

have opened up more completely a long time ago. But because they found themselves suspect both from within and without the Church, they failed to do so. Perhaps with the impetus provided by this and similar works, the field might be more completely covered.

In discussing the strains and problems faced by modern Mormonism, Prof. O'Dea suggests the need for an empirical and rational approach to their solution. But by taking this naturalistic approach, he underestimates one of the most important and powerful forces in Mormon life today: the tendency to dichotomize ways of knowing into two types—religious and secular—and to believe that, while investigation and rationality are valid approaches in some aspects of Mormon life, anything so important as the problems raised above is best solved by religious methods—faith, authoritarianism, inspiration, and revelation. Consequently, it remains to be seen whether the Church as a whole even feels the need for the intellectual approach which he suggests. But whatever the outcome, he feels that Mormon flexibility and viability under adverse conditions argue well for the future of the Mormon Church.

LaMar T. Empey

Joseph Smith and World Government. By Hyrum L. Andrus. Salt Lake City: Deseret Book Company, 1958. 127 pp., \$1.75.

As part of the latter-day "restitution of all things," a constitution for a political Kingdom of God was revealed to Joseph Smith. The political kingdom with its "Government of God," as the facts have been reconstructed by Dr. Andrus, was supposed to grow "out of the Church" and be subject to the ultimate rule of the priesthood. All officers of the government were to be nominated by priesthood authority, and citizens of the kingdom would "recognize the will and dictation of the Almighty" as revealed to Church leaders. Nevertheless, the political and spiritual kingdoms were to be distinct entities, with "a constitutional separation of powers between Zion and the political government." Being republican, representative and democratic,

the government would also hold individual rights and freedoms inviolate. The role of political parties in selecting candidates would "naturally" (and with good riddance) be eliminated. As the government expanded to encompass the earth, it was to assume a federal form, with respect for local customs, religion, and cultural patterns. Excluding the church and state relationship, the government would bear a striking similarity to the United States constitutional system as conceived by the Founding Fathers.

Because the revealed constitution is now nowhere to be found, and Joseph Smith was never able to inaugurate the "Government of God" in more than rudimentary form, the author's task of reconstructing Joseph Smith's concept of "world government" is exceedingly difficult. Recognizing the limitations of the source material, Dr. Andrus deals with the subject only in his first chapter. The remaining two-thirds of this slender volume relates to the organization and activities of the General Council, or Council of Fifty, which may have been a first step toward the political kingdom but certainly was not world government.

As an historical account of the Council of Fifty, the work successfully if somewhat tediously defends the proposition that the Council had an important role in directing the exodus from Nauvoo and the early civil government of Utah. In the exegesis of world government, however, hard facts seem more desperately difficult to come by. The reader lays down the volume with only a hazy notion of what Joseph Smith had in mind, and with an abiding wish that the missing revelation would appear to dispel the fog. Moreover, Dr. Andrus fails to offer really critical evaluation of the available fragments of evidence. To speak, for instance, of a "separation of powers" between Church and state when both are directed by the priesthood is nonsensical.

More distressing still is the author's uncritical endorsement of what he terms Joseph Smith's "brilliant analysis of man's inability to govern himself." This strikes at the very foundations of liberal democratic government, which must stand or fall on the postulate of the individual's capacity for self-government. Theoretically, democratic government may be inferior to gov-

ernment by the few who are wise and virtuous. All the more should we agree with Joseph Smith that a government of God would be superior to a government of man. In this world of fallible men, however, the postulates underlying rule by the virtuous few have generally proved incongruous with reality. To Dr. Andrus' credit, certainly, is his recognition that the political Government of God appears workable only when men approach perfection or when Christ comes to reign personally upon the earth.

Robert E. Riggs

Among the Mormons. William Mulder and A. Russell Mortensen. New York: Alfred A. Knopf, 1958. 482 pp., \$6.75

Virginia Woolf once observed that "few people ask from books what books can give us. Most commonly we come to books with blurred and divided minds, asking of fiction that it shall be true, of poetry that it shall be false, of biography that it shall be flattering, of history that it shall enforce our own prejudices."¹ If Miss Woolf is right, many Latter-day Saint readers who are used to hagiography and polemic instead of biography and history will not enjoy William Mulder and A. Russell Mortensen's documentary *Among the Mormons*. Those readers, both within and without the Mormon Church, who believe that the discovery of truth is the aim of scholarship should be delighted.

The use of a collection of "historic accounts by contemporary observers" as a way to report the history of a group and a period is very effective, as long as the people and the period are restricted enough in size so that the few selections a volume can conveniently hold are able to represent them honestly and adequately. Happily, the Mormons, appearing only a hundred and twenty-eight years ago, and living compactly in one rather restricted area of the world, can be fairly pictured in this fashion.

Even so, there are dangers. The anthological approach to history perhaps allows the past to speak for itself with less of