

SUNSTONE

Volume Three, Number Two January-February, 1978

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Sunstone

Volume Three, Number Two
January-February 1978

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mail from our readers

Editor:

Thank you for the issue of *Sunstone* that you recently sent to me. I had not heard of the magazine before, but found it to be very interesting. I personally regret the role our magazine had in publicizing the hoary charges about Spalding and the Book of Mormon as recently revived by the Christian Research Institute.

I would like to take strong exception to Merrill's assertion on p. 29 that "the animosity of . . . evangelicals toward Mormonism stems from the LDS missionary program. Evangelicals believe missionaries should only be sent to pagans or the unreligious . . ." Evangelicals disagree with Mormonism on several key doctrinal matters. The "gospel" of evangelicals is different in a number of respects from the "gospel" that Mormons proclaim. Evangelicals do not object to Mormons using legitimate means to share what they believe to be true. Indeed Evangelicals are often under attack themselves for seeking to convert adherents of other religions and other branches of Christianity. Like Mormons, convinced Evangelicals are not happy just to see that other folk are "religious" or "moral." This distinguishes them from not only humanism but from much of professing religiosity, Christian and otherwise. It would be more accurate to say that "liberal" or "ecumenical" Christians object to both Evangelicalism and Mormonism because both groups have aggressive missionary programs seeking to convert people who are adherents of each other's faith, of other faiths, and the supposedly secular folk.

Donald Tinder,
Associate Editor
Christianity Today

Editor:

I have just this day been informed of your magazine *Sunstone* by a member of my ward. I have not yet seen a copy but from what he told me I am quite in-

terested in receiving it as I feel it will help me become more informed as to many issues before us which I am extremely opposed to.

I attended the National Women's Conference in Houston and was appalled at what happened there and have vowed to do all I can to oppose most of the issues passed there and the manner in which they were passed.

I am interested in any magazine I can obtain, literature and letters to help me keep up on current issues, and any suggestions on how to take a stand and be heard.

I have been working with many friends at Church and we are all becoming involved. Perhaps your magazine could be helpful to all of us.

Mrs. Betty North
Raytown, Missouri

Editor:

It was a shock, but much more than just that—almost a revelation—to open my latest copy of *Sunstone* and to find solicitations for Noah's Ark food distributorships, along with the comment that current distributors are earning from \$20,000 to \$50,000 per year. And what could have been next to that ad but one for Neo Life high protein diets practically promising the user that after trying it he will be able to run and not be weary, walk and not faint. The usual scriptures on cassette ads were there, too. One wonders when testimonies as well will be bought and sold by mail order.

Sunstone—this once noble venture, at one time worth standing long hours in the cold rain selling Mormon History Calendars for—seems to be dying a lingering spiritual death. The culprits are, I suppose, those of us who wouldn't or couldn't contribute more than the few dollars for student subscriptions. Now we receive the just retribution for our sins of omitting (checks).

Don't bother sending me more copies of the religious cassette ads, the Beautiful Face and Figure ads, the Noah's Ark ads, the Seagull Books ads, or the BYU Press ads. The offal of such seedy parasites on our common spiritual heritage already finds its way into my house. It is time to move on again.

Scott Calder
Salt Lake City, Utah

Editor:

I love it. Thanks so much for merging *The New Messenger and Advocate* with *Sunstone*. I feel you've founded a beautifully balanced publication in the process that will provide your readers with a flow of LDS news, art and scholarship which neatly supplements the official Church publications.

Stay close to the Gospel principles in tone and substance and I believe you will hit the 10,000 mark in circulation soon. Thank you for Scott Kenney's well-written essay on biblical criticism. As the only LDS student at Yale Divinity School, I've found the prophet's exhortations to seek truth out diligently to be scholastically liberating and spiritually reinforcing in the area of biblical criticism. The more I study the style and meaning of biblical records, the more my faith and understanding of our Latter-day scriptures and the teachings of the Restored Gospel are expanded.

Annette Marie Lantos
New Haven, Conn.

Gentle Persons:

A few months ago I received a plea to help save *Sunstone*. I proudly brought out my back issues and went out selling subscriptions (fairly successfully, I might add). I was delighted with the announcement in the summer issue that the bills were now paid and that publication would continue through next year. I was thrilled a few weeks ago when I received notification that *Sunstone* would become a bimonthly journal. Now, having received the November-December issue, I feel totally betrayed. I am ashamed that I sold my friends subscriptions to that *magazine* by showing them a quality *journal*.

Granted, I was apprehensive when the announcement came of a format change for the summer issue, but I was completely won over. The quality was still high and the "feel" was the same as the bookshelf format. The last issue was a different story: the cheapness, lack of quality, and general selection of articles and columns leave me empty. I feel outraged. There are two more issues before my subscription expires. If there is not a return to the quality of articles and, hopefully, physical materials and appearance, I will not be able to renew my subscription.

May I make the following suggestions:

The New Messenger & Advocate was designed for a completely different audience than *Sunstone*. Perhaps it deserves to be saved, but not by sacrificing the *journal* for the *magazine*.

Omit "KEEPAPITCHININ." A journal is not a newspaper or a community calendar. I would encourage articles stemming from the findings or presentations at these meetings—but announcements? No.

Omit "Media Image." Again, why reprint old newspaper articles? That's not journal material.

Omit "Movies." We're up to our necks in movie reviews. A "Mormon point of view" is not significantly different enough to warrant permanent journal space for such a time value item. I mean, even in one year, who cares? There could be many great articles about movies (and other popular culture events and items) from a Mormon viewpoint—but not merely a guide to what's playing.

Omit "Saints in the News." We get enough of that in the *Ensign*, *New Era*, *Church News* and *BYU Today*.

Compare the quality of parts one and two of "Early Mormon Photographers." I hope you feel ashamed.

Please try to keep the advertisements from looking like rejects from *BYU Today*. For a less offensive approach merely look at your last issue.

A *journal* carries mostly material that has no time value. The reader usually wants to keep it and refer back to it time and time again. A *magazine* is filled with time value material. The reader flips through selecting the items that interest, and then throws it away. There is

no reason to keep it. Consequently, the journal is made from high quality materials; so it retains a good look through the years. The magazine is made from cheap materials. There is no need to try for longevity; it is made to be thrown away.

I subscribed to a journal, not a magazine. I want to keep the journal. I sincerely hope that reader outrage is enough to force the change back. The magazine simply does not appeal.

Jerry Argetsinger
Rochester, New
York

Editor:

I have generally been very pleased with *Sunstone* during the year or so since I first read an issue. At times the articles have been somewhat lacking in polish, but I suppose that is due to the lack of experience of some of the authors, or perhaps even the copy editors. But the ideas expressed have been interesting and the journal has been lively. I think *Sunstone*, as it was before the recent merger with *The New Messenger & Advocate*, met an otherwise unfulfilled need as a place where young authors could try their wings. *Dialogue* and *BYU Studies* are too locked in to the Mormon intellectual establishment to be able to fill this role.

Unfortunately, the first issue of *Sunstone* following the merger seems to be a sign that you have opted to be a news magazine rather than a proving ground for young Mormon scholars. It would perhaps have been more appropriate to have given the new publication the title *New Messenger & Ad-*

vocate rather than *Sunstone*. The merger was hardly a 50-50 one. Contrast, for instance, the length of Slaughter and Dixon's recent article with the length of their first one. That would seem to indicate to me that non-current events pieces will be receiving less attention and less space.

I realize that we Mormon historians may expect too much history in a journal devoted to Mormon experience, and I also realize that my personal preference for essays over news is no more virtuous or valid than the opposite view. But I am willing to financially support, through subscribing to, a journal offering a chance for development and exchange of ideas, whereas my personal tastes and my financial limitations mean that in the future I will read *Sunstone* in a library reading room rather than subscribing to it.

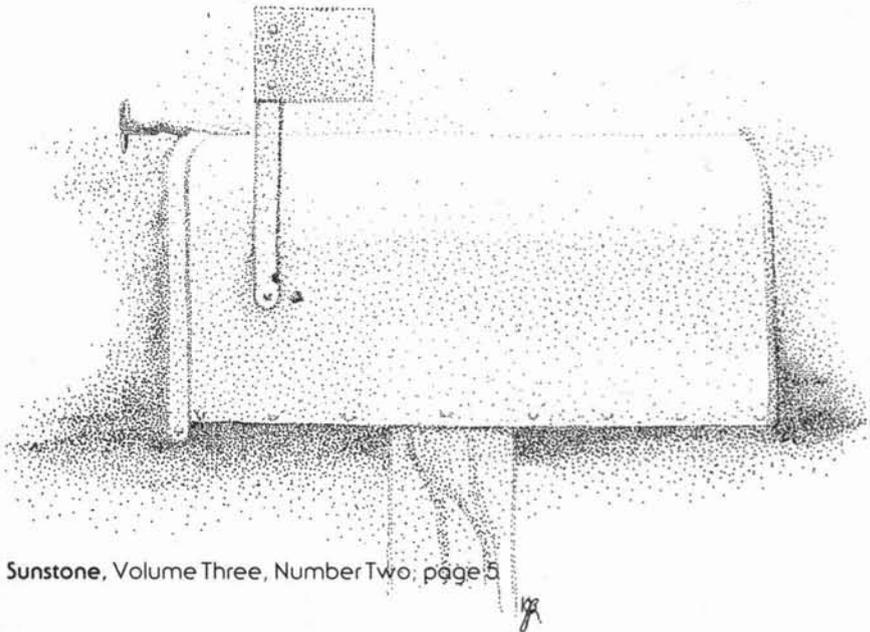
Gordon Irving
Bountiful, Utah

Editor:

Barely able to keep my head above the deluge of reading available to (incumbent upon?) thinking Latter-day Saints, I for one was delighted to hear of the merger of *The New Messenger & Advocate* and *Sunstone*. Since I am only two months married myself I am beginning to understand that a successful union comes with time and not without conflict. But as a subscriber I am feeling the sting of accommodation.

For two years now I have enjoyed *Sunstone's* variety of literature, art and scholarly articles, and I am frankly disappointed that the November-December 1977 *Sunstone* contained only one substantial scholarly article, one poem, one story and one drawing that was not illustration. While I enjoyed the update on Mormons and the law, Mormons in the media, Mormon professional organizations, Mormon families and Saints in the news, it seemed that these news capsules took more than their share of the magazine. I wondered why all appeared in one issue, rather than being spread out among two or three issues.

I would like to see *Sunstone* continue as an outlet for scholars, writers, and artists. News and *Readers' Digest*-type reporting I do not mind reading in the library, but I will continue to subscribe to a journal with material of



ongoing worth.

Certainly early marital problems do not sound the death knell for what still promises to be a good marriage. Enclosed is the cost of one subscription—my vote of confidence in the new team.

Jill Mulvay Derr
Alpine, Utah

Editor:

After I ran through a mental debate about subscribing to *The New Messenger & Advocate* and left the matter unsettled, the arrival of the November-December issue of *Sunstone* announcing the merger of the two made the decision for me.

As a possible contributor to "The Family Report" section of the magazine, you might be interested in knowing about a newly formed organization, The American Family Society. K. Wayne Scott, president, is a member of the Rock Creek Ward, Washington, D.C. Stake, and is endeavoring to build a nationwide sharing of good family programs and resources. Membership is open to all who are interested—or should be interested—in strengthening family life in this nation.

Looking forward to receiving the January-February issue.

Sue Forlines
Rockville, Maryland

Editor:

Who'd of ever thought a boy from down home would put out one book of stories, much less two. And fine stories too. I just read one of them while I was waiting for the bread to raise this morning. That boy does have a knack for puttin' his finger right on the pulse of the people I'd say. I mean when he was a-talkin' about Carvel and DeVor and Roy Dell and Valene I almost could of believed he was talkin' about the Sorensens and the Hatfields down through the block. And talk about memories. I just about could smell Christmas, and got kinda anxious to get things all fixed up for it when I got to that one story. And later he even made me remember the tinker toys I got for my tenth birthday. I mean it's been a long time since I heard anybody talk about tinker toys. Funny he should remember little things like that.

Oh I don't want you to think the book is surfacy for all that describin'.

Oh no. My land, he gets right to the heart of things. It just about tears you up when the teacher's trying to decide if he should give old Sariah Euphelda Mangum Pedersen a passin' grade or not. I mean everybody's got standards and all, and then again they have to deal with real down-to-earth human beings too. That's touchy. You always feel like, though, that that teacher doesn't ever really get to understand things. You need to read it. Don Marshall says things a lot better than I ever could.

My favorite a all the stories was "The Wheelbarrow." Why, I just guess there must be lots of people who feel kinda strangled by everything, kinda feeling somethin' wonderful is inside, and feeling like it's gonna get doubted, and they won't ever get to really be alive like they want to be. Oh yeah. I know that feelin'. That's the feelin' that keeps some kids from gettin' married, fearin' that somebody'll come along like that and smother 'em. But the story ends up so good. I mean you just know when Theron's daughter (Theron's the main one of the story) asks for some whip cream too, that she's gonna understand, that they're gonna be able to keep each other alive. Yeah, that was a nice story.

You should read that book. It's a good one. But you know, I got to thinkin' afterwards about all them people in the stories. They didn't seem to have very much to 'em. I mean Delora Bertelsen up the street, she kinda looks at everything like she was a newborn baby and like everything is always wonderful and new to her. She just takes one look at you and you feel like she sees your whole heart and loves you anyway. I wonder why he didn't write about her?

S. P.
Provo, Utah

Editor:

I finally got to the bottom of a huge stack of mail and found your *Messenger & Advocate*. What a surprise! I read the whole issue and am excited with its possibilities for use in my seminary class. I'm going to use Douglas Alder's article right away.

I'm looking forward to your next issue. I'm sorry it's just bimonthly!

Sylvia Jutla
Fortuna, California

Editor:

Regarding your miniscule review of the recent film, *Bobby Deerfield*, I'm sure Mr. Stanley Kramer will be surprised over the credit of the direction of a film he had no connection with.

Please give the deserved credit to Mr. Sydney Pollack (*Jeremiah Johnson*, *Three Days of the Condor*, *The Way We Were*).

Pamela Bennett
Provo, Utah

Readers should also note that the November-December Film Guide erroneously listed Peach Dragon instead of Pete's Dragon.

Editor:

I object to the movie review of *Oh, God!* While I haven't seen this movie, it is not one I would attend or encourage my children to attend. I have seen the TV ads and that is enough to convince me that such superficial treatment and disrespectful language regarding Deity is unfit for Mormon viewing. I object to the reviewer's implying that "most Mormons understand God" as being "a little amusing." While I believe the sentiments of the hymn "God Moves In a Mysterious Way": "Judge not the Lord by feeble sense, But trust him for his grace; Behind a frowning providence He hides a smiling face," and I enjoy the thought that "When Jesus shows his smiling face, there is sunshine in my soul," still I hardly think we can refer to God as "amusing." I am afraid that this frequent use of his name and ignoble characterization, if not downright sacrilegious, at least is in poor taste.

I cannot seem to find the scripture which states (paraphrased), "Be not hasty to approach God, for God is in heaven and thou art on earth." Perhaps Miss Fletcher has forgotten the fate of those who failed to approach Him with proper respect in the Old Testament times. Even the Priesthood's name was changed to avoid the too frequent repetition of his name.

I guess what I am really saying is that I don't think this is really suitable film material—not a subject to "laugh about."

Charlene M. Horsley
Worland, Wyoming



The Mormon media image

When it comes to matters sexual, Mormons, like all religious groups, are bound to be scrutinized. What do we believe? What do we *do*? And since the tastes of the mass audience are always into the kinky or the out-of-the-ordinary, it is little wonder that polygamy—a practice outlawed in all 50 states—is the object of scrutiny. But now the media has taken a new twist with the subject. In a not-quite-feature-length article in the November 21 issue of *Newsweek*, writers Diane K. Shah and Janet Huck managed to accuse the Church of *opposing* polygamy. Painting splinter polygamists as “fundamentalist Mormons” who “sleep together only to procreate,” the article reported that law officers refuse to prosecute polygamists (“who are moral as hell” according to a Salt Lake County deputy attorney). “The only active opposition comes from the Church . . . which excommunicates anyone who practices polygamy,” said the article. The splinter groups have gained attention recently because of the killing in Salt Lake City of Rulon C. Allred, the leader of the largest polygamist sect.

The *Newsweek* article is part of a trend that identifies the Church as the *Establishment*—close kin to foreign religious influence or big government or corporate conglomerates, all black sheep on the institutional family tree. Other evidences of the trend are the attacks on the Church for allegedly “orchestrating” the Utah IWY conference and for its stands on pornography. These far-flung sex-related issues are more than isolated items on the media agenda.

The IWY accusations, which fairly exploded in the Utah media in November, have been floating around for some time. As early as September 13 Germond and Witcover in their *Washington Star* column identified the Church with the Ku Klux Klan. The column attributed members of the National

Women’s Political Caucus with saying that “the foes of ERA and of abortion on demand—most notably represented by Phyllis Schlafly of Illinois—packed a number of state conventions and will have a formidable array of troops in Houston. In some states . . . the recently revived Ku Klux Klan has joined the fight against ERA, as has the Mormon church.”

So by the time the Houston IWY conference rolled around, the association was fairly well established, albeit by verbal sleight-of-hand. Twenty thousand women met in Houston, November 18–21, to establish a national agenda at the International Women’s Year convention. Only a few of them were Mormons, but the convention was a veritable media blitz for Mormons of every persuasion. Well-known dissident Douglas A. Wallace announced a few days before the conference that he would ordain women to the priesthood at an undisclosed time and place during the Houston celebration. The excommunicated high priest claimed that the Church has no scriptural authority to deny women the priesthood. “The candidates for ordination include some very close family members to the top church leadership and will cause some real consternation among the nepotic order of church dignitaries,” he said. No actual ordinations were reported, however.

To kick off the Houston conference, a torch was carried by runners for two months on a 2600-mile route from Seneca Falls, New York, the site of the 1848 right-to-vote convention, to Houston, arriving for the opening ceremonies of the IWY convention. A Mormon from Salt Lake City, June Fulmer, ran the last lap of the torch-carry from Overlook Park to the Albert Harris Convention Center in downtown Houston sporting a sign which read, “Another Mormon for ERA.”

The major work of the conference was the consideration of a 26-point National Plan of Action, which included resolutions on ERA, abortion, minority women, rape, homosexual rights—almost every sex-related issue.

ERA

In a pro-ERA rally where Rosalynn Carter and Betty Ford joined hands to support the constitutional amendment, at-large delegate Kathleen Flake of Salt Lake City carried a hand-lettered sign

reading, “Another Utah Mormon for the ERA.” The passage of the ERA plank in the women’s agenda was considered crucial to the eventual success of the amendment, which must be ratified by at least three more states or it will become a dead letter on March 22, 1979. Boycotts such as the National Organization for Women (NOW) sponsorship of a ban on conventions in states opposing ERA (which had cost major cities including Salt Lake a total of \$80 million by the year’s end), and a District of Columbia resolution eliminating travel expenses of employees attending conventions in states opposing ERA, are being used to pressure state assemblies. A Justice Department opinion released in early November said that Congress can extend the period of ratification for another seven years. The legal opinion sent to the President and the House of Representatives also stated that legislatures that ratified the amendment could not later rescind the action. The House subcommittee on constitutional rights is considering a bill introduced by Rep. Elizabeth Holtzman, D-NY, that would extend the period for ratification until 1986. Because the ERA is more a symbol of a movement than a concrete or meaningful step in any direction, it is a highly charged, emotional issue. The strong, and effective opposition by the Church *as a church* has hastened the identification of Mormons with other *institutions* opposing the symbol of ERA, and by implication, all women’s and perhaps human rights.

Abortion

An equally emotional issue is abortion. The IWY convention approved a resolution that it is a woman’s right to determine if she will have an abortion. The abortion resolution swept past in the afterglow of the ERA rally that unified many of the convention delegates. At the time Congress was deadlocked on the abortion issue. Then after five months of debate and over 20 major votes on the issue, Congress at last approved a compromise wording for the HEW and Labor funding bill December 7. In its final form, the bill allowed federal funds to be used for abortions if the mother’s life is endangered, if the pregnancy is the result of rape or incest and is promptly reported to authorities, and if two physicians conclude that the mother would

suffer long-lasting physical damage if allowed to come to full term.

The original wording in the House version of the bill, allowing abortions only if the mother's life were endangered, reflected pressures from popular pro-life groups. The Senate originally approved a more liberal wording, allowing abortions considered "medically necessary." The compromise required considerable adjustment on both sides of the issue, and legislators were intransigent, fearing retaliation at the polls on the emotionally charged issue. The final wording of the measure is surprisingly close to the official Mormon position on abortion, presented by President Kimball in his October 1976 Conference address and later released by the Church Public Communications Department: "We have repeatedly affirmed the position of the Church in unalterably opposing all abortions, except two rare instances: When conception is the result of rape and when competent medical counsel indicates that a mother's health would otherwise be seriously jeopardized."

The Center for Constitutional Rights in New York is preparing a complaint that the restrictive language of the law is based on religious beliefs. They cite Roman Catholic doctrines and the activities of Catholic lobbies such as "Pro-Life Activities Program" to show that the law is "based on a religious view of the fetus." And the National Abortion Rights Action League adds that three of the members of the House on the conference committee that finalized the legislation are members of the Catholic Church. This type of well-organized response to the stimulus of a highly vocal church position is the risk Mormons run as we become more strident in our attacks on society's evils and our claims that we represent the majority view. Such a position hardens us into an "official Mormon line" instead of presenting a moral, compassionate point of view that is held by individuals that just happen to be Mormons.

Minorities

Witness for example the passage of another important resolution in Houston—one to protect the rights of minority women. To the surprise of many, the Utah delegation joined in the overwhelming support of the minority rights resolution. Coretta Scott King

(widow of the late civil rights leader), who had pushed the plank through, physically embraced members of the Utah delegation to thank them for their support. "When some of my friends—particularly the Mormon women—voted with us, this was just a remarkable thing for all of us," said King. "We have been so moved and inspired." In this case, clearly "the Mormon women" were no longer compassionate individuals, but *representatives of an opposition political view that had just made a major concession*. Utah's delegates probably didn't see the event that way, but their vote was a concession in anyone's book, since the minority rights plank included a provision opposing "the removal of Natural American children from their families and communities."

IWY Allegations

Perhaps the Mormon delegates were especially sensitive on the minorities issue because of an official release (to get back to my original example) distributed to all members of the press as they received their credentials at the conference. The release quoted newspaper and magazine articles that listed the Church along with the Ku Klux Klan and the John Birch Society as a "radical right-wing group" that had tried to take over and disrupt the state IWY meetings. The release prompted official protests from the Utah delegates and an interchange with other Mormon at-large delegates who pointed out that they had also, in Utah, been the object of indiscriminate labeling as "liberals."

The news release said: "Press reports have identified the following groups engaged in attacks to subvert Public Law 94-167 and the goals of the National Commission on the Observance of International Women's Year to carry out that law: Stop-ERA, Eagle Forum, The Ku Klux Klan, John Birch Society, the Mormon Church, Citizen's Forum, Conservative Caucus, coalitions of fundamentalist churches, and Right to Life."

Jerry P. Cahill, director of press relations for the Church, released a statement on November 19 which said:

"We repudiate the unfounded and unjustified attack upon the Church of Jesus Christ of Latter-day Saints in official materials being distributed by the U.S. Commission on the Observance of

International Women's Year at the National Women's Conference in Houston.

"We also decry the fact that this material was widely distributed via franked mail by the Public Information Office of the United States Department of State.

"The extent of the LDS Church's involvement in IWY activities has been to encourage its members, as part of their civic responsibilities, to participate in various state meetings. Those Church members who were elected delegates in various state meetings were named in accordance with established procedures.

"They were not elected as representatives of the Church, but as representatives of properly constituted conventions in their respective states. It is disheartening that those whose views may not coincide with views of the officials of the national meeting should come under such attack.

"In the interest of truth these materials should be disavowed and their distributions ended."

Utah members of Congress also jumped on the defensive—apparently unaware of the by-then-well-established linking of the Church to other radical right-wing groups—and induced a State Department disclaimer. All of the hullabaloo was about *the Mormon Church and the Mormon position*—the word *Mormon* and *official* sitting squarely in the middle of it all and, generally, taking a battering. Members of the Church have now started coming out of the closets—or chapels or whatever—and are espousing the "Mormon" position.

The Family

The recent observance of National Family Week should be some indication of the general support of the family ideal. The joint resolution, which passed both houses without difficulty, touts the family as "the basic strength of any free and orderly society," recognizes "the importance of family loyalties and ties," and honors the family as "essential to the continued well-being of the United States." According to Dr. Reuben Hill, internationally known family sociologist at the University of Minnesota who spoke at BYU's "Family Week," research shows the family is surviving despite sensational headlines to the contrary. According to his statistics, about 96 percent of all Americans marry, and 84 per-

cent of those approaching 50 years of age are still in their first marriage. All the attention given to families results, he says, from a change in structure which is making the family more functional—for women and children especially. His research and the general observance of the week beginning November 20 confirm the importance of the family as an American *ideal*, but the disagreements in Houston are a much better indication of its usefulness as a simple political *policy*.

The Mormon position is known to be "pro-family," never mind how complex or difficult the issue involved. And of course, the Mormon position is also the "majority" position. Yet even the most enthusiastic researcher would have difficulty defining the "pro-family" position or proving it was held by a majority of Americans. For example only fifty percent of the women in a recent AP-NBC News poll opposed ERA. The other half supported it, and 56 percent of the men respondents supported ERA. Clearly the issue is not so simple as to be disposed of by simply saying, "Anti-ERA is pro-family and the majority says so." Yet "pro-family" delegates to Houston sported buttons claiming, "We are the majority," or some such.

On other issues the AP-NBC survey showed that 53 percent of Americans believe that "every woman who wants an abortion should be able to have one." Forty-three percent opposed the statement and the rest were unsure. And 92 percent said they believed women should get equal pay for equal work (six percent disagreed and two percent didn't know)—yet the recent, laudable increase in wage equality for women is a major factor in the huge influx of women into the labor market, and out of their homes. The point is that the issues are too complex to be answered with lapel-button sloganeering.

The argument was effectively forwarded in Houston by Esther Peterson, consumer adviser to President Carter and a Mormon from Provo, Utah. She says the term "pro-family" is a tactic of a minority—that many Mormons are being *used* by right-wing groups under the "pro-family" banner. "It's superficial," she says. "It shows they haven't thought things through. We're all pro-family. There's nobody that's not pro-family. . . . It's not a very strong family when a woman can't get a job and she's got to feed her kids." It's "pro-family" to support many women's issues, accord-

ing to Peterson, "so you can hold your family together with the substance it really needs."

Pornography

Monolithic "official" positions also cause considerable logistical confusion at the local level, since unfortunately what Mormons are accustomed to doing to solve church-related problems may be considered underhanded or subversive in a political environment. Assigning ten sisters to turn cans or ten brothers to work on the welfare farm worked for those particular non-partisan activities. The same tactic was then applied when pickets were needed to close down Salt Lake porno shops and movies. Anti-pornography efforts culminated with a rally in the Salt Palace November 12 endorsed by President Kimball and The Most Rev. Joseph Lennox Federal, bishop of the Catholic Diocese of Salt Lake City. The official endorsement brought out complaints from non-Mormon organizations that the entire anti-pornography movement was orchestrated by the Church, but there was no real uproar since pornography, while it has its debatable points, is opposed by nearly everyone. Not so ERA. The assignment of ten sisters from each ward to attend the Utah IWY convention was widely considered foul play by unbiased observers of the political arena and produced the press release officially listing the Church as subversive. Especially in such controversial issues, it is dangerous to use the considerable clout of a religious "calling" to forward political purposes, no matter how vague or well-intentioned.

The Ritter Case

As the number of political issues for which the Church has a known "official" position increases, individual members as well as the Church are put on the defensive. One of the most outspoken attacks on the Church as *Establishment* came in early November from besieged U.S. District Court Chief Judge Willis W. Ritter. In a media appeal for a hearing before the House Judiciary Committee, Ritter called attempts to strip him of his powers as chief judge "malice, Mormonism, McCarthy-Nixon 'dirty tricks' and conspiracy."

"Two of the Mormon Church's principal character assassins and muckrakers are its TV and radio station,

KSL, and its daily scandal sheet, the *Deseret News*, known widely as the 'Deserted News,'" he said. "The Mormon Church has taken over practically every other public office in the State of Utah. They have been trying for a long time to take over the federal court for the district of Utah," said Ritter's letter, released by members of the Judiciary Committee. The letter also associated the Church with "extreme rightist Republican" elements and the John Birch Society. (The measure to add a third judgeship in Utah passed the Senate and was favorably reported out of the House committee. Its passage in January is virtually assured.)

The MacKay Appointment

The most prominent question in the minds of the press after the recent appointment and confirmation of Monroe G. MacKay, a BYU law professor, as a judge on the 10th Circuit Court of Appeals was whether his decisions would be "controlled" by the Church. MacKay answered the questions in an address of November 30 before the Utah Bar's Young Lawyer's Section: "I'm deeply American; I'm deeply Mormon. That's my perception of myself. I understand the tensions and rivalries associated with any commitment to a dominant religion. I have never surrendered my personal judgments to any institution." MacKay's claim of integrity in the face of the "dominant religion" is significant, and springs from the trend to perceive the Church as the purveyor of dogmatism in the public arena. MacKay was sworn into office on December 3 at BYU's J. Reuben Clark School of Law. (Lengthy articles on McKay's background were carried in the November-December *Sunstone*, the December 5 *BYU Monday Magazine* and the December 12 *Salt Lake Tribune*.)

And finally (to return to the tastes of the mass audience) the pornography industry, in its own subtle backlash against the Church's official anti-smut position, has taken a somewhat prurient interest in reporting on Mormons and Mormonism. The November issue of *Oui* magazine printed a "special report" on "The Latter-Day Intrigues of the Mormon Church," which was subtitled: "Watergate, CIA, Howard Hughes, Cuban exiles, big business, right-wing gun groups—and you thought it was just a big church with a nice choir." This type of reporting is irresponsible but it

significantly confirms the trend to portray the Church as some ominous institution with powerful control through its members. As the Church does become bigger and more influential, it seems that any official position, no matter how even-handed or carefully worded, will be simplified almost to the point of absurdity and then used against the Church and its members.

UPDATE

The ACLU announced December 21 that the Utah State Board of Education would be included in the suit which questions the constitutionality of the Church seminary program. Judge Clarence A. Brimmer of the Wyoming District who is assigned to hear the case signed the order including the Utah Board of Education. According to ACLU attorney Kathryn Collard, "The effect of including the state board as defendants will be to make any decision that the court renders legally binding on them as well as on the Logan board."

The suit also charges the Logan board with condemning private property near Logan High School and turning it over to the Church for \$10 in 1960. A seminary building was later built on the lot.

The Utah Board of Mental Health voted 4-2 December 8 to ask the Timpanogos Mental Health Center in Provo to remove an LDS seminary trailer from government property. The trailer had been used for seminary classes since August, with the Church and the Mental Health Center sharing costs. The board adopted the position that the lease arrangement was unconstitutional.

The Senate Judiciary Committee approved the sweeping criminal reform measure (reported in "Law of the Land" in the November-December issue) on November 2 by a 12-2 vote. The bill is expected to come before the Senate at the beginning of the next session.

The St. George Mormon Temple was listed in the National Register as an historic site November 16. Although the

register does not normally list religious properties, the St. George Temple was determined to be of unique significance in American history. Temple Square in Salt Lake City has been listed with the register for some time.

The park policeman arrested in connection with the attempted kidnapping of J. Willard Marriott Sr. was convicted November 4 of attempted abduction with the intent to extort money, traveling in interstate commerce to promote kidnapping and extortion, and two counts of soliciting for the commission of a felony. The unsuccessful kidnapping plot was discovered last August through an FBI informant. After infiltrating the scheme, FBI agents carried out a bogus kidnapping with the aid of the Marriott family. Park Policeman Paul Dwain Shepherd was arrested after being told by an undercover FBI agent that the kidnapping had been accomplished and calling the son of the prominent Mormon entrepreneur to extort a ransom.

Shepherd was originally scheduled for sentencing on December 2, but sentencing was put off until December 20 after he allegedly took an overdose of insulin November 30. U.S. District Judge J. Calvitt Clarke Jr. gave Shepherd 15 years—the maximum penalty—and denied the defense attorney's request to allow Shepherd to remain free pending appeal.

Joyce McKinney, the former beauty queen and BYU student suspected of kidnapping a Mormon missionary, was released on bail December 6 after being held for 11 weeks in an Epsom, England jail. She and another American, Keith May, are charged with forcibly abducting Kirk Anderson, 21, Provo, Utah, imprisoning him, and possessing a fake revolver and a bottle of chloroform.

The Supreme Court ruled unanimously December 6 that an employer could not legally deny seniority to women who take pregnancy leave. But the court also reaffirmed its decision of last year that the employer need not provide pregnancy leave as part of its disability benefits.

The New Jersey Supreme Court ruled December 13 that the state's fornication law was an unconstitutional violation of personal privacy. The 5-2

ruling said that "illicit sexual intercourse by a man, married or single, with an unmarried woman" was within the "zone of privacy protecting individuals from an unwarranted governmental intrusion into matters of intimate personal and family concern." The state had argued that the fornication law was necessary to protect the family and to guard against venereal disease.

Brigham Young University was the object of two negative stories in the media during early December. The first story reported that posters had been circulated in the Harold B. Lee library warning "longhairs" to repent. "Beware: There is in your midst, a group of determined reactionaries bent on enforcing your repentance," read the notices. They also carried a cartoon character "before" and "after" with the caption, "Beautify BYU: Punch Out a Longhair."

BYU Security Chief Robert Kelshaw commented, "We're treating the whole incident as a bad joke," when questioned by the media. The news stories generally emphasized the unusual dress requirements enforced on campus and the opposition of some students to the standards.

The dress standards were also a major point of the AP wire story released December 11. The article listed some grievances of the 625 non-Mormons enrolled at BYU. The non-Mormons felt excluded from social life since the Church discountenances dating outside the faith. They also pay more for tuition and "the pressure to convert to Mormonism is always present," according to the story.

BYU's A Capella Choir was featured with five other college choirs in a "Book of the Month" Club selection entitled "College Choirs at Christmas." An artist's rendition of the choir is on the cover of the collection, which was offered on the "Classics Record Library" label as a December selection to club members. The fifty-eight member choir, under the direction of Dr. Ralph Woodward, is featured on one side of the three-record set, with seven numbers including "A Spotless Rose," "The Shepherd Had an Angel," and "Oh Lord, I Would Hear Thy Word," by LDS composer Merrill Bradshaw.

Kevin G. Barnhurst

A Foot in Both Camps

An Interview with Jan Tyler

by Linda Sillitoe

Jan L. Tyler, eldest of eight children, was born in Los Angeles and raised in Washington and Idaho. She received her B.A. in speech, drama, and music from Brigham Young University, and traveled to Salzburg, Austria with the first "Semester Abroad" program. She received her M.A. from Arizona State University, working out of the vice-president's office in student personnel. She is now completing her Ph.D. in educational administration at the University of Utah.

At Weber State University Jan was dean of women, associate dean of students, and assistant professor of student personnel. Then she went to BYU as director of the Family Consultation Center and associate professor of child development and family relations.

Active in Young Republicans, she has worked on political campaigns in Arizona, Washington, and Utah. Other responsibilities include membership on the advisory board of Odyssey House, a drug treatment center; work at the national level on child abuse problems; and service on the Utah board of the American Association of University Women.

Church activities include service as Relief Society president, on MIA and Sunday School stake boards, and as music director for several auxiliaries. She is presently a spiritual living teacher in her ward Relief Society.

"In the middle of it all was Jan L. Tyler, a 34-year-old former professor of child development at Brigham Young University, who, though an active member of the Mormon Church, is also an ardent supporter of the equal rights amendment, something to which her Church is officially opposed.

"As head of the Utah coordinating committee, Miss Tyler said she had been 'committed to do all I could to provide this kind of forum for Utah women,' and she had hoped that, with a foot in both camps, she would prove to be a bridge between them."

The New York Times
Monday, 25 July 1977

"On the IWY coordinating committee [Relief Society President Barbara Smith] commented: 'I personally don't think they could have been more fair in trying to present both points of view in an objective, good manner. I have nothing but commendation for that [Utah] IWY coordinating committee.'"

Interview of Barbara Smith
by Angelyn Nelson in *The Salt Lake Tribune*, Sunday, 14 August 1977

The letters IWY hit Utah's newspaper headlines the last part of June 1977 and have appeared in news stories or on the editorial pages nearly every day since then. The state meeting held in Salt Lake City's Salt Palace involved nearly 14,000 women. Many thousands of those women came in response to an invitation from the LDS Relief Society. Approximately 6,000 women from Logan to Provo were "informed" at preconvention meetings, advertised in the *Utah Independent*, a right-wing newspaper, and addressed by various conservative speakers. A delegation of fourteen women and five alternates was elected by the convention; all but one were members of the Church; all appeared on one or more conservative "lists" distributed at the convention. Shortly before the national IWY convention in Houston, nine at-large delegates were appointed by the federal IWY committee. In the midst of all the controversy has been Jan Tyler, chairman of the IWY state meeting.

Jan Tyler has been involved in International Women's Year activities for several years. Her first involvement began early in 1972. Recalling this initial experience, Jan says, "I was invited to address an ad hoc committee in the State Department to give input for a proposal that was being prepared for the President, to include support from the United States in the celebrations of IWY-1975. I was impressed that I, relatively young in years, experience, and wisdom, should find myself addressing this distinguished, powerful, well-educated group of women several years my senior; that they should be interested in what I had gleaned from my educational experiences in Europe and as a Relief Society president; that they were so thoughtful, sensitive and tentative in their deliberations; that my response and encouragement of their plans seemed to matter.

"As I left the meeting, I recall praying, 'Dear Heavenly Father, please bless these good women with the courage needed to move forth with these important plans. Please withhold the divisive forces that will surely gather to thwart their execution. And if thou canst not attend to the latter, please bless the women of this world with a sensitivity to the lights within.'"

Later in 1973, Jan attended the State Department's Foreign Policy Conference for Leaders of Nongovernmental Organizations, which included a planning session on the United States involvement in IWY-1975.

A peak experience of the entire IWY adventure occurred at the beginning of the landmark year 1975 when Jan and Dr. Margaret Hoopes, a BYU colleague, attended a seminar in New York City jointly sponsored by the American Association of University Women and the United Nations. The seminar was designed to preview the international meeting Jan attended in Mexico later that year.

"I sat listening to the symphony of various languages and dialects, the gesturing, facial animation, the colorful



dress reflecting various lifestyles, customs, and religious practices," she remembers. "In many ways everything was foreign to me, and yet I felt very much at home. I thought I would burst with the tremendous feeling of sisterhood and wondered that I, who had been raised within a faith that so frequently uses the reference 'sister,' would discover its inclusive, not exclusive, meaning through the women's movement.

"As each woman stood to address the group, she would begin, 'Sisters,' with such sweetness, then pause as if to allow each of us the chance to cherish the deep meaning of that word. No exchange was shallow or frivolous. We took ourselves and each other seriously. We knew our time together was short and what we had to share with each other was important."

IWY-75 grew into the "Decade of Women" and it was decided that a national meeting would be held at the end of 1977, preceded by meetings in every state or area of the country. The National Commission on the Observance of IWY appointed Jan to chair the Utah state meeting. Task forces, selected to include women with several points of view, began preparing to present more than twenty issues concerning women. They worked for four intensive months to gather and present information to the women of Utah.

After receiving warnings from other states who had held their state meetings that extremist groups might try to interject themselves, Jan warned the group to be "completely above-board in all we did, because we would be responsible to answer for it."

Gauging the turnouts in other western states (the largest was California's 6,000) the committee prepared for 2-3,000 women. They expected that neither Mormon nor non-Mormon women would control an overwhelming majority because, although Mormon women are much more populous in Utah, they are also much less involved in the women's movement.

When the committee received word of the Relief Society letter which specified a quota of ten women from every ward in Utah, committee members opened the telephone directories available, counted the wards listed, multiplied by ten, and "nearly passed out." They divided that number by half and immediately expedited plans to accommodate a much larger group; but the estimate continued to climb and the final 14,000 came as a surprise.

Although the committee prepared physically for the influx of Mormon women, Jan reports that they were unprepared for the prevailing attitudes of the group. "It was shocking to me—the things those women said to me when they didn't know me or anything about me."

Before entering the hall to open the first plenary session Friday morning, Jan walked toward a registration table. A woman—apparently thinking that Jan was approaching a contribution box—jumped into her path and pulled her back from the table, screaming that she should not make a contribution. Shaken, Jan looked around; she saw women posted at other contribution boxes, and witnessed a similar scene in progress at another table. She returned to her office and wept briefly, pulled herself together, and opened the state meeting.

Later that day, Jan was informed that a woman with a baby had fallen in the restroom or adjoining hall, and there was doubt as to whether or not she or her baby had

been injured. First aid had been notified, but Jan was anxious to check on the situation herself.

As she left the exhibit hall, a woman grabbed her and hysterically related her distress that the "Lifestyles" workshop did not involve resolutions or voting. Preoccupied with this other situation, Jan tried to explain briefly that the workshop had been organized at the last minute to accommodate the numbers of women and that no resolutions were needed or intended from that workshop. "I just couldn't satisfy her," she recalls. "She kept pulling at me and shouting and finally burst into tears.

"I just looked at her, amazed at the contrast between her frenzy over what seemed to me a simple and trivial matter, and my sense of urgency over a genuine human concern." (As it turned out the woman and her baby were shaken, but not seriously hurt.)

Early Saturday morning the Friday evening plenary session was still in progress since a large body of women refused to leave, fearful that unwanted resolutions would be passed in their absence. After Barbara Smith suggested adjournment, the motion passed. "I was astonished when a group of women escorted Esther Landa (the parliamentarian) and me to our cars and remained in the parking lot until we drove off. They were afraid we would sneak back and pass things they didn't want passed.

"I feel that a combination of factors contributed to that state of mind. Primarily, Mormon women are generally uniformed about the women's movement because they don't see a need to be informed. People were able to play on their fears and feelings and we saw what comes of it. If people are uninformed, they are easily panicked."

Jan's role at the state meeting involved "being hit on all sides every second, and every time I turned around there was a microphone or television camera aimed at me." She listened to distressed committee and task force members whose investment of time and energy had been discarded by women unwilling to hear their presentations; she listened to angry, frustrated women who believed they were being manipulated by a national conspiracy; she tried to keep open channels of communication between and with all factions and with the press. She viewed her role as a peacemaker then and since the convention, trying to facilitate meeting the needs of the women involved.

"I wonder, if the negative expectations of those women had actually been realized at the convention, if the tumult would have died down sooner. Since nothing they expected to happen happened, maybe they are trying to redirect the angry energy they generated."

In November, Jan attended the national IWY convention in Houston as an invited guest (but paid her own way). Several members of her family accompanied her to reunite with other family members in Houston. She thought the convention was "terrific."

"The exhibit hall held hundreds of exhibits and all could make a statement. But it was like a well-blended stew. No one perspective dominated. There was a harmony about it. It was a fantastic opportunity for the exchange of information. It stimulated a number of areas of thought that hadn't occurred to me before as a part of the movement.

"The general atmosphere was one of friendliness, not hostility or suspicion. I felt I could walk up to anyone and

strike up a conversation, and did on a number of occasions."

How did Utah's representatives blend into that symphony of voices? "It seemed to me that the Utah elected delegation remained aloof, keeping pretty much to themselves. They didn't have the impact they could have had at the convention because they didn't have a sufficient grasp of parliamentary techniques to express themselves properly. Again and again they were ruled out of order because they held up the wrong cards. They preoccupied themselves, also, with procedural rather than substantive issues."

And the nine at-large delegates? "I was surprised that they were not far more active and vocal. They seemed to have no real organization. I thought it was an opportunity lost. But the thing I thought was beautiful about the delegation was they seemed to have a warm cohesiveness among themselves and with others. They felt a deep concern that they were not able to communicate and work with the elected delegation. One at-large delegate wept all the way home from Houston because of the feeling of rejection they received from the elected delegation."

Utah and the Mormon Church became subjects of national controversy when an official IWY statement linked the Church with radical groups—including the Ku Klux Klan and John Birch Society—as disrupters of IWY goals. Jan felt that it was "inappropriate for such a statement to have an official heading, but that is all I feel was inappropriate. The position of people in the Church on women's issues is the same as people in those organizations and we just can't deny that."

In conversations with several Klanners, Jan heard repeatedly, "Yes, the Mormons are a newfound ally." She adds, "It's the perception of many people, whether we like it or not, that we are an ally. The John Birch Society has known that for a long time. This is not new. For people to suddenly take offence is a little silly. Some vocal leaders on the state and local level have made so many accusations and done so much name calling. Now when the situation is reversed, they get up on their hind legs and demand an apology. That's the height of presumption."

Utah's delegation identified themselves as "pro-family." An enormous national pro-family rally was held in Houston during the IWY convention. Several hundred Utahns attended. Commenting on this, Jan recalls a talk by President Kimball at Brigham Young University in September of 1976, in which he stated that "no combination of forces that could gather together can destroy the family." Based upon her ten years of counseling, Jan agrees that nothing can destroy a family unless there is weakness within.

"Saying that ERA or anything else will destroy the family is nothing more than rhetoric. This idea is perpetuated by people who don't understand the dynamics of the marital relationship, and who are not willing to accept the responsibility within the context of that relationship. They are trying to discredit the other women in the movement, and the surest way is to suggest that they are anti-family." Recalling that the women's movement was initiated by family women, she emphasizes that "most issues in IWY can't be separated from family concerns, whether or not you agree with the stand."

When asked which part of the convention affected her most deeply, Jan described the opening of the convention when a torch representing one carried to Seneca Falls, New York, in 1848 to the first women's rights congress was brought into the 1977 convention. "The past telescoped in and the link was made with the present. I felt a real closeness with our foremothers. It was thrilling! Then they brought in the torch and the crowd erupted—many of us spontaneously burst into tears."

One of the more controversial aspects of the national convention was the passage of a "sexual preference" resolution. Jan personally rejects homosexuality, in part because it is the "ultimate sexist statement," and was distressed by the resolution's passage.

"Far more insidious and damaging," Jan believes, "is living, as we do, in a homo-social society and being so accepting of it. Girls are given a male perspective in their education. I was robbed of my history until I began to study it myself in my twenties. Men and women can't relate to one another in a hetero-social way. And that is much worse."

Jan's position on abortion is consistent with the First Presidency's 1973 statement. She says, "I could never have an abortion. Within the context of my value system, I find it *very* difficult to accept. In cases of incest or rape, or when the mother's life is in danger, some exception might be made. I have counseled people in those situations and know how devastating it is. In those cases it might be allowed."

IWY has consumed much of Jan's time and energy, particularly during the last year. Was Houston a culmination, the end of an era in her life? "IWY is not the beginning or the end of anything. It is part of a process we have to go through until people are ready to focus on issues and solve problems. I've been eager to get the state and national meetings out of the way so we can move on to the next level.

"In Utah, extremists are going to continue to attack and assert that they have the answers. But despite all that noise, a lot of us will be pulling ourselves together. Groups will be emerging and will solve problems. We may not make the headlines, but that's all right." Jan does not care to play the leading role, but wants to continue working on women's issues.

What has the IWY experience done to or for Jan Tyler personally? "I've never had an experience where I felt so alone—completely alone. I learned that being alone is not a frightening thing."

"I appreciate the love and support I've had from my family through all of this, and I have found a lot of comfort in the relationship I have been building with our Heavenly Parents over the years.

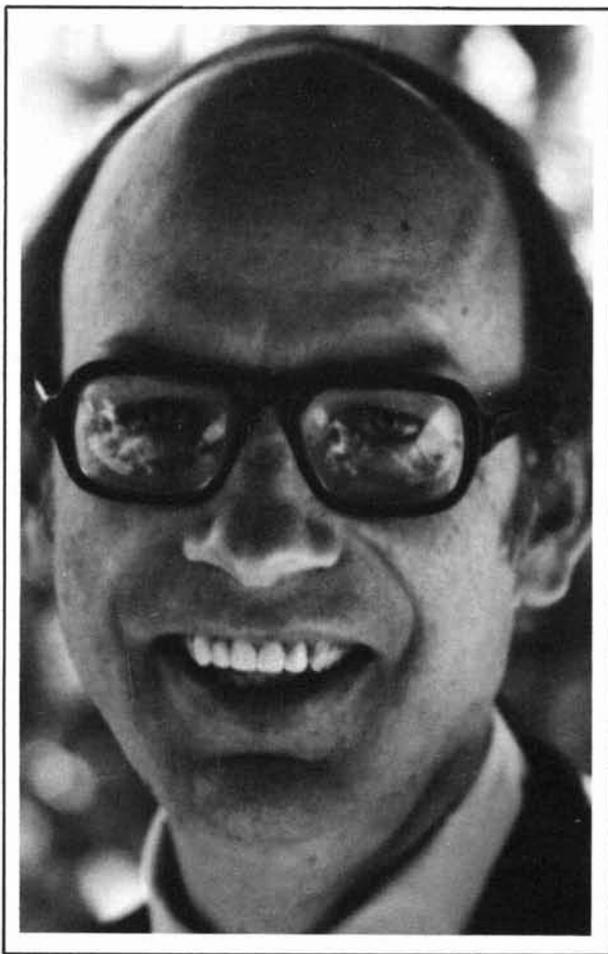
"I've mellowed a lot. I found that I had been trusting some people I shouldn't have, and not trusting others I should have. I found out who my real friends are.

"I also found that I could not stand where most LDS women are standing; but I've known that about myself for a long time. I found also that I couldn't stand where most feminists stand. My place is somewhere between. And with all my study and experiences, I'm still not sure just where that place is. But I think that's exciting. It means I still have a lot of room to grow."

Robert Bennett:

Mormon Lobbyist, Campaign Manager, Nixon Appointee,
Hughes P.R. Director

Interviewed by Peggy Fletcher



Robert Foster Bennett, director of public relations for the Summa Corporation, is the son of Frances G. and Wallace F. Bennett, Republican Senator from Utah (1951-1975). He completed a mission to Scotland, graduated from the University of Utah, worked as a lobbyist in Washington, D.C. and served as a congressional liaison for the Nixon administration. In 1971 he bought the Robert R. Mullen Company, a Washington public relations firm, and served in a bishopric in Virginia. In 1976 there was media speculation that Bennett was the "Deep Throat" referred to in the Woodward/Bernstein book, All the President's Men, a theory which both he and Woodward have consistently denied. He is presently living in Los Angeles with his wife, Joyce McKay Bennett, and six children.

Sunstone: What role did you play in your father's senatorial campaigns?

Bennett: I worked in every one of his campaigns in one capacity or another. The first one was in 1950 when I was in high school. I passed out campaign literature door to door in Democratic precincts. In '56, I was in college and was involved at a little higher level. But it wasn't until the '62 campaign that I really became wrapped up in it. It was Dad's most difficult campaign—the only one (with the exception of the first) where he did not lead in the polls all the way.

Sunstone: Was religion an issue in that campaign?

Bennett: David King, the incumbent Democratic Congressman running for Dad's Senate seat, had been a member of the General Superintendency of the MIA before he ran for Congress. Dad, on the other hand, had been a member of the General Superintendency of the Sunday

School before he went to the Senate. The difference was that King's church service was more recent. Dad, having been in the Senate twelve years, was perceived pretty much as a politician while a lot of people still remembered "Brother King" of the MIA. We had to deal with the "Brother King" image; that is, we had to demonstrate to people for whom that was important that Wallace Bennett's Church credentials were every bit as good as David King's. We did that mainly by demonstrating that David King was himself a politician. He had a record of four years in the House of Representatives which we were able to draw on and talk about, and the more we talked about it, the more upset he became because he did not want to be perceived as a politician. He recognized the value of his "Brother King" image, and as long as people thought of him as Congressman King rather than as Brother King, and looked at his record as Congressman King, it was to our benefit.

Sunstone: Do you think it is hard for Mormon voters when two faithful Saints are running against each other or do you think it clarifies the issues?

Bennett: I think it should make it a lot easier for those strongly motivated by religion to have two men of equal religious credentials; the religious credentials therefore become immaterial, and you can make your choice on a sound political basis. I remember a remark made about a candidate who was not as faithful in the Church as he might have been, at least in terms of some of his personal habits. Some of the people in the party complained bitterly that he wasn't living up to Church standards. One of the wiser heads, in my view, responded, "Look, we're not running him for President of the Church; we're running him for that particular political office." I think that members of the Church should remember that the man can be a smoking elder or a drinking seventy and still be an excellent congressman. At the same time, if he professes to be a good member of the Church while he's in Utah and then sheds his religion when he crosses the state line and gets back to Washington, I think voters of any religious stripe should seriously question his intellectual honesty.

Sunstone: Did you ever receive advice from Church leaders on how to conduct a political campaign?

Bennett: Shortly after I had taken the assignment in Dad's '62 campaign, I went to President Henry D. Moyle, a member of our ward who had run for public office himself as a Democrat. He had also worked in Hugh B. Brown's unsuccessful campaign for the Senate and had a very definite political knowledge. I told him, "I'm launching a fulltime assignment for the next year aimed at getting my father re-elected, and that means I must do whatever I can to see that David King, a fellow holder of the Melchizedek Priesthood, is defeated. Now, I'm not in the habit of tearing down my fellow Priesthood holders, and I wonder if there are any guidelines that should be laid down at the beginning of the contest. Since you have a political background and understand the process, I think you could give me better counsel than just about anybody."

Well, he laughed and said, "I think if you want political advice, you ought to talk with someone who's been successful. Every campaign I ever had anything to do with was a loser."

I said, "No, I'm not asking for political advice. I'm asking what church guidelines there are in a situation of this kind where two faithful brethren are competing for the same office."

And he said, seriously then, "Bob, you can't be thin-skinned in politics. You go out and do what you have to do to win that campaign. Just be sure you always tell the truth. I trust your conscience and your sense of propriety enough to know that you won't do anything that would be improper." He again repeated that you can't be thin-skinned in politics; you have to do what the demands of the campaign are within that parameter. I remembered that throughout that campaign. We did take the gloves off and we did attack King's political record vigorously. But we always made sure we researched the matter very thoroughly so that we were on absolutely sound ground in anything we said about him. I have tried to live by that counsel of President Moyle in any political activity that I've been involved in.

Sunstone: Tell us about your experience as a Washington lobbyist.

Bennett: In 1964 I became the Washington representative for the J.C. Penney Company. Penney's had a variety of problems or issues with which they were constantly concerned. For example, various regulations relating to consumer credit were being periodically proposed. My function was to report to the company what the government was doing so they could understand authoritatively what the climate was and how they should react. When necessary, I would represent the company to the government with the thought that we might be able to influence some decisions by giving them information that they didn't otherwise have or couldn't otherwise get.

Sunstone: How did you come to work for the Nixon administration?

Bennett: After a leave of absence from Penney's in '68 to run my dad's campaign, I was offered a variety of jobs in the Nixon administration. I decided that I had had campaign, Capitol Hill, and corporate experience, and I wanted the opportunity for executive branch experience. So I left Penney's to become the director of congressional relations at the Department of Transportation under Secretary Volpe.

Being less than two years old, Transportation had not really been properly organized. Congressional relations were scattered among the various components of the department—FAA, Highway Administration, and so on. These people hadn't even met each other. My first day on the job I called them together and introduced them to each other and told them that from now on we were going to operate as a department under a single leadership, instead of as individual administrations. A number of them didn't like that at all, but we were able to put together a very effective team that helped Congress to understand and pass a variety of pieces of legislation.

Sunstone: What about the church situation in Washington? Were Washington Latter-day Saints different from Salt Lake Saints?

Bennett: Oh, I don't think there's anything different about

Latter-day Saints anywhere in the world. A faithful Latter-day Saint is a faithful Latter-day Saint anywhere you put him. It was interesting to be in a ward where you would have a variety of governmental and corporate officials in the membership. In our ward we had a former senator, Arthur Watkins, and some incumbent congressmen. We had a number of very active Democrats in the ward who held jobs in the Johnson administration and were held over in the Nixon administration. When I became a member of the administration myself, I found that I could understand their attitudes more than I could when I had been out of government.

There was far less partisan debate in the ward there than I had found in some other wards away from Washington. You didn't ask a man's politics when considering him for a Church job. You didn't pay any attention to what he did for a living. So you ended up with a rabid Democrat as bishop of a ward which contained arch-conservative Republicans as Sunday School teachers and vice versa. It had to be that way or the Church couldn't function.

Sunstone: Did you ever find any class distinctions between those serving in high government positions and those in lower, more clerical types of work?

Bennett: No. David Kennedy was a member of our ward, and as a cabinet officer he would come to church in a block-long Cadillac. That wasn't a matter of vanity; he had to stay within reach of a telephone and there was a phone in his car so that he could be called at any time. His driver would wait outside by the phone in case the President wanted him; then he could come in and tap him on the shoulder during Sacrament Meeting and take him out.

Sunstone: Did that ever happen?

Bennett: No, not to my knowledge. The point is, he would come to church faithfully and mingle with us in the high priests quorum in that capacity, and people who worked for him in the Department of the Treasury would refer to him as "Brother Kennedy" and deal with him as a high priest rather than as a member of the President's cabinet.

Sunstone: After you left the Department of Transportation, you worked for a private firm.

Bennett: I bought the Robert R. Mullen Company, which had been in existence for about fifteen or twenty years. Bob Mullen was nearing retirement and was anxious to sell the firm. I had first met him while on my mission. He was the PR counselor for the Church, although he was not a member of the Church, and he handled all the public relations for the Tabernacle Choir's tour of Europe in 1955. Their first concert was in Scotland where I was District President, and I became heavily involved in the promotion of the concert. We renewed our friendship when I moved to Washington.

Sunstone: What kind of work did Mullen do for the Church?

Bennett: As part of his public relations advice to the Church he said that they ought to have an objective, historical book that was not propagandizing or proselytizing

in its attitude. The Brethren said, "Fine. We agree with you. Go write it." So he wrote *The Latter-day Saints*. He is very well informed, and I think it has done a lot of good for the Church.

The Mullen Company also promoted the Palmyra Pageant, and in 1971 I handled press relations for the first Area General Conference in Manchester, England. That was about the time the Church's Communications Department was being organized under Wendell Ashton. We worked with him about six months before turning all the PR work over to him.

Sunstone: How did you become involved with the Hughes organization?

Bennett: Prior to my coming to the Department of Transportation I had met Bill Gay [Hughes's chief executive, and also a Mormon] through mutual friends in California. When Robert Mayhew was fired, Bill called me and asked if I would be willing to take his place handling public relations for Hughes. Mayhew had hired Larry O'Brien to represent Hughes Tool in Washington, but that was terminated when I was hired. I brought the Hughes Tool account (now Summa Corporation) with me when I joined the Mullen Company.

Sunstone: What other public relations work have you done?

Bennett: When I bought the Mullen Company in 1971, I also bought a New York firm, the Sidney Morrell Company. Their principal client was the state of Victoria in Australia. So I went to Victoria, met the Prime Minister, and attended a session of two of Parliament.

It was interesting to be a Mormon in these situations. I found it was a subject of easy conversation. The Australians that I met did not know very much about Mormonism, and I had the opportunity to explain it to them. On one occasion the Attorney General of Victoria came through Washington with his wife, and Joyce and I spent the evening with them, as part of our assignment to welcome them. We spent the entire evening talking about the Church.

It started out with polite conversation—they asked us how many children we had and where we had come from, and that led to conversation about the Church and by the time we finished answering their questions, the evening was gone. I apologized to him for not showing them more of Washington and he said, "Well, I can come to Washington and see it officially anytime, but it's not often that I get to spend the evening with a couple of young Mormons." There were other opportunities with government officials in Australia and elsewhere to talk about the Church. This had nothing to do with the Church account; I had long since given that over. These were just the normal missionary opportunities that all members of the Church are supposed to take.

Sunstone: Did you ever have any really "sticky" ethical decisions regarding your work? Some people have the idea that PR is basically covering up things.

Bennett: I say yes to the fact that many people think that, but no to the question about ethical dilemmas. Public relations does attract more than its share of charlatans and con

men, and there are a lot of people who use public relations to mislead and misinform. I always told my clients that public relations is mere cosmetics if the substance is not there. There were several occasions, for example, with the Penney Company where I refused to back a particular position within the retail industry because the position was not defensible. In every instance, the Penney Company agreed with me. They never asked me to support a position on a matter of public policy that was not wholly defensible on its merits. I can't say that for some of the other retailers.

There were times when other large retail firms wanted something that would be good for them financially, but would have been bad public policy and couldn't be defended as a sound position. In every case, quite aside from the ethics of the thing, the practicalities of the thing hurt them. The support that they gave to that position rebounded against them and caused them grief.

Sunstone: Didn't the Clifford Irving biography of Howard Hughes come out about the time you were buying the Mullen Company?

Bennett: Yes. I remember that quite well because the chief investigative reporter for Time, Inc. spent a number of hours in my office saying that the autobiography had to be genuine because the handwriting experts were unanimous in insisting that the handwriting on the manuscript was Hughes's. I said it couldn't be genuine because I knew that Howard Hughes had never met Clifford Irving. Now, of course, no one wants to admit that they ever believed the Irving hoax, but McGraw-Hill had galley proofs and *Life* magazine had paid hundreds of thousands of dollars for the privilege of excerpting the thing. They were very much on the hook.

The most prestigious handwriting experts in New York—Osborne, Osborne, and Osborne—had stated categorically that there was absolutely no question but that the handwriting was indeed Howard Hughes's. Of course when it turned out Clifford Irving had tossed it off without much practice, it convinced me that the handwriting experts are not nearly as expert as they are cracked up to be.

I was interested when the so-called Mormon will came out and handwriting experts were marshalled to prove that it was genuine. Clifford Irving was asked to comment, and he said he couldn't understand how the will could be considered seriously by anybody; that he thought he had laid the handwriting question to rest long ago. For once I agree with him. To depend on handwriting experts when there is overwhelming evidence from other sources is ridiculous.

Sunstone: What kind of work do you do now?

Bennett: In late '74 I sold my East Coast interests and left Washington to become director of public relations for Summa Corporation. I am also president of public affairs for Hughes Airwest, a Summa-owned subsidiary. At Summa I am involved with advertising decisions, the whole question of corporate image, press relations, and general public relations counseling.

Sunstone: Since the death of Howard Hughes, Summa has received a lot of publicity. Are you responsible for all of that?

Bennett: Well, I am not the corporate spokesman. When the media call Summa for comment or interviews, I refer them to Arlo Cederburg and other executives.

There's a fascination with Howard Hughes that neither I nor anyone else with the corporation can do much to alter. He was one of the great American figures of his time. He contributed enormously to the country's benefit and behaved in a way that interests a lot of people. There's just no way you are going to stop that combination from attracting press attention.

Sunstone: Finally, your wife is a granddaughter of President David O. McKay, and he performed your marriage ceremony. . . .

Bennett: Yes, our families have been close for many years.

Sunstone: President McKay was also a counselor to Heber J. Grant—your grandfather, wasn't he?

Bennett: Yes, but I didn't know him in that capacity. I was only twelve when Grandfather died. But I did get to know President McKay a little better when he came to Scotland with the Tabernacle Choir, so I had a very warm affection for him and feeling of friendship before I started courting his granddaughter.

It was interesting to court his granddaughter and see Sister McKay bustle around to make sure that the best china was out to make a good impression on Joyce's boyfriend. Part of our courtship occurred during the '62 campaign, and once, while the women were in the kitchen preparing dinner, we discussed politics and the current campaign. As a matter of fact, I successfully solicited a \$100 campaign contribution from him.

Sunstone: What do you advise young Latter-day Saints interested in getting into politics?

Bennett: Well, I would say, develop a skill that will allow you to earn a living independent of politics. It's tragic to see someone who depends upon politics to earn a living. He's subject to the pressures; he's subject to compromise; he's willing to cut corners because he needs the job to eat, whereas someone who has something else to fall back on can be far more responsive to his conscience.

And the more I have seen of the world outside of the Salt Lake Valley where I was raised, the more convinced I am of the worth of the Church as an anchor to your life. After the various experiences I've gone through, problems that I've survived, I look around at the people that have been unable to deal with those problems and experiences, and I recognize that the great difference has been the value of the Church. It helps you get your priorities straight. It gives you a value system so that you are not as apt to compromise as you might otherwise be. And of course, the practical side of the religion—you don't turn into an alcoholic or get cancer from tobacco. A lot of people under the pressures of modern life end up with those problems. You don't have the marital problems, if you have the right kind of marriage—a temple marriage that's built the right way. The whole experience just makes you more cognizant of how valuable, in a practical way—aside from the eternal implications—of how valuable active membership in the Church is. It is an enormous asset for success in any kind of endeavor.



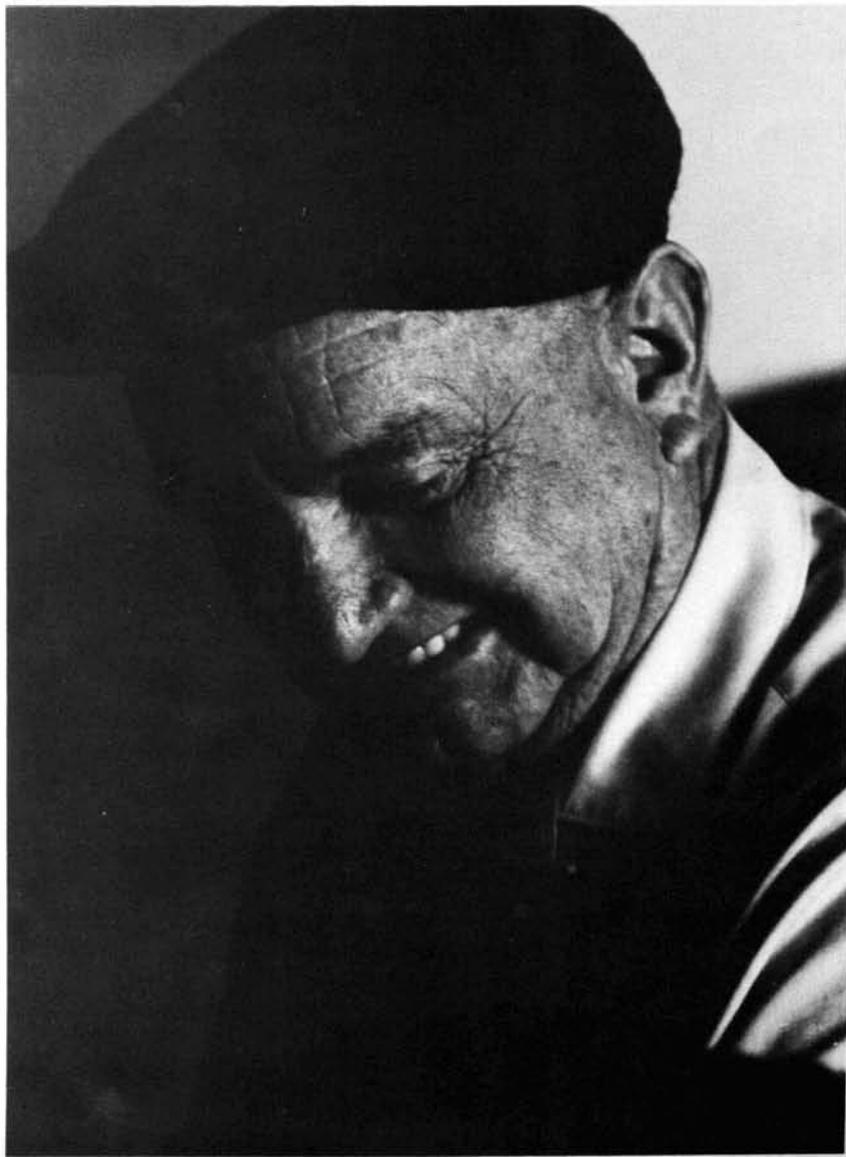
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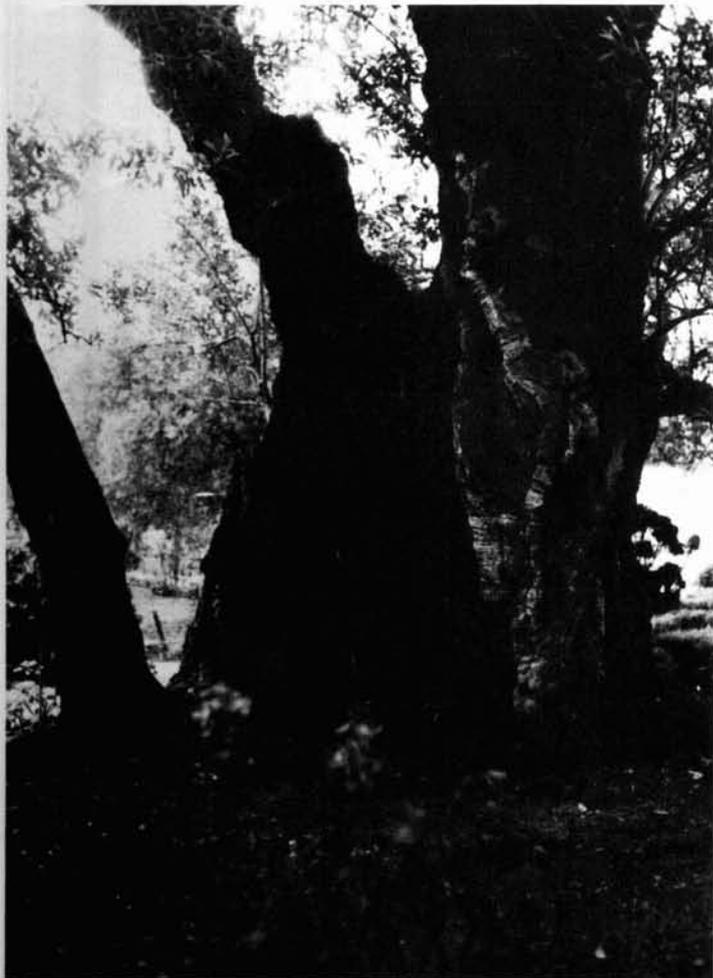
A Photographic Essay

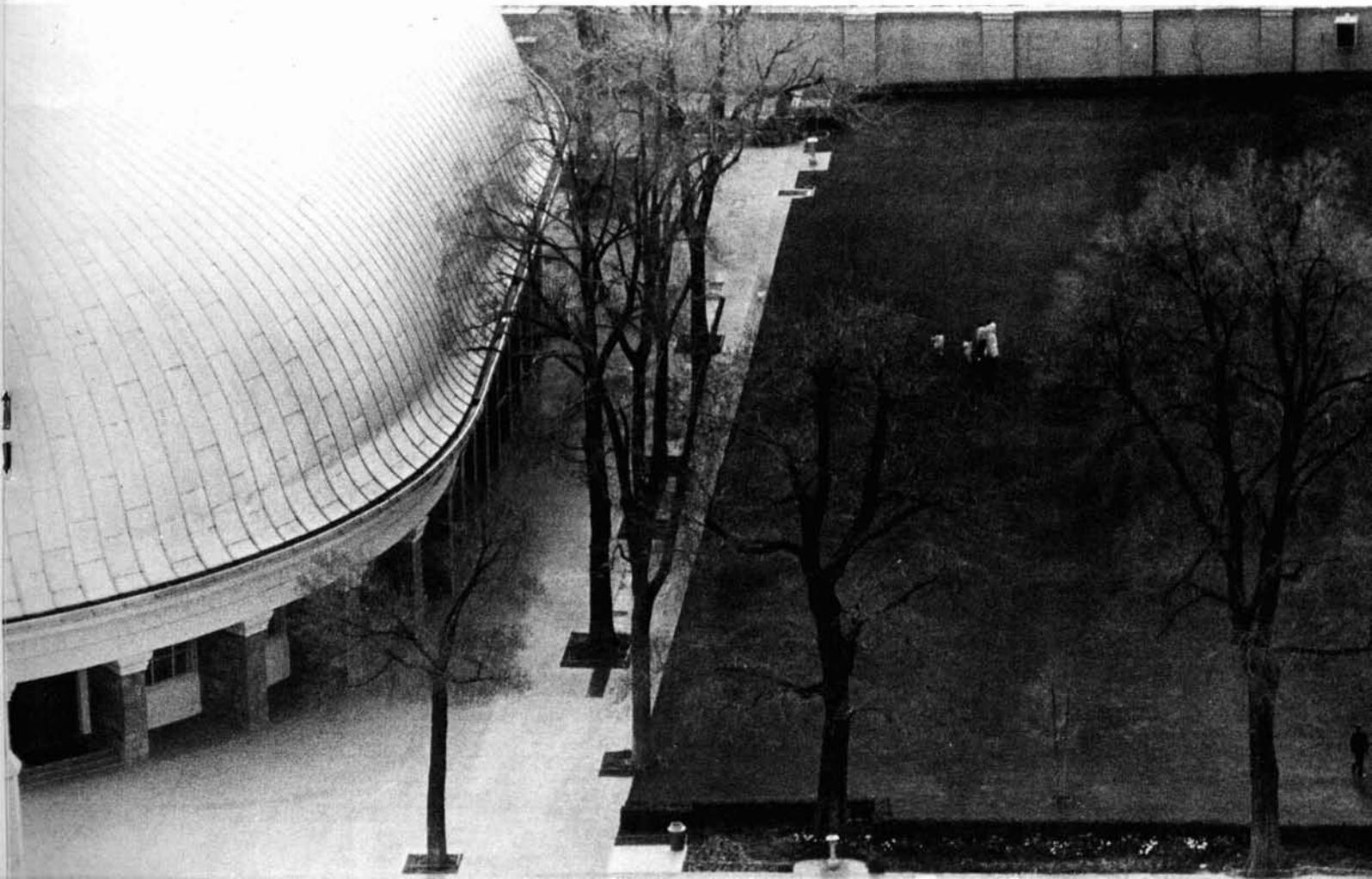
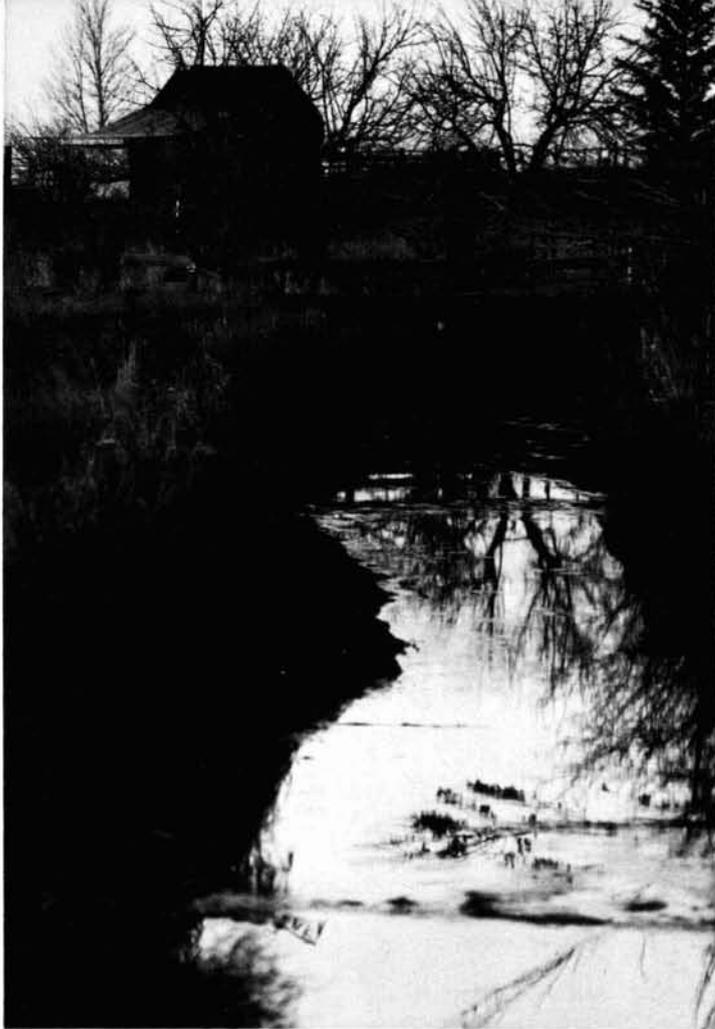
by Don O. Thorpe

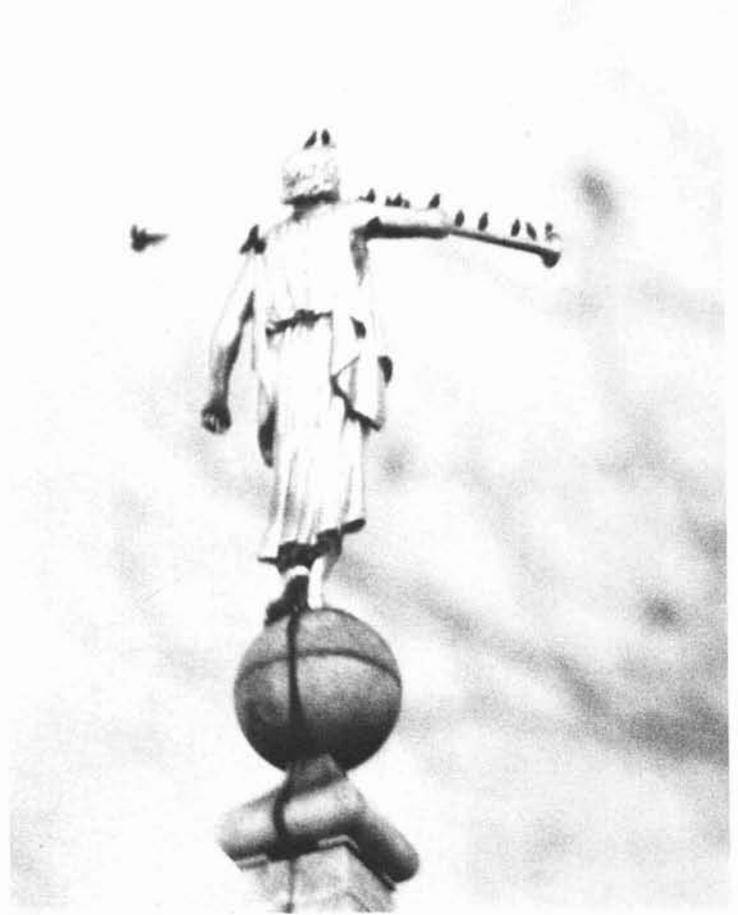
For Don Thorpe, photography is a means of expressing perceptions and feelings peculiarly Mormon. Striking treatments of common subjects encourage the viewer to re-consider experiences that may have become mundane through repetition, yet contain great spiritual import. "Because I am a Mormon," he says, "I tend to see and experience life a little differently. And I like to think that the eternal, Mormon perspective carries over into my art. I would never photograph something that is demeaning of the gospel or betrays humanity's divine heritage. I really do believe 'As God is, man may become,' and I try to express that belief in my photography."

Don Thorpe graduated from BYU, attended the University of Utah, and is completing an MFA at Utah State University. He, his wife Catherine and their two children live in Salt Lake City, where Don is a professional photographer.









Homesickness

I dream again of the house
I grew up in, windows that open
to one enormous tree, the leaves
dipping in like small birds.
Visions so convincing
that when I awake I expect to be young,
then all day feel nostalgic, denied.

I keep calling my mother as if
I had something important to tell her.
She is usually napping. We are both
embarrassed to find I had nothing to say.
I reassure her that she is reassuring me.

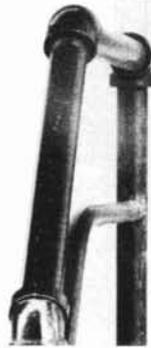
As children, my mother and I were unaware
of the personal boundaries our existence created.
We cannot remember when we learned
we were different from what was around us.

The house of my childhood, of my dreams,
still stood two years ago,
still white and green. My mother's past
now exists in her mind.

The barn's torn down, the road
so changed she can't find where it was
and the family who remembered it with her is dead.

When I hang up the phone, will my mother still be there?
When I go home, and she is gone, what will become of me?

Laura McDonald



(photograph by Don O. Thorpe)

My Grandfather Dies

Even for their time,
your family was out of step—
your father's mustache waxed too generously,
insisting on speaking German
where German was not spoken.

Your brothers did all right
for what they were, foolishly
big-nosed. Farmers, they harvested
their wheat. Unable to hug anyone,
they knew they would be unsatisfactory
in marriage, so lived alone.

You wouldn't know; you married,
then couldn't recognize your children.
Your son in those snapshots, posed
like a sorry actor in his motorcycle cap,
was said in that small town to be no good.
You said nothing. How would you know?

That daughter,
always trying to get personal,
asking what you thought about everything
as if you should be taken apart,
as if it were anyone's business
to know what you thought.

And all needing to be buried, then.
Your wife, thrown from the car
you should have stopped, broken
like a foul egg. Your son,
under the weight of a flatbed truck,
giving up breath by degrees.

All but your daughter, taking you home
to a man who couldn't build a doghouse
and me—one of two rude children to be played with,
who resented you for never mentioning
your wife, speaking of long-dead brothers
as if they were wives.

The day you walked out our front door
with two hats on your head, your underwear
over your left arm, saying
you were going home to Iowa—
you made fools of us.

You thought green stamps were money.
Our tomcat liked you best.
You weren't satisfied and you weren't
miserable and you still wouldn't
be touched. What was to be done with you?

And you really did us, dying,
silent in your small bed.
Without giving anyone time to get there,
to tell how we'd loved you, how
sorry, how you'd done your best with what
you were and no one knew what that was.
Without having to hear all that.

Laura McDonald



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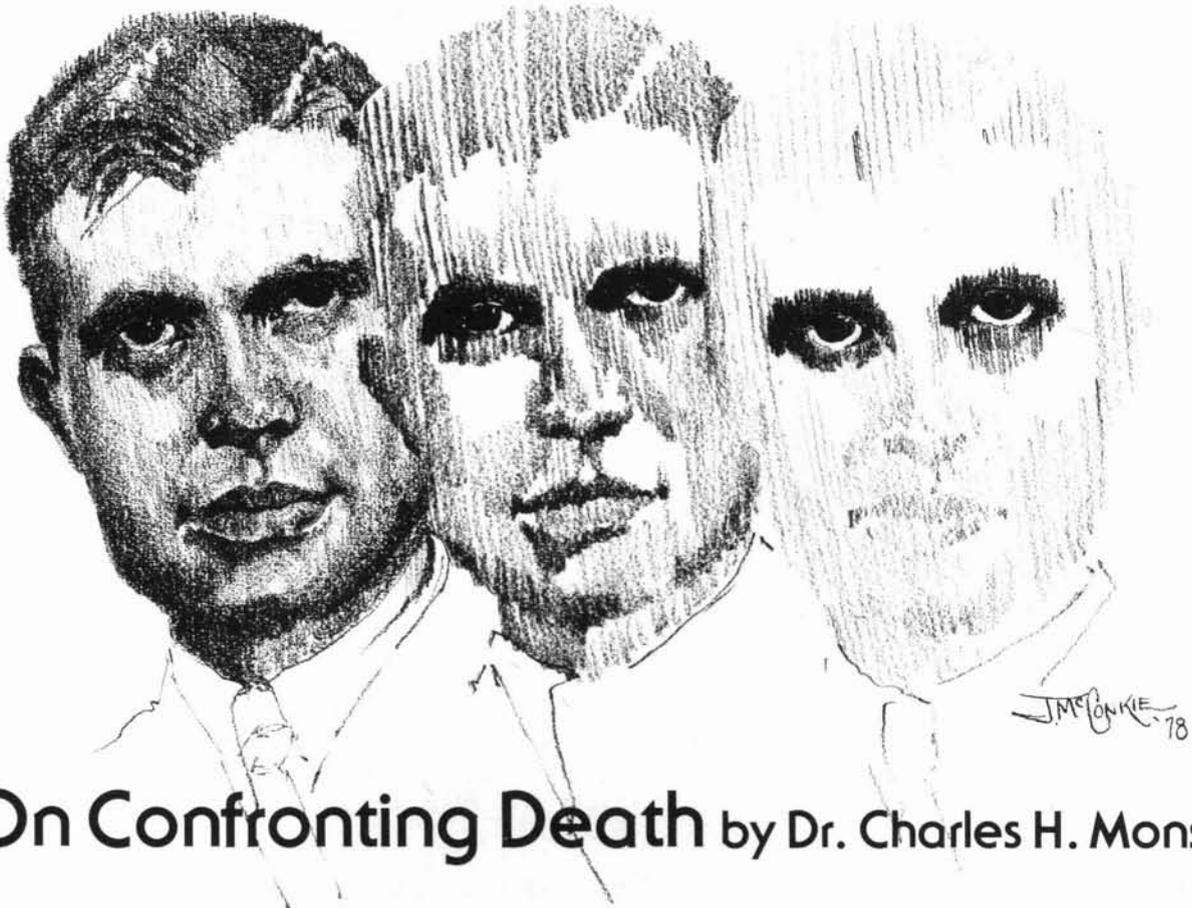
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ESSAY



Illustrated by Judi McConkie

On Confronting Death by Dr. Charles H. Monson

Dr. Charles H. Monson, Jr., a popular professor of philosophy at the University of Utah, delivered the following address at the funeral of his brother-in-law in October, 1974, the day before his own unexpected death.

Death is not a particularly pleasant topic to discuss. Even though each of us has experienced or will experience the death of a mate or a friend, an uncle or a child, a parent or a neighbor, none of us knows how we will react when that death occurs, and the literature on the subject is surprisingly meager.

Yet death is universal, and so we should know something about our reactions. The question, then, is "How do people react when a loved one dies?" Is there any general pattern in the way we, the living, react to the death of one who has been close to us? Most importantly, is there

any counsel on how we should react when we are confronted by death?

If you will look at your own experience, I suspect you'll find that you usually react to the news of a loved one's death first with a sense of *shock*. "Why, I just saw him yesterday, and now you tell me he is gone. I can't believe it." "But I talked to him just an hour ago."

We are shocked because the time of death is never expected. Intellectually, we all know that everyone will die, but emotionally we cannot accept our own knowledge. The time for dying is never *now*. This is true even when an extended illness has made the inevitability of death more apparent; indeed, the shock of passing frequently is felt most strongly by those who know that death is imminent. But the occurrence of death always comes at an unexpected moment; and when the close ties we have had with the deceased

are severed—ties which in a very real sense have made them a part of ourselves—then a portion of our own “self” is lost with them. Our spirit cannot experience such a wrenching without feeling the shock. However, knowledge of the permanence of death usually leads one rather quickly to another reaction: *grief*. Grief is expressed in many ways: loud wailing and soft crying; emotional trauma and numb acceptance. It can be felt deeply and for a long time, or on a smaller scale.

The experience of grief is intimately related to the joy of love. Both Erich Fromm today and Paul of old have told us that love is empathy, the ability to experience others’ feelings and hopes, despairs and joys, as they experience them. So when we love someone, then that person’s aspirations and defeats become our own and we “rejoice as they rejoice, weep as they weep.” We become “of the same mind one towards the other.”

And then, suddenly, they are gone. And a part of our self is gone, too. Their joys, which were a part of us in love, have been terminated, forever; never will we know them again. And so we grieve, not merely because a loved one is gone but because a portion of us, too, is gone. We are empty, void of a portion of our previous life, and filling it again requires energy, time, skill, analysis, and patience. No wonder we grieve at the death of one whom we have loved.

But grief, especially profound grief, is debilitating; one cannot live long with such a demoralizing feeling, so usually—not always, for one’s grief can be so total and one’s recuperative powers so limited that he soon withers away himself—grief is replaced by *sorrow*.

Initially, sorrow is regret, a feeling of disappointment created by the memory of good times past and the knowledge that death is not reversible. “I’m so sorry he’s gone; we can’t play checkers anymore.” “No more of those good talks we used to have.” And since sorrow constantly feeds on the knowledge that something meaningful and good is now gone forever, it can return one to grief very easily: “How will I ever get along without her?” Frequently sorrow takes another form, too. “He had so much to offer, why did he have to go now?” This is the sorrow of unfulfilled promise, the regret that potentiality was unrealized. This kind of sorrow is especially strong when death occurs to someone between the ages of 10 and 50. Before 10, potentiality is generalized and specific contributions can only be guessed at; so the sorrow of unfulfilled promise is generalized, too. “He was a fine young man.” After the age of fifty, and increasingly as the years mount, one can think that much of the potentiality of the deceased already has been fulfilled: “She was a wonderful mother.” “He did his job conscientiously and well.” “They lived a good life.”

Frequently grief and sorrow are accompanied by feelings of *guilt*. “How I wish we had taken that trip he wanted to take.” “Why wasn’t I kinder to her when she was so sick?” Guilt arises from the knowledge that one could have been better, and the feeling that one should have been better. Guilt always requires a before and an after, a time span, to compare what is with what might have been, and to assess how one’s own actions, or their lack, could have made the difference less acute.

And in a curiously inverted way, guilt sometimes turns into *self-pity*. “I could have done better; why didn’t I? Why am I so weak?” “Why couldn’t I have been a better

husband?” Self-pity involves comparing what one should be and might have been with what he is and wasn’t. It also involves realizing that the self of the loved one, now deceased, was not developed as it could have been, and blaming oneself for the loved one’s loss. Nourishing that sense of one’s own inadequacy is easy to do, and so our mourning enables us to say, “I’m sorry,” meaning, “I know what I did to you by what I didn’t do to myself.”

But few of us can live long with this congeries of feelings. Grief, sorrow, guilt and self-pity are essentially negative feelings. They prevent us from living constructive lives, from contributing and learning, even from interacting and rebuilding. This is why, in time, most of those who grieve begin to replace these feelings of loss and regret with a *Stoic acceptance* of death.

This is the attitude which most of those who have spoken or written about death have advocated. Jesus told us that death was merely a step into the next world. Lao Tse praised Chuang Tse, who sang and beat his drum following his wife’s death, for “the substance which was her has now assumed a different form, and like the sequence of spring, summer, autumn, and winter, she has now passed into an eternal sleep.” Epicurus gave a well-nigh invincible argument for being imperturbable: “For when we are, death is not, and when death is, we are not.”

“What will be, will be.” “Learn to accept the laws of nature as they are.” “His time was up.” “He was called home.”

Imperturbability takes the sting out of death; it can even remove the grief. When one realizes that events happen because of causes which he cannot control, then he feels less personally responsible for those events. “We did all we could, but it wasn’t enough.”

Also, developing a sense of the inevitableness of death begins to create a new kind of feeling in those who mourn: *a memory of things past*.

Both grief and sorrow involve a memory of things past, but in addition, as the shock of death recedes into the past, we begin to reflect on the life of the one we have loved. We recall events, conversations, even glances and mannerisms, which were once taken for granted but which, like all things ordinary, become a part of our loved one’s life. The limbo of forgetfulness. Slowly life begins to be relived but this time in memory rather than living experience, and so love is renewed. Joys are shared once more as experiences are recalled; hopes and aspirations are felt again; and the void in the self is filled once more with the memories of the past.

Memories, however, are not discriminating. The loved one may have been angry or selfish or cruel, and respect for the dead, not to speak of one’s own need for equilibrium, almost demands that we move to still another stage in our attitude toward death: *memories of goodness and wisdom*.

Marc Antony was wrong when he said that “the evil men do live after them, the good is oft interred with their bones.” Men usually are remembered for the good things they did, for the wisdom they expressed, for the kindness they showed and the responsibilities they accepted rather than their drunkenness, lechery, selfishness, and concivance.

Funeral sermons are made from such materials, and

so, in time, are the memories of a loved one now departed. The poor judgments he made can be explained by his lack of knowledge; his selfishness by the other good he achieved; his anger can be compensated for by his effort and energy. Similar explanations can diminish the importance of his faults, and every strength can be demonstrated by numerous examples, especially when one is looking for them.

And so one's own self begins to fill again, first with the pleasant and productive memories of a past. But memories can be dangerous materials to fill a self with, for they can easily recall pleasant events now gone forever and so reawaken sorrow and grief, pity and guilt. Rebuilding a life on a remembrance of things past is less satisfying, ultimately, than recognizing the importance of satisfying the needs of the present, continuing to live in this world, rather than longing for a time now gone. And then one day, usually in the midst of memory, a smile occurs. It is not merely another joy recalled but a new insight: *gratitude*, profound gratitude, for having shared life with such a wonderful person. "How could I be so lucky as to have been her husband?" "My life was richer because he was my father." "There never will be another one like him."

Faults have been discounted and strengths magnified; memories have been recalled and self-pity purged: The one who has lost a loved one has gone through the depths of despair and yet, if he goes through all these stages he emerges, curiously enough, a stronger and more mature human being. He is not weaker for the loss of his love; he now has more memories than he had before, and they are of the good and the beautiful. Moreover, he has a greater sense of the inevitability of death and of the importance of savoring life and all that is in it while it is present.

Not everyone can reach the level of gratitude in their thinking about the death of a loved one. Sometimes the grief is too profound for us ever to begin to fill the self again. Sometimes the sorrow of unfilled promise is too acute. Sometimes the memories are of cruelty or selfishness, and when death is not regretted, life cannot be appreciated. Sometimes self-pity becomes a way of life.

Nor does reaching the level of gratitude come easily. Our feelings are very much our own, and reason, even understanding, frequently has little influence on them. It takes time, sometimes years, to repair the damage to the self resulting from the death of a loved one.

This is to say that the death of another is a profoundly important experience in human life and cannot be treated casually. Indeed, psychologists tell us that the loss of a mate is the most traumatic experience we ever have; nevertheless, experiencing the death of a loved one need not be a destructive experience. It can be a time for a deepened appreciation of life and living, an enlarging of the self and a profound and reflective gratitude for that which is good.

How far along the line of responses one can bring himself—whether he stops at grief, or gratitude, or some point in between—determines how much he can use his experience to develop these understandings and appreciations; and more importantly, the place at which his development stops determines what kind of life—stunted and crabbed or rich and rewarding—he will continue to live.

the weightier matters

by Dr. Lowell L. Bennion



Near the center of the Salt Lake Valley at the end of a picturesque lane lives a little lady of seventy-five in a two-room shack. Her house is heated by a coal range which has a broken grate and a big hole between the fire box and the oven that prevents her from baking. The pipe from the stove to the chimney has a large crack that releases smoke and soot into her kitchen. She heats water for dishes and a sponge bath on top of the stove. Since the drainage system doesn't work, she throws her waste water out the front door. Years ago a leaky roof rotted away the bedroom ceiling and caved it in; so she now sleeps on the living room couch and looks up at another ceiling that is bowed towards her. The kitchen floor is covered with pieces of linoleum to cover up the cracks.

Her Social Security income is about \$173 per month; so she can't fix up the house herself. Her husband died 19 years ago, her only son eight years later. She has two daughters—one divorced with four children, the other chronically ill with six children and a husband of modest means.

Less than a block away stands an LDS chapel where the faithful meet regularly to praise God, to take upon them the name of Jesus Christ, and to discuss the Lord's poor in priesthood quorums. A few miles to the east other Saints live in luxurious homes with many bedrooms and multiple bathrooms.

While this woman's condition is extreme, it is not wholly unique. In the Salt Lake Valley there are 58,000 persons over 65, 22 percent (about 12,000) of whom live below the Federal poverty level. They must go without food or heat or medical care to survive. How can these conditions exist in Zion?

Similar conditions were found in ancient Israel in the days of Amos (760 B.C.). Large class distinctions had developed, a few people becoming rich while many suffered in poverty. The wealthy had no regard for the plight of the poor, but denied the poor their legal rights and sold debtors into servitude. Amos, in the fury of the Lord, lashed out against those who lived in luxury, indifferent to the suffering of their fellow Israelites.

"Woe unto them that are at ease in Zion, . . . That lie on beds of ivory, and stretch themselves upon their couches, and eat the lambs of the flock, and the calves out of the midst of the stall; That chant to the sound of the viol, and invent to themselves instruments of musick, like David; That drink wine in bowls, and anoint themselves with the chief ointments: *but they are not grieved for the affliction of Joseph.* (Amos 6:1, 4-6)

The scene Amos describes might be compared to a ward dinner or social. The Saints are busy enjoying the food and entertainment, and they do not sorrow for the suffering of their brothers. Somehow these affluent Saints lack any concern for those beyond their eyesight who are in need. Perhaps the greatest modern convenience is the ability to insulate against the poor—to assume either that there are no poor nearby or that some church or government program will take care of them.

There is a couple in their sixties in the south end of the Salt Lake Valley who have had neither teeth nor dentures for four years. They each have a pair of old misfit uppers they put in their mouths to go to funerals. The rest of the time they stay home, social isolates, surviving on soft

and liquid foods. One set of dentures costs \$350, but the cost is not covered by Medicare. Most of the health needs of the elderly—tooth, eye, and ear care—are not covered by Medicare. Government programs are not the answer. The generosity of some physicians is not enough. Occasional fits of charity are not sufficient.

Another woman, an intelligent, cultured lady of eighty-three, lives alone in her comfortable Salt Lake home. She is not in need financially, but she is nearly blind. Just cooking a meal is difficult, even dangerous for her. After she has eaten, she worries that she has forgotten to turn off the stove. When she answers the door, she wonders if it could be an intruder. Once a voracious reader, now she is unable to read her mail, write a letter, or look up a number in the phone book. She sits alone hour after hour in a dark room reviewing her life again and again, trying to keep her keen mind from slipping into forgetfulness and aimless wandering. She longs for conversation. She would like to have someone read to her. Friends and neighbors are good to her, but their occasional visits make up only a small fraction of her waking moments.

Yet Latter-day Saint youth in the surrounding area have time for skiing, shows, popular concerts, television and sports events. In church the list of announcements often includes father and son's outings, Halloween and Christmas parties, even money-raising projects to finance a trip from Salt Lake to Disneyland. Seldom is a planned service project announced. It seems we are more often motivated by personal excitement and entertainment than by a sense of brotherhood or community.

In a village in Idaho a few years ago, my neighbor's haystack caught fire and burned to the ground. It was his winter's supply of hay to feed ten cows—his whole livelihood. Neighbors rushed to the scene, contained the fire with a bucket brigade, and saved his barn. Then they went home and each returned with a load of hay to rebuild their brother's stack.

Perhaps it is difficult in an urban society to reach out to the stranger, to the non-member as well as to the co-believer. But we must become personally involved. Our time and means are desperately needed, not only to build human relationships but to save the health and lives of the poor in our midst. Otherwise how can we escape the wrath of Amos or the condemnation of Jesus, who said in his day:

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." (Matt. 23:23)

Dr. Lowell L. Bennion, former Director of the Institute of Religion and professor of sociology at the University of Utah, is presently executive director of the Salt Lake Area Community Services Council.

BOOKS

Joseph Smith: The First Mormon by Donna Hill; Doubleday, 1977; 527 pages; \$12.50

Donna Hill begins her life of Joseph Smith at a point of somber reflection. The Prophet is dead. His body is being returned from Carthage for burial at Nauvoo. The Saints reflected disbelief. But very soon the American press joined them in assessing the meaning of Joseph Smith's short career, and in succeeding days a variety of opinions emerged. The sharply contrasting views of 1844 still influence biographers who study the life of the first Mormon.

Hill proves herself willing to listen. For nine years she collected contemporary evidence stashed away in manuscript collections and libraries from New York to California. In preparing to write, she balanced one opinion against another. If no clear pattern emerged, she recorded all conflicting evidence and left judgment to the reader. While laudable as evidence of fairness, this cautiousness will frustrate readers who expect greater finality from a historian.

In general approach Professor Hill sides with the admirers. Among those she quotes is Mormon-watcher James Gordon Bennett, editor of the *New York Herald*. Sometimes he criticized Mormonism, usually he wrote admiringly. In 1842 he observed, "This Joseph Smith is undoubtedly one of the greatest characters of the age. He indicates as much talent, originality, and moral courage as Mahomet, Odin, or any of the great spirits that have hitherto produced the revolutions of past ages."

Less bold than Bennett in her pronouncement, Hill is nevertheless cautiously positive. An evenly paced prose style and balanced tone reflect her long experience as an author, teacher, and head librarian at Hunter College in New York City and her religious orientation as a descendant of Utah pioneers. In addition, she benefited from the research advice and assistance of her brother, Brigham Young University history professor Marvin S. Hill. Overall, *Joseph Smith: The First Mor-*

mon is a sympathetic summation of early Mormon history.

Like Joseph's life, this book is attracting national attention. Mormons and non-Mormons alike are buying it, and Doubleday plans a second printing. Part of the attraction is Joseph Smith. Readers especially wonder how this book differs from Fawn Brodie's 1945 interpretation and from other biographies. Hill's tone and underlying assumptions distinguish the book. A rich variety of sources mark her study as a step toward a more acceptable biography.

Stories familiar to readers of Mormon history reappear in *Joseph Smith: The First Mormon* freshened by new detail. Assistant cook George A. Smith's diary adds novel insights to the account of Zion's Camp. The uncut manuscript version of Lucy Mack Smith's life of her son provides intimate details of family life. Miscellaneous tidbits confirm the religious basis for polygamy in Ohio and Nauvoo. Hill supplements her own extensive research by drawing from recent scholarly studies of Joseph Smith's ancestry and early life, blacks in the Church, legal affairs, the 1844 presidential campaign, the Kirtland economy and other topics.

The events, the places, the dates, the historical context and most characters in this essentially narrative work receive adequate attention. With few exceptions, the chapters follow a straightforward chronological pattern, but too often Hill bridges unrelated episodes with "meanwhile" transitions. The most exciting pages appeal not because of vivid writing but because a tense historical situation lends dramatic potential.

Many of the central players in a supporting cast of hundreds come alive as believable characters. Hill's women—Lucy Mack Smith, Emma Smith, Dolly (Mrs. Martin) Harris, and others—are especially memorable. The apostasy of such as John C. Bennett posed special problems, but the telling of his transition from trusted confidant to bitter rival proceeds with skill. Hill vindicates Illinois Governor Thomas Ford of his usual reputation of weakness and cowardice.

What of the book's central figure? Hill recreates Joseph Smith as a genuinely religious man. He listens to an "inner voice" of revelation, and impresses his biographer as a sincere prophet. Although a poor judge of other men's

motives, his own are pure. He has a great love for people and an overriding concern for them. Sometimes puzzled and confused by his own human foibles, he never doubts his prophetic role or calling.

These glimpses of Joseph the Prophet appear too infrequently in this rather long book. Many readers will regret that Hill has delivered the portrait not of a man but of a movement. Too often Joseph Smith is absent from the story. His complex personality and intellectual and religious genius remain unstudied. An all-encompassing interpretation does not appear.

Even with these shortcomings, *Joseph Smith: The First Mormon* contains a useful digest of reliable information about early Mormonism and a commendably fair treatment of its first prophet, "one of the greatest characters" of nineteenth century America.

Glen M. Leonard

Glen M. Leonard is a senior research historian for the Church Historical Department and associate editor of the Journal of Mormon History.

A Guide to Mormon Diaries and Autobiographies, by Davis Bitton; Brigham Young University Press, 1977; 416 pages; \$29.95

As the author of this book notes, "no other group of comparable size, with the possible exception of the Puritans and Quakers, has been so relentless as the Mormons in writing diaries and autobiographies." Indeed, Mormon historiography has been characterized from the very beginning by a number of published works of this kind. Commencing with the *History of the Church* and going down through the years with volumes by Wilford Woodruff, John D. Lee, Ellis Reynolds Shipp, Hosea Stout, Parley P. Pratt, to name a few, this has been a genre of writing identified with Mormon experience.

The emphasis on keeping diaries and autobiographies has not abated with the passing of time. Today, the membership of the Church is counseled over the pulpit, most recently at the last general conference, about the need for keeping such accounts. Various "how to" books and scores of blank journals for record-

ing the daily activities and thoughts of the faithful are on the market. Future historians, if the membership of the Church takes these admonitions seriously, may well have an excellent data base of primary source materials for understanding our times.

In this volume, Davis Bitton has supervised the accumulation of information on diaries and autobiographies from a wide range of repositories. Starting with the major ones in the state—Church Historical Department, Brigham Young University, Utah State University, University of Utah and Utah State Historical Society—he has branched out to selectively search for Mormon diaries and autobiographies at other repositories as well. In some 2800 entries the author has listed name and span dates, format and size, and a scope and content note about the individual item being listed.

The research value of bringing all this information together in one volume is obvious for the professional scholar as well as the family historian and genealogist. The use of standardization of format, terminology and other criteria is equally helpful. At the same time, an extensive and well-done index makes the guide a useful name and subject cross-reference.

Moreover, the compilation dramatically demonstrates that considerable information on the Church and the Mormon experience and tradition is contained in unpublished diaries and autobiographies. The diaries of Reed Smoot are a case in point. The 35 volumes, covering a span of 20 years, provide insight into the religious, political, social and economic life of Utah as well as the role played by a prominent Utah and church member on the national scene. Editing and publishing the journals would be a monumental task. So far every attempt has failed, but hopefully a future effort will succeed. The Smoot diaries are only one of several sources outlined in the guide which would warrant publication.

Though the guide is a valuable and welcome addition to the source material for the study of Mormonism, there are factors which will limit its availability and usefulness. The price will tend to put the guide out of the reach of all except libraries and the most serious and dedicated researchers. The individual entries are inconsistent in depth, competency and style. Of course, as the

author indicates, the numerous research assistants and published sources used to complete the project made total consistency impossible. Another shortcoming is the 1973 cutoff date for entries in the guide. A large number of diaries and autobiographies have been accessioned and cataloged by repositories since that date. Updating the guide on a continuing basis would be, to use the author's words, "a staggering task." Still, some system of adding to the book needs to be developed.

These criticisms emphasize the importance of the guide to our knowledge of Mormon source materials. As the author notes, the guide is "a point of departure" for similar compilations in the future.

John R. Sillito

John R. Sillito is a staff member of Sunstone and serves as archivist of Weber State College, Ogden, Utah. He recently completed an M.A. in History at the University of Utah.

Wife on the Frontier: The Memoirs of Alice Blackwood Baldwin, edited with an introduction by Robert C. and Eleanor R. Carriker; Tanner Trust Fund, 1975; 118 pages; \$8.00.

A Governor's Wife on the Mining Frontier: The Letters of Mary Edgerton from Montana, edited with an introduction by James L. Thane Jr.; Tanner Trust Fund, 1976; 148 pages; \$8.50

What roles did women play in the settling of the West? This question is now being asked more frequently by historians in the wake of the feminist movement. Although the Tanner Trust Fund has not deliberately chosen to select manuscripts particularly pertaining to women in their series *Utah, the Mormons, and the West*, the majority thus far feature strong feminine personalities.

Two of these are *An Army Wife on the Frontier: The Memoirs of Alice Blackwood Baldwin, 1867-1877* and *A Governor's Wife on the Mining Frontier: The Letters of Mary Edgerton from Montana, 1863-1865*, numbers six and seven in the series. Since the two deal with essentially the same time period, it is interesting to compare their accounts of frontier living.

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In many ways these women's lives were quite similar. Each left somewhat comfortable surroundings in the Midwest to accompany her husband to his new position in the West. Alice Blackwood was a recent bride who married a Civil War hero assigned to Fort Harker on the lonely Kansas prairie. May Edgerton left a close-knit family to travel 2500 miles with her husband, newly appointed Chief Justice for the Idaho Territory, and four children to the primitive mining camp of Bannack. As might be expected, each faced many difficult situations, not so much dangerous as uncomfortable and uncivilized. Military posts and mining camps both lacked ordinary material conveniences and social graces. The Blackwoods, for example, covered drafty walls with army blankets. The Edgertons took only mattresses from Ohio, expecting to buy the rest of their furniture in Bannack. Unable to do so they had to "make do" and improvise. (Although their home was called the best in town, it was quite insufficient and crude even when Sidney Edgerton became the first territorial governor.)

Both women faced the difficulties imposed by circumstance with grace and diligence (although it seems Alice Blackwood faced them with more good humor). While Alice could mingle easily with the enlisted men at the fort, Mary was concerned with Bannack's social milieu, refusing to send her children to the local school for fear they would pick up bad habits.

It would be easy to criticize Mary Edgerton's letters to her mother and sisters as uninteresting. They are filled with page after page of laments on lost shipments and tardy letters, of comments on the colds the children are suffering, on the progress of the weather and on small household concerns. However, these letters are personal correspondence not meant for outside viewing. How often do people comment at length on national or local events in personal letter? Elections, newly enacted laws, the capture of a murderer surely do not take precedence over a family wedding, the flu in the neighborhood, or the things the garden has produced this year. James L. Thane, Jr. brings these events to life and puts them into perspective with his excellent introduction.

I found his descriptions of life in Bannack between 1863-1865 quite fascinating. As he gives background in-

formation on the isolation of the camps and lack of regular mail service, I sympathized with Mary Edgerton's complaint that she had not heard from her family for too long a time. Thane provides insight into the delicate and unstructured political situation which finally removes Edgerton in 1865 (probably to the relief of his wife although the collection ends before she might have recorded this thought).

By way of contrast Alice Blackwood's memoirs were originally meant to be included in a publication of reports by and comments about her husband Frank. The Tanner series here reprints Alice's section of the original published in 1929. Because she was writing for the general public, Alice deliberately gives many descriptive details about her life in the frontier army. It is difficult to know how much she has embellished, but she has a definite narrative talent and makes many episodes vivid with a precise observation or an exact quotation. In the chapter on the Nez Perce uprising she describes the scene on the bluffs across the Yellowstone, the vehicles and the noise of the "polyglot procession." As the band plays the ironic "No, No, Not for Joseph" (which the interpreter explains to Chief Joseph), the chief wraps his blanket around himself and is silent. As seen through Alice's eyes, with her obvious sympathy for the defeated chief, the occasion is quite moving.

The chapter entitled "Adventure on Horseback" includes an excellent short anecdote involving an escape from Indians. Alice's protector, Captain Tolman, is quoted, and the pace of the narrative is appropriate for the desperate situation. When her saddle girth breaks, she is told to "ride-a-straddle." But when her skirts blow up above her knees and she complains, he responds, "Damn your legs! Never mind your legs. I've got to get you home." Which he does, "bedraggled and skinned, covered with blisters and heat, disheveled and ragged—but Praise God, safe!"

These two works show that the "romantic West" was not so dashing as the legends have made it out to be, particularly for the wives who went along. It is almost reassuring to know that the people of one hundred years ago were concerned with the same basics of living as people are now. Mary Edgerton and Alice Blackwood followed their

husbands West, supported them under often monotonous circumstances, raised their families with few conveniences, and emerged as strong personalities. This is the real frontier experience.

Lissa K. Thompson

Lissa K. Thompson has an M.A. from the University of Utah in American Studies. Currently she is a homemaker in Salt Lake City.

Through Camera Eyes, By Nelson B. Wadsworth; Brigham Young University Press, 1975; 180 pages; \$10.95

When Louis Daguerre unveiled his photographic process in 1839 he could scarcely have imagined how popular the "daguerreotype" would become, or what a revolutionary change his discovery would bring. In a little over a year, daguerreotypists had established themselves in studios throughout Europe and in the United States as well. One of these pioneer photographers was a Latter-day Saint named Lucian Foster, who brought Daguerre's invention to Nauvoo, thus beginning the photographic chronicle of the Mormon experience. In this book, Nelson Wadsworth, through photographs and text, examines the growth of photography among the Mormons in the 19th Century.

Through Camera Eyes is not intended to be the definitive study of all early Mormon photographers, but is instead an enjoyable meandering through the lives of a select few. The format, which includes numerous delightful engravings and photographs, assigns this book to the coffee table rather than the research shelf. This should not, however, dissuade the historian from reading it, because the book contains a wealth of information on a little-known subject.

Wadsworth divides his book into three general categories according to the photographic techniques being employed. The first era is that of the daguerreotype and ambrotype, and features the work of Lucian Foster and Marsena Cannon. The second category is the "wet plate" process typified by Charles W. Carter and Charles R. Savage. The last section is the "dry plate" photographic work, focusing on the work of George E. Anderson.

While many of the photographs are familiar to the reader, many others are new and exciting discoveries. These include photographs of early Mormon leaders, historic sites, momentous event-sand scenes of pioneer life. The publishers deserve plaudits for their high quality reproductions of the original prints. The photographs are arranged chronologically, providing the reader with a broad overview of the people, places and events of Mormon and Utah history.

Equally valuable is the excellent if somewhat limited text, which gives a behind-the-scenes look at the men who operated the cameras. Ample references to diaries, correspondence and other primary source material greatly enhance the visual record these artists produced. Moreover, we learn that the pioneer photographers were perceptive witnesses and chroniclers of the times in which they lived. C. R. Savage, for example, observes while traveling to Promontory, Utah, of the Irish construction crews that "... a harder set of men have never congregated together before. ... Verily, the men earn their money like horses and spend it like asses!"

The most pleasant surprise in the book is the inclusion of works of Springville photographer George E. Anderson, who until recently was relatively unknown among Mormon photographers. Anderson specialized in family and rural scenes that effectively capture the spirit and lifestyle of Utah's turn-of-the-century citizens. The fifty Anderson plates included in the book go a long way in bringing this talented man the exposure his work deserves.

Among the roses are a few thorns, even in an enjoyable book like this. In one instance, Wadsworth deals with the life of Andrew J. Russell, a non-Mormon, non-Utahn, who came west with the Union Pacific in 1869 to record the "wedding of the rails" at Promontory. He was in the territory for too short a period to be included in a volume examining Mormon photographers. There are minor errors in fact and judgment, like the assumption that all daguerreotypes taken in Nauvoo were the work of Lucian Foster. The author allows the discussion of Foster to evolve mainly into a discussion of the visual image of Joseph Smith, which, though interesting and significant, tends to divert the reader's attention.

These minor flaws do not seriously impair the quality or value of Wadsworth's study. *Through Camera Eyes* provides an enjoyable trip into the past for the curious novice as well as the seasoned researcher.

David L. Washburn

David L. Washburn is an archivist at the University of Utah and a graduate student in history.

OTHER BOOKS RECEIVED

The Great, Great Salt Lake, by Peter G. Czerny. Brigham Young University Press, 1976

Children of God, by Vardis Fisher, reprint edition with an introduction by Joseph M. Flora. Opel Laurel Holmes, Publisher, 1977; 769 pages; \$12.95

Building the City of God: Community and Cooperation Among the Mormons by Leonard Arrington, Feramorz Y. Fox and Dean May. Deseret Book, 1976; 497 pages; \$7.95

The Gentile Comes to Cache Valley by A. J. Simmonds. Utah State University Press, 1976; 143 pages; \$5.00

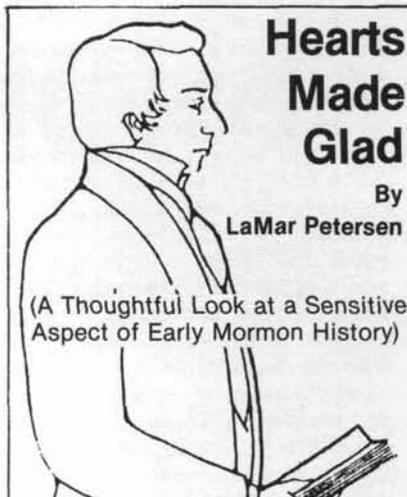
Marriner S. Eccles: Private Entrepreneur and Public Servant by Sidney Hyman. Stanford University Press, 1977; 456 pages; \$15.00

The Giant Joshua by Maurine Whipple. Western Epics, 1976; 637 pages; \$9.95

For God and Country: Memorable Stories from the Lives of Mormon Chaplains by Richard Maher. Horizon Publishers, 1976; \$5.95

The Peoples of Utah edited by Helen Z. Papanikolas. Utah State Historical Society, 1976; 499 pages; \$7.50

Spencer W. Kimball by Edward L. Kimball and Andrew E. Kimball, Jr., Bookcraft, 1977; 438 pages; \$8.50



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MOVIES

A TALE OF TWO BRIGHAMS

by James V. D'Arc

It was a rainy August evening in 1940 that greeted the 9,000 Utahns who had sold out seven Salt Lake theatres (still a record for a Hollywood film) three weeks in advance to be a part of the world premiere of Darryl F. Zanuck's *Brigham Young*. In spite of the oversensitivity of some church members to the film, President Heber J. Grant, who had been closely connected with the production, called it "a friendmaker," as it has proven to be through the years.

On a snowy evening in November 1977 more than 1,000 dignitaries and other invited guests filled the Villa Theater in Salt Lake for the world premiere of the new *Brigham*, a film which is less likely to enjoy the favorable reputation of its predecessor.

Produced by Mormon Salt Lake businessman David R. Yeaman and veteran screenwriter Philip Yordan (who wrote the script), *Brigham* is a docudrama of the Mormon story, beginning when Brigham Young first heard of the Book of Mormon in the early 1830s and ending with the Utah Indian wars of the late 1850s. Attempting to cover so many years in one film is only part of *Brigham's* problem. Although the film is long (2 hours and 12 minutes), it gallops through historical events with rapacious speed.

Brigham begins with its title character hauling wood, followed by briskly edited vignettes of fire-breathing sectarian ministers haranguing at their rapt though sullen audiences. The film fails to take the time and care necessary to properly establish its characters in their period of history. There are virtually no scenes which introduce the viewer to the mood and flavor of the times. Scenes of city life in Nauvoo, hostile conditions in Carthage, and the new settlement in the Salt Lake Valley, although expensive to re-create, are crucial to the full development of the film's central characters. Lacking as well is any meaningful thread of story welding together the necessarily varied segments of this all-embracing historical

drama.

Brigham's whirlwind chronicle of important moments in Mormon history exposes the viewer to but does not particularly enlighten him on Joseph Smith's tar and feathering, the settlement in Kirtland, the revelation on plural marriage, life in Nauvoo and Salt Lake, the cricket plague, the Indian wars of the 1850s, Chief Walker, and a marriage for the dead. So episodic is the approach to Mormon history that the poignantly dramatic Haun's Mill Massacre was thrown in midway through the film without so much as an introduction, explanation or other reference.

In contrast, the opening frames of the 1940 *Brigham Young* forcefully portray the effect of cruel and unbridled hate on innocent people. Brigham Young emerges later as a man among the many who are persecuted, a man who sought to surmount the intolerance affecting his life and the lives of his people. This dramatic method of introduction conveys the spirit of the times, the people who inhabited that period, and the courage of one man who would eventually lead these beleaguered latter-day pilgrims to their prophetic destiny in the West.

Other, more technical problems give *Brigham* an uneven appearance. The threadbare budget, just over \$1 million, physically shows. Rather than building extensive exterior sets and sprawling city scenes, the producers gleaned vintage "stock" western footage from other Hollywood films—Indian raids, wagons crossing the plains, and burning log cabins. The grainy, uneven nature of these inserts produces a disjointed, patchwork effect. An obvious *faux pas* in this regard was the inclusion of actual footage of wagon trains, the cricket plague and seagull sequences from the original *Brigham Young*. (A massive production filmed mostly on location, it was budgeted in 1940 at \$2½ million.) These black-and-white sequences were tinted an eerie yellow and blue in order to "blend" with the rest of the color footage—but they do not. The viewer is also asked to believe that, subtitles notwithstanding, Ohio has sagebrush and imposing, jagged mountain ranges (since the filming took place in Utah).

On the purely dramatic level, both Joseph Smith and Brigham Young suffer from their lack of emotional color and

depth in *Brigham*. Brigham (Maurice Grandmason) and Joseph (Charles Moll) were, the film implied, the closest of friends. However, their relationship in the film is physically and emotionally distant and never properly defined. Nor is Brigham's assumption of the presidency of the Church after Joseph's death ever explained or questioned, but somehow established by cinematic sleight of hand.

Twentieth Century-Fox's *Brigham Young* was more sensitive to the dramatic methodology needed to translate these two key figures of Mormon history into reality. Youthful Vincent Price as Joseph Smith exuded a dignity and presence not felt in Moll's portrayal. The first meeting of Joseph and Brigham in the earlier film was not only historically correct (they met as Joseph was chopping wood), but singularly more dramatic and telling than the scene in *Brigham* where Joseph, after echoing his sermons in the trees, pops out from behind a large cottonwood before an astonished Brigham Young.

Yordan, in an attempt to humanize Joseph Smith, has instead fashioned a one-dimensional folk figure who looks more like Henry Fonda's lanky Abraham Lincoln than the muscular, stocky, historical Joseph. However, Brigham Young fares better than Joseph. Grandmason shows sincerity and restraint, but nevertheless has little fallibility or depth. His characterization and responses, especially in times of crisis, are stilted, forced and incredulous.

Judgments of complex religious beliefs cannot be properly left to the pedestrian requirements of feature commercial motion pictures. Whether films treat religious doctrines positively, as in *Brigham*, or negatively, as in *Trapped by the Mormons* (1922) and *A Victim of the Mormons* (1912), the end result is still the same—pretentious celluloid evangelism. When *Brigham Young* was made, Twentieth Century-Fox wisely steered clear of any such ideological confrontations, choosing rather to portray Mormons as a minority group who, because of mob persecution in an ostensibly free society, enjoyed little of their promised freedoms. The film's most dramatic scene is Brigham Young's impromptu but impassioned plea for Joseph Smith's life in the trial at Carthage. "I don't ask you to believe a single

thing Joseph Smith said," he intones. "But I do ask you: let him believe it; let me believe it—if we want to. You can't convict Joseph Smith just because he happens to believe something you don't believe. You can't go against everything your ancestors fought and died for." Young's remarks do not flay Joseph's accusers on the judgmental altar of Mormonism but reiterate the principles of a constitutionally established free society to which Mormon and non-Mormon—the hunter and the hunted—mutually subscribe.

The new *Brigham* chose to proselytize Mormon beliefs rather than to describe a social condition—to convince and propagandize rather than dramatically depict the struggles of the persecuted Saints against their bigoted neighbors. The script of *Brigham* is loaded with religious preachment. Idle conversations suddenly blossom into sustained theological injunctions. The beliefs professed in the writings of Mormon leaders are put in the mouths of everyday folk. The fascinating, revealing style of life and language which, religious professions aside, was practiced by the harried 19th century Saints is missing. Such is the stuff of Sunday School manuals, not cinema. The almost missionary-like vehemence of the script indicates a surprising emotional commitment to *Brigham* by its makers, Jewish Yordan and Catholic director Tom McGowan. It is an aggressive film, but it lacks the illuminating perspective that should have come from such an interesting combination of religious backgrounds. What the filmmakers at Fox understood in dealing directly with Mormon history and doctrine was the subtle brilliance of understatement in the language of film. The makers of *Brigham* have ignored the visual primacy of the cinema and plundered their "visual rhetoric" with plodding, superfluous dialogue.

Brigham has filled the need for another feature-length screen portrayal of the Mormon story. Unfortunately, it most certainly will prevent a quality representation of the Mormon epic from reaching the screen for at least another decade. *Brigham* was nearly 40 years in coming, but it was hardly worth the wait.

James V. D'Arc is a film instructor, critic and curator of Arts and Communications Archives at BYU.

The Turning Point Directed by Herbert Ross. Starring Shirley MacLaine, Anne Bancroft, Mikhail Barishnikov, Leslie Browne.

The *Turning Point* was recently named best picture of 1977 by the National Board of Review of Motion Pictures. Anne Bancroft was named best actress and Tom Skerrit best supporting actor for their performances in the movie reviewed for Sunstone by Gere LaDue.

Crisis of life is a common occurrence, and like most things, its importance is almost lost in the everyday quality. At some point, each of us will reach a moment when he wonders if he really is in the right place. Most likely that moment will be while watching TV, strolling the supermarket or performing the daily routine at a job. And because the setting is so mundane, there will be no tears, no fits of anger—only a quiet desperation that deepens with consideration.

In *Turning Point* Arthur Laurents (screenplay and co-production) has taken the problem and decked it in the trappings of the ballet world, a nice trick which has somehow made it more significant. Shirley MacLaine plays a mother of three who, with her husband (Tom Skerrit), runs a ballet school. Her old company comes into town for a two-day playdate and revives her longing to be professional. The glamour of her old friend (Anne Bancroft), now the prima of the company, brings sharply into focus all the lost opportunities and long-departed glory. MacLaine's daughter (Leslie Browne) is given the chance to become part of the company. Skerrit, only too aware of what MacLaine is going through, arranges for her to accompany the girl to New York. There she faces the specters of her past in her attempt to work out peace with her memories.

Although MacLaine is the primary character, the film is really about three women: MacLaine, Bancroft and Browne. Bancroft struggles with the aging that is killing her career; Browne must find out what she wants to do. For each woman there is a turning point, and each must reconcile herself to her decision.

Ross has included a great deal of truly beautiful dance footage in the

film—something that seems an obvious choice, since one doesn't put in one of the world's greatest dancers just to strum on a guitar—and Barishnikov justifies each frame. But more importantly, Ross has used the contrast between the romantic flow of the ballet and the starts and stops of off-stage life to point up the dilemma: each woman chooses for the ideal, for the moment, then must count all the other related time. Bancroft finds that her time as a prima is only a segment of a life which includes the in-

The Turning Point

evitable giving way to younger dancers, coaching when she can no longer dance. Browne discovers that the special sensitivity of the dancers does not necessarily translate into their relationships. MacLaine tears herself apart over a decision made twenty years before.

The important point made by the film is that each decision carries with it a number of regrets for the other road, and the task is not to overcome the regrets—an impossibility—but to skitter around them.

As a people, Latter-day Saints are constantly admonished to make their decisions with prayer, relying on divine guidance. Noting miraculous exceptions, we are quite able to make decisions without any heavenly intervention; but the prayer provides a sense of security that allows us to skitter around the regrets.

Turning Point concerns itself with the skittering when one doesn't have such assurances, and it is an important film, not least because it refuses to line up on the side of either ardent feminism or reactionary chauvinism.

Gere LaDue

FILM GUIDE

ANOTHER MAN, ANOTHER CHANCE Directed by Claude Lelouch. Starring James Caan and Genevieve Bujold. A romantic tale about the eventual coming together of a couple in second marriage, the film is really a romance between director Lelouch and the American West of the 1800's. Although it is dubbed, the film is still French—the pace is different from a typical American flick—but worth the time for discriminating audiences. Older adolescents and adults.

CLOSE ENCOUNTERS OF THE THIRD KIND Directed by Steven Spielberg. Starring Richard Dreyfuss and Francois Truffaut. Intelligent sci-fi is nicely conceived and realized by the director of *Jaws*. The film is much deeper than it first seems and is well worth the inevitable waiting in line. All ages.

FIRST LOVE Directed by Joan Darling. Starring Susan Dey and William Katt. Darling's debut as a film director is marked by a well-made but still worthless effort. The story of a young man's search for an ideal love is more tour de bedroom than tour de force. For those enamored of soft porn.

THE GOODBYE GIRL Starring Marsha Mason and Richard Dreyfus. After years of Broadway domination, Neil Simon turns to writing directly for the screen. Less like his satiric *Murder by Death* and more in the tradition of his stage comedies, *Goodbye Girl* sports funny lines, tender moments and sterling performances, especially by Dreyfus as a crazy actor. Although the innocently (to begin with) living together routine has pretty much worn out its welcome, Simon makes it all fresh and even charming. The action is just too fast for most adolescents, but older teens and adults will go for this film.

HEROES Starring Henry Winkler, Sally Fields and Harrison Ford. Account of a disturbed Vietnam vet and a woman trying to find herself is good, but not as meaningful as it could have been. Excellent performances, especially by Ford, and a brilliant flashback sequence aid immensely.

HUGHES AND HARLOW Another "biopic" that is all sensation and little fact. The tag line of the film should serve as a better warning than any a critic could pen: "He became a millionaire recluse and she the great sex symbol—but in the beginning, they were just two kids in love." Pure trash, in the dubious tradition of *Gable and Lombard* and *W.C. Fields and Me*.

JULIA Directed by Fred Zinneman. Starring Jane Fonda, Vanessa Redgrave, Jason Robards. Intriguing film about a woman's search for her friend during the rise of Nazism, based on Lillian Hellman's autobiographical story. Older adolescents and adults.

RABBIT TEST Directed by Joan Rivers. Starring Billy Crystal, Paul Lynde and Alice Ghostley. Simple-minded stand-up comic routine transferred to film cashes in on the latest craze on the part of filmmakers for pregnant men. Crystal, of *Soap* infamy, is charming, but the picture is moronic. Masochistic viewers only.

SATURDAY NIGHT FEVER Directed by John Badham. Starring John Travolta and Karen Lynn Gorney. More-than-meets-the-eye flick about a blue collar youth whose one release is disco dancing. Excellent performance by Travolta charges the film, but audiences shy on explicit language and some sex should beware.

SEMI-TOUGH Starring Burt Reynolds, Kris Kristofferson and Jill Clayburg. Kristofferson and Clayburg were both building good reputations in the acting world, but it may be downhill all the way after this particular piece of sleaze, in which even likable Reynolds is very unlikable. For adults who think *Smokey and the Bandit* is high art, and even then it's a comedown.

A SLIGHTLY PREGNANT MAN Starring Marcello Mastroianni and Catherine Deneuve. Stupid French satire that may have worked in the land of La Marseillaise but is a sure misfire import. A great many unfunny innuendos, accompanied by various leering, winking and double-takes make up the body of the picture. For those who think not at all.

SMOKEY AND THE BANDIT Starring Burt Reynolds, Sally Fields and

Jackie Gleason. Mindless car chase/CB radio epic with a few funny moments. The picture succeeds by force of sheer personality and unlimited smash-ups. There are a few language bits and suggestive scenes that make parental discretion advisable.

THREE WARRIORS Directed by Kieth Merrill. Limited engagements. Although the film has more the flavor of a very good home movie than a big commercial picture, Merrill has put together a work for family viewing which succeeds. Children and adolescents will probably enjoy the film more than adults, but it is not tedious viewing for any.

THE WORLD'S GREATEST LOVER Directed by Gene Wilder. Starring Gene Wilder, Carol Kane and Dom DeLuise. Wilder has written, directed and acted in a crazy concoction that spoofs Valentino, silent movies and romantic films in general. The humor here is second cousin to Mel Brooks, carrying the family resemblance without the family fortune. Wilder's sense of invention borders on the very tasteless at times, but the film can be amusing. A trifle for "no plans" evenings.

THEATER

With the production of *Sweet Redemption Music Company*, the Mormon musical, while it has not yet come of age, has at least passed from childhood into adolescence. Marvin Payne, John Garbett, Guy Randle and Corey Sprague have managed to overcome the obsession that shows like *Saturday's Warrior* and *My Turn on Earth* have with the idiosyncracies of LDS culture. The result is that *Sweet Redemption* sports some basic gospel concepts without the exclusive trappings of missionary experiences, pre-existence puns and eternal marriage subplots. It is the difference between the Mormon writer and the writer who is Mormon, and the divergence refreshes.

Sweet Redemption Music Company, by the admission of its cast in their opening song, is a parable. The fable is not terribly profound, but it is cleverly wrought. The story concerns a

futuristic record company run by the Agent, an attractively nasty type who refuses to allow any kind of real feelings among his people: the shallower and more formulated the songs they turn out, the better. Mea, the backup singer, escapes from the company and journeys to the place where wise old Mossrag, the Agent's opposite and brother, teaches her about the Touch (which is literally touching—only here, it magically communicates feelings). There she happily remains until Michael, another singer who becomes the hero, turns up to take her back to the company by the Agent's command. During their return trip, Mea teaches Michael about the Touch and the two fall in love. They plan to spread Mossrag's doctrine to the others in the company. The plan leads them into direct conflict with the Agent. There is confrontation between Mossrag and the Agent, various complications and a happy ending.

Story is not a strong point in *Sweet Redemption*, at least in terms of originality, but perhaps that is not such a drawback in an allegorical piece. Certain facets of the plot are a bit simplistic, especially the device of the Touch (always mentioned in reverent tones that demand a captial letter), which seems a poor cousin to the Force in *Star Wars*. The problems are minor, however, and despite the flaws, *Sweet Redemption Music Company* is impressive.

Payne and Randle are responsible for a group of "pop" songs which range from Country-Western parodies like "My Dogs of Joy No Longer Bark" to Michael's touching "I Don't Sing Very Well." Sprague has added a tour-de-force number for the Agent to strut and sing, "I'm Mean." The music for the show is solid and totally integrated with the script, unlike the Pearson/de Azevedo *My Turn on Earth*, which has the appearance of a roadshow in which the script was written around a group of songs. Much of *Sweet Redemption's* script is genuinely funny and the production as a whole maintains enough good humor to charm any audience, message or no.

Sweet Redemption Music Company had its debut at Brigham Young University, under the direction of Max Golightly. The production was designed for arena theater with little in the way of set and props. The arena staging gives the show a sense of immediacy which is

perfectly suited to what is a somewhat intimate musical. The proximity of the players to the audience preserves the electricity of the show, and during a good performance the air fairly crackles.

Although *Sweet Redemption* is not the ideal Mormon musical, it is one that

rejects the didactic approach to themes and has universal appeal while retaining its LDS origin. It is on the right artistic road, and according to Payne, may soon be on the performance road in places like New York, Hawaii, Idaho and the West Coast.

THE KEEP A PITCHIN': News of Mormon Associations and Professional Organizations

Dates for nine pageants in the United States, Canada and New Zealand have been announced for 1978 by the Church. All nine productions are free to the public.

January 19-21, Hamilton, New Zealand. A new pageant, "Hear Him," will be staged on the temple hill.

March 21-24, Mesa, Arizona. An Easter pageant on the temple grounds depicts the life of Christ, including his ministry in the western hemisphere from the Book of Mormon. Last year 22,400 attended.

June 15-16, Cody, Wyoming. "Lest We Forget," presented in the Cody high School auditorium, tells of the settlement of Cody (near Yellowstone National Park) by Mormons from Utah and Idaho. One thousand attended in 1977.

June 15-17, Independence, Missouri. "Missouri, Mormons, Miracles," outdoors near the Mormon visitors' center, answers life's questions with flashbacks to Mormon history of the 1800's and to the Book of Mormon civilizations. In 1977, 10,000 attended.

July 11-15, 18-22, Oakland, California. The Oakland Temple Pageant, staged in the Tri-Stake Center near the temple, tells the history of the Church from Joseph Smith to the pioneers. 18,000 attended in 1977.

July 13-15, 18-22, Manti, Utah. Presented on temple hill, the "Mormon Miracle" pageant tells the story of the organization of the Church and includes scenes from the Book of Mormon. Attendance in 1977 was 125,000.

July 21-22, 25-29, Palmyra, New York. The forty-first production of "America's Witness for Christ" on the Hill Cumorah depicts scenes from the pages of the Book of Mormon. Last year 140,000 attended.

August 15-19, Nauvoo, Illinois.

"City of Joseph," performed outdoors near the visitors' center, tells the story of Nauvoo. Attendance last year was 40,000.

December 18-26, Calgary, Alberta, Canada. A Christmas nativity pageant in Heritage Park depicts the birth of Christ.

The first annual microfiche Index to *Mormonism in Periodical Literature* has been published by the Church's Historical Department. The 1976 edition covers approximately 3,500 articles from nearly 120 periodicals published during 1976, including *Sunstone*. The 1977 index should be available January, 1978. The annual indexes are available for \$5 each from Historical Department—Public Services, 50 E. North Temple, Salt Lake City, Utah 84150. They are not available in paper, but only on microfiche (microfilm on cards rather than on reels). Microfiche readers are available for public use at the Historical Department.

Scholars Press offers a 25% discount on the purchase of microfilm readers (retail \$189-361) to members of the American Academy of Religion, the American Schools of Oriental Research and the Society of Biblical Literature (annual membership \$10-20). The journals of these and other scholarly organizations are being printed on microfiche at substantially reduced prices. Scholars Press predicts "it will not be long before the microfiche reader will be as common in the academic study as the typewriter. Much of the scholar's library will be stored in 4x6 file boxes on the desk top or on a shelf." For more information write Scholars Press, University of Montana, Missoula, Montana 59812.

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EDITORIAL

Sunstone, in the fall of 1977, was in a difficult position. An expensive advertising campaign in January-February had yielded negligible results. The generosity of subscribers in the spring paid for the first two issues of Volume Two but a dry summer left us with only a few hundred dollars to continue. We were at the point of taking out personal loans to pay for one final issue, when a merger with *The New Messenger & Advocate* was suggested.

For three years *Sunstone* had struggled to raise funds and manuscripts for a journal. In spite of our belief that we were filling a need not met by other publications, the most frequently asked question was: Why another journal when we already have *BYU Studies*, *Dialogue*, *Century II*, the *Journal of Mormon History* and the *Utah Historical Quarterly*? As a result, our subscription list remained at 700-1000, with 300-500 sold in bookstores—not enough to pay production costs, not enough to attract necessary advertising revenue. Without institutional subsidies or wealthy benefactors, a journal of *Sunstone's* quality was simply not feasible. Rather than throw in the towel and default on our subscribers, we elected to convert to a magazine format. *Sunstone's* coverage of current events, coupled with in-depth feature articles on church history, scripture and doctrine, social issues and art now give it a unique position among Mormon publications.

We think we are on the right track. With all its faults the last issue of *Sunstone* generated more than twice as many new subscriptions as any previous issue.

The positive response to the November-December issue enabled us to add four pages to the present issue. With subscriber support—in renewals, gift subscriptions and calendar purchases—we will continue to expand *Sunstone* to include more feature articles and art.

We remain committed to publishing full length articles of general interest, but our commitment is sometimes restricted by economic considerations. "Pioneer Photographers" of the last issue, for instance, was curtailed by lack of space. We earnestly hope to increase the number of pages in future issues in order to publish more feature articles.

Sunstone is published for Latter-day Saints interested in many diverse facets of being Mormon in the twentieth century. Our articles are oriented to the general reader rather than the specialist. Long, heavily footnoted manuscripts are more appropriate for academic or special interest publications. For scholars and professionals *Sunstone* is an opportunity to reach beyond the select few of their particular fields to share insights and discoveries in readable, not-technical articles. For others *Sunstone* is an opportunity to share opinions and experiences in letters to the editor and personal essays. With your comments and criticisms, patience and support we will make *Sunstone* even more responsive to your needs and interests.

Scott Kenney
Publisher



Eagle Gate, 1892.



Principal David O. McKay and students.



Indians at ZCMI.

January 1978

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

1978 Mormon History Calendar

also includes-- \$4.

- Daniel H. Wells
- "The Big Ten" Brigham's Daughters.
- Buffalo Bill and the Mormons.
- Playbill for *Corianton*, 1902.
- Cornerstone ceremony, 1915.
- George Albert Smith at 16.
- Deseret store and tithing office.



Nauvoo legion reunion, 1847.

When the temple was dedicated in 1847, it was the largest building in the world. It was built on a hillside and was surrounded by a high wall. The temple was built by the Latter-day Saints and was used for many years. It was destroyed by fire in 1848 and was never rebuilt. The site of the temple is now a park in Salt Lake City, Utah.



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