

From
the

Editors

Thank You

On November 1, 1980, SUNSTONE moved from its former location at the old Hotel Newhouse (which will either be renovated or replaced) to an attractive, but rather bare, second-floor office overlooking the park at Arrow Press Square in downtown Salt Lake City.

We would like to express appreciation to our many friends and readers who attended the SUNSTONE office warming party and donated sorely needed office supplies, furniture, and equipment. We now enjoy an adequate supply of paper clips, pencils, scissors, tape, and stationery, as well as a couple of nice desks, a copy machine, some plants, and other donations in money and kind.

Our surroundings have been enhanced by your encouragement and generosity. Thank you. Such gifts are always welcome—and tax-deductible.

We are also delighted with the response we have received from our flyer enlisting your support in terms of sending gift

subscriptions, supplying lists of potential subscribers and contributors, and working as SUNSTONE representatives. If you have not yet responded and would like to help us in any way, please write to us.

We hesitate to ask you again and again for help. A recent editorial in *Commonweal* (16 January 1981) reminded us, however, that we are in good company when we do. We must reluctantly agree with their assessment of publishing realities:

The facts are these: Magazines like *Commonweal* lose money. Some are supported by institutions. Others, *Commonweal* among them (and we add *Sunstone*), are independent. They rely on devoted and generous contributors to make up the inevitable yearly deficit. . . .

Commonweal's deficit has been no greater because we have kept our operating expenses to a barebones minimum. Perhaps too much so. We have underspent on promotional efforts, on salaries, on the size of our staff. In fact, we have had little choice in these matters. Yet the long-range health and effectiveness of *Commonweal*

depends on our finding new readers, on our attracting and retaining staff members and writers with a rather unusual combination of broad intellectual interests, editorial talents, and religious concerns. At the same time, *Commonweal* confronts the sharply rising costs that everyone knows too well. . . . Loyalty has always been the key to *Commonweal's* survival.

We could not have described the challenges better. We face these same problems of escalating costs and realize the life of the magazine depends on continuing and aggressive strategies to increase subscriptions and improve editorial content.

The fact of the matter is that we continue to need your gifts of money and time. Your loyalty can help to insure the continued existence of Sunstone—and its constant growth and improvement.

Errata

We neglected to print biographical information on Dixie L. Partridge, author of "The Call" (SUNSTONE 5:6). Raised on a small Wyoming farm, Ms. Partridge earned a BA degree in English from BYU and later took a graduate class in poetry writing from Irish poet James McAuley. She and her husband live in Richland, Washington, with their six children. Although we did provide biographical material on James S. Clayton, his byline was inadvertently dropped from his response to Edwin S. Gaustad's SUNSTONE Symposium paper (SUNSTONE 5:6).

A Mormon Associations

Society for the Sociological Study of Mormon Life

Formed three years ago, the Society for the Sociological Study of Mormon Life (SSSML) promotes and disseminates research about current behavioral science work on Mormon topics. Annual membership dues of \$2.00 will bring you occasional newsletters, keep you informed on annual and semi-annual SSSML meetings, and generally put you in touch with a network of colleagues.

The annual meeting last August in New York City featured an evening with Nels Anderson, noted author of *Desert Saints*

and *The Hobo*. The 1981 meetings are scheduled to be held in Portland, Oregon, in mid-March with the Pacific Sociological Association and in Toronto in late August with the American Sociological Association.

Send dues and/or inquiries to the current SSSML president, Armand Mauss, Department of Sociology, Washington State University, Pullman, WA 99164.

Study of Christian Values

The Center for the Study of Christian Values in Literature Writing Contest. Purpose: To encourage literature that

achieves a meaningful blend of artistic form and moral content. Categories: short story, poetry, personal essay and critical essay. Student and non-student divisions. Cash prizes in all categories. Deadline: May 15, 1981. Write for information: English Dept. Jesse Knight Bldg. Brigham Young University, Provo, UT 84602.

The B. H. Roberts Society

"The Institutional Church and the Individual: How Strait the Gate, How Narrow the Way?" is the topic for the third in a series of quarterly lectures sponsored by the B. H. Roberts Society. The lecture, which is open to the public, will be given by J. Bonner Ritchie, professor of organizational behavior at Brigham Young University, on March 12, 1981, at 7:30 p.m. in the Art and Architecture Auditorium on the University of Utah campus. Carl Hawkins of the J. Reuben Clark Law School will respond and questions from the audience will be encouraged.

Sunday School Supplement

MAKING USE OF THE BEST BOOKS

In this edition of Sunday School Supplement we take time out from the normal chronological commentary to discuss some of the major non-LDS aids available to the student interested in the Bible.

Biblical Commentaries

1. Buttrick, George Arthur, ed. *The Interpreter's Bible*. 12 vols. New York: Abingdon Press, 1952. (Contains items from over 200 contributing editors.)
2. Freedman, David N., ed. *The Anchor Bible*. 61 vols. Garden City: Doubleday and Company, Inc., 1980. (Not all volumes are as yet ready.)
3. Clarke, Adam. *The Holy Bible . . . with Commentary & Critical Notes*. 6 vols. New York: Abingdon - Cokesbury Press, n.d.
4. Eiselen, Frederick C., ed. *The Abingdon Bible Commentary*. New York: Abingdon Press, 1929.
5. Brown, Raymond E., ed. *The Jerome Biblical Commentary*. Englewood Cliffs: Prentice-Hall, 1968. (This is the best single volume Catholic commentary.)
6. Keil, C.F., & Delitzsch, F. *Biblical Commentary on the Old Testament*. 10 books. Grand Rapids: Wm. B. Eerdmans Publishing Co., n.d.

Biblical Concordance

1. Cruden, Alexander. *Cruden's Complete Concordance*. Grand Rapids: Zondervan Publishing House, 1975.

2. (Strong's Exhaustive Concordance is also an excellent work; however, it is generally too exhaustive for most individuals.)

Biblical Dictionaries

1. Buttrick, George Arthur, ed. *The Interpreter's Dictionary of the Bible*. 5 vols. New York: Abingdon Press, 1962.
2. Douglas, J.D., ed. *The Illustrated Bible Dictionary*. 3 vols. New York: Tyndale House Publishers, 1980.
3. Smith, William. *Dictionary of the Bible*. 4 vols. Revised and edited by H.B. Hackett. Boston: Houghton, Mifflin and Co., 1868. (This is currently available in a revised one-volume edition. It also formed the basis for the LDS Bible Dictionary found in current LDS Bibles.)

Biblical Atlas

1. May, Herbert G., ed. *Oxford Bible Atlas*. London: Oxford University Press, 1970.
2. Aharoni, Yohanan & Avi-Yonah, Michael. *The Macmillan Bible Atlas*. New York: Macmillan Publishing Co., Inc., 1977.
3. Wright, G. Ernest and Filson, Floyd Vivian, ed. *The Westminster Historical Atlas to the Bible*. Philadelphia: Westminster Press, 1956.

Archaeological Aids

1. Avi-Yonah, Michael, ed. *Encyclopedia of Archaeological Excavations in the Holy Land*. 4 vols. Englewood Cliffs: Prentice-Hall, 1975.

Old Testament Histories

1. Bright, John. *A History of Israel*. Philadelphia: The Westminster Press, 1972.

2. de Vaux, Roland. *The Early History of Israel*. Philadelphia: The Westminster Press, 1978.

Related Jewish Works

1. Josephus, Flavius. *The Life and Works of Flavius Josephus*. Translated by William Whiston. Philadelphia: John C. Whiston Co., n.d.
2. *Encyclopedia Judaica*. 16 vols. Jerusalem: Keter Publishing House, 1972. (This is a landmark work on all aspects of Judaism.)
3. Ginzberg, Louis. *The Legends of the Jews*. 7 vols. Translated by Henrietta Szold. Philadelphia: The Jewish Publication Society of America, 1909-38.

Often Cited by LDS Writers

1. Dummelow, J.R., ed. *A Commentary on the Holy Bible*. New York: Macmillan Co., 1908.
2. Edersheim, Alfred. *Old Testament Bible History*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1975. (Originally published between 1876-1887.)

Here is an example of what you might find should you need to turn to one of these aids for an answer.

Cleansing of Leper

When the leper is pronounced healed the priest shall take him to some place where there is running water. Two birds are required for the rite of cleansing and a bundle of cedarwood and hyssop with scarlet, which presumably means a bit of cloth to tie the bundle together. One bird is to be killed and both the leper and the living bird are to be touched with its blood. Then the living bird is to be let loose. The leper is to wash his clothes and his body and shave his hair. After eight days there are prescribed sacrifices, a guilt offering, a burnt offering, and a cereal offering. The ear, thumb, and toe of the leper are to be anointed with the blood of the guilt offering and with oil. Special rules are given in the case of a poor man.

(See Biblical Commentaries, #1, vol. 2, pg. 68)

One Fold

Educational Evolution

According to a special report in the *Christian Century*, the resurgence of conservative Christianity in the past two decades has reopened old ideological battles. One intensive campaign has

attempted to minimize the study of evolution in public schools. Exclusion of evolution was ruled unconstitutional by a 1968 Supreme Court decision. Hence conservative efforts have focused on requiring equal time for the Genesis

account of creation in classrooms and in textbooks. Between 1964 and 1980, thirty-three measures with this intent were introduced in various state legislatures. Local boards of education and state textbook commissions have also been under intense pressure to mandate equal treatment for creationism.

Proponents of the creationist movement claim that they are denied freedom of religion and that teaching evolution in public schools promotes the tenets of secular humanism—there is no God, no creation, and no damnation or salvation.

Opponents of this movement claim that these creationists are trying to teach religion in schools and reinstate acceptance of biblical inerrancy and authority in all areas, including science. Gerald Skoog has summarized the opposition's point of view, "Creationism has failed to compete in the scientific and theological worlds of scholarship, and its supporters must not be allowed to guarantee through other tactics, its perpetuation in public forums." But creationists claim that research funds have been granted to researchers with a pro-evolutionary bias. One group is planning to introduce a congressional bill that would award federal funds to avowed creationists in amounts equal to those granted for research by evolutionists.

Religious Stories of 1980

The rise of the Christian New Right in a presidential year overwhelmingly heads the Religious Newswriters Association's list of the ten most significant religion-related stories of 1980.

According to Willmar Thorkelson, the *Minneapolis Star* writer who polled the 60-member association, the remaining top stories include: an increase of fundamentalist Islam in Iran and the Middle East; the Vatican World Synod of Bishops dealing with the family; a rebirth of Ku Klux Klan activities and anti-Semitism; the battle within the Southern Baptist Convention over biblical authority; and the controversy over remarks by Southern Baptist President Bailey Smith that God doesn't

hear Jewish prayers.

Also listed are: violence in El Salvador and the assassination of Archbishop Oscar Romero; Hans Kung's censure by the Vatican and the theologian's controversial U.S. tour; the debate over whether televised church programs are detrimental to local church participation; and, the election of Marjorie Matthews of Michigan as the first Methodist woman bishop.

Battle of Church and State in California
California Attorney General George Deukmejian recently charged that new legislation signed into law by Governor Jerry Brown will "tie his hands" in bringing civil action against churches.

This battle of church and state began when Deukmejian brought legal action against the Worldwide Church of God because several of its members complained to authorities that their voluntary donations were contributing to the personal wealth of church leaders. Deukmejian's action brought about an uprising of California ministers of many faiths.

Under California law, charitable and non-profit, tax-exempt organizations which solicit voluntary contributions are regulated by the attorney general's office. Since the office found "reasonable grounds" to support the allegations against the Worldwide Church, the Pasadena-based religious group was placed in receivership and its records and bank accounts were confiscated by the state. Deukmejian, acting for the

state, assumed that churches and religious groups are "public charitable trusts" within the meaning and intent of the law and are subject to state supervision, regulation, and control.

In response, California church groups and cults began a "holy war," forming a group called the Alliance for the Preservation of Religious Liberty to battle the power of the attorney general's office to intrude into the internal affairs of churches. A new law was passed which is aimed at restricting the attorney general from filing civil fraud charges against church officials.

Another pending case in California between the Church of Scientology and the Internal Revenue Service involves a similar church and state dispute. The Church of Scientology charges that IRS regulations dealing with taxation of churches are illegal and intrusive. A key issue is whether a religious organization's tax-exempt status depends on following what IRS Commissioner Jerome Kurtz has called "accepted public policy."

Last summer, representatives of forty national denominations said in a friend-of-the-court brief that constitutional issues important to the survival of all religious groups were at stake in the case. These churches fear a precedent which would invite the IRS to decide what constitutes proper religion and would provide the IRS power to penalize religions with which it disagrees.

Reviews

The Mormon Bible Dictionary Deseret Book, 1980.



Of all the religious denominations with a fundamentalist biblical orientation, the Latter-day Saints should, perhaps, be least affected by developments in biblical criticism.

Believing as they do that the biblical text has undergone many changes at the hands of editors and compilers, Mormons might well see the work of Bible scholars as supportive of

their position. The recent publication of a *Latter-day Saint Bible* and *Bible Dictionary*, however, indicates that the Mormon church may be opting for the traditional fundamentalist view of the text.

Though it disclaims any official doctrinal validity, the *Bible Dictionary* now becomes an important medium through which Latter-day Saints learn about the biblical text. Its interpretations will pass into Sunday School classes and family discussions. Unofficial as it may be, the *Bible Dictionary* will have an impact on Mormon biblical theology.

The *Bible Dictionary* is not a new work. It is rather an adaptation of the *Cambridge Bible Dictionary* which has traditionally been appended to missionary Bibles. The *Bible Dictionary* establishes a Mormon view of the biblical text by means of its additions to and deletions from the Cambridge model.

Among the more important additions to the Cambridge text by the Mormon editors is one which deals with the authorship of the Pentateuch. The editors write, "The Pentateuch was written by Moses, although it is evident that he used several documentary sources . . . besides a divine revelation to him." They further state, "It is also evident that scribes and copyists have left their traces upon the Pentateuch as we have it today; for example the explanation of Moses' supposed death. . . ."

On the surface, it appears that the editors steered a judicious course between tradition and modern scholarship. The position which they take, however, entails serious difficulties and in reality sacrifices scholarship to a barely tenable textual traditionalism.

The outcome of their efforts to defend the Mosaic authorship of the Pentateuch creates both textual and theological problems. To assume that Moses edited the Pentateuch from various sources requires one to accept several contradictions. If Moses was a prophet who talked with God face to face, is it reasonable to assume that he could not determine which of the several duplicate stories and contradictory doctrines in his sources was correct? For example: did Abraham (Gen. 21) or Isaac (Gen. 26) name Beersheba; was Joseph sold by his brothers or stolen by Midianites (Gen. 37); did Reuben (Gen. 42) or Judah (Gen. 44) pledge surety with Jacob for Benjamin; and could Moses compile both Deuteronomy where no division of the priesthood between Aaronites and Levites is made and the Priestly code in

Leviticus where the division is of primary concern?

Several further difficulties arise from the editors' approach to the Pentateuch. A scholar might ask if the editors deny that Joshua wrote the book bearing his name because it discusses his death, why do they not deny Moses the authorship of the Pentateuch on the same grounds? The editors might also be asked why, if certain scribal additions and deletions, the Book of Moses in the Pearl of Great Price differ so from the biblical text. Might the editors not have been wiser to suggest a Mosaic basis to the Pentateuch rather than Mosaic authorship?

The way in which the *Bible Dictionary* develops a Mormon textual theory and creates problems for Mormon theology is nowhere clearer than in its treatment of Job. The Latter-day Saint editors delete, among other things, from the Cambridge text the line "The book [of Job] should not be regarded as literal history." This omission clearly implies that Latter-day Saints view Job as literal history. Such a conclusion results in serious theological problems.

If Job is history rather than a novel based on an historical figure, Latter-day Saints must accept that Satan was not expelled from heaven before the physical

creation, that Satan can tempt God into taking a bet, and that God would inflict suffering on a righteous man to win a bet and prove Satan wrong. Such assumptions are patently contradictory to fundamental assumptions of Mormon theology.

Examples of how the *Bible Dictionary* shapes and solidifies a traditional view of the biblical text can be multiplied. The examples above suffice, however, to demonstrate that the *Bible Dictionary* is a theological work which can have a significant impact on Mormon Bible theology. The *Bible Dictionary's* commitment to textual fundamentalism often ties Mormonism to ideas which run counter to even the most conservative and defensible conclusions of Bible scholars. It aligns Mormonism with the same biblical theology which Joseph Smith opposed when he declared that Latter-day Saints believe in the Bible only as far as it is "translated correctly."

Michael T. Walton

MICHAEL T. WALTON received a Ph.D. in history from the University of Chicago. He is particularly interested in the role which religion has played in the development of science. He teaches the gospel doctrine class in the Grant Eleventh Ward in Salt Lake City.

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A Fragment: The Autobiography of Mary Jane Mount Tanner

Edited with an introduction by Margery W. Ward in cooperation with George S. Tanner

Tanner Trust Fund, University of Utah
Marriott Library, 1980
231 pages; \$15.00



A Fragment: The Autobiography of Mary Jane Mount Tanner

Mary Jane Mount Tanner was a pioneer of 1847, a devout Mormon wife, mother, and Relief Society president, an aspiring writer—and Obert C. Tanner's grandmother. The latest volume in the excellent series "Utah, Mormons and the West" lets us get to know this remarkable, yet in many ways typical, nineteenth-century woman.

Mary Jane's story is told mainly through her autobiography or "memoirs" which took her four years to write and were completed in 1883 just before her 46th birthday. Some of her correspondence is also included in this volume—letters to and from her father, her husband to be J. M. Tanner, and (the largest section) her non-Mormon aunt in the East.

The editors, Margery W. Ward and George S. Tanner, have also provided an introduction which truly introduces the subject, largely by means of diary excerpts. Although the editors say the diaries are not as "enlightening" as the autobiography and letters, I found the excerpts in the introduction to be personal, immediate, and very revelatory of Mary Jane's feelings and daily experiences. Perhaps the cream has been skimmed off, but I would have liked to have seen more from the diaries. An epilogue rounds out Mary Jane's life and that of her family after the period covered by her autobiography. The detailed and thorough footnotes will be especially valuable to non-Mormon readers and/or those not familiar with the main outlines and sources of Mormon history.

Mary Jane's autobiography is at its best when she is recounting her personal experiences and feelings rather than retelling more general historical events in which she was not involved and which she sometimes remembers imperfectly. Proportionately, she spends much more of her time on her early years than on her adult life. About sixty-five pages are devoted to her childhood and youth up to the time of her marriage at nineteen while the more than quarter of a century which followed is covered in only thirty pages. The

earlier section is complicated with detailed accounts of the larger historical scene accompanied by long and copious footnotes, which may make it difficult for some readers to wade through.

Still, Mary Jane has a good recollection of scenes and events, even from her childhood years, and a gift for vivid and colorful description. We see her crossing the plains as a child—running barefoot in a bed of prickly pears, wading across streams, and, my favorite, running far enough ahead of the wagons to allow time to play with, of all things, crickets: "we would drive the huge crickets, large unwieldy insects, if they could be called such, that abounded in some sections of the country; and build corals [sic] of sand or rocks to put them in, calling them our cattle."

We see her in the Salt Lake Valley, living in a flimsy cabin in Mill Creek canyon with her mother and baby sister while her father is away; facing fears from the cold, wind, fires, wild animals, and snakes which came through the floor and roof; struggling to find thistles, mustard, or pigweed to eat; and putting up with milk "so bloody we could not eat it, caused by large flies biting the cows' udders."

In Salt Lake City as a young woman she makes friends, goes out in society, and tries teaching school. We see her as a newlywed in Payson, adjusting to a somewhat less sophisticated society. ("They were not much troubled about the fashions, but looked . . . like cotton bags with strings tied around them. However, they were good people, honest and friendly, and, as I soon learned, intelligent.") And finally we see her as a busy bishop's wife and Relief Society president in Provo, looking after a growing family, spreading household, and many church and community responsibilities.

One of the most significant aspects of Mary Jane's life and her autobiographical reflections was the relationship of her parents and the effect that their separation, divorce, and eventual remarriages to others had upon her. The marriage disintegrated not because either of her parents wished it but because of geographical separation, scrambled communications, church and societal pressures, and just plain fear and immobility on the part of the mother and haste and anger on the part of the father. Mary Jane's reactions to this upheaval and loss still carry an emotional charge though she writes of them many years after the events. I could not help being caught up in the drama of

her subsequent relationship with her father—her hunger for his love and approval, her delight in his return to Salt Lake and her trust that he would take care of her, and her deep disappointment and sense of trauma when he left again. "I cannot look back, even after the lapse of so many years, with calmness to that last separation," she writes. Even as an adult she was annoyed and deeply hurt when he ignored the occasion of her marriage and sent no present. She continued to be upset at his stinginess in her later letters to him, though she masked it, trying in vain to soothe him and win his approval. He exhibited mostly harsh feelings and pique toward her, warming up a little only when the grandchildren came along.

Perhaps it was partially this experience that contributed to Mary Jane's sense of herself as mature for her age, sober, serious, and desperately eager to let her talent shine and make a mark on the world. She wrote that at sixteen she "generally impressed people with the idea that I was much older. Perhaps experience or sorrow gave me a look or matured my judgment more than years, for I seemed a woman in thoughts and feelings, while girls of sixteen now seem mere children." And a year later—"If my life were counted by my experience of suffering and sorrow I might have been forty."

The breakup of her parents' marriage also gave her some sense of historical determinism. Although she could see from the vantage point of later years the possibility of other options, she had a strong sense of the power of larger forces playing upon the lives of her family—forces which at the time they seemed powerless to resist.

My mind goes back, after the lapse of over a quarter of a century, to that sorrowful time, and I wonder why we took the course we did. Why we sat quietly down and allowed ourselves to be placed in such a position. I can seem to see now a different way, but we were carried by the force of circumstances down the current of events, a certain overruling of cause and effect; and who is able to say what would have been the result had we done differently. It seems an overruling of Providence, and a mystery which this life will never clear.

A didactic or moralistic strain is also evident in Mary Jane's "memoirs." She says she described her "first housekeeping outfit" in such elaborate detail "for the interest of my children, that they may see how little is really necessary for happiness. It may benefit

them sometime when they feel to complain." And although the autobiography is in some respects not as open and expressive of her feelings as her correspondence nor as immediate as her diaries, there are passages which reveal her feelings. Consider, for example, her tremulous excitement as she contemplated her marriage and how it would change her life:

I had given myself to another's keeping, and the tenor of my way would henceforth be changed; for better, for worse, who could tell. My old friends were left behind, and I was going forth to make new ones, with one who was comparatively a stranger to me. To merge my individuality in his, and be what his life should make me.

This view of marriage as the merging of two persons into one did not anticipate the addition of a second wife. Mary Jane's reaction to polygamy was generally somewhat guarded but honest. She upheld "the principle" but had a difficult time with the practice in her own personal situation. (Her sister wife had problems with alcohol, and Mary Jane found herself having to help raise members of the "other" family as well as her own.) In her autobiography she passed over the question fairly quickly. "Of this I will say but little. It is a heart history which pen and ink can never trace. It was a great trial, but I believed it to be a true principle and summoned all my fortitude to bear it bravely." She expressed herself somewhat more freely and in more detail in her letters to her aunt. "I have lived in it sixteen years," she wrote. "Have I been happy? Not always. It takes time to overcome our weaknesses." On another occasion she wrote:

I don't care much about sharing my husband with anybody though, but if it is right I should, and they are willing to share with me and not try to crowd me out, I will try to do the best I can. However I have had the trial and I found that I could live through it.

Still, we only see glimpses of what plural marriage was like for her. Mary Jane was often in touch with her emotions but was not one to expand on them.

Aside from polygamy, her housework and her attempts to write dominated Mary Jane's life and thoughts as a mature woman. Present-day women could identify with many of her frustrations—the never-ending round of housework and the dearth of tangible results from such work: "It is breakfast

dinner and supper. Sweep, dust and make beds. I could not do it without the little girls and yet they worry and vex me. I have nothing to show for today. My labor done poorly and slowly done and that is all. My head aches and I am nervous and weary." And, "It is work, work, and what is accomplished when it is done. The same old routine, all to be done over. So it goes, year in and year out."

Despite the demands of her large family and her church responsibilities, Mary Jane had a compulsion to write—to develop her talent and express herself in literary forms which would leave some record of her life and thought. Yet she found it extremely difficult to find the time and psychological space in which to create:

I am trying to write some today but I always find it tedious work owing to the annoyance of the children. If I sit in the room with them they play and talk to me, and if I sit in another room they are continually coming to the door for something and keep me answering their questions every few minutes. It is always so, and for that reason, as well as many others, I am not able to accomplish much in the literary line.

She also had to cope with depression, which weighed her down and made her doubt her own abilities. "I seem so ignorant so narrow and confined so far from the position I should like to hold, with so little strength to accomplish my task that I sink back in weariness and despair." Perhaps even more of a hurdle was her husband's lack of understanding and support. "Myron is opposed to my writing," she confided. "Thinks it hurts me." Her experience in these respects is not far removed from those of many Mormon women today. (She would have fit right into Louise Degn's documentary.) Despite these difficulties she eventually did manage to publish a book of her poems.

It is a mark of Mary Jane's personality, perseverance, and ability and the editors' care in presenting their subject that I came away from the book feeling that I knew Mary Jane Mount Tanner, identified with her, in many respects liked her—and wanted to know her better.

Linda Wilcox

LINDA WILCOX is administrative assistant to Michael Stewart, Salt Lake County Commissioner. She received an MA from Stanford in education and an MA in history from the University of Utah.

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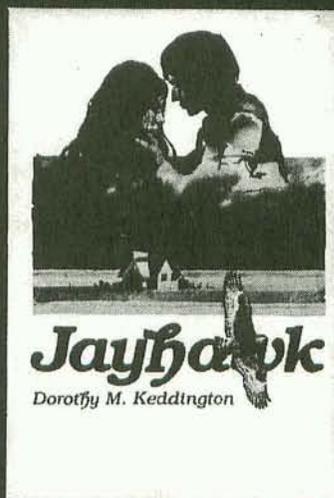
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