Some Observations On And Objections To An Attempt By The United States Department of Justice To Disqualify A Judge On The Basis Of His Religion And Church Position," 4 *Harv. J.L. & Pub. Pol'y* 1 (1981).

4. *Idaho v. Freeman*, 507 Supp. 706 (D. Idaho 1981).

5. 28 U.S.C. § 455 (a).

6. Most of the attention in the case focused on the First Presidency's statement on ERA. Also mentioned was the statement in

the *Ensign* that "Our concern over the Equal Rights Amendment now has been deepened by what appears to be tampering with and an abuse of the process of amending the Constitution."

7. 478 F. Supp. at 36-37.

8. 507 F. Supp. at 729-30.

9. *Id.* at 730 n. 32.

10. *Id.* at 733.

11. *Id.*

12. NOW stated that it was Callister's position in the Church, not his membership it objected to. 507 F. Supp. at 731. This is questionable, however, since by the time NOW filed the motion Callister had been released. We can only speculate as to the position that would have been taken by the Department of Justice and NOW if Callister had been a stake president, bishop, Sunday School teacher, or home teacher.

13. It is interesting to note that in the recent case involving released time for seminary students, the suit was heard by a non-LDS judge from Wyoming, Judge Clarence Brimmer. The opinion does not reveal why neither of Utah's judges heard the case. *Lanner v. Wimmer*, 463 F. Supp. 867 (D. Utah 1978). On appeal to the Tenth Circuit Court of Appeals, Judge Monroe MacKay, the only LDS judge on the Tenth Circuit, not only sat on the three-judge panel but authored the court's decision. *Lanner v. Wimmer*, 662 F.2d 1349 (10th Cir. 1981).

JAY BYBEE is a practising attorney in Washington, D.C.

## SAM WELLER'S ZION BOOK STORE

specializing in Western and Utah books for over 50 years

1. JOSEPH SMITH, The Prophet-Teacher. Brigham H. Roberts. With an Introduction by Sterling M. McMurrin. Price: \$3.95

2. PAISLEY AND THE MORMONS 1840-1980. A brief history of how the Church has developed in Paisley, Scotland. \$2.00

3. PRIESTHOOD, Spencer W. Kimball, et al. 19 chapters on subject of the Priesthood by 19 different General Authorities. \$6.95

4. MASTERFUL DISCOURSES AND WRITINGS OF ORSON PRATT, Compiled by N.B. Lundwall. Over 600 pages covering many topics from one of the most enlightened minds of Mormonism. \$11.95

5. GOVERNMENT OF GOD, John Taylor. A photo reprint of the 1852 classic, originally issued in Liverpool, England. \$5.00

6. RELIGION AND SEXUALITY, Three American Communal Experiments of the 19th Century. Lawrence Foster. Of interest in the 3 groups, we read about the Shakers, the Oneida Community, and Mormon polygamy. \$19.95

7. MORMONISM AND THE AMERICAN EXPERIENCE, Klaus J. Hansen. The shift from antagonism to gradual reconciliation as Mormonism and American Culture confronted and influenced one another between 1820 and 1890. \$15.00

8. DIARY OF BRIGHAM YOUNG, 1857. Edited by Everett L. Cooley. The first printing of a complete diary of Brigham Young, centered around the events relating to the Utah War, and Johnson's Army. \$17.50

9. THE REVELATIONS OF THE PROPHET JOSEPH SMITH, Lyndon W. Cook. A Historical and Biographical Commentary of the Doctrine and Covenants. \$9.95

# Give and Take

BEHIND AN EDITOR'S DESK  
Susan Staker Oman

I've been surprised by the view from behind an editor's desk. For three years now, I've watched people come and go in our office. The telephone rings; newspapers, magazines, and clippings arrive from all over the country; correspondence fills the "in" basket; and manuscripts pile up in the file cabinet near my typewriter. Contemporary Mormonism, I've discovered, is a complicated labyrinth—unexpected rooms, almost forgotten passageways, and well-kept public spaces—not the simple church I remember from my childhood in southeastern Idaho.

The editor's vantage is a critical nexus in that maze. We see the diverse ways people are dealing with this complex, sometimes perplexing, church. For people do much more than transfer information when they write. Their rhetoric, their style also reveals much about their world views and their habits of dealing with conflict and change. Mormons, of course, are shamelessly prolific writers—personal journals, family histories, sacrament meeting talks, fireside chats, poems, and stories. Predictably most of that output is bad: "she came to realize fiction" and over-simplified, sentimental prose. Our Mormon penchant for seeing good and evil clearly delineated is thus reflected in our rhetoric.

There are those who attempt to deal with the nuances and difficulties of Mormon life, and from them I expected more. Stamped in my memory is the first day I took my red pencil to the manuscript of an idolized professor from my student days and discovered, to my horror, that he didn't write well. And that experience has been repeated over and over again. Even those who should know better rarely avoid the unfortunate characteristics of much "scholarly" writing: jargon, the passive voice, abstract language, hyperqualification. The results are bland and impenetrable. But here again our collective idiosyncrasies reveal themselves in the ways we write poorly. Perhaps Mormons embrace these scholarly failings too eagerly. How many write to obscure rather than illuminate points? Consider our inordinate affection for the historical analogy,

for example. Such devices and many more protect the author and his thesis behind wall after wall of carefully constructed defenses.

I understand why we do this. I can sympathize with writers who complain that I have made their language too clear. They would rather use the elaborate, though familiar, techniques of oblique criticism and discussion and thus speak only to an initiated audience of sympathetic friends. Few want to risk being perceived as contentious or unfaithful in a church which values loyalty and unanimity. Stale, lifeless prose is a small price to pay for defense. Still after wading through hundreds of careful, stolid manuscripts, I have come to applaud the simple word "I." I believe. I think. The personal voice is the rarest commodity in Mormon letters. It is risky. We learned that last spring when we naively included an editorial on history in the magazine. I say naively, because we decided to pick a relatively "safe" topic to begin with rather than an "explosive" one like the scholarship of Fawn Brodie—who had recently died. But we soon heard a chorus of caution: "Don't do that again. Editorials will be the end of the magazine."

We couldn't ignore that advice; neither were we ready to apologize forthwith for poor judgment. We remembered old LDS periodicals such as the *Woman's Exponent*, the *Relief Society Magazine*, and the *Instructor* with editorials by B.H. Roberts, Emmeline B. Wells and others. We considered the plucky new *Seventh East Press* at Brigham Young University and searched for other examples in Mormondom. We talked to the editors of non-Mormon religious periodicals we admired such as *Commonweal* and *The Christian Century* and found a kindred Seventh-day Adventist publication called *Spectrum*. We looked at any number of secular magazines and newsletters. We discovered that editorials are the rule in publishing. Most magazines or newspapers not only disseminate information but also take positions, advocate changes, express opinions.

An editorial seemed out of place in SUNSTONE, not because it was

intrinsically bad, but because it was exotic, unusual. Its singularity gave it more emphasis and thus more importance than we intended. We saw it as only the first of many we intend to write and print. For we believe that Mormonism needs more editorials, needs a tradition of responsible, thoughtful, sympathetic examination. As a people we must focus on those injustices and sadnesses and incongruities and paradoxes we too often happily overlook. No group or institution, least of all our own, should be exempted from such scrutiny. If there were more voices, the occasional shrill or misguided ones would be heard against the background of fair persistent conversation.

There is another, more personal reason for continuing our editorial column Give and Take. I was amused recently when reminded what unknown quantities the editors of SUNSTONE are. A new acquaintance described his idea of what Peggy Fletcher must be like—older, rich, grey-haired. A total miss. Readers have some right to know us better. When I read a book, for example, I appreciate the author who discloses his own biases and preconceptions. It helps me to put his work in context. If readers had a sense of our goals for the magazine and, to some extent, our personal opinions on contemporary issues, I think that would help them put the magazine in context. I'm convinced such knowledge would allay the fears of many and would support our contention that SUNSTONE is a responsible forum for a variety of opinions, that we need not agree with an idea to publish it in the magazine. Our loss of anonymity will hopefully foster a sense of community among us all.

We are much like you, as likely to be wrong-headed as wise. And as disinclined to call unnecessary attention to ourselves. That is why we encourage you to join us. Give and Take will continue to be a forum for editorial opinion (we would even invite occasional guest editorials from our readers). And with this issue of the magazine we also inaugurate a complimentary venture—a series of columns of opinion by a variety of Mormon, and non-Mormon, observers. One of our long-range editorial goals is to "encourage writing in the personal voice which unflinchingly examines an idea, emotion, or event." Looking from behind my editor's desk (where I still remain most comfortable), I might yet see a spirited, I hope argumentative, crowd of Mormons trying stubbornly and courageously to be understood—and putting those diverse sentiments on paper.