

# Mormon Media Image

Recently the Mormon church has been the subject of numerous articles in the national press, some positive and some negative. The following are summaries or excerpts from such articles. We at SUNSTONE do not endorse the opinions expressed nor do we vouch for the accuracy of the original reporting. But we include this section because we think it is important for our readers to know what is being said.

## Friend or Foe?

"Onward, Mormon Soldiers," a *Newsweek* article on the LDS church's missionary program, has apparently provoked controversy since its publication last spring (April 27). Responding to *Newsweek* religion writer Kenneth L. Woodward's piece, the *Church News* claimed that the article contained a number of inaccurate and "negative comments about the missionary training of young elders and their ability to handle dating and school after their missions."

Mission Training Center President Joe J. Christensen, who was quoted in the article, challenged the accuracy of Woodward's reporting with the comment, "I can't imagine many more misquotations in a shorter space," and wrote a letter of clarification and denial to the national news magazine. BYU Professor J. Bonner Ritchie, who was also quoted in the original article, complained that his statements were not given their proper context.

In addition to the *Church News* rebuttal, Dr. Milton Hollstein, professor of communications at the University of Utah, wrote an article for the *Deseret News* (May 25-26), maintaining that although Woodward was not an antagonist, "he appears to have let his biases surface in finding a 'handle' for his article."

Avery Hunt, Director of Public Relations for *Newsweek*, countered Christensen's and the *News*' rebuttal in a letter to the editor of the *Deseret News*: "The editors of *Newsweek* share your editorial concern for accuracy and careful reporting, and were therefore disturbed to read the account . . . of the controversy raised by two of the sources quoted in 'Onward, Mormon Soldiers.' While we do not question the basic accuracy of your report that Joe J. Christensen and J. Bonnor [sic] Ritchie have

decided to repudiate statements they previously made, . . . our quotations were accurate and were presented in context."

"In any case," Avery's letter continued, "we believe that the idealism and dedication of the young missionaries emerged quite clearly in our story, and that most of our readers understood that in examining the strengths and weaknesses of the missionary program we meant no offense whatever to the Latter-day Saints, the missionaries or their faith. We stand by the accuracy of our quotations and our story."

Interestingly, although many still perceive *Newsweek's* Woodward to be somewhat anti-Mormon, he recently defended the LDS church in a letter to the editor of the *New York Times*. The letter was written in response to an article by Peter Bart, author of *Thy Kingdom Come*, which appeared in the *Times* on 3 July 1981 and was excerpted in the July SUNSTONE REVIEW.

Taking exception to Bart's portrait of a monolithic, unthinking people, Woodward wrote: "In 'The Mormon Nation' Peter Bart sketches a crude stereotype of Mormon society and culture in the Intermountain West and asks us to believe that this is what 'moral activists' elsewhere—notably, one gathers, the Rev. Jerry Falwell's Moral Majority—have in mind for the entire nation. As a writer who has twice in the last twelve months visited the Mormon Zion to report, research and write long articles on the Saints' beliefs and behavior, I find Bart wrong on both counts."

Woodward continued: "Bart's article is an invitation to readers to fear and sneer at Mormons, a morally odious invitation which I trust non-Mormons will reject. Bart asks us to reject 'moral activism' when it comes from Mormons but not, one gathers, when the activists are Martin Luther King, the Berrigan brothers, or Mother Theresa of Calcutta. To be sure, there is much outsiders might well criticize in Mormonism, but there is much to admire too. I prefer to applaud rather than sneer at Mormon family life when it leads parents to have and

educate many children at considerable parental sacrifice."

"I wonder," Woodward queried, "would the *Times* print an op-ed piece inviting derision of 'The Jewish Nation' or 'The Catholic Nation.'"

## Freemen Gaining Momentum

Until recently the Freemen Institute and its patriarch W. Cleon Skousen have wielded power and influence only in Utah. However, aided by an alliance with reformed American Eldridge Cleaver, a hefty contribution from Texas billionaire Nelson Bunker Hunt, and the blessing of Jerry Falwell of the Moral Majority, Skousen and his ten-year-old institute are claiming conservative converts from Seattle to Philadelphia, according to stories in the local newspapers of both cities.

Said by its founder to be an "educational foundation dedicated to teaching the U.S. Constitution in the tradition of the founding fathers," the Freemen Institute offers a live seminar called "The Miracle of America" in many major U. S. cities. In each seminar Skousen lists everything he considers unconstitutional about contemporary American government—which, according to *Philadelphia Inquirer* reporter Larry Eichel, is "everything the federal government has done since 1913." His list includes not only the familiar inflation, national debt, over regulation of business, and abandonment of the gold standard but also "foreign aid, urban renewal, man power training, day-care centers, federal aid to education, student loans, welfare, Medicare, Medicaid, federal aid to New York City, the expansion of judicial power, the Equal Rights Amendment, the National Labor Relations Board, the Chrysler bailout, national parks, national forests, the Panama Canal treaties, the Environmental Protection Agency, the Interstate Commerce Commission, the Food and Drug Administration, the Federal Reserve System, and the Sixteenth and Seventeenth Amendments."

According to Eichel, "what Skousen preaches . . . is a political return to the eighteenth century. To judge the worth of any government activity, he says, one need only ask but one question: Does the Constitution specifically authorize it?" Yet, as Eichel later pointed out, "not everyone agrees on what makes for good, sound constitutional principles."

"I've taught the Constitution all my life," said Ed Firmage, professor of law at the University of Utah. "He's teaching right-wing fundamentalism with a constitutional veneer. How anyone can prove that civil rights and welfare are unconstitutional is beyond me. For his people, 'constituional' is

just a right-wing buzzword."

Others, like Utah Republican state legislator Mac Haddow, claim Skousen and his Freeman are a positive force promoting "good, conservative principles." More than 100,000 people have graduated from Freeman seminars; at least 5000 contribute \$10 every month; and as many as 200 are Century Club members who pledge \$100 a month.

Although the Institute formerly relied heavily on its links to conservatives in the LDS community and hierarchy, current conservative trends in the nation, as well as admonitions from the First Presidency to keep Freeman activities clearly separate from those of the Church, have encouraged it to seek like-minded members outside of

Mormondom. The ties that bind the Freeman to the LDS, however, are still quite apparent. Eldridge Cleaver is simultaneously studying Mormon and Freeman Institute doctrine, and Church leaders such as President David O. Dance in the Seattle area host Freeman affairs with ecclesiastical titles included on printed invitations.

Although some believe that the Freeman Institute's views are too simplistic and its solutions too sweeping to enable it to achieve nation-wide political clout, Skousen and his organization remained determined. "Over the next couple of years," said Skousen, "we have a real opportunity to turn this country around."

amendment." Kassenbaum, who did not actually vote for Lee's nomination, expressed the hope that he would "show more sensitivity (to women's rights) than he has in the past."

Carl Hawkins, a professor at BYU's law school, has been named to replace Lee there.

#### Father of Stereo Dies

Harvey Fletcher, renowned Mormon educator and scientist, died 23 July 1981 in Provo at the age of 96. Known as the father of stereophonic sound, Dr. Fletcher made it possible for billions to enjoy stereo recordings, built a huge public address system for the Mormon Tabernacle Choir, and developed his own monstrous sound equipment in the laboratory, yet, ironically, never owned a home stereo system.

Dr. Fletcher began his career in science at BYU and went on to receive his Ph.D. from the University of Chicago in 1911. Because of his work with Nobel prize winner Robert A. Milliken, who with Fletcher succeeded in isolating a single electron and measuring its charge, he was awarded the first summa cum laude doctorate in physics given by the university.

In the 1930s, Dr. Fletcher took charge of physical research at Bell Telephone Laboratories where he directed pioneering work on sound engineering in motion pictures, television, hearing aids, and the transistor. It was during his 16-year association with Bell Laboratories that he developed and demonstrated stereophonic sound, startling a "mystified" and "often terrified" New York audience in 1934, according to *The New York Times*. Of the first presentation of "three dimensional" sound, the *Times* reported: "Had it not been for the knowledge they were witnessing a practical scientific demonstration," those present "might have believed they were attending a spiritualist seance. . . . Airplanes flew from the stage and circled over the heads of the audience with so much realism that all present craned their necks in fright."

After retiring from Bell Laboratories in 1949, Dr. Fletcher established the department of acoustical engineering at Columbia University and later was appointed director of research at Brigham Young University, eventually becoming dean of the college of physical and engineering sciences there.

An active researcher and writer into his nineties, Dr. Fletcher held more than 40 patents in the acoustical area, received numerous awards and honors, and even authored a Sunday School manual entitled *The Good Life* for the LDS church.

## People

#### Keele on Board of Regents

Reba Keele, newly appointed by Governor Matheson as a member of the Utah Board of Regents, will become the second woman on the board, which governs the activities of the state system of higher education, according to a recent article in *Network*. Currently an associate professor and consultant at Brigham Young University, Keele has written both books and magazine articles including *Tutor Guide for Secondary Students* and *Let's Talk: Adults and Children Share Feelings*.

#### Romney Honored

Brigham Young University's 1981 Exemplary Manhood Award was recently bestowed upon President Marion G. Romney, second counselor in the First Presidency of the LDS church. The award for exemplary manhood or womanhood is presented in alternate years to successful men and women who have demonstrated courage and sacrifice. President Romney, having served in numerous Church, business, and educational positions, received the formal acknowledgment of his contributions in a ceremony at the Church Office Building in Salt Lake City. The honor was presented to President Romney by a delegation of students and administrators.

#### Rex Lee Confirmed as Solicitor General

The U. S. Senate overwhelmingly approved the appointment of Rex E. Lee, former BYU Law School dean, as solicitor general of the United States. Although several women's groups and several Democratic legislators

questioned Lee's sensitivity and commitment to civil rights issues, pointing to his opposition to the Equal Rights Amendment, an aide to Senator Jake Garn said that the Utah legislator never had any serious doubts about Lee's being approved. "Mr. Lee's credentials spoke much more loudly than the cries of the critics, and all but the most rabid ERA supporters would realize his accomplishments and ability to handle the job of solicitor general."

Both Senators Edward M. Kennedy and Howard M. Metzenbaum, who led the opposition to Lee's nomination, commented that while they were respectful of Lee's position on the ERA, they were concerned that he had not displayed "adequate sensitivity to the problems women face in their society." Senator Metzenbaum in particular complained that at BYU Lee had "demonstrated no—I emphasize no—serious commitment to the advancement of women to the faculty or the admission of women to the law school."

The Senate's only women, Senators Paula Hawkins and Nancy Kassenbaum, spoke at Lee's hearings. Hawkins described him as "the most scholarly and thoughtful of men" and said that it would be "just as wrong to oppose Rex Lee for opposing the ERA as it would be to oppose Sandra O'Connor (for nomination to the Supreme Court) for supporting the

# One Fold

## Scopes II

Science teachers in California public schools were recently directed by Sacramento Superior Court Judge Irving Perluss to present evolution not as a dogma but as a possible explanation of the origins of life. The decision came after a lawsuit was filed against the state by Kelly Seagraves, a conservative Baptist, who claimed that his children's civil rights were violated by school teachers who told them they were descended from apes.

Seagraves is director of the San Diego based Creation Science Research Center, a foundation which campaigns for the teaching in the public schools of scientific "creationism"—the concept that life and the universe were created by a supreme being and that scientific data must be examined within the framework of biblical teachings.

The trial, like the much-disputed new bill in Arkansas requiring schools teaching evolution to give equal time to creationism, represents only one of many similar conflicts nationwide.

## Not Civil Disobedience

The Catholic archbishop of Seattle, Raymond G. Hunthausen, stirred debate with a recent call for Christians to protest the arms race by refusing to pay half their income taxes.

Preferring to see such actions as "obedience to God" rather than "civil disobedience," Hunthausen elaborated: "In certain cases where issues of great moral import are at stake, disobedience to law in a peaceful manner and accompanied by certain safe-guards that help preserve respect for the institutions of law are not only allowed, but may be . . . an obligation of conscience."

The well-known archbishop first spoke out and demonstrated against nuclear weapons in 1976, specifically condemning the Trident submarine missiles based in Bangor, Washington. According to *Los Angeles Times* religion writer John Dart, "last Christmas Hunthausen urged Catholics to fast and pray each Monday for an end to military buildups."

Responding to recent critics, the archbishop told those attending a regional conference of the Lutheran Church in America: "I am told by some that unilateral disarmament in the face of atheistic communism is insane. I find myself observing that nuclear armament by anyone is itself atheistic and anything but sane."

## Enrollment Trends in Schools

Public school enrollment fell by one million during the late 1970s, primarily as a result of declining birth rates. Enrollment in Roman Catholic elementary and secondary schools dropped precipitously in the late 1960s. Present rolls show continuing decline.

Conversely, fundamentalist Protestant schools are growing in strength and numbers across the nation, with as many as three new schools being established each day.

Accenting "marketable combinations of piety and patriotism, stern discipline and strict doctrine," a recent article by Roy Carson in *The Chicago Sun-Times* cited a number of reasons for the phenomenal growth in fundamentalist schools including: disenchantment with the public schools; deterioration in school discipline; and disbelief in the tenets of "secular humanism" the bogey of traditionalists who believe the public schools, far from being religiously neutral, push their own brand of "public school religion."

## INVISIBLE WORLD

### The Rev. Anne Thieme

The hottest topic on the religious lecture and retreat circuit these days, and one of the most popular on the book lists, is the "invisible world"—what it is and how to get there.

People from all disciplines are turning inwards. Clinical psychologists are using bio-feedback machines. *Saturday Review* editor Norman Cousins "good humored" himself back to health from an incurable arthritic condition and then wrote a book about it. In Fort Worth medical doctors are overseeing groups which meet to image cancer

cells to death. Dr. Ron Durham of the Central Church of Christ in Irving, Texas, notes that "if we can see evidence on a bio-feedback thermometer that something other than the physical is affecting body temperatures, the metaphysical possibility of prayer's efficacy may be close at hand."<sup>1</sup> Modern physics has revealed a reality that is very fluid, like the surrealistic melted clocks of Salvador Dali. "Matter has only a tendency to exist. There are no things, only connections."<sup>2</sup>

The internationally renowned physicist, Edward Carpenter notes:

If you inhibit thought, and persevere, you come at length to a region of consciousness below or behind thought . . . and a realization of an altogether vaster self than that to which we are accustomed. And since the ordinary consciousness, with which we are concerned in ordinary life, is before all things founded on the little local self. . . it follows that to pass out of that is to die to the ordinary self and the ordinary world.

It is to die in the ordinary sense, but in another, it is to wake up and find that the I, one's real, most intimate self, pervades the universe and all other things.

So great, so splendid, is this experience, that it may be said that all minor questions and doubts fall away in the face of it, and certain it is that in thousands and thousands of cases, the fact of its having come even once to an individual has completely revolutionized his subsequent life and outlook in the world.<sup>3</sup>

An old Zen saying has it, "From of old there were not two paths. Those who have arrived all walked the same road." But meditative prayer does present itself differently to neophytes. For Jews, the richest meditative tradition is found with the tradition of the Kabbalah. Most common in the Middle Ages, Kabbalist teachers survive today, passing on their lore about meditation, but must be tracked down. In Islam, the Sufis cherish their tradition of the divine encounter, in which they try to teach the aspirant through dance, song, and story to focus on God moment by moment throughout the day. Again, the small, often secret schools must be searched out individually.

In contrast to such secrecy, the Americanized Hinduism of Maharishi Mahesh Yogi (under the trademark TM) presents classic Hindu meditation in contemporary medical and psychological terms. Here the traditional content of the teachings is played down in order to allow the method wide popular appeal. An example of Zen interface with Christianity is provided by Roman

Catholic priest William Johnston, who has participated in Christian-Buddhist dialogues in Tokyo and written a variety of books exploring the similarities and differences between the two mystical traditions in an effort to enrich the West's understanding and practice of mystical prayer. Especially noteworthy is his *Christian Zen, An Early Manual on Beginning to Meditate for the New Student*, published in 1974.

Among more Western-looking Christians, the tradition of prayer known as Hesychasm handed down through the Desert Fathers is the core of the meditative tradition. This mode of prayer makes use of the repetition of a brief phrase or name (like a mantra), often the name of Jesus, in an effort to push the mind to an awareness of the God within. This mode of prayer has been popularized in the last fifteen years by the American printing of *The Way of a Pilgrim*, which recounts the experiences of a nineteenth century Russian hermit who used such a prayer.

Among more biblically-oriented Christians, the neopentecostal or charismatic movement emphasizes speaking in tongues—a non-rational, non-linguistic mode of utterance which leads the individual into an altered state of consciousness and hence a more direct apprehension of the divine. This mode of prayer is taught in nationally sponsored seminars such as Life in the Spirit, a six week course offered in various congregations around the nation which encourages individuals to open themselves more deeply to the action of the Holy Spirit in their lives, especially through the reception of the gift of tongues following a second conversion experience.

"Schools of Prayer" are being offered in congregations all over the country to teach church members about meditation and other modes of prayer. In a recent publication, *Schools of Prayer for Leaders and Learners*, Helen Smith Shoemaker details how to use a variety of formats.

Episcopal priest and spiritual director, The Rev. Don Del Bene travels nation wide, leading conferences for lay men and women who wish to conduct his four week course, "An Introduction to Christian Meditation," in their own congregations. Participants learn a form of the Eastern Orthodox "Jesus Prayer," practice it under guided direction, keep a simple journal, and commit themselves to meditate daily.

The Rev. David Jacobsen, ordained United Presbyterian Minister and licensed marriage, family, and child

counselor, uses a different mode of prayer based on "telling the inner truth and communicating." Jacobsen clothes his presentations in more contemporary form and language, drawing from his experiences with the EST training. He describes his work as an approach to, rather than a method of, prayer, "which assumes God knows you totally and loves you, and which enables you to see what happens in response to your being clear and intentional about what you want."<sup>4</sup>

Former Roman Catholic priest, Tom Downs, whose graduate training included psychology, group dynamics, and organizational development, comes at the interior search from a Jungian perspective. In his design (for a six week study group or a weekend retreat), Downs asks people to consider their own sense of personhood, individualization and prayer, personality and soul, value clarification, self-actualization, and the Christian way. He instructs participants both in the prayer of quiet and the prayer of visualization, so that they can get in touch with their interior resources.

In his nationally distributed cassette course, "The Story of Jesus Christ and Your Story," the Episcopal Bishop of Massachusetts, John Coburn, leads small groups of teenagers or adults on an experimental journey, asking his listeners to keep a notebook, reflect on personal experiences, share those experiences with the group, and reflect on scripture in light of their own experience. On a deeper level, Ira Progroff's nationally known workshops in "intensive journaling" focus on examination of personal experience in relation to psychological

development. Progroff, like Downs, directs attention into the depths of the individual's conscious and subconscious on the assumption that journaling provokes both an encounter with self and with the God within.

To spread the good news, national publications are available, ranging from *AGLOW*, a charismatic women's magazine featuring the testimonies of newly awakened women, to *Spiritual Journeys. A Network for Spiritual Journeys* out of San Anselmo, California, which focuses on such topics as "Stages of the Journey" and "Letting Go and Surrender." Written in different languages for widely divergent audiences, the interest is the same: the transforming influences and the joy of meditative prayer.

In his book *Wishful Thinking*, Lutheran writer and minister Fredrich Buechner observes: "Through some moment of beauty or pain, some sudden turning of their lives, most [people] have caught glimmers at least of what the saints are blinded by. Only then, unlike the saints, they tend to go on as though nothing had happened. We are all mystics, more than we choose to let on, even to ourselves. . . ."<sup>5</sup>

Across America many church-goers are trying to change all that.

#### Notes

1. Dr. Ron Durham, "Prayer," *Christian Century* 3 October 1979, p. 949.
2. *Ibid.* p. 948.
3. Edward Carpenter, as quoted in *The Aquarian Conspiracy*, Marilyn Ferguson, J. P. Tarcher, Los Angeles, 1980, p. 363.
4. David Jacobsen, *Clarity in Prayer*, Mill Valley, Ca., Prayer Renewal Workshops, p. 4.
5. Frederich Buechner, *Wishful Thinking*, Harper and Row, New York, p. 64.

# Reviews

## **The Mormon People: Their Character and Traditions**

Thomas G. Alexander, editor  
Brigham Young University Press, 1980  
\$5.95

By James F. Cartwright

*THE MORMON People: Their Character and Traditions*, another in the Charles Red Monograph Series published by Brigham Young University Press, contains essays originally given as

Charles Red Lectures at BYU in 1977-1978. All of the essays provided some interesting perspectives on widely differing subjects within the general topic announced by the title of the collection.

Lowell C. Bennion's "Mormon Country a Century ago . . ." portrays a familiar subject with a refreshingly new method, at least for me. His maps and charts visually intrigued me, while his clear prose tied the maps

into an exciting learning experience. Figure 1, for example, is a pyramid of Mormonism in 1880 arranged "by priesthood and baptism." This chart shows a larger number of seventies than high priests and an Aaronic priesthood significantly smaller than the Melchizedek priesthood. Figure 5, a "Population Cartogram of Mormon Country, 1880," shows the organized counties of Utah and Arizona as well as two counties of Idaho and one each in Nevada and Wyoming drawn to the scale of their population relative to the whole. Thus the eastern tier of Utah counties—Uintah, Emery (Grand county had not been organized yet), and San Juan—form a strip along the edge. Salt Lake County, on the other hand, takes up nearly a fourth of the area of Utah, and Salt Lake, Weber, Utah, Davis, Cache, and Sanpete counties fill up nearly three quarters of the state. In Figure 6 Bennion adds color shading to the same cartogram to show the LDS percentage of the total population in the area.

Emma Lou Thayne's "Chiaroscuro of Poetry" makes the book worthwhile. Sensitively, with love, she paints the condition of the poetic arts among Mormons. Clarifying the meaning of "chiaroscuro" as the interplay of light and dark, she maintains that the complexity of light and dark in our personal lives forms the material of good poetry. She calls not only upon the editors of Church magazines—and upon their supervisors who tie the hands of the editorial staffs—to begin to encourage genuine creative writing, but she also states the need for the general membership of the Church to become honest in our journal writing, expressing the chiaroscuro of our lives.

an example from her own file, Thayne expresses her enjoyment of her complex life and yet hints at the guilt she feels because of the complexity. She writes:

I sit now looking at my new class of 23 eager freshmen and watch them in real concentration for 50 minutes of their busy lives—and I can hardly wait to see what new notions can be siphoned into those heads—and what new things they will in turn donate to mine. Forgive me for liking this so much.

But you see, I don't like other things less because of it. Today I ironed a blouse for Becky, sewed on a button for Dinny, listened to Rinda practice, made Shelley finish her eggnog, cuddled Meg when she cried—and sat proudly while Mel gave a talk we'd planned together. I visited my "poetry pal" and got more encouragement, planned a match in the parent-child, and arranged to go to the symphony with our good friends. I even talked to my mother. And I loved all of it. Please try to understand. (I even had fun leaving a clean

house, and expect to enjoy fixing a tasty dinner!)

Thayne compares two of her poems, one which she labeled "Very Bad" and one which expresses what she had wanted to say in the other. Following the successful poem, "Aftermath," she writes, "I am not suggesting that the poetry of the complexities need itself be complex, incomprehensible, or excessive. The primary aim of the poet must be to share—but to share all of it, not just simplistic formulas."

Perhaps the most moving part of Thayne's essay, a section which typifies the chiaroscuro of our lives, expresses her aloneness and fears accompanying the final illness of her aunt who was the last of the older generation. A small portion of this may help distill here what one actually needs to read completely to appreciate:

As Rick and I and another cousin tried to assemble just the obituary we realized, in the kind of panic that attends having missed the last train, that Aunt Evalyn was gone—and so were the memories, the details, the light and shadow of a lifetime that would not never be remembered. I . . . put together a funeral that made me more than sad.

That day, everything real about Aunt Evalyn went into the eternities with her. . . . We knew what she had done. . . . but there was not one soul who knew a single thought or feeling about that lone woman who went into the earth one Wednesday afternoon in October.

There is much more in "Chiaroscuro of Poetry." While we cannot change the whole world of the arts within the Church, we can change our own writing quality—and simultaneously our lives.

Phillip R. Kunz's essay, "One Wife or Several: A Comparative Study of Late Nineteenth-Century Marriage in Utah," occasionally suffers a lack of continuity between tables and the text. For example, the title suggests that this study will not cover polygamy within the twentieth century, yet Table 2 does include men born between 1880 and 1889. These men would have been precocious indeed to have married into polygamy before 1900. In addition, the text does not clearly pinpoint the source of some statistics. Otherwise, the essay is informative and tolerably well written.

Jill Mulvay Derr has produced an interesting, but certainly not profound, history of the Primary Association's leaders. Once read, it is not something to which many people will return. The questions at the end tend to be irritating because obviously rhetorical: "Does a priesthood leader-Primary leader relationship based on

accessibility and mutual respect. . . encourage a more creative and active stewardship than more distant priesthood-stewardship relationships?" and "Like May Anderson, do women need to take a stand on programs or policies that they feel may be detrimental to themselves or those whom they serve. . . ?" Then again, maybe we as a people are essentially on the rhetorical question level.

"The Salt Lake Temple: A Symbolic Statement of Mormon Doctrine" by C. Mark Hamilton seems to have two sections, one dealing with the relationship of the temple to the rest of the community and the world and the other concerning the symbolism of the carvings on the buttresses. Hamilton's observations about the relationship of the temple to the community seem more persuasive than those dealing with the significance of the Saturn-, sun-, and moonstone symbolism. In this major part of the essay, it seems that Hamilton—and some of his sources—have "gulped down camels" with ease. And yet he fails to swallow one important tiny gnat. He does not deal adequately with how a genuine symbol functions for a particular people: surely they must use that thing consistently and often and must have some concept of its symbolic nature. The Saturn stones on the Salt Lake Temple, though they may symbolize Kolob or *may have been meant* to symbolize Kolob, are for most Latter-day Saints mere decoration on the buttresses. The water at baptism, the bread and water of the sacrament, even the handshake with which we greet one another seem to me much more potent as *symbol's* within Mormonism.

Finally a word or so on the overall collection. As Thomas Alexander, the editor, writes in the introduction, "It would be impossible in a series of essays to cover all aspects of Mormon traditions and culture." That truth, indeed, frames the problem of the book as a whole. It is not that we want an exhaustive coverage of Mormonism but rather that we look for a unity among those aspects selected for inclusion in the book. Beyond the broad topic of Mormon people, no clear unifying concept(s) emerge for the book. A complete work may—perhaps must—leave many questions unanswered, but it also whispers its wholeness; this book does not do so.

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