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BYU STUDIES



Brigham
Young
University
Studies

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Contributions from all fields of learning are invited. *BYU Studies* strives to publish articles that openly reflect a Latter-day Saint point of view and are obviously relevant to subjects of general interest to Latter-day Saints, while conforming to high scholarly standards. *BYU Studies* invites personal essays dealing with the life of the mind, reflections on personal and spiritual responses to academic experiences, intellectual choices, values, responsibilities, and methods, as well as quality fiction, short stories, poetry, and drama. Short studies and notes are also welcomed.

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Articles should be written for the thoughtful nonspecialist. Because *BYU Studies* aims to avoid dogmatism, ideology, and the covert influence of unstated assumptions, articles should be well reasoned and significantly documented. They should evaluate the data and authorities both for and against the author's thesis, and personal opinions should be clearly identified as such. Authors should manifest an awareness of all important literature pertinent to the topic. Footnoting should be sufficient, but not excessive. Authors should be prepared to assist *BYU Studies* in verifying the accuracy of all citations.

Each author will receive three copies of the issue in which his or her contribution appears, plus a one-year subscription to *BYU Studies*. Send manuscripts to John W. Welch, editor, 522 JRCB, BYU, Provo, UT 84602.

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The Founding Vision of *BYU Studies*

Clinton F. Larson

Time is of little consequence when an Event is near. In a rush and emphasis of time, three of us stood in a field to the north of Temple Hill. Darrel¹ said, "I want to establish a language training center for missionaries of the Church. I want it to be part of the department of foreign languages so that the beauties of the languages can be seen with the Truth that is in them." As with Portuguese, as Gerrit² had said, it may be velvet brown; on emerald, silken and lovely, on which the Truth may glisten, as in inflection; down from the radiance of the past, the color and image of each language's meaning for us.

And I thought of the possibility of a magazine for the university, as it might be, drawing its breath from the influence of ages past, from literature and the books wherein it lies. These images convey the source of thinking and feeling from which the magazine began:

BELOVED BOOKS

I met Sir Thomas in a shaded hall,
 Where legend hung like tapestry: silver gold
 Against a wall, and beyond, a silver lake
 Shimmering in a light of evening and brightening in a mist
 Of stars. The hush was like a confidence
 That rests unspoken in the hush of mind.
 "Arthur is there in glory," he said. Silence
 Attended him forever, like the legend
 Of the crests that shine against the glowing light.
 Blue frost wavered into memory. A lantern
 Gathered light from the drowsing sun and kept
 The hall in light that remained above, a clerestory
 Of the legend of colors: the wash of eglantine,
 The purple of Lancelot, deep chrome, vineyard
 Ivy, Roman gold, shipwake holly, and the sangria

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Of stories retold in havens of the yellow gold.
Dim tones illumined them and swept into a panoply.

II

Edmund, Sir, the wondrous years have called
Your platinum into magnificence in the holy
Avenue of stories that shade and brighten declensions
Of your weaving light. Britomart bends across
A stream before the bright and almond Parsifal.
He beckons as if to the Atridae, "Come and know
The will of starlight in your eyes. Lohengrin
Will brighten across the murmur of the lake."
Deep in the shadows the guest of vision moved
To show the scabbard of Excalibur and hastened
Into the ochre hall. Holiness is the emerald
Star he holds before you. The willows part
And he comes, resplendent in the azure white
And fall of silver green. She hesitates
And follows him. A Celtic rose wavers
Into iridescence where Stonehenge reveals
The evening sun and the morning where the shape
Of air holds briefly in the sun.

III

Bookes solemnized into books address the conscience.
They began in his ecstasy that he could see
The threading weave into a history. The Messiah
Nodded to him across the centuries, across
The Avon, under lamps in London town,
The English scriptures, and in the far sunset
Of the Cordillera. The rivers mount into a tide
In a seaward rush. O Ariel, the crest
Sweeps up and nearly falls before the rush
Bequeaths the Milton of the bluing sky,
Alfred of the Idylls, Robert of the drama,
And suddenly the American.

We stood together in the field talking, and a cow stood near, nodding and lowing, it seemed, in assent. We had a compact for a beginning. Not too long, but after the Escalante accident in which Darrel, and many others, died,³ the Language Training Mission became a reality. The magazine became a reality, too. I remember John Bernhard's concern for

its success. I was able to allay it. In my enthusiasm for what I called it—*The Wasatch Review*—I remembered how my interest in literature began, from *My Book House*, a set of illustrated books in which the myths of old became real in my imagination, especially those of the Arthurian Legend. Then reading, in my college days and later, became part of my career as a teacher and a writer, hence the poem, “Beloved Books,” in which I use the antique spelling of *book*. I hope that a reader of this account can see in the poem the vistas of opportunities in writing for writers and aficionados in the creation of a learned journal at the university. President Wilkinson agreed with my vision, although, I suppose, with reservations.

I made my presentation for *The Wasatch Review* in a luncheon of administration and faculty, to which the poet Carl Sandburg had been invited because he was in town for a forum assembly. I spoke; President Wilkinson arose and in a loud voice said, “We’re not going to call it *The Wasatch Review*. That would be an insult to the mountains.” Later, he named the magazine *Brigham Young University Studies*. Wilkinson, as a student at the university in the World War I period, had assembled some papers of fellow students with his own and had dropped them in a manila folder and called them that. So the magazine had its inception; I was the first editor and sole staff member.

Because time varies according to intensity and motive, I sought, and seek, the correlatives that will make both real. One cannot particularize items satisfactorily over a space of time unless he or she is willing to risk disproof as they disappear into the past. But the poem “Beloved Books” comprises, I think, my attempt to make *Brigham Young University Studies* a threshold to opportunity for writers in the Church to create a meaningful literature for the Church. Besides being a threshold for the creative writer, it could be a threshold for the scholarly or scientific writers. The emphasis of the magazine was originally upon “writers” in order to attain a proper purview, to achieve literary significance. This is also the purview for my anthology *Modern Poetry of Western America*.

How can I tell all the names of all those I always intended to include within that purview? I do not intend to consider fewer than I should. I think of Alfred, David, Levi, Eileen, Douglas, Ronald, Sally, Claudia, Susan, John, Edward, Marden, Franklin, Charles, Max, Randy, and all those who have contributed poems, stories, and articles to the magazine. At any rate, the historical authors named in the poem have influenced scores of writers implicitly named under the title “American,” a title which comprises hints of the American dream, or the dream of Zion. All writing is imagination, from hieroglyphs and cuneiform to the present; especially when one considers those painted and pressed marks, the

history of mortal man is, comparatively, the time of a wink in the duration of the earth from its identifiable beginning. All is imagination in the Lord's gift of life.

To some, the mention of writers that arrive from myths and legends of spiritual history may not, or cannot, be accepted. Such a disqualification is arbitrary and for that reason cannot itself seriously qualify. But automatic disqualification is an anti-intellectual pretext that must be seen for what it is. It is like Jonathan Edwards suspending a spider over the fires of a nonacademic hell and implicitly saying, "Roast, roast."

On the contrary, to show that certain names supply meaningful precedents for *BYU Studies* is to show what the writers are and what sort of thing it is that they hope for. Names like Mahonri Moriancumer, Nephi, Alma, Third Nephi, Mormon, and Moroni are well accepted as precedential, and the notion of personal revelation, which cannot be denied by aestheticians, is within the purview. "Three Theories of Religious Language" by Truman G. Madsen⁴ warns of the dangers of acceptance and nonacceptance. Open-mindedness may therefore serve to include serious inquiry even into what seems historically possible in the legendary imagination, into what I term "Atlantis of Switzerland" and "Switzerland of Egypt" (Mont Blanc, Matterhorn, and Jungfrau, which an ancient people imagistically transformed from the wish and memory of a more ancient home into the three large pyramids of Egypt). Therefore, Zarahemla, Sherrizah, and the Library of Alexandria have nearly the same hold on the mind and imagination, at this distance, as Oxford, Cambridge, The University of London, and Harvard. All people have a basis in experience to create what each of them will.

So it is and has been with *BYU Studies*. The magazine heralds spiritual and intellectual opportunity according to personal revelation. Nephi does not prescribe limitations for writers who are honest in heart. He said:

Now, I Nephi, cannot write in an effective, powerful way. When a man speaks, the Holy Ghost can reach the hearts of his listeners. But because men harden their hearts, they do not put great value upon writing. But I have written what I have written, and I know my writing is of great value to my people. So, I pray continually for my people by day, and I weep for them by night. I cry to my God in faith, and I know he will hear me.⁵

This is also the persuasion of the writers who have contributed to *BYU Studies*.

NOTES

¹The three were H. Darrel Taylor, Ernest J. Wilkins, and Clinton. H. Darrel was at that time chairman of the Language Department at Brigham Young University. He served the BYU campus from 1948 until his untimely death in 1963. Ernest J. Wilkins later became president of the Language Training Mission. He taught in the Language Department at BYU from 1953–74.

²Gerrit de Jong, Jr., founding dean of Fine Arts, musical composer, and professor of modern languages at Brigham Young University. He served on campus from 1925–70.

³On June 10, 1963, a group of boy scouts and their leaders were on their way to Hole-in-the-Rock, the Southern Utah historic site where Mormon pioneers blazed a shortcut across the wilderness. They intended to begin a river trip on the Colorado. The two-ton cattle truck in which the group was traveling stalled on a steep hill and rolled backward off a thirty-foot embankment. Six adults and seven youths were killed; among them was H. Darrel Taylor.

⁴Truman G. Madsen, “Three Theories of Religious Language,” *BYU Studies* 2 (Spring–Summer 1960): 227. Also see “Revelation,” *Encyclopedia of Mormonism*, ed. Daniel H. Ludlow, 5 vols. (New York: Macmillan, 1992), 3:1226–27.

⁵2 Ne. 33:1–3 (paraphrased by the author).





BYU Studies in the 1970s

Charles D. Tate, Jr.

In my editorial in the first issue of *BYU Studies* that I edited,¹ I noted that from its inception the journal was to be a “Voice for the Community of LDS Scholars.” Since there are enough other scholarly journals that will publish secular scholarly studies by LDS authors, *BYU Studies* was distinctively to be the journal in which faithful Latter-day Saint scholars could publish articles that explored the correlation of their secular studies and their religious convictions. As most of the rest of the world does not believe in modern revelation as a viable medium of scholarly information, none of the “regular” academic journals would take the kinds of articles *BYU Studies* was interested in publishing.

I also noted that critical synthesis was more important than critical analysis and that articles should strive to build the right thing in *BYU Studies*, not just tear down the wrong thing. Professor Charles Mâlik, a world-renowned diplomat and former president of the United Nations General Assembly, said essentially the same thing in a forum address given on October 12, 1967, at BYU: “Nothing is more unworthy than simply to analyze and stop there. The pure analysts who analyze and stop are the plague of this age.”²

Editing *BYU Studies* for sixteen years was an interesting road to travel. It was lined with interesting challenges and decisions. One of the very first decisions that had to be made was when does good taste take precedence over scholarship? When does deciding for good taste border on or even become censorship? The specific situation was whether to leave a widely-known profane quote about God in an article or to replace it with a statement that the person shook his fist at heaven and profaned against God. Although it seems so simple and clear cut to me today, it was a difficult decision to make in 1967, when most of the scholars were certain that *BYU Studies* was totally controlled by the Church and could not publish anything not approved by the Brethren. Actually, the Brethren never did exercise any control over *BYU Studies* while I was the editor.

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I can only assume it was the same with those editors before and after me. The question was less one of censorship; it was more a question of good taste. The decision was made that to print profane references about anybody was in bad taste, even though such references may be in widely-known quotes that had been published elsewhere, and we changed the reference. That decision made a huge difference through the years that followed.

In the fall of 1967, we were just getting ready to send our second issue (Winter 1968) to press when the Church announced it had been given several pieces of papyri associated with Joseph Smith. The most famous fragment was what is left of the source for Facsimile #2 in the book of Abraham in the Pearl of Great Price (the controversial parts showing the head of the angel having been lost). We held back printing that issue until the Church released pictures of those fragments for scholarly publication. *BYU Studies* was able to print articles by Hugh Nibley and James R. Clark about the papyri with excellent black-and-white pictures of those fragments.

The issue that was most instrumental in establishing *BYU Studies* as a valuable scholarly historical journal was the Spring 1969 issue on the origins of the Church in New York. The articles in that issue showed that when scholars do their homework they find that Joseph Smith was telling the truth about what was happening around him historically. No scholarship can prove or disprove the truth of the First Vision; it remains the domain of the Spirit to reveal that truth; but scholarship can study the historical setting and test the accuracy of the Prophet's recorded statements about other things that were happening to him such as the religious revival and the presence of the Methodist minister (identified as George Lane by Oliver Cowdery in his 1834 history of the Church). Articles in that landmark issue showed that, contrary to what people had assumed and enemies of the Church had demanded that we show, the revival Joseph Smith attended did not happen in the early spring of 1820. It had taken place earlier in the summer of 1819, and after thinking about what he had heard there, the Prophet decided to go pray in the early spring of 1820, which is exactly what the Prophet said happened. Another article showed that the Reverend George Lane indeed was at the revival in 1819 and in all logical likelihood passed through Palmyra on his way to Canada early in the summer of 1820, so he could have seen Joseph, heard of his vision, and told him it was not of God, as Joseph said happened. In subsequent years we dedicated one issue in each annual volume to research about the history of the Church—two years each in New York, Ohio, and Missouri, four years for Nauvoo, then on to the plains and into Salt Lake City.

Another significant contribution *BYU Studies* made to scholarship in the Church during my tenure as editor was the publishing of the articles by Robert J. Matthews on the Joseph Smith Translation of the Bible (JST). Building on critical synthesis, Professor Matthews showed that the RLDS 1944 printed version of the JST was truer to the original manuscripts than the 1867 edition had been.³ These articles in *BYU Studies* and Professor Matthews's publication of his fuller study, "*A Plainer Translation*": *Joseph Smith's Translation of the Bible, A History and Commentary*⁴ did much to make including short references from the JST in the footnotes and reprinting larger selections in the Appendix of the 1979 LDS edition of the King James Version of the Bible possible.

One thing we learned about the readers of *BYU Studies*, however, is that they like variety in the articles in each issue. We had thought they wanted us to research a topic thoroughly and make all the articles pertain to that single topic. Bringing special issues together takes a lot of work to get the articles from different scholars, and coordinating that effort is a real struggle. One time when the editorial staff had been working especially hard to pull together an issue on ancient studies, we finally had to give up on getting enough articles in and ready for printing. Since we were almost past the deadline for having the issue printed and in the mail, we pulled together all the other articles we had ready for publication and published a potpourri issue. Our reader response was so favorable that we decided to print fewer special issues, with the major exception being our annual issues exploring the history of the Church in different times and places.

In the 1970s, *BYU Studies* moved typesetting from hot-metal Linotype to cold-copy computer composition. Even though the move made production more efficient, it eliminated the many trips to the BYU Press building to take copy to be typeset, to proofread, and to approve page makeup. I personally missed the interaction with the people at the Press because they were as interested in getting our journal out as we were and they wanted it to look good as much as we did. They are professionals in their work. I thank them for helping *BYU Studies* become what it became while I was the editor.

One of the frustrations of editing *BYU Studies* came from trying and failing to get the number of subscriptions over five thousand. We tried every which way to advertise the journal only to go out to talk about it and have people say they had not heard of it before. I hope Jack can apply his special touch to this challenge and show us how to get the Church members aware of what the journal does and get thousands more subscribers. He seems to have a kind of Midas touch in such things, and I wish him and *BYU Studies* well under his editorship.

NOTES

¹ Charles D. Tate, Jr., "Brigham Young University Studies: Its Purpose, Its Freedom, Its Scope," *BYU Studies* 8 (Autumn 1967): 1.

² Charles Mâlik, "The Struggle for Peace," *BYU Studies* 8 (Summer 1968): 396.

³ Robert J. Matthews, "A Study of the Text of Joseph Smith's Inspired Version of the Bible," *BYU Studies* 9 (Autumn 1968): 3–16; and Robert J. Matthews, "Some Significant Texts of Joseph Smith's Inspired Version of the Bible," *BYU Studies* 9 (Winter 1969): 155.

⁴ Robert J. Matthews, "A Plainer Translation": *Joseph Smith's Translation of the Bible, A History and Commentary* (Provo, Utah: Brigham Young University Press, 1975).



Confessions of a Chameleon

Edward A. Geary

John Keats coined the term “negative capability” to describe a poet’s ability to present his or her material objectively and impersonally. The poet with negative capability, Keats declared, “has no character” and takes “as much delight in conceiving an Iago as an Imogen. What shocks the virtuous philosopher, delights the camelion Poet.”¹ Negative capability is probably an optional quality for poets, but it is almost essential for editors—except, of course, those few who deliberately make their publications a sounding board for their own opinions. For the most part, an editor’s job is to make *other* people look good. To the extent that he or she succeeds, an editor’s contributions are virtually invisible. Only failure is obvious.

As I look over the eight volumes and more than four thousand pages of *BYU Studies* for which I served as editor, I am struck both by how much and how little of myself I find in them. As an author, I made only three brief appearances, a two-page Editor’s Column in my first issue and two book reviews. This follows from my conviction that as a general rule editors should not publish their own work. (I am writing the present self-serving essay not of my own volition but at the request of my successor.) The contents of the journal do of course reflect—for better or worse—my editorial judgments in selecting manuscripts for publication from among those submitted. But very few articles have appeared in *BYU Studies* merely because I wanted to see them there. I have tried to respect the process of peer review, and I have depended very heavily on the counsel of my associates, David J. Whittaker, Richard L. Anderson, Ronald W. Walker, and Paul H. Peterson—all of them much better qualified than I to judge work in most areas of Mormon studies. Several issues have had guest editors who assumed the primary responsibility for soliciting and selecting manuscripts.

Nevertheless, there is scarcely one among the thirty-plus issues that does not represent many, many hours of my own labor. I could point to several articles on which I firmly believe I invested more time and more

Edward A. Geary is an associate dean of Humanities at Brigham Young University. He was the editor of *BYU Studies* from 1984 to 1991.

creative and scholarly effort than the listed author. (Authors, of course, see these matters somewhat differently.) It is a common complaint among the editors of academic journals that their contributions are the least appreciated of all scholarly activities. If I had published four thousand pages of *my own* work over the last eight years, I would have a prodigious reputation. If I had edited eight separate volumes of scholarly work in my field, it would have impressed my colleagues and supervisors as a very substantial achievement. But because it was “only a journal”—and an unspecialized journal at that—my editorial labors count for little in my professional vita.

The life of a chameleon is not without its rewards. It is an interesting challenge not to impose your own conception of the subject on a work, but to adapt to the texture and coloration of the author’s ideas and in a sense enable an article to become what it wanted to be but was not. There is also a certain satisfaction in wielding the editorial “hidden hand,” knowing that you played a larger part in determining the final form and effect of an article than the reader—and perhaps even the author—will ever guess.

Being a chameleon can also be awkward on occasion. I have spent more time and emotional energy than I care to remember arguing for the publication of views with which I did not agree, but which I nevertheless believed should not be silenced. I have sat in meetings of BYU faculty and smiled blandly while a colleague declared that no genuine scholar would besmirch his or her reputation by appearing in the pages of *BYU Studies*. I have written conciliatory letters to narrow-minded readers whose opinions I secretly despised. And I endured—we all endured—the fiasco of a thick issue devoted to Mark Hofmann’s “discoveries” that appeared just as those discoveries were being unmasked as a fraud.

Taken all in all, my tenure at *BYU Studies* has been an interesting experience. It is something I am happy to have done and happy now to leave to someone else. Before I disappear altogether, however, I would like to shed my protective coloration and express my real views on a few matters pertaining to the journal.

I believe scholarly journals in general are very important. They are among the few remaining bastions against the trivialization of thought in the two-column article and the twenty-second sound bite that dominate the popular media. And perhaps a non-specialized scholarly journal such as *BYU Studies* has a special role since it still tries to speak with some depth and thoroughness to serious, inquiring general readers. The journal suffers, however, under the burden of an unfortunate name. *Brigham Young University Studies* sounds like the title of a rather ponderous and dull monograph series. It certainly does not suggest anything very lively. And it is a misnomer. As the journal has evolved, it is by no means

a cross-sectional representation of the scholarship being done at Brigham Young University. It has become primarily a journal of Mormon history and religious studies, with occasional articles on other topics. That is how contributors think of the journal, as indicated in the manuscripts submitted, and it is what most of the readers expect.

BYU Studies is also an institutional journal, for better or for worse. It is all very well for us to print a disclaimer in each issue to the effect that contributors are expressing their own views and not necessarily those of the editors, the university, or the Church. Many readers persist nonetheless in assuming there is some kind of institutional endorsement of the materials published—and do not hesitate to protest when they encounter ideas that do not agree with their own views of what the Church and BYU should be promoting. Then, too, the editors cannot help but be influenced by knowing that a copy of every issue of *BYU Studies* goes to each member of the First Presidency, the Quorum of the Twelve, the Quorums of the Seventy, and the Presiding Bishopric. And at least some of those copies get read, as we have learned sometimes to our gratification and sometimes to our consternation.

The university leaders are also well aware of the tensions inherent in publishing a noncorrelated academic journal in a university sponsored by a highly correlated church. They must at times have held their collective breath, wondering whether something published in *BYU Studies* would create problems. To their credit, however, they have given the editors a rather free hand. In eight years, I can think of only three occasions when representatives of the university administration expressed concern about something we were thinking of publishing. The first such incident occurred early in my editorial tenure. We had commissioned a book review of several works of so-called “scientific creationism.” The review was moderate in tone and well reasoned in its arguments, but because it contained the E-word (evolution), someone on the editorial staff suggested that we ought to pass it by the academic vice president’s office. The official who read it recommended against stirring up the waters of controversy, and so we killed the review. If I had known then what I know now, I would simply have gone ahead and published the review without asking anybody’s counsel.

Our second encounter with the administration came when a group of BYU faculty proposed a special issue of *BYU Studies* “in the interest of peace.” The call for contributions issued by the guest editors apparently raised concerns in some quarters, and I was asked to meet with the academic vice president and his staff to consider whether peace was too political an issue to be examined in a journal published by Brigham Young University. I remember this as one of the strangest meetings I ever

attended. The upshot, however, was that the administration decided to leave the matter to the discretion of the editors. We left it pretty much to the discretion of the guest editors, and the result was one of our finest issues. The third incident also involved a guest-edited issue and brought a member of the board of trustees into the discussion in addition to the academic vice president. Once again, however, the officials eventually decided to trust the judgment of the editors.

The impression I gleaned from these encounters was that at least some members of the board and the administration genuinely wanted to see *BYU Studies* engage substantial issues rather than always trying to play it safe. I think it is important to affirm this impression even though I cannot substantiate it with any explicit license. The leaders of the Church, invested as they are with the heavy responsibility of advancing the Kingdom of God on the earth, are understandably sensitive to public image. They do not enjoy—any more than the rest of us would—being compelled to correct erroneous impressions, or deal with unnecessary controversy, or dodge the bullets of critical snipers from within their own ranks. At the same time, I believe that in general they hope the members of the Church will take responsibility for their own stewardships and carry out their assigned tasks with energy and imagination—even if that means making occasional mistakes. They want BYU to be a genuine university, and, if the university is to sponsor a scholarly journal, they want it to be an instrument of serious and substantive inquiry. In my view, those goals are not best realized when every decision is made in fear and trembling over what “the Brethren” might think of it.

I don't wish to leave the impression that I have worked alone. On the contrary, I have depended at every point on excellent and dedicated associates. I have mentioned those who have served as my associate editors. I already think back nostalgically to our freewheeling and stimulating editorial meetings. The professional staff have also made very important contributions. Linda Hunter Adams has been an example of unfailing devotion to *BYU Studies*, promoting the journal at every opportunity, always on the lookout for promising articles, and a fine copy editor. M. Shayne Bell played a vital role in putting the production of the journal on an efficient footing at a time when we were embarrassingly behind schedule, getting out six or seven issues a year on a budget designed for four. When Shayne left to pursue other opportunities, Doris Dant stepped in with her fine insights and tough-minded efficiency to keep production on track. Additional contributions have come from a series of student interns who provided invaluable help with copy editing and typesetting, checked articles for accuracy, and served the subscribers in a multitude of ways. I can think of no better way to sum up the pleasure

of working with these good people than by quoting William Butler Yeats's lines:

Think where man's glory most begins and ends,
And say my glory was I had such friends.²

NOTES

¹ John Keats, letters to George and Thomas Keats, December 21, 1817, and to Richard Woodhouse, October 27, 1818, reprinted in M. H. Abrams, ed., *The Norton Anthology of English Literature*, 5th ed. (New York: W. W. Norton, 1986), 2:862-63, 868.

² William Butler Yeats, "The Municipal Gallery Revisited," in *Collected Poems* (New York: Macmillan, 1956), 318.





BYU Studies: Into the 1990s

John W. Welch

For thirty-two years, *BYU Studies* has published scholarly materials by and for the LDS community. As it moves to the final decade of the twentieth century, this journal plans to expand the variety of its articles and the size of its reading audience. As *BYU Studies*, together with its sponsoring institution, grows and matures, I hope this channel can provide readers around the world with more information and more well-articulated conclusions and insights, while addressing significant subjects and pressing issues relevant to the work of God on this earth. *BYU Studies* can and should offer the world the best scholarly perspectives on topics of academic interest to Latter-day Saints.

The purpose of *BYU Studies* has long been stated on its masthead: “*Brigham Young University Studies* is a quarterly journal dedicated to the correlation of revealed and discovered truth and to the conviction that the spiritual and intellectual are complementary avenues of knowledge. Contributions from all fields of learning are welcome. Articles should reflect a Latter-day Saint point of view while conforming to high scholarly standards and should be written for the informed nonspecialist.” While I see no need to change this mission statement, how these principles may apply in the 1990s will require ongoing reevaluation with respect to what is said, how it is said, and why it is said.

As the bulk of this volume consists of lengthy indexes of *BYU Studies* from 1959 to 1991, one may wonder about the idea of addressing more issues in the future than we have in the past. Over the years *BYU Studies* has published some 1,585 items. Most are articles, but also included are almost 50 bibliographies, 330 book reviews, and 265 poems. A look at these items yields many interesting and sometimes surprising results. Several areas and disciplines are well represented, while others are conspicuously absent. Lots of work still needs to be done.

For example, art has been moderately represented, primarily in the form of notes and comments on artistic works that have been generously

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published in *BYU Studies* over the years. Fewer entries have dealt with such subjects as drama, film, music, architecture, material culture, and symbolism. Awaiting development are such topics as the growing contribution of international art in the Church and thoughts about the risks and rewards inherent in the artistic abstraction of sacred experiences and emotions.

A significant collection of articles about the Book of Mormon has been published. They tend to focus on literary and historical topics. Only a few have dealt with the teachings of the Book of Mormon, interpretative issues, questions, or the relevance of contemporary biblical studies to the Book of Mormon. Little explicit effort has been given to thinking about *how* we think about the Book of Mormon. Methodologies and assumptions usually have gone unstated in Book of Mormon studies; these need to be articulated and examined if scholars who read and write in this area are to communicate effectively with readers in the future.

Conspicuously weak have been biblical studies. Aside from twelve book reviews and a few items on the Joseph Smith Translation or Isaiah, hardly any entries have dealt directly with the Bible. None have addressed the life or ministry of Jesus Christ. In light of all that Latter-day Saint religion and doctrine have to do with the Bible, the need for future attention here is obvious.

Several articles have been published about Brigham Young University. These articles should not give the impression that the scope of *BYU Studies* is local. Despite its name, *BYU Studies* is not a journal about BYU, nor is it written primarily to a BYU audience. Together with a considerable collection of articles on education in general, *BYU Studies* has offered many thoughtful pieces on the challenges and opportunities of combining the best of academic scholarship with the truths and values of the restored gospel of Jesus Christ. But in the future, more academic departments should be involved. In addition to its "Historians Corner" (a regular feature of *BYU Studies* since 1971), I would welcome an occasional "Philosophers Corner," "Psychologists Corner," "Scriptorians Corner," and so on. More attention can also be given to doctoral dissertations and theses on LDS topics completed at various academic institutions around the world.

The vast majority of articles published by *BYU Studies* have dealt with Church history. Numerous articles have appeared on Joseph Smith or Brigham Young. The New York, Ohio, Missouri, Illinois, and pioneer periods have been minutely detailed, and the people, places, and events of the nineteenth century Church in lands around the world are vigorously represented. In recognition of this, the Mormon History Association gave a special letter of commendation to *BYU Studies* in 1969.¹ Begging now

for similar treatment are the accelerating developments of the more recent past, including the history of LDS responses to the intellectual trends of the times, with continuing attention to how and why written and oral history is kept and used by Latter-day Saints.

One of the most valuable contributions of *BYU Studies* has been its publication and analysis of hundreds of historical documents and bibliographies. As one of the richest repositories of church historical documents, *BYU Studies* has published more than a hundred valuable letters, diaries, sermons, memoranda, and journals. In many cases this is the only place where these primary historical documents have been printed. By collaborating with the Joseph Fielding Smith Institute for Church History at BYU, we plan to publish at least one new document in each future issue. Beginning in 1992, the annual Mormon Bibliography will also include annotations giving subject information beyond that contained in many titles.

BYU Studies began as a literary publication, and the tradition of publishing fine articles on literary criticism and the image of Mormonism in various artistic contexts has been admirably perpetuated. Poetry has been especially strong and attractive. A smattering of personal essays and short stories has been published, evenly distributed over the years. In the future, we hope that a greater number of essays dealing with the life of the mind will deal with personal and spiritual responses to academic experiences, intellectual choices, values, responsibilities, and methods.

Most of the articles on philosophy appeared in the first decade, while a bundle of later articles discuss issues in political science, psychology, sociology, and organizational behavior. But the need is evident for more LDS scholars to research and analyze contemporary social concerns, popular trends, and academic orientations in relation to gospel perspectives.

In the sciences, many of the distinguished faculty lectures delivered annually at Brigham Young University have been published in this journal. *BYU Studies* plans to continue its quasi-official role as publisher of the distinguished faculty lectures. As the frontiers of science are pushed back, from molecular biology to intergalactic astronomy, new issues compel our attention from biomedical ethics to metaphysical conceptualizations.

In the areas of Church doctrine, religion, and theology, a fascinating collection of articles has appeared. Several have dealt with the development of doctrinal themes in specific decades of Church history; about a dozen have focused principally on the Doctrine and Covenants. Much useful scholarly work, however, remains to be done in gathering LDS doctrinal sources, placing them in their respective contexts, reflecting on

their logical and moral ramifications, considering how they are interconnected and interdependent, and comparing them with their counterparts in other Christian and world religions.

As *BYU Studies* moves into the 1990s, the *Encyclopedia of Mormonism*² may provide a useful springboard for many topics. As we organized and edited the *Encyclopedia*, my fellow editors and I became acutely aware of the fact that many topics of great interest to Latter-day Saints still wait to be approached rigorously, thoroughly, and explicitly in a scholarly publication. We found that, compared with many other religions, Mormonism is relatively young. It was not in the nature of that publication to plow new ground, and most of the topics listed in the *Encyclopedia of Mormonism* still need to be given further attention. *BYU Studies* is a place where scholarly perspectives can contribute to that process.

We also could think more about how we as Latter-day Saints think and how we use language. We, too, are vulnerable to trends, comparable to the recent “politically correct” movement, that tend to advance within Latter-day Saint speech certain language that is “religiously correct.” Many such linguistic pressures are beneficial and promote the progress of civilization and culture, but not all of them are salutary.

Equally important to content is tone and purpose. Scholarship is like any other tool; it can be used either for good or for evil. A hammer can be used to build up or tear down, to help or hinder. A tool can even injure the person using it, if the person does not know how to use it correctly and carefully. Knowledge confers a type of power that inevitably will be exercised either righteously or unrighteously, and indeed the natural tendency is to misuse any power that is given (D&C 121:39). Thus I would think that all who venture to speak and write in Church circles must morally confront certain responsibilities that may be said to comprise a sort of academic code of professional conduct. Some important components of such a code would embrace at least the following precepts.

1. Unity. The Lord has clearly stated: “If ye are not one ye are not mine” (D&C 38:27). This principle stands as a beacon for all who strive “for the perfecting of the saints . . . till we all come in the unity of the faith, and of the knowledge of the Son of God” (Eph. 4:12–13). In a shifting world that necessarily and fortunately features diversity, individuality, heterodoxy, and change, the goal of unity with God and our fellowbeings must be continually cultivated and nourished.³ The goal of unity does not imply that all scholarly methods or personal views must be the same. As Paul explained, we are “many members, yet but one body” (1 Cor. 12:20). Indeed, even those members “which seem to be more feeble” turn out to be among the “necessary” (1 Cor. 12:22).

2. Harmony. *BYU Studies* is committed to seeking truth “by study and also by faith” (D&C 88:118). It proceeds on the premise that faith and reason, revelation and scholarly learning, obedience and creativity are compatible and harmonious. One of the great strengths of Mormonism, in my opinion, is its ability to harmonize and transcend in a spiritual, intellectual, and practical unity elements of this mortal existence that appear to most people to be incompatible contradictions. Traditional dichotomies such as mind and body, God and man, spirit and matter, time and eternity, are not viewed in the gospel of Jesus Christ as competing opposites but as companions on a spectrum of degrees of refinement or as opposites whose existence is unified in higher intents and purposes.⁴ The objective is to embrace both: ancient and modern, word and deed, intellectual and spiritual, research and teaching, reason and revelation, the “ought” and the “is,” community and individuality, male and female, nature and custom, induction and deduction, analysis and synthesis, rights and duties, subjectivity and objectivity, theory and practice, even mortality and godhood. We can grow beyond issues over which is greater, the spirit or the intellect, the *liahona* or the iron rod. For Lehi, both symbols were concurrent. For purposes of the spirit, the spirit is greater; and for purposes of the mind, the mind is greater. For Latter-day Saint study and faith, the one is not without the other. As Elder Boyd K. Packer has stated, “Each of us must accommodate the mixture of reason and revelation in our lives. The gospel not only permits but *requires* it.”⁵ Kierkegaard offered the world an Either/Or; Joseph Smith, a Both/And.

3. Honesty. As a primary trait of character, “we believe in being honest” (A of F 13). Accuracy and reliability are of the essence of scholarship. All scholars worth their salt have wrestled long with the questions of what can and cannot, what should and should not, what must or must not be said. They acknowledge and evaluate data both for and against their ideas and theories. They eschew all forms of plagiarism and generously recognize their indebtedness to other scholars. They guard on all sides against the covert influences of unstated assumptions, bias, and esoteric terminology. They describe shades of grey where they exist. They identify clearly their personal opinions as such. They avoid material omissions, for often what is not said can be as misleading as what is said.

4. Thoroughness. “If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things” (A of F 13). *BYU Studies* welcomes contributions from all disciplines, addressing “all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad, . . . that

ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you” (D&C 88:78–80). This is a fulfilling but sobering mandate.

5. Humility. Pride has been identified as the pervading sin of our day. As scholars, we have more than our share of exposure to this problem. Arrogance, disdain, overconfidence, dogmatism, and many other manifestations of intellectual and spiritual pride may well be the main occupational hazards of academia. But the perspectives of scholarship and the gospel can also provide the antidote. First is the acknowledgment that all people are at different stages in the eternal journey toward the glory of God which is intelligence. No person says or understands everything perfectly, and a variety of opinions on a shared scale of progression are expected. Hence, a person’s direction is more important than his or her present stance. Second is the humble awareness that scholarship is not an end in itself. Research cannot create faith; it can only set the stage for greater light and knowledge. As B. H. Roberts once wrote, “The clearer and more complete the statement is, the better opportunity will the Holy Spirit have for testifying to the souls of men that the work is true.”⁶

6. Charity. In order for communication to occur, there must be charity, for no statement exists (including this one) that cannot be misconstrued. If fellowship and goodwill does not exist, especially in an academic setting, we will not communicate with each other. Paul’s confession comes to mind: “Though I have the gift of *prophecy*, and understand all mysteries, *and all knowledge . . .* and have not charity, I am nothing” (1 Cor. 13:2, emphasis added). Charity is essential to avoid disputation. Left untempered by love, scholarly debate and critical inquiry will be divisive and unhealthy.⁷ Charity is also necessary to avoid offending even the weakest of the saints. Jesus said: “It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged around his neck, and he cast into the sea, than that he should offend one of these little ones” (Luke 17:2).⁸ Perhaps this is part of what Jesus meant when he told his disciples: “Be ye therefore wise as serpents, and harmless as doves” (Matt. 10:16).

Over the years, I have followed *BYU Studies* closely as a reader and writer. As a student at BYU in the 1960s, I enthusiastically supported this publication, to the point of selling subscriptions to students as they finished registering in the old Smith Fieldhouse. I remember wondering if its name wasn’t really a sentence, affirmatively asserting that “BYU studies!” As I look back on those years, still today I consider myself very fortunate to have studied at BYU under extraordinary teachers such as historians George Addy, Jim Allen, Richard Anderson, Marvin Hill, and

Ted Warner; philosophers Truman Madsen and Terry Warner; linguists Reuben Clark, Hugh Nibley, Robert Patch, Doug Phillips, and Max Rogers; Ed Morrell in political science; Don Robinson in mathematics; and Robert Thomas in English; and to have worked with versatile colleagues like John Sorenson, Stephen Ricks, Noel Reynolds, and many others. Because of this experience, I wonder why, at this time in history, we as a people have learned certain things, have made certain discoveries, have established contacts with engaging people, and have had interesting academic experiences. I do not know the answer, but I suspect that such experience was not intended simply for our amusement.

More than ever before, as *BYU Studies* goes into the 1990s, I believe that Brigham Young University has a vital mission to fulfill and that *BYU Studies* is an important vehicle to disseminate studious works to help accomplish that mission. We live in dynamic times. The gospel gives needed orientation as the world faces a steady stream of new challenges. Brigham Young University is uniquely poised to be an active contributor in these developments, offering insights that emerge from the interaction of faith and scholarship. Joseph Smith fully expected the gospel of Jesus Christ “to revolutionize and civilize the world, and cause wars and contentions to cease” and to cause all people “to become friends.”⁹ *BYU Studies* hopes to fill a helpful supporting role in these eternal purposes.

Since its inception, *BYU Studies* has been in good hands. Section 89 of the Doctrine and Covenants, the Word of Wisdom, is usually thought of as a physical health code, but in the end it not only offers health but wisdom: It promises “wisdom and great treasures of knowledge” (D&C 89:19). Clinton Larson, with a creative genius for sensing meaning, contributed the passion for finding treasures, “even hidden treasures”; Charles Tate, for sixteen years, “ran and was not weary”; and Ed Geary, when faced with hard choices, “did not faint.” I only hope that *BYU Studies* in the 1990s can continue to walk in wisdom’s paths.

NOTES

¹ Mormon History Association, “Special Citation to *BYU Studies*,” *BYU Studies* 10 (1969): 3.

² Daniel H. Ludlow, ed., *Encyclopedia of Mormonism* (New York: Macmillan, 1992).

³ For interesting discussions on these topics in the *Encyclopedia of Mormonism*, see Howard M. Bahr, “Individuality,” 2:680–82; M. Gerald Bradford, “Orthodoxy, Heterodoxy and Heresy,” 3:1054–55; and F. Neil Brady, “Unity,” 4:1497–98.

⁴ David L. Paulsen, "Doctrine: Harmonization of Paradox," in *Encyclopedia of Mormonism*, 1:402–3.

⁵ Boyd K. Packer, "'I Say Unto You, Be One' (D&C 38:27)," BYU Devotional Address, February 12, 1991; italics in original.

⁶ B. H. Roberts, *New Witnesses for God*, 3 vols. (Salt Lake City: Deseret Book, 1909), 2:vii.

⁷ Dallin H. Oaks, *The Lord's Way* (Salt Lake City: Deseret Book, 1991), 138–52.

⁸ Jesus gave this saying on several occasions. Matthew places it in the context of offending a little child (Matt. 18:6); Mark uses it to caution disciples against restraining anyone who does any good deed in the name of Christ (Mark 9:42); and Luke makes it a general instruction.

⁹ Joseph Fielding Smith, ed., *Teachings of the Prophet Joseph Smith* (Salt Lake City: Deseret Book, 1979), 316.

THE Mormon History ASSOCIATION

SPECIAL CITATION

The Mormon History Association presents
to

*The Publisher, Editors and Writers
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A special Citation
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*A Significant Achievement in the Compilation
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Presented this 15th day of May in the year 1992


President of the Mormon History Association


Chairman of the Awards Committee

Citation presented May 15, 1992, by the Mormon History Association to those who produced the *Encyclopedia of Mormonism*.

Gary Ernest Smith: Invitation to the Viewer

Doris R. Dant

The rural images by Gary Ernest Smith featured on our cover reflect the artist's upbringing on a cattle ranch and farm in northeastern Oregon, an area that produces potatoes as well as cattle. After obtaining an MFA, Smith taught art at Brigham Young University from 1970–73, served as art gallery director for two years, and did commission work. He decided to leave the demands, and the security, of academia and commissioned work because he wanted “to go out and be an artist,”¹ to paint his own ideas full time.

Depending on the same habits of hard work, long hours, and self-reliance he learned as a boy, he evolved a style and a rural focus that earned him further critical acclaim and the label of neo-regionalist. He believes that the nostalgic appeal of his paintings arises from the fact that Americans generally know “someone—grandparents or uncles—who came from the farm or maybe still lives there. I think that's part of what touches people.”² Below the nostalgic appeal, he notes, “there are layers that may be peeled off, revealing information about the individual artist and the psychology of his era.”³

He draws his rural subjects from childhood memories and from observations made during visits to Oregon. One critic believes that Smith's style varies according to which of these sources is used. Subjects from Smith's childhood tend to be heroic and impressionistic. More recent subjects tend to be “less rosy” and surrealistic.⁴ Commenting on the paintings featured here, Smith noted that *Potato Digger* is in his “better-known style” and *Potato Peeler* is in a starker, surrealistic style emphasizing shape and color.⁵

When painting from observation, Smith makes sketches but avoids painting on the spot because then “I'm influenced by what I see rather than what I feel. I prefer to take from reality and re-create in my head. I wind up with a more symbolic than graphic approach.”⁶ Re-creation often means simplification: treating only one person, in effect isolating

the individual; detailing body language but not facial expression; and using color to imply heat, dust, and sweat. The fields and faces are painted without distinctive features, sometimes with no features at all, evoking the mystery of the earth and its people. Paradoxically, a field is also transformed into a field each of us knows or thinks we know, and a person becomes an icon inviting us to re-create the subject and review our own reactions, challenges, and meanings.

Thus we of *BYU Studies* identify with the farmer on the front cover; we have in a sense unearthed the harvest and heaped it up. We stand back from it proudly, with our pitchforks thrust forward and into the soil of a field where more harvests are yet to come—we are still wearing our work clothes. As the curved horizon announces, this is our world. To adapt a Gary Smith comment on his works, we view this issue as “a moment in time, frozen to be observed and studied.”⁷

Those hundreds of you who have contributed to *BYU Studies* are also like the harvester. As a group, you have spent over thirty years in intellectual and spiritual labors, digging in archives, raking through the somewhat sparse and then burgeoning corpus of print about the world of Mormonism, cultivating your insights, and nourishing us with them. In this index, your past works are gathered together. But, as in the painting, they are less significant than the type of people you are. We have enjoyed your company. May you have many more harvests.

You, our readers, can be like the woman on the back cover. You can take from the harvest what you need, prepare it as you choose, and put it to your own uses. As the painting reveals, there is dignity, strength, and serenity in such pursuits.

That is how we view these paintings. Probably, however, you will accept Gary Smith’s invitation and re-create these figures in your own image.

NOTES

¹Interview with Gary Ernest Smith, Highland, Utah, April 21, 1992.

²Lynn Pyne, “Gary Ernest Smith,” *Southwest Art* (March 1991): 63.

³Pyne, “Gary Ernest Smith,” 63.

⁴Pyne, “Gary Ernest Smith,” 64.

⁵Interview. Smith wrote earlier that he simplifies his subject and places “emphasis on shape and color.” See *Journey in Search of Lost Images: Neo-regionalist Gary Ernest Smith* (n.p.: Ray E. Johnson, 1989), 17.

⁶Pyne, “Gary Ernest Smith,” 65.

⁷*Journey in Search of Lost Images*, 22.

Book Reviews

ENCYCLOPEDIA OF MORMONISM. Ed. Daniel H. Ludlow. 5 vols. New York: Macmillan, 1992. lxxxvii, 1848 pp., heavily illustrated with photographs, maps, and charts (in vols. 1–4); LDS scriptures (vol. 5). Vols. 1–4, \$249 (distributed through BYU Bookstore); vols. 1–5, \$340 (available from Macmillan).

Reviewed by Davis Bitton, Professor of History, University of Utah.

Of the making of encyclopedias there is no end. And now Mormonism has one. Actually, we have had our Andrew Jenson encyclopedias for many years, and if Bruce R. McConkie's *Mormon Doctrine* isn't a one-volume encyclopedia of its subject, at least in intent, I don't know what it is. But now we have a lavish, multi-volume, semiofficial encyclopedia, intended for libraries, for the general reader, and for Latter-day Saints. If its bulk and price tag assure that it will not go in the suitcases of missionaries or be carried in little zippered leather tote bags to Sunday meetings, we can nevertheless be sure that it will be much used and will be around for a long time.

Soon I will indulge in the reviewer's prerogative of grumbling just a little (although I hope not murmuring), but first tribute must be paid to Daniel Ludlow and his editorial board for just getting the job done. When Macmillan indicated an interest and when Brigham Young University and its board of trustees responded affirmatively, the task remained of planning the content, finding contributors, and riding herd on them to get their contributions submitted according to guidelines. And of course there then had to be completed a mammoth work of assembling illustrations, preparing maps, editing, and production. It was enough to be more than a little intimidating. Some of us winced as we thought of the many ways such a work could go sour, creating problems and failing in its purpose. Yet the simple fact is that the job was done, with thoroughness and responsibility, and on time. It must say something about the accumulated talents of Brigham Young University, reinforced by other scholars of the Church, that such an enterprise could be carried to a successful conclusion. One cannot imagine such a feat occurring in that distant year of 1948 when I entered the Y as a freshman.

Since encyclopedias are organized alphabetically according to an irrational but convenient usage that has become standard since at least Pierre Bayle's seventeenth-century work, it is worth spending time with the twenty-three page "Synoptic Outline" at the beginning of volume 1 (lxv), which groups all the articles according to general topics. Its five major headings—(1) history of the Church, (2) scriptures, (3) doctrines, (4) organization and government of the Church, and (5) "procedures and practices of the Church and its members as they relate to themselves and to society in general"—are each subdivided. The whole outline reveals an admirable overarching conceptualization.

It is of course manifestly impossible to be all things to all people. Indeed, the predictable adjective employed when reviewing any collective work is "uneven." So let us acknowledge a few problems. For one thing, the choice of authors sometimes raises questions. I have before me a list of scholars who have established their competence and authority on different topics relevant to the *Encyclopedia* who are not represented. Some of Mormonism's best scholars are included among the contributors; however, they are obviously far from a complete mustering of the Church's best and brightest. But, then, you can't include everyone, and as long as the articles are well done, who cares who does them?

In the early stages of the project a criticism of male domination led to placing Addie Fuhriman and Jeanne B. Inouye on the editorial board. Over one hundred women had already been invited to contribute articles. This is still a minority of those designated to participate, although their articles are convincing evidence that Latter-day Saint women are intelligent and articulate, which of course was never in question for anyone having first-hand experience with Latter-day Saints in those trenches we call wards. As with the 738 contributors in general (lxiv), the number of women authors could have been multiplied several times over.

The editors had the happy idea of inviting non-Mormon contributors. Thus we have the seasoning of such eminent authorities as James H. Charlesworth, Frank Moore Cross, Jr., W. D. Davies, John Dillenberger, Joseph Rosenblatt, Huston Smith, Timothy Smith, Krister Stendahl, Annette Hampshire, and perhaps others. Jan Shipps offers an "independent interpretation" of Mormonism as a new religion (2:937). Especially important is the article on the Reorganized Church of Jesus Christ of Latter Day Saints by Richard P. Howard, RLDS Church historian.

The *Encyclopedia* contains thirteen appendixes. The "Biographical Register of General Church Officers" in appendix 1 is handy but contains only the barest of information: position, date of beginning the appointment, birth date and place, name of spouse, number of children, previous occupational or church-service background, and death date and place.

No plural wives are named or dates of plural marriages given, although where applicable the phrase “practiced plural marriage” is included. The word *Seventy* is used; but to find out whether a General Authority belongs to the First or the Second Quorum or to that earlier and smaller group then known as the First Council of [the] Seventy, readers will need to consult appendix 5.

“A Chronology of Church History” appears as appendix 2, listing about 250 events from the year 1771 (the birth of Joseph Smith, Sr.) to 1991. As with all such listings, the selection of events is arbitrary. No “significant” events are listed between 1955 and 1961. In 1964 the significant event was “Observance of Family Home Evening reemphasized” (4:1657). Useful enough for a quick orientation, such a chronology is far from an adequate representation of Mormon history year by year.

Appendix 4 reprints some “Doctrinal Expositions of the First Presidency,” and appendix 8 has some letters of the First Presidency. I wish that the introductory statement had acknowledged the existence of James R. Clark’s valuable *Messages of the First Presidency*,¹ as the *Encyclopedia* lists this work in its abbreviations of frequently cited works.

A glossary briefly defines several words or expressions common in Latter-day Saint usage. One can quibble here and there. “Great and abominable church” is “all assemblies, congregations, or associations of people not authorized by God and that fight against God and his purposes” (4:1768). A short definition of this nature is likely to be misunderstood, for most organizations, such as the American Historical Association and even the local sewing circle, show no evidence of authorization from God. “Manifesto of 1890” is defined as “the pronouncement that the Church had officially ended the practice of polygamy” (4:1769). Well, at least “pronouncement” and “officially” suggest the possibility of interpretation. But did the Manifesto purport to end the “practice” of polygamy, i.e. the continuation of marriage relationships already established, or only the solemnization of new plural marriages? Fortunately for these and many other key terms in the glossary an asterisk signals the presence of a longer, more adequate article on the same topic in the body of the work.

In the area of Church history, one can turn to “History of the Church” (2:598), which has separate, lengthy articles on six successive periods from 1820 to 1990. By historians of established reputation, these articles cumulatively comprise a very useful history of the Church. Closely related articles are those by Douglas F. Tobler and S. George Ellsworth—“History, Significance to Latter-day Saints” (2:595; only partially adequate to the subject)—and by Howard C. Searle, who wrote excellent articles on church historians (2:589) and Joseph Smith’s *History of the Church* (2:647).

To derive the complete value of the *Encyclopedia* for the study of Church history one needs also to examine the numerous more specialized historical articles, ranging from “First Vision” (2:515) through “Seagulls, Miracle of” (3:1287) and on to “Women, Roles of” (4:1574). Add to these the biographies and place references—“Mountain Meadows Massacre” (2:966), “South Bainbridge (Afton), New York” (3:1400), etc.—and one has a rather good resource for Mormon history on the introductory level.

Always of special interest is the subject of polygamy, treated here under “Plural Marriage” (3:1091). We read that plural marriage was “openly practiced” (3:1094) after the departure of the Saints from Nauvoo. Although it was known by some people, it was not publicly announced or proclaimed until 1852 (3:1094). We read that the exact percentage of participation is unknown but that “a maximum of from 20% to 25% of Latter-day Saint adults were members of polygamous households” (3:1095). Adults? Or married adults? Or should it, as I think, be stated so as to include all family members? Since the degree of participation varied from year to year and from place to place, we are still far from having a precise reading. The article under “History of the Church” states more carefully that “in some communities as much as twenty to twenty-five percent of the Latter-day Saint population eventually lived in polygamous households, with most men who practiced polygamy having one to four plural wives” (2:617).

It is child’s play to come up with suggestions for articles not found here. Especially in the biographies. One can imagine the policy decisions that ruled out many potential biographical sketches, but I would argue strenuously that B. H. Roberts is far more important to understanding Mormon history than, say, David Patten or Junius F. Wells. And where is J. Golden Kimball? Marvin O. Ashton? LeGrand Richards? Matthew Cowley? Or that great missionary Ben E. Rich? Although much information about these and many other figures can be found in the *Encyclopedia* by consulting the index—for example, Roberts is discussed under “Intellectual History” (2:685), J. Golden Kimball under “Humor” (2:664), and LeGrand Richards under “Presiding Bishopric” (3:1128)—for anything approaching an encyclopedia of Mormon biography we will have to fall back on Andrew Jenson’s old work,² supplementing it with such newer compilations as *Sister Saints* (1978),³ *Supporting Saints* (1985),⁴ and the annual editions of the *Deseret News Church Almanac*.⁵

If non-Mormon scholars are unimpressed with the articles on the scriptures, Stephen E. Robinson explains in “Bible Scholarship” (1:112) some of the limitations within which Mormons work. (See also Philip Barlow’s *Mormons and the Bible*, published by Oxford University Press,⁶ mentioned in the bibliography at the end of the article on “Bible: King

James Version.”) Likewise, theologians and theology students who find little of substance in articles of interest to them should read Louis C. Midgley’s article on “Theology” (4:1475), which explains Latter-day Saint neglect of this area as it is traditionally understood. Within the Latter-day Saint frame of reference, most readers should find the articles on scripture and theology informative.

The influence of the Foundation for Ancient Research and Mormon Studies (F.A.R.M.S.) is apparent in many of the articles on the Book of Mormon. In the article on “Archaeology” (1:62), David J. Johnson offers a carefully worded statement on the paucity of direct confirmation of the Book of Mormon through the surviving remnants of material culture. Nevertheless, Hugh W. Nibley, unique polymath and inspiration to a generation of younger scholars, has written articles on the Book of Mormon’s Near Eastern background, temples, and the teachings of Brigham Young. In addition, to judge from the number of citations to *CWHN* (*Collected Works of Hugh Nibley*⁷), his influence is pervasive throughout the *Encyclopedia*.

Especially welcome are the articles on science and religion by Robert L. Miller and Erich Robert Paul. William E. Evenson’s article on “Evolution” (2:478) explains the main tension well enough, while John L. Sorenson (“Origin of Man”) properly notes a range of opinions on “the actual creation process” (3:1053) and reflects agreement among all Mormons that God created the human race.

A sampling of a few articles might lead one to characterize Mormons as arrogant and triumphalist. You know: “The sectarian world thinks such and such, but we know better.” Actually, I am glad that these authors are forthright and are allowed their own voice. No apologies here, no pusillanimous effort to curry favor with the world. Whatever happens during the next century, the *Encyclopedia of Mormonism* will stand as a strong statement of Mormonism’s faith position one hundred and sixty years after its origin.

Happily, there is no triumphalism in the descriptive articles which set forth with honesty and frankness the current state of affairs with respect, not to doctrine, but to Mormons as they actually are. For example, see Perry H. Cunningham’s article on “Activity in the Church” (1:13) or Lawrence A. Young’s on “Single Adults” (1:13). Most valuable are the data, supported by wonderfully clear graphs and tables, in the articles on “Vital Statistics” (4:1518) and “Social Characteristics” (3:1371). Inactivity, sex and age distribution, marital characteristics, adults with college experience, women in the work force, substance abuse—it is all here, not the Church as we would like it to be but as it is. On the other hand, the article on “Dating and Courtship” (1:357) sets forth only the ideal of

behavior, and one looks in vain on this occasion for a paragraph acknowledging that, as always, there is a gap between the ideal and the reality.

Sometimes I detect an antihistorical (or ahistorical) bias. On many topics where there has been an evolution of thinking (often the result of what we might prefer to call continuous revelation), the reader is frequently left uninformed. For example, an article on “Dance” (1:354) fails to mention one of the most interesting and revealing facets of that history: the tension between Church standards and some of the popular dances of different eras, including, at one time, the waltz. Truman G. Madsen’s topical summary of the teachings of Joseph Smith has no chronological grounding. And for the Adam-God doctrine, a cross-reference sends us to Hugh Nibley’s entry under “Young, Brigham: Teachings of Brigham Young” (4:1609), where practically nothing on the subject is found. (The better cross reference is to the final paragraphs and references in the article on “Adam” [1:17].) Actually, I like both the Madsen and Nibley articles; they are handy summaries. But they and many other articles ignore development and historical context. Diligent readers can find some of the chronological background in the historical articles, as well as in such entries as “Ward” (4:1541) or “Bishop, History of the office” (1:119).

The attitude in much of the *Encyclopedia* seems to be, “Give us the facts, ma’am, just the facts,” or, more to the point, “Just tell us what the Church teaches now, not all the tortuous historical peregrinations.” Certainly this is what we get under “Race, Racism” (3:1191). I don’t quarrel with the emphasis but do call attention to it.

There are many gems in these volumes. They cannot all be mentioned, but I wish to express appreciation for Rex E. Lee on “Constitutional Law” (1:315); Stephen R. Covey on “Discipleship” (1:384); Howard M. Bahr on “Individuality” (2:680); Bruce C. Hafen on “Grace” (2:560) and “Justice and Mercy” (2:775); William G. Hartley on “Organization: Organizational and Administrative History” (3:1035); William O. Nelson on “Anti-Mormon Publications” (1:45); C. Terry Warner on “Accountability” (1:13), “Agency” (1:26), and “Truth” (4:1489); Mae Blanch on “Prayer” (3:1117); Michael Hicks on “Music” (2:793); Karen Lynn Davidson on “Hymns and Hymnody” (2:667); Bruce B. Clark on “Blessings” (1:128); Roger R. Keller on “Clergy” (1:288); Keith E. Norman on “Deification, Early Christian” (1:369); and authors of the several articles on literature. But, as when from the pulpit you begin to thank those who have assisted with a ward function, it is probably a mistake to start naming names. Each reader will have a different list of favorites.

There is far more here than just official Mormondom, far more than a slick public-relations presentation of the Church. The reader’s aware-

ness of the larger scope of Mormon culture is enhanced by treatments of “Art in Mormonism” (1:73), “Artists, Visual” (1:70), “Folk Art” (2:516), “Folklore” (2:518), “KSL Radio” (2:800), literature, and music. One can look up “Garments” (2:534), and one can also read about missionary life, visitors centers, and welfare services. Not to be overlooked is David J. Cherrington on “Societies and Organizations” (3:1387), where one can find a clear statement of six important functions that can be fulfilled by unofficial organizations and publications.

We are told that the work is “intended for both the non-Mormon and the LDS reader” (1:lxix). That tells us something about the level at which these generally brief articles had to be pitched, along with the explanation that the authors were instructed to assume readers who were high school graduates or beginning college students. Of course, so long as the work is expensive and in English, it will not be available to most converts or even Church members. Still, it is a start and should do much good.

There are some surprising omissions (Parley P. Pratt’s plural marriages and the motivation behind his assassination) and inconsistencies. And despite all the best efforts of the production staff, a few typographical errors slipped through. Wulf “Barsh” (1:72) should be Barsch, Gilbert “Scharff” (1:52) should be Scharffs, and, if I am not mistaken, “Dennis” Bitton (3:1414) should be Davis Bitton.

The fact remains that the *Encyclopedia of Mormonism* is a genuine landmark in publication and scholarship about the Church. As a standard reference source for basic information, and a point of departure for further discussion and research, it will serve us well. All who participated in its completion should be congratulated. Serious students of Mormonism, members or non-members, might well wish to forego ballet tickets for one season—or find an alternative rationalization—in order to purchase it.

NOTES

¹ James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 6 vols. (Salt Lake City: Bookcraft, 1965–1975).

² Andrew Jenson, *Latter-day Saint Biographical Encyclopedia* (Salt Lake City: Western Epics, 1971).

³ Vicky Burgess-Olsen, *Sister Saints*, *Studies in Mormon History* vol. 5 (Provo, Utah: Brigham Young University Press, 1978).

⁴ *Supporting Saints: Life Stories of Nineteenth-Century Mormons*, ed. Donald Q. Cannon and David J. Whittaker, Religious Studies Center Monograph Series, no. 1 (Provo, Utah: Religious Studies Center, Brigham Young University, 1985).

⁵ *Deseret News Church Almanac* (Salt Lake City: Deseret News, 1974–1992).

⁶ Philip Barlow, *Mormons and the Bible: The Place of the Latter-day Saints in American Religion* (New York: Oxford University Press, 1991).

⁷ *Collected Works of Hugh Nibley*, ed. Stephen Ricks, and others (Salt Lake City: Deseret Book and the Foundation for Ancient Research and Mormon Studies, 1985–).

ENCYCLOPEDIA OF MORMONISM: The History, Scripture, Doctrine, and Procedure of The Church of Jesus Christ of Latter-day Saints. 5 vols. 2333 pp.

Reviewed by Craig W. Beard, University of Alabama at Birmingham Library. This review is reprinted by permission from the *Library Journal*.¹ The reviewer gave a rating of exceptional to the *Encyclopedia*.

Although The Church of Jesus Christ of Latter-day Saints (the Mormons) is one of the largest indigenous religious groups in the United States, many people know little more of the Mormons than their family-oriented television commercials, the Mormon Tabernacle Choir, or Brigham Young University. They may have heard that Mormons practice polygamy (which is not entirely accurate), but most know little about the beginning, history, or distinctive doctrines of the Latter-day Saints (LDS). This work is, in part, an attempt to fill this knowledge gap. It is the first large-scale encyclopedia of Mormonism. The first four volumes contain about 1500 articles on every aspect of Mormon history, doctrine, culture, lifestyle, and more. The articles were written by over 730 men and women from both inside and outside the LDS tradition. Those dealing with “the most distinctive tenets of the Church” were entrusted primarily to LDS writers, while non-LDS writers contributed articles treating mainly background topics. Finding aids include a synoptic outline that organizes the entries under five major headings (history, scriptures, doctrines, organization and government, and procedures and practices), extensive cross-referencing, and a thorough subject index. Thirteen appendixes include such interesting and informative items as a chronology of significant events, a selection of LDS hymns, excerpts from Joseph Smith’s “new translation” of the Bible, and current (through January 1, 1991) membership figures. There is also a glossary of frequently used words and phrases. Since most non-LDS readers may not have seminal works readily available, volume 5 contains the complete texts of *The Book of Mormon*, *The Doctrine and Covenants*, and *The Pearl of Great Price*, all of which Mormons accept as inspired scripture alongside the Bible.

A tremendous amount of material is presented here, and one of the outstanding strengths of the set is access to the material through the combination of the outline, cross references, and index. With this trio, one could hardly fail to find a fact or thoroughly research a related topic. Another factor that makes this an important resource is that the vast majority of the contributors are themselves Latter-day Saints. Seeing the Mormons and their tradition through their own eyes, readers gain insight into Mormon self-understanding, which “objective” treatments often

lack. At times, however, the writers seem to be striking a defensive posture or presenting an apologia, particularly in articles dealing with the early (and often armed) conflicts. This criticism in no way negates the overall value of the encyclopedia. It is outstanding in form and substance, and demands a place in public and academic collections.

NOTE

¹ Craig W. Beard, book review, *Library Journal*, 117 (February 15, 1992): 156, 158.

The *BYU Studies* Cumulative Index 1959–1991

The following indexes list all articles, reviews, poems, works of art, and other materials published in *BYU Studies* from its beginning in 1959 through and including this fourth issue of volume 31 in 1991.

The Author Index lists each item alphabetically by author. Co-authored articles are listed under the first author. Book reviews are listed under the name of the reviewer. At the end of each entry in the Author Index, an item's category listings are shown in brackets.

The Title Index lists all items alphabetically by title, disregarding the words *A*, *An*, and *The* at the beginning of titles. Works of art are not listed in the Title Index; they can be readily found in the Category Index. Book reviews are listed in a separate index following the Category Index.

The Book Review Index consists of two parts. The first lists book reviews alphabetically by the author of the book. The second lists reviews alphabetically by the title of the book (book reviews are indexed by the name of the reviewer in the Author Index).

The Category Index groups all published materials into categories and lists them alphabetically by author under each category heading. Each item is listed in one to three categories.

The Subject Index lists the people, places, events, themes, and topics discussed in *BYU Studies*. An item is included in this index when there is a paragraph or more about that item in the original article or review. The subject of a poem is listed if the poem deals with church history or doctrine. Themes of series of poems are also included.

All indexes are alphabetized letter by letter according to the rules in the *Chicago Manual of Style*.

Many people have contributed to this index volume. Some have worked for many years on this project or its predecessors. *BYU Studies* gratefully acknowledges the contributions made by Linda Hunter Adams, Doris Brower, Brian Call, Carolyn Cannon, Doris R. Dant, Gary Gillum, Serena Hansen, Lisa Bolin Hawkins, Tim Hiatt, MeLinda Jeffress, Marny Parkin, Kathleen Reynolds, Kent Scadlock, Doug Waddoups, Kathryn Weeks, Christina Welch, and John W. Welch. In addition, students in the winter 1992 editing class (English 410R) taught by Linda Hunter Adams made a major contribution to the Subject Index.

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