



MORMONS IN THE EXECUTIVE SUITE

Mark W. Cannon

*Only in a city can a full cast of characters
for the human drama be assembled;
hence only in the city is there sufficient
diversity and competition to enliven the
plot and bring the performers up to
the highest pitch of skilled, intensely
conscious participation.*

—Lewis Mumford

A recent study by a management consulting company revealed that more presidents of 471 of America's largest companies had been born in Utah, in relation to its population, than in any other state.¹ Considering the population in 1912 and the average date of birth of the men studied, Utah produced one president for each 62,000 persons compared with one for each 205,000 nationally.

Exploratory efforts to identify the native Utahns studied indicated that most of them were of Mormon background and that Mormons are playing significant roles in corporate hierarchies. In fact many wards of the Church are loaded with executive talent. The Short Hills Ward of New Jersey Stake, for example, has some forty-five executives with positions of significance, beginning with chairmen of the boards of two corporate giants.² Wards in various other states also have numerous high-level corporate executives.

¹Heidrich and Struggles, *Profile of a President: A Survey of Presidents of 471 of America's Largest Companies* (Spring, 1968).

²It is interesting to note that this ward, where family income appears to average between \$20,000 and \$25,000 a year, ranks substantially above Church averages in sacrament and Sunday School attendance, percentage of full tithe-payers, convert baptisms, home teaching, and family home evenings.

The Mormon production of high achievers in the executive world is part of a larger achievement of excellence. Consequently, the first part of this article deals with the question: How does Mormon production of excellence in other fields compare with its record in business management? The second part deals with the question: What is the relationship of Mormonism to the production of successful executives? The penetration of Mormons into various professional elites suggests a phase in a pattern of historic evolution. During the first half-century of Mormonism, economic activity was generally organized and carried out exclusively among the Saints. Even if Mormons had attempted to rise in non-Mormon executive hierarchies, the early image of peculiarity and early persecution would have inhibited progress. (However, this did not even prevent a sprinkling of independent entrepreneurs from becoming wealthy in the middle decades of Church history.)

EARLY ACHIEVEMENT IN SCIENCES

The first significant thrust of Mormon achievement in the secular world appears to have been in the natural sciences — viewed by many as the greatest contribution of western civilization. The sciences were considered value-free and much could be achieved without regard to one's religion. Furthermore, because of Mormon doctrine's emphasis on the pursuit of all truth, and frontier society's empirical value orientations, the scientific approach was encouraged.

A study of the undergraduate origins of scientists in the decades prior to World War II reveals notable productivity in the three major institutions of higher learning in Utah. Their average productivity index³ was approximately fifty percent higher than the Massachusetts Institute of Technology, for example. Utah State ranked twenty-five and Brigham Young University thirty-two among all colleges and universities with at least thirty graduates per year.

Selected productivity indices facilitate comparison of the Utah institutions.

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| California Institute of Technology | 70.1 |
| Utah State | 33.4 |
| Brigham Young | 32.4 |
| Cornell | 21.8 |
| University of California | 21.5 |
| Utah | 20.9 |
| Massachusetts Institute of Technology | 18.9 |
| Stanford | 13.9 |
| Yale | 10.3 |
| Notre Dame | 5.1 |
| Fordham | 3.0 |
| Georgetown | .6 |

³A productivity index was developed by taking from the 1921 and 1944 editions of *American Men of Science* all physicists, chemists, biologists, geologists, astronomers, mathematicians and psychologists with Ph.D.'s as well as those with Ph.D.'s who were starred for outstanding contributions. The source of these men's first baccalaureate degrees was determined and an index of the number of these male scientists per 1,000 graduates during the years 1924-34 was computed. This study is detailed in R. H. Knapp and H. B. Goodrich, *Origins of American Scientists* (Chicago: University of Chicago Press, 1952).

The early Mormon achievement in science was also displayed by the Thorndike studies which ranked Utah as the most productive state in relation to population — more than 40 percent higher than the runner-up, Colorado — in the production of scientists. Partially because scientists were one of three major sources for another study on the origins of celebrated men, Utah ranked first in that — more than 20 percent higher than second-rated Massachusetts.⁴ From a study in *Physics Today*, listing the number of physicists born in each state, Alex Oblad calculated that Utah had the highest per capita production of physicists of any state.

EXECUTIVE POSITIONS IN GOVERNMENT

A second phase of Mormon achievement in the secular world appears to be in the production of high-level government executives. The first Mormon named to high office was James H. Moyle, Assistant Secretary of the Treasury. He was followed by J. Reuben Clark, Under Secretary of State; the Eisenhower Administration's Secretary of Agriculture Ezra Taft Benson; the Chairman of the Interstate Commerce Commission, Jay Knudson; Chairman of the Federal Communications Commission, Rosel Hyde; Chairman of the Federal Tariff Commission, Edgar Brossard; U.S. Commissioner of Public Roads, Ellis Armstrong; two members of the National Labor Relations Board and a bevy of other government executives have been Mormons — most of them active in the Church.

A major impetus to the development of future executives, in the government and otherwise, was the unique role of Senator Reed Smoot of Utah. Keenly interested in developing young men, Senator Smoot found challenging jobs for many. His nominees made such good reputations that he received many more requests for his "bright young men." Many of these moved up in the bureaucratic hierarchy.

Overlapping the government executive phase is the business executive phase, which may rank as Mormonism's most outstanding current success in the secular world.

FUTURE FIELDS OF ACHIEVEMENT

This discussion raises a question as to what may be the next phases of distinction entered by Mormons. The growing torrent of young Latter-day Saints who are currently in graduate programs or who have obtained Ph.D.'s in the last two decades suggests that the emerging phases of Mormon high-level achievement in the secular world may be research and teaching outside

⁴E. L. Thorndike, "The Origin of Superior Men," *The Scientific Monthly*, LVI (May, 1943), 424-33. The men of achievement figures were obtained by adding together the proportion (in relation to population during dominant birth periods), from each state of men listed in *Who's Who in America*, 1938-1939; Cattell's *American Men of Science*, 1938; and those not listed in the other books who were listed in Cattell's *Leaders in Education*, 1932. The study was financed by Carnegie Corporation.

the natural sciences.⁵ It should be noted, however, that as yet not many of the Mormon academicians are moving into the front ranks of theoreticians. They often excel instead at applied research. One would be hard put to list Mormon economic or political theorists of renown. Yet there are many Mormons whose applied research in politics, administration, and public policy receives acclaim. Mormonism's pragmatic emphasis appears to orient many of its adherents toward observable results from research and its implied usefulness.

Multiplication of "Whiz Kid" Mormons raises an interesting point about new types of Church leadership. Early Church leaders usually were drawn from agrarian backgrounds, some ministers, and professional people. In recent decades Church leaders have come from business and law. Early church authorities were generally hostile to the legal profession. It was only when George Q. Cannon convinced a reluctant President John Taylor that he should bless James H. Moyle to study law that this field was approved for study.⁶

Hundreds of Mormons are now obtaining expertise as computer scientists, systems analysts, operations researchers, statisticians, mathematicians, management information systems specialists, behavioral scientists, planners, and organizational and policy analysts. These specialists represent a revolution in the functioning of American business, government and the vast non-profit sector of universities, foundations, and research institutes. The Church is already using such specialists in the three Ph.D.'s who contribute their time as a Data Processing Consulting Group. Within the framework of prayer and inspiration the Church has also drawn upon research of behavioral scientists in such high-quality productions as the family home evening manuals. The same applies to the Correlation Committee, whose work is in some ways restoring the Church to its former leadership in administrative and social planning. There may be increasing utilization of the faithful among this "new wave" group.

⁵Current data are needed on the number of Mormons obtaining Ph.D.'s and their fields. The Utah universities were not ranked above average in a study of undergraduate origins of doctorate recipients from twenty-five high Ph.D.-awarding universities for four years beginning 1948. See Robert H. Knapp and Joseph J. Greenbaum, *The Younger American Scholar: His Collegiate Origins* (Chicago: University of Chicago Press, 1953). This study does not reflect the actual rate of production of Mormon Ph.D.'s for several reasons: A significant proportion of Mormons who obtain doctorates are graduated from institutions outside Utah; since the proportion of Mormons who are college graduates is well above average, even if the proportion of college graduates who obtain Ph.D.'s was only average, it would still produce an above average proportion of Ph.D.'s among the total Mormon population; many Mormons received Ph.D.'s from intermountain institutions, none of which was included in the twenty-five Ph.D.-awarding institutions studied; and, finally, conditions have changed in two decades. Lacking firm data, the author's conclusions are drawn largely from observation, such as attendance at conventions of the American Society for Public Administration and the American Political Science Association, where Mormons typically represent two to five times as high a proportion of the total attendance as the less than one percent which Mormons represent of the population as a whole.

⁶See Gordon B. Hinckley, *James Henry Moyle* (Salt Lake City: Deseret Book Co., 1951).

If every profession "has its day" or takes its turn in an evolutionary pattern, perhaps it will be safe to assume that the next field will be the creative arts.

MORMONISM'S ASSETS IN DEVELOPING BUSINESS EXECUTIVES

Why has Mormonism been fruitful in producing effective executives, and what is the relationship of Mormonism to the rise of the corporate executive? To obtain fresh insights into these questions the author interviewed nine Mormon executives of varying age levels and in various industries. These executives all agreed that their Mormon upbringing was important to their rise in business.⁷ Each of them will be introduced with one or more specifics as to how his background influenced his career. Each gave additional answers beyond those mentioned. Consequently, the aggregate impact of the responses will be considered after the summaries.

DeWitt Paul is Chairman of the Board of Beneficial Finance, the nation's largest consumer finance company in assets (\$1.5 billion) and outlets (1,800) — which bears no relationship to Mormon-owned Beneficial Life. Mr. Paul is Patriarch of the New Jersey Stake and has held such civic positions as President of the New Jersey Joint College Fund and Vice Chairman of the National Better Business Bureau. As a young man, Mr. Paul joined Salt Lake City's Beneficial Office. A Christian commitment to the work helped his company to pioneer in 3 per cent a month interest rates in contrast to the 10 to 20 percent monthly rates then prevalent in personal finance. When Beneficial President Charles Watts, an adherent of the religious Unity movement, gave a talk in Salt Lake City, Mr. Paul wrote to him, noting that his talk contained parallels with Mormon beliefs. This helped to create a personal relationship which later led to a public relations position.

His first assignment was to win enactment of the Uniform Small-Loan Law limiting interest rates to 3 percent per month in Washington State. Loan shark interests had defeated all previous efforts for twenty years. Brother Paul feels he got a hearing because he blended personal conviction with persuasive reasoning instead of relying on "wine, women and song" as many contemporaries did. He announced his victory to his boss in Newark with a telegram: "Prayer prevaleth in the State of Washington."

Continued ascent of the corporate ladder brought DeWitt Paul to the Board chairmanship in 1962. Significantly, the outgoing Board Chairman, O. W. Caspersen, nominated Mr. Paul with the following commendation: "As you may know, Mr. Paul is a Mormon. Mormons have certain standards to live by and don't believe in drinking or smoking. I have kept an eye on this fellow for many years and never once have I seen him slip. I recommend him to you as a man of integrity."⁸

⁷Since all of those interviewed were active Mormons, it is recognized that had time permitted a broader study with numerous interviews of inactive Mormons, some different points of view might have emerged.

⁸DeWitt J. Paul, *A Generation with a Double Duty and an Urgent Purpose*. Address to Brigham Young University student body, April 10, 1963, p. 6.

Lee S. Bickmore is Chairman of the Board of Directors of the mammoth National Biscuit Company. His Mormon commitments are deep and he teaches an unusually penetrating Gospel Doctrine class. At work he wears no sign saying he is a Mormon and makes no special point of referring to Mormonism in his frequent speeches (for which he is in great demand). His biographical data sheet refers to his having received a B.A. degree at Utah State where he also did graduate work. His style is low-key. He attempts only subtly to influence people toward the fundamental Mormon principles he feels have been effective for him. He believes that aggressive approaches can alienate people.

Mormonism has in every way been a positive factor in his career. He particularly emphasizes integrity — making good on his word, being candid and honest. These, together with emphasis on hard work, brought him to the top. During the Depression the only job he could find was as a post-hole digger at one dollar a day. He later obtained a selling job with Nabisco, which was followed by the trauma of being fired in a cutback because he had been the last one hired and was still single. Later, however, he returned to Nabisco and worked his way to the top. Decades later, during difficult periods, he tells of waking in a nightmare, thinking he has again been fired.

Lee Bickmore, an impressive person, is frequently honored for his business leadership, such as his selection as the "Marketing Statesman of the Year" by the Sales Executive Club of New York. His speeches are examples of constructive business leadership, and have been reprinted in *Vital Speeches* and *Readers' Digest*.⁹

Alex G. Oblad is Vice President in Charge of Research and Engineering Development of the M. W. Kellogg Co. which does highly technical work like development design and construction of complex petroleum, chemical, and fertilizer production facilities. Kellogg was called upon to design and build the great gaseous diffusion plant at Oak Ridge, Tennessee, which produced uranium 235 for the Manhattan Project. More recently M. W. Kellogg won the coveted Kirkpatrick award for its pioneer development of the large-scale production of synthetic ammonia, a key to worldwide production of food. Dr. Oblad's fertile and lively mind makes him a fascinating person. He is very active in various technical societies and is well known in scientific circles for his many technical contributions.

He emphasizes the Mormon identification and development of talents in pursuit of excellence. He says this was drummed into him as a boy. He attributes great importance to the positive Mormon view of man's dignity and the encouragement of faith in one's fellow men, which is a key to executive success. He also believes that loyalty to authority, taught by Mormonism, while simultaneously maintaining independence of thought, is valued in corporate ranks. Dr. Oblad feels his imagination and creativity have been vital to his career and that these qualities were neither retarded nor particularly encouraged by the Church.

⁹For example, "Success Has Four Price Tags," *The Readers' Digest* (March, 1965).

Stephen H. Fletcher, Vice President and General Counsel of Western Electric, whose mother was chosen American Mother of the Year, emphasizes the security of a strong Mormon family. Also important in his background was the faith of his father, noted scientist Harvey Fletcher, that obedience to the Gospel would help his children to accomplish whatever they set out to do.

G. Stanley McAllister is Vice President, Properties and Operations Research, Associated Dry Goods Corporation, which includes Lord & Taylor, Goldwater's, etc., and has grown from sales of \$261 to \$702 million in the past decade. He is well known for his civic activity in Manhattan where he has spearheaded such Mormon innovations as the Pavilion at the World's Fair and the planned Mormon skyscraper off Fifth Avenue. He notes that while he was serving a mission in the Eastern States he was urged to study economics at Georgetown University and New York University, where he met Reed Smoot, who later made him Secretary of the Public Buildings Commission.

Dr. William F. Edwards was able at the age of forty-five to retire as a Wall Street investment counselor to become BYU Vice President at a salary something more than a tenth of his previous income. He had provided himself this freedom by living economically and creating a major capital reserve from the surplus. He believes that the principal relationship of Mormonism to his career was the intensely motivating belief that his associates would judge the whole Church by the quality of his own performance.

Dr. Gerald L. Davey, who once taught math at Stanford and worked as a systems analyst for Hughes Aircraft is a successful younger executive. At thirty-eight he is President of Credit Data Corporation and was largely responsible for triumphing over Western Union and Dun and Bradstreet in establishing a computerized credit information system covering 11 million people for the New York banks (He had previously helped establish the system in California). CDC is now going national.

Dr. Davey notes some unusual relationships between the Church and his work. He entered his present professional field because of new interests developed through his appointment as data processing advisor to the Church. Another novel reference is to the leadership characteristics developed in his youth as president of a deacons' quorum — specifically, his quorum periodically cleaned out the stake farm chicken coops. The persuasive skills required to bring all quorum members out to perform this unappetizing task have stood him in good stead in stimulating employees when faced with adverse circumstances.¹⁰ He also believes the experience and confidence gained as Supervising Elder and Mission Secretary in West Germany were unusually important to his development.

An unusual relationship between Mormonism and business achievement comes from *O. Leslie Stone*. M. B. Skaggs, founder of Safeway Stores, Inc.,

¹⁰An inactive Mormon who is Chairman of the Board of Directors of a large retail chain has also attributed his achievement in part to his experience as president of a deacons' quorum.

had been impressed with the leadership and speaking ability of returned Mormon missionaries he met in Idaho. Consequently, in 1932 when he decided to organize the national Safeway Employees Association, he sent out a circular asking for recommendations for a Mormon for this job. O. Leslie Stone, who was a divisional manager, operating 75 Safeway stores at the age of 26 — having come into Safeway through mergers — was given the job. He then became a vice president. In 1946 Mr. Skaggs offered to entrust one million dollars to him for the creation of a general merchandising business. He told Brother Stone, in effect, "if you fail, you will have lost your entire business, but I will have lost only my money — and I have plenty more." This confidence in Elder Stone was well placed. Skaggs-Stone became the largest general merchandising wholesale distributor west of Chicago. Seventeen years after the company was founded, it merged, and 7 million dollars worth of McKesson-Robbins stock was turned over to Mr. Skaggs. While president of Skaggs-Stone, Brother Stone also served as President of the Oakland-Berkeley Stake and is now a Regional Representative of the Council of the Twelve and a member of the BYU Development Council.

Wilford Farnsworth, Vice President of First National City Bank of New York, came to work for the bank through contacts made as a missionary in Uruguay. He noted that Mormons were singled out, and if they performed well, their service was quickly recognized. He recalled that while in Brazil he was approached by the Chairman of the Board of First National, who talked at great length about Utah. It turned out, however, that young Farnsworth knew little of Utah, since he had been reared in the Mormon colonies of Mexico. This impressed one of his fellow bankers, who felt slighted. "Apparently I'm not worth talking to," he said. "I'm only a Methodist."

While executives named a variety of specific relationships, they overwhelmingly favored the doctrine of hard work blended with the characteristic Mormon desire for achievement. The health and strength resulting from clean living were also important. The successful executive must have not only the will to work hard but the physical capacity to do so. Stamina and staying power are crucial. The great emphasis placed upon hard work by each executive suggests that patrician owners of wealth who come to success by birth are far different from the tough-minded, practical, skillful managers who have largely assumed control of American industry.

Given the emphasis on hard work, one can speculate that if many of the on-coming generation of Mormons maintain the traditional attitude of exaltation of work blended with a strong educational background, they will be equipped to take greater advantage of opportunities which are more numerous today than in the past. The person with a work ethic is in particular demand because attitudes of abdication and the rebellion of the hippie generation reduce corporate discipline. Numerous corporate executives have expressed their desire to hire Mormons because of the good performance and dedication of those they have observed.

A prominent management consultant who has joined the Church, LeRoy

Harlow, believes an important factor in the rise of Mormon executives to be "self-competition." Mormons usually seek to develop self-perfection rather than cutthroat competition with others.

Two other character traits which seem to relate to corporate success are integrity and loyalty. The capacity to be trusted is crucial in organizational environments characterized by ruthless competition. Thus the authoritarianism of the Church helps produce a discipline enabling people to work within tight structures with a minimum of friction. Another factor is the high proportion of extroverted personalities in a proselyting church which functions through widespread lay participation. This may help to explain the high number of successful Mormon executives in retailing.

Additional factors in Mormonism which have contributed to executive success include:

1. The Mormon emphasis on education — though interviewees said this influenced them more as a general element of Mormon culture than as an explicit doctrinal obligation to pursue formal education.

2. A love of fellow men. Lee Bickmore expressed his view that he wishes everyone could become a millionaire. This attitude is likely to contribute to mutually wholesome "symbiotic" relationships with other people; whereas attitudes and behavior which thwart others are likely to produce parasitic relations, with consequent frustrations and aggression.

3. Missionary experience — most particularly because of the confidence it gave the individual man.

4. Public speaking experience.

5. Family environment — particularly strong encouragement and high expectations of parents. However, interviewees emphasized that a potential manager had to have strong inner motivation, and parents could only influence what already existed. Three of the nine interviewees were descended from polygamists.

MORMON HANDICAPS

The question was raised as to whether or not Mormonism is a barrier to worldly success. All the executives indicated that the Restored Gospel had not been a personal barrier. Bill Edwards noted that some avenues are closed to orthodox Mormons, such as employment in the promotion of liquor and tobacco. Dr. Edwards has been so punctilious here that he has refused even to advise on investment in these fields.

The most typical response to this question, however, was that Mormons who are smug, self-righteous, or intolerant tend to damage themselves and the Church. In contrast to this, most of the executives interviewed were pleasantly modest and unassuming.

Those interviewed believed that abstinence from liquor was either inconsequential, a net asset, or a far from insurmountable obstacle. Stan McAllister said that he had been frequently "razed" when he worked at CBS, but be-

lieved he was generally respected for his standards. When he was introduced at a luncheon at Lord and Taylor as the new vice president he was toasted with milk, and President Dorothy Shaver remarked, "This is the only way you should ever drink a toast."

It was felt that abstinence might be a drawback in some professions — like advertising — but was not an insurmountable one. DeWitt Paul was once asked by a company official how he could expect to be successful in public relations without drinking. But he has apparently not found this to be a problem.

The question of whether or not to serve liquor in the home is more complicated. Some corporate executives view home entertainment of clients and associates as an essential part of work, whether the host drinks or not. One L.D.S. bishop, a highly orthodox Mormon, found no problem in serving liquor to guests when his home was used for business entertainment. Apparently, in order to pass the oral exam for the U.S. Foreign Service, Mormons are required to agree that should the job require it they would be willing to serve liquor at home.

Another handicap of some Mormons that was mentioned is that they sometimes are very spiritual and sensitive and do not have the inner toughness to compete with corporate tigers. "Such people are temperamentally unsuited for some types of business and should perhaps go into the arts or education," said one respondent.

A thorny problem for Mormon executives is the incredible demands on their time. The work-and-achieve Mormon ethic, like the traditional Protestant ethic, means that typical business executives work no less than sixty hours per week. Some of these men are compulsive workers and have difficulty relaxing even when they are on vacations. Dr. Davey's standard day involves leaving home at 6 A.M. and returning at 7:15 P.M. — except on the days he travels — working virtually all the time he is not sleeping. Yet he serves on the Stake High Council, advises the Church in Salt Lake on data processing and, until recently, jointly taught a Sunday School class.

When Lee Bickmore became president of Nabisco, he was typically traveling more than 60 percent of his work days. Though he has been active in the Church, he says his major regret is that he has not been able to do more for the Church. Stan McAllister served as president of New York Stake, but says he never short-changed his job for the Church. Most interviewees had civic or professional responsibilities in addition to work and Church responsibilities. Clearly something must be sacrificed. Stan McAllister says he has not played a game of golf in years — and he likes golf. Virtually every interviewee indicated that time with his family had to be curtailed. One man said that when he gave a speech to the business students at Brigham Young University he was introduced by his son, who said that he was surprised to review all his father's accomplishments because he had previously viewed his father mostly from the other side — his frequent absence from the home. The attempted remedy has been for these busy executives to maximize the quality of their time with their families. Some report that they have been

helped by outstanding wives. Mrs. Edwards, for example, put a positive slant on things whenever possible — "Isn't it wonderful that your daddy gets called to these important positions in the Church?"

PROPORTION OF MORMON EXECUTIVES WHO ARE INACTIVE

This article has focused on active Mormon business executives. The question may be raised as to what proportion they represent of executives of Mormon background. Data to answer this question are not available; however, some indication may be given by a review of the membership of the Lochinvar Club, a club of high-level executives in the New York area with Utah and Mormon backgrounds. Illustrative members are Robert Bradford, Board Chairman, American Smelting, Refining; Lew Callaway, publisher, *Newsweek*; John McLean Clifford, President, Curtis Publishing; Oakley S. Evans, Vice President and Director of Corporate Development, J. C. Penney Co.; Jay Parkinson, President, Anaconda; Morris Wright, general partner, Kuhn & Loeb; De Alton Partridge, President, Near East Foundation; as well as those previously mentioned. The Club breaks down as follows:

19 active Mormons
 4 slightly inactive Mormons
 9 inactive
 3 non-Mormons

There are an additional seven honorary members who have left the New York area; among them, Stanton Hale, President, Pacific Mutual Life Insurance; Isaac Stewart, Vice President, Union Carbide; and Anthony I. Eyring, President, Washington Mutual Savings Bank, all active Mormons.

While active Mormons comprise a majority of the group, they are a minority of those Lochinvars who have climbed to the highest pinnacle of corporate power. To explain this, one interviewee presented the thesis that the Church does a better job of training the highly reliable productive work horse at the second level than the dynamic, imaginative leader who rises to the very top — even though it produces some of both types. Another thesis received greater support: that the group which reached the top is comprised of older men who came to the New York area at a time when strong wards and stakes did not exist to help keep them active. Also, the old climate of misunderstanding about Mormons may have made them feel they had to give up their traditional training to succeed. These factors have changed and there may be a number of "comers" among the current vice presidents in the Lochinvar group. Also, it is not known whether the Lochinvar breakdown is typical. There are many Mormons outside of New York who have risen to the top and remained active. For example, the Marriott family, whose assets exceed 100 million dollars, are active Church members. David M. Kennedy, Chairman of the Board of Continental Illinois, the nation's seventh largest bank, has constantly served the Church. Howard Stoddard and his brother Waldo, principal founders of a billion-and-a-half dollar banking empire in Michigan, are active Mormons along with their families. Although there are numerous

top executives of large corporations outside of Utah who are active Mormons, one has to search to find a comparable group in Salt Lake City. The business elite in the heart of Zion tends to be non-Mormon or jack-Mormon.

In conclusion, the characteristics of Mormon executives might be compared to those described in a recent study of fast-rising executives in their late thirties and early forties. These men are pictured as superbly efficient, brilliant, strong-minded, and decent. Withal, it is concluded that they are somewhat "Philistine" — more concerned with means than ends and lacking in wisdom, values, and commitment.¹¹ The Mormon executives also display professional competence, but their effort to maintain a balance between the spiritual and the mundane, and to develop both areas, appears to give them a type of perspective and depth not characteristic of all their contemporaries.

¹¹Walter Guzzardi, Jr., *The Young Executives: How and Why Successful Managers Get Ahead* (New York: Mentor Executive Library, 1966), Introduction by Peter Drucker.