



# SUNSTONE

Volume Three, Number One.

November-December 1977

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As one who deals daily with music and music publication, I can truly say that *The Circle of a Woman's Reach* may become a classic piece of Mormon musical expression; and we look forward to future efforts by Deborah Fechser Hamilton, a very talented young lady with a beautiful message.

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Noted Education Week and "Know Your Religion" series lecturer, and former advisor over Family Affairs to the U. S. Armed Forces in Europe.

" . . . Debbie Fechser Hamilton is a creative, talented, dedicated young woman who was a popular performer while attending Brigham Young University. She not only loves music, but loves people, and has gone out of her way to give compassionate service to old and young. This quality shines through in her songs.

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The Cover: Christmas card illustration by Judi McConkie shows a scene from the nativity display on Temple Square.



### Sunstone

Volume Three, Number One  
November-December 1977

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# CONTENTS

- 4 Letters to the Editor
- 6 The Law of the Land
- 8 **Mormons, Genesis and Higher Criticism** by Scott Kenney, illustrated by Scott Fineshriber
- 13 *Early Utah Photographers* by William W. Slaughter and Randall Dixon
- 15 *Approaching Christmas* by Linda Sillitoe
- 16 **The Magus** by Clifton Holt Jolley, illustrated by Judi McConkie
- 18 The KEEPAPITCHININ
- 19 **An Ensample:** from the lives of successful Mormons by Janet Thomas, illustrated by Kevin G. Barnhurst
- 22 The Family Report
- 23 **House on the Block** by Allen Roberts
- 24 The Mormon Media Image
- 26 Saints in the News
- 27 *Write a Letter to the Editor* by Lee Roderick
- 28 **Behind the Spalding Controversy** by David Merrill
- 30 Movies
- 32 Books

### From the Publishers

Dear reader:

*Sunstone: A Quarterly Journal of Mormon Experience, Scholarship, Issues and Art* recently combined with the bimonthly *New Messenger & Advocate*. With this issue begins Volume Three, Number One of a new, bimonthly *Sunstone*, which will carry the in-depth features of the quarterly journal along with the regular departments on the law and the media from the *Advocate* (Volume Two of the quar-

terly *Sunstone* ends with Number Two).

Since *Sunstone* will appear six times a year, your expiration date may have been adjusted. The new expiration date is listed in the upper right-hand corner of the mailing label (e.g. "33" expires with Volume Three, Number Three, March-April 1978).

We hope you will enjoy receiving *Sunstone*, and will continue to support the magazine by giving *Sunstone* subscriptions and calendars for Christmas.

# mail

from our readers

## Letters to *The New Messenger & Advocate*

Editors:

Your stated editorial purpose sounds as if it could indeed fill a gap in available publications.

Concerning the articles, "Three Holy Lands" was particularly interesting; "An Ensamble" however seemed very shallow and disappointing. The book and movie sections I found informative and helpful; the reviews seemed a fair assessment of the items reviewed.

As to advertising and, hopefully, eventual "seal of approval" notations—this appears to be an area in which you can be of great help and assistance to those of us searching for honest and reliable products. One comment in this regard is needed—if you want subscribers outside the Utah basin, advertisers and products will need to be found that can reach those of us who live in other areas of the world.

We unfortunately are unable to subscribe at the current time, but would greatly appreciate being retained on your mailing list. Please keep us informed.

Duward J. Brown  
Randle, Washington

*In the preliminary issue over 90% of the advertisers took an essentially mail-order approach aimed at those "who live in other areas of the world." Over half of the advertisers in that issue were firms outside the "Utah basin." So far only one company has responded to our call for an evaluation of their products, and until they advertise with us the "seal of approval" will remain a proposal only. Advertisers have so far paid for not only their ads but for writers, editors, printing and mailing. Their support of our efforts to keep you informed is perhaps the best seal of approval. It is unrealistic for readers to expect us to take on an adversary relationship with these firms as long as readers are unwilling to support the magazine themselves.*

Editors:

The preliminary issue was of interest, and I hope you can generate enough replies to keep publishing. I have long believed there was a need for a publication of the kind you project. Since the Church-published magazines stopped accepting advertising it is most difficult to keep in touch with what is being published or offered for sale which would be of particular interest to members of the Church. For those who have access to *BYU Today* part of that need is filled, but there is a broader need which I believe you can fill.

I subscribe to all of the Church magazines and to *Dialogue*, *Sunstone*, *Exponent II* and *BYU Studies*. I am amazed that there is so much available to be published. The Church magazines I consider to be basic and not to be neglected in favor of the others now being published. There is then a certain amount of competition among the others for that clientele which will buy the other publications. They all have a struggle to keep solvent. Perhaps with the support of advertisers you can keep your subscription costs down and your circulation up.

Glenn Schwendiman  
Freeport, Illinois

Editors:

I feel that you have hit upon something significant. The several sections of *The New Messenger & Advocate* relate directly to what is relevant to the here and now in the life of every Latter-day Saint. I appreciated especially the capsules in the "Law of the Land" anthology. The ACLU challenges to the Church's released-time seminary in the Logan area would justify coverage in order to keep the members informed.

Keep up the good work.

Dean L. Thomson  
Citrus Heights, California

*The ACLU suit in Logan has not yet come to trial. We will carry complete coverage as soon as the news breaks.*

Editors:

I do so enjoy the magazine. It is so nice to have reviews of television and movies. "The Law of the Land" is so badly needed by all of us.

Jayne Lange  
New Holland, Ohio

Editors:

I was interested in your "pro" and "con" letters regarding the Utah IWY Conference. I attended the Texas IWY meeting with an open mind—and practically total ignorance of what IWY was all about. Our conference was a farce, a railroad job and bedlam. The most vociferous and downright objectionable group was the lesbians. I think maybe we have a right to be suspicious (as mentioned by Sister Jenkins) of many of the motives of ERA supporters (although I doubt many of Utah's women were hysterical).

LDS women should take a close look at ERA and some of the fringe "benefits" that will slide in on its coattails.

Lucile Davis  
Plainview, Texas

Editors:

I was sorry to learn of David Palmer's deep disappointment in the publication of Kevin Barnhurst's "feature" in your preliminary issue. But I can hardly sit still for his scathing attack on the piece, not to mention his ominous prediction that "to survive, your magazine must have articles screened and refereed as to subject matter, by those competent in the respective fields."

Spare us. Spare your readers the censorship of experts, at least in the case of editorials such as Barnhurst's. I think those who follow the course of scholarly publishing would agree that in spite of the referee system, much of what gets published in many disciplines, even in the most respected journals, is not very memorable or even very good—and that because of the process views diverging from the prevailing expert consensus tend to get shuffled off to some obscure journal whose subscribers consist largely of its editors, contributors and university libraries.

The unsettling implications of Palmer's letter seem to be that your readers need to be protected from incompetent views, and that Barnhurst's is one of them, making "a mockery of LDS scholarship." Yet I don't see that it has much of anything to do with LDS scholarship. Barnhurst claims no particular expertise in archeological matters. A letter to a missionary in Bolivia is perhaps not the most accessible source of President Smith's views, but then neither are the "stories" Palmer heard from unnamed sources. What disturbs me is the impression he leaves that the experts would have expunged President Smith's view, not because the source was uncorroborated, but as an irrelevant, if not entirely incompetent opinion in matters of scholarly concern—lest the reader be misled, or no less patronizingly, lest a general authority "sound sort of foolish." Readers can do without this brand of censorship.

Palmer also seems to take for granted that this article should have been refereed by scholars competent in the fields of Book of Mormon archeology and geography, that these are the appropriate experts who would have recommended its rejection. The piece is not intended, however, to answer questions about Book of Mormon geography as much as to draw attention to the symbolic, religious significance of salt and fresh water lakes. Should the editors have sent the 350 word "manuscript" off to cultural anthropologists, linguists and literary critics? What precisely is its "subject matter"? Surely it would take something much more substantial, and something very different, to reflect poorly on the status of LDS scholarship.

The reader deserves the opportunity to discriminate. Barnhurst's is a simple, unpretentious, interesting little piece. Readers understand that it is not a contribution to Book of Mormon scholarship. It is an editorial comment, no more. I hope there will always be room in *The New Messenger & Advocate* for such "unscholarly" viewpoints.

David Erikson  
Chicago, Illinois

## Letters to *Sunstone*

Editors:

Words cannot describe my disappointment in the size change. It was in very poor taste. Although I personally prefer the larger format, the first five issues of *Sunstone* are half the size of Volume 2, Number 2. I hope you can make up your minds. The best time to make a size change would have been at the beginning of a new volume, but it's too late now isn't it? The previous issues, with the title, etc. on the spine were wonderful for the library shelf. Now, with the large size, it will be a mess.

The other complaint is the cover. The paper is too light weight. The cover should offer some protection to the inside, and by no means should the inside paper be heavier than the cover. They can be the same weight or lighter.

With this issue, as always, I am thoroughly pleased with the contents, and I look forward to your magazine for a long time to come. Keep up the good work.

Steven L. Shields  
Tooele, Utah

*Volume 2, Number 2 contained a third more material than previous issues because of the larger format. The change was prompted by economic considerations that would not wait for bookshelf aesthetics.*

Editors:

Having just discovered *Sunstone*, I wanted to express my pleasure and excitement over your tremendous magazine. As a fine arts student I was especially impressed with the eloquent and insightful article by Myers, "New Directions in Mormon Art" (Volume 1, Number 2), and with the beautiful reproductions accompanying it. Please continue your fine efforts in this neglected area.

The other articles were likewise well done and interesting.

Stephen Yates  
Eugene, Oregon

Editors:

I was most interested to read the article in your recent issue on the single Mormon man. However, there is a group of unknown size falling into that category which is neither covered nor mentioned in the article, as enlightening as it may have been. I mean those who are consigned to the unmarried state with little hope of escaping because of physical disabilities. Even though there is no doubt in my mind that the things which I am kept from by a quickly advancing case of multiple sclerosis will not be denied me in the long run if I mind my P's and Q's, I still feel at times like a voiceless alien in the Church. Residing in the East, I would unavoidably feel a little discontinuity as an active Mormon with my Gentile surroundings, but my age and marital status work to cut me off even from my own. Maybe this letter could be taken as a suggestion for a future article in *Sunstone*.

Anonymous

Editors:

I was disappointed in Volume 2, Number 2. As a single LDS male of 31, I was pleased to see you treat the topic of your feature section. I was sorry, however, to find it handled in such superficial fashion and in a tone bordering on the cavalier. The redeeming exception was Bruce Steed's "Hollow Homes." You would have done well to ask him to expand his article, using space accorded the other two articles in the group. Even "Hollow Homes" showed some un-

fortunate gaps in logic and data, but I suspect that with more available copy space Steed would have corrected those. "Endangered Species" bespoke hasty writing and too little background and serious thought. P. Q. Gump's tirade can only be described as tasteless. (I hope that, as a female reader suggested to me, it was indeed intended as a put-on.)

Further, although I am no fan of "plastic people" in Church magazines or elsewhere, use of that phrase in the introduction to "Us" was certainly ill-advised. This is particularly true because what you published as pretended contrast to such plastic peopled Church magazine photography was neither good nor particularly insightful.

For the most part I am encouraged by what you are printing. The Slaughter/Dixon article was excellent, and I was especially impressed by the amount of space accorded in Volume 2, Number 2 to new writing by Church members.

I hope you will keep in mind, though, that your readers would likely prefer a *Sunstone* issue of fewer pages to one containing material of unacceptable quality.

Richard Butler  
Menlo Park, California

Editors:

You've finally done what no other Church publication has attempted: to survey, albeit briefly, the work of contemporary Mormon visual artists—in color, no less! Congratulations on this achievement. It was refreshing to see the work of many fine artists, especially those working in nontraditional styles and media. Artists in the Church need more exposure of this kind. One hopes that the *Ensign* and other publications will one day realize the importance of visual art for its own sake, and not use it simply as a teaching tool or as a means for preserving history.

As the Myers have well pointed out, excellent visual art can itself be a spiritual experience regardless of whether or not it deals with a religious concept. It is clear from the artists' work accompanying the article that many reject the traditional notion that art should be the servant of religion; in fact art must stand on its own two feet and be judged according to aesthetic standards. Most artists today (including

LDS ones) are dealing with visual concerns that are morally and ethically "neutral." These concerns are not opposed to religion; on the contrary, they bear a kinship to religion in that the search for a "just right" arrangement of colors, forms and textures is a spiritual act, a miniature form of creation. If one examines the beauty of form and color that exists in the plant and animal world, one finds the results of the Lord's creations. Many of today's artists are struggling humbly in this direction.

The Myers mention that the artist continually needs to "bear his testimony" with his art. As used here, the word must include more than is traditionally meant; it includes visual feelings, responses and convictions. An artist can "bear his testimony" that he has found just the right arrangement of color and shape to satisfy himself. Hopefully others will have similar feelings about his work, and if so, he will find his "testimony" reinforced.

In a church where uniformity is at a premium, even in matters of minor importance, the creative visual artist is often misunderstood. His personal search for order in art may not have been seen before, and is often therefore suspect. Articles such as yours will help to bring more understanding and acceptance.

Thank you for this article and for the excellent graphic design of *Sunstone* itself.

John Taye  
Assistant Professor of Art  
Boise State University

Editors:

I have started a ritual (began last summer) of reading all the issues of *Sunstone* as I travel across the country to or from school in the East. This practice refreshes me and helps me hook in to the deep currents of my being, currents flowing from values and convictions and realities I share with a larger body of friends and fellow-believers.

I also like to think people are looking over my shoulder and associating the intelligence and faith of the journal with the Church that claims the editors and contributors (and myself) as members. Last summer a refugee from Vietnam noticed the article on the fall of Saigon and asked to read it.

I have very much enjoyed the articles on the Mormon past, especially those with a personal touch, like "Remembering Uncle Golden," which helped me place "the facts" in the context of human experience. I found "Some Thoughts on Being a Mormon Woman" illuminating and profoundly moving. In the article on LDS working mothers, Francine Bennion showed that it is possible to exercise sen-

sitivity and understanding in treating survey information and the questions it raises. I preferred it to the more coldly analytic survey on family planning.

One of the greatest needs of members of the Church and their friends is the honest sharing of feelings and ideas, a sharing that can be aided by the Spirit which "gives utterance" and which helps us to "edify one another and rejoice together." *Sunstone* is especially suited to serve this need. I believe that other channels will serve better for the "objective" presentation of facts, if there is such a thing.

I have also enjoyed *Sunstone's* emphasis on the arts. The reviews have generally been sensible, though there has occasionally been a bit too much of a strained, super-sophisticated, carping tone. Some of the poetry has struck me as unnecessarily cryptic, but I have enjoyed most of it, especially "Letter," "The Ripeness Before the Fall" and "Jesus Wept." The fiction has affected me variously. Doug Thayer's "Ten Years of Laughter" was effective and genuine, reflecting by indirection a deep understanding of life and people. "Hugh" also succeeded in recreating an aspect of experience, but I found the story hard and dry. The language didn't offend me greatly, but I thought some of it was pointless. "Come Back and Haunt Me," though a bit awkward at moments, dealt with important issues and feelings and was genuinely moving, perhaps especially so (with its sensitive handling of the theme of roots) for someone on the road between two homes (as I was when I read it).

My criticism is not meant as a call for exclusion. In fact, I sometimes find among sophisticated Mormons too little tolerance for work that is genuine and valuable, but technically imperfect. Certainly perfection—a word that can apply to more than technique—is a worthy aim, but it can't be a constant expectation.

Beyond the occasionally strained sophistication, I have sometimes found other limitations in the journal's outlook, limitations which I do not see as stemming from an attempt to hold too strongly to the Church line, but rather from not always taking the gospel and reality of revelation seriously enough. Doing so would allow us to see everything new and freshly and would dissolve some of the clogging effect of contention and inflexibility. But on the whole, I think *Sunstone* avoids pretty well mimicking the world or unconsciously accepting its assumptions. If *Sunstone* were to succumb to a spirit of cynicism, skepticism and intellectual pride, I would not value it as I do. I would also value it less if it did not present various points of view, explore areas of uncertainty and conflict, and raise thoughtful questions while remaining within a framework of faith and commitment.

Bruce Young  
Cambridge, Massachusetts

Editors:

Okay; let me know when your circulation reaches 10,000, and I'll repent of all I said.

Samuel W. Taylor

Editors:

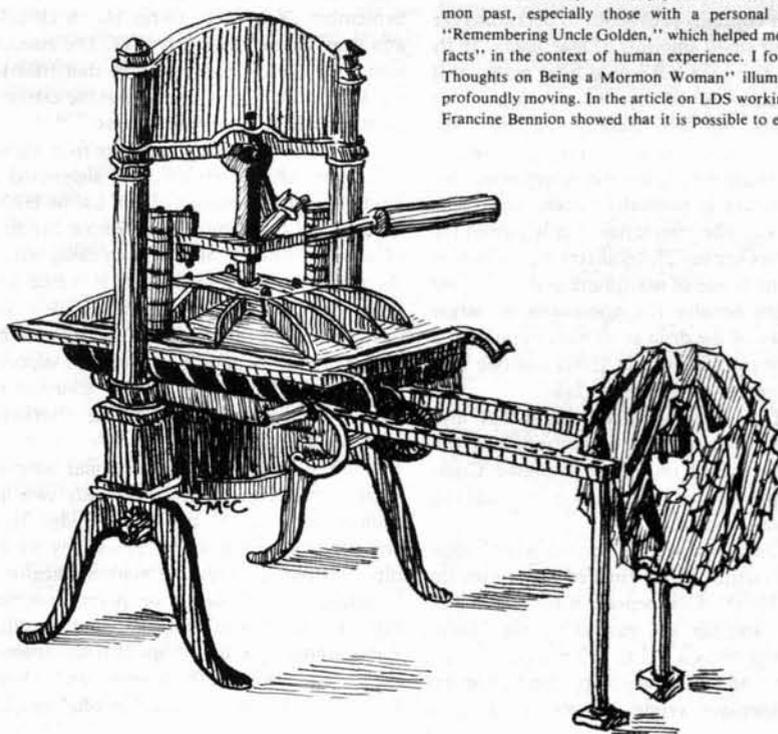
Bravo for your editorial reply to the letter of S. W. Taylor.

Earle Skinner  
Whittier, California

Editors:

My son bought me the Summer 1977 edition and I loved it. I particularly appreciated the article "Not Just Another Theatre." After years of trying to produce good quality theatre within the framework of the Church organization I have conceded it can't be done. The so-called Specialist program dealt the death-blow. Odd that with one hand the Church finally encourages major productions with backing of money, and yet with the other it kills the grass roots system for giving talented people a chance to produce on the ward and stake levels.

Inez R. Urie  
Cucamonga, California



## Legislation and Legal Decisions

# The Law of the Land

Affecting the Latter-day Saints

**A**rchie Simonson, the Dane County, Wisconsin judge who said women's attire could reasonably incite a youth to rape, was ousted in a recall election September 7. He was replaced by Moria Krueger, a 33-year-old attorney and the only woman in the race.

A BYU student and his wife, Robert and Janet Colomb, have filed suit in U.S. District Court charging the Provo City Housing Authority with religious discrimination for denying them housing. The two students applied for low income public housing and were declared eligible, but claim they were later found ineligible because it was discovered they were Mormons and the Church discourages its members from receiving public assistance or welfare.

Ron Madsen, director of the housing authority, said that the housing was usually reserved for low income families unable to "better themselves," and that students "aren't quite in that same category."

Students at Edison High School in Huntington Beach, California, have appealed to the Supreme Court a decision by the California appellate court denying recognition to their Bible study club. The 100 members of a club organized to "know God better. . . by prayerfully studying the Bible" were denied the use of classroom space and bulletin boards because of recent Supreme Court rulings on the separation of church and state. The California appellate court said that providing classrooms and a paid faculty advisor is a subsidy to religion.

The proposal to establish a Select Committee on Population to examine

population trends and controls (reported in this column in September) passed the House by 258 to 147. Mormon Congressmen Gunn McKay (D-UT) and Dan Marriott (R-UT) opposed the measure.

A House judiciary subcommittee took up legislation September 14 to reform the U.S. criminal code. The Senate worked on a similar bill for six years but failed to pass it last year because of a slate of controversial amendments it carried. The current bill, which has been stripped of amendments, should come before the legislature in February.

It contains provisions to decriminalize the use of small amounts of marijuana. In its original form the bill would have made legal the possession of up to 10 grams of marijuana, but that quantity has been the subject of much haggling among congressmen, who are having trouble determining just what amount is normally needed for "personal" use. The committee finally passed the provision October 27, legalizing possession of under one ounce of marijuana and setting the maximum penalty for possession of larger quantities of the drug at 30 days in jail and a \$500 fine (well below the \$5000 and one year imprisonment under existing law).

The criminal code reform bill also contains strong wording on pornography and obscenity, based on recent Supreme Court decisions allowing communities to establish their own standards.

One controversial section would compensate victims of violent Federal crimes for up to \$50,000. Compensation for Victims of Crimes, another bill passed by the House September 30 by a 192 to 173 margin, sets up a Federal and state matching fund program to compensate crime victims at a total

estimated cost of between \$150 and \$300 million. Mormon Congressman Dan Marriott (R-UT) was among opponents of the legislation. "What we need is a program of restitution that forces the criminal to pay his victims directly for the crime," said Marriott, whose Utah Second District has been the scene of several successful pilot restitution programs.

Another important reform measure in Congress would attack the welfare quagmire. Hearings before the special welfare reform subcommittee on president Carter's welfare reform proposal has sparked considerable interest. An important aspect of the reform package, which has been billed by the administration as "pro-family," is the effect on families. By providing expanded welfare benefits, public jobs and tax breaks, the new program would eliminate many of the financial incentives in the present system that encourage fathers to abandon their families. But in an AP poll released September 19, experts claimed that there is really no proven link between abandonment and welfare. According to the experts polled, new Federal services such as family counseling are needed to get at the root causes of abandonment: alcoholism, drug abuse, wife-beating and mental cruelty.

The constitutional amendment drafted by two BYU Law School professors (see a report in this column in July) was introduced September 28 by Sen. Orrin Hatch (R-UT) and Rep. Gunn McKay (D-UT). The amendment is a compromise measure that tries to mark the middle ground between the extreme positions of the House and Senate.

The House, under pressure from right-to-life and church groups, has supported a strongly worded version of the Labor-HEW funding bill that would limit federal funding of abortions under Medicaid to cases where the mother's life is in danger. It would not allow abortion funding in cases of rape or incest or when the the woman's health would be impaired. The Senate, however, has supported a version that would allow abortion to prevent women from suffering "serious, permanent health damage."

The proposed constitutional amendment would allow abortion in only two instances: in cases of rape (if a judge in a private hearing ruled the pregnancy to be rape induced) or when the mother's health is threatened (when death or permanent, incapacitating physical damage would result). There seems to be little hope that the amendment will pass both houses and three-fourths of the states, since public opinion

polls indicate voters support a more liberal position on abortion. McKay said that the measure was really "a symbolic gesture."

On October 4 the House and Senate conferees stalemated over the abortion provision of the Labor-HEW appropriation bill. In the several months of negotiations, neither group was willing to budge on its abortion stand, so the measure was sent back to the respective houses for a vote on abortion provisions. So far only the House has voted, refusing 164 to 252 to back down on its stronger version of the abortion language of the bill.

#### PORNOGRAPHY REPORT

The child pornography bill sponsored by Sen. Orrin Hatch (R-UT) and Sen. William Roth Jr. (R-DE) passed the Senate 85-1 on October 10. The bill includes fines of up to \$10,000 and two to ten years imprisonment (\$15,000 and five to fifteen years on the second offence) for the use of children under 16 in producing sexually explicit magazines and films. Amendments to the bill also prohibit sale and distribution of child pornography and amend the Mann Act to apply to males the prohibition on interstate transportation of minors to engage in prostitution.

The bill will now go to conferees to be harmonized with the House version, which has fines of \$50,000 and up to 20 years imprisonment. Both Senate and House measures have been attacked as inadvertently pro-smut because their provisions include language that could make them unconstitutional under the First Amendment guarantee of free speech.

Another important fight over pornography was also fought recently in the nation's capital—this time in the suburban community of Fairfax, Virginia. A local ad hoc committee of concerned citizens, many of them Mormons, was formed at the behest of John F. Herrity, chairman of the Fairfax County Board of Supervisors.

The citizens group organized local support for a county ordinance to limit the display and sale of sexually oriented magazines to minors. Frank C. Kimball, a retired vice president and general counsel of the Marriott Corporation, headed the ad hoc committee that rallied the support of the county school board, Chamber of Commerce and PTA Federation, the Knights of Columbus, the Protestant ministerial association and the Catholic diocese.

In a carefully planned public meeting held September 19, the ad hoc committee presented testimony by experts showing that

teenagers were not mature enough to handle the sexually explicit magazines available in many drug stores, and linking pornographic material to deviant sexual behavior and explicit sex crimes. Among those testifying were Lewis Leake, former bishop of the Oakton Virginia Ward; Mormon Child Psychologist Marlene Payne, M.D.; Cecil B. Jacobson, M.D.; George Landrith, Jr., an Oakton High School senior; and Ira I. Somers, former member of the Oakton Virginia Stake presidency. Members of the committee acted as concerned citizens, without mentioning their religious affiliation.

The measure passed the board of supervisors unanimously in the September 19 meeting and went into effect October 3. It makes selling magazines such as *Hustler* and *Playboy* to a minor an offence punishable by a year in jail and up to \$1000 fine. Since its passage in Fairfax County (a similar ordinance had already passed in Falls Church) the legislation is being considered in Prince William County, Alexandria City, and several other northern Virginia counties, all suburbs of Washington, D.C.

On October 7 the Philadelphia, Pennsylvania, city council passed an anti-smut law that has been called "the toughest in the nation." The measure bans movies, shows, books and magazines that show actual or simulated sex acts, genitalia or bare female breasts unless the material has "serious literary, artistic, political or scientific value." It also bans the operation of model studios or massage parlors for lewd purposes and the sale of "girlie" magazines. Conviction under the ordinance would bring a \$300 fine and 90 days in jail.

The Philadelphia law passed one day after the Michigan Supreme court threw out all local laws against obscenity, leaving that state with only a weak measure the court has already ruled unenforceable.

*The Seattle Times* stopped accepting ads for X-rated and unrated pornographic films beginning the first week in September. Their decision follows the lead taken by the *New York Times* this summer. The *Times* has limited advertisements for pornographic films to single column announcements that name the film, the theater, its address and show times. The ads do not carry offensive film or theater names or shots of scantily clad people, and they are labeled "adults only." The recent decisions of newspapers in New York, Los Angeles and Seattle came years after an outright ban of ads for both R and X-rated films by the *Deseret News* in Salt Lake City, Utah.

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# Mormons, Genesis & Higher Criticism

by Scott Kenney

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Many modern Christians would like to forget the Old Testament: its contradictions, violence and obscurity make it unpleasant for those who prefer the apparent simplicity of the New Testament.

Yet Christianity is inalterably tied to the earlier scripture. Jesus and his followers were fervent believers in the Old Testament. Early Christians were eager to prove Jesus was the Messiah by showing that he fulfilled Old Testament prophecies. Christianity's roots in Israel have not been severed. The New Testament cannot be understood without the Old; modern revelation cannot stand independent of ancient.

But the Old Testament presents Latter-day Saints with many theological and historical problems. There are times when Mosaic morality seems to border on the barbaric, and the cultic requirements approach superstition. It is difficult to accept the one who taught men to forgive one another freely and to love even their enemies, as the author of "an eye for an eye and a tooth for a tooth." Or he who invited all who are "heavy laden" to "come unto me," as the same who centuries earlier had prohibited all lepers, illegitimate children and menstruating women from participating in the religious life of Israel.

In addition to such theological and moral questions, there are the confusing, even contradictory narratives. Did Noah take one pair of every animal on board the ark, or one pair of unclean and seven pair of clean animals? (Yes to both.) Who tried the ruse of telling a foreign ruler that his wife was his sister, only to be discovered in the nick of time? (Abraham twice, Isaac once.) How was Saul selected to be Israel's first king? (1) By verbal instruction from God to Samuel, (2) by the casting of lots, or (3) by virtue of his standing head and shoulders above the other men? (All of the above.)

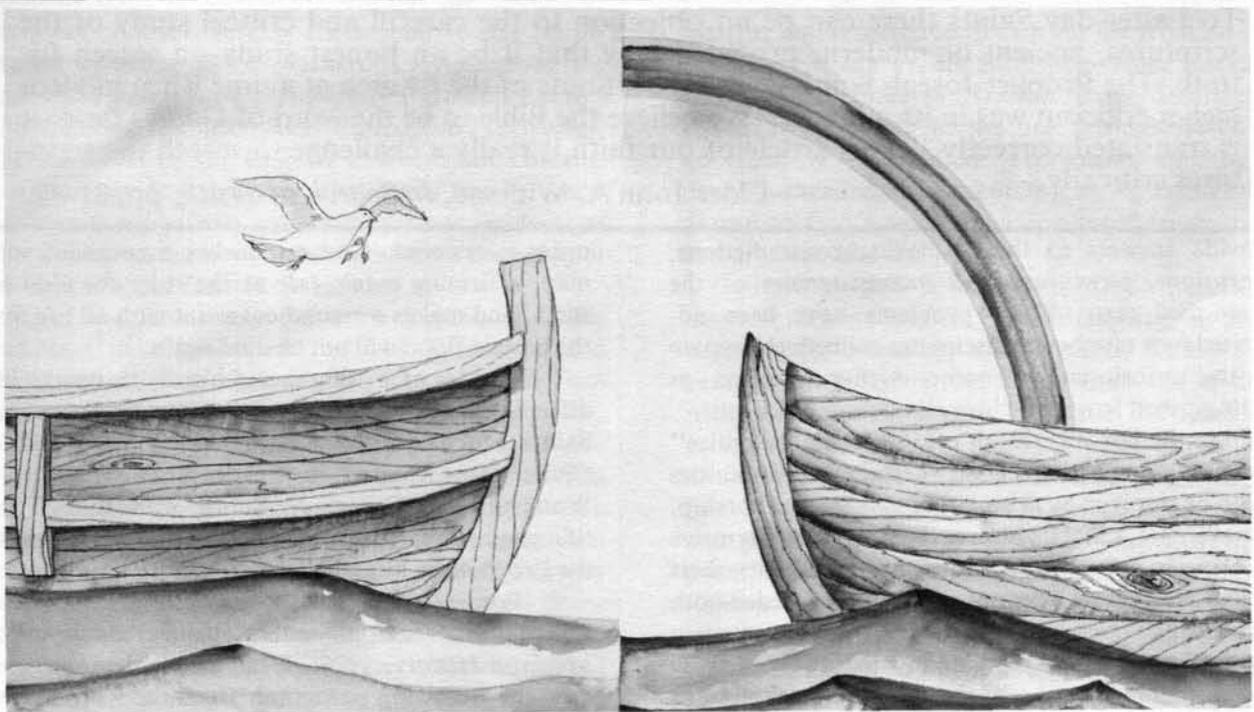
Finally, there is the Old Testament's style—from tantalizing snippets ("when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown"), to the interminable (not to mention sexist) genealogies—"And Cainan lived

seventy years, and begat Mahalaleel; and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat" and begat and begat.

To be sure, the Old Testament is a complex, difficult work. But it can also be a glorious, uplifting experience—the word of God. As sacred history, it discloses one nation's experience with the true God in times of war and of peace, of honor and ignominy, affliction and redemption. On the personal level, the profound insights of its dramatic narratives and poetic reflections reveal the timeless perplexities of the human condition. The Old Testament arouses the reader's sensibilities to greater spiritual awareness by confronting him in kaleidoscopic fashion with a God both hidden and revealed; known yet unknowable; eternal and unchanging, yet paradoxically the creator, sustainer and guarantor of all change in life and process in history—a God that leads ever onward out of the past.

Early Christians realized that the God of the Old Testament could be misunderstood because of scribal errors in the manuscripts—omissions, emendations, missing fragments and other problems inherent in transmission of the text through the centuries. As early as Origen (c. 185-254), critical comparisons were made of known manuscripts to determine which variant texts were most likely authentic. This process, known as "textual criticism," continues to the present day, benefiting most recently from the discovery of Old Testament texts among the Dead Sea Scrolls at Qumran. Thousands of variants have been noted in Old Testament texts, but relatively few are significant for the average reader. Although the textual improvements and refinement of translation techniques (not to mention clarifying misunderstandings of archaic King James terminology) make a modern translation indispensable for any serious Bible student, the bottom line of modern textual criticism is that the King James Version is still an excellent translation of remarkably reliable texts.

For all its importance in establishing correct texts, however, textual criticism has been unable to



### The Flood Narrative

The Yahwist version of the flood appears in Genesis 6:5-8; 7:1-5, 7-8, 10, 12, 16b-17, 22-23; 8:2b-3, 6-12, 13b, 20-22; and the Priestly writer's account in 6:9-13, 14-22; 7:6, 9, 11, 13-16a, 18-21, 24; 8:1-2a, 4-5, 13a, 14-17; 9:1-19. In the following excerpts from the New Jerusalem version, the Priestly account appears in italics.

Yahweh saw that the wickedness of man was great on the earth, and that the thoughts in his heart fashioned nothing but wickedness all day long. Yahweh regretted having made man on the earth, and his heart grieved. "I will rid the earth's face of man, my own creation," Yahweh said, "and of animals also, reptiles too, and the birds of heaven; for I regret having made them." But Noah found favor with Yahweh.

*This is the story of Noah.*

*Noah was a good man, a man of integrity among his contemporaries, and he walked with God....The earth grew corrupt in God's sight, and filled with violence. God contemplated the earth; it was corrupt, for corrupt were the ways of all flesh on the earth.*

*God said to Noah, "The end has come for all things of flesh; I have decided this, because the earth is full of violence....But I will establish my Covenant with you....From all living creatures, from all flesh, you must take two of each kind aboard the ark, to save their lives with yours; they must be a male and a female. Of every kind of bird, of every kind of animal and of every kind of reptile on the ground, two must go with you so that their lives may be saved...."*

Yahweh said to Noah, "Go aboard the ark, you and all your household, for you alone among this generation do I see as a good man in my judgement. Of all the clean animals you must take seven of each kind, both male and female; of the unclean animals you must take two, a male and its female...."

*In the six hundredth year of Noah's life, in the second month, and on the seventeenth day of that month, that very day all the springs of the great deep broke through, and the sluices of heaven opened. It rained on the earth for forty days and forty nights.*

*That very day Noah and his sons Shem, Ham and Japheth boarded the ark, with Noah's wife and the three wives of his sons, and with them wild beasts of every kind....One pair of all that is flesh and has the breath of life boarded the ark with Noah; and so there went in a male and a female of every creature that is flesh, just as God had ordered him.*

And Yahweh closed the door behind Noah.

The Flood lasted forty days on the earth. The waters swelled, lifting the ark until it was raised above the earth. *The waters rose and swelled greatly on the earth. After a hundred and fifty days the waters fell, and in the seventh month the earth so that all the highest mountains under the whole of heaven were submerged....And so all things of flesh perished that moved on the earth, birds, cattle, wild beasts, everything that swarms on the earth, and every man.*

Everything with the breath of life in its nostrils died, everything on dry land....

*But God had Noah in mind, and all the wild beasts and all the cattle that were with him in the ark. God sent a wind across the earth and the waters subsided. The springs of the deep and the sluices of heaven were stopped. Rain ceased to fall from heaven; the waters gradually ebbed from the earth. After a hundred and fifty days the waters fell, and in the seventh month, on the seventeenth day of that month, the ark came to rest on the mountains of Ararat. The waters gradually fell until the tenth month when, on the first day of the tenth month, the mountain peaks appeared.*

At the end of forty days Noah opened the porthole he had made in the ark and he sent out the raven.

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To Latter-day Saints there can be no objection to the careful and critical study of the scriptures, ancient or modern, provided only that it be an honest study—a search for truth. The Prophet Joseph Smith voiced the attitude of the Church at a time when modern higher criticism was in its infancy. “We believe the Bible to be the word of God as far as it is translated correctly.” This article of our faith is really a challenge to search the scriptures critically.

—Elder John A. Widtsoe, *In Search of Truth*, pp. 81-82.

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provide answers to the perplexing contradictions, confusions, repetitions and inconsistencies of the established texts. These problems have been addressed by a number of disciplines collectively known by the unfortunate misnomer *higher criticism*, as distinguished from the “lower” textual criticism.

In the late nineteenth century, “higher critics” discovered that many Old Testament difficulties could be resolved by postulating multiple authorship. For example, scholars believe that the flood narrative in Genesis 6-9 consists of two separate accounts woven together by a devout editor who regarded both versions as sacred and refused to remove or explain contradictory details. The unknown authors of these two accounts have been designated by scholars as P (Priestly writer) and J (Yahwist or Jahwist).

In its present form, as a single narrative, the account of the Flood has a number of literary and logical difficulties. But if the text is viewed as two separate accounts woven together, the problems dissolve. Each account is fairly complete, with its own introduction, reasons for the flood, set of instructions, account of the destruction, and aftermath. (See the Flood text on page 9.)

According to the Yahwist, the Lord (portrayed in almost human terms) suffers on account of man’s wickedness and determines to rid the earth of man and animals, except for Noah, on whom he has mercy. Noah is instructed to take seven of each clean animal and two of each unclean animal with him. Yahweh sends rain for forty days and nights. Noah waits three weeks and disembarks. Yahweh smells the sacrifice Noah offers and, talking to himself, promises never to smite the earth again with such a curse.

The Priestly writer, however, refers to deity as “God” (Elohim), because according to his tradition, God was not known as Yahweh until that name was revealed to Moses (Exod. 6:2-3). God perceives the corruption of “all flesh,” instructs Noah in the minutiae of ark construction, and commands two of every animal to be taken aboard, before the waters above the heaven and below the earth engulf the earth in cosmic chaos. After a year and ten days,

order is restored. God establishes a covenant with man, affirming man’s role as the ruler for God on earth, and makes a second covenant with all life that the cosmic flood will not be used again.

The idea of writing sacred history by combining different accounts should not be new to Latter-day Saints. Much of our own documentary *History of the Church* was created in this fashion by Wilford Woodruff and George A. Smith, even though the title page indicates it is a “History of Joseph Smith, the Prophet, by himself.”

For instance, in his excellent article, “The Reliability of Joseph Smith’s History” (*Journal of Mormon History*, 1976), Dean Jessee demonstrated how the following paragraph from the King Follett discourse was composed:

“But meddle not with any man for his religion: all governments ought to permit every man to enjoy his religion unmolested. No man is authorized to take away life in consequence of difference of religion, which all laws and governments ought to tolerate and protect, right or wrong. Every man has a natural and, in our country, a constitutional right to be a false prophet, as well as a true prophet. If I show, verily, that I have the truth of God, and show that ninety-nine out of every hundred professing religious ministers are false teachers, having no authority, while they pretend to hold the keys of God’s kingdom on earth, and was to kill them because they are false teachers, it would deluge the whole world with blood.”

The first sentence is from Wilford Woodruff’s diary, as he recorded his recollections of the speech (also attested in substance by Thomas Bullock). The second is from William Clayton’s report. The third sentence is attested by Willard Richards and Thomas Bullock, followed by a sentence combining the versions rendered by Clayton and Bullock. The editor took the liberty of adding a word or two here and there, but basically preserved the wording provided by his witnesses.

Fortunately some of the written sources from which the documentary *History of the Church* was composed are still available. Source criticism fre-

quently must be conducted without the benefit of original evidence, forcing the scholar to rely on internal evidence alone. Richard L. Anderson, for example, has argued persuasively ("Joseph Smith's New York Reputation Reappraised," *BYU Studies*, Spring 1970) on the basis of characteristic content, terminology and structure, that many anti-Mormon affidavits supposedly written by various residents of the Palmyra area were in fact written by one man, or at least adapted from his original.

Using essentially the same techniques, Bible scholars have examined the Old Testament and distinguished four basic literary sources in the Pentateuch: J, E (Elohist), P, and D (Deuteronomist, which does not appear in Genesis).

As noted, P refers to deity as *Elohim* ("God"), as opposed to J's *Yahweh* or *Yahweh Elohim* ("Lord, Lord God"). P's God is the transcendent creator (Gen. 1-2:4) who wields cosmic power by decree—he speaks, and light appears, the waters divide above and beneath the earth, the earth produces vegetation and animal life. Order is formed out of chaos. Man is created in the image of God, male and female, his vice-regent on earth. *Yahweh*, on the other hand, is much more intimate and personal, almost human. He fashions man from earth and breathes life into his nostrils. Then *Yahweh* realizes man will need a helpmate, so he creates the animals and brings them to the man to name. Unfortunately, none of the animals seems quite right, so *Yahweh* puts the man to sleep and builds a woman from his rib. Later, as *Yahweh* is walking in the garden in the cool of the day, he discovers that the man and woman have sinned and he casts them out (Gen. 2:4b-4:26).

The Priestly writer's world is heaven-oriented: history proceeds according to God's plan. Personalities are minimized; only the formal relations between God and his covenant people are central. J's world, conversely, is human-oriented, his stories full of psychological insight. Men are free agents, and even the patriarchs are not above questionable behavior. Jacob exploits his brother's hunger to wrest the birthright from Esau. Then, at Rebekah's

suggestion, he deceives his father to obtain the blessing and is forced to flee for his life from his irate brother. He can expect little help from his angry father (Gen. 25:29-34;27). But P is concerned to maintain the purity of the line through which the covenant is transmitted. He knows nothing of Jacob's shenanigans. According to P, Jacob leaves Haran to find a suitable wife, blessed freely by his father (Gen. 28:1-5).

Stylistically, P is characterized by a solemn and majestic tone, frequent repetition, and a preoccupation for genealogy and statistical detail. J appeals to the imagination, rather than the intellect, with picturesque images, dramatic dialogues and economical use of words. E is often difficult to distinguish from J, but in general is more interested in events than people, tends to explain more than J, and puts *Yahweh* at more of a distance by interposing angels and/or dreams between deity and man. One reason for positing the existence of E is the accounts in Genesis 12:20-20, 20:1-18, and 26:6-11. Abraham travels to Egypt and tells the pharaoh that his wife is his sister, to protect himself. The deception is discovered at the last minute and Abraham is ordered out of the country. Later, the two try the same trick with Abimelech of Gerar. Abimelech is embarrassed when the scheme is uncovered, but apparently not sufficiently to learn his lesson, for he falls for the same line from Abraham's son Isaac later on—just as Abraham learned nothing from his Egypt experience.

E. A. Speiser, in the *Genesis* volume of the highly respected Anchor Bible series, suggests that J recorded the Abraham-Sarah-Pharaoh-Egypt and Isaac-Rebekah-Abimelech-Gerar episodes, while E, receiving the tradition from independent sources, telescoped the stories into one—the Abraham-Sarah-Abimelech-Gerar account.

In recent decades attempts have been made to go beyond the written sources described above. In form criticism and the study of oral tradition, scholars try to get at the existing blocks of material used by J, E, P and D in creating their accounts. As in every literary "science," higher criticism is open to

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Criticism in the hands of Christian scholars does not banish or destroy the inspiration of the Old Testament; it *presupposes* it; it seeks only to determine the conditions under which it operates, and the literary forms through which it manifests itself; and it thus helps us to frame truer conceptions of the methods which it has pleased God to employ in revealing Himself. . . ."

—S.R. Driver, *An Introduction to the Literature of the Old Testament*

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The history of Biblical criticism. . . is full of erroneous views, confidently proclaimed, eagerly accepted by those who wish to appear in the vanguard of advance, and then disproved or allowed gradually to sink into obscurity. The way to counter the results of research which are distasteful to us is more research; and it is surely a healthier faith to believe that truth is great and will prevail than to hide one's head ostrich—like, in the sand.

—Sir Frederick Kenyon, *Our Bible and the Ancient Manuscripts*

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constant revision and occasional revolution. For example, Speiser no longer believes P can be attributed to one author in the sixth-fifth century B.C., but thinks it is more likely that a school of writers reaching back into early Israelite times authored these sections. J, the earliest recognized source, is commonly assigned to the tenth or ninth century (during the reign of David and Solomon). E has been dated in the ninth or eighth century, with J and E being combined after the fall of Samaria (722 B.C.). D (primarily the book of Deuteronomy) is generally considered a product of the sixth century B.C. All of these written sources are at some distance from the thirteenth century date of Moses' life, but scholars recognize that many traditions used by these authors pre-date even Moses.

For instance, traditionally in the upper class of Hurrian society (from which Abraham emigrated) a man who wished to give his wife increased legal and social status adopted her as his sister. It is quite possible that Abraham and Isaac, in declaring their wives to be their sisters, were according their spouses additional protection, not, in effect, exposing them to abuses in order to protect themselves. Since this custom was not practiced in Israel, the stories likely became garbled and the point lost over the centuries. Consequently, J and E, being separated by geography and generations from the cultural context, were left with traditions they recognized as authentic but embarrassing (Gen. 20:11).

But what have the marriage customs of the ancient Near East to do with twentieth-century Latter-day Saints? Or the number of animals taken aboard the ark? Very little. And if higher criticism had no more significance than explaining biblical trivia, it would be deserving of the oblivion to which Mormons have consigned it for the past century. But, in fact, higher criticism goes much farther.

By providing a historical framework for the authorship and development of the Old Testament, biblical scholars have opened the door to understanding the different theological orientations of scriptural writers. These differences play an important role in accounting for "historical" as well as doc-

trinal discrepancies.

It was important for the Yahwist tradition, for instance, that Noah have enough animals aboard the ark to offer sacrifices and still have sufficient to propagate the species. The Priestly writer, on the other hand, was more concerned with the centrality of the Covenant, a unifying theme he emphasized throughout Israel's history.

In this case neither the historical nor the theological differences are of much significance for Latter-day Saints. But what may be instructive is the way these differences were handled. Neither account was laundered or sanitized to avoid embarrassing conflicts. The differences disqualified neither as an inspired voice in Israel.

Apparently, it was their point of agreement which validated these witnesses—belief in the one true God and his participation in the life of Israel. The compilers of the Old Testament recognized the value of retaining each legitimate perspective—perhaps because they believed that the purpose of sacred history and theology is not to provide clarity or consistency or empirical facticity, but rather to bring people to God.

The value of higher criticism is its ability to disclose the *human* aspect of scripture. As readers come to understand the point of view of the various authors and see the points they are trying to make in writing sacred history, readers enter into the process themselves and become participants with the Yahwist and the Elohist and the Priestly writer. Scripture is not an end, but a means to God. Biblical scholarship can illuminate elements of that revelatory process that have long been ignored by Latter-day Saints.

**Recommended reading:** For an excellent introduction to higher criticism, see Norman Habel's *Literary Criticism of the Old Testament* (\$2.50), from the outstanding Old Testament Series of Fortress Press (also including *What Is Form Criticism? Tradition History and the Old Testament*, *Textual Criticism of the Old Testament*, *The Historical—Critical Method*, *The Old Testament and the Historian*, *The Old Testament and the Literary Critic*, and several more short volumes on the New Testament). Richard N. Soulen's recent *Handbook of Biblical Criticism* (\$6.95) is a helpful guide to terminology that may be unfamiliar to the beginning student (John Knox Press).

# Prominent Pioneer Photographers of 19th-century Utah

by William W. Slaughter and Randall Dixon

*The following is the second article in a series on early Utah photographers published in Sunstone.*

Born in London, England, on September 7, 1849, James Fennemore came to America at the age of sixteen, settling in Philadelphia, Pennsylvania, where he learned the trade of photography.

He and his family soon went West, arriving in 1866 in Salt Lake City, where Fennemore's photographic skills helped him get a job with the city's leading photographic firm, Savage and Ottinger. While working there Fennemore met John Wesley Powell, the noted western explorer. Powell, who had brought in some negatives for printing, was looking for a photographer to accompany him on his next expedition. Fennemore was engaged to handle the job. During the summer of 1872 he traveled for several weeks with the expedition in southern Utah and northern Arizona. Unfortunately, he became ill and had to return to Salt Lake City. While with Powell he took about seventy negatives and trained John K. Hillers, another member of the expedition, to use the photographic equipment. Hillers became an expert photographer of western scenes for Powell.

Fennemore remained in Salt Lake City for several more years before moving to Beaver, Utah, where other members of his family had settled. While living in Beaver he took his best-known photographs--those recording the execution of John D. Lee at the Mountain Meadows Massacre site in 1877.

Although he continued in the photographic business until at least the mid-1830's, Fennemore found it increasingly difficult to make a living by the camera alone and eventually turned to running a sawmill and merchandise establishment. After his retirement he returned to Salt Lake City where he lived thirty years before moving to Phoenix, Arizona, to live with a son. He died there in 1941 at the age of 91, the last surviving member of the Powell expeditions.

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John D. Lee (above) was photographed by James Fennemore seated on his coffin at Mountain Meadows (below) and after being executed (right). Photos courtesy Church Archives.



# Approaching Christmas

Our dreams can change as winter chills the windows.  
That effortless smooth running from beasts and spies  
becomes a labored stumble as November rusts,  
leaves unravel, freezing limbs forget them;

until in utter nightmare I hurtle toward  
a country jail beleaguered by a mob  
and though I've heard the ending still I cry  
don't shoot      don't shoot  
gunfire      a barrage knocks my feet unevenly  
on weedy ground      my arms reach out then past  
my clotted breath to span the constant distance  
reach to somehow catch the man who speaks  
plunging from an open window      scream him down  
and wake      they prop him dead against the well

one December child, a martyr, not the Martyr.  
Still I dream his death for he dreamed whiter  
than New York's whitest winter hearing echoes  
of Christmas nails haunt the lifting tree.

Linda Sillitoe



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*Of all who give and receive gifts, such as they are the wisest. Everywhere they are wisest. They are the magi.*  
—O. Henry

We never had a white Christmas in Los Angeles. I do remember that it snowed once in January when I was about six or seven. We all ran out to build a snowman from the thin layer of wet snow that unevenly sheeted the front yard. It was a hopelessly small snowman, and it had completely melted away by noon.

But that was the only snow I remember, and it was too many weeks after Christmas to count.

As the pollution of the city increased, my friends, as early as late November, would run up and down the halls of Garvanza Grade School shouting, "I'm dreaming of a yellow Christmas." And although we flocked the windows with aerosol snow, there were so many initials carved in it before Christmas vacation that there was never any real hope of creating the sort of atmosphere that is traditionally associated with Christmas—sleigh rides, roasted chestnuts, and hot cider served to take the nip off of marvelously cold winter mornings.

Nevertheless, I find that I am as grand a sap about the Christmases of my childhood as any sentimentalist from New England you might hope for. And if my memories do not smack of the traditional Christmas spirit, it must be allowed that growing up in Los Angeles is not a "traditional" experience. But even the grosser complications of the city are not able to destroy the wonder of Christmas for a child.

**F**or me it would begin at about the same time that it began for J. C. Penney. As the window trimmers took down the cardboard turkeys, carefully folding each bird's crepe paper tail, and replaced the Thanksgiving decorations with foil bells and cotton snow, my excitement would graduate from the pleasure of a two-day holiday into anticipation of a two-week vacation. It had to do with getting out of school and the Christmas special on pumpkin pie down at the Chile Ville and the increase in traffic at the intersection of Figueroa and York boulevards. And I suppose that the excitement and joy had something to do with the nativity scene erected each year by the Methodist Church on the corner of York and Avenue Fifty-four. I knew all about what was wrong with the Methodists since Fuzzy Vickers, whom I didn't like, was one, but every now and again on my way to school I would stop and look at the large, papier-mache figures on the brown lawn of that grand, old



## the Magus

by Clifton Holt Jolley

church, and, caught up by the mystery of it, I would wonder about a child so good that it would not even occur to him to trace his initials in the soapy snow of the kindergarten window. Then I'd remember Fuzzy and feel guilty for being moved by anything Methodist.

But one seasonal morning, before I had a chance to turn away to school, the old minister came out of the bungalow in back of the church where he and his wife lived. I had never been inside the house, but Ricky Silva, who had been there once collecting with his mother for the Crippled Children's Fund, said that there were crosses everywhere. I would normally have been afraid, at least shy, but the old man didn't notice me, and there was something about the way in which he approached the Nativity Scene that made me want to stay and see.

He seemed to grow even smaller, more old and folded, as he got closer to the large and brightly painted figures. I suppose that now I would think them garish, but they had just the right colors in them for a six-year-old boy (blue-blue in Mary's dress, bright red in Joseph's cloak, gold and silver and plastic jewels in the robes and turbans of the wisemen further over on the dormant lawn). I had often wanted to touch them, but I wasn't certain what happened to Mormons who walked on Methodist churchyards, so I never more than longed for them, and never closer than from the sidewalk that went from my house, past the stranger's church, to school.

The old man continued to get smaller until he had arrived in front of Mary. Then he took out his handkerchief and began to brush something from the shoulder and bodice of her gown and, without turning, said, "Come here boy."

The old fellow had seen me after all. I wanted very badly to run away—Mother had said that I was never to speak with strangers, and anyone who hung crosses all over his house certainly had to fit into that category—but I wasn't at all certain but what I was too frightened to run, and besides, I really did want to get closer to the manger. So I found myself rather timidly walking to him, and when I got as close as I was willing to go—just out of his reach so that I would have some chance if he turned out to be as crazy as Ricky Silva said—he asked, "Do you know who this is?"

"Yes, sir," I replied, trying to sound polite.

He waited. "Well," he questioned, still without looking at me, "who is it?"

"It's Mary," I said, wishing that I had followed my better instincts and run away when he had called.

"And the others?"

Maybe this wasn't so bad. I enjoyed the questions at Primary, when I knew the answers, and I figured that I knew the answers to these questions as well as any old Methodist minister. "That's Joseph and those are shepherds and them guys over there are the wisemen."

I almost smiled with the thought of how well I had done and began to feel a little easier about things. But he didn't speak again. He had called me to him and I supposed that he would tell me when it was time to go, but he didn't say anything; he just went on brushing at whatever he was brushing from Mary's dress.

"Well?" he said, finally, and I knew that something was wrong. It was as though I had been given the chance to unlace the Gordian Knot and had missed a tie.

"Well?" he asked again.

"Well what?"

"Well, haven't you forgotten someone?"

A Texaco tanker truck growled past on York Boulevard, ribboning black diesel exhaust into the yellow air; other children went screaming by on their way to school; the earth wobbled on an axis suddenly bent at a point in space where I had forgotten some final token which would swing open Purgatory's gates and set me free from a Methodist hell. And there was nothing that could be done except what you always do when nothing can be done: I stared at my feet.

And as I looked down, I saw what you couldn't see from the sidewalk. In the manger, swaddled in white papier-mache, nestled in hay they got from heaven-knows-where and smiling, *He* lay and looked up at me.

For the first time, I think, the old man glanced, saw what I saw, and may have smiled too. Whether he did or not, I know that he did not ask me again the questioned I was now ready to answer. He simply turned from Mary to Joseph and went on dusting.

*We have waited in a moment to remember Him,  
A fragrance of the Season and the years,  
And have hoped Him back along our lives  
Into a Bethlehem beyond the question of our  
fears.*

*Sorting popcorn balls in Arizona  
We see sand for snow against the night  
And realize O Henry—who was sentimental,  
Perhaps a fool—ultimately is right.*

# THE KEEP A PITCHIN':

A "Bi-Monthly Column, "Devoted to the Activities of "Professional Organizations

## **BENSON INSTITUTE**

Over 72 Mormon food and agriculture experts met at the Church offices on August 18 and 19 to discuss "Energy Considerations in LDS Welfare Planning." The workshop, sponsored by the Benson Institute, brought together representatives from industry, educational institutions and the Church's Welfare Services Division to discuss energy problems and solutions for the Church.

Dr. Lowell D. Wood, director of production and distribution for the Church Welfare Services Department and director of the Benson Institute, described the Church's Welfare Services program and explained that the Church must be ready "to provide social and emotional support to members regardless of future disruptions and disturbances." Later Dr. George R. Hill, professor of chemical engineering at the University of Utah, described the dwindling reserves of fossil fuels needed for agriculture. "I am not sure what motive power the Lord uses to get around," he said, "but we may have to call on it after the turn of the century."

At a banquet held that evening for workshop participants Elder Ezra T. Benson, president of the Quorum of the Twelve, spoke on solutions to the energy crisis. "The economic answer to the energy shortage is simple, effective, and non-partisan," Benson said. "It is to eliminate all government controls and allow the free market to work." He encouraged workshop participants to use their influence to effect a solution to the nation's energy problems.

For more information on the Benson Institute, write to 473 WIDB, BYU, Provo, Utah 84602.

## **ASSOCIATED LATTER-DAY MEDIA ARTISTS (ALMA)**

A Media Seminar is being held Saturday, November 19 at the Pierce College Music Complex, 6201 Winnetka Ave., Woodland Hills, California. Authorities on music, acting, choreography, TV and radio, movies, legitimate stage, public speaking as well as technical subjects such as sound, photography, graphic arts, makeup, hair, costuming and set designing will be conducting classes.

The ALMA Fall fireside was held October 23 at the Glendale Centre Theater. Joe Dorton, vice-president and general manager of KBIG-FM, KBRT-AM, and KOIT-FM radio stations (all of which are Church owned), spoke about his experience with bringing the stations' ratings to among the top in the nation.

ALMA also held its first Utah fireside on October 22 at the BYU Media Production Studio in Orem. The speaker was Arch Madsen, president of Bonneville International Corporation.

For more information on ALMA membership and activities, write ALMA, P.O. Box 3732, Hollywood, California 90028.

## **ASSOCIATION OF MORMON COUNSELORS AND PSYCHOTHERAPISTS (AMCAP)**

Over 400 professionals gathered September 29 and 30 for the third annual conventional of AMCAP. The highlight of the two-day program of speakers and panel dis-

cussions was a speech by Marvin J. Ashton of the Council of the Twelve. He urged AMCAP members to "teach total honesty" and to "be true to yourselves" in counseling and keeping confidences, and to "keep up-to-date with truth" and "be honest in facing current issues."

Keynote Speaker Dr. Allen Bergin, BYU psychologist and director of the Institute for Studies in Values in Human Behavior, encouraged the group to "take a position regarding our beliefs, to be humble, and to follow the brethren." He pointed out that Mormon counselors tend to be followers and allow their professions to be dominated by idealogies and by leaders who have hidden agenda. He cited several examples of psychologists who are leaders in their field. "Their theories are all consonant with their private belief systems, their personal philosophies, which they represent as scientific facts."

"I will, henceforth, be straightforward regarding my beliefs, and I challenge you to do the same. It is time," he said, "for us as a group to take a position regarding our beliefs. As soon as we go from a technical matter to a moral issue, we are in the dominant position." He cited data to support his claim that the helping process is primarily a personal, not a technical matter and stated, "If the personal qualities are important, they support the use of gospel principles. Spiritual experiences are real; we could use them if we would in our counseling. They are powerful—we know something about that power."

For information about AMCAP, write Burton C. Kelly, C273 ASB, BYU, Provo, Utah 84602.

by Janet Thomas

A group of nearly thirty children crowded against the fence surrounding the airstrip at Tempelhof Airfield in Berlin. A young pilot paused from taking pictures of the large transport planes bringing food into the besieged city and approached the group. The children attracted his attention, not by noise or boisterousness, but by their politeness and reserve. Speaking the English they had learned in school, they asked about his flying and talked with him for an hour or so. Not once did they ask for chocolate or gum as children in other war-torn countries did of Americans in uniform. However, the pilot felt his pockets to see what he could give the group. He could only find two sticks of gum. These he tore in two and passed through the fence to four of the children. He watched in amazement. Instead of shoving and fighting over the gum, the four lucky children removed the wrappers and passed them around for the others to smell the sweet, sugary aroma left by the gum.

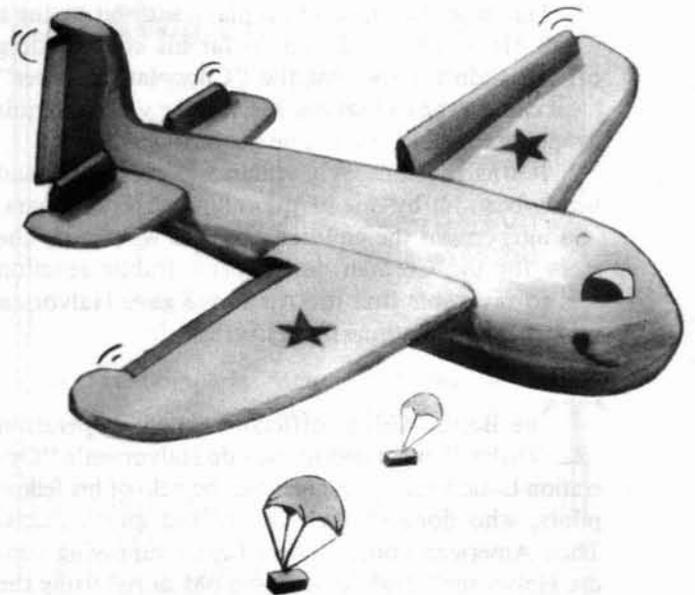
When he had to leave to catch a plane back to West Germany, the young pilot, Gail Halvorsen, didn't realize that those two sticks of gum would change his life.

Halvorsen, a Mormon from the small community of Garland, Utah, joined the Air Force during World War II. After the armistice he was eventually assigned to fly transport planes out of Mobile, Alabama. He requested a transfer to another squadron that was being assigned to fly transports carrying food in the Berlin Airlift. During the flights to the city, he and the other pilots were not allowed to leave their planes as they were being unloaded at Tempelhof. All they could see of Berlin was from the air. Finally, to get a chance to do a little sightseeing, Halvorsen gave up his sleeping time, hitchhiked on a flight to the city, and walked to the edge of the field to take pictures. That's when he met the group of children. As he left them, he promised to bring more gum and candy on his next trip. Since he couldn't leave his plane and the children were several miles from the unloading point, he said he would tie the goodies to small parachutes and drop them as he approached the field to land.

"But how will we know which plane is yours?" asked one of the children.

"On my first approach at 1500 feet, I'll wiggle my wings. Then when I circle around the land, I'll drop the parachutes to you," Halvorsen answered.

## an ensample: the lives of successful Mormons



*Gail Halvorsen is bishop of the Oakhills First Ward in Provo, Utah. Retired from the Air Force, he is Associate Director of Personal and Career Assistance Programs at BYU.*

At his base in West Germany he bought all the gum and candy allowed on his ration cards and prepared three handkerchief parachutes. He took these on his next flight to Berlin. On his first approach to the airfield he dipped his wings. Then while descending to make his landing, he saw children at the end of the strip explode out of a cluster and run in circles beneath his plane. He pushed the three parachutes out the flare chute and touched down. As he climbed out of the cockpit, he wondered if he had successfully delivered the candy. But while taxiing for the take-off he broke into a wide grin. At the fence he saw three white handkerchiefs waving frantically through the barbed wire.

A few days later he prepared more parachutes tied to chocolate bars and packages of gum. As he approached Berlin he dipped his wings and circled around for his landing. The children were there again, only this time in greater numbers. He released the parachutes and landed.

But Halvorsen started to worry. He wasn't sure how his superiors would react to his private airlift. On one trip he had to leave his plane for a few moments to check on the weather in the operations office before making his return flight. When he entered the office, he noticed a large pile of letters. Closer inspection revealed they were addressed to an "Uncle Wiggly Wings" in care of the airfield.

Halvorsen returned to his plane without saying a word. He was relieved that so far his commanding officers didn't know that the "Chocolate Bomber" (as it came to be called) was his, and he vowed to quit dropping the candy before he got into trouble.

It was too late. A German reporter, who had nearly been hit by one of the falling chocolate bars, had interviewed the children and had written up the story for the German newspapers. Public reaction was so favorable that the Air Force gave Halvorsen permission to continue his deliveries.

**T**he Berlin Airlift, officially called "Operation Vittles," expanded to include Halvorsen's "Operation Little Vittles." He enlisted the help of his fellow pilots, who donated their candy and gum rations. Then American confectioners began supplying candy. Halvorsen's buddies donated old shirts, using the sleeves as candy bags and the shirt tails as parachutes. Two secretaries were assigned to handle the volume of mail. An aerial map of Berlin was divided into zones, and pilots were assigned certain areas to drop their cargos of candy.

Many children who could not go to the air strip wrote asking that they not be forgotten by Uncle Wiggly Wings. In their letters they would include directions or a map to their homes. Pilots, with the tower's permission, would try to find the houses from the air and would make special drops to these children. For those who were in hospitals the candy was either hand delivered or mailed.

One little girl wrote complaining that the planes flying over her yard frightened her white chickens so they wouldn't lay very well. But she added that it would be all right if someone would drop her a parachute of candy. When Halvorsen couldn't find the house with the white chickens in the yard he sent the candy to the little girl by mail.

Children in Russian-occupied East Berlin also wrote asking that the pilots drop some candy for them. Since the planes had to fly over East Berlin anyway in their approach to the airfield, pilots also dropped parachutes to children there. But the Russians protested, and the U.S. State Department directed the pilots to stop dropping candy in that sector.



Soon the operation started running short of parachutes, and when the children found out, they sent the handkerchiefs back in their letters. People in Halvorsen's hometown of Garland, Utah, and in the town of Chicopee Falls, Massachusetts, assembled boxes of candy and parachutes to his specifications. Radio stations held "Tunes for Handkerchiefs" programs. Listeners could request a song if they sent in handkerchiefs to help Operation Little Vittles.

A woman who sent in three handkerchiefs imprinted with her name and address received letters from two children who had received candy attached to her handkerchief "parachutes." She and her husband, who had no children of their own, unofficially adopted the two young Berliners and sent letters and packages to them. After the children had grown and married they met the American couple that had become their benefactors because of the two handkerchiefs.

When the Berlin Airlift came to an end so did Operation Little Vittles, but that is not the end of the story. Every year Tempelhof Airfield holds an open house to reassure Berliners that the base is ready to support their freedom. In 1969 the Berlin children of World War II, now grown with children of their own, invited Halvorsen to return for the anniversary celebration and to become Uncle Wiggly Wings for one more day by dropping parachutes for their children. During that visit Halvorsen observed that the American Air Force commander lived in a huge home with a large bar for the receptions he was required to give for the international community in the city. Halvorsen, a career officer in the Air Force, remarked to the commander that he was glad he didn't have the job.

But he spoke too soon. Several months later the Air Force informed him that he was going to be the next commander of the Tempelhof Airfield. To avoid the pressure to entertain with liquor, Halvorsen declined the appointment, but the Air Force ordered him to the position. He agreed to accept the post if his family could travel with him and if the bar could be removed from the residence and from his office.

When he arrived in Berlin he informed his family to keep their bags packed and do their sight-seeing quickly because they weren't likely to be there very long. He took command of the airfield in February of 1970.

On his first two official acts as representative of the U.S. Air Force, Halvorsen was found toasting the president of France with orange juice and the Queen of England with water. His "Mormon" views on drinking were soon well-known and respected. He credits the success of the parties given in their home to the charm and warmth of the hostess, his wife. "She created a warm atmosphere and offered treats to make her parties a success without being required to serve liquor," he said.

Halvorsen stayed in Berlin four and a half years, longer than any other Tempelhof commander. During that time a German couple repeatedly asked the Halvorsens to dinner. Finally they accepted. During the evening the young German woman removed a letter from safe keeping in her china cabinet. It was dated 1948. "You mailed me some candy when you couldn't find my house," she explained. "I was the little girl with the white chickens."

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# The Family Report

**A** unique family planning seminar was held October 8 and 9 in Salt Lake City, promoted by the Church along with Catholics and Protestants. The workshop taught about 28 couples a natural family planning method based on the book, *The Art of Natural Family Planning*, by John F. Kippley of Cincinnati, Ohio. The method teaches couples to observe signs of the woman's fertility, mainly her body symptoms and temperature, in order to postpone or have a baby. "The method has none of the health disadvantages of the pill, IUDs, foams, etc., and it doesn't have the permanence of sterilization," according to Kippley. Since 1971 his organization has been preparing couples to teach the method and organizing chapters around the country.

A report in the September 8 *New England Journal of Medicine* shows that women who drink heavily will have sickly, deformed babies twice as often as mothers who limit their liquor use. The conclusions came from a study of the drinking habits of 633 pregnant women at Boston City Hospital.

*Parade* magazine reported on September 18 that half of all serious crimes such as rape, murder and robbery are committed by teenagers. Youths under 17 in San Francisco, for example, were "arrested for 57 percent of all felonies and 66 percent of all crimes." The report linked youth crimes to the high rate of unemployment among teens. In nine major cities the average unemployment rate for those 16 to 19 years old was 29.1 percent.

Another report on teens was released by the American Cancer Society recently. The study examined smoking habits of American teens from 1969 to 1975, and showed that smoking among girls rose from 22 percent to 27 percent while a consistent 30 percent of teenage boys smoked.

According to Mike Murdock of the Utah Division, American Cancer Society, over half the **teenage smokers** started by age 13. He also said that government is partly to blame, since it spends more encouraging tobacco growers than it does curbing smoking. The Cancer Society study indicated that changing moral norms and values also contributed to the increase in teenage smoking.

The Association of Couples for Marriage Enrichment (ACME) has been organizing state chapters recently. Founded in 1973 by two marriage counselors, David and Vera Mace, the association organizes programs to enrich marriages and to demonstrate that marriage can be happy and successful.

Don and Elizabeth Muller, presidents of the Utah Chapter and parents of six children, describe the program as "an effort to support and help (member couples) in seeking growth and enrichment in their own marriages and to promote and support effective community services for **successful marriages**. ACME also works to improve public acceptance and understanding of marriage as a relationship capable of fostering personal growth and mutual fulfillment."

After a five year study the Carnegie Council on Children reported September 10 that **American parents** have been "dethroned" —they no longer have control over their children's development. "Most American parents are competing on unequal terms with institutions on which they must depend or which have taken over their traditional functions," said the report.

The study, "All Our Children: The American Family Under Pressure," recommends two drastic changes in domestic policy to put parents back in control:

(1) A full employment economy to reduce the difficulty parents have in supporting a family. The study suggests that unemployment for heads of households be kept at or below 1½ percent, especially among minorities that have previously suffered from employment discrimination. And the study encourages flexible working schedules and expanded pregnancy leave to take the pressure off parents.

(2) A minimum income based on a credit income tax system that would redistribute personal income. The study recommends that families with children be guaranteed an income, \$7,800 a year for a family of four. This would require direct income supports for those who earn low wages. Single parents would be given the option to stay home full time raising their children if they desire.



Photos courtesy Preservation Office, Utah State Historical Society.

# House on the Block

by Allen Roberts

**O**n May 22 J. J. Caan, owner of the Devereaux House, requested a permit to demolish the building. Destruction of "Utah's first mansion" was delayed for four months under the arbitration provisions of the Salt Lake City Landmarks ordinance, and recently the owner agreed to put off demolition until after the Utah Legislature meets in January.

Built in 1857 for horticulturist William C. Staines, the Devereaux House was designed by William Paul, a Mormon convert from England. As semi-official Church host Staines provided hospitality for such important dignitaries as General Thomas L. Kane, a friend of the Mormons who arrived in Salt Lake City in February 1858 to arbitrate the "Mormon War." Alfred Cummings arrived in April, was received by Brigham Young, and assumed his position as governor of the Territory of Utah in the Staines residence.

In 1865 Staines sold his home for \$20,000 to Brigham Young's oldest son, Joseph A. Young sold the property in 1867 to William Jennings, owner and proprietor of the Eagle Emporium. Jennings, who sold out his vast commercial holdings to the newly formed ZCMI in 1869 and became its vice-president and principal stockholder, followed Staines' lead as an entertainer of royalty. He enlarged the home with the assistance of architect William H. Folsom and changed the name to "Devereaux" in honor of his family estate in Yardley, England. After the Civil War, William Seward, U.S. Secretary of State, was a guest at the Devereaux House where he met with Brigham Young. Later, General Philip H. Sheridan was sent to Utah

"to insure federal authority." His visit to the Jennings estate had a salutary impact for the Mormons since Jennings was himself a polygamist.

President Ulysses S. Grant arrived in Utah and visited the Devereaux House in early October 1875. General William T. Sherman and President Rutherford B. Hayes visited the house during later visits.

When it came to Salt Lake City the railroad located, perhaps not coincidentally, just west of the Devereaux House. Several international dignitaries were guests of the Jennings, and as many as 300 guests were entertained at one time in the spacious home.

For the people of early Utah, the Devereaux Mansion represented quality and affluence at its best. To the architectural historian, the French Second Empire—influenced residence is a superlative pioneer achievement in terms of craftsmanship and design. Resourceful local artisans translated humble adobe and pine into finished surfaces which resembled cut stone, birdseye maple, mahogany, oak and even marble. The hand-carved posts, railings, clusters of grapes, Corinthian capitals, classical pediments and figurines are unexcelled in workmanship. Ornate ceiling cornices and rosettes, paneled doors, brackets and dentiles, handpainted wallpaper and stucco scored to simulate fine stone, still exist to show off the high points of a pioneer era too often characterized as primitive and unsophisticated.

Although a recent *Salt Lake Tribune* poll published October 23 indicates an overwhelming 72 percent of the state's population approve use of "public funds for the purpose

of buying and restoring historical buildings in Utah," state and local officials seem reluctant to appropriate funds for the Devereaux House. While a group of individuals or organizations from the private sector may someday be able to take over its renovation and maintenance, the Devereaux House must rely on the January 1978 session of the state legislature to forestall demolition until private interests can come up with a permanent solution.

Utah Governor Scott Matheson is the principal opponent to legislative action on behalf of the Devereaux House, but State Representatives Zee Carlisle and Gerald Woodmansee and Senator Frances Farley are fighting for restoration in the state legislature.

The principal difficulty facing restoration is the cost. Besides the \$750,000 needed to acquire the building, \$1 million would be required for restoration. A group of out-of-state firms has offered to purchase the mansion if they are allowed to build apartments on the remaining land and if the state will guarantee to lease the house from them. The 12,000 square-foot house would have to be rented for \$20 per square foot, more than twice the highest rate (\$8 per square foot) in the city. A local group that prefers to retain ownership of the landmark within the state is also considering a similar plan.

*Allen Roberts, a principal of Historic Utah, Inc., is a designer and preservation consultant. For the past three years he served as architectural historian for the State of Utah.*

**L**engthy articles in the *Washington Star* on the 15th, and in the *Washington Post* on the 16th of September reported that Rev. Sun Myung Moon's Unification Church has purchased the Mormon "Washington Chapel" at 16th and Columbia Road in the District of Columbia.

The Latter-day Saints originally acquired the site for the chapel in 1924. Ground was broken in December 1930, and the cornerstone was laid by Senator Reed Smoot in April 1932. Constructed during the world's worst economic crisis, the chapel cost \$1.3 million. It was built of native Utah marble quarried from Mt. Nebo. A paleontologist at the Smithsonian Institution called it the most interesting geological specimen in building material he had ever known. The fossils embedded in the marble disclose its underwater origin, although the Mt. Nebo quarry is 9,000 feet above sea level.

The chapel was dedicated November 5, 1933, by Church President Heber J. Grant. It served as a symbol of the Church in the nation's capital for 43 years before being abandoned two years ago. Local church leaders felt the building was too costly to refurbish. It was the only Mormon chapel within the District of Columbia.

According to the report in the *Post*, the Unification Church acquired the chapel from Columbia Road Recording Studios, a Washington corporation. The firm's president, Mitchell NewDelman, said he had contracted in April 1976 to purchase the chapel from the Mormon Church, but because of zoning and other difficulties, including a restrictive covenant in the deed, he was unable to reach a final settlement.

According to the *Post*, "NewDelman said on September 9 he formally purchased the chapel building from the Mormons for \$300,000 and the same day, sold the building to the Unification Church for \$475,000."

Neil A. Salonen, president of the Unification Church, was reported to say that Rev. Moon, who is accepted by his followers



## The Mormon media image

as the new messiah, had "sanctified" the building on September 12. The chapel will be used as a training center to initiate new church members, according to Salonen.

The Unification Church, said the *Star* report, "has been a target of inquiry by the House International Organizations subcommittee," and has been the "center of numerous court cases involving church members and their families." Parents of Moon's converts claim that their children have been victims of brainwashing and mind control. Some parents have kidnapped their children and have had them "deprogrammed."

The acquisition of the important Washington D.C. landmark will probably affect the Church's image there. According to one member close to the media, "Even though the stories are clear that the Church did not sell the chapel to the Unification Church, for years to come the building will always be referred to as the 'former Mormon chapel.'"

The promoters of World Gratitude Day honored the Tabernacle Choir on September 21 for "its contribution to a better

life." Dr. Jerold D. Ottley, choir conductor, accepted the award at a luncheon honoring several religious organizations for their positive influence.

Edna Fuerth Lemie, founder and president of World Gratitude Day, Inc., said the choir has been a positive influence on the people of the world for many years.

**a**n unusual kidnapping case involving a Mormon elder serving in the London South mission and his former girlfriend was carried on the AP and UPI wire services during late September and early October.

According to the wire reports, Kirk M. Anderson, 21, of Orem, Utah, disappeared on September 15 from the village of Epsom, twenty miles south of London, while in the company of an "investigator" who called himself Bob Bosner. The disappearance set off a two-day nationwide search by Scotland Yard September 16.

Anderson was released unharmed on September 17. He had been held, handcuffed and shackled, in a rented vacation cottage on an isolated farm near the town of Okehamp-ton, Devon County, England, for three days until he was covered with a blanket, taken to a house in central London, and released.

Detectives picked up three English suspects during the manhunt but released them after questioning. Then on September 19, police arrested Joyce McKinney, 27, of Minneapolis, North Carolina, and Keith Joseph May, 25, of Los Angeles, California. Police said that the two Americans had arrived in England in August, sometimes identifying themselves as husband and wife and using a variety of assumed names. They were formally charged on September 21 with kidnapping, unlawful imprisonment, and possessing an imitation firearm with intent to commit an offense.

The press and TV coverage emphasized the bizarre aspects of the case. According to their reports Anderson had been

sent to England to avoid the 'harrassment' of McKinney, whose affections he had rejected. He had been physically assaulted, his car's tires had been slashed, and he had been run off the road several times in the two years before his mission. Local Utah TV stations attempted to interview Anderson's family and neighbors and showed footage of individuals refusing to be interviewed along with their statements to reporters about Anderson's background. News stories referred to McKinney as a "beauty queen" because of her entry in the 1973 and 1974 Miss Provo pageants. The *Daily Universe*, BYU's student newspaper, reported that McKinney had been a graduate studying theater in 1972 and 1973, and that in a 1973 production of *The Glass Menagerie*, she had been (quoting an earlier review) "appropriately brash and pathetic, although occasionally inconsistent as Amanda Wingfield, the desperate mother."

McKinney and May have appeared before Epsom magistrates weekly since under British law they cannot be held for more than a week at a time without being brought before magistrates. In the October 7 hearing, which lasted only two minutes, McKinney was "hustled sobbing and screaming into court," according to a wire dispatch.

Neither of the suspects has entered a plea, and no trial date has been set.

Church spokesman Jerry P. Cahill said Anderson's mission is not expected to be terminated. "Right now he is a London South missionary," he said.

Three BYU films have received media attention recently. "The Mailbox," the latest film by Dr. David K. Jacobs, film producer-director with the BYU Film Production Department, was shown during October to the National Association of Postmasters and the National Consortium of University Film Centers.

The 24-minute production stars 84-year-old Lethe Tatge of Midway, Utah. She portrays an elderly woman who is continually

disappointed to find her mailbox empty when she goes out to it each day. The story emphasizes family communication, especially with the aging. Through their acts of kindness a next door neighbor (Rebecca Glade of Salt Lake City) and the woman's daughter (Rachel Jacobs of North Hollywood) make life a little more bearable.

Two other BYU films represented the United States in a world peace festival of young teenagers in Moscow, Russia. "Cipher in the Snow" and "John Baker's Last Race," both of which have received numerous other national and international awards, were screened in English. Miriam Morton, internationally known author, translator, and lecturer, selected the BYU films, the only U.S. films shown, for the festival. Viewers were aided by a simultaneous translation into Russian and by abstracts prepared in English, Russian and French.

The trial on the "Mormon Will" of the late Howard Hughes was again postponed on October 1. The new date for the beginning of what Attorney Harold Rhoden has called "jungle warfare" is November 7.

The number of stories in the media on the disputed document was reduced sharply after September 12 when Judge Keith Hayes issued a gag order prohibiting attorneys from talking to the press about the case. But when a September 20 UPI dispatch reported that prospective jurors would have to specify their religious preference, the Church's interest in the will as a potential beneficiary again made headlines. (Mormons will not be barred from the jury, however.) Church sources were also quoted as saying that no part of the court costs would be paid by the Church.

Melvin Dummar, named a beneficiary in the will, had his Ogden Utah, shoplifting charge dismissed September 15.

The Kirtland Temple was designated as a United States Historic Landmark in a

public ceremony on Sunday, July 17. Present were officials of the National Park Service, Department of Interior, and of the RLDS Church, which owns the structure. Designation of national historic sites is limited to landmarks that commemorate significant events or places in American history and that have value to the nation as a whole and not just a state or locality.

According to the latest ALMA newsletter, Church owned Bonneville Productions has recorded a four-hour radio show, "Christmas and Then Some," which will be released for syndication. The program was produced by Jim Gartner and includes Christmas music, vignettes, and interviews.

Dissidents were again attracted to the Church's General Conference in October. Douglas Wallace, who attempted to ordain a black man to the priesthood and then disrupted General Conference in 1976 in an attempt to put President Spencer W. Kimball on trial, was allowed on Temple Square and held a news conference during October conference.

Wallace had previously been barred from Temple Square under a restraining order issued this summer by Third District Judge Stewart Hanson, Jr. The Church asked that Wallace be permanently barred from the area, which is open to the public, but succeeded only in gaining a restriction that prohibited him from disrupting the meetings.

Another dissident, Byron Marchant of Salt Lake City, who opposes the Church's position on blacks and the priesthood, interrupted President N. Eldon Tanner during what the press called "the perfunctory reading and sustaining of general authority names" to register a "no" vote. Marchant reportedly called, "Did you note my vote," from the north balcony of the Tabernacle. The dissident had earlier called for supporters to join in a "peaceful march" around Temple Square, but later called off plans for the demonstration.

## Saints in the news

**B**righam Young, the famous "latter-day Moses" who led the Mormon movement for 33 years in the 19th Century, died August 29, 1877. The hundredth anniversary of his passing is being honored with what *Deseret News* columnist Rod Decker called a "Brigham boomlet."

Brother Brigham "was and probably still is the best known Mormon because of his contribution to the settling of the Great American West," said a statement released by the Church. "Brigham Young's tenure sparked a stabilization of sorts, and the 100 years since his death have been pure Horatio Alger for the Church."

On the evening of Brigham's centennial KSL-TV in Salt Lake City presented a special featuring James Arrington, who has traveled widely with his one-man show, "Here's Brother Brigham." Arrington and Ronald K. Esplin of the Church Historical Department were interviewed on the life and character of the second prophet.

On September 30 the Salt Lake City commission proposed changing the name of South Temple Street to "Brigham Street." The change will return to use the original popular name of the street where Brigham Young's homes, the Lion House and the Beehive House, stand. It will also reflect the area's recent designation as an historic district.

Many of the old residences along the street were destroyed after it was rezoned in 1956 to permit office building construction.

Businessmen who have established themselves along the street (most notably Hotel Utah Vice-President Larry Jackstein) have objected to the proposal because of the costs of changing stationary, and the commissioners were forced to delay action on the name change.

The Utah State Historical Society, which is housed in the Kearns Mansion on South Temple, devoted all of the latest Utah Historical Quarterly to Brigham Young. And the Church Historical Department has accumulated 170 shelf feet of documents on the early leaders' life, to be used in the preparation of a biography by Church Historian Leonard J. Arrington.

At the end of November, the world premiere of the film *Brigham* will be held in

Salt Lake City. Philip Yordan, a film veteran of 25 years, chose a cast of talented unknowns. He commented, "I did not want a cast of names that would have moviegoers looking at the screen and saying 'Oh, there's Charlton Heston' or 'That's Dustin Hoffman.' I wanted a cast that would have moviegoers saying, 'That's Brigham Young,' or whoever the character is."

Most of the filming took place at the locales along the Wasatch Front such as the This Is the Place monument and Brigham Young's farm home.

Yordan said that he had heard of the Mormons when he was approached in Hollywood by Utahns who suggested the film. While he came to Utah as "a real neutral," he said he "found a compelling story with interesting people."

For the second year in a row a graduate of the J. Reuben Clark Law School at BYU has been appointed as a law clerk to a U.S. Supreme Court Justice.

BYU President Dallin H. Oaks announced on September 16 that Eric Andersen, who graduated in April with the Law School's second graduating class, has been appointed to clerk for Associate Justice Lewis F. Powell Jr. beginning with the fall term of 1978.

Last year Monte Neil Stewart, a member of the first graduating class, was appointed law clerk to Chief Justice Warren E. Burger and is now in Washington, D.C., working in that position.

In the history of legal education only 51 of about 160 accredited law schools have ever had a graduate serve as a Supreme court law clerk, according to Rex E. Lee, dean of the BYU Law School.

On September 1, 1977 James S. Jardine of Salt Lake City was selected as a White House Fellow, to be a Special Assistant to the Attorney General. Jardine graduated from the University of Utah in 1971 with numerous honors, among them Phi Beta Kappa, Phi Kappa Phi and the Pacesetter Award (outstanding graduate in Political Science). He then studied at Harvard Law School where he graduated cum laude in 1974.

His legal experience prior to this appointment included positions as law clerk for Aldon J. Anderson, U.S. District Judge and for the Attorney General of the State of Utah. He was an associate in the firm of Ray, Quinney and Nebeker, where he worked on federal litigation, antitrust and securities matters. Jardine is also the founder and president of the Harvard Law School Sports Trivia Society and the Salt Lake Polysophical Society, and an associate instructor in the Honors Program at the University of Utah, teaching "Christianity and Fantastic Literature" and "Theories of Equality in America and the Development of the Equal Protection Clause." He has served as assistant publications editor for *Dialogue* and co-columnist for *The Improvement Era*.

When asked about the effect of law school on his religious beliefs, Jardine responded, "I guess I was born with a testimony. So rather than seeing my beliefs through the eyes of the law school, I saw law school through the glasses of the Church. The experience thereby provided a fertile source of analogies for use in the Gospel Doctrine class I taught."

On Wednesday September 21 Rex E. Lee, dean of the BYU Law School, announced that President Carter had signed an order appointing Monroe McKay, a BYU professor since 1974, to a seat on the Tenth Circuit Court of Appeals made vacant by the resignation of Chief Judge David E. Lewis, having jurisdiction over cases in Utah, Colorado, Kansas, Oklahoma and New Mexico.

The news triggered a political controversy beginning with a telegram from Utah Governor Scott Matheson accusing the President of violating campaign promises to remove political influence from the process of judicial appointments. Matheson insisted that David Watkiss, a Salt Lake attorney and Matheson's former campaign manager, was recommended by U.S. Attorney General Griffin Bell and was the overwhelming choice of the Utah State Bar Association. But due to political pressure from McKay's brother, Rep. Gunn McKay, said Matheson, Carter named McKay over Watkiss. Two days later the president of the Utah Bar seconded

# Write a letter to the Editor

by Lee Roderick

Matheson's denunciation, condemning the process, not McKay's qualifications.

Rep. McKay tried to clarify his role in the process by telling *The Washington Post* that he had asked the Speaker of the House to "put in a good word for his brother," but did not know what effect the call had and did not believe he had directly influenced the President. On September 28 the Equal Rights Coalition of Utah joined the controversy by endorsing McKay, applauding his longtime support of ERA. As of the most recent report, however, the appointment is not yet official, dependent upon the findings of an FBI investigation and Senate approval.

Thirty-one-year-old Michael Terrence Hatch of Logan, Utah was awarded a Fullbright Fellowship to study management of the Post-Industrial period, primarily energy and environmental policies in Germany, France and the Netherlands. The grant extends for one year during which time he will reside in Bonn, Germany and travel periodically to the other two countries.

Hatch did his undergraduate work at Utah State University with an academic scholarship, served a mission to Berlin, and graduated cum laude, Phi Kappa Phi in 1970. He then studied at Johns Hopkins School of Advanced International Studies, spending the first year of the two year program in Bologna, Italy. The next year he was at the University of Bonn on an exchange fellowship, studying German history and politics. He then returned to Johns Hopkins to complete his M.A. in international relations with an emphasis on western European studies.

In the fall of 1973 Hatch took time off from his studies to do volunteer work in the campaign of Congressman Wayne Owens for U.S. Senator. At the finish of the campaign, he left for Germany where he did an internship in the Bundestag, the German Parliament, during the spring and summer of 1974.

He began his doctoral studies that fall at the University of California, Berkeley and has now completed his coursework and comprehensive examinations there. His research for the Fullbright Fellowship will be used as his PhD dissertation.

Surveys indicate that letters-to-the-editor are one of the best-read sections of newspapers. Hence the potential for influencing others through letters columns is enormous.

Walt Seifert, a journalism professor at Ohio State University, has had over 15,000 letters published--75 per cent of those he has sent to editors. He gives the following pointers:

**Be Timely.** React at once, hot on the heels of news. Then let your letter simmer at least three hours before mailing. (Your subconscious may suggest second thoughts.)

**Be Brief.** If you can't sell them in three paragraphs, you won't in 20.

**Limit Yourself.** Cover only one subject per letter.

**Organize.** State your points in logical sequence. Communicate!

**Be Factual.** Avoid vague generalizations and label-hanging.

**Be Simple.** Most readers don't like fancy talk. Keep sentences and paragraphs short. Use punchy verbs.

**Be Constructive.** If you condemn, suggest a better way.

**Look Sharp.** Type and double space your letter on one side of plain white paper. Leave wide margins. Mail first class.

**Sign Your Name.** All publications must know your name and address, although they may permit pseudonyms for a good reason that you're willing to discuss with them. Include your phone number.

**Don't Worry** if all your letters aren't printed. But most will be if you follow these simple rules.

Of course it would be unethical to try to "stack the deck" of letters columns with letters that didn't truly reflect the views of the writers. However, it is perfectly legitimate for Mormons to watch opportunities to write--or suggest that someone else with similar views write--a letter to a local newspaper on a timely subject.

In general, such letters would fall into two categories: A response to a local (or even national) moral issue on which we have a defined position (such as abortion, blue laws, pornography); or a congratulatory letter on something especially praiseworthy done by some newspaper or local public figure or group.

Here's an example of a letter by a local Church member, Eleanor Colton of

Bethesda, Maryland, written according to all the rules. It was published in *The Washington Star*, Thursday, September 29, 1977, under the title, "Sex and the teenager." (Reprinted here by permission.)

"Thinking back on Pat Lewis' story on 'Sex and the Summer Teen: Time of Testing,' one thing a young teenager doesn't need as he's struggling to determine his values is an article which implies that most teenagers are sexually active. I have worked with teenagers for years and feel strongly the need for positive reinforcement for them during those confusing years.

"I am a mother of four children, ages 16 to 21. They are healthy, happy, well-adjusted and well-liked. I know none of them is 'sleeping around.' Rather than pass out the contraceptives, my husband and I have felt it wiser to teach them that youth is a time to prepare for adulthood.

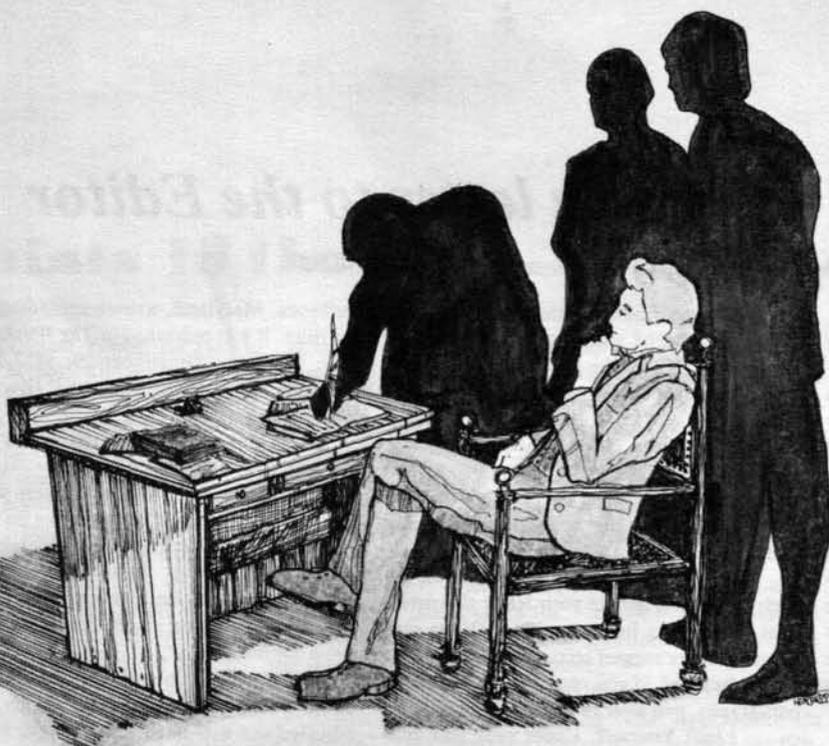
"A good marriage is one of the most satisfying relationships one can have. Sex is a powerful force in expressing love and enhancing a relationship. Children deserve to come into a home where there is trust and love. 'Sleeping around' does not prepare one for this kind of a relationship.

"In the news media's eagerness to 'tell it like it is,' why don't they write about the other side, too? We have many fine, talented youth in our community. Let us hear their views."

**SOME CAUTIONS:** No local person is authorized to speak for the Church with the following exceptions: Stake and Mission Presidents, Bishops and Branch Presidents. Others--including public communication leaders--should *not* write letters-to-the editor and sign them on behalf of the Church. Generally, in fact, it is most effective to not even mention you're a Mormon when writing such a letter.

Most public issues are of such a nature than an intelligent layman can respond to them. However, some tend to be rather technical (like blue law arguments), and for these it may be helpful to get an expert in the field (such as an attorney who understands blue laws) to write or help you write the letter.

*Lee Roderick is a Washington, D.C. correspondent for the Scripts-League Newspapers and serves on the Area Public Communications Council of the Church.*



# Behind the Spalding Controversy

by David Merrill

One of the oldest charges against the Book of Mormon was recently resurrected by three southern California researchers, Howard Davis, Wayne Cowdrey and Donald Scales. They have spent the last two years studying the relationship between the Book of Mormon and a "Manuscript Story" written between 1809 and 1816 by Congregationalist Minister Solomon Spalding.

Davis says he became interested in the Spalding theory while reading a book by Walter Martin, director of the Christian Research Institute, who was convinced "on circumstantial evidence" of the common authorship of the Book of Mormon and the Manuscript Story. Davis holds a doctor of divinity degree from California Baptist College and considers himself primarily a religious historian working on a variety of issues from science and religion to the Spalding manuscript.

He met Scales and Cowdrey in 1974 while working as a lab technician at a McDonnell-Douglas plant. According to Gretchen Passantino, spokesman for the group (also senior research consultant for the Christian Research Institute and personal secretary to Martin), Cowdrey "decided he ought to have some kind of religion, and he went back to investigate his ancestor's religion first." (Cowdrey is descended from Oliver Cowdrey, the Book of Mormon witness.)

Cowdrey was baptized in December

1975, but Scales and some other evangelical Christians began arguing with him about the Book of Mormon's validity. Cowdrey reportedly went to Davis with his growing doubts and questions "because he had a doctor of divinity degree." Scales, Cowdrey and Davis began studying together, and Cowdrey soon asked to be excommunicated.

Since then the three have "eaten, slept and breathed Solomon Spalding," according to Davis. They wrote to libraries, historical societies and religious groups asking for information about Spalding, Joseph Smith and the supposed like between them, Sidney Rigdon.

Since Spalding died in 1816, advocates of the common authorship theory must explain how a decade-old unpublished manuscript fell into Joseph Smith's hands. According to the theory, Rigdon stole the manuscript while working in the Patterson Print Shop (Spalding's publisher) in Pittsburgh, Pennsylvania. During the next four years, the theory supposes, Rigdon traveled 300 miles north to Palmyra, met Joseph Smith, and the two rewrote Spalding's novel to include Smith's religious views.

There is a superficial resemblance between the Manuscript Story and the Book of Mormon--the idea of a Hebraic origin of the Indians--but plot, characters, tone, and writing style reveal few if any similarities between the two books. Also, Dean Jessee, in a recent *Church News* article, notes that Rigdon didn't work for Patterson until 1822--six years after Spalding died. Rigdon's con-

version to Mormonism in 1830 and his subsequent meeting with Joseph Smith are well documented. And David Whitmer, a frequent observer of the translation process, left the Church permanently but never denied that Joseph Smith translated the Book of Mormon nor hinted at any collusion between Smith and Rigdon.

## Fifty Affidavits

After two years of assiduous digging, Cowdrey, Scales and Davis have amassed fifty "affidavits" claiming that (1) Spalding actually wrote two novels, (2) the second was in biblical style, (3) Sidney Rigdon stole the second manuscript from the printer, (4) Rigdon knew Smith long before 1830, and (5) Joseph Smith expanded the purloined fiction into the Book of Mormon.

In addition to the affidavits, their book, *Who Really Wrote the Book of Mormon*, will contain biographies of Rigdon, Smith and Spalding, and a chronology and itinerary putting them in the same place at the right time. However, the whole edifice rests primarily on the affidavits. Davis says he "realizes" that the verity of many of these statements (gleaned from archives, old histories and magazines) is in doubt.

According to Passantino, the three researchers only accidentally noticed that the handwriting in the unidentified scribe section of the Book of Mormon resembled Spalding's. They quickly hired three well-known, reputable handwriting analysts to examine the two documents.

Of the handwriting experts, Henry Silver has had eight years of professional training and is nationally known for his high rate of accuracy in handwriting determinations. William Kaye is also well known and sports a list of blue-chip clients—Bendix Corp., MCA, and the Ford Foundation. He also served as court witness for the Canadian Supreme Court, and he claims a 90 percent accuracy rate. Silver and Kay practice graphology, a branch of handwriting analysis that the third expert, Howard Doulder, dismisses as “fortune telling.”

Doulder worked for the Milwaukee Police Department as assistant document examiner before becoming supervisor of the Treasury Department's 38-state crime lab. In 1973 he moved to southern California and began a freelance agency for examining questioned documents.

Kaye and Doulder describe the initial writing samples supplied by the researchers as less than perfect. Kaye says he examined “one or two pages of the Book of Mormon and about 12 pages of Spalding.” Doulder described the evidence as “photographs of a small section of the Book of Mormon and some lousy photostats of Spalding's writing.” After what Doulder called “a somewhat cursory inspection” of the documents, the three analysts indicated there were “similarities.”

Armed with these preliminary opinions, Davis and the other researchers called a press conference—their “discovery” soon hit all the wire services and became national news.

Claiming he'd been misquoted by the researchers' press releases, Silver soon withdrew an angry protest. In an interview with Melvin A. Jensen, Los Angeles public communications coordinator for the Church, Silver said, “My examination, witnessed by three Mormon Church officials and one of the researchers from Los Angeles, resulted in my opinion that the photocopies of the Book of Mormon manuscript I had seen in Los Angeles were true copies of the original pages that were brought out from the Church vault. This is the only opinion I have ever given in this whole matter.” Silver said the newspaper misquoted him by saying that his testimony substantiated the claims of the researchers. “These misstatements make it appear that I had corroborated the researchers' claims,” he said. “I did not, and could not give an opinion about the photocopy I saw as being a copy of a certain Solomon Spalding handwriting because I have never seen any original handwriting by the said Spalding.”

Kaye and Doulder began preparing their final reports without Silver. Kaye flew

to Oberlin College to investigate the Spalding originals and then back to Salt Lake City to see several pages of handwriting by the scribe of Section 56 of the Doctrine and Covenants. Meanwhile, Davis, Scales and Cowdrey went ahead with a September publication date for their book without the analysts' final reports.

Davis claims that if the final reports deny common authorship, “it won't affect the book at all. Even if they did change their minds, I think it would be interesting that as soon as this thing became controversial these guys suddenly turn on it.”

“It's impossible to believe,” remarked Kaye. “I don't know how they could take (the conclusions of the final report) for granted.” He indicated that he would take “appropriate action” if the book presented his conclusions wrongly. Handwriting analysts rarely commit themselves without an exhaustive study of everything pertinent to handwriting samples and consider preliminary reports meaningless unless supported by the final report.

Vision House Publishers did not release *Who Really Wrote the Book of Mormon* on September 1 as announced. According to their secretary, the publishers “had the final manuscript in August, had it typeset, and were ready to print it when the authors withdrew the last chapter.” Apparently the researchers had decided to wait for the final reports after all.

Davis tends to downplay the importance of the handwriting samples to the Spalding thesis. “The handwriting experts are just the icing on the cake,” he said. Jane Bergen, a local handwriting analyst, charges \$35 an hour for her services, and Kaye says he charges “much more than that.” So far his costs alone have included the preliminary report, the trips to Salt Lake City and Oberlin College, and his final report. Speaking for the three young researchers (two of which are unemployed), Davis said, “The handwriting experts are paid out of a special fund for that purpose established by Dr. Martin.” Passantino, however declared in a recent interview that the researchers “are not involved with the Christian Research Institute.”

Martin holds several degrees in comparative religion, including two from New York University and California Western University. He is the leading scholar for the evangelical churches on the various religions originating in the United States. His most widely read book is *Kingdom of the Cults*, an examination of the beliefs of Latter-day Saints as well as Jehovah's Witnesses, Seventh Day Adventists and Christian Scientists. The animosity of Martin and other evangelicals toward Mormonism stems from

the LDS missionary program. Evangelicals believe missionaries should only be sent to pagans or the unreligious, and they consider the Mormon missionary program an attack against Christian religions. The Christian Research Institute is an organized response to this “attack” by the Mormon church. It supports missionaries to the Mormons, publishes pamphlets like “How to Witness to Mormons,” and engages in full time research to expose “the error of Mormonism.” The institute is entirely supported by donations from evangelicals and by profits from Martin's lectures, broadcast programs and publications.

Despite Passantino's statement to the contrary, Martin and his Christian Research Institute have raised the money for the handwriting experts, established the special fund, and supplied the institute's senior research consultant (Passantino) as ghost writer. (Passantino claims the researchers didn't “know how to write” and enlisted her aid.)

### The Verdict

On September 8 Kaye reported to the researchers that further investigation “substantially confirmed” his initial opinion. While not having submitted his last word, he gave the opinion that the unidentified scribe and Solomon Spalding were the same person. He then turned the materials over to Doulder.

Doulder returned a contradictory report. “I changed my initial opinion because of the poor quality of the reproductions given us by the three researchers,” says Doulder. “Their blowups were out of proportion and fuzzy, making it impossible to see the terminal spurs, connecting strokes or line qualities. There are dissimilarities that are unexplainable and are not attributable to individual writing variations of the same author.”

After Doulder's final report, a Los Angeles TV station hosted the researchers and Doulder on a talk show. “They don't seem to care that the two reports conflicted,” he said. “So we have two experts disagreeing. So what?” Doulder would now like to continue his examination and compare the letters written by the scribe that Church officials think is responsible for the twelve Book of Mormon pages. “I would certainly love to continue this project,” Doulder said, “and settle this thing once and for all.”

*David Merrill graduated in American Studies from the State University of New York at Binghamton. He now works for the Utah State Historical Society and Utah Holiday magazine.*

# MOVIES

## Film Guide

**Fantasia** Rereleased by Disney Studios, this animated feature manages, not wholly successfully, to lead moviegoers into the realm of the imagination. With no story line to glue it together, the pastiche of animation set to classical music flounders occasionally but is nevertheless a treat. For all ages.

**High Anxiety** The latest from Mel Brooks, this parody of Hitchcock is a nice little suspense film in its own right, and is more subtle than the usual Brooks comedy. Older adolescents and adults will appreciate it.

**Looking for Mr. Goodbar** Very explicit tale with Diane Keaton as a "swinging single" in search of an elusive relationship. Some very worthwhile moments, but only for adults willing to wade through the sex and profanity.

**Damnation Alley** George Peppard and Jan-Michael Vincent in another run-of-the-future epic with a handful of survivors from atomic holocaust, showing in Sound 360 in many theaters. For adolescents of various ages.

**Bobby Deerfield** Stanley Kramer's first film in years tells the story of a race car driver and a fatally ill beauty. Not as pat as it sounds, the film is finely acted by Al Pacino and Marte Keller. For older adolescents and adults.

**Peach Dragon** Children's musical starring Helen Reddy with pleasant songs, an innocuous story, but little of real value. Might be interesting for younger children.

### **You Light Up My Life**

Directed by Joseph Brooks; starring Didi Conn, Stephan Nathan, Joe Silver, Michael Zaslow, and Melanie Mayron.

*You Light Up My Life* is the newest in a long tradition of films from the genre once popularly known as the "Woman's Film." This latest entry is evidence that the tradition is a decadent one.

The new awareness produced by feminism has made reference to the Woman's Film practically taboo, as if the genre were designed to pander to the worst in feminine emotionalism. True, some of the films, especially those made after the genre's heyday in the 1940's, are overly emotional, but the bulk were not made strictly to appeal to addle-brained, weepy females.

Feminists blast the old films, supposing them unworthy—part of a chauvanistic plot to keep women in their proscribed place. The truth, however, is that the Woman's Film is very strong meat that more than matches the flavor of "macho" genres like the Western. A true Women's Film concerns itself with the life of an intense woman who determines her own course and does what she must to accomplish her goals.

The star rosters of the films tell a great deal about the women they portray: Bette Davis with mild-mannered George Brent, Joan Crawford involved with mellow Robert Young, or Katherine Hepburn facing off Fanchot Tone. These women had strength and they had class. Therein lies the secret of the genre: the story could be, and often was, quite sentimental and cliché, but the main character had guts, charisma and an iron will. She dared to take her fate into her own hands, and that element most appealed to an audience composed of women who had, by virtue of the Depression and World War II, learned to step far outside the usual role of their sex. In their way these women were not unlike the Eliza R. Snow's of our Mormon pioneer heritage.

As the Woman's Film wended its way through the stickiness of the 1950's, the spice of Ginger Rogers gave way to the saccharine of June Allison. Its main element of strength gone, the banquet turned into TV-dinner fare.

*You Light Up My Life* has facile tears and a determination that is rock-candy rather than rock-hard. The story is cliché: a young hopeful in the world of entertainment must

deal with the hardships of the business and the heartache of romance. But it's really no more cliché than a rich young woman with a terminal illness finding happiness with her doctor, as in Bette Davis' classic *Dark Victory*.

The script by writer/producer/director Joseph Brooks fails to produce an enduring female character at the heart of the film, a failure compounded by the casting of Didi Conn. Conn is a pleasant pixie who looks and sounds like her last part, the voice of Raggedy Ann. Perhaps, after all, that is not inappropriate, since her character wanders through the film in much the same manner, never truly taking charge, shying away from situations rather than standing against them, and finally coming to decisions which are neither profound nor heartbreaking.

The rest of the cast is merely adequate, with Stephan Nathan, the once-lauded star of *Godspell*, turning in a performance guaranteed to set his career back years. The director obviously spent all his time on his two "pets" in the film—the title song and an electric clam.

*You Light Up My Life* might have

## You Light Up My Life

been good. The story is palatable, the music is innocuous, and the cast is basically likeable. But Brooks opted for pitiful weakness in lieu of pitiable strength and thereby dealt another blow against the recovery of the Woman's Film.

Gere LaDue

### **Oh God!**

Directed by Carl Reiner; starring George Burns, John Denver, Teri Garr and Donald Pleasance.

*Oh God!* is the story of Jerry Landers (John Denver), a mild-mannered grocery store manager who receives a note informing him that God grants him an interview. Jerry disregards it as a joke of a prankster friend, but a series of unusual events compel him to

the appointed meeting place (one such—obviously miraculous—he finds a parking place directly in front of the building).

When God speaks to him over an intercom, Jerry is skeptical and points out the spelling error in the note (interveiw). God says he *has* made a few mistakes, like to

**“Oh, God!”**



bacco, ostriches—such funny looking creatures—and avocados—made the pits too big. But he says he needs Jerry to relay a message to the world: that God exists and cares about the human race and is concerned that people are going to blow it with their flagrant misuse of all he has given them.

Jerry becomes increasingly impressed and amazed by God's powers (God does little things like making it rain on the inside of the car), and when he is finally convinced, God tells him to publicize his message through the media. Jerry goes first to the *Los Angeles Times*, where he gives the religion editor a calling card which reads simply “God.”

The paper prints a somewhat tongue-in-cheek version of Jerry's tale and the publicity begins. His wife Bobbie (Teri Garr) thinks he needs a psychiatrist and keeps suggesting a long vacation, and his two children are convinced he's going through “mental pause.” As the news spreads, the supermarket executive promises that Jerry will be fired if he doesn't quit his lunacy about talking with God; Dinah Shore wants him to describe God for a police artist on national TV; and a team of theologians wants him to give God a quiz (sample question: What is the meaning of existence?).

The theologians lock Jerry in a hotel room with a list of questions written in Hebrew. God comes to Jerry's rescue, answers all the questions (though not always in keeping with modern revealed truth) with wit and aplomb (hopes to get an “A”), and instructs Jerry to tell a particularly obnoxious and hypocritical evangelist to sell shoes. Jerry obeys—for which he is sued for libel. God saves the day with a courtroom appearance. But unfortunately his voice doesn't come out on the recording; so there is no “proof” that he really came. Each spectator must have faith instead.

Jerry is acquitted but loses his job, and God, having succeeded in convincing a few of his existence, takes his leave. At their last meeting, Jerry wonders if they will be seeing each other again. God says no, but, “I'm a great listener.”

G. K. Chesterton said, “Angels can fly because they take themselves lightly.” *Oh God!* succeeds for the same reason. It is affirmative without being sappy, playful without being satirical.

Unfortunately, many have drawn quick and false conclusions from the movie's title. Rather than blasphemy, the title is an indication of the basic affirmation of the film—that God exists and can be called upon by name.

Reiner has given us characters who are both good *and* real. And though the answers are pat and not at all subtle, Reiner's script shows a mastery of detail and quick wit. John Denver is the first actor in a long time to make wholesomeness attractive. And George Burns, as God, is incomparable. A master of low-key humor, he plays his character the way most Mormons understand God—fatherly, understanding, a little amusing and a little amused, and very much concerned about individuals. Furthermore, his characterization supports the LDS doctrine of deity: that God is *not* the omnipotent, omniscient, omnipresent, unknowable being of apostate Christian theology, but the exalted man that Joseph Smith saw and preached. The film shows men as co-existent intelligences with God who are responsible for their actions. Since God cannot control men's behavior, they inspire in him all of the emotions of surprise, sorrow, love and even humor. After the manner of Cosby's “Noah,” the relationship is endearing and terrifically comic.

Peggy Fletcher

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# BOOKS

A Response to the review published in *Sunstone*, Volume Two, Number Two of *Turn Again Home*.

A book deserves to be as well read as it is well written, and the quality of both operations is what is reflected in a responsible review. For that reason I cannot take seriously the note on Herbert Harker's *Turn Again Home* in the latest issue of *Sunstone*. I fear that your reviewer reads less well than Harker writes. Let me illustrate.

She begins by suggesting that the book's slow start—she confesses to some difficulty in getting past the first hundred pages—is attributed to its lack of plot. That she got to the end without discovering where the plot lay, unaware that it took as its thrust the involutions in the mind of its protagonist rather than the events of his present life, suggests that she was reading on the level of a pulp novel, a book which was written for much more thoughtful consideration.

Damning with faint praise, she accuses the book of following a formula for Mormon novels by including what she calls the "Big Three" topics: polygamy, the Mountain Meadows massacre, and Joseph Smith, as though that were the Mormon equivalent of box office oriented sex-and-violence patterns. To suggest that the book is *about* any of those is to lose its kernel in a flurry of chaff, like saying *A Farewell to Arms* is about the Spanish civil war. The book is *about* things which far transcend the milieu in which it is set. A responsible review would perceive and delineate those themes and patterns which are the stuff of the novel.

The one point of criticism raised in *Sunstone's* review worthy of serious consideration concerns itself with the book's transitions from time present to time past. "A few well-placed *hads*," as recommended by your reviewer, is hardly adequate to the complexity of reality with which Harker is dealing, however. The memory merges with the present mind in ways much more subtle than mere grammatical shifts can represent. "Slowly," Harker writes, "with the same languid motion with which those years had passed, the memory of them returned to him." The techniques of transition, as James

Joyce and Virginia Woolf discovered long ago, must reflect artistically the motions of the mind—and be as varied, one would add, as the workings of the mind itself. So Harker carries his reader "slowly," with the "languid motion" of a swaying tree from time present to time past, or suddenly, with the swift intrusion of an opening door, back to time present. All is done with care, and usually with great skill.

As in, for example, the transition from a scene remembered in which Paula seduces Jared from his childhood into a temptation with the reassurance that "You don't have to worry. I'll stop you" (p. 145). The next paragraph continues: "Tonight he did not want to be stopped. Somewhere he'd discover a dark pool of wickedness, and bathe himself in it, wash away the crust of piety that covered him like a coat of mail. Perhaps at last he'd find peace, rest from this infernal labor of righteousness." The following paragraph begins, "As he came over a height of land..." and the transition is complete. One short intervening paragraph, in which time present overlaps time past, in which the thoughts which Jared recalls from one period are precisely those which apply to the later situation, brings the reader carefully from past to present without the jarring of a sudden transition.

But the device accomplishes so much more than mere transition. The whole question of the individual struggling under the weight of his cultural baggage, and the temptation to chuck the whole of it by some sudden act of rebellion, tells us not only where Jared was, mentally, in the past sequence, but what he is dealing with in the on-going story. If there is a problem in Harker's transition it is that there are too many *hads*, not too few; those more complex transitions which require some thought and sensitivity on the part of the reader are well worth the effort.

*Sunstone's* reviewer and many of the rest of us have perhaps jaded our taste on too many shallow stories in Mormon settings to be ready for a work of depth, one willing to plumb the depths of our souls for our Mormon response to the larger questions. While I'm not sure that Harker's *Turn Again Home* is the Great Mormon Novel, I am convinced that it will hold up to more responsible criticism than it received at the hand of *Sunstone's* reviewer.

Valerie March

*Turn Again Home*, perhaps the most significant fictional work about the Latter-day Saints to appear in recent years, merits continued examination and study. In that

spirit, and for readers unfamiliar with the original *Sunstone* review, the following is offered.

**Turn Again Home** by Herbert Harker  
Random House, 1977; 245 pages; \$7.95

I have made the drive from Provo to Los Angeles many times and have rarely failed to enjoy the expansiveness of the countryside along the road. But while making the drive several weeks ago, I experienced something new as I neared Cedar City. Having recently read Herbert Harker's novel *Turn Again Home*, I found myself picturing Jared Roseman searching for the site of the Mountain Meadows Massacre, traveling southward as I was traveling, but doing so on horseback. I even considered turning off the freeway to find the meadow, stand with Jared beside the mound of stones marking the victims' common grave, and wonder with him at his father's part in the murders there. *Turn Again Home* tells both Jared's and his father's stories.

The novel opens in Cardston, Alberta, in 1915. When Alma Roseman disappears on his seventy-seventh birthday, his son Jared begins a long search to find him. This search leads Jared south to Smithfield, Utah, where he is reunited with his mother (he has been raised in Alberta with the family of Alma's second wife). In his mother's home, Jared discovers his father's old journal, passages of which intimate an involvement in the Mountain Meadows Massacre. Jared followed this lead, traveling on to Cedar City. There he meets a woman who, as a child, survived the massacre. She is anxious enough to describe to him what did transpire in the meadow that day. The effects of this discovery on Jared's life and on the lives of those he loves interplay throughout the remaining story until brought to dramatic climax and resolution.

Characterization is pivotal in the novel, and Harker is no immature craftsman. His technique serves his purpose. For example, the plot serves to illuminate the people whose story it tells. Therefore, when Jared is confused in the early chapters of the book, groping forward and discovering through both action and flashback, the reader is given no "in" on the exploration. The deft use of flashback allows the reader to participate with Jared, to get inside his psyche and learn as he learns, for example, who Grace is. The reader does not simply watch Jared learn, but comes to know him.

*Turn Again Home* is about Mormons and the West; it is also a mystery and an historical romance. But the novel transcends the limitations of regional literature and literary genres. Non-Mormon readers, for

example, do not need to understand the doctrine of blood atonement to appreciate the effects of Mountain Meadows on both the murderer and the survivor. The tragedy apparent from merely following the story line would not be any more poignant for knowing the Mormon requirements for gaining the celestial kingdom. In fact a definition of "celestial kingdom" is not even necessary for non-Mormon readers to appreciate the use of the term in the book. Indeed, the novel moves beyond the narrow confines of a sectarian literature, beyond polygamy and Mountain meadows, even beyond the death of the prophet in Illinois, to broader concerns, universal themes of revenge, retribution, sin, guilt and responsibility.

And despite some triteness (Paula, for example, is a thin stereotype) and some jarring dialogue (I have trouble seeing Jared's taciturn father describing a bullet wound as a blooming red flower), *Turn Again Home* boasts some moments of incredible grace--none more beautiful nor richly symbolic than the scene in which Jared skillfully tames the horse Chim, an act that prefigures his marriage to Kelly.

I am impressed with Harker's control over his material. His treatment of so sensitive an issue as the Mountain Meadows Massacre is tasteful, as tasteful as his treatment of a boy's growing up. Harker also shows masterful restraint. For example, when the novel climaxes with Jared's deciding to stop the bitter process of bequeathing and inheriting sin, another author might moralize. Harker instead describes the moment with precision, hitting the mark with exactly enough impact. There are many more fine moments in the novel; they add up to rewarding reading and increased insight. Maybe on my next trip to L.A. I'll leave the freeway, after all, as I approach Cedar City.

Karen Moloney

**Frost in the Orchard** by Donald R. Marshall  
BYU Press, 1977; 175 pages; \$4.95

Don Marshall's first book, *The Rummage Sale*, was printed in brown ink, suggesting faded letters on documents of an earlier time. For his second book of stories, Marshall has chosen blue ink. The tone of these stories has changed to match the tint--from nostalgia to cyanosis. *Frost in the Orchard* is a more somber book; even Marshall's mood photos between the stories are mainly autumnal or wintry scenes, suggesting cold, dissolution and death.

The chilly side of *The Rummage Sale*, most grimly seen in "Something awful has happened and I think somebody ought to

know," dominates *Frost in the Orchard*. While the oxygen-starved characters of the new book have their counterparts in *The Rummage Sale*, they echo an even slower heartbeat and shallower breathing of people long exposed to the cold, outer fringes of life.

Take Delton Mecham of "Serenade." No one else will--not even himself. A balding bachelor living in a fishbelly-white, 28-year-old skin, Delton finds himself repelling. By accepting his looks as the measure of his worth, he betrays himself: He wishes to look like his roommate Rick, a tanned and muscled "California type," and tries to act like Scott, his "really cool" roommate who serenades girls with hymns. His efforts (using Scott's technique) at manipulating a girl who works in the BYU library end on a sour note, driving him to further contemplation in front of the bathroom mirror.

Hulda Mae Spencer of "Nazareno" journeys from Fillmore, Utah, to Seville, Spain, ostensibly for Holy Week, but chiefly to see her brother Wendell. He can't entertain her because of small living quarters and an ill wife; so he gets her a room in town and visits her once. On her own she encounters a Spanish "wolf," an American deviate, and a mock procession of children imitating the penitents of Holy Week. Ready to return to her job at the library in Fillmore, she ends her stay, devastated by her visit but comforted by one of the children from the procession. The boy reminds her of a younger brother at home: both are mongoloid.

Like most of the characters, Delton and Hulda feel that they have grown away from their contemporaries. One who tries to go back to start differently, Sariah Euphelda Mangum Pedersen, sorely amazes Dr. Christensen of "Fugues and Improvisations: Variations on a Theme." Her persistence in failure and her pleading for a good grade are as inconsistent with her age as her appearance in Music 101 among freshmen forty years her junior. She is the frost on her instructor's orchard that autumn and brings his disquieting role as judge hard up against his own age.

In "The Wheelbarrow" a former jazz musician settles uncomfortably into work as a Sears vacuum salesman in Price, Utah. His memories of the jazz days are more real than his job (a sore point) or his wife or her family whom they are visiting on Thanksgiving. He is not thankful for his family. He drifts away from them, following the current of his memories of playing, jamming, soaring. Lines from the song "Misty" (used in the book without permission) haunt him. He feels disinclined to adopt the patriarchal role his wife expects of him. He'd like to ask for a divorce--or leave. But his love for one of his daughters, as ambivalent as any emotion can

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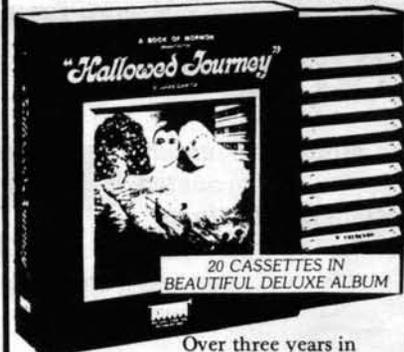
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be, traps him.

Marshall's improvement of *Frost in the Orchard* over *The Rummage Sale* is striking, as evidenced by a greater determination to work the unpleasant elements in his characters' lives. Unfortunately the book suffers from severe editorial lapses, such as the repetition of "multi-colored hardtack" twice in the same sentence in "Christmas Snows, Christmas Winds."

Nevertheless, readers who liked *The Rummage Sale* will find in *Frost in the Orchard* and old friend speaking a subtly different language with a certain change in attitude, yet recognizable and only on reflection disquieting.

Dennis Clark

**Beyond This Moment** by Shirley Sealy  
Seventy's Mission Bookstore, 1977; 206 pages; \$4.95

Jane Tulley, the heroine of *Beyond this Moment*, arrives in New York to get away from an unhappily ended engagement. She immediately discovers all kinds of good she can do. The wealthy uncle and aunt she is staying with are estranged because they don't share common goals--Aunt Julia is not a good Mormon; Uncle Lawrence is not a Mormon at all. Their oldest son Cam lives in the shadow of his father's success as a real estate developer, and the uneasy truce between them falls apart when Mr. Kelly Devereaux, an arrogant but talented architect, arrives on the scene.

Jane's earlier heartbreak, her budding romance with Kelly, and her ongoing love affair with the Church dominate the fast-moving story. In the tradition of the Victorian romances, characterizations are thin and limited to obvious types that are not popular in these liberated times. Interest centers on how this loveable Utah Mormon unravels the conflicts all around her. Relying heavily on devices like overheard conversations and personal letters, the plots and subplots develop quickly--in one place paralleling the parable of the prodigal son--and in the end Jane gets her man and the Church.

*Beyond this Moment* makes enjoyable reading, and even the most critical will find themselves caught up in it. The prose, if somewhat affected and sentimental, is readable. And while the book is without subtlety, Mormon adolescents will find it as good as, and perhaps better than, any modern romance.

Kevin G. Barnhurst

**Elders and Sisters** by Gladys Farmer  
Seagull Books, 1977; 162 pages; \$2.95

From the title I expected *Elders and Sisters* to be just another compilation of conversion stories, but it certainly isn't that. While each chapter is a complete story, the four main characters, two elders and two sisters, are present throughout the book. There is also an interesting assortment of companions, contacts and members who touch the missionaries' lives.

The book is written in a most readable style, and I found it hard to put down. From her own experience as a missionary in France, the author furnishes a believable background for the story and gives an apparently accurate picture of the life of a missionary. The disappointments, joys and self-realizations of the characters don't leave the impression that a mission is easy. Instead the story shows that hard work and self-discipline result in enough joy to make a mission worthwhile.

Even though the ending is a little unbelievable, I found it delightful because I love happy endings. Parents of missionaries might gain a better understanding of their child's experience by reading the book, and returned missionaries will find it enjoyable.

Marjorie Larsen

### Other Books Received

*A Clash of Interests*, by Thomas G. Alexander. BYU Press, 1977; \$11.95.

*Betrayed* by F. Scott Fitzgerald, by Ron Carlson. W.W. Norton & Co., 1977; \$7.50.

*Columbus, Explorer for Christ*, by Helen Hinckley. Herald House, 1977.

*Dry and Save*, by Dora D. Flack. Woodbridge Press, 1977; 118 pages; \$2.95.

*Guide to Mormon Diaries and Autobiographies*, by Davis Bitton. BYU Press, 1977; \$29.00.

*His Everlasting Love*, by Norma Clark Larsen. Horizon Publishers, 1977; 173 pages; \$5.95.

*Orson Hyde*, by Howard H. Barron. Horizon Publishers, 1977; 336 pages; \$6.95.

*Our First Estate*, by R. Clayton Brough. Horizon Publishers, 1977; 173 pages; \$5.95.

*That Day in June*, ed. Janet Thomas. Ricks College Press, 1977; \$5.00.

*Utah*, by Charles S. Peterson. W. W. Norton & Co., 1977; \$8.95

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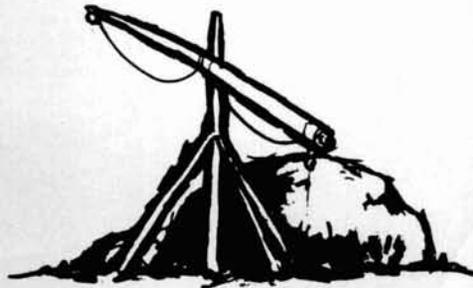
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**LORE OF FAITH AND FOLLY**  
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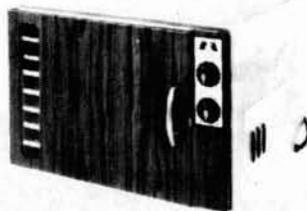
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