

that confidence and that strength to . . . rise above our human failings. To do that, we must . . . live by his laws and teachings" (Benson, 1983, p. 6). To become humble like Jesus, to become his disciples, individuals must take up their crosses, trust in him, approach perfection through wise choices, and submissively endure to the end (D&C 122:7). Christ's pattern of humility was unblemished. Though members aspire to this perfection, they are to keep perspective on their fallibility by balancing unfulfilled aspirations to emulate Christ with positive recognition of his gifts to them, of their worth as God's children, and of their progress toward humility over a lifetime. In the face of social pressures for self-interested individuality, the Church stresses selflessness and humility as keys for returning to God. Persons who would attain the fulness of the immortalizing promises of the ATONEMENT must persist in achieving humility in spite of obstacles and societal ethics that distract from this goal (Mosiah 3:19).

The desire for humility is nourished by an understanding acceptance of the greatness of the Savior's sacrifice to provide SALVATION and RESURRECTION for all. As people comprehend God's love for them, hearts and minds will be humbled and drawn into closer unity with him and with all fellow beings.

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ALICE T. CLARK

HUMOR

Although LDS doctrines, practices, and experiences have in some circles evoked a measure of scoffing and laughter over the years, only since the 1970s has a body of published humor dealing with the Mormon experience appeared. Institutionalized LDS humor divides roughly into an early period when the Church was the object of outsiders' jokes and a modern period when members have become able to laugh at themselves.

As with many minority groups, the first humor that dealt with the Church was created by antagonists to turn people away from it. Much of this humor took the form of cartoons in the popular press, and verses and parodies of popular or folk songs (Bunker and Bitton, 1983). These attacks were prevalent in nineteenth-century periodicals, and such noted writers as Mark Twain and Artemus Ward took aim at available targets like Brigham YOUNG and POLYGAMY.

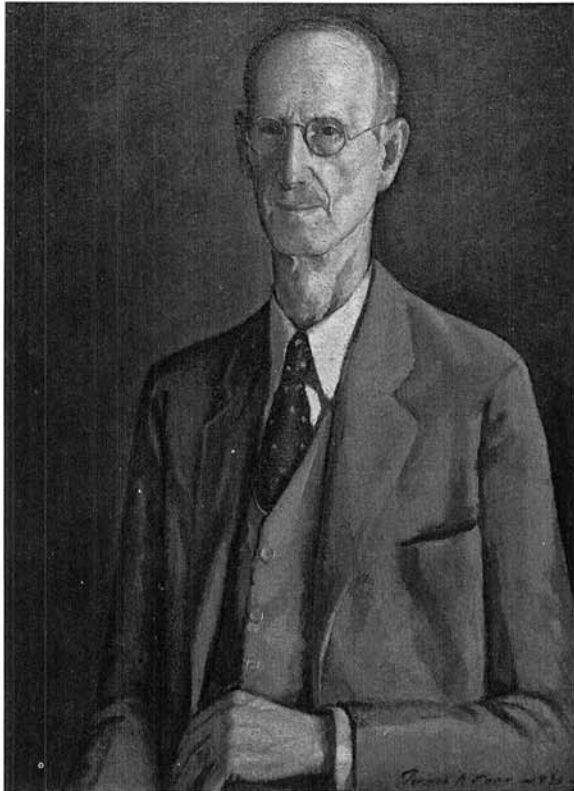
From this early period, almost no pro-Mormon humor or humor regarding the Church created by the members of the Church themselves survives. While it is certain that members enjoyed humor, as evidenced in numerous JOURNALS and letters, little of it was apparently directed at their own experiences and cultural practices. This was particularly true of published material. Latter-day Saints were too involved with building a new way of life to indulge in frivolity or of anything that might appear to question their commitment. Humor, therefore, was incidental.

Around 1900 this attitude began to change, expressly in the talks of Elder J. Golden Kimball, of the Seventy. During his long tenure as a General Authority, his iconoclastic wit and biting sense of humor not only made the Saints love and quote him, but also helped them to see a lighter side of their often difficult existence.

Still, little in-group humor appeared in print before 1948, when Samuel W. Taylor's novel *Heaven Knows Why!* was published. Playing on the cultural patterns of typical small-town western Mormonism, the book gained limited success and recognition as an alternative selection of the Literary Guild, but it also caused a stir of discontent in the LDS community, hitting too close to home and seeming to ridicule not only lifestyle but also sacred doctrines. Because of its limited acceptance, it quickly dropped out of print.

A turning point seems to have come as a result of World War II, which brought outsiders into the almost exclusively LDS Rocky Mountain communities and spread members of the Church throughout the world. The resulting interchange showed both groups that in many ways they were not as different from each other as they had assumed, and allowed them to laugh at their common foibles and presumptions.

As the Church became better known as an American lifestyle, its members felt freer to find humor in their own cultural patterns and practices.



J. Golden Kimball, by Gordon N. Cope (1933, oil canvas, 31" × 24"). J. Golden Kimball (1853–1938), a member of the First Council of the Seventy from 1892 until his death, was known and loved for his frank, sometimes disturbing, wit and humor. Church Museum of History and Art.

Concurrently, its rapid growth created a larger audience for specifically LDS materials as well as an audience educated, sophisticated, and affluent enough to understand, enjoy, and buy them.

Taylor's book, reissued in 1979, now has enthusiastic readers, as have the works of cartoonists Calvin Grondahl and Pat Bagley. Jack Weyland's *A New Dawn* and Alma Yates's *The Miracle of Miss Willie* are among recent novels that depict LDS cultural idiosyncrasies. Parodies and spoofs aimed at the LDS audience include Orson Scott Card's *Saintspeak*, Carol Lynn Pearson's "notebooks," and numerous articles by Chris Crowe.

However, this growing acceptance of culturally bound humor has limitations. LDS DOCTRINES, ORDINANCES, and TEMPLE ceremonies are not usually the objects of humor, although unexpected or unorthodox responses to specific doctrines, particularly those by nonmembers or of

small children may be. Scandal or notoriety that might reflect on all members is not considered funny, but the everyday problems of family life, Church and missionary service, as well as the need to reconcile principles and practices, lend themselves well to humor. Latter-day Saints generally seem willing to laugh at themselves and their LIFESTYLE, but not at sacred things (*see* LIGHTMINDEDNESS).

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HYDE, ORSON

As a member of the first Twelve Apostles (1835) of the modern dispensation and the first missionary to take the message of the restored gospel to continental Europe and the Near East, Orson Hyde was closely allied with the rise and the development of the LDS Church. Born on January 8, 1805, in Oxford, New Haven County, Connecticut, he was raised in the care of Nathan Wheeler of Derby, Connecticut. In 1819, Hyde walked some six hundred miles to the town of KIRTLAND, OHIO, where Wheeler had purchased land. There he found employment as a clerk in the N. K. Whitney & Co. store. Continuously searching for deeper religious truths, he came under the influence of Sidney RIGDON, a Reformed Baptist minister, and embraced restorationist ideals advanced by Alexander Campbell and Sidney Rigdon.

When Oliver COWDERY and other missionaries to the Lamanites came through the Kirtland region in October–November 1830, Orson spoke against the "Mormon Bible," a position he changed after carefully examining the Book of Mormon. After three months of studying and pondering the doctrines taught by the Latter-day Saints, he was baptized in the Chagrin River on October 30, 1831, by Sidney Rigdon, who also had been converted (Barron, pp. 15–25).

A succession of missions followed Hyde's conversion. He and Hyrum Smith preached in Elyria