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BYU Studies announces the following Editorial Board appointment and release: Joe J. Christensen, associate commissioner of Church education, has been appointed. Neal A. Maxwell, commissioner of Church education, has been released. We thank him for his service.
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Civilizations Out in Space

Hollis R. Johnson*

From the beginning, men have looked into the starry sky and asked, "Are we alone in this vastness?" Scientific knowledge now enables us to outline an answer to this question, and that will be our purpose here. Some interesting implications of the answer may come to mind as we proceed.

As a logical prerequisite even to asking the question, one must conceive of the stars as other suns and of the Earth as a planet in the solar system. The first of these ideas was held by some thinkers far back in history (among them several ancient Greek scholars) even though it has been accepted by most people only in the last few centuries. The second, although proven only in 1727 (by Bradley's measurement of the aberration of starlight), was also accepted long ago by some scientists.

Among the early records of extensive scientific thinking about the possibility of other civilizations is a fascinating little book published by Christiaan Huygens, a physicist, near the end of the 1600's (1). He wrote:

Why then shall we not . . . conclude, that our star has no better attendance than the others? So that what we allow'd the planets, upon the account of our enjoying it, we must likewise grant to all those planets that surround that prodigious number of suns. They must have their plants and animals, nay and their rational ones too, and those as great admirers, and as diligent observers of the heavens as ourselves; and must consequently enjoy whatsoever is subservient to and requisite for such knowledge.

Since then other scholars have speculated about civilizations outside the Earth, but these have generally been only the most

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adventurous thinkers. In fact, many individuals and groups have strongly opposed the notion. The interesting ideas of the Book of Moses (2), dating from 1830, were therefore quite advanced, especially in view of their theological setting. In that book, Joseph Smith not only remarked on the existence of other worlds (3), but he attributed these ideas to divine revelation, wherein God said:

And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. And the first man of all men have I called Adam, which is many. But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; . . .

Two scientific achievements of the 1950's changed our intellectual climate and brought renewed interest in possible galactic civilizations: the development of radio astronomy provided a means of communicating with other societies, and the dramatic launching of the first Sputnik by Russia in 1958 showed that man was ready to step out into space. Several articles and books about extraterrestrial civilizations by scientists and writers appeared (4), (5), (6). A whole new branch of science—exobiology—was born. Some of what had been written, often with considerable knowledge and imagination, as "science fiction" began to appear much more plausible.

ARE THERE CIVILIZATIONS OUTSIDE THE EARTH?

Where do we now stand? What can be said from the viewpoint of science about the chances for extraterrestrial life? Are there other civilizations outside the Earth? Is there a chance to communicate with, or visit, such civilizations if they exist?

Let us first remind ourselves of the nature of our universe (7). Our Earth is one of many planets (nine major ones) which, along with comets and meteors, revolve about an ordinary star called the Sun. The Sun is one of about 100 billion \((10^{11})\) stars of various brightnesses, sizes, temperatures, compositions, and ages which make up the Milky Way galaxy. (On occasion we will need some large numbers here—much larger than we can understand from daily experience; therefore, we will use superscript numbers to eliminate using large numbers
of zeros.) A galaxy is a major grouping of stars, and galaxies span a considerable range in size, form, and brightness. Galaxies in turn are grouped into clusters, and clusters are grouped into superclusters. This hierarchy may continue up to the size of the entire universe. In any case, the universe contains at least a few billion galaxies altogether. There is some tentative evidence that the universe stretches out to a distance of perhaps 10 billion \((10^{10})\) light years (a light year is the distance light travels in a year—about \(6\times10^{12}\) miles) and has an age of 10 or 15 billion years.

Of the \(10^{20}\) to \(10^{24}\) stars in all the galaxies in the universe, it would be fantastic if only our star had a planet which supported a civilization!

Can we estimate how many civilizations there are? Consider first the prerequisites of life. All life on Earth (and that includes all known life in the universe) is based on the chemistry of carbon, an element which is quite abundant throughout the cosmos. All living organisms need water in the liquid state. A supply of oxygen is needed. Plants (on which all life depends) require a source of heat or light in the correct amount and at the proper wavelengths. Since the rates of some physical processes depend on it, gravity of a proper value is needed. Finally, poisonous substances must not be present. We therefore concentrate our search for life on those parts of the universe where these prerequisites are met. It has been suggested that these limits might be extended if life elsewhere were based on a different system of chemical compounds, such as those of silicon, or if ammonia or alcohol could replace water or sulfur replace oxygen. While this speculation is interesting, it seems highly improbable that an organism as complex as the human body could be so constructed. Therefore, although we cannot exclude the possibility that living matter elsewhere might be based on some exotic chemistry, we restrict our speculations to life as we know it on Earth.

With this assumption most of the universe can quickly be excluded as a habitat for any sort of life. The surface (and the interior) of the stars are much too hot for complex molecules to form. The space between the stars, on the other hand, is generally much too cold for any life to exist. Surrounding each star is a certain zone where the temperature may permit life. A planet, like Earth, orbiting within this "life-zone" would
be the most obvious—probably the only—spot to fulfill the conditions for life.

CIVILIZATIONS IN THIS GALAXY

Can we estimate quantitatively the number of civilizations in the galaxy? Even more specifically, can we estimate the number of communicative civilizations out there. This number can be written as the product of several factors, each specifying the rate or probability of one event. There are several valid formulations of the equations, one of which is (8)

\[ N = R_\ast f_p n_e f_l f_c L. \]

Here \( N \) is the estimated number of communicative societies in the galaxy at any time; \( R_\ast \), the rate of star formation; \( f_p \), the fraction of stars forming planets; \( n_e \), the number of planets per star with environment suitable for life; \( f_l \), the fraction of suitable planets upon which life develops; \( f_c \), the fraction of life-bearing planets upon which intelligence appears; \( f_l \), the fraction of intelligent cultures communicating in an interstellar sense; and \( L \) is the time spent in a communicating state. (This particular equation was used at the informal meeting of eleven scientists in November 1961 at the National Radio Astronomy Observatory, Greenbank, West Virginia to discuss the prospects of communicating with possible civilizations outside the Earth.) Some of the factors involved in the calculation of \( N \) must come from astrophysics, some from biology, and some from sociology. Several will be barely more than guesses, but at least we can set some limits on the probable number of communicative societies. Any answer different from \( N = 1 \) would be exciting!

The rate of star formation (\( R_\ast \)) can be estimated only approximately. If there are \( 10^{11} \) stars in our galaxy and it is \( 10^{10} \) years old, stars formed at the average rate of 10 per year. However, we must not count the earliest stars; for, if all elements heavier than hydrogen and helium have been produced by nuclear reactions in the centers of stars, any planets formed with these early stars probably were too deficient in carbon, nitrogen and oxygen to support life. Furthermore, if the evolution of life on Earth is a guide, life would not have to develop around stars which evolve quickly (the brightest and most
massive) (7), (9). On the other hand, most of the stars may have formed during a few epochs in the past, and we may be underestimating by a factor of 10-1000. A value of $R_\ast = 10$ stars/year seems reasonable.

What fraction of stars have planets? We have directly seen only those planets which circle our own star and it would be extremely difficult to observe planets of other stars directly. However, a slight wobble in the motion of certain nearby stars must be due to the existence of small, dark companions. For stars whose distance is known and whose mass can be estimated, it is even possible to deduce the mass of the unseen partner from the amount of wobble. Some of these masses are too small to correspond to real stars and begin to approach planets. The most extreme example is Barnard's star, which yields a possible pair of Jupiter-sized planets (10). Current theories of star formation from the collapse of massive clouds of gas and dust make it appear likely that planetary systems would often form along with the star. On the other hand, it may be more common to form one large planet (almost a small star) rather than several small ones, which would greatly reduce the fraction of stars with small, life-supporting planets (11). In addition, about half of the stars we see are not single, but are members of double or triple star systems, and stable planetary orbits in the life-zone of such systems are unlikely, though not impossible. As a final compromise, let $f_p = 1/10$.

How many planets per star have environments suitable for life? Since the mechanism of star and planet formation is not understood quantitatively, this cannot be calculated theoretically. Observationally, from our solar system, we know that Earth sits comfortably in the life-zone of the Sun. Very simple forms of life (like virus or bacteria) might be possible on Venus and Mars at the edges of the life-zone, but higher life is out of the question. Any life on the other planets seems quite improbable. No trace of any organic compounds was found in the "moon rocks" brought back by Apollo XI and XII. We choose $n_0 = 1$.

What are the chances that life will appear on a favorable planet? From experience on Earth we know that life is very tough; it survives under surprisingly extreme conditions. From observations of the vigor of life, we assume that if conditions are such that life can survive, it certainly will, and optimistically set $f_l = 1$. 

CIVILIZATIONS OUT IN SPACE

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What is the probability that life will produce an intelligent civilization? (Our questions are becoming more difficult and the answers less certain.) Again by analogy, we might argue that the evolution of life on other worlds will not have been greatly different from what has occurred here on Earth, and intelligent creatures will probably appear as they have here. Although it has been suggested that other creatures such as the dolphin may have a sort of culture, here only man has produced an intelligent civilization (if not intelligent, our civilization is at least technologically advanced). Yet the alternatives in evolution are so numerous that every world may be different. Perhaps, then, an optimistic guess is that of those planets which support life, 1 out of 10 will produce a civilization.

**HOW MANY CIVILIZATIONS ARE COMMUNICATIVE?**

What fraction of the intelligent civilizations are communicative? The technological history of the Earth is complicated and one can easily imagine rather different results from slightly different events along the way. Conceivably a civilization might be quite successful without our technology (perhaps better off). For the sake of this discussion, we shall assume that all civilizations have the desire and ability to communicate and set \( f_1 = 1 \).

This is a good time to consider our progress in calculating \( N \), the number of (communicating) civilizations. Substituting our estimates into the equation, we get

\[
N = 10 \times \left(\frac{1}{10}\right) \times 1 \times 1 \times \left(\frac{1}{10}\right) \times 1 \times L = \left(\frac{1}{10}\right)L.
\]

None of the factors are likely to be wrong by large amounts. Clearly, our answer for \( N \) depends largely upon \( L \), the lifetime of a civilization (in years). Other scientists have made estimates ranging from \( \left(\frac{1}{100}\right)L \) to \( 100L \) (5), (8), (12).

**HOW LONG DO CIVILIZATIONS LAST?**

How long then, do civilizations last? On this question—perhaps the most important factor—we can hardly even guess. By definitions based on such technological accomplishments as transmission of radio signals, or the discovery of nuclear fission, civilization on Earth is less than a century old. Whether it will continue as long as the planet remains a suitable habitat
is not known. Is civilization, like life, tough and durable, or is it a fragile thing? No one knows. Many agents for ending civilization are known: war, especially thermonuclear or biochemical; disease, due perhaps to a new bacterial or viral mutation; pollution of the air or water; an atrophy of man's abilities due to exposure to drugs or radiation. On the other hand, man may overcome these dangers and continue (even improve) civilization indefinitely.

Values of L in the literature range from a thousand to a billion years depending largely on the writer's optimism. If civilizations last a million years, there are about 100 thousand in the Milky Way galaxy. If they last only a thousand years, there are only 100 or so, and if they last a billion years, there are some 100 million civilizations. Here the problem of calculating the number of other civilizations stands, with little chance of significant improvement since the result depends so strongly on the unknown lifetime of a civilization.

Despite the uncertainties, one important conclusion emerges clearly: it seems very likely that there are many civilizations in the galaxy around us. Furthermore, since there are billions of galaxies in the universe, the total number of civilizations might be about $10^{15}$ (a million billion); the total number of intelligent beings, $10^{21}$.

WHAT KIND OF BEINGS INHABIT OTHER WORLDS?

What kind of beings are they who have created these numberless civilizations out in space? One can find a wide range of educated speculation, much of it by writers of science fiction. Some have argued that evolution of living things on Earth has followed such a tortuous path, with so many other alternatives open at every step, that perhaps no being exactly like man will have appeared anywhere else (13). Perhaps we should not be too surprised if members of other civilizations are giant "something-or-others," cybernetic organisms (cyborgs), (14), or little green men. On the other hand, since Homo Sapiens have prospered on Earth, it seems plausible that similar beings (with paired limbs, a head, two eyes, hands, etc.) might succeed on other planets, too. The teachings of the prophets also imply that extraterrestrial beings are man-like since they must also be children of God and created in His image. How fascinating to meet one!
We cannot help wondering about the religions of these other intelligent beings. Do they also have their gods and devils? If they worship a Supreme Being, is He the same as our God? Do they also need or claim a Savior? Are they behind us or ahead of us in their spiritual knowledge and righteous living?

Although we cannot even guess what life must be like in other worlds, it is fun to speculate, and many writers have. It is similar to predicting what life on Earth will be like in the year 2000 A.D. or 10,000, or 100,000. (We must remember that our civilization is a mere baby among those in the galaxy.) Even the most casual observer must be amazed at the dazzling technological progress during his own lifetime in transportation, medicine, power, communication, genetics, and electronics. Given a hundred or a thousand more years, man may continue such remarkable progress and create a truly incredible civilization. In a similar way, these other civilizations may be technically advanced beyond our wildest imaginings.

Technical progress of a civilization is not the same as benevolence (love of God and love of fellow man) and the two may not necessarily occur together. The technologically advanced man can be proud, make war, be immoral, or take advantage of his fellow man just as the cave man did. Among these other civilizations, there may be some which are evil as well as some which are good; they may war or they may work together. If the members of any of these advanced civilizations have raised themselves to a high level of goodness as well as a high level of technology, we would probably regard them as gods.

POSSIBILITIES OF COMMUNICATION

What are the prospects of communicating with any of these civilizations? The answer depends largely on their separation from us, which depends on the number of civilizations scattered about the galaxy. If there are as few as 1000 civilizations in our galaxy, the average distance between them must be on the order of 1000 light years, while if the number of civilizations is on the order of 100 million, then the average distance is on the order of a few tens of light years. Because of the enormous distances involved, electromagnetic radiation (light, radio waves, X-rays, etc.) alone travels sufficiently fast for signifi-
cant communication with these civilizations. At best it will be a slow process, for even the nearest stars are several light years away.

Two different kinds of electromagnetic radiation have been suggested for interstellar communication: radio waves (15) and lasers (16). Radio communication at or near the strong spectral line of neutral hydrogen at 21 centimeters has been suggested because of the lack of background interference of other celestial sources and the belief that all civilizations must have radio telescopes (large radio antennas) equipped to detect radiation at that frequency. If other civilizations have radio transmitters as powerful as ours, it would be possible even now for us to detect transmissions from planets of a few nearby stars. The other suggestion is that we might be able to communicate with lasers in the visible part of the spectrum. At the moment our lasers are not sufficiently powerful to communicate with near stars, but the development of more powerful lasers is probably just a matter of time.

Due to the high cost and demand for use of telescopes on other projects, no attempt has been made at transmission to other civilizations, but Project Ozma (1960) was an attempt at detection of possible signals. A radio telescope at the National Radio Astronomy Observatory was guided on two stars—Tau Ceti and Epsilon Eridani—to listen for any signals (15). None were detected from these near, sun-like stars, although it would have been a fantastic coincidence had something been found on the first try. In the meantime several papers have been written on the problems of deciphering communication and understanding languages of other civilizations. The first communication may well be dots and dashes which can be arranged to form a picture. It is, of course, possible that many of these other civilizations are already engaged in frequent communication with one another (14).

Many articles, both scientific and fictional, have been written about the prospects of traveling to other civilizations or of receiving visitations from them, but with present spacecraft, it is hopelessly out of the question. Rockets which use photons for propulsion and travel near the velocity of light are conceivable, but trips to the stars would still take decades or centuries—hardly the job for present humans. Although gains can be made by deep-freezing (as in "2001—A Space Odys-
sey") or by the Einsteinian relativistic time dilation (the clock on the space craft and hence the biological processes of the astronauts slow as one nears the speed of light), the problems are still insurmountable to our technology. Visitations to the Earth by representatives of other civilizations in the past have also been suggested (15), and it is possible that some artifact of such a visit may someday be unearthed or a record may be found in ancient writings.

In summary, although we have proven nothing, the knowledge of modern science makes it probable that there are a great many other civilizations in our galaxy, and there are billions of other galaxies. With this fantastic number of civilizations, it is very likely that many are far beyond us in every way. We may not communicate with them in our lifetime, or even within the next millennium, but if we do, it will be one of the most exciting events we have seen.

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Economic Policy:
National, Institutional, and
Individual Issues*

SIDNEY L. JONES**

When the famous economist John Maynard Keynes wrote, "Practical men, who believe themselves to be quite exempt from any intellectual influences, are usually the slaves of some defunct economist . . . ," he emphasized the universal impact of economic concepts. Despite this basic importance, the study of economics has been labeled the "dismal science" since the days of Malthus and generations of college students have devised even more unflattering descriptions. In recent years economists have weakened the already tenuous communication links by expressing their views in the relatively unfamiliar, symbolic language of mathematics which makes their vital message appear to be even more remote from the problems of the real world.

Such alienation and confusion is unfortunate in our complex society which is shaped by diverse economic forces. The discipline of economics is basically an analytical approach to identifying and ranking alternative goals—national, institutional, and personal—and the various means of achieving the accepted goals using human and material resources which are

*Parts I and II of this paper are adapted from the author's public lecture at the Fifth Richard C. and Vera Calder Stratford Seminar, March 4 and 5, 1970, sponsored by the Brigham Young University College of Business.

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The General Theory of Employment, Interest and Money [1936].
usually in short supply, particularly if quality is considered. To be ignorant of economic concepts is not to be exempt from their pervasive influence. A traveler boarding a boat will eventually arrive at a different location; but the trip is more meaningful if he knows the actual destination, the cost of the ticket in absolute terms and relative to alternative means of transportation, the time expectations, the probable benefits and risks involved, and the effect the experience will have on his other goals. To make effective national, institutional, and personal decisions we must understand the priorities and decision-making processes of our political economy.

This paper attempts to summarize a few basic concepts of economics as they affect our lives. Part I reviews the complexity of national economic policies. Part II discusses the crucial importance of economic analysis in identifying national priorities. Part III suggests that economic principles can be used to make practical decisions in our institutions, families and personal lives. Most readers are already applying these principles based on the wisdom accumulated through study and experience, but explicit identification of the underlying reasoning may sharpen the understanding and effectiveness of decisions.

PART I

A superficial view of economic policy making would suggest the existence of some omnipotent tribunal objectively selecting some "best" set of principles which would clearly establish the ground rules for the entire system and occasionally make necessary adjustments.

In reality, there is a complex interface of diverse and competing policies. Economic programs must usually reflect political and sociological realities. All three spheres of influence should recognize the rights and needs of the individual. Operating policies actually become a synthesis of ideals and compromises. As the famous economist Kenneth E. Boulding has said, "where there is not enough ignorance to be bliss, however, policy is hammered out between the hammer of organized pressure groups and the anvil of electoral opinion."2

A. At least four major economic goals may be identified:

(1) growth; (2) stability; (3) equitable distribution of the national output; and (4) equilibrium in the international balance of payments. To this basic list might be added: (1) improvement of the physical environment; (2) efficient operation of markets; (3) technological innovation; (4) individual freedom and fulfillment of one’s potential; (5) social harmony, etc. Although each objective is highly attractive, coordinated achievement is exceedingly difficult. Even these basic goals contain serious contradictions requiring unwanted compromises, particularly when it is recognized that national resources are limited.

For example, the pace of economic activity was accelerated in 1965 by rapidly expanding government expenditures for defense and nondefense programs without corresponding increases in tax revenues while monetary policy was significantly eased to help finance the increased demand. A Federal deficit of $25 billion in Fiscal Year 1968, rampant inflation caused by excessive demand and justifiable skepticism about the responsibility of government actions, and serious questions about the ordering of national priorities are the direct result of this unwise combination of fiscal and monetary policies. The economy must now pay the adjustment costs during the transition to a sustainable growth path. Similarly, policies favoring low interest rates and maximum imports may stimulate growth of domestic consumption, but the outflow of capital and deteriorating trade balances would aggravate our international-financial problems. Third, emphasis on technological innovation to stimulate growth may cause short-term problems. Too often our economic system has failed to recognize the legitimate needs of all of our people, created tragic pockets of poverty, polluted the physical environment, caused many of our cities to become almost uninhabitable and raised serious doubts about the moral aspects of the materialistic society we live in. The obvious fact that these inequities are disproportionately focused on racial minorities following years of overt prejudice has created many social problems. This national disgrace is inexcusable for both moral and utilitarian reasons. The oppression involved has restricted the development of national human resources and created a tremendous welfare burden to be borne by society.

B. A second problem involves adaptation to changing conditions. Complex organizations with established bureaucracies
usually value continuity and strongly resist change. Nevertheless, increasing populations, urbanization, changing social concepts, environmental problems and international developments, all require increased flexibility. A classic example involves the regulatory approach to controlling competition among financial institutions through restrictions placed on the yields paid on savings. Since 1966, Regulation Q has curtailed disruptive rate wars, but rising yields on open market instruments such as Treasury bills, Federal National Mortgage Association (FNMA) bonds, commercial paper, tax-exempt municipal bonds and corporate securities have diverted the flow of savings away from thrift institutions. The reduced availability of mortgage financing has directly restricted the housing industry. Relationships among financial institutions and various factors such as yield limitations, interest rate ceilings on FHA and VA mortgages, the mortgage instrument itself, and State usury laws all require careful modification. Similar examples of dynamic change could be cited in almost every subject area influenced by economic activity.

In the past, policies could be general enough to apply to a relatively homogeneous population. The system is now changing so rapidly that there are major differences in the needs of diverse groups: (1) urban/rural; (2) youth/aged; (3) poor/affluent; (4) national/international; (5) regional interests. Unless economic policies can be adjusted to this diversity, the resulting breakdown will seriously affect political and sociological patterns.

C. A third policy issue involves the extreme difficulty of implementing decisions. In our democratic, market-oriented system it is difficult to make even simple programs work. Human managers remain fallible at best and corruptible at worst. Problems of understanding the organizational superstructure have become almost insurmountable. In some cases there is even willful failure to perform because of jealousy, competition for bureaucratic power, or simply misunderstanding about the real intent of policies (for example, foreign trade officials are currently promoting the production of tobacco for export sales while the Department of Health, Education and Welfare attempts to convince the American public that smoking is unhealthy).

It is interesting that approximately one half of the advice
received by the Council of Economic Advisers during the past few months has claimed that the policies adopted are *clearly inadequate* to halt the overheated expansion of the economy and the associated inflation. The other half consists of dire predictions that these same policies are *clearly excessive* and will undoubtedly result in a recession. Business leaders demand wage controls; union leaders call for price controls; home builders request curbs on business investment; financial institutions decry the special efforts to support housing; and the general public simultaneously denounces government waste and spending while demanding increased services and benefits. Individual Government agencies struggle for power and countless lobbyists constantly advocate the goals of special interest groups. The Council stands in the middle of these pressures trying to advise the President that the return to fiscal responsibility, combined with strict monetary restraint, will reduce the real causes of inflation and that price measures, traditionally a lagging indicator, will reflect the basic adjustment. The economy is now moving through a delicate period of transition along a planned path toward a sustainable growth rate. By mid-1970 various measures of real output appear to be increasing while the rate of price increases declines.

D. Ironically, the short-term impact of new directives is often perverse. For example, inflation has priced a large proportion of American families out of the home market, but policies designed to alleviate inflationary pressures have unfortunately restricted the availability of mortgage financing. The resulting decline in new building has increased prices of existing homes and apartments causing a significant increase in the Consumer Price Index. The program designed to curtail inflation has apparently aggravated the situation during this transition period. A sampling of the long list of contradictory policies includes:

—An agriculture program which often restricts output and diverts subsidy payments to the largest farms.
—A tax reform effort which has seriously restricted sources of badly needed revenues.
—Attempts to reduce employment in the defense sector while we fight unemployment elsewhere.
—Development of public housing projects which the poor cannot afford.
—Efforts to expand the number of new minority owned businesses while various trends indicate the competitive disadvantages of small firms.

—Massive issues of FNMA and FHLBB bonds to pump money into the mortgage markets even though the effort diverts funds from other mortgage-oriented financial institutions.

—Development of intricate controls to restrict the outflows of capital even though the long-term position of the United States in foreign trade and investment is weakened.

—Continuous pleas to the Council of Economic Advisers to adopt direct controls which would probably postpone and make more difficult the necessary adjustments.

E. It might even be asked whether or not we have economic policies at all, or simply a basic philosophical commitment to a system of modified capitalism supplemented by individual operating procedures. My own experiences suggest that general policies are fairly standardized and that most modifications occur as a result of changing conditions rather than any basic adjustment of goals. Therefore, most decisions about the allocation of resources are based on the pricing system operating through the private markets. The Government does have a major impact on the economy through its spending and tax programs, but most “so-called” shifts in economic policies are simply variations in the implementation of stabilization procedures. The major effect of a change in national leadership is to increase the frequency and objectivity of appraisals of existing programs. The current Administration may place greater emphasis on allowing the private market system to operate, the importance of monetary policy in achieving stabilization and the absolute necessity of greater fiscal responsibility, but economic activities have a basic continuity over time.

F. In the future, economic activity will be even more complex and dynamic as technological and sociological change continues. To keep pace, public and private institutions will need to consider carefully these basic questions:

1. Do policies seek out goals or simply react after con-
ECONOMIC POLICY

Over what have changed? During this difficult time of abrasive challenges to every familiar institution there is a great temptation to seek a false security by sustaining the status quo of existing policies and procedures rather than forthrightly facing the uncertainties of change. But change offers great opportunities for progress just as it creates substantial risks.

Business firms and government institutions are subject to diverse pressures as the external environment shifts and the internal organization changes. The response of the organization—whether public or private—to these internal and external pressures must ultimately reflect the best interests of the owners and society. Often the institutional response to external pressures will have to be negative when the changes suggested would tend to corrupt and destroy the things of value within the organization. Similarly, internal demands must often be rejected when the total organization would suffer harm even though specific members of the group would be more satisfied after the change. But the crucial point is that such policy decisions—to accept or reject change—can only be based on thorough and objective analysis. Three requirements are basic: (1) the consideration of organizational policies must be completely honest and must provide for inputs of all relevant information and diverse viewpoints; (2) every policy must be subject to frequent review to prevent the institutional equivalent of a petrified forest; and (3) there must be an institutional willingness to change if there are clearly superior alternatives.

In reality, an effective balance of these pressures is difficult to maintain. Change merely for the sake of change is irrelevant and may waste resources. But institutions must also avoid the loss of creativity which occurs when external and internal changes are rejected simply to avoid modifying familiar patterns of behavior. A dynamic organization must take the offensive by creating policies that anticipate change rather than reacting from a position of weakness after pressures accumulate. The familiar recommendation to parents of teenagers, which goes, "Would you rather get up early in the morning to help your sons and daughters go to Seminary, or wait up late at night wondering when they will come home?" suggests the value of planning in advance to meet the challenges of life rather than improvising solutions to emergencies.
2. Do institutional policies shape and improve individual lives, or simply conform to existing viewpoints? The relationship of the institution and its membership is a reciprocal arrangement. The members determine the goals and procedures of the organization and, in turn, have their views shaped by participating in the activities of the institutions. For example, most Americans believe that a republic form of organization with democratic elections is the most desirable type of government, but this preference is heavily influenced by our personal experiences within this system. People in other nations—at least those who are fortunate enough to have the freedom of choice—apparently prefer other types of governmental systems based on their national experiences.

However, the obligation of the institution to be responsive to the best interests of its owners and society creates a difficult dilemma. If we recognize that continuous progression is desirable then the organization must constantly press for improvement which may cause existing viewpoints and behavior patterns to be changed. This requirement forces the managers of economic units and government officials to lead, rather than lag behind, the owners, employees and the general public in identifying desirable goals and behavior patterns. In other words, those institutions that we most admire must set the pace for progress and must motivate us to develop behavior patterns closer to the ideals established.

3. Do policies challenge us to progress, or simply validate the status quo? This point summarizes the discussion above. In our complex society it is clear that policies must be responsive to the challenge of change. Those institutions which are responsive will significantly contribute to the growth of our economy and society in general. Such growth does not mean that desirable beliefs and behavior patterns should be abandoned, but that we recognize more clearly the great potential of our institutions for improving the individual.

PART II

Once the general economic goals have been identified and the necessary adjustments made to reflect the complex problems discussed in Part I, more specific "national priority" decisions must be made as a basis for allocating the available human and
material resources. America obviously has great wealth and productive capacity as the Gross National Product rapidly approaches the one trillion dollar mark. In fact, the amount of increase of our GNP each three months exceeds the total output of almost every nation in the world except for a handful of other industrialized countries. Our system has clearly provided unprecedented affluence for most people.

Nevertheless, there is intense concern and frustration concerning the quality of life.

—Individuals appear to be dominated by the complex institutions representing big business, big unions, big governments, big technology, big education, big churches, and big communities.

—The distribution of national output leaves millions of people still living in poverty.

—Operating inefficiencies waste human and material resources.

—Discrimination in various forms exists throughout the system as the complacent majority reacts with tokenism at best and condescension at worst.

—Our physical environment is abused by pollution.

—Crime is rampant, including the white collar variety involving businessmen and affluent suburbanites seeking a thrill through shoplifting.

—Traditional values, including the validity of the educational process, are increasingly questioned.

—In general, there is a widespread feeling that our national resources are too often misallocated.

In the early 1960's it was claimed that the difficult priority decisions would be eliminated automatically by the rapid growth of the economy. We have had growth, but there is a limit to the Nation's productive power. When this capacity is exceeded by suddenly increasing expenditures, when taxes are reduced to gain political favor, and when massive Federal deficits are financed through excessive monetary expansion, the result is inflation with all of its distorting effects. What is really required is an analysis of the total potential output and the expected claims against it as a basis for evaluating the feasibility and relative advantages of existing and proposed pro-
grams. At the very beginning of the Nixon Administration specific assignments were made to conduct such a study. The results are summarized in Chapter Three of the *Economic Report of the President* (February 1970) prepared by the Council of Economic Advisers. *The basic message is that the growth of existing programs will fully exhaust the potential output of the economy throughout the near-term future. Therefore, if existing programs are expanded, or new priorities emphasized, some existing activity will have to be reduced.* The total production of goods and services, very crudely measured by the statistic Gross National Product, must be very carefully committed to balance the various public and private claims against this output.

Some critics may challenge the basic assumption that the Federal Government should be concerned about the allocation of national output in a market-oriented economy. In reality, the Federal Government has a crucial influence through: (1) its expenditures (11 percent of national output); (2) tax policies (20 percent of national income); (3) grants, loans and transfer payments (the residual amounts); (4) the direct impact of Federal surpluses or deficits on private investment; and (5) its ultimate responsibility to resolve conflicts among special interest groups in the allocation of national resources.

It is obvious that there are many worthwhile claims against the potential national output. It is also generally accepted that the Government must carefully ration its resources within the scope of approved budgets. The great effort made to preserve a responsible budget for Fiscal Year 1971 is a classic example. It is often recognized that the existence and size of Federal surpluses and deficits should vary over time as goals change and economic conditions fluctuate. Unfortunately, the Nation has not understood the crucial impact of the Federal activity on the total economy, particularly private investment. The future long run average (stabilization adjustments will still occur) size of Federal surpluses or deficits must be based on investment needs of the total economy, not just the Government sector. Once the appropriate figure is determined, the goal should not be modified unless national priorities change. To achieve this objective any increase in average expenditures must be limited to the growth of revenues as determined by the real productive capacity of the Nation. If new programs are added, or existing
ones expanded, the changes must be matched by expenditure cuts elsewhere or by increased taxes. For example, if housing output is to be increased, budget surpluses (on a national income account basis) must be provided so that private capital markets have access to funds, or the Federal Government must subsidize programs within the unified budget. Economics has always been a matter of choices, but policy makers too often ignore the realities.

The analytical framework developed by the Council projects the available national output for the years 1970 through 1975 based on many assumptions about the size and productivity of the labor force, the pace of private investment, housing needs, State and local Government spending, personal consumption and savings patterns, and international trade balances (see Table I). All of these assumptions, of course, may vary, but the basic approach is valid. In projecting government spending, only the "baseline" programs were included—that is, a stable growth of existing commitments plus additions from pending legislation. The sum of already existing and firmly anticipated demands already exhausts the potential output and it will be at least 1975 before a sizeable "unclaimed" surplus exists. As priorities are reordered and new programs are added, the Nation will have to sacrifice existing claims. This point does not mean that growth will be lacking. To the contrary, a strong increase in real output growth is one of the basic assumptions of the entire study. In fact, real per capita personal consumption is expected to rise about 3½ percent per year compared to the pace of 2½ percent per year during the period 1957 to 1967. The conclusion is simply that choices must be made since there is an obvious truism that the total of satisfied claims cannot exceed the available national output. Although this conclusion appears obvious, the role of the Council of Economic Advisers in advocating the analytical approach adopted may well be its most important contribution.

PART III

Individuals may also benefit from an understanding of the basic concepts of economic analysis. Most of these principles are simply practical applications of common sense that can be easily adapted to personal experiences.
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NOTE: Projections are based on projected Federal expenditures and their influence on various components of GNP. Detail will not necessarily add to totals because of rounding.

THE MARGINAL APPRAISAL OF BENEFITS AND COSTS

The establishment of priorities which identify the timing and relative importance of diverse personal goals as a basis for allocating our scarce human and material resources is the most important contribution of economic analysis. Rigorous evaluation is needed to first separate worthwhile goals from the total array of possibilities and then to rank them in descending order of importance. This process, of course, does not guarantee that the right goals will be selected and properly ranked, but the probability is greatly increased if our analysis forces us to examine the important variables and to distinguish between ends and means. For example, for most people academic study is a means for achieving broader goals of self development, career opportunities, and financial security. Understanding the difference enables us to seek a personalized education experience. Even more important, since personal goals change over time, the wise person recognizes that education must be a life-long process. Unless we carefully identify these personal priorities life becomes an unplanned sequence of unrelated decisions in which external pressures and random events become the dominant influence.

The identification of priorities requires a cost/benefit analysis which specifies the returns expected from the investment of personal resources. In training to be a skilled craftsman, the individual must weigh the long years of difficult preparation against the expected job satisfactions and financial rewards. It is obviously difficult to place quantitative values on future events, but the effort must be made to avoid naive decisions.

Effective cost/benefit analysis is based on an understanding of marginal costs and marginal revenues (benefits). Marginal refers to the last commitment and the last response. The young college graduate considering a teaching career must decide between going directly to work or making a marginal investment of time and money to obtain a master's degree. The marginal costs would include the lost income during the period of additional schooling. The marginal benefits might include broader career opportunities and higher earnings over the entire career. Once the master's degree is obtained, our hypothetical student must make a similar decision regarding further education. The concept of marginal analysis applies to almost every decision in
life because most events are preceded by a long series of experiences which have already determined the present status. Unfortunately, most people do not understand the marginal nature of decisions and think in terms of absolutes. For example, we may claim that the family must have a new car without considering the extra outlay relative to public transportation or continued use of the existing family automobile. An awareness of the marginal nature of decisions will help us understand the importance of expanding our efforts until the marginal costs of incremental commitments equals the marginal benefits of the activity.

An understanding of marginal costs and marginal benefits highlights a crucial concept of economic analysis known technically as diminishing marginal utility. Many people continue the same routine so long that they increasingly receive lower returns from the continued commitment of their time and effort. The undergraduate student who concentrates all of his coursework in a narrow subject area, the junior executive who confines his work to a repetitive function, the piano student who learns only a limited selection of music, the housewife who allows the routine of home care to restrict her personal development, etc., are examples of excessive specialization. It is often necessary to concentrate, particularly for short periods of time, in order to gain unique expertise, but for most of us life is magnified by enjoying diverse experiences. The housewife who concentrates on sewing might derive great marginal benefits from a small marginal cost (commitment of some portion of her sewing time) in studying art. The husband who has developed excessive enthusiasm for sports might derive great marginal benefits from devoting himself to a family outing. We can avoid the dangers of diminishing marginal utility by seeking a balance of personal, family, church, job and community activities.

An understanding of marginal results also enables us to appreciate the opportunity costs associated with decisions. A commitment to one course of action necessarily creates a loss of marginal benefits from the alternative that is rejected. The decision to attend a baseball game precludes working in the yard, returning to the office, reading, community work, etc. The decision is the correct one only if the expected benefit exceeds the opportunity cost of the lost alternative. This concept is obviously
important in making decisions about education, family finances, travel, recreation, church and community service, and the balance of job and personal interests.

The broad range of decisions listed suggests another basic economic concept that the downside risk may exceed the potential upside gain. For example, consider a family that has saved $1,000 in anticipation of the worthwhile activity and which has an opportunity to invest the money with some promise of doubling the amount. The downside risk of losing the original amount is much more significant than the upside benefit from capital appreciation. This concept is too often ignored in making career and family decisions with even broader implications than the simple investment commitment described.

Finally, in considering priorities it should be recognized that time is the most valuable resource. Parents must consider the time of their children in this context and organizations must similarly guard against wasting this valuable resource. There is a fallacious assumption that time is a free commodity that can be used without regard to marginal productivity. There is always an opportunity cost involved in giving up an alternative activity.

WELFARE ECONOMICS

A major challenge facing society is to rationalize policies which adequately reflect the diversity of economic aspirations and needs. The satisfaction of these aggregate demands and the efficient allocation of human and material resources is the subject of welfare economics. The greatest welfare for the largest number of people becomes the standard by which national economic policies may be judged.

The welfare function—the aggregate level of satisfaction—varies for each person and each family. The important point is that the mixture of aspirations, activities, and experiences may be very different, but the ultimate level of achievement and satisfaction may be equal. Unfortunately, we tend to judge others by our own particular life style. For example, young people are too often subjected to intense social and parental pressures to fit into preconceived views about “suitable” education and career paths for which they are neither interested in nor qualified for. The resultant misallocation of human re-
sources has filled the colleges with unmotivated students and prevented the development of badly needed skilled workers. The combination of lost skills and personal frustrations is a cruel price to pay for our mistaken beliefs that we should all conform to some uniform pattern of education and career expectations.

To achieve maximum levels of welfare often requires a specialization of labor and emphasis on economies of scale. The concept of specializing to gain a comparative advantage is a familiar one. Some people have natural skills that automatically create special opportunities. But for most of us the advantages of specialization must be developed through extensive training and a willingness to adapt to specific situations. The most successful economists at the Council of Economic Advisers are those who can apply their general training to actual problems. Their effectiveness further depends upon their willingness to be flexible, to accept the challenge of beginning from point-zero in building up special expertise on a specific assignment and a certain humility needed to sustain them through the difficult period of analysis which must precede decisions. For other assignments they may be joined together in teams to study large problems that would dwarf the knowledge and skills of a single staff member. By combining the efforts of many specialists to solve massive problems the fixed costs of administration can often be reduced. The ideal of family cooperation is an obvious practical application.

The principles of specialization and advantages of cooperation in handling large projects are clear, but we should not try "to learn more and more about less and less until we know absolutely everything about practically nothing." A basic principle of economics involves diversification to avoid the risks of excessive specialization. A balanced program of personal and family activities will stimulate increased creativity and avoid boredom. In family relationships we are often required to function as specialists, and valuable economies of scale are often gained by combining the specialists into teams, but individual development should be encouraged by providing the challenges of new assignments.

Another basic principle of economics involves the test of the market place. Parents and organization leaders could often avoid resentment and refusals to cooperate by testing their
products—their plans, operating rules, work assignments, etc.—on others before final decisions are made. The introduction of the Edsel automobile a few years ago was based on a careful preliminary study of the market, but the buying habits of consumers had shifted by the time the car was actually ready for sale. Our children and associates are actually the market that we are trying to sell our ideas to. If the market rejects a product, the sponsor must either develop a more attractive substitute or a more persuasive sales presentation. The degree of acceptance of basic goals and operating procedures within families and organizations is also enhanced by the economic principle of decentralizing decision-making as much as possible without the loss of central coordination and evaluation of performance. As a basis for evaluating the reactions of family members and associates an information system must be developed so that communication becomes possible. Experience suggests that creating such a system in economic organizations is extremely expensive and difficult to arrange. It is ironic that most of us take such a casual approach in creating a similar communication network for our families and interpersonal relationships.

Observation of economic activity clearly indicates the existence of the multiplier effect. For example, in shaping Federal fiscal policies the multiplier effect is a basic factor. In deciding between two proposals—one to increase social security payments and the other to commit Federal funds to new water pollution control programs—there are distinctly different repercussions. The increase in social security benefits would increase the amount of personal income available to consumers and the level of national consumption would probably rise slightly as a result. The pollution control program would likely set off a series of economic changes—that is, the multiplier effects would be widespread. The Federal funds would probably act as "seed capital" requiring matching grants from state and local governments causing modification of budget and tax programs at those levels. The purchase of control equipment would stimulate new investment by business firms and additional construction activity. Employees would be hired for the specific programs involved; and various businesses supplying equipment, construction, and services would increase their employment. The increased payrolls would stimulate consumption
the same result as occurred in the first example—and the multiplier effects of the diversified pollution control program would broaden the impact of the original spending throughout the economy of the entire area affected. In making personal and family decisions multiplier effects often become crucial. Some decisions—about careers, geographical location, home ownership, standards of conduct, education opportunities, etc. —create ripple effects that affect many other people and have long-term effects. The obvious point is that decisions in which multiplier effects are significant must be carefully identified and extreme attention devoted to preparatory analysis to avoid the potentially serious consequences of casual errors. Other personal and family decisions—which may have great temporary significance—may not have multiplier effects and the decision-making process is much different, although not necessarily any simpler.

An understanding of the multiplier effect also recognizes the "lead and lag" effects of economic decisions. Certain economic statistics are considered to be "lead indicators"—such as the average work week, unemployment claims, plant and equipment contracts and orders, industrial materials prices, housing permits, common stock prices, etc. Other series are considered to be "coincident indicators"—such as gross national product, industrial production, personal income, retail sales, etc. A third group of statistics usually lag behind the changes in the basic economy—plant and equipment expenditures, inventories, unit labor costs. Unfortunately, economic analysis often ignores the lag effects of policy changes. For example, many people questioned the advice of the Council of Economic Advisers when it recommended an easing of monetary policy as early as December of 1969. The Council made this recommendation because it realized that changes in monetary policy require anywhere from six to twelve months to take full effect. Since the Council projected a moderate upturn in the pace of the economy during the second half of 1970, the policy change which occurred in February 1970 was a proper one. Second quarter figures reported in July indicate that the new policies are just beginning to influence total credit conditions and the Council expects the improvement to continue over the remaining months of 1970. The same understanding of "lag effects" should be applied to personal and family decisions.
Finally an understanding of economics is helpful in evaluating the *accuracy of decisions* and the possible *range of error*. Most decisions in economic affairs involve a point estimate of a future value stated in quantitative terms. For example, the Council of Economic Advisers projected a Gross National Product of $980 to $990 billion for calendar year 1970 in its January report to the President. But it is clear that the actual result is likely to be different than the simple averages of the two figures, or $985 billion. Decisions of this type, which create a specific value or goal, should always include a measure of possible dispersion to avoid the appearance of unrealistic accuracy. Most people recognize that actual results usually vary from the original estimates, but the concept of predicting events within a reasonable confidence interval is a valuable aid in making decisions.
Grooks*

Piet Hein**

T. T. T.

Put up in a place
where it's easy to see
the cryptic admonishment

T. T. T.

When you feel how depressingly
slowly you climb,
it's well to remember that

Things Take Time

The Road to Wisdom

The road to wisdom?—Well, it's plain
and simple to express:

Err
and err
and err again
but less
and less
and less.

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*GROOKS 1, by Piet Hein; © 1966: reprinted by permission of the author.
GROOKS 1 and 2 are published in the U.S. by Doubleday & Company, New York, New York.
**Piet Hein is a contemporary Danish poet.
UTAH RANCH

An Oil Painting

by

Floyd E. Breinholt
A NOTE ON "UTAH RANCH"

Floyd E. Breinholt*

I have spent much time in the mountains and deserts of Southern Utah. On numerous such occasions, for as long as I can remember, I have experienced feelings, difficult to verbalize, which are akin to loneliness, yet tinged with a feeling of well-being and contentment. Evidence of man (a house, a lone rider, a structure) within this great expanse magnified this feeling. Could this be because it had to do with home? Perhaps this is why it is so satisfying to me to paint these old places worn by time and the elements which seem to say, "Someone lived here." To some, this painting may simply be a mirror held up to nature, a portrait of a specific place; however, I hope that to many kindred souls its content might arouse the kind of feeling described above.

*Mr. Breinholt is Chairman of the Art Department at Brigham Young University and associate professor of art.
Some Notes on Art and Morality*

ARTHUR H. KING**

N.B. under Art I include literature, the drama, music and the ballet, the cinema, and painting, sculpture, and architecture.

ABSOLUTE AND COMPARATIVE STANDARDS

May we consider some quotations together? “Prove all things; hold fast to that which is good.” That is, give everything a test to sort out what is good and hang on to that. Our test is the Gospel, so this quotation hardly offers difficulty. Next, “Unto the pure, all things are pure.” Does that mean that the pure see no evil in things? If so, “pure” would mean “innocent.” Does it not rather mean that evil things do not harm the pure? Thirdly, “Love and do what you like.” That sounds more dubious and yet, in a Christian context, since caritas, the gift of caring, is the prime gift that our Father has given us—after the gift of ourselves, which is essentially that of our free agency—then “Love and do what you like” makes sense; because if you love properly you will do what is right. Fourthly, “There is nothing either good or bad, but thinking makes it so.” As soon as we cite this, we feel immediately that

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*Adapted from a forum lecture given by the author at Brigham Young University, June 8, 1970.
**Dr. King, a well-known British statesman, lecturer, teacher and writer, is a recent convert to the Church. He has served many years in various positions on the British Council, has been twice-decorated by the Queen for public service, and presently serves as Assistant Director-General of the Council. As a professor of English, he has taught at Lund and Stockholm Universities in Sweden, Teheran University, and Brigham Young University. He has written many articles and books on teaching English to foreigners, including Modern English writers for modern Swedish listeners, an anthology (1941), Speak English Better (1945), and Write English Better (1945).
we are on doubtful ground. This is not the clarity of the Gospel, but the comparative humanism of the Renaissance. Hamlet was not a successful man. He has been successful in drawing our attention, but in little else. And has that not been the characteristic role of the artist increasingly since the Renaissance: to draw attention, but to be unsuccessful as a man and in religion?

RELIGION, MORALITY, AND ART

In this Church we can tackle the interrelation of art and morality more clearly and with more certainty than anyone outside can. Let me remind you of what I have said in my essay on Conversion about faith. Faith is a total act: it is a complete and willing surrender to our Lord Jesus Christ. It means that we lay all we have and all we have gained at his feet, and then in the light of his countenance we find we may take up again what we have laid down to use it for him. Religion is the fundamental thing. There is no successful morality without religion. Morality springs from religion. When moral standards become detached from religion, they are not maintained.

Through most of human history, art serves the religion of the artist, the religion of his community, the religion that the artist shares with his community. This is the characteristic historical situation. It is not the situation of our time. Art and morality both spring traditionally from a religious origin. Art therefore does not spring from, or fundamentally reflect, morality—it springs from religion. And since morality springs from religion, it is indirectly through religion that art and morality are associated. There can be no satisfactory bringing together of art and morality except in terms of religion, and that is why the world has been going increasingly astray in art and morality, and about the relationship between them, during the last three hundred years.

HISTORICAL BACKGROUND: CLASSICAL TIMES

I will adduce a few historical points to illustrate these generalities. There is a contrast in classical criticism between a treatise like Longinus's *On The Sublime,* and Horace's *The Art of Poetry.* Longinus seems to sense something profound
in art that illuminates its relation to religion. Horace—a bland and urbane fellow, who managed a fairly successful career, but always seems to infuse a touch of melancholy into his cynicism—felt he wasn’t a particularly good man himself, but admired a good man, and wrote of art that it should mix the instructive with the agreeable: omne tuli punctum qui miscuit utile dulci. This line has been the source of much discussion ever since. But as we listen to the words and think of Horace, we cannot but feel that the remark is at much too low a temperature for us, and consequently the instructive and the agreeable do not fuse: they merely mix. Horace lived in a realm that had already abandoned its gods and was using them as a political and social convenience. He was in a position similar to that of post-Renaissance man.

THE MIDDLE AGES

The relationship between faith and art in the Middle Ages has been traditionally regarded as intense yet harmonious by aesthetes and religious pasticheurs. Yet there is dissonance. It is a dissonance that some people have admired as an artistic effect, but it is there. The greatest monuments of the Middle Ages are its cathedrals; nevertheless, at the same time as we admire those soaring arches, we find, at odd points of vantage, gargoyles; and carved under the seats of the choirs, grotesqueries. They express what the artist has not suppressed under the simplicistic aspiration of his navish faith: evil pushing out through the creases, corners, and splits. I can therefore never feel that any gothic cathedral, wonderful though it may be, is an example of perfect art; because it is not under control, or has not been sublimated: evil is breaking out all over the place.

Our Church can understand this. We are clearer-minded than those historians of fine art who have proclaimed the unity of faith and art in the Middle Ages. When we honestly face the artifact, the unity is not there. And even in the Medieval period, a period of so-called faith, we have double morality: celibates writing one kind of verse for the bishop, and another kind of verse for their own amusement. Their lives were not whole. How could they be? Celibacy is unnatural.

\*He gets everybody’s vote who mixes the useful with the sweet.
THE RENAISSANCE

So we come to the Renaissance. From this time onwards there develops an extreme heresy about the artist. Imperfect though he may have been, unable though he may have been—even in the case of Raphael, and certainly not in the case of Michelangelo or Leonardo—to subsume into himself the whole of his epoch and a complete faith, nevertheless he had served a purpose. It did not occur to the artist in the Middle Ages or the Early Renaissance that he was expressing himself: at the lowest level, he was placing his technique at the disposal of his patron; and at the highest level, he was placing his technique at the disposal of his church, of his religion. He was doing it for his religion. This is true also of much of the greatest writing of the time, and it is most profoundly true of the music. Our music, like our drama, sprang from the bowels of the church and has a mainly religious origin; and it is greatest, as in painting, when it is faithful to that religious origin, however imperfect that may have been. The art of even an imperfect faith is better than the art of no faith at all.

But since the Renaissance, we have had this heresy—one of the major heresies of the modern world, which has misled so many people—this heresy of the artist as hero, of man as the center, which is the characteristic humanist heresy. As faith declined from the Renaissance onward, the division which was already there in the Middle Ages, and most definitely there in decadent Rome—the division between public and private morality—became greater and greater.

PUBLIC AND PRIVATE MORALITY

It would be an interesting exercise to compare the division between public and private morality within our own Church members and the division outside the Church. Outside, the split was condoned and then justified; our Church's authorities have never done either, and our members therefore know well when they do wrong.

This profound split between public and private morality which was manifest in the late seventeenth and eighteenth centuries, and handled there in a sophisticated fashion by the aristocracy; and covered up in the nineteenth century, when it became a desperate middle-class underground war causing a
great deal of individual unhappiness and agony—this split has now broken out generally and is spreading everywhere under the head of permissiveness. It is as if the gargoyles and the odd creatures under the choir seats had come down and out and were sitting in the pews. Characteristic of modern art it must be, since art reflects the community in which it lives, that it too becomes permissive; in fact, that it takes the lead in a desperate effort to attain through permissiveness a new salvation; and at the same time becomes difficult.

Permissiveness in society and difficulty in art are not one and the same thing, because, as I said earlier—and this applies to any state of society—art and morality are not directly linked. They are linked through a third and greater than they which is always there even in a corrupt society, and that is the light that lighteth every man that cometh into the world. It may be obscured, it may be muffled down in the heart; but it is there in every man, although he may ignore it, deny it, suppress it, fight against it, and harden himself above it; but the light is still there.

**SELF-EXPRESSION**

Difficulty in art is a matter of technique; but technique reflects the major ideas of the time, just as morality reflects the major ideas of a time. And when a society has ceased to have a religious center, when it has at most an official morality which is slightly permissive and a private morality which is definitely permissive, then the artist is at a loss. And what does he turn to? That great heresy, the artist as hero; the artist as center; the artist with his right to self-expression.

What does a right to self-expression mean? The artist may go so far as to consider his right of self-expression so great that he does not sufficiently consider the need for communication; and lacking the common bond of religion between himself and his potential public, he really needs to consider communication more deliberately than the traditional artist needed to. Some artists may be so difficult that they fail to communicate even with themselves. Sometimes when I am writing verse, I have the sense, "what occurs to me to say is not communicating to me: I don't know what this is." Then I have to try and make out what it is that something in me is trying to do, and either to clarify it or reject it. Self-expression and communication must
go together in the artist. Some degree, at least, of coherence is required in the artist if he is to function in society at all. Thus, in the case of the morality, and in the case of the art, a center is lacking, a center which at the same time is outside and inside one. The external center (social and/or religious) is represented within us as well.

The artist has made himself the center of his universe for the apparent purpose of leading an unsatisfactory life. God is no longer the center; and therefore, in terms of Yeats’ poem, “Things fall apart; the centre cannot hold.” It is not holding in the world at large.

**EXPRESSION AND FAITH**

After that brief and crude historical sketch—ending in the difference between the artist who serves a purpose which is not he and yet which is represented in him, and the artist who makes himself the center and finds moral and technical chaos as a result—I pass on to the attitude of our Church to art and to artists. Let us remind ourselves that the fundamental thing is religion; that art and morality are related to religion as secondary characteristics; and, furthermore, that the traditional function of the artist has been to serve a purpose and that the greatest art has served the purpose of a faith which the artist has shared with others. This sharing has provided the means of reconciling the artist’s desire for self-expression, the kind of experience his public wants and needs, and his faith. If he is to be a successful artist, these three must harmonize. There have been exceptional times in the history of art during which, in some of the greatest individuals, these three factors seem to have come into harmony.

We now turn to our Church, which has had to work and struggle to establish itself, and which in but comparatively recent times has felt a larger urge to outwardgoingness and an interest in the arts as part of this.

**EARLY CHURCH LITERARY ART**

In the early days of the Church, there are examples of great literary art. There is the plainly convincing style Joseph Smith uses to describe his own experiences, a style quite different from the styles of his inspired translations and revelations. One
of our greatest treasures is the utterances of Brigham Young. His speeches have architectonic, and they must have moved his audiences by this totality of utterance. That is why it is a pity always to read him in extracts instead of in his full sweep. At the same time, his sweeping utterance is combined with details of realism, naturalism, and humour, which bring the matter home. I am reminded of some of the sermons of the early sixteenth century when, in Britain, these qualities of sweep and realistic appeal, in the first days of the Protestant Reformation, are to be found in such preachers as Latimer and Ridley.

EDUCATION IN THE ARTS

At this point, I come to the question that gets asked of me and of others in Utah and California—though not outside the USA (asking questions is often like digging up a plant to see if it is growing properly): "Why has the Church not produced other great artists in literature, and in painting and music?" The question may not be a correct one, but it is asked; and one of the things I must do is to say something about the answer. I should be presumptuous were I to say that I knew the answer. I don't know the full answer, because the question is profound; but I think I know some of the factors; and—arriving as I do from outside the USA, from a branch in a mission, from a place where we haven't yet time or occasion to think of these things at all—I have come to a place where we are beginning to think of them. And it is because I am from England South, which is a mission, and because I am a member of a branch of a mission, that I can say to you firmly as a start-off, here and now, I don't think you realize how far you've got in Utah, in BYU. The key word at this point is education, and you must forgive me if I try to get this across to you by saying something to you about my own education. I think I could bring it home to you best that way.

I was brought up during the First World War in a very small country cottage with about a hundred books in it. There was no public library there, no newspapers. I never saw a comic. I read most of those hundred books, I had nothing else to read. They were nearly all of them good ones. By the time I was ten and in London I had had it firmly inculcated into me that only vulgar children read the then-equivalent of comics; so it never occurred to me to read anything of that kind at all,
because by the time I was ten my basic taste had been formed. One of the things we need to bring home to ourselves is this: we must not think when we are bringing up our children that it will do to wait. It will never do to wait. That doesn’t mean that we should get the children to try to experience things which are beyond their age (although most children are more aware of mature things than most parents realize). But what it does mean is that we need to try and give the best to our children from the beginning.

The outside world could not come in upon me in that little cottage in Essex: it wasn’t there; I was in an artificial situation of restriction. Another example: my father and mother were both trained singers and they sang good things—they sang their children to sleep with them. I was put to the piano at the age of three, and I learned to read music before I could read a book (so much so, that I used later to sneak a book on to the piano when I had learned to read, play the music, and be reading a book at the same time—it was my way of getting through my practice). But when my father died, my mother had to find some means of earning extra money. In order to do that, she took to singing things which, perhaps, she would have preferred not to sing: such vulgarities as "The Bells of St. Mary’s" or "Come To The Fair." At twelve or thirteen, I used to go and accompany her on the piano; and I used to have to play these things. At that age I already loathed them. I did not have to be told that they were vulgar; I could hear that they were.

DISCRIMINATION

The Church seems not to have applied the same restrictions in music as in the fine arts. This is true, I think, of the Puritan movement as a whole. When one has been brought up to discriminate in music, one can feel whether music is good or bad morally as well as technically. Let me air some opinions here that I do not want to discuss. I do not want even to say that they are right. They are convictions of mine upon which I should like you to reflect. Take Wagner. There is a sickly sexuality in Tristan and Isolde. There is a sickly religiosity in Parsifal. And there is a close relationship between the sickly religiosity of Parsifal and the sickly eroticism of Tristan. These productions of Wagner are quite different from his Meister-
singer; the Mastersingers, which celebrates a community in balance with itself, and which, when I hear its march, gives me some feeling in music of the strength and organization of our own Church: the group celebrating the power and glory with which it is inspired.

Now, Beethoven. Since I have grown up, I can never feel certain about anything in Beethoven—not quite certain. There is that streak of defiance. It is not despair; it is very often triumph, but even then there is a kind of grimness in it, a kind of determined self-assertion. It is there even in the last works, the last sonatas or quartets. They are wonderfully meditative, and then suddenly this kind of "I, Beethoven, am still here" is obtruded upon one. This can be felt most clearly when Beethoven is contrasted in his last works with the religious works of Bach, which are absorbed completely into worship. There is a passage in Herman Hesse's Das Glasperlenspiel, which has been translated into English under the title of Magister Ludi, about Bach's Heiterkeit. I cannot translate this word exactly into English, but it is, shall we say, a more even, controlled and elevated kind of cheerfulness. Bach, as we know, was a married man on no uncertain scale, a sort of Mormon before his time; and this combination of Bach's kind of cheerfulness and the fact that he was a polyphiloprogenitive family man is one of the sources of this music which flows on, develops, evolves, combines, spreads, goes up and down at the same time but always comes back again as he dances his worship before our Father. There is no individual self-assertion there at all.

WORDS, WORDS, WORDS

The difficulty about literature is that it is in words; not in paint, not in musical sound, but in words; and therefore it is in the medium in which we live and move and have our being. In consequence, literature gets mixed up with our lives in a way which we notice: we do not notice the effect of music and painting in the same conscious way. It is difficult for an artist in words to avoid the resentful feeling that the painter and the composer are usually criticized by people who know something about the medium and the general public accepts that. But when it comes to art in words, most people feel they have a right to an informed opinion of their own. This is where
education comes in—it may help us to be more diffident about our opinions. We can learn to like things we did not like before. I struggled for about twelve years to appreciate Dryden; but I liked him in the end and I am glad I made the effort.

CONTEMPORARY PUBLIC TASTE

At this point it may be appropriate to introduce a quotation, "to keep himself unspotted from the world," for I want to say something about contemporary public taste. Mormons nowadays have at least superficially to live far more in the world than they used to. Their once fastness is overflown by the airplane, and they live in Utah more or less as Mormons have to live elsewhere, cheek by jowl with non-Mormons. Apart though in some ways we still are, we get imperceptibly closer and closer to the world as time goes on. The greatest danger lies in accepting the world's values because we fail to notice that the world's values are creeping in and insidiously undermining our faith and our practise. The world of advertisement and its use of pornography, in all mass media, is one of the prime examples of this. I cannot now take even so-called quality British newspapers into my household without taking libidinous advertisements in with them.

Cosmetics are also important here, and dress. This does not apply so much to men as to women, although it is most unfortunately beginning to apply to men too. A grim quotation from Yeats illustrates the point: "Maybe the bridebed brings despair./For each an imagined image brings/And finds a real image there." Where is the line to be drawn between on the one hand the desireability that a woman should make the most of herself; and on the other hand the urge induced in her by advertisement to substitute for herself some monstrous image that the mass media project—an image which is anti-art (fashion usually is anti-art).

There is a progression downhill from changing the colour of the cheek and lips to artificial eyelashes, wigs, and so on. Even men have padding in the shoulders of their suits to live up to some trapezoid ideal of maleness. There must be a point along this scale at which "art" ceases to be moral and becomes immoral. The attempt to present oneself to the world and possibly to one's future partner as a different person from what
one actually is—is that not a dangerously wicked piece of deceit?

How rarely nowadays is one able to see a girl in the prime of health with her own colour on her lips and cheeks and her own natural hair uninterfered with. Compare the "sweet disorder" with what you see when a woman comes from the hairdresser crowned with that appalling mechanical tidiness, an exactness which makes one feel that her head has been covered with a plastic shell. It is the same with dress. No doubt the Garden of Eden was the ideal thing; but we have ever since had to face the fact that we clothe ourselves; and the verdict of history is simple and straight-forward. It is the verdict of the whole of the East, the whole of classical times, of the whole Middle Ages, and of the whole of the nineteenth century practically up to the First World War, that there is only one aesthetically satisfactory place at which a woman's costume can be terminated so as not to interfere with the beauty of her form, and that is just above the foot and nowhere else. I am talking both aesthetically and morally now; for since these ideas spring from religion, there is a relationship between them.

INATTENTION

A major point about our time is that of the cultivation of inattention, which is a kind of hypnosis or drug addiction. People who keep the T.V. and the radio on the whole time are doing themselves and their children and their neighbors a disservice, because they are encouraging inattention. Something that is there the whole time is background and no longer draws proper attention; it dulls, it becomes a kind of drug, it floats you sluggishly along. It is like a stream of dirty, lukewarm water, a kind of inferior bath taken disgustingly in common. We are given our free agency in order to choose, and one of the things of which we need to remind ourselves is that choice is implicit in the whole of our lives and at every moment of our lives. This means that we should not submit ourselves to mechanical agencies which prevent us from exercising choice and which encourage our inattention; because of all the things that are required in art, the cultivation of delicate and sensitive attention is the most important.
ART IN THE CHURCH

Art in the Church must depend on the relationship between the members of the Church and the artist with his technique and his desire for self-expression. That relationship can be encouraged into harmony by education in the Church. We are in a difficult position in the Church because we are out of touch with the modern world, and we are in a magnificent position in the Church for exactly the same reason. We have a message to the world. That message springs from our faith. In order to give that message, we need to select from the world the instruments which will help us to convey our faith; and at the same time, we need to study the world to understand with what we have to deal. But we need to study the world, not from the point of view of the world, because that is wrong; but from the point of view of the center which we have in the Church and in ourselves that enables us to judge clearly and firmly. One of the major tasks of our education surely is to apply the Church's standards to the great artistic works of all time in order that we may judge them in their approaches to the relationship of God and man.

The Holy Spirit does not do everything for us. It is there to guide us when we are unable to do what is needed for ourselves. It is up to us in our Church to educate ourselves to the point at which we can experience the best of art, and to begin with our children. With our young children it begins. They are affected from the beginning by what is on and heard within the walls of the home. Their environment creates their taste. There is room for optimism: Shakespeare succeeded in producing the greatest nonscriptural literary art of all time, and also in being popular. He did not achieve this immediately. In his early poems, he was writing something exclusive for a coterie—the young men around the Earl of Southampton. Then he produces in his comedies brilliant things which people like. We find that he may give them depreciatory titles: "As You Like It," "What You Will." These titles indicate "This is your sort of taste." Still, though As You Like It may be a botch, Twelfth Night is both finely made and popular. And from Julius Caesar onward to the end of his life, Shakespeare produced his greatest work, and this work was in tune with his time. He was universally appreciated. He was regarded as the greatest dramatist of them all by even such a man as Ben Jonson. He
received acclaim in his lifetime. That is something for us to remember; because it is of profound importance. The greatest literary artist of all time had a certain amount of struggle, yet he achieved a balance with his audience. But then, he could hardly have succeeded at another time. Had he been born twenty years earlier, he would have had another task before him, that of educating taste; and he might not have been so great a dramatist. His precursors prepared the way for him. Great artists come when the time has arrived for them to come; and in the meantime let us do all that we can to educate ourselves so that we can say, "We needs must know the highest when we see it."

If the artist lives the life of the Church, the right kind of art will be forthcoming. Art in the Church is a bridge to the world, a bridge to help us convert as we produce in art the testimonies of our spirit so the outside world will come to recognize us as being the one true source of Christian faith. Eliot once spoke of the life of the saint—and in our Church we are all saints—as "a lifetime burning in every moment." That is what we may come, after development, to experience in the Celestial Kingdom. Does anybody seriously believe that in the Celestial Kingdom there will be light music in cafés, or light reading in bed, or *kitsch* pictures like those on chocolate boxes? If we are struggling towards the Celestial Kingdom, must we not try to experience and find the best of all time all the time? Not just a good time. The world of café music and light reading and the chocolate box is not the vision of *Revelations*. 
Hebraisms in the
Book of Mormon:
A Preliminary Survey

JOHN A. TVEDTNES*

Though the Book of Mormon expressly states that it is written in the "language of the Egyptians," (I Nephi 1:2), nevertheless, it quite clearly reflects a number of Hebrew idioms and contains numerous Hebrew words. This is no doubt due to the fact that the Nephites retained the Hebrew language, albeit in an altered form (See Mormon 9:33). Moreover, it is not impossible that the plates themselves contained Hebrew words, idioms, and syntax written in Egyptian cursive script (Moroni's "reformed Egyptian"—see Mormon 9:32).

In this present treatise, we will not be concerned so much with the methodology involved in the writing of the Book of Mormon as with the evidence for the use of Hebrew expressions, or of expressions akin thereto. Only the more important examples will be cited.

It should first of all be pointed out that the author will contend, on the basis of the evidence to be given, that the Book of Mormon, in its English form as provided by Joseph Smith, is in many respects a nearly literal translation. Thus, many of the expressions found therein do not properly belong to the English language, but rather to the language from which the book was translated. Indeed, in most cases thus far investigated, Book of Mormon expressions which are ungrammatical in English are perfect Hebrew grammar. (In view of the fact that Joseph Smith did not know Hebrew in

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those early years, this is good evidence for the authenticity of the translation.) For example, in the 1830 edition of the Book of Mormon, we read that "when Moroni had said these words, he went forth among the people, waving the rent of his garment in the air." (P. 351.) When the word "rent" is used as a noun in English, it may refer to a hole caused by rending, but not, to my knowledge, to a portion of rent cloth; the unlikely usage of "rent" in English as a noun no doubt contributed to the fact that, in subsequent editions of the Book of Mormon, it was changed to read "rent part" (Alma 46:19). But the Hebrew would, in this instance, use but one word, qeraן, "rent (part)," coming from qārāן, "he rent, tore," for nouns, in Hebrew, are derived from roots—as are Hebrew verbs—by the addition of certain vowel patterns that distinguish them from other parts of speech.

Another example is that of the frequent usage of "that" or "which" in the first edition, where in English, "who, whom" properly belongs. The change to the latter is, of course, warranted in the English language, but unfortunately a Hebraism is lost by such a transformation. For, in Hebrew, the relative "pronoun" וַאֲשֶׁר is used for both human and non-human, as well as for place relativization.

SINGULAR-PLURAL DISTINCTIONS

Certain Hebrew words are treated differently in regards to number than their English correspondences. The plural form of "God" (יְדָה), for example, is יְדָהָּמ, which (except where referring to pagan gods) takes a singular verb (see Gen. 1:1), reminding us that Joseph Smith speaks of a "council of the Gods." A council would be a single body, and would therefore take a singular verb. (This would explain why the Father, Son, and Holy Ghost are said to be one God—יְדָהָּמ—in the Book of Mormon; see II Nephi 31:21; Mosiah 15:4; Alma 11:44; III Nephi 11:27, 28, 36; 28:10; Mormon 7:7.)

Some Hebrew words have no singular form at all, but always appear in the dual or the plural. One such is הביה, "lives," which is generally translated as "life," though Joseph Smith said that it should always be rendered "lives" in the expression "eternal life"—referring to the eternal increase in posterity for those who attain exaltation. Two words that exist
only in the dual form are ʾayāyām ("heavens") and its related word ʾayām ("waters"). The author can find no examples of "heaven" (singular) in the Book of Mormon, and "water" is most often rendered in the plural.

The English word "people," except when used collectively, takes a plural verb. Its Hebrew equivalent, ʾam, however, takes a singular verb in most instances. Thus, we read in Alma 30:24-25: "... this people is ..." (This is, however, weak evidence of a Hebraism, inasmuch as the verb "to be" is not used to reflect present tense in Hebrew; nevertheless, Joseph Smith's use of "is" instead of "are"—and, indeed, of "this" instead of "these"—could reflect the notion of singularity of the noun.)

MOST COMMON IDIOMS

The most common Hebraic idioms found in the Book of Mormon involve the frequent repetition of "yea," and of "and," the use of "behold," and the phrase "it came to pass."

The Revised Standard Version uses the words "yea" and "yes" (not in response to a question) 81 times. Of these, 33 are translations of the word ʾēr (sometimes translated "that, for, because"), 12 from the word ʾam ("also"), 1 from a combination of both ʾēr and ʾam, 18 from the word ʾā ("and"), and 11 from the word ʾāp (often a sign of affirmation). Six occurrences represent the addition of the English word not translated from the Hebrew, while there are two occurrences each of a translation from ʾāk and hinneh. Whether or not these words should have been translated "yea" or by another term ("truly, surely, indeed, for, and, behold," etc.) is unimportant; they are, it would seem, used for emphasis in public discourses. Such usage appears frequently in the Book of Mormon, and often in series. The following example is taken from Alma 5:9-11:

And again I ask, were the bands of death broken, and the chains of hell which encircled them about, were they loosed? I say unto you, Yea, they were loosed, and their souls did expand, and they did sing redeeming love, And I say unto you that they are saved. And now I ask of you on what conditions are they saved? Yea, what grounds had they to hope for salvation? What is the cause of their being loosed from the bands of death, yea and also the chains of hell? Behold, I can tell you——.
The word “and,” italicized above, could just as well have been translated “yea.” In addition to this device, Alma uses the expression “I say unto you” for emphasis. The latter is a common Hebraism denoting authority on the part of the speaker. The reader will recall its frequent use by the Savior (“Verily, verily, I say unto you . . .”).

Hebrew uses the conjunction “and” (w) much more frequently than English. It is frequently used at the beginning of a sentence, even when there is no reason for linking that sentence up with the preceding sentence (in English, we use “and” to link up syntactically related words, clauses, and sentences only; in Hebrew it may sometimes be used for special emphasis). The Hebrew w may oftentimes be translated “now” or “for” instead of “and.” In many instances in the Book of Mormon (such as Enos 13), it is translated “and now.” An excellent example of its frequent use is found in Alma 43:16-20:

*Now*, the leader of the Nephites, or the man who had been appointed to be the chief captain over the Nephites—*now* the chief captain took the command of all the armies of the Nephites—*and* his name was Moroni; *and* Moroni took all the command. . . . *And* he was only twenty and five years old. . . . *And* it came to pass that he met the Lamanites in the borders of Jershon, *and* his people were armed *with* swords, *and with* cimeters, *and* all manner of weapons of war. *And* when the armies of the Lamanites saw . . . that Moroni, had prepared his people *with* breastplates and *with* arm-shields, yea, *and also* shields to defend their heads, *and also* they were dressed with thick clothing—*Now* the army of Zerahemnah was not prepared with any such thing; they had only *their* swords and *their* cimeters, *their* bows and *their* arrows, *their* stones and *their* slings; *and* they were naked . . .

The multiplicity of particles such as “and with,” and “and their” in the foregoing may seem, to the lay reader, a waste of precious space on the plates. They are, however, necessary items in Hebrew; moreover, in both Egyptian and Hebrew they are treated as affixes to the noun, and take up very little space in writing compared to their English counterparts. (The use of the pronominal suffix is discussed below in more detail.) Hebraists will note that some of the glosses of “and” given above are no doubt examples of *waw* converisive.

The occurrence of “and also” is frequent in Hebrew; its use is clearly reflected in this passage from Jacob 4:5:
Behold, they believed in Christ and worshipped the Father in his name, and also we worship the Father in his name.

While this is perfect Hebrew, "and also" (we gam) being written as one "word," (with the possible translation of "yea, also") English would more properly render it "and we also worship the Father. . . ."

The expression "it came to pass" occurs so frequently in the Book of Mormon that in the present French edition it has been deleted in the translation from the English, with the notation that wherever the asterisk appears the expression exists in the original. The phrase is particularly elaborate in Alma 25:1, where we read, "And behold, now it came to pass. . . ." In Jacob 5:6 it reads, "And it came to pass that after many days. . . ." In the Hebrew this would have said, "And it came to pass in those many days."

Once again, brevity is no excuse for deleting this expression in Hebrew, though we tire of it quickly in its lengthy English version. The Hebrew word hāyāḥ ("it was, it became"; also "he was, became") is our ever-present "it came to pass." With the preceding conjunction, by a process known as waw conversive (the nature of which is much too complex for our present discussion), it becomes wāyeḥiy ("and it was").

PRONOMINAL SUFFIXES

In Hebrew, pronouns used for possession and direct object are ordinarily attached as suffixes to the noun (in case of possession) and verb (in case of direct object). In instances of possession, therefore, one cannot say "his house and family and friends, etc.," but rather, one is obliged to say "his house and his family, and his friends," attaching the pronominal suffix "his" to each noun. This, too, is clearly reflected in the Book of Mormon. For example, we find in I Nephi 2:4:

And it came to pass that he departed into the wilderness.  
And he left his house, and the land of his inheritance, and his gold, and his silver, and his precious things. . . . (The rest of the verse shows English usage, however.)

Such constructions in Hebrew could properly (though not grammatically, as far as English is concerned) be translated as
"(noun) of him." This we find in Jacob 5:2, where Jacob says, "hear the words of me," instead of "my words." This, then, is an excellent example of the Hebrew usage of the pronominal suffix.

**Construct State**

The possessive examples above bring us to what is called the construct state, wherein two nouns are placed one after the other because they are in close grammatical relationship one to another. An example in English would be "the book of Jack," as opposed to "Jack's book." In Hebrew, we find such expressions as these, extracted from numerous verses in the Book of Mormon:

- altar of stones
- state of probation
- words of plainness
- land of promise
- plates of brass (gold)
- chains of hell
- mist of darkness
- skin of blackness
- night of darkness
- rod of iron
- bands of death
- voice of the people

Some of these are used in English, but most are uncommon though not impossible. The author can find no examples in the Book of Mormon of constructions such as "stone altar," "black skin," "dark mist," "plain words," "iron rod," "brass (gold) plates," etc., though "promised land" does occasionally appear (albeit fewer times than "land of promise").

**Adverbs**

There are very few adverbs in Hebrew. At least one adjective (*hārebêb*, "many, exceeding") is used adverbially, but more often a prepositional phrase is used. The Book of Mormon is replete with adverbial usage of the adjective "exceeding" (as in "exceeding great joy"—instead of "exceedingly"—in I Nephi 8:12.) The use of a preposition to produce an adverb is common in Hebrew, and is likewise common in the Book of Mormon, from which the following have been extracted as examples:

- "with harshness" instead of "harshly"
- "with joy" instead of "joyfully"
- "with gladness" instead of "gladly"
"with patience" instead of "patiently"
"with diligence" instead of "diligently"
"in diligence" instead of "diligently"
"in abundance" instead of "abundantly"
"in righteousness" instead of "righteously"
"in the spirit" instead of "spiritually"
"in truth" (N.T. "verily") instead of "truly, verily"
"(be with) strength" instead of "strongly"
"of worth" instead of "worthy"
"of a surety" instead of "surely"

All of these examples would reflect the Hebrew proposition ב ("in, with, by, through," sometimes "of") plus the noun. The Book of Mormon has many more of these, but it contains but few examples of true English adverbs.

THE HEBREW ב

In connection with the above, we should consider further evidence for the usage of the preposition ב in the Book of Mormon. With the appended pronominal suffix ל ("him, it"), we have meanings such as "in it," "by it," "with it," "through it," etc. These have their English correspondences, "in which," "therein," "therewith," and "thereby," in the Book of Mormon, where these latter terms are quite prevalent. For example, II Nephi 1:4 ("For, behold, said he, I have seen a vision, in which I know that Jerusalem is destroyed.") would read "And, behold, said he, I have seen a vision, in it I know that Jerusalem is destroyed."

The above examples ("therein," "therewith," and "thereby") should not be combined with the common "thereof" of the Book of Mormon, however. The latter is part of the pronominal suffixes mentioned earlier, and means "of it," or, if human, "of him." Thus, "... when a man was dead, that was the end thereof," (Alma 30:18) could properly read, "... when a man was dead, that was the end of him (or 'his end')." Likewise, I Nephi 2:8 ("and the valley was in the borders near the mouth thereof") could read "and the valley was in the borders near its mouth." Joseph Smith, in his near-literal rendition of the text, has, for the most part, avoided English possessive pronouns and replaced them by the "there" plus preposition ("in," "of," "by," "with"). In I Nephi 22:14, moreover,
he has preserved the Hebraism rather well: "Yea, that great and abominable church, shall tumble to the dust and great shall be the fall of it." (In both Hebrew and Egyptian, the underlined words would appear as but one word, though two morphemes are involved.) In this latter example, we see another common Hebraism. Normally, we would expect the English text to read, "and its fall shall be great." But here we find the predicate adjective ("great") appearing before the verb, and the subject afterwards. This, too, is proper Hebrew usage for sentences in which the predicate is an adjective.

There exists in the Semitic languages a construction called the "cognate accusative." It consists of a verb immediately followed by a noun derived from the same root, and is often used for emphasis. The Book of Mormon has examples of this:

"they are cursed with a sore cursing" (i.e., cursed sorely)
Jacob 3:3

"work all manner of fine work" (i.e., work well)
Mosiah 11:10

"and he did judge righteous judgments" (i.e., judge righteously)
Mosiah 29:43

In these examples it should be noted that, as is usual in Hebrew (except where predicate), the adjectives "sore," "fine," and "righteous" would follow their nouns.

Perhaps the most well-known cognate accusative in the Book of Mormon is found in Lehi's conversation with his son Nephi: "Behold I have dreamed a dream, in the which (i.e., "in it") . . . ." (1 Nephi 3:2)

In Enos 13, we find a Hebrew construction similar to, though not identical to, the cognate accusative, in which the noun is derived from its accompanying verbal root: "And now behold, this was the desire which I desired of him . . . ."

MISCELLANEOUS IDIOMS

In 1 Nephi 2:8, the following appears: "And it came to pass that he called the name of the river, Laman. . . ." In English, we would ordinarily expect to read "he called the river Laman (or, by the name of Laman)," or "he named the river Laman." If we assume that the original text used the
Semitic šms. "to name," we would have a construction similar to the cognate accusative, reading, "he named the name . . . ." But šms. though extant in Arabic, does not appear in the Biblical texts, though it most certainly existed in Hebrew at one time, as is evidenced by the existence of its noun, šm, "name." The Bible uses the term qārā bešem, "he called by the name." Either way, the expression stands out as a Hebraism.

The Hebrew background of the Book of Mormon would most certainly be suspect if the text did not include that one must "go up to Jerusalem" and "go down" therefrom (e.g., I Nephi 7:2-3). Jerusalem was considered to be the holy place where God came down to manifest Himself in the temple, and was thus closer to the heavens than other points on the earth. Hence one "ascends" in going to the Holy City.

In the Book of Mormon, direct quotations are often introduced by statements such as this one from I Nephi 2:19:

"And it came to pass that the Lord spake unto me, saying . . . ." The narrative portions of the Book of Mormon containing dialogue are replete with this introduction. This common Hebraism, רַבָּמָר lêmôr, means, literally, "he spake, to speak."

Another common Hebraism found in the Book of Mormon is "he said in his heart," meaning "he thought."

**SPECIAL WORDS**

A number of words in the Book of Mormon text seem to reflect a Hebrew, rather than an English, usage in the original, and thus provide additional evidence for the authenticity of the book. Witness the use of "anger" as a verb in II Nephi 4:29. While one Hebrew word (ḵêṣ) can mean "to anger," in English we must use "be angry, become angry," etc.

The Hebrew particle ה (an inseparable preposition, prefixed to nouns, pronouns, and verbs) means not only "to" (its usual meaning), but also "for," and "belonging to." Thus, in Moroni's preface to the Book of Mormon, the statement "and also to the convincing of the Jew and Gentile" should read "for the convincing," for clarity. Nevertheless, both renditions are valid translations of the Hebrew.

Verse 22 of II Nephi 4 reads: "He hath confounded mine enemies, unto the causing of them to quake before me." The English text is lengthy for such a simple statement. But, in Hebrew, all of the italicized portion can be handled
by one verb and its affixes. This is no doubt why the rendering in English is awkward.

In Hebrew (other than in prepositional phrases), the indirect object is merely a second direct object. Thus, one may say, "we . . . desired him that he would give unto us the records," (I Nephi 3:24), instead of "we desired of him" (as in English). (In this example, we have, properly speaking, two direct objects: (1) "him," and (2) "that he would give . . . .")

As Lehi "prayed unto the Lord, there came a pillar of fire and dwelt upon a rock before him." (I Nephi 1:6) The use of the verb "dwelt" rather than the usual "sat" may seem peculiar to those unacquainted with the fact that one word, יָשָׁב, in Hebrew, has both the meaning of "dwell" and of "sit."

Likewise, the Hebrew word יָשָׁב (plural נָּשִׁים) means both "woman" and "wife." Thus, when Nephi speaks of "our women" (I Nephi 17:20), he is not being disrespectful, but is merely displaying proper Hebrew usage of the term. By the same token, we learn that Amulek ("my women") was a polygamist. (Alma 10:11)

Nephi's statements about the wicked who "seek . . . to hide their counsel from the Lord" (II Nephi 27:27; 28:9), while not totally illogical, is somewhat vague in meaning. This situation can be clarified by pointing out that the Hebrew word for conversing, consulting, or counseling, צֹד, also means "secret." One can more readily imagine the wicked attempting to hide their "secrets" from the Lord. (With this meaning, another rendition of Amos 3:7 would be: "Surely the Lord God will do nothing, but he revealeth his COUNSEL [instead of "secret"] unto his servants the prophets." In many ways, this is preferable; on the other hand, the "secret" would have to be the secret of His being.)

In the Book of Mormon, the word "towards" is often used where we would expect the word "to." The former, in English usage, generally indicates "in the direction of," but without indicating whether or not the traveler has or will arrive at the place indicated; he may have, as his destination, an intermediate point. "To," on the other hand, would indicate arrival at the destination. In Hebrew, the old accusative ending -אָב, added to a definite noun, gives the meaning of "towards" or "to," without distinction as to whether or not the destination is the noun used. (E.g.: מִכיְרָיִם. "Egypt," becomes מִכיְרָיִמָאָב, "toward
[to] Egypt.”) This ending is quite commonly used to mean simply "to," even though it may be indefinite. Thus, in Joseph Smith’s near-literal translation, we read that Nephi "went forth towards (instead of "to") the house of Laban." (I Nephi 4:5)

In the foregoing, we have detailed but a few of the Hebraisms evident in the English text of the Book of Mormon. Only the more important of those thus far noted have been given here. The author has not yet completed his systematic survey of the Book of Mormon, in a search for evidences of a Hebrew origin, and time precludes the possibility of completing this task at present. The project will not lie dormant, however, for the work is not only interesting, but fruitful. More importantly, it serves to strengthen an already strong testimony of the divine authenticity of the Book of Mormon.
Educating the Saints—
A Brigham Young Mosaic

HUGH NIBLEY*

The Brigham Young Paradox:—A big black leather chair stood in Brigham Young’s office by the Lion House; it faced the window on the opposite wall and the President’s desk in the middle of the room. First-time visitors to the office were invited to sit on that chair, facing the strong light of day and the calm blue eyes of Brother Brigham, who sat there at his desk, his back to the window, quietly waiting for his guest to say something. After all, the man had come to see him, and it was only right to let him state his business: President Young, according to Grandfather,¹ would never say a word for the first three minutes. And at the end of those first three minutes he always knew exactly the sort of man he was dealing with, and the nature—greedy, benign, or sinister—of his business. "And he never (here Grandpa smote the arm of his chair) had to change his mind!"—his psychoanalytical techniques, black leather couch and all, were deadly accurate, and always put him on top of the situation. Brigham Young used to say that no man if allowed to speak could possibly avoid revealing his true character, "For out of the abundance of the heart the tongue speaketh."

It is important to know this if we would understand Brigham Young himself. No man ever spoke his mind more frankly on all subjects; all his days he strove to communicate his inmost feelings, unburdening himself without the aid of notes or

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¹Charles W. Nibley. During the winter of 1921, when President Nibley was writing his reminiscences at Ocean Park, Calif., he used to read the manuscript to the family of the author in the evenings, telling as he went the much better stories left out of the official biography. This was one of them, and has since then been repeatedly confirmed by Preston Nibley, who had it from the same source.
preparation in a vigorous and forthright prose that was the purest anti-rhetoric. It has been common practice to dismiss any saying of his of which one disapproves (and he makes no effort to please) by observing that he said so much on so many things that he was bound to contradict himself, and therefore need not be taken too seriously all the time. No view could be more ill-advised, for there never was a man more undeviatingly consistent and rational in thought and utterance. But we must let him speak for himself to see that, and that is what his critics stubbornly refuse to do, allowing him only an occasional phrase or two quoted out of context to clinch their case. The few quotations that follow are, it is true, only a tantalizingly small fraction of the Prophet's inspired, and resounding utterances on the subject of education, but at least there will be enough of them to establish a definite thesis. Granted that Brigham would admonish the Saints to wear overcoats one day, so to speak, and the next day turn around and advise shirtsleeves, the element of scandal and confusion vanishes if we only get the main idea, which is, that it is not the rule-book or the Administration but the weather that prescribes the proper dress for the day. All the other apparent contradictions in Brother Brigham's teachings likewise vanish when we grasp the main idea behind them.

What, for example, could sound more worldly and self-centered than a remark such as, "I labor for my own dear self, I have self continually before me; the object of my pursuit is to benefit my individual person . . ."? That is, until we read the whole statement, which continues, "... Men may think, and some of them do, that we have a right to work for ourselves; but I say we have no time to do that in the narrow, selfish sense generally entertained when speaking about working for self." (14:101:69.) What can he possibly mean? He explains: the only way properly to serve one's self is "to labor in the kingdom of God," any other course "is folly in the extreme." (14:101:69.) "Do you want riches pertaining to this world? Yes, we acknowledge we do!"—that again seems brutally frank until we read on: "I merely use the term 'riches' to lead the mind along, until we obtain eternal riches in the celes-

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2The references that follow, unless prefixed by *Millennial Star* or *Brigham Young Hist.*, all refer to the *Journal of Discourses*: the first number in the reference is the volume, the second the page, and the third number indicates the year.
tial kingdom of God," which is a very different thing. (15:37:72.) We seem to hear the credo of the ambitious executive when we read, "We are organized for the express purpose of controlling the elements, of organizing and disorganizing, of ruling over kingdoms, principalities, and powers." But the next sentence completely reverses our verdict: "And yet our affections are often too highly placed upon the paltry, perishable objects. We love houses, gold, silver, and various kinds of property, and all who unduly prize any object there is beneath the celestial world are idolators." (3:357:56.) So it is all along: we may grant that Brigham Young talks like a solid, hard-headed Yankee materialist, but only as long as we understand that the only matter that interests him is the enduring substance of eternity. There is no real paradox when he says: "Then let us seek to extend the present life to the uttermost... and thus prepare for a better life." (11:132:65.) He is thinking of this life only in terms of the next.

But very few people have been able to see that: "There are those in this congregation who are so short-sighted, and so destitute of eternal wisdom and knowledge, that they believe that brother Brigham is after property—after the things of this world." (8:125:60.) Well, what else could they think of any man who rolled over all opposition, amassed substance and power, and commanded the absolute obedience that Brigham Young did? To do that in terms of our world, a man must needs be a combination of Tamerlaine, Caesar Borgia, and Boss Tweed, and as such even the Latter-day Saints have pictured Brigham Young. How can you explain to the average American that there was once a shrewd Yankee farmer and builder with a passion for thrift ("I never suffered a peachpit to be thrown away, nor ate an apple without saving the seeds to plant" ([10:335:64]), who practiced and preached as the watchword of his economy the slogan, "Never count the cost"? How could you make him believe that the same dynamic character, whose astounding accomplishments have made his name a synonym for work, used to admonish his people: "Work less, wear less, eat less, and we shall be a great deal wiser, healthier, and wealthier people"? (12:122:27.) How could you ask him to take seriously the multi-millionaire who declares, "I have never walked across the street to make a trade. I do not care anything much about such things"? (12:218f:
68.) Or the devoted family man who advised missionaries to follow his example and put all thought of family from their minds: "I am not bound to wife or child, to house or farm, or anything else on the face of the earth, but the Gospel of the Son of God"? (14:19:70.) Here is the great leader who is utterly contemptuous of his "image": "I care not one groat whether they believe all that I say or not, or whether they love me or not; I have no concern about that . . ." (10:302:64.) Here is the man who worked himself almost to death to get the Nauvoo Temple built on time, and then rejoiced to see it in flames: "I was thankful to see the Temple in Nauvoo on fire . . . when I saw the flames, I said, 'Good, Father, if you want it to be burned up . . .'" (8:203:60.)

There is no paradox in all this. Brigham Young was able to master the things of the world because he would not let them master him: he took the measure of a world that could never understand him. It is not a case of physical versus "spiritual" values, but of eternal things, physical or not, versus things we know to be passing and therefore unworthy of our ultimate dedication. "What is the earth in its present condition? Nothing but a place in which we may learn the first lesson towards exaltation, and that is obedience to the Gospel of the Son of God." (14:232:71). That makes education the purpose of our life—a special kind of education. "... the world are seeking after the paltry, perishable things of time and sense . . . they are their glory—their pretended comfort—their God, and their daily study and pursuit." (6:40:57.) But not for us! "Seek first the kingdom of God . . . and let the gold and silver, the houses, the lands, the horses, the chariots, the crowns, the thrones, and the dominions of this world be dead to you . . ." (1:266:53.) "The Latter-day Saints have been driven from their homes, and their goods have been spoiled; but they esteem this as nothing. What do we care for houses and lands and possessions? The whole earth is before us and all the fulness thereof." (11:16:64.)

That sounds like another paradox: we do not mind the loss of earthly things as long as we get possession of the whole earth! Yes, but in the proper way: "While the inhabitants of the earth are bestowing all their ability, both mental and physical, upon perishable objects, those who profess to be Latter-day Saints, who have the privilege of receiving and understanding
the principles of the holy Gospel, are in duty bound to study and find out, and put in practice in their lives, those principles that are calculated to endure, and that tend to a continual increase in the world to come." (2:91:53.) "As I said yesterday to a Bishop who was mending a breach in the canal, and expressed a wish to continue his labor on the following Sabbath, as his wheat was burning up, 'Let it burn, when the time comes that is set apart for worship, go up and worship the Lord.'" (3:331:56.) "... let the kitchens take care of themselves, and let the barns, the flocks and herds take care of themselves, and if they are destroyed while you are praying, be able freely to say, 'Go, they are the Lord's'." (3:53:55.) The treasures of the earth are merely to provide us with room and board while we are here at school; being "made for the comfort of the creature, not for his adoration. They are made to sustain and preserve the body while procuring the knowledge and wisdom that pertain to God and his kingdom, in order that we may preserve ourselves, and live forever in his presence." (8:134f:60.)

The astonishing thing is that Brigham Young, as his behavior demonstrated on innumerable occasions, really believed what he preached; which goes far to explaining his brilliant success in surmounting the most terrifying obstacles. "The Gospel of life and salvation reveals to each individual who receives it that this world is only a place of temporary duration, existence, trials, etc. Its present fashion and uses are but for a few days, while we were created to exist eternally." (5:53:57.) That is the basic idea which resolves the paradoxes of Brigham Young's philosophy. No one grants more readily than this supremely practical man of affairs that "the things of this world add to our national comfort, and are necessary to sustain mortal life," and that "we need these comforts to sustain our earthly existence"; but none is more emphatic in insisting that "those things have nothing to do with the spirit, feeling, consolation, light, glory, peace, and joy that pertains to heaven and heavenly things, which are the food of the ever-living spirit within us. This I know by experience. I know that the things of this world, from beginning to end, from the possession of mountains of gold down to a crust of johnny-cake, make little or no difference in the happiness of an individual." (7:135:59.) So we live two lives at once, taking care
to keep our values straight: "I have a being and a life here; and this life is very valuable; it is a most excellent life! I have a future! I am living for another existence that is far above this sinful world." (13:220:70.)

The Expanding Mind:—Brigham Young was the Prophet Joseph's most faithful disciple; their teachings are one as the minds of the saints and prophets have always been one. Before he met Joseph Smith, Brigham recalls, "the secret feeling of my heart was that I would be willing to crawl around the earth on my hands and knees, to see such a man as Peter, Jeremiah, Moses, or any man that could tell me anything about God and heaven." (8:228:60.) And then "when I saw Joseph Smith, he took heaven figuratively speaking, and brought it down to earth; and he took the earth, brought it up, and opened up, in plainness and simplicity, the things of God; and that is the beauty of his mission." (5:332:57.) It was a mind-stretching religion: "Thy mind, O man!" said the Prophet, "if thou wilt lead a soul to salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity." ( Teachings, p. 137.) The promise he gave to those who took the Gospel and the cause of Judah to heart was that "your minds will expand wider and wider, until you can circumscribe the earth and the heavens . . . and contemplate the mighty acts of Jehovah in all their variety and glory." ( Teachings, p. 163.) What attests to him the divinity of the Bible is that it is "so much beyond the narrow-mindedness of men, that every man is constrained to exclaim: 'It came from God!' " (Ibid., p. 11.) The Holy Ghost, the ultimate teacher, "has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge . . . it is . . . the pure light of intelligence." (Ibid., p. 39.) Mind and heart must expand together, according to the Prophet: " . . . you must enlarge your souls towards each other . . . let your hearts expand, let them be enlarged towards others." (Ibid., p. 228.) For not only is "the mind or intelligence which man possesses . . . coequal with God himself" in time (Ibid., p. 353), but "all the minds and spirits that God ever sent into the world are susceptible of enlargement

so that they have one glory upon another . . .” (Ibid., p. 354.)

This was what Brigham Young learned from his beloved Joseph as he “continued to receive revelation upon revelation, ordinance upon ordinance, truth upon truth . . .” (16:42:43.)

It was all good news: “What are we here for? To learn to enjoy more, and to increase in knowledge and experience.” (14:228:71.) Learning is our proper calling: “We shall never cease to learn, unless we apostatize. . . . Can you understand that?” (3:203:56.) “God has given us mental and physical powers to be improved . . .” (10:231:63), and along with them “our senses, if properly educated, are channels of endless felicity to us . . .” (9:244:62.) All systems are “go” for the expanding mind: “Let us not narrow ourselves up; for the world, with all its variety of useful information and its rich hoard of hidden treasure, is before us; and eternity, with all its sparkling intelligence, lofty aspirations, and unspeakable glories, is before us.” (8:9:10.) The news is all good—forever: “And when we have passed into the sphere where Joseph is, there is still another department, and then another, and another, and so on to an eternal progression in exaltation and eternal lives. This is the exaltation I am looking for.” (3:375:56.) “. . . when we have lived millions of years in the presence of God and angels . . . shall we cease learning? No, or eternity ceases.” (6:344:59.) First and last, the Gospel is learning unlimited.

We Try Harder:—The Mormons were latecomers in the learning game, and it is not hard to see why: “Most of the people called Latter-day Saints have been taken from the rural and manufacturing districts of this and the old countries, and they belonged to the poorest of the poor.” (14:103:69.) “We have gathered the poorest class of men to be found on the continent of America, and I was one of them; and we have gathered the same class from Europe . . .” (14:121:71.) “I never went to school but eleven days in my life.” (13:149:69); “I am a man of few words and unlearned in the learning of this generation.” (9:287:62.) “Brother Heber and I never went to school until we got into ‘Mormonism': that was the first of our schooling.” (5:97:57.) Such men, coming of age in the Flowering of their native New England, hungered for the things of the mind, the more so since they had been denied them: “. . . we are all of the laboring and middle class. There
are but few in this Church who are not of the laboring class, and they have not had the opportunity to cultivate their minds . . ." (6:70f:57); yet they felt strongly "the necessity of the mind being kept active and having the opportunity of indulging in every exercise it can enjoy in order to attain to a full development of its powers." (13:61:69.) Mormonism gave them their great chance, as it sought, in the words of Joseph Smith "to inspire every one who is called to be a minister of these glad tidings, to so improve his talent that he may gain other talents." (Teachings, p.48.)

If they were late starters, the Gospel gave the Saints certain advantages which might even enable them to overhaul the more privileged. For one thing, they had motivating zeal: "Take those who are in the enjoyment of all the luxuries of this life, and their ears are stopped up; they cannot hear; but go to the poor . . . and they are looking every way for deliverance . . . their ears are opened and their hearts are touched. . . . These are they that we gather." (12:256:68.) True, "very few of the learned or of those who are high and lifted up in the estimation of the people receive the Gospel," (14:75:70); but that is all to the good, since such haughtiness can be paralyzing. God is now working with rough but reliable materials: "The beginning of this dispensation of the fulness of times may well be compared to the commencement of a temple, the material of which it is to be built being still scattered, unshaped and unpolished, in a state of nature." (12:161:68.) "A spirit and power of research is planted within, yet they remain undeveloped." (7:1:59.) "When we look at the Latter-day Saints and remember that they have been taken from the coal pits, from the ironworks, from the streets, from the kitchens and from the barns and factories and from hard service in the countries where they formerly lived, we cannot wonder at their ignorance." (14:38:70.)

But if their ignorance is not to be wondered at, neither is it to be condoned. Without a moment's delay the newly-converted Saints were put to work on a grandiose intellectual project, which was nothing less than the salvaging of world civilization! As Brigham puts it, "the business of the Elders of this Church (Jesus, their elder brother, being at their head), is to gather up all the truths in the world pertaining to life and salvation, to the Gospel we preach, to mechanisms of every
kind, to the sciences, and to philosophy, wherever they may be found in every nation, kindred, tongue and people, and bring it to Zion.” (7:28f:59.) The “Gathering” was to be not only a bringing together of people, but of all the treasures surviving in the earth from every age and culture; “Every accomplishment, every polished grace, every useful attainment in mathematics, music, in all science and art belong to the Saints, and they rapidly collect the intelligence that is bestowed upon the nations, for all this intelligence belongs to Zion. All the knowledge, wisdom, power, and glory that have been bestowed upon the nations of the earth, from the days of Adam till now, must be gathered home to Zion.” (8:279:60.) “What is this work? The improvement of the condition of the human family.” (19:46:77.) But why do the poor struggling Saints have to do it? Because “the Lord has taken the weak things of the world to confound the wise” (14:38:70), and especially because the rest of the world is no longer up to it.

It was a daring concept, but one fully justified by history, that once “the Lord has bestowed great knowledge and wisdom upon the inhabitants of the earth—much truth in the arts and sciences,” it is quite possible for such treasures to be lost: “This wisdom will be taken away from the wicked”—and once it is gone, “I question,” says the far-seeing Brigham Young, “whether it would return again.” To this impressive bit of historical insight he adds an exciting suggestion: “My faith and my desire are that there should be a people upon the earth prepared to receive this wisdom. It should not be forfeited as to be taken from the earth.” (8:319:61.) The concept (recalling James Hilton’s Lost Horizon) is an ancient one, being the idea, for example, behind the Cabbala. Repeatedly Brother Brigham admonishes the Saints that if they are to carry out such a task they must in time come to equal and even excel the learning of the world. They can do it if they work like demons: “Put forth your ability to learn as fast as you can, and gather all the strength of mind and principle of faith you possibly can, and then distribute your knowledge to the people.” (8:146:60.) If the world seems far ahead of us, remember, “we are not as ignorant as they are” because, like Socrates, we acknowledge our ignorance and know where we stand. (14:38f:70.) If the Saints “have not had an opportunity to cultivate their minds,” neither had they “been educated in the devilry and craft of the
learned classes of mankind," to hold them back. (6:70f:57.) Joseph Smith had assured them that "there is a superior intelligence bestowed upon such as obey the Gospel," (Teachings, p. 67) and Brigham promised them, "There is nothing the Saints can ask, or pray for, that will aid them in their progress . . . that will not be granted unto them, if they will only patiently struggle on." (11:14:65.)

That last point, the patient struggling, was the rub. President Young kept after his people all the time: "After suitable rest and relaxation there is not a day, hour or minute that we should spend in idleness, but every minute of every day of our lives should strive to improve our minds and to increase our faith in the holy gospel." (13:310:70.) A year after the arrival in the Valley, Brigham Young copied down in his Journal a letter which Parley P. Pratt had written to his brother back east describing the new society: "All is quiet—stillness. No elections, no police reports, no murders, no war nor little war . . . No policeman has been on duty to guard us from external or internal dangers. . . . Here we can cultivate the mind, renew the spirit, invigorate the body, cheer the heart and ennable the soul of man. Here we can cultivate every science and art calculated to enlarge the mind, accomodate the body, or polish and adorn our race; and here we can receive and extend that pure intelligence which is unmingled with the jargon of mystic Babylon." (Brigham Young Hist., Aug. 23, 1848, p. 57.) 4 Wonderful to relate, for the ever practical Brigham and the struggling pioneers the improvement of the mind always came first. Brigham laid it on the line: "All who do not want to sustain co-operation and fall into the ranks of improvement, and endeavor to improve themselves by every good book" were invited to leave the community. (13:4:69.) The challenge of nature was not the real issue—"the greatest and most important labour we have to perform is to cultivate ourselves." (10:359:64.)

The Universal Curriculum:—What the Church most urgently needed at the start was what might be called "missionary learning." It makes perfectly good sense to insist that "We should be familiar with the various languages, if we wish to send to the different nations and to the islands of the sea" (8: 40:60), or that all spend "a certain portion of the time . . . in

4The so-called Brigham Young History is still in manuscript form in the Church Historian's Office. Passages are quoted by permission.
storing their minds with useful knowledge,” by “reading the Bible, Book of Mormon, and other church works, and histories, scientific works and other useful books.” (18:75:75.) At an early time Brigham Young suggested the formation of independent study groups among the people: “... call in your brethren, and read the Bible, the Book of Mormon, the Book of Covenants, and the other revelations of God in them; and talk over the things contained in those books, and deal them out to your brethren and neighbors.” (1:47:52.) More formal schooling had ever an eye to the mission field: “... in our schools, all our educational pursuits are in the service of God, for all these labors are to establish truth on the earth...” (13:260:70), specifically, “that our young men when they go out to preach, may not be so ignorant as they have hitherto.” (12:31 or 406:67.) Good missionaries should know things: “I do not wish to be understood as throwing a straw in the way of the Elders’ storing their minds with all the arguments they can gather... (or) learning all they can with regard to religions and governments. The more knowledge the Elders have the better.” (8:53:54.) After all, Joseph Smith had said that the mind of one who “would lead a soul unto salvation, must stretch as high as the utmost heavens...” (Teachings, p.137.)

But articulate and informed missionaries do not issue forth from a community of ignoramuses—Zion itself must be the central hearth and home of a broad and flourishing culture: “There is a great work for the Saints to do. Progress, and improve upon, and make beautiful everything around you. Cultivate the earth and cultivate your minds.” (8:83:60.) “Now if we can take the low and degraded and elevate them in their feelings, language and manners; if we can impart to them the sciences that are in the world, teach them all that books contain, and in addition to all this, teach them the principles that are eternal, and calculated to make them a beautiful community, lovely in their appearance, intelligent in every sense of the word, would you not say that our system is praiseworthy and possesses great merit?” (13:176:70.)

For Brigham, the proper study of mankind is everything: “This is the belief and doctrine of the Latter-day Saints: Learn everything that the children of men know...” (16:77:73.) It all comes under the heading of our religion, which “circumscribes all art, science, and literature pertaining to heaven,
earth, and hell. Is there any good? It belongs to you and me. Is there virtue? It is ours. Is there truth? It is ours. Is there knowledge? It is for us.’” (12:257:68.) “Every accomplishment, every grace, every useful attainment in mathematics, in all science and art belong to the Saints and they should avail themselves as expeditiously as possible of the wealth of knowledge the sciences offer to the diligent and persevering scholar.” (10:224:63.)

A favorite with LDS schoolmen has been Brigham Young’s declaration that “Every art and science known and studied by the children of men is comprised within the Gospel.” 12:257:68.) But this does not mean, as is commonly assumed, that anything one chooses to teach is the Gospel—that would be as silly as arguing that since all things are made of electrons, protons, neutrons, etc., whenever anyone opens his mouth to speak he gives a lecture on physics. It means rather that all things may be studied and taught in the light of the Gospel: “... if an Elder shall give us a lecture upon astronomy, chemistry, or geology, our religion embraces it all. It matters not what the subject be, if it tends to improve the mind, exalt the feelings, and enlarge the capacity.” (1:335:53.) It would be quite impossible to improve the mind, exalt the feelings and enlarge the capacity of any man without making him a better candidate for heaven—“it matters not what the subject be.” By the same token, the reading of the scriptures if not undertaken in that spirit does not belong to our religion: “’Shall I sit down and read the Bible, the Book of Mormon, and the Book of Covenants all the time?’ says one. Yes, if you please, and when you have done you may be nothing but a sectarian after all. It is your duty to study everything upon the face of the earth, in addition to reading those books.” (2:93f:53.)

“Everything on the face of the earth” is a large order, and Brigham was no fool; he knew perfectly well that “the most learned men that ever lived on the earth have only been able to obtain a small amount of knowledge,” (3:354:56), and that time, patience and method are necessary to bring the Saints around: “As Saints in the last days we have much to learn; there is an eternity of knowledge before us; at most we receive but very little in this stage of our progression.” (3:354:56.) There must be a priority of things to be learned, which is what curriculum is all about: “We wish to have our young boys and
girls taught in the different branches of an English education, and in other languages, and in the various sciences, all of which will eventually be taught in this school." (12:116:67.) "We also wish them to understand the geography, habits, customs, and laws of nations and kingdoms, whether they be barbarian or civilized. This is recommended in the revelations. . . . let them be more informed in every department of true and useful learning than their fathers are . . . " (8:9:60.)

Immediately after arriving in the valley President Young recommended "securing at least a copy of every valuable treatise on education—every book, map, chart, or diagram that may contain interesting, useful, and attractive matter, to gain the attention of children, and cause them to love to learn to read"; this includes "every historical, mathematical, philosophical, geographical, geological, astronomical, scientific, practical, and all other variety of useful and interesting writings." (Millennial Star 10:85:48.) To train "the whole man" was his object from the first: "Let us make mechanics of our boys and educate them in every useful branch of science and in history and laws of kingdoms and nations . . . " (10:270:63.) He was always fascinated with problems of communication, on which he had some interesting theories, including the improvement of English phonology: "I would also like our school teachers to introduce phonography into every school . . . This is a delightful study! In these and all other branches of science and education we should know as much as any people in the world." (1232 or 407:67.)

But curriculum is a game for little minds; the important thing for Brigham is that the Saints use their new-found liberty and revel as he did in the things of the mind. The starving man eats thankfully what he can get and does not quibble for hours over the menu and etiquette. The decisive factor is a passion for the things of the mind: "We believe . . . that every man and woman should have the opportunity of developing themselves mentally as well as physically. In the present condition of the world this privilege is only accorded to a few." (Deseret News, May 23, 1877.) Learning is a privilege to be eagerly exploited: "If we can have the privilege we will enrich our minds with knowledge, filling these mortal tenements with the rich treasures of heavenly wisdom." (Millennial Star 24:630:62.) The proper priority of study is not as important as study itself:
"If it would do any good, I would advise you to read books that are worth reading," but "I would rather that persons read novels than read nothing" (9:173:63)—reading nothing being the normal outcome of waiting on the Curriculum Committee.

_Use Your Brains!—_As the strong man loveth to run a race, so Brigham loved to exercise his brains, and constantly appealed to the people to do the same: "We are trying to teach this people to use their brains . . ." (11:328:67.) "I pray to the Lord for you; I pray for you to get wisdom—worldly wisdom." (10:296:64.) Every problem was to be approached as a mental problem, an exciting game of wits: "Whatever duty you are called to perform, take your minds with you, and apply them to what is to be done." (8:137:60.) Proper pioneering takes as much brain as brawn. Intelligence is not only useful, it is a high moral quality, a holy thing, an attribute to God himself: "If men would be great in goodness" Brigham Young wrote in his "History," "they must be intelligent . . ." and he records in the same work that Joseph Smith prayed for the leaders of the Church "that God may grant unto them wisdom and intelligence, that his kingdom may roll forth." And so he appeals to the people: "When you come to meeting, bring your minds with you . . . I want your minds here as well as your bodies." (8:137:60.)

To use one's brains is to think for one's self: "Ladies and gentlemen, I exhort you to think for yourselves, and read your Bibles for yourselves, get the Holy Spirit for yourselves, and pray for yourselves." (11:127:65.) The appeal has been repeated by every president of the Church. "The catalogue of a man's discipline," says Brigham the sound psychologist, "he must compile for himself; he cannot be guided by any rule that others may lay down, but is under the necessity of tracing it himself through every avenue of his life. He is obliged to catechize and train himself." (6:315:52.) Even virtue is not too high a price to pay for individual responsibility: "Every mortal being must stand up as an intelligent, organized capacity, and choose or refuse the good, and thus act for himself. . . . All must have the opportunity, no matter if all go into the depths of wickedness." (8:352:61.) We can never grow as long as we are "other-directed": "Pay no attention to what others do, it is no

*B Brigham Young History, p. 78, Sept. 22, 1851.
*Ibid., p. 45, June 1839.
matter what they do, or how they dress.” (15:162:72.) A favorite saying of Brigham Young’s was that “Men are organized to be just as independent as any being in eternity . . .” (3:316:56.) No one was a more passionate advocate of temperance than he, but when in his youth he was asked to sign a temperance pledge he absolutely refused: “I said, ‘I do not need to sign the temperance pledge.’ I recollect my father urged me. ‘No sir,’ said I, ‘if I sign the temperance pledge I feel that I am bound, and I wish to do just right, without being bound to it; I want my liberty . . . ! What do you say? Is it correct?’” (14: 225:71.) “. . . it would be useless for anybody to undertake to drive me to heaven or hell. My independence is sacred to me—it is a portion of that same Diety that rules in the heavens.” (10:191:63.) Again, it was Joseph Smith who led the way: “. . . all have the privilege of thinking for themselves upon all matters relating to conscience . . . We are not disposed, had we the power, to deprive anyone of exercising that free independence of mind which heaven has so graciously bestowed upon the human family as one of its choicest gifts.” (Teachings, p.49.)

President Young tried to make the meetings of the Saints stimulating and adult affairs instead of humdrum routines. For one thing, “it may sometimes be just as good and profitable to stay at home as to come to meeting. I do not believe that those who stay at home are, in many instances, any worse than those who come to meeting, nor that those who come to meeting are particularly better than those who stay home.” (10:349: 64.) “If any of you feel that there is no life in your meetings . . . then it becomes your duty to go and instill life into that meeting, and do your part to produce an increase of the Spirit and the power of God in the meetings in your locality.” (10: 309:64.) And even at Conference: “. . . if any of you are not instructed to your satisfaction, be so kind as to send up a card to the stand, intimating your desire to speak, and we will give you an opportunity of doing so, to display your wisdom; for we wish to learn wisdom and get understanding.” (12:124:67.)

On the other hand, he rebukes senseless applause and even dampens the patriotic ardor of a 24th of July gathering: “I have noticed that people there applaud and boys whistle when there was nothing to elicit their approbation; and I would say that it would be very gratifying to my feelings if such useless, noisy,
and uncalled for demonstrations were discontinued.” (Millennial Star 31:571:69.) Even high spirits and firecrackers are no excuse for turning off one’s brains: “I ask...all the boys under a hundred years of age—never to applaud unless they know what they are applauding. It is confusing, bewildering, and making a noise without understanding.” (Millennial Star 30:550:68.) Empty-headed laughter pleases him not: “Never give way to vain laughter...I always blush for those who laugh aloud without meaning.” (9:290:62.) Children at meeting, even to attest to the growth of Zion, do not delight him: “I cannot understand the utility of bringing children into such a congregation...just for the sake of pleasing the mothers...” (13:343:70.) "If you cannot, for the space of two or three hours, forego the pleasure of gazing upon the faces of your little darlings, just stay at home with them.” (13:344:70.)

Celestial Learning:—No matter where we begin, if we pursue knowledge diligently and honestly our quest will inevitably lead us from the things of earth to the things of heaven. All science is cosmology, says Karl Popper, and, we add, all cosmology is eschatology. For Brigham Young, since all knowledge can be encompassed in one whole, the spectrum of secular study blends imperceptibly with the knowledge of the eternities: “...in our schools all our educational pursuits are in the service of God, for all these labors are: 1) to establish truth on the earth, and 2) that we may increase in knowledge, wisdom, understanding in the power of faith and in the wisdom of God, 3) that we may become fit subjects to dwell in a higher state of existence and intelligence than we now enjoy.” (13:260:70.) Note well that secular learning is sanctified only if it approached in a certain spirit. Only that knowledge belongs to the Gospel which is viewed and taught as such—as all knowledge should be. “...God has created man with a mind capable of instruction,” according to Joseph Smith, “and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect...” (Teachings, p.51.)

There are three factors involved, intelligence, revelation, and hard work, and if the spirit may help in earthly learning, the mind is required to operate in celestial matters. The learning process begun in this life carries on into the next: “...and when we pass through the veil, we expect
still to continue to learn and increase our fund of information." (6:286:52.) The Saints must first learn "everything that the children of men know," and then go on and "improve upon this until we are prepared and permitted to enter the society of the blessed—the holy angels." (16:77:73.) This is done by pursuing a steady course that leads from the earthly to the heavenly without a break: "We should not only learn the principles of education known to mankind, but we should reach out further than this, learning to live so that our minds will gather in information from the heavens and the earth until we can incorporate in our faith and understanding all knowledge." (12:172:68.) "... teach the children; give them the learning of the world and the things of God; elevate their minds, that they may not only understand the earth we walk on, but the air we breathe, the water we drink, and all the elements pertaining to the earth; and then search other worlds, and become acquainted with the planetary systems." Not stopping there, they are to go on to discover "the dwellings of the angels and heavenly beings, that they may ultimately be prepared for a higher state of being, and finally be associated with them." (14:210:71.) "It is the privilege of man to search out the wisdom of God pertaining to the earth and the heavens." (9:242:62.) "... learn the wisdom of the world and the wisdom of God, and put them together and you will be able to benefit yourselves." (12:313:68.) "We try to so live as to gain more information, more light, more command over ourselves... until we can comprehend the great principles of existence and eternal progression." (9:254:62.)

Such a concept has, of course, no conflict with science. The motto of the Royal Society, Nullus in verba—"we take no man's word for anything"—is even more strongly expressed in the first editorial to appear in the Times and Seasons—written by Brigham Young: "Remember, Brethren, that no man's opinion is worth a straw." Brigham is a man who wants to know: "The object of this existence is to learn... How gladly would we understand every principle pertaining to science and art, and become thoroughly acquainted with every intricate operation of nature, and with all the chemical changes that are constantly going on around us! How delightful it would be, and what a boundless field of truth and power is open for us to explore! We are only just approaching the shores of the vast ocean of
information that pertains to this physical world, to say nothing of that which pertains to the heavens." (9:167:62.) "Send the old children to school and the young ones also; there is nothing I would like better than to learn chemistry, botany, geology, and mineralogy . . . ." (16:170:73.) "In these respects we differ from the Christian world, for our religion will not clash with or contradict the facts of science in any particular. You may take geology, for instance, and it is a true science; not that I would say for a moment that all the conclusions and deductions of its professors are true [opinions are not facts!], but its leading principles are . . . ." (14:116:71.)

The basic common-sense of science appeals to Brigham Young as being sound and true. He took the shocking position that God works on scientific principles: "If I had the skill . . . to construct a machine to pass through "the atmosphere as they do now on the terra firma on the railway, would there be any harm in acknowledging God in this?" (12:260:68.) When "the elements shall melt with fervent heat, the Lord Almighty will send forth his angels, who are well instructed in chemistry, and they will separate the elements and make new combinations thereof." (15:127:72.) That was an outrageous statement both from a religious and a scientific viewpoint a hundred years ago. He also propounded a doctrine which has only recently been brought to the fore by such scientists as Giorgio Santillana: "The people of this day think they know more than all who have preceded them—that this is the wisest generation that ever lived on the earth . . . but there is no question that many things of great worth known anciently have been lost . . . ." (13:305f:70.)

The Facts of Life:—Brigham Young's sanguine discourses on education were meant to stir his people up and shame them out of their intellectual lethargy. No one knew better than he the weaknesses of human nature ("Mankind are weak and feeble, poor and needy; how destitute they are of true knowledge, how little they have when they have any at all!" [3:343:56]); the hebetude of minds used to having others think for them (". . . the great masses of the people neither think nor act for themselves . . . I see too much of this gross ignorance among this chosen people of God" [9:295:62]); the hesitancy of the uprooted, tending either "to hide ourselves up from the world" or "to pattern after the people they had left"—both
wrong (Millennial Star 29:756f:67); the smugness of the Chosen People, who "imagine that they must begin and unlearn the whole of their former education" (3:204:56), and who expect God to give them everything on a platter: "Have I any good reason to say to my Father in heaven, 'Fight my battles,' when He has given me the sword to wield, the arm and the brain that I can fight for myself?" (12:240f:68.) The Saints were much too easily satisfied with themselves: "How vain and trifling have been our spirits, our conferences, our councils, our meetings, our private as well as public conversations," wrote the Prophet Joseph from Liberty Jail, "—too low, too mean, too vulgar, too condescending for the dignified characters of the called and chosen of God." "Condescending" means settling for inferior goods to avoid effort and tension. Brigham hated that: "That diffidence or timidity we must dispense with. When it becomes our duty to talk, we ought to be willing to talk. . . . Interchanging our ideas and exhibiting that which we believe and understand affords an opportunity for detecting and correcting errors"—the expanding mind must be openly and frankly critical, come hell or High Council (6:95:57); without that we get "too much of a sameness in this community" (13:153:69)—"I am not a stereotyped Latter-day Saint, and do not believe in the doctrine. . . . Are we going to stand still? Away with stereotyped 'Mormons'"! (8:185:60.)

But the foibles of human nature were but some of the timbers and cobblestones of the real barricade which the Adversary has contrived to place in the way of learning. The Saints, gathered "from the poorest of the poor," had good reason to know that the imperious question put to all who presume to set foot on this world where Belial rules is not "Have you any knowledge?" (as in the ancient mysteries), but "Have you any money?" That is Satan's Golden Question. If the answer is "yes," well and good ("... for money answereth all things"), but if it is "no" you might as well be dead. That is the way things are set up here upon the earth; "... man has become so perverted as to debar his fellows as much as possible from these blessings, and constrain them by physical force or circumstances to contribute the proceeds of their labor to sustain the favored few." (Millennial Star 17:673:55.) It is no wonder that the Saints who had momentarily broken free from the sys-

\footnote{Joseph Smith, History of the Church . . ., Vol. 3 (Salt Lake City: Deseret Book Co., 1948), pp. 295-6.}
tem were obsessed with an overpowering drive to seek the only security this earth has to offer—wealth. And this passion, as Brigham Young tells them in a mounting crescendo of warning and appeal through the years, is the one absolute obstacle to their ever acquiring the knowledge they must seek.

Brigham discovered the basic conflict at an early age; he tells how at the age of nineteen he "sought for riches, but in vain; there was always something that kept telling me that happiness originated in higher pursuits." (Brigham Young Hist., p. xiv.) At the very beginning of the Church Joseph Smith noted that "God had often sealed up the heavens because of covetousness in the Church." (Teachings, p. 9.) In 1855 Brigham Young pointed out the way in which love of knowledge and love of wealth, like antipathetical sets of glands, render each other ineffective: "It is possible for a man who loves the world to overcome that love, and get knowledge and understanding until he sees things as they really are, then he will not love the world but will see it as it is . . ." (3:119:55.) In 1859: "I desire to see everybody on the track of improvement . . . But when you so love your property . . . as though all your affections were placed upon the changing, fading things of earth, it is impossible to increase in knowledge of the truth." (7:337:59.) In 1860: "There are hundreds in this community who are more eager to become rich in the perishable things of this world than to adorn their minds . . . with a knowledge of things as they were, as they are, and as they are to come." (8:9:60.) In 1862: "No man who possesses the wealth of wisdom would worship the wealth of mammon." (10:3:62.) In 1863: If we go on "lusting after the grovelling things of this life which perish with the handling," we shall surely "remain fixed with a very limited amount of knowledge, and like a door upon its hinges, move to and fro from one year to another without any visible advancement or improvement. . . . Man is made in the image of God, but what do we know of him or of ourselves, when we suffer ourselves to love and worship the god of this world—riches?" (10:266f:63.) In 1866: "When you see the Latter-day Saints greedy, and covetous of the things of this world, do you think their minds are in a fit condition to be written upon by the pen of revelation?" (11:241:66.) In 1870: "We frequently hear our merchants say that they cannot do business and then go into the pulpit to preach." (13:308:70.)
In 1872: "The man or woman who places the wealth of this world and the things of time in the scale against the things of God and the wisdom of eternity, has no eyes to see, no ears to hear, no heart to understand." (15:18:72.) In 1874: "... the covetous, those who are striving continually to build themselves up in the things of this life, will be poor indeed; they will be poor in spirit and poor in heavenly things." (17:159:74.)

The Contracted Mind:—Over against the expanding mind, the Prophets placed the contracted mind: "... you must not be contracted, but you must be liberal in your feelings," Joseph Smith told the people (Teachings, p. 228.) "How contracted the mind and short-sighted we must be," Brigham reflects, "to permit the perishable things of this world to swerve us in the least from our fidelity to truth." (11:283:67.) "Let us not narrow ourselves up; for the world, with all its variety of useful information and its rich hoard of hidden treasures, is before us." (8:9:60.) He illustrates this by the practice of constantly quoting a very limited number of scriptures to the exclusion of others equally important, and comments: "This same lack of comprehensiveness of mind is also very noticeable at times with some men who happen to accumulate property, and it leads them to forsake the Spirit of the Gospel. Does it not prove that there is a contractedness of mind in those who do so, which should not be?" (11:283:67.) Business by its very nature is narrowing: "Take, for instance, the financial circles, the commerce of the world, those business men, where they have their opponents they ... with all the secrecy of the grave, I might say, will seek to carry out their schemes unknown to their opponents, in order that they may win. Like the man at the table with the cards in his hands, unseen by any but himself, he will take advantage as far as he can. So says the politician. So say the world of Christendom, so say the world of the heathens, and it is party upon party, sect after sect, division upon division, and we are all for ourselves." (15:124:72.) "In our trading and trafficking we wish to confine the knowledge of our business in as small a limit as possible, that others may not know what we are doing ... We all wish to know something that our neighbors do not know. With scientific men you will often find the same trait of character; I know more than they know; I treasure this up to myself, and I am looked upon as a superior being, and that delights me." (17:52:74.)
Against this, "You see the noble man seeking the benefit of all around him, trying to bring, we will say, his servants, if you please, his tenants, to his knowledge, to like blessings that he enjoys, to dispense his wisdom and talents among them and make them equal to himself." (15:19:72.) "Keep your riches!" cries Brigham to the well-heeled Saints, "and with them I promise you leanness of soul, darkness of mind, narrow and contracted hearts, and the bowels of your compassion will be shut up..." (12:127:67.) Even so, Joseph Smith had warned against "those contracted feelings that influence the children of men" who judge each other "according to the narrow, contracted feelings of men" while "the Great Parent of the universe looks upon the whole of the human family with a fatherly care and paternal regard." (Teachings, p. 218.)

For Brigham Young the contracted mind reached its bathos in the world of fashion: "But to see a people who say, 'We are the teachers of life and salvation,' and yet are anxious to follow the nasty, pernicious fashions of the day, I say it is too insipid to talk or think about. It is beneath the character of the Latter-day Saints that they should have no more independence of mind or feeling than to follow after the grovelling customs and fashions of the poor, miserable, wicked world." (13:4:69.) "To me the desire to follow the ever-varying fashions of the world manifests a great weakness of mind in either gentleman or lady." (14:16:70.) Again, it is the things of the world versus the things of the mind: "Mothers... we will appoint you to a mission to teach your children their duty; and instead of ruffles and fine dresses to adorn the body, teach them that which will adorn their minds." (14:220f:71.) So the Prophet Joseph had told the sisters at the founding of the Relief Society, "This Society shall rejoice, and knowledge and intelligence shall flow down from this time forth," but only if they "don't envy the finery and fleeting show of sinners, for they are in a miserable situation." (Teachings, p. 229) Status-symbols belong to the same category: "A good name! Bless me! what is a name? It may shine like the noonday sun... today, and tomorrow be eclipsed in midnight darkness, to rise no more! The glory of the world passes away, but the glory that the Saints are after is that which is to come in the eternal world." (14:77:70.) "In all nations, or at least in all civilized nations, there are distinctions among the people created by rank, titles, and
property. How does God look upon these distinctions?” (14: 83:71.)

*The Impossible Marriage*—Misreading the case of the ancient Patriarchs, whose wealth came and went and always hung by a thread, many of the Saints dreamed fondly of a happy wedding between the good things of this earth and the blessings of the next, and sought after the death of Brigham Young to bridge the unbridgeable gulf between Babylon and Zion. We cannot go into this here, but it should be clear by now that the search for knowledge, in Brigham’s book, by its very nature must be pure and disinterested: “Will education feed and clothe you, keep you warm on a cold day, or enable you to build a house? Not at all. Should we cry down education on this account? No. What is it for? The improvement of the *mind*; to instruct us in all the arts and sciences, in the history of the world, in the laws of how to be useful while we live.” (14:83: 71.) It is the things of the mind that are really useful. “Truth, wisdom, power, glory, light and intelligence exist upon their own qualities; they do not, neither can they, exist on any other principle. Truth is congenial with itself, and light cleaves unto light. . . . It is the same with knowledge, and virtue, and all eternal attributes; they follow after each other. Truth cleaves unto truth because it is truth; and it is to be adored, because it is an attribute of God, for its excellence, for itself.” (1:117: 53.) There can be no ulterior motive in the study of heavenly things; “Knowledge is Power” is the slogan of a rascally world: “. . . what do you love truth for? Is it because you can discover a beauty in it, because it is congenial to you; or because you think it will make you a ruler, or a Lord? If you think that you will attain to power upon such a motive, you are much mistaken. It is a trick of the unseen power, that is abroad amongst the inhabitants of the earth, that leads them astray, binds their minds, and subverts their understanding.” (1:117:53.)

Here Brigham Young goes all the way: “Suppose that our Father in heaven, our elder brother, the risen Redeemer, the Savior of the world, or any of the Gods of eternity should act upon this principle, to love truth, knowledge, and wisdom, because they are all powerful . . . they would cease to be Gods; the extension of their kingdom would cease, and their Godhead come to an end.” (1:117:53.) The Saints do what they do purely because the principles which God has revealed . . . are pure,
holy and exalting in their nature.” (16:70:73.) How can there be compromise with the world? "Shame on men and women, professing to be Saints, who worship and love the perishing things of earth.” (7:271:59.) “It is disgusting to me to see a person love this world in its present organization ...” (Millennial Star 12:275:50.) "Go to the child, and what does its joy consist in? Toys ... and so it is with our youth, our young boys and girls; they are thinking too much of this world; and the middle-aged are striving and struggling to obtain the good things of this life, and their hearts are too much upon them. So it is with the aged. Is not this the condition of the Latter-day Saints? It is.” (18:237:74.)

Staying After School:—The Latter-day Saints have always had a way of missing the bus: "Take the history of this Church from the commencement, and we have proven that we cannot receive all the Lord has for us.” (11:103:65.) The trouble is that "these tabernacles are dull, subject to sin and temptation, and to stray from the kingdom of God and the ordinances of his house, to lust after riches, the pride of life, and the vanities of the world.” (18:238:74.) "We may look upon ourselves with shamefacedness because of the smallness of our attainments in the midst of so many great advantages.” (12:192:68.) "... in things pertaining to this life, the lack of knowledge manifested by us as a people is disgraceful.” (11:105:65.) "I have seen months and months in this city, when I could have wept like a whipped child to see the awful stupidity of the people ...” (2:280:55.) "I feel like taking men and women by the hair of their heads, figuratively speaking, and sling them miles and miles, and like crying, stop, before you ruin yourselves!” (3:225:56.)

In a now-classic study, R. Kaesemann showed that God's peculiar way of dealing with the Chosen People, ever stiff-necked and slow to learn, was to send them wandering in the wilderness. The Last Dispensation has proven no exception in this regard: "Some may ask why did we not tarry at the centre stake of Zion when the Lord planted our feet there? We had eyes, but we did not see; we had ears, but we did not hear; we had hearts that were devoid of what the Lord required of his people: consequently, we could not abide what the Lord revealed unto us. We had to go from there to gain an experience. Can you understand this?” (11:102:65.) "Could our brethren
stay in Jackson County, Missouri? No, no. Why? They had not learned 'a' concerning Zion; and we have been traveling now forty-two years, and have we learned our a,b,c? . . . I will say, scarcely. (15:4:72.) "I never attributed the driving of the Saints from Jackson County to anything but that it was necessary to chasten them and prepare them to build up Zion." (13: 148:69.) "Are we fit for Zion? . . . Could we stay in Independence? No, we could not. . . . What is the matter with all you Latter-day Saints? Can the world see? No. Can the Saints see? No, or few of them can; and we can say that the light of the Spirit upon the hearts and understanding of some Latter-day Saints is like the peeping of the stars through the broken shingles of the roof over our heads." (15:3:72.)

The prophecies have not been revoked, but their fulfillment can be delayed, indefinitely, if need be, until all necessary conditions are fulfilled. The Saints "will take the kingdom, and possess it for ever and ever; but in the capacity they are now, in the condition that they now present themselves before God, before the world and before each other? Never, never!" (15:2:72.) "We are not yet prepared to go and establish the Centre Stake of Zion. The Lord tried this in the first place. . . . He gave revelation after revelation; but the people could not abide them. They do not know what to do with the revelations, commandments and blessings of God." (11:324f:67.) So though "this people will surely go back to Jackson County, they will none the less be held back until they are ready—which may be a very long time." (3:279:56.)

"And so we have got to continue to labor, fight, toil, counsel, exercise faith, ask God over and over, and have been praying to the Lord for thirty-odd years for that which we might have received in one year." (11:300:67.) But there was nothing for it but to keep on plugging: "We are so organized that we need preaching to all the time. This is because of our weakness, and we shall have to bear with one another until we become stronger and wiser." (8:181:60.) We may give up and lose the blessings, but the prophecies and promises will all be fulfilled, and "if we do not wake up and cease to long after the things of this earth, we will find that we as individuals will go down to hell, although the Lord will preserve a people unto himself." (18:304:77.) "We may fail, if we are not faithful; but God will not fail in accomplishing his work, whether we abide it
or not." (8:183:60.) "If we are not faithful, others will take our place; for this is the Church and people that will possess the kingdom for ever and ever. Shall we do this in our present condition as a people? No; for we must be pure and holy." (8:144:60.) ". . . if my brethren and sisters do not walk up to the principles of the holy Gospel . . . they will be removed out of their places, and others will be called to occupy them." (16:26:73.) It had already happened many times: "Of the great many who have been baptized into this Church, but few have been able to abide the word of the Lord; they have fallen out on the right and on the left . . . and a few have gathered together." (11:324:67.) Joseph Smith stated the problem: "I have tried for a number of years to get the minds of the Saints prepared to receive the things of God," but they "will fly to pieces like glass as soon as anything comes that is contrary to their traditions: they still cannot stand the fire at all." ( Teachings, p. 331.)

The Moral:—We have felt no necessity in this brief and sketchy survey for pointing out to the reader how Brigham Young's educational concepts stand out in brilliant contrast against the background of everything that is practiced and preached in our higher schools today. But the moral of our story must not be overlooked: Brigham was right after all. As administrative problems have accumulated in a growing Church, the authorities have tended to delegate the business of learning to others, and those others have been only too glad to settle for the outward show, the easy and flattering forms, trappings and ceremonies of education. Worse still, they have chosen business-oriented, career-minded, degree-seeking programs in preference to the strenuous, critical, liberal, mind-stretching exercises that Brigham Young recommended. We have chosen the services of the hired image-maker in preference to unsparing self-criticism, and the first question the student is taught to ask today is John Dewey's golden question: "What is there in it for me?"

As a result, whenever we move out of our tiny, busy orbits of administration and display, we find ourselves in a terrifying intellectual vacuum. Terrifying, of course, only because we might be found out. But that is just the trouble: having defaulted drastically in terms of President Young's instructions, we now stand as a brainless giant, a pushover for any smart
kid or cultist or fadist or crank who even pretends to have read a few books. That puts them beyond our depth and so we (I include myself) stand helplessly and foolishly by dangling our bonnet and plume while hundreds of students and missionaires, of members and enemies of the Church alike, presume to challenge and reject the teachings of Joseph Smith on evidence so flimsy that no half-educated person would give it a second thought. How can you hope to make these people see that the documents and discoveries they hail with such reverence and delight for the most part went out of date in the 1930’s; that Huxley, Breasted, Wellhausen, and Frazer do not represent present-day scientific thought; that one book does not settle anything? No one has ever told them of the new discoveries which every month call for revision of established scientific and scholarly beliefs. No one has ever told them what it means to lay a proper foundation essential to any serious discussion of the things they treat so glibly and triumphantly. No one has ever told them of the millions of unread documents that already repose in our libraries, holding the answers to countless questions that must be asked before they can justify their instant conclusions. An awesome outpouring of newly-discovered documents of direct bearing on the history and teachings of the Church is even now in full spate, amazing and confounding Jewish and Christian scholars, but bursting with good news for the Latter-day Saints—who ignore them completely.

It is perfectly natural for the young who discover the world of scholarship for the first time to strike in their sophomoric zeal an intellectual pose, rail in high terms against the Church that has kept them in darkness all these years, and catalogue the defects and miscalculations of the Prophets in the light of their own scholarly elevation. That is perfectly natural, and if we had heeded Brigham Young, the urge to study and criticize would be running in fruitful channels. Whether we like it or not, we are going to have to return to Brigham Young’s ideals of education; we may fight it all the way, but in the end God will keep us after school until we learn our lesson: “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 own mind; then you must ask me if it be right ...” (D.C. 9:7f.)
The Historians Corner

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JAMES B. ALLEN, Editor

DEFENDERS OF THE FAITH: THREE VIGNETTES FROM MORMON HISTORY

"The Historians Corner" is devoted to presenting documents, vignettes, and other short items that add both interest and depth to our understanding of Mormon history. The emphasis of this "Corner" is on individuals, often little-known, whose experiences help give that personal touch to the story of the Church.

In this issue we present vignettes from the lives of three dedicated men who found three different ways to defend the faith they have espoused. These men had much in common, although probably none of them ever knew the others. Products of the Nineteenth century, they lived in a time when Mormonism was unpopular, both in the United States and abroad. Each was fully devoted to the Church and zealous in his desire to promote and defend it. On the other hand, the different circumstances under which they were called upon to speak out for Mormonism perhaps speak with some relevance to current times.

In the early years of Mormon history, it was not uncommon for Church members to be faced with violence. Mobs drove them from their homes in New York, Ohio, Missouri, and Illinois. In the final months of the Ohio period Sidney Rigdon, a counselor to the prophet, reached the conclusion that he must
fight fire with fire. Being perhaps the most persuasive of all Mormon orators, with his blazing speeches he could stir the emotions of many. Although he did not advocate direct aggression, his harangues were openly militant and could easily lead to violence. Dr. F. Mark McKiernan, assistant professor of history at Idaho State University who recently completed a Ph.D. dissertation on the life of Sidney Rigdon, and who is a member of the Reorganized Church of Jesus Christ of Latter Day Saints, summarizes in the first of our vignettes the intent and impact of Rigdon's militant defense of the faith.

The more traditional way of publicly defending the faith is through missionary work. In our second selection, Dr. Richard O. Cowan, a member of the religion faculty at Brigham Young University, summarizes the intriguing story of Mischa Markow, a lone missionary to the Balkans at the end of the century. Markow was one of those little-known and unsung stalwarts of Mormon history. His odyssey in the Balkans beautifully illustrates the determination of Mormon missionaries in the face of almost insurmountable obstacles. He traveled alone, which seems unusual today but apparently reflects what happened to many missionaries of the time. He was jailed, ridiculed in, and banished from every country he visited; yet he felt a curious joy in missionary service and was willing to accept another call in later years.

Our third story concerns Josiah Hickman, a Mormon student who left Utah in 1892 to study at the University of Michigan. His journal is filled with the dual concern that has faced many a Mormon student now, as well as then: concern for achieving excellence in his educational pursuits, and an intense desire to represent well the Church. Dr. Martin B. Hickman, a grandson of Josiah and currently dean of the College of Social Science at Brigham Young University, has chosen one incident from his grandfather's journal to illustrate the approach that this Mormon student made to the problem of defending the faith. In that day oratorical contests were serious business among both students and faculty, and the use of proper grammatical style, persuasive logic, and dramatic illustrations were all important to the success of the contestant. The way one Mormon student chose to use such a contest to help place Mormonism in a more favorable light is the story of this vignette.
SIDNEY RIGDON'S MISSOURI SPEECHES

F. Mark McKiernan

The years of 1838 and 1839 were years of desperation, frustration, and suffering for Sidney Rigdon. After fleeing from Kirtland, he worked with Joseph Smith in attempting to establish another religious community at Far West, Missouri: this in the face of serious internal dissensions as well as external persecutions. Joseph was determined that the Church make a stand and fight the forces which sought to overthrow it; Rigdon was the Prophet's spokesman and counselor in this mission. To both Gentiles and Church members, Rigdon became a symbol of the new Mormon militancy of Far West.

Both Joseph Smith and Sidney Rigdon were determined to stamp out apostasy in Missouri. They believed that the entire future of the Mormon movement rested on their success in driving the dissenters from their midst; and because of Rigdon's ability to sway audiences, he became the Prophet's spokesman in the cause of orthodoxy. At Far West on June 19, 1838, Rigdon delivered a scathing denunciation of disloyalty among the members of the Church. No text nor synopsis has remained of his discourse, but reports of eyewitnesses indicated that Rigdon, who could inspire an audience to tears, could also lash them into fury. Rigdon took his text from the fifth chapter of Matthew: "Ye are the salt of the earth. If the salt hath lost its savor, it is thenceforth good for nothing, but to be cast out and trodden under the feet of men." Joseph Smith followed Rigdon's harangue with a short speech, apparently sanctioning what he had said. The salt sermon caused a frenzy of activity aimed at purging the ranks of disloyal members. One unfortunate effect of the controversy over dissenters was the formation of the apparently unauthorized Danites, a secret militant society for the enforcement of orthodoxy.

In July, 1838, the direction of the new militancy shifted from opposing dissenters to combating Gentile persecution. Henceforth, Rigdon proclaimed, the Mormons would make

1John Corrill, *Brief History of the Church of Christ of Latter Day Saints (Commonly Called Mormons)* Including an Account of the Author for Leaving the Church (St. Louis, 1839), p. 26.
their stand with violence of their own. The First Presidency had been militant in attitude since their arrival at Far West, but their intention to fight if necessary was declared to the entire state in Rigdon's July 4th speech. It was called a Mormon declaration of rights. When Rigdon's address was published in neighboring papers it caused great contention among the Missourians; his Independence Day speech helped polarize both the Mormons and the Missourians, and the stage was set for the Mormon War.

After the disasters of the Mormon War, which included expulsion of the Mormons from Missouri under Governor Lilburn Boggs' so-called extermination order and the Haun's Mill massacre, Joseph Smith and Sidney Rigdon, along with other Mormon leaders, were incarcerated. At the end of November, 1838, the First Presidency and some other Church leaders were transported to the county jail at Liberty, Missouri. Rigdon languished in that damp jail, while his body was racked with fever, often leaving him too weak to stand. In February, 1839, Smith's and Rigdon's pleas for writs of habeas corpus were granted. Alexander Doniphan pleaded the cases of all the Mormon prisoners except Rigdon, who acted in his own defense.

At Rigdon's trial for murder and treason, the courtroom was crowded with about a hundred excited anti-Mormons who were veterans of the Mormon War. Rigdon was ill and emaciated from his months of incarceration. He pleaded innocent to the crimes charged against him but enumerated the privations, persecutions, and sufferings he had received in his relentless pursuit for religious truth. Doniphan recorded, "Such a burst of eloquence it was never my fortune to listen to, at its close there was not a dry eye in the room, all were moved to tears." The judge discharged the case against Rigdon immediately. One of the audience stood up and declared, "We came here determined to do injury to this man. He is innocent of crime, as has been made to appear. And now, gentlemen, out with your money and help the man return to his destitute family." The anti-Mormon audience raised $100 and handed it to Rigdon.4

Rigdon's fellow Church leaders were returned to jail, but the

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4Elders Journal, August 1838.  
'The Saints' Herald, August 2, 1884; also see Daily Missouri Republican (St. Louis) February 14, 1839.
judge ordered that Rigdon be discharged from custody. However, Rigdon stated, "I was told by those who professed to be my friends, that it would not do for me to get out of jail at this time, as the mob was watching and would most certainly take my life." Thus he was held in protective custody until his friends, who included the Clay County sheriff, could arrange his safe conduct out of the state. Rigdon fled from Missouri for his life, leaving behind a shattered dream, a scattered people, and a shackled Prophet.

Despite Rigdon's abilities and his continued devotion to the Church, his influence waned in the Mormon movement after Far West. This period in Mormon history had been a costly failure. The Mormons' settlements were destroyed, their property confiscated, and they were forced to become refugees from the vengeance of the Missouri mobs. The Mormon leaders would have been exterminated had it not been for the courageous intervention of Alexander Doniphan. Most of the Mormons of importance were imprisoned for at least six months. Far West was a period of no significant religious accomplishments; on the contrary, it was a time of purge within the Mormon movement. Rigdon's enunciation of Joseph Smith's policies in the salt sermon and the Fourth of July speech were associated by the Mormons and the non-Mormons alike only with the fiery character of Sidney Rigdon. Unfortunately for Rigdon, he became a symbol of the militant Mormonism of the Far West period, and it was a symbol synonymous with disaster.

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"Times and Seasons, August 1, 1843.

MISCHA MARKOW:
MORMON MISSIONARY TO THE BALKANS

RICHARD O. COWAN

Conditions were chaotic in southeastern Europe as the twentieth century dawned. Turkish power was on the decline, and various peoples were carving out new nations whose interests were often in conflict. Although the Greek Orthodox religion had long dominated the area, American missionaries began proclaiming their Protestant faiths during the second half of
the nineteenth century. Mormon missionaries were also there, and one of these was Mischa Markow. His fascinating odyssey in the Balkans at the close of the nineteenth century represents many cross-currents in Mormon history: the conflict between Mormon objectives and certain national interests; the gross misconceptions held by Europeans of the Mormons; the spirit and attitude of a devout European convert; hope of the Church to spread its message around the world; and the fact that often a lone Mormon missionary would travel from country to country in a frustrating but yet soul-satisfying effort to fulfill that dream. Markow’s experiences and reactions were beautifully told in letters to Church leaders and friends.

Mischa Markow was born on October 21, 1854, to a Serbian family then living in Hungary. After growing up on his father’s farm, Markow became a barber. While making a religious pilgrimage to the Holy Land, he settled briefly in Alexandria; but he was soon warned in a dream to sell his business and sail for Constantinople on the next available boat. On board he met Jacob Spori, a Mormon missionary who had recently opened the Church’s Turkish Mission. Spori taught Markow the restored gospel and baptized him early in 1887, soon after their arrival in Constantinople. Nearly a year later Markow was ordained an elder and sent to Belgium where he labored as a missionary until emigrating to Utah in 1892. On April 21, 1899, he was set apart by Church leaders to return as a missionary to southeastern Europe. Extracts from his correspondence give a vivid picture of conditions he met, as well as mirror interesting aspects of contemporary history.

Markow began his work in Serbia, but soon was arrested and banished. Turning next to his native Hungary, he met a similar fate. On July 7, 1899, he wrote:

Now I wish to tell you how I got along in Hungaria. I received those German cards, “Articles of Faith,” and I wrote the following on the back of the cards: “The true Church of Christ is upon the earth again, organized with Prophets, Apostles and endowed with power from on high,” and then I commenced to distribute them. The people then commenced to inquire how and when the Church was again restored. I gave them the Voice of Warning, the Book of

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2Deseret Evening News, April 21, 1899.
Mormon, and the Pearl of Great Price. The Lord then raised up some friends who supported me materially. After I had spread the Gospel some, my enemies went to the city officials and two of them, accompanied by two policemen, came to see me and appeared to be very angry. They took all my books, tracts and every piece of paper I had away from me, and took me to the court where they questioned me in regard to my religion. I explained the doctrines of our Church to them, told them that God speaks again to the people on earth, but they began to get very angry at me and said that I was crazy, others said that I had either lost my senses or that I was a swindler and deceiver. Then they took me and cast me into prison. After forty-eight hours they let me out and asked me again, when I gave them the same answer. Then they forbade me to preach this Gospel, and a policeman came with me and put me on the train and I left.3

Markow then reported to the Turkish Mission president in Constantinople and was advised to proceed to Rumania. On February 27, 1900, Markow wrote from Bucharest: "With the help of God I have now baptized seven persons, one a Roumanian [sic], one Bulgarian, one Greek, and four Saxon sisters." Nevertheless Markow lamented: ". . . during all that time, I was very much afraid, I feared that they would expell me from Roumania, and I became very much concerned about the welfare of those faithful souls." Specifically, he described an anti-Mormon book circulating in Bucharest: "I was fairly astonished over the false accounts concerning the Church and the Saints, and that such reports had found their way even into far-off Roumania. The book contained pictures of Brigham Young and his wives, and all manner of evil reports."4

National sentiment in Rumania contributed to Markow's difficulties. On June 1st he wrote:

There are two Bulgarians here who desired to be baptized, but I told them they would better wait a little while and investigate a little more thoroughly. I had decided, however, to baptize them on Sunday evening, but when some of the Roumanians heard that both Greeks and Bulgarians were beginning to investigate and believe our doctrines, they began to get uneasy and some of them became very angry at me. They went so far as to send a secret service detective to see me, who pretended to want to investigate, and finally asked for baptism. I soon learned, however, that he only did it in

3Millennial Star, August 3, 1899, p. 490.
4Deseret Evening News, April 7, 1900.
order to carry out his wicked designs, and that he was working in connection with a band of Roumanians who had made it up to try to find out where I was going to do the baptizing and lie wait for me, and as soon as I appeared, give me a good trouncing and then disappear in the darkness, thinking I would never know who they were; but as you will see from the following the Lord had decreed it otherwise. I have been in the habit of holding a little meeting with the members and friends every Sunday afternoon, commencing at 1 o'clock, but on this particular Sunday, having a great deal I wanted to say to the Bulgarians, it so happened that I appointed the meeting for 10 o'clock in the morning instead of 1 in the afternoon; still some of them got to hear of it and came to the meeting. They were evidently bent on making trouble, as they came to me and began to argue, telling me I had no right to teach the people, and saying that I was leading them astray. When I would not quarrel with them they went to the police to swear out a complaint against me. The police commissioner came to see what was the trouble, but he treated me very courteously; true he arrested me and started to take me away, but as we reached the street we were met by a secret detective, who stopped the policeman and inquired who had made the complaint against the missionary. The Roumanians answered that it was they who had done it. Then he got angry and wanted to know why they had done that, and said that he and some others had made it up to give me a good beating that night at the baptism. I felt thankful to the Lord that he had delivered me out of their hands. The officers who had me under arrest began questioning me, and I explained to them the universal apostasy, and how the Gospel has again been restored to the earth. They listened very patiently, but refused to let me go free. On account of this disturbance and persecution one of the two who desired to be baptized has backed out. The other still desires baptism, but the Chief Inspector has forbidden our performing the ordinance.

They took me before the Courts; first before the Chief Inspector and afterwards before the higher Court, but the Lord was with me and filled me with His spirit, until I rejoiced in even that opportunity of preaching the Gospel to them. I had two testaments in their language which I gave them so that they could read the answers to my questions. Then I questioned them about the apostasy and the restoration of the Gospel, and they listened quite attentively as I explained the same to them. I told them that the Gospel had been restored through an angel having appeared in America, and that we had been called to proclaim the same. They told me that I was not allowed to preach that in Roumania, and put me that night in prison. The next day they assembled their
judges to hear my case, and brought me again before the Higher Court, and told me to relate all I knew about the organization of the Church, etc. I gave them the testaments again and began explaining the Gospel, beginning with faith, repentance, baptism, etc. In a little while some of the head men began defending me and said: "This missionary is right, that is the true Gospel of Christ, and our orthodox religion is wrong." I spoke about half an hour with them and was afterwards again conducted to prison. Nobody was permitted to visit me and I was not permitted to write any letters. Some of the Saints, not knowing what had happened to me and becoming uneasy, went to the American Consul and related to him what had taken place, when that gentleman immediately telephoned to the Ministerium inquiring about the matter, and asking how it was that I had been imprisoned without cause; thereupon they turned me loose, but summoned me again before the officers, and I had to tell them again all about the Church, and this time they wrote it down and had me sign the paper. They did not publish my written statement, but some of the newspapers published an account of my arrest, and what I had said before the Court. One of the papers gave a pretty true account and spoke kindly of me, another published an account that was about one-tenth true, and another published an account that was nothing in the world but a lot of falsehoods. It appeared in the papers that an angel had appeared in America. I was under arrest 48 hours.

Now, dear brother, they have forbidden me to do any preaching in Roumania. They have sent the statement that I signed to their chief Minister, who is to investigate the same, and then I expect they will banish me. They say that I have no right to baptize. I do not know what will become of me as I am still in their hands. Do not answer my letter until you hear further from me as to where I shall be.  

Writing from Bulgaria the next month, Markow described his expulsion from Roumania:

As I wrote you before, they desired to expell me from Roumania, and they laid the plan so that I should not only be expelled from that land, but also that the police or sheriff should take me to the border line and then hand me, with my papers and the complaint against me, to the sheriff of the next county, so that I might be prevented from establishing myself there. When I heard of this scheme, I went to the American consul and explained everything to him, that I had broken no law of the land, and I also offered to leave the country of my own free will and go from Roumania. Upon

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6*Millennial Star, July 12, 1900, p. 433.*
hearing this, the consul telephoned to the prefect not to expel me, and he vouched for me, as an honorable man, stating that I would of my own free choice leave Roumania. The prefect, however, claimed that the above was required by the law of the country. The consul replied that he would bring the case before the minister of the king's cabinet, for he would not submit to my expulsion, as I was an American citizen. On the strength of that statement, the prefect telephoned for me to appear before him personally. The consul advised me to do so and stated that if they would not permit me to go as a free man, to come back to him and he would then go before the ministerium, or cabinet. However, they set me free without any further trouble, and I desire to say that we have a very good American consul in Bucharest.  

From Roumania this lone Mormon missionary went to Bulgaria and began to work among the Protestants. In a letter to a friend he expressed the spirit of both frustration and hope that typified his mission:

It is very difficult to labor in a strange land, when you have no tracts in their language, but I found a few persons, who could read my tracts in the German language. They were pleased to hear my teachings, but as soon as they read in the tracts about the Book of Mormon, they turned against me, for they had been warned by publications issued by our enemies, against the book and against the Latter-day Saints. They showed me one of these publications, a large sized book, printed in Bulgarian text and language. The book is full of illustrations, tells of some seventeen wives of Brigham Young and it has prejudiced the minds of the people, though there are still a few, who wanted to hear me further. . . . I am very thankful to my heavenly Father, for in all my persecutions He has strengthened me very much, and through these persecutions, I have gained power and appreciate more the ways of the Lord. It is pleasant to labor in the Lord's vineyard.

As I have not been able to find any believers in Roustschuk, I intend to go in two or three days to Sofia, which is the capital of Bulgaria.

In Sofia, Markow soon was summoned to appear before the mayor. He took the opportunity to preach the gospel not only to the mayor, but to two city judges.

. . . One of the city judges spoke the German language well, so I gave him four tracts to read. Another of the judges

4_Deseret Evening News_, September 22, 1900.

5_Ibid._
spoke good French, and to him I gave three French tracts. They promised to read them and to give them a thorough examination, and they would then make a report to the "ministerium" (that is to the minister of Cultus), and then they would let me know whether this religion would be allowed under their laws.

After eight days I went again to them, and they forbade me to preach. I told them that I could not leave Bulgaria for I had not sufficient money to travel, but expected a little from home. They granted me my freedom, but not permission to preach. They ordered a policeman to watch my residence for some time, and find out, whether I did preach to the people or not. Bulgaria is full of foreign missionaries, mostly from America and England, namely Congregationalists, Methodists and Baptists; and when they hear about a "Mormon" Elder, they persecute him, and the authorities take their part; all the other sects have liberty to preach in Bulgaria, but the Church of Jesus Christ is persecuted and has no liberty to preach the Gospel. . . . I feel well, although I am persecuted everywhere. I have felt that the angel of the Lord has ever been with me, and shielded me against my enemies. Oh, I thank the Lord, my God, for it was His will that I should suffer persecution, for how else could the authorities in these lands have learned that the true Church of Jesus Christ has been again established. God knew best how to get the testimony to them. The Lord God has granted me strength to endure it all. Yes, I have even been strengthened by it. I believe I will have to go from here to Hungary, although I have been once driven from there, but I was only expelled from one comitat (county), and now, in the name of the Lord, I will try to preach in another county. 8

Markow’s fears were confirmed when he was forced to leave Bulgaria only three months after arriving there.

Markow met similar conditions in Hungary, and after a short time was required again to leave that country. He finished his mission in Munich, Germany, and arrived back in Salt Lake City on August 28, 1901. 9 Even though his labors did not result in permanent mission organizations in the Balkans, or in many baptisms, they did reflect Latter-day Saint interest in proclaiming the Gospel everywhere.

In 1903 Mischa Markow was called on still another mission to southeastern Europe, and again met hostility in the countries where he had earlier labored. 10 Following this mission,

8Ibid., September 29, 1900.
9Ibid., August 28, 1901.
10Lindsay, "Missionary Activities in the Near East," pp. 94-95.
Markow worked in Salt Lake City as a barber until his death on January 19, 1934.\textsuperscript{11}

\textsuperscript{11}Obituary in \textit{Deseret News}, January 19, 1934, p. 16.

\textbf{JOSIAH HICKMAN:}
\textbf{A STUDENT DEFENDS THE FAITH}

\textbf{MARTIN B. HICKMAN}

There is perhaps no more poignant experience for a Mormon raised in the shadow of the temple than to go away to school. Even more than a mission call it creates a sharpened sense of identity, a more acute awareness of being different from the world. If this is true, as it certainly is in 1970, it was even truer a century ago. In 1892 Josiah E. Hickman left Utah for Ann Arbor; he was one of a number of Utah students who found a welcome at the University of Michigan and who represented the vanguard of Mormons who would eventually "go East" for an education. Josiah Hickman also was among the vanguard of Mormons who would devote their lives to the Church educational system. He was graduated from the Brigham Young Academy in 1883 and always insisted that Karl G. Maeser "had laid the foundation of the grandest educational system the world has ever seen. . . ." He was principal of the Millard State Academy in Fillmore from 1887 until 1892 when he "went East" to the University of Michigan. Following his graduation from the University of Michigan he accepted a teaching position at Brigham Young College in Logan. He later received a master's degree in psychology from Columbia. He also taught at BYU during his academic career.

His journal for the years at Michigan is not only a personal account of his academic progress but reveals in vivid detail a pilgrim's progress through a strange new world. Interwoven in his account of his studies is the ever present awareness of being a Mormon. He is "active" in the Branch and becomes the branch president; he is interested in the origin of the Pearl of Great Price and takes a copy of the hieroglyphics to one of his teachers who is reputed to know Egyptian; he visits the other churches in Ann Arbor and compares their teachings with his understanding of the gospel; he asks the "golden questions"
of friends and professors; he relates the new knowledge he is acquiring to the gospel and struggles with the ever-present problem of finding enough money to continue his education and feed his family. It is of course a personal story; but it is a story with which countless Mormons who have gone away to school can identify.

Perhaps no incident in Josiah Hickman’s account of life in Ann Arbor more nearly captures his vigorous sense of being a Mormon than his participation in the annual oratorical contest at the university. In the passages which follow he relates his hopes and fears as he approached the contest and his disappointment yet ultimate triumph at its outcome.

Dec. 29, 1894—This week just past has been a vacation but I have been working all the week upon my oration. I have read more than half of O. Whitney’s History of Utah and also most of Bancroft’s History of Utah. Read Webster’s oration and Pilgrim Fathers. I have only written part of the oration. It seems impossible for me to express my thoughts. I am much discouraged in my writing. I feel the want of power of the English language more keenly now than ever before. It is natural for a person to desire to excel; but I have a double cause. I would not have entered the contest only for the purpose of presenting to the world the true history of our people—their drivings and pilgrimages for the truth’s sake. Several have tried to discourage me from taking such an unpopular subject, among the number Prof. Trueblood, was one who said not to take the subject but some other, I told him that I would not have entered were it not for presenting this subject. I would rather successfully present this subject than win on any other subject not pertaining to our people. Father, strengthen me that I may accomplish that for which I have entered the contest. Rec’d letter from Ella. She and children are very well for which I am truly thankful.

Jan. 27, 1895—I went to Prof. F. N. Scott, again yesterday with my oration and he helped me on it considerably. He told me he knew of no subject in all the range of the orations that had been given here for years that was equal to mine; but said my language was not as good as it might be.

Feb. 17, 1895—Bro. Talmage lectured here on the story of Mormonism. His lecture was sublime and was well rec’d. He is having great honors heaped upon him. I am working hard on my oration. I know it and have taken 3 lessons from Prof. Trueblood; will take one more. He has made some very good comments to others about my oration. I trust they are well founded remarks. Bro. Talmage is to speak to us today.
Historians Corner

(Have written to Ella and Mrs. Daniels.) Meeting over and Bro. Talmage, delivered a sublime sermon and stirred our very souls. His advice was excellent. The comments of the papers and public were extravagant in praise of him. He is considered a great orator. His defence of our people was excellent.

Feb. 24, 1895—The oratorical contest for the '95 students took place last Fri. night. There were 7 of us. Lautner and myself stood no. 1 and were a tie. We were both chosen to enter the final contest to be held Mar. 15. I have heard many excellent comments from students and Prof. on my oration. One thought (said), I put him in mind of Dan. Webster. Though I mention this I do it with humility as I acknowledge the hand of the Lord in my success and He shall receive the honor. Our colony is highly elated over our success. I feel it (subject presented) will be a benefit to our people.

Mar. 3, 1895—I am getting started fairly well in my studies of this semester. I have made a few changes in my oration by aid of Profs. Scott and Trueblood, since delivering it. I have it copied again at the cost of $1.50 for 4 copies. The judges of the final contest are: Prof. Murray, Princeton, Univ. On thought and comp. D. Heinmann, Detroit lawyer. Dr. R. Boon, Princ. of Ypsi College. Prof. Fulton, Ohio. On delivery, Regent Cocked Adrian, Mich. and Regent Barber, Mich.

Mar. 17, 1895—The contest came off last Friday night. I received third place. Mays and Ingraham rec'd first and second prizes respectfully. First prize, medal and $75. Second Prize $50. Mays beat me four points out of 530. Ingraham beat me 2 out of 530 or less than 1%. Judges in composition marked me 1, 3, 2. Dr. Boon gave me first place in thought and composition. On the whole I received the highest % in thought and composition. I rec’d 9% more than best of them. The judges on delivery marked me 3, 3, and 5. Prof. Fulton marked me No. 5. It is the general cry by Prof. and students that it was a rank injustice and that he was prejudiced or went against his own judgment. Our colony is very much exercised over the injustice. I feel all right and feel that the Lord willed it so and hence am thankful over the turn of affairs. Prof. Trueblood, has come to [Richard R.] Lyman and enquired if any one had said that he influenced Fulton so that he marked me down. He says he did not. He said though that Fulton last year when acting as judge asked him what young men he wanted to be chosen, or were best to rep. the Univ., but Trueblood, said he would say nothing about which were the most suitable. He said: Now Mr. Lyman, as the contest is over I will say that if Hickman, had got first place there would have been trouble
and would have met opposition as the dean of Scientific Dept (D'Ooge) was opposed. It seemed evident to me that it was a concocked affair.) He told Lyman also that it was not in any fault of my delivery for I was good but on account of unpopular subject. Prof. Fulton, said also, after the contest that I and Ingraham were the only two that got complete hold of the hearts of the audience. Thought I rec'd faint applause when I arose I had not been speaking but about 3 minutes when I had the audience. It was the warm in the building and many fans and hats were being fanned but by the time I was half through every fan and handerchief had stopped and death silence reigned. It was the general comment that they had never heard such silence before in their lives, women were seen to weep. One man told me that if he knew that he could produce such silence and deep effect as I did that he would be willing to enter though he knew he would lose, for he considered that the greatest of all honors to sway an audience as I did. General comments: I should at least have had second place in delivery was said by nearly all; some said 1st place. "That man has more oratory in him than all the other orators put together. His oratory was a new style from any they had heard before. A man of riper years said this. A lady said to Lyman, that my oration was grander and surpassed Dr. Talmadges' oration. Mr. Gorr (assistant to Prof. Scott) said, that it was the grandest oration he had ever heard from a student. Prof. Scott complimented me very highly on the oration. The two that carried off the prizes were excellent orators. The one that beat me 4 points is said to be the greatest orator the Univ., had ever had among the students. ... As my oration received the highest marks in thought and composition, it is to be published among the honored ones. I feel that I have done my duty and am very thankful that the Lord has blessed me with nearly everything I asked him for. I believe that it is for the best the way that it turned out. I acknowledge His hand in it all and give Him the praise for all aid and all honor and success rec'd.

Mar. 24, 1895—I have rec'd this week some most gratifying compliments on my oration. Prof. Scott, told me that he was very pleased to learn that I rec'd first place in thought and composition, for I deserved it. He also said that there was not justice done me by judges in delivery [in marking] for the audience awarded me first place. Though the judges did not, it was almost the universal opinion that I surpassed all in delivery. He said Mr. Hickman, I thought your delivery was sublime and could not have been bettered. Oratory is your fort and I should advise that you continue in that line, though you will have trouble with your language you will overcome that and I will expect to hear of you in 8 or 10 years being among the foremost orators of the land. You do not need any
more days of elocution. I quote here what Heinman, one
of the critics on thought and comp., a lawyer from Detroit
said; "All the papers were very gratifying and I think the
Univ., will be splendidly represented. A good, clear, earnest,
almost fervid, paper was the Banishment of the Mormon
People. Unfortunately the almost historical nature of the topic
cut in on the originality of thought. If the author can handle
all subjects as well he ought to be extremely clear cut and
effective before an audience." I have his letter. It was
written to Dr. Trueblood. These comments with others are
double testimonies to me that the Lord aided me and inspired
judges, and audiences with the deep and earnest thought that
I had in my composition. Father I lay all at thy feet, turn it
to my good and to good of others and take the honor to
Thy self. May I ever be so blessed of Thee and be humble in
the same. May these truths take root and grow in the hearts of
the hearers. I learn with satisfaction that my oration with other
prize orations of the last 5 years are to be published in a
bound volume. Johnny McClellan has written up our contest
and sent with a glowing tribute to me. More than I deserve,
to our home papers, Deseret News and Dispatch. Also the
oration which they are to publish. It was also published in
eastern papers.
Book Reviews


(Reviewed by C. Paul Dredge of Harvard University, who is pursuing graduate study in Social and Cultural Change in modern Asia. A Hinckley Scholar while working on his undergraduate degree at Brigham Young University, Mr. Dredge also served two and a half years as a Latter-day Saint missionary in the Far East.)

Seldom in the Church has a book been written which fills such an immediate and obvious need. With the recent organization of a stake in Tokyo, the first in Asia, and the success of the Mormon Pavilion at Expo '70, the desire to know about missionary activities in Asia has probably never been greater among church members. All should welcome this thoroughly readable and unusually moving account of the beginnings and development of Mormon "Asiatica." Although some masters' theses have dealt with specific countries and a number of articles on the work in Asia have appeared in *Dialogue, BYU Studies, The Improvement Era, and The Church News*, Dr. Palmer's book is the first to incorporate an up-to-date account of the Church in all Asian countries where the restored Gospel has found root.

Another first is the publishing of a full account of the travels of Elders David O. McKay and Hugh J. Cannon in Korea, Manchuria, and China, as recorded by Cannon in 1921.

Those who greet this book with expectations of the insights and solid scholarship which characterize the author's previous work on *Korea and Christianity* (Seoul, Hollyn Publishers, 1967) will perhaps be disappointed. This new work is obviously not intended as a scholarly contribution but rather a strong testimonial that "a miraculous power of divine intervention is out there [in Asia]" (p. 100, quotation from Harold
B. Lee.) That it succeeds in this purpose is due to the fact that the author has collected a wealth of interesting, spiritual, and even humorous first-hand accounts from missionaries, mission presidents, converts, servicemen, and general authorities which convey in a personal and detailed manner the spirit of the work in the Asian missions. The full texts of many dedicatory prayers, including that given by Pres. David O. McKay at the Forbidden City in Peking in 1921, and the dramatic stories of conversion which tell of the vital roles played by early converts such as Kim Ho Jik in Korea and Boonepluke Klaophin and his wife in Thailand, are especially inspirational, as are stories of the filming of “Man’s Search for Happiness” in Japan, the calling of Pres. Keith Garner of the Southern Far East Mission as told by Elder Hinckley, and the mission call of Elder Heber J. Grant to Japan in 1901. Unforgettable is the story recounted by Hugh Cannon of how he and Pres. McKay awoke, in the face of the Japanese use of chopsticks, to the comparatively uncivilized American method of eating a sandwich by tearing at it “very much as a bear would do” (p. 63). The obvious difficulty for a researcher in collecting such a wide selection of often obscure materials is an indication of the author’s effort and ability.

Beyond the purpose of a testimony to the workings of the Spirit in Asia, Dr. Palmer has helped demonstrate the fact that the Church is and must be as much Asian as American, a truly world-wide and world-oriented organization. Unfortunately, this important cultural problem is discussed only in the context of individual accounts and is not treated in depth. Although a really thorough discussion of this issue would require a separate volume, the significance of success in converting families in the Philippines, developing priesthood leadership in Japan, learning Asian languages, converting people in spite of economic poverty, and calling 19-and 20-year-old young men to proselyte age-conscious and status-conscious Asians, can be fully appreciated only when underlying intercultural problems are fully understood. The lack of such analysis weakens the impact of the stories of success while it avoids giving a really detailed idea of the daily problems, very discouraging at times, of missionary work in Asia.

The format of the book is enhanced by a considerable number of pictures and by an index at the end which includes the names of all people mentioned in the body of the work.
chapter on the activities of other Christian denominations in the area, and scriptures relating to missionary work in this part of the world, is a substantial contribution to the effectiveness of the overall message of the book. The inclusion of a chronological statistical table on church membership in the various missions would have helped give a concise picture of this aspect of the work, which is treated in detail in one case (the Southern Far East Mission between 1955 and 1959) but not nearly so well in others. There are also points where the reader is tantalized by being told that a particular story of conversion was an impressive one but finds that it is not covered in the book.

Dr. Palmer has fittingly dedicated his book to Elder Gordon B. Hinckley, who presided over the Asian missions for so long and whose personal journal is quoted at length concerning individual mission presidents and his own journeys among members in Asia. An especially engaging account is given of Elder Hinckley’s trip to India in 1964 at the request of a man seeking baptism there. Elder Hinckley also makes a major point which emerges as the reader learns of the beginnings of missionary work in Asia. Of the over 25,000 members in Japan, Taiwan, Korea, and the Philippines, he says:

This marvelous membership is the sweet fruit of seed once planted in dark years of war and in the troubled days immediately following, when good men of the priesthood, both civilian and military, through the example of their lives and the inspiration of their precepts, laid a foundation on which a great work has been established (p. 144).

While Dr. Palmer owes a great part of his book to quotations from various brethren who have recorded their experiences in the mission fields of the East, the fact remains that had they not been compiled and presented in the knowledgeable way they appear in this new work, they would have remained obscure to most church members. As a former mission president in Korea and an Asian scholar of substantial credentials, Spencer Palmer’s eminent qualifications are reflected in the inspiring account he has produced. Hopefully, translations into the languages of Asian mission fields will make it available to those whose beautiful story it tells.

(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.)

Amazement and delight are a first reaction to this new book. One goes beyond the performance to find the passion. There is May Swenson. A teacher could teach a variety of aesthetic values by use of her iconographic devices, and as a teaching tool the typescape can be valuable. Swenson's true art is beyond typescape.

Brilliant tour de force, revealing mind's joy in play or work, delights, amazes. But unless there is more than delight and amazement poetry is over as fire is gone when the Catharine Wheel fades. Poe's "The Bells," for most readers illustrates how his tragic paradigm can disappear in sound, because the skill is great enough to become an end in itself. The *Iconographs* are distinguished play and work, the best remaining after the fireworks. Most of the poems signal a restless probing—from the initial "Bleeding" to the concluding "Rocky Point"—a persistent nudging at Reality to say without those syllables, "Yes" or even "Beauty" or "God," or at least some form of that.

For example, in "Bleeding" she doesn't say "Life is a bleeding, life is a knife. I feel the wound but endure it." That would sound self-pitying. She draws, as a blade draws, on the page, a cut. Cut says it hurts but I accept the pain, because it's either/or, so yes, yes. In "Rocky Point" (a poem less penetrating and moving than her earlier "Promontory Moment" from *A Cage of Spines*) there is a physical abyss drawn on the page, but at the bottom of the abyss the poem ends: "it's the moment's ground I stand on. It is fair."

Nobody should mind finding Mind her primary subject matter, as if in her search of the world of objective being she was ever really looking for anything else, or will, since death and time and space have meaning only through Mind. In "The Beam" Miss Swenson makes two philosophic leaps which are encouraged but surely not accomplished by spacing of the key words Time, Space, Mind. The poem has enough without this artfulness: Answering her own question "When all we think
and know goes out where does it go?" "S p a c e/ is it what we find around us in our place, or/a symbol, suitably haunted, of the/M i n d?" and "M i n d/must move and warm/the groove, spot particles for another seeing." A poem like this can bear method and go beyond it.

"An Old Field Jacket" so transcends its devices that the unsayable irony, the unpayable purchase price, the gone boy, are agony for a caring reader. Perhaps the bullet head stanza arrangement adds to the dynamic attack, but that poem in any shape would still be, for the thoughtful reader, almost unbearably good.

(Rosignole: "Feel Me to Do Right" is sacred writing. It was more beautiful as originally printed, having the valid passion of an Old Testament poem, where the art is pure mind, pure heart. Please don't print it broken again. Prayer isn't art-conscious. "I look at My Hand" is again such personal language that your designing is not important in the communication.)

The book is extraordinary. Diogenes himself would find an honest poet, maybe with a golden thigh.


(Reviewed by Harold Glen Clark, professor of education and Dean of the College of Continuing Education at Brigham Young University. A recipient of the Brigham Young University Distinguished Service Award, Dr. Clark is author of *Millions of Meetings* (1956), and *The Art of Governing Zion* (1966), and has published in *The Improvement Era*.)

As you peruse this book, you are seized with the desire to rush your wife into reading it, or you wish your friend, the bishop, had a copy of it, or perhaps the school counselor, or your married children. "How many of the foibles of our Latter-day Saint friends could be alleviated through the principles set forth in this book," you say to yourself.

However, on reading more reflectively, you find yourself saying, "Why, he's talking to me. I think I had better try his approach." The spiritual roots with which the author is concerned are the spiritual roots with which the reader should
concern *himself*. Over and over again, the theme of self-improvement repeats itself in the book with the scripture, "Keep thy heart with all diligence, for out of it are the issues of life." There seems to be a deliberate aim to have the individual smother his desire to repent of his wife's frailties, or those of his children and his friends, and get down to the business of "What spiritual roots can I do something about in myself?"

The behavioral rather than the definitional or logistic approach used throughout is impressive and stimulating, continually tying us back to understandable typical Latter-day Saint spiritual roots. The language used is natural, full of imagery and communicative. These few "*Coveyisms*" illustrate the style:

A man could know a great deal about God and yet not know God.

Private victory precedes public victory.

Starve the false and feed the true.

Overcome the gravity of habit.

They don't doubt the Gospel, but they doubt themselves.

Becoming all things to all people, one eventually becomes nothing to everybody.

A person has worth apart from his performance, good or bad.

We must never be too busy sawing, to take time to sharpen the saw.

One should not get the impression that the book is a collection of truisms and tidbits of knowledge acquired by the writer over his years as a teacher, bishop, mission president, and parent. His conclusions and summary statements and admonitions carry feeling and conviction growing out of experience, research, and scholarship in human relations.

Since my field is continuing education, I was impressed with his statement on the purpose of continuing education for adults. He concludes that this kind of education, necessarily made up of formal courses or classes, is the acquisition of knowledge, the overriding purpose; because we cannot hope to keep up with the vast amount of knowledge being poured out upon us. The depth and logic of his reasoning is "seen in his insistence that continuing education is self-education," and its main purpose is "to keep us intellectually alive, to renew
ourselves, and to learn how to learn, how to adapt and how to change and what not to change." Any effort to keep the spiritual roots of human relations healthy and strong must be based on a system of self-education or some external disciplinary plan, in order to give the adult confidence and competence. It just doesn’t come by haphazard and wishful thinking.

In harmony with the title, spiritual root after spiritual root is presented in more than 350 pages. One wonders if too much is attempted and if the reader does not feel inundated with so much behaviorism which attempts to cover the whole waterfront. Just when you think you have cornered an opinionated conclusion or an over-enthusiasm of a gospel principle, he brings to bear upon that principle, a scripture to substantiate the point. For example, the listening attitude toward prayer is delicately and effectively handled, but much is made over pre-preparation in order to make prayer more effective. True, many of our prayers are stereotyped, but even our prayers full of cliches are still our prayers with some good being accomplished. The author then jolted me out of my lethargy with the scripture, "And likewise, also it is counted evil unto man if he shall pray and not with real intent of heart; yea, it profiteth him nothing, for God receiveth none such" (Moroni 7:9). Thus is driven home to the reader a spiritual root labeled "real intent of the heart," without which all else is profitless. This practice of quoting the right scriptural reference is part of what makes the book most acceptable.

Skill is employed in touching upon our foibles, and laying them on the line, but leaving us more encouraged than offended. For example, you begin to feel that he was right when he said that a man could know a great deal about God and yet not know God. The sometimes "agonizing admissions" about oneself, always seem to end up in the commitment to do something about the basic cause of our sinning.

New understandings about first principles make the reading intensely motivating.

Great skill is shown in applying great principles to our work-a-day lives. Who else, for example, would ask the question, "Why is the atonement of Christ important to your marriage?" And how many would attempt to answer it with meaning and specificity? The atonement is a spiritual root to Covey. "No permanent marriage," he argues, and "no eternally
harmonious celestial marriage can be found outside the spirit and the fact of the atonement of Christ.” In the spirit of the writer, one is dealing with the leaves instead of getting down to the roots if he leaves out the atonement of Christ and its implications for good human relations. He is giving his life the aspirin treatment instead of working on basic causes. “We draw from His suffering and His love,” Covey goes on to say, “inward security and willingness to accept the risks of understanding and loving freely, non-defensively, and without pre-judging or asking for something in return.”

And so the author fills the pages with spiritual root after spiritual root, reminding us again and again of the heart stuff which we must do something about, “for out of it are the issues of life.”

It will be difficult for anyone—the parent, teacher, missionary or administrator—who reads this book with real intent, not to be moved to some kind of spiritual aerobics.


(Reviewed by Robert J. Matthews, Director of Academic Research for the Department of Seminaries and Institutes of Religion. A specialist in the Bible and modern literature, Dr. Matthews is author of A Look at the Inspired Translation (1963), An Appreciation of Isaiah (1965), Joseph Smith’s Inspired Revision (1968), and Miracles of Jesus (1968), as well as the compiler of Index and Concordance to the Teachings of the Prophet Joseph Smith (1962), and Who’s Who in the Book of Mormon (1965); and has written numerous articles.)

The purpose of this latest publication of the “New Translation” of the Bible is stated in the Foreword as an attempt to give “ready access to the total specialized treatment of the Bible prepared by Joseph Smith, Jr. in the 1830’s and the 40’s.” It purports to “compare in totality the differences which accumulated in this New Translation which evolved as the Prophet sought enlightenment which he and other associates paged through their King James Bible.”

This is a worthy task and a much needed publication, and the Herald Publishing House is to be commended for attempt-
ing to bring together all of the textual changes which were ef-
ected by the Prophet Joseph Smith in his work with the Bible. Placing these in parallel columns with the King James Version
makes the textual variants readily accessible to all who wish to
become acquainted with the "New Translation," or as it is
commonly called, the "Inspired Version of the Holy Scriptures." Anyone who has tried to search out the textual variants for
himself will appreciate the immensity of such an undertaking.

The introduction, consisting of three articles by F. Henry
Edwards, and which were originally published in the Saints
Herald in 1967, adds to the value of the publication. Mr.
Edward's articles are enlightening and interesting and present
the kind of informational background that could only be ob-
tained by an examination of the original documents from which
the printed editions of the Inspired Version of the Bible were
prepared.

However, as is often the case in the first editions of publi-
cations of a highly technical nature, there are some significant
shortcomings and weaknesses which have no doubt occurred
unintentionally and seem to be the result of insufficient in-
vestigation and/or carelessness in the preparation of this book.
The most noticeable deficiencies are as follows:

(1) There are numerous passages that were revised by the
Prophet Joseph, which are in the regular printed editions of the
Inspired Version, but which have not found their way into
this comparison. This apparent oversight by the publishers
should be remedied in future printings, but there are so many
omissions that it might require a completely new setting of the
type. Perhaps the passages could be added in a supplementary
section and placed in the back of the book. A partial list of
missing passages includes, Exodus 3:3; Psalms 19:13; 27:3;
37:38; 105:42; Isaiah 2:2; 2 Corinthians 1:17; 5:14; 5:16;
5:19; Galatians 3:29; Ephesians 2:11; 1 Thessalonians 2:16; 1
Timothy 3:8; 2 Timothy 4:1 and 1 Peter 5:13. Also, Hebrews
5:7-8 does not contain a textual revision, but should be ac-
accompanied by an important explanatory footnote. The footnote
is missing in this publication. All of the foregoing reference
citations (which is not a complete list) are from the printed
editions of the Inspired Version.

(2) Some variant readings that are given are not actually
revisions, but are due to different editions of the King James
Version being used rather than to deliberate revision by the Prophet Joseph. The Prophet used an edition of the King James Version printed in Cooperstown, New York in 1828, and it should be observed that editions of King James Version printed that long ago often differ in use of articles and pronouns and the spelling of some words from editions of the King James Version printed today. It is important to note also that editions of the King James Version printed in Great Britain differ in spelling and use of articles and pronouns from printings of the King James Version printed in the United States.

Thus, when the Inspired Version reads: "... a hundred and fourscore (2 Kings 19:25), and the King James Version reads "an hundred and fourscore," and the difference in the text is only the indefinite article, this is not a deliberate verse revision by Joseph Smith. This reviewer has examined the King James Bible used by Joseph Smith, and knows this to be a fact. Since there are a great many comparisons of this nature in the book, and no explanation is given concerning it, it creates a tendency to lead the reader to the unwarranted conclusion that these passages were the work of the Prophet.

(3) The manuscript prepared by Joseph Smith and his scribes includes no changes whatsoever for the books of Ruth or Ecclesiastes, yet this publication lists some minor variants in these books involving indefinite and definite articles, and also minor spelling variations such as "veil" and "vail" (Ruth 3:15), "further" and "farther" (Ecc. 8:17). There are many such variants, but again, these are due to the edition of the King James Version used in the comparison and not due to the work of Joseph Smith. This situation should probably be explained in the Foreword of future editions. Actually, the book of Ecclesiastes is not even mentioned in the manuscripts prepared by the Prophet and his scribes.

(4) The book also presents for comparison those passages having a verse number that differs from the King James Version, even if there is no textual difference. This is misleading since the detailed versification of the Inspired Version is not the work of the Prophet, but rather of the RLDS publication committees of 1866-1867. This fact perhaps should be explained in the Foreword of future editions.
(5) The format is somewhat awkward. It is customary in parallel columns to place the King James Version on the left and the Inspired Version on the right. In this instance the order is reversed. Although this is only a matter of taste, it is at first a little disconcerting.

It is not intended that anything in this review should lessen the importance of the Inspired Version or discredit the goals and desires of those who have prepared this valuable new publication. It is simply an observation that in some respects the book falls short of being a "comparison in totality of the differences" that were effected by the Prophet Joseph, while on the other hand in some instances the book tends to go beyond what the Prophet actually did. Future editions could benefit from a more thorough explanation in the Foreword, and also a supplement of the missing passages.

One further observation. In Mr. Edwards' second installment (page 14) he raises some questions concerning the date, content and comprehensiveness of the Bernhisel copy of the inspired version manuscript, (which is in possession of the LDS Church Historian in Salt Lake City) and states that "we do not know" the facts concerning it. The interested reader will be pleased to know that the entire text of the Bernhisel Manuscript, accompanied by an extensive description, including dates, is on file in the RLDS Historian's Library in the Auditorium in Independence.\footnote{This is contained in "A Study of Joseph Smith's Revision of the Bible," unpublished Ph.D. dissertation, BYU, 1968, by Robert J. Matthews.}

This was not available at the time Mr. Edwards first prepared his paper in 1967.


(The reviewer, Thomas G. Alexander, is associate professor of history at Brigham Young University. He is currently on leave to assist in editing the papers of Ulysses S. Grant under a fellowship from the National Historical Publications Commission.)

About a year and a half ago, Ray Taylor and this reviewer rode together on an excursion sponsored by the Utah Valley
Branch of the State Historical Society. At that time, Ray said that he and his brother Sam were collaborating on a new book on the uranium boom of the 1950's. It then seemed to the reviewer that Ray would probably do the usual work of the amateur historian. The book, however, changed those views radically. What might have been either a superficial account or a slick popularized job, turned out, in fact, to be a well-written memoir by a man who had, himself, been a victim of "uranium fever."

Ray got the infection from members of the famous Short Creek band of polygamous fundamentalists, who, because of recent raids by the Arizona authorities and mutual distrust of those living around them, called upon Ray Taylor to stake claims around theirs in order to prevent encroachments. As a grandson of John Taylor and a son of John W. Taylor, both practicing, convinced, polygamists, it seemed to him the thing to do. From this beginning, Ray staked nearly a thousand claims on the Colorado Plateau, especially in the Houserock Valley of northern Arizona. Into his company, Consumers' Agency, he and a number of relatives and friends, including his mother, poured their savings in the hope of striking it rich. To top it all off, Sam, a professional writer, interested Warner Brothers in a documentary on the uranium rush, and Ray was selected to play the lead.

The story has all the marks of the classic Western. The adventures of Ray Taylor, uranium paper-millionaire include violence, sex, hardship, success (generally others'), a brace of frontier types, and even a religious fanatic. In the desolate country of southern Utah and northern Arizona, Ray nearly met death both from dehydration and bushwhacking. Two nubile young daughters of one of the polygamists almost backed him into "The Principle." The only reason he came out with anything at all was because of what amounted to a felony perpetrated upon the State of Utah in some land transactions near Glen Canyon. In a nostalgic final section, Ray and Sam cover the ground they had previously crossed only to find that apparently only the big companies and the polygamists had realized much from the uranium frenzy.

The book is weakest in those parts where Ray and Sam get furthest from their experiences and into the interpretation of the activities of the Atomic Energy Commission and the large
companies. These chapters, particularly the two entitled "Uranium Age" and "The Big Boys Take Over," are written largely from a conspiratorial point of view and the selection of material is such as to put the AEC and the larger businesses in the worst light. This is perhaps only to be expected, because it was largely the decision of the AEC to curtail uranium production which dealt the death blow to the Taylors' business and those of their friends.

As a first person account, however, the portions of the book dealing with Ray's experiences provide not only interesting reading but an excellent source for future historians of the uranium boom. The book must be used with caution because, in order to protect themselves from possible libel suits and to shield certain people, especially the polygamists, from unwanted publicity, the Taylors often used fictitious names. Though it is interesting, the researcher will undoubtedly have to be careful in his acceptance of the dialogue supplied. It seems unlikely that anyone's memory is good enough to remember exact words a decade after the events. The reviewer supposes they were added for interest. With these minor strictures, however, both the specialist and the generalist will find Uranium Fever a delightful excursion into the world of high finance and low comedy.

Features in the WINTER 1971 Issue:

The Eclipse of the School of Berlin by Hugh Nibley
Thomas L. Barnes: Coroner of Carthage by Stanley B. Kimball
The Meaning of "Sensen" by Hugh Nibley
The Gentle Blasphemer: Mark Twain, Holy Scripture, and The Book of Mormon by Richard H. Cracroft
The Search for Love: Lessons from the Catholic Debate over Moral Philosophy by Louis Midgley
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