

Readers' Forum

On Human Rights

The propaganda piece "On Human Rights" by Kevin Barnhurst combined half-truths and innuendo with a parenthetical smear of politically active Mormon conservatives to become one of the more disgusting articles published in *Sunstone*. Contrary to Barnhurst's insinuations, the LDS Church is very actively interested in helping the aged. In my ward alone there are two different on-going "programs" to make sure the aged in nearby nursing homes and hospitals are visited at least once a week. The LDS Church welfare program is also specifically set up to help the needy including the financially struggling elderly. Thus, Barnhurst's statement that there is no official LDS Church "program" or support system to help the aged is very misleading. How many other churches encourage the aged to take opportunities to make significant contributions (thus benefiting their self-esteem) in such fields as missionary work and genealogical/temple work.

Likewise, I am aware of different LDS "programs" to give concrete, positive help to several "minorities" such as children (child-abuse, and education), Amerindians, homosexuals, and women. Therefore I find Barnhurst is way out of line in implying the Mormons are being left in the dust when it comes to helping these minorities.

Finally, the smear of prominent LDS conservatives resorted to underhanded tactics. Barnhurst's claim the liberal National Council represents 3800 senior citizen clubs was the equivalent of stating that Mormons for ERA represent over 1000 LDS stakes. There are many senior citizens organizations other than the National Council that rate Senator Garn and Congressman Marriott very highly. Similarly, the last sentence of the article claiming Cleon Skousen and Marian Boyer "...are widely considered to be opposed to 'human rights'..." is pure propaganda. Although I don't follow Mr. Skousen's politics especially closely, there is no doubt in my mind that he is strongly supportive of all human rights such as life, liberty, pursuit of happiness, freedom of speech, etc. And to slur the first counselor of the Relief Society presidency in the same

way leads me to believe Kevin Barnhurst is viewing the world through very liberal, myopic, and biased glasses. Next time I suggest the other editors of *Sunstone* get Kevin to write a little more objectively.

G. David Dilts
Salt Lake City

P.S. The rest of the May-June issue was terrific, especially the interview with Lester Bush.

Sunstone Goofed

In your May-June issue you deleted two paragraphs from my story "A Blessing of Duty." I must express my disappointment at such careless proofreading. The deletion in the story breaks the logical flow of action, creating confusion for the reader, and mars what is (was) a *carefully* constructed and *precisely* balanced whole. I understand that you are working under time, as well as financial, pressures; nevertheless, your authors, your readers, and *Sunstone* itself all deserve the kind of meticulous professionalism which you have—too often—shown yourselves to be lacking.

With sincere irritation,
Dian Saderup

P.S. Now that I have reproved you with sharpness, let's still be friends. Like you, I would like to see *Sunstone* be all that it has the potential to be.

Deleted Portion:

(*Sunstone* 4:3, p. 19, column 2, paragraph 1)

1... She wanted to ask Paul for a special blessing now.

There were clean dinner dishes in the dishwasher to be put away. She walked back out to the kitchen. The Corellware bordered with neat yellow flowers, Paul had given her last mother's day. The dinner plates, breakfast plates, saucers, bowls, and cups all fit into compact, unbreakable stacks. Corellware was guaranteed not to break. She mustn't forget to prepare her lesson for visiting teacher's message meeting on Wednesday.

Editor's Note:

Many apologies to Ms. Saderup for the inadvertent deletion of her paragraphs.

We recognized the careful construction of her story; it was, in fact, one of the reasons why we chose to print it. We are trying to produce the kind of publication which both our readers and authors deserve and welcome all criticism, helpful suggestions, and volunteer labor which would propel us toward that goal.

Reflections

I was enthralled with Irene M. Bates article "Reflections, A Film about Women." My most urgent feeling is that this film should be made available to women as a whole, and Church women in particular, so that we can share this experience. Where can we rent a copy to show to the women of our Stake? If this is currently not being done, PLEASE go that extra mile, and make it available. There are avenues now, such as the BYU film rental.

Sincerely yours,
Eunice Pace

P.S. And why *NOT* a film festival entry. Aren't you proud of it. Isn't it original? Doesn't it have merit—or something to say?

Thanks from KSL

Thank you for sending a copy of *SUNSTONE* with the script from our "Dimension Five" program about depression among women.

We are pleased that you would select that script for publication, and we appreciate you protecting our interests with a copyright notice.

You may be interested to know that Louise Degn has received the top national award from the Mental Health Association for her work on the program. Her work was in competition with stories and articles from reporters in all the media—television, radio, newspapers, and magazines—and so it is a significant honor for her.

Good luck and success with your magazine.

Sincerely,
G. Donald Gale,
Director
KSL Public Affairs

One Issue Worth Waiting For

What can I say? I was thrilled to receive issue 4:3 in the mail the other day. Somewhat late—but definitely one issue worth waiting for. Allen, your article "Where are the All-seeing Eyes?..." was absolutely tremendous. Your frank research and commentary was extremely interesting. I simply cannot say enough



The Utah Photographs of George Edward Anderson

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The "Mormon Empire" of Utah was already on the way to being well settled, a temple not only of the faith but also of American civilization, when George Edward Anderson turned his camera upon it. In this collection of 116 full-page photographs, rescued from obscurity by Rell G. Francis, Anderson has captured the people, places, and events of the West in visual imagery that is precise and emphatic.

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about that article. I thoroughly enjoyed every minute of it. Keep up the good work. I would like to see more.

Sincerely,
Steven L. Shields

President McKay and Reporter

I have just received your May-June issue, and want to make a couple of comments.

On p. 13 of the excellent Bush interview, the late Pres. McKay is quoted as having told a reporter that a revelation granting priesthood to the negro would not come in his own lifetime, nor in that of the reporter. I have seen various versions of that quotation. Perhaps the most freely rendered and inaccurate is that of Wallace Turner, *The Mormon Establishment*, p. 262, "Not while you and I are here." As I recall, the most correct version is "Not in my lifetime, young man, nor in yours," but I would like to see the videotape of it again in order to be sure.

Pres. McKay was in Oakland, California, for the Oakland Temple dedication of Nov. 17-19, 1964, and, as I recall, a press conference was held (somewhat impromptu perhaps, since it was out in the open and informal). I was not at the press conference, but do remember seeing a video tape of part of the questioning during that week on the evening news of one of the Bay Area television stations (I was living in San Francisco at the time). I remember nothing else about that press conference. Indeed the station may have broadcast only that one question and response. However, it is impossible for me to forget the glistening eyes of that 92 year-old, almost senile gentleman, as he gave a clear-cut, forthright reply to a somewhat longer question. The camera moved in close and seemed to linger. In my own mind, having done some research on the negro-priesthood issue while at BYU in 1963-64, the statement had clear implications, i.e., Pres. McKay and the reporter would be dead before the negro would be permitted the LDS priesthood—assuming of course that McKay was speaking as a prophet and intended to be understood in that manner.

I have often admired the work which Bush has published, but was a bit disappointed in his somewhat hasty assumption that, although McKay is dead, the "reporter probably isn't." I suggest that you have a colleague in the SF Bay Area visit the television stations then broadcasting in order to check their assignment logs for mid-November. There should not be more than a handful of reporters assigned to cover McKay during those dates, and one might even be permitted to view a likely videotape or two.

From that point on it should not be too awfully difficult to ascertain whether the reporter in question is still alive. I would find a report on that far more interesting than dependence on by gosh and by golly probabilities. Bush is rightly critical of presumptuous history writing, including "presentism," and Mormons have been frequent victims of this sort of thing. I say, Let's get the facts, and let the chips fall where they may.

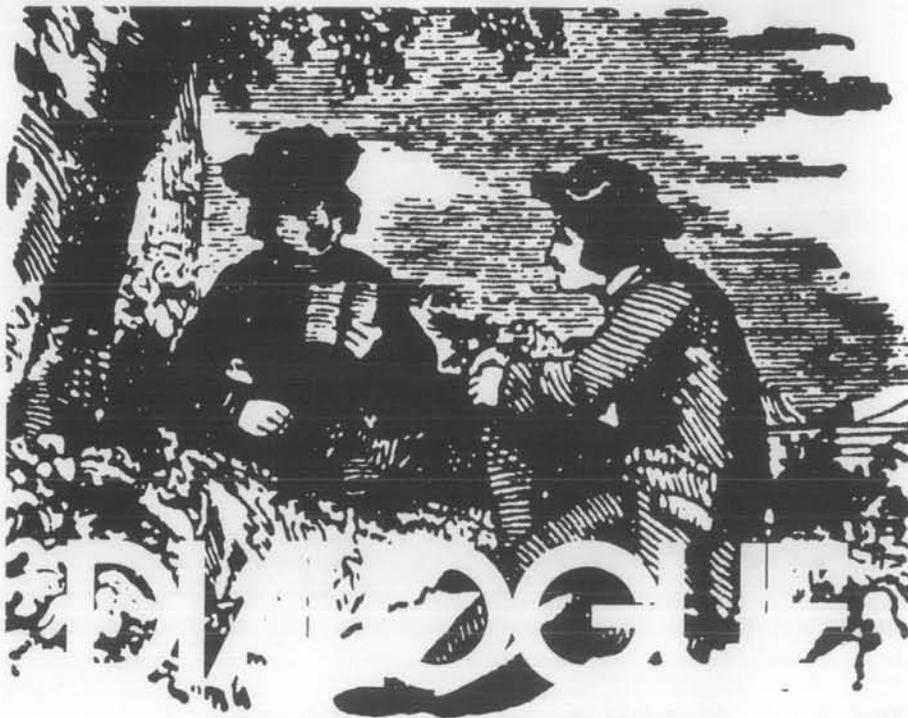
Whether you assign someone to pursue this issue, please pass my remarks along to Bush. Thank you.

Yours truly,
Robert F. Smith

Sam Taylor Responds to Jan Shipps

I certainly was pleased with Jan Shipps' splendid review of my book, *Rocky Mountain Empire*, particularly so inasmuch as I am familiar with the buzz words and doubletalk used by defenders of the faith. This enabled me to decipher what Ms Shipps meant from what she said. And so, for those who aren't familiar with the Reformed Egyptian of the code, I'll translate her review so that they, also, may enjoy its richness and depth to the fullest extent.

In her opening paragraph she employs the classic ad hominem device of cal-



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ling the book "terribly flawed history." Translated, she is saying, "For heaven's sake, Sam Taylor just can't come out with the simple truth on a taboo subject we just never talk about—the persistence of polygamy after the Manifesto of 1890." And so she shatters my credibility as the opening gambit.

In this same opening blast, Ms Shipps calls my *Nightfall at Nauvoo* "factional." This at least is one step above "fictional," by which other members of her group damned it. Well, for the benefit of those who want to write about Mormon subjects for the general public, I will tell you that any such manuscript sent to any New York publisher goes faster than the speed of light back to Salt Lake for evaluation. This happened with *Nightfall at Nauvoo*. The very best historical talent of Salt Lake combed it for error. Since the book's publication in 1971, just two errors of fact have been called to my attention. One, I incorrectly spelled the first name of Alpheus Cutler; two, I said that Alexander Neibaur was born at Berlin, when actually it was Alsace. And so much for "faction" and "fiction", which are buzz words that mean, "we don't like what he says, so we'll claim he invented it." I consider *Rocky Mountain Empire* equally correct.

Curiously, Ms Shipps uses the phrases "fast-paced" and "easy reading" as epithets. This again is the attitude of the History Association, which places a premium on clouds of footnotes and the turgid tautology of the graduate dissertation. However, I don't belong to her Association. I'm a member of the professional union, the Writers Guild of America, to which very few, if any, members of the Mormon History Association could qualify. And among professionals, such things as style, pace, dramatic sequence—the art of presentation—is at a premium. In this league it isn't just what you say, but how you say it. The ability to make the narrative move, to make it easy to read, to cause the reader to keep turning the pages, is the very essence of excellence. Believe me, it takes no skill to write dull and involved prose; nor do I consider slow-paced, convoluted and hard-reading prose a criterion for sound scholarship or a good book.

At this point we must understand that the members of the Mormon History Association are, by and large, honest, intelligent and extremely knowledgeable people. It is a delight to talk shop with them. However, what we talk about, and what they publish, can be two en-

tirely different things. They know a great deal more than they can publish. Being a maverick, I publish the truth wherever found. They can't. They are bound by the same chains which fetter the Russian writers' union. Both have full freedom to praise. Neither has the freedom to criticize, nor to discuss taboo or "sensitive" subjects. Any violation means that they can vanish in the night from the haunts of men. Both are, therefore, dedicated to praise propaganda, not history except history revised to fit the modern mythology. As Juanita Brooks stated so well, Mormon apologists aren't historians at all, "They are lawyers, proving a case."

Buzz words among this fraternity are "old," "hackneyed," "tired," and "worn out," which translate to "new," "sensitive," and "taboo." Thus, when Ms Shipps says "That the story of Mormonism's survival and its development into a wealthy institution is told for the first time in *Rocky Mountain Empire* is a claim so overstated that it can only have emanated from Madison Avenue," what she really is saying is: "For heaven's sake, Taylor, let sleeping dogs lie!" I will ask, at this point, just where has the story of the "grand conspiracy" been previously told? The grand conspiracy concerned the separation of the priesthood authority from the church organization, for the purpose of keeping plural marriage alive on the underground, while the church as an organization, could say in all honesty that it no longer practiced it. Now, tell me just where this story has been previously told? Not in the literature of the internal press—not one word of this from Deseret Book, Bookcraft, or other products of the managed press. For this story we must go to journals, to the memory of old-timers I interviewed, to my mother and my father's other plural wives who knew of it first hand. Published accounts are to be found primarily in the Salt Lake *samizdat* literature—the underground, unrecognized, "apostate" press. For twenty years the magazine "Truth" hammered away at this story; yet it and other "Fundamentalist" literature has been totally ignored by the managed press, and, you must understand, by the Mormon History Association.

Just a few months ago, as a matter of fact, I met Jan Shipps at the annual meeting of the Association, in San Francisco, which I attended to hear a paper on the Manifesto. The author of this learned treatise repeated the well-worn official story—how the issuance of the Manifesto of 1890 signaled the end of polygamy. He did

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mention, briefly, that the "second Manifesto" of 1904 was issued because a couple of plural marriages had been unearthed. And that was it. Period. No mention of the "grand conspiracy," no mention of other Manifestos. Well, do you realize that there were at least ten Manifestos after 1904? And did you know when the last and final one was issued? It was 1933 before the last and final step was taken, as the latter-day Laocoon at last threw off the coils of this pioneer doctrine.

And where has this story been told previously, for the world at large, for the man in the street? Nowhere. Prior to my book, its only outlet was the Salt Lake *samizdat*.

Without undue quibbling, I must mention that Ms Shippo has fallen into the classic error of judging a book by its cover. She goes to great lengths to establish that it is not really, as the subtitle states, about *The Latter-day Saints Today*. And she is perfectly correct; it isn't. Yet any professional author knows that the title of a book, and the blurb on the dust jacket, are controlled by the publisher. My original title was *The Wasatch Front*. The business office, however, felt that this connoted a war story. I submitted a dozen alternate titles, and the final choice was made in New York. I'm not saying that *The Rocky Mountain Empire* isn't a good title; I like it. Nor is the publisher often wrong. My first title for the Nauvoo book was *Expel or Exterminate*. The publisher felt it sounded like bug-killing. I phoned the editor a list of alternate titles, and when he heard *Nightfall at Nauvoo* he said, "That's it." And it's a much better title.

Sincerely,
Samuel W. Taylor

Jan Shippo Responds to Sam Taylor

Sam Taylor's delightfully characteristic letter tries to turn my prose into Tayloresque (and me into a defender of the faith); it challenges me to say "just *where* has the story of the 'grand conspiracy' been told" before for "the world at large, for the man in the street;" and it charges that I have made too much of the discrepancy between his book's subtitle and its content. Thank you for inviting me to respond.

Because he believes that the Mormon History Association is filled with historians who are "lawyers" bent on proving that a particular understanding of Mormon history is the only way to understand the LDS past, and because he knows me only through my MHA activity, Taylor's misperception of that or-

ganization has clearly colored his effort "to decipher what MS. Shippo meant from what she said." When I first read his letter, I wondered whether Taylor would have seen my discussion of his work in a different light if he had known that I am a Methodist of long-standing who simply happens to have an abiding interest in the history of religions. Upon reflection, however, I decided that it would have made no difference. Apparently Taylor consigns everyone who questions the validity of his picture of turn-of-the-century Mormonism to the "apologist" category—Gentiles included.

My assertion that the first section of *Rocky Mountain Empire* contained a tale twice told appears to have bothered Taylor considerably since his query about where the story has been told before is stated once and then repeated in almost the same words. Perhaps I should have been more explicit in my discussion of the first section of Taylor's work. I said, "This story has been told before,

much of it told by the same author." Certainly the story Taylor tells is one which came from the memory of old-timers he interviewed; most especially the story he tells is one which came from accounts provided by members of Taylor's family. But it has been told before; it appeared in 1951 in Taylor's own *Family Kingdom*.

Finally, there is the matter of the discrepancy between the subtitle and content of *Rocky Mountain Empire: the Latter-day Saints Today*. Since the subtitle reflects the sophistication of the New York trade-book world, Taylor intimates that my quibbling about its appropriateness is naive. Well, so be it. I don't pretend to know the ways of the big time. But I do understand the "truth-in-packaging" principle. If I have fallen into the "classic error of judging a book by its cover," at least I have warned the readers of my review that, despite two chapters on modern Mormonism, Taylor's latest book stands in clear violation of that principle.

Best regards,
Jan Shippo

One Fold

Religion Among Teen-agers

The Princeton Religion Research Center reports that only 39% of America's teen-agers are receiving religious training. One-fourth of those 13-18 years old reported training in Sunday School, and only 8% receive religious instruction at home. Still, 62% said they attend church weekly. In the home, American teens rated mother as having the most religious and moral influence (59%), with father receiving 16%, and both equally 20%.

Taiwan May Restrict Religion

The government of Taiwan has proposed new laws restricting "religious propaganda" to the Mandarin dialect. If enacted, the regulation would ban worship in the Taiwanese dialect, which is spoken by 85% of the island's population. Another regulation would empower the government to abolish any church it considered contrary to "national policy." It reads, "If a shrine, temple or church is against national policy or is in contravention of its established aim or against public interest, the government authorities may take the following action: (1) give a warning; (2) nullify any resolution which was made; (3) order its

reorganization; (4) dissolve any legal entity." The World Council of Churches has protested the proposed regulations as a violation of religious liberty.

Churches Support SALT II

Twenty-seven church groups, including the National Council of Churches, the U.S. Catholic Conference and the Union of American Hebrew Congregations, have endorsed the SALT II treaty. Testifying before the Senate Foreign Relations Committee, Philadelphia's Archbishop Cardinal John J. Krol said support for the treaty is qualified because it does not go far enough to reverse the arms race.

More WCC \$ for Patriotic Front

Still reeling under widespread criticism of its \$85,000 grant to Zimbabwe's rebel Patriotic Front, the World Council of Churches has disclosed that it has given the guerrilla organization another \$35,000 to cover the expenses of its leaders Joshua Nkomo and Robert Mugabe at the peace talks in London. In a letter to member churches, the WCC explained the gift is part of the council's "long-standing commitment to seeking a negotiated and peaceful settlement in which all parties can fully participate."



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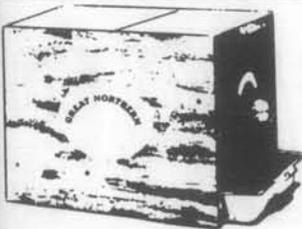
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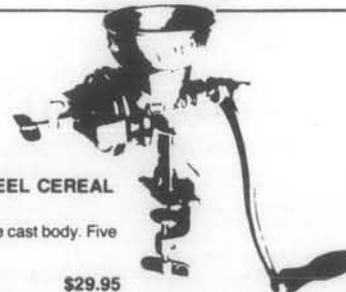


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Baptist Election Clouded

The election of Adrian Rogers as president of the Southern Baptist Convention (see *Sunstone* 4:3) has been clouded by the revelation that 284 votes were "clearly illegal" and up to 1,000 voters had not been duly elected by their churches. After a three-month investigation the denomination's registration secretary stressed that less than 2% of the 16,000 voting delegates were in violation of convention procedures, but admitted "there are a lot of gray areas which need clarifying." Rogers' election was engineered by a determined group committed to biblical inerrancy espoused by the new president. In spite of the evidence of "sloppy" registration and balloting procedures, a new election will not be held.

Communist Takeover or Revolution of Hope?

Along with the Soviet military base in Cuba, "the surrender of the Panama Canal," and "the infiltration by enemy

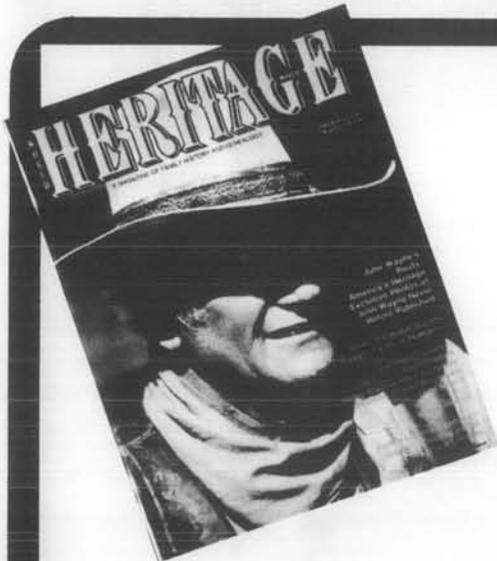
agents within our American borders," Elder Ezra Taft Benson, in his October Conference address, cited "the takeover of Nicaragua" as evidence that Americans have "accommodated ourselves to communism, and we have permitted ourselves to become encircled by its tentacles."

An opposite view is given by the Jesuit *America* which editorialized: "For millions who live under tyrannical regimes, the overthrow of the Nicaraguan dictatorship, the longest entrenched in this hemisphere, is a sign that for them, too, freedom can be the reward of struggle, work and sacrifice . . . The ideals and plans [of the new Sandinistan government] are an enlightened program for a just and democratic order. The bill of rights that the new Government quickly published, and which it is observing, extends much further than our own. The world watched in wonder as Nicaragua abolished the death penalty instead of avenging the thousands slaughtered by

the Guardia Nacional, and it continues to treat captive guardsmen with decency and respect. Few revolutions have ever acted so swiftly to heal the wounds of strife and to replace brutality, greed and corruption with humanity, generosity and self-sacrifice. The Sandinist motto, 'Implacable in the struggle, generous in victory,' seems to be in effect . . . Nicaragua offers a new hope, a better hope. No one can foresee how it will finally evolve, but a hope that offers the chance for so much to so many deserves the support of all of us." The October 6, 1979 issue of *America* is devoted to the Nicaraguan situation.

John Paul Orders Financial Disclosure

According to the Italian magazine *L'Espresso*, John Paul II has ordered publication of the Vatican's budget by the end of this year. The move, unprecedented in modern times, "is so revolutionary," said the magazine, "that only a foreign pope would have the courage to bring it off."



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