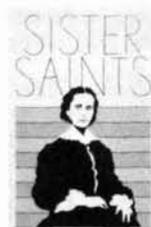


Reviews

Sister Saints

Vicki Burgess-Olsen
Brigham Young University Press, 1978
494 pages, \$7.95



Sister Saints is a book about Mormon women, written by Mormon women, for Mormon women. It probably won't appeal to anyone else. The lives of twenty-five sisterly saints are reviewed by fifteen modern

Mormon women with undeniable sympathy, but with varying degrees of scholarship, emphasis, and perspective. If Mormon women are looking for heroic footsteps to follow they will find them in *Sister Saints*. Here are pictures drawn for us of pioneer women who kept the home fires burning, provided their own living, buried their children, and built their own homes, while their celestial partners were away for years at a time on church callings. We see courage, grandeur and long-suffering in these pioneer lives and can't help wondering how our own abilities would compare.

The portraits of still other women in this collection reveal another kind of independence and strength, not forged from physical sacrifice and suffering, but from the time, energy, zeal and dedication they gave to society as social workers, physicians and teachers. We see courageous women reaching out of the home and serving others, with the sure knowledge of personal skill, equality and ability. We find women with high Church callings preaching for equality and women's rights. These women were no "namby-pambies"; they thrived on their own powers; they were leaders.

But these are obviously special and unusual women, examples of the most outstanding women of their day. What can their lives tell us about the general situation of women in frontier Utah? Do they represent all the women in 19th-century Mormonism? Perhaps we could have learned more about this question if the authors had examined the lives of some of those women. The authors tell us that women have been neglected in the telling of Utah history, but is the listing of heroines and heroic achievement the

best means of illuminating the contributions and lives of all women?

The basic premise of the book is that women living in polygamy were independent, free, and more self-fulfilled than other women. This conclusion (which seems more like wishful thinking) is glaringly inconsistent with the rest of the facts. How could women left alone to provide for themselves and their children in a harsh frontier society be more free than women with the help of a husband? Polygamous wives were often single parents. Would anyone argue that single parents have more freedom, more time to fulfill themselves, and fewer responsibilities that tie them to the home than parents in a two-parent family? It is true that these women were resourceful and inventive, but weren't they often motivated not out of desire to expand their roles, but by basic needs? And even if some women *were* able to become professionals outside the home, they did so at the expense of other women who took over their responsibilities for them. It seems intellectually perverse to look for strains of independence and equality in polygamous situations. To say, as does the preface, that "the expanded roles enjoyed by large numbers of these women were in measure made possible by the institution of polygamy," and that "polygamy gave these women time and energy to spend outside the home," tells us more about the psychology of the authors than about history. Are the authors looking to the past to find a rationale for their own misgivings about a church policy? Have they rewritten history backwards — starting with the premise they wish to prove and finding the substantiating evidence? Have they written history to correspond to their own needs? *Sister Saints* could have stood alone on its merits, offering us sketches of glorious Mormon women; but when it attempts to equate polygamy with the women's movement, out of the authors' own anxieties, it falls flat on its historical face.

This basic flaw is heightened by a lack of scholarly perspective and historical context that could have added depth and meaning to our view of these women. The authors do not use the word *saint*

lightly, for we are engulfed with evidence of saintliness. But saints are traditionally one-dimensional figures, and true to tradition, these authors create characters as unrealistic, for the most part, as "Wonder Woman"; perhaps a more appropriate title would have been *Super Saints*. Few of the essays have the necessary insight that leads the reader to more than a cursory — though sympathetic — view of these women's lives. Many are amateurish, simple, cut-and-paste jobs, dealing entirely with glorification and chronological detailing. It is sad that the book loses an opportunity to give us true insight into women and their role in the Mormon church. *Sister Saints* gives us heroines to worship and models to emulate, but it appeals solely to our emotions and neglects the analysis to stimulate our intelligence.

Nancy McCormick

NANCY McCORMICK is a Salt Lake City housewife and mother of three children. She has a master's degree in history from the University of Iowa and has taught history on the college and high school levels.

The Early Temples of the Mormons: The Architecture of the Millennial Kingdom in the American West

Laurel B. Andrew
State University of New York Press, 1978
218 pages, \$15.00



In this publication we have something new: a handsomely designed, book-length analysis of some of Mormonism's most significant and beloved buildings written by a non-Mormon professional art historian.

We have here the first printing of a number of fascinating illustrations, including design drawings for some of the early temples. Here is a text which attempts to trace the development of Latter-day Saint temple architecture from the plans for the first proposed temple in Missouri, through Kirtland and Nauvoo, to the four nineteenth century temples in Utah. Moreover, we have a book by an outside scholar that takes Mormon architecture seriously, that sees in these buildings something of interest to a wide scholarly audience. Of all the native American religions with millennial and utopian leanings, the author tells us, "Mormonism is . . . the only one . . . to have fashioned a monumental religious architecture. It produced an architectural form unique to itself, the temple, and created a style sufficiently different from other revival styles of the nineteenth century to be recognizable as purely Mormon." Any book which attempts to plow so much new ground is obviously a

work of some importance in the study of Latter-day Saint history and culture.

If the appearance of such a book is something of a cause for celebration, the careful reading of this particular book is also something of a disappointment. The writing is careful and clear, but not particularly eloquent or exciting. The text reads like what it is, a slightly doctored dissertation. Scholars of art history will find it long on cultural and historical background and short on architectural analysis and criticism. Mormon readers will find it burdened with a rehearsal of the familiar basics of LDS history, an uncritical use of controversial secondary sources, and in a few places, a needlessly insensitive and condescending view of Mormon beliefs and origins. And most readers, I suspect, will finish the book a little surprised at how little ground was actually covered and how much remains untouched.

The basic ideas of the book were first expressed in an article, "The Four Mormon Temples in Utah," published in the March 1971 issue of the *Journal of the Society of Architectural Historians*, written by the author and her future husband, David S. Andrew. These ideas appeared in expanded form in her 1973 dissertation at the University of Michigan. Ms. Andrew asserts that the temples are pre-eminently symbols of a millennial kingdom with political ambitions in this world. "Once an isolationist utopian sect," she writes, Mormonism "is now a conservative, established religion. It can be surmised, therefore, that the temples signify something different today from what they did when they were built."

Like many books on aspects of Mormonism written by non-Mormons, this one suffers from both the narrowness of its research and the narrowness of its focus. Its tone and interpretation of Mormon history seem to come mostly from Fawn M. Brodie's *No Man Knows My History*, generally regarded as unreliable by Mormon scholars, and Klaus Hansen's *Quest for Empire*, a highly personal and somewhat controversial study. In addition to this reliance on questionable secondary sources, there are also numerous errors of fact. For example, the author wrongly places the design of the Hawaiian Temple earlier than the Alberta Temple, misunderstands the participation of women in Nauvoo temple rituals, and places architect William Folsom in California and Nevada when he was actually a building contractor in Omaha. Some of the errors reflect a surprising lack of information about the temple buildings themselves, such as references to Terrestrial Room

murals (there are no murals in nineteenth century Terrestrial Rooms), the third floor Celestial Room in Manti (it is actually on the second floor), and the misidentification of a drawing of the Salt Lake Celestial Room (she shows the rejected rather than the accepted design, a puzzling error since the room is illustrated elsewhere in the book). As for the narrowness of focus, although treating only six buildings, the author neglects any detailed discussion of their interiors, and omits discussion of the earlier work of the architects and its possible influence on their temple designs.

Although this is the first published book that focuses on the sources of Latter-day Saint temple architecture, it is not the first time the subject has been written or talked about. Claims that the Salt Lake Temple looks just like a particular college in Scotland, castle in France, or church in New England are not uncommon among Mormons. Many writers have tried to classify the architectural style of the early temples, variously seeing in them the influence of Gothic, Romanesque, Classical, and Egyptian traditions. Indeed, among some scholars, there is something of a controversy on this subject. (See Mark Hamilton's review of this book in the Summer 1978 issue of *Utah Historical Quarterly*.) In her own selection of prototypes and sources, Ms. Andrew provides some evidence for all of these views. For those who favor American sources, she presents some New York City churches with a remarkable resemblance to the Kirtland Temple, a convincing and original contribution to the debate. For those inclined toward European influence, she shows some rather strained similarities between details of published plans of London churches and the temple at Nauvoo. For those who suspect more exotic connections, she compares the castellated gothic style of the Utah temples with the Masonic halls in Boston and Philadelphia. Since little contemporary documentation exists on the subject, valid arguments can be made in favor of all of these views. What is surprising here, however, is the limited number of possible sources cited, the diverse and unrelated traditions from which they are drawn, and the relative certainty with which they are presented. To those who see strong similarities between these temples and much of the mainstream American religious architecture of the time, some of these sources seem needlessly clever.

A major thesis of the book is that the architectural style of the Utah temples comes primarily from secular rather than religious sources. However, in empha-

izing temples as expressions of an earthly kingdom, Ms. Andrew seems to neglect their spiritual and religious characteristics. There is more to temple architecture than "civic monumentality." If the fortified walls communicate "the Mormon's determination to defend their territory" and protect the secrecy of their ritual, they also symbolize permanence, strength, and protection from the wickedness of the world. The towers which represent the earthly authority of Church leaders also recall the upward-pointing spires of churches and cathedrals, connecting the cities of Zion with the heavens. Although many elements of these buildings have counterparts in the secular architecture of the period, the temples remain unmistakably religious in feeling. The claim that "none of the temples erected in Utah has any relationship to architecture having religious connotations" is an unfortunate oversimplification. It is rather the combination of secular and sacred elements in the temples — their ability to be at the same time both castles and cathedrals — that makes them such appropriate symbols of the unique mixture of worldly and heavenly aspirations in Mormonism.

This is not to say that the book has no redeeming qualities. Ms. Andrew's writing is really quite good when she is in her own field. The descriptions and analysis of the exteriors of the temples are competent and thorough. Perhaps the best passage of the book is the analysis of the design of the Manti Temple, which contains a number of original and illuminating insights about the relationship of the building to its site and the subtleties of its proportions and details. We can only wish that a larger portion of the book had been given over to this sort of architectural criticism rather than second-hand historical analysis.

For all its faults, the book is worth reading. It has opened a door on a new area of scholarly exploration, calling the attention of art historians to a neglected topic in American architectural history and instructing Mormon readers in the value and uniqueness of their own heritage. It has raised some questions and some eyebrows, thus encouraging discussion and further study in this field. More books and articles on related subjects are sure to follow; some are already in preparation. It is to be hoped that future writings will help to fill out the picture of Mormon architecture that has been only briefly sketched in this first book.

Paul L. Anderson

PAUL L. ANDERSON, an architect living in Salt Lake City, has done research and writing on Mormon architects and temple architecture. His current work is related to the development of historic sites.

Utah: A Bicentennial History

Charles S. Peterson
W. W. Norton, 1977
213 pages, \$8.95



Supported by a major grant from the National Endowment for the Humanities, the American Association for State and Local History is publishing a series of historical volumes covering all fifty states. Intended to provide a bicentennial interpretation of each state's individual experience, this set includes reflective essays which identify significant and distinctive regional contributions to a national heritage. Many states have been served well in this ambitious project, and Utah has been particularly fortunate.

Few states offer Utah any competition at all in their development of an unusual tradition. As a test of national institutions designed to protect civil liberties, Utah provided the federal government with a decidedly strange responsibility for resolving controversial issues that often could not be dealt with as skillfully as the complex situation required. Because of these exceptional conditions, Utah offers a rare challenge as well as a magnificent opportunity for interpretation of state history in a national context. This Utah volume capitalizes upon this situation, providing sound historical treatment of a religious as well as a political commonwealth that often has defied interpretation in a responsible and convincing manner.

With academic and historical agency experience in a variety of Utah educational institutions, the author has gained an understanding of his subject through professional service at the University of Utah, Utah State University, and the College of Eastern Utah, as well as director of the Utah State Historical Society, editor of the *Utah Historical Quarterly*, and as Utah state historic preservation officer for the National Park Service. He incorporates the experience of diverse Utah groups — Indian, Mormon, and ethnic elements of all kinds — into a comprehensive account as interesting as Utah's blend of cultural elements.

Compressing Utah history, which has been the subject of a vast literature matched by few (if any) other states, into a brief volume can be managed only with difficulty. This bicentennial series has no such design. Yet the Utah volume includes reasonable comprehensive coverage of social as well as political history. Highly controversial subjects are presented judiciously and skillfully. As a

A Faun, On Reading Horace's Address to the Spring of Bandusia

There is no answer to the flow of swift water;
As it moves, white or still on the surface,
Deep water drifts through stone or moss with the same insistence
Planets circle the sun,

Or stars pursue their more intricate courses:
Nothing marks the center of that movement, but

The pattern of the dance

A spring or star may mock an eye not practiced in their motion,
Which defines the difference between an ancient poem
And the spring it praised (the quick water born there,
For the moment, for the ear and the eye,
Prattling wisdom or nonsense,
Leaps over the stones; the poet
Addled with the brightness of the sunlight,
Cannot name the least of its whorls):

Old Horace, fool, watched it vanish
And caught no trace of its going,
Though every atom ran the length of the stream bed,
Or seeping through the gates of sandstone,
Sought the dark seas of the earth's still depths,
Or blowing into mist at the stone's edge,

Drifted in the sun's heat,
And at night descended on the quiet grass
To glitter in the last starlight, and chill my feet.

Stephen Taylor

result, the bitter arguments characteristic of Utah's past receive the recognition they deserve without making this volume another chapter in the story of antagonism that too often has marked Utah historiography as well as Utah history.

Merle Wells

DR. MERLE WELLS is archivist of the State of Idaho. A long-time student of Utah and Mormon history, he is the author of *Anti-Mormonism in Idaho, 1878, 1892*, to be published in 1978 by Brigham Young University Press.

Joseph and Emma, Companions

Roy A. Cheville
Herald House, 1977
206 pages



The marriage relationship of Joseph Smith and Emma Hale has long been of interest to anyone familiar with basic Mormon history. Without being fully understood or explored, that relationship has been cited by leaders of two churches as a model for other marriages. Certainly the relationship needs to be studied, not simply to satisfy historical curiosity, but

to determine finally the validity of using the Prophet and his wife as role models.

However, this account of the marriage, which begins with the sentence "observers have commented that when these two met, they must have had quite a conversation with their eyes," deserves to be gently laid back on the shelf. Not slammed, as first impulse may suggest, but simply laid quietly aside.

Much of *Companions* consists of theological interpretations obviously resulting from Cheville's experience as presiding patriarch of the Reorganized Church of Jesus Christ of Latter Day Saints. This review, however, will discuss only those sections of the book which deal with Joseph and Emma in a historical context.

Admittedly, Cheville has chosen a complex subject. Joseph and Emma were no more inclined to reveal certain private aspects of their married life than anyone else. Their story lies buried in another time, another era, carefully guarded by traditions which have developed about both partners in this companionship. For that reason alone, the known facts about Joseph's and Emma's marital relationship need to be reported accurately. Unfortunately, the book is marred by

numerous minor errors of fact. For example, the man who befriended the Smiths after their expulsion from Missouri was John Cleveland, not George Cleveland. Most writers are chagrined to find that errors of fact occasionally show up in the printed form, but when Elizabeth Hale Wasson's family is referred to as "Warren," one gets the distinct feeling that Dr. Cheville was writing from a faulty memory and not from the collection of original source materials available to him in the RLDS archives.

One particularly striking error deals with Cheville's assessment of David Hyrum Smith, the child born to Emma after Joseph's martyrdom. Cheville writes that David "became a patient at the hospital in Elgin, Illinois, where he died on August 29, 1904. Emma died before his mental breakdown. He was busy in the work of the church when her life closed."

This is simply not true. David was committed to the Illinois Hospital for the Insane on 17 January, 1877, over two years before Emma's death. David was thirty-two years old and his illness had concerned his family for years prior to his confinement to the institution. It was one of the last tragic events of Emma's life. She was fully aware of David's mental problems and tried to help his family adjust to it. She was not a senile old woman who was unobservant of her son's deterioration. To deny her recognition for her courage in the face of these difficulties is a distinct disservice.

The book places great emphasis on the alleged rift in the Hale family. While it is true that Emma apparently did not visit her parents after she and Joseph moved from Harmony, her brother Jesse preceded her to Illinois, and most of her other brothers and sisters eventually settled there. Moreover, Jesse had been visited by Joseph and Emma. Lorenzo Wasson served a mission there; other family members resided in the general vicinity. The point is that Emma did receive encouragement and support from her own family.

Dr. Cheville does give an accounting of Joseph's and Emma's conflict over the installation of a bar in the Mansion House. And he discusses their differences of opinion concerning such people as John C. Bennett, Isaac Galland, and Brigham Young, all of whom, he says, Joseph trusted and Emma did not.

But the book is seriously flawed by the number of tritely clever sentences which serve to obscure the real personalities of Joseph and Emma. For example:

"There were more dreams than means."

"Emma and Joseph participated in mountaintop experiences and valley disappointments."

"... specifications became more specific in the months that followed."

Such words are a hazy scrim, covering the immense difficulties that confronted the Smith family. Joseph and Emma were imaginative, innovative, courageous, human, and occasionally wrong. The full story of their successes and the magnitude of the problems which confronted them deserve better examination.

But most disturbing is the picture he paints of Emma being continually silent. In at least seven crucial instances, at points which literally changed her life, he says Emma spoke "the silent language of support," or "Emma remained silent," or "Emma kept her silence," thus denying her any convictions of her own and assigning her to that most onerous of traditional wifely attributes: a perpetually closed mouth!

I closed the book angry and disappointed. Dr. Cheville would not have accepted a paper such as this one from one of his students.

Val T. Avery

VAL AVERY is a free-lance writer and historian. She lives in Flagstaff, Arizona.

Coming Up in the Next Issue

"Mormon Women and Depression." By permission of KSL-TV, *Sunstone* will publish the entire transcript of this insightful program.

"Twentieth Century Art: A Loss of Faith?" Julie Snow analyzes the thesis that representational art is "faithful" art.

"An Interview with Hal Cannon." A young folklorist/musician discusses the nature and value of Mormon folk art and folk life.

"Early Mormon Symbolism." A photo-documentary and interpretive essay by Allen Roberts.

"Priesthood and Philosophy." E.E. Ericksen's provocative juxtaposition of the "priestly" and "prophetic" elements within the LDS Church. Carlisle Hunsaker has, in addition, provided a significant contemporary response.

"Prophecy and Poetry." A reprint of Orson F. Whitney's view of the roles of Jesus Christ and Joseph Smith as poets.

"Restore the Manti Temple?" Architectural historian Karl Haglund weighs the merits of restoring the temple rather than remodeling it as has occurred with other historic temples.

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Call for Papers

We of *Sunstone* have sensed an increase desire in thoughtful Church members to better understand our theological heritage and to formulate theological insights that can speak to the present. To help fill this need we are sponsoring the first annual *Sunstone* Theological Symposium, to be held the weekend of August 24-25 in Salt Lake City. consist of three sections:

Historical Theology—Papers in this section could, for example, examine any of the following: ideas of past Mormon thinkers, LDS theological traditions, comparative analyses with historical figures of other faiths, theological views of a book of scripture as history, et al.

Revelation—This section is intended to develop the idea of revelation from a variety of perspectives, e.g. from the point of view of epistemology or phenomenology. Implications of revelation with respect to authority, criteria, or evidences might be explored.

General—This is an open section in which papers on any theological theme may be presented. Intrareligious doctrinal comparisons, critical examination of current beliefs or policies, hermeneutical or exegetical analyses, etc. are possible topics. Works that are exclusively literary, scientific, political, sociological and do not in some way, however broadly, deal with basic theological issues are beyond the scope of this symposium.

Abstracts of at least 500 words for a presentation of 20-25 minutes should be submitted by 30 May 1979, the paper itself by 15 July.

Among those currently preparing papers are:

Carlisle Hunsaker: *The Metaphysics of Pluralism in Mormon Thought*

Davis Bitton: *Zen Mormonism*

Adele Brannon McCollum:

Time and Timelessness in Hinduism and Mormonism

Max Rogers: *New Testimate Theology*

Scott Kenny: *Human Nature and Society: Reinhold Neibuhr and Mormon Thought*

Eugene England: *On Revelation*

Gary Gillum: *Luther and Mormonism*

C. Kent Dunford: *Schweitzer, and Ethical Model*

The symposium will include question/answer sessions and prepared responses

to the papers as well as opportunities for socializing and a possible evening of entertainment. We therefore invite all readers to participate, either from a listening or presenting perspective. If unable to be in Salt Lake personally, we would be pleased to provide a reader for you.

The purpose of this symposium is the open discussion of mutual theological

concerns, not authoritative pronouncements for the Church. We encourage uncensored scholarship and demand of ourselves and others objective investigation of every truth that reflects and potentially shapes our theological position. Theology is one of the most ambitious of human enterprises. Hence, in this symposium, we must honor competence and honesty above all else.

Fish Census

Cicadas in the dry pines overhead; vortex
dimples like trout's pocks mark the last
water at the pumphead till the pump sucks air;
he shuts it down; in the dry shadows a reflex,
silence to repose, washes in the locusts' lisp
like the final gurge of water from the lines over
the pumphead when the pump kicks back to the
exhaust
stroke and the tree-shades touch wisps
of drying algae.

We have trout in buckets of warm
water taken from the stream in the cool morning;
we pitch away the last water from the hole
with cans, to count the sculpins. Flies swarm
on our bare backs like a malaise of slight poisoning
present as wrecked marmots on stone slopes.

Stephen Gould



Illustration by Julian Henne

Peculiar People

by Calvin Grondahl

"..AND THEN THERE WAS THIS GENERAL MORONI WHO WROTE
ON THE BACK OF HIS COAT JUST LIKE YOU GUYS."



Back Issues Available

Now that it appears *Sunstone* will survive its infancy to enjoy many fruitful years of publication, collectors, libraries, and individuals have begun to request individual back issues or, in some instances, complete sets of all *Sunstone* issues. If you were a charter subscriber you should have the following:

Vol. I, No. 1 Winter, 1975
 Vol. I, No. 2 Spring, 1976
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 Vol. I, No. 4 Fall, 1976
 Vol. II, No. 1 Spring, 1977
 Vol. II, No. 2 Summer, 1977
 Vol. III, No. 1 November/December 1977
 Vol. III, No. 2 January/February 1978
 Vol. III, No. 3 March/April 1978
 Vol. III, No. 4 June/July 1978
 Vol. III, No. 5 July/August 1978
 Vol. III, No. 6 September/October 1978
 Vol. IV, No. 1 January/February 1979

Please note there were only two numbers in Volume II (due to the merger with *New Messenger & Advocate*) and, though the numbers progress consistently, there is no November/December 1978 issue. (see editor's note in this issue) If you have all of the above issues, your set is complete. If not, single issues beginning with Volume I, Number 4 are available at \$3 each (plus \$.50 postage). Complete sets of the first 12 issues are priced at \$50 plus shipping. However, in both cases the supply is limited.

Due to our many requests, we are seeking extra or unwanted copies of the first three numbers in Volume I. We will gladly exchange those for later issues, reimburse you or extend your subscription, whatever seems most equitable. We appreciate any assistance you can offer in this matter.

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To Improve Health: See the sun rise; drink cool water; leave off eating with as good an appetite as you began; rest and sleep at night; treat everybody with respect, especially the Lord, and take the "News" and the "Almanac" and pay for them. Ill health and the devil will not trouble you, then. Say loungers and lazy folks, what think you.

W.W. Phelps
Deseret Almanac, 1853.

1979 Mormon History Calendar

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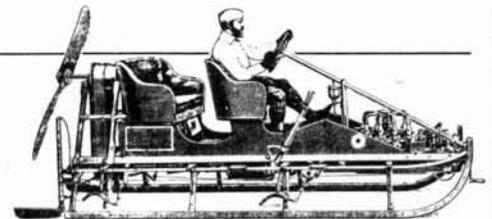
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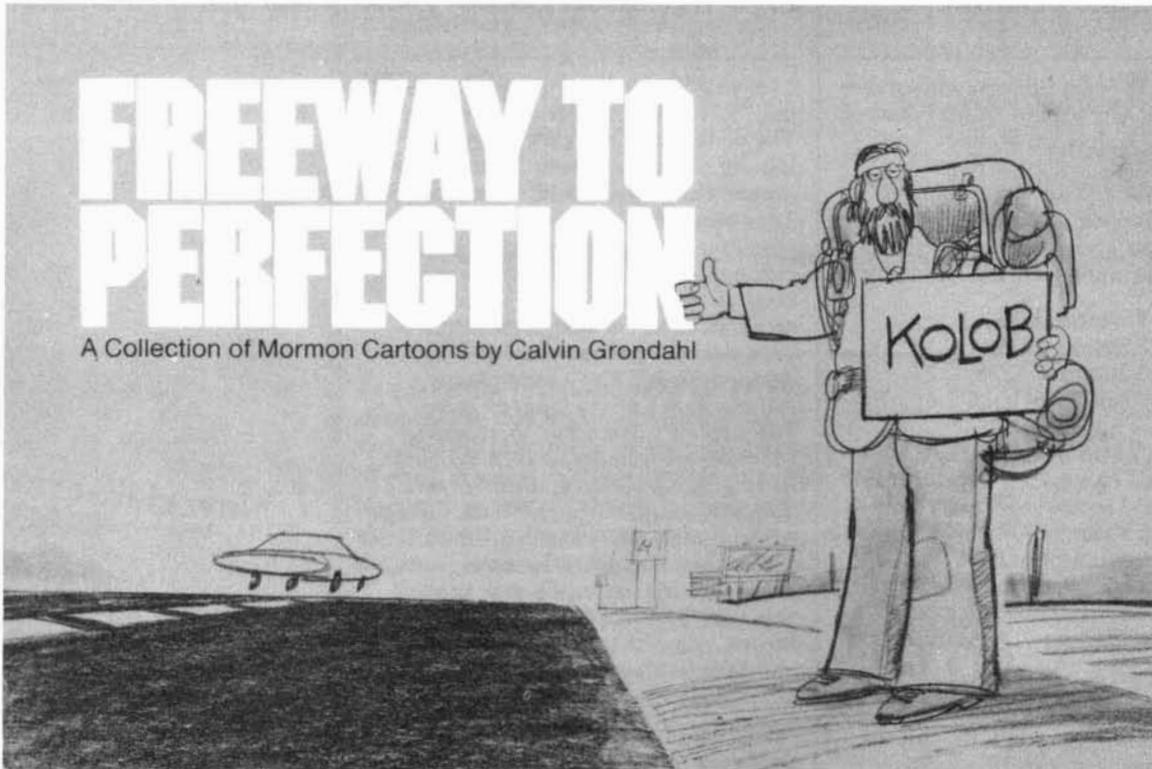
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