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A Photographic Essay on the Old Lower BYU Campus

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*Brigham Young University Studies* is published quarterly by Brigham Young University. Send manuscripts to Editor, *Brigham Young University Studies*, A-283 JKB, Brigham Young University, Provo, Utah 84601. Enclose self-addressed, stamped envelope.

Subscription is $5.00 for four numbers; $9.00 for eight numbers; and $12.00 for twelve numbers. Single copies are $2.00 each. The rate to bona fide students is $4.00 for four issues. All subscriptions begin with the Autumn issue and run through an entire volume year. Subscriptions received after one or two issues of that volume have been published will include those issues and they will be mailed with the receipt for the subscription. Subsequent issues for that volume will be mailed upon publication. Send subscriptions to Publication Sales Department, 205 UPB, Brigham Young University, Provo, Utah 84601.
To the Editors of *B. Y. U. Studies*:

The new look of *Brigham Young University Studies: A Voice for the Community of LDS Scholars*, not in attractiveness of format alone, but in genuine contribution to the intellectual and spiritual life of the community of LDS scholars, has found fruition in the Spring 1969 issue. For this singular contribution, the Mormon History Association, through its Awards Committee, is pleased to present you with this Special Citation. The excellent collaboration with the Institute of Mormon Studies, the significant cooperation with the Office of the Church Historian, the forthright publication of the findings, the meeting of issues in a healthy manner, all presage the fulfillment of the dream of the founders of the *Studies* and the expectations of so many Latter-day Saint scholars and readers. You are to be congratulated on this new high.

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26 August 1969
Education:
Moving Toward and Under
the Law of Consecration*

PRESIDENT ALVIN R. DYER
OF
THE FIRST PRESIDENCY

Question: What are some of the basic problems that need to be solved to improve the effectiveness of teaching religion to the members of the Church?

Answer: This problem has been a deep concern of mine for a long time and I know it has all of the brethren. In order for us to more effectively teach the gospel to the members of the Church, we must first go to the home or the family. Where the gospel is effectively taught to children in the home, it serves as a background for all spiritual education. Children from active homes more readily accept the teachings that come in seminaries, institutes, and other auxiliary classes. This suggests, I believe, the need for greater stability in our LDS homes.

Here is a statistic that is very alarming. It reports that for every 100 fathers in the Church who normally preside over their own families by virtue of the priesthood and in accordance with gospel law, there are only 43 percent of them who hold the Melchizedek Priesthood. In other words, 57 out of 100 either hold no priesthood or are Senior Aaronic Priesthood holders. In addition at least a third of the 43 Melchizedek Priesthood holders are inactive. This gives a realistic picture of the lack of stability, gospelwise, in the families of the Church.

In Section 93 of the Doctrine and Covenants, the Lord instructed the brethren that the first thing to be done was to put

*This is a telelecture discussion arranged as part of a pilot research project cosponsored by the College of Religion and the Department of Seminaries and Institutes. Involving some twenty doctoral candidates under the direction of Dr. Neil J. Flinders, the project was designed to explore the issues relating to improving the effectiveness of religious education at the practical level. President Dyer was one of the resource personnel contacted in this research program.
their own homes in order, and that if this were done the power of evil would have no hold over the family. Normally this is not done until the father is worthy to hold the Melchizedek Priesthood. This condition leads to the conclusion that there needs to be a concentration throughout the Church on getting these men who hold no priesthood or who are Senior Aaronic ordained to the Melchizedek Priesthood so they can worthily take their place at the head of their families. I think this is the number one challenge in improving religious education in a general sense. This is also, I believe, our biggest problem in the Church today.

Question: How might the role of the educator fit into the Church program as the time is approached when the saints will live the law of consecration?

Answer: I think this is a very good question. Those who go to the temple now enter into a covenant to live the law of consecration, which concerns their time and talents. While this law is not completely placed upon us at the present time, the time will come when those chosen will be called upon to do so, as we come closer to the redemption of Zion, wherein we will be called upon to give of our time and talents for the building up of the kingdom of God. This will, of course, apply to the educator the same as the farmer, the doctor, and the industrialist. He will have a place as a part of the cross section of the type of society that will be established. For instance, the first city of Zion which will be established as a pattern will thereafter affect all of the cities of Zion that will come under that same pattern. This concept might raise some additional questions in your minds.

Question: Will there be a formal education system under the law of consecration and what might it be like? How would one envision or describe it?

Answer: In this regard I suppose many have heard me talk about the city of the New Jerusalem and its temple complex composed of 24 temples—buildings which will house various orders of the priesthood. This complex will no doubt be erected to serve administrative purposes in the governing of the earth during the period of the millennium. It is to be noted that in the Plat Plan that was submitted by Oliver Cowdery and Frederick G. Williams under the direction of the Prophet Joseph Smith concerning the city of Zion there were no separate school buildings. This means, and it is suggested too by other writings,
that the schools will be in the temples. There are no separate places of worship either, so the temple becomes the house of worship, the school, and the temple. This is the facility through which the teacher will function in teaching the principles of the gospel and also such things as will need to be taught during the period of the millennium.

Now there will be a vast broadcasting system. Three of the temples have been noted to be the media through which the laws will go forth unto all quarters of the earth. Undoubtedly there will be many principles and laws of the millennial reign that will be broadcast to people all over the earth that they may conform to the same things that are being conformed to in this city. So three of these buildings will be dedicated to an order of priesthood that will broadcast unto the world so that all people will hear the voice at the same time. This will be a marvelous method of teaching. There's the initial thought on these three questions.

Question: Since the temple is going to be used for both a school and a worship center and other places of education are apparently not envisioned in this plan, is it likely that in the city of Zion a good deal of the teaching will be done right in the home as some modern educators are now suggesting? Will there be a teaching function over some instruments that could tune into these broadcast centers? Will the home become a place where the child will learn? Some educators even now are beginning to say the school as a building is really becoming outmoded, and we are going to be able to let the child learn most of what he needs to know right at home. What are your thoughts on these concepts?

Answer: I think that during the millennium we will evolve to that situation. I think that by the end of the millennium, for those who will occupy the celestial kingdom, the home will be the only media of teaching children. Teaching will be through the family. You may note that Jeremiah said that the time will come when no man will teach his neighbor. To me this means the teachings will come fundamentally through the unit of the family. But I think there will be central places where instruction will go forth, directed to the family level. Thus there will no doubt be sources of information for the family. In the family it will be the father and the father's father who will be doing the teaching. In ancient times the fathers were the instructors, meaning the patriarchal fathers—it will be the same during the
millennium. We have learned of Abraham's sojourn into Egypt where he became an instructor to the people of Egypt. And this is true in the ancient patriarchal order, as I understand it. We will come back to that same method of receiving instruction.

**Question:** When we get this vision of what it is going to be like during the millennium, then we take a look at where we are today, it doesn't appear we can make that transition all at once.

**Answer:** Yes, it will be a slow transition; but you see, the revelations of the Lord already are teaching us these principles over and over again. For example, the statement that it is the duty of the parents to teach their children to walk uprightly before the Lord is taught to us over and over again. This was the inspiration behind the family home evening. The family home evening, of course, in and of itself, is not the answer; it is merely another medium to get the family on the basis of communicating with each other, so that family matters of vital importance can register on the family level. The family home evening is an instrument to bring this about as are other approaches.

**Question:** Is it logical for a teacher, such as a seminary or institute teacher, to consider that he is just temporarily standing in the place of the parents?

**Answer:** I think this is true. Now look at it from this viewpoint. When a man is called to be a bishop, he becomes the father over multiple families. The basic responsibility of the bishop is to work through the Church system which we now have, the priesthood, auxiliaries, and so forth, to see to it that every family is placed in order. He is the father over many families, but fundamentally the father who presides over his own home is the key person, with his wife, who holds the primary responsibility to train their children in righteousness.

You will notice that when Moroni appeared to the Prophet Joseph Smith, he said that the priesthood of Elijah would be revealed which would turn the hearts of the fathers to the children, and the children to the fathers. Now, if you want to take time to analyze that prophecy in Malachi, it is precisely the very thing we are talking about. We will become associated with the teachings of all the fathers from the beginning. Now how does that apply? Well, for example, take the law of consecration. The prophet and the one who holds the keys to this law is Enoch, and in order for us to be sealed to Enoch
we would have to become involved in the law of consecration. That is what father (Enoch) would teach us. In other words we would become bound to the patriarch Enoch through the involvement of the law of consecration. Take for further example the keys given to Abraham, which have to do with receiving the gospel and having the leaven of the house of Israel spread unto other people, and particularly unto the Gentiles. We see the progress of this in the Church today by virtue of the missionary system. This is the day of Gentiles. Now the term "Gentile" does not mean what people usually refer to as the Gentiles. The Jew, for example, says those that are not Jewish are Gentile, and some Mormons say if you are not a Mormon you are a Gentile. Specifically speaking, the Gentiles are the descendants of Japheth, who was the oldest son of Noah. These, therefore, are the ones that the gospel is being carried to, and so we become involved in the covenant of Abraham by actually carrying on the missionary work of the Church. This is true with every law given to prophets. The keys of salvation which Adam holds, for example, require us to understand and be obedient in order to be sealed to Adam. Sealing means involvement, or living by or making a covenant concerning the laws or principles which he taught or was called upon to give unto his children. So when you say that the children will be turned to the fathers and the fathers to the children, you see, it is more than just a direct blood-line descent. It means all of the fathers in the priesthood and involvement with various keys and powers of the patriarchal order as I understand it.

Question: President Dyer, we go through a lot of intensive training to become professional educators. We study various disciplines in an effort to find answers to the practical problems of how one gets a person to learn the things which are considered important. We are trying to learn how to teach them more effectively. Is there any place for all of this study in moving this program forth?

Answer: I don’t think there is any question about that. While the home may become the medium through which these things are taught, there will still have to be sources, and the home will draw upon these sources and upon the information which they provide. What happens now is that teachers teach children based upon textbooks provided for them to use in the classroom. Who provides the textbooks? Teachers do—that is, the professionals do. The only difference in the future is the
fathers will provide the fathers with this information rather than teachers in the classroom. There are numerous categories into which will fit divine information on various subjects. These will concern all the categories that a man would need to know to become perfect.

Question: Is this why the Church places so much stress on general education? Are they trying to find where we have a talent and then utilize that talent to discover some truth?

Answer: Yes. You will notice the scriptures say that the glory of God is intelligence. We have learned of the contrasting words of knowledge and intelligence. I suppose you could interconnect them. But I have always thought that knowledge could be had with the powers of evil, but evil cannot have intelligence. The Lord indicates this is true because he said the evil ones forsake the light and intelligence. Lucifer had great knowledge, but he lacked the light of intelligence. Let me explain that in other terms. A teacher may be a very skilled teacher and teach the law of tithing, but that teacher may not keep the law of tithing. A teacher may very skillfully teach the Word of Wisdom in an academic sense, but still may not keep the Word of Wisdom. So you see the light of the Word of Wisdom would be neglected. So it is the light of intelligence which will lead people to perfection, and not just knowledge. The powers of evil have knowledge, but they do not have intelligence. Lucifer has knowledge, but his knowledge is devoid of the light of intelligence; therefore, he failed. And this will be true in all educational fields—there must be a light that goes with that which comes to serve some useful means or purpose. This is the type of teaching. I think, that the Lord is trying to convey to us. The glory of God is intelligence, or the light of truth.

Question: It seems that the correlation program is tending more and more to put the primary responsibility of teaching on the priesthood, and I am wondering as to the importance of the auxiliaries in the long run in really directing the teaching function in the Church.

Answer: The idea of correlation has not fully entered into education yet. I think it will, and I will tell you why it will. The Lord has given us only one organization for instructional purposes—that is the priesthood. Everything, therefore, becomes auxiliary to it, and for the time being until we get into a final preparation for a celestial period there is a tremendous need for the expansion of this to lead us to that preparation
period. As you know now, the manuals, in other words the blue book structure, has been set up. And the four fundamentals with which we are concerned and ought to teach all age levels are the following: 1) What is my relationship to God the Father? 2) What is my relationship to Jesus Christ, his son? 3) What is my relationship to the Holy Ghost? 4) And what is my relationship to the Church, or the kingdom of God? Now out of these premises, you see, will come the gospel teachings at every level. There will be a correlation of those subjects so that you won't go to Sunday School one day and hear it and go to seminary the next morning and hear the same subject. The need of correlation is so that the members of the Church from childhood up can gain a more complete understanding of the gospel to be accomplished by correlating the subjects to the proper age grouping.

Textbook materials are continually in process now, and this will continue until complete correlation is accomplished in our educational system.

Question: Do you see a number of problems associated in implementing that idea?

Answer: It won't be done overnight. Our best thinking is the inspiration of the Lord, but it has to come, you see, because the Lord has given us no organization other than the Priesthood in the Church to work through. We must tie everything into that, through the stake, ward, and family organization. I think that this is the one big challenge in teaching before us right now.

Question: President Dyer, how would you suggest that we who are fathers in our homes as well as educators guide our thinking and our efforts in trying to further this program of religious education as we move toward the millennium?

Answer: Consider Section 88 of the Doctrine and Covenants, where the Lord says to seek knowledge and improve our understanding. Now this was not just given to the teacher; this was given to the men of the priesthood, and for the sake of our discussion, let us say that this is for fathers. When you talk about the priesthood, you talk about fathers. And if we could always remember that, we would get a better relationship with the scriptures.

When you read of the descent of the priesthood, the priesthood came down from the fathers. The priesthood is the basic unit, and the father of the home will be called upon to be the
teacher with such guidance and helps that he can receive from other teachers, or more particularly from other fathers. The Lord has said, "Therefore verily, I say unto you, my friends, call your solemn assembly as I have commanded you." This as you recall was in the Kirtland Temple. "And as all have not faith, seek ye diligently and teach one another words of wisdom, for the purposes of inducing faith. Yea, out of the best books seek ye words of wisdom, seek learning by study and even by faith." Now this is a direct commandment of the Lord to the priesthood. The priesthood in its truest sense involves the fathers and that is the purpose of the priesthood. Now I would say that the inspiration of the Lord would be a very definite part of a man's effort to teach the gospel. I have preached over many continents to many thousands of missionaries, and to many investigators, that a sense of conviction in our teaching is a very, very important thing. Just to go through the mechanics of teaching, from my viewpoint, lacks the light of truth or that spark of conviction that is needed to make our teaching effective and worthwhile. I think if you can have a teacher who is informed correctly, not slanted in his opinions, but who is really informed, and who has the spirit of the gospel, then he has the necessary qualifications to be an effective teacher. I refer to the 11th Section of the Doctrine and Covenants which I think is the best résumé of this wherein the Lord is speaking to those who would have the desire to bring forth and expand the kingdom. "And you remember," he said, "inasmuch as ye have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion." Then, for the purpose of establishing the cause of Zion, he gives four or five basic conditions under which the teacher or the leader can function, and one of them was this: "Seek not to declare my word." In other words, seek not to teach, but first to obtain information. Then shall your tongue be loosed; then, if you desire, shall you have my Spirit and my word. Yea, these two (I am paraphrasing) are the power of God unto the convincing of man. So the teacher in the Church, to me, means one who is informed in spiritual matters and who is without prejudice, and who has the spirit of the Lord with him, that these two attributes are the greatest powers that any teacher can have.

Question: The teacher then ought to allow his priesthood to be expressed and experienced by his students? He ought to
be guided by inspiration and teach the fundamental principles of the gospel without being slanted? Is that what you are saying?

Answer: Yes, I think that there are more people who are led to a testimony of the gospel by the power of the Spirit than any other way. This pertains especially to young people. I served in a bishopric in two wards, and as a bishop where the membership reached 1600 members. This of course was a large ward. We had 114 Aaronic Priesthood boys and nearly 100 girls of the same age. Attendance at sacrament meeting was 56 percent, and we had no marriages outside of the temple for 4½ years, and we lost no boys to the Senior Aaronic Priesthood during that period. Everyone was ordained as he became of age, every young man filled a mission. There was not a single boy who did not fill a mission. Now the point was that we encouraged our teachers to teach them by the Spirit, completely oriented to the gospel, to provide them with information that was unbiased, unprejudiced, and to teach them so that a true sense of conviction could develop. Young people react to this. Other people of all ages react to it, but particularly youth. They react to it very strongly, as is evidenced by the percentages referred to.

Question: President Dyer, could you make a comment on the role you see the behavioral sciences playing in this latter-day work?

Answer: I wrote an article about that in a book called the Meaning of Truth. A professor recently called me and asked me for permission to use a section of it in a book he was having published.

In connection with a facsimile of the Pearl of Great Price, that there are many figures on the facsimile that referred to areas of learning, concerning which the Lord said, "let science find these things out if they can." Now that is the way I looked at it, and I think science is finding things out. Whenever science establishes a fundamental truth, it will always be compatible with the gospel, and where it is not compatible today, then that which they have found is not yet complete or is untrue. This has proven a fact over so many years, for when any concept evolves to a complete truth it harmonizes with the gospel. It would have to be that way because there can be no devious patterns of truth. Truth is the same forever, and this is the point I think the professor wanted. I think this will be
found to be true with the age of the earth, the creation periods, etc. I have before me right now a paper written by a very wonderful Latter-day Saint, a scientist, who is discussing the creation periods of the earth. And as I read this I thought, well, when we know all that we can know, from a scientific approach, then we will find that it will harmonize with gospel teachings that have been issued on that same subject.

Gospel statements are not the same as scientific statements only as they involve certain principles, such as the elements are eternal. The prophet spoke of that as a principle of creation. Science is developing and finding this to be true. The elements may change, they may vary, but they are eternal. They cannot be destroyed. They exist in some form. This is what I mean. The Prophet Joseph Smith did not attempt to make scientific statements, but when he did as it pertained to the gospel, those statements have held up, and scientists, as they develop their truths, are finding this out.

Question: Do you see, then, President Dyer, that one of the functions of the Latter-day Saint student as he pursues his graduate work in these behavioral sciences is to screen them according to the theology of the Church?

Answer: I think this is right. This is absolutely true. I have talked a great deal about this and so have others. I think that what we know about the behavioral sciences in all phases is incomplete. We need to keep ourselves in the frame of mind, as once expressed by Sir Arthur Keith of England on another subject, of course, but who said, “I learn more and more every day that my profession is not complete, that I am only on the threshold of what I know.” He is supposed to be one of the great men in his field in the world today, but he regards his knowledge as so incomplete that he would not dare to make a positive statement. Now if we approach scientific knowledge this way, then we keep the door open for the harmony of it with the gospel principles. If this were not true, then there is no God, there is no system of truth, you see. This has to be so because it is fundamental. We adjust to that to keep from getting prejudiced in our search for truth. A problem exists when we feel that the acquisition of one truth or partial acquisition of others completes our knowledge on the subject. We think we know all we need to know about our subject and that we are going to go the rest of the way with what we know, instead of keeping our minds open.
I think, really, in a sense here is the true principle of repentance. We teach repentance to the world today as a principle of conversion, but I think it is more than that, it is a principle of regeneration, and I think repentance will obtain in the next world—not the repentance from sin, but repentance from the need of change, the need of regeneration. The person who is not regenerating will never reach perfection. And to regenerate you have to change. In other words, if you learn the higher law, you learn then to adjust the lesser law to the higher law, otherwise there is no complete acceptance of the higher law. Now that is what I think repentance means. That is why the Lord says we need continuing revelations. In the early days of the Church as the revelations were evolving, we find this recorded often—the thing that is of the most worth is to teach repentance. I think that this is the greatest principle. It has to do with the exercise of agency. And it is so fundamental for growth that we must look at it just as a principle of conversion. It is a principle of regeneration.

Question: We have talked about teaching by the Spirit and being sufficiently prepared to effectively teach the word with the Spirit and therefore have a powerful effect on our students. In our class, it seems that we have had some disagreement as to the importance of teaching methods, techniques, or approach. Some felt that the thing we ought to emphasize is to gain a knowledge of the gospel and then seek the Spirit and that should be the ultimate thing in bringing about the greatest effect in our classes, while others felt that this was necessary, but that we needed to also emphasize the importance of learning different approaches and techniques which appear to be successful. Now could you give us some thoughts on the balance between those? What are your feelings concerning techniques particularly?

Answer: When I first went into the mission field in the Central States to preside over that mission, they had not had very much success there. I determined on a course, what I called a convert survey, and I prepared this survey. Every time a person was baptized into the Church, I sent him a letter welcoming him into the Church and telling him that our great desire was to expand the gospel to everyone, which was the commission to the Church from the Lord. I suggested that perhaps he could help by telling of the motivation that prompted him to come into the Church. I asked that each prepare the survey sheet
without the assistance of anyone. I didn’t want the missionaries telling them what to put on it. Well, I followed that procedure for about 8 years, until I had obtained more than 10,000 replies from 20 different countries, so I would say that this was a reasonably good survey. One of the questions we asked was, “What impressed you most about the missionaries who baptized you into the Church?” The answer was unanimous—the thing that impressed them about the missionary was his sincerity. Now here is a significant guideline for proselyting. Out of this survey came a procedure in contacting nonmembers of the Church which led to an approach method which we called the “Manner of Conversion.” From this approach we determined the motivation that caused people to come into the Church. As a result of this we saw many, many thousands of people respond to the gospel. We learned that the missionary, in order to be effective, had to be converted to what he was trying to say. And after he had a sense of conviction, and made the initial contact by proper orientation, he was to seek to teach the gospel in a simple way by the Spirit. But in order to get people to listen to him, it required more than just work, if you see what I mean. This borders on the same thing you are talking about. We can attract the attention of people, we can get their interest through our sincerity and through our desire to help them, but what then? Now, we must teach them. So it resolves itself then as to how we should teach them, and this brings in the matter of methods and procedures in order to get into their consciousness a knowledge and understanding of the gospel, but that is separate and distinct from conviction, see what I mean? The converting to the gospel may not include those things, but a knowledge of the gospel does. I am still studying the gospel myself, and I try to do it in a methodical way based on principles that I’ve read of and know of myself. But our sense of testimony comes from an inward conviction which the power of the Holy Ghost dictates to us. People are led to the truth by the power of the Holy Ghost; it is the calling of a missionary to work in this channel. But thereafter, if we are going to learn to accumulate knowledge, we have to resort to the kind of thing you are talking about: the methods, the procedures, the teachings. I think that is my distinction of the two.

Question: Then one of our great contributions would be to find better ways of how to do it?
Answer: Better ways as to how people can achieve greater security. Now, a person may get the inspiration of something, you see, but in our changing way of life he will have to build his stability to back that up. Many people will get up in testimony meeting and bear their testimony, but they don't follow it up with something concrete.

Someone has said that if a man ever had an inspirational feeling and he refused then to do something about it in a concrete way, he would be dishonest with himself. In other words, if I had an overpowering urge that something was right, and I did nothing about it, you see, I would be morally dishonest. You see what I mean, if a person gets by testimony a sense of conviction, and then that person does nothing about it, he will lose it. This is precisely what the Prophet Joseph Smith said. But when a person is awakened to the spirit of the gospel, then the Holy Ghost testifies to him. But if he does not go ahead and prepare himself for baptism, that would mean such as repentance and faith and so on, then the Holy Ghost will leave him. This is precisely what he said. The same thing is true with us, but to open the door requires this power and inspiration, or the awakening of the innate instinct which causes us or motivates us to do something. If we don't do something realistic thereafter to safeguard it and to build it up, then we could lose it. That's where the teacher comes in, I think . . . to make clear these reactionary principles.
A Photographic Essay

on the Old Lower

BYU Campus

Douglas Hill*

*Mr. Hill is an instructor in English at Brigham Young University.
Excitement
in the Classroom

B. Carmon Hardy*

Several years ago, seeking respite from the rigors of graduate study, I visited an archaeological museum located on the campus of one of our nation's large universities. Finding the exhibits monotonous and incommunicable, I had about decided on going elsewhere when, unexpectedly, I met the curator on one of his rounds preparing to lock the building for the day. Almost before I knew what was happening, he launched into the story of an old Egyptian woman preparing broth in the morning camps of the Fayum. Then followed some references to a collection of potsherds and an excited commentary on the strange markings which some of them displayed. At first uncertain, I soon fell victim to the energy of his unhalting fascination. He had not the slightest doubt as to the romance and significance of what he was saying. Before I left the museum, this unsolicited guide had succeeded in kindling within me what has since proved to be an unextinguishable flame of interest in archaeology.

My museum friend ran headlong over any number of canons prescribed by professionals for successful teaching. He seemed entirely indifferent to method and technique. Yet, it was clearly his novel and presumptuous manner which most captivated me with the subject about which he spoke. He was much less interested in me than in those decaying remains which lay behind the panelled glass. I had the feeling throughout the entire encounter that he would have engaged in such a monologue even if I had not been there to listen. It was, in fact, the obvious pleasure of his own indulgence, rather than any

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inherent quality in the artifacts themselves, which accounted for that vital spark making its leap from his eye to my own.

With few exceptions, the nearly unquestioned intent of educational methodology and research for the last half century has been to reduce the craft of teaching, so far as possible, to an empirical science.1 Some recent variation is found in efforts to align educational inquiry with one of the dominant modes of twentieth century philosophy generally, viz. a rigorous semantic analysis of the verbal foundations of pedagogical thought.2 Still others, chafing at the range of human angularity, find encouragement in at least a partial displacement of man's imperfections by the clean precision of technological devices.3 Throughout, the effort seems directed toward simulating the efficient productivity of a laboratory. This is to be applauded. Scientific measurement can undoubtedly improve the educational experience in many ways. The interest of this essay, however, is in contending that between the student, with all of his capacity for calculated enrichment, and the subject matter, with its potential for quantified administration, there remains an immense if amorphous promise in the shifting, unpredictable channels of the teacher's own peculiar enthusiasms and thrusts of mind.

Driven by educationists on the one side to an assiduous concern for efficiency, clearly defined concepts, neatly outlined lesson plans and course objectives, today's classroom teacher is vexed from yet another quarter by critics who insist, in one form or another, on less of the teacher and more of subject matter. And, in many cases, the frenetic appeal for greater ballast in the holds of our educational barques is fully justi-

1See, e.g., Donald M. Medley and Harold E. Mitze, "The Scientific Study of Teacher Behavior," Theory and Research in Teaching, ed. Arno A. Bellack (New York, 1963), pp. 79-90; and more recently, the following: Stanley Elam (ed.), Education and the Structure of Knowledge (Chicago, 1964); Marc Belth, Education as a Discipline, A Study of the Role of Models in Thinking (Boston, 1965); John E. Wise, Robert B. Nordberg, Donald J. Reitz, Methods of Research in Education (Boston, 1967); esp. pp. 1-25.


fied. But to the extent that the teacher and his play of personality are threatened by an assumed need for greater exposure to objective fact, we might wisely consider caution. However pressing the need for greater familiarity with the substantive foundations of contemporary science, however likely an historical recurrence of "oscillating philosophical systems" or the deathless relevance of the Neo Thomists' *philosophia perennis*, we can little improve upon the advice of Quintillian in the matter of education: to avoid, at all costs, "a dry teacher."4

Though it is often difficult for either the educationist or his critic to accept it, it seems incontrovertible that we take courses not in subjects but in their expositors. Since it is impossible to approach reality except through the human perceptive filter, the richest of understandings may well be the one most widely schooled in human response. This is a vital assumption. Innovation is often but a mutant replica, an interpretation brought away from history's vault. Ultimately, every discipline finds a place beneath the broad canopy of the 'humanities.' But if this is granted, with all its ramifications, there are grounds for profound revisions of our usual image of the school. Rather than a kind of commissary, it becomes a project for experiment in possibility. Most importantly, by crediting the work of the student and enthusiasm of the teacher as constituting a conjunctive integrity, learning is galvanized into discovery. By admitting the metaphorical processes involved in educational exchange, student and teacher are joined in a common phenomenological quest. Both are committed to research in the radical sense of the term.

Great writers and composers have not uncommonly recommended the use of some model to beginners, not that they would become a reproduction of the man they imitate, but that only through inspired activity is it possible to discover one's self. This was surely John Dewey's meaning when he said, "learn to be human is to develop through the give-and-take of communication." To contend that knowledge of any kind, however primary, can be indifferently ingested as a filling antecedent to the more delectable puddings of a later course, promises little more than those Lapatian resorts Gulliver ob-

4 *Institution Oratoria*, II. 4.
served in his visit to the Grand Academy of Lagado. There, among the many mechanical absurdities which were employed for teaching the young, Gulliver found in the mathematics department the practice of writing propositions and formulae upon thin crackers which the student was forced to eat and digest on an empty stomach. If we admit essentially responsive nature of the learning act, personalization of the material by another who is, like oneself, a learner must inevitably impart an added savor to the meal. To insist, in the words of Dickens' Thomas Gradgrind, that our schools do no more than "Stick to Facts," is to deny the young and inquiring mind what it relishes most: a teacher's own reflection upon the larger meanings of the schoolroom ordeal.

There will never be any argument but that an instructor must, above all else, be thoroughly familiar with the factual materials he is hired to teach. In the words of Samuel Butler, "there is no sayling in shallow watters but with flat bottomed botes. . . ." But knowledge has no purely autonomous worth. There is a sense, in fact, which would declare data, unappropriated by man, to be an epistemological contradiction. Its very identification is an exercise in metaphor. To impart, in any form, is to humanize the external world. It was an increased sensitivity to this very notion which Henry Seidel Canby seems to credit as at least partially responsible for the resurrection of intellectual inquiry among students in the Ivy League during the first years of our century. Charles S. Osgood summed it up when telling of the absorbing lectures of an obscure Hellenist which led to his own career as a classicist: "But did we catch the strong contagion of the gown from a mere printed page? Not so, for this kind comes forth only by incarnation."

Nothing that is said here should be interpreted as argument for an absolute or preeminent validation of subjectivist views. Organized society requires that, if only for the pragmatic effectiveness of policy determination, democratic consensus be given the support of educational affirmation as well as law.

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2*Creed of a Humanist* (Seattle, 1963), p. 34.
A retreat to Idealist enclaves would threaten most of what we know today as modern civilized life. What is suggested, however, is that those responsible for administering and funding the educational establishment be respectfully aware that the system is, in fact, no more than a dispensary of historical majorities; that if progress is to continue, it will do so only so long as alternatives are available around which it is possible for consent to cluster and regroup; and that a generous ethic regarding the teacher’s interpretive prerogatives is one of society’s healthiest symptoms. To adapt one of Mr. Justice Holmes’ aphorisms, it is necessary that “some play be allowed to the joints if the machine is to work.”

Nor are these contentions to be construed as denying the usefulness of technological devices. Indeed, insofar as such tools have been shown to augment the amount of time students are permitted exposure to their instructors in more intimate arrangements, they are a distinct improvement over traditional methods. They may even provide a more dramatic illustration of how often two expositors of the same or equal expertise can honestly differ. That is to say, when polylogue replaces lecture and the instructor himself may look forward to doing the class rather than teaching it, then our schools will become experiments rather than factories, and the classroom itself, a forum rather than a forge. The educational enterprise will always require imaginative teachers if the needs of a dynamic and pluralistic society are to be met. Teachers, by the same measure, must be treated as a dynamic plurality if they are expected to tease minds into those planes and angles of thought equal to the problems of a changing world. Quite beyond any larger considerations, however, and more to the point of this essay, when instructors are encouraged in their own peculiar committments to truth, they make for more inspired and involved listening. As with a musical cadenza, the teacher is not only most enrapturing when left to enlarge upon the subject in his own way, but students themselves become party to the innovative impulse.

In the Fourth Book of Plato’s Republic, there is found a superb illustration of the kind of teaching to which I refer. Socrates and his friends are scouting an idea through the forest of thought. Completely absorbed with their search, the con-

"Tyson & Bro. v. Banton, 273 U.S. 418 (1927) at 446."
versants are lost to the dart and flitter of each mental impulse. No feint or guarded probing of the underbrush in one mind goes unheeded in the others. Like a ring of hunters, every half step of movement, every shift of position finds an immediate compensation and check in the altered positions of the rest. Joined only by the furtive circuit of language, each mind is sensitively aware of what the other is thinking. The half-light of a nearly uttered word, the partial suggestion of a broken and halting sentence instantly arouse pursuit in new and other directions on the part of a companion. Then, with an excited "haloo Glaucon," Socrates spies the game and the party forms to make a capture.

What Plato illustrated in this perceiving description of a discussion about justice is the magnetic effect created by the teacher who is himself primarily a student. We cannot overestimate the value, in the words of Susan K. Langer, of carrying "suggested ideas on to their further implications." But more urgent than this, if we wish to have minds capable of precariously weighing alternatives, minds which are eager, possessing a taste for intellectual style, they must be groomed with the example of those who, above all else, are earnest devotees of the search themselves. And this is possible only when one takes his chief and surpassing pleasure in the hunt rather than its trophy. It is less the object than one's obsession and fascination with it which is contagious. Like that Roman soldier in Plutarch's "Camillus" who, by the wonder of his storytelling led an enemy enthralled and dumb into the Roman camp, so with the teacher free to pursue his academic infatuations, even hostile students fall victim to his art. We are fortunate that novelty and imaginative vigor are so serviceable to man's many historical missions. These same conditions are powerful generators of human excitation as well. And it is the charisma of excitement, I am contending, more than any immediate end in view, which promises most from the educational encounter.

The objection will undoubtedly be made that what I am describing is less a school than a seminar. And many are likely to see little here that would accommodate the systemic imperatives involved in the instruction of large numbers. But even in the most routine assumptions governing any classroom

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or lecture hall, there is among teachers, I would expect, a considerable latitude of individual difference. These varieties of subjective employment, I am saying, when properly exploited, assure both the best thinking and the best teaching. For it is precisely in the breach of divergence that liberation and perspective occur. History is a firm witness that the greatest teachers have been distinguished no more by the actual substance of what they said than by the disturbing integrity of their life styles. The learner is exposed to fare and returns the more palpable when they arise from the drama of unusual personal encounter. Preserved Smith remarked that as a student he found James Harvey Robinson’s paradoxes more instructive than other men’s orthodoxies. A heightened awareness attending the spectacle of novelty, the transport of personal discovery, if we permit them, are common to any circumstance where men and children come to learn. The delicious perils of original thought require only the freedom of original expression. This is what Marshall McLuhan is suggesting when he says that if contemporary education is to survive it must transform its purpose “from instruction . . . to probing and exploration. . . .” If civilization expects cultural innovation it must first learn, as Johan Huizinga has so capably demonstrated, that man’s most distinctive quality is his capacity for fun and play.

The singularity of the igneous and sympathetic in human character is, in a sense, the capital stock of the race. An ample investment in its possibilities remains the best assurance we have for the development in our youth of that “condition of unstable equilibrium” which Toynbee posits as the chief guarantor against cultural decline. Michel de Montaigne, nearly four hundred years ago, remarked that he could less believe in mankind’s “constancy than any other virtue, and believe nothing sooner than the contrary.” Yet, this very ubiquity stamps the genius of our kind. And nowhere should we see its Protean quality so much in display as in academic dis-

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14The Medium is the Massage An Inventory of Effects (New York, 1967), p. 100; and the very suggestive work of Robert J. Schaefer, The School as a Center of Inquiry (New York, 1967).
17“Of the Inconstancy of our Actions,” Essays, II. 1.
course; nowhere should there be such proof of the varied pleasures of thought and the rich returns of human society as in the classroom.

I often think of the museum where I met the curator late that winter afternoon. He had such disregard for formality and effect. Ignoring my initial reticence, he swept us both on, away from the present with all its practical urgencies, on to lost and other worlds which his imagination conjured from the forms which lay about us. There was no paraphernalia, no lesson plan, not even an introduction to give the episode the dignity deserving such high stylistic example. And few I am sure would see, as I did, a meaning in that experience for the trials of a third grade class in arithmetic or the laboratory rigors of a university course in mineralogy. But if, as Emory Neff has said, "the highest step in human culture will be to comprehend humanity,"18 perhaps life's greater lessons are not to be found in the unyielding environment of fact so much as in the malleable and varied responses of mind. Both the curator and myself sensed that, driven by his own high zeal, we had launched on an adventure which was sure, at any moment, to open to our vision that last great arcanum of original explanation and historical light.

Henry David Thoreau, while recording the thoughts of one day's experience in his journal, was moved to wonder at nature's plentitude, the marvel and delicacy of her achievement. How such fecund variety, such careful embroidery and detail? The answer came and was written. While his words had reference to snowflakes and dew, there is for me an even greater wisdom in their human relevance. The beauty of awakened and sensitive minds, he seems to be saying, will ever elude the calipered requirements of a purely scientific grasp for "in truth they are the product of enthusiasm, the children of an ecstasy, finished with the artist's utmost skill."19

Man,
the Pinnacle of Creation

Nissim Wernick*

Judaism is not the religion of the Bible. It is founded on the Bible but is not identical with it. Biblical religion differs from classic Judaism as the seed differs from the flower that finally blossoms from it. Judaism has been a living faith that never became static and unchanging. Each generation has deposited something of its own experience to enrich the total treasury of Jewish wisdom that comprises the Jewish tradition. The classic character of Judaism was given form by the Sages who created the Midrash and the Talmud. A more generic term for the Sages is "Rabbis," and we call the Judaism as formulated by them "rabbinic Judaism."

It will be helpful to review the transformation that biblical religion underwent in the process of becoming classic, or rabbinic Judaism, so that we might acquire a better insight into the nature of man as the Rabbis saw it.

The Hebrew Bible seeks to teach man how to live in the existential world, the world of nature, the world of history, the world of social relations. The different books of the Bible reflect diverse interests and tastes; they reveal both the divergent minds of the men who gave them literary form and the particular setting of locale and historical circumstances in which they arose. But those who determined the selection of the books to be included in the biblical canon sought unity amidst diversity. And there is added such a unity that underlies the varied experiences recorded in biblical literature. The unity consists in the conviction that the existential world is man's home, that finite existence fulfills a divine vocation, and that man, by

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ordering his life within a certain discipline, vindicates his own life as that of the world which God saw fit to bring into being.

The Bible begins with the story of the Creation. The Book of Abraham has within its framework the story of the Creation as well. One of the main functions of the Creation story is to declare the world of material being, the world of man and nature, as a divine creation, as an embodiment of "good." It is to declare the dignity of man, his primacy in the order of existence. It is to declare that his life is subject to divine imperatives, that he is under obligation "to be fruitful and multiply, to fill the earth and subdue it."

Other biblical stories help round out the vision of man, of his place in the world, of the eminence to which he is called, as well as of the depths to which he may fall, of his need to struggle in order to meet the claim of his Creator which continues to press on him.

God is pictured as charging one man and his family, in whom he sees an embodiment of his dream, to go forth to the world as his emissary, to lead the families of the earth to the knowledge of God and his law of righteousness. The one man and his family become the founder of a people who are given the mandate to continue the work till it shall finally be accomplished.¹

The Oral Torah, as it developed in Judaism, remained with the basic conceptions of the Bible. It only sought to clarify and to implement these conceptions. The goal that underlies the Oral Torah is the same that pervades the written Bible. It is to define more clearly man's responsibilities to God and to the rest of creation, and to chart his duties toward the emergent goals of history, the establishment of the messianic age of justice, freedom and peace, of the universal knowledge of God, and the universal obedience to his will.

The Rabbis broadened the biblical recognition of the universal worth of all men, regardless of religious affiliation. The dimension of universality is always present in the Bible, whether expressed or not. Abraham's call has as its motivation that "all the families of the earth shall be blessed,"² through him. So it is seen that the Bible, Jewish writings, and the Book of Abraham are emphatic in their inclusion of all peoples in God's concern and in the recognition that all men have the

¹Genesis 12:1-9, Book of Abraham 2:3.
capacity to respond to God's word in deeds of penitence and in growth toward moral and spiritual perfection.

The Rabbis placed the dimension of Jewish universalism into doctrinal terms. Probing into all the implications of the verse, "Ye shall therefore keep My Statues and Mine Ordinances, which if a man do he shall live by them," one teacher asked, "Whence may it be demonstrated that a non-Jew, when he conforms to the moral law of the Torah, becomes the equal of a High Priest in Israel?" From the words, "which if a man do he shall live by them" (the term being universal and referring equally to Jew and non-Jew). Similarly it is said, "This is the law of mankind, Lord God." It is not stated: "This is the law of the Priests, Levites and Israelites, but (the more inclusive term) the law of mankind." In similar manner, too, scripture does not say, "Open the gates that Priests, Levites and Israelites may enter." And again it does not say, "This is the gate of the Lord, Priests, Levites, and Israelites shall enter into it," but, "the righteous shall enter it." Likewise, it does not say, "Rejoice in the Lord, O ye Priests, Levites, and Israelites," but, "Rejoice in the Lord, O ye righteous." And finally, it does not say, "Do good, O Lord, to the Priests, Levites, and Israelites," but, "unto the good." It is thus abundantly demonstrated that even a non-Jew, provided he adheres to the moral discipline of the Bible, is the equal of the highest ranking priest in Israel.

Thus both Jewish literature and the Book of Abraham view man with utmost dignity. Dr. Hunter says about man: "Of all of God's creations, Man is His masterpiece." Both literatures proclaim that man is created in God's image. Both aim at the same goal and that is: Through the emulation of the Godhead, to the best of one's ability, one can and must become like God.

A problem of comparable importance in Genesis 1:26, which describes the creation of man, rendered literally, thus reads: "And God said, 'Let us make man in our image, after our likeness.'" In what sense was man created in God's "image" and after his "likeness"? Does this imply that God

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*Leviticus 18:5.
*II Samuel 7:19, a possible rendition of the original Hebrew.
*Isaiah 26:2.
*Psalms 118:20.
*Psalms 33:1.
*Psalms 125:4, which clearly refers to good men among all nations.
*Yalkut Shimeoni, on Leviticus 18:5.
*Hunter, p. 99.
is endowed with a particular shape or form? And with whom did God consult when he resolved to fashion man? Many different interpretations of this verse are available. The image of God, in which man was created, has generally been applied, in Judaism, to his moral and spiritual sense which differentiate him from other creatures in the scale of life and make man truly human. The plural "Let us make man," has been interpreted by some commentators, Rabbi Abraham Ibn Ezra among them, as a plural construction, but is really singular in substance meaning. E. A. Speiser, who translated the Book of Genesis for the Anchor Bible, renders this verse in the singular: "Thus God said I will make man in my image after my likeness." The new Jewish Publication Society translation of the Pentateuch, the Torah, also renders this verse in the singular: "And I God said, I will make man in My image, after My likeness." The latter is followed by a clarifying footnote that the translator took the Hebrew plural forms as plurals of majesty.

It is stated simply that God created man "in His own image.""11 Nothing being stated of the matter used in the act of creation. But in another portion of the story, it is related how God "formed man from dust of the earth.""12 Note that the word here translated "dust" is quite often in biblical Hebrew as a synonym for "clay.""13 It is readily recognized that this is a theme frequently encountered in scripture."14

The very fact that the creation of man in the two books' description is an exception to the rule of creation by divine fiat, and that solely in the case of man is the material from which he is made explicitly mentioned, implies emphasis upon a unique position for man among the created things and a special relationship to God. This, indeed, is reinforced in many and varied subtle ways. It is as though, for the climactic performance, the usual act of will was reinforced by an act of divine effort. Man, alone, has the breath of life blown into his nostrils by God himself. Only by virtue of this direct animation did man become a living thing, drawing directly from God his life source. The creation of nothing else in the cosmogonic process is preceded by a divine declaration of intention and purpose,

“Let us make man.”15 Man, in fact, is the pinnacle of creation, and the entire story has a human-centered orientation.

So much is noticed regarding a special status accorded man in the cosmos that the relationship between God and man is sui generis. Furthermore, the story reiterates the theme of man being actually created in the “image of God.”16 The phrase, “in the image of God,” is difficult to explain but must be associated with the immediately following divine blessing: “Be fertile and increase, fill the earth and master it; and rule the fish of the sea, and bird of the sky, and all the living things that creep on earth.”17 Also:

And the Gods said: We will bless them. And the Gods said: We will cause them to be fruitful and multiply, and re-plenisht the earth and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.18

This exclusive distinction endows man with power over the animal and vegetable worlds and confers upon him the right, nay the duty, to exploit the resources of nature for his own benefits. In this setting the idea of man “in the image of God” must inevitably include within the scope of its meaning all those faculties and gifts of character that distinguish man from the beast and that are needed for the fulfillment of his task on earth, namely, intellect, free-will, self-awareness, consciousness of the existence of others, conscience, responsibility, and self-control. Moreover, being created “in the image of God” implies that human life is infinitely precious. Such indeed is the meaning given to the phrase: “Whosoever sheds the blood of man shall his blood be shed; for in the image of God was man created.”19 Man is possessed with honor, purpose, freedom, and a tremendous power.

Yet the preeminence of man over beast is not the same as total independence. This is where the vivid picture of the clay origin of man comes into play once again. The figure is suggestive of the activity of a potter molding the malleable raw material into the desired shape. The very verb used in the second account of the creation of man—“yatzar”20—is the same

17Genesis 1:28.
20Genesis 2:7, 8.
form from which the Hebrew word for "potter" is drawn. Most significantly the terms for "creator" and "potter" may be expressed in Hebrew by one and the same word, "yotzer." This figure is a well-known biblical symbol evocative of the notion of God's absolute mastery over man. Human sovereignty can never quite be absolute. It must also be subject to the demands of a higher law, the divinely ordained moral order of the universe. Man has glory and freedom, but at the same time, inescapable dependence upon God.

Therefore, Jewish and LDS tradition look upon man as the crown and glory of creation. He is at the center of the drama of life. In him is the purpose of all existence on the way to fulfillment. This doctrine becomes apparent over and over again in the biblical story and in the Book of Abraham which portrays all stages in the appearance of life as but preliminary to the great moment when man enters upon the scene. It is expressed in the declaration that God made man in his own image. It never loses sight of the finite character of man, his smallness, his unworthiness when compared to the perfection that is in God. But at the same time, it sees in man the closest approximation to the divine which a creature may attain.

The Psalmist expressed it thus:

O Lord, our Lord, how glorious is Thy name in all the earth! . . . When I behold Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast established, what is man and the stars which Thou has established, what is man that Thou are mindful of him, and the son of man that Thou has regard for him? Yet Thou hast made him but a little lower than the angels and has crowned him with glory and honor. Thou hast given him dominion over the works of Thy hands, Thou hast put all things under his feet . . . O Lord our Lord, how glorious is Thy name in all the earth!22

The psalmist was aware, that from the perspective of God's majesty, man was too trivial to merit his mindfulness, but as he saw it, God had nevertheless crowned man with glory and honor and had made him preeminent in the hierarchy of existence.

This estimate of man has often been challenged in the modern world. The challenge has derived from various sources. Some have pointed to man's lowly origin, as revealed in the

22Psalms 8:2, 4-7, 10.
scientific studies of the evolution of life on earth. Instead of being the direct creation of God, a noble being separate and distinct from the rest of existence, man appears in the findings of Darwinists as an integral part of evolution. He has sprung up traceable stages from the most primitive beginnings of life, and his immediate ancestor was in the ape family to whom he bears many striking resemblances.

Others have mocked the claim of man's alleged greatness by citing the new astronomy which began with Copernicus. Vast is the universe that modern astronomy reveals, and man is like a speck of dust, and even less, before the stupendous beings, the stars and planets without number that move in their orbits in cosmic space. The earth itself, which is man's home, has been dethroned from her ancient eminence. She is no longer conceived of as the center of the solar system with sun and moon and stars to render her homage by illuminating her darkness. She is but a tiny planet in a universe of planets and revolves as they all do in endless gyrations on a path around the sun. Astronomers, moreover, are increasingly drawn to the opinion that other planets, too, have life on them, and who knows whether a race of creatures more intelligent and nobler than man may not inhabit another planet-home somewhere in space.

And man has also been mocked because of his mortality. He is here today, and for a while, struts proudly across the scene of his labors. But in the midst of all his plans and ambitions, his breath departs, and he must drop everything to which his hands cling to lovingly. What significance can be attached to life when it must be lived against this knowledge of ultimate doom for which there is no reprieve?

The most serious challenge to man's alleged greatness is his moral failure. There are episodes of wisdom and goodness in the human scene, but how infrequent and fleeting they are! Man has continued to betray beastly qualities. All kinds of dark forces are operative in his nature. He has disappointed the hopes placed in him by continued displays of folly and meanness.

It is one of the grossest errors made by some protagonists of religion as well as by some of its detractors to take the biblical story of creation as a complete account of the origins of life. The biblical account offers only the sketchiest generality, and it is clear that it is intended to deal with questions other than normally dealt with in science. The biblical story seeks to communicate certain religious values. It seeks to convey a value
judgment concerning life, concerning the world at large, and specifically concerning man. It expresses through this account the deepest conviction of Judaism and Mormonism, that existence had its origin through the action of a beneficent Creator, that the world is the embodiment of his design, that it is purposeful and friendly to man, and that man himself is the apex of the creative process.

It is not the study of how man developed, of the stages through which he passed before reaching his present status; those issues vital to Judaism, in the story of man’s origin, are the value judgments involved.

Is man immodest in claiming greatness for himself because astronomically speaking he is so insignificant?

If there be intelligent beings on other planets, then it is not contrary to biblical thought to assume that they certainly share in man’s dignity. For within the realm of the physical, there is continuity in the universe. It can be assumed, within the realm of the ever-probing related fields of science, that the basic properties of matter, the basic laws of motion remain the same in all the worlds of all the galaxies as they are on earth. Otherwise a science of astronomy would have been impossible. Hence, is it equally justifiable to assume a similar continuity in the spiritual? If intelligent life exists on any planet in the universe other than earth, it may be far ahead of terrestrial man or behind him, but it is undoubtedly of the same stuff. For consciousness is the most precious element in the treasury of creation, its culminating point in the surge of life. And wherever there be creatures with these properties they must be seen as bearing the divine image in themselves. In such an eventuality, God’s wonders would indeed be even greater than man ever surmised.

Whatever the Lord has made is intrinsically good: whatever he planted in our nature is directed toward a good purpose. No area of life illustrates this more profoundly than sex. Considering the onerous commitments which a mate assumes to his partner, a powerful drive is needed to overcome a person’s clinging to privacy, to singleness. This drive is present in the call to sexual gratification felt by all creatures at certain stages in their development. Sexual union is the convergence of divine energy on its continuing objective to create and perfect life. The very first commandment of the Bible is: "Be
fruitful and multiply and fill the earth and subdue it."\(^\text{23}\) The basic imperatives of life are written in the human heart no less than in the texts of the scripture.

The painful dilemma of man is to discover the golden mean, the proper direction he is to give each claim in his nature. This is a prize he must earn at great cost, and he must enlist toward its achievement all the resources open to his life, the fruits of reason and revelation and the knowledge gained through experience, his own and that of the race.

The raw or unrefined play of the instinct is what is sometimes described in Jewish tradition as the *yetzer ha-ra*, the so-called "evil inclination." It is balanced by what has been called *yetzer ha-tov*, the "good inclination." The Rabbis denied that there is anything intrinsically evil in man, for God would not have fashioned what is wholly evil. It is evil only in the sense that it is often misdirected. The Rabbis present this thought in commenting on Genesis 1:31: "And God saw everything He made and behold, it was very good."\(^\text{24}\) "Very good," the Rabbis explained, referred to the two impulses, the "*yetzer ha-tov*" and "*yetzer ha-ra,*" the good impulse and the evil impulse. But it was asked: "How can the evil impulse be called good?" The answer was: "Were it not for that impulse, a man would not build a house, marry a wife, beget children, or conduct business affairs."\(^\text{25}\)

The battle for man's moral refinement is a battle between these two impulses. The so-called evil impulse presses us to follow its way without regard to the limiting and refining considerations that are to describe in proper expression. The good impulse cautions man in the name of these refinements, asking him to set bounds and conditions for the fulfillment of his gratifications. It reminds him of other values that might be at stake; and if he does not listen, it continues to speak to him, to rebuke him for his failure, and to fill him with remorse. The tug of war goes on in all men. The evil impulse holds man in bondage to the self that he habitually is, while the good impulse bids him transcend it. At other times when man becomes subject to strong passions which seek to breake the dikes of his behavior patterns and destroy the refinements built around his instincts, then the good impulse plays a conserva-

\(^{23}\)Genesis 1:28.

\(^{24}\)Bereshit Rabbah 9:7.

\(^{25}\)Bereshit Rabbah 9:7.
tive part, bidding him to hold these dikes and not permit them to yield to the sweep of raw and undisciplined energy.

This is a struggle which truly tests a man. Ben Zoma said: "Who is mighty? He who controls his passions; and so it is written in Proverbs 16:32. 'He who is master over his own spirit is mightier than he who conquers a city.'”

Both impulses are subtle in their operations. The evil impulse has in its armory all kinds of powerful weapons to deceive man and keep him in bondage to his baser self. It whispers enticing words casting all kinds of allure over the zone that is forbidden. It can rationalize its propositions and robe them in seemingly virtuous trappings. And once a person yields, it weaves a fabric of habit, strong and unbending, to keep in bondage to itself, so that he can extricate himself only at the cost of the greatest exertions.

But let no one underestimate the weapons in possession of the good impulse. It affects those it seeks to heal with all kinds of therapeutic afflictions. Those who lead empty, uncreative lives, it smites with boredom and with a sense of emptiness in life. Those who transgress, it smites with a sense of guilt. It fills some lives with a discontent with themselves and their world and sends them dreaming, yearning for something better than what exists.

Man is born with original sin, in the sense that the "evil impulse" begins its operations as soon as life begins. But this is only half the story. Man is also endowed with original virtue, and from the moment he is born, the "good impulse" begins to propel him toward the heights.

Modern psychology has dwelt at length on this subject, testifying to this dual aspect of man's nature. John Dewey and James H. Tufts put it thus:

Confining ourselves for the moment to the native psychologic equipment, we may say that man is endowed with instinctive promptings which naturally (that is, without the intervention of deliberation of calculation) tend to preserve the self, and to develop his powers; and which equally . . . tend to bind the self closer to others and to advance the interests of others. . . . Any given individual is naturally an erratic mixture of fierce insistence upon his own welfare and of profound susceptibility to the happiness of others—different in-

26Ethics of the Fathers 4:1.
dividuals varying much in the respective intensities and proportions of the two tendencies.\textsuperscript{27}

Even Sigmund Freud, who has often spoken of the dark forces operative in human nature, concedes a wide range of nobility in man. "It is no part of our intention," he declared, "to deny the nobility in human nature. . . . We dwell upon the evil in human beings with a greater emphasis only because others deny it, thereby making the mental life of mankind not indeed better but incomprehensible."\textsuperscript{28} One psychologist has read these tendencies in the very beginnings of organic life:

When the first living cell divided to form two cells, when it gave up its life for two others, we have the beginnings of true altruism. . . . Altruism is the very nature of living matter . . . an integral part of life.\textsuperscript{29}

Man, as he is, yields many clues to his greatness. But he is only a fraction of himself. He is still a creature in transition. Many qualities of moral excellence lie dormant in his nature, waiting to reveal themselves as man attains a greater maturing. Only as man succeeds more fully in refining his "raw" nature will it be possible to judge what it means to be truly human.

As the noted scientist, Alexis Carrel, has expressed it:

Man is simultaneously a material object, a living being, a focus of mental activities. His presence in the prodigious void of intersidereal spaces is totally negligible. But he is no stranger in the realms of inanimate matter. With the aid of mathematical abstractions his mind apprehends the electrons as well as the stars. . . . He appertains to the surface of the earth, exactly as trees, plants and animals do. . . . But he also belongs to another world, A world which, although enclosed within himself, stretches beyond space and time. And of this world, if his will is indomitable, he may travel over the infinite cycles. The cycle of Beauty, contemplated by scientists, artists and poets. The cycle of Love, that inspires heroism and renunciation. The cycle of Grace, ultimate reward of those who passionately seek the principle of all things. Such is our universe.\textsuperscript{30}

\textsuperscript{29}G.B. Cutten, \textit{Instincts and Religion} (New York: Harper and Brothers, 1940), p. 43.
Jewish tradition and the Book of Abraham therefore view man from the same perspective. Both claim that man is created in God’s image. Both help round out the vision of man, of his place in the world, of the eminence to which he is called as well as to the depths to which he may fall. Both reject the modern view held by some that man has a lowly origin and therefore should not be considered as the pinnacle of Creation. And in answer to man’s moral failure, the two traditions are emphatic in their inclusion of all people in God’s concern and in the recognition that all men have the capacity to respond to God’s word in deeds of penitence and in growth toward moral and spiritual perfection.
Some
Positive Functions
of War

Wilford E. Smith*

War is such a vicious and brutal form of human activity that humanitarian observers consider it to be an expression of insanity. An examination of any contemporary combat training program for American soldiers scheduled for assignment in Vietnam will reveal cunning and ingenious techniques and devices developed by the Viet Cong to torture, kill, and create horror. American techniques are even more devastating though less personal.

Today in a hospital such as Madigan General Hospital at Fort Lewis, double amputees can be seen using wheel chairs to substitute for legs crushed and lost in the Vietnam conflict. The blind, armless, and otherwise mangled bodies of soldiers who have survived grievous wounds are also there. In addition, there are the mental cases, wards of men vegetating in psychotic stupor or crying in manic confusion. Such are the spoils of war.

Moreover, physically sound survivors of such conflict often become brutalized. Souvenir hunters kick in the teeth of corpses in their search for gold. Conquering soldiers violate the chastity of women with impunity. Whole communities with names such as Lidice or Naha are wiped from the face of the earth. Military material is destroyed to the tune of billions of dollars, and untold millions of people's lives are shattered.

These facts are not new, nor are they obsolete. Weinberg and Shabot remind us that, "In the name of various religious slogans, almost one-third of Germany's population was slaughtered or starved to death during the Thirty Years War (1618-1648)." And older records tell of mass mayhem committed in

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war as far back as recorded history. Captain Robert Lewis, co-
pilot of the plane which dropped the atomic bomb on Hiro-
shima in 1945, is quoted as saying, "As the bomb fell over
Hiroshima and exploded, we saw an entire city disappear. I
wrote in my log the words: 'My God, what have we done?'" In
that war 22,000,000 men were killed and 34,000,000 more
were wounded. Many of the world's greatest cities were laid
waste. The human suffering was incalculable.

On Okinawa in 1945, the present writer visited the 88th
Field Hospital where 1,000 patients were tormented with
"battle fatigue." It was an unforgettable experience. Returning
in his jeep to his own base after this experience he scribbled
the following lines intended to reflect the feelings of a hospital
patient:

The shell bursts' flame,
The big guns' roar,
Pound till I can stand no more!

The heavens, angry
At man's plight
Join with thunder in his fight.

The mud runs thick,
And fearful screams
Are worse than man's most horrid dreams.

And it's no dream
On Naha's shore;
This is vicious, bloody war!

I cannot live
Another day
In this mad hell!

Oh God, I pray,
Restore my soul,
Relieve my dread!
Have mercy on us living dead.

Yes; war is hell! It is brutal, vicious, wasteful, and destruc-
tive. It creates animosities which brutalize men and divide the
peoples of the earth into camps of hate. It is easy to see why
rational men declare that war can only be a product of insanity.

But if this were the whole story there would be no war, for
sanity surely prevails over insanity among men. The fact is that
war is functional to societies which wage it. In this paper an

effort will be made to list some of the positive functions which have made warfare a technique of human interaction from the beginning of recorded history to the present day, a day in which men live as close to war as at any period of historical time.

Man is a social creature. Without social interaction man would have no language; he would have no goals or values above the biological gratifications of dumb animals. It is unlikely that he would have more than a rudimentary concept of self, or, in fact, that he would even survive.

Social interaction which makes men human and preserves their existence also creates forms of social order. As Durkheim, Toennies, Cooley, and others have pointed out, living together in intimate proximity causes men to undergo similar socializing experiences from which agreement on basic roles and values develops. Such agreement, illustrated universally in ethnocentric attachment to existing local social values, creates a level of social solidarity which stabilizes human behavior and unifies men in emotional attachments to each other and to values which transcend individual personalities. Such groupings of men will die if necessary to defend their cherished values, and herein is a basic element in the development of war as a means of protecting the group.

As conquest and migration expand the borders and increase the population of communities, and as urban development increases segregation and specializations, it becomes more difficult for bonds of mutual agreement on values to keep the people united in mutual support. But interdependence preserves the cooperation and trust needed to maintain social order. The shoemaker spends all of his time making shoes, trusting that the farmer, the baker, and the groceryman will make available to him the food he needs in exchange for his handiwork.

Nevertheless, when the bonds of mutual agreement on basic values break down, interdependence may not be strong enough to maintain trust. Having no personal conviction about his obligations to others, a person may decide that it is easier to steal than to work. Another may decide to sell a product which traditional values repudiate but which many people who have not accepted traditional values may want to buy, prostitution being an example. Thus conflicts may arise between people whose most cherished values have been flaunted and people with other values who refuse to conform to "worn out" standards.
To maintain social order it becomes necessary under these circumstances to analyze the issues and to agree to compromise in setting up arbitrary standards with which all must comply. Some, however, may be so unwilling to support such standards that their opposition may remain a threat to social order. Others may see in the standards a challenge from which they may gain wealth. Outlawing prostitution, for example, increases the risks of that enterprise, but it may also greatly increase the rewards for those who will take risks. An illegal enterprise may be very profitable for those who can function in it and avoid society's sanctions.

The problems related to such disagreement may be solved either by relaxing standards so that no one will be restricted or by enforcing standards with physical might. When standards mean more to a powerful segment of population than the risk of death does, however, these people will not allow the standards to be relaxed if they can prevent it. On the other hand, when efforts are made to enforce standards with might, conflict will also result. Indeed conflict is almost inevitable if opponents of arbitrary standards consider them oppressive enough or unrealistic enough to require opposition.

Apparently there is no way to avoid some conflict in a heterogeneous society as long as men cherish values more than they fear suffering or death. The question is simply to decide whether or not society should organize the clash under governmental controls or under controls of private agencies, unless men can be taught to give up their values. It would seem, as Vilfredo Pareto has said, that in any case, assuming that men will continue to cherish values, rational social regulation would make use of people's "prejudices" to win their support, but to be ready to use force also when necessary:

The art of government lies in finding ways to take advantage of such sentiments, not in wasting one's energies in futile efforts to destroy them—the sole effect of which, frequently, is to make them stronger.

But this is by no means to aver that force is unnecessary in ruling. Far from it. . . . The need for governments to apply force arises from the fact that a small group of citizens, if prepared to use violence, can impose its will upon ruling circles which are not willing to meet violence by equal force.

. . . . . . . . . .

Thus a governing class can only maintain itself in power and exercise its authority effectively if it is prepared to use
both force and persuasion. If a governing class could apply both of these in appropriate proportions it could, in principle, maintain itself forever. No governing class has ever succeeded in doing so. History is a graveyard of aristocracies. This is because the type of person who favors recourse to violence is usually unwilling or unable to have recourse to persuasion and *vice versa*. The two styles of governing are, on the whole, mutually exclusive. In this lies the key to the rise and fall of governing classes.3

Pareto added:

... we should specially note the fact that, if the governing class is incompetent, unwilling or unable to use force to suppress transgressions against the uniformities in private life, the vacuum created by its inaction is filled by anarchic action on the part of the subject class. The evidence of history clearly shows that the private vendetta waxes or wanes in ratio to the public authority's failure or success in replacing it as a means of suppressing crime... Moreover, when it is weak, little states are formed within the state itself.4

Maintaining peace and order on the international level involves the same logic, but different nations may find even less in the form of common sentiments than large cities. If this is true, the validity of Pareto's following comments is apparent:

In international relations, beneath all the surface tinsel of humanitarian and ethical declamation, what prevails is force alone.... Politicians who imagine they can make unarmed law a substitute for armed force delude themselves most grievously.... The constitution of Sulla collapsed because the armed force which would have ensured respect for it was not maintained. The constitution of Augustus endured because his successors had the power of the legions to support them. Thiers believed that his government should be sustained by the rule of law rather than by armed force; his laws were scattered like leaves in the wind before the hurricane of democratic plutocracy....

The first positive function of war, or the ability to wage war, then, would be the maintenance of political order by thwarting groups who would usurp authority which society has not agreed that they should have. Neville Chamberlain's unwillingness to test Hitler with a threat of war, for example, could have been the mistake which turned Europe into a holocaust.

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A second major positive function of war is to challenge, test, and clarify the values by which men are presumed to live. If risk of death is a price too high to pay to preserve a value, that value will lose prestige in the hierarchy of human values. Such a stern test will help to clarify where men really stand and just what the limits of social controls may be. In the words of Patrick Henry:

What is it that Gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take: but as for me give me liberty or give me death!\(^6\)

Even Hitler, the arch advocate of terror who proclaimed that "terror is not broken by power of mind, but by terror . . .,"\(^7\) argued that only spiritual rejuvenation and defense of a great ideal justifies measures as extreme as war:

Every attempt at fighting a view of life by means of force will finally fail, unless the fight against it represents the form of an attack for the sake of a new spiritual direction. Only in the struggle of two views of life with each other can the weapon of brute force, used continuously and ruthlessly, bring about the decision in favor of the side it supports.\(^8\)

Closely related to the first and second functions mentioned, a third positive function of war is to cleanse and to unify a nation in the presence of hallowed sacrifice. Americans united as a nation in World War II more, perhaps, than they had before in history. People found a struggle bigger than their own little problems, and they rose to meet its challenge. Suicide rates appeared to drop as men found life more meaningful. Freedom became a value to live for, and to die for. Crime rates went down. National honor was brightened by sacrifice. Winston Churchill solemnly and proudly proclaimed that national defense in that same war also brought England to her "finest hour." And Adolf Hitler saw edification for Germany in war. He gloried in war's challenge and condemned enemies of nationalism and advocates of stagnant peace and order:

Our time's fear of chauvinism is the sign of its impotence. Since it not only lacks but considered disagreeable all seething

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\(^8\)Ibid., p. 223.
energy. Destiny has not chosen it for a great deed. For the greatest changes on this earth would not have been thinkable if their driving force, instead of fanatical, even hysterical passion, had been only the bourgeois virtues of peace and order.9 . . . . . . . . . . . . . .

. . . Germany became defenseless, not because there was a shortage of arms, but because the will was missing to guard the arms for the preservation of the nation.10

In the United States, General Douglas MacArthur praised in eloquent language the honor and sacrifice of men who fight for their ideals in his farewell to West Point, May 12, 1962. The importance of love for country and willingness to give all for it was dramatically voiced by the patriarch of American generals as he admonished the young cadets who heard him in a voice hoarse with age but nevertheless strongly appealing and heavy with emotion:

Duty-Honor-Country. Those three hallowed words reverently dictate what you ought to be, what you can be, and what you will be. They are your rallying points: to build courage when courage seems to fail; to regain faith when there seems to be little cause for faith; to create hope when hope becomes forlorn.11

In the dignity of his advanced age, he eulogized his fallen comrades as he challenged his listeners to bear the sword that he and his comrades could no longer bear against the foe:

And what sort of soldiers are those you are to lead? Are they reliable, are they brave, are they capable of victory? Their story is known to all of you; it is the story of the American man-at-arms. My estimate of him was formed on the battlefield many, many years ago, and has never changed. I regarded him then as I regard him now—as one of the world’s noblest figures, not only as one of the finest military characters but also as one of the most stainless.

The soldiers he spoke of were the sons, fathers, and husbands of American families from all across the land. Their sacrifice could not be brushed aside lightly; and the many who died had hallowed to their nation the ideals for which they had died. Speaking of such men, MacArthur said,

9Ibid., p. 636.
10Ibid., p. 459.
His name and fame are the birthright of every American citizen. In his youth and strength, his love and loyalty, he gave all that mortality can give. He needs no eulogy from me or from any other man. He has written his own history and written it in red on his enemy's breast.

The soldier, above all other men, is required to practice the greatest act of religious training—sacrifice. In battle and in the face of danger and death, he discloses those Divine attributes which his Maker gave when He created man in His own image. No physical courage and no brute instinct can take the place of the Divine help which alone can sustain him. However horrible the incidents of war may be, the soldier who is called upon to offer and give his life for his country is the noblest development of mankind.

Despite the corruption, debauchery, fraud, and cowardice which are so prevalent in war, the nobility cited by MacArthur is just as real. The courage, conviction, and determination seen every day on the battlefield are humbling and awesome in their desperate dignity. Intelligent men of good will cannot help but respect heroes who give their all for their concept of duty.

There are many, many examples of dedicated military heroism. Just one will illustrate. In 1945 on Okinawa, fifty infantrymen from the U.S. Seventh Division were assembled in a religious service on the eve of their return to combat after a two-week rest in the rear areas. After the meeting one of the soldiers, a strong, bright-eyed man, spoke to me about returning to "the line."

"I'd give my right arm if I didn't have to go back," he said. "I have survived years of fighting in the Aleutians, the Phillipines, and here. I can't last forever. Besides I am sick of killing! I wish it would end!" I marveled at his composed strength in the face of such a deadly assignment, and I made a clumsy attempt to encourage him and to honor him for what he had endured. Finally I said, "It is really a shame that you have to go back to the line. You have done your share. Others should take your place and let you go home."

I think I shall never forget the surprised look on his face or the piercing dedication in his bright eyes as he replied, "You don't understand. I said I would give my right arm to go home, but no one can take my place! No one can leave until this job is done! Men with my experience have the biggest responsibility. We can never stop until the job is done. I will go to fight
in the morning. I will watch my friends die, and I will kill again, and maybe the bullet with my name on it will find me. It all makes me sick in my soul, but there is no other way. I just wish there were."

He went to the line the next morning. Maybe he died that day. But the memory of his determined acceptance of his duty to defend the ideals which made his world, and mine, beautiful rises to haunt me when I am inclined to shirk my responsibility as a citizen.

Nations which have known such heroism cannot easily turn their backs on it. Stories of great deeds are handed down from generation to generation to build loyalty and gratitude upon which national unity can stand.

Such stories can do much to remind a nation of its ideals and to spot-light hypocrisy. Status struggles of some American minorities illustrate the importance of this consequence of war. For example, American Indians were granted citizenship by the Citizenship Act of 1924 as a concession to their participation in World War I and as a retreat from the hypocrisy which our claims of fighting to make the world safe for democracy made unbearable.

Harsh and unjust prejudices against Orientals in America were shown to be untenably ridiculous by their acceptance of war-time confinement to "relocation centers" and by the remarkable military accomplishments of the 442nd Regimental Combat Team from Hawaii (America’s most decorated military unit) in Italy and France in World War II. Many Negroes also proved to be faithful and able soldiers in that conflict, and they learned lessons from their participation which are now being used to shame Americans into moving closer to the ideals of equality published in the Declaration of Independence. As Julian Bond, prominent Negro politician, says, war-time commitments challenges us to face up to our own ideals:

We strive for the day when the nation that fights wars to make the world safe for democracy can assure its citizens that democracy is safe for them; or to smash those who now control, to seize control from their hands, to use raw power to insure that constitutional rhetoric becomes reality.12

Many Americans resent threats of minorities to use "raw power," but in the cold light of international publicity they are

forced to make good the ideals for which so many of their heroes have died or stand convicted of prejudice and hypocrisy in the eyes of the world. The crucible of war lays bare the real facts of life and forces men to see things as they are with the camouflage and trimmings stripped away.

The confusion in Southeast Asia is wilting under the bright lights brought to bear upon it through war. The only escape from such exposure is to hide behind walls and "curtains," but the very act of hiding advertises deceit to the whole world and forces adjustment in terms of bullying defense of oppression, as in the case of the Russian invasion of Czechoslovakia. But this reveals the deceit even more clearly and thereby increases the threat of foreign contempt which in time will put pressure on rulers to strive to live more closely to the ideals which they have told the world are at the heart of their country's greatness.

Besides helping to build and maintain political order, challenging, testing, and clarifying social values, and cleansing and unifying nations in the presence of hallowed sacrifice, war provides many material benefits. Among the most gratifying of these is the development of medicine. Today 99 per cent of the American soldiers wounded in Vietnam survive. Medical care this effective has never before been known by man. Military doctors are forced to adjust to all kinds of emergencies, and they develop techniques in such things as caring for burns and amputations which are of lasting value to mankind. One of the marvels of our age has been the increase in human longevity. Is it possible that medical improvements developed under the pressures of war have saved as much or more life in terms of years as has been lost in combat?

War also stimulates the development of industry and the proper management of natural resources. The struggle for survival forces man to husband his wealth. The vast waste of resources in war may make this claim appear to be false on its face, and there is no doubt that war is extremely wasteful, but awareness of the waste increases awareness of the need to conserve and to find new resources. In this connection, developments in the harnessing of solar energy, managing agricultural and water systems, and in the reclamation of sea water, all of which have been spurred by the demands of war, are opening the doors to new horizons in human standards of living. Space exploration, with all that it promises in the development of physical sciences, is also largely the child of war.
In all of these developments opportunity has been given to untold numbers of people for exciting employment, and millions who might have spent their lives in ignorance and monotony have found employment in occupations which have enabled them to travel and to learn. Even the millions who have served in the armed forces against their will have had to face the realities of the twentieth century. Smug little pockets of ignorance and isolation have had to become involved with mankind. This may not be an unmixed blessing, but it has done much to enlarge the compassion of men for other men everywhere. An appeal, for example, from an Oriental orphanage, "He doesn't eat much... will you take my little brother?" does not fall on deaf ears when the listener has seen children starve.

Orientals cannot remain "gooks" to men who acquire Oriental wives and children. Germans become more than "krauts" to men who live among them and marry their women. With all of its viciousness in actual combat, war is a powerful breaker of boundaries between peoples, as witnessed by the amity between Americans, Germans, and Japanese today.

This is not to argue that wars may not also create slavery and produce brutal exploitation. This, in fact, is a major argument for war, that nations which would plunder should be confronted by the military might of those who will not tolerate plunder. The gleaming new cities of Germany and Japan witness to the world that conquerors can uplift the conquered as they crush the evil which justified the conflict in the first place. Unfinished war may create jealousies and plant the seeds of perpetual strife, but war which achieves the goals of fair-minded victors can root out the evil seeds of strife and lay foundations for peace by opening avenues of communication which break down barriers between peoples at the same time that it destroys the power of those who would erect such barriers.

And even the victors can be refined by war, as previously stated. Knowing what prices they have been forced to pay for their values, they may reexamine them to see if they are worth that price. Unsupportable value systems will fall under the impact of war.

Finally, it may be argued that there may be times when the alternatives to war are untenable in that they mean the loss of proven values more dear than life. Responsible men cannot stand by and watch Nazis systematically murder 6,000,000 hu-
man beings in concentration camps simply because they were guilty of the crime of being Jews! Men who have learned to value human freedom know that freedom has to be won anew by each new generation. Learning this lesson and struggling to carry it to all men will not come without challenge, and the man who seeks to preserve his most precious values without being willing to risk his life may well lose both.

The writer, who expressed his shock and grief at the costs of war in "Battle Fatigue," also learned the greatness of values for which men give their lives. After the Okinawan campaign, he sat in a pyramidal tent with some soldiers who were complaining about what they had suffered in the war. Some of them were sick and deeply bitter, but others were solemn in their determination to live so that their suffering and the sacrifices of their comrades would not be in vain. Remembering this experience later, the writer penned another poem:

"Of Sons And Sires"

Shorn of things in life that matter,
   Haunted still by stench of death,
Men saw war clouds break and scatter,
   And hoped for peace with bated breath;
Still numb from shock of mass destruction,
Soldiers pondered reconstruction;
But a heart-sick bitter one spoke his mind:
   "I'd wipe my feet on our rotten flag!"
And I'd never have the guts to drag
   A son through a life like mine!
"Helpless children to see our sin!
To suffer here as we have done,
To learn what monsters men have been!
   "To live like rats in stagnant holes,
To hear men scream and watch them die!
Rooting dirt like blinded moles;
"Our past is more than men should bear,
The future brings but mass destruction,
Which I'll ask no son of mine to share!"

In compassion I heard him speak.
His wounded spirit needed to speak.
But what he said was so terribly wrong!
How could I tell him he was wrong?
But another man stepped forth and spoke:
"Without strong sons, who will bind the
wounds of a world bleeding and torn?
Who will stay the tyrants' hands, which
rise to steal their fellows' lands?
Who will there be to plead the cause
for which men die and widows mourn?"
"Oh God, give me sons with spirits and
bodies strong
To carry the torch which flickers now and
will die if men do wrong!
"Let not my buddies die in vain,
Because we who live retreat from life,
And fear the price of freedom's pain!
"God, give me sons, alive with freedom's fire!
And make me strong, a worthy sire!"
I walked alone into the night
And wondered who would bind man’s wounds,
Who would lead us back to light.
Without strong sons, the devil's plan of
thought control will dull man’s brain,
Will starve the soul of enslaved man;
Without strong sons, all life is vain!
I knelt and prayed with deep desire,
"Oh God, give me sons, and make me strong,
Oh let me be a worthy sire!"

Four conditions must exist before successful war can be waged: (1) Those who do the fighting must have the will to fight; they must be stirred by promises of great rewards for victory or threats of great punishment for failure to fight if they are to risk their lives in combat. This means that they have to be indoctrinated zealots, greedy and desperate opportunists, or men with carefully thought-out ideals which they would rather die for than see destroyed. The existence of the first or second type of soldier makes the existence of the third type mandatory if mankind is to live on a level of creative and free intelligence. (2) There must be a powerful military organization to plan and direct the battles. Military organizations are the product of much planning and social support. Only a nation unified by strong agreement on values or one unified by coercive indoctrination could be strong enough to maintain such a force. (3) Adequate logistical support must be available; this depends on the availability of natural resources, industrial plants, and transportation facilities to deliver the material where and when it is needed. No amount of organization and will to fight will avail in the absence of munitions, oil, and vehicles. (4) There must be a supporting population able and willing to produce the material needed. No matter how dedicated soldiers may be or how efficient their organization or how overwhelm-
ing their resources, they are not likely to endure the brutal realities of war if their loved ones at home refuse to support them in their sacrifice. And if people on the home front refuse to man the munitions factories or refine the oil or build the machines, the army cannot fight. If the people at home work only because they are forced to, or only for money, costly sabotage may be expected, and the morale of their loved soldiers will sag. The Russian armies of 1917 provide an illustrative example, as does the Napoleonic debacle in Russia in 1803.

Despite sincere pleas for peace from men who know and hate the horrors of war, Plato was probably right when he said that only the dead had seen the end of war. There appears to be no compelling reason to suppose that a time will come when there will not be at least some groups of men able to wage war who will cherish certain values more than life. Until the values of other groups able to wage war do not clash with them, there will probably be conflict. The functional value of war, as long as it remains an instrument of intergroup relations, will depend largely upon which groups win and how they use their victories.
The St. Louis Museum
of the 1850's and the
Two Egyptian Mummies and Papyri

WALTER L. WHIPPLE*

The recent return of eleven Egyptian papyrus fragments to the Mormon Church received international news coverage. Since that time, interest has risen over the search of additional information about the once "lost" relics. The Church at Kirtland in 1835 purchased the collection which consisted of four mummies and two papyri rolls and additional fragments. They procured them from Michael H. Chandler who was the supposed nephew and heir to the deceased Antonio Lebolo. Mr. Lebolo was employed during 1818 to 1823 by the French Consul General to gather all types of Egyptian relics for museums and private collectors. While gathering these antiquities, he kept some for himself. At his sudden death, they were sent to the United States where Mr. Chandler displayed them for a period of time in the New York-Pennsylvania area before taking them to Joseph Smith for his opinion and interpretation.

In a startling claim the Prophet said the papyri contained writings of Abraham and Joseph. Interest was aroused to the point that the Church bought the collection. Whether more pressing Church matters or whatever prevented the Prophet from spending a lot of time on the documents, only a scant five chapters of the "Book of Abraham" were published before his untimely death ended his translating work.

When the Church left Nauvoo, Illinois, on its westward trek to the Salt Lake valley, many who were unable to leave

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remained behind. The Prophet's elderly mother, Lucy Mack Smith, was one of those, along with his widow, Emma. The mummies and papyri had been entrusted to Lucy's care, and there they securely remained until her death in 1856.

Through lack of communication, the church was unaware that the relics had been sold by members of the Smith family to Mr. A. Combs. Later information as to the whereabouts of the collection was muddled and incomplete, giving rise to speculation that the entire collection had been destroyed in the tragic Chicago fire of 1871.

The first real information on what had happened to some of the mummies and papyri was gathered by James R. Clark and published in 1955 in his book, The Story of the Pearl of Great Price. Working backwards from the Chicago Museum, he found proof that there had been but two mummies and possibly some fragments of papyri in that museum, and that they had originally been in the St. Louis Museum.

The recent recovery of some papyri of the original collection found in the Metropolitan Museum of Art in New York has inspired further research into the history of the whereabouts of the total collection. New light has been cast on the time the relics rested in the St. Louis Museum. With this new information perhaps some lead as to the remaining lost papyri and mummies may surface.

In 1848, Mrs. Gidding and her son leased their property on Walnut Street, St. Louis, for a period of twenty years to Edward Wyman, a prominent educator, who constructed an impressive four-story hall on the site at a cost of $28,000.1 The two top stories originally accommodated his Classical High School, while the second story contained a concert hall, leaving the first floor partitioned into shops.2 Jenny Lind, the famous singer, performed in the hall in 1851 giving Wyman's Hall a tremendous boost. Miss Lind's agent was P. T. Barnum, who also arranged an exhibition of General Tom Thumb, the famous midget.3

Catching "show fever" from Barnum, Wyman gave up teaching in 1853 to open a museum. Wyman had purchased the

1Letter of Dr. Wm. G. Swekosky, Aug. 25, 1941, outlining the History of Wyman's Hall. Original is in the Missouri Historical Society.
2Taylor and Crooks, Sketch Book of St. Louis, George Knapp & Co., 1858, p. 46.
3Swekosky, op. cit.
A copy of the 1856 handbill of the St. Louis Museum from the Missouri Historical Society files.
bulk of his collection in 1851, which consisted of one of the finest collections of ornithology in the country. Unable to cope with the entire project, he entrusted managing the museum to a taxidermist of great ability, Mr. John P. Bates. Taking the additional responsibility, Mr. Bates added to the already large collection such items as local species and also some large accessions obtained during his trip to Europe. Under his direction the museum enlarged its collection with the acquisition of the great Zeuglodon (prehistoric skeleton 96 feet long), oil paintings, and the superb statues of Venus and Mercury.

The museum was four years old when it advertised in the local paper the treasured collection of Egyptian mummies and papyri once belonging to the Mormon Church. In the month of August, 1856, after running months of ads, the museum changed the continuous ad to include the recent purchase of the Egyptian collection. Perhaps indicating the new owner’s evaluation of the collection’s importance, it was listed as third in list of five general collections. The daily listing read:

THIRD - TWO MUMMIES - from the catacombs of Egypt, which have been unrolled presenting a full view of the RECORD enclosed, and of the bodies which are in a remarkable state of preservation.

A brief observation by the Missouri Democrat noted the recent procurement in these words:

Lastly, we observe a new attraction, consisting of a pair of MUMMIES from the catacombs of Egypt, which are a great novelty in these parts, and should be seen by all.

The museum’s first catalogue was printed in July 1856, a copy of which is preserved presently in the St. Louis Public Library. Its publication was promised in a news article in the Missouri Democrat:

Catalogues containing a full list of the beautiful collection of birds, reptiles, minerals curiosity &c., now on exhibition at the St. Louis Museum, recently opened to the people

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4"Preface" to Catalogue of Collections at St. Louis Museum 1856. Copy is in St. Louis Public Library.
6Catalogue, op. cit.
7Sketches, op. cit., p. 48.
8Daily Missouri Democrat, St. Louis, Aug. 14, 1856, p. 3; also The Saint Louis Daily Evening News, Aug. 27, 1856, p. 3.
9Ibid.
by the munificence and public spirit of Mr. Edward Wyman, will be ready in a few days for delivery to the public. The catalogue we understand will be full and complete, and add much to the gratification of an inspection of the several articles by visitors. In the meanwhile Mr. Bates, the manager, asks the indulgence of the public, and will give as usual such information as may be desired.  

Since no mention is made of the mummies in this first "complete" catalogue but was included in the daily ads in the local papers, it is safe to assume that the museum bought the collection in late July or early August 1856, just two months after Mr. A. Combs purchased them from the Smith family. Two subsequent catalogues dated 1856 and 1859 are preserved in the Missouri Historical Society in St. Louis, and these both mention the mummies and papyri, and were given great attention by Dr. James R. Clark in his study.  

The "Introduction" to the 1859 catalogue signed by J. P. Bates states that the proprietor "... now finds his investment in the enterprise approaches the large sum of fifty thousand dollars." Every attempt was made to improve the museum. However, at 25 cents admission it must not have been the most successful venture. Before the mummies were purchased in August, 1856, it is felt that "times got bad and on March 8, 1856, he put a mortgage on the contents of the Wyman's Museum for $10,000.00." The mortgage holder was a newspaper publisher, George Knapp. In 1857, a professor at the St. Louis Medical College and leader in the Academy of Science, Dr. Charles A. Pope, wrote in a personal letter to Dr. J. F. Snyder that, "Nothing but want of funds prevents the purchase of Wyman's collection, which I hope yet to see the property of the Academy. He asks $10,000 for it." The remainder of the letter mentions activities of their own taxidermist, which supports the theory that only part of the museum collection was offered for sale, mainly the display of beasts, birds, and reptiles.  

The sale of the collection perhaps didn't become a pressing necessity because in that same year Wyman borrowed $20,000 against the hall from Sanford B. Kellog and Robert Renick.

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10Daily Missouri Democrat, St. Louis, July 18, 1856.
11James R. Clark, The Story of the Pearl of Great Price.
12Swekosky, op. cit.
13Charles A. Pope letter to Dr. J. F. Snyder, May 30, 1857. Original is in the Archives of the Missouri Historical Society in St. Louis.
But foreclosure soon forced its sale to the highest bidder on July 15, 1858, to a Mr. Henry Whitmore for $12,000.\textsuperscript{14} When the building passed out of Wyman's hands, the concert room became known as William Koser's Metropolitan Theater.\textsuperscript{15}

The museum, although heavily mortgaged, continued in the building still under the direction of John P. Bates. For some reason (yet unknown to this writer), Silas M. Brooks was listed as the manager for the museum in late 1858 or early 1859.\textsuperscript{16} Notwithstanding, Bates remained in the museum as a taxidermist,\textsuperscript{17} and then in a few months resumed the managing of the museum until its removal to Chicago in 1863.

On June 1, 1863, Henry Whitmore sold Wyman's Hall to General Thomas Lawson Price for a low price of $1,400. This was undoubtedly one of the reasons for relocating the museum's collection. A notice was placed in the various local newspapers of the impending closing of the museum.\textsuperscript{18} One announcement read, "The St. Louis Museum will positively close on Saturday, the 11th inst. and it is being removed to CHICAGO. J. P. Bates, Manager."\textsuperscript{19} At the same time a Chicago paper announced:

\begin{quote}
We make the announcement with pleasure that, through the liberality of two of our worthy and public spirited citizens, the St. Louis Museum has been purchased, and will soon be removed to, and permanently located in this city. This Museum is much the largest in the West, and in several of its features the choicest in the United States.\textsuperscript{20}
\end{quote}

August 17, 1863, that museum opened on Randolph Street with John O'Mellen as general manager, and J. P. Bates, curator.\textsuperscript{21} In January, 1864, the museum was sold to Colonel John H. Wood,\textsuperscript{22} and named Wood's Museum. It is assumed that it was at this time that Mr. Bates returned to St. Louis to live.\textsuperscript{23} It has long been believed by most people that the Chicago fire of 1871 destroyed this museum with its entire collection, thus

\textsuperscript{14}Swekosky, \textit{op. cit.}
\textsuperscript{15}\textit{St. Louis Post Dispatch}, August 23, 1941.
\textsuperscript{16}Kennedy's St. Louis City Directory, 1859, pp. 73, 405.
\textsuperscript{17}\textit{Ibid.}, p. 41.
\textsuperscript{18}\textit{The Missouri Republican}, St. Louis, July 3, 1863.
\textsuperscript{19}\textit{Daily Missouri Democrat}, St. Louis, July 9, 1863.
\textsuperscript{20}\textit{Chicago Tribune}, July 6, 1863.
\textsuperscript{22}Felix Mendelssohn, \textit{Chicago and Its Makers}, 1929, p. 147.
\textsuperscript{23}J. P. Bates is listed in the \textit{St. Louis City Directories} 1857 to 1880 except 1864, which was probably compiled during the months he was in Chicago.
putting an end to nearly half of the Egyptian relics once owned by the Mormons.

While on a recent trip to St. Louis, I searched the public and private libraries in the city and also examined the private papers of Professor Gustav Seyffarth, a noted Egyptologist of his day who taught at the Concordia College. He wrote that

The Museum contains... Egyptian mummies, statuettes,24 papyrus scroll.... Visitors will find also some large fragments of the Egyptian papyrus scrolls, with hieratic (priestly) inscriptions, and drawings representing judgment of the dead, many Egyptian gods and sacred animals with certain chapters from the old Egyptian sacred books.25

At one of Professor Seyffarth’s lectures held in the St. Louis Merchantile Library, "He presented to the inspection of the audience some fragments of papyrus, with numerous writings and figures executed with indestructible ink, which were taken from a sarcophagus of an Egyptian mummy, and are now the property of our fellow citizen, Hon. Edward Bates."26 According to Professor Seyffarth the papyrus fragment was part of "an invocation to the Deity Osirus" with drawings of the attendant spirits presenting the dead person by the name of "Horus" to be judged.27

He also examined the two mummies reposed in the museum and stated, "The body of one is that of a female, about forty—the other, that of a boy about fourteen."28 A Dr. J. R. Riggs had examined all four mummies when they were still together and had designated them as being "a King, a Queen, a Princess,  

24 Although "statuettes" are mentioned here by the observer, it does not mean that they were a part of the once LDS collection. "Statuettes" are no where mentioned in the Documentary History of the Church. News articles on the museum before its acquisition of the mummies mention "Egyptian Antiquities" in The Sunday Republican, St. Louis, July 13, 1856, and also "Relics from Egypt, Greece, Rome..." The Missouri Republican, St. Louis, Aug. 8, 1856.

25 Daily Missouri Democrat, St. Louis, Sept. 10, 1856, copied from the Pilot, St. Louis, Sept. 8, 1856.

26 The Evening News, St. Louis, Nov. 29, 1856. Note: The "Hon. Edward Bates" was a prominent political figure in St. Louis and was the U.S. Attorney General in Lincoln’s first administration. It is likely that in the reporting of Seyffarth’s lecture the "Hon. Edward Bates" was confused with J. P. Bates, manager of the St. Louis Museum.

27 Catalogue, 1859, op. cit., p. 45. It is interesting to note that some have noted the name of "HOR" on three of the papyrus fragments recently given to the Church. This name corresponds with Seyffarth’s "HORUS" and proves which fragments were sold to the St. Louis Museum. Possibly the fragment containing Facsimile No. 3 or other hieratic writings from the same roll were what Seyffarth was describing.

28 Catalogue of the St. Louis Museum, 1859, p. 45.
and a slave." Now, if it can be assumed that the two mummies sold to the St. Louis Museum and later possibly burned in the Chicago fire were the "Queen" and the "slave," that would narrow any further searches to the "King" and the "Princess." Systematic inquiries of public museums and most private collections have revealed no further evidence as to the whereabouts of any of the mummies. So far, most of the startling information about the collection has come more by accident than by intent, which leaves one the feeling that if the Lord be willing we shall discover more.

*The Academic Review* (B.Y. Academy), I, No. 6 (March 1885) p. 46.
FOOD FOR FLOWERS

A Charcoal Drawing*

by

John Morgan

*This drawing was one of the nearly 200 art works submitted to the first annual BYU Festival of Mormon Art in the spring of 1969. Other works from that showing will be the art features of the following issues of this volume of BYU Studies, Ed.
A NOTE ON "FOOD FOR FLOWERS"

JOHN MORGAN*

Art should show not only a sensitive arrangement of form, line, and color, but also a purpose of thought. To speak of these elements as separate entities, however, is not accurate. Form and thought are the work.

What I tried to portray in "Food for Flowers" is the importance of past generations to present ones. I see human life analogous to that of flowers. We love the form, fragrance, and color of a flower in season, but as the flower matures and loses its color and life, we no longer cherish it. We push the ugly, wilted, dying thing from our view. So do we react to people. We are interested in the young and apathetic to the old. There is beauty in being young, ugliness in being old. To be beautiful we work incessantly at staying young. We paste artificial petals in place of those that wilt and fight maturing in our season. With fearing we look to age as a time of uselessness, shelving, and rest-homes.

This blind classification fails to notice that in age lie the seeds of new flowers and life. Nature does not die or fade with the passing of a season—there is beauty in both the spring and the fall. The seeds that lie hidden in the wilted plant are also beautiful and important to life. The new exists and is made stronger because of the old and forgotten. Past flowers and seasons are the food for new flowers and new seasons.

"Food for Flowers" is my representation of this philosophy. Since past generations have spoken to us as from the dust, I concentrated on things beneath my feet. I found some interesting pictures of shapes created under pressure and incorporated them into my drawing. The arms and head of the human form came first, then later the legs. It seemed that once the idea was established the picture formed itself.

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Chiasmus
in the Book of Mormon

JOHN W. WELCH*

Practically since the day the Book of Mormon rolled off the press in 1830, those who believed in the book asserted that it obviously read like a Hebrew text. Those who were not so credulous insisted that it obviously read like anything but a Hebrew text. Actually, the only thing that became obvious was the fact that neither the believers nor the unbelievers were citing very many specific examples. However, a recently recognized phenomenon in the Book of Mormon has now made it possible for us to cite many specific examples of passages in the Book of Mormon which bear the distinct stamp of an ancient Hebraic literary form. The phenomenon which makes that possible is the presence of chiasmus in the Book of Mormon.

WHAT IS CHIASMUS?

Chiasmus appears to have begun as a structural form which then developed into an intriguing rhetorical device which has been used sporadically in prose and poetry by many authors for nearly three thousand years. Nevertheless, the awareness of such a form, except in isolated cases, remained a part of the intellectual subconsciousness of modern Western Europe until frequent chiasmal passages were discovered in the Bible. Since that time in the mid-nineteenth century, there have been several reputed scholars, mostly theologians, who have published on the subject. Their works indicate that, although some chasms appear in Greek, Latin and English, the form was originally Hebrew and dates at least to the eighth and tenth centuries B. C. in Isaiah and in the Psalms.

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The name chiasmus is descriptive of the form itself. The name was derived from chi (X), the twenty-second letter in the Greek alphabet, and the Greek *chiazēin* (to mark with an X), for the following reasons. Two lines of poetry are said to be parallel if the component elements of one line correspond directly to those of the other, so to speak, in a 1:1 relationship. There are numerous examples of direct parallelisms among the Proverbs, e.g.

A soft answer turneth away wrath:
But grievous words stir up anger.

(Proverbs 15:1)

If the second line of a parallelism is inverted, that is to say, if its last element is placed first and the first, last, then a chiasm is created. As an example is the following verse:

For my thoughts are not your thoughts
Neither are your ways my ways, saith the Lord.

(Isaiah 55:8)

And from the New Testament:

He that *findeth* his life shall *lose* it;
And he that *loseth* his life for my sake shall *find* it.

(Matthew 10:39)

Formulating this empirically, the simple chiasm takes on the apparent form of an X:

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 a   b
 b   a
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Thus, once the term chiasmus had been coined, it appropriately stuck.

And just as the name stuck, the idea of chiasmus also has stuck in the back of Western minds. Heraclitus, one of the early pre-Socratic Greek philosophers, used chiasmus to accentuate his notion of eternal flux and opposition:

Cold things grow warm,
What is warm cools;
the moist dries,
the dry dampens.  (Fr. 39)
Immortals are mortal,
mortals are immortal,
each living the others’ death
and dying the others’ life.  (Fr. 67)
Several centuries later Cicero used chiasmic lines as a rhetorical device for placing emphasis:

Matrem habēmus, ignoramus patrem. (Rep. 2:33)

Some English authors, who had been thoroughly trained in the classics, naturally turned to chiasmus as a poetical form. Thus in Pope's "Essay on Man" this short chiasm appears:

... flame lawless through the void,
destroying others, by himself destroyed.

Even in our modern nursery rhymes and maxims, the natural rhythm and immediate appeal of chiasmic lines is apparent. Thus, "Old King Cole was a merry old soul, and a merry old soul was he," is charming; and "He who fails to prepare, prepares to fail," sounds solid and convincing. The reader, however, will notice that all these chiasms contain only two elements whose order is then reversed. This is a significant factor in differentiating the chiasmus known for some time in the West from the chiasmus characteristic of ancient Hebrew.

Whereas in Greek, Latin and English, chiasms are rarely, if ever, composed of more than two elements, in Hebrew there appears to be no limit to the number of terms or ideas that can be employed. A chiasm in Hebrew may be expanded to include any number of terms written in one order and then in the exact reverse order, i.e.

a-b-c-d-...-x-x-...-d-c-b-a

These structures may be several verses or several chapters long. A simple illustration of this, which uses five elements in an inverted parallelism, is found in Psalms 3:7-8:

Save me
O my God,
For thou hast smitten
All my enemies
On the cheek-bone.
The teeth
Of the wicked
Thou hast broken.
To Yahweh
The salvation.

A second example of this, which is even longer, comes from Isaiah 60:1-3:
Arise,  
Shine,  
For thy light is come,  
And the glory  
Of Yahweh  
Upon thee is risen,  
For behold, dimness shall cover the earth  
And gross darkness the peoples.  
But upon thee will arise  
Yahweh  
And his glory shall upon thee be seen  
And nations shall come to thy light  
And kings to the brightness  
Of thy rising.

There are plenty of good reasons why a literary form of this peculiar type was attractive to the ancient Hebrew mind. First, chiasms are easy to memorize. The Hebrew tradition, unlike the written Greek tradition, was oral. Not only were manuscripts and scrolls scarce, but there were also few who could read them. Therefore, the tales of early Israel and the songs of her prophets were handed down through the family generations by word of mouth and long passages of the Torah were committed to memory. In their memorizing and reciting, the Hebrews were surely aided by chiasmic groupings and repetitions. Second, chiasmus was simply in vogue. Each age and culture has been characterized by a dominant form of writing: sixteenth-century England was very fond of the sonnet, and fourth-century Greeks, especially Plato, are noted for their frequent usage of the dialectic. Chaisms remained a common literary form in the Hebrew world until the first century after Christ, when it and most Jewish institutions were destroyed.

The rediscovery of chiasms in the Bible can be credited to three theologians of the nineteenth century: Robert Lowth, John Jebb and John Forbes. Lowth, the Bishop of London, and Jebb, the Bishop of Limerick, both wrote 300-page volumes describing Hebraisms in the holy scriptures. But their emphasis is almost entirely placed on poetical imagery and direct parallelisms, and only Jebb pays much attention to epanodos (the

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name he used for chiasmus). In 1854, however, John Forbes completed a much more extensive study, The Symmetrical Structures of Scripture. With the publication of this book, it is possible to begin speaking of relatively widespread awareness of chiasmic forms in the Bible. A wave of other writers followed Forbes, and in 1860 a section on chiasmus was finally added to T. H. Horne's famous encyclopedic Introduction to the Critical Study and Knowledge of the Holy Scriptures. This marks the recognition of the form as genuine and significant.

CHIASMUS IN THE OLD AND NEW TESTAMENTS

The best way to establish the antiquity and the Hebraic characteristics of chiasmus is to observe it in the Bible. The Old Testament represents some of the oldest extant written documents in the world history. When peculiar word patterns consistently reappear in this text, it can be concluded that these patterns represent deliberate attempts of the ancients at a form of artistic prose. Concerning the Hebraic characteristics of chiasmus, Nils Lund has formulated seven rules of chiasmal passages. The most interesting ones for this study are the first, the third, and the seventh. The first states that the center is always the turning point. The third notes that the ideas will often be distributed so as to occur at the beginning, the middle and the end of chiasm but nowhere else. And the seventh claims that there may be a mixture of directly parallel and inverted parallel lines in the same unit. These characteristics are readily apparent in the following biblical passages:

And all flesh died that moved upon the earth,
    Both birds,
    And cattle,
    And beasts,
And every creeping thing that creepeth upon the earth,
    And every man:
All in whose nostrils was the breath of the spirit
    of life
Of all that was on the dry land

1John Forbes, The Symmetrical Structure of Scripture. (T. & T. Clark, Edinburgh, 1854.)
4Many chiasms have not survived the King James translation although they may be crystal-clear in the Hebrew. These examples are often verbatim translations from the Hebrew or Greek.
Died;
And was destroyed

Every *living* thing
That was upon the face of the *ground*

Both man,
And creeping things,
(And beasts),
And cattle,
And birds of the heavens,
And they were *destroyed* from the *earth*.  (Genesis 7:21-23)

*Seek* ye me, and ye shall *live*.
But *seek* not after *Bethel,*
Nor enter into *Gilgal,*
And pass not to Beer-sheba:
For *Gilgal* shall surely go into captivity,
And *Bethel* shall come to naught.

*Seek* *Yahweh*, and ye shall *live*.  (Amos 5:4b-6a)

Do ye indeed, *O god*s, speak *righteousness*?
Do ye *judge* uprightly, *O ye sons* of *men*?

Nay, in the heart ye work *wickedness*
Ye weigh out the *violence* of your hands in the *earth*.

The wicked are estranged from the *womb*
They go astray as soon as they are born, speaking *lies*.

Their poison is like the poison of a *serpent*
Like the deaf adder that stoppeth her ear,
Which hearkeneth not to the voice of charmers,
The most cunning binder of spells.

*O God*,
Break
Their teeth in their *mouth*;
The great teeth of the young *lions*
Break out
*O Yahweh*.

They shall melt away like waters,
They shall go away for them,
Like tender grass which wilts away.
Like a *snail* will melt as it goes along.

Abortions of a *woman*
That not have beheld the sun!

The righteous shall rejoice when he seeth the *vengeance*
He shall wash his feet in the blood of the *wicked*.

And men shall say, surely there is a reward for the *righteous*
Surely there is a *God* that *judgeth* the *earth*.  (Psalm 58)
CHIASMUS IN THE BOOK OF MORMON

Therefore I speak to them in parables:
Because they seeing see not; and hearing they hear not.
In them is fulfilled the prophecy of Esaias which sayeth
By hearing ye shall hear not; and seeing ye shall see not
For this people’s heart is waxed gross
And their ears are dull of hearing
And their eyes they have closed
lest at any time they should see
With their eyes
And hear with their ears,
And should understand with their heart and be converted.
Blessed are your eyes, for they see and your ears, for they hear
Many prophets and righteous men
Have longed to see what you see and hear what you hear and have not.
Hear ye therefore the parable of the sower: (Matthew 13:13-18)

CHIASMUS IN THE BOOK OF MORMON

Now comes the question of chiasmus in the Book of Mormon. Joseph Smith published the Book of Mormon in 1830 in western New York. The first page of the book claims that it was written "in the language of the Egyptians" but "according to the learning of the Jews." That is, it was written with Egyptian characters but in Hebraic style. If the Book of Mormon truly is direct translation of a text whose formalistic rhetorical basis is Hebraic, chiasmus should be found as an integral part of its literary style and should be helpful in interpreting and understanding the total book’s design.

If chiasmus can be convincingly identified in the Book of Mormon, then specific Hebraisms will testify of its origin, because there exists no chance that Joseph Smith could have learned of this style through academic channels. No one in America, let alone in western New York, fully understood chiasmus in 1829. Joseph Smith had been dead ten full years before John Forbes’ book was published in Scotland. Even the prominent scholars today know little about chiasmic forms beyond its name and a few passages where it might be found. The possibility of Joseph Smith’s noticing the form accidentally is even more remote, since most biblical passages containing inverted word orders have been rearranged into natural word orders in the King James translation. And even had he known of the form, he would still have had the overwhelming task of writing original, artistic chiasmic sentences. Try writing
a sonnet or multi-tered chiasm yourself: your appreciation of these forms will turn to awe. If the Book of Mormon then is found to contain true chiasmal forms, should it not be asserted without further qualification that the book is a product of ancient Hebrew culture?

Secondly, chiasmus will greatly enhance interpolation of Book of Mormon scriptures. If the ancient authors of the Book of Mormon consciously set particular elements parallel to each other, then these elements must be considered together in order to be fully understood in their complete context. Moreover, the thoughts which appear at the center must always be given special attention, and any antithetical ideas introduced at the turning point must be contrasted with their properly corresponding ideas. Other questions will be answered and interesting observations will be made. Questions of structure within shorter passages and of unity within whole books will be clarified. For example, why Nephi divided his writings into two books, instead of leaving them all in one, will be explained by chiasmus. Questions of style, especially concerning the repetitions which have so often been accused of being ignorant and redundant, will be appreciated in the light in which they originally shone.

Chiasms may appear anywhere in the Book of Mormon, although they predominantly typify the style of the first half of the book. In the first half those who make the greatest use of the form are Nephi, Benjamin and Alma the Younger. They use chiasms in practically every possible context, ranging from passages of straight narration or argumentation to ones of beautiful poetic eloquence. The following examples of this speak for themselves and require little further explanation.

Example 1

And the Jews
   Shall have the words
   Of the Nephites
   And the Nephites
   Shall have the words
   Of the Jews.

*The first edition of the Book of Mormon was printed in standard paragraph form without verses. Arbitrary chapter divisions appear in the 1830 edition (1 Nephi with seven, 2 Nephi with fifteen, etc.). The current chapter divisions and versification were made by Orson Pratt in 1879. Therefore, there is no need to take chapter and verse into account when studying a passage’s structure. In fact, many chiasms which are difficult to spot on the columned pages of the modern editions are obvious on the regular pages of the first edition.
CHIASMUS IN THE BOOK OF MORMON

And the Nephites and the Jews
    Shall have the words
        Of the lost tribes of Israel
    And the lost tribes of Israel
        Shall have the words of
The Nephites and the Jews.

(2 Neph 29:13)

Example 2

Men will drink damnation to their souls unless

    They humble themselves
    and become as little children
    believing that salvation is in the atoning blood of Christ;
    for the natural man
    is an enemy to God
    and has been from the fall of Adam
    and will be forever and ever
    unless he yieldeth to the Holy Spirit
    and putteth off the natural man
    and becometh a saint through the atonement of Christ
    and becometh as a child
    submissive, meek and humble.  (Mosiah 3:18-19)

Example 3

And now whosoever shall not take upon them the name of Christ
    must be called by some other name;
    therefore he findeth himself on the left hand of God.
    And I would that ye should remember that this is the name
    that should never be blotted out
    except it be through transgression:
    therefore
    take heed that ye do not transgress
    that the name be not blotted out of your hearts.
    I would that ye should remember to retain this name
    that ye are not found on the left hand of God,
    but that ye hear and know the voice by which ye shall be called
    and also the name by which he shall call you.  (Mosiah 5:10-12)

Needless to say, the word order in these last two examples is amazing. These passages are just two small parts of the very complex chiasmic structure of King Benjamin's entire speech. The fact that King Benjamin uses chiasmus is not illogical. At the time that he delivered his famous speech, he was acting in a traditional coronation and would naturally be using the most traditional and convincing rhetoric at his command. Benjamin's thoughts had been carefully prepared before-
hand and had even been "written and sent forth among those that were not under the sound of his voice." This degree of painstaking deliberation in writing was the rule, rather than the exception, among the Book of Mormon prophets.

Example 4

And they said unto me, we have not; for the Lord makeith no such thing known unto us.

Behold I said unto them, how is it that ye do not keep the commandments of the Lord?

How is it that ye will perish because of the hardness of your hearts?

Do ye not remember the things which the Lord hath said?

If ye will not harden your hearts
and ask me in faith, believing that ye shall receive,

with diligence in keeping my commandments,
surely these things shall be made known unto you.

(1 Nephi 15:9-11)

A chiasm may also appear as a logical device, for its completeness rounds out a thought forcefully and ties in all loose ends tightly. Nephi so successfully used this line of reasoning against his rebellious brothers, that as he later recorded the events of his family's twelve-year expedition, he could still proudly recall his clever rebuttal. The turning point of the argument is a piercing question: "Do ye not remember the things which the Lord hath said?" The same thought, concerning that which the Lord has said or will say, appropriately appears at the extremes as well as in the middle of this chiasm. Notice also that the first half of the chiasm contains the words of Nephi, but the second half is built from the words of the Lord, which comprises a deft shift at the center. What better debate partner could Nephi have in his parallelism than scripture? Actually the only two terms in the passage which are not identically parallel are perish and ask in faith. Perhaps Nephi is contrasting the living strength of true faith with the ominous fear of death which accompanies any traveler through the wilderness.
Example 5

A
Behold, the Lord hath created the earth
that it should be inhabited,
And he hath created his children
that they should possess it.

And he raiseth up

B
a righteous nation,
And he destroyeth
the nations
of the wicked,

And he leadeth away
the righteous

B'
into precious lands,
and the wicked
he destroyeth

and curseth the land unto them.

He ruleth high in the heavens
A'
for it is his throne,
And this earth
is his footstool.

(1 Nephi 17:36-39)

This passage is an intricate gem. It masterfully combines direct parallelisms with inverted parallelisms. Parts A and A' each contain two directly parallel thoughts, namely in A the Lord's creation of the earth and the creation of his children, and in A' the Lord's throne and his footstool. It is interesting how the word earth appears in both A and A'. Parts B and B' are built of four poetical lines, each containing three parts. Two of the three parts are inverted when they reappear the second time, i.e.

righteous / nations
nations / of the wicked
he leadeth away / the righteous
the wicked / he destroyeth.

Furthermore, these inverted parts come at the end of the lines in B but they come at the beginning of the lines in B'. This leaves the words raiseth up and destroyeth at the beginning of B and precious lands and cursed lands at the end of B' in direct parallel form. Thus another chiasm is formed between the directly parallel portions of B and B' and the inverted portions of B and B', i.e.
B' inverted  direct.
B  direct      inverted

For extra measure, the first line in B and first line in B' express the same idea, the blessing of the righteous, while the second line in B and the second line in B' both express the idea of evil being punished. So in the midst of inverted parallelisms, the direct parallelism is also skillfully maintained.

Example 6

And all men are alike unto God,
   both Jew
   and Gentile
      but behold in the last days
X or in the days of the Gentiles,
   all nations of the Gentiles
   and also the Jews

A  yea, all these will be drunken / with iniquity
    when they shall be visited by the Lord.
B  And all the nations that fight against Zion
    shall be as a dream of the night
C  yea it shall be unto them even as
    a hungry man
        which dreameth
        and behold he eateth
        but he awaketh
        and his soul is empty,

C' or like unto a thirsty man
    which dreameth
    and behold he drinketh
    but he awaketh
    and he is faint.

B' Even so shall the multitude of all the nations be
    that fight against Mount Zion.

A' For behold all ye that do iniquity / . . . shall be drunken
    The Lord hath poured out upon you the spirit of deep sleep,

For ye have closed your eyes
   Ye have rejected
      the prophets
X' and your rulers
    and the seers
    hath he covered
Because of your iniquities.

(2 Nephi 27:1-5)
Example 7

A My son, the meaning of the word restoration is to bring back evil for evil carnal for carnal devilish for devilish—

\[ w_1 w_2 \text{ good for that which is good,} \]
\[ x_1 x_2 \text{ righteous for that which is righteous,} \]
\[ y_1 y_2 \text{ just for that which is just,} \]
\[ z_1 z_2 \text{ merciful for that which is merciful;} \]

Therefore my son see that thou art

\[ z'_1 \text{ merciful unto your brethren,} \]
\[ y'_1 \text{ deal justly,} \]
\[ x'_1 \text{ judge righteusly,} \]
\[ w'_1 \text{ and do good continually;} \]

\[ \text{and if ye do all these things, ye shall receive your reward, yea,} \]
\[ z'_2 \text{ ye shall have mercy restored unto you again,} \]
\[ y'_2 \text{ ye shall have justice restored unto you again,} \]
\[ x'_2 \text{ ye shall have a righteous judgment restored unto you again,} \]
\[ w'_2 \text{ and ye shall have good rewarded unto you again.} \]

\[ \text{For that which ye do send out shall return unto you again and be restored;} \]

A' Therefore the word restoration more fully condemneth the sinner and justifieth him not at all.

(Alma 41:13-15)

The twist here is clever: After listing four pairs of terms, Alma pairs two lists of four terms and reverses their order at the same time. Or to use a chiasm to describe this chiasm: Alma writes a list of pairs and then a pair of lists. In all seriousness, a great play on words.

By far the most subtle use of chiasmus is its role in the structural design for longer passages and books. The Book of Mosiah is one of the longer passages which utilizes a chiasmic structure in its underlying organization.
Example 8

The Book of Mosiah

A. King Benjamin exhorts his sons (1:1-8)
B. Mosiah chosen to succeed his father (1:10)
C. Mosiah receives the records (1:16)
D. Benjamin’s speech and the words of the angel (2:9-5:15)
E. People enter into a covenant (6:1)
F. Priests consecrated (6:13)
G. Ammon leaves Zarahemla for the land of Lehi-Nephi (7:1-6)
H. People in bondage, Ammon put in prison (7:15)
I. The 30 gold plates (8:9)
J. The record of Zeniff begins as he leaves Zarahemla (9:1)
K. Defense against the Lamanites (9:14-10:20)
L. Noah and his priests (11:1-15)
M. Abinadi persecuted and thrown in prison (11:12)
N. Abinadi reads the old law to the priests (13:14)
N’. Abinadi makes his own prophecies (15:16)
M’. Abinadi persecuted and killed (17:5-20)
L’. Noah and his priests (18:32-20:5)
K’. Lamanites threaten the people of Limhi (20:6-6:26)
J’. Record of Zeniff ends as he leaves the land of Lehi-Nephi
I’. The 24 gold plates (21:27, 22:14)
H’. People of Alma in bondage (23)
G. Alma leaves the land of Lehi-Nephi for Zarahemla (24)
F’. The Church organized by Alma (25:14-24)
E’. Unbelievers refuse to enter covenant (26:1-4)
D’. The words of Alma and the words of the angel of the Lord (26-27)
C’. Alma the Younger receives the records (28:20)
B’. Judges chosen instead of a king (29:5-32)
A’. Mosiah exhorts his people (29:5-32)

Obviously the foundation of chiasmic literature has not been reached until its underlying organization has been discovered. The Book of Mosiah serves as a sufficient evidence of this, for it surely has no chronological order and can be very confusing if the wrong organizational scheme is followed. Like the Book of Mosiah, also 1 Nephi, King Benjamin’s speech and Alma 36 use a chiasmal framework as a foundation. In 1 Nephi, for example, compare chapters 7 and 16, then chapters 8 and 15, etc. This also will account for the division between 1 Nephi and 2 Nephi.

The shorter passages studied thus far could conceivably have occurred inadvertently (cf. Example 1). Passages as complex as the last few examples, however, could not have occurred accidentally.
Example 9
Alma 36

My son give ear to my words (v 1)
Keep the commandments and ye shall prosper in the land (v 1)
Captivity of our fathers—bondage (v 2)
He surely did deliver them (v 2)
Trust in God (v 3)
Support in trials, troubles and afflictions (v 3)
I know this not of myself but of God (v 4)
Born of God (v 5)
Limbs paralysed (v 10)

The Agony of Conversion
destroyed (v 11)
racked with eternal torment (v 12)
harrowed up to the greatest degree (v 12)
racked with all my sins (v 12)
tormented with the pains of hell (v 13)
inexpressible horror (v 14)
banished and extinct (v 15)
pains of a damned soul (v 16)

*Called upon Jesus Christ* (v 18)

The Joy of Conversion
no more pain (v 19)
what marvelus light (v 20)
soul filled with joy as exceeding as was my pain (v 20)
exquisite (v 21)
nothing as sweet as was my joy (v 22)
singing and praising God (v 22)
long to be with God (v 22)

Use of limbs returns (v 23)
Born of God (v 26)
Therefore my knowledge is of God (v 26)
Supported under trials and troubles and afflictions (v 27)
Trust in him (v 27)
He will deliver me (v 27)
Egypt—captivity (v 28-29)
Keep the commandments and ye shall prosper in the land (v 30)
This according to his word (v 30)

Amazing!

Two more points deserve comment: first that the contrast between agony and joy, which Alma would like to make as vivid as possible, is made explicit in verse 20, “my soul was
filled with joy as exceeding as was my pain." Second, Alma places the turning point of his life at the turning point of the chapter, i.e., Christ belongs at the center of both.

CONCLUSION

This article has attempted to introduce one concept of formal analysis into Book of Mormon studies. The form which has proven particularly useful has been chiasmus, a basic element of ancient Hebrew. Even though all knowledge of this form lay dormant for centuries, it was rediscovered in the nineteenth century when formal criticism became popular. But by that time the Book of Mormon had long been in print. Since the Book of Mormon contains numerous chiasms, it thus becomes logical to consider the book a product of the ancient world and to judge its literary qualities accordingly. The book reviewed in this way is moving; it deserves to be read more carefully.
A New Mormon Theatre

Lael J. Woodbury*

We have never discovered art forms derived from and uniquely pertinent to Mormonism. Despite the axiom that a singular philosophy will generate indigenous art, we still produce neither new musical or graphic modes nor new conceptions of theatrical presentation. Rather, we try within existing forms to articulate those values which distinguish us.

Art representing those values will be affirmative, or life enhancing: illustrative of the eternal character of life, personality, and matter; an optimistic celebration of the joy of life and the goodness of the sons of God. These concepts inform our total perception.

Other more specific possible themes are: man’s salvation was purchased by Jesus Christ; man is a sublime-divine creature; there must be opposition in all things; man is that he might have joy; the universe manifests a concept of eternal progression; man’s exaltation derives from his ancestry and posterity as well as from his own acts.

Significantly, of present art forms only music expresses these values well. It is essentially affirmative. It epitomizes order, is typically cyclic, illustrates opposition and resolution, and depicts progression in model form.

Small wonder, then, that music is the art form most acceptable to the Church. Music is a part of every meeting we hold. The Tabernacle Choir is the single art-making unit which the Church regularly supports and promotes. We do foster graphics in temples and information centers, present pageants, roadshows, and other events such as speech festivals, but we promote no artistic activity having the same status and frequency as music.

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Now this fact illustrates a paradox. We are an artistically conservative people who seldom produce or purchase art in modern forms. Our information centers depict only realistic styles of graphic art, and we publish only conventional literature. Even our Church and private architecture is conventional, as conventional as the paintings we display there. In truth, there is no regular encouragement within our culture for modern abstraction, whether graphic, theatrical, or literary.

Yet music, our most acceptable art, is the most abstract art. Indeed, pure music—without words—is wholly abstract, consisting only of sounds structured by quality and time. How strange the paradox of a culture which encourages artistic realism finding its values best expressed in music, of all arts the least realistic!

Perhaps music is most acceptable because, being abstract, it expresses the ideal which is the very essence of Mormonism. The literal detracts from Mormon thought. That is, we are more interested in man's relationship to God, the ideal, than we are in man's relationship to his environment or even to other men, the particular.

For theatre, this fact has profound meaning, for Aristotle defined tragedy as the "imitation of a [human] action." But it is the realistic depiction of human actions—the most human of actions—which is most deplored. For us the theatre is not a proper instrument for depicting aberrant behavior, sexual deviation, or even a forum for discussion of political and social innovation. We do not look to the theatre for instruction about real life.

Yet the very nature of conventional dramatic structure requires conflict, an artistic device which is unacceptable to LDS audiences even when the playwright aims for life-enhancement or affirmation. Life with Father, for example, is a conventional drama about a father who loves his family and who, in this sense, depicts an important LDS ideal. The play's comic device, however, derives from his reluctance to be baptized, and so, of course, it can offend LDS audiences. Death of a Salesman is a superlative drama about a man's relationship to his sons within America's economic system. These problems

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1 I use the term abstract here to describe that which is not literal, realistic, photographic, concrete, or particular. To abstract meant originally to define design elements, but the term now describes that which is ideal, essential, the non-objective.
need to be explored. The conflict which structures the play, however, springs from the father's adultery and, therefore, it is unthinkable that the play might be staged in a cultural hall.

The point I mean to emphasize here is that conventional dramatic structure is fundamentally unsuitable for Mormon art, and that, despite our apparent aversion to abstraction, such an indigenous art must closely parallel musical structure.

Let's consider music again, for its example suggests other useful forms. When we attend a symphonic concert, we find that sounds, artfully arranged, somehow direct us toward spiritual values. We are not asked to discover those concepts by observing actions. The sounds we hear do not symbolize love, hate, envy, or human relationships and attitudes. The sounds mean exactly what they are, sounds artfully structured into interesting and beautiful relationships, but the perceiving of those relationships generates spiritual awareness.

Music typically consists of individual sounds arranged so as to produce an aural statement which is lead into convolutions from which the statement again emerges. In the process certain parallels between music and Mormon philosophy are obvious. How often music illustrates the awesome tension which unifies the solar system. How often in music we discover the cyclic patterns, described in Ecclesiastes, which parallel the timelessness of eternity. How often music, by juxtaposing and resolving conflicting themes, illustrates the positive principle of opposition in all things.

We now have the technology and the artistic climate with which to create comparably in theatre. Unlike traditional theatre where voice (language) and movement were the most useful ways by which the dramatic artist could appeal to his audience, we now enjoy a theatrical machine so versatile as to permit almost complete control of all audience perception. We can manipulate temperature, texture, odor, audience-actor proximity, and aural stimuli; and we can, through the manipulation of light, absolutely compel the audience to see what we want it to see.

We can, for example, lead the audience through a series of light or sound experiences and suppress all other stimuli so as to focus perception. We can do with color what Beethoven did with sound. His Fifth Symphony leads a rhythmic pattern—di-di-di-dum—through variations of form and quality.
In today's theatre we can do the same with color. It is possible through the use of light and fabrics and forms, for example, to explore the entire range of the blue portion of the spectrum, examining its chroma, its hues, and seeing how they appear when placed on objects such as metallic cloth, sawdust, the human form, aluminum sculptures, and wooden cubes. We can create a color statement, and then, following Beethoven's example, lead it through a complexity of variations and counter-colors—a color symphony. The purpose of this exercise would be to stimulate a new appreciation for the variety, magnitude, and beauty of God's gift of color and its perception.

Perhaps more easily appreciated would be a production derived from a minute examination of the constructs of matter. That is, the micro-world is marvelously ingenious and ordered, characterized, in some instances, by intense color, symmetry of form, and complex relationships. These qualities abound in living cells, snowflakes, the eyes of insects, the bee's honeycomb, the color and structure of flowers, and similar minutiae.

Now we agreed earlier that music does not mean, it is. We hear not concepts, but sounds. In that same sense, these constructs of matter do not mean, they are. A photograph of a fly's eye need not even mean a fly's eye, it is simply a photograph of a symmetrical pattern. When enlarged or projected it will depict a pleasing orderliness instructive of the Mormon concept of the universe. It appears, then, that our unique art will consist of depicting that which is for what it is—the beauty and wondrous harmony of the fundamental elements of God's world. The Mormon artist, because of his unique knowledge of God's glory, and the significance of man and the universe, will discover the elements representative of these concepts and present them in interesting and relevant forms.

The technique is not unlike that of certain poets who make a minute examination of common phenomena, and who there discover patterns and meanings of larger significance. Consider, for example, this excerpt from "A Basin of Eggs," by May Swenson:

Their cheeks touching,
their cheeks being
their bellies, their
bellies being undimpled,
dimples of dark being
blue chinks between
their touchings—.
Here the artist directs our attention to unobserved relationships by following poetry's conventional practice of juxtaposing verbal images. That is, after all, what a poem is—a collection of images. And we can create a poetry of the theatre by juxtaposing visual or aural or other sense images which will generate within us the same new perception which poetry produces.

The parallel between language poems and theatre poems is important. With language we create verbal images in time designed to give the reader or listener the experience of the informing stimulus. The poet who describes a tree begins by likening its pattern of light to those of a painting, its form to that of a fountain, its texture to that of a tapestry, and he concludes with generalizations about the tree as an object of beauty, grandeur, and endurance. The tree, a space object, is explored by the poet as images in time.

The aim, I repeat, is to give the reader a richer experience of the tree. We may look at it, but its beauty of form, or its texture, or its status as a symbol of enduring life will escape us. The poet directs our attention to hidden dimensions of the tree's meaning.

In theatre, with its myriad resources for controlling perception, we will create theatre poems which posit in time images which otherwise escape the audience. One theatre poem might lead an audience to experience the qualities which characterize Woman. Why? Because Woman, as a potential priestess and goddess, is the means of God's glory. She shares, according to our doctrine, a more exalted destiny than is promised by any other philosophy. She is loved, revered, made fruitful, and glorified. Thus Mormon philosophy encourages Woman as an appropriate theme for a theatre poem, because the poem gives the spectator a more comprehensive perception of what Woman is.

Woman is soft. This value can be made concrete by soft sounds, or by soft movements. Or, as has been done, the room itself can be lined and floored with plastic surface giving a warm and pleasing tactile experience.

Woman is scent. The poet likens her verbally to flowers, shrubs, spring breezes, and other pleasant odors, but these are word-pictures describing what she is thought to be, not concrete expressions of what she actually is. The Japanese, to heighten their own sensitivity and to acquire the maximum experience
of odor's beauty, sometimes hold "scent-perception" events at which pieces of pungent wood, elaborately wrapped, are slowly passed from one to another. The participant enjoys the double pleasure of the artistic wrapping as well as the object's scent. Since we are reconstructing traditional concepts of the theatrical art, why not use this and other techniques when appropriate? It is technologically possible to diffuse scents throughout a theatre.

Woman is curved. This quality, too, can be conveyed by dancers moving in curved patterns, by projections of curved linear forms, by abstract colored images which move gracefully in imitation of woman's walk or body.

Woman speaks softly. Her voice is warm, lush, and rich. Each of these qualities can be represented as projected color, as projected images, or as movement patterns. The values of her voice can be represented sequentially as intoned sound-images created by a living female chorus or by traditional musical sounds.

An interesting experience, for example, one now common in experimental theatre, is to have an actress speak into an electronic device which projects a color equivalent of the rate, force, and quality of the voice onto a screen, thus objectifying or making visual the unique characteristics of her voice. Such a device was placed in a well outside the palace for a performance of Oedipus Rex. During the emotional moments of his role, the king approached the well and spoke above it with the result that the personal qualities of his voice and feelings were projected on the theatrical cyclorama behind him as kaleidoscopic colors which were exact replicas in light of the sounds he made.

The notion we must first dispel is that a theatrical experience to be valid must depict an action having a beginning, middle, and an end, as Aristotle prescribed. Man is God's noblest creation. He is much more than a personality caught between the first and third level of existence. Man is complex architecture, he is grace of movement, beauty and form, an efficient machine, a spectrum of color, a musical instrument, an alert and responsive organism. Each of these qualities can be represented as visual or aural images simultaneously, as in a panoramic view, and, when necessary, time can be suspended to permit a leisurely sequential examination of each image.
An interesting example of timeless, sequential, man-movement might consist of an actor representing the human experience of death. He might, of course, simply collapse as in traditional theatre. But he also could take the time necessary to depict the inexorable course of death through the body, showing its impact upon an arm, leg, the head, the neck, a second arm, and, eventually, the moment of absolute death which occurs, presumably, in the heart or brain. He might require twenty minutes to present that experience in much the same way that an operatic tenor does when he sings a closing aria concluding with a burst of energy despite his having been mortally wounded.

Another helpful concept is the concrete metaphor. We are so conditioned to the premise that the theatre depicts action that we find it difficult to accept a theatre of ideas made concrete. In *The Bald Soprano*, playwright Eugene Ionesco demonstrated the banality of social conversation instead of merely depicting an action in which people seem to communicate, but who become misinformed and, therefore, elect unhappy actions. He made his idea concrete by presenting people who moved in everyday action, such as those observed at a tea party, but he gave them nonsense lines to deliver—vowel sounds, slogans, and cliché expressions so that the audience knew the characters believed they were saying intelligent things to each other but that they exchanged no meaningful information. His belief that modern man does not communicate was thus made concrete, was represented literally. In *Waiting for Godot* the idea that man is waiting endlessly for he knows not what is made concrete by a group of actors in a timeless place who discuss endlessly the enigma for whom they wait, although they do not know who he is or why they are there.

Several plays suggest the great transformation that awaits us when resurrected, but I never saw the idea expressed more concretely than in an exercise in which the characters performed briefly wearing plastic skins over leotards. Later and as part of movements done in very slow motion, they removed the skins which blurred their action, their freedom, and their vision. After their encumbrances were discarded they discovered the beauty of their form, their surroundings, and an elated feeling of liberation.

The Latter-day Saint concept that there must be opposition in all things is, to me, one of the most potentially fruitful con-
cepts for theatrical production. We believe that all matter and personality are rightfully and delicately poised between dynamic, opposing forces, and that out of this crucible of conflict, new forces and refined personalities arise. This idea will be expressed in concrete form by movements which conflict and then merge in new sophisticated patterns, by sounds which initially conflict but which merge so as to create richer, more complex sounds, by uncomplimentary colors which, when manipulated, merge and create new, more beautiful colors.

Envision a pattern of four fabrics placed in the center of a stage upon which light of varying colors and intensities is focused. The patterns and textures of the fabrics reflect various qualities and forms, but as they are manipulated—as an intense magenta light is reflected from aluminum, from beige silk, from green cotton, from metallic brocade, from plastic-surfaced modern fabrics, from vinyl, and from textured wool—we see directly demonstrated the axiom that there must be opposition in order to create beauty, vitality, even resurrected, glorified men.

At Brigham Young University we have begun serious experimentation in theatre poetry. In the 1968 theatre season, we produced An Evening of Unconventional Theatre which was a conscious attempt to implement these principles. The evening began with an effort to heighten appreciation for form and color. As I have noted, in some cultures—particularly the Japanese—objects are appreciated as much for their form as for their use. The packaging of a present is as important as the object, and the recipient is expected to enjoy the unwrapping of the package—savoring the effect of light upon color and form and the intricacy of the wrapper’s technique.

Our production began with a play of light upon cubes, triangles, and cylinders, and this experience was intensified by a slow and ritualistic unwrapping of layers of packaging. The layers consisted of various colors of fabrics, and when each layer was unwrapped, the lights changed in an attempt to create a medley of orange, magenta, red, green, blue, cerise, and white so as to create contrast and tension of color and to heighten the visual appeal of each layer of wrapping. When the packages were finally unwrapped, they contained blocks of cedar and other aromatic woods which were passed among the audience so that they could enjoy the aroma—the precious aroma of some of God’s creation intended, as I believe, for the
pleasure and aesthetic sensitizing of his children. Later in the evening we analyzed sequentially the beauty and the complexity of quality and rhythm which reside in the single sound emitted by one bowed violin string. The sound was first established, then it was given rhythm. We aimed to fragment time—to explore with a sequence of images all that is present in one aspect of God's creation. Eventually sound was transformed into simple music, then into complex musical patterns which resulted in a song, then into the human voice reciting a poetic narrative, then into the soft sounds of the sea. Ultimately, all of these qualities found within the original source of sound were created visually by a corps of dancers which we then illuminated in pools or deeper color. All of these images are implicit within a sound of a bowed violin string! I could not restrain a feeling of awe as I contemplated the beauty, richness, and complexity of God's creation when he gave us the gift of a single sound.

Lest the audience think us pretentious, we staged a humorous silent movie under a flickering strobe light which was highly popular, but we used the exercise as a means of freezing movement and demonstrated its effect upon a girl-figure which exercised upon a trampoline wheeled into the center of the stage. Thus we gained a new appreciation for the human form in motion, and for the gift of light which permits us to perceive relationships, color, and beauty of form.

We also created a screen and light dance in which we used four slide projectors and two movie projectors simultaneously to surround the audience with sound, moving pictures, and intense color patterns. This event began with a single figure in the darkened arena lighting a candle in the center of the floor. We then watched an elaborate display of light, color, sound, and movement as it grew in intensity and complexity until it achieved a climax, after which it was systematically reduced until only the candle remained alone on the stage. Finally a lone figure moved slowly to it and blew it out to the final strains of music. The experience was moving, designed to impress upon the audience in a very concrete and literal way the infinite dimensions of light, sound, and movement, and their perception.

I do not believe the audience must leave the theatre totally aware of the ideas which informed the selections. It is not necessary to say when leaving, "Tonight we saw Woman or
heard sound or saw light,” because we perceive these elements, however poorly, without the artist’s help. The aim of the artist is to bring the audience to a new awareness of the meaning and range of his surroundings, to make him appreciative of God’s gifts to acknowledge that the world is beautiful, is good, is stimulating, and has order. And if this world contains these elements, then the next dimension of existence occurs where these qualities are even more abundant.

Today’s theatre is, in my opinion, the superlative place to teach these concepts to our own culture and to the world. Its organic purpose is to make concepts concrete. Properly understood and used, theatre performs the function Brigham Young envisioned when he described it as the foremost civilizing instrument.
The Voice
of the Prophet

STEVEN C. WALKER*

Revelation is a vital and complex process, and nowhere is its vitality and complexity more evident than in the Doctrine and Covenants. The histories of the revelations within this powerful book of scripture, in connection with internal evidences, make clear that God has accomplished His communications with His modern prophets through a variety of media. For example, eight of the early revelations compiled in the Doctrine and Covenants were received by means of the Urim and Thummim. Sections 2, 13, and part of 27 were delivered by direct angelic messenger. Part of Section 130 was manifest by a physically audible voice. Sections 76, 110, and at least part of 107 are the results of heavenly visions. Section 85 was given by the "still small voice." Probably the bulk of the revelations recorded in this remarkable volume were revealed, as is stated in the superscription of Section 20, through the internal manifestations of "the spirit of prophecy and revelation."

Not only is revelation given in different ways, but it appears in different forms; some of the writings which have been canonized as scripture by inclusion within the Doctrine and Covenants are translations, others are prayers, others historical accounts, others organizational minutes, still others letters, and at least one, Section 134, is acknowledgedly the "opinion" of its author. According to its own pronouncement then, the Doctrine and Covenants is not, as some have supposed, a word for word reiteration of the exact language of God dictated in all cases audibly; it is, rather, a revelation of His will to His prophets through a variety of communicational media, in several different forms.

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God has obviously many ways of speaking to man, ranging in directness from the intense face to face conversations enjoyed by Moses to such quiet revelations as the ratification of a prophet’s personal conclusions through the acquiescence of the Spirit. There is good reason for this variation in the intensity of revelations from God: sometimes it is necessary for the Lord to inspire his prophets to a greater degree than at other times. Surely it would require less intensity of Spirit, for example, to assure Joseph Smith in Section 96 that he was making the right decision in nominating Bishop Whitney to direct the practical workings of the United Order than it would to impress upon the Prophet the completely new theological concepts of Section 76, which, unlike the information revealed in the former section, the Lord could not expect the Prophet to attain through any amount of personal consideration of the problem.

This is not, by any means, to say that some revelations are more valid than others. Revelation is the word of the Lord, no matter in whose words it is couched, and its divine source is an indisputable validation of not only its accuracy but its value. Revelations in temporal matters, though they be as relatively unimpressive as simple confirmation of the Spirit upon the decision of the Prophet, are yet divine communications and as binding and valuable as a direct theophany. But it is beyond question that some revelations carry more far-reaching implications than others and that revelation is communicated by various means in answer to various needs, according to different divine intents, and, therefore, in varying intensities.

This variability of revelatory means and intensities is completely in keeping with the historical workings of God, for he has always respected the agency and cultivated the individuality of his prophets. Book of Mormon readers recognize the remarkably diverse styles retained in that work, just as biblical analysts acknowledge the variety of styles in the Bible, despite the levelizing phraseology of translators. The Lord does not treat his prophets like puppets. The very idea of revelation by any such controlled means as auto-writing, wherein divine power actually moves the hand on the pen, is repugnant to anyone who considers man a responsible agent. Even when a device as mechanical as the Urim and Thummim is used to communicate revelation, its workings apparently involve a degree of creation on the part of the prophet, and confirmation
rather than dictation by the Lord. Indeed, the Lord berates Oliver Cowdery for his overdependent use of that instrument:

Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me. But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right. But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong. . . . (Doctrine and Covenants 9:7-9.)

In consequence of God's respect for the agency of his prophets, there is necessarily much of the rhetorical style of the prophet in the words of the Lord—it is impossible for revelation to pass through the soul of a free agent without some of his personal style appearing in the written revelation. The Author of the Doctrine and Covenants makes clear that "these commandments" were given to his servants "in their weakness, after the manner of their language." (Doctrine and Covenants 1:24.)

In the light of this inviolateness of the Prophet's agency, the differing intensity of spiritual impact in various revelations, and the heterogeneous means by which revelation is given, one would expect, and indeed one finds, distinct differences among the literary styles of the various revelations of the Doctrine and Covenants. It is possible, for instance, to recognize whether Joseph Smith or the Lord is speaking, to trace evidences of the media by which a given revelation is delivered, and even at times to apprehend the relative intensity of the particular spiritual manifestation. When the Prophet records the direct words of the Lord, his style is different from the style in which he writes his own thoughts; when he has seen a vision, his rhetoric is distinguishable from that in which he sets down personal conclusions ratified by the Lord; when he is intensely inspired, he is more eloquent than when less moved by the Spirit.

It is meaningful to trace these stylistic nuances within the Doctrine and Covenants, because they provide vital external evidence of the validity of the book. Literary styles are as unique and individually characteristic as fingerprints; it is almost as easy to forge a revelation—and we should learn from William E. M'Lellins' experience the difficulty of that—as it is to consistently forge a style not one's own. One would
logically expect God to speak differently than Joseph Smith; one would expect Joseph Smith, moreover, to speak differently under intense influence of the Spirit than under less profound spiritual motivation; and one might even expect that revelations communicated through the Urim and Thummim would differ noticeably in style from those conveyed by, for example, heavenly messenger. The fact that these expectations are confirmed by critical analysis of the stylistic variations within the Doctrine and Covenants is an objective testament to the consistency and reliability of the book.

The most obvious stylistic variation in the Doctrine and Covenants is the marked shift in manner, apparent to even the most casual reader, between the first six verses and the final forty verses of Section 121. It should be kept in mind that this powerful revelation consists of two distinct structural divisions—the brief but fervent introductory prayer in which the Prophet Joseph Smith pleads for the intercession of the Lord against the enemies of the saints, and the balance of the section comprising the Savior's moving revelation of comfort and theological insight in answer to the Prophet's plea. Thus we have in Section 121 an ideal situation for comparing Joseph Smith's natural style with the rhetorical mode of the Lord.

The differentiation between the two segments of the section is not, of course, as clear-cut as this. Joseph Smith's prayer obviously manifests the imprint of inspiration. Doubtless his introductory prayer is, like the inspired prayers of Sections 65 and 109, in itself a form of revelation. Indeed, the crescendo of intensity in language, complexity in syntax, and lyricism in technique suggests a definite increase in spiritual influence throughout the prayer; it is as though, from his simple opening question to his final rhapsodic plea, the Prophet were being filled increasingly with the Spirit. It is not certain, moreover, that the final division of the section is the verbatim word of the Lord; it may well have been colored by the Prophet's style in transcription, or may even be the Prophet's verbalization of conceptual impressions from the Lord. Despite these possible complications, it is obvious that the final segment of the section represents, if not the direct words of the Lord in contrast with the earlier words of Joseph Smith, at least a more direct spiritual manifestation than the introduction.

The intriguing thing about the section from a literary point of view is that it is stylistically obvious when Joseph Smith
ceases speaking and the Lord begins. This is true despite the extremely high quality of both styles; literary technique in each of the segments of the section is characterized by dictional acuity, syntactical soundness, and that careful embodiment of conceptual nuances within rhetorical structure which characterizes the finest literary style. And the two rhetorical approaches have more in common than their high quality. Both are relatively simple in diction, the initial style containing sixty-eight percent monosyllables and the other seventy-three percent; both are rich in inverted syntax, both are colored by Hebraic parallelism; and both are vibrant with lyrical concentration, repetition, concreteness, and spiritual intensity. Indeed, perhaps the most striking feature of each of the styles is the aptness with which they convey their intense spiritual fervor. One would expect such stylistic similarity, of course, emanating from the pervasive influence of the identical Spirit which motivated both utterances.

Though both styles are admirable, the literary technique of the second division is, as one might expect from its authorship, markedly more supple and effective than that of the first. Several distinct differences in the mechanical features of style contribute to the superiority of the latter part of the section. This second style, for one thing, is more subtle, capable of greater variation. Sentences within the last forty verses of the section average twenty percent longer than those in the initial verses.

An even more marked indication of the sophistication of literary technique in this latter part of the section is the heterogeneity of sentence size. Sentences in the introductory prayer range in length from five words to seventy-three words. Insofar as flexibility of sentence length is one of the hallmarks of competent literary style, this broad spectrum of sentence size is an indication of a remarkably fine control of language. But sentence lengths in the second style are even more impressive; they extend from six words to 149 words—over twice the capacity for flexibility as that demonstrated in the introductory verses of the section.

A further evidence of stylistic superiority in the second phase of the revelation is the relationship between dependent and independent clauses. In the first six verses of the section there are sixteen independent and only three dependent clauses—a minimum of subordination. In the passage of equal letter-
age immediately subsequent to the introductory prayer, however, there are ten independent clauses and no less than nine dependent clauses. This almost equal ratio of dependent to independent clauses represents a high degree of subordination, and hence a highly competent style.

Another distinction between the two styles of Section 121 is the more facile use of verbs in the second. This latter style contains almost ten percent more verbs than the initial style. Verbs, of course, are the workhorses of the language. Prose with a high verb content tends to be more forceful, more vigorous, and more clear than prose which is anemic in verbs. Not only is the style of the second segment of the section richer in verbs; it contains almost twice as many verbals, proportionately, as the first style. These verbals, such as the "burning" and "rising" of verse 11, invigorate and vitalize even the non-verb elements of the second division of the section.

A further differentiation in verb usage distinguishes the rhetorical pattern of the literary voice of Joseph Smith from that of the Lord. In the Lord’s reply to the Prophet, there is frequent utilization of the emphatic "do." "Do" used in this manner is a formal intensifier, unessential to the basic meaning and grammatical structure of the sentence; the Lord could have said "Thy friends stand by thee," rather than "Thy friends do stand by thee," and meant exactly the same thing; the difference is entirely one of emphasis. This distinctive nuance of style evident in verses 9, 10, and 11 is entirely absent from Joseph Smith’s comments in the beginning verses of the section. Although this usage is admittedly a minor point, the very subtlety of the distinction magnifies its significance. It is an integral element within the distinctive style of the second division of Section 121, yet it is not easily noticed, let alone conceived beforehand in a deliberate attempt to defraud.

A similarly subtle stylistic distinction between the two divisions arises from the frequent use in the second style of the "of" genitive, wherein a possessive noun, commonly preceding the substantive it describes and marked with the apostrophal sign of the genitive, serves instead as the object in a prepositional phrase introduced by "of." In the thirty-seventh verse, for example, we find "the authority of that man," rather than the more usual "that man’s authority." This construction, almost nonexistent in the introduction of the section, is widespread in its latter division. Indeed, it is so common that a triple
usage of it may be seen in this single clause from the thirty-first verse: "the days of the dispensation of the fulness of times."

The superiority of the style of the Lord, then, as embodied in the final forty verses of Section 121, is particularly evident in the greater variability of sentence length and pattern, the more careful subordination of idea, and in general, the transcendent capacity for embodying the nuances of meaning in the form of the rhetoric. Hence, the style of the latter division of the section, notwithstanding the competence of Joseph Smith’s rhetoric as evidenced in his introductory prayer, is pre-eminent not only in its complexity, but in its resultant capacity for suppleness, clarity, and profundity.

A less obvious, but perhaps more significant, instance of stylistic variation within the Doctrine and Covenants appears in Section 128. This revelation, recorded in epistolary form, contains in its beginning verses perhaps the nearest thing that can be found within the Doctrine and Covenants to the uninspired style of Joseph Smith. The Prophet is here evidently reporting in his own words, unmoved at the moment to any extensive degree by the Spirit, conclusions which have previously been divinely ratified by relatively nonspectacular spiritual manifestation; the absence of intense present spiritual motivation is evident in the style of the opening verses of the section. Throughout the revelation, however, there is a gradual acceleration of rhetorical complexity and intensity, culminating in the lyrical rhapsody of verse twenty-three. This increasing sophistication of style may well reflect a corresponding influx of the Spirit into the mind and heart of the Prophet. Thus it is highly probable, though we, of course, cannot be certain in the absence of pertinent information from the Prophet himself, that Section 128 comprises from its apparently relatively uninspired introduction to its highly inspired conclusion, a crystallization of the range of his rhetorical style.

Joseph Smith begins the letter in this matter-of-fact, almost mundane style:

As I stated to you in my letter before I left my place, that I would write to you from time to time and give you information in relation to many subjects, I now resume the subject of the baptism for the dead, as that subject seems to occupy my mind, and press itself upon my feelings the strongest, since
I have been pursued by my enemies. (Doctrine and Covenants 128:1.)

Stylistically, this is a far cry from the powerful rhetoric of Section 121. It is, for one thing, much less concentrated; the same message, in Section 121, would have been expressed in half the words—the first two clauses, the redundant "now," and the repetitive "subject," would all no doubt have been omitted in the earlier revelation. This lack of concentration is particularly significant in the light of Joseph Smith's usual preeminence under the influence of the Spirit in this aspect of style. In such a statement, for example, as "there is no such thing as immaterial matter," (Doctrine and Covenants 131:7) the Prophet compresses into eight words heights of scientific knowledge that have taken man six thousand years to discover and volumes to describe, and profound depths of doctrinal insight which theologians have yet to plumb; and this type of concentrated statement is typical of the bulk of his revelatory style.

This verse is not only less concentrated than the prose of Joseph Smith examined heretofore but is tainted in its technique by a strained rigidity, a self-conscious formality entirely absent in Section 121. Much of the reason for this rhetorical heaviness is the overbalance of dependent clauses, a ratio of four to one in this verse, which lends itself to an obscure, indirect, and plodding literary technique. In comparison with the Prophet's usual style, the manner of the introductory verses of Section 128 is decidedly prosaic.

Verse 18 of the same section, while still less than Joseph Smith's stylistic best, is more spontaneous and effective in its rhetorical technique than verse 1:

I might have rendered a plainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know, in this case, that the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other—and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and
keys and powers, and glories should take place, and be re-
vealed from the days of Adam even to the present time.

Although its beginning may be somewhat verbose—the first
sentence could possibly have been omitted without damage to
the meaning, and the first "welding" may be slightly re-
dundant—it is markedly more concentrated than the first verse
of the section. Moreover, its style is far freer; there is here
much more evidence of the fluency and cadence of syntax
which characterizes Joseph Smith's style at its best. Toward
the end of this eighteenth verse, there even appears a tendency
toward Hebrew parallelism in grammatical structure; this
stylistically admirably convention is the essence of Hebrew
poetry and the glory Hebrew prose. In a word, the style of
verse 18 is decidedly superior to that of verse 1.

Immediately subsequent to verse 18, there is an even more
striking improvement in the literary style of the section; Joseph
Smith demonstrates in the final verses of the revelation his full
rhetorical powers. Indeed, much of this final segment of Sec-
tion 128 is not only remarkable prose but sheer poetry. Notice,
for example, how facilely verse 23 adapts itself to poetic form:

Let the mountains shout for joy,
And all ye valleys cry aloud;
And all ye seas and dry lands tell the wonders of your Eternal
King!

And ye rivers, and brooks, and rills, flow down with gladness.
Let the woods and all the trees of the field praise the Lord;
And ye solid rocks weep for joy!

And let the sun, moon, and the morning stars sing together,
And let all the sons of God shout for joy!
And let the eternal creations declare his name forever and
ever!

The poem, it will be observed, resolves itself into triadic
form on the basis of both synonymity of content and parallel-
ism of grammatical structure so that three sets of independent
clauses form the three stanzas of the work, the internal pattern
reflecting the total form. Careful cadences and subtle syntactic
rhythms embue the passage with the richness of poetic flavor
as does the pervasively metaphorical nature of the verse. The
passage is, moreover, highly lyrical; it could be set to music.
It even contains in lines one, six, and eight a unifying lyric
refrain. The purpose of this formal concern throughout the
verse, of course, is to emphasize the content, to convey its inherent spiritual fervor, and to increase the impact of the passage upon the reader. The success of the style is obvious.

Thus there can be seen from verse 1 through verse 18 to its climax in verse 23 a gradual accelerando and crescendo of stylistic acuity and rhetorical impact. The first verses in the section are matter-of-fact and stylistically unimpressive. The middle verses are more vibrant. The concluding passage of the revelation is exultant, exhilarated, and profound—a masterpiece of stylistic craftsmanship. The most superficial reading of Section 128 will identify the increasing spiritual intensity, as evidenced in the style, throughout the revelation. It is as if Joseph Smith started the letter on his own, recalling information revealed in the past, and concluded the revelation under the complete influence of the Spirit. Such instances of the transcendent superiority of the literary style of the Prophet under divine influence of the Spirit may well be the reason that Joseph and Sidney were commanded to record the awesome vision of Section 76 while they were "yet in the Spirit." (Doctrine and Covenants 76:113.)

Due to necessary limitations of space, it is possible in this paper only to list rather than to scrutinize further examples. Several instances of the apparent effect of the Spirit on the language of revelation within the Doctrine and Covenants, however, deserve at least mention. It should be pointed out, for instance, that those sections revealed through the Urim and Thummin—Sections 3, 6, 7, 11, 14, 15, 16, and 17—demonstrate a stiff, almost mechanical rhetorical technique. Moreover, these sections seem to be organized according to a mutually distinctive formula; indeed, not only are there many repetitions of direct passages among the revelations, but sections 14, 15, and 16 are almost verbatim reiterations of the same textual material in virtually the same language. There is indication in the cautiousness and repetitiveness of style within these early revelations that the Prophet's revelatory ability grew from a gradual learning process in the art of receiving revelation rather than an immediate and complete endowment; the general literary quality of the revelations tends to improve throughout the Doctrine and Covenants.

Section 13, which was delivered by an angelic messenger, is logically enough couched in the language one would expect from an ambassador of so important a kingdom. The obvious
care with which the revelation is worded, as well as its aura of stiffly archaic formality, is reminiscent of the language of protocol. John had here, obviously, a vital message to convey, and judging from its formality, apparently felt it necessary to deliver it word for word.

Another intriguing stylistic phenomenon in the Doctrine and Covenants is Section 85, wherein after the intercession of the "still small voice" in verse 6, the style changes from simple journalistic reporting to one of eloquent and magnificent poetic prophesying. Section 130, with its miscellaneous items of information, is reminiscent in its concentration and its clarity of encyclopedic style. And, of course, the minutes in Section 102, along with Oliver Cowdery's opinions in Section 134, provide an interesting stylistic touchstone by which to evaluate the revelatory sections.

Section 76, that grandly eloquent record of the vision of postmortality vouchsafed to Joseph Smith and Sidney Rigdon, is without question the epitome of stylistic accomplishment in the Doctrine and Covenants. It is preeminent among the revelations both in its stylistic majesty and in its sustained spiritual fervor. This is, of course, entirely in keeping with the sublimity and profundity of its subject matter. That it was recorded while the authors were "yet in the spirit" (Doctrine and Covenants 76:113) is evident in every line. In the words of the Prophet himself:

That document is a transcript from the records of the eternal world. The sublimity of the ideas; the purity of the language; the scope for action . . . are so much beyond the narrow-mindedness of men, that every honest man is constrained to exclaim: "It came from God."

In the final analysis, literary form, which is the matter we have been discussing, is at its best nothing other than the most appropriate and effective embodiment of idea. We are continually reminded by the evidence in the Doctrine and Covenants that when God has something of extreme importance to say, as he obviously often does in these revelations, he is correspondingly careful as to how he encourages his prophet to say it. I am suggesting, in other words, that there is not only in life and literature but in revelation, a high correspondence between the true and the beautiful; truth is apprehended by the honest as a thing of orderliness, of loveliness, of esthetic,
emotional, intellectual, and, most significantly, spiritual appeal. It might not even be stretching the point to say that motivation from the spirit of truth makes men eloquent, and that the fervor of this eloquence, though it is often mimicked, cannot be imitated. Furthermore, it may well be that the apprehension of this spiritual eloquence—which, it should not be forgotten, may be present in the prayer of an inspired child as surely as it is in the classic rhetoric of a Talmage—is one aspect of the recognition of truth.

This does not by any means imply that all stylistically eminent literature is scripture, but it does mean that authentic scripture is profound literature and that we ought to recognize it as such. At least two benefits accrue to those who do. For one thing, they enjoy reading the word of the Lord more than those who fail to appreciate its transcendent literary quality. And in the second place, this pure appreciation of revelation in and of itself is highly likely to motivate them to that frequent revisitation of holy writ which is essential to its comprehension, its assimilation, and active living of its precepts. Anyone who has read the Doctrine and Covenants in the Spirit in which it was given has enjoyed that same spiritual thrill Martin Harris must have felt when he read: "Behold, canst thou read this without rejoicing and lifting up thy heart for gladness?" (Doctrine and Covenants 19:39.)

An eminent poet, expressing his feelings toward scripture, significantly intertwines theological content and literary impact:

O how love I thy law!  
It is my meditation all the day.

I have more understanding than all my teachers:  
For thy testimonies are my meditation.  
I understand more than the ancients,  
Because I keep thy precepts.

How sweet are thy words unto my taste!  
Yea, sweeter than honey to my mouth!  
Thy word is a lamp unto my feet,  
And a light unto my path.

Thy testimonies have I taken as an heritage for ever:  
For they are the rejoicing of my heart.  

(Psalms 119:97-100, 103, 105, 111.)

To David and me, where scripture is concerned, to love it is to learn it is to live it.
Death
in the Theater
of Alejandro Casona

H. KAY MOON*

Alejandro Casona, born March 25, 1903, achieved in his lifetime perhaps greater international renown than any other Spanish playwright, with the possible exception of García Lorca. Yet, ironically, his plays for years were banned and therefore scarcely known within his own homeland. In 1936 political pressures forced him out of his beloved Spain, but a year or two before his death he returned to put a happy end to his exile and to the obscurity in which his work had remained in his own country. No such felicitous conclusion has yet obtained regarding another strange accident—his plays are still virtually unknown in the English-speaking world, though today he is probably the most popular playwright in Madrid.

With characteristic dignity, on September 17, 1965, Alejandro Casona discovered the last of life’s mysteries.

The theme of death represented a substantial pattern in the fabric of Casona’s theater. It is omnipresent, but not necessarily awesome and fearful, and indeed may be “... a comforter, a consoler, even a messenger of the Lord.” Death was

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the least of life’s three great words. The other two, far more important, are God and Love.

Life to Casona was more than mere happenstance. It was fraught with purpose and divinely ordained. In short, he regarded it as a duty, and failure to comprehend it thus was in his view reprehensible. In a theater curiously preoccupied with suicide, only one of Casona’s characters, Angélica in La Dama del Alba, actually takes her own life, and that only after the author has established firmly that it was the one generous act of which she was still capable, having squandered her honor and her right to share in Martín’s life. Thus her death actually contributes to others’ happiness, since they are ignorant concerning her delinquence and the details of her demise. Casona’s position is largely reflected in the advice that Uriel receives from his mother in La casa de los siete balcones. Uriel is unable to find respite from the painful realities that torment him. His mother cautions, “Escucha, Uriel. Para pasar aquí, conmigo, tienes que esperar tu hora. Si un día lo intentas por otro camino, nunca más volveremos a encontrarnos. ¡Nunca más! ¿Lo oyes bien?”

It is apparent, then, that Casona is traditional in his view of death. He believes, with the great majority of the Golden Age masters, that death represents a reward for some, condemnation for many. Gracián conveys this idea in his portrayal of it as an awesome queen, beautiful and desirable if viewed from one side, grotesque and frightening if viewed from the other. Casona recognizes that death may be untimely and tragic, as the Peregrina herself suggests when she states that she prefers never to be about when children are playing near the fire. Or it may be a peaceful, happy condition—a fulfillment.

Perhaps it is the inevitable nature of death that leads Casona to personalize it with an aura of life. Pablo in La tercera palabra, though he cannot see it, senses its presence and prepares to protect Marga’s inert form with his own person, as

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"Alejandro Casona. Obras Completas, ed. F. C. Sainz de Robles, II, p. 893. Since all quotations of Casona are from this edition, subsequent references will appear parenthetically in the text. "Listen, Uriel. To come over here, with me, you have to wait for your hour. If one day you should try to do it any other way, we would never see each other again. Never! Do you hear?"
against an anthropomorphic foe. In *Las tres perfectas casadas*—the least "other-worldly" of all Casona's plays—death's aura is clearly felt, as one sometimes senses the presence of another human being. Ada is speaking to Ferrán when she says "Ayer, cuando te pedí la muerte, era sincera, ¡te lo juro! La mereces bien. Pero ahora, al sentirla aquí, tan cerca, me da miedo." (O.C., II, p. 554.) Later, after Ferrán is shot, she asks, "Pero entonces, ¿qué es?" He answers, "Nada ya . . . Es, sencillamente, la muerte. No me cierres los ojos . . . quiero verla llegar." (O.C., II, p. 567.)

Casona's thought is related in many respects to that of the great mystics. Certainly, death is not always to be feared. In *La casa de los siete balcones*, the characters who return to visit Uriel—Madre, Abuelo, and Alicia—are dressed in immaculate white, a suggestion of purity. Their movements are never hurried, and they give the illusion of perfect peace. When Uriel joins them, he says, "Ni me di cuenta siquiera. Pero ¿cómo puede ser tan maravillosamente fácil? ¿Cómo puedo sentirme de repente tan libre y tan tranquilo?" (O.C., II, p. 947.) Earlier, before finding this peace, he tries to persuade Alicia to reveal to him how to pass over into the next world, and their dialogue is a beautifully poetic expression of death's fulfillment:

**Uriel.**—Tiene que haber un corredor escondido . . ., una puerta secreta . . ., ¡algo! ¿Cómo hiciste tú?

**Alicia.**—Sin darme cuenta. Sólo recuerdo que fue en una playa. Entre las rocas del fondo había una estrella de mar. ¡Nunca había visto nada tan hermoso! Pero estaba tan honda, tan honda. . . Creí que no iba a llegar a alcanzarla. ¿Tú has visto alguna vez una estrella de mar?

**Uriel.**—No.

**Alicia.**—(*La saca de su bolsilla.*) Mírala. ¿No es preciosa?

**Uriel.**—Es preciosa, sí. Pero ¿qué pasó después . . ., cuando la alcanzaste?

**Alicia.**—Nada. Me quedé allí quieta, en el fondo, y empezó a hacerse de noche.

**Uriel.**—¿Y no te dio miedo la oscuridad?

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4 "Yesterday, when I asked for your death, I did so sincerely, I swear! You deserve it. But now, when I feel it here, so near, it frightens me."

5 "Then, what is it?" "Nothing, now. It is, simply, death. Don't close my eyes . . . I want to see her come."

6 "I didn't even realize. . . . How can it be so incredibly easy? How is it possible for me suddenly to feel so free and calm?"
Alicia.—¿Por qué? Tenía una estrella para mí sola. (O.C., II, pp. 895-896.)

The multiple aspects of death as spoken of by Gracían are, of course, most thoroughly treated by Casona in *La Dama del Alba*. Pablo de A. Cobos speaks briefly of the symbolism embodied in the names of Death of this play:

La muerte tiene en la comedia un nombre genérico, Dama del Alba, y un nombre específico, Peregrina. Dama del Alba es el nombre más hermoso y más optimista de todos los que usa la muerte para andar por el mundo; Casona no podía elegir otro; con él se nos viene la muerte al día, triunfo de la mañana naciente sobre la noche olvidada. Con el nombre de Peregrina se expresa la andariega condición y hasta se explicita un sentido piadoso que no desdice nunca. Peregrina se nos viene a la vida como la Dama del Alba se nos viene al día.

It is significant, in light of Casona’s idea regarding death as a fulfillment, that he departs from the macabre tradition of death as a masculine personage. Casona’s Peregrina is a blend of human warmth and supernatural allegory. Let us explore first her supernatural character:

The setting of *La Dama del Alba* is appropriately timeless, as is the Peregrina, who comes to visit the home of Martín Narcés, which has been plunged into grief by the disappear-

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7Uriel.—There must be a hidden passage, . . . a secret door, . . . something! How did you do it?
Alice.—Without realizing it. I only remember that it was on a beach. Between the rocks on the ocean bed I could see a sea star. I had never seen anything more beautiful! But it was down so deep, so deep. . . . I thought I would never reach it. Have you ever seen a sea star?
Uriel.—No.
Alice.—Look at it. Isn’t it lovely?
Uriel.—Lovely, yes. But what happened then . . . when you reached it?
Alice.—Nothing. I stayed there calmly on the bottom and it began to grow dark. Uriel.—And the darkness didn’t frighten you?
Alice.—Why should it? I had a star all my own.

8Pablo de A. Cobos, "Peregrina, in 'La dama del Alba,'" *Insula*, num. 190 (septiembre, 1962), p. 15. "Death in the comedy has a generic name, Lady of the Dawn, and a specific name, Pilgrim. Lady of the Dawn is the most beautiful and optimistic of all the names that death uses to walk through the earth. Casona could choose no other; with it, he brings death up to date—the triumph of newborn morning over forgotten night. The name Pilgrim expresses the wandering condition of death, and even implies a sense of pity, which is never denied. Pilgrim comes into life like the Lady of Dawn comes into day."

ance and apparent death of Angélica, the wife of Martín. Before the Peregrina appears, she is announced by the incessant barking of the dog, which is able to sense intuitively the ominous strangeness of the visitor. The general feeling she leaves with the adults is one of mystery and fear. The sagacious Abuelo seems to remember her, and the recollection plagues his mind, for though he is unable to recall for certain where or when he has met her, it does not seem to be a pleasant memory. He questions her at length: When has she been in the village before? She explains that she has come on several occasions and names them. One of them was at the time of the tragic explosion in the mines, which took the lives of many of the village men. The Abuelo was there, injured, and he saw her among the dead—claiming her own. He remembers, and his immediate reaction is one of terror for his grandchildren, who were playing games with her a few moments before. He says to Telva, the servant, "¡Sube con ellos! ... ¡Cierra puertas y ventanas! ¡Calientalos con tu cuerpo si es preciso! ¡Y llame quien llame, que no entre nadie!" (O.C., I, pp. 526-527.)

Alone with the Peregrina, he says:

Mirame a los ojos y atrévete a decir que no me conoces. ¿Recuerdas el día que explotó el grisól en la mina? También yo estaba allí, con el derrumbe sobre el pecho y el humo agrio en la garganta. Creíste que había llegado mi hora y te acercaste demasiado. ¡Cuando, al fin, entró el aire limpio, ya había visto tu cara pálida y había sentido tus manos de hielo! (O.C., I, p. 527.)

She does not deny her identity. The Abuelo begs her to leave his house, which she consents to do, but not without first explaining her position:

Peregrina.— ... Soy buena amiga de los pobres y de los hombres de conciencia limpia. ¿Por qué no hemos de hablarnos lealmente?

Abuelo.—No me fío de ti. Si fueras leal no entrarías disfrazada en las casas, para meterte en las habitaciones tristes a la hora del alba.

"Go up to them! ... Close all doors and windows! Warm them with your own body if necessary! And regardless of who calls, let no one enter!"

"Look me in the eye and dare to say you don't know me. Do you remember the day the fire damp exploded in the mine? I was there, too, pinned beneath the debris with the acrid taste of smoke in my throat. You thought that my hour had arrived and you came too close. When, finally, the clean air entered the vein, I had already seen your pale face and felt your icy hands!"
Peregrina.—¿Y quién te ha dicho que necesito entrar? Yo estoy siempre dentro, mirándote crecer día por día desde detrás de los espejos. (O.C., I, pp. 529-530.) 12

She expresses here her timelessness. As life is eternally present, so, naturally, is death.

She explains that she once loved a child and could not resist the temptation to express her love. The child is now an old man, a beggar, Nalón el Viejo.

Peregrina.—... Cuando era niño tenía la mirada más hermosa que se vio en la tierra; una tentación azul que me atraía desde lejos. Un día no pude resistir...y lo besé en los ojos.

Abuelo.—Ahora toca la guitarra y pide limosna en las romerías con su lazarillo y su plato de estano.

Peregrina.—...Pero yo sigo queriéndole como entonces! Y algún día he de pargarle con dos estrellas todo el daño que mi amor le hizo. (O.C., I, p. 531.) 13

Her supernatural qualities are sometimes tragic, but she seems to possess power beyond the grave to repair the harm her love has caused.

Martín enters to interrupt the conversation between the Abuelo and the Peregrina, carrying the unconscious Adela. It is Martín whom the Peregrina wished to claim, but since she fell asleep and was unable to meet him at the appointed time, there is no longer any immediate danger. He has had an accident, but all that remains of the experience is a red spot on his temple, which the Peregrina gently removes. Adela regains consciousness, but she is exhausted and soon faints again. The Abuelo is quick to cast an anxious, questioning glance at the Peregrina, who knows by virtue of her supernatural perception that Adela still lives; she assures the Abuelo that she is merely sleeping.

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12Pilgrim.—... I am a good friend to the poor and to men of clear conscience. Why can’t we talk like loyal friends?
Grandfather.—I don’t trust you. If you were loyal, you wouldn’t enter houses in disguise to get into grief-filled rooms at the hour of the dawn.
Pilgrim.—Who told you I need to enter? I’m always inside, watching you grow day by day from behind the mirrors.

13Pilgrim.—... When he was a child he had the most beautiful glances that the world had ever seen; a blue temptation that attracted me from afar. One day I could not resist...and I kissed his eyes.
Grandfather.—Now he plays the guitar and begs at the village festivals with his dog and tin cup.
Pilgrim.—But I still love him as I did then! And some day I shall give him two stars to compensate for the harm my love has done him.
Martín was supposedly destined to die the night the Peregrina arrived, but Adela, who sought death, was not so destined. There is evidence of supernatural intervention by a power superior to that of the Peregrina. She is puzzled:

Peregrina.—(*Pensativa.*) No lo entiendo. Alguien se ha propuesto anticipar las cosas que deben madurar a su tiempo. Pero lo que está en mis libros no se puede evitar. (*Va a tomar el bordón.*) Volveré.

Abuelo.—Aguarda. Expícame esas palabras.

Peregrina.—Es difícil, porque tampoco yo las veo claras.

Por primera vez me encuentro ante un misterio que yo misma no acierto a comprender. ¿Qué fuerza empujó a esa muchacha antes de tiempo? (O.C., I, p. 538.)

This is the first time she has encountered a mystery she could not comprehend—further definition of her supernatural character.

She explains that she is to visit this house and take with her a drowned girl, but not this night. "Todavía faltan siete lunas." The Abuelo begs her to forget the poor Adela, thinking that she will be the drowning victim, to which the Peregrina answers, "Impossible. Yo no mando; obedezco,"—another allusion to a power superior to her own.

She returns, as she has promised, to keep her rendezvous with "someone in this house," but she is still not certain for whom her visit is intended. This she learns from Martín, who confesses his love for Adela, and in doing so reveals the story of his wife Angélica: Angélica is not dead, but ran away with another man three days after her wedding, a fact which Martín has concealed from everyone. Upon hearing this, the Peregrina is certain of her mission. She explains it, symbolically, to the children:

Peregrina.—... Un día la muchacha desapareció en el remanso. Se había ido a vivir a las casas profundas donde los peces golpeaban las ventanas como pájaros fríos; y fue inútil que el pueblo entero la llamara a gritos desde arriba. Estaba como dormida, en su sueño de

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"Pilgrim.—(*Pensive*) I don't understand. Someone intended to precipitate things that should mature in their own time. But what is in my books cannot be avoided. (*She starts to pick up her staff.*) I shall come back.

Grandfather.—Wait. Explain those words to me.

Pilgrim.—It's difficult, because I don't see them too clearly, either. For the first time, I am facing a mystery that I don't quite understand. What power drove that girl on before her time?

15"It's still seven months away."

16"Impossible. I don't give orders; I obey."
niebla, paseando por los jardines de musgo sus cabellos flotantes y la ternura lenta de sus manos sin peso. Así pasaron los días y los años. . . . Ya todos empezaban a olvidarla. Sólo la Madre, con los ojos fijos, la esperaba todavía. . . . Y por fin, el milagro se hizo. Una noche de hogueras y canciones, la bella durmiente del río fue encontrada, más hermosa que nunca. Respetada por el agua y los peces, tenía los cabellos limpios, las manos tibias todavía, y en los labios una sonrisa de paz . . . como si los años del fondo hubieran sido sólo un instante. (Los niños callan un momento, impresionados.)

Dorina.—¿Qué historia tan extraña! . . . ¿Cuándo ocurrió eso?

Peregrina.—No ha ocurrido todavía. Pero ya está cerca. . . . ¿No os acordáis? . . . ¡Esta noche todos los ríos del mundo llevan una gota del Jordán! (O.C., I, pp. 576-577.)

She has explained, prophetically, exactly what will occur this very night. Angélica returns, as the Dama has predicted, expecting to occupy her former position in the home, a position now occupied by Adela. When she enters, the Peregrina, without seeing her, senses her presence, recognizes her, and calls her by name. The Dama proceeds to convince her of the futility of her position, which she is at first reluctant to accept. She exclaims, "¡No habrá fuerza humana que me arranque de aquí!" (O.C., I, p. 596.) She is unaware of how profoundly true these words are! She tells the Peregrina of her despair when her lover abandoned her, and the Peregrina reads her thoughts:

Peregrina.—(Con voz de profunda sugestión como si siguiera en voz alta el pensamiento de Angélica.)

17Pilgrim.—. . . One day the girl disappeared in the backwater. She had gone below to live in the deep houses where fish knock on the window panes like cold birds; and the whole town called to her from above, but she did not hear. She was as though in a misty sleep, strolling through the moss gardens, her hair a floating wisp, her weightless hands a tender slowness. There she spent days and years. . . . Finally everyone began to forget her. Only her mother, her gaze steady, still waited. . . . And finally, the miracle happened. One festive night—a night of bonfires and singing—the sleeping beauty was found, lovelier than ever. The water had respected her beauty, for her hair was clean, her hands still warm, and on her lips a smile of peace. . . . as though the years below had been but an instant. (The children are silent for a moment, impressed.)

Dorina.—What a strange story! When did it happen?

Pilgrim.—It hasn’t happened yet. But it is near. . . . Don’t you remember?

Tonight all the rivers in the world carry water from the River Jordan!

18"No human force is capable of tearing me from this place!"
Aquella noche pensaste que más allá, al otro lado del miedo, está el país del último perdón, con un frío blanco y tranquilo; donde hay una sonrisa de paz para todos los labios, una serenidad infinita para todos los ojos. . . . y donde es tan hermoso dormir, siempre quiet, sin dolor y sin fin!

Angélica.—(Se vuelve mirándola con miedo.) ¿Quién eres tú que me estás leyendo por dentro? (O.C., I, p. 597.)

Angélica continues to protest, until the Dama convinces her in a scene which expresses another poetic facet of death as a fulfillment:

Peregrina.—Yo te enseñaré el camino. Ven conmigo, y mañana el pueblo tendrá su leyenda. (La toma de la mano.) ¿Vamos . . . ?

Angélica.—Suelta. . . . Hay algo en ti que me da miedo.

Peregrina.—¿Todavía? Mírame bien. ¿Cómo me ves ahora . . . ? (Queda inmóvil con las manos cruzadas.)

Angélica.—(La contempla fascinada.) Como un gran sueño sin párpados. . . . Pero cada vez más hermosa. . . .

Peregrina.—Todo el secreto está ahí! Primero, vivir apasionadamente, y después morir con belleza. (Le pone la corona de rosas en los cabellos.) Así . . . como si fueras a una nueva boda. Animo, Angélica. . . . Un momento de valor, y tu recuerdo quedará plantado en la aldea como un roble lleno de nidos. ¿Vamos?

Angélica.—(Cierra los ojos.) Vamos. (O.C., I, pp. 600-601.)

The village people find her in the river, serene in death, as the Peregrina foretold. Everyone accepts Angélica’s reappear-

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99Pilgrim.—(With a deeply suggestive tone, as though she were following aloud Angel’s thoughts.) That night you thought that over there, on the other side of fear, is the country of ultimate forgiveness, with a calm, white cold; where there is a peaceful smile for all lips, an infinite serenity for all eyes . . . and where it is beautiful to sleep, forever quiet, without pain and without end.

Angela.—(She turns, looking at her fearfully.) Who are you that you know how to read my thoughts?

20Pilgrim.—I’ll show you the way. Come with me, and tomorrow the town will have its legend. (She takes her by the hand.) Shall we?

Angela.—Let go. . . . There’s something about you that frightens me.

Pilgrim.—Still? Look at me carefully. How do you see me now?

Angela.—(Contemplating her, fascinated.) Like a great, startled dream. . . .

But more and more beautiful. . . .

Pilgrim.—There is the whole secret! First live passionately, then die beautifully! (She places the crown of roses in her hair.) There . . . as though you were going to a new wedding. Courage, Angela. . . . One moment of courage, and your memory will be rooted in the village like an oak full of nests. Shall we?

Angela.—(Closing her eyes.) Yes.
ance as a miracle, and another of the Dama's predictions is fulfilled.

Casona does not sacrifice characterization to the symbolic nature of the Peregrina. She possesses human qualities which redeem her from the purely allegorical. When she first appears, she has not lost her way, but "las fuerzas para andarlo" she is tired and cold. At length, the children ask her if she knows any games. She answers that she has forgotten them all, but adds, "... si me enseñáis, puedo aprender." She begins to play, and she soon discovers the miracle of laughter, but she finds difficulty in controlling it. Her laughter increases in almost frenzied crescendo, until a convulsive burst frightens the children, and she herself is astonished: "Pero ¿qué es lo que estoy haciendo? ... ¿Qué es esto que me hincha la garganta y me retumba cristales en la boca?" (O.C., I, p. 520.) Though she is unaccustomed to such merriment, she is capable of it; but it soon tires her, and she finds that she must rest. She even falls asleep, leaving instructions that she be awakened promptly at nine o'clock. She is fallible, for she oversleeps, and Martín, whom she was to meet, is spared. "Sólo un niño podía realizar tal milagro," she declares. This expression reflects a human tenderness for children. "Los niños son buenos amigos míos," she says. Later, during the festivities of the Noche de San Juan, Andrés, the youngest child, exclaims, "¡Yo voy a saltar la hoguera como los grandes! ¿Vendrás con nosotros?," to which she answers, "No. Cuando los niños saltan por encima del fuego no quisiera nunca estar allí." (O.C., I, p. 565.)

She is aware of the terror that people feel for her and is distressed. She desires understanding and longs to feel welcome. She tells the Abuelo, who has invited her to leave, "Sólo quisiera, antes de marchar, que me despidieras sin odio, con una palabra buena." (O.C., I, p. 529.) Her love and her emotions are tragic, as she herself explains:

21 "... the strength to travel it."
22 "... if you teach me, I can learn."
23 "What am I doing? ... What is this that swells in my throat and reverberates in my mouth with the ring of crystal?"
24 "Only a child could accomplish such a miracle."
25 "Children are good friends of mine."
26 "I'm going to jump over the bonfire like the big guys! Will you come with us?"
27 "No. When children jump over fires, I would prefer never to be there."
28 "I only wish, before I leave, that you should bid me good-bye without hatred, with a kind word."
Peregrina.—También yo quisiera adornarme de rosas como las campesinas, vivir entre niños felices y tener un hombre hermoso a quien amar. Pero cuando voy a cortar las rosas todo el jardín se me hiela. Cuando los niños juegan conmigo tengo que volver la cabeza por miedo a que se me queden quietos al tocarlos. Y en cuanto a los hombres, ¿de qué me sirve que los más hermosos me busquen a caballo, si al besarlos siento que sus brazos inútiles me resbalan sin fuerza en la cintura? (Desesperada.) ¿Comprendes ahora lo amargo de mi destino? Presenciar todos los dolores sin poder llorar. . . . Tener todos los sentimientos de una mujer sin poder usar ninguno. . . . ¡Y estar condenada a matar siempre, siempre, sin poder nunca morir! (Caída a broma en el sillón con la frente entre las manos. . . .)\textsuperscript{29}

Noting her emotion, the Abuelo is moved:

. . . Se acerca y le pone cordialmente una mano sobre el hombro.

Abuelo.—Pobre mujer.

Peregrina.—Gracias, Abuelo. Te había pedido un poco de comprensión y me has llamado mujer, que es la palabra más hermosa en labios de hombre. (O.C., I, p. 532.)\textsuperscript{30}

Those of us still "en este lado de todas las preguntas"\textsuperscript{31} may resent Casona’s untimely encounter with his own private Peregrina, but we are forced to concede that "la muerte es más hábil que nosotros,"\textsuperscript{32} and we find comfort in the hope that Casona, now "en el lado de la única contestación,"\textsuperscript{33} has found in his union with the Peregrina the fulfillment he expected.

\textsuperscript{29}Pilgrim.—I too should like to adorn myself with roses like the peasant girls, live among happy children, and have a beautiful man to love. But when I go to cut roses, the whole garden freezes. When children play with me, I have to turn my head in fear that they will remain still when I touch them. And as for men, what good does it do me that the handsomest of them come looking for me on horseback? When I kiss them I feel their useless arms slide limply from my waist. (Desperately.) Do you understand now the bitterness of my destiny? To witness all grief without being able to cry. . . . To have all the sentiments of a woman without being able to use any of them. . . . To be condemned to kill always, always, without ever being able to die! (She falls, overwhelmed, into the armchair with her forehead between her hands. . . .)

\textsuperscript{30} . . . He draws near and puts his hand gently on her shoulder.

Grandfather.—Poor woman.

Pilgrim.—Thank you, Grandfather. I asked you for a little understanding and you called me a woman, which is the most beautiful word on a man’s lips.

\textsuperscript{31} . . . over here where all the questions are . . .

\textsuperscript{32} "Death is more skillful than we. . . .

\textsuperscript{33} . . . over there (where the only answer is. . . ."
Book Reviews


(Reviewed by Dante Germino, professor of political philosophy at the Woodrow Wilson Department of Government and Foreign Affairs at the University of Virginia. He is author of The Italian Fascist Party in Power: A Study in Totalitarian Rule (1959), Beyond Ideology; The Revival of Political Theory (1967); coauthor of The Government and Politics of Contemporary Italy (1968); and has written numerous articles in the field.)

Professor Midgley's monograph is a carefully reasoned and informative account of the status of natural law thinking in recent Christian theology. As such, it will be of interest to theologians, political theorists, and philosophers. The present reviewer, in an article published in the Journal of Politics a decade ago, found much that was rich and suggestive for political theory in the work of such distinguished and creative theologians of our time as Karl Barth, Emil Brunner, and Reinhold Niebuhr, as well as in the writings of various Anglican and Roman Catholic adherents of natural law. Mr. Midgley discusses this literature with thoroughness and perceptiveness and, in addition to taking into account material that has been published in the intervening ten years, also deals extensively with Paul Tillich's political thought, a topic which this reviewer had purposely omitted. Indeed, the chapter on Tillich and the frequent allusions to him in other parts of the monograph are particularly suggestive and constitute the best part of the book.

It would be an understatement, to say the least, to observe that Mr. Midgley is not a natural law man. As the "Afterword" makes clear, he wishes to see a radical break in today's theology with the "essentialist" or natural law tradition. What is now required, he argues, is a revival and creative continuation of the "voluntarist, nominalist tradition." One of the ad-
vantages of the author's approach is that his radical rejection of natural law enables him to point to affinities in the thinking of Barth, Brunner, Niebuhr, and Tillich—and between all of these men and Catholic thought—that are often overlooked by commentators more interested in exploring the grounds of their disagreements with one another. In the process, Professor Midgley has provided us with the outlines of a creative reinterpretation of the political thought of Barth and Tillich in particular. I think that he is basically correct in describing their theologies as essentialist at their core.

The author also places in bold relief some of the difficulties with which those who seek to continue the natural law tradition in some form have to deal. He is correct to argue that some exaggerated claims have been made about the effect of the abandonment of natural law thinking, particularly in Germany, on the rise of totalitarianism. A stronger case could be made, after the manner of Camus in The Rebel that the overthrow of the concept of "limit," while it did not "cause" totalitarianism—merely to list the possible causes would result in my exceeding the space limitations of this review by far—did contribute to a weakened capacity for intellectual and spiritual resistance to totalitarianism in the general political culture of the west. However, the author defines "essentialism" so broadly that he would surely end by also rejecting the attempts of writers such as Camus and Voegelin (with whom he does not deal) to go back to the Greek experience of order and begin afresh to articulate a noetic interpretation of man's experience of order in history. The author makes much of the difficulties of "operationalizing" any natural law norms and shows how the ambiguity of such norms led even to the justification of Nazism in terms of natural law by certain spokesmen of the so-called "German Christians." Here he certainly puts his finger on the need of writers in the essentialist tradition to make explicit the relationship between the pre-intellectual commitment of the philosopher or theologian to the humanity of man. Without such a pre-intellectual commitment to the worth of man as person and his—yes—"essential" equality with respect to other persons, the work of the reason will inevitably be vitiated. Eric Voegelin has perhaps already done a good deal along these lines in some of his recent essays in Anamnesis. Stress on the crucial importance of pre-intellectual qualities which give an orientation to the work of the reason will also
help to show that the demand for the "operationalizing" of natural law rests on a misconception of man's experience of order. Man must act and be responsible for his actions in specific empirical situations. Natural law—or, better, the "right by nature"—cannot serve as a set of detailed instructions for the a priori guidance of action. On the other hand, although reasoned awareness of the right by nature cannot really tell us what to do in a given concrete situation, it can tell us that there are ultimate boundaries to human action, that there are some acts and decisions which are never permissible because they fundamentally violate human dignity. Such a view would presumably be objected to by the author on a number of grounds, one of them being that it comprises the sovereignty of God who is thereby made subordinate to "nature" or "Being." But, we might ask, what effect does the rejection of any concept of an objective limit to human action have on the sovereignty of God and on his relation to men? How can we continue to speak of "man" at all? What exactly lies "beyond human nature"? The superman?

I am sure that the author would reject any such attempt at reductio ad absurdum—or rather ad Nietzscheum. I do not get any sense from his monograph that his position is at all congenial to that of Nietzsche, who proclaimed, after all, the "death of God." And yet it does appear to me that he needs to spell out much more fully than he has done the implications of his alternative position. Unfortunately—and this is the principal defect of his study—he only addresses himself to the question of elaborating a political theory on "nominalist" grounds, a political theory that looks "beyond human nature for an understanding of man and a basis for value commitments"—in the last four pages of the book. This leaves his work—especially given his choice of main title—an unfinished symphony.


(Reviewed by Richard Lloyd Anderson, professor of history and religion at Brigham Young University. Dr. Anderson, former book review editor of Brigham Young University Studies, has specialized in ancient history, New Testament studies, and early Mormon history.)
Wilson's updating of his readable summary is of interest to BYU Studies mainly because of his eight-page treatment of Mormonism in closing. As an eminent critic and author, Wilson has shown himself a man for all subjects. Though a self-confessed nonexpert on the scrolls, his narrative powers brought his work wide attention as a model of conciseness. Incorporated with small modification into the new edition, the original six chapters average some twenty pages each. But the revision's main characteristics are shown in roughly doubling the length by adding seventeen chapters, averaging some ten pages each. The result is a series of vignettes, at first on the significance of post-1955 discoveries, followed by essentially impressionistic travelogue. Thus personal tastes of the author predominate, both on the main subject and the closing incidental comments on Joseph Smith.

The revision continues to popularize a point of view that has caused distinct Christian squirmings. "A born shrinker of myths" (p. 275), Wilson has thrown the light of the scrolls on "the myth of the origins of Christianity" (p. 276). New environmental parallels, he believes, would tend to reduce Christian "divine revelation" to a mere "episode of human history" (p. 109). Messianic proof-texts, similar programs of the scroll brotherhood and John the Baptist, indicate that Qumran "is perhaps, more than Bethlehem or Nazareth, the cradle of Christianity" (p. 98). But there is a paradox in method here. Such conclusions are based on the certainty of knowing Essene teachings through scrolls of the same period as the oldest Gospel manuscripts, which Wilson finds essentially untrustworthy in recording the history and teachings of Jesus. Human proneness to the legendary he considers a sufficient explanation of Christian origins. In a similar fashion, the creation of the mythology of Mormonism "right under our noses . . . and as lately as the last century" (p. 279) shows how imagination and pretense may produce a "metamorphosis" resulting in prophethood for Joseph Smith, and perhaps even Messiahship for Jesus. Concerning Wilson's writings in general, one scholar finds the "characteristic vices" of "irritability, resentment, the impatient dismissal of what cannot be absorbed without a basic recasting of his own fixed attitudes."1 This

1Warner Berthoff, Edmund Wilson, University of Minnesota Pamphlets on American Writers, No. 67 (Minneapolis, 1968), p. 36.
may be more the real issue than specific data about either Jesus or Joseph Smith, since Wilson confesses inability "to identify myself imaginatively with the Christian who believes that Jesus was actually the Son of God . . ." (p. 287) and admits that "one cannot help feeling a certain contempt" for human supernaturalistic cravings that permitted acceptance of Joseph Smith (p. 278).

But if a thorough-going humanist finds the miraculous inconceivable, scholars of either persuasion must meet on the ground of accurate facts. To be blunt, Wilson has not yet read enough Mormon history to understand Joseph Smith's career. We read of the Prophet's home "just north of the Fulton Lakes" (displacing him to the Adirondack wilderness), where he claimed to find plates and translate the story of Lehi sailing to the new world "in barges" (the case with Jared, not Lehi) containing "specimens of all the species of animals" (untrue of any Book of Mormon migration). At organization in 1830 the Church had "a congregation of six" (merely the formal incorporators in a much larger gathering of members), and Joseph soon "moved" to Independence, Missouri, (never his residence) to dedicate a temple site "as a result of having been tarred and beaten in Ohio" (an event of 1832 postdating the temple dedication almost eight months.) Perhaps such misconceptions do not really bear on the central thesis that Mormonism arose in deception, but they display a shallow means of reaching this conclusion—reliance on preconceptions and evidently a single guide to the subject.

Since Wilson says Fawn M. Brodie's No Man Knows My History is such a "documented and honest description" of Joseph Smith, he admittedly draws his evidence from the authority of her research. But this poses a great problem of accuracy. Many specialists in Mormon history maintain that Brodie has merely selected the most unfavorable contemporary evaluations of Joseph Smith. Consequently, Wilson's selection of the most unfavorable from Brodie becomes an intense distillation of hostile opinion. If some neighbors doubted Joseph Smith's integrity, it has been shown that many others did not, and the most skeptical of the family (younger brother William) insisted that since Joseph always told the truth about other things, the entire family (no small one) trusted his Book of Mormon story implicitly. Wilson brushes aside the later career of the
Prophet by asserting that he "continued to have a bad reputation" among those "who were not converted." Evidence to the contrary would easily fill a book. For instance, the Prophet's non-Mormon attorneys were generally an unsentimental lot, but four of them left personal statements of admiration for his strength of character, including distinct indications of his spirituality.

The sophisticated tone of Brodie's biography has unfortunately misled Wilson into thinking her documentation sound, when it is actually weakest on the very point both are anxious to prove, the untrustworthiness of Joseph and the witnesses who claimed direct experience with the plates. All of Brodie's sources requoted by Wilson to create this image contain serious flaws, but space will permit a single example of distortion. Thomas Ford, the Illinois governor who failed to prevent Joseph Smith's murder, considered it "most probable" that the witnesses of the plates were simply conspirators. Including an alternative explanation without fully trusting it, Ford mentioned that "men who were once in the confidence of the prophet," informed him that an empty box was shown to the would-be witnesses, who after seeing nothing were so humiliated by Joseph for their lack of faith that after "more than two hours" of fervent praying, they again peered into the box and "were now persuaded that they saw the plates." Such naive malleability hardly fits the witnesses, whose generally stubborn independence bent before none, Joseph included. Ford's informants represented the drama of the empty box as a "different account" given out "privately" by the Prophet, an implausibility for almost any theory of his character. Furthermore, Ford wrote after the assassination and main Mormon exodus, and as an attorney he well knew the necessity of specific evidence from identified sources, the opposite of these unnamed individuals not really trusted by Ford himself, which reduces such information to the probable scoffing of frontier humor. Like Ford, Brodie uses the story while confessing misgivings because "it is difficult to reconcile this explanation" with the physical descriptions of those who described handling the plates.

This anecdote no doubt improved in the telling before reaching Ford, for both Brodie and Wilson have touched up its vagaries without consciously trying. Whereas Ford gave out the story in explaining the "certificates" of both the three and
the eight witnesses, Mrs. Brodie applies it specifically to the latter. The generality of those, according to Ford, "once in the confidence of the prophet," becomes, according to Brodie, several of Joseph's key men," by implication high officials. Next, Wilson gives his version. Brodie's "key men" now become the "Eight Witnesses" themselves: "they said that at first when the box was opened, it had seemed to them to be empty till Smith had exhorted them to get down on their knees and pray for more faith" (p. 284). So the "metamorphosis" that can be proved in this case is not of Joseph, but of the documents used to ridicule him. On some 250 known occasions, the Book of Mormon witnesses reaffirmed their printed testimonies, often in the face of searching cross-examination, and their recorded words have nothing to do with the Ford-Brodie-Wilson yarn.

The faith of the "American Unitarians" Wilson considers "least disturbed by the implications of the scrolls" (p. 127). Ironically, the "farrago of balderdash" (p. 281) otherwise known as the Book of Mormon had long been criticized mainly for depicting at length an anticipatory Christianity; this is precisely the "new" information from Qumran that potentially threatens the orthodox. Not only did this general discovery fit the pre-Christian period in the Book of Mormon, but Dr. Hugh Nibley has since utilized the Dead Sea finds in three major books to show the intricately authentic Jewishness of the Nephite scripture. For instance, one strikingly non-Western form of literature at Qumran consists of "ostensible commentaries" on Old Testament books that narrowly particularize and are therefore "actually half-disguised records of events in the history of the Sect itself" (p. 153). This precise method of interpretation fills the Book of Mormon and is described by one of its prophets: "for I did liken all scriptures unto us, that it might be for our profit and learning" (1 Ne. 19:23). Thus responsible investigation must modify the conclusion that Joseph Smith produced "nonsensical scriptures" (p. 279). Is it entirely disreputable to believe that metal plates were anciently placed in a stone box in western New York, to be miraculously discovered and translated in the nineteenth century? It perilously borders on the miraculous that ancient Jewish believers sealed their scrolls (including metal ones) in jars and caves, to be inadvertently discovered and translated in the twentieth century.
BOOK REVIEWS


(Reviewed by James R. Harris, assistant professor of religious education at Brigham Young University. Dr. Harris has been a teacher of the Pearl of Great Price for over ten years and has contributed to research on the background of the Book of Moses during this same period.)

A quick glance over the preface and chapters two and three of *The Saga of the Book of Abraham* may lead to the hasty decision that the reader is once again confronted with the usual rehashing of the same old, tiresome things. But, happily, such is not the case. This volume is precisely what it is purported to be: a report of "nearly" all known information that has a bearing on the background of the Book of Abraham. A more accurately, though less catchy, title may well have been *A Current Resume of the Historical Background of the Book of Abraham*. The author's style is such that even the necessary rehashing of old things is pleasantly accomplished.

The need for this volume is apparent when the offerings in the area are surveyed. The great pioneer efforts of Sidney B. Sperry in *Ancient Records Testify in Papyrus and Stone* and James R. Clark's *Story of the Pearl of Great Price* are now obsolete. Some gestures have been made of late such as *From the Dust of Decades*, by Keith Terry and Walter Whipple, but nothing to compare with the thorough treatment given to this subject by Todd. Most students of the Pearl of Great Price are exposed to only scanty chapters of background of the entire work which sometimes leave them with misconceptions that damage their convictions and appreciation of the doctrinal and prophetic message of the book.

In addition to *Saga's* value as a handbook of information for students and scholars of the scriptures, it also indicates areas for further research. Todd challenges interested persons to dig into problems when their location, scholastic equipment, and inclinations enable them to make contributions to Church history. It will be surprising if this book does not result in a flow of information that will make a sequel volume of equal size necessary within the next two or three years.

The complexity of interrelationships between peoples and things that are part of the background of the Book of Abraham moved Todd with the spirit of testimony, a testimony that he hoped would be sensed by his readers. He said:
Hopefully, no one could have journeyed through the pages of this book without recognizing the many unknowns, the complexity, and the strange guiding hand of the Lord that has accompanied the Saga of the Book of Abraham.

Todd has successfully accomplished three objectives: First, he has provided a handbook of information on the historical background of the Book of Abraham. Second, he has provided stimulus for further research that will undoubtedly be fruitful. Third, he has provided an avenue and opportunity for the spiritually sensitive to recognize the hand of God in events related to the history and publication of the Book of Abraham.

There were, none the less, a few minor annoyances in Todd's book. On page 296 he referred to William Smith's and Isaac Sheen's supposed involvement in the transfer of mummies to the "St. Louis Museum." He meant to say the Chicago Museum (p. 294).

Perhaps a desire to make his book more readable caused Todd to avoid extensive and specific documentation. Some references are given without page numbers, sometimes without chapter, volume or number. This obscure documentation reduces the value of the book as a tool to further research.

A possibility that the text of the Book of Abraham may have been defective and therefore both inadequate and unnecessary to the production of a revealed translation is explored and proposed by Todd (pp. 289, 325).

We may have observed additional support for this theory about a month before Todd went to press. The second article in a series on The Three Witnesses was published by Richard L. Anderson. In a quote from a patriarchal blessing recorded in 1833, December 13, (Patriarchal Blessing Book, No. 1, pages 8-9) Oliver Cowdery (recorder) added this comment:

But before baptism our souls were drawn out in mighty prayer ... and we diligently sought for the right of the fathers, and the authority of the Holy Priesthood, and the power to administer in the same; for we desired to be followers of righteousness and the possessors of greater knowledge, even the knowledge of the mysteries of the Kingdom of God. (See also The Improvement Era, September 1968, p. 20.) (Italics mine.)

Comparing this quote with Abraham 1:2 would support the theory that a papyrus text in the hands of the prophet was not essential to production of the translation:
I sought for the blessings of the father, and the right
where unto I should be ordained to administer the same; hav-
ing been myself a follower of righteousness, desiring also to
be one who possessed great knowledge, and to be a greater
follower of righteousness and to possess a greater knowledge
. . . (Italics mine.)

The near identical wording of these passages would indi-
cate that some of the text of the Book of Abraham was re-
vealed and recorded before the Abraham papyri came into the
possession of Joseph Smith.

*The Saga of the Book of Abraham* is required reading for
every serious student and teacher of the Pearl of Great Price.

**Hyrum L. Andrus.** *God, Man and the Universe.* Salt
Lake City: Bookcraft, 1968. 507 pp. $5.95.

(Reviewed by Robert J. Matthews, director of academic
research for the Department of Seminaries and Institutes of
Religion. Dr. Matthews is the author of several books and
articles. Two articles on Joseph Smith's Inspired Version of
the Bible were published in Vol. 9 of BYU Studies.)

*God, Man and the Universe* is the title of the first of a
four-volume series to be known as *Foundations of the Millen-
nal Kingdom of Christ.* At present it is the only volume from
the press, although the other volumes are in process. They are
to be titled: volume two, *The Gospel of Jesus Christ;* volume
three, *The Kingdom of God;* and volume four, *Latter-day
Prophecy.*

All who have attempted to write a serious book will im-
mediately recognize that a four-volume work of the scope and
span encompassed in these titles is ambitious to say the least.
But Dr. Andrus seems equal to the task. As an avid researcher
and gatherer of information, he has been lecturing and writing
about Joseph Smith and the restoration of the gospel for many
years. Many who have attended his lectures (this reviewer
among them) have been impressed with the great array of
facts, figures, and ideas he has accumulated, analyzed, organ-
ized, categorized, and systemized. Not only does he have ex-
tensive information at his command, but he manifests a keen
insight and remarkable ability to interpret what he reads and
to find meaning and significance in many areas that have been somewhat passed over by others.

Dr. Andrus has marshalled a great amount of information about the Prophet Joseph, his teachings, and little-known events in Church history. Much of it has come from the private journals of early members of the Church who knew "Brother Joseph" personally. In the preface to *God, Man and the Universe*, Dr. Andrus explains that he has endeavored "to analyze the total spectrum of thought expressed by Joseph Smith. A study [that] has never before been undertaken..." He continues, "In this work it is my endeavor to present Joseph Smith's thought in the depth and breadth that evidence makes possible." He also cautions the reader that "where conclusive evidence is lacking" he has "indicated this fact by qualifying [his] conclusions on the subject." He further states that he alone is "responsible for the views expressed" and "for the conclusions that have been drawn from the sources quoted."

One of the areas in which Dr. Andrus makes his most positive contributions is in matters of Church history. These are also the topics about which there will probably be the least amount of controversy among his readers. The book offers an excellent discussion of events associated with Joseph Smith's First Vision. Of considerable interest are the many quotations from nineteenth century authors about the 1819-1820 religious revivals in the Manchester-Palmyra-Vienna region of New York State. Especially significant is the portrayal of the prominent role of the Methodists in this revivalistic spirit (pp. 38-48).

The book likewise treats the visits and teachings of the Angel Moroni and the subsequent translation of the Book of Mormon with considerable skill and a richness of supplementary material. The Oliver Cowdery letters, first published in the *Messenger and Advocate*, and which Dr. Andrus uses as a supplementary source, provide a fulness to the message of Moroni that sharpens our perspective of the purpose of Moroni's frequent visits to the Prophet (quoted frequently in chapters 3 and 4).

Dr. Andrus' discussion of the sequence and dates of the translation of the various parts of the Book of Mormon is enlightening. By combining historical evidence with textual content, he concludes that the Small Plates of Nephi, although
constituting the first six books of the printed Book of Mormon, were in reality the last to be translated (see pages 89-90).

Thus Dr. Andrus' acquaintance with the early publications of the Church, the private journals of early members, and the writings of many not of the Church but contemporary with the early events enriches his presentation and illustrates an awareness of historical issues currently being discussed in relation to the first scenes in Church history.

But Dr. Andrus is not content simply to recount history. His stated goal is to "analyze the total spectrum" of Joseph Smith's thought. As must inevitably be the case when one undertakes to explain and elucidate "depth and breadth" on religious topics, especially topics that extend into the almost incomprehensible reaches embodied in themes concerning God and man and the universe, there will be readers who will not agree with what is said. This is largely because a treatise of this nature goes beyond mere fundamentals. And because it goes beyond fundamentals, it deals with a number of items which, although intensely interesting, are in a category about which very little has been revealed. Consequently, whether or not Dr. Andrus' particular understanding of these is entirely correct cannot always be determined. Generally his discussions and conclusions appear reasonable and may be correct, but judgment may best be suspended until further information and revelation are available.

Topics most likely to be contested are those like the origin and condition of "intelligences" and the extent of their independence and cognitive powers (pp. 170-177). Likewise, the discussion of the "Light of Christ," the "Glory of God," and the "Divine Spectrum" described in chapter ten may have its proponents and opponents, particularly where matters such as (1) the degrees of light, (2) the organization of light in the cosmos, and (3) instinct, reason and comprehension are concerned. It is not the existence of these as much as an explanation and description of their function that invites debate. Rather fine lines are drawn around some elusive subjects. Another topic unique with Dr. Andrus (at least unique in the emphasis that he places upon its importance) is an analysis of "the seven days of creation" and the order of events therein, discussed in chapters twelve and thirteen. That the order of events presented in the several accounts of the creation varies is
obvious. What the final answer is, particularly as to the day man was placed on the earth, is not that obvious.

Every author and every man must be permitted his share of mistakes. When dealing with the wide spectrum of philosophically oriented items entertained in God, Man and the Universe, the chances for error and for difference of opinion are very great. Since only the Presiding High Priest of the Church has ultimate divine authority to interpret the word of the Lord and to pronounce Church doctrine and philosophy (a fact that Dr. Andrus would be among the first to admit), we could not hold God, Man and the Universe as the final word. However, it is this reviewer's estimate that if we could follow the counsel of Paul to "prove all things" we would probably find Dr. Andrus' percentage for accuracy is rather high. Unfortunately, some of the items in his discussion do not admit of "proof" at the present time for want of sufficient information.

All who are seriously interested in the restored gospel and the divinely appointed mission of Joseph Smith will want to examine Dr. Andrus' work. It is a book that cannot be ignored since it calls many things to our attention and offers a great many plausible, if not final, explanations. It will be the source of much thought and discussion.


(Reviewed by Veneta Nielsen, professor of English at Utah State University. A poet herself, Professor Nielsen has published a poetry handbook, To Find a Poem (1967), and three monographs of poetry.)

Rainflowers, by Marilyn McMeen Miller, is an appropriately immaculate and sun-illuminated volume of fifty-four delicate lyrical verses and poems. It should be read as variations on a theme, without looking for Emily Dickinson's nerve-galvanizing, spine-rumbling visions, or for the perfect technique displayed in the work of Sara Teasdale, though it may evoke a memory or two of their personal courage and honesty in self-analysis and in the presentation of human relationships either too unsure or too subtle for easy criticism.
The title poem makes immediate appeals to the empathic reader by its skillful sprinkling of rain in the hair, which comes eventually to total baptism in deluge, and then regeneration in the final knowledge that love and wisdom are born in suffering.

After this poem those which follow seem to trace the vine-like theme of love which is secret, ephemeral, or tenuous in its attachments. To make this comment would be beside the point, unless the theme is responsible for the muted voice and over-careful management of poetic language in certain of the poems. "Rainflowers" is not a commonplace poem, nor are any without an appeal of one kind or another, though some seemed fragile.

For this reader, poems such as "From the Hills" do express the mature conflict of spirit out of which the truest speaking comes:

When I stand on the hill
And feel the empty space reverberating around me
Like a vast hollow tomb
Under the arches of a deep blue catacomb
I feel alone
Standing willowy under the frightening stars.

This passage is simple and direct and honest, and possibly no reader has a right to question that optimistic testimonial she adds, as if to reassure the family, instead of, as did Pascal, pressing the iron spikes into her flesh. The testimonial does not seem equal in quality or value, aesthetically, to the initial impulse of the poem, but that may be because it seems an afterthought.

In the poem "Who Are You?" Mrs. Miller catches a genuine poetic mystery, and there are no sentimental candles flickering around the tenderly held memory of "you." Although an "evanescent sun" is unimaginable to me and too easy as a figure anyway, this poem seems to me best of the collection, excepting the title poem only.

Who Are You?

If you are not
An Avatar
What is it then
That curls in your eyes
Beneath the evanescent sun
A thousand flames are not enough
Piling light into the shell of a walnut
To imitate these spheres
Hung from god strings.
Empty, I am measuring up
With yours:
What is it then
That parts company with men
And soars?

Most of the poems are consistently economical, unspoiled by exaggeration or bizarre strains, ambiguities, or by the subtle ironic hiatuses that betray egoism, or, worse, affectation. There is much that speaks to the objective reader as not too private. The readers for whom it is intended will enjoy it. But the test of a book will not be the reader’s admiration but what it effectuates in the writer’s growth, not merely in the art of poetry.
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RECOMMENDED READING

(in the Winter 1970 issue)

Did Christ Visit Japan? by Spencer J. Palmer
"The Voice of Warning" in China, by Robert J. Morris
Church Beginnings in China, by R. Lanier Britsch

Remember, the complete Spring 1970 issue will be another in-depth study of Church history. This time the subject will be the events from the visit of Moroni in 1823 to the publication of the Book of Mormon in 1830.

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