

The Association for Mormon Letters

1346 South 18th East
Salt Lake City, Utah
84108

Vol. 4, No. 1

Newsletter

December 1979

1979 PRIZES AWARDED

In awarding prizes in both the creative and critical fields for the second year in a row, the AML prize committee singled out Steven P. Sondrup's essay, "Literary Dimensions of Mormon Autobiography" for the critical prize. Published in Dialogue (Summer 1978), it was first given as a paper at the AML annual meeting in 1977. The judges awarded the prize for the essay's contribution, among other things, "for probing the relationship of autobiography and history" and "for analyzing some literary possibilities offered by the genre." The author is a member of the Department of Comparative Literature faculty at B.Y.U.

The creative prize was divided among five writers in both poetry and fiction categories. B.Y.U.'s Clinton F. Larson received first prize in poetry for his 1978 collection, The Western World, calling it "the present and doubtless temporary culmination of Clinton Larson's poetic effort; a case of vintage Larson, with all the traits that baffle, irritate, delight, and enlarge his readers." The award also acknowledged his "long and gigantically productive" writing career "which has made him a huge, potent paternal presence on the imaginative horizons of younger Mormon writers."

A second prize in poetry went to Marden J. Clark, also of B.Y.U.'s English faculty, for "God's Plenty," published in Dialogue's spring 1978 issue and later in his compilation Moods: Of Late (Provo: B.Y.U. Press, 1979). It was cited as an example of "a humane and disciplined Mormon imagination searching and shaping the hard element of personal experience."

A second prize in poetry also went to Marilyn McMeen Miller Brown, Provo poet and novelist, for "Grandmother" which appeared in Dialogue's spring 1978 issue and in her book The Grandmother Tree (Provo: Art Publishers, 1978). The judges noted its "lean and austere grace" and singled it out as "witnessing one way the sources of Mormon tradition can nourish contemporary Mormon poetry."

(Continued)

1979 PRIZES AWARDED
(Continued)

A first prize in fiction went to Levi S. Peterson of Weber State University (Ogden, Utah) for two short stories, "The Confessions of Augustine" published in the Denver Quarterly, winter 1978, and "Road to Damascus," published in Dialogue, winter 1978. Noting that "either story alone would qualify for the prize," the prize committee commented that "both stories achieve added dimensions of meaning from the sub-merged yet constantly present conversion patterns alluded to in the titles, the recurring tension between wilderness and the disciplines of Mormon community, and the movingly realized ambiguities of loss and gain."

Karen Rosenbaum, a writer living in Albany, California, received an honorable mention for her story, "Hit the Frolicking, Rippling Brooks," published in Dialogue's autumn 1978 issue. The committee termed it "a rich, witty, and sophisticated story of contemporary Mormon life, an appreciation of the ordinary which avoids easy affirmations and easy negations alike" with "technical maturity and control."

CALL FOR PAPERS

The Association invites proposals for papers to be presented at two symposia: the spring symposium to be held May 10, 1980, in Boston, Massachusetts, and the fall symposium of the Association in October to be held at Weber State College. In view of the 1980 sesquicentennial of the organization of the L.D.S. Church, the program committee would be especially interested in proposals that have a historical emphasis or that treat early Mormon literature. However, papers on all topics pertaining to Mormon literature are welcome.

Detailed proposal should be sent to Prof. Edward A. Geary, A-258 J.K.B., Brigham Young University, Provo, Utah 84602. Proposals for the May symposium in Boston must be received by January 1, 1980; those for the October symposium by June 1, 1980.

PRIZE NOMINATIONS

The 1980 prize committee would welcome nominations for the awards in both creative and critical writing. To be eligible a work must bear a 1979 publication date. Nominations should be sent to: The Prize Committee, Association for Mormon Letters, 1346 South 18th East, Salt Lake City, Utah 84108.

READINGS SCHEDULED

At a recent meeting of the AML Executive Committee, a series of readings were scheduled along the Wasatch Front. As has been the case in the past, various writers will be invited to read from their recent work. The place, approximate time, and host for each reading is given below:

December	Provo, Utah	Eugene England
January	Ogden, Utah	Levi S. Peterson
February	Salt Lake City, Utah	Richard J. Cummings
March	Logan, Utah	William A. Wilson
April	Provo, Utah	Karen Lynn
May	Salt Lake City, Utah	Linda Sillitoe

Details concerning each event will be forthcoming.

Members of the Association are reminded that readings can certainly be held in other areas. The Association will be happy to provide a selection of either poetry or prose to anyone desiring to hold such a gathering. Requests should be addressed to Linda Sillitoe, 1718 Lake Street, Salt Lake City, Utah 84105.

NEW OFFICERS ELECTED

At the fall Symposium of the Association held on October 13, 1979 on the B.Y.U. campus a new slate of officers was elected. Richard J. Cummings completed his term as president and became a member of the council; Levi S. Peterson also completed his term as program chairman; Neal E. Lambert and George S. Tate retired from the council.

Eugene England, a member of the English Department at B.Y.U., became president after serving for a year as president-elect. Levi S. Peterson will assume the responsibilities of the president-elect, and Edward A. Geary, also a member of the B.Y.U. English Department, will serve as program chairman. William A. Wilson, who holds a joint appointment in history and English at Utah State University, and Karen Lynn, who is associate professor of English at B.Y.U., were elected to three year terms on the council.

In order to make the council at least slightly more geographically diversified, two members were appointed who reside outside of Utah. Robert Rees of Los Angeles, California and Chad C. Wright of Charlottesville, Virginia will serve three year terms on the council and work to advance the interests of the Association in their respective areas.

Eugene England, Pres.	Council:	Elizabeth Shaw
Levi S. Peterson, Pres. Elect	Richard J. Cummings	Karen Lynn
Edward Geary, Prog. Chairman	Linda Sillitoe	Robert Rees
Steven P. Sondrup, Ex. Sec.	Candadai Seshachari	Chad C. Wright
		William A. Wilson

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Newsletter

March 1980

ASSOCIATION SPRING SYMPOSIUM

TO BE HELD IN BOSTON

In order to provide an opportunity for participation to individuals living outside the Rocky Mountain area, the AML spring symposium will be held in Boston, Massachusetts on May 10, 1980.

The opening session will be devoted to the presentation of scholarly papers and will be held at the Concord School of Philosophy, Concord, Massachusetts, on the grounds of the Orchard House, the childhood home of Louisa May Alcott and the setting for the novel Little Women. A 9:00 a.m. tour of the home will precede the 10:00 meeting. The creative writing session will be held in the Phillips Brooks House on the campus of Harvard University from 2:00 to 4:00 p.m. A dinner with a guest speaker will be hosted by Valerie and Randy Wise that evening in Watertown, Massachusetts.

Registration for the conference, including dinner and tour of the Orchard House, is \$5.00. The opening session at the Concord School of Philosophy, if attended separately, is \$1.50; the dinner alone is \$4.00. There is no charge for attendance at the creative writing session. Registration fees should be sent to Susan Paxman, 16 Lee Street #4, Cambridge, MA 02139. Those coming from outside the Boston area needing lodging may so indicate with their registration fees, and arrangements will be made for accommodations with members of the Church in the Boston area. All registrations must be received by May 5, 1980.

Those interested in participating in the symposium are requested to submit scholarly papers--at least detailed abstracts thereof--original fiction, poetry, or drama to Prof. Chad C. Wright, 1800 Jefferson Park Avenue #301, Charlottesville, VA 22903 as soon as possible. A committee of readers will select material to be read at the symposium. It is suggested that material relating to the sesquicentennial celebration would be particularly appropriate for this symposium, but papers and creative work--poems, fiction, drama, personal essays--on any aspect of Mormon letters will be welcome.

Members of the Association living in the eastern part of the United States are particularly encouraged to bring this symposium to the attention of all those interested in Mormon literature.

A CALL FOR PAPERS

At a symposium on Mormonism held during the meetings of the American Academy of Religion in New York City last November, one non-LDS panelist, Samuel Hill, proposed "one useful agenda item"---"the sense of the tragic in Mormon life."

This topic interests at least some of us, so I suggest we take up Prof. Hill's item and make it the topic of the Mormon Letters session to be held in conjunction with the Rocky Mountain Modern Languages Association meetings in Denver, Colorado on Thursday, Friday, and Saturday October 16-18, 1980.

I can conceive various approaches to the topic: tragic dimensions of Mormon scripture or theology; tragic experience in Mormon history; optimism as an evasion of the tragic; tragic texts in Mormon literature; differing concepts of the tragic (e.g. in Sophocles, Nietzsche, et al.) and their possible relation to Mormon theology.

RMMLA rules require that "papers accompanied by abstracts not over 75 words, must be submitted not later than April 15;" I would be glad to consider a one or two-page prospectus submitted by that date. It is important to note that those who read papers at a session of RMMLA must be members of RMMLA at that time. Membership in RMMLA is open to all with literary interests. Regular membership is \$12.00 annually. Applications should be accompanied by a check for the appropriate amount and addressed to Ingeborg L. Carlson, Executive Director, Dept. of Foreign Languages, Arizona State University, Tempe, AZ 85281.

Proposals and papers should be sent to me at the following address:

Prof. Bruce W. Jorgensen
A-278 JKBA
Brigham Young University
Provo, Utah 84602

READINGS SCHEDULED

Although attendance at recent readings suggests only minimal interest, three additional groups have been scheduled. The place, approximate time, and host for each is given below.

March	Logan, Utah	William A. Wilson
April	Provo, Utah	Karen Lynn
May	Salt Lake City, Utah	Linda Sillitoe

Details concerning each event will be forthcoming.

Eugene England, Pres.	Richard J. Cummings	Karen Lynn
Levi S. Peterson, Pres. Elect	Linda Sillitoe	Robert Rees
Edward Geary, Prog. Chairman	Candadai Seshachari	Chad C. Wright
Steven P. Sondrup, Ex. Sec.	Elizabeth Shaw	William A. Wilson

"The Dawning of a Brighter Day: Mormon Literature after 150 Years"

A synopsis of the Redd Lecture given by Eugene England, President of the Association for Mormon Letters, February 20, 1980. (Copies of the full text may be ordered for one dollar from The Redd Center, Brigham Young University, Provo, Utah 84602.)

The agonizing of the past twenty years over whether there is, or even ought to be a Mormon literature, is no longer relevant: we do have a literature, whose shape, dimensions, and quality are becoming apparent and impressive; there is now a well-educated English-speaking Mormon audience of near three million--at least as large as that available to Shakespeare and Milton; and, like Shakespeare and Milton, Mormon writers can and should root themselves in their own unique and rich native topsoil of genuine religious encounters and mythic vision and historical experience which is as amenable to a rich and expansive literature as Isaac Bashevis Singer's Jewish and Polish one or Flannery O'Connor's Southern and Catholic. But contemporary Mormon writers (and critics and readers) still need to learn from Singer and O'Connor among others to get over their provincial antiprovincialism, to include in their imaginings Mormonism's unique God and its dramatic and unusual view of man's cosmic dilemma and destiny.

There are hints throughout Mormon scriptures, focused by Joseph Smith's reference in the very famous "King Follett Discourse," to "chaotic matter, which is element, and in which dwells all the glory" that suggest a Mormon philosophy of form at least as interesting and defensible as the epistemological skepticism that has contributed to the breakdown in structure characteristic of modern literature. For its content, Mormon literature will obviously draw from specially evocative characteristics of Mormon history and scriptural narrative (such as the theme of exile and return, or the lonely quest for selfhood that leads to conversion and then to the paradox of community) and it will use the rich dramatic possibilities of lives given both unusual order and openings to tragic failure by the making of covenants and of a physical and mental landscape peopled by devils, translated beings, angels, etc. But there is even a deeper layer provided by the most challenging and liberating set of metaphysical possibilities and paradoxes I have been able to discover in all human thought, beginning in a unique and evocative concept of the eternal self, together with the idea that, imperially alone and impenetrable as the individual is, he or she cannot fully and ultimately realize his/her own true nature and achieve the fullest potential and joy except in the ongoing struggle of an eternal, fully sexual companionship. There is basis enough for a rich Mormon literature, all other things being equal--native gift, acquired skill, hard work--and if the temptation to simple message packaging is resisted.

Those who have given us the fine literature we have can be usefully described as three generations of rebels (see the verso for a bibliography) and our literary history can be seen in three fifty-year blocks: the first generation was caught up in the Restored Gospel's rebellion against the world--against Babylon; they found their potential selves in remarkable ways in courageous new lives and produced a valuable literature--especially in the personal and confessional genres such as diaries, letters, hymns, and sermons--that we have too long neglected. After a fifty year empty or fallow period, the third period includes both the second generation--"Mormondom's lost generation" Edward Geary has called it--which rebelled in varying degrees against Mormon culture and Church but produced the best Mormon fiction written so far, and, overlapping it, the third generation characterized by the best forms of empathetic, unpatronizing rebellion against any failures of faith and righteousness in both the world and in Mormonism's own culture. They are finding out, tentatively and awkwardly, but surely, what it can mean for artistry to be a Latter-day Saint--a genuine follower of Christ. If we can do our part, the scholarship, the recovery and explication of texts, the writing of biographies, the literary criticism and theorizing, the teaching--even the simply reading--that our literature deserves, we can help bring to full flower a culture commensurate with our great religious and historical roots.

A SELECT BIBLIOGRAPHY OF MORMON LITERATURE

Compiled By Eugene England

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ASSOCIATION EASTERN MEETING

The eastern meeting of the Association was held in Boston on May 10, 1980. The opening session met in the Concord School of Philosophy, a rustic "Hillside Chapel" built by Bronson Alcott as a place where his neighbors could gather to hear lecture series and participate in intellectual discussions. The unpainted wooden building, located on the grounds of the Orchard House, is maintained much as it was during Bronson Alcott's day. Prior to the meeting, Jane Gordon, director of the Orchard House, explained Alcott's motives in building the School and his philosophy of education, as well as outlining the influence he had on his friends Ralph Waldo Emerson and Henry David Thoreau. She also briefly discussed the Alcott family life, noting Louisa May Alcott's use of her family's experiences in the Orchard House as the source of much of her novel, *Little Women*.

The session was chaired by Steven P. Sondrup and six papers were presented. Bruce Young (Cambridge, Massachusetts) read a paper entitled "Emerson, Thoreau, and Mormonism" in which he compared the transcendentalism of Emerson and Thoreau with Mormonism. He noted several similar beliefs--the need to restore "a sense of the sacred" to human life, for example--but concentrated on the differences. He claimed the differences "point to two fundamentally different views of the world." These differences include divergent concepts of God, nature, spirit, the value of community life, and the use of intellect.

Eleanor Hart (Provo, Utah) presented a paper entitled "Confession as Discovery: An Examination of the Confession Art Form of Two Mormon Pioneer Journals." She examined passages from the journals of two women in which they expressed doubts, fears, and longings they were unable to admit to their husbands, sister wives, or friends. Both women, while publicly supporting the institution of polygamy, suffered within it, often feeling estranged from their husbands and insecure about their marital relationships. The confessions of these feelings in their journals took similar forms: first the account of a specific incident that had seemed difficult or unfair, then a plea to God for relief from suffering, and finally a personal resolution to continue.

The research of Ellen Knight (Arlington, Massachusetts) was reported in her paper "'Deseret; or, A Saint's Affliction,' An American Opera." This comic opera with a libretto by W.A. Croffut and music by Dudley Buck was performed in 1880 in New York City, Baltimore, and Cincinnati. The score of the opera has been lost, but Croffut's libretto shows it to have been a trite, sensational, unrealistic jab at Mormon polygamy. It was not well received: the review in *The New York Times* called it "clumsy, the dialogue flat and vapid, and the language and action in certain parts. . . quite unfit for eyes and ears polite." A review of the plot suggests that one of Croffut's sources of information was a lecture on the "horrors of polygamy" by Ann Eliza Wells Young.

ASSOCIATION EASTERN MEETING
(cont.)

For her paper "The Use of Mormon 'Cultural Myth' in Universalizing Mormon Fiction," Susan Howe (Cambridge, Massachusetts) borrowed from David E. Wright and Robert E. Snow the concept of cultural myth, i.e. "loose narrative structures woven around a central cluster of images, symbols, and metaphors which appeal to several levels of consciousness. . . impose moral order and meaning on history, and portray desired futures." From these myths, the members of a specific culture form "a discrete and value-laden perspective on human affairs." This definition was used to identify several Mormon cultural myths. Then the paper proposed that an awareness of Mormon cultural myths may be useful to Mormon writers in helping them reach beyond the myths and thus give literature by and about Mormons a more universal appeal.

Because of the lateness of the hour, the last two papers were presented in summary form. Karen Lynn very briefly sketched the most important features of her paper "Sensational Virtue: Anti-Polygamy Fiction and American Popular Culture." Nicolas Shumway (New Haven, Connecticut) describes his conclusions in "Art and Worship: Towards a Theoretical Accommodation."

Creative works were presented during the afternoon session, which was held in the Phillips Brooks House on the campus of Harvard University. The session was chaired by Susan Howe. Steven Graves (Medford, Massachusetts), a student of Pulitzer Prize winners James Merrill and Richard Howard, began the program with several of his most accomplished poems. A selection from the play *Ephraim's Crown* by Margaret Munk (Silver Spring, Maryland) was then presented as a short readers' theater. Performers included Diane Christensen, Merrill Christensen, John McCulloch, Bruce Young, and Brent Goddard. Eugene England, AML president, was the next poet to read from his recent work.

In honor of the sesquicentennial celebration, several historical musical selections were prepared and presented. The music was coordinated by Jeanne Decker and Lisa Rasmussen. Amy Johnson sang "St. George and the Drag-on," a song written by the St. George (Utah) settlers and sung to George Albert Smith on one of his visits there. The song is about what a desolate place St. George had been when the Mormons arrived and how much the settlers had improved it. A male quartet (Merrill Christensen, Russ Price, Bruce Young, and John McCulloch) sang "I Used to Live in Cottonwood," another humorous folksong from the early settlers of Southern Utah. Karen Lynn's research in the Huntington Library led her to the discovery of a forgotten turn-of-the-century MIA songbook. Amy Johnson, Lisa Rasmussen, and ReNée Tietjen prepared one of the songs by Evan Stephens, "Why Did Mama Go to Heaven?" The final musical selection was an original arrangement by Lisa Rasmussen of "This Earth Was Once a Garden Place."

Neal Chandler (Cleveland Heights, Ohio) began the second half of the program with his story, "The Onlooker." The story examined the tension of having to deal with vaguely threatening events and individuals that are not understood but perceived as dangerous. Jean Allen (New York City) presented a piece that explored the deeply religious feelings of a young Catholic girl as she began to participate in her church and the ensuing frustration, soul-searching, and disappointment she felt as avenues of service were cut off to her because of her sex. Edward Hart closed the session with several poems from his recently-published *To Utah*.

The evening session was held at the home of Valerie and Randy Wise in Watertown, Massachusetts. After the dinner, Eugene England shared some of his reflections on the gathering and introduced James Arrington, who had presented excerpts from his new play, *The Farley Family Reunion* after the formal close of the afternoon session. On this occasion he discussed his work in writing, producing, and performing his much-discussed one-man show, *Here's Brother Brigham*. He concluded his presentation by relating several incidents, some humorous and some touching, that have occurred during the more than seven hundred performances of the show.

The Bread and Milk of Living

Eileen Gibbons Kump, *Bread & Milk and Other Stories* (Provo: Brigham Young University Press, 1979), pp. 91.

"I don't want flattery. I want the gospel preached!" That's what Israel Gordon in Eileen Gibbons Kump's story "God Willing" said as, dying, he gave instructions about how he wanted his funeral conducted. But his wife Amy, embellishing Israel's outlined program just a bit, had their four grandsons--"young men [whose] jaws showed signs of boney manhood and fuzz"--each recite verses of poetry. Remembering that day twenty years later, Amy's vision of the boys standing handsome, awkward amidst sprays of chrysanthemums and ribbons is, and was, for her at the time a sort of sermon; in the tangible *life* of those "half-grown" men before her--boys so filled with "unknown qualities" awaiting realization, and in the quickened sense they brought her of life's perpetuity--Amy heard the gospel preached; in her own words, "That day I saw glory!" Just so, all of the pieces in Kump's *Bread and Milk and Other Stories* paint pictures of people whose lives--richly textured, yet unadorned--are living affirmations of gospel truths, understated revelations of the dignity and beauty of humanity.

The book, a collection of eight stories, begins on a day of awakening, of initiation for eight-year-old Amy Taylor as she encounters U.S. Marshal McGary who is seeking to arrest her father for violation of the Edmunds Cohabitation Act. The succeeding stories highlight experiences of Amy's late-19th-early-20th century young adulthood, married years, and finally death day. Kump's writing style is straight forward and plain, the action in the stories without pretension, the language uncluttered and matter-of-fact. Yet the effect is not prosaic. Rather she achieves a delicacy of tone that nicely reflects a sense of magic in the commonplace. In the title story, Amy, who is at once mystified, embarrassed, and exhilarated by the fact of her first pregnancy, tells herself "that having babies [is] everyday, like bread and milk. She [hears her] Papa again: It is the pattern of all life in a world made out of joy and pains." And such is Kump's central theme throughout the book: the genuine miracles of life, like the miracle of birth, are "everyday," unfolding in never-ending juxtapositions of happiness and sorrow. Those who read this slender volume anticipating the kind of high adventure and even scandal that Mormon history provides ample framework for will likely be disappointed. *Bread and Milk* is a book about the excitement of a magician show, dearly purchased at the price of a cheese stored for winter usage; about a young girl's being chosen queen of the southern Utah May festival; about the frustration of a dream house built with the kitchen facing town; it is a book about the complex simplicities--and the elusive significance by which they are undergirded--to be found in faith, family, and the opposition inherent in what Amy calls our "old friend mortality."

In our industrial age the pastoral past can easily be sentimentalized. Within her stories, Kump generally spins a fine web, carefully constructed and balanced. At times, however, I felt that web marred by lapses into romantic triteness. Israel's tears and anger over his younger half-brother's ignorant mistreatment of a "baby" poplar tree is an interestingly moving incident, yet it left me with the vague feeling that perhaps his reverence for life had been overstated: his true vitality had been undermined by the rather stock characterization of him as both "awkward sheep-tender without words and eloquent and enraged defender of life." The unmarried Amy's view of sex as a "nameless, perplexing duty" she would "cheerfully postpone," and later as a "duty to a husband" which she had "understood and accomplished" are more obviously romanticized notions of the past. Kump could have better dealt with the subject by silence than by undercutting the integrity of her central character through use of the trite painfully-innocent-pristinely-asexual-nineteenth-century bride syndrome. And Israel's conception of Amy as "new bread and honeycomb [and] morning" was a little sweet for my taste.

The Bread and Milk of Living
(cont.)

If, however, Kump occasionally trembles in her balance as she walks the tightrope of a charmed as opposed to sentimentalized, portrait of history, she amply redeems each misstep with an abundance of startlingly simple details and scenes fresh in poignancy and humor: the child Amy arching her back against the porch post of her "aunt" Edna's mysteriously empty house awaiting all the while Marshal McGary; Oz Miller swallowing hard boiled eggs whole to impress his girl, Lottie; Amy's wondering--after a declaration of love invoking God's name--if she might prevent her beau Bryce's further use of profanity by marrying him immediately; Israel's awkward reunion with the giddily affectionate nine-year-old son he had sent alone to sheep camp to learn "responsibility." In *Bread and Milk and Other Stories*, Eileen Gibbons Kump has approached the Mormon past with careful, vivid, and (for the most part) commendably down-to-earth steps. The book is a revelation of and tribute to the confusing tangle of mystery and magic found in the ever-unfolding "bread and milk of living."

Dian Saderup

Theological Symposium Scheduled

Sunstone and the Utah Endowment for the Humanities are sponsoring the 1980 Mormon Theological Symposium to be held in Salt Lake City on the 22nd and 23rd of August. It will feature a lively exchange between LDS and non-LDS thinkers on such topics as covenant, free will and determinism, the idea of a moral imperative, revelation, and the doctrine of Mother in Heaven. Speakers have been chosen from a variety of fields such as history, religious studies, sociology, English, and anthropology and range in age, professions, and provenience. For further information write *Sunstone*, Box 2272, Salt Lake City, Utah 84110 or call (801) 355-5926.

1981 Eastern Meeting Scheduled

The 1981 Eastern Meeting of the Association has been tentatively scheduled for late April in the Washington D.C. area. Papers dealing with all aspects of Mormon literature will be welcome. Creative work--poetry, drama, narrative, essay--will also be read.

Members of the Association wishing to propose themes, submit papers, or have creative work considered for presentation should contact:

Prof. Chad C. Wright
1800 Jefferson Parkway, No. 301
Charlottesville, Virginia
22903

Eugene England, Pres.	Richard J. Cummings	Karen Lynn
Levi S. Peterson, Pres. Elect	Linda Sillitoe	Robert Rees
Edward Geary, Prog. Chairman	Candadai Seshachari	Chad C. Wright
Steven P. Sondrup, Ex. Sec.	Elizabe Shaw	William A. Wilson

The Association for Mormon Letters

1346 South 18th East
Salt Lake City, Utah
84108

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Newsletter

September 1980

FIFTH SYMPOSIUM ON MORMON LETTER SCHEDULED

The 1980 Symposium of the Association for Mormon Letters will be held in Room 338 of the Union Building at Weber State College, Ogden, Utah on Saturday, September 27, 1980.

- 9:00-10:00 Registration
- 10:00-11:45 Morning Session
 Nikki Hansen, Chair
 Marilyn Arnold: "Prospects for the New Center for the Study
 of Christian Values in Literature"
 John D. Peters: "An Occupation for the Saint: A Mormon View
 of T.S. Eliot's Religious Poetry"
 Marden Clark: "The More Perfect Order Within: Being the
 Confession of an Unregenerate but not Unrepentant
 Mistruster of Mormon Literature"
 Edward L. Hart, Commentator
- 12:00-1:45 Lunch, Weber State College Union Building
 Chair: Steven P. Sondrup
 Speaker: Eugene England
 Awarding of Prizes
 Election of Officers
- 2:00-3:30 Afternoon Session
 Karen Lynn, Chair
 Linda Sillitoe, "Contemporary Poems by Mormon Women: New
 Voices, New Songs"
 Levi S. Peterson: "Lambent Voices: Recent Mormon Fiction"
 Kenneth B. Hunsaker, Commentator
- 3:30-5:00 Poetry and Prose in Progress: Mormon Writers Read from Their
 Work
 Levi S. Peterson, Chair

Members of the Association planning to attend the Symposium are encouraged to pre-register and, if desired, to make reservations for the luncheon. A pre-registration/reservation form is included with the Newsletter for the benefit of those wishing to take advantage of this option. The registration fee is \$1.00 and the price of the luncheon is \$5.00. Although the registration fee may be paid at the door, luncheon tickets will, unfortunately, not be available after Wednesday, September 24, 1980. The form together with the appropriate remittance should be sent to The Association for Mormon Letters, 1346 South 18th East, Salt Lake City, Utah 84108. Members who have pre-registered will be able to claim their packet of registration material at the door on the morning of the Symposium.

NEW OFFICERS

With the annual symposium, for officers of the present Executive Council of the Association will retire or change position: Eugene England, president, becomes a member of the Council for a term of one year; Richard J. Cummings and Linda Sillitoe, each having served a full term, retire from the council; Edward A. Geary, who served a one-year term as second vice-president, is released with thanks for all his efforts in organizing this year's symposium.

The nominating committee met recently and agreed to present to the membership as their nominations the following slate to replace those officers who retire from official service:

As first vice-president and president elect: Lavina Fielding Anderson

As second vice-president and program chairman: Stephen L. Tanner

As a member of the council for a three-year term: Elouise Bell

At the annual meeting, nominations by member of the Association will be received from the floor. Persons nominated must either be present or have indicated willingness to serve by submitting a signed statement.

MEMBERSHIP DUES

The Executive Council met recently and determined that the membership dues for 1980-81 should be \$7.00 and \$8.00 for couples desiring joint memberships. The reason for the substantial increase over last year is that a copy of the Proceedings of all Association symposia will be sent to all dues-paying members during the summer of each year. The entire membership will, thus, have access to all the papers presented in the course of the year.

Any member of the association who joined after May 1, 1980 at the 1979-80 rate need not renew his membership. A copy of the Proceedings, if desired, will need to be ordered at a cost of \$4.00 when the announcement of the publication is made (most probably in June 1981).

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