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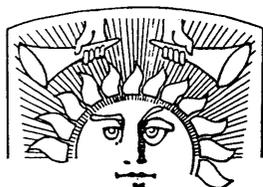
DISCIPLESHIP IN THE
NUCLEAR ERA

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READERS FORUM

JUDAS, OUR BROTHER

Alfred A. Blue's excellent article, "Judas Iscariot, Betrayer or Betrayed?--A Plea for Understanding and Compassion" (SUNSTONE, vol. 10 no. 11) contained a poignant plea for compassion but fell short of providing adequate understanding. By offering the excuse that we can "only speculate as to the motives," and then failing to suggest any he ignores the most lucrative arena for obtaining insight. In God's kingdom, the act is never taken in isolation; rather, motive is everything when assessing guilt, innocence or degree of culpability. Spencer W. Kimball felt justified in giving free rein to speculation, with ample "reading between the lines," in an attempt to absolve Peter of his denial in his address to BYU students, "Peter, my Brother."

Let us give Judas the benefit of the doubt and consider an admittedly fanciful scenario for his betrayal—if indeed, that is what it was. We know that Judas was the only Judean among the Twelve; could he also have been a Zealot, a fanatical partisan of the revolutionary sect which bitterly opposed Roman domination? The Zealots were as passionately devoted to the Messiah as they were patriotic. What if Judas had truly accepted Jesus as the long awaited Messiah and then after waiting three long years for the inevitable overthrow of the hated status quo had grown impatient? The Messiah would have to declare himself first to the Jewish leadership before taking on the Roman Empire. If Judas could only orchestrate a key confrontation between Jesus and the Pharisees and Sadducees so as to force a revelation from Jesus and acceptance of him by the Sanhedrin, his dream could be realized. Had Jesus been anyone else but the Messiah, such a set-up would have been most imprudent and extremely dangerous. But Judas had double insurance: he knew that Jesus was the Messiah and he had witnessed on more than one occasion Jesus' power to escape unscathed from a hostile crowd. He thought he had no need to worry about the safety of his Master no matter if they accepted or rejected Him. He simply did not allow for the third and worst alternative.

What of the 30 pieces of silver? Judas was the one who "held the purse" for the quorum. What an unexpected source of revenue to help defray expenses! If the blind Sanhedrin

wanted to give him their money when it was they who were playing into his hands, they who were doing him the favor, why not let them part with their silver? They could certainly afford it and it was a motivation they could understand.

The stage was now set, the players all knew their parts, Judas was the catalyst to set the play in motion. Under this version, Judas' only error was one of naive judgement and miscalculation of cosmic proportion, his only sin was failing to counsel with his Master about this unauthorized maneuver. This view accounts for the profound remorse he felt when events took such an unanticipated turn and he not only saw his careful plan go awry, but lead to the worst possible outcome.

The point of view of those describing an incident is of the utmost importance as demonstrated in the case of Saul of Taurus, regarded by some as the worst of turncoats. Adam has a terrible reputation among most non-LDS Christians for his heinous, selfish act. He and his monumental, dastardly deed have become the scapegoat for most human ills. We Mormons are his only defenders. With such understanding, we can forebear also with Judas and practice forgiveness rather than condemnation or judgement. These belong to the Lord.

*Richard C. Russell
Salt Lake City, UT*

QUANTUM COSMOLOGY

As a Ph.D theoretical chemist who makes his living doing research in quantum mechanics and as a Latter-day Saint who finds Mormon theology beautiful and fascinating, I must respond to Keith Norman's essay, "Mormon Cosmology" (SUNSTONE, vol. 10, no. 9), to assure Brother Norman and any concerned readers that Mormon cosmology need not be dismissed as "a relic of the nineteenth century" or relegated to the status of "a powerful religious myth." Modern physics leaves one free to accept it as a powerful religious truth. However, that requires knowing some things not contained in the essay, as its author seems better grounded in Catholic-Protestant theology than in either science or Mormon theology. Indeed, the essay is an excellent example of

the old adage, "A little knowledge is a dangerous thing."

Let us begin with a few items from modern physics. Because the essay presents no specific problems arising from quantum mechanics but seems mostly worried about its strangeness, I will try to resist the temptation to lecture on quantum theory and simply note that although its wave nature produces effects such as interference that seem unfamiliar at first, quantum mechanics is not, as the essay claims, capricious. Wave functions are smooth functions, and quantum behavior is often smoother than classical mechanics. Any tendency for a particle to "jump around" is not inherent, but is due to the disturbance and localization caused by attempts to measure its position. Next, the term "particle" is appropriately used to describe both quantum and classical particles because they all obey quantum mechanics. The motion of a baseball, for example, is accurately described by quantum mechanics; it just happens that its large mass makes its wave properties more difficult to resolve than those of an electron or photon. Finally, the Heisenberg uncertainty principle may make someone uncomfortable who desires the determinism of the orthodox Catholic-Protestant theology, but, as Henry Eyring was fond of pointing out, it leaves Mormons room for free agency.

Let us next consider relativity. In classical Newtonian mechanics and in nonrelativistic quantum mechanics, the mass and energy of an isolated system are separately conserved. In special and general relativity theory, they are not separately conserved, but a combination of them, which we will call mass-energy, is still conserved. This was not mentioned in the essay but will be important in the discussion which follows. In passing, I note relative to the essay's comments on the "twin paradox" that it is acceleration rather than velocity which is important. But the author is quite correct in noting that neither space nor time is absolute, and that is worth remembering.

Now, what is the universe? The universe is everything that can be physically observed, and it should be taken to be neither more nor less than this. I note that it does include those things which in principle can be physically observed but in practice have not yet been. It indeed appears that the universe is expanding from a Big Bang, but the laws of physics under extreme conditions are not known well enough to extrapolate back to before the Big Bang, so that one cannot say what there was before it. However, at the earliest instant about which one can talk, the universe was an enormous

singularity containing all the mass-energy it presently has. It was certainly not *nothing*. Indeed, *everything* would be a better word. Any attempt to justify *ex nihilo* creation from the Big Bang is simply an attempt to justify a preconceived notion and not physics. Incidentally, the question of whether the universe is open (will expand forever) or closed (will eventually contract) is still a very open question. Current attempts to determine whether neutrinos have a non-zero rest mass may answer that question.

However, the essay has fallen into a common trap regarding the second law of thermodynamics. The law states that the entropy of an isolated system increases in any spontaneous process. The entropy is a measure of the disorder of a system; it is also a measure of the missing information, that is, of what one does not know about the system. That means that if one person knows more about a given system than another the entropy he calculates or measures will be lower than that obtained by the other. The implications of that concept when one of the persons is God (Abraham 3:19; Moses 1:27) will be left to the reader. Also, the second law is an empirical law; how universal it is is not known. It is observed to hold in our part of the universe for any system which we isolate as best we can from the rest of the universe. However, from Mach's Principle, it is known there is no such thing as a truly isolated system, and the behavior observed on earth depends on the rest of the universe. It is not at all clear that the second law holds for systems falling into a black hole. More importantly, the second law is *not* expected to hold in a contracting universe; it may hold locally, but the

entropy of a contracting universe as a whole is a *decreasing* function of time!

Now, let us discuss Mormon cosmology. Because the Church insists on doctrinal uniformity on only a few points, individual Mormons have great freedom in using creative thought to develop their own individual cosmologies. However, real Mormon cosmology should be based on a synthesis of all the ancient and modern revelations, not on an attachment to one idea and an abandonment of all the rest. The "Mormon" God of the essay is the most simplistic stereotyped caricature I have ever encountered anywhere except in anti-Mormon literature. The God of the essay clearly has contingent being in contrast to the standard Mormon doctrine which asserts that both God and man have necessary being (D&C 93:29-30, Abraham 3:18, DHC 6:310-311, etc.). The essay assures the reader repeatedly but without documentation that "God is also a natural being and exists within the universe of time and space, not outside or above it." It is clear that God *can* operate within time and space, but is he trapped by it? If God were part of the universe, then he would be physically observable; He could be observed whether he wished to be or not! That is ridiculous and contrary to a whole host of scriptures (cf. Moses 1:5, 11, and many similar passages). The resurrected Christ who appears with a flesh and bone body inside a locked room (Luke 24:36-43, John 20:26-30) has clearly transcended the limitations of space as has the God who says, "all things are present with me" (Moses 1:6, 27-28). Also, it appears that a more important concept in Abraham 3 than which



planet of our “same order” is nearest the throne of God is that *time is not absolute*. Furthermore, Alma 40:8 says that “all is as one day with God, and time only is measured unto men.” Therefore, the Mormon God is *not* part of our universe, and He is apparently not limited by either space or time. This may be why Joseph Fielding Smith and Bruce R. McConkie repeatedly emphasized that any personal progress of God must be along directions that we can know nothing about.

Now, did Joseph Smith claim that mass and energy are separately conserved? I doubt it. The elements spoken of in D&C 93:33 are not those of the periodic table, most of which were not known in 1833, but the essentials from which our universe was created. Taking a little more from the King Follett discourse than was quoted in the original essay, we read, “God had materials to organize the world out of chaos—chaotic matter, which is element, and *in which dwells all the glory*. Element had an existence from the time he had. The pure principles of element are principles which can never be destroyed” (DHC 6:308, italics mine). Something “in which dwells all the glory” is hardly simply mass and sounds suspiciously like relativity theory—long before Einstein! However, Joseph Smith goes even further. Not only does he allow for mass and energy to be equivalent on some level, but he says that there is a level on which mass-energy and spirit (intelligence, glory, the Light of Truth) are equivalent. Is that equivalence part of our universe? He says, “There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes; we cannot see it; but when our bodies are purified we shall see that it is all matter” (D&C 131:7-8). Now, *purier* hardly means having a better spectrometer; the equivalence of mass-energy and spirit is not part of our physical universe.

Does the above discussion mean that I am approaching the orthodox Catholic-Protestant concept of God? Not at all. With most Mormons I believe that, like Christ the Son, God the Father was once a man—but not in our present universe. When he says that his creations “cannot be numbered unto man” (Moses 1:35-37), I don’t think he is talking about a hundred billion billion or challenging us to improve our number system, but He has creations outside our universe. Furthermore, when He created the universe, He not only used mass-energy, but He put some intelligence (spirit, Light of Truth, see D&C 88 and 93) into it, and that is important to me. It is also important to know that, regardless of any physical laws, God is

constrained by such uncreated principles as justice and mercy (Alma 42:13-25) which also implies that good and evil are uncreated. I could never worship the Absolute God of the orthodox Catholic-Protestant theology who cannot answer prayers and is responsible for all the evil in the world (cf. Ostler, *Dialogue* 17, no. 2, 1984). My God is good, and He loves and helps me.

In conclusion, Norman’s essay is a collection of red herrings. I know many Mormons who are professional physical scientists, but don’t know any of them who are troubled by the questions raised by the essay, and I write this letter only because such essays cause some young Mormons to turn away from the sciences and thus miss out on a marvelous life of fascinating learning. Whether the universe runs down or contracts to another Big Bang, I intend to be there observing. And I have a few Schroedinger equations I want to get Him to show me how to solve.

Russell T. Pack
Los Alamos, NM

LOOKING OUR ROOTS IN THE FACE

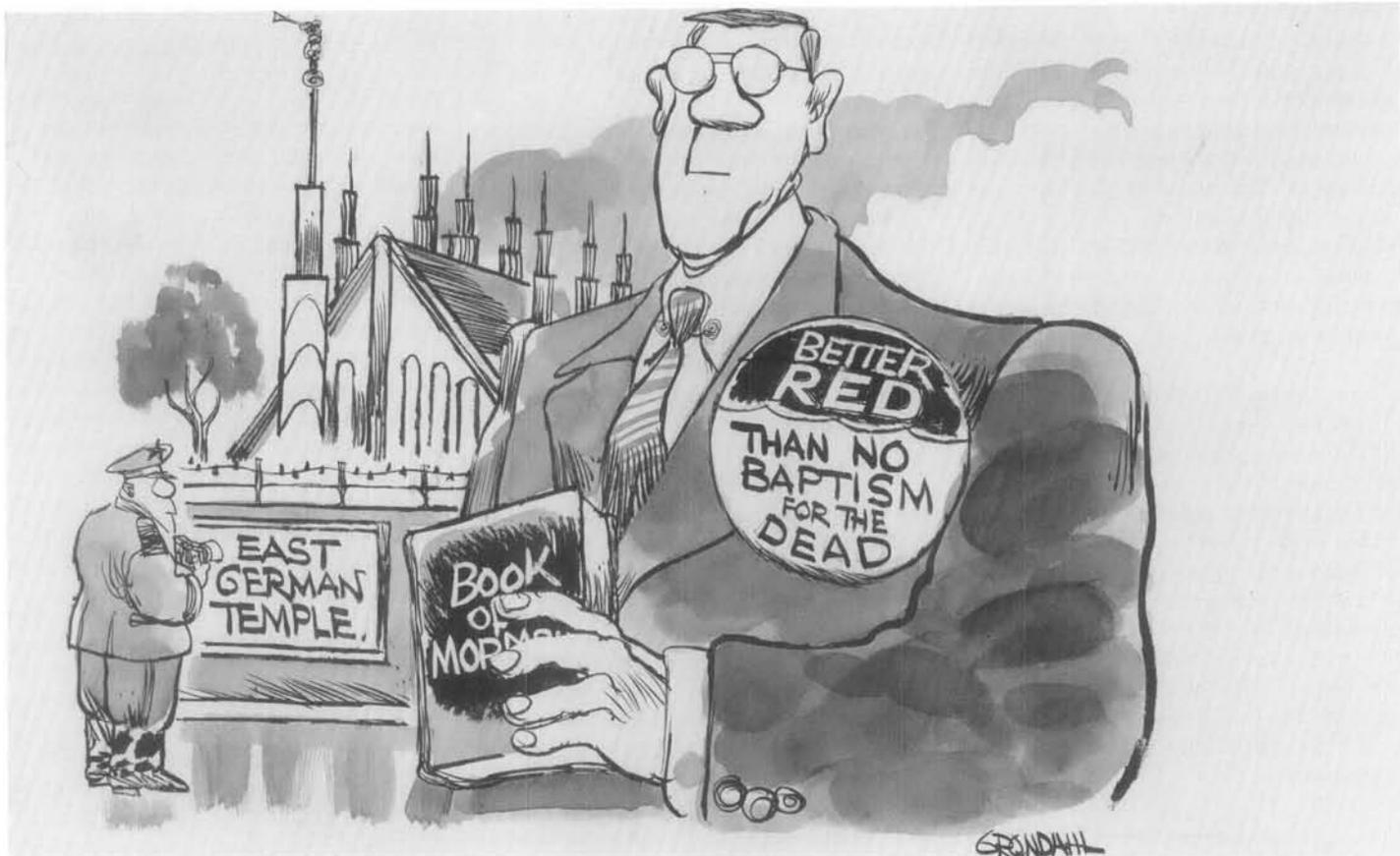
Anthony Hutchinson’s suggestion (“Grace Unto the Gentiles,” *SUNSTONE*, vol. 10 no. 7) that God would reveal himself to a practicing folk-magician in a form that would suit that person’s expectations is laughable, but the rest of his article has merit. Mr. Hutchinson seems to be taking upon himself the burden of working through these new voices from the dust so as to allow the rest of us to go on being faithful and active without skipping a beat. He offers a way to rationalize the new and to accept all of the old as before, so for many the problem ends there. However, what if God purposely raised these voices from the dust to do just the opposite?

What if the intent of these “revelations” from the past is to stop the trend throughout the Church toward a cult of the personality? The current trend toward pseudo-canonizing the somewhat trivial and usually superficial word changes by Joseph Smith in the Inspired Translation of the Bible, for example, coupled with the suggestion by a late apostle that this is all the new light we should expect on the subject until Joseph returns, may be one that bothers even God. This trend effectively lowers spiritual expectations of prophets and removes the need for spiritual struggle in members, since

pat answers are given to some obvious textual problems in the Bible, and anything problematical left untouched by Joseph Smith is taken to be as correct as we can currently handle.

On a less speculative note, there is much evidence to suggest that all was not as well in the formative years of Zion as Mr. Hutchinson seems to believe. For example, one significant piece of evidence Mr. Hutchinson leaves out is the change that was made in a revelation which had been received by Joseph Smith on behalf of Oliver Cowdery. In the Book of Commandments, this revelation tells Oliver his ability to work with the rod is a gift from God whereby he may obtain revelation: “behold there is no other power save God, that can cause this rod of nature, to work in your hands,...” (A Book of Commandments, VII:3, p. 19, 1833, as in Wilford C. Wood, *Joseph Smith Begins His Work*, Vol. II, 1962). In the Book of Doctrine and Covenants a couple years later this revelation has been changed to indicate that Oliver has the gift of Aaron: “behold there is no other power save the power of God that can cause this gift of Aaron to be with you; therefore doubt not, for it is the gift of God, and you shall hold it in your hands, and do marvelous works;” (Doctrine and Covenants, XXXIV:3, 1835, as in Wood, *ibid.*, and also D&C 8:7-8). This has been interpreted as meaning that Oliver was Joseph Smith’s spokesperson. This change shows, however, that there was a transition from interpreting out-of-the-ordinary abilities, occurrences and manifestation from a folk-magic/occult viewpoint to re-interpreting them from a more normative, albeit still radical, Christian viewpoint. In this particular instance, it is Joseph Smith that is helping Oliver Cowdery to understand that the operating force behind his talents with the rod of nature is God.

An example of the mixing of magic and Christianity that can be compared with the early Mormon experience is found in *The Magus* by Francis Barrett, available as a reprint of the 1811 edition (Citadel, Secaucus, 1967). For example, in Book II, Part I, pp.47-48 of this volume, the origin of evil spirits is given. Evil spirits were the allies of the angels who became “an apostate,” and who “persuaded many of the angels to fall with him.” These were “cast out of heaven” into “this valley of misery,” and among them are some who inhabit “the earth, and terrify earthly things, and invade those who dig well and metals, cause the gaping of the earth,... some being content with laughter and delusion only, do contrive to the length of a giant’s body and again shrinking themselves down to the



into different forms, to disturb men with vain fear;...." The scriptures are duly quoted in support of this material.

This information supports Mr. Hutchinson's position regarding the likely re-interpretation of events that probably took place as spiritual maturity was gained, and also regarding the easy mixing of folk magic and Christianity in the early 19th century.

In the matter of similar charges having been laid at the feet of the ancient saints, both Mr. Hutchinson and the charges seem to be correct, as witnessed by the fact that folk magic devotees such as Barrett found the Bible a useful textbook on the existence, attributes and control of a wide range of good and evil intelligences, spirits, principalities, and powers. The study *Jesus the Magician* by Morton Smith (Harper & Row, San Francisco, 1978) shows Jesus to be nearly indistinguishable from the itinerant magicians of his time, a thought-provoking even if not particularly comforting parallel to the present Mormon historical difficulty.

However, Mr. Hutchinson's interpretations fail to mention that there were obviously a number of persons who first interpreted the early experiences of Joseph Smith from a folk-

magic perspective, not just Joseph himself. Meetings must have taken place where this transition was discussed, and agreement must have been reached to do away with the old interpretations of events. What took place was a conspiracy, wherein the conspirators must have agreed to keep silent or even to actively deny the magical interpretations Joseph, his family and friends had at first made of the subject events. At least that's what the reactions to the publication of the affidavits regarding Joseph's folk-magic connections seems to suggest. The official version where Joseph confesses to doing some money digging for Josiah Stowell does not seem reassuringly open, candid, or particularly honest. The way Brigham Young handled the history written by Lucy Mack Smith also suggests a continuing, concerted effort to keep the lid on the miraculous and magical underpinnings of Mormon beginnings, as does the present situation regarding the Oliver Cowdery history. Grace, perhaps, is the answer, but I would sure feel better about a lot of things if the Church leadership would be more open, candid, and honest in their dealings with their fellow man, especially their fellow "gentile" saints.

Abe Van Luik
Richland, WA

TITHING VS. PAYING YOUR DUES

I WONDER WHETHER the gentleman who wrote in complaining about the difference in the way the tithes are computed for self-employed people and wage earners isn't a little confused? There are several different ways of computing income: gross income, net income before taxes, net income after taxes. For the wage earner, gross income and net income before taxes are effectively the same. But for the self-employed person they are not.

To use an analogy: a grocery store takes in, as gross income, all the money that is paid to it by people buying groceries. But nobody in his or her right mind would actually consider that to be the store's income; obviously, the store's real income—its net income before taxes—is what the people pay, less the amount paid to suppliers, utilities, building lease, employee's salaries, and so forth.

Well, the self-employed person is in the same boat. I am a writer. My *income*—analogous to the hourly employee's paycheck—is

royalties less the cost of my typewriter and typewriter paper, postage, copying, and other office supplies. To an employee not used to looking at the costs of such things the assumption may be that these are negligible costs. After all, how much can one woman sitting in one room spend? The fact is that I often pay as much as \$2000 or more on such things by the end of the year. And my business is *not* capital-intensive; if I were a farmer, or a small merchant, my expenses in relation to my income would be far greater.

What I am saying is that a farmer might take in \$80,000. To the wage-earner making \$15,000 a year, he certainly looks rich. Look at him; he has all that income, and all that land and all those cows, and all those tractors! But the fact usually is that the land, and cattle, and equipment are mortgaged to the hilt, and of that \$80,000 the farmer takes in, he is likely to turn right around and pay out \$75,000 for equipment, fertilizer, seeds, fuel to run the tractor, vet bills, and so forth. These days he might even spend \$85,000, which would leave him in very serious financial trouble despite the appearance of prosperity.

We are enjoined to pay tithe on our increase. But the farmer's \$80,000, or my \$2,500 on a novel, *are not* increase. After the expenses of producing the work are taken off, *what remains* is increase. That is what we pay taxes on, and that is what we pay tithing on.

And the reason self-employed people often say they didn't find out until they made out their tax return that they had overpaid their tithing has nothing to do with the amount of tax paid. It is this: many self-employed people—myself included—do not keep running totals of income versus expenses. We just toss the receipts and cancelled checks for expenses into a drawer and write a check for tithing whenever a chunk of money comes in, either vaguely guessing at the amount of money used to produce that gross income or else not even thinking of it at all and just writing a check for a tenth of the total amount. Two of the last three years I thought, until tax time, that I had *not* paid a full tithing, only to find out at the end of the year that I paid a full tithing, only to find out at the end of the year that I had in fact overpaid. The second—last year—I so felt so bad about it that I actually returned my temple recommend to the bishop, only to find out at tax time that although I had accurately remembered the amount of my gross income, I had severely underestimated the money I had spent to produce that income, and in fact had

overpaid my tithes by almost \$300. And I repeat, the tithing was based on my before tax income, *not* my after-tax income.

When I am earning a wage, I often pay tithing on more than the taxable amount; for example, when the amount the company pays on my medical insurance is mentioned on the check stub then I consider that to be tithable income even though it is not taxable income. Ditto the money paid to me for a scholarship or fellowship, and the money I receive from a life insurance policy (but not medical or car insurance, because those amounts are limited to reimbursement of direct expenditures).

But I pay tithing on my increase, and friends, the money I paid for my typewriter to type my books on is no more increase to me than the money the company you work for paid for the equipment you use at work is increase to you.

I would assume, then, that a mechanic required to use his own tool chest at work could, and indeed should, deduct the cost of his tools. That is not increase to him. The cost of the nurse's uniform is not increase to her. But with the exception of that type of thing, *in general* all the money paid to the wage-earner is increase; but not all the money paid to the self-employed is increase.

I hope this makes a little sense. I've been on both sides of the fence—wage-earner and self-employed, and very often both—and I had to work it out for myself with a lot of help from one of my bishops in Texas.

Anne Wingate
Salt Lake City, UT

GOD IN HISTORY, NOT HISTORY BOOKS

MR. DAVID BOHN'S letter ("The Burden of Proof," *SUNSTONE* vol. 10 no. 6) includes a misinterpretation of a letter which I wrote to Sunstone several years ago ("Whose God in History?" *Sunstone*, vol. 8 no. 6), which is of such a nature that I cannot allow it to go unanswered.

The purpose of my letter was to distinguish between academic history and insider religious history. I had hoped that when the limitations of academic history were under-

stood, individuals like Bohn would be less threatened by it. I noted that academic history,

like science, has limited its universe of discourse to sense data. God and his action in history, being non-sensible, therefore, do not fall within the bounds of that universe of discourse. I further pointed out that behind this limitation of subject matter was an attempt to facilitate communication among historians. If only sense data is accepted, historians can evaluate their theories according to agreed on rules for interpreting such evidence. Were historians to accept revelations and other metaphysical data, communication would be greatly hindered because individuals from different religious traditions could not agree on which revelations were to be accepted or rejected. This potential for confusion was the inspiration (no pun intended) for my title "Whose God in History.?"

Mr. Bohn in his reaction to what he terms the "new Mormon history" attacks me for asserting "that God cannot act in history." I made no such statement. I wrote only that "academic history cannot consider God as a causal factor." Mr. Bohn further accuses me of making "sense data the final arbiter of all truth." From my letter it is clear that I do not consider sense data the arbiter of truth. I wrote that "[t]houghtful scientists and historians see their branches of learning not so much as a search for truth as systems of rules which allow theories to be evaluated in terms of sense data." How Mr. Bohn could construe my statement as establishing sense data as the arbiter of truth eludes me.

Mr. Bohn seems intent on discrediting academic studies of Mormonism because they threaten the faith. It was my intent to represent those studies as outsider attempts to explain Mormonism which have no relevance to the faithful unless they (the faithful) chose to make them relevant. I stated that "absolute knowledge therefore does not reside in the tentative, plausible explanations of the academic historian, but rather in the 'divinely inspired' insider histories of the faithful." To those of us who practice academic history, there is no "new Mormon history." We just write history from a secular, sense data perspective. If this offends Mr. Bohn, we owe him no apology. Should he seek evidence of God's action in history, let him turn to his faith, for academic history can never provide proof for something which its methodology excludes.

Michael T. Walton
Salt Lake City, UT

FROM THE EDITOR

ON THE MOVE

by *Elbert Eugene Peck*

WHEN I WROTE in the preceding inaugural editorial that I wanted SUNSTONE to have light and not heat, I assumed I was only speaking metaphorically. Unfortunately, I was mistaken. After we had truly lightened our old offices at the Bennett Paint and Glass building with a massive painting campaign, fate decreed that we should also literally be deprived of heat:

When chewing gum and bailing wire could not again repair the ancient furnace, our landlord decided it was cheaper to vacate the building than to buy a new one. After a month of office hunting and trying to work in our icebox offices (it was warmer on the street) the staff and some willing volunteers moved SUNSTONE's possessions into the hallway outside our new offices. We worked out of boxes in the hall for nearly two more months until the still uncompleted offices were at least habitable. Upon hearing this sorry tale, those who know SUNSTONE's eleven-year history will shake their heads and say (smugly or sympathetically), "Even under new leadership, it's still the same old SUNSTONE." Nevertheless, the inconvenient move forced us to clean house and organize ourselves. Even in the midst of the chaos, the SUNSTONE staff moved forward in several areas whose fruits coincide with this issue.

First, this issue inaugurates a new volume and the magazine's new look, designed by our art director Connie Disney. It has a dignity that will wear well for many years and a simplicity that streamlines our production process. We have also begun using a new computer software magazine design package compatible



with IBM Word Perfect word processing. With the expertise of our graphic designer Robyn Smith Winchester, the new design and the new software will enable us to adhere to a regular publication schedule.

Second, with this issue we begin presenting cartoons—or "drawings" as the *New Yorker* calls them—exploring the Mormon experience. Happily, both Calvin

Grondahl and Pat Bagley, Mormonism's pioneer cartoonists, will appear regularly in the magazine. Their work will not appear alone. Cartooning in our culture is still a new world to be explored and their contributions have only established a beachhead. We welcome submissions and expect that in time we will discover in this medium a wide variety of sublime and outrageous comic styles that help us laugh—and think—about ourselves.

Next, we renew our commitment to encouraging Mormon authors to write and publish fiction by announcing last year's D.K. Brown Memorial Fiction Contest winners and opening the 1987 contest. As in past years, Ron Bitton, our able associate editor, will shepherd the submissions on their journey to the judges. The deadline for entries is 1 June 1987; see the announcement for further details.

We also announce the establishment of a project SUNSTONE president and publisher Daniel Rector referred to in the last issue—The SUNSTONE Reprint Service. For a nominal price we are making available photocopies of articles from out-of-print issues of SUNSTONE. This is only the embryo of a service that eventually will include articles from other pub-

lications, as well as copies of other hard-to-get and unpublished materials. Please send suggestions for items to be included in a forthcoming catalogue.

January is also an important month because the first West Coast Symposium, co-chaired by Lorie Winder Stromberg, Bonnie Bobet and Dick Butler was held in Berkeley, and the first of a twelve-part monthly New Testament Lecture Series, chaired by Rich Ouellette, was held in Salt Lake City. We feel the mission of the Sunstone Foundation is to provide various forums where questing individuals of all perspectives can explore the Mormon faith and culture. To help do that Lynne Whitesides is working hard on the Sunstone Symposium IX to be held in Salt Lake City in August, and Bill Reed and Alison Bethke Gayek are pulling together the third Washington, D.C., Symposium, to be held in May.

Finally, although SUNSTONE is growing to meet the needs of the future, we are proud of our past. To make that past more accessible, early this year our subscribers will receive a comprehensive index of both SUNSTONE magazine and the late SUNSTONE REVIEW. Our thanks to the incredible Gary Gillum, who volunteers his time to index not only SUNSTONE but also several other Mormon periodicals.

Although the staff dreams big we also have some needed level heads. Charlotte Hamblin, our operations manager, keeps a constant eye on our precarious cash-flow and seeks pragmatism in all our programs. Helen Wright, often called *the* subscription department, has reorganized our record keeping and dramatically reduced subscription complaints.

Of course, there is much we still need to do as we try to lengthen our stride in spreading Light. We are grateful for the bright torch passed to us, proud of the start we've made in running our part of the Grand Relay, and comfortable with our momentum and direction. We realize that we are only the organizers and officials of the SUNSTONE Marathon; the dynamic element is the energetic participation of the magazine's authors, readers and letter writers, symposium participants and attenders, and donors and subscription givers. All are invited to write or visit us at our new offices on the garden level (basement) of the Carpenter Building across from the Rio Grande railroad depot and restaurant at 331 South Rio Grande Street, Suite 30, Salt Lake City, Utah, 84101. Or call us at our unchanged phone number, (801) 355-5926.

Catastrophe and Christian Responsibility

DISCIPLESHIP IN THE NUCLEAR ERA

by *Edwin B. Firmage*

NUCLEAR WEAPONRY HAS PRESENTED THE greatest challenge and threat to humanity and to Christian belief in world history. Some of these problems are deep but are not unique to the nuclear era: Under what conditions—if indeed any at all—may one human being justifiably take another's life? Other problems, while not uniquely caused by nuclear weapons, are raised to a level of probability and scope never before seen. Genocide is an international crime which carries with it no conceivable justification or mitigation. Genocide has been committed by tyrants through many periods of world history and can be accomplished with enough time with crude weaponry or by famine and pestilence; or with efficient dispatch by a non-nuclear industrial state as Nazi Germany demonstrated in the holocaust of World War II. But the power of nuclear weapons, their number, and the increasing number of nuclear weapon states and other potential non-state nuclear actors such as terrorist groups make the possible scope of genocide, and its likelihood over time, greater than ever before. And by this decade of the nuclear era, at least, we now have the capacity to end human civilization as we have known it, and perhaps to end all life on the planet. No generation before has had this power, this threat, this challenge. Governments may yet act to reverse this arms race toward suicide of the species. If governments—including our own—continue to prove their incompetence and obduracy against meeting this challenge, the time will very shortly come when the Christian disciple must ask himself the most searching questions about ultimate allegiance and the meaning of the first commandment. But even if governments move with more sensitivity, acuity and dispatch than they have shown so far, we have now passed that point where law and government can remove forever the threat of nuclear annihilation of the world. Even if by some political miracle nuclear weaponry could be removed from earth, the knowledge of the atom would

remain. We can never return to the innocence of a pre-nuclear Eden. Every future generation will have the option of initiating once again a nuclear arms race and nuclear war. Ultimately, mankind must experience a rise in consciousness, a conversion if you will, so that we do not destroy the race. This ultimate necessity goes beyond the capacity of law and government alone. It calls for religious leadership which can transcend both the nation-state and its own sectarian divisions.

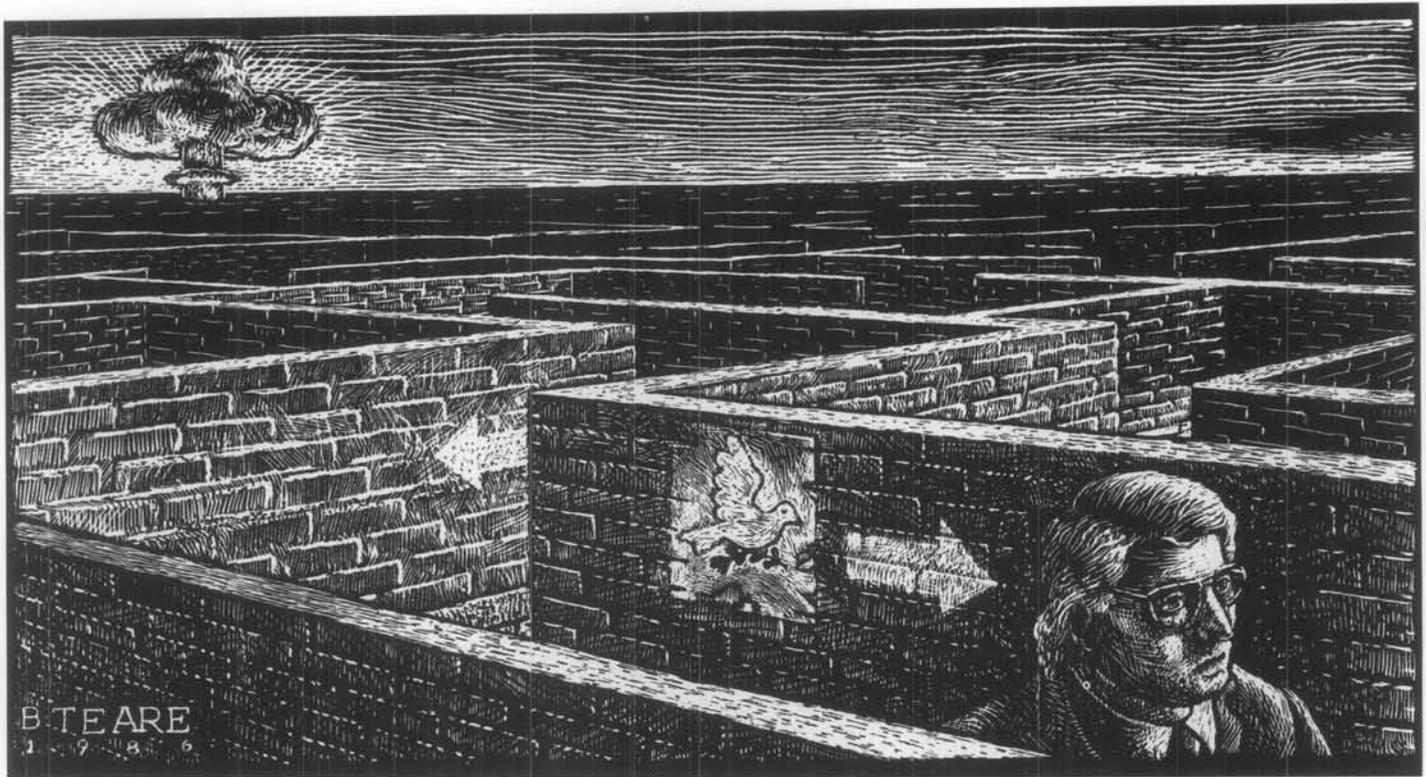
In a nuclear war of significant (though far from maximum) scope, 1.1 billion people would likely die in the initial blasts, radiation and fire. ¹ Approximately the same number would die soon thereafter in an indirect, radiation-related pandemic. ^{2, 3}

There are steps we might take to avoid this fate.

First, there must be a moratorium on any further development and deployment of nuclear weaponry. We must halt the quantitative arms race. Since we possess at least 40 times more nuclear weapons than would be necessary to obliterate the Soviet Union and any combination of other states, this moratorium must be accompanied by deep cuts to bring our nuclear arsenals below the point where they might trigger a nuclear winter. We can no longer afford the macabre humor implicit in the argument that we maintain and add to a nuclear stockpile so large that the detonation of a small fraction might end life on earth in order to protect our national security.

Second, the United States should immediately stop any further testing of nuclear weaponry and delivery systems and invite the Soviet Union and other nuclear and non-nuclear states similarly to suspend further testing. A complete test ban is perhaps the single most important step we might now take to end the qualitative or technological arms race. The ongoing efforts of the United States and the Soviet Union to leapfrog the other's nuclear deterrent by a devastating technological breakthrough is the greatest threat to arms limitation and to a world without nuclear war. Our own attempt, and that of the Soviet Union, to add so-called defensive weaponry, or "star wars" technology, to our

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arsenals without first severely limiting the enormous number of offensive weaponry, is a prime example of this threat, as MIRV was in the last decade. States do not deploy new weapons systems which they cannot test. A complete test ban would blunt severely if not end the qualitative arms race. An administration which chooses, contrarily, to continue testing in the face of every opportunity to have such an agreement is guilty of criminal malfeasance of office. Such a group would treat arms control as a public relations problem with which to manipulate a people. Meanwhile, those vital years when agreement could be had are squandered by ideologues and ignoramuses who think that great states can be intimidated into compliance, and that the deepest moral and spiritual problems can be solved by technology.

Third, the development by or transfer of nuclear weapons and material to states without nuclear weapons should be prohibited by international law and enforced with international sanctions. This can only be done when both the quantitative and qualitative arms races are seriously dealt with by the two superpowers, rather than the mockery made of arms limitation by this administration. The two town drunks hardly have the credibility to preach the virtue of abstinence to the rest of the world, let alone enforce it. But if other states were to see the superpowers make serious, sustained cutbacks in their nuclear arsenals and refrain from further testing and development of such weaponry, then the moral base would be present for an agreement to end what over the long term, and I fear a short long term, must surely be the most fearsome arms race of all. For a world in which twenty states, and eventually terrorist organizations as well, possess nuclear weapons, regardless of the sophistication of the delivery systems, has entered, perhaps irreversibly, into a deterministic phase of life in

which talk of agency or choice becomes rhetorical drivel. By then war would seem inevitable, whether by accident, miscalculation or insanity; or, like the sanity of Adolf Eichmann and the Holocaust, most probably by rational acts by loyal functionaries of the state for whom obedience is the first law of heaven. *

Fourth, the illusion of fighting and winning nuclear war, with the deadly concomitant of developing an endless smorgasbord of nuclear weaponry meant to use and not simply to deter, must be exorcised. No combination of defensive weaponry, civil defense and population dispersal, and exotic new and accurate nuclear weapons can ever make it possible to fight and win a nuclear war. Whether or not "nuclear winter" is a scientific fact, as it appears to be, man is a social being. There is simply no doubt that the social fabric of mankind would be so badly riven by nuclear war that our human society would not restore itself over our lifetime, nor that of our children and theirs for generations to come. Those who believe otherwise, based on zeal without knowledge, should be removed from public office.

Nor should we prepare weapons and train troops to respond to conventional assault with nuclear war. We should not risk human society on the dubious proposition that nuclear war once begun can be contained. Whatever the political decision at the moment of massive conventional assault, even if the decision at the presidential level would be in favor of restraint against the use of nuclear weapons, an army trained and equipped to use nuclear weapons might well use them in the chaos of actual war.

Nuclear weapons, until that time when with God's help, they may be forever and completely removed from the earth, should

be developed and deployed with one function only determining their nature and number: nuclear weapons are not weapons meant to ever be used but are simply instruments to deter other nuclear weapons. Period. Under such a conception there is no need of endless numbers and variety and training for the use of such weapons.

The technology of war has evolved to a point where we must progress in law and government and, more fundamentally, in social consciousness to a level beyond what we have attained so far. The realization of agreements for nuclear disarmament like those sketched here would represent one of the greatest possible accomplishments of law and government in history. The limited, fragile attempts at arms control over the past forty years have been overwhelmed by human fear and the resulting torrent of spending on military technology and armaments. No evidence from our past indicates that such agreements are likely. Similarly, states have generally not resolved disputes which have involved vital national interests by peaceful means, but have resorted to war. Arms limitation and techniques to peacefully resolve disputes would seem to have a bleak future. Yet if this, or something very like this, cannot be done, then we are lost.

The key to this accomplishment in law lies in the human soul. We must first change our minds and our spirits before we will possess the will to change our law. And this seems even more idealistic and impossible than simply changing the legal superstructure of our society. Yet, again, it is becoming increasingly apparent that there is no other way.

We must come to see each other as we really are. I believe that objective evil, or something approaching it, does exist. An almost complete dichotomy between good and evil, therefore, may appear historically. Adolf Hitler may approach that in his impact on society. World War II, in some justifiable oversimplification might be considered a "just war" where good of necessity battled evil. But most conflicts and almost all people cannot be categorized this way. Instead, World War I, Vietnam, the Cold War, and others offer more than enough misunderstanding, greed, avarice, stupidity and fear—particularly fear—to go around. The differences we think we see between ourselves and our brothers and sisters in Russia or China or Eastern Europe are often simply our

fearful projections from our own souls onto them. Until the beams in our own eyes are removed we will continue to eviscerate each other as we try to pluck out the motes from our brother's eye.

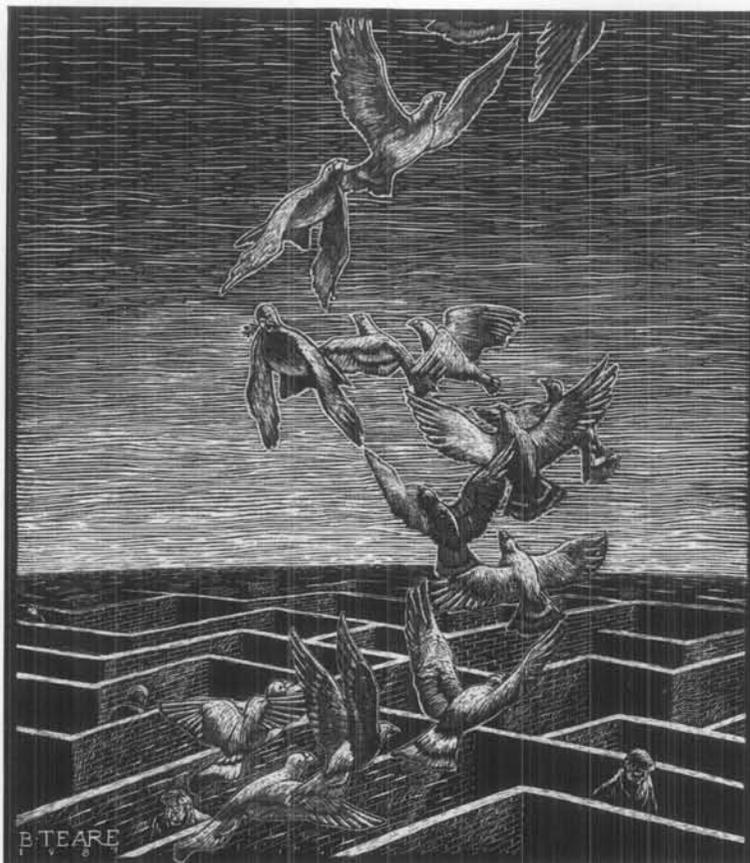
Tyrants in every age have attempted to remove attention from their own malfeasance by identifying the enemy "out there." The "evil empire" is in our own souls. Only when we and the Soviets, and the Israelis, Palestinians, Libyans, and the South Africans and Salvadorians and Nicaraguans comprehend this can we have peace. Leadership which cultivates and panders to fear of other people and other nations fouls the well from which all must drink. The credibility of such an administration will eventually disappear. But the loss of trust in government will be a cost paid by succeeding administrations. Most vital, this precious time when agreements to reverse the nuclear arms race and develop means of peacefully resolving disputes are possible will be squandered and may not come again.

The challenge to prophetic religion is even greater than the seemingly insurmountable barriers confronting the world's statesmen. Every major religious tradition has taught of a God-like love which can transform our being. A turning, or conversion, is sought individually. If this were to be done throughout society, a change in social consciousness would result. We would understand that

we are meant to love and not kill.

The Christian disciple, the disciple in any tradition, must face this challenge as the greatest goal of our time. The commandment to love ourselves, our neighbor and our enemy commits us to deal with what is directly before us. No one is exempted in that the injunction obliges us, by definition, to work precisely within the circumstance and with the people we have the capacity to reach. No one need be a Secretary of State or President to love self, neighbor and enemy. As each of us touches another in love, both are transformed. This process can continue and multiply as surely and effectively as a chain reaction. The critical mass, the core, is the individual.

This, to me, is a vital part of the Incarnation, God with us. Through prophetic teaching God can bring us so far. But then He must show us, not simply tell us, how we assume His likeness. The Incarnation is His response. In that sense, the life of Jesus,



and St. Francis of Assisi, and Mahatma Gandhi, and Martin Luther King, Jr., and Mother Teresa, show us the way. We transcend law as it is embodied in our lives, as the Apostle Paul taught, seeking Christ's image. Each soul can touch another. To this process race, gender, nationality, religious tradition are all irrelevant.

Never before in human history have the results of our own actions forced us to choose with such awful consequences the gods we worship. Surely the essence of the first commandment is that we will become like that which we worship. Any state which commands genocide as an act of allegiance has become a penultimate idol. We are commanded to worship the Father through emulation of His Son, who taught and demonstrated that we must love and not kill. The first commandment demands and the first amendment protects such allegiance and discipleship.

NOTES:

1. "Effects of the Use of Nuclear Weapons," Group of Experts, Report of the Secretary General of the United Nations, in *Toward Nuclear Disarmament and Global Security: A Search for Alternatives*, B.H. Weston, ed. (Boulder: Westview Press, 1984), pp. 29-56.

2. See, e.g., "The Effects of the Atomic Bombs on Hiroshima and Nagasaki," *The United States Strategic Bombing Survey* (Washington, D.C.: Government Printing Office, 1946), detailing these and other effects of nuclear weapons. See also *Hiroshima and Nagasaki: The Physical, Medical and Social Effects of the Atomic Bombings*, the Committee for the Compilation of Materials on Damage Caused by the Atomic Bombs in Hiroshima and Nagasaki (New York: Basic Books, 1981); *The Effects of Nuclear War*, Office of Technology Assessment, Congress of the United States (Washington, D.C.: Government Printing Office, May 1979). Physicians recently are becoming increasingly concerned about the devastating effects of nuclear war. The seminal and still key research in this area of the medical consequences of nuclear war is Ervin, et al., "The Medical Consequences of Thermonuclear War," *New England Journal of Medicine* 266(22): 1127-1137 (1962); see also Hiatt, "The Final Epidemic: Prescriptions for Prevention," *Journal of the American Medical Association* 252(5): 635-644 (3 August 1984).

3. Sagan, "Nuclear Winter: Global Consequences of Multiple Nuclear Explosions," *Science*, vol. 222, p. 128 (23 December 1983); Ehrlich, et. al., "Long-Term Biological Consequences of Nuclear War," *Science*, vol. 222, pp. 1293-1300 (23 December 1983). According to those studies, even relatively limited nuclear exchange would ignite tremendous fires whose toxic plumes of black smoke would shroud the Northern Hemisphere in a pall of darkness for weeks or months. The physical environment of the earth would instantly become inhospitable to virtually all life forms; freezing, starvation, sickness, epirradiation, death—and perhaps extinction—would follow.

4. "One of the most disturbing facts that came out in the Eichmann trial was that a psychiatrist examined him and pronounced him perfectly sane. I do not doubt it at all, and that is precisely why I find it disturbing.

"If all the Nazis had been psychotics, as some of their leaders probably were, their appalling cruelty would have been in some sense easier to understand. It is much worse to consider this 'calm,

well balanced' unperturbed official conscientiously going about his desk work, his administrative job which happened to be the supervision of mass murder. He was thoughtful, orderly, unimaginative. He had a profound respect for system, for law and order. He was obedient, loyal, a faithful officer for a great state. He served his government very well.

"He was not bothered much by guilt. I have not heard that he developed psychosomatic illnesses. Apparently he slept well . . . He had a good appetite, or so it seems . . .

"It all comes under the heading of duty, self-sacrifice, and obedience. Eichmann was devoted to duty, and proud of his job.

"The sanity of Eichmann is disturbing. We equate sanity with a sense of justice, with humaneness, with prudence, with the capacity to love and understand other people. We rely on the sane people of the world to preserve it from barbarism, madness, destruction. And now it begins to dawn on us that it is precisely the sane ones who are most dangerous.

"It is the sane ones, the well-adapted ones, who can without qualms and without nausea aim the missiles and press the buttons that will initiate the great festival of destruction that they, the sane ones, have prepared. What makes us so sure, after all, that the danger comes from a psychotic getting into a position to fire the first shot in a nuclear war? Psychotics will be suspect. The sane ones will keep them far from the button. No one suspects the sane, and the sane ones will have perfectly good reasons, logical, well-adjusted reasons, for firing the shot. They will be obeying the sane orders that have come sanely down the chain of command. And because of their sanity they will have no qualms at all. When the missiles take off, then, it will be no mistake . . .

"No, Eichmann was sane. The generals and fighters on both sides, in World War II, the ones who carried out the total destruction of entire cities, these were the sane ones. Those who have invented and developed atomic bombs, thermonuclear bombs, missiles; who have planned the strategy of the next war; who have evaluated the various possibilities of using bacterial and chemical agents; these are not the crazy people, they are the sane people. The ones who coolly estimate how many millions of victims can be considered expendable in a nuclear war, I presume they do all right with the Rorschach ink blots too. On the other hand, you will probably find the the pacifists and the ban-the-bomb people are, quite seriously, just as we read in *Time*, a little crazy.

"I am beginning to realize that 'sanity' is no longer a value or an end in itself. The 'sanity' of modern man is about as useful to him as the huge bulk and muscles of the dinosaur. If we were a little less sane, a little more doubtful, a little more aware of his absurdities and contradictions, perhaps there might be a possibility of his survival. But if he is sane, too sane perhaps we must say that in a society like ours the worst insanity is to be totally without anxiety, totally sane."

Thomas Merton, "A Devout Meditation in Memory of Adolf Eichmann," from *Raids on the Unspeakable*; see also Dorothee Soelle and Fulbert Steffensky, *Not Just Yes and Amen* (Fortress Press, 1983).

Short Story

THE BEST CHRISTMAS
WE EVER HAD

By Michael Solomon

TWO MONTHS BEFORE CHRISTMAS MOTHER SENT Stanly to the Gas-a-Ho to get a small can of tomato sauce. "Get a small can and don't spend the change." He came back 15 minutes later and slapped 50 cents on the table: "Big cans cost 68 cents and they don't got no small ones." Mother was outraged and Dad said it was best to buy everything from Percy's in Granger or at Albertsons in Kearns. "You can even get a large can at Percy's for 38 cents," Mom agreed. "We're not going back."

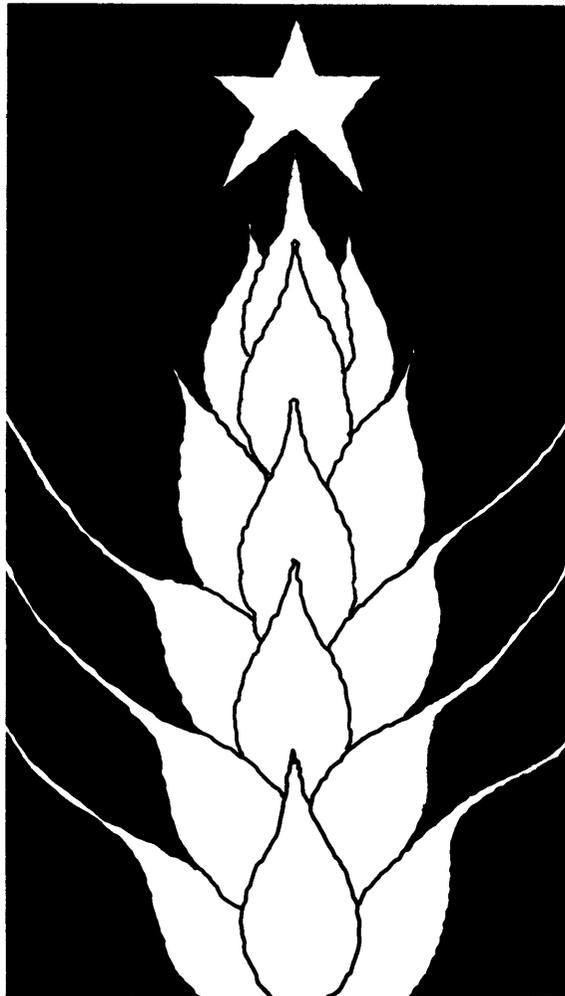
But we all went back from time to time. Mainly because it was open 24 hours a day all year long and they sold a little bit of everything. You know, they sell gas and oil on the outside and then in the little booth they've got cigarettes, combs, bobby pins, beer, pop, cardboard pine trees to deodorize your car, Jello (but not in all flavors), canned stuff like peas, corn, carrots; they've got buttermilk you know, things like pens and papers, some airmail envelopes, even a rack of cheap toys, candy bars, bubble gum, dishwasher detergent (not all brands, just a few), and they always carry the large size so you have to buy more than you need. They've got baseball cards, band-aids, Twinkies, magazines, big sacks of candy, a few hunks of firewood and Bar-b-q charcoals, TV dinners in the little freezer. They charge you too much, but when you need something, at least it's open. They've got batteries, even some oil filters for cars. Mother never went back there herself, but she always sent us to buy her a chocolate bar and pick her up a copy of the Rainbow Ads. Mother liked to read through the Rainbow Ads although she seldom bought anything. At dinner she'd go to Dad,

"You know, we can get a used piano for 200 bucks;" or, "They're selling an air conditioner for 125." But when it came down to it she never wanted to buy nothing.

Mother also liked to read the little news articles in the Rainbow Ads. They were mostly not regular news articles but helpful hints

and gardening tips and true life stories about people's lives. Like I saw once an article about a man that jogged two miles every morning on a wooden leg. In one edition of the Rainbow Ads that came out about a month before Christmas Mother read a story called "How We Put the Christ Back Into Xmas." It told about a couple that did something for the poor. Instead of buying presents for each other they bought presents for poor people. They said they felt the true spirit of Christmas for the first time and that they had the best Christmas they ever had. Mother told Cindy who was in high school about it and she said that she had heard a story in seminary about a family who spent all their Christmas money buying Books of Mormons to put in hotel rooms in Los Angeles. "It was a real spiritual experience for them," Cindy said. Mother said we should have a Family Home Evening and talk it over with the family. She said it would be nice to make a family project out of it. She went right out and told Dad who was working on a car. He said yeah, we could. But when she went to ask Stanly, he said not tonight because he was going to practice basketball at the church. Mother told him tomorrow and he said he couldn't either, but Mother told him to be home at six for a Family Home Evening anyway. She told Dad if tomorrow was alright and he said yeah, we could.

Later, before the Family Home Evening, Mother was thinking and she said the Holy Ghost hit her and she remembered that we still didn't have our two years supply of Food Storage. So, when we started the Family Home Evening, after the prayer, she told us



MICHAEL RAY SOLOMON, editor of *Mormoni Pro Loco Communi* newsletter, is preparing to publish a collection of short stories.

about not buying each other presents this Christmas but that we should buy each other Food Storage stuff. Cindy said it would be a real spiritual experience and suggested that we wrap everything up anyway. She said she had heard in seminary that other families had done it too. Stanly didn't like it. He said that he had wanted a new pair of basketball shoes for a long time, but Mother said what about earthquakes, hard times and bombs, and said we really needed Food Storage. Cindy asked what Jesus would say. He left to practice basketball even before Mother could make brownies for the refreshment part of Family Home Evening. When Dad came in late, because he had to finish one thing on a car, Mother told him and he said he didn't care if that's what we wanted. Mother said it would be the best Christmas we ever had.

Mother wasted no time telling them in Church. She bore her testimony every Fast Sunday and us Deacons called her one of the Regulars. She told them how proud she was of us and she started to cry about the Food Storage stuff which made everybody uncomfortable because she didn't say anything for a long time. Then, she said, finally, that she was real proud that her family was following the prophet and she bore her testimony about Dad being a good man in supporting us in these things. Dad never hardly came to Church because on the weekends he was always working on something, mainly cars. He had four, some times five cars in the front and back yard. He'd get them real cheap and work on them when he got home from Kennecott, trying to get them to run. Even though he never went to Church they all knew his name was Ralph because Mother always told them that he could do things. And he did them when he could. He always went out to the Welfare Tomato Fields and when they needed something fixed they would just say, "Hey Ralph, can you look at the washer?" or "Hey Ralph, can you look at this lawnmower?" The priests said Dad was a good guy because he helped them fix their cars.

After awhile Stanly started to buy his Food Storage presents too and wrapping them up like the rest of us. Once he said that he hoped we got him a two year supply of Gatorade and everybody laughed. Stanly was trying for the Jr. High basketball team and that's why he wanted those expensive shoes for Christmas. I said that I hoped that we had a two year supply of Dorito Chips because I like them better than Fritos and Mother laughed. She said we were really getting into the true Christmas spirit.

Well, we did everything we were supposed to do and on Christmas Eve we put them all under the tree. With everything wrapped up it looked just like a real Christmas. I said it was too bad that all those huge presents weren't for real but Mother said they were real and I said OK but I meant they weren't real real. When Dad came in Mother said that because it was Christmas Eve we should have a Christmas Eve Family Home Evening so we all sat by the tree and sang two songs. Mother made Dad read from the Bible the story about Jesus and the Manger. Then she went and got a book she had that was called Christmas Ideas and she read a story about a little match girl that sold matches. Then she told Cindy to read a poem in the book. After we made root

beer floats out of Coke and watched TV.

The next morning I got up and saw Stanly out there looking around. When Mother got up she said it was Christmas and that we should sit around and open presents. Stanly was still looking around. "Those big ones over there are for you, Stan," Mother told him. "Those, I know, they're just wheat," Stanly told her. Dad got up and sat on the green shag floor next to the TV. He was joking and saying we forgot to leave a cookie out for Santa, but none of us believed in Santa Claus anymore anyway. We were too old and we knew he, Dad, just ate them anyway when we'd leave them out. Might as well just give him the cookie before we went to bed. I told him that but he said it wasn't the same. Then, Mother told us to open more presents, but Cindy told her that we had opened enough of them that they were all the same and Mother asked why we wasted all the time and paper wrapping them if we weren't even going to open them all. Cindy said she wanted to go back to bed, but Mother told her it was Christmas and that we should do something at least for awhile like a family. We sat there for awhile and nobody said nothing. Mother told us that us kids didn't know how lucky we are. "We got wheat, powdered milk, cans of noodle soup, some peanut butter, salt, honey . . ." Mother told us. I told her that Stanly didn't get his Gatorade, but nobody laughed. Dad said he was going to move the Food Storage stuff down to the basement, but Mother told him to just sit down because we were going to have a special Christmas and sing some more songs or do something as a family. Stanly said that he wanted to go practice basketball, but she told him to sit down too. She got out that book she had of Christmas ideas and said that it said how to do a Christmas dance from Germany. Cindy told Stanly to come on and do it with her for Mother, but he didn't want to. She tried to pull him up to do it and he accidentally kicked a hole into a bag of flour when she was trying to pull him up to do it and the white flour went all into the green shag carpet. Mother said not to worry, that she would get it later and that if we didn't want to dance we should do something else. She said to say a Christmas morning prayer and Dad said it. Then we just sat there for awhile until Mother told us that we should be happy that we were together. Then Dad said that we should have put up stockings and Stanly asked him what for. Then, Stanly said he needed those basketball shoes and Cindy told him he would probably get them for his birthday. Then, nobody wanted to sing. Nobody said nothing. Then, Mother said she was proud of us and that the Prophet was proud of us too. She said it would later be the best Christmas we ever had. Then, nobody said anything so Mother got up to go get the vacuum cleaner to clean up the flour. Then, Dad got up to leave. We thought he was going out to work on a car but he must have gone to the Gas-a-Ho because when he got back his arms were full of things from there like combs, bags of candies, a flashlight for someone, a big bag of Dorito Chips, some magazines, an ice cream roll, even a sixpack of Dr. Pepper and a box of fancy bobbypins. At first he didn't know what to do with them. Then, he set them on the floor under the tree next to the powdered milk. I think the Dr. Pepper and Sports Illustrated was for Stanly, but it was too late because he had already left to practice basketball.

 Brothers and Sisters, Place Your Bets

PASCAL'S WAGER ON THE MORMON ROULETTE WHEEL

by Karl Sandberg

TALK ABOUT THINGS WE TAKE SERIOUSLY MAY GO on more happily if we have a metaphor to help us extend and organize our thought and to provide an arena within which to explore it. At a time when searching attention to the foundations of the Mormon venture has produced a richness of tension, talk about the nature of religious faith in a contemporary Mormon setting may gain depth and insight by a reading and a pondering of the thought of Blaise Pascal (1623-1662) in its 17th century context,¹ and in particular his metaphor of the wager of faith.

When Blaise Pascal died in Paris in 1662, he was known among his contemporaries as one of the pre-eminent mathematicians of Europe, as a man of science renowned for his experiments on the void, and as a public benefactor who organized one of the first public transportation systems in Paris. He was known among his Jansenist friends as the author of a classic study of religious controversy, *Les Lettres Provinciales*, which was published anonymously in 1656-1657. But he has been best remembered for an unfinished work of Christian apologetics which he intended as a dialogue with the emerging secular culture. The measure of his success in this endeavor is seen in the fact that he has remained contemporary with each succeeding generation and has drawn the attention and reaction, both favorable and critical, of such diverse thinkers as Voltaire, Kierkegaard, Nietzsche, Dostoevsky, William James, and Camus, and is studied extensively in the East as well as in the West.

What is known as "Pascal's Wager" is one note among the 27 bundles of notes, some long and some cryptic, intended for his *magnum opus* and which have since been published simply as *Les Pensées* or *The Thoughts*. To understand the wager we must see it in relation to Pascal's intended work, and in turn we have to see his intended work in light of the paradox of a sectarian faith and

a universalist mind.

To be sectarian is to be convinced that one has entered into the possession of an exclusive and all-encompassing truth. While the word is most often associated with religions, it has its secular dimensions. The thoughts of Chairman Mao are replete with the sayings of a sectarian. And a few months before his purge in 1936, Nikolai Bukharin stated that although he recognized Stalin to be a common criminal, he would not oppose him because maintaining the authority of the party was worth even the sacrifice of his life, which moreover had no meaning outside the Party.² And let us also note that even though the word "sectarian" often carries the unfavorable connotation of narrowness and fanaticism, only the faith of a sectarian has the power to move mountains or keep people on a Long March.

Pascal's faith was sectarian. He was a believer from birth. Born into a devout Catholic home and educated personally by his father, he grew up in the austere but spiritually rich atmosphere of the reform movement within the Catholic Church known as Jansenism. He developed close personal and intellectual ties with the Jansenist religious community of Port Royal. During his early adulthood he had a first conversion which served to confirm in him the teachings and attitudes of his early education.

At the same time his mind was universalist, constantly probing or over-reaching itself and thereby quickly passing into territory unmapped by sectarian doctrine. As he became known as a mathematician and scientist, he began to frequent the salons which were the intellectual centers of the period. Here he encountered the secular world in the person of newly-found friends who were refined, courteous, thinking people with all of the personal and social graces and with no sympathy at all for the idea of a divine revelation. They shared no common ground with those of the many parties who filled the bookstores with the works of religious controversy. Personality begins at birth, they believed, and ends at death. The true life is here, not elsewhere, since this life is the only

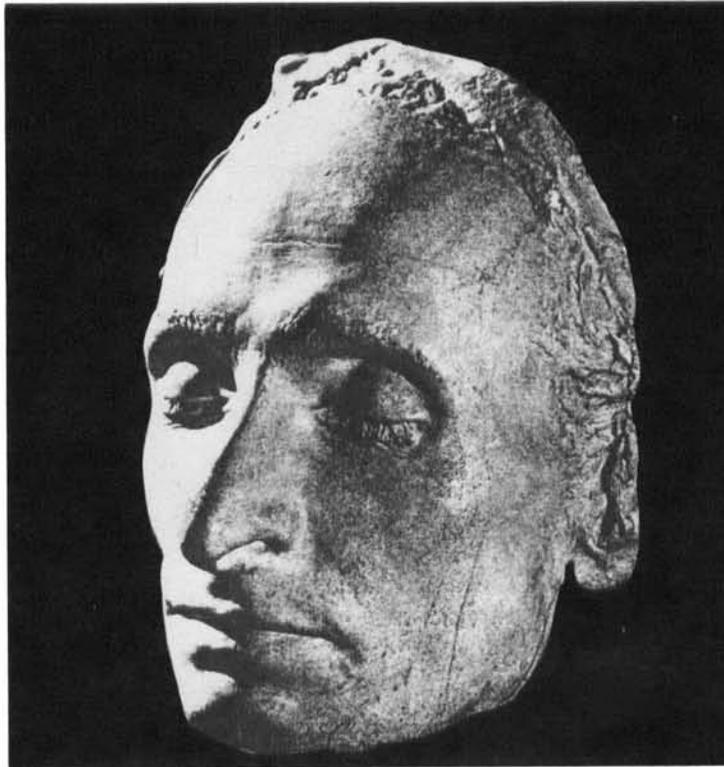
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life. Having no inclination to submit to the authority of a revelation, even were one to exist, they saw the world in totally naturalistic terms. Typical of their view was the aristocrat Saint-Evremond, who said, "Eight days of life are worth an eternity of glory."

In the salons were gaming tables where these same people would bet and win or lose huge sums of money on the turn of a card. Pascal noted their aliveness to the chanciness and possible gain of the gaming table and their apparent obliviousness to the larger, more momentous game going on in their lives. Although he was attracted to their personal graces and fascinated by their independent way of looking at the world and the human condition, and even came to approximate their view over a period of time, he felt his life becoming arid and the world sterile and absurd as he did so. The once-born believer sees the natural world from the outside in and never knows its heights and depths. Pascal, both repelled and attracted by the natural world, was better able to take its measure for having seen it as well from the inside out.

In this state of mind and heart, Pascal had a profound religious experience. During a two hour meditation on the night of November 23, 1654, he saw, as Saint Irenaeus, "the marvelous way in which certitude replaces doubt." After Pascal's death a parchment was found sewn into his doublet containing an account, a "memorial," of his experience. Prominent among its phrases are "FIRE/God of Abraham, God of Isaac, God of Jacob, not of the philosophers and scholars/Certainty, certainty, heartfelt, joy, peace/... The world forgotten and everything except God./ He can be found only in the ways taught in the Gospels./ Greatness of the human soul/... Joy, joy, joy, tears of joy... Sweet and total renunciation/... (*Pensées*, p. 309). God is a living presence, a person to be encountered in the ways of the Gospel, not an abstraction to be seized by the mind. Through this experience Pascal's world once more became open and whole. Faith is not an act of the mind. The heart has its reasons which reason cannot know. Faith is an act of will, of submitting self, which ever wants to make itself the center and ruler of everything, to the ways of the Gospel which open to the true life.

How could one talk about this kind of experience to those whose outlook was secular? This was the task Pascal set himself in his intended work. First, he abandoned the familiar procedure of reasoning from authorities and texts, which have no purchase



on the secular mind, and then placed himself on a foundation accessible to all people of all conditions. What in fact is the human condition like if we look at people and the world strictly through natural eyes to assemble the array of facts to which everyone must give assent?

The effect of Pascal's following the natural bent of his mind and seeking a universal standing ground was to demonstrate that the concerns of religion are not sectarian. While the grand key to human destiny may be reserved to the Gospels, the concerns of religion inhere in the human condition, and the people cannot ignore them without ignoring what is most fundamental to their humanity.

He thus intended to engage people at the deepest part of themselves and then lead them through scores and scores of observations of human actions to the conclusion that humans are a wondrous combination of grandeur and wretchedness, grand through their reason and wretched through their irrationality (manifesting itself variously as injustice, inconsistency, self-deception, need for diversion, and alienation from self and others) and their contingency: "Man's nature is entirely natural, wholly animal... There is nothing natural that cannot be lost" (no. 630). It is apparent that human beings exist in a middle state between the infinitely large and the infinitely small (no. 199), their lives ultimately shrouded in mystery but consisting of unavoidable choices of momentous consequence.

After a searching pre-Kantian critique of pure reason which shows reason, however admirable, to be incapable of resolving the ultimate questions of our lives one way or the other, Pascal apparently intended to propose that the Christian life was the point toward which all human experience and history tended. But since God is hidden and the reality and authenticity of the Christian life is known only through personal encounter with the divine, how can one persuade an unconvinced listener to move to the action through which alone the encounter comes? It is here, in all likelihood, that Pascal intended to insert what has become known as the wager, not as a means of intellectual persuasion, but as a means of moving to action.

The fragment which develops the wager as a metaphor for the human condition (no. 418) can be summarized freely as follows: at an indefinitely far distance in the cosmos, a game of heads or tails is being played—either God does exist or does not exist. Moreover, the game is such that we are inescapably part of it. We

have no way of knowing how the coin will come down, but we are as it were at a gaming table where we are obliged to bet. The stakes we put up are our lives. It is therefore a game with a possibility of real gains or real losses, for if we bet on the existence of God and therefore on a personal immortality and the ethical course which all that implies, and God turns out not to exist, we have lost the span of life and its alternative satisfactions which we put up as our stakes. But if we bet that God does not exist, by leading the life of egocentric satisfaction, and it turns out that God really does exist, the theology we have of God tells us that we have lost the infinity of life and happiness that was also on the gaming table as a possible gain.

When we try to figure the probabilities, the best that our reason can do in the game is to conclude that the odds are even (since reason is powerless to prove or disprove the existence of God). But we can nevertheless see very clearly that the stakes are immensely disproportionate. One finite life is staked against an infinity of life. Pascal therefore urges his reader to wager that God exists, to act as if He existed, to take masses and holy water and to take a step into the Christian (Catholic) life. As we make the bet by sacrificing our passions, which are the main impediments to belief (it is the heart that perceives God, not the intellect), we will find little by little that we have bet on a sure thing, the certainty of gain becoming great and the risk small.

To make any kind of wager we must first identify the *object of gain* and then put up the *stakes*. A wager thus first entails the possibility of real gain or loss—we must put up something we might lose in the hope of winning something else. In the Pascalian sense, the stakes are always our acts, our way of life. Second, there are the *odds*, or the probabilities which we calculate of an assertion being true or false. The odds being figured by examination of all available evidence, we cannot engage in this kind of wager without serious and searching intellectual effort, which can nevertheless never be conclusive. Third, Pascal's metaphor expresses the *necessity of choice*—in deciding what to do with our lives, the options are forced. We cannot choose not to bet, because we are already under way—“*vous êtes embarqué.*” Where Kafka's metaphor for the human condition was a trial where the defendant could never find out what he is accused of, Pascal pictures it as a gaming table where we are already seated and are obliged to bet, where even the decision not to bet is also a decision.

What is most significant in the metaphor of the wager, however, is that it aptly and vividly expresses the nature of human *autonomy*. In a wager there is an irreducible *uncertainty of the outcome* which renders choice autonomous, i.e., the human situation is such that in the things that mattermost to us we have to choose on the basis of what we want. Our faith stems ultimately from the free verdict of the heart.

To these assertions about the human condition, Pascal's work adds a second implied wager that his Christianity will stretch as wide as the world. In sounding the religious dimension of the natural world, Pascal did not cast off his doctrinal framework, which was in fact an indispensable part of his venture. The informative value of his work comes from the tension between the

deeply-held belief and the challenging variety of raw facts the world offers. The same question may be asked about any system, movement or philosophy claiming universality: Can it stretch wide enough to accommodate the world in all of its diversity?

The notion of stakes of the wager is sharpened by reflecting on William James' statement in his essay “The Will to Believe” that “if we were ourselves in the place of the Deity, we might take particular pleasure in cutting off believers of this pattern from their eternal reward,” that is, believers who might adopt a belief in God to curry favor with Him in case He turns out to exist. But Pascal is not talking about vacuous intellectual assent. He is talking about a bet where the stakes are significant, i.e., a total and lifelong commitment to a way of life. The wager cannot be made with play money, nor can it be made with safety.

The necessity of the betting can likewise be seen more clearly by considering the objection that Pascal proposes the wager in terms of a false binary choice: either God exists as described by the Christian theology of the time, or else there is no divine being as any kind. Since for us in the twentieth century, this proposition is far from exhausting all the possibilities, we might say that we are not obliged to bet. But in more fundamental terms, human life does always reduce to a binary choice of some kind. We can, for example, use Tillich's phrase, and say that either people must take something seriously ultimately, or else they must take nothing seriously ultimately. So stated, the option is forced, and is part of the furniture of the human condition.

This point is well illustrated in the Eric Rohmer movie *Ma Nuit Chez Maude* in which two old school friends happen to meet by chance, and as good Frenchmen they go into a café to talk things over. One is a struggling Catholic who has been rereading Pascal and finding little there which speaks to his faith. The other is a Marxist who confides, “I doubt very seriously that history has any meaning, but I am betting that it does, and that puts me in the Pascalian situation. Either social life and political action are devoid of any significance, or else history has a meaning. There may be only one chance in ten that the second hypothesis is right, but I have to bet on it because it is the only one that makes it possible for me to live.” In this light, the meaning implicit in the metaphor of the wager may be interpreted more generally as follows: Human life is such that we find we must make momentous decision on the basis of incomplete or uncertain knowledge. In all choices involving a belief in a transcendent or ultimate meaning, there is a fundamental uncertainty which renders us autonomous—in this situation we must choose simply on the authority of our own being that that to which we want to commit our life. Therefore, we would do well to attend carefully to discovering the greatest value potential in human life and to act accordingly.

The element of uncertainty and the consequent autonomy attending our ultimate choices rested on more than Pascal's own rational demonstration of the short tether on reason. The inter- and intra-confessional religious controversies which had raged for 150 years³ culminated during the generation following Pascal and drove the most perspicacious thinkers in all parties to the conclusion that an infallibly right choice in the things that matter

was impossible. The immense effort among the believers in the Christian revelation to determine the court of last appeal in interpreting the revelation ended in the conclusion that an authority-based faith was no longer possible and that any subsequent religious faith could rest upon only the autonomous act of individuals. Since this point bears directly on the current scene within Mormonism, we ought to look at it in some detail.

It must be understood that religion at the time was predominantly sectarian, i.e. each group made a claim of exclusive truth and each was confined to the dogmatic limits of its creed. "A heretic," said Bishop Bossuet, "is one who has an opinion. And what is it to have an opinion? It is to follow one's own thought and one's own private sentiment... whereas the Catholic is catholic, universal, and has no private opinion—he follows that of the Church without hesitation." (Hazard, p. 183.) For 150 years the major intellectual energy of Europe had been devoted to the task of defining and identifying the one true church.

We can see the dynamics of faith and controversy in an incident of 1678, when a certain Mme. de Duras, anxious about the salvation of her soul and uncertain as to the most efficacious way to assure it, invited the Catholic bishop Bossuet and the Protestant pastor Claude, the most eminent spokesmen for their respective parties, to debate their confessional differences in her presence.

The bishop pushed the pastor hard on the question of the rule of faith. Was it the contention of the Reformed party that even the most unlettered peasant reading the Scriptures alone was more likely to find the truth of his salvation than all of the councils of the Church in all ages? Claude did not hesitate an instant to answer "yes," if the peasant were inspired by the Holy Spirit and the councils were not (Hazard, p. 72).

The debate was a microcosm of the times. Whatever the questions at issue, whether transsubstantiation, ethics, the nature of grace, or the character of the church (Rex, *Essays*), all of the parties concerned accepted the existence, the validity and the authority of revelation which they firmly believed was capable of deciding all questions, were it only interpreted correctly. Thus beneath all the controverted questions lay the fundamental question of establishing the rule of interpretation. Was the court of ultimate appeal the living oracle, i.e. the Pope speaking *ex cathedra*? Or was it the decision rendered by the general councils of the church? Or was it ultimately the oral tradition of the church? Was it the Holy Spirit speaking to the minds of individuals reading the Scripture, as the Reformers contended? Or were the Arminians, the Socinians, and the Deists right to interpret Scripture by the yardstick of clear and evident ideas, thus precluding belief in the deeper mysteries such as the Trinity, the Incarnation, and predestination? In this environment, faith was always authority-based, and the act of faith was to find the right authority and obey it.

The mischief done to religion by sectarian controversies was great, because authority-based beliefs are easily unsettled when the authorities lose their credibility, whether those authorities are the church, or the Scripture, or reason. The controversies inevitably turned into attacks on the foundations of the other

parties. Thus the inter- and intra-confessional disputes succeeded only laying bare the insufficiencies of all the authorities.

It was possible, for example, to undercut the Protestant reliance on Scripture, as Father Richard Simon did in 1678 in his *Critical History of the Old Testament*, by showing that errors and lapses existed in the texts, thus making it necessary to rely on the tradition of the church in order to have the correct interpretation (Hazard, pp. 165-81). But it was just as easy for one of the Protestant camp to retort, as John Dryden did in his *Religio Laici* in 1682: "Strange confidence, still to interpret true/Yet not sure that all they have explained/Is in the blest original contained." Both the Scripture and the oral tradition became less authoritative thereby.

Again, since the time of Calvin, a vigorous rationalism had been a favorite weapon of the Reformers in attacking superstitions and pagan accretions within the mother church, but in 1684 the Jansenist writer Nicole turned the Protestants' sword against themselves. Invoking Cartesian clarity and evidence as the criteria of truth, he argued that the first Reformers could not have possessed a demonstrable knowledge that they were in the right, and that therefore they were not justified in separating from the Roman Catholic confession. Astute Protestant and Catholic thinkers alike knew that the introduction of this kind of critical reason into religious controversy would be the end of religion. The house was being set on fire by those who thought to bring in light. Among the controversialists of every party—Jansenists, Jesuits, conservative Protestants, liberal Protestants, rationalists, Socinians—there had existed a virile confidence that truth could be established through controversy, but the general effect was just the opposite. What emerged undeniably in the minds of detached observers was the conclusion that there was no solid base for religious faith anywhere. The *terminus ad quem* of 150 years of controversy was expressed by one of the most incisive and vigorous of the controversialists, the Protestant writer Pierre Bayle, in his *Philosophic Commentary* (1686):

If you ask a man to do more than to follow his conscience, it is clear that you are asking him to fix his love and zeal only upon the absolute truth, infallibly recognized as such. Now in our present human condition it is impossible for us to know with certainty that that which appears to us to be truth is in fact the absolute truth. . . It is impossible for us to find any sure sign by which we might discern our true ideas, which we believe to be true, from our false ideas which we also believe to be true. . . Ever since the Protestants left the Roman Church, they have constantly heard the objection that in rejecting the authority of the Church, they attempt to find the truth by examination of the Scripture and that this examination is beyond the means of the individual. . . Let us admit the debt: neither the learned nor the ignorant can attain such certainty. . . that after having considered all the reasons to doubt, they still feel keenly that it cannot be otherwise.

Thus, the effect of all the controversy, which had intended to give an infallible reading of truth, was to give a generalized cultural confirmation to one of the terms of the wager—decisions involving ultimate questions have to be made on much less than certain evidence, simply on the subjective authority of the indi-

vidual conscience, for even if there is a leap to a position of authority, the basic decision to leap is still subjective.

It is also ironic that Pascal counted on being able to offer the new believer strong, confirming evidence drawn from historical and scriptural proofs of having embarked upon the true way. Within the next two generations, the new science of textual criticism would render this traditional approach impossible.

To summarize, Pascal shows forth fully as many wondrous contradictions as he saw in humankind. The sectarian aspects of his work, which to his mind were apparently the most solid and convincing, were soon dated, and today are valued not at all. The expansive, universalist aspect, on the other hand, is still felt to be vital and contemporary, and the questions which he raised are among the most urgent. Is there indeed a philosophy or religion whose teachings could encompass all aspects of the human condition and become universal in the 20th or 21st century?

Let us now try to relate the foregoing notions to current Mormon scene, where the roulette wheel, implying a variety of bets, seems more appropriate than simply a game of heads or tails and where some strikingly close analogies appear with the Pascal's seventeenth century environment.

The dynamics of Mormonism have replicated the authority-based faith of the 17th century very closely, and the element of uncertainty implied in the wager is likewise becoming more prominent. Mormonism began as a sectarian venture in Joseph's quest to find the one true church and in the new scripture intended to give a definitive resolution to all controverted points of doctrine, and it has always thrived on the conviction of absolute certainty. Elijah, who could not stand for people to halt between two opinions, has been one of the prophets with the most familiar spirit. It would be only natural to expect it to yield an authority-based faith, as might be seen in the phrases often heard in testimony meeting: "I have a testimony of . . ." The dynamics and rhetoric of Mormonism have traditionally and characteristically been to reach certainty concerning a given point, which then becomes the authoritative base for a whole system of belief. If, for example, one settles one's mind that Joseph Smith was a prophet, or that the Book of Mormon is true, or that the present church president is acting under God's direction, or that John Taylor's revelation on plural marriage takes precedence over all subsequent church pronouncements (or, in a more secular setting, that the accumulated findings of science are the ultimate yardstick of truth), then everything else falls into place. Faith is once more a matter of finding the right authority and submitting to it. To the extent that uncertainty comes to prevail concerning the authorities, the concept of the wager becomes more appropriate, which seems to be precisely what has happened during the past several years.

Specifically, the shaking of the foundations of belief in the seventeenth century, brought about by religious controversies, has to some extent been replicated by the "New History" in Mormondom. I do not want to suggest that I believe this is a general condition. For most Church members, when the ship of faith has struck the iceberg of fact, the iceberg has sunk, and the

ship has sailed on as if nothing had happened. But for a few, the time has come for a casting up of accounts of "faith-promoting history." When faith has been based, for example, upon the notion of an undeviating church or an infallible Joseph that must be accepted as such in order for faith to survive, faith has become vulnerable to the emergence of every new and discordant fact. When one has been taught and has taught that the Church allowed no more polygamy after 1890 and then discovers that six apostles took plural wives after the Manifesto, the authority of church pronouncements per se suffers some erosion. Those who have always believed that a man could not take additional wives without the permission of the first wife are unsettled to discover that Emma likely did not even know who all of Joseph's wives were, and that she opposed polygamy tooth and toenail. History has always been a slippery crutch for faith, and it may well turn out that the most faith-destroying practice in the Church has been to insulate members, young and old, from potential problems and conflicts, and to teach faith-promoting history that turns out to be not so.

It is at this point, when authority-based faith turns out to be no longer possible, that it may helpful to ponder some of the conclusions which are explicit or implicit in Pascal.

We might first observe in this vein that even if someone's faith in Joseph Smith or testimony of the actuality of current revelation were completely overturned, the religious questions which inhere in the human condition would not be changed in the slightest degree. In fact, the usual emphases of sectarian religions in establishing their bounds and authority turn out to have an increasingly remote connection with the religious questions of human life. The nun leaving the convent and the Catholic Church, the Moslem casting off the Koran, the French Marxist losing his faith during the de-Stalinization period, and the Mormon no longer responding to the imperatives of childhood faith still have to respond to the question, What am I going to do with my life? What would be best for me to do? Parting company with an authority-based faith may be the occasion when one confronts for the first time the fundamental questions of religion.

We may also see the value of Pascal's insight that in any act of faith there is an inescapable autonomy. When we realize that we choose on our own authority, not because we have been compelled by sure and certain knowledge, we realize we must take responsibility for our choices. There would be existential coincidence with the Mormon teaching that people should not wait for God to command them to act, but they should act by themselves by virtue of the power that is within them. We would stop waiting for the Church to give what God has already given.

It is also worth repeating that faith is not an act of the mind. The sustenance that people seek in religion comes from the encounter between persons, whether between human and human, or between human and God, the God of Abraham, Isaac, and Jacob, or the God of Sarah, Rebecca and Rachel. In any event it does not come from an abstraction.

As we come to specific wagers, we might consider the case of the "closet doubter," the person who has serious misgivings,

questions, or doubts about important aspects of Church doctrine or practice, but never expresses them because he or she wants to present the picture of the untroubled Mormon. What is on the table as the possible gain is social approval. The stakes to be put up are a life unpunctuated by self-assertion in this area. The odds of winning appear to be great. The real wager, however, where there is genuine uncertainty and greater possible loss, is that religiously, eternally, one is better off having opted for silence and social approval.

A second possible wager concerns the nature of one's belief or disbelief in the Book of Mormon. There has been much discussion recently about various aspects of the historicity of the Book of Mormon. For me, they can be summarized as follows: as a teacher of humanities I might have a reasonable expectation of one day encountering Cervantes in the Elysian Fields and of sitting down to discuss his text and of giving an account of what I have done with it. I do not, however, have any expectation of encountering Don Quixote and Sancho Panza. Now in the Book of Mormon a narrator by the name of Nephi asserts that he and I will meet in a courtroom of sorts and that I will give an account of what I have done with his text. The question is, do I expect that I will meet Nephi in the same way that I might meet Cervantes, or do I classify Nephi with Don Quixote and Sancho Panza? There is no Jimmy the Greek who can tell us what the odds *really* are—each must figure them individually. Some will find them exceedingly slim, while others will find them preponderant, but at bottom, each will find him- or herself facing the irreducible distance between one and zero, and the question is therefore the object of a wager.

The stakes must be determined by a reading of the text. If I see everything that is in the text and only what is in the text, what kind of life does the Book of Mormon commit me to? It enjoins me, for example, to have charity, not to murder, steal, commit whoredoms, not to harbor envy or malice, and to live in the knowledge that all classes of people have the same standing before God, black and white, bond and free, Jew and Gentile, male and female (2 Nephi 26:30-33). It further tells me that I ought to pray (2 Nephi 32:8,9) and I ought to repent of my sins, be baptized and continue in this way of life for the rest of my life (2 Nephi 31). To this reading each one must add what individual study says is the meaning of the text. At this point, some may want to go back and refigure the odds, for the stakes that the wager entails turn out to be momentous, and some may wonder if Pascal himself would have responded to it more warmly than I responded to his invitation to take masses and holy water. But for those for whom it has become a living option, the wager must be made one way or the other. To say, "I won't bet" is to place a negative bet.

A final point concerns what is possibly the greatest wager of

Mormonism, which is that one may keep both the firmness of faith in a core of truth and yet accommodate and seek out truths of all facets of existence, that the benefits of the sectarian mode of belief will not be cancelled out by the body of truth coming from any other sources whatever.

Once again Pascal's example is instructive, for the same tension that he exhibited between the exclusive sectarian claim and the expansive, universalist quest which grounded his approach to Christianity has been in Mormonism from the beginning. In the Book of Mormon we see, for example, the lessening of the exclusive claim to truth by the teaching that God causes his word to be taught in varying degrees among all peoples (Alma 29:8). As an article of faith we seek after whatever is true or beautiful from whatever source. We might observe that the first twelve Articles of Faith have to do with beliefs grounded in Scripture and which are already part of Mormonism, whereas the thirteenth article looks outward to that great natural world which contains an indefinitely large number of truths which are also part of our religion and which we do not yet possess. Mormonism has always thrived on the desire and appetite to reach out and encompass the knowledge of things in the heavens, on the earth, and the wars and perplexities of nations. Orson Pratt once attempted what was implicit in the genius of Mormonism, to preach the general funeral sermon of all saints and sinners and also the heavens and earth. The outcome of this part of the Mormon venture is uncertain, and the ball on the Mormon roulette wheel is rolling.

NOTES:

1. The standard work on this period and milieu is still Paul Hazard, *La Crise de la conscience européenne* Paris: Fayard, 1961. (This title in translation is *The European Mind: The Critical Years*. Also valuable for background is Antoine Adam, *Histoire de la littérature française au XVIIIe siècle*, vol. II "L'Epoque de Pascal," Paris: Domat, 1957

A good overall view of Pascal's life and work is the short, insightful essay by Alban Krailsheimer, *Pascal*, New York: Hill and Wang, 1980. The edition of Pascal cited here is Pascal, *Pensées*, trans. and ed. Krailsheimer, London: Penguin Books, 1966. This edition follows the numbering system of the Lafuma edition.

2. Georges Gurvitch, "L'Effondrement d'un mythe politique: Joseph Staline," *Cahiers internationaux de sociologie*, XXXIII, (1962), 8-10.

3. Walter Rex, *Essays and Pierre Bayle and Religious Controversy*, The Hague: Nijhoff, 1965, gives a richly researched account of all of the strands of Protestant-Catholic controversy of the time. K.C. Sandberg, *At the Crossroads of Faith and Reason*, Tucson: U of Arizona Press, 1966, gives an account of the crisis of faith and reason resulting from them.

Part 3
Mormon Poetry Now!

POEMS FOR THE NATURAL
AND SOCIAL WORLDS

by D.M. Clark

THE POEMS DISCUSSED IN THESE ARTICLES use various modes of discourse, such as analysis, description and interpretation, among others. But the overwhelming element in these poems is fiction.

The long narrative poem, like Vikram Seth's *The Golden Gate*, is returning to American letters (especially in the fantasy genre). The subject may be "unpoetic;" that we think it possible shows how far divorced we are from poetry. But to succeed, any poem must be fiction. It must be made new for the reader. The poem's fiction should represent the stories of our lives, compressed, polished, sculpted for the tongue. That's what I hope for as a reader of poetry. And, much more so than in a novel, I expect the language of each story to delight me, however much the subject might appall.

The subject matter doesn't matter. And the only criterion of less value than subject matter in determining the quality of a poem is message. If the writer wanted to push a message, he would write an essay or buy an ad. A poem is the product of a poet's need to speak and the audience's need to hear, not the need to speak or hear something. I don't mean that what the poem says is of no importance; what the poem says is second only to how it is said. But what is said is so conditioned by how that a poet who slights the how will find it almost impossible to write well. If we had no other evidence of the irrelevance of message, the popularity of rock lyrics would do.

Nor is the poetry always an escape into beauty. Poets have as much trouble facing the surrealities of the "real world" as anyone. That shows in this group of poems, which are concerned more with the "real" world than with the world of soul, the home, the

chapel, the faith. Few of the poems I read in SUNSTONE are as concerned with politics, economics, warfare, commerce, science, technology or social injustice; those which are usually approach their subjects indirectly.

"The last speaker will give the interpretation of tongues" approaches this unexplored world by looking into the mind of one whose only world is the "real" world. "The last speaker . . ." is also the last of a sequence of six poems, *Requiem for a Town*, about the death of a small town in Utah.* The sequence takes the form of the transcript of a funeral service for the town. "The last speaker. . ." is itself a requiem for one townsman, Howell Tuttle. Howell's father, Arthur, insists on opening the casket to see his son's red hair; the speaker opens Howell's brain and, like an archaeologist with the Dead Sea Scrolls, or papyri from Egyptian tombs, unfolds his innermost thoughts.

There is no dignity in Howell's life, no great thought, no great love. In the holy of holies there is no vision of God, no dance of the flaming tongue of testimony, no greatness. But there is also none of the mundane life Howell led: visions of pies, of "deer standing among cedar trees," of "the bull mounting the cow"—not even women. There are glyphs, but not hieroglyphs, no hidden meanings (compare this poem with Mark Solomon's "Two Poems in Hieroglyphs" in the last article). Just the picture of "water and willows / shade of trees . . . clouds drifting / doing nothing,

* Three of the others have been published. The five (with publication notes) are: I, "announcements;" II, "The Opening Hymn will be Praise to the Man," (published in SUNSTONE, vol. 3, no. 3, March/April 1978, pp. 18-23); III, "The First Speaker will Justify the Ways of God to Man" (published as "The Rabbit Drive" in *Dialogue*, vol. XV, no. 1, Spring 1982, pp. 164-168); IV, "The Next Speaker Will Treat The Subject Of The Godhead;" V, "The Next Speaker Will Expound the Scripture" (published as Scripture Lesson" in *Dialogue*, vol. VI, nos. 3 and 4, Autumn-Winter 1971).

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nothing at all". The speaker fills out the picture, with Howell as one of the chips off of the final stanza "carried away from willows . . . far, far, far to the sea," having no more premonition than a wood chip of the flash-flood of history that carries him off to die in Belgium. He seems a nonentity, a man without a personality. Yet Sandberg, in anatomizing him, comes up against the mystery of the soul: "who can read your brain, Howell Tuttle, to speak your words?" His environment has imprinted itself most deeply in Howell's mind; its meaning to him remains a mystery.

In that sense, you could call "The last speaker . . ." a religious poem. But Sandberg places his religious imagery firmly in the natural world (anyone who has harvested grain will recognize the accuracy of "barley beards on the neck and grain dust in the nose and . . . the taste of the black spittle when there is smut in the grain"). That final vision is bucolic, pastoral—what one might expect to find in the mind of a sheep. It reminds us, who have moved so far from the animal warmth of the farm, so far into civilization, of what Christ means when he calls us his sheep—of the peace and safety he offers.

Sandberg preaches no gospel, but the details of the poem speak. A line like "The BARs barked stark god-damns" does more than report (BAR is an acronym for Browning Automatic Rifle, made by a company founded by the first Mormon gunsmith of any repute). The likening of this funeral to those of ancient Egypt, and of this interpretation of tongues to archeological study, place the town firmly in the world it should have left. It died in a natural world, one red in fang and claw.

The next two poems are about that world. The fangs are in Sybil Johnston's "The Nest," the story of a woman water-skiing into a nest of snakes: cottonmouths, or copperheads. By the time she is pulled out, the snakes have made her into a parody of a Medusa. The story is told without one unnecessary word, leaving to the imagination only that the snakes are venomous (implied in the immediacy of her "bleeding the water black"). The title give the poem a sinister twist: it becomes one of those infant snakes, angling its fangs in the mind, memorable because it is concise, horrifying because it is so matter-of-fact. That memorability is one sign of a good poem. (Also of good advertising, much of which nowadays is as carefully built as a good poem.)

Nature shows its claws in "The Coyote," a poem no more merciful than Johnston's, less formal than "The Nest," yet shaped in its own way. Its shape reminds me of one of the cliff-tops that coyotes inhabit in the cartoons, the top pillar of wind-carved sandstone, a steep slope of capstone undercut at the edge to a sheer drop.

But this coyote is not as cute as a cartoon coyote. Nor as remote. It gluts on kittens, "lair[s] in canyons / Overlooked by houses," (That use of "lair" as a verb is a right surprise in this poem, a successful innovation.) And it insinuates its wildness into these manicured yards as "seducer of pedigreed bitches." The houses' "wide windows yearn / For far meadows of lights," where, presumably, sheep may safely graze—but overlook the coyote slinking "among the tams and marigolds." In its details, no world could be closer to ours.

There is the same kind of sinister view of the world in "By the River," but in Sillitoe's poem the sinister element is more definitely human. The title calls to mind the 137th Psalm:

1. By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.
2. We hanged our harps upon the willows in the midst thereof.
3. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

The rivers of Babylon have become more numerous to us, now, than the Tigris and Euphrates of this psalm. This particular river seems, from the white water and the pines of the first two stanzas, to be in the mountains. The last stanza, with its geese and pale sky, sets the time as one of transition, autumn or possibly early spring. These three stanzas record private moments, meaning what the images mean to the reader more than what any shared experience would mean.

The other stanzas draw heavily on shared experience, what you know, what you have done, what you have read, from the New Testament to Nixon's memoirs; on knowing the stories told in books: Lazarus raised from the tomb, Nixon thrust down to defeat, Joan of Arc burned at the stake. These references to history prepare the way for the analogy of stanza 6, the heart of the poem—a comparison of the life of plural wives to that of zeks in the gulag. The source of the comparison, which includes Hitler's extermination camps and the bombing of a black church in Birmingham, appears to be literary: apparently the "outraged prose" of one of the women of "Brigham's Lion House." The comparison is not flattering to Brigham, despite the fact that his prisoners can "shut the doors of an upper room and plot for hours over cooling soup." (And if the upper room and soup suggest the Last Supper to you, the poem works.) The stanza ends with a plea for, as it were, ignorance: "My traditions are as brittle as chalk" is offered as the reason for not hearing again some detail of the comparison.

You may find that comparison extreme—but it is the intensity of the emotion that carries the poem, not the rationality of its rhetoric. It testifies to feelings so intense that they have burned images into the speaker's memory in the heightened detail one associates with hallucination: "your hand turning as you speak, cells flaking from it like dust." Yet Sillitoe has the poem firmly under control. Beyond its picture of bodily decay (with "cells" once again suggesting prisons), this image connects with others of hands: in the third stanza, Jesus grasping Lazarus and hauling him out of the grave; in the second stanza, the hand of the same "you" in a gesture of love, and in the fifth, Joan's hand in a similar gesture, comforting a dying soldier.

It is Joan's memory of that scene which breaks her resistance to pain, her stoic refusal to hear the mob. For the speaker, the memory of this other hand in "that narrow triangle of window light" acts, in a like manner, as a catalyst of rage, threatening to break those brittle traditions. But the poem goes on into another tradition, into the healing power of the natural world where the

gliding shadows of migrating geese “dust my hands, my hair.” The poem returns to the river, to the earth. It is the song required of the captive, the lament offered to “they that wasted us.” “By the River” sings of the human factor in history, in life, in faith, finding that it corrupts what should be pure.

This world corrupted by its people is also the world of Bela Petsco’s poem. He presents it in terms of relations between men and women. The poem asserts that the apothegm with which it ends, “women love, men lie,” is a universal of human experience. At first, the four stanzas which locate the saying in history seem arbitrary. That’s one of the points of the poem: look anywhere in history and you find this truth. The poem is structured by a series of progressions. Look at two of them: The first is the historical, moving from the oldest represented civilization (Egyptian) to the newest (American). The second sequence is a sequence of immediacy, moving from the fine privacy of an inscription in a tomb to the crude immediacy of graffiti “lipsticked on a toilet wall.” The poem’s message is hardly new. The poem, however, lives not by its message but by the care with which Petsco writes, in the history he constructs for this maxim, and the detail by which he vivifies its avatars.

The topic of relations between men and women carries into John Schouten’s “Coming Home in the Evening.” To be sure, nature figures strongly in the poem as “an uneasy breeze” hissing away through the grass, as lightning “stealing the light from the trees.” But it is lightning without thunder, wind without a howl, a brew without a storm. Nature is one part of the world of this poem, and the entire world is sinister.

The speaker never gets home. The poem is on his coming home, and sparked by the lit drapes and dark car he imagines the arrival, his wife comfortable and domestic, himself agitated and protective. Protective, for into the disquieting natural world outside the house the man-made world intrudes, as if the train of his thought had materialized far down the valley. The effect is almost supernatural: the train becomes a sound of its boxcars, rumbling away like dreams, the dreams of a dreamer stirred by alarm and slowly surfacing; fades as the warning of the horn fades. The outbound train is usually a symbol for new possibilities, and its departure a melancholy sign of stasis, as if nothing will change. In this poem, it is as if the possibilities are not hopeful: the speaker will hear their “fading for both of us,” accepting this intrusion into sleep, protecting his wife. In this world, rather than fitting into nature, man intrudes. The result, for the speaker, is that our civilization has soured nature.

Such pseudo-sociological analysis as I have suggested for the last three poems does not work with all poems. Of course not. Nor does any other reading for message. It is often the fate of the message in poetry to be trite, when it’s there at all. I find no discernable message in “Sparta Butte Lookout,” for example. The idea that a work of literature “would carry a message” is moralistic. The expectation arises from our guilt at loving to read (and write) such useless trash as poetry. What message does the toothpaste in a tube of Crest carry? (Yeah, yeah, some message about our culture’s stress on appearance. The medium is the

message.) Poetry has its uses, as does toothpaste.

We expect poems to carry a message because their medium is composite: sounds made by the human mouth, paired with the meaning those sounds carry. It is the association of meaning with sound in human speech that leads us, as readers, to expect messages. You might go to hear a performance of Beethoven’s Ninth symphony because you wanted to hear the sweet sentiments of Schiller’s “Ode to Joy.” There’s not much chance you’d go to hear Varese’s “Density 21.5” because you expected it to tell you something about platinum, or that the work was commissioned by flautist Georges Barrere for his new platinum flute. But when you read a poem, you expect it to mean something. And usually, because the poet is using words, you are not disappointed.

“Sparta Butte Lookout” has the texture of a private joke. What, for example, are the four gods? Are they air, earth, fire, and water, as exemplified in the poem by wind, earth, lightning and creeks? The poem is not written to answer that question. More to the point, it is not written to ask it. Man is virtually absent from the poem. There is just an observer, one with a fine view of the natural world to go with his sense of humor, set as he is in a lookout across from an afternoon storm.

But because the number twelve has religious significance for me, I can’t help finding in this small joke a note of irony: lightning splits the four gods of the world into “twelve Oxen who thunder away,” as if, spooked, they had bolted from the font balanced on their backs. If it seems that I am reaching a little in associating the twelve oxen with those of our temple fonts, I can only plead “nolo contendere.” Poetry is the art of association, of impression. If I project myself into the Sparta Butte Lookout, observing the scene of the poem and interpreting what is seen in light of my own beliefs, *that* tells me the poem works. It draws me in, like a well-made puzzle. Even if I begin to read the poem for a message that I know rationally is not there, I can recognize that the poem is there.

That we receive a new world, patterned after the one we used to live in, is the gift of fiction. Like any other activity in the real world, reading changes that world. A well read poem becomes a part of the decor of our lives, a part of our speech. The decorum with which the poet creates and sustains the world of the poem invites us to enter it, to take it into us, to give ourselves to it, to make it ours. The logical extension of this process is fantasy, the creation of a world radically different from ours (but similar in the branches and foliage). That is also the logical next step for this discussion.

The final article in this series is one such poem (with a brief introduction), Orson Scott Card’s *Prentice Alvin and the No-Good Plow*. Since any fantasy is the product of private musing, it shares some of the characteristics of the poems in the first of these articles; as an allegory (though not a “hideous and intolerable allegory”) it has affinities with the poems in the second; as a narrative, it shares the concerns of the poems in this article. But as a fantasy, its primary concern is to present a world for your habitations, a new world. Come back for it.

*The last speaker will give the interpretation of
tongues*

-by Karl Sandberg

When they brought you back

Howell Tuttle

From Bastogne

Where you fell

(your hands were cold

the BAR's barked stark god-damns

the gray wind of winter

that Belgium day

ran aslant the earth)

Arthur would not let them bury you

Until he had opened the sealed casket.

By the red hair he knew it was you, he said

At the funeral in the meetinghouse

before they buried you in the cemetery beneath the pines

did they speak your words?

brain and the withered papyrii with

the glyphs

to inscribe the Book of the Dead

for the soul's journey

The depository of the carnal belly

legs, eyes, tongue

and the fleshy nose

the brain?

For nothing that a man will ever do

is lost but is registered in some

extension of the brain

in

glyphs of

pies

in the fall, when the Tutttles

butchered a pig

every day was pie until

the lard was gone, and

Deer standing among the cedar trees

What do they mean?

Deer with their noses in the air, ready to run

Cattle, the bull mounting the cow

What fine tweezers I must have

to unroll the crumbling scrolls,

and here are

Threshing machines and chaff blowing away

a picture for barley beards

on the neck and grain dust in

the nose and for the taste of

the black spittle

when there is smut in the grain,

A man on horseback

the smell of the horse sweat

on the saddle blanket

the smell recorded

in my brain

beside the glyph for woman

(you were married five days

before you left, though your

wife went with others after

you were gone)

What carried you to Bastogne?

Nothing in any scroll of Ethiopia

the name of Mussolini,

the Okies and Arkies

Nothing of the Reichstag fire or the Sudetenland,

of Nanking,

The gathering flood.

And here in the place reserved for the

mysterium tremendum

Where in Pascal was inscribed

the ethereal fire of God

And in Lucretius the vision of the atoms' dance.

Here nothing but a simple glyph:

water and willows

shade of trees

water and willows

grass in afternoon sun

the bank of the river

where the waters run still

clouds drifting

doing nothing, nothing at all.

Who can read your brain, Howell Tuttle,
to speak your words?
The spring knows nothing of the stream
nor the stream of the river
Chips eddy around the willows
where the waters run still
Chips caught by the tug of the river
And carried away from willows and cottonwood trees,
through rapids and tributaries
Far, far, far to the sea.

The Nest

-by Sibyl Johnston

The infant snakes angled fangs in her flesh,
like thick writhing hair,
when we pulled her, skis clattering, from the nest
bleeding the water black.

The Coyote

-by Penny Allen

Enemy of sheep
Who would believe
You lair in canyons
Overlooked by houses
Whose wide windows yearn
For far meadows of lights?
You slink among the tams and marigolds
Glutting on garbage and stray kittens
Seducer of pedigreed bitches.

By the River

-by Linda Sillitoe

i.
A few reeds across white rippled water
and mirror a few reeds in white rippling water.

ii.
Is it a river or the wind in the pines?
Your hand lifts the back of my head
and my fingers knot the shoulder of your

flannel shirt. What is that noise now
the wind or a river?

iii.

From the window of a speeding train
red sky and low flat limbs crossing
each other's trunks. And Jesus
reaches deep into the river to drag
up Lazarus, drowned friend,
his feet in Charon's boat.

iv.

Nixon tracked through the printed page
asterisks and all, what made you
worth my sore throat screaming back
at the lying black and white screen?
Watching you squirm in and out of it
like a worm in my throat, a shady uncle.

v.

Joan felt the flames snatch at her hem
as her toes raged to their bones.
But she held her eyes to the green tops
of trees and was silent. See how the
trees burn, burn leaf and bone with a noise
like the forest battle. See how they burn
and the noise and taunts battle her ears.
The mob with pebble eyes and fishy mouths
can't make her yell. But in her mind's
clearing she bends across a soldier,
hand supporting his neck. His lips twist
a three days' beard. His hand flat on her
face in his last second gives her
to the trees and she screams as she burns.

vi.

I have been here before, zeks,
whose snowed-on dark lines sigh
through my dreams in cadence
with your author's outraged prose.
Here in Bergen-Belsen and Birmingham
come home to Brigham's Lion House
where women shut the doors of an upper
room and plot for hours over cooling soup.

I remember that narrow triangle
of window light and your hand
turning as you speak, cells flaking
from it like dust, like days.
Don't tell me again, not again;
my traditions are as brittle as chalk.

vii.

A line of geese with outflung wings soars a pale sky.
Their shadows glide the river. My feet print the earth
by the river. Their shadows dust my hair, my hands.

-by Bela Petsco

Carved in the soft-stone of a tomb
belonging to one Sen-mut, the Scribe
in the old necropolis
near Karnak;

painted on a small, blue vase
brought from the floor of the sea
from a ship which sank
sometime during the dynasty of Sung;

written with tall, thin letters
in a Puritan diary
carried across the ocean;

written in lipstick on a toilet wall
in the IRT Subway station
at 59th Street, Lexington Avenue—
downtown side:

women love,
men lie.

Coming Home in the Evening

-by John W. Schouten

Lightning rings the valley
lighting empty haylofts, stealing
the light from the trees,
and after each flash I listen
for thunder.
It doesn't come, except

as an afterthought.
An uneasy breeze dusts
over the road, hisses
away through the grass and then . . .
the house, the light
behind the drapes, the car
dark in the drive.
You'll be on the couch,
feet curled beneath you,
a book in your lap or some
piece of handiwork. . .
a train on the outbound track,
there'll be others in the night.
You'll sleep through them
but I'll hear for both of us:
horns fading, boxcars rumbling away
like dreams.

Sparta Butte Lookout

-by Rob Hollis Miller

lightning divides
this afternoon
divides the sky
as Wind divides
Earth from Sky
as Expanse
divides
Creeks from Thunderheads
as lightning
splits four Gods
into twelve Oxen
who thunder away

Does Our Charity Begin and End At Home?

THE XENOPHOBIC MORMON

By *M. Barker*

Soviet and Mormon societies have much in common. They both involve authoritarian systems with extensive programs of education and socialization to promote the values of the institution (the Communist party and the Mormon Church, respectively) at all levels of the community. In both cases, these values involve doctrinal tenets, ritual and symbolism, and require a high degree of participation within the system by all its members. The two are highly secretive in terms of access to and dissemination of historical and ideological documents and allow little, if any, observation into the central decision-making process of the central hierarchy. Without disclosing debate, they present themselves externally as a unified group.

I do not mean to suggest that there are not important differences between the two, for in the most significant ways they differ on both means and ends. Yet they share a particular paradox which allows for a more acute comparison—a rescue/recluse dilemma. Both ideologies contain an action clause which creates a sense of mission within the community: to save the outside world from the injustice of capitalism for the Soviet, or from the wickedness of the natural man for the Mormon. Such a mission implies contact, involvement and circulation in the outside society in order to educate, persuade and convert; yet both the Soviet and Mormon societies suffer from xenophobia (fear of the outside community); thus both societies remain secluded and insulate themselves from outside influences. Rescue implies going outside oneself, while reclusion implies drawing inward.

I realize that the inclination toward seclusion is much stronger in large Mormon communities. In areas where Mormons are few, it may be weak or non-existent. Perhaps the tendency does not exist outside of Utah or the Western region. I am also aware that many Mormons defy this inclination and freely associate within

and without the Mormon culture. Nevertheless, such a tendency does exist and is worth discussion.

The Soviet society holds the outside world at bay and views foreigners with suspicion due to both their historical experience and ideological tenets. The Russian nation has experienced a long history of foreign invasion and domination including the Mongol conquest under Genghis Khan, partial occupation by Poland and China, and more recent invasions by Napoleonic France and Nazi Germany (with whom they had previously signed a non-aggression pact).

Marxist-Leninist ideology incites suspicion of the capitalist in particular, describing him as a parasite who lives off the suppression and exploitation of the working class and uses the government to aid him in that end. It is largely the capitalist system to which aggression and war are attributed. With the demise of the capitalist order and the spread of socialism, the world may evolve into communism in its fullest sense and thereby experience peace and harmony.

The Mormon form of xenophobia is also in part a product of the Mormon historical experience including the Haun's Mill massacre, the assassination of Joseph and Hyrum Smith, the Mormon extermination order in Missouri, mob violence which led to the migration west, the disenfranchisement of Mormon property by the national government and the intrusion of federal troops into Utah. However, both structural and doctrinal internal factors may have a greater impact on Mormon seclusion than the historical experience, and make it difficult to overcome the tendency. It is the purpose of this paper to discuss the factors which contribute to the isolationist tendency, the consequences for Mormon society and a possible alternative.

In my home in Salt Lake City, people often speak of the many cultures and countercultures in the community. A broad distinction is often made between Mormons and those labeled by Morm-

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ons as "non-members" or "Gentiles." I became aware of the extent of the separation between the two as I looked around my neighborhood and tried to identify the families that lives on our street. Without fail, I was able to name all the Mormon families (which are many); and yet I only knew one non-Mormon family, whose name I could not readily recall. Similarly, when a Mormon family recently moved into our neighborhood, we took over dinner and quickly became acquainted. However, a non-Mormon single man moved in next door some months ago, and I have yet to meet him; and so I realize that my own family, including myself, has not totally overcome Mormon seclusiveness. We are not alone, however; often when I am with others driving home on their street I have asked "Who lives there?" and received the reply, "I don't know, but they're not members." A friend of mine and I have gone so far as to identify typically Mormon restaurants or social gathering places in Salt Lake, and those less frequented by Mormons.

Given the structural framework of the Church, it is natural for Mormons to associate together. Mormonism is more than just a value system. It is a way of life, a communal religion which one cannot fully practice alone. Instead one must participate with the group, which involves a large time commitment. Participation includes weekly church attendance and the accompanying meetings which according to one's church assignment, may include monthly home teaching and visiting teaching, regular temple attendance, quarterly welfare assignments, board meetings, occasional firesides, service projects and ward parties. It encompasses both the spiritual and social life of the Mormon, including ward basketball and summer camps for the youth, Relief Society luncheons and homemaking projects, high priests and elders quorum parties. It is natural that Mormons should feel a sense of family within the group and that close friendships should develop.

The many social and spiritual activities and commitments that foster a sense of community for Mormons, however, often leave non-Mormons out. Because participation in the Church is so pervasive, Mormons have little incentive to go outside of the Church for social contact.

Just as there are communal requirements which bring Mormons together, there are also forbidden social practices which may pose obstacles for Mormons outside their own circles. Three of

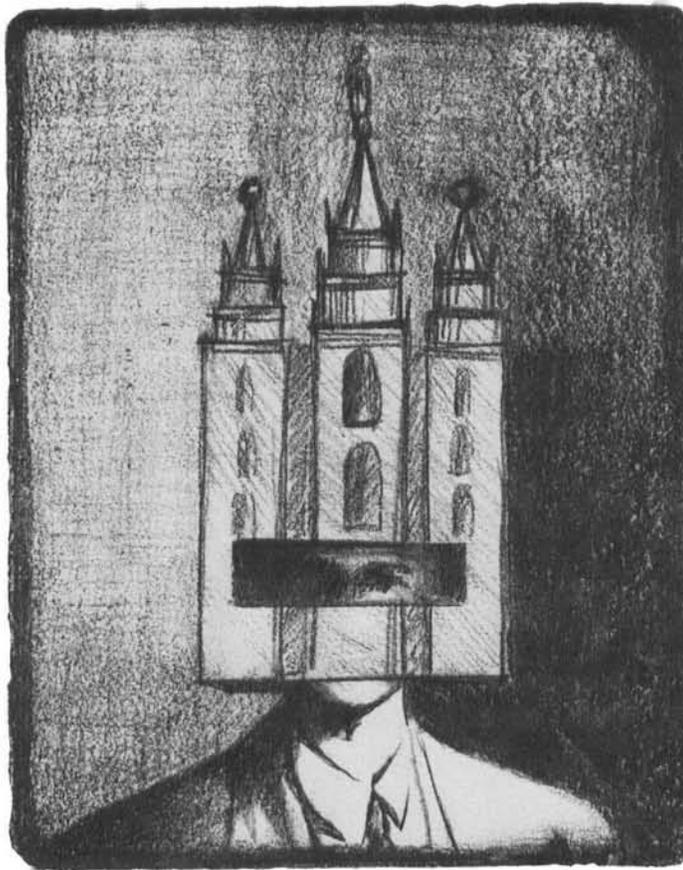
the most common may be the Word of Wisdom (prohibition of coffee, tea, cigarettes and alcoholic beverages) the proscription of sexual activity outside marriage, and social activities which may take place on Sunday. Although these values are not unique to Mormons, they may come between Mormons and others in their social lives. This problem may be more acute for the young, especially in dating situations.

Youth poses a unique problem in Mormon social life. Parents are often concerned that their children cultivate friendships which will bolster their faith, especially in the formative years. Sensitive to the influence of peer group pressure, they may encourage their children to keep their associations within the Mormon community. The emphasis on temple marriage often leads Mormon youth to restrict dating to partners who are active in the Church. The Church encourages such practices through the programs of the Young Men and Young Women Organizations, Young Adults, Young Special Interest groups and student wards. In their book *America's Saints*, authors Robert Gottlieb and Peter Wiley claim that this integral system was deliberately created to keep Mormons from the "influence of the outside world" (p. 53), since the Saints "remain and want to remain a people apart" (p. 32).

Along with the social practices forbidden to Mormons is Paul's injunction to "abstain from all appearance of evil" (I Thess. 5:33). It is thought that Paul may have been concerned that weaker members of the new faith would falter as they observed other members doing such things as buying meat from the pagan temples under the assumption that they had participated in the activities within the temple walls. The purchasing of meat from the temple would not have been considered a transgression, but the appearance of having transgressed was perhaps deemed unwise. In a contemporary setting it may be interpreted to mean that one should avoid bars, clubs, certain parties or other environments and circumstances in which it may appear that one is partici-

pating in activities considered taboo by Mormon standards despite the accuracy of such inferences. Implicit and explicit appeals of this nature are frequent in Church manuals and tend towards further isolation of Mormon society.

The strong missionary fervor of Mormonism encourages members to associate with non-members, but only on Mormon terms.



The extensive member-missionary programs center on bringing the non-member onto Mormon ground. These programs include inviting a non-Mormon to a family home evening, ward party, special fireside, or Temple Square. Mormons are actively challenged to identify and pursue friendship with non-Mormons for the purpose of converting them (a deceiving, superficial and potentially harmful program) and within the missionary committee of the ward, activities are designed around the interests of a targeted non-Mormon in order to gain his interest.

More disturbing, however, is the biased way in which Mormons often view non-Mormons. A subtle prejudice which may develop towards the non-member through the failure to separate one's judgments of actions from judgments of individuals. Analysis of a popular phrase in Mormonism best exemplifies this idea. The phrase "Be in the world but not of the world," faces the reality that Mormons must coexist with other groups, but cautions that they need not compromise Mormon codes of behavior. The definition of what constitutes "the world" however, is left rather vague. A recent Relief Society class defined behavior as dishonesty, adultery, fornication, smoking, drinking, and drug abuse as being "of the world." Others frown upon those whose appearance is not considered standard. The problem arises as one moves from judging special actions and appearances as being "of the world," and applies those judgments to specific individuals. While certain actions may be considered worldly, it does not necessarily follow that those who participate in such actions are to be labelled as worldly. Life is too complex for such simple distinctions, and yet too often Mormons become caught up in them. They may quickly judge one whose habits or behavior does not conform to the Mormons code without taking into account the values with which he or she was reared, the insights gained from his or her own experience in life, or the obscurity of many Mormon standards. Instead, they assume that the background training and experience of all people are equal. This is not uncommon among members of the Church itself who have different perceptions of orthodoxy. They may neglect to observe whether a person has fostered values not dependent upon a specific type of religious instruction for their development, if he lives by truth as he has come to understand it. I am reminded of Saul who persecuted early Christians in the belief that he was serving God. His intentions were sincere, but his understanding was not complete.

Mormons tend to stress externals; BYU's dress code is a prime example, measuring spirituality by the length of one's hair, the design of one's slacks, and a clean shave. I often wonder if we are portraying the image we desire, whether we can look past a cigarette, levi's and long hair to what a person thinks and feels. It is a common trap to fall into, given that appearances have become so important in our society and make it so easy to categorize individual persons. The prophet Samuel was susceptible to the deception of appearances on one occasion, when the Lord informed him that "The Lord does not see as man see, men judge by appearance, but the Lord judges by the heart." (1 Samuel 16:7)

The biases and prejudices which sometimes appear in Mormon society are often fostered by Mormon doctrine itself (or more precisely, what is believed to be Mormon doctrine). Of the many sources I encountered for support of my argument, I have selected writings of Brigham Young, Joseph Fielding Smith, and Bruce R. McConkie because they are the most illustrative. In Elder McConkie's book *Mormon Doctrine*, he makes a disturbing connection between spirituality, race and blood:

Racial degeneration, resulting in differences in appearance and spiritual aptitude, has arisen since the fall. . . . If we had a full and true history of all races and nations, we would know the origins of all their distinctive characteristics. . . . The race and nation in which men are born in this world is a direct result of their pre-existent life (McConkie, *Mormon Doctrine*, 2nd edition, p. 616).

In this passage, Elder McConkie establishes that racial groups have different capacities for spirituality, which may be attributed to genetics (as will be more evident in the following passages) and is directly related to previous behavior. It is unfortunate that he uses the term aptitude, implying that there are limits to one's spiritual capacity rather than the notion that one's capacity may expand to unlimited heights. Elder McConkie goes on to say:

. . . the Lord sends to earth in the lineage of Jacob those spirits who in pre-existence developed an especial talent for spirituality and for recognizing truth. . . .

Since much of Israel has been scattered among the Gentile nations, it follows that millions of people have mixed blood, blood that is part Israel and part Gentile. The more of the blood of Israel that an individual has, the easier it is for him to believe the message of salvation. . . . (*Mormon Doctrine*, p. 81).

These passages reiterate the tie between spirituality and genetics to the systematic calculation that it is not just whether or not one has the proper blood, but how much and in what ratio. I begin to wonder how much of this blood I have and whether I can blame intermarriage of my ancestors for my present doubts and failings.

President Joseph Fielding Smith, quoting President Young, connects the righteousness of the Prophet Joseph Smith with the purity of his blood:

His descent from Joseph that was sold in Egypt was direct, and the blood was pure in him. this is why the Lord chose him and we are pure when this blood-stain from Ephraim comes down pure (*Doctrines of Salvation*, III, 248).

To make it clear that these passages are to be interpreted literally and not symbolically. I quote:

But if someone whose blood was wholly of Gentile lineage were converted, he would be adopted into the lineage of Abraham and Jacob and become of the house of Israel (Abraham 2:9-11).

That this adoption involves a literal change in the converts blood was plainly taught by the prophet (*Mormon Doctrine*,

p. 357).

This idea is reiterated by President Smith as he poses the question, "Is the lineage of Ephraim traced through blood relationship, or is it traced by the believing class?" to which he answers in favor of the former (*Doctrine of Salvation*, III, p. 247). In the question, however, he seems to acknowledge that there may be a difference between the believing class and the blood relationship which would seem to contradict the former statements.

I am moved from being disturbed to appalled as conclusions are drawn from such analysis. According to Elder McConkie:

...[I]n a broad general sense, caste systems have their root and origin in the gospel itself, and when they operate according to the divine decree, the resulting restrictions and segregation are right and proper and have approval of the Lord (*Mormon Doctrine*, p. 107, 114 2nd ed.).

While acknowledging that "God is no respecter of persons," Elder McConkie contradicts himself by stating:

...Deity in his infinite wisdom, to carry out his inscrutable purposes, has a caste system of his own, a system of segregation of races and peoples (*Mormon Doctrine*, p. 108, 114, 2nd ed.)

Other passages point to the superiority of the Anglo-Saxon race as being "the sons of Ephraim," who not only are of the House of Israel, but are the heirs of the birthright (Widtsoe, *Discourses of Brigham Young*, p. 437). Members of the Church claim to belong to the House of Israel, largely through the same birthright lineage (*Doctrines of Salvation*, pp. 248-249).

From these citations we can deduce that: 1) a connection is made between blood, genes and spirituality; 2) one's capacity for spirituality and ability to discern truth is largely determined by the percentage of the blood of Israel in one's veins; 3) some races are more spiritual than others, with the strong implication that they are superior; 4) those of the Anglo-Saxon race have a greater quantity of the blood of Israel; 5) Joseph Smith was chosen because his blood was pure; 6) one's position in this world (encompassing the notion of blood and race) hinges on one's performance in the pre-mortal life and is according to God's "caste system;" 7) Mormons are among the highest caste, given that they are of the House of Israel and largely of the birthright lineage.

Prejudices such as these often become more pervasive in Mormon culture and may bias one's view of the non-Mormon. If a Mormon believes that he has been blessed with the birthright lineage of Ephraim, and if he believes it is because he excelled in the pre-mortal life, he may think the opposite of his non-Mormon associate. If he believes that spirituality is in any way connected with one's blood, and that evidence of the blood of Israel is one who can discern truth, he may conclude that his non-Mormon associate may not have much of the blood of Israel, given that he has not discerned the truth of the gospel (evidenced by his lack of membership in the Church) and hence must not be as spiritual

as his Mormon counterpart. He may, therefore, deny or fail to seek out his companionship.

Analysis of this type has the frightening ring of Hitler's National Socialism, which also connected physiological characteristics (blood in particular) with intrinsic spiritual qualities. Hitler deduced from this notion that the Aryan race was superior both physically and spiritually, while other races (those of Jewish background, in particular) were considered degenerate, in varying degrees, in both categories.

Despite the title of Elder McConkie's book, I do not believe such speculation is Mormon doctrine. I consider myself in good company. John the Baptist, in mocking the Pharisees and Sadducees for such notions, claimed that God could raise children of Israel from the stones (Matt. 3:9). On one occasion, Brigham Young states:

God has created of one blood all the nations and kingdoms of men that dwell upon the face of all the earth...whatever their color, customs or religion...the blood of all is from the same element (*Discourses of Brigham Young*, p. 57).

Although it is apparent that we are all in varying stages in our spiritual growth, and while it does not appear unreasonable that we may have been placed in situations in this life according to our talents and needs, it does not follow that the two are connected in any distinguishable pattern. Nor do I see spirituality as being constant, the underlying assumption of such arguments; rather it fluctuates over time. Furthermore, if I were going to speculate and I considered a Mormon upbringing an immense advantage in gaining spirituality, I would most likely conclude that the weaker spirits need the blessing most.

If there is anything to be made of Old Testament allusions to tribal designations and the House of Israel, I would be more inclined to interpret such passages as either the symbolic speech of a God who attempts to relate to man according to his ability to understand within his cultural framework, or the inculcation of folk notions into scripture over time. I do not think it appropriate to lift such passages out of their cultural context and would therefore take into account the writer's environment, along with its values and traditions, as he tried to interpret spiritual messages. I would apply the same criteria to Joseph Smith given that such romantic notions were prevalent in the nineteenth century.

Perhaps if the concept of tribe and race has any significance outside of the ancient cultural context and beyond mere symbolism, it may apply to specific roles or division of labor in the preparation for the return of the Savior, rather than spiritual adeptness and though in specific instances it is recorded that there were prophets who were called, due to their obedience, before they were born, this does not justify a generalization that the rest of us have been categorized according to any "caste system" due to pre-mortal merits.

There are scriptures, however, which may also foster a biased view of the non-Mormon. Among them are Christ's affirmation that "my sheep shall hear my voice" (John 10:27) and the parable

of the sower found in Matthew, chapter 13. These passages may lead one to believe that if a person as been exposed to the Church and yet failed to respond, that they are not the "sheep of the fold" and perhaps have "rocky" or "shallow" spiritual ground, unsuitable for the gospel seed. If this perception exists, it may contribute to the tendency of Mormon society to remain secluded.

Four fallacies are evident in interpretation of this kind: 1) such beliefs rest on a narrow interpretation of what constitutes distinguishing or responding to the voice of Christ. Rather than focussing on those who accept the particulars of Mormondom, a broad definition may encompass all who live by the moral teachings of Christ and others; 2) the tendency to connect knowledge with spirituality, assuming that there is a positive correlation between membership in the Mormon Church (with the accompanying knowledge of the gospel) and character development or internalization of values and their emergence in actions; 3) it involves a simplification of the conversion process which is illuminated through consideration of men like Elder B.H. Roberts, prominent Mormon theologian and scholar, who, nevertheless, struggled throughout his life to remain faithful given his doubts; 4) it assumes a static view of spirituality which labels others as believers or non-believers without accounting for growth over time or its changing nature.

Nevertheless, such biases are prevalent. Recently I heard two remarks which illustrate this prejudice made publicly in a Church meeting. The first instance involved a councilor in a stake presidency addressing a student ward sacrament meeting. He was discussing the importance of choosing the proper associates and related that when he returned home from his mission he had informed his former friends that he could no longer associate with them as they had not been living by the standards of the Church.

In a Sunday School class, while discussing the topic of friendships and associations outside of the Church, one member of the group stated that it is wise to associate with the "best" or the "cream of the crop," given that Christ had surrounded Himself with "spiritual giants."

Non-Mormons also feel the prejudice. As one young couple commented, "You try to get acquainted and they ask what ward or stake you belong to. You don't know and the conversation drops off and gets real superficial after that."

There are advantages, however, to keeping within Mormon social circles. One need not worry about leading others astray, as was Paul's concern, or of possibly encountering unnecessary temptations. It also may serve as a safeguard of one's reputation. As one associates in social settings that do not conform to Mormon standards. The risk is present that others will assume one also participates in activities which violate those standards. I have been concerned as I have heard through the grapevine about how wild I have become. Despite such safeguards, disadvantages exist which outweigh the possible advantages. Such action may distance one from the larger society and thus lose the benefit of others' insight and experience, association, challenges and criticisms. The Church reputation suffers as it is often misunderstood and perceived as being self-righteous, superficial, rigid and

anti-intellectual, which is not in the interest of a missionary church.

I would suggest instead, that the greatest benefit comes when one expands one's ideas and reduces limitations to outside associations. This may involve an attitudinal as well as a behavioral adjustment. It calls for a non-condescending posture and the ability to view others as individuals with unique life experiences which may add insight to one's own world view, rather than through institutional lenses that categorize large groups for function purposes, but which may be superficial and inappropriate on an interpersonal level. It involves more than mere tolerance, which retains an air of superiority, and instead moves toward appreciation of others and what they may contribute.

In practical terms, it would involve interacting freely in society and a willingness to relate to non-Mormons on what may be seen as their terms; attending parties and other recreational environments that may not conform to Mormon standards without having to compromise oneself.

A biblical model of integration of this type may be found in examining the life of Christ, who was often criticized for his willingness to interact with a wide range of social groups including ecclesiastical leaders (Pharisees and Sadducees) conservative political figures (Nicodemus of the Sanhedrin), publicans or tax collectors (despised as being agents of an imperial government and of which the Apostle Matthew was one); women, (regarded as second class citizens); Gentiles (such as the centurion mentioned in Matthew, chapter 8); the rich, such as Joseph of Arimathea; and those judged to be sinners.

It is not obvious that His sole intent in such social relations was for instruction. While obviously a primary factor, given His spiritual role, Christ also attended weddings, parties, dinners and had the reputation among some as being "a glutton and a drinker, a friend of tax-gathers and sinners" (Matt. 11:19). Instead of requiring the people to be present at the temple or come to surrounding hillsides to enjoy His company, He instead mingled in their social circles.

It is the diversity of interaction of this type which allows for an enlarged circle of friends and the free exchange of ideas for mutual benefit. There are theological advantages of exposure to a variety of thought. According to John Stuart Mill, unchallenged beliefs become rote dogma whereas by subjection to criticism, they are further defined and strengthened. Mill also stated that when ideas conflict, it is most likely the case that both contain partial truth and therefore, much may be gained through their interaction. (*On Liberty*)

Mormons need not suffer from xenophobia. Though they have been subjected to intense persecution in the past, they do not differ from many other groups in this respect. While the Church may demand a large time commitment, it may also be worthwhile to spend the time and energy to enlarge one's social circles beyond Mormon boundaries. Finally, despite both subtle and salient prejudices within Mormon society, as one broadens one's associations, it may be evident that previous categories and beliefs about others are inaccurate and rewarding friendships may develop.

ISSUES OF INTIMACY

SEXUAL SEGREGATION

by Marybeth Raynes

DURING A RECENT visit from our home teachers, we came upon a topic that has interested me in the days since and I would like to share some of our discussion with you. One of these men coordinates outdoor camping and survival trips for various LDS and non-LDS youth groups. Over several years, he has noticed some significant differences between Mormon and non-Mormon girls and boys in the ways they act around each other in both play and work activities.

As background to his observations, he explained that the Church requires all youth groups to be segregated by sex on outings or trips, and that strongly discourages co-educational trips. When such outings are allowed, young men and women are discouraged from running a river on the same raft, snowmobiling on the same machines, etc. For corroborating evidence, he suggested that I pull out a number of old *New Eras* and scan the photographs of teens hiking, camping and bicycling. Editorial policy allows no photos of co-ed groups.

On the other hand, non-LDS organizations often allow co-ed groups as a matter of course. For example, the Boy Scouts of America have converted all of their Explorer posts (for youths over 14) to co-ed groups. However, the Church has decided that all posts under Mormon sponsorship will remain limited to boys only.

In my friend's experience (secular and religious) groups have generally been well organized, well chaperoned and relatively accident free. Additionally, he has observed no more sexual interaction on trips with non-LDS groups than with LDS groups.

He has, however, noted some striking differ-

ences. The non-LDS youths usually interact very cooperatively and naturally, sharing status positions and work tasks fairly evenly between the two sexes. This interaction does not seem to be characterized by much sexual flirtation or games. On the other hand, LDS groups typically divide tasks between the sexes. Young men and women seem to cooperate less easily across gender boundaries. Moreover, he feels that the social interaction between the young women and men is much less mature, with a lot of overt sexual flirting and games, combined with pre-adolescent pranks. In all, he seems to think that the rules set up by the Church do not appreciably affect sexual interaction; however, they may limit important social development between young people in the Church and hinder their later adult interaction.

My friend's observations may be his alone, and they may not be true in other locations or with other groups. But if his views are nearly correct, or are replicated in other areas of the Church, his statements and their implications deserve notice.

One implication is quite ironic. The policy that the sexes must be segregated only underscores the belief that all male-female relationships are basically sexual, not spiritual or social. Although I am sure that the intent of the policy to segregate men and women is to de-emphasize sexuality, in fact it highlights sex all the more. Regular social interaction such as a service project, tracking membership charts, planning a ward dinner or conducting a meeting become sexual not only because they are generally assigned only to one sex or the other, but because there are explicit prohibitions to doing such activities between the sexes alone.

A premise of danger and difference underscores many male-female relations in the Church, whether as teens or adults. And when sex is perceived as dangerous or unpredictable, all forms of interactions between women and men must be limited in prescribed ways.

I do not deny for a minute that sexual attraction and behavior can occur in non-sexual settings, such as working on an activities project. But my sense is that most active Church people are well enough socialized to handle it, enjoy it even. For the few who become sexually involved in Church settings, the chances are good that they could also have become involved in secular interaction. For the greater majority whose control is skillfully managed, the premise that their sexuality is unpredictable, maybe even evil, influences a significant part of their social lives.

It is possible of course to make the "problem" of sex worse by trying to solve it through separation. An example is provided by Harold Christensen's research over the last three decades on the sexual attitudes and behavior of college students in Utah and at two non-LDS locations. He found that when LDS youth with strong rules about sexual behavior step outside of those rules they enter foreign, uncharted territory, and often experience what he terms a "backlash" effect. That is, they often catapult into more extreme forms of the previously prohibited behavior, such as promiscuity. Church attendance may also significantly decrease. These youths may also experience more guilt for smaller transgressions (such as intense kissing) than non-LDS students. In a personal conversation with Mr. Christensen, I conjectured that similar findings would be true for adults beyond college age. He agreed. These people tend to feel that "if I'm lost, I might as well do everything." So they do. Not everyone does, of course, but many people have considerable difficulty regaining a sense of self-worth and defining their relationship to the Church.

Some would see this pattern as proof that sex is wild and unpredictable. "The Church is right," they say. "If you don't control sex rigidly, it gets out of control." I see this as a case of self-fulfilling prophecy rather than God-inspired prophecy. If you regard sex as dangerous, you will feel chronic anxiety about sex. But people who believe sex is manageable learn the skills of managing their emotions, and the confidence to explore joyfully within prescribed limits.

In addition to sexual interaction, segregation

may inhibit the development of facets of relationships between the sexes. Cooperative social skills between men and women may not be learned. Relationships which develop with rigid rules about sex role interaction have a hard time developing spontaneous richness in other areas. Each sex becomes defined as the "opposite" sex, rather than the "other" sex. The differences outweigh the similarities, and some people perceive the other sex almost as another species. How many times have you heard that women are more spiritual and men are more carnal?

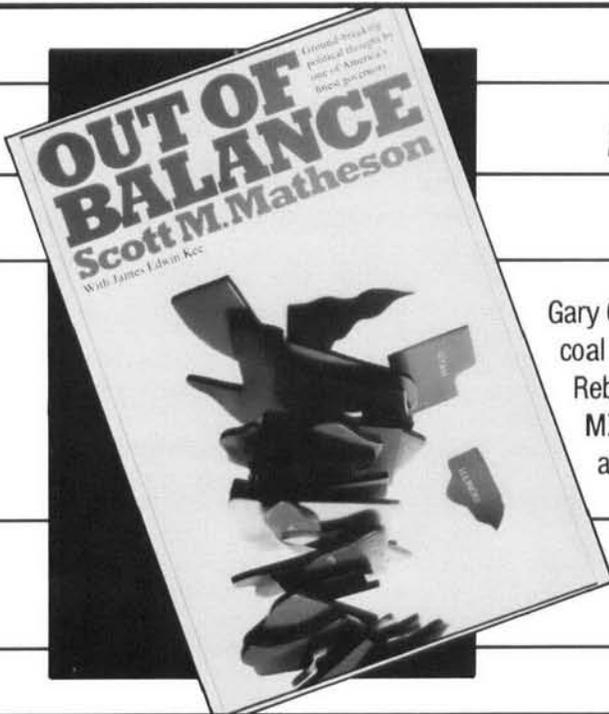
I notice these polarized qualities of interaction around me continuously. A woman who is talking quite easily with me about some recent event changes her tone of voice when a mutual male friend walks into Sunday School and sits down next to us. In equally demanding tasks, such as organizing a ward dinner or a welfare farm project, women are more likely to be praised in sacrament meeting the following Sunday for their time and effort, and men for their skill, wisdom and guidance.

But the most important effect of the rules about sexual segregation may be that women and men never learn to become friends. Friendly, yes. But trusting, sharing friends, no. In my experience, cross-sex friendships are rare in Mormon culture. This lack of friendship can affect many areas of life, including marriage. Since the two sexes are raised in separate gender cultures, many marriage partners have few common activities or joint interests. As a woman friend confided to me, "It simply doesn't occur to my husband to include me as a friend. He thinks of me for sex, for mothering, for couples activities, but for games and the good times of friendship? He doesn't think of it!" Good, deep friendships generally occur between people who see each other as alike and safe. When we emphasize what is different and dangerous about the other sex, we lose points of sharing in every area and stage of our lives, including marriage.

These examples are not meant to suggest that Mormon society is more limited or immature than some other varieties of American

culture, religious or secular. Nor are they meant to imply that there are no differences between women and men, sexually or socially. There are important differences, but I hold that the greater areas of commonality are rich fields for friendship and love. My examples are only meant to point out possible areas of growth.

We need to grow into adult friendships in every area of life. We have essentially generalized children's patterns of parallel play into sex and social interaction. We have a lot of richness to claim by developing new premises, new habits of adult cooperative work and play. I have learned many lessons about relaxed social intercourse between adults in the professional world as I have watched friends in the workplace handle sexual issues and mixed social interaction as equals. Others who have shared their experiences of these friendships with me have usually reported some delightful discoveries. Most of these new insights underscore the awareness that we are more alike than different, and that life is much richer when we share our work, our talk, and our play without always feeling that something may go wrong.



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MORMON FATHERHOOD: CAN I REALLY SUCCEED?

by Eric Barton

I REMEMBER WELL my oldest son's first day of school. The event stands out so well because I had purposely planned it to be ostentatious, as it represented an occasion as memorable for me as I believed it was for him. I had taken the day off from work purchased two rolls of color film to record him dressing in the new clothes, eating breakfast, etc. By the time he finally entered the bus I had finished off the film—over fifty exposures in three hours.

However compulsive they appeared, my actions represented much more than excessive parental dotting. As my son left on the bus that day, I felt overwhelmingly proud because my wife and I had prepared him against the "ways of the world." We had read him the children's version of the Book of Mormon so often the page were worn through. We had coached him on what to expect in class. In general, we believed he was about as well prepared to resist drugs, sex, or profanity as a five year old could possibly be. We documented his first day out in the world to record the auspicious occasion when Mormon ideals and our effectiveness in teaching them went on trial. I knew we would win.

At the end of the first week I talked briefly with my son, looking for a report from the front line on just how successful I had been in preparing him. He said little until I finished the interrogation. At that point he queried "Do you know the F word?"

My thoughts bore out my compulsive nature as I said to myself: *He's ruined. How can we ever afford a private school?*

During the first month he mastered a variety of obscene gestures and catalogued swear words by their first letter. This process was perfected by constant rehearsal at the dinner table and was shown with pride by the boy to visiting relatives. His quick start in reading is probably due more to exposure to such words than to the picture book we had purchased. If there was a saving element during this dreary time, which usually found me sulking, it was that he understood little of the words' meaning.

I frequently puzzled over what had happened during these early months. The only

choice we had was to ignore him and hope his actions would disappear. And after a short time they did. But the concern began to haunt me that a time might well come when one of the children would choose to embrace such aberrant behavior with full understanding of its significance. My constant companion became the question: "How can I ensure that my children will accept and live the Gospel?" Mormonism is replete with scriptural and contemporary reminders of the great responsibility parents have to raise their children righteously. But it doesn't stop there. The consequences of failing are also described to a degree which leaves no room for partial success. President McKay's observation that "no success compensates for failure in the home" has left me with the feeling that the consequences of failure are so great, Mormon parenthood should not be attempted; at least it ought to be accompanied with a warning to "enter at your own risk."

During the April 1986 General Conference, President Benson seemed to speak to my concerns. He stated that regular study from the Book of Mormon with our families each day would ensure family spirituality and direct each member toward an adherence to long-term gospel living. For so long I had felt incapable of fulfilling my responsibilities that these words brought me relief and comfort. It seemed I had found my weapon against future filial reprisal. And it also seemed to be something realistic for the family. Isaiah and the olive trees might prove a little rough to explain, but there are so many action-oriented wars I was fairly certain the kids could do it.

As the conference talks continued, I listened more closely. For the first time in my life I took notes and resolved to list the various duties of fatherhood that, according to the speakers, would ensure happy homes, spirituality, etc. It seemed these people were telling me that in my domestic life, I could have it all. The directions were there. I merely had to follow them. I became convinced I could actually be successful in all areas of parenting, that the only possible reason for a wayward child in my family would be my failure to carry out the counsel I had received.

Shortly after that conference I completed the following detailed list of the various admonitions:

- 1) Family Night every Monday, one hour preparation time with children on Sunday.
- 2) Read scriptures nightly for 10-15 minutes with children.
- 3) Personal scripture reading daily—15-30 minutes.
- 4) Morning family prayer.
- 5) Morning personal prayer.
- 6) Nightly family prayer.
- 7) Nightly personal prayer with each child.
- 8) Nightly prayer with wife.
- 9) Nightly personal prayer.
- 10) Daily exercise—30-50 minutes.
- 11) Weekly date with wife.
- 12) Weekly interviews with each family member—30 minutes each.
- 13) Daily journal writing.
- 14) Help children with personal journals—daily.
- 15) Weekly family activity.
- 16) Visit family, friends, sick each Sunday.
- 17) Home teach monthly.
- 18) Make informal visits 2-3 times monthly to home teaching families.
- 19) Build food storage.
- 20) Attend temple monthly.
- 21) Increase professional competence through one night course per quarter.
- 22) Watch children while wife attends night school to complete degree and ensure family financial security.
- 23) Establish missionary fund for each boy.
- 24) Help boys in finding work to fund their missionary bank accounts.

At this point in making the list I could no longer even theorize how I could do it all. I had become so depressed I could hardly contemplate a successfully completed family night lesson. All the positive, energetic enthusiasm left immediately as I surrendered to the knowledge that I couldn't pull it off.

Each time I realize I cannot accommodate my list I feel guilt. I constantly try to reconcile my belief that these items are divinely inspired with the fact that I can barely do two or three or them adequately. And I live with the feeling that I am not doing all for my children that I should. In the worst of times I have felt I was the wrong "Father in Zion." During the darkest times when I have felt least able, I have even wondered what consequences quitting would have on the family ten or fifteen years from now.

Six months have passed since we implemented President Benson's suggestion. I still don't have a guarantee. I don't believe one exists. There is, however, an atmosphere of greater calm in our home than in the past. We still disagree and argue in our family. But each child seems to show a greater commitment to live the gospel, considering their social development and their exposure to harder pressures of youth. And, perhaps most amazing to me—children of five, seven, or ten enjoy reading verbs unusually conjugated and names which are difficult to pronounce. For me personally, I have been without guilt and learned to stop making lists.

SEVENTIES QUORUMS: 1835-1986

by Richard D. Ouellette

IN THE 4 October 1986 priesthood session of General Conference, President Ezra Taft Benson announced that “the seventies quorums in the stakes of the Church are to be discontinued...” Yet at one time, seventies were the largest body of priesthood in the Church. The following historical overview may help to put the changing status of the seventies in perspective.

On 28 February 1835 Joseph Smith organized the First Quorum of Seventy. A revelation to the Prophet one month later stated that this First Quorum was equal in authority to the Twelve Apostles (D&C 107:26) and, under the direction of the Twelve, to regulate the affairs of the Church in all nations (vs. 34). Within this First Quorum were seven presidents, who could choose other quorums of seventy besides the one to which they belonged, if they were necessary (vs. 96). The seventies had a responsibility to preach the gospel (vs. 25). According to the revelation (D&C 107:25-28, 34) and the teachings of Joseph, the seventies had an apostolic calling: they were “Apostles and special witnesses to the nations” and had all the authority and keys necessary to ordain local Church leadership. In contrast to the elders quorums, which were to be standing ministers and to “preside over the churches from time to time,” (D&C 124:140).

During his lifetime, Joseph Smith organized three and one-half quorums of seventy. All were under the leadership of the seven presidents, usually call the First Council of Seventy.

In the pre-Utah period the seventies participated in various activities for the benefit of the general Church. They led 529 people 870 miles from Kirtland, Ohio, to Far West, Missouri, helped construct the Nauvoo temple, Seventies Hall and Council Hall, and for a time conducted the temple

work. Seventies constituted one-third of the Mormon Battalion and one-half of the original pioneer company that entered the Salt Lake Valley.

The seventies were also productive as missionaries. They aided the Twelve Apostles on their highly successful mission to England and filled one-third to one-half of all mission calls during this early period.

Shortly after the murder of Joseph Smith, the seventies were expanded over a sixteen month period to thirty-five quorums and became the largest body of priesthood in the Church. Members of the First Council of Seventy were sustained as General Authorities. The other sixty-three members of the First Quorum were divided into nine groups of seven to be presidents for quorums two through ten. Additional quorums chose presidents from their own ranks.

Unlike recent practice, a man remained a member of his original quorum as long as he was a seventy. Thus, when the Saints settled various parts of Utah, these quorums became completely scattered. Since seventies were traveling ministers (D&C 107:97) and not regarded as part of the ward or stake organization, they were on their own; church leaders made little effort to organize them. Eventually “mass” quorum meetings began; local gatherings of seventies who belonged to different quorums but lived in the same community.

During the first ten years in Utah only six new quorums were organized, new seventies were usually assigned to one of the existing quorums. In 1857 sixteen quorums were organized probably as a result of the Mormon

Reformation. From then until 1876, about one quorum a year was organized, with seventies constituting about two-thirds of the missionary force.

In the 1877 priesthood reformation many seventies were ordained high priests. A halt was ordered to any new ordinations and for the next seven years the percentage of missionaries who were seventies dropped to fifty-three.

Theoretically, seventies quorums were to train future missionaries, so they were encouraged to study all areas of knowledge to understand foreign cultures and ideas. Study classes, lectures, and schools were held. However, men usually were ordained seventies only after receiving a mission call.

The 1880's brought needed reorganization to the seventies and some limitations on their independent status. In 1880, seventies were temporarily reorganized along stake lines in 1880 with ward and stake seventies presidents called. However the original quorums were not dissolved. Beginning in 1881, prospective missionaries who were previously chosen solely by the ward seventies president now needed also a bishop's endorsement before a nomination was sent to the First Council of Seventy. In October 1882 John Taylor received a revelation which instructed him to organize the seventies. Subsequently, the First Presidency and the First Council of Seventy worked out a plan which was approved by the Lord in revelation on 14 April 1883. Seventies quorums were relocated geographically throughout the stakes and seventies were urged to join the nearest quorum. The existing quorums were filled, followed by the creation of twenty-five new quorums for an 1888 total of 101.

These efforts achieved the primary goal—more missionaries. Almost twice as many seventies served missions after the 1883 reorganization as in the pre-1877 years. The number of missionaries who were seventies increased to a high of ninety-two percent in 1900. Seventies were unquestionably the missionary force of the Church.

Despite the success there were still unresolved organizational problems. Since the 1877 reorganization, the auxiliary and ward programs influenced members greater than priesthood quorums did. The seventies did more as ward members than as a quorum. At the turn of the century as society became increasingly pluralistic, Church leaders took steps to fortify the Church. One step was the “New Priesthood Movement,” in which priesthood quorums

were strengthened by giving bishops and stake presidents more control over them. The seventies led the way in many changes.

First, in 1907 all seventies began using a systematized course of study. The course was successful enough that all priesthood groups began using regulated lessons in 1909, and that led to the adoption in 1914 of one uniform study program for all Melchizedek priesthood. Second, the seventies discontinued holding Monday evening priesthood meetings and increased quorum activity by holding Sunday morning meetings. About six years later, this schedule was used by the entire Church. Third, in 1909 mission calls for seventies became entirely the responsibility of the bishops. Fourth, in 1911 the Granite Stake president created the first stake mission. This idea spread until it became a church-wide program in 1936, with seventies doing most of the work. While these innovations brought the seventies quorums increased activity and purpose at home, the missionary force consisted of fewer and fewer seventies.

By 1905 the percentage of foreign missionaries who were seventies dropped from ninety-two to twenty-seven. Seventies were ministering at home and elders were traveling missionaries. Although this role reversal caused uncomfortable ambiguity for the seventies, there were several reasons why it was happening.

1. While it would have been easy to ordain missionaries seventies, that caused problems after their missions when their leadership skills were never used because they could not return to the elders quorum where they were most needed.

2. Nevertheless, seventies could be called to serve in auxiliary and Sunday School programs. However, oftentimes they acted aloof due to the "seventy apostles" teaching, with its aura of exclusivity. Their usefulness was also limited because they were not completely part of the stake organization.

3. After some discussion, in 1901 the general authorities decided that an elder had all authority necessary to preach the gospel and therefore did not need to be ordained as a seventy.

4. Since seventies at this time were usually middle-aged, many had responsibilities that made it difficult to leave home. At an earlier time this would not have been an obstacle, but the practice of going on missions destitute rarely occurred in the twentieth century. Besides, many seventies were already sup-

porting children on missions. Functionally, Joseph's concept of traveling "seventy apostles" was not in operation.

Aware that many seventies could not fulfill their calling, the General Authorities instructed stake presidents in 1907 to ordain only probable missionaries as seventies. Once their missions were over they were to be recommended to be ordained as high priests. In 1915 new ordinations of seventies were temporarily forbidden and mission calls to seventies were only given to those who had never served a mission.

Disputes had erupted from the very beginning in the 1830's as to who had more authority, seventies or high priests? Ideally, their authority was the same but their respective appointments and callings were different. As "apostles," some claimed that the seventies could do at least as much as high priests. Functionally, however, it was not so clear. Beginning in the 1890's the idea of the high priests' superiority gradually gained acceptance and was generally believed by the 1930's. The concept of seventies being apostles faded away since they were no longer allowed to organize bishoprics and other leadership as they were once able to do; only high priests could do so. As a result, assistants to the Twelve Apostles in 1941 and regional representatives in 1967 were added to the growing church hierarchy and played a role the seventies could have filled at one time. This was in spite of the scriptural injunction for the Twelve to call upon the seventies for assistance "instead of any others" (D&C 107:38). Perhaps because of this, steps were taken to strengthen the General Authority Seventies. In 1961 members of the First Council of Seventy were ordained high priests to give them the authority to organize local leadership; ironically in the previous century they had been able to do this as seventies. In 1975, after 130 years of dormancy, the First Quorum of Seventy was reorganized. But for the stake and ward seventies no strengthening formula was given. They continued to have no unique function.

During the past eighty years there have been periods where General Authorities expressed new hope that seventies would once again become the missionary force of the Church. Around 1935 there was talk of this nature which never came to full realization, although from 1938 to 1941 seventies did constitute about twenty-seven percent of the missionary force. During World War II more women were called as missionaries than seventies and this trend continued to the present.

On the local level, seventy and stake mission organizations often overlapped. For instance, in 1936 stake mission presidents and missionaries were usually chosen from among the seventies. In the 1960's three members of the seventies quorum formed stake mission presidencies. In 1974, entire stake seventies quorum presidencies comprised the stake mission presidency and quorums were named after their stakes instead of receiving a number.

The stakes were given control of the local seventies, leaving the First Council of Seventy without any direct supervision of them. In 1936 the First Council supervised seventies work in collaboration with stake presidents. One year later Stake Melchizedek Priesthood Committees were added to the supervisory function. Finally, in 1952 a General Missionary Committee consisting of some member of the First Council and other General Authorities took command of all missionary work.

Since the New Priesthood Movement, seventies' work has undergone little change. Stake missionary work is their main responsibility. Besides this, they have supported foreign missionaries financially. Seventies have taught fellow members how to share the gospel, home taught inactive and part-member families, fellowshipped investigators and recent converts and distributed millions of copies of the Book of Mormon. Clearly their contribution has been important to the building up the Church. With regularity articles appeared detailing what the local seventies' responsibilities were and reminding them that their work was important. Yet, there seemed to linger a feeling of an unfulfilled prophetic calling and an uncomfortable ambiguity about its unique mission. This, of course, was not entirely their fault. Seemingly no job they did could not be done by elders, high priests and women. Resulting in the question: Why do they exist at all? Especially since D&C 107:96 indicated that stake seventies are optional anyway. The text of the First Presidency's statement discontinuing stake seventies quorums says this action is for "...the needs of the growth of the Church..." Today, the remaining First Quorum of Seventy more fully approaches the chartering revelation: their General Authority status provides them with an apostolic aura and they do travel continually under the direction of the Twelve regulating the Church. Thus the words of Elder S. Dilworth Young, a senior president of the First Council of Seventy, on 5 October 1968 are true today: "Each President of the Church has used the seventy as he felt inspired for his day."

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REVIEWS

TEMPERING JUSTICE WITH MERCY

THE TRIAL

by Lindsey P. Dew

Deseret Book, 1984, 237 pp.

Reviewed by Edward L. Kimball

The subject of constitutional rights in criminal procedure and of legal ethics are mature ones for an LDS novel. In *The Trial* they are handled in the context of an engaging story. The book is a short one, easily read in one evening. It should hold the reader's interest because the writing is generally good, with a fast pace, witty dialogue, interesting characters, intriguing issues, and unexpected plot turns.

The book opens with the court appointment of John Lindsey, an attorney who is also a Mormon bishop in a fictional Utah town, to represent a murderer. The story centers not on who committed the crime, but on the lawyer's struggle to give his guilty client the procedural rights guaranteed by the law. In the process, Lindsey must wrestle with his own and others' distaste for the fact that, because essential evidence of guilt was obtained by abusive police conduct, the legal system might end up setting a coldly calculating psychopathic killer free, perhaps to kill again.

For the most part the characters are believable. Bishop Lindsey, who tells his own story, is a good man and a capable lawyer who fumbles a bit in dealing with a difficult situation. But on the whole lawyers come off rather

badly, with significant flaws of character or judgement: for example, the prosecutor proceeds with a weak case out of political motivation and barely resists the temptation to present perjured testimony. The out-of-town lawyer for the co-defendant is skillful, but bossy and insensitive and prepared to let his client commit perjury. Though the judge is said to be fair in the courtroom, she is egotistical, plays favorites outside the courtroom, and acts out of concern for how the case may effect her career ambitions. And when people in the community scorn Lindsey for representing a guilty client, other lawyers are slow to come to his support.

Not only lawyers look bad. Two of three medical people are guilty of conscious malpractice, the psychiatrist and reporters are unprofessional, a realtor rationalizes perjury in "a good cause," one of the police is a "redneck" liar, and most townspeople are petty.

From all this one might expect the book to have a negative feel, but it does not, because, while the author rightly shows that even basically honorable people sometimes rationalize and bend the rules, he also portrays these fallible people as capable of change. They can learn, they can apologize, they can forgive.

People and situations are portrayed as mixtures of good and bad. I would quarrel only with the proportions. While the people are not real, they are realistic. The same can be said of the Mormon environment portrayed in the

story. Mormons will recognize what goes on as based on real experience, where people's spiritual lives entwine with their daily problems.

The story manages to include, at least in passing, a variety of significant social issues—obedience to unlawful orders, police harassment of hippies, racial stereotyping, internment of Japanese in World War II "relocation centers," the danger of jumping to conclusions, the effect desired outcome can have in memory, lying for a good cause. The presence of these issues adds a feeling of depth.

The author still struggles a bit with style. Assuming the reader's familiarity with Mormon culture makes the book seem a bit parochial. Passages about law have a slightly preachy tone and explanation of constitutional rights sounds textbookish. Lawyers no doubt sometimes talk that way, but it makes torpid reading. While many authors use too little dialogue, this book errs in the other direction. Since the book is written as the protagonist's narrative, dialogue ought to be used only when it furthers the story. The author also overuses the device of quoting one person's explanation to another when direct exposition would work better.

Of the many questions about lawyer ethics posed in the book, the major one is whether a conscientious lawyer can represent a person he knows to be guilty with the same vigor he would display in representing an innocent person. Everyone knows the orthodox answer, but nothing gives laymen more trouble. People have difficulty accepting that the criminal defense lawyer plays a special role, deliberately divorced from direct responsibility for the outcome of a particular case. The system we rely on leaves decision in the hands of the judge and jury, recognizing that if defense counsel tries to be both advocate and decision maker by concerning himself with guilt or innocence, he will prove ineffective in both roles.

Can a lawyer decline appointment to represent a criminal defendant because of his distaste for the case? Lindsey would like to decline, but feels obligated to accept the appointment. A lawyer should not decline simply because the defense will be repugnant or personally costly, but only if, for some reason, he is incapable of giving good representation.

What should a criminal defense lawyer do if his client insists on testifying and committing perjury? The rule varies, but the present rule in Utah, where the story takes place, seems to be that a lawyer is not *obliged* to do any thing, though he is *free* to tell the court what is happening at the point his client begins to commit perjury. Traditionally the lawyer avoids becom-

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ing personally involved in the perjury by letting his client testify without the guidance of counsel's questions and by avoiding any reliance on the client's perjured testimony when he argues the case to the jury. In *The Trial* Lindsey tells his client, "If you try lying to the court. . . I'll stop the proceedings, demand to be excused from the case, and leave you high and dry." While Lindsey could properly ask the court, in private, to relieve him of representing the client, in all likelihood the court would require him to continue, rather than have the trial disrupted.

A new set of ethical rules proposed by the American Bar Association is under consideration by several states and the most debated provision deals with this issue. In the version likely to be adopted very soon in Utah a lawyer would *not be permitted* to reveal the client's intent to commit a crime unless it involves "substantial bodily harm," and perjury obviously does not. However, the lawyer's refusal to present or use the perjured testimony would signal to anyone knowledgeable what is afoot. In a 1986 decision the United States Supreme Court concluded that a defendant is not deprived of his constitutional right to counsel if his attorney threatens to withdraw if the client insists on perjuring himself. The justices suggested that the attorney had acted in the only proper way.

May a lawyer successively represent co-defendants? Lindsey accepts representation of his client after having previously, though briefly, represented his co-defendant. Under the circumstances he clearly should not do so because of their potentially conflicting interests. When he raises the issue with the judge, and the judge wrongly brushes his concern aside, Lindsey goes ahead without protest.

Must or may a defense attorney who knows the whereabouts of a murder weapon give that information to the police or prosecutor before the trial? The answer is no. So long as the lawyer has not in some way interfered with the ability of police to find the weapon, he must not tell the police where it is. Lindsey barely resists the temptation to notify the police where the murderer hid the gun. After the trial is over Lindsey does disclose the gun's whereabouts to the police, to prevent its being found by children who might hurt themselves, and that would be proper, unless the weapon when found might lead to another charge against the client, such as illegal possession of a firearm or commission of a different murder.

The story poses interesting non-ethical questions, too. Can the court properly order police and others who have knowledge of a crime not to talk about it until trial, so as to avoid pre-

judicial pre-trial publicity? The judge in *The Trial* issues such a "gag order." Even if a court can control the acts of lawyers, as officers of the court, it is doubtful that the court can control prospective witnesses. In 1984 the Utah Supreme Court held that a judge can prevent newspapers and television stations from reporting *during* the trial a defendant's alleged connection with the Mafia. But the court seemed to reject such an order regulating pre-trial publicity, saying that the problem can be dealt with by excusing jurors who are aware of the publicity.

Can reporters be excluded from a hearing on the suppression of evidence, as they are in the book? The United States Supreme Court said yes, in order to avoid publicity about evidence that has been suppressed, but that seems inconsistent with the Utah decision.

The story illustrates accurately that a prosecutor often discloses more information about his case than he is required to, that improper questioning of witnesses frequently goes by without objection, that the exclusionary rule does not apply to a prosecution for perjury which was committed during a suppression hearing, and that the parole board in deciding when to release a prisoner sometimes considers crimes for which the prisoner was not convicted.

On matters of law there are a number of bothersome minor flaws. Sometimes the lawyer-bishop protagonist acknowledges his mistakes; when he does not, it is natural to suppose that the mistakes are the author's: for example, that the state pays for judges' office expenses and for indigent defense, that first cousins once removed cannot be married in Utah, that a lawyer can earn substantial money from the county representing poor people in civil cases, that one must take formal exception to an adverse ruling, that the defense argues first at the close of the case, that a nurse who assists in surgery has no legal liability to a patient for failing to report clear surgical malpractice, that a defendant has the burden of persuading the jury of his insanity defense. As to the last, in 1982, when the fictional trial occurs, the state had to persuade the jury beyond a reasonable doubt that the defendant was sane. Incidentally, in 1983, after the attempt on President Reagan's life, the Utah legislature, along with other states, largely abolished the traditional insanity defense.

In contrast, the law connected with the murder trial itself, which is the heart of the book, is more accurate.

There are a few factual problems. The most troubling one is that the prosecutor, even though he is upset that the defendant is about to avoid a murder conviction on a "technicality," does not

even think about charging the defendant with several serious crimes that he committed in an escape attempt.

One of the book's main themes is the effect of "the exclusionary rule," under which evidence obtained in violation of a defendant's constitutional rights may frequently not be used against him at trial. Though the book pays lip service to the rule's function in deterring police misconduct and thus protecting citizens indirectly from police oppression, there is much greater stress on the rule's allowing guilty persons to go free on technicalities. The book illustrates powerfully the rule's capacity to set a brutal murderer free, but the author does not adequately acknowledge that such a result is a real rarity.

How effectively the rule deters police misconduct continues to stir heated debate and the author weighs things against the rule. He cites a 1970 article by Dallin Oaks as proposing an alternative to the rule, but fails to note that Oaks' study concluded: "Despite these weaknesses and disadvantages, the exclusionary rule should not be abolished until there is something to take its place and perform its two essential functions [of deterring police misconduct and providing occasions for the courts to define boundaries of the important constitutional guarantee against unreasonable searches and seizures.]" (Oaks, "Studying the Exclusionary Rule in Search and Seizure," 37 U. Chi. L. Rev. 665, 717-719, 756-757.) His views carry weight with Mormons because of his prominence as legal scholar, president of BYU, state supreme court justice, and (since publication of this book) an apostle. The reader may well not realize from the book the position that Oaks urged and that his position is essentially the law in this country. The present Supreme Court continues to enforce the exclusionary rule because no effective alternative is in place. Those who criticize the exclusionary rule, should go on to make the point that people should work for a creation of an effective alternative control of police misconduct. Any effective alternative will cost money and the fact is that legislatures simply have not been willing to commit substantial public monies to such purposes. Consequently, the rule is likely to continue.

Utah is one of the few states which has tried by statute to limit the exclusionary rule, recently enacting a rule that evidence produced by an illegal search should not be excluded when the violation of rights was not substantial. It remains to be seen how the statute will be interpreted and applied, and whether it will be upheld as constitutional. It has been relied on

in the trial courts only a few times so far and has not been tested in an appellate court. The legislature also established a right to recover money from a policeman's employing agency for any damages caused by illegal searches (with recovery of at least \$100, plus attorney fees, for even a nominal violation) if the violation is negligent. But if the violation is grossly negligent or worse, only the officer is liable, not the agency that employs him. Since officers rarely have much money, the new law adds little new in the way of remedies for police abuses.

Despite *The Trial's* weaknesses, it deserves attention. While telling an engaging story, the author challenges us with some important questions about fair procedures and the lawyer's role in the criminal justice system. At the same time, in a community largely oriented to law-and-order, even a novel should give expression to both sides.

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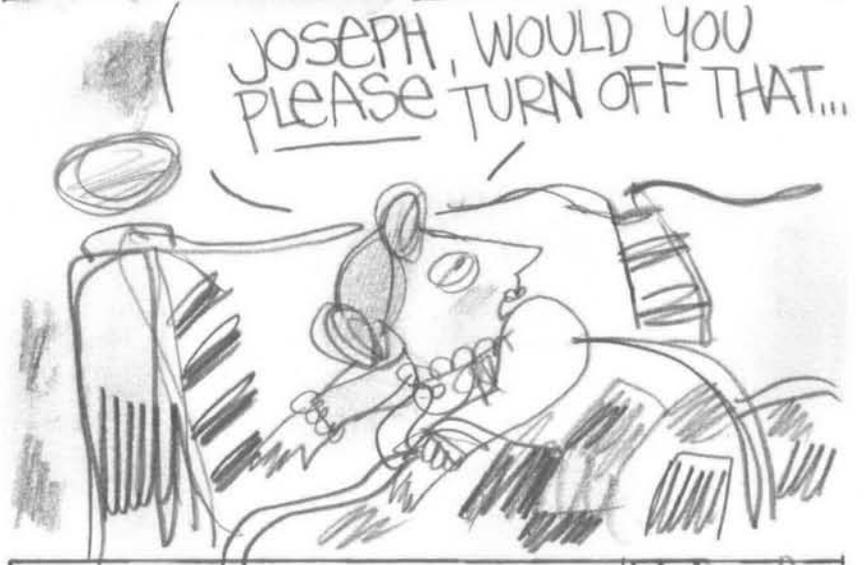
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PURITY OF ESSENCE

THE BACKSLIDER

by Levi Peterson

Signature Books, 1986, \$12.95, 361 pp.

Reviewed by Ron Bitton

MOST FANS of Mormon literature probably first became acquainted with Levi Peterson's works through *The Canyons of Grace*, a collection of short stories which came out in 1982. The quirky, brooding stories in this collection marked the debut of a highly distinctive voice in Mormon letters, and left many readers eager to see what Peterson would come up with next. Well, now they can find out by reading *The Backslider*, Peterson's first novel. The story he tells here is a significant step forward from his earlier short stories, covering some of the same themes in greater richness and detail. It may not be a book for everybody, but if you like this sort of thing then this is the sort of thing you will like a lot.

The eponymous backslider of the title is Frank Windham, a more or less Mormon cowboy working on a ranch outside of Escalante. As the book opens, Frank still regards his religious heritage as a fairly low-key, peripheral affair. He believes in God, and he believes that Joseph Smith was His prophet, but this belief isn't important enough to him to go on a mission or to enter the temple. Nor, in the early chapters of the book, can this belief keep him from pocketing a few dollars in a horse sale, or visiting a roadside tavern with his bunkmates, or fooling around with the boss's daughter. Frank feels bad about these activities, and he knows they are sinful, but somehow he finds himself doing them anyway. Then a horrifying, utterly unexpected tragedy upsets Frank's easygoing life and forces him to reconsider his values and his relationship with God.

Up to this point, *The Backslider* could be an exceptionally well-written but still fairly typical Mormon novel. Didacticism has long been the besetting sin of Mormon fiction, and formulaic plots in which a more or less "worldly" character is brought through tribulation to a strong gospel commitment are all too common. But this is exactly where Peterson shows his originality. When his brother Jeremy is horribly mutilated in a hunting accident, Frank is indeed jolted to a new and more acute awareness of the transience of mortal life and the presence of God. However, this awareness is very different from the world-view of mainstream Mormonism:

It gave him the sweats thinking how God harvested people when and where he pleased. People thought they could earn some credit by being good, by keeping the commandments. They thought they could buy a little more joy and a little more time to live. When it suited him, God dumped them, good and bad, into his mill and ground them into chaff. He hadn't sent an angel to warn Frank, as he had to Laman and Lemuel. He had wasted Jeremy (p. 145).

Frank makes a valiant attempt to satisfy the demands of his stern, perfectionistic, and utterly uncompromising God. He strives obsessively to live the commandments of the Church to the letter. He cuts himself off from his Lutheran girlfriend. He renounces every imaginable physical pleasure, from food to sex, and looks for new ways to mortify his flesh. But still, no matter how hard he tries, he continues to slide back. Frank's personal efforts are not enough to achieve perfection.

In his attempts to appease the requirements of an infinitely demanding God, Frank moves

deeper and deeper into social isolation and a Gnostic hatred of the flesh. He is rescued from this descent by his girlfriend Marianne. Significantly, Marianne is a Lutheran, and she is secure in the certainty that she has been saved, not by any merit she has earned, but by the grace of Jesus. Marianne's trust in grace, and the carnal desires she arouses in Frank, are two significant factors in the final, surprising resolution of his dilemma.

Peterson has dealt with the themes of redemption, grace, and the conflict between love of God and love of the world in his earlier works. In "The Confession of Augustine," arguably the best story in *The Canyons of Grace*, the narrator Fremont Dunham broods on these questions in terms very similar to those Frank Windham uses in *The Backslider*. "Mormons cannot ordinarily admit that moral volition is an illusion," he remarks at one point; and later, he asserts that "if it suits him, He [God] will feed me tragedy on the instant. He will shatter me, like a boy dropping an icicle on the pavement. . . ."

Although these themes and the attitudes behind them seem highly non-Mormon to me, my own experience has been in a corner of Mormon society very remote from the rural Great Basin Mormons that Peterson describes. Certainly they are weighty, important issues, and I suspect that Peterson himself has spent a considerable amount of time grappling with them. It is a mark of his skill as a writer that he can make it seem plausible and even natural for a Jack Mormon cowboy like Frank Windham to struggle with them too. The eventual resolution of Frank's conflict seems equally natural and unforced; moreover, both the problem and its solution are presented in a wholly non-didactic manner.

The didactic overtones in many Mormon novels stem at least in part from misplaced priorities on the part of the authors. All too often, it seems that the characters in a Mormon story are there primarily to exemplify some abstract quality: worldliness, for instance, or unrighteous dominion, or something. Beyond the borders of these traits, the characters tend to fade into nothingness. Fortunately, Peterson is more sophisticated than this. He recognizes that the characters that draw us deepest into a story are those most like real people; that is, they are complex, quirky and unpredictable. They cannot be encompassed within any brief list of qualities.

The major and minor characters in *The Backslider* are one of the book's most attractive features. Frank, his girlfriend Marianne, his brother Jeremy, and Frank's polygamist employer Farley Chittenden are just a few of the intriguing people in this book. Peterson probably drew heavily on his own background in rural Utah when he depicted these people.

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Surprisingly, he seems less successful at creating plausible academic or intellectual characters. Neither Wesley, the owner of the ranch where Frank works, nor the various collegiate types he meets seem particularly convincing. This lack of conviction may be due in part to a certain ambiguity of perspective in *The Backslider*. Peterson tends to leave unresolved the question of whether we are seeing *what* Frank Windham sees or seeing it *as* he sees it. Thus, the awkward, unpersuasive speech patterns of the intellectuals in this book may be an attempt to capture the way pompous intellectuals sound to a guy like Frank Windham. This ambiguity may also explain why it took me nearly fifty pages to place this story in some sort of time-slot. (It takes place in the 1950s.) But problems of this type only crop up occasionally in *The Backslider*, and do little to impede the flow of a powerfully told story.

At times it may be a little too powerful for some readers. When Peterson spoke "in defense of Mormon pornography" at last year's Sunstone Symposium, he rightly criticized Mormon writers for sanitizing their stories by leaving out some of the more carnal, complex, or just plain gross aspects of life. All of those aspects are here, and Peterson's descriptions of calf castrations and the like may be a little too intense for some fastidious souls. Peterson has also made a laudable attempt to describe the sexual side of life in a way that avoids the Bob Guccione-style porn fantasies that tend to dominate erotic writing. Peterson's description of sexual encounters are honest and affecting, but in his attempt to describe sex between real people and not fantasy figures, he tends to focus rather closely on his characters' physical imperfections. Possibly I am overfastidious myself, but the descriptions of knobby noses, protruding bellies, and asymmetrical breasts sometimes reminded me less of Bob Guccione's fantasies than those of Hieronymus Bosch.

After 150 years of existence and growth, Mormonism has yet to produce a Sholom Aleichem or a Gabriel Garcia Marquez to chronicle the lives of its people. It may be an inevitable fact of life that new social and religious movements are less concerned with producing literature than propaganda, and Mormonism has certainly been no exception. But Levi Peterson has shown that he is ready to struggle with the issues of life in a way that denies neither the difficulty of the struggle nor the steadiness of his faith. *The Backslider* is a significant addition to Peterson's own works and to the growing body of quality Mormon literature.

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NEWS

BYU RECEIVES HIGH MARKS IN REACCREDITATION

FOR FOUR days last spring, Brigham Young University again witnessed the on-site investigation of a sixteen member reaccreditation committee from the Commission on Colleges of the Northwest Association of Schools and Colleges. Since 1956, the university has been subject once every ten years to the scrutiny of outside academics to determine if BYU deserves the association of other American universities. For the fourth time in the past thirty years, the commission's verdict was yes.

In preparation for the committee's visit, BYU administrators appointed a seven-person in-house reaccreditation steering committee, headed by vice president Lamond Tullis, "to direct a university self-study and to gather information the North Western Association required."

Generally very complimentary to BYU, the steering committee reported that the university compares favorably in many areas with other big-name U.S. colleges and that, as evidence of a continuing emphasis on quality instruction, the percentage of faculty with Ph.D.s rose 11 percent during the past ten years to 79 percent. They cautioned, however, that "departments can slip into jargon of their practitioners and merely give their students the illusion of knowledge."

The committee also found that because of the school's recent stress on research and publication, some "faculty members believe attention has shifted too much away from teaching," while others are concerned that the school's standards of success have changed and "wonder if it is worthwhile." Committee members also dis-

covered similar concerns among BYU students, who tend to believe that the school "places less emphasis on their being critical, evaluative, and analytical than is the case with other students across the nation."

In fact, some faculty comments on the report expressed fears that today's BYU students, coming from families that are "richer, more conservative, more Republican, more materialistic, more career oriented, less problem oriented, more orthodox, more suburbanized, more grade oriented, less risk taking, less altruistic, and less ambitious" than students of a general age, might be compromising the "stimulating diversity on which educational excellence depends."

Perhaps the most thorny question the committee addressed regarded academic freedom. They reported that many faculty believe they have more academic freedom at BYU than at other institutions where they have taught. The committee admitted that "while there are some public policy, moral, and religious positions that BYU faculty cannot advocate with impunity, there is hardly any subject that cannot be explored, described, evaluated, analyzed, and opened for debate within the class room."

Nevertheless, in a passage that caused a lot of discussion, the committee found that currently BYU administrators are "advised not to publish in *Dialogue: A Journal of Mormon Thought*, or to participate in Sunstone's symposia where they may be viewed as attacking the General Authorities of the university's sustaining church or the foundations of its faith."

Following the release of the self

study, Paul C. Richards, BYU public spokesperson, was quick to point out in an article written by *Salt Lake Tribune* reporter Dawn Tracy that the naming of *Dialogue* and *Sunstone* was merely "one person's interpretation of a generic university policy" prohibiting the president, vice presidents, and deans, not the faculty and staff in general, from making political statements of any type.

"Someone picked up the general policy and applied it in this way, it should have been written better," Richard was quoted as admitting. "It's unfortunate these publications were picked out, it could have been *Time*, *Fortune* or a newspaper in California—if a person is involved in an issue on a side that implied university endorsement, it would not be allowed for high-level administrators."

Given the occasionally heated discussion that followed the steering committee's study's observations and admissions regarding the existence or lack of academic freedom at BYU, some faculty openly wondered if the school would be reaccredited. Their fears proved groundless, however.

Like BYU's own self study, the reaccreditation committee's report lauded BYU's "very able and effective administration, the general respect of the faculty for the administration, exceptionally strong financial support from the Church, extraordinary physical facilities, and continued maximal enroll-

ments," and praised the school for having "progressed in many important ways since the last general site visit."

At the outset of their report, the evaluation committee commented that "while BYU truly functions as a university it, in a manner unique among church-related universities in the United States, is truly a university of the Church and functions closely and strongly in support of the worldwide activities of the Church." They continued that BYU's mission "serves the students, staff, and administration well, that it is being achieved, and that it provides some insights in the discomfort and complaints from a few Mormon and non-Mormon faculty and students who expressed concern about university procedures that were perceived as being arbitrary and unreasonable."

The committee echoed the university's self study by recommending that the school attempt to expand its recruiting policies so as to attract a wider diversity of students and by criticizing the library's use as a "social hall," rather than a "study hall" by students. They observed that "Religious Education at BYU shares the same problems of several other private institutions which try to mix faith and scholarship: religion classes vary widely in content and style with some being a very exciting and challenging learning environment while others more closely resemble Sunday School for college

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credits.”

They also noted that the interpretation of honor and dress codes are “often couched in religious rather than developmental terms. . . in liberal/conservative or religious/secular terms, when these are really not the issues in question.” They consequently recommended that “discussion be undertaken to identify and better understand the common ground between student developmental issues and ecclesiastical concerns.”

Regarding academic freedom, the committee found that in some campus colleges, particularly the social sciences, “a latent but pervasive constraint on academic freedom does lurk.” “The lack of diversity,” committee members explained, “does not create an intellectual environment which fosters controversy, dissent and debate—the essential stuff of a vibrant intellectual climate.” The dilemma confronting the college, according to the committee’s report, is that “to move forward positively to diversify will create issues and

conflicts largely foreign to the institution. Not to move in this direction will condemn the Social Sciences, and the institution, to a status that will fall far short of BYU’s potential.”

In conclusion, the committee predicted that BYU’s “challenge for the future will be to continue the scholarly development of the faculty while continuing to emphasize (and reward) excellent teaching; to remain primarily an undergraduate institution open and accessible to the children of the families whose financial tithes support it; and to define clearly the extent and type of graduate education and research that it believes appropriate.”

Although an interim visit is set for 1991, BYU will not be required to undergo the same kind of thorough examination until the mid-1990’s. What administrators, faculty, and students learned this time around will no doubt affect the university’s direction and the problems it will be confronting during the coming decade.

LOWELL BENNION HONORED AT ROBERTS SOCIETY

“THIS MEETING HAS all the happiness of a funeral and none of the grief,” rejoiced Emma Lou Thyne when the B.H. Roberts Society met recently to discuss “The Triumph of the Spirit: Lowell Bennion.”

According to panel moderator Leonard Arrington, Bennion only reluctantly agreed to attend the event when the idea was presented to him at a Chinese restaurant after he read his fortune cookie: “You will be honored by your friends.” The panel consisted of four of Bennion’s friends who discussed different aspects of his life.

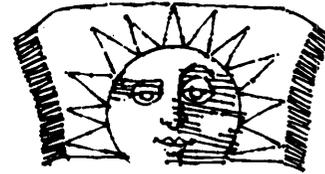
Arrington opened the session by reading an encouraging letter he received years ago from Bennion, which complimented him for his “realistic yet constructive” tone in writing Church history. Arrington

said that an “open ear and understanding heart” had always been Bennion’s trademark.

“We’re here to celebrate the life of the Church’s saint,” proclaimed Sterling McMurrin, University of Utah E.E. Erickson Distinguished Professor of History and Philosophy and former Institute teacher with Bennion. McMurrin shared several humorous antidotes about Bennion and then “with deep appreciation” discussed Bennion’s intellectual contributions, saying that he is “one of the leading theologians and moral philosophers of the LDS church. Mormon theology is at times a rough-cut affair which, in a sense, Lowell Bennion has helped to smooth and polish more than anyone else.”

Elaine Smart, volunteer coordinator and consultant for the Salt

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Lake Area Community Services Council, explained why Bennion has directed the center for the last fifteen years since his retirement from the university, saying, “he is still in the stream of life so he can know individuals’ needs and act.” She shared stories of how Bennion has served individuals and reviewed his labors in mobilizing the Community Services Council, organizing the Salt Lake Food Bank, the Independent Living Center for quadruplegics, and the Boys Ranch. “His single purpose is to help the individual and to rally others to help,” she concluded.

Elder Marion D. Hanks, of the First Quorum of Seventy and former University of Utah Institute of Religion instructor, quoted King Benjamin in the Book of Mormon to sum up Bennion’s life: “If ye believe these things see that ye do them.” Elder Hanks related a personal story about how Bennion’s honest counsel about some priesthood questions (“This is a matter about which we need more revelation”) kept him as a questioning student from being “derailed” from the Church. “Lowell Bennion,” said Hanks, “believes there is something in the individual better than they know and asks them to rise to it.”

At the meeting’s close, several announcements were made concerning Bennion. The editors of *Dialogue* announced an annual prize in Bennion’s name for the outstanding essay that explores Christian values and gospel principles in thought and action.

University of Utah President Chase Peterson announced that he is proposing to the Board of Regents

the establishment of a campus Lowell Bennion Community Center, initially funded by an anonymous donor. The center’s activities will match volunteers with individual and agency needs, develop courses and forums for teaching civic values and training volunteers, collect and distribute food donation, and work with the elderly and handicapped.

Leonard Arrington passed around the society’s B.H. Roberts hat to collect donations for the Community Services Center. Emma Lou Thyne revealed the existence of a secret Lowell Bennion Fund campaign which raised money to buy the Bennions a new “power-everything” Escort wagon to replace their old and unsafe vehicles.

LDS poet Emma Lou Thyne who reviewed his varied career: his European studies on Max Weber, his organizing the University of Utah’s LDS Institute of Religion; a writer of Church lesson manuals; professor of sociology and dean of students at the U of U, and currently director of the Salt Lake Area Community Services Council. Thyne expressed gratitude for the principles Bennion taught which still remain with her: “You can never be effective on the outside of an organization, you must work with, not against;” “Never waste yourself on a lost cause, save yourself for the things that you can win;” “Repentance is in dealing with things in order;” “Be an actor, not a reactor;” She concluded by saying, “Wholeness is what he traffics in, the inner music that allows the pieces to fit.”

MORMONS JOIN IN PRE-DAWN PRAYER FOR PEACE

by Emma Lou Thyne

EDITOR'S NOTE: On 31 December, 1986, over 1,800 Utahns gathered at Kingsbury Hall to join with over 200 million people around the world in a global vigil for peace. Among the speakers at the event were Elder James M. Paramore of the First Quorum of Seventy and philanthropist and man of letters Lowell L. Bennion. LDS poet Emma Lou Thyne was also on the program and helped coordinate the event. Sister Thyne shares in the following account, some of the feelings and impressions she gained from joining in the World Peace Celebration.

IN THE HOME I grew up in, prayer and the sureness of its efficacy came as naturally as hot oatmeal for breakfast. It just plain worked. Like when any of us were traveling and Mother went to the barometer that had hung since pioneer days on an outside wall of some Richards home, set the gold and black arrows, and tapped with her fingernail to see what it augured for the next twelve hours. If it indicated storm—and it was never wrong—Mother began to “work on the weather.” Her heaven-bound injunction to get us home was like a supplication for the parting of the Red Sea. We each have stories of clouds scattering, fog lifting, even a hurricane changing its course as Mother carried on her silent dialogue with her Maker.

That certainty was what brought me to be part of the peace celebration on 31 December 1986. When all else had so lamentably failed, prayer would surely work; prayer and meditation on a global

scale.

But even the most hopeful of us could never have anticipated what happened that morning of New Year's Eve.

Actually, we planners had no idea what to expect. Who would come at 4:30 A.M. in the interest of something as ill-fated as peace had been in this year? The only time when all the world would be on the same day was noon Greenwich time which meant 5 A.M. here. If 200 million people in fifty-six countries on six continents had been said to be gathering, what did that mean to Salt Lake City, not exactly the place most traditionally receptive to the idea of inter-faith gatherings for much of anything? Probably not a packed hall full of as much excitement as variety.

But there we were: nearly 2,000 people, as various as the coats, parkas, serapes, and furs we wore to ward off a cold winter morning. The early hour had been part of the magic. We were survivors, part of something much bigger than ourselves.

Like the occasion itself, which had evolved without any formal organization or funding, the audience and program came together as one, with everyone a participant and no one a performer. No one was announced; readers and musicians were simply facilitators for the connections we came to make—within ourselves, with each other, and with the Divine Source of the peace on earth and good will toward all that had been so elusive in the Christmas season about to end.

Amazingly, it worked, the coming together and the connecting. And who might not suppose that the reason for our being there worked too?

After a slide presentation by Awakening Heart Productions and a Randy Stebbing animated graphics film, the program began exactly at 5 A.M.; Emma Lou Thyne, LDS, gave the introduction; Douglas Wolf gave percussion interludes; Leroy Chavez, offered a Navajo prayer to the Great Spirit; Andalyn Nosanchuk played flute; Shelley White, peace marcher, gave a declaration of respect for diversity; and Elder James M. Paramore, of the First Council of Seventy, spoke on our American heritage. Each took one minute to read or perform.

Only Phay Panh and Touch Venn, Cambodian refugees, were missing; they had their one-minute reading and translation of their peace poem prepared, but unfortunately Phay got up with a sick child and then slept through his alarm.

To a darkened hall, from a stage and orchestra pit lighted only for each to take a turn, the program continued: Eiko Kishimoto playing the koto; John Nuslein, world link, leading the audience in meditation; Father Kenneth Gumbert reading from the Catholic Bishops' pastoral on peace; John Rowland and a Gregorian chant, Ellen Furgis and her own message from the Greek Orthodox tradition.

Silences fit like the dark. No one was there to be seen, only to see.

Rabbi Eric Silver read in Hebrew, Parviz Mohebbi in Farsi, translated by Jan Booman-Saeed, Baha'i. Larry Ludwig on the sitar preceded Neila Seshachari's Hindu chant and Horace Kurdy's reading from the Koran. Kathy Ash, Ellen Bridger, Richard Stout and Jeffrey Wagner's string quartet led to a silence and then to Lowell L.

Bennion reading from the Book of Mormon, and to Chalo (Mark) Kalui, Baptist, reading in Swahili from the New Testament.

Robyn Simper, general chairperson for the event, spoke about forgiveness and lighted a single candle on the darkened stage in the darkened hall to mark a final seven minutes of silence. It was a hush unfamiliar and astonishing for those of us unused to such silences. A spiritual peace was probably palpable to everyone there.

Then Ardean Watts, chief planner of the program, began to lead and we spontaneously stood to sing “Let There Be Peace On Earth, and Let It Begin With Me.” On the stage and in the audience we took hands and raised them over our so different heads and smiled, grinned. It had all come true. It had happened. The connections had been made. We all could feel it.

In the benediction Reverend Richard Henry, Unitarian, expressed hope that governments would learn to follow people, and the still early morning air burst with “a joyful noise unto the Lord,” unto the rightness of the impulse that brought us together. People clapped and cheered and hugged, as Carrie Moore of the *Deseret News* reported, as if part of “the hugging, kissing, laughter and tears of a reunion of friends. . . . Yet the tie that brought hundreds together in the wee hours Wednesday wasn't mere friendship. It was peace.”

“Mother,” I thought, standing there between those participants so like and so unlike me, “here we are, working on the human weather, all of us. With the barometer being what it's been, headed toward storm, it's what we have. It's what will make the difference. I know it, just as I know you knew. Like your oatmeal for breakfast, it's bound to make us more able to face the day.”

Such was the mood at one reverential celebration on New Year's Eve in Zion.

POLYGAMIST LEADER PASSES ON

by Ron Bitton

ON 1 DECEMBER 1986, over five thousand people gathered in the Cultural Activities Center in Colorado City, Arizona to mourn the passing of LeRoy S. Johnson. The 98-year-old polygamist leader, who was widely regarded as a prophet by Mormon Fundamentalists, died at his home in the nearby community of Hilldale after a short bout with congestion and pneumonia.

Johnson had been a dominant figure in post-Manifesto polygamy for over half a century. He rose to prominence in the early 1900s, when Fundamentalists from throughout the Intermountain West began to gather in the remote Arizona community of Short Creek (known today as Colorado City). The town soon became a polygamist stronghold, with Johnson as one of its community leaders.

At some point in the 1930s, Johnson was ordained a member of the Council of Friends. This rather shadowy group, which functioned as a sort of alternative presidency for recalcitrant polygamists, was established by Lorin C. Woolley in 1929. Woolley claimed to have received the authority to perform plural marriages and to ordain others to do so directly from his grandfather John Taylor. Most contemporary Fundamentalist groups base their claim to priesthood authority on Woolley's claims. Johnson remained on the Council of Friends for the next fifty years.

In 1943, Johnson joined with his friend John Y. Barlow to establish the United Effort Plan, which they viewed as one more step in their efforts to create a millennial society in Short Creek. The United Effort Plan was a trust to which followers pledged their land, homes, and other property as well as a portion of their income. The

three families which originally entered into the trust were the Johnsons, the Barlows and the Jessops. Today the trust holds title to all property in Colorado City and the adjacent town of Hilldale, Utah. The Jessop and Barlow families remain dominant in the trust's activities.

The notorious Short Creek Raid in 1953 brought Johnson a brief moment of national prominence. When state and federal law enforcement officers descended in the town in the pre-dawn hours of 26 July, Johnson was the only community leader who avoided arrest. He spoke out strongly against the raid, denouncing it as "the most cowardly act ever perpetrated in the United States," and vowing that "this sand will drink our blood before we will give up our principles." The raid, which was widely viewed as an act of religious persecution, was the last significant government effort to suppress the practice of polygamy.

When Joseph Musser, the head of the Council of Friends, died in 1954, the Fundamentalist movement entered a brief period of weak and unstable leadership. This period ended in March 1954 when Johnson became head of the Council of Friends, a position he retained until his death.

The tenure of "Uncle Roy," as his followers called him, was an era of growth and consolidation for the Fundamentalists. Virtually all of the families that were broken up during the Short Creek Raid were reunited during the next two years. The paroled polygamists returned to Short Creek, the town changed its name to Colorado City, and the community went on as before, although with a slightly lower profile. The population of the twin communities of Hilldale and Colo-

rado City rose from 400 to its current high of 2,100. Careful management of the United Effort Plan created a substantial degree of wealth and financial security. Today, the county tax rolls assess the value of the United Effort Plan's assets at \$17 million, although private sources estimate the Plan's holdings may be worth four times as much. The Colorado City Activities Center, a \$2 million structure where Johnson's funeral was held, was one product of this new-found prosperity.

Within a week of Johnson's death, the Council of Friends had named Salt Lake City resident Rulon T. Jeffs, 81, as his successor. There was no immediate word on whether Jeffs would move to Colorado City, or if he would try to lead the com-

munity from his home in Salt Lake. Observers of the Colorado City community also wondered if Jeffs would be able to match Johnson's performance in balancing the rival interests of the Barlow family, who control the municipal offices in Colorado City, and the Jessops, who control the board of the United Effort Plan.

However, Colorado City Mayor Dan Barlow discounted the possibility that the passing of LeRoy Johnson would lead to more factionalist rivalry in the polygamist community. "LeRoy Johnson was a man of peace," said Barlow. "Those who followed him will handle the hardship of his loss peacefully."

ON THE EVENING OF PRESIDENT SMITH'S LEAVING

To watch the sunset
We climbed into the hills
But the sun looked as if it might go down
In shifts from blue, to grey, to darkness,
And leave the valley to watch bright stars made dim
with Sabbath smoke.
However, at sunset the wind came up and blew in thin
ice clouds,
Dust over the western hills from the deserts beyond Moab,
Bringing sage, spice, cinnamon, cedar oil
In long processions like the ones which carried
Jacob Israel, Mother Sarah, Father Joseph home,
Ruddy gold over the salt wastes,
Desolate places to be crossed;
But the sky was filled with trains of red
Darkened only to more royal and more somber scarlet,
Purple of the King of only kings of kings,
And we cannot say we wept with only sadness,
That our tears came only but of grief.

STEPHEN O. TAYLOR

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