



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



Orson Hyde (1805–1878), about 1853. He accepted the gospel in 1831 in Kirtland, Ohio, and was ordained an apostle in 1835. He was called to go to Jerusalem in 1840, and on October 24, 1841, dedicated the Holy Land for the gathering of Israel. Attributed to Marsena Cannon.

and Florence, Ohio, and in 1832 he joined Samuel Smith in journeying to the “eastern countries” of the United States. In 1833 he and John Gould were sent as Church emissaries to resolve difficulties in Jackson County, Missouri. He marched with ZION’S CAMP the following year. After returning to Ohio, he married Nancy Marinda Johnson in Kirtland, on September 4, 1834.

On February 15, 1835, Orson Hyde was ordained a member of the Quorum of the Twelve Apostles, and in 1837 he represented the Church in petitioning the Ohio state legislature for a bank charter for the Kirtland Safety Society. He went with Heber C. KIMBALL on the first mission to Great Britain (1837–1838). Their work led to the eventual conversion of thousands to the Mormon faith (*see* MISSIONS OF THE TWELVE TO THE BRITISH ISLES).

Hyde was in Far West, Missouri, by the summer of 1838, and in October he signed an affidavit

against the Saints during the severe persecution of that period. John Taylor said that perhaps Hyde “had been sick with a violent fever” (HC 3:168). Whatever the reason, Hyde made things right with Joseph SMITH and in the spring of 1839 wrote to the Twelve in Illinois asking if he could return. Dropped from the Quorum of the Twelve on May 4, 1839, he was again sustained as an apostle on June 27, 1839.

Years before, it had been prophesied that Hyde “had a great work to perform among the Jews” (HC 4:106), and in 1840 he was directed to undertake a mission that took him to New York, London, Amsterdam, Constantinople (Istanbul), and Jerusalem, speaking to the Jewish communities wherever he could. On October 24, 1841, Elder Hyde climbed the Mount of Olives near Jerusalem and offered a prophetic prayer of dedication, asking the Lord to remove the “barrenness and sterility of this land” (Hyde, p. 21). He returned home via Cairo, Alexandria, Trieste, and Germany. In Germany he published the first LDS German tract, *Ein Ruf aus der Wüste* (*A Cry out of the Wilderness*; Frankfurt, 1842).

When the majority of the Saints left Nauvoo for Iowa Territory early in 1846, Orson Hyde was asked to remain behind to supervise the completion and dedication of the NAUVOO TEMPLE. Dedicatory services were conducted on April 30 and May 1, 1846. From 1846 to 1847 he presided over the British mission. When President Brigham YOUNG returned to the Salt Lake Valley in 1848, Hyde was placed in charge of the camps of Israel in the Midwest. He remained in Kanesville (Council Bluffs, Iowa) until 1852, publishing the *Frontier Guardian* (1849–1852).

In Utah, Elder Hyde was called to head the Carson Valley Nevada Mission in 1855. He returned to Salt Lake in 1857 because of the UTAH EXPEDITION. Further implementing his plan to have the Twelve Apostles preside over designated settlement areas, President Young called Elder Hyde to supervise settlement in the Sanpete-Sevier district of Utah in 1858.

At a meeting of the Twelve Apostles held in 1875, Brigham Young made a decision affecting Hyde’s standing as the senior member of the Quorum. It was ruled that since he and Orson PRATT had briefly separated themselves from the Quorum in 1838 and 1842, respectively, they should lose their seniority to Elders John TAYLOR, Wilford WOODRUFF, and George A. Smith, who had been

ordained during their time away (Durham, *Succession in the Church* [Salt Lake City, 1970], pp. 73–76). Because of that decision, John Taylor rather than Orson Hyde succeeded Brigham Young as President of the Church.

Following a lingering illness, Orson Hyde died at his home in Spring City, Utah, on November 28, 1878. With his passing the Church lost a noted missionary, colonizer, eloquent speaker, and devoted servant.

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HOWARD H. BARRON

HYMNS AND HYMNODY

Hymns have been central to the LDS tradition of worship from the earliest days of the Church. Latter-day Saints revere their hymnbook almost as scripture because of their belief that the first LDS hymnal had its origins in divine commandment. In July of 1830, only three months after the Church was organized, Joseph SMITH's wife Emma SMITH was instructed to "make a selection of sacred hymns . . . to be had in my church" (D&C 25:11). The resulting 1835 volume, *A Collection of Sacred Hymns, for the Church of the Latter Day Saints*, included among its ninety hymns a number of original, distinctively LDS texts. For example, two by the book's co-editor William W. Phelps, "The Spirit of God Like a Fire Is Burning" (*Hymns* 1985, No. 2) and "Now Let Us Rejoice" (*Hymns* 1985, No. 3) celebrate the RESTORATION of the latter-day Church. These and other original hymns were printed alongside well-known Protestant texts by such authors as Isaac Watts and Reginald Heber. A second hymnal, expanded to 304 hymns, was printed in Nauvoo in 1841.

Under the direction of Brigham YOUNG, Parley PRATT, and John TAYLOR, a volume familiarly known as the *Manchester Hymnal* was printed in Manchester, England, in 1840. Formally titled *A Collection of Sacred Hymns for the Church of Jesus Christ of Latter-day Saints in Europe*, this

book served as the principal hymnbook of the English-speaking Saints for many decades. Converts from the BRITISH ISLES brought it with them when they traveled to join the main body of the Saints in Utah. New hymns, most of them American in origin, were added to each later edition, but the *Manchester Hymnal* continued to be published in England until 1890. By 1912 it had gone through twenty-five editions. Like Emma Smith's hymnal and most others of the time, it printed the texts but not the music.

Emma Smith had looked forward to the day when the Saints would be "blessed with a copious variety of the songs of Zion," as she wrote in the preface to the first hymnbook. Her hopes were fulfilled; early LDS hymn writers continued to add important original hymns on such distinctive doctrines as the PREMORTAL LIFE (Eliza R. SNOW, "O My Father," *Hymns* 1985, No. 292), the latter-day restoration (Parley P. Pratt, "An Angel from on High," *Hymns* 1985, No. 13), and the GATHERING of the Saints to Utah (William G. Mills, "Arise, O Glorious Zion," *Hymns* 1985, No. 40).

In 1886 President John Taylor called together a committee to provide a musical supplement to the *Manchester Hymnal*. The result was the *Latter-day Saints' Psalmody*, which was published in Salt Lake City in 1889 and went through six more editions. The *Psalmody* emphasized home composition, that is, new music that was written by such LDS composers as George Careless and Ebenezer Beesley to accompany the old texts in the *Manchester Hymnal*. For some of the longer texts in the *Psalmody*, only the first few verses were printed.

During the 1870s and 1880s the SUNDAY SCHOOL and PRIMARY organizations began to print hymns and songs, singly and in collections, for their own use. In 1873 the Sunday School began publishing Sunday School hymns in the JUVENILE INSTRUCTOR magazine, and in 1880, under the direction of Eliza R. Snow, the Primary published a volume of texts and a companion volume of tunes.

In earlier decades the line between official and unofficial hymnbooks was not clearly drawn, and some of the LDS hymnals were private undertakings. An unofficial hymnbook, *Songs of Zion*, compiled by German Ellsworth and published in Chicago, became extremely popular. It went through eleven editions between 1908 and 1925.

Deseret Sunday School Songs, published by the Sunday School in 1909, was intended as a Sun-