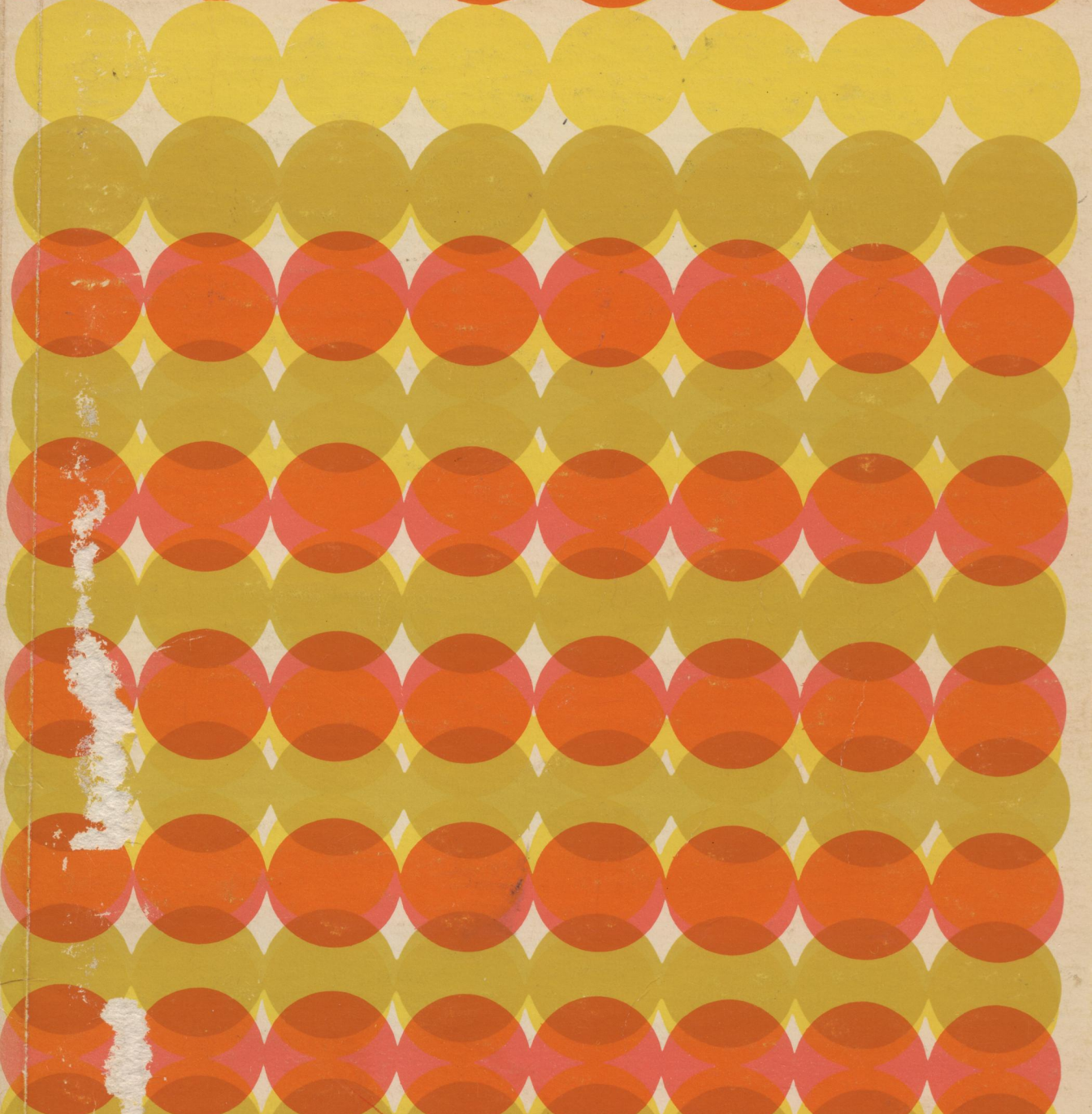


Dialogue



Dialogue:

A JOURNAL OF MORMON THOUGHT

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Dialogue:

A JOURNAL OF MORMON THOUGHT

VOLUME 2, NUMBER 2. SUMMER, 1967

Dialogue: A Journal of Mormon Thought is an independent national quarterly established to express Mormon culture and examine the relevance of religion to secular life. It is edited by Mormons who wish to bring their faith into dialogue with human experience as a whole and to foster artistic and scholarly achievement based on their cultural heritage. The journal encourages a variety of viewpoints; although every effort is made to insure accurate scholarship and responsible judgment, the views expressed are those of the individual authors and are not necessarily those of the Mormon Church or of the editors.

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The original sketches in this issue are by the following artists:

PAUL ELLINGSON 6, 7, 9, 10, 11, 12, 13, 14, 15, 16

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IN THIS ISSUE

This year marks the fortieth anniversary of the founding of the L.D.S. Institute of Religion. *Dialogue* is pleased to join in honoring the Institutes for their long history of significant help to college students and others faced with the difficult process of making their faith relevant to the university world and the pursuit of rational learning: The lead essay in Notes and Comments this issue is Leonard Arrington's history of the founding and development of the Institute, and his essay is followed by a letter concerning an important new program of financial aid to prospective Institute teachers studying for advanced degrees. Complementing Arrington's history is Ralph Hansen's review of current doctoral studies of the Institute program in *Among the Mormons*.

One of the central purposes of the Editors of *Dialogue* is to provide an open forum for discussion of national and world concerns in the light of Mormon thought and to express Mormon insights and actions to the larger community. Our purpose is not to interpret doctrine but to examine ways doctrine influences moral decisions in a difficult world. In the concluding Note in this issue, Neff Smart challenges Mormons with the possibility that they are guilty of the "blasphemy of indifference" to the important issues of our time — neither engaging in careful personal examination of where they should stand nor providing vigorous moral leadership to others. A partial answer to his challenge is the Roundtable in this issue, which focuses on the perplexing problem of defining and controlling dangerous literature and drama under a Constitution we believe inspired in its guarantees of individual freedom. The participants draw on their particularly Mormon ethical vision to suggest some original and positive approaches to this problem.

But Neff Smart's challenge is directed mostly to Mormon silence and inaction concerning the problems of race relations and modern warfare. Mormons speak to the former in the Letters and Notes sections of this issue and will speak to the latter in a new feature, Editors' Forum, in the next issue.

We are pleased to welcome two new members to our Board of Editors: Richard Cummings, Professor and Assistant Chairman in the Department of Languages at the University of Utah; and Kenneth Handley, Jr., who practices law in Salt Lake City.

Letters to the Editors

The Sketches of San Francisco in this section are by Paul Ellingson.

Dear Sirs:

. . . . The expression of personal opinions will inevitably engender some disagreement, but it would be sad if *Dialogue* were to try to limit itself to the expression of only those opinions with which a majority of Church members would concur. It is very probable that there are some areas of fairly general consensus that could stand reexamination. We often tend to become so used to looking at an issue from a certain traditional or sanctioned point of view that we begin to believe that the view from that point is the only complete one. All other views then appear to be "distortions" when in reality there is always some distortion in any *one* way of viewing an issue and only by a many-sided examination can we be sure to see the matter in its totality.

It is immaterial whether a "controversial" point of view is really better than a more traditional one or not. (For example whether Mr. Snell's historical method of analysis ["Roundtable," Spring 1967] of Biblical passages is generally or even occasionally superior to the "proof-text" method of substantiating certain beliefs. The important thing is that such opinions be expressed and evaluated and compared with older ones and that our insistent adherence to a certain method of viewing an issue or a point of doctrine does not become more important than the issue or doctrine itself. . . .

Mary Gay Doman
New York, N. Y.

As Letters to the Editors is designed as an open forum on all areas of Mormon thought as well as for responses to previous issues, we publish the following that we

have received in order to provide an opportunity for readers to enter into dialogue with the author on his subject, which Mormons are called on increasingly to deal with in public discussion. [Ed.]

For more than a decade we Americans have been caught up in a revolution in thinking about race and human relationships. The Supreme Court has wisely and effectively related the Constitution to the facts of life in the twentieth century; three Presidents and five Congresses have laid new foundations for a society of equal opportunity; most of the churches, with unaccustomed and admirable militance, have enlisted foursquare in the fight for equal rights and higher human dignity.

The whole future of the human race is now keyed to equality — to the ideal of equal opportunity and of equal civil rights and responsibilities, and to the new dignity and freedom which these would bring. The brotherhood of all men is a moral imperative that no religion and no church can evade or ignore. Enlightened men everywhere see now, as their greatest prophets and moral teachers saw long ago, that brotherhood is universal and indivisible.

It was inevitable that national attention would be focused on what critics have called the "anti-Negro doctrine" of the L.D.S. Church. As the Church becomes increasingly an object of national interest, this attention is certain to intensify, for the divine curse concept which is so commonly held among our people runs counter to the great stream of modern religious and social thought.

We Mormons cannot escape persistent, painful inquiries into the sources and grounds of this belief. Nor can we exculpate ourselves and our Church from justified con-

demnation by the rationalization that we support the Constitution, believe that all men are brothers, and favor equal rights for all citizens.

This issue must be resolved — and resolved not by pious moralistic platitudes but by clear and explicit pronouncements and decisions that come to grips with the imperious truths of the contemporary world. It must be resolved not because we desire to conform, or because we want to atone for an affront to a whole race. It must be resolved because we are wrong and it is past the time when we should have seen the right. A failure to act here is sure to demean our faith, damage the minds and morals of our youth, and undermine the integrity of our Christian ethic.

In her book, *Killers of the Dream*, the late Lillian Smith — whose life was exposed to all the warping forces of a racist culture — wrote these words:

I began to understand slowly at first, but more clearly as the years passed, that the warped, distorted frame we have put around every Negro child from birth is around every white child also. Each is on a different side of the frame but each is pinioned there. And I knew that what cruelly shapes and cripples the personality of one is as cruelly shaping and crippling the personality of the other.



My fear is that the very character of Mormonism is being distorted and crippled by adherence to a belief and practice that denies the oneness of mankind. We violate the rights and dignity of our Negro brothers, and for this we bear a measure of guilt; but surely we harm ourselves even more.

What a sad irony it is that a once out-cast people, tempered for nearly a century in the fires of persecution, are one of the last to remove a burden from the most persecuted people ever to live on this continent. The irony is deepened by the circumstance of history that the present practice of the Church in denying full fellowship to the Negro grew out of troubles rooted in earlier pro-Negro policies and actions. It is well known that Joseph Smith held high ideals of universal brotherhood and had strong pro-Negro leanings that were, in a true sense, prophetic. And it is well known that in the beginning the Church accepted Negroes into full fellowship until this practice offended its anti-Negro neighbors. It then settled for a compromise with its own ideals based on a borrowed superstition that the Negroes are under a divine curse. This anomaly is underscored by the fact that the Church has always enjoyed excellent relations and complete fellowship with all other races. (How different have been our associations with the American Indians, the Spanish-speaking peoples, the Japanese and Polynesians!) What transformations might take place in our spiritual and moral energies if we were to become, once again, moral leaders in improving the lot of the Negroes as we have striven to do with the natives of the South Seas?

At an earlier impasse, the Church, unable to escape history, wisely abandoned the deeply imbedded practice of plural marriage and thereby resolved a crisis of its own conscience and courageously faced the moral judgment of the American people. In 1890 for most Church leaders polygamy was a precious principle — a practice that lay at the very heart of Mormonism. Its proscription took genuine courage, but our leaders were equal to the task. By comparison, the restriction now imposed on Negro fellowship is a social and institutional practice having no real sanction in essential Mormon thought. It is clearly contradictory to our most cherished spiritual and moral ideals.

Every Mormon knows that his Church teaches that the day will come when the Negro will be given full fellowship. Surely that day has come. All around us the Negro is proving his worth when accepted into the society of free men. All around us are the signs that he needs and must have a genuine brotherhood with Mormons, Catholics, Methodists, and Jews. Surely God is speaking to us now, telling us that the time is here.

“The glory of God is intelligence” has long been a profound Mormon teaching. We must give it new meaning now, for the glory

of intelligence is that the wise men and women of each generation dream new dreams and rise to forge broader bonds of human brotherhood. To what more noble accomplishment could we of this generation aspire?

Stewart L. Udall
Washington, D. C.

Dear Sirs:

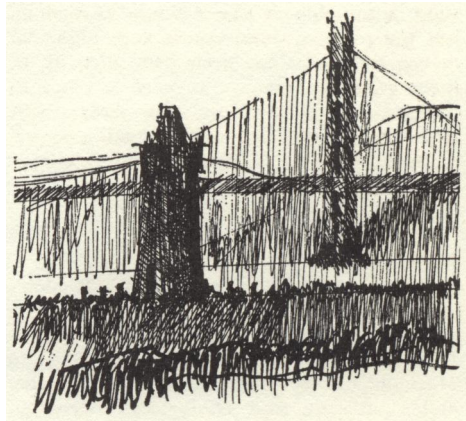
I disagree with the thinking of Marden Clark in the article, "Art, Religion and the Market Place." [*Dialogue*, Winter, 1966] Actually, when Mr. Clark limits the term "Market Place" to something other than its proper meaning, he has destroyed the chances for a meaningful discussion; from then on, all the reader can do is guess what he means by the term *materialism*. . . .

No man can ever escape the influence of the Market Place, whether he is an artist, theologian, businessman, or plumber. The world is one huge market place and has been since God, Himself, created it with one of the first commandments given to Adam, "Thou shall eat thy bread by the sweat of thy brow." With this commandment, the necessity of work was established as one of the fundamental laws governing man's existence on this earth. The direct result of this law is the market place, where the products of a man's work are voluntarily exchanged for the food and other commodities necessary to sustain his life. If religion is a study of God, his relationship to man and his commandments regarding the behavior of man, and a man's righteousness is judged by the degree to which he keeps these commandments, then a man, to be considered religious must be keeping this first and basic commandment, i.e. he must be an active participant in the market place.

Through the centuries, man has developed innumerable means of trading the products of his energy. Works of art could, no doubt, be considered some of the first and foremost commodities in the market place, but the producer of such a work has no higher claim to morality than the man who produces an idea, a pair of shoes or digs a ditch. Neither does he have more right to exclude himself from the market place and live as a parasite. The true moral stature of a man is determined, not by the nature of his work, but by how well he performs his labors. Creating a great symphony doesn't make a man more righteous than the man who invents a washing machine or a laborer who gives an honest day's work. Nor does a cigarette salesman have less claim to morality than a man who in the

name of art produces a filthy book, or a man who teaches lies in the name of religion.

Mr. Clark implies that all enrichment for the spirit must come from Art or Religion, because the market place is an enemy to such fulfillment. I'm convinced that when God established the law of work, he realized the spiritual enrichment to be derived from a long, productive day of work. This work could definitely include artistic creation, but doesn't necessarily exclude any other labor.



Mr. Clark decries religion's sell-out to the market place, but a religion, like any other commodity or service, should be judged by its market value. God said, "Man is that he might have joy," and the purpose of religion is to help man achieve this very desirable possession, just as money is merely a tool for acquiring desired material possessions. When a man joins the Mormon Church (i.e. buys its teachings) he does so for the same reason he will buy clean, fresh food, because he recognizes its greater value to him. He is, in fact, making a good bargain.

The D&C 130:20 states, "There is a law irrevocably decreed in the heavens before the foundations of this world, upon which all blessings are predicated." This statement, by setting a price on every blessing, makes market place thinking a part of every phase of our lives.

Whenever men advocate a higher plane than the bargaining, market place idea of life, they are merely expressing a desire for the unearned. They may seek love when they haven't paid the price of love and developed lovable characteristics; they may

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wish for respect when their actions aren't worthy of respect or they may just be seeking food, clothing and a good home without having to pay the price, which is work.

There is no way to separate market place thinking from art, religion, or any phase of our lives without destroying the concept of values. For so long as men recognize the value of some things above others they will pass value-judgments on every person, every work of art or every idea they encounter and they will always be willing to pay the highest price to achieve their highest values.

According to Mormon thought the highest value attainable is the Celestial Kingdom, but the price of admission is very high. No matter how great the price demanded of us, however, if we manage to earn a place in the presence of God, we will never doubt that we have made a good bargain.

Mrs. Mary Ann Atkin
St. George, Utah

Dear Sirs:

I was pleased to see John W. Rigdon's reminiscences published in the fourth issue of *Dialogue*. There are numerous unpublished manuscript documents relating to Mormon history that are both fascinating and significant, and *Dialogue's* interest in publishing documents of this type can contribute greatly to the study and writing of Mormon history. I hope that the Rigdon narrative will be the first of many historical manuscripts published in *Dialogue*.

Like any reminiscence written forty years after the fact, the Rigdon narrative contains errors. Some of these I am noting as follows.

p. 23, n. 13: Orson Pratt was not included in this missionary effort.

p. 26, n. 22: This was actually the second visit of Joseph Smith and Sidney Rigdon to Missouri. They and several others left Kirtland for Missouri June 19, 1831, returning Aug. 27. It was during this first visit that the land of Zion was dedicated and the location for the temple selected.

p. 26, n. 24: Though the mob first met in April, 1833, the Saints were not driven from Jackson County until November 1833. They remained in Clay County until September, 1836. Philo Dibble was shot during the Jackson difficulties, November 4, 1833.

p. 31, n. 37: Should be 1838.

p. 32, 2nd paragraph: What Rigdon lists as Cracker River was actually Crooked River. Parley Pratt indicated that the battle was fought about twelve miles from Far West.

p. 34, last paragraph and p. 35, 1st paragraph: Actually George M. Hinkle was the

highest ranking military officer in the Mormon militia. I am not aware that Seymour Brunson (Rigdon calls him Brownson) was involved in the negotiations with Lucas. All other sources with which I am familiar list the group that met with Lucas as George M. Hinkle, John Corrill, Reed Peck, W. W. Phelps, and John Cleminson. Hinkle, as ranking officer, made the arrangements. It would appear that Rigdon has confused Seymour Brunson and George M. Hinkle.

Peter Crawley
Pasadena, Calif.

Dear Sirs:

I am sure many must be delighted that *Dialogue* published Sidney Rigdon's history written by his son. In reading Professor Karl Keller's introduction, one may come away, as I did, surmising that this was the first time that this manuscript had ever been published. To quote: "Otherwise the son's work has gone unpublished and unknown" (footnote, p. 18). Keller is, however, aware that a major portion of this manuscript was published by Mrs. Sam (Arlene) Hess in a souvenir newspaper, the "Friendship, N.Y., Sesqui-Centennial Times," July 25-31, 1965. This was brought to the attention of all readers of the *Deseret News* Church Section the weekend of September 11, 1965. However, according to Mrs. Hess, the account had never been previously published, as the *News* contended.

Having possession of the "Times" edition of Rigdon's manuscript, I compared it with that edited by Keller and found a number of deletions and abridgements in the former. But after careful reading I became convinced that the "Times" account must indeed have been based on the same manuscript as that published by *Dialogue*. Accordingly, I called Mrs. Hess, who at the time was in a hospital in Sayer, Pennsylvania (Jan. 30, 1967), and found my suspicions verified. Briefly, she had published slightly more than half of the original manuscript, deleting those passages she felt may have been harmful to the Church. In two instances she made additions.

It may be interesting to some to note that two or three of Keller's textual difficulties were at least given a different reading in the "Times" account. The word "conyer" (p. 22), which Keller was at a loss to explain, is rendered "couryer," which could possibly be an old spelling of "courier." The name "Madisib" (p. 36) is printed in the "Times" as "Madish." The phrase "he found them" (p. 26), which Keller in a footnote takes to mean "eluded them," is rendered in the

"Times" "he fought them." A look at the manuscript or other historical material might confirm or negate these discrepancies. On page 39, footnote 57, Keller notes that "some significant events in the life of Rigdon between 1839 and 1844" were not mentioned by the son. One of the events which Keller mentions as not included is the candidacy of Joseph Smith and Rigdon for the presidency and vice-presidency of the United States. Interestingly, this information was added by Mrs. Hess to help the local townspeople realize that the town did have individuals in its past of whom they could be proud. From the library of St. Bonaventure University in St. Bonaventure, New York, she copied out from a book (the title of which she could not remember) the following:

pensating their owners — a policy which if followed likely would have saved the treasure and lives later sacrificed in the Civil War. He further suggested that prisons be made schools where offenders might be taught useful trades thus becoming valuable members of society.

Another portion of the "Times" account also calls for comment. The section of Keller's edited manuscript dealing with the events in Far West — Rigdon's Fourth of July oration, the death of David Patten, the massacre at Haun's Mill, the preparations to do battle against the Missourians under the direction of General Lucas, the drumhead courtmartial, General Doniphan's refusal to obey Lucas, and the imprisonment of Joseph Smith and Rigdon in Liberty Jail (pp. 30-36) — all this is disposed of by the "Times"



In Jan. on the 29, 1844 Joseph Smith ran for president and Sidney Rigdon as vice president. The Mormons voted for men whose policies they thought would lead to greatest good, sometimes the candidates of one party and sometimes those of another. In the presidential campaign of 1844, disagreeing with the policies of both major parties, they steered to a middle course by nominating their own candidates. The Mormon leader issued a statement of his views on government which attracted attention of many. Among other things he advocated that the government solve the slave problem by purchasing the negroes, thus freeing the slaves and com-

in twelve and one-half inches of type. Patten's death, Haun's Mill, and other details are not even mentioned. However, what is added, this too copied by Mrs. Hess from the same source mentioned above, is Lucas's military order to Doniphan to shoot Joseph Smith and the other prisoners and Doniphan's formal refusal:

Nov. 1, 1838. Brigadier General Doniphan: Sir you will take Joseph Smith and the other prisoners unto the public square of "Far West" [*sic*] and shoot them at 9 o'clock tomorrow morning.

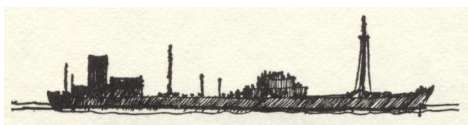
Samuel D. Lucas [*sic*]
Major General Commanding

General Doniphan replied: It is cold

blooded murder. I will not obey your order. My Brigade shall march for liberty [sic] tomorrow morning at 8 o'clock; and if you execute these men, I will hold you esponsible [sic] before an earthly tribunal, so help me, God!

Other deletions, abridgements, and differences between Keller's manuscript and the "Times" publication are of relatively lesser importance. Those anxious to pursue the matter further can do so at their own leisure and expense. It is puzzling indeed that Keller did not see fit to mention Mrs. Hess' publication along with the other bits mentioned in his footnote (p. 18).

John R. Wendel
Amherst, Mass.



Dear Sirs:

I don't consider *Israelites All* [*Dialogue*, Summer, 1966] a review of my book. B. Z. Sobel doesn't say a word about what kind of sources I used or what the historic relations of Jew and Mormon were according to my book. He is furthermore silent on all my conclusions, at the end of each chapter, as also on *Conclusions*, at the end of my book. (pp. 331, 332.) To write on these matters should constitute the duty of a reviewer of *Jew and Mormon*.

To see what he missed Sobel should compare his meaningless diatribes with the review of his fellow sociologist Dr. Krinsky (*California Historical Society Quarterly*, Sept. 1964, pp. 252, 253), who informs the reader about these matters. To make up for the things he missed Sobel substitutes some research ideas of his own. However, they don't deal with the historic relations of Jew and Mormon and therefore don't belong to the theme I chose. In developing my chosen theme I could not be expected to do some spoonfeeding to any ideas of another man.

A contention that *Jew and Mormon* is not an easy book to read proves nothing about the merits of this book. Letters of appreciation which I received from students and teachers don't complain about any uneasiness felt in reading the book.

Rudolf Glanz
New York, N. Y.

Dear Sirs:

My initial response to Dr. Groesbeck's article ["Psychosexual Identity and the Marriage Relationship," *Dialogue*, Spring, 1967] is that it is most stimulating and in many ways provocative.

However, I think he has overstated his case. I see too many successful marriages where the female plays a quite dominant role (at least in the home situation) and the father is somewhat on the passive side. The children from some of these unions have been remarkably adjusted and effective. Also his statements suggesting that domineering mothers and weak fathers produce homosexual sons is a little strong for me. In my experience (my theoretical bias on the genesis of homosexuality is in the Bergler camp) I find that there are a variety of dynamic relationships with parents which can produce homosexuality in male offspring — and in some of these cases the father is very strong, to the point of being tyrannical. In addition there are too many negative instances to his assertion about the family pattern in homosexual development (e.g. strong mother, weak father) that produce healthy heterosexual sons. Also I think we have to be very cautious of the "clinician's bias," where, when we work with psychopathology all the time (to the exclusion of seeing a broad representative sample of healthy people), we fall err too often to the *post hoc ergo propter hoc* fallacy — that merely because B follows A, A is necessarily responsible for or causally connected with B. Thus we see a certain kind of family relationship in several instances of homosexuality and conclude that they caused this condition. I think the truth more likely is that a number of conditions must occur, at a certain age, frequency, and intensity, before homosexuality and many other psychopathological conditions will occur. The reason I raise this point is that some effective mothers may be made to feel guilty about being competent, "dominant," successful, etc., after reading this piece — which would be, in most cases, most unfortunate.

Thus, while I would agree with him that many people in our Western civilization have "identity crises," and that many people have problems centering around sex-role confusion (they are very uncertain about their role as male, female, husband, wife, father, mother, etc.), I also feel that there are many "roads to Rome" and there are a remarkable variety of healthy marital relationships and ways to produce "good" families. Thus a somewhat "masculine" woman might be very unhappy and incompatible with husband A, but very

fulfilled and happy with husband B — depending on the nature of their personalities and ways they fill each other's needs.

Victor B. Cline
Associate Professor of Psychology
University of Utah

AFTER READING
FASCINATING WOMANHOOD

(with regards to Dr. Groesbeck)

The feminine has always been suspect
So I shall be terse
And hide behind this verse.

I shall be circumspect
In recounting the wrongs
Of feminine songs

Down through the ages,
Accepting with equanimity
Almost certain anonymity

And the score of sages.
How thoroughly domesticated,
How haltingly truncated,

How limited their view!
I shall gladly admit
That woman in creative fit

Produces children — Nothing New.
Thinking's not for her;
She sees life through a blur,

The world of things her habitation.
Yes, an extra layer of fat
Protects her from that

Knowledge of intellectual creation
That makes men seers,
That protects them from tears

And other sentimental traps.
Yes, I do capitulate —
And I still recapitulate:

Women should be kept under wraps,
Safe in a cozy cocoon,
Regulated by phases of moon

And the habits of cooks.
Above all, let us join forces
With the speed of wild horses

To keep them from writing books!

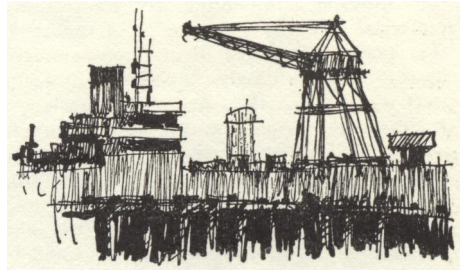
Mary Bradford
Arlington, Va.

For another appraisal of *FASCINATING WOMANHOOD* see Moana Bennett's review in this issue. [Ed.]

Dear Sirs:

A person misses the point of Dr. Groesbeck's article if in his struggle with the proper balance of role playing he fails to see that the established pattern of family government is the flow of guidance, direction, and power from the Savior to the family through the patriarchal line of a righteous Priesthood bearer. Man's patriarchal dominion now and in the eternities presupposes a noncompulsory response from those in his charge — a response inspired by Godly love. Speaking of those who magnify their Priesthood the Lord said to Joseph Smith, "The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever" (Doctrine and Covenants 121:46).

George Pace
L.D.S. Institute of Religion
Palo Alto, California



Dear Sirs:

The editors of *Dialogue* are to be congratulated for their courage in publishing a brilliant and biting piece of satire in the Spring issue. I refer, of course, to "Psychosexual Identity and the Marriage Relationship" by "C. Jess Groesbeck." "Dr. Groesbeck" has produced a beautifully understated burlesque of what passes for intellectual activity among so many Mormons these days. In an attempt to demonstrate the profundity of Mormon philosophy we opportunistically choose isolated but useful bits of conjectural pseudo-science. We then make a far-fetched pseudo-identification of these items with some idiosyncratic and personalistic interpretation of doctrine. Our analysis complete, we withdraw from the field to securely contemplate the prescient wisdom of prophets and the perspicacity of secular intellect.

"Dr. Groesbeck" deftly parodies this Mormon pastime. Part of the success of his effort must be attributed to his happy selection of one of the least defensible of our traditional attitudes as the vehicle for his barbs. In selecting our condescending approach to the female sex as his topic "Dr. Groesbeck" was able to achieve heights of ironic effect not seen in the pages of *Dialogue* since Truman Madsen used Parley P. Pratt's ecstatic paean to the eternal servitude of women as an example of exalted insight into love (Vol. I, Number 1, p. 131).

I do regret that Erich Fromm must suffer as a by-product of this little joke. Unfortunately many unsuspecting readers will be introduced to the normally sensible Erich Fromm as a defender of stereotyped accounts of "normal" men as "adventurous" and "disciplined" and "normal" women as "protective" and "realistic." Such generalizations about sexual characteristics bear about the same relation to the scientific study of sexual differences as does phrenology to modern stereotaxic neurophysiology. Of course, the careful reader will notice that it is not Fromm who is being satirized. It is rather the Mormon habit of subtly transforming materials in order to make them useful. In this case Fromm's relatively non-pejorative materials are cunningly transformed into support for the idea that men are natural born leaders and women natural born followers.

The crowning hilarity occurs when the author comes to buttress his paper-thin supports for the bridge between sexual roles and doctrinal orthodoxy. I found the idea that the Great Apostasy was really caused by a sinful reversal of the husband-wife roles a brilliant commentary on the any-two-things-I-believe-in-must-be-related style of argument. The documentation of this point by reference to an obscure and doubtful source was a deft added touch by a great master of the art of parody.

"Dr. Groesbeck" is also well attuned to the logical difficulties encountered in the opportunistic use of isolated materials, namely, the tendency to fall into contradictions. In this piece such logical problems are beautifully set forth when the author brings on the authority of psychoanalysis to support the idea that children fail to adopt proper sexual roles when parents do not provide good role models. Since the implication of this idea is that masculine and feminine characteristics are learned rather than built into the spirit the author cleverly points out the inconsistencies involved in the use of psychoanalytic ideas to buttress doctrine. In one breath psycho-sexual differences are

said to be both eternal in the spirit and produced by a proper social environment.

The editors' satire is so subtle that they almost succeeded in making me believe that the article was meant in earnest. However, they gave themselves away. The article purports to be by a second year resident psychiatrist and anyone knows that no hospital could possibly be training a doctor to work with human beings on the basis of such archaic stereotypes of psychosexual uniformity.

Leon Mayhew
The University of Michigan
Ann Arbor



Dear Sirs:

In the Autumn number of your journal, James B. Allen presented a very challenging and informative review of Joseph Smith's "First Vision." In his treatment of the significance of that vision, Allen offered strong evidences that little was said or written about the vision in the formative years of the Church. Allen commented that "As far as Mormon literature is concerned," there was apparently no reference to Joseph Smith's first vision in any published material in the 1830's. He then cited the Book of Mormon, *Book of Commandments*, *The Evening and Morning Star*, *Latter-day Saints Messenger and Advocate*, and the Doctrine and Covenants, including the "Lectures on Faith," none of which contained any references to the vision. However, in a note referring to the latter-mentioned lectures, Allen acknowledged that the "only possible allusion" to

the vision might be found in the Doctrine and Covenants (1835) Section 1, paragraph 4, which reads, "Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith jr. and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world. . . ."

While I agree with James Allen's general conclusion on this point — that little was taught or written about the "First Vision" in early Church history — I would like to suggest an additional, and in my mind, stronger allusion to the vision in early Mormon publications. The allusion, or reference, I suggest will be found in *The Evening and Morning Star*, Vol. 1, No. 1, pg. 1, and is dated June 1832; it is also to be found in the *Book of Commandments*, chapter 24, verses 6-11, pgs. 48-49, dated 1833; and again, it is repeated in the 1835 edition of the Doctrine and Covenants, Section 2, paragraph 2, pgs. 77-78. The reference reads (quoting the Doctrine and Covenants source above): "After it was truly manifested unto this first elder [Joseph Smith] that he had received a remission of his sins he was entangled again in the vanities of the world: but after repenting and humbling himself, sincerely, through faith in God ministered unto him by an holy angel [Moroni] whose countenance was as lightening, and whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him, and gave him power from on high, by the means [Urim and Thummim, etc.] which were before prepared, to translate the book of Mormon. . . ."

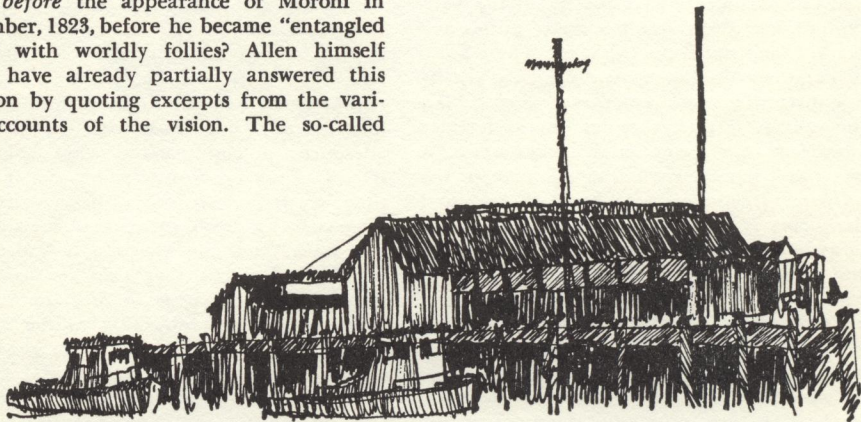
When was it truly manifested unto Joseph Smith that he had received a remission of his sins, an event which had to occur *before* the appearance of Moroni in September, 1823, before he became "entangled again" with worldly follies? Allen himself might have already partially answered this question by quoting excerpts from the various accounts of the vision. The so-called

"Strange Account of the First Vision," written ca. 1833, had Joseph Smith relating, "I was filled with the Spirit of God and the Lord opened the heavens upon me and I saw the Lord and he spake unto me saying Joseph my son thy sins are forgiven thee, go thy way walk in my statutes and keep my commandments. . . ." And in another recently located account of the "First Vision" written ca. 1835, Joseph related again: "Another personage soon appeared like unto the first: he said unto me thy sins are forgiven thee." And again, in 1840, in the first published account of the "First Vision," Orson Pratt described Joseph's remission in these words: ". . . he was wrapped in a heavenly vision, and saw two glorious personages, who exactly resembled each other in their features or likeness. He was informed, that his sins were forgiven."

When was it truly manifested unto Joseph Smith that he had received a remission of his sins, an event which had to occur *before* Moroni's appearance in September 1823? The statements already cited seem to suggest that the answer was certainly at, or in connection with, the "First Vision," some time in the spring of 1820.

It seems, therefore, that there is more evidence, "as far as Mormon literature is concerned," than the "only possible allusion" of section one of the Doctrine and Covenants that reflects knowledge of the "First Vision" in the early Church.

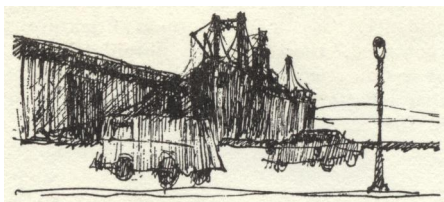
Reed C. Durham, Jr.
Institute of Religion
Salt Lake City, Utah



Dear Sirs:

In the Summer, 1966, issue of *Dialogue*, Joseph R. Murphy reviewed the book, "Truth by Reason and by Revelation," by Frank B. Salisbury. In the Winter issue, Salisbury replied to Murphy in a letter to the editors, thus opening the door to discussion of a significant and real issue facing Church members generally and Church teachers specifically. It has been rumored that *Dialogue* will devote a future issue to the religion-science "controversy"; I hope this is true.

It is not my intention to re-review Salisbury's book, but to illustrate the necessity for a more rational approach to the understanding of science than that presented by Salisbury. Murphy's review of the book was exceedingly kind, to say the least. Apart from drawing attention to inconsistencies and errors found in the book, the review suggested that, possibly, fundamentalist types might use the book in support of arguments to rule out the discussion of evolution within Church circles, the point to which my own concern is directed and to which this letter is addressed.



Science-religion controversies have existed since science was born, but the most notorious quarrel of this century centers around the theory of organic evolution. Both pro and con arguments have motivated the writing of books and tracts, the use of pulpit and placard, and much pontification. These kinds of emotions do not spawn scientific truths. Scientists are often emotional people, but the validity of their theories usually remains aloof from their emotional commitments. A scientific theory is devised or adopted for the purpose of generalizing a body of data, and the theory is judged on the basis of its ability to accommodate the data and to suggest the design of new experiments. Today, scientists representing such diverse disciplines as physics and human behavior, chemistry and anatomy, genetics and astronomy all gather data compatible with the theory of evolution, yet no one of the scientists claims that all of the data are in or that he understands

those that are in. But that their data fit the generalized theory to any degree is remarkable, beautiful, and, in science, sufficient grounds for retaining the theory.

If one argues that evolution is wrong because "I can't see this" or "you haven't proved that," one is, in essence, repulsing the very idea of discovery. Salisbury amplifies in his book and reiterates in his letter, "I cannot see an available mechanism for the production of sufficient 'positive' genetic variability," yet data illustrating mutation rates of genes in organisms from viruses to man are legion, and thousands of scientists do "see" gene mutation as the mechanism for the production of "sufficient" genetic variability. The fact that thousands of scientists do see this mechanism does not mean that the interpretations put to the data are correct any more than Salisbury's inability to see means that the interpretation is wrong. My point is that science doesn't "operate" this way; this approach to "right" and "wrong" is inimical to science and an insult to scientists. Scientists may design their experiments either to validate or invalidate a theory, but the "meat" of science consists of asking questions, testing, discovery, and analysis via suspended judgment — not emotion or dogma.

Another thing that Salisbury fails to "see" is that cats and dogs, after all, are not so very different. Rather, they represent modifications of the same basic floor plan, modifications that *can* be rationalized by a finite number of gene mutations.

It is not so much whether a man "believes" in evolution, but whether he approaches his beliefs rationally or irrationally. Certainly scholars and scientists who have acquired some degree of rationality have a responsibility to youth and to the unlearned, not to tell them "what" to believe, but to help them understand various approaches to truth and what truth means in terms of the approach used to acquire it. Salisbury directed his book to the young and to his non-Mormon scientist friends, and he acknowledges doing this with an arbitrary admixture of emotion and scholarship; e.g., if he had not been quite so emotional at the time of writing he might have written "a more scholastic, objective, academically correct work," and not "from a very defensive position." I doubt that this approach will convert many scientists to Mormonism, and I register vigorous objection to the idea of presenting science in this way to the youth of the Church. Emotionally charged "Scholarship" can be used to support any or all propositions. I would hope that we have at

our disposal more acceptable ways in which to discharge our responsibilities to young and inquiring minds.

The central question raised here is whether it is possible for scientists to make clear to non-scientists their approach to truth. Many may disagree with the scientific approach, but if they have been schooled well they will know whether their disagreement is based on an emotional or a reasoned analysis.

Val W. Woodward
St. Paul, Minnesota

Dear Sirs:

Kent Robson's observation [Roundtable, *Dialogue*, Spring, 1967] that Mormon writers ignore such New Testament issues as the "Q" source and the Canon is of more than passing interest to one who has written on both. Of more vital interest to every informed Latter-day Saint is his position that Dr. Heber Snell's article does not "question the interpretations" but only the "procedure" of L.D.S. scriptural study. It is a serious charge that Mormons basically violate context in their scriptural interpretation; the consequence of accepting this premise is the deduction that Mormon scriptural conclusions are basically incorrect.

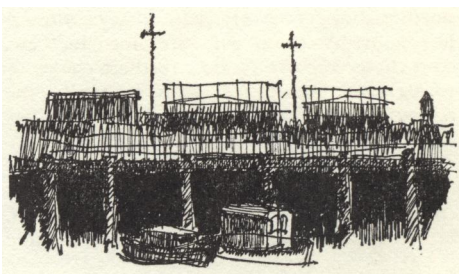
For instance, Dr. Snell takes about one-fourth of his article to show why futuristic interpretation of John's Revelation is unsound. In spite of Robson's view that this is a mere illustration of method without arguing "for some positive interpretation of Revelation," Snell's own conclusion is that Revelation's purpose and general meaning "are well known" and incidentally (according to key footnotes) preclude L.D.S. views that prophecies of Latter-day events may be found there.

While Dr. Snell pleads for Biblical interpretation that is broader and more informed, his article does not recognize the diversity of present scholarship of this main example used. I fail to see his own sense of context in restricting the Early Christian Church to an earthly schedule of fulfillment of the term "near," when it actually is on record as viewing Christ's coming from the perspective of immediacy of divine time (Mk. 13:32-5; 2 Thess. 2:2-4; 2 Pet. 3:8-9). Many readers holding degrees will agree that given Dr. Snell's premises of the "controversial" setting and "baffling nature of "detailed interpretations" of John's Revelation, one should be less than confident that he has uncovered its "general purpose and

meaning." This looks too much like the faulty generalization identified ruthlessly in Freshman English.

As one who has devoted a considerable portion of life to pursue a historical approach to the scriptures, I am not overwhelmed by the dichotomy assumed by Dr. Snell between L.D.S. usage and a historical approach. A great many of the questionings just enshrined in print are at least as questionable as the interpretations they seek to displace. History and language have indeed their place in scriptural study — and their limitations. The charge that Latter-day Saints are using the Revelation of John out of context is not sustained by the evidence presented.

Richard L. Anderson
Brigham Young University



Dear Sirs:

. . . One disturbing feature, and one which your efforts seem to have accentuated, is the breach which appears to be growing between the so-called *faithful* on one hand, and the so-called *intellectual* on the other.

I'm not sure that there is any easy definition of either, so that a discussion of the problem, and its causes, is difficult, but the writer of a letter signed Richard H. Hart in your last issue, seems to epitomize the posture of a vocal, self-satisfied, self-proclaimed *faithful* group. He had a great deal of fun setting up some straw men, and knocking them down must have been even more fun.

A little exaggeration goes a long way and is a useful tool in rhetoric, but none is too much in any helpful or well meant conversation. The image of President McKay presiding at a conference of *intelligensia* is only slightly less real than the mish-mash of scripture about wisdom and foolishness, which is neither relevant nor helpful, much less a truthful reflection of the views of the editors — at least as those views come through to

me, from the pages of *Dialogue*. Besides, I'm not sure the "scripture" is scriptural or sensible.

I thought I knew what it meant, but being somewhat simple, I wanted to look up *intellectual* in my ancient copy of Webster, and after being referred to the word "intellect" I found this: "The power or faculty of knowing as distinguished from the power to feel and to will; esp. the power of *reasoning, judging, comprehending, etc.; understanding*" (emphasis mine).

Mr. Hart wants the so-called *intellectual* to gain understanding, he said, while Mr. Webster (or his heirs) thought that is precisely what was involved. Perhaps we need a new title for our straw man.

I know there is an attitude which is reprehensible, and which many describe as intellectualism; but I have always thought that it was typified by a smartness, a put-on facade of "camp," name-dropping, smugness in putting down (cleverly, with proper rhetorical flourish) those who are not "in," etc. And those who are careless in their choice of words have sometimes chose to typify the agnostic, the heretic, the atheist, as intellectual.

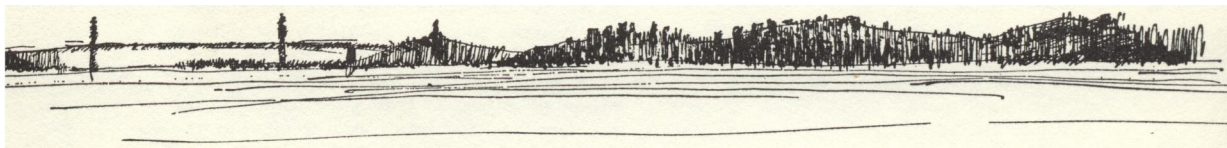
We can't, I regret, rewrite the *Dictionary of Modern Usage*, and so I'll concede that there is a group sometimes called *intellectual*, but Mr. Hart would be hard put to include

everyone who reserves the privilege of asking "why" as reprehensible, anti-faithful, and intellectual.

The late President J. Reuben Clark, Jr., is the only member of the authorities whose name comes to mind who ever advocated Blind Obedience. And I must presume that until (and perhaps even after) blind obedience becomes a precept of Mormonism, we are free to ask as many questions as we can think of, and that we are free to pursue truth, which, while not the first, must surely be the ultimate principle of the Gospel. We must be, I submit, free, in our search for truth, to create error, to embrace error, to love error. It would seem to me the better part to be wrong and be free than to be right and *not* be free to use our intelligence — to be *intellectuals* — to ask "how come" and "why."

Then, after wrestling with the problem in my own ineffective way, I found tucked away, a long way away (what marvelous restraint) from Mr. Hart's letter, B. H. Roberts's comments about the *faithful*, so called, and the *intellectual* (pp. 131, 132). Give us more of the second sort of disciples, and above all, give every sort of disciple (and anti-disciple, too) freedom to speak their piece. After all, nobody has to read anything.

William L. Knecht
Berkeley, Calif.



Dialogue: A JOURNAL OF
MORMON THOUGHT

*PECULIAR PEOPLE,
POSITIVE THINKERS,*

*AND THE PROSPECT
OF MORMON LITERATURE*

Samuel W. Taylor

Continuing DIALOGUE's "Assessment of Mormon Culture," this essay examines Mormon writing in the twentieth century and paradoxically finds the greatest danger to the quality and public influence of that writing posed by certain attitudes of those within the Church most devoted to building its public image. Samuel Taylor, the author of many articles, stories, and books, including FAMILY KINGDOM, speaks from long experience as a "Mormon writer."

As a Mormon writer, I have long been concerned that most of the books and magazine articles published nationally about the Mormons are written by Jews and Gentiles rather than my own people. In show business we have one smash hit, the Tabernacle Choir, yet in the many years since this act was developed, what else have we done? There has never been a Mormon play on Broadway. The Mormon picture, *Brigham Young*, was made by Gentiles long ago (and I like Ellis Craig's evaluation of it: "Mary Astor ran the Church").

The unproductiveness of Mormon writing appears strange on the face of things, because the story of the Mormon people is a veritable bonanza of rich literary and dramatic material which only we are equipped to mine properly. Of what incalculable value (for instance,

as public relations and as an indirect missionary effect) would be a Mormon stage show or motion picture comparable, say to *Friendly Persuasion* or *The Sound of Music*. At this point I sincerely wish it were possible to cry, "Mormon authors — *do it!*" But I am afraid that the depressed state of our creative efforts has resulted not from inertia, lack of talent, or inability to visualize the potentialities, but rather is a direct result of inherent circumstance; the Peculiar People have long faced a peculiar literary situation.

THE S-2 MENTALITY

It might be best to illustrate my thesis by explaining the somewhat parallel circumstances I encountered during World War II at London headquarters of the Air Force Public Relations Office. On the ground floor of our old mansion at 28 Grosvenor Square were the censors of Intelligence, who combed everything we wrote for "policy and security" (and how those two words could be stretched). While the war between the Allies and Germany was the big one, the struggle between PRO and S-2 was just as real. We were dedicated to the job of telling the simple truth about the air war in Europe, while S-2 actually wanted to say nothing. We met somewhere in between. My greatest personal victory was publishing a top-secret map as the front cover of *Yank* magazine, in color. But more typical was the fate of a delightful human interest story about a GI who had upon three occasions, when his plane was in trouble, leaped out without a parachute, with nary a scratch. The story was stopped by S-2 because "It is not Air Force policy to encourage the leaping from aircraft without a parachute."

We accepted *selection* of fact; in any story there simply isn't space for telling everything. An example is my story of the first photo-reconnaissance flight over Berlin, which was an article in a national magazine, a chapter of a book, and made the pilot a hero who went on a War Bond tour. A fact I omitted from this story was that on his historic flight the pilot was off course. He *did* go to Berlin, and there was no point in mentioning that he was *supposed* to go to Hamburg, for that wouldn't have passed the censors anyhow. We felt the story was honest because of the genuine achievement of the pilot, whether achieved accidentally or on purpose.

However, when our Air Force lost more than 300 heavy bombers in a single air attack, trying to knock out the ball bearing factories at Schweinfurt, at PRO we insisted that complete honesty was required. A great factor in civilian morale (and we called PRO a morale factory) is trust in the veracity of official communiques. If you tamper

with essential truth it will inevitably leak, people will begin doubting their government's honesty, and there is then no check on wild rumor. Such was our stand, but our office was overruled by positive-thinkers from above, and the Schweinfurt losses were pro-rated among a number of subsequent air attacks. The tendency of buried truth to rise to haunt you came home to me more than twenty years later when a college student, on learning of my Air Force background, said with curled lip, "You lied about Schweinfurt, didn't you?"

THE RISE OF POSITIVE THINKING

The state of Mormon literature today, and the plight of the Mormon creative writer, stem from a combination of the S-2 attitude toward control of the press plus a positive-thinking approach that equates a publicity handout with creative literature.

Now, these are hard words, and before quoting chapter and verse perhaps I'd better define my terms. By "creative" writing I do not mean the usual writing done by an historian, a newspaperman, nor one employed in public relations or advertising. While such people employ the same tools — words — and may qualify as creative writers *outside* their daily jobs, their professional work is in entirely separate fields involving different skills and, more importantly, an entirely different attitude toward writing. (And should I add hastily at this point that some of my best friends are historians, newspapermen, public relations and advertising people? And as a matter of fact my sisters *have* married them.) Nor is a creative writer merely a person with a facility with words. (Some of our very worst writing comes from the cleverest craftsmen, as anyone satiated with television commercials must agree.) No, such a writer is someone ridden and driven by a consuming passion that has been called the divine discontent. He is not a reporter but an interpreter; he is eternally a crusader; he is a non-conformist and a dissenter who cries out the faults of his world in his attempt to make a better one. His integrity demands that he search his environment honestly, whether he writes of the contemporary scene or of an historical setting. His drive compels him to present the essence of things as they are and were and not as positive-thinking apologists have decided they should be. He is abrasive to the organization man because no organization is perfect; most good and great creative writing is basically the literature of protest.

During the persecution and pioneer periods of Mormon history, the overwhelming onrush of events left scant time for fine writing; yet what we have of it has, in my opinion, a wonderful vitality born of the passion of battle. It was a handful of Mormons against the

whole wide world; our writers didn't have to search for a cause nor an enemy to attack. (When the Salt Lake *Tribune* and *Deseret News* were slugging it out in every issue, the *News* editor, Charles Penrose, was asked gently, after writing a particularly virulent editorial, "But, Brother Penrose, aren't we suppose to *love* our enemies?" Penrose barked, "I *do*, damn 'em!")

Then, following World War I, we found ourselves for the first time at peace with the outside world. The Church had at long last settled its own war. Then was the time for Mormon writers to enter a new era — as they began examining and interpreting their history and environment, to lay the foundation for a great Mormon literature.

Unfortunately, however, this never happened. With some oversimplification I will list three reasons:

1. As we became accepted by the outside world, little wonder that the sweet wine of praise, after decades of villification and ridicule, addicted us quickly. More, more, more! We went to work busily on a new public image, replacing the polygamous rebel with the gentle Saint who didn't use coffee. Typical of parvenus, we let nothing detract from the heady flattery of our new station, discarding our embarrassing heritage and rejecting everything that did not improve the idealized image of the modern, homogenized Mormon who looked exactly like our new-found friends (the garments didn't show, and we kept all mention of them taboo).

2. In fostering the modern era of peace and friendship the positive-thinkers among us rode higher and higher in the saddle. (By "positive-thinkers" I mean Mormons with S-2 mentality, who want nothing said that isn't forward-looking, progressive, and happy — even if we have to fudge on the facts a bit.) For the sake of a cherished public image and the sweet wine of praise they concocted a never-never land of Mormonism that presented a lovely (if unreal) façade for the outside world to admire and converts to embrace. In doing this, let us admit that they have had the highest motives. People of many faiths have encrusted their holy places with gold and jewels; since we didn't practice that, we encrusted our history and public image with gilded myth and glittering distortion. This meant a warping of our heritage in many ways large and small: The history of polygamy was rejected entirely, while pioneer attitudes toward such things as the Word of Wisdom and the United Order retroactively underwent radical alteration. (Published figures over a period of time from forward-looking sources regarding the percentage involved in polygamy indicate its deliberate phase-out. I can remember when it was 10%, and now it is only 1%. At this rate by 1984 the only

polygamists left will be Brigham Young and a few cohorts — which, incidentally, is exactly what the Reorganized Church has claimed from the beginning.)

3. Caught in the intellectual hinge of this change was the Mormon writer, who could find no outlet for his strongest creative drives. He could no longer attack the Gentiles, who now were kissing-cousins, while among his own people it was impossible to write honestly about his environment or heritage. The Mormon attitude toward literature remained unchanged from the persecution period; a writer was entirely for us or was of the enemy; there was no middle ground for objective writing. Then came the inevitable: Without the stimulation of external opposition and with internal discontent stifled, Mormon literature gradually softened in degeneration and decay, until it became the stuff of house organs and publicity handouts.

Perhaps I should define another term: a “house organ” is a publication issued by a company or organization for its employees, members, or customers. It is characterized by fulsome sweetness and light; it mentions no problems and pictures a world of perfect people. A General Motors house organ, for example, will never mention the alleged deficiencies of the Corvair rear axle, nor the lawsuits resulting from it; All is Always Well with General Motors, the Company without Fault nor Blemish! And so with our internal literature. All is always well with Zion. There are never any quarrels, no differences of opinion; nobody ever changes his mind; no one has faults. In the entire Church we don’t even have just one little old problem worth mentioning.

THE CASUALTIES OF A CONTROLLED PRESS

I think the present state of our internal literature was summed up inadvertently by the Mormon book publisher, Marvin Wallin, of Bookcraft, when he mentioned to me offhand and with no thought of criticism, “We have no recreational reading in the Church.” (I would use the term “creative” rather than “recreational.”) His own publication list, together with that of the big Church publisher, Deseret Book Company, displays the inevitable characteristics of a controlled press: Excellence is judged by propaganda content. Let me hasten to add at this point that I am heartily in accord with the objective of this literature, which is promotion of the faith; I simply think it is possible to do it a great deal better. But as night follows day, the divine discontent is blighted under a managed press. This is true whether it is controlled by S-2, the Communists, or our own positive-thinkers. Certainly Bookcraft and Deseret Book are in no way

responsible for the state of our internal literature, nor are periodicals such as the *Improvement Era* and *Relief Society Magazine*, whose contents are of the same genre. These publishers are simply supplying the needs of the only existing market. They did not make the market.

If, thwarted at home, the Mormon creative writer driven by the divine discontent publishes material about his people in the national press, he is in for severe shock. His path will be strewn with thorns and pitfalls that no one will believe without treading it. The late Ted Cannon, when head of the Church Information Service, told me in the presence of a Jewish editor, "No Mormon book published in New York has ever been approved in Utah." This was such a flatly astounding statement, particularly from a man in a position to know, that I questioned him on it. I cited, for example, John Henry Evans's *Joseph Smith, An American Prophet*. "No, it wasn't acceptable," he said. "I remember MacMillan sent two men here, but they couldn't straighten it out." (Perhaps I should add here that a number of "New York" books, including that of Evans and one of my own, *Family Kingdom*, have belatedly been taken into the bosom of the Mormon people; but this process generally requires about ten years of mellowing, at which time the book is out of print. Cannon was referring to the policy of quietly squelching a "New York" book in the Utah market at the critical period of its birth.) The fact that Cannon could make such a statement — even admitting that he was oversimplifying or was unaware of exceptions — is, I think, a devastating evaluation of the plight of Mormon literature. If for 130-odd years every one of our writers of good will and good spirit was rebuffed in publishing a "New York" book, the indictment is not against our authors but against an impossible standard of literary judgment.

What are these standards? Unfortunately, nobody knows. There is no Church censor with the power of approval. (At least when S-2 stamped a PRO manuscript it was cleared for publication, and nobody could come back at us for it; but in the Church there is no such protection for the writer.) The Church has no policy sheet. The nearest thing to an imprimatur is the customary preface of internal books stating that some Church official has glanced over the manuscript, but that the author assumes full responsibility.

This situation leaves Mormon writers in an atmosphere where they fear and tremble for the law, yet nobody knows what the law is. In effect, it gives a hunting license to a most eager and voracious pack of self-appointed Comstocks.

The Loss of Individual Talents

I know personally a number of writers of talent and good will who gave it the big try. They were blasted by nit-picking criticism, pressure was applied to curtail the sale of their books in Mormon country, and, embittered, they either left the Church or quit writing about it. I recently talked with one such man, who holds a responsible Church office, and when I mentioned writing he said between clenched teeth, "I'll never, *never* write anything about the Church again!" His was an exceptional talent, nipped in the bud. A quarter century after *Children of God* was finished I suggested to Vardis Fisher that he complete the Mormon saga by taking up at the Manifesto, where *Children* ended, and doing a novel on modern Mormonism. His lips tightened after all that time and he said tersely, "I've *written* my Mormon novel." I count among my friends a number of people whose fine talents lie fallow because they realize that the way to advancement or even acceptance in the Mormon Church is by wearing the smiling mask of the positive-thinker.

Distortion as a Convention

My good friend Frank C. Robertson, who has published more than a hundred Western novels, once complained that he was handicapped in writing Western stories because he was born in the West, had ridden the roundup, worked on ranches, and, at the time he published his first Western, was herding sheep. Editors and writers of Westerns were mostly New Yorkers who had concocted a never-never land with character stereotypes and dialogue strange to Robertson, and he had difficulty getting the hang of it.

As a Mormon writer I have a similar problem. What I know about my people is not what our parvenus want published about them. It is for this reason that a Gentile writer brought in to do a typical praise-piece can produce such a satisfactory job. He is told just what he should know (no more), steered to what he should see, and so is completely sincere in filling his work with half-truth and distortion, unaware that it contains history not as it happened but as we wish it had, and that the public image of the Mormons is not as we are but as forward-lookers wish us to be known. "I just wish we *were* like that," a stake president said to me wistfully when a confection of this type appeared.

We pride ourselves upon being the Peculiar People, but heaven help the writer who mentions the peculiarities. We passionately desire to be considered identical to all other business-suited, well-barbered, and positive-thinking people, our sole peculiarity being

obedience to the Word of Wisdom. The Gentiles have been so brainwashed with our dietary morality that a Mormon told me, "I never drink liquor with Gentiles; they just wouldn't understand. I break the Word of Wisdom only with Mormons in good standing." And it was a Catholic, Anthony Boucher, author and critic, who after a week of luncheons, dinners and cocktail parties in Utah said to me, bemused, "In all my life I have never heard anyone say, 'Yes, I'm a Catholic, but I eat meat on Friday.'"

Denial of Continual Revelation

As a Mormon, I am serene in the belief that my Church is led by Divine revelation. This is a veritable cornerstone of my faith, and with this big answer I can be completely untroubled by smaller things. And so I find myself continually baffled at the acute embarrassment displayed by our positive-thinkers at every single evidence of continuing revelation. Certainly it seems there would be no need for revelation if there was to be no occasion for a change. The Lord didn't tell Joseph Smith, "This is it and all of it; keep on and don't expect anything new." Nor would it seem that he whispers to succeeding prophets, "You're doing great; don't change a single thing." No; there was to be continual guidance, which was to provide for creative adaptation to changing circumstances. This is what a Mormon must believe if he believes anything at all; and yet our parvenus, in their version (which amounts to rejection) of our heritage, are horribly apologetic about every single change, large or small, in the practice of our faith or attitude toward it.

This was brought home to me when I attended the Utah Writers' Roundup in company with Rutherford Montgomery, the animal-book writer and Disney scripter. On the final day I took him on the Temple Square tour, where we listened to the ten minute capsule of Mormon history and doctrine (not quite accurate, but what can you expect in the time allotted?), heard the dropping of the pin in the tabernacle, and so on. "Well, Monty, what do you think?" I asked expansively as we left the temple grounds. He wound up and hit me with all four feet. "Sam, I am ashamed of you and your people! I've been here a week, and every day from every side I've heard nothing but apology. Your people have had a great and unique history, and you should be proud of it." As a writer, he was sensitive to an attitude to which I was long accustomed.

Lost Opportunities

I do take deep pride in our heritage, but our positive-thinkers are having wonderful success in their fanatic determination to reject

it. Here lies the basic reason why our people haven't made a motion picture or produced a play: Any such project will meet a concerted pressure to jam the script into the house-organ mold. To yield to it kills all chance of public acceptance; to resist means that every possible influence will be employed to block the production.

Awhile ago I was half-way hoping to be the author of the first Mormon play on Broadway; at any rate the producer kept phoning me glowing reports from New York, at daytime rates. Then one day I got a friendly, unofficial call from Salt Lake. "Say, Sam, are you trying to put on a play about polygamy on Broadway?" "Sure; a musical. It was a long time ago, and as a period piece, in costume and with good music, it could be charming." "Well, nice talking with you, Sam." End of conversation; end of play. Since that day I haven't been able to contact the New York producer by phone, wire, or the U. S. mails.

Another time, I watched a Mormon Hollywood production wrecked on the opposite shoals — *cooperation* with our positive-thinkers. A professional script was completely gutted and made into a hash of house-organ propaganda, after which the project had of course absolutely no chance as a commercial venture.

The extent of the positive-thinkers' influence came home to me when I did a short story based on the handcart expeditions for a textbook to be used in the California school system. In relating the story to its environment I mentioned, between commas, that the leader of this particular expedition, a returning missionary, had two wives awaiting him at Salt Lake. The editor phoned me about the manuscript, extremely agitated. "Sam, if we leave in this polygamy stuff, we can't get our book adopted." "Okay," I said, "cut out the five words." I thought it significant that a Jewish editor should know that our status-builders have things so well in hand that just five words on a subject they disapprove would mean rejection of a book by the state of California.

Certainly our forward-lookers have learned one thing well: They know the power of protest. At a time when Utah was trying very hard to get its just share of the Colorado river water, I was invited by a national magazine to present the state's side of the controversy, while Wallace Stegner would present the opposition. Subsequently at Salt Lake I was told with considerable satisfaction that pressure in the right places had killed Stegner's article. However, my informants were shaken to learn that their pressure had also killed my own piece, scheduled for the same issue, which was their only chance of presenting Utah's side in a big-circulation magazine.

An Image as "Book-burners"

The sword cuts both ways, and I wonder how many good-will tours by the Tabernacle Choir would be required to repair the damage done to the Mormon image when *Playboy*, with its enormous circulation and impact on young people, published the fact that Mormon missionaries were engaged in a campaign of book-burning? The item was a letter from a librarian of Northampton, Mass., Lawrence Wikander, published first in the American Library Association's *Newsletter on Intellectual Freedom*, May, 1963, and subsequently reprinted in *Playboy*. Wikander told of two Elders arriving at his library to inspect the index of Mormon material. They offered a list of "more up-to-date material" and after delivering it made the following proposition:

Now that we had these books which told the truth about their religion, undoubtedly we would like to discard other books in the library which told lies about the Mormon Church. Other libraries, they said, had been glad to have this pointed out to them.

Following the exposé in *Playboy* a friend of mine tried to find out how extensive the missionary book-burning campaign had been. A number of returned missionaries from both domestic and foreign missions admitted that they had participated in it; but data as to when and how and by whom the project had been originated was, understandably, unavailable.

Self-appointed Comstocks among us have for years been dedicated to the unholy quest of seeking out and destroying books considered unfavorable. Reva Stanley, biographer of her grandfather, Parley Pratt, told me that her right of free access to the stacks at Bancroft Library at University of California was curtailed when certain ones were closed because of the disappearance of rare anti-Mormon books. My brother Raymond was approached by a zealot offering a number of rare Mormon books bearing library stamps; the devout Saint blandly admitted stealing them to protect the public, but said he was sure that Raymond, with his background of research and firm testimony, would not be harmed.

WHAT DOES IT MATTER?

I do not have answers, but I do know indications of unrest; among inactive (and active) intellectuals there is rebellion at what is considered thought control. When my brother asked a friend his opinion of a new "New York" book, the testy reply was, "Damn it, Raymond, you should know better than to ask what I think until I've been *told!*" — said only half in jest. At a visit to the Salt Lake

public library I was told that the fear of the faithful at being caught reading a "New York" book before knowing what to think about it caused some people to bring their own dust jackets so that apparently they would be carrying out *Tarzan of the Apes* or *Alice in Wonderland*. Tro Harper, the aggressive San Francisco book dealer, told me Fawn Brodie's book, *No Man Knows My History*, had a steady but strangely seasonal sale: It sold briskly in the summer but there were almost no sales in the winter. He thought this was because Mormon tourists bought it on vacation, being apprehensive of purchasing a disapproved book where they were known.

One thing the praise pieces never mention is the appalling erosion of our active Church membership. During my father's time he never tired of predicting that the day would come when we would become friends with the outside world, and then half the Church would fall away. Those who still remember, and possibly expected some great and dramatic apostacy, may be surprised to realize that every indication points to the fact that the prediction has been fulfilled, very quietly, without stirring a single ripple in our happy serenity, at this time when the Church apparently never was doing so well.

And as half the Church has quietly slipped away, have our writers filled our literature with this modern crisis? Have our books and periodicals rallied our greatest minds to this problem? As you well know, there has been absolute silence. Such Gentile writers as O'Dea and Turner have hinted at the situation without actually realizing its extent; but they are authors of "New York" books, to be ignored by all positive-thinkers. What we get from inside are progress reports of converts stampeding through the front door. The dead silence on the great unrest, voiceless and ignored, that has caused the flow out the back, is eloquent evidence of the complete smothering of the divine discontent among us.

The civil rights question is another example of silence from within. The crux of the matter is not that the Negro has been denied the priesthood, but that the entire national ferment during the past decade concerning the equality of man has been ignored. The only reference I have heard within the Church was when a speaker exhorted us not to waste our time with "civil rights agitation and in preoccupation with ethics," but to devote ourselves to "the gospel of Jesus Christ." Where is the Mormon writer to point out that human rights and ethics *are* part of the gospel of Jesus Christ?

A serious side effect of our praise literature is that it has prettified our early Church leaders into cardboard stereotypes. I must

confess that I personally never came to appreciate the full stature of our pioneer giants until I encountered anti-Mormon literature that gave them dimension; and I shudder to consider what must be the concept of our rising and cynical generation in this era of the praise-piece. Certainly I understand the love with which our people have prettified Joseph Smith; with the highest motives they have bit by bit chipped away his character, shaved the hair from his chest, drained the red blood, removed the warts, shortened the nose, widened the eyes, strengthened the jaw, plucked the eyebrows, disemboweled and deodorized and homogenized him. While I deeply deplore what has been done to the Prophet, I am not foolhardy enough to invite the wrath that would follow an honest attempt to correct it. However, when the beauticians begin doing a job on my grandfather, I am compelled to rise up and howl. Yes, he belongs to his Church, but he also belongs to his family. I like this tough character who stood on his two hind legs and roared defiance at the Supreme Court and the whole U. S. Government. He maintained integrity regardless of cost — and anyone familiar with events in the years prior to the Manifesto realizes the appalling cost — refusing to compromise his concept of the Law of God while spending the last year and a half of his life on the underground and dying with a price on his head. I know that John Taylor wouldn't want to be castrated, deodorized, perfumed, shaved, or prettified; I like him exactly the way he was, with warts and guts.

SIGNS OF CHANGE

If the predicament of the Mormon writer for the next half century appeared as bleak as the past, there might be small point in belaboring the issue. But, just as I believe that no outside force can ever conquer this Church, I am convinced that the broadening of our intellectual horizon and restoration of vitality to our creative talent can spring only from within, and it is happening. At the very time when our positive-thinkers rejoice in total victory, there is a cloud in their sky no bigger than a man's hand. The intellectual climate is changing, and mark this down. One promising sign is the existence of *Dialogue*, a periodical staffed by Mormons of good will and good standing, which is a breath of cool air in the stifling atmosphere of our internal literature. Its objective editorial policy would have been unthinkable ten years ago, and it would have been impossible, with only the controlled press available, to publish this very essay in a Mormon publication.

The Church itself is embarking on television and motion picture projects aimed not for internal consumption but at the world-

wide audience. These productions employ professional talent. To me the official recognition of the value of such projects is a giant step forward. With the Church leading the way through the cruel jungle of the professional arts, where to survive or perish depends upon the box office, can the renaissance of the divine discontent among our writers be far behind? In the jungle it is too precious a commodity to be neglected, for here the slightest whiff of house-organ writing brings instant death.

A heartening indication of change in the intellectual climate (which I hesitate to mention because of possible repercussions) can be seen by a casual stroll, while in Salt Lake, through the Deseret Book Store. On sale are Mormon books whose honesty of content would have caused an uproar a quarter century ago. Is the shock of the "New York" book wearing off? I certainly will not list specific titles to arouse our self-appointed Comstocks, except for one outstanding example — the 26-volume set of *Journal of Discourses*, for many years rare and so embarrassing to our parvenus that the splinter sects set to work reproducing it (I obtained the first six volumes one at a time from no less than four such groups as each began the project and ran out of funds). Then Deseret Book blossomed out with the breath-taking display of the complete set on public sale in the Church bookstore. Yes, things are changing.

With the above in mind, I recently re-read four books that caused uproars twenty-five years ago, Vardis Fisher's *Children of God*, Virginia Sorensen's *A Little Lower Than the Angels*, Maurine Whipple's *The Giant Joshua*, and Fawn Brodie's *No Man Knows My History*. In effect I drove a stake back there to see how far we've moved forward since that time. And I was utterly amazed. In fact I wondered if these books weren't mainly the victims of bad timing. If they were published for the first time today, I think that with a little luck they might find themselves upon the shelves at Deseret Book. Luck is necessary, because unfortunately if someone arises to denounce a book (apparently almost anyone will do), there seems no way as things now stand for people who care about such things to rally to its defense. Yet despite such recent examples as the deep-freeze put upon Paul Bailey's *For Time and All Eternity* (Bailey told me it resulted from the objections of one man to a single passage in the book), we are coming, however slowly, to appreciate the fact that literature for the outside world must be written objectively and not in the idiom of the missionary tract.

Today we might recognize Virginia Sorensen's lyric gift that could have made her into a modern Eliza R. Snow. Her sensitive

first book today reads for the most part like something the *Improvement Era* would love to serialize; and in fact her scene between Joseph Smith and Eliza R. Snow, in which the Prophet introduces the principle of plural marriage for the first time, is so romanticized (and, actually, contrary to fact), that I was disappointed, though it certainly proves her attempt to avoid offending anyone. Maurine Whipple's book was big and had tremendous strength and vitality; today I believe we just might be careful to nurture this talent rather than to stun its power. We might recognize that Fawn Brodie's book is far and away the best-written biography of Joseph Smith, even while not subscribing to her thesis regarding his sincerity. Today we might recognize Vardis Fisher as our greatest modern talent, much too valuable to lose, and evaluate the first 300 pages of *Children of God* as the best novel yet written about Joseph Smith, regardless of some points which, if changed, might amount to a half dozen pages of revision. In fact, I hope we are maturing to the point of evaluating a book as a whole rather than searching its seams, of judging it not upon its praise but its literary worth.

Today too many historians are digging out too much truth for myth and distortion to endure. This renaissance of Mormon scholarship is particularly heartening. A quarter century ago research into Church history was suspect, a pursuit to be followed in secret. I well remember the evening a man I had known ten years finally decided to trust me. He swore me to secrecy, then led me into his basement, where among a marvelous assortment of rare books he admitted to spending his spare hours and dollars on Mormon research. Today this sort of thing has gained respectability. It is still no easy task for a Mormon historian to tell the simple truth if he is beholden to the Church for livelihood or status, but, even so, many have evolved methods by which it is accomplished.

THE ENEMY WITHIN

While I cheer the approaching dawn, both as a writer and as a Mormon, I certainly have no illusions about it bursting upon us in full glory and right away. A free press and the renaissance of the divine discontent among us are goals to be achieved only by defeating the well-entrenched and most loyal opposition. But the battle must be joined, for in my sincere belief the honest and devout body of positive-thinkers constitute the enemy within the gates, who wish to strangle my Church with their tenacious grip of perverted love and, with the highest and most sacred motives, bring it to earth, with all flags flying, in dry rot. Perhaps this is why I

am a writer of “New York” material who has neither turned away from my Church nor quit writing about my people; it and they are mine, right or wrong. I believe the stakes of this battle are too vital to count costs.

And I stand on this: That truth needs no defense. That truth stands above the charge of “sensationalizing.” That truth ignores the house-organ attitude, “Why don’t we take a more positive approach?” That like the mountain whose very presence is the reason for climbing, truth is there for telling. And, finally, that no damage ever has been done by truth one-tenth as bad as by its attempted suppression.

When I was courting the girl who became my wife she gave me a leather-bound copy of the *Rubaiyat of Omar Khayyam*. In the margin of the stanza which says,

I wonder often what the Vintners buy
One half so precious as the stuff they sell,

she wrote “Or poets.” And considering that most outside literature about us is written by Jews and Gentiles, that we have never put a Mormon play on Broadway nor a motion picture in national distribution, that no Mormon can write a “New York” book acceptable within Utah — considering this, and the price we have paid in the level of our internal literature with a managed press, I wonder often what our positive-thinkers have bought one-half so precious as that which they have sold out?

MORMON ATTITUDES TOWARD THE POLITICAL ROLES OF CHURCH LEADERS

Dean E. Mann

In an effort to provide specific data concerning actual effects of alleged violations of the separation of church and state, the following study was made of reactions by L.D.S. Church members to President David O. McKay's widely reported "endorsement" of Richard Nixon in the 1960 presidential race; Dean Mann, Associate Professor of Political Science at the University of California, Santa Barbara, is the author of a number of books and articles, most recently the co-author of AMERICAN DEMOCRACY IN WORLD PERSPECTIVE, just published by Harper and Row.

During the 1960 presidential election campaign both candidates — Senator John F. Kennedy and Vice-President Richard M. Nixon — made appearances in Salt Lake City. Each was greeted cordially by David O. McKay, President of the Church of Jesus Christ of Latter-day Saints. But there was a slight difference in his statements to the two candidates. To both he offered support if elected, but to Vice-President Nixon he added, “. . . I say to you today that I hope you are.”¹

Under different circumstances these words might have received little attention. But the 1960 election was characterized by an extraordinary sensitivity regarding religious issues, owing to the candidacy of a Roman Catholic on the Democratic ticket. Because of the fact that President McKay not only presides over the Mormon Church,

but is also considered by faithful Mormons to be a "prophet, seer, and revelator," that is, a channel of communication between God and man, it was expected that his "endorsement" would have a powerful influence over Mormon voting behavior in favor of the Vice-President.

Informed observers appear to agree that President McKay's statement was a spontaneous and unplanned utterance, not calculated to give the Church's endorsement to Nixon. Subsequently, the Mormon leader stated that he endorsed Nixon "as a Republican and a personal voter."² Nevertheless, careful political analysts of Western voting behavior purported to discern a decided effect of his statement. In Idaho it was reported that precincts with large Latter-day Saint populations voted less heavily for Senator Kennedy than they normally did for Democratic candidates, and throughout the West the endorsement "was believed to have greatly influenced members of that faith"³

Assertions of "influence" are easy to make but more difficult to demonstrate. Suspicious of these assertions, I attempted to make a somewhat more systematic analysis of Mormon reactions to President McKay's statements by means of a questionnaire which was distributed after the election. The questionnaires were distributed personally and by mail to male priesthood holders in three locations — Washington, D.C., Logan, Utah, and Tucson, Arizona. Of a total of 725 distributed, 297 questionnaires (41%) were returned.

The study was not designed as a careful scientific study of Church member opinion. Those who responded were a highly select group, consisting primarily of those who were actively engaged in Church work, and presumably were devoted to the Church leaders. Nor was the sample even representative of this more limited group, since for lack of interest or other reason a large number failed to respond. The goal was to provide some hypotheses about the response of Church members to Church leader direction on political subjects. These hypotheses, hopefully, may be later subjected to more rigorous testing.

REACTION TO PRESIDENT MCKAY'S STATEMENT

A high percentage (83%) of those responding were aware that President McKay had expressed his preference for Vice-President

¹ *New York Times*, October 11, 1960.

² *New York Times*, October 13, 1960; see Frank H. Jonas, "The 1960 Election in Utah," *Western Political Quarterly*, XIV (March, 1961), 365.

³ Boyd A. Martin, "1960 Elections in Idaho," *Western Political Quarterly*, XIV, 342; Totton J. Anderson, "The Political West in 1960," *Western Political Quarterly*, XIV, 287.

Nixon in 1960. In view of the usual silence of the First Presidency of the Church on political matters a majority of the membership of the Church may have been surprised at his action. But the attitudes of members of the Church regarding President McKay stating publicly his preference differed sharply (Table I). An overall majority approved his action but Democrats were more critical of President McKay's public expression than were Republicans and Independents. A large majority of Republicans expressed approval of President McKay's utterance, while a plurality of Democrats expressed disapproval. Age, education, and occupation appear to have had little significance in explaining the reactions of members of the Church.

The sizeable minority of Democrats who approved President McKay's action suggests both a willingness on their part that the leader of the Mormon Church take an active role in politics, in spite of his opposed opinion, and also a reverence for the man and the office he holds.

TABLE I

REACTION TO PRESIDENT MCKAY'S PUBLIC EXPRESSION OF A PREFERENCE, BY PARTY

Party Affiliation	No.	Approve	Disapprove	No Opinion	Total
Republican.....	125	66 (%)	15 (%)	17 (%)	100 (%)
Democratic.....	82	32	44	24	100
Independent.....	29	56	30	15	101
Not registered.....	25	58	26	16	100
Other.....	4	25	—	75	100
Total.....	265				

Percentages do not add to 100% because of rounding.

QUESTION: "What was your immediate reaction to his (Pres. McKay's) public expression of a preference?"

Some differences were found among members of the Church in relation to the office in the priesthood they held. Fifty-nine percent of the High Priests were inclined to approve President McKay's action. The degree of support for President McKay's statement declined somewhat through the offices of Seventy (54%) and Elder (49%), and the proportions of those who disapproved increased (20%, 25% and 28%, respectively). The few in the sample who held only the Aaronic priesthood tended to disapprove President McKay's action. It is not clear that the priesthood held in itself affected this reaction. It is obvious, however, that those holding the higher priesthoods had committed themselves more to the *institution* of the Church.

Respondents were invited to indicate verbally their reactions and a few responses may be illustrative. One Western Republican who voted for Nixon explained his favorable reaction: "As our President, he probably felt the need for us to reorganize our thoughts and com-

pare the ideals and objectives of both parties with those of the church and make us mindful of our obligation to be knowledgeable [*sic*] of all things." Another confirmed Republican commented, "Probably spoke out because of dislike for ultra-liberal Democrats whom Kennedy seemed to favor at that time." Still a third said, "Offered guidance to fence-sitters, from a position of greater inspiration."

On the other hand a Democrat who disapproved of his public utterance asserted that President McKay did so "Because he expected his public statement to help sway a large body of people toward Republican party in that election." A Democrat who voted for Kennedy could only say his reaction was "Mixed. Four years ago I'd have been violently negative; however, my reaction might best be described as one of sympathy due to some realization of the perspective of one in his office must have. While I dislike Nixon enough to disagree, I still couldn't be so sure President McKay was wrong as to react with any real disagreement." The difficulty in expressing a disapproving reaction to the powerful figure of a prophet of God is indicated by one respondent who said, "Whereas I generally approve of President McKay's action, I do so not wholeheartedly. It might be better to say I do not disapprove."

*VIEWS ON PRESIDENT MCKAY'S INSPIRATION IN
POLITICAL CHOICES*

For the devout Mormon, the President of the Church is a prophet of God and the leader to whom God reveals his doctrine and his guidance for mankind. His words and his decisions therefore become authoritative for the Church on any question on which he speaks under the direction of the divine inspiration to which he is entitled. Mormon theology allows, however, that he may also speak as a man with or without the guidance of the Holy Spirit, and when he so speaks Mormon communicants are under no obligation to follow his lead. (His statement, however, may constitute the official position of the Church, as did a recent pronouncement in opposition to federal aid to education.⁴) Nevertheless, he is a man who is looked upon as having a close relationship to God and Mormons tend to attribute great authority to his utterances, even when they are clearly labeled matters of opinion.

When asked if President McKay was inspired in making his presidential choice, 43% of those responding believed that the President of the Church was not inspired. Twenty-seven percent were unsure about whether the President received divine guidance in making

⁴ *Deseret News*, "Church Section," Nov. 10, 1962, p.3.

up his voting decision, while 30% believed him to be inspired. These figures suggest that many Mormons are able and willing to make a distinction between civil and religious realms, but they also suggest that a considerable number of Mormons are not entirely clear in their own mind about the extent to which the President's inspiration in the religious carries over into civil affairs.

Men holding prominent positions in the Church hierarchy, either in the priesthood or in a specific assignment in the Church organization, tended to ascribe inspiration to the President's political decision to a greater degree than those holding lesser positions, as indicated in Tables II and III. Especially was this true among the Seventies, the missionary group in the Church. Similarly, those who

TABLE II
VIEWS ON INSPIRATION RELATED TO PRIESTHOOD OFFICE

<i>Priesthood</i>	<i>No.</i>	<i>Inspired</i>	<i>Not Inspired</i>	<i>Not Sure</i>	<i>Total</i>
High Priest	(67)	36%	40%	24%	100%
Seventy	(57)	36	32	32	100
Elder	(143)	29	44	27	100
Aaronic	(19)	11	63	26	100
Total	286				

presided over stakes, the stake presidency, high council, and patriarch, and also the presidents of the priesthood organizations tended most strongly to attribute inspiration to the President, while those holding auxiliary positions were much less inclined to do so. Members of bishoprics proved an exception. Holders of the Aaronic or lower priesthood all tended not to see the President's decision as inspired. The large percentage of those not sure indicates the degree of uncertainty even among those holding higher offices. Several respondents explained that one could know if the President was inspired or not by the fact that he would say so. Otherwise, in their

TABLE III
VIEWS ON INSPIRATION RELATED TO SPECIFIC POSITION HELD

<i>Office</i>	<i>No.</i>	<i>Inspired</i>	<i>Not Inspired</i>	<i>Not Sure</i>	<i>Total</i>
Stake presidency, high council or patriarch.....	(12)	50%	17%	33%	100%
Priesthood presidency	(39)	49	30	21	100
Bishopric	(20)	35	40	25	100
Stake auxiliary officer	(28)	29	50	21	100
Ward auxiliary officer	(49)	35	35	31	101
Ward auxiliary or priesthood teacher	(51)	26	39	35	100
No answer	(70)	24	57	19	100
None	(9)	22	56	22	100
Total	278				

Percentages do not add to 100% because of rounding.

opinion, one could assume that he was not. In the event that he was inspired, commented one Kennedy voter, "he should state or make a statement to that effect to be handed down through the priesthood and not a public announcement."

EFFECT ON VOTERS

The respondents were asked to reflect on their reaction to President McKay's statement in terms of their own voting intention (Table IV). This requires the respondent to reflect on an attitude which he held several months earlier and which he may only dimly

	N-174	N-14	N-9	N-11	Total — N-256
<i>Reactions toward Nixon</i>	<i>Favoring Nixon</i>	<i>Undecided Leaning to Nixon</i>	<i>Undecided</i>	<i>Undecided Leaning to Kennedy</i>	<i>Favoring Kennedy</i>
Considerably more favorable	3%	14%	—%	—%	4%
Somewhat more favorable	18	36	11	—	2
Unchanged in attitude	77	43	78	82	90
Somewhat less favorable	1	7	11	—	2
Considerably less favorable	1	—	—	18	2
Totals	100	100	100	100	100

	N-60	N-14	N-8	N-12	Total — N-248
<i>Reactions toward Kennedy</i>					<i>N-54</i>
Considerably more favorable	—%	29%	—%	25%	2%
Somewhat more favorable	1	7	13	8	6
Unchanged in attitude	89	36	88	67	87
Somewhat less favorable	9	21	—	—	6
Considerably less favorable	1	7	—	—	—
Totals	100	100	101	100	101

Percentages do not add to 100% because of rounding.

QUESTION: "Please think back to the campaign and the time you first learned that President McKay preferred Nixon. As well as you can recall, after thinking about it carefully, indicate how his statement made you feel concerning the candidates."

remember or may entirely mistake during the interim. To this extent, the procedure is faulty. Nevertheless, the evidence may be indicative of the long term reaction of members of the Church to the President's statement. Those who intended to vote for Nixon indicated that their attitudes for the most part were unchanged, although 21% showed a more favorable attitude toward Nixon. They

registered a slightly less favorable attitude toward Kennedy. The relatively few who were undecided but tending toward Nixon showed a tendency to favor Nixon even more strongly. Those who were undecided appeared to be relatively unchanged in their attitudes toward both candidates. Similarly, those who preferred Senator Kennedy were not particularly affected by President McKay's statement, although there was some slight evidence of a reverse reaction in favor of the Senator. Mormon voters appear to have made up their minds to a considerable extent prior to President McKay's statement, and his statement, therefore, had only a negligible effect on their views.

In comparing voting intentions with actual voting in 1960 (Table V), in only two instances did individuals who had made voting decisions switch to the opposite candidate, one in each direction. But among those who were completely undecided, Kennedy received five out of the seven votes.

TABLE V
ACTUAL VOTES CAST, IN TERMS OF PREVIOUS PREFERENCES FOR CANDIDATES

Candidate voted for	N-194	N-14	N-9	N-12	Total — N-286
	Favoring Nixon	Undecided Leaning to Nixon	Undecided	Undecided Leaning to Kennedy	N-57 Favoring Kennedy
Nixon	93%	71%	22%	—	2%
Kennedy	1	14	56	75%	91
Other candidate	—	—	—	—	—
Did not vote	7	14	22	25	7
No answer	—	—	—	—	—
Totals	101	99	100	100	100

Percentages do not add to 100% because of rounding.

Many of the respondents indicated their personal reactions to President McKay's statement in terms of their voting decision. One of the two who switched his vote, explained his vote for Nixon,

I felt Mr. Kennedy was still a very capable man. It was Nixon I had to reappraise. Deep down, the desire to vote for Mr. Kennedy was there, but I could not bring myself to do so for fear I did not have all the facts and may be making a wrong choice. I finally chose; a *very* difficult choice. [Respondent's emphasis]

A Kennedy voter wrote,

I was concerned because I didn't know whether to consider Pres. McKay's opinion as God's will or not (at first). Later, this was clarified, but I thought the whole thing was handled rather badly.

A Democrat who voted for Kennedy stated,

If he had indicated that he spoke as the prophet of the Church, I would have voted for Nixon; but since he spoke only individual opinion, I was not swayed.

Most respondents indicated they were not particularly influenced by the statement, but a significant number wrote that they felt more sure of themselves as a result. One stated,

There had been some question early in the campaign as to which candidate I would support. By the time President McKay announced his choice, I had leaned toward Nixon over Kennedy. However, this action (Pres. McKay's) gave me confidence or assurance in my thinking.

Another said,

I had favored Nixon slightly over Kennedy and after President McKay's statement, was pleased to hear he did also, because he is, in my opinion, a brilliant and inspired man.

Two other comments were: "Made me think we had a wise president and I hoped his statement was based on inspiration," and "President McKay reassured us that an already strong opinion was properly founded."

Several indicated they were more favorably disposed toward Kennedy, although not necessarily enough to vote for him. One Nixon voter stated,

My first reaction was, "This is the first time that I recall anything like this happening." It seemed to me that the Republican beliefs of the Church broke through into the open. Also I felt that perhaps it was pressure, of a sort, on me to vote the same way — and I resented it.

Another Nixon voter said,

I felt it was none of his business and both reported expressions of preference were entirely out of order.

Finally, one who had long disassociated himself from the Church stated,

It made me more certain that Kennedy was the best man, knowing the backward, conservative attitude of the Church and feeling quite sure McKay tried to use his position of religious authority to influence Church members to vote Nixon.

VOTING TRENDS IN THE WEST

The evidence provided by voting returns would appear to substantiate the conclusion that President McKay's endorsement had minimal overall effect. The states which had the heaviest concentration of Mormons, namely Utah and Idaho, appeared to move in

the same direction and in the same magnitudes as other Western states without such concentrations (See Table VI). Overall, the Rocky Mountain states tended to move in the same direction during the period from 1952 through 1960. All went Republican in 1952 and remained Republican in 1956. Four of eight, however, showed a decline in Republican presidential vote in 1960 over 1956, while the other four increased their Republican strength. In 1960, however, the region showed a marked drop in Republican vote, with two states, Nevada and New Mexico, entering the Democratic column again. Of particular interest is the fact that there was nearly a 10% drop in Republican percentage of the presidential vote in Utah, the largest drop in any state in the region. Idaho also ranked among the states with the largest percentage of decline.

TABLE VI
REPUBLICAN PERCENTAGE OF THE VOTE FOR PRESIDENTIAL CANDIDATES, ROCKY MOUNTAIN STATES,
1952-1960

State	1952	1956	1960	Reduction in Republican Percentage 1956-1960
Arizona	58.3	61.0	55.5	5.5
Colorado	60.8	59.5	54.6	4.9
Idaho	65.5	61.2	53.8	7.4
Montana	59.4	57.1	51.1	6.0
Nevada	61.4	58.0	48.8	9.2
New Mexico	55.4	57.8	49.8	8.0
Utah	58.9	64.6	54.8	9.8
Wyoming	62.7	60.1	55.0	5.1

(Data derived from the *Statistical Abstracts of the United States*, 1960 and 1961.)

Moreover, when the Utah counties are classified in accordance with the percentage of Mormon population,⁵ the number of counties with high Mormon populations having a decline of 10% or more in the Republican vote was equal to the number of such counties with smaller Mormon concentrations. The most populous counties in the state, Salt Lake, Weber, Utah, and Davis — with lesser densities of Mormon population — tended to distribute themselves rather closely around the state average of 9.8% decline in the Republican vote. One of the least Mormon counties, Carbon, had the next to largest percentage drop of 17.5%, while one of the counties with a strong concentration of Mormon population, Emery, had the third largest decline, 13.1%, in the state.

These statistics were supported by the solicited observations of three political scientists⁷ who are close observers of Utah politics. One observer stated,

⁵Estimate was made by an informed Mormon politician, since no figures on distribution of Mormon population were available.

I don't think President McKay's statement had much effect on Utah voting. [The Church] has been less successful when it makes a public announcement or otherwise comes out into the public with its action and statements by leaders.

Articulate Mormons and non-Mormons in Utah have learned to distinguish between an authority of the Church speaking as a prophet and speaking for himself, although the Church authorities deliberately fail to make this distinction clear at times, deliberately obscuring their position in order to take advantage in a temporal realm of their position in the Church with its spiritual overtones.

A Republican observer stated,

As to the impact of President McKay's statement, I doubt that it increased Nixon's majority by more than one or two percent at most. A few people who are hostile to alleged LDS efforts to control politics may have voted for Kennedy to show their independence, and a few active LDS people who were undecided and having trouble making up their minds may have been encouraged to solve their problems by voting for Nixon the way that President McKay was voting.

In general, he felt that President McKay's statement helped reinforce the convictions of those who were going to vote for Nixon and tended to stabilize the pro-Nixon sentiment of the state.

A Democratic observer felt that President McKay's endorsement intensified the attachment of Mormon Democrats to Kennedy but tended to lead Mormon independents of orthodox persuasion toward Nixon.

The more orthodox are willing to take Church suggestions in politics while the non-orthodox deeply resent Church interference in political matters. . . . [Finally, he emphasized a] fundamental, built-in factor in Mormon culture: opposition to the Catholic Church. Against that kind of background no one needs to come out and say, "You ought not to vote for a Catholic candidate for President." I therefore conclude that the effect of President McKay's endorsement of Nixon was simply to reinforce basic political preference for non-Catholic candidates that are already built into the equation in the state.

POLITICAL IMAGE OF THE CHURCH

Since Mormon philosophy encompasses many interests and activities of concern to the politician and to the party organizations, the respondents were asked to identify the party which most accurately reflects the philosophy of the Mormon Church (See Table VII). Not surprisingly, a large majority of the Republicans believed that the philosophy of the Mormon Church was most accurately reflected in the Republican party, although a significant number believed that no party accurately reflected its philosophy. On the other hand, Democratic respondents tended to identify the philosophy of the

TABLE VII

VIEWS OF WHICH PARTY MOST ACCURATELY REFLECTS MORMON PHILOSOPHY, BY PARTY

<i>Party which reflects Mormon philosophy</i>	— Party of Respondent —					Total — N-260
	N-121 Republican	N-79 Democrat	N-3 Other	N-32 Independent	N-25 Not Registered	
Republican	67%	33%	—%	38%	56%	
Democratic	1	10	—	—	—	
Other	2	8	—	3	—	
No Party	30	49	100	59	44	
Totals	100	100	100	100	100	

QUESTION: "In your opinion, the philosophy of the Mormon Church is most accurately reflected in which of the following parties?"

Mormon Church with none of the parties. Of greater interest, however, is the very high percentage of Democratic respondents who felt that the philosophy of the Mormon Church was most accurately reflected in the Republican party. For the devout member, this kind of conflict must be resolved either by voting for Republican candidates or by refusing to accept the application of Mormon philosophy to practical political interests and therefore feeling free to vote for Democratic candidates. He may, of course, just refuse to vote and thus avoid the potential conflict. Independents and those who were not registered tended to identify Mormon philosophy either with the Republican party or with no party at all. None saw the Democratic party as the party of Mormon philosophy. There was a strong tendency for them to explain President McKay's preference for Nixon in terms of his preference for a Republican approach toward domestic issues.

When questioned about their view of the party which the Church leadership tended to prefer, the respondents identified the Church leadership with the Republican party to a greater extent than they identified Mormon philosophy with the Republican party (Table VIII). Only one respondent identified the Church leadership with

TABLE VIII

VIEWS ON POLITICAL PREFERENCE OF CHURCH LEADERSHIP, BY PARTY

<i>Party preference of Church leadership</i>	— Party of Respondent —					Total — N-264
	N-122 Republican	N-83 Democrat	N-3 Other	N-32 Independent	N-24 Not Registered	
Republican	78%	83%	33%	59%	71%	
Democratic	—	1	—	—	—	
Other	4	2	—	—	—	
No party	18	13	67	41	29	
Totals	100	99	100	100	100	

Percentages do not add to 100% because of rounding.

QUESTION: "In your view which party does the Church leadership tend to prefer?"

the Democratic party while the overwhelming majority of Democrats thought that the Church leadership tended to prefer the Republican party.⁶

For the most part, Republicans explained the preference of the Church leadership for the Republican party with reference to the similarity of Church and party philosophies (See Table IX). How-

TABLE IX
REASONS GIVEN FOR PREFERENCE OF CHURCH LEADERSHIP, BY PARTY AFFILIATION

<i>Reasons for preference of Church leadership</i>	— Party of Respondent —				Total — N-281
	N-120 Republican	N-87 Democrat	N-5 Other	N-33 Independent	N-27 Not Registered
Similarity of philosophy of Church and party	64%	23%	40%	36%	37%
Economic and social background of Church leaders	39	56	20	30	33
Economic interests of the Church.....	23	56	40	15	26

Totals do not add to 100% because respondents could select more than one response.

QUESTION: "If the Church leadership tends to prefer a particular party, what do you think causes this preference?"

- 1) Similarity of philosophy of Church and party
- 2) Economic and social background of Church leaders
- 3) Economic interests of the Church"

ever, many Republicans believed that the economic and social background of Church leaders and even the economic interest of the Church tended to influence the leadership in the direction of the Republican party. Democrats, on the other hand, were convinced that the economic and social background of Church leaders was a much more determining influence, with the economic interests of the Church running second and philosophy only a poor third. Independents or those not registered tended to follow the viewpoint of the Republican respondents, although with more emphasis on the economic and social background of Church leaders and the economic interests of the Church.

ATTITUDES TOWARD GUIDANCE BY CHURCH LEADERS ON POLITICAL ISSUES

A large number of Mormons make distinctions in terms of their willingness to accept advice from Church leaders on specific political

⁶ This image is corroborated by a study of the labor philosophy of the Mormon Church, wherein it was found in a sample of Church members that the leadership of the Church, consisting of stake presidents and bishops, was more strongly oriented toward the Republican party than was the general membership. J. Kenneth Davies, "A Study of the Labor Philosophy Developed within the Church of Jesus Christ of Latter-day Saints," unpublished doctoral dissertation, University of Southern California, 1960.

and religious issues. Respondents were asked to identify those issues on which they felt Church leaders should advise Church members (See Table X). Mormons tended to reject a role for Church leaders on such obvious governmental and political issues as taxation, foreign aid, compulsory health insurance, and, in spite of Apostle Ezra Taft Benson's involvement in the agricultural issue, agricultural surpluses. At the other extreme were issues such as juvenile delinquency, gambling, and liquor, all of which were identified heavily as matters on which the Church officials should give the membership guidance. All three of these problem areas are among those on which the Mormon places greatest emphasis. Occupying a middle range were such issues as corruption in government and business and Communism and Fascism. The relatively low position for such issues as birth control and released-time religious education may suggest the kinds of cross-pressures to which the Mormons are subject as a result of the general orientation of the Church and conflicting economic and social barriers — particularly with regard to

TABLE X
ISSUES ON WHICH MEMBERS BELIEVE CHURCH OFFICIALS SHOULD ADVISE CHURCH MEMBERS, BY PARTY

Issue	N-297 Total	N-129 Rep.	— Party of Respondent —				N-28 Not Reg.	N-16 No Ans.
			N-86 Dem.	N-5 Other	N-33 Ind.			
Labor Management								
Relations	24%	35%	15%	—%	21%	14%	19%	
Social Security	24	35	15	—	21	14	19	
Federal Aid to								
Education	26	36	20	—	18	14	25	
Unemployment								
Compensation	23	33	15	—	18	14	19	
Foreign Aid	21	27	14	—	21	18	19	
Taxation	21	27	14	—	21	14	13	
National Defense	25	32	19	—	15	28	25	
Compulsory Health								
Insurance	24	36	15	—	15	14	19	
Agricultural Surpluses..	23	31	16	—	18	18	19	
Corruption in Business	50	57	43	20	49	50	44	
Corruption in								
Government	57	66	50	20	55	54	56	
Released Time Religious								
Education	41	46	40	20	39	36	31	
Segregation	41	46	35	20	39	50	31	
Free Speech	46	50	44	40	45	39	44	
Communism	64	69	59	40	52	71	69	
Fascism	53	56	50	40	45	54	63	
Juvenile Delinquency....	75	79	80	40	58	75	69	
Gambling	71	74	73	40	58	64	75	
Liquor	71	73	74	40	58	64	75	
Birth Control	42	50	34	20	39	43	50	

Percentages do not add to 100% because respondents could select none or all items as within the purview of Church leadership guidance.

QUESTION: "On which of the following issues do you believe Church leaders should advise Church members?"

birth control: although the Mormon Church has formerly inveighed against artificial methods of controlling conception, leadership pronouncements on this matter are relatively infrequent, and the very real problems of raising large families are all too keenly felt.

There are sharp differences in the extent to which Democrats and Republicans believed that Church officials should advise them on social issues. On issues which appear to have a high political content and are lacking in a moral issue, few Democrats were inclined to believe that Church officials had a role to play in influencing the thinking of Church members. A considerably higher percentage of Republicans — usually around twice the percentage of Democrats — felt that the Church leadership had a role in advising them. To a certain extent this difference may be explained on the basis of the content of that advice. For the most part, leader opinion has favored Republican positions on these issues and the Democrats are thus naturally wary of such advice.

TRADITIONAL PRACTICES AND ATTITUDES

Direct and active participation by Church leaders in controversies over candidates and issues is not an unheard-of occurrence in Mormon history. Both in the Middle West and in the Rocky Mountains the Mormons established theocratic forms of government. The Church hierarchy ruled its State of Deseret until territorial government was established and President Brigham Young was appointed governor. Operating later through the Council of Fifty and the People's Party, the Church continued to exercise great influence over political affairs until that party's abandonment in 1890.⁷ Moreover, Mormon theology had long emphasized the identity of spiritual and temporal matters so that the distinction between civil and ecclesiastical authorities appeared to run counter to Church teaching.⁸

Since the Church extricated itself from formal participation in the political process, only in exceptional circumstances and especially on issues relevant to Church doctrine have Church officials taken a public stand. One notable exception occurred in 1936 when President Heber J. Grant endorsed Governor Alfred Landon, the

⁷ James R. Clark, "The Kingdom of God, The Council of Fifty and the State of Deseret," *Utah Historical Quarterly*, XXVI (April 1958), 131-148. Leland H. Creer, "The Evolution of Government in Early Utah," *Utah Historical Quarterly*, XXVI (April 1958), 23-42, and Everett L. Cooley, "Carpetbag Rule — Territorial Government in Utah," *Utah Historical Quarterly*, XXVI (April 1958), 107-129; G. Homer Durham, "A Political Interpretation of Mormon History," *Pacific Historical Review*, XIII (June 1944), 136-150 and "The Development of Political Parties in Utah: The First Phase," *Utah Humanities Review*, I (April 1947), 122-133.

⁸ See Doctrine and Covenants, Sections 29, 34, 35, and 88: 78-80.

Republican candidate for the presidency. But the official position of the Church stated in August 28, 1962, is as follows:

The General Authorities of the Church as such do not favor one political party over another; the Church has no candidates or candidate for political office; we do not undertake to tell people how to vote. We do, however, most earnestly urge every citizen of our beloved country to take advantage of the privilege and opportunity to participate in the local primaries where representatives of both political parties will be selected and that they exercise their God-given franchise to make their wishes known at the election polls.⁹

Attempts to identify the Church leaders with radical conservative groups, such as the John Birch Society, have evoked public censure by the Church presidency.¹⁰

The leadership of the Church has in recent years been identified with economic conservatism and the Republican Party. Articulate Church leaders who held high public office, such as Senator Reed Smoot, Secretary of Agriculture Ezra Taft Benson, Undersecretary of State J. Reuben Clark, helped create this image; but other bases are found in the large economic interests of the Church, its recent emergence from a strongly rural environment, and its profound sense of separatism fostered by its history of persecution and its sense of mission as a chosen people.

This conservatism is not monolithic, however. Many Mormons and from time to time some leading Church officials have clearly identified themselves with the Democratic party and liberal causes. B. H. Roberts, a perennial candidate for the House, was a Democrat while holding leading priesthood offices and acting as Church Historian. Hugh B. Brown, now a counselor to President McKay and formerly an apostle, took an active part in the 1958 Utah congressional campaign, keynoting the Democratic state nominating convention and speaking for Democratic candidates on television and in various parts of the state.¹¹ Both former Congressman David King and Senator Ted Moss from Utah are well-known Mormons and Democrats.

⁹ *Deseret News* (Salt Lake City, Utah), August 28, 1962.

¹⁰ *Salt Lake Tribune*, January 4, 1963; editorial, "Church Section," *Deseret News* (Salt Lake City, Utah), March 26, 1966; for instances when Church authorities did involve themselves politically see Frank H. Jonas, "J. Bracken Lee and the Mormon Church," *Proceedings of the Utah Academy of Science, Arts and Letters*, XXXIII (1956), 149-160; Ross Thomson, "Utah: The Mormon Church and the Amendment Fight," *Frontier*, VI (January 1955), 10-11.

¹¹ See Frank H. Jonas, "Third Man in Utah Politics," *Proceedings of the Utah Academy of Arts*, XXXI (1960).

CONCLUSIONS AND SPECULATIONS

Clearly, there are difficulties in attempting to generalize from the foregoing data about Mormon voting behavior and the influence of Church leaders on that behavior. President McKay's statement was a relatively isolated occurrence for which many Church members were unprepared. President McKay himself is a unique figure because of the great respect and devotion in which he is held by the dedicated members of the Church. Now over 90 years old, he is revered both for his leadership position and for his great human qualities. Moreover, his intervention in the 1960 election placed his influence over Mormon voters against powerful forces of party devotion, personal attraction of the presidential candidates, the currents of religious conflict, and economic self-interest of the voters. The degree of influence which his statement might have had under contrary conditions — if such statements were common, if someone other than President McKay were involved, if it occurred in an election without such powerful cross-currents — is, of course, unclear.

As noted earlier, there are limitations in the data, making the inferences of this study only suggestive. The sample of Mormon communicants from whom opinions were obtained was clearly biased in favor of the devoted members. The members who had disassociated themselves from the Church were little represented. There is also evidence that some Church members who were approached considered such an inquiry as an affront to the President of the Church or as a Democratic plot. Only men were included in the sample, and it may be that women would show somewhat different reactions to the views of the Mormon leader.

Nevertheless, the conclusion of this study — that President McKay's statement had little effect on Mormon voting behavior — tends to confirm the conclusions of earlier studies which suggest that religious affiliation was only a latent cross-pressure exerting minor influence at the rational level.¹² Other studies suggested that the religious factor itself plays a relatively insignificant role, far outweighed by socio-economic or minority status.¹³ Benton Johnson, however, asserted that "ascetic Protestantism" — which includes Mormons in his definition — tends to foster political conservatives.¹⁴

The results suggest some dimensions of the reaction of voters

¹² Wesley and Beverly Allinsmith, "Religious Affiliation and Politico-Economic Attitude: A Study of Eight Major Religious Groups," *Public Opinion Quarterly*, XII (Fall 1948), 377-389.

¹³ Robert Lane, *Political Life* (Glencoe, Ill.: Free Press, 1959), p. 247.

¹⁴ Benton Johnson, "Ascetic Protestantism and Political Preference," *Public Opinion Quarterly*, XXVI (Spring 1962), 35-46.

toward the intrusion of the leadership of a highly integrated Church organization in political affairs. Far from considering conformity to the President's views as a test of faith, it appears that the membership reacted primarily in terms of other voting determinants, such as party and attraction toward a candidate. Presumably, the situation would have been different had President McKay stated that his opinion was based on divine inspiration. But how different? It is entirely possible that the reaction against dictation of a political decision by the Church leadership might have been greater than it was when the President expressed only his personal opinion.

It is also clear that Mormon opinion regarding the extent to which its leadership is inspired on matters normally considered non-religious is divided. Relying on the data presented here and the author's own experience, it is clear that some Mormons believe that virtually anything said by the President or leading authorities on any subject constitutes the word and will of God. Others are unwilling to admit this, basing their views on the fact that there are obvious differences of opinion among Church authorities on many non-religious matters.

The image of the Church leadership is preponderantly a one-party image, making it difficult for some Mormons to feel comfortable as Democrats and virtually forcing those who are both to discriminate between political and religious affairs. This is borne out by divergent opinions of Republicans and Democrats on the issues on which they feel the Church leadership should provide guidance, the Democrats tending to prefer restriction of leadership guidance to more clearly moral issues.

The infinite number of common concerns of the state and the Church in promoting the welfare of its citizens or communicants makes conflicts inevitable. They are all the more inevitable when the citizenry are divided on political issues along partisan lines. Since the Church, as an institution, or the President, as an individual, can participate in the political arena only by taking positions of a more or less definite character, the Church members who dissent cannot help but feel cross-pressured. Since it is the prerogative of the Church leadership to determine when such intervention should occur, it is their burden to be sensitive to the difficult choices which Church members must make.

TRANSLATING MORMON THOUGHT

Marcellus S. Snow

As the L. D. S. Church has increased its membership in non-English-speaking countries and has become in fact as well as intention a world-wide church, the importance of effective translation of Mormon scriptures and other writing has also increased. In this article, Marcellus S. Snow, a graduate student in linguistics at Massachusetts Institute of Technology, who has published AN ENGLISH-GERMAN L. D. S. DICTIONARY, examines some of the problems of translation and some of the steps the Church has taken to solve them.

Most of our distinctly Mormon heritage, scriptural and otherwise, has been first spoken, recorded, or translated in the English language. In declaring that this heritage has worth for people of cultures and languages different from our own, we affirm that the message of Mormonism transcends whatever these differences may be. A translator must prove this by preserving the essence and impact of the original English material in all that he translates.

His task increases as these differences become more pronounced, and his challenge is stiffest when non-Western, non-Christian cultures speaking non-Indo-European languages are to be reached.

Christian missionaries of other faiths have encountered this challenge in its extreme form in translating the Bible for many of the primitive tribes of Africa and South America. How can one best

translate "grace" into Mixtec?¹ How can one be sure that an Indian tribe accustomed to planting seeds one at a time understands Christ's parable of the sower who scattered seeds by the handful?² How can one convey to natives living on a small island with low hills an impression of the Judean mountains in their own language, which has a term for "hill" but none for "mountain"?³ What does one do if the transliteration of "rabbi" into an African dialect is dangerously close to an obscene word?⁴

Translators of L.D.S. scripture and other literature face many problems like these. And translating is only one of a host of language problems which arise when L.D.S. literature and the Mormon religion, couched as they are in the native English of most Church members, confront people who speak another language. What is the nature of these problems? What are their broader implications above and beyond communication between speech communities? How can these problems be solved, and what measures are being taken to do so?

The following considerations, unique to the history and proselyting efforts of the Mormon Church, must temper our assessment of the problems involved in translating Mormon scripture into other languages and, by extension, in introducing Mormon thought into other cultures.

(1) The "source language" of L.D.S. scripture is English, and native speakers are available for purposes of exegesis.

(2) There is no canonical language in Mormonism. Sacramental prayers, temple ceremonies, and meetings may always be conducted in the local idiom.

(3) The cultural setting of Mormon origins, the frontier America of the early nineteenth century, is a more familiar, more sympathetic, and better documented era than that of ancient Palestine.

(4) All translations of Mormon scripture into a particular language have been preceded by Bible translations into that language. Hence a ready-made source of Christian words and phrases has always been available for L.D.S. missionaries and translators to use or to modify for their own purposes.

(5) Mormon missionary effort has been and remains heavily concentrated in technically advanced, predominantly Christian, Western nations speaking Indo-European languages.

¹ Eugene A. Nida, *Bible Translating* (New York: American Bible Society, 1947), p. 223.

² Eugene A. Nida, "Linguistics and Ethnology in Translation-Problems," *Language in Culture and Society*, ed. Dell Hymes (New York: Harper and Row, 1964), X, Part II, 92.

³ *Ibid.*

⁴ *Ibid.*, p. 95.

How do these facts interact with specific problems which the L.D.S. translator faces?

TRANSLATING THE BOOK OF MORMON

The Book of Mormon, the best-known of distinctively Mormon scriptures, will serve as a casebook of problems involved with L.D.S. scriptural translation. Immediately, the question of style arises: Should the translator try to imitate the rustic, archaic, Biblical style of Joseph Smith's English translation, or should he produce a smooth, polished document in modern idiom? And if he decides on some degree of "archaicness" in his translation, what should be his guide? Should a German translation follow the style of Luther's Bible, as the present German edition tends to? Should an Arabic Book of Mormon, when one becomes available in that language, use difficult Classical Arabic, as the Koran does?

Questions of this nature show that the translator must do much more than decide about equivalence of meaning in two languages. Language is used not only as a means of transmitting information by using linguistic signs (words) paired with non-linguistic objects or concepts; it is also used as a means of conveying and arousing emotion by the very nature and internal relationship of these signs themselves. More simply and concretely, "the people waxed great in iniquity" and "the people became very wicked" both *mean* more or less the same thing. Quite evidently, however, they convey very different moods and styles while transmitting identical messages.

The linguist Karl Bühler made a distinction germane to this problem of style. Language, he said, functions on at least three different planes: the representational (*Darstellungsebene*), the emotive (*Kundgabeebene*), and the persuasive (*Appellebene*).⁵ Speech, in other words, besides transferring information from a speaker to a listener (representational plane), can also be used to convey the mood and character of the speaker (emotive plane, as in lyric poetry) or to influence the mood of the listener (persuasive plane, as in oratory).

The persuasive plane figures in the Book of Mormon translator's dilemma of style. He must ask not only, "What sentence in Norwegian will have the same meaning as this sentence in English?" but also "What Norwegian style will affect the Norwegian reader the same way the English style of this sentence affects the English-speaking reader?" And although strict stylistic correspondence is

⁵ Quoted in N. Trubetzkoy, *Grundzüge der Phonologie* (3rd ed., Göttingen: Vandenhoeck and Ruprecht, 1962), pp. 18-29.

more difficult to attain than semantic equivalence, there is no reason to believe that it is any less important. Many of the most crucial empirical arguments for the authenticity of the Book of Mormon, in fact, hinge on the unabashed roughness and rusticity of its style, which are said to reflect the fact that it is a translation and to reveal the origins and upbringing of its first translator.

An example of this style is in 1 Nephi 5:6:

And after this manner of language did my father, Lehi, comfort my Mother, Sariah, concerning us

A phrase like “after this manner of language” is awkward to modern ears and is certainly neither idiomatic, archaic, nor Biblical; nor was it so in Joseph Smith’s time. Its very awkwardness and foreignness, however, can very well be argued to be the result of an overly literal translation of a Reformed Egyptian idiom. Here, then, is a very important stylistic turn in the Book of Mormon. Similar curiously worded, unauthentic sounding phrases can be found on every page.

Yet this very meaningful phrase almost disappears in translation. The German version reads “with such words” (*mit solchen Worten*); the Spanish edition has “with these words” (*con estas palabras*); the Dutch version renders it by “this speaking” (*aldus spreken*), the French translation comes closest with “in this language” (*dans ce langage*). What has happened is this: Well-meaning, doubtless highly educated European translators have attempted to “smooth over” the rough edges of Joseph Smith’s English to produce a stylistically more presentable document in their own native languages, much as sophisticated city dwellers might advise their small-town relative on a visit to say “you were” and “he did” instead of “you was” and “he done” so that neighbors and acquaintances might not be unfavorably impressed.

It is easy to accuse translators of tampering this way with the persuasive level of their material, but it is much more difficult to come up with a workable alternative. Translating a clumsy English phrase into (say) a clumsy Danish phrase which is equally clumsy in all senses of the word is an impossible task. One might justifiably contend that only the English translation of the Book of Mormon should be the repository of its stylistic curiosities, and that interested researchers should be referred to that edition for stylistic material. Most Mormons, however, would probably argue that a slick, highly readable foreign language edition of the Book of Mormon might fail to retain the internal linguistic persuasiveness of the original, much as a missionary very adept in his foreign language often encounters

only suspicion on the part of his contacts, while his linguistically more unsophisticated companion inspires confidence and sympathy. To what extent one's conviction of the authenticity of the Book of Mormon (or of the missionaries' message) should be based on empirical criteria such as these, of course, is another matter.

A conflict such as this one between readability of the translation and faithfulness to the original is really insoluble on a general level and must be appraised separately in each case. A sensitive, intelligent bilingual translator, well versed in linguistics and Mormonism, is best equipped to meet such a challenge and to navigate the difficult course between devotion to original style and concern for an acceptable translation.

There is also the problem of Biblical citations in the Book of Mormon. By far the lengthiest of these extends from 2 Nephi 12 through 2 Nephi 24, where Nephi quotes from the brass plates of Laban. In English, these chapters correspond almost word for word to Isaiah 2 through Isaiah 14, respectively, in the King James Bible. Joseph Smith, in fact, is said to have used his King James Bible as a basis for this part of the translation, deviating from it only where significant differences arose.⁶

Now what should the Book of Mormon translator use as a basis for his own translation of the brass plates? Should he do nothing but translate from Joseph Smith's rendition, or should he remain as close as possible to a well-known Protestant Bible translation in his own language, deviating from it only where Joseph Smith deviates from the King James Version?

On this point, translators are almost unanimous in their close adherence to Joseph's translation, and for good reason. The differences among modern translations of the original Hebrew text of Isaiah 2 through 14 (i.e., the brass plates) are considerable, and lack of uniformity would result if various modern translations of the Bible were followed closely. A revised German Luther Bible has "at the last time" (*zur letzten Zeit*), for instance, in Isaiah 2:2 where the King James Version reads "in the last days," and has "Gentiles" (*Heiden*, a loan translation of Latin *paganus*, from which "pagan" is derived) for English "nations." A modern Italian Protestant Bible reads "the eternal" (*l'eterno*) for "the Lord" in the same verse.

The only real alternative the translator has here is to search for a rough emotive equivalent of the King James Version in his own language; this is at best a vague and difficult task.

⁶ Brigham H. Roberts, *Defense of the Faith*, p. 279, quoted in Francis W. Kirkham, *A New Witness for Christ in America* (Independence, Missouri: Zion's Printing and Publishing Co., 1942), p. 203.

CHOOSING THE RIGHT WORD 1400 YEARS AGO

Translation of the Book of Mormon, other scriptures, and supplementary literature into a foreign language is only part of the larger problem of religious contact across linguistic and cultural borders. And this entire process of contact hinges largely on arbitrary choices of terminology to characterize doctrines and to describe the organization of the Church in languages other than English.

The Mormons are not the first religious body to seek proselytes in a language community different from their own and thereby to face a baffling gamut of word choices in a strange tongue. The period during which pre-Norman Britain was Christianized by foreign missionaries provides an illustrative and rather well documented case of this process of nomenclature selection in action.⁷ The devices these early proselyters used centuries ago are the same as those used today. It will be instructive to consider some of them in detail.

Christianity was new and very different to pagan Britain. Some sort of linguistic innovation was necessary to reflect this difference, and at least three common methods of innovation were used for this purpose:

- (1) Extension of meanings of already existing words;
- (2) Formation of "loan translations," i.e., literal translations of foreign terms, in this case from Old French, Latin, or Greek, into Old English;
- (3) Introduction of foreign terms, with minor alterations for ease of pronunciation.

The name of deity is the foremost example of extended meaning. "God" was very different before the Christians came to Britain, but the old term persisted after they arrived. "Easter" (Old English *eastron*) was at first a spring festival named after Austro, the goddess of spring, before it became a celebration of Christ's resurrection.

Loan translations were at first the most common method of expressing unfamiliar Christian ideas in Old English, which showed peculiar genius for coining these native terms exactly and often quite picturesquely. "To baptize," for example, was *dyppan* ("to dip") or *fulwian* (cf. German *voll* and *weihen* "to consecrate completely"). "Trinity" was *thryness* or *thrines* ("threeness").

Nearly all of these ingenious loan translations, however, were eventually replaced by foreign words, as were originally pagan words

⁷ All examples of terminological innovation during this period are taken from Otto Jespersen, *Growth and Structure of the English Language* (9th ed.; Garden City, N. Y.: Doubleday Co., n. d.), pp. 41-47.

which had brought too much pre-Christian baggage along the road of extended meaning. Latin “patriarch” replaced *heahfaeder* (“high-father”); “altar,” for obvious reasons, succeeded *weofod*, derived in turn from *wigbeod* (“idol-table”); *husl* meant sacrifice or offering, but originally in a non-Christian sense. After a brief period of use this word was replaced by Latin terms, and the very act of replacement was a symbolic severance of relations with the pagan world.

CHOOSING THE RIGHT WORD TODAY

The Christianization of Britain was gradual and leisurely compared to Mormon proselyting efforts in new areas. These efforts are usually rapid and highly organized. The translator making L.D.S. scripture and other literature available to members of a new language community usually chooses terminology and style by employing the methods of extension of meaning, loan translations, and foreign words mentioned earlier. His decisions are of necessity arbitrary and rather self-conscious. Words for “ward,” “Relief Society,” and “stake center” must often be coined decades before such institutions actually exist in the new culture.

The missionary work the Church has carried out in non-Christian, non-Western cultures speaking non-Indo-European languages provides a sharp focus on the credentials necessary to pass by linguistic border-stations and, in particular, on the crucial nature of terminological choices for the “image” of Mormonism abroad.

The Church in Hong Kong and Taiwan, for example, is the beneficiary of rather extensive earlier efforts of Catholic and Protestant missionaries to preach Christianity to the Chinese.⁸ Chinese Bibles and Christian terminology were already available to the first Mormon missionaries to arrive there. Since Chinese is notoriously resistant to importations from other languages, the Catholics and Protestants had coined most new words by two juxtaposed Chinese characters. “God” (in the Christian sense) was *sheung tai* or “exalted ruler,” in contrast to the older Chinese concept of divinity expressed by *shan* (“spirits, deities, the divine”). “Baptism” was *sai lai*, “washing ordinance,” and “revelation” was *kai shi*, something like “to separate or open.” The sacrament or Eucharist became *sing tsaan*, “holy meal.”

L.D.S. translators have adopted these terms in nearly all in-

⁸ I am indebted to Gary Towers, who served a mission for the Church in Hong Kong, for all examples taken from the Chinese language. All of these examples are given in the Cantonese dialect, which is spoken in Hong Kong. For typographical reasons, diacritical marks indicating tone contours have been omitted.

stances, and this means that Mormon missionaries to the Chinese must rely on extension of meaning to bridge the semantic gap between exclusively L.D.S. ideas and conventional Christian concepts incorporated into a single Chinese expression. More simply, the words are the same but the ideas are different, and the danger is that the old words will continue to connote the old ideas.

Unique L.D.S. terms and usages are also taken from native Chinese word-stock. A branch, for instance, is *fun wui*; this combination also has other meanings in Chinese, such as a branch of a bank, of a chain of stores, etc. A ward is designated by *chi wui*; this two-character combination was invented. *Chi* alone means "branch" (of a tree) while *wui* corresponds roughly to "organization."

Japanese translations for L.D.S. terminology are quite different from corresponding translations into Chinese.⁹ There are numerous foreign borrowings; for example, "ward" in Japanese is *wadobu*, "stake" is *sutekibu*. The presence of these foreignisms reflects not only the ability of the Japanese language to accept non-Japanese words; it also shows that extension of word meanings, although natural in English and Chinese, is difficult in Japanese. And the same tension between foreign words and native loan translations which was noted in Old English is also present to some extent in Japanese. The standard Protestant and Catholic term for "baptism" in Japanese is *shin rei*, literally "dipping ritual"; early Mormon literature also employed this term. Japanese Church members, however, instead of extending the meaning of the word to include baptism by immersion, tended to associate it with the sprinkling ordinances performed by these other churches. This, it should be noted, was due more to the extremely limited semantic extensibility of Japanese words than to doctrinal obtuseness on the part of early Japanese Saints. Retranslations of Church literature after World War II substituted the foreign borrowing *baputesuma* for "baptism" to emphasize the distinctive nature of the L.D.S. form of this ordinance. A new native word for "priesthood," *shin ken* ("God-authority"), was also coined to underscore the uniqueness of the Mormon version of this concept.

The translator of L.D.S. literature must also frequently change old terms or introduce new ones in languages which are more closely related to English than are Chinese or Japanese. An early Italian

⁹ Tatsui Sato of Tokyo graciously provided all the material taken from Japanese, as well as information about the Japanese language. Brother Sato has translated the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price into Japanese and was the first Japanese member baptized after World War II. He is now in Salt Lake City doing work for the Genealogical Society.

Book of Mormon translation (which, incidentally, was never published) rendered “priest” by *prete* quite uniformly; but to an Italian *prete* is a generic term of rather indirect reference and falls far short of specifying what Mormons mean by a priest. The word *sacerdote*, which occurs in all Italian Bibles and is a much more appropriate translation, is used in the present Italian Book of Mormon. German translations of Mormon scripture render “Gentile” by *Nicht-jude* (“non-Jew”), although all German Bibles read *Heide* (“pagan”; cognate with “heathen”) for “Gentile.”

ONE-TO-MANY OR MANY-TO-ONE CORRESPONDENCES

Until now we have spoken as though religious terms had a one-to-one meaning correspondence between English and any other given language, and that the translator is faced only with the problem of choosing the proper method of establishing this correspondence (meaning extension, loan translations, foreign words, etc.). This, of course, is not the case. One English term might cover a variety of meanings and require one of a number of different translations in another language, depending on context. The converse is also often true.

“Priesthood” becomes *Priestertum* or *Priesterschaft* in German, for example, depending on whether an authority or a collection of bearers of that authority is meant. The president of a stake or mission is a *Präsident* in German; the president of a branch is a *Vorsteher* (this word is a loan translation of “president”); and the president of a Relief Society or a Primary is a *Leiterin* (“leader”). On the other hand, the study guide once used by missionaries in Hong Kong translates the character *shan* as “God the Father, God the Son, or God the Holy Ghost.” This sounds slightly blasphemous to English-speaking persons and shows that English can be overdifferentiated as well as underdifferentiated with respect to another language. German *Geist*, for example, effectively covers English “Spirit,” “mind,” “intellect,” “genius,” “soul,” and “essence.”

Many supposedly important distinctions, however, are nearly impossible to translate from English into other languages. The difference between “faith” and “belief,” for instance, has provided subject matter for a great many Sacrament Meeting speakers, and Talmage holds forth for three pages in differentiating between the two.¹⁰ Yet *Glaube* is the most acceptable German translation of both of these words. In their German translation of *Articles of Faith*, Max Zimmer and Georgius Y. Cannon translate “belief” with *Fürwahr-*

¹⁰ James E. Talmage, *A Study of the Articles of Faith* (12th ed.; Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints, 1952), pp. 96-98.

halten to give Talmage's dichotomy a semblance of acceptability to German readers.¹¹ Yet this is a cumbersome, rare word in German and has nothing of the familiar simplicity of "belief"; moreover, *Fühwahrhalten* is not even listed in a source as reliable and complete as *The New Cassell's German Dictionary*. Is this distinction really language-independent, or have English-speaking saints merely hung their hats on two synonyms and then consciously created a hard-and-fast distinction between them?

Church writers also often distinguish between the Holy Ghost and the Holy Spirit. This is convenient in English because two different-sounding expressions are available. A glance at foreign language translations of the Doctrine and Covenants, however, shows that this differentiation is consistently obscured in languages other than English. In five verses where "Holy Spirit" appears in English (45:57, 46:2, 55:1, 55:3, 99:2), the current Swedish and an old (1914) Hawaiian edition use the same word which translates "Holy Ghost" in 130:22 and generally elsewhere. Swedish has *Helige Ande* and Hawaiian *Uhane Hemolele*. The translator of the German edition, by contrast, has carefully examined the context of these verses to determine if by "holy Spirit" the Holy Ghost is meant or rather if the spirit or influence of one or more members of the Godhead is intended. If the former is the case, *Heiliger Geist* appears; otherwise, *heiliger Geist* does. This usage is now more or less customary in German lesson manuals and other written material. The French translator renders both "Holy Ghost" and "Holy Spirit" as *Saint-Esprit* except in 99:2, where *Saint Esprit* appears.

Here, then, a supposedly important theological distinction is either ignored or is made by humble punctuation marks and spelling conventions (hyphens, capital letters) in languages other than English. If a distinction is this language-bound, is it really an important one? Instinctively, we want to say yes, but to do so consistently seems to require the invention of unnatural new terms or undue reliance on punctuation and spelling. We, like the student in Faust's study, might well deserve Mephistopheles' gentle chiding for an overreliance on the power of words:

In short, you pin your faith on words, my friend,
 Make words your safeguard, so that you ascend
 To certainty's high temple in the end. . . .
 For if your meaning's threatened with stagnation,
 Then words come in, to save the situation;

¹¹ James E. Talmage, *Die Glaubensartikel*, trans. Max Zimmer and Georgius Y. Cannon (4th German ed.; Berlin, Frankfurt a. M. and Basel: Church of Jesus Christ of Latter-day Saints, 1950), pp. 106-108.

They'll fight your battles well if you enlist 'em,
Or furnish you a universal system.
Thus words will serve us grandly for a creed,
Where every syllable is guaranteed.¹²

The other side of the coin is a proliferation of different terms in foreign languages for what is essentially a uniform concept expressed by a single word in English. The notion of stewardship, for instance, is a recurrent theme in the Doctrine and Covenants, and in seven separate appearances there (42:53, 42:70, 64:40, 70:4, 104:11, 124:14) the word "stewardship" is used in more or less the same way. Yet the German Doctrine and Covenants comes up with three different words for this concept (*Treuhänderamt* in 70:4; *Verwalterschaft* in 104:11; *Verwaltung* elsewhere). French vacillates between *administration*, *bien*, and *intendance*, and Swedish uses *förvaltareplats* once (42:53) and *förvaltning* elsewhere. The 1914 Hawaiian edition is consistent, reading *malama waiwai* everywhere for "stewardship."

Recognizing the importance of consistent usage in cases like these, the L.D.S. Church Translation Department is in the process of compiling glossaries of technical terms and phrases¹³ in each of the ten key foreign languages (Danish, Dutch, Finnish, French, German, Italian, Norwegian, Portuguese, Spanish and Swedish) in which its efforts are concentrated. These glossaries will be stored in an electronic computer for rapid access. Availability of these lists will help greatly in standardizing usage and in eliminating conflicting translations of single English terms.

IMPLICATIONS

Much more could and should be said, and many more examples could be given, of the challenges confronting our Church missionaries and translators. At least two conclusions seem clear, however, from what we have already said:

- (1) Language interacts with thought and culture.
- (2) Translation is an art as well as a science. Special tools of the religious translator include intimate knowledge of two cultures, two languages, and at least two religions; a good writing style; and a sound familiarity with linguistic principles.

¹² Johan Wolfgang von Goethe, *Faust, Part One*, trans. Philip Wayne (Baltimore: Penguin Books, 1949), p. 97.

¹³ Thomas J. Fyans, director of the L.D.S. Church Translation Department, was kind enough to supply this and all subsequent information in this article concerning the Church's translation program. More specific information relating to the work of this department can be found in an interview with Elder Fyans in *The Improvement Era*, LXIX (October, 1966), 864-67, entitled "The Era Asks about the Translation of Church Literature." Also, see the talk given by Elder Victor L. Brown of the Presiding Bishopric in General Conference, April 6, 1967 (reported in *Deseret News*, April 7, 1967).

To these a third assertion should be added which is not directly supported by our considerations up to now:

(3) Foreign-speaking L.D.S. missionaries do well, often remarkably well, in overcoming language problems, but they can do much better with more consistent and more competent help.

The first conclusion, that language interacts with thought and culture, implies first of all that language is affected by thought and culture. This consequence is clear, since language is the undisputed mirror of thought and culture patterns. But the second notion that our conclusion implies, namely that language exerts a reciprocal effect on thought and culture, is more obscure and difficult to argue. The American anthropologist-linguist Benjamin Lee Whorf has stated the case for the influence of language on one's world-view as succinctly and convincingly as anyone: ". . . people act about situations in ways which are like the ways they talk about them."¹⁴

An interpreter of Whorf reads more direction into Whorf's causal chain:

. . . the structure of the language one habitually uses influences the manner in which one understands his environment. The picture of the universe shifts from tongue to tongue.¹⁵

There is no one metaphysical pool of universal human thought. Speakers of different languages see the Cosmos differently, evaluate it differently, sometimes not by much, sometimes widely. Thinking is relative to the language learned.¹⁶

Applied to the predicament of the Mormon translator, such generalizations boil down to these questions: In introducing new terms into a foreign language to describe a new religion, is the translator actually manipulating the world-view of the foreign reader by means of his language in order to make him more receptive to an unfamiliar religion? Does the new term pave the way for a new concept, or is the new term a natural consequence or reflection of a new concept? Is any religious concept ever really independent of the language in which a word for it was first coined?

This fusillade of irksome questions has been posed many times before in other settings and gains additional relevance for Mormonism as missionary efforts are deepened and expanded throughout the world. Given the state of human knowledge now or in the foreseeable future, these questions cannot be answered on a cosmic scale. But an awareness of such conflicts and of how they affect individual

¹⁴ "The Relation of Habitual Thought and Behavior to Language," *Language, Thought and Reality, Selected Writings of Benjamin Lee Whorf*, ed. John B. Carroll (Cambridge, Mass.: The M.I.T. Press, 1964), p. 148.

¹⁵ Stuart Chase, foreword, *ibid.*, p. vi.

¹⁶ *Ibid.*, p. x.

cases cannot help but aid those charged with translating Mormonism into foreign tongues.

TOOLS OF THE TRANSLATOR

Our second observation focuses on important skills of the translator. Church translators often possess a fine writing style and deep linguistic knowledge; they frequently command an admirable knowledge of Mormon doctrine. But often they do not have both. The intersection of religious and linguistic proficiency is certainly not a natural one. Professional translators who are not members of the Church are sometimes hired. Often, too, well-meaning Church members with no really fine style in their own language and no sound knowledge of English are enlisted to translate on a volunteer, piece-meal basis.

But perhaps we in the Church who speak English as a native language are most to blame for this problem. We must insist upon accurate, well printed, inexpensive editions of L.D.S. scripture and other literature in foreign languages and match the spread of English as a *lingua franca* of world Mormonism by a desire to learn or to improve our command of languages other than our own. This heightened sensitivity to the minority of Mormons who speak languages other than English is a logical first step in providing them with the best available translators and translated material.

A recent reorganization and centralization of all Church translating does promise to channel the top talent into translating and to coordinate efforts more effectively. A complete revision of scriptural translations into the ten key languages mentioned earlier is also anticipated. English lesson manuals and other annual material are being translated on a strict schedule directly from manuscripts so that they can be available concurrently with the English editions.

MISSIONARIES AND FOREIGN LANGUAGES

The missionary, who is the subject of our third conclusion, is too often left to the tender mercies of his first companion for his initial exposure to a foreign language. Lack of previous experience and inaccurate, haphazard training sometimes combine to put even his most heroic subsequent efforts to learn the language at an insuperable disadvantage.

Missionaries called to areas in which Spanish, German, or Portuguese is spoken now receive intensive language training for about three months in the Language Training Mission at Brigham Young University before departing for their mission fields. Emphasis is placed on lesson memorization and sound mastery of grammatical

rules. Mission presidents have been unanimous in their praise of this type of advance preparation.

Such large-scale training might not be feasible for less common languages, but a period of intensive language training in the field, even at the expense of several days of proselyting, would help missionaries learn to use their second language more effectively.

But there is often little incentive or even opportunity for foreign-speaking missionaries to develop speaking proficiency which surpasses communicative adequacy in strictly religious topics. Indeed, there are enticements in the opposite direction: a missionary with a poor command of the language is less easily drawn into discussions of polygamy or United States foreign policy, and working-class people, who often make up the majority of a missionary's contacts, identify more readily with halting mastery of their own language.

Even so, there is a strong case for improved language competence in the mission field. First companions should be good teachers and speakers of the language. Mission presidents and their wives can set convincing examples by reaching the members in their own language. And printed, accurate, standardized lesson plans, word lists, and language study schedules are a great help to the missionary after he leaves for the field following an initial period of language training. In the confusion and pressure of administration, new proselyting programs, and long hours of tracting, language learning is often left to chance. This should not be.

Mormon missionaries certainly have more important assignments than acquiring language proficiency. An artisan's creations, however, depend to some extent on the quality of his tools. In practicing the art of teaching the gospel and convincing people of its worth, the missionary has few tools more critical than his ability to communicate.

Though the process of pondering and accepting the gospel is largely spiritual and highly personal, one's introduction to the gospel comes through spoken or written language. Should this introduction be any less impressive in a foreign language than it is in English?

Only through constant awareness that the Church and its message are universal, and through concern for those who have yet to hear it in their own language, can modern scripture be fulfilled:

For it shall come to pass in that day, that every man shall hear the fulness of the gospel in his own tongue, and his own language, through those who are ordained unto this power. . . .¹⁷

¹⁷ Doctrine and Covenants 90:11.

THE COALVILLE TABERNACLE

A PHOTOGRAPHIC ESSAY

*Text by Thomas Wood
Photographs by Douglas Hill*

For historical, aesthetic and religious reasons, the original Coalville Tabernacle is obviously one of the most important buildings in the state of Utah. The Utah Heritage Foundation presently considers its preservation a matter of high priority. The Tabernacle was first threatened with abandonment or destruction in the early 1940's. In 1944, a compromise of interests resulted in a substantial remodeling of the interior, a step which while preserving the building nevertheless destroyed its original integrity. The building still serves the Coalville wards and Summit Stake, although the question of its adequacy for present needs has placed its existence in jeopardy in recent years.

Thomas Wood was an instructor of English at Brigham Young University until his recent resignation. Douglas Hill, also instructor of English at B.Y.U. is a frequent contributor to DIALOGUE. Their travels together, described in this essay, earlier yielded "Early Mormon Churches in Utah" (DIALOGUE: Vol. I, No. 3)

Sometime late in January or early February, winter's dregs and the rancid crackers of academic routine begin to yield singularly stale sop. During those scraps of days in 1966 both of us turned our mental pockets inside out several times and put all our odds and ends on the table where we could pick them over for our mutual amusement, down to the last snarl of twine and thought. Somewhere in the rich clutter of his mind and notebooks, Doug Hill must

have well over a thousand photographic projects. One of them was a study of Mormon churches in Utah. Fidgety of mind and foot in that brown time, we resolved to spend a few spring weekends exploring Mormon architecture.

Our methods were loose. Two sleeping bags, Leica, Rollei 4 x 5, and other paraphernalia thrown in the back of Doug's Volkswagen, we made our random way with spring through several areas of the state. Richfield, Annabella, Elsinore, Marysvale, Circleville, Panguitch. Holden, Fillmore, Kanosh, Beaver. Kingston, Antimony, Tropic, Escalante, Grover, Teasdale, Bicknell, Loa, Koosharem. The mere names indicated a curious motley of chapters for a history essentially monogenic.

Weekends warmed and distended. The two dimensions of a Phillips 66 road map became three, and finally four. Names came to mean valleys and homes and streets and people and, most of all, churches.

By now, the black celluloid sea known only to photographers had engulfed Doug and he was trying to expose and print and develop his way to the surface. Reaching that surface, however, would not prove to be a simple technical matter. For we found ourselves in a sea of larger significance than either of us had anticipated. After two or three trips we were awash with pictures and images of churches and floundering in words about aesthetics, history, religion, architecture, sociology. And beneath, new undercurrents of feeling about the Mormon Church, past and present and future, began to flow.

Fremont, Emery, Ferron, Orangeville, Huntington, Cleveland. Tabiona, Duchesne, Upalco, Roosevelt, Maeser, Vernal. It became a sort of game: reading a name off a road map. Guessing what sort of church we might find in a town of that name and size. Wood frame? Stucco? Rock? Old Brick? Modern red brick? Guessing at the architectural style. Colonial? Schoolhouse? Barnyard? Post World War II Wurlitzer? Neo-Ramada Inn? Indescribable Mormon eclectic? Scanning the line of the town as we neared for a glimpse of the church. Approaching each town with mounting anticipation and excitement, we seldom won.

Our initial reactions modulated with what we found: surprise, pleasure, curiosity, tedium, indignation and, only too rarely, genuine and sustained excitement. And then our hurried, fumbling attempts to get the feel of the building, to classify it, to assess it in terms of the chapels we had already seen, to assimilate it in the Mormon-Utah tapestry of architecture and history and geography being woven in our experience. And for Doug, the attempt to fix those impressions forever in some combination of silver nitrate and self.

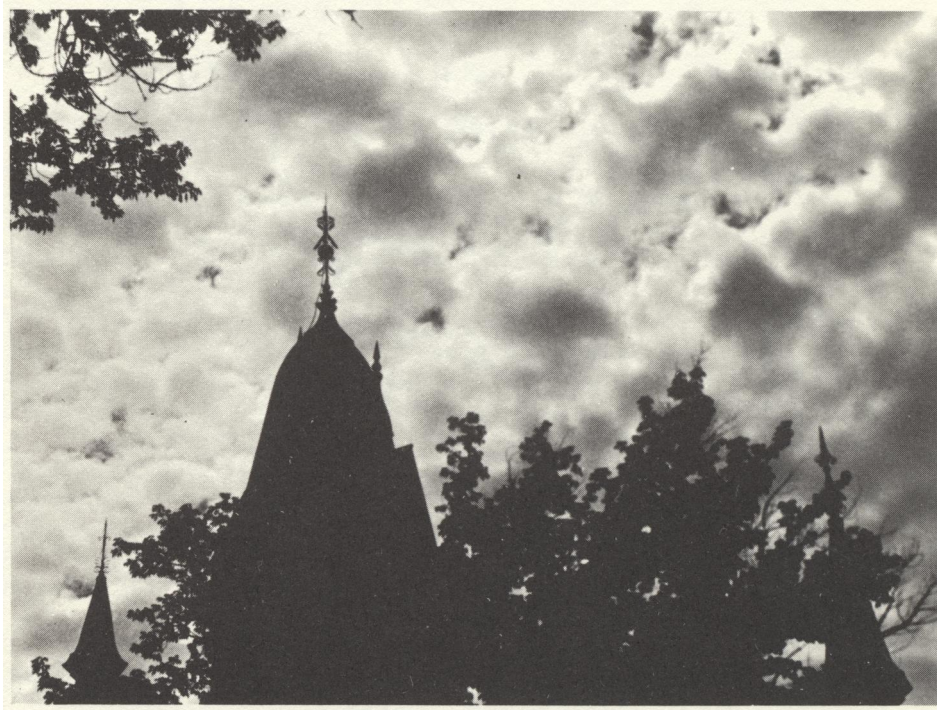
We came upon the Coalville Tabernacle on a Sunday morning in July, the last day of the last trip we were to make that year. The weekend had been long. We had spent a rocky night in our clothes and sleeping bags on the banks of the Smith-Morehouse. In the entrails of a breakfast of raw hash-browns and soggy French wonderbread in Kamas we read the auguries of a bad day. An overheated morning already threatened us with an oppressive time. Kamas. Marion. Oakley: a stark white chapel among stark white houses and dairy farms provoked desultory visions of Utrillo's chalkwhite churches in my aching head. The Church of Deuil, "The Little Communicant." Bleached bones in the body of religion. Peoa. Wanship. Hoytsville. We read the next name on the map and decided to end the trip on exhausted possibilities by driving west to Salt Lake City after this last town. Coalville.

We had already visited small mining towns in eastern Utah. What could we expect of Coalville?

In a rare moment for both of us, our auguries came unstuck. The appearance of the Coalville Tabernacle stunned our sultry mood. Victorian Gothic! Stained glass! A small rose window! Thirteen magnificent spires in Coalville, Utah. Think of that, William Golding! Inside, a Sunday school was in session. Outside, Doug was already laying down a barrage of exposures with his cameras. Two or three malingering deacons followed him as he went round and round the fascinating exterior of the church. At one point, the radically innocent voices of children singing "How Firm a Foundation" accompanied us on our external way. The clear, bright tones radiated deep from within the bosom of the church, melted and fused with the clear, bright day and bathed us for a moment in a strangely soothing balm. I thought for one brief, poignant space of Faust's *Engelchor*.

On the verge of exhausting our time and supply of film, we were in the midst of resolving to return for further study of the church when a voice cut through our conversation. "Do you like our church?" We turned to meet a pleasant and unassuming man, a member of one of the Coalville wards whose name we never learned. We assaulted him with enthusiastic impressions. He displayed an obvious pride in his religion and Church and in this chapel. Undaunted by our unsabbatical and unsavory appearance, he invited us to view the interior of the Coalville Tabernacle. We hesitated, but he assured us we would offend neither saint nor sanctuary.

We did not disturb the meeting in progress in the chapel. Instead, he took us up a flight of stairs. Altogether too rarely does a Mormon church provide itself a kind of religious experience, a genuinely religious setting for the essen-



tial worship rather than a mere utilitarian shelter. The Coalville Tabernacle does, inside as well as out. Standing on the varnished gymnasium floor built in the 1944 remodeling, we contemplated the original upper half of the walls and ceiling. Three predominant Gothic windows with Mormon motifs and symbols lead into stained glass. Surrounding and separating them, eight windows with a Victorian jig saw-scroll saw interpretation of classic details. Highly intricate wainscoting. A lavishly painted ceiling chased with ornamental designs and scrollwork, featuring commanding portraits of Hyrum Smith, Brigham Young, Wilford Woodruff, John Taylor. And six brass lamps (formerly kerosene) hanging from this elaborate ceiling.

A stage built in 1944 now cuts off the east end of the upper area of the church where the organ formerly dominated. A fine portrait of Joseph Smith is covered by the crisscross of wires, runners, and drop curtains necessary for stage productions.



The stinging rays of the July sun underwent metamorphosis through the three great windows and now fell in soft splashes of color on the gymnasium floor. Warm browns and clasped hands presiding over the south; roses and lavenders of sunset and twilight and the dove bearing the olive branch presiding over the west; cool, rational greens and a book of scripture, the word, *logos*, presiding over the north.

We stood taking all this in to the accompaniment of stories of immigrant coal miners from Denmark and England and the other people of Coalville who had raised with bare hands a house unto their God. It was compelling testimony. And we left Coalville that Sunday determined to bear it further.

A few weeks later, minutes of the Summit Stake in the Church Historian's office told us a story familiar to most Mormons: long years of wheedling, pleading, cajoling, tightening the screws to raise funds so the building could be completed and dedicated.





On a subsequent visit to Coalville, we had the good fortune to meet a man who remembers the building of the tabernacle, Mr. David Barber. He has aged with the Coalville Tabernacle; it is an integral part of his life. For the better part of an hour, he poured out a stream of reminiscences.

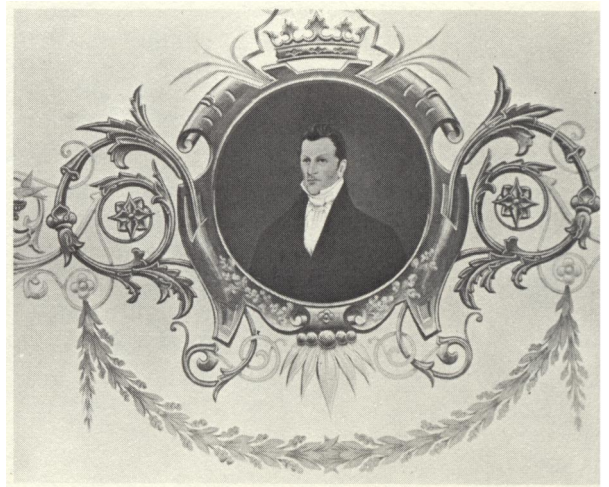
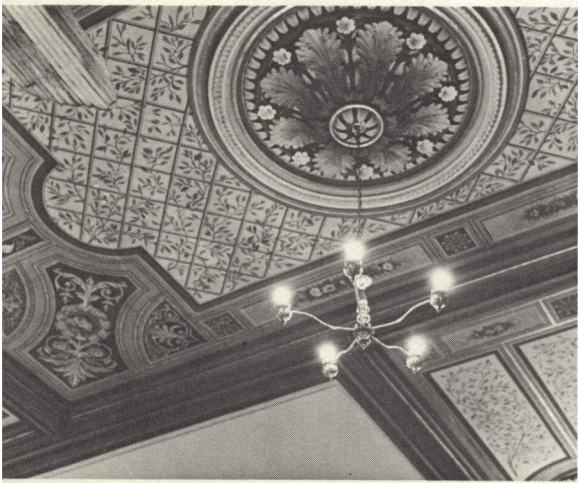
The windows were imported from Belgium . . . notice the wooden steps of the original building and the bell in the stand at their side . . . the circular part of the window depicting the dove contains one hundred and fifty pieces of glass; the number of days the ark was afloat . . . there are ten leaves on the olive branch perhaps signifying the ten commandments . . . and notice the seven pieces of glass recalling the seven last words of our Savior: "Unto Thee I commend my spirit." . . . the entrance is on the south side, the clasped hands symbolizing welcome, greeting . . . Thomas Allen, the architect, was educated to be a Catholic priest . . . Olsen, the man who painted the ceiling and portraits was an immigrant looking for work. He built a platform. Painted lying down. In some places he used pure gold leaf. He'd pass his hand over his hair for static electricity to pick a sheet of it . . . notice the lilies painted on the ceiling; "Consider the lilies of the field" . . . "And the dragon, that old serpent, the devil" . . . The building was made with care, when erected the walls were plumb within one-half inch. Frank Evans and Walter Boyden hand rubbed every outside brick to polish it. The bricks were made on the site. Sandstone came from the ledge and quarry just east of Coalville. The wainscoting is Washington red cedar, now painted over . . . the caskets of eleven people of this town once lay in that church. May 1, 1900. The Scofield explosion. You remember. . .

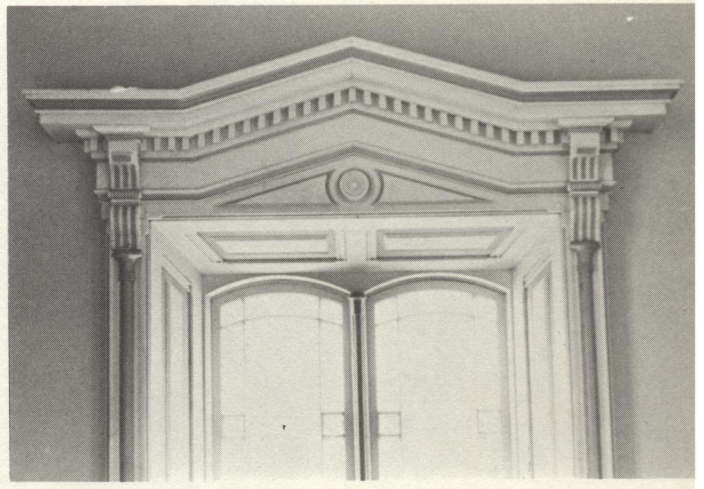
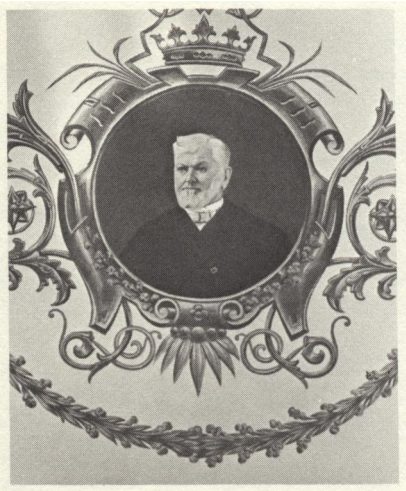
History is not for the dead. History has been made by the dead for the living. It exists in books and artifacts and ruins, and old Mormon churches. But, by one of the paradoxes of life, it exists nowhere at all if it does not exist in the minds and hearts of men. And it has more to do with religion than most of us suspect.

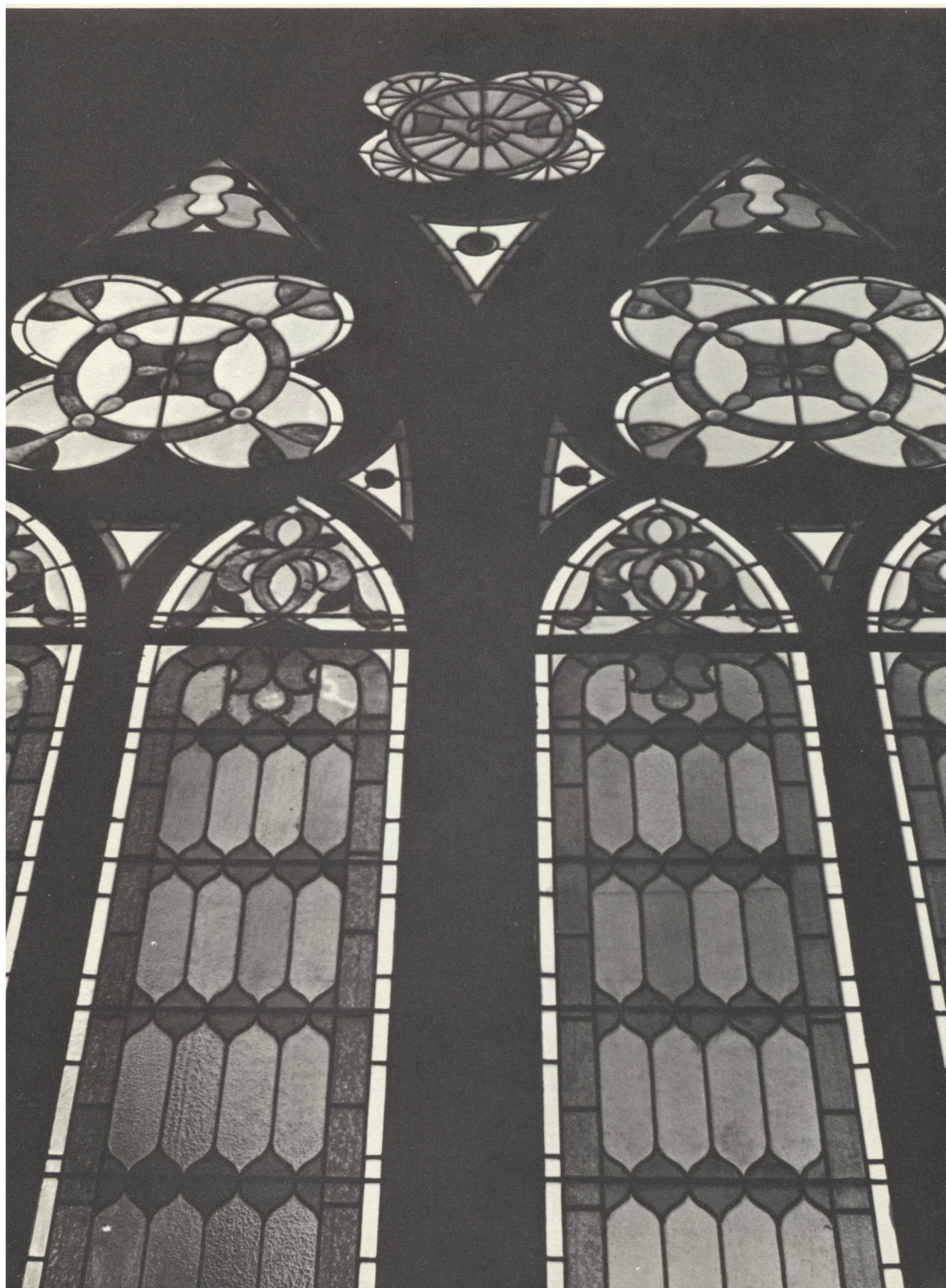
"Now what is history?" asks Pasternak.

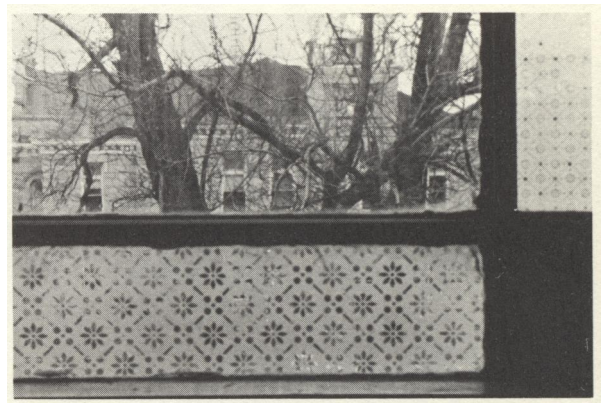
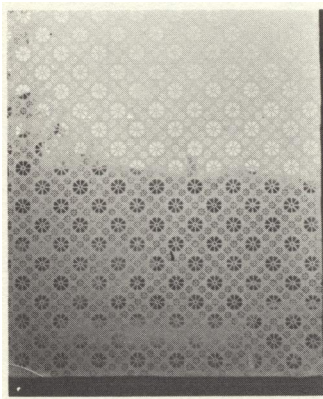
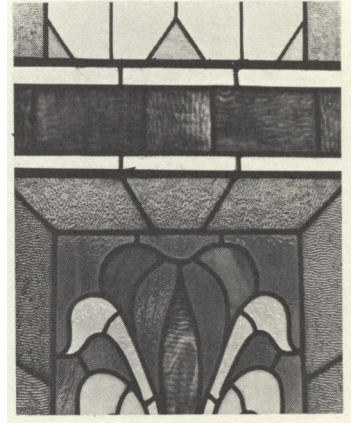
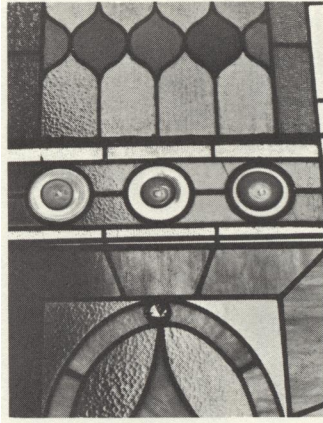
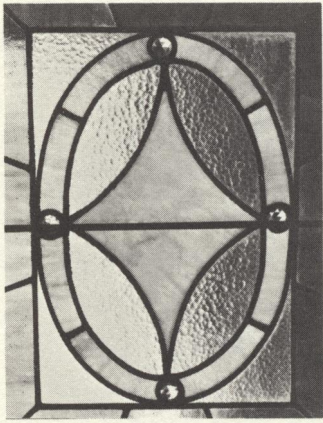
It is the centuries of systematic explorations of the riddle of death, with a view to overcoming death. That's why people discover mathematical infinity and electromagnetic waves, that's why they write symphonies. Now, you can't advance in this direction without a certain faith. You can't make such discoveries without spiritual equipment . . . Man does not die in a ditch like a dog — but at home in history, while the work toward the conquest of death is in full swing, he dies sharing in this work.

And that is why people build churches. The Coalville Tabernacle is approaching its one hundredth year. Time passes quickly for people and buildings. We can think of no better way to honor this historic church and the faith of those who built it than to begin to take steps toward its ultimate restoration and preservation. By so doing, we would honor our own faith in a time when we buy our bricks from factories and push handcars of the mind.











SUMMIT STAKE WAS ORGANIZED JULY 9, 1877. WILLIAM W. CLUFF, GEORGE G. SNYDER, ALMA E. ELDRIDGE, PRESIDENCY. IN 1879 GROUND WAS BROKEN FOR A TABERNACLE, THOMAS L. ALLEN, ARCHITECT AND BUILDER. PLANS APPROVED BY TRUMAN O. ANGELL, CHURCH ARCHITECT. CORNER STONE LAID BY FRANKLIN D. RICHARDS AUG. 7, 1879. BUILT OF NATIVE LUMBER AND OREGON RED PINE, SECURED WITH $\frac{1}{2}$ INCH BOLTS, AND 600,000 BRICKS MADE IN COALVILLE. ABOUT 1886, A GALLERY WAS ADDED, THREE GOTHIC STAINED GLASS WINDOWS INSTALLED, AND PICTURES OF CHURCH LEADERS PAINTED ON THE CEILING BY M. C. OLSEN. ORIGINAL COST 55,000 DOLLARS. DEDICATED MAY 14, 1899, BY PRES. LORENZO SNOW. GENERAL L.D.S. CONFERENCE HELD IN THE TABERNACLE AUG. 22, 1899.

From the plaque on the front of the building.

Roundtable

THE ROLE OF CHURCH AND STATE IN CONTROLLING PORNOGRAPHY

*Participants: Arvo Van Alstyne
Kenneth R. Hardy
Stephen L. Tanner*

*The problem of obscenity in literature, movies and other art forms has received increasing attention in recent years as a result of what to many has seemed an increased boldness on the part of writers and producers and increased libertarianism on the part of the courts. In this Roundtable three Latter-day Saints bring both their varied professional perspectives — as an expert on constitutional law, a social scientist, and a teacher of literature — and their common faith to bear on this problem. Arvo Van Alstyne, who has published numerous books and articles on public law and procedure while teaching at U.C.L.A. and Stanford Law Schools, recently became Professor of Law at the University of Utah and is serving as bishop of one of the L.D.S. student wards there. Kenneth R. Hardy is Professor of Psychology at Brigham Young University and has published most recently an essay in *PSYCHOLOGICAL REVIEW* on “an appetitional theory of sexual motivation.” Stephen L. Tanner is a teaching assistant and Ph.D. candidate in the English Department at the University of Wisconsin and teacher of his ward Gospel Doctrine Class.*

OBSCENITY AND THE INSPIRED CONSTITUTION: A DILEMMA FOR MORMONS

Arvo Van Alstyne

One of the most prominent tenets of Mormonism emphasizes moral purity as essential to the Christian life. Self-mastery over physical appetites and passions is regarded as a fundamental aspect of the doctrine of eternal progression; hence, Mormons are admonished to “let virtue garnish thy thoughts unceasingly.”¹ Mormon scriptures constantly underscore the need for personal sanctification,² while sexual sins are revealed as especially grave

transgressions of the laws of God.³ Indeed, sexual lust is as culpable as sexual misconduct.⁴ The assimilation of this doctrinal position to social values of contemporary significance is exemplified by the recent statement of the President of the Church, David O. McKay:

A clean man is a national asset. A pure woman is the incarnation of true national glory. A citizen who loves justice and hates evil is better than a battleship. The strength of any community consists of and exists in the men who are pure, clean, upright, and straightforward, ready for the right and sensitive to every approach of evil. Let such ideals be the standard of citizenship.⁵

The prevalence of deep concern about, and vigorous opposition to, the dissemination of lewd and obscene publications is thus a natural manifestation of Revealed Truth.⁶ To Mormons, the question so widely debated in the relevant literature⁷ — whether pornography can be shown to influence those exposed to it to engage in anti-social acts — seems not to be of immediate or primary relevance. Mormon doctrine regards obscenity as fundamentally evil *per se*, since it glamorizes evil and evil-doing, exalts the sordid and ugly, pollutes the mind, debases spiritual judgment and sensitivity, and corrupts the sense of public morality. Because the spiritual welfare of man is thus threatened by it, opposition to pornography needs no practical justification. A basic article of Mormon faith declares that the Church and its membership seek after everything “virtuous, lovely, praiseworthy, and of good report”; conversely, all that is sordid, filthy, and evil is utterly rejected.

As the quotation from David O. McKay suggests, however, doctrinal teachings of the Church do, in fact, support the conviction that individual and collective spiritual corruption, unless checked, leads ultimately to corrupt and immoral deeds.⁸ Opposition to the spread of obscene matter thus also finds justification for Mormons in secondary considerations of practical policy. But — and the point must be emphasized — such policy arguments are grounded upon doctrinal assumptions rather than upon empirical data.

¹ Doctrine and Covenants 121:45.

² See, e.g., Doctrine and Covenants 88:74; 112:28, 33.

³ See, e.g., Alma 39:5.

⁴ Doctrine and Covenants 42:23; 63:16; 3 Nephi 12:27-29.

⁵ *General Conference Reports*, April 4, 1965, p. 8.

⁶ See the Statement of the First Presidency, Feb. 1966, quoted *infra*. An organization including many prominent Mormons in California was actively engaged in the unsuccessful campaign to secure passage of a badly drafted and ill-considered anti-obscenity initiative measure (Proposition 16) on the California ballot in the general election of November 1966. Some of the publicity and fund-raising literature of this group tended to convey the impression that its efforts had the approval of the First Presidency of the Church. Whether such approval was deemed implicit in the Statement of February 1966, *infra*, or was in the form of some specific endorsement of Proposition 16 was never indicated.

⁷ See authorities cited *infra*, notes 10-18.

⁸ See, e.g., Moroni 7:10 (“A man being evil cannot do that which is good”); Alma 29:4-5, 41:3-6 (God grants unto men according to the desires of their hearts); Prov. 23:7 (“As he thinketh in his heart, so is he”). Compare Milton R. Hunter, member of First Council of Seventy: “The key to every man is his thoughts. Therefore, thought and character are one.” *General Conference Reports*, October 4, 1946, p. 42.

THE FIRST PRESIDENCY'S STATEMENT

The two-fold rationale of the Church's position is implicit in the widely publicized statement of the First Presidency, issued in February, 1966, urging a united campaign by all "right-thinking people" to fight pornography.⁹ The core of the statement contained these words:

We are unalterably opposed to sexual immorality and to all manner of obscenity. We proclaim in the strongest terms possible against the evil and wicked designs of men who would betray virtuous manhood and womanhood, enticing them to thoughts and actions leading to vice, the lowering of standards of clean living, and the breaking up of the home.

We call upon the members of the Church and all other right-thinking people to join in a concerted movement to fight pornography wherever it may be found, whether in books and magazines, on the screen, or in materials sent through the post office.

Presumably for prudential reasons, the First Presidency deliberately couched its appeal in terms of the pernicious and debilitating practical consequences of obscenity for society — that is, the second (but less obvious) theologically-oriented basis of the Mormon position. A preliminary passage from the same statement, for example, declares that

These merchants [of pornography] seem to have no concern for the morals of the people, nor for the well-being of the communities at large which *inevitably must suffer* through the crime and corruption which *always results* from a lowering of standards of decency. (Italics added.)

However much Mormons may share the viewpoint implicit in the quoted statement, it should be recognized as essentially a doctrinal one reflecting faith more than proven fact. Competent scholars, after a searching analysis of the available data, report that reliable empirical evidence of the effect of exposure to obscenity upon human conduct is either entirely lacking or so meagre as to be wholly unreliable or inconclusive.¹⁰ To be sure, widespread publicity has been given to *opinions* of respected journalists and law enforcement officers that the trade in salacious literature and lewd entertainment performs a significant role in the development of juvenile delinquency and the increase in sex crimes.¹¹ Upon examination, however, most such statements appear to be highly subjective, statistically unverified, and, more often than

⁹ *Deseret News*, "Church News Section," Feb. 26, 1966, p. 3.

¹⁰ See, generally, Magrath, "The Obscenity Cases: Grapes of Roth," 1966 Supreme Court Rev. 7, 48-55; Cairns, Paul, and Wishner, "Sex Censorship: The Assumptions of Anti-Obscenity Laws and the Empirical Evidence," 46 Minn. L. Rev. 1009, 1034 (1962); Gebhard, Gagnon, Pomeroy, and Christenson, "Sex Offenders: An Analysis of Types," 678 (1965); Gerber, "Sex, Pornography, and Justice," pp. 317-19 (1965); Lockhart and McClure, "Literature, the Law of Obscenity, and the Constitution," 38 Minn. L. Rev. 295, 382-87 (1954); Alpert, "Judicial Censorship and the Press," 52 Harv. L. Rev. 40 (1938).

¹¹ See, e.g., Armstrong, "The Damning Case Against Pornography," *Reader's Digest* (Dec. 1965); Armstrong, "Filth For Profit: The Big Business of Pornography," *Reader's Digest* (March 1966). For a more balanced view, see Roberts, *The Smut Rakers* (National Observer Newsbook, 1966).

not, characterized by the unreliable *post-hoc-ergo-propter-hoc* variety of reasoning.¹²

Recognized authorities on the subject of juvenile delinquency emphasize the complexity of multidimensional factors which appear to influence young people to engage in patterns of anti-social behavior — and salacious reading matter is not shown by the available evidence to be a significant factor.¹³ On the contrary, investigations in depth indicate that juvenile delinquents “are far less inclined to read than those who do not become delinquent,”¹⁴ and that most “education” in smut is derived by teen-agers from what their companions and associates tell them rather than from printed material.¹⁵ Moreover, there is some evidence tending to show that juvenile delinquency has tended historically to increase during periods of emotional stress and strain.¹⁶ Surely the present period of time, with its omnipresent threat of nuclear devastation, is no exception.

The available literature suggests that juvenile delinquency may be related more directly to non-reading than to reading of improper and unwholesome matter. A number of studies in depth have identified a pattern of other factors — broken families, crowded slum living conditions, curtailed education, starved emotions, and other typical circumstances associated with physical and psychic squalor which tend to nourish futility and hopelessness — as potentially far more damaging to moral standards, and far more efficient incentives to delinquent conduct, than obscene literature.¹⁷ By this evidence, it would ap-

¹² The quality of reasoning exhibited by Armstrong, *supra* note 11, is well illustrated by this passage from the December 1965 article: “. . . during the decade 1955-64 the rate of forcible rape increased 37 percent. *The greatest increase among those committing this crime was in youths in their late teens.* Paralleling the growth of such crimes in the last decade has been the increase in salacious literature and lewd entertainment.” (Emphasis in original.) Armstrong omits to mention that during the same decade there were also ominous “parallel” increases in sales of tobacco products, Bibles, artichokes, skis, and postage stamps. For a similarly vulnerable line of reasoning, see “Editorial,” *Deseret News*, Feb. 26, 1966.

¹³ See, e.g., Lockhart and McClure, “Literature, the Law of Obscenity, and the Constitution,” 38 *Minn. L. Rev.* 295, 385-86 (1954), pointing out a consensus among scholarly studies of juvenile delinquency that the “many other influences in society that stimulate sexual desire are so much more frequent in their influence and so much more potent in their effect that the influence of reading is likely, at most, to be relatively insignificant in the composite of forces that lead an individual into conduct deviating from the community sex standards.” Compare Alpert, “Judicial Censorship and the Press,” 52 *Harv. L. Rev.* 40, 72 (1938), summarizing the results of a survey seeking to identify the sources of sexual stimulation of women college graduates. Of 409 women who replied, 218 answered “Man”; 95 said books; 40 said drama; 29 said dancing; 18 said pictures; and 9 said music. Of those who specified books as the source of sexual stimulation, not one indicated a “dirty” book as the source. Instead, the books listed were: The Bible, the dictionary, the encyclopedia, novels from Dickens to Henry James, circulars about venereal disease, medical books, and Motley’s *Rise of the Dutch Republic*.

¹⁴ Lockhart and McClure, *op. cit.*, *supra* note 13, at 385. See also, Dr. Jahoda, quoted by Frank, J., in *United States v. Roth*, 237 F. 2d 796, 815 (1956): “Juvenile delinquents as a group read less, and less easily, than non-delinquents.”

¹⁵ Alpert, *op. cit.* *supra* note 13, at 74. Cf. *United States v. Dennett*, 39 F.2d 564, 568 (2d Cir. 1930).

¹⁶ See Novick, “Integrating the Delinquent and His Community,” 20 *Fed. Probation* 38, 40 (1956).

¹⁷ For full analysis of the complex determinants which are discernible causative factors in juvenile delinquency, see generally, Glueck and Glueck, *Unraveling Juvenile Delinquency*

pear that the energies and resources expended in fighting the war against obscenity might be more profitably channeled into the war on poverty. Indeed, one may even speculate as to what extent the cry for stricter controls on lewd publications reflects a deep-seated psychological need of the relatively affluent segments of society to find a scapegoat upon which to affix the blame for pressing social problems largely attributable to other many-faceted causes with which that affluent majority is unprepared or unwilling to cope.

THE PROBLEM OF MEANS

The want of convincing empirical evidence of a cause-effect relationship between obscenity and anti-social conduct¹⁸ in no way denigrates the moral force of the Mormon drive for obscenity regulation; as previously pointed out, basic doctrinal rather than pragmatic premises provide the controlling rationale. This lack of evidence does, however, raise serious questions for thoughtful Mormons and non-Mormons alike. For example: to what extent do the theological tenets of Mormonism (and of other religions sharing similar views), together with their appendant social and cultural values, justify concerted efforts to impose those convictions upon the pluralistic community at large through the "compulsory means" of legal sanctions, as distinguished from the gentler techniques of "persuasion" and "long-suffering"?¹⁹ Again; in light of the Mormon doctrine of "opposition in all things" and its relationship to free agency (e.g., the essentiality of opposites of good-evil, true-false, pleasure-pain, etc.), how much social advantage is likely to be derived from vigorously enforced controls which tend artificially to insulate young people from life's realities? Cannot a rational position be advanced that more effective results are likely to be achieved by a positive program of sex education in the home, school, and church, designed to help children interpret in a constructive way the evil and filth which is an unavoidable feature of the kind of society in which we live?²⁰

Answers to the kinds of questions just raised could be provided in differing ways, all quite consistent with the general tenor of the First Presidency's statement calling for "a concerted movement to fight pornography." The portions of that statement quoted above, it will be noted, studiously refrain from suggesting what *kinds* of measures should be employed in the "fight." Affirmative programs of an educational nature, directed to youth and adults alike, are

(1950); Glueck and Glueck, *Predicting Delinquency and Crime* (1959); Bandura and Walters, *Adolescent Aggression: A Study of the Influence of Child-Training Practices and Family Interrelationships* (1959).

¹⁸ The most widely cited study purporting to find a cause-effect relationship between obscenity and juvenile behavior is Wertham, *Seduction of the Innocent* (1954). Dr. Wertham's findings, however, are challenged in the later Jahoda Report, *supra* note 14; and, in any event, Dr. Wertham specifically says (p. 298) that he is not concerned particularly with any alleged impact upon adults and would advocate (pp. 303, 316, 348) only legislation aimed at keeping harmful literature away from children. Moreover, Wertham's concern is not directed particularly at obscene materials but more especially at "comic books" which center upon violence (sometimes coupled with sex).

¹⁹ Compare Doctrine and Covenants 121:40 *et seq.*

²⁰ See, e.g., Watson, "Some Effects of Censorship Upon Society," in 5 *Social Meaning of Legal Concepts* 73, 83-85 (1963). Compare the famous opinion of Judge Curtis Bok, in *Commonwealth v. Gordon*, 66 Pa. Dist. & Co. Rep. 101 (1949).

clearly within the scope of the exhortation. More difficult problems, relating to the use of governmental powers and restraints, are stirred, however, by additional passages from the same statement, urging civil authorities to do "all in their power to curb this pernicious evil," and declaring it to be "incredible that elected officials can be so far misled as to suppose that they are acting in the public interest when they allow this debasing condition to continue."²¹

CONSTITUTIONAL LIMITATIONS: IN GENERAL

Printed material and dramatic productions, as forms of expression, assert not wholly implausible claims to constitutional protection against official sanctions, notwithstanding charges that they are lewd and obscene. The First Amendment to the Constitution of the United States, which Mormon doctrine holds to be divinely inspired for the very purpose of maximizing moral freedom of choice,²² speaks after all in terms which are unqualified: "Congress shall make *no law* . . . abridging the freedom of speech, or of the press"

Despite its categorical language, the Supreme Court of the United States has never accorded literal effect to the First Amendment, either as applied to the federal government or (through the Fourteenth Amendment) to the states. In general, the Court has recognized the policy of the First Amendment as one of defense of the social interest in access to all viewpoints relevant to the human condition, especially fresh and unconventional ones.²³ But, recognizing that words are a form of verbal conduct which may, in some circumstances, "have all the effect of force,"²⁴ some limited regulations of expression are permissible. Thus, where nature or content of expression is the focus of control, the validity of the regulation depends generally upon whether the public interest in prevention of anti-social conduct likely to result from the words used, in light of the circumstances of their use, outweighs the interest in full freedom of expression. Relatively minor and insubstantial disturbances of peace and tranquillity are not enough to justify curtailing the constitutional right;²⁵ the probability, imminence, and seriousness of the anticipated harmful conduct are required to be of significant magnitude to vindicate suppression of speech by governmental power.²⁶ In addition, expressions of harmless ideas

²¹ *Loc. cit.*, *supra* note 9.

²² See Doctrine and Covenants 101:77-80.

²³ The best judicial exposition of the philosophical purposes of the First Amendment is the concurring opinion of Brandeis, J., in *Whitney v. California*, 274 U.S. 357 (1927). See also, *New York Times v. Sullivan*, 376 U.S. 254 (1964); *Edwards v. South Carolina*, 372 U.S. 229 (1963). It is settled, of course, that although the First Amendment, in terms, constitutes only a limitation upon the powers of the Congress, it is now fully applicable with equal effects as a limitation upon the states and their subdivisions by reason of the Due Process Clause of the Fourteenth Amendment, adopted in 1868. See *Gitlow v. New York*, 268 U.S. 652 (1925); *DeJonge v. Oregon*, 299 U.S. 353 (1937).

²⁴ Holmes, J., in *Scheck v. United States*, 249 U.S. 47, 52 (1919).

²⁵ See, for example, *Brown v. Louisiana*, 383 U.S. 131 (1966) (peaceful civil rights demonstration to desegregate public library); *Cox v. Louisiana*, 379 U.S. 536 (1965) (orderly civil rights demonstration on public streets); *Edwards v. South Carolina*, 372 U.S. 229 (1963) (peaceful civil rights demonstration on state capitol grounds); *Taylor v. Louisiana*, 370 U.S. 154 (1962) (peaceful "sit-in" demonstration in waiting room of bus depot).

²⁶ See, e.g., *Feiner v. New York*, 340 U.S. 315 (1951) (threat of immediate mob violence); *Dennis v. United States*, 341 U.S. 494 (1951) (threat of communist conspiracy). This approach is often verbalized as the "clear and present danger" test.

may, in some circumstances, be accompanied by conduct inimical to the public welfare (e.g., blocking of traffic, trespass upon private property or public premises not open to the public, excessive noise, etc.). Where this is the case, reasonable regulations of time, place, or manner of expression (i.e., of the related conduct) are constitutionally permissible.²⁷

Under this traditional two-fold approach to the limitation of First Amendment rights, the problem of legal control of obscenity becomes a perplexing one. The first branch of the rule is of little avail, for, as already noted above, there simply is no reliable empirical evidence of a cause-effect relationship between obscenity and anti-social behavior. In the numerous prosecutions under obscenity laws which have been before the appellate courts of the land, including the Supreme Court, diligent prosecutors, reinforced by the full resources of public treasuries and personnel, have been unable in a single case to present competent evidence tending to sustain such laws on this ground.²⁸ The second (or "time, place, and manner") approach likewise offers little comfort to those seeking to suppress pornography, for the dissemination of such matter is seldom, if ever, accompanied by overtly anti-social conduct which disturbs public tranquillity or good order. Censorship laws aimed at smut typically seek to impose broad controls or prohibitions keyed to the nature of the subject matter and form of its expression, rather than personal behavior or conduct associated with it. Indeed, the very purpose of most such laws is to strike at the *content* of the publication because of its offensive nature.²⁹ Such laws can scarcely be assimilated within a constitutional doctrine which sustains legal control over time, place, and manner of expression, for the doctrine assumes that such controls, impartially enforced, are indifferent to content and thus do not prevent reasonable access to the author's views.

The constitutionality of properly drawn obscenity laws is, nevertheless, well settled by Supreme Court decisions.³⁰ The failure of the traditional approaches to supply a meaningful rationale for sustaining such laws has led to the partial and still unfinished development of a new and special approach adapted to the obscenity problem. Its premise is the purpose of the First Amendment, "to assure unfettered exchange of ideas. . . — unorthodox ideas, controversial ideas, even ideas hateful to the prevailing climate of opinion."³¹ Its rationale is that obscenity may be suppressed by law since it is outside this postulated purpose of the constitutional freedom. The historical judgment of American and other societies is that "such utterances are no essential part of any exposition of ideas, and are of such slight social value as a step to truth

²⁷ See, e.g., *Adderly v. Florida*, 87 Sup. Ct. 242 (1966) (trespass conviction of civil rights demonstrators); *Kovacs v. Cooper*, 336 U.S. 77 (1949) (sustaining ordinance banning use of sound-trucks); *Cox v. New Hampshire*, 312 U.S. 569 (1941) (sustaining parade license requirement).

²⁸ See Douglas, J., concurring, in *A Book Named "John Cleland's Memoirs of a Woman of Pleasure"* v. Attorney General of Massachusetts, 383 U.S. 413 (1966): "Perhaps the most frequently assigned justification for censorship is the belief that erotica produces antisocial conduct. But that relationship has yet to be proven."

²⁹ See, generally, Henkin, "Morals and the Constitution," 63 Colum. L. Rev. 391 (1963).

³⁰ *Roth v. United States*, 354 U.S. 476 (1957); *Alberts v. California*, 354 U.S. 476 (1957). See also, *Mishkin v. New York*, 383 U.S. 502 (1966); *Ginzburg v. United States*, 383 U.S. 463 (1966).

³¹ *Roth v. United States*, *supra* note 30, at 484.

that any benefit that may be derived from them is clearly outweighed by the social interest in order and morality."³² Accordingly, "obscenity is not within the area of constitutionally protected speech or press."³³

THE CORE PROBLEM: DEFINING OBSCENITY

This prevailing approach to obscenity regulation seems to be consistent with accepted Mormon doctrinal positions. Agreement with the approach, however, is but a prelude to the crucial, and far more difficult, problem of application of that approach to specific cases. It is at once apparent that the core problem — the controversial heart of the entire issue — revolves about the meaning of "obscene." What definitional standards can be devised for distinguishing that which is constitutionally obscene from that which has substantial social value consisting of the exposition of ideas?³⁴

The predominantly subjective nature of obscenity as a reflection of social, cultural, religious, ethical, and esthetic values cautions against the vesting of broad powers in censors, or in judges and juries, to apply merely personal and idiosyncratic standards of judgment in such matters. What appears to be art and literature to one man may well be obscene to another. To permit public officials to abridge the right of expression on purely individualistic notions of what constitutes obscenity is to make judicial control of their decisions impossible, and ranks as a form of unbridled official discretion which is the antithesis of the ideal of a "government of laws and not of men."

Over-zealous enforcement of even the most carefully drafted regulations could readily erode away and thus substantially impair basic constitutional safeguards for the free dissemination of ideas seeking intellectual acceptance. For example, ideas relating to sexual matters but having a content which is "unorthodox," "controversial," or "hateful to the prevailing climate of opinion," could easily be branded as "obscene" by the official censor. Indeed, historical experience suggests that censors are all too often disposed to resolve any doubts *against* freedom, and that censorship systems are institutions with vast potential for growth and expansion.³⁵ Especially in the treatment of matters relating to sex and sexual relationships are legal sanctions aimed at obscenity likely to miss the mark. In the words of Mr. Justice Brennan:

Sex and obscenity are not synonymous. Obscene material is material which deals with sex in a manner appealing to prurient interest. The portrayal of sex e.g., in art, literature and scientific works, is not itself sufficient reason to deny material the constitutional protection of freedom of speech and press. Sex, a great and mysterious motive force

³² *Chaplinsky v. New Hampshire*, 315 U.S. 568, 572 (1942), quoted with approval in *Roth v. United States*, *supra* note 30, at 485.

³³ *Roth v. United States*, *supra* note 30 at 485.

³⁴ See, generally, Lockhart and McClure, "Obscenity Censorship: The Core Constitutional Issue — What is Obscene?" 7 Utah L. Rev. 289 (1961). The conceptual problems are discussed in Semonche, "Definition and Contextual Obscenity: The Supreme Court's New and Disturbing Accommodation," 13 U.C.L.A. L. Rev. 1173 (1966). For the view that there are widely differing kinds of obscenity, for which different policy considerations are relevant, see Kaplan, "Obscenity as an Esthetic Category," 20 Law & Contemp. Prob. 544 (1955).

³⁵ See, e.g., *Freedman v. Maryland*, 380 U.S. 51 (1965); *Near v. Minnesota*, 283 U.S. 697 (1931); Emerson, "The Doctrine of Prior Restraint," 20 Law & Contemp. Prob. 648 (1955).

in human life, has indisputably been a subject of absorbing interest to mankind through the ages; it is one of the vital problems of human interest and public concern.³⁶

Not all members of the public are likely to observe the distinction drawn by Mr. Justice Brennan for the Court; nor was any attempt made in the First Presidency's statement of February, 1966, to define what was included within the "obscenity" and "pornography" which right-thinking persons were being rallied to fight against.

The danger inherent in the uncertainties of definition are well illustrated by an incident which followed the statement of the First Presidency. An anti-obscenity ordinance adopted by the city of Provo, Utah, seemingly in response to the statement, was locally interpreted to require motion picture exhibitors to cancel plans to show such films as *Our Man Flint* (a spy comedy which had received the approval of *Parent's Magazine* as picture-of-the-month) and the widely acclaimed epic, *The Bible — In the Beginning*.³⁷ Moreover, news dealers reported receipt of vigorous complaints from citizens about their holding for sale such "salacious" magazines as *Reader's Digest*, *Life*, and *Time*.³⁸ Obviously, application of this over-reactive concept of pornography would require the closing of most of our great art museums, the locking up of substantial portions of our public libraries, and the termination of much of the activities of the communications industries of America.

LEGAL STANDARDS OF OBSCENITY

The problem remains: is it possible to draw up rational definitions, capable of guiding judgment, which mark a recognizable distinction between impermissible obscenity and constitutionally permissible treatments of sexual matters? Moreover, is it possible to introduce into such standards appropriate safeguards, capable of being applied in a fair-minded and even-handed way, against unwitting or inadvertent interference with the dissemination of controversial ideas? This fundamental dilemma — how to strike an acceptable balance between the competing values of freedom and morality — is inherent in the First Presidency's call for a fight against pornography.

The dilemma, it should be noted, is minimal on the extremes. There are probably various sorts of "hard-core"³⁹ obscenity which nearly everyone would agree are beyond the pale. Conversely, there are vast quantities of work of artistic and literary merit (e.g., *The Holy Bible*;⁴⁰ *Milne's Winnie the Pooh*)⁴¹

³⁶ *Roth v. United States*, 354 U.S. 476, 487 (1957).

³⁷ *Deseret News*, March 18, 1966; *Salt Lake Tribune*, March 19, 1966.

³⁸ *Ibid.*

³⁹ The term "hard-core obscenity" poses its own definitional problem. See the opinion of Mr. Justice Stewart in *Ginzburg v. United States*, 383 U.S. 463, 499 n.3 (1966); Lockhart and McClure, "Censorship of Obscenity: The Developing Constitutional Standards," 45 *Minn. L. Rev.* 5, 63-64 (1961); Murphy, "The Value of Pornography," 10 *Wayne L. Rev.* 655, 668 (1964).

⁴⁰ However, doubt may be expressed as to whether Chapters 7 and 8 of the "Song of Solomon" would necessarily survive attack under the standards exhibited by some self-appointed censors. Compare the recent Provo experience, *supra* note 37.

⁴¹ On second thought, the Pooh series may not be a very good example. See, e.g., F. C. Crews, *The Pooh Perplex* (1965).

which would presumably receive universal acclaim. It is in the vague and shadowy borderland — where virtue and vice overlap and are intermingled, as in daily life itself — that the problems of definition become most delicate and difficult.

Under currently applicable Supreme Court decisions, the prevailing legal standards for determining what kind of published matter are susceptible to government control may fairly be summarized in these terms:

First, the material may be treated as legally obscene only if it meets each element in a three-fold test:⁴² (a) The dominant theme of the material taken as a whole must appeal to a prurient interest. (b) The material must be patently offensive in that it is contrary to contemporary community standards relating to candor of description or representation of sexual matters. (c) It must be utterly without redeeming social importance or value.

Second, the issue of “appeal to prurient interest” is to be judged in terms of the appeal to the audience for which the material was prepared and for whom it was primarily disseminated.⁴³ Thus, for example, publications aimed at sexually deviant groups, such as homosexuals or sado-masochists, should be assessed in terms of the interests of those groups rather than the interest of the normal individual.

Third, in determining whether the material has any redeeming social value, the manner and form of its commercial exploitation may be taken into account in “close” cases.⁴⁴ If the publisher or seller advertises the work as erotically stimulating and thereby panders to the salacious interests of potential customers, holding the material out as sexually titillating rather than possessing significant intellectual content, the court may treat it as obscene in that context even though in other circumstances a different conclusion might be required by the First Amendment.

Doubtless these legal standards leave much to be desired, as well as create numerous practical problems for which definitive answers are presently unavailable. It is not clear whether the “community standards” used in the second branch of the three-point test refer to the national or local community, or how such standards are to be proved. For example, it is uncertain to what extent the testimony of literary experts, librarians, booksellers, journalists, or critics is admissible to prove the applicable moral standard. Moreover, to define obscenity in terms of equally undefinable “prurient appeal” clearly seems to beg the question at issue.

The Supreme Court has indicated a painful awareness of the deficiencies in its own definition in this field,⁴⁵ but so far no better approach to the problem has been suggested. One must recall, however, that the constitutional dimensions of obscenity regulations have only recently been brought to the Court for consideration; the *first* decision in point, *Roth v. United States*,⁴⁶ was decided barely ten years ago. As has been the case with most problems

⁴² A Book Named “John Cleland’s Memoirs of a Woman of Pleasure” v. Attorney General of Massachusetts, 383 U.S. 413 (1966).

⁴³ *Mishkin v. New York*, 383 U.S. 502 (1966).

⁴⁴ *Ginzburg v. United States*, 383 U.S. 463 (1966).

⁴⁵ See, e.g., *Mishkin v. New York*, *supra* note 43, at 511, where the court concedes that there are “ambiguities which are inherent in the definition of obscenity.”

⁴⁶ *Supra* note 36, decided June 24, 1957.

before the Court requiring a balancing of competing social values, the early decisions tend to exhibit a tentativeness and experimental groping for judicial wisdom and understanding which, as experience and familiarity with the full dimensions of the problem are acquired, gradually evolves into a more deliberate and confident expertise. At this stage in the history of obscenity control, the Supreme Court is still feeling its way.⁴⁷

Current constitutional law, it seems, will give support to legal controls over the most objectionable and clearly offensive forms of pornography as well as their commercial exploitation. On the other hand, the law quite clearly regards as constitutionally permissible the distribution of much "borderline" material, absent salacious commercial exploitation, which is thoroughly obnoxious to many if not all Mormons. The Book of Mormon, for example, exposes fornication and adultery as sins of utmost gravity for which divine forgiveness is difficult to obtain. Yet the motion picture *Lady Chatterley's Lover* was held constitutionally immune from censorship despite its theme that under certain circumstances adultery may be proper and acceptable conduct.⁴⁸ The same result was reached with respect to another film, *The Lovers*, having a similar theme.⁴⁹ The point is that these productions advanced a socially significant, albeit (to many) morally reprehensible, *idea* which was entitled to be heard in the public dialogue. The fact that the idea had been rejected by the weight of public opinion, history, experience, and religious teaching, and was deemed likely to corrupt public morals, did not alter the fact that, as an idea, it was entitled to constitutional protection.

To those who criticize the Supreme Court standards as too permissive, one may legitimately ask: How better can the dilemma be resolved? Would any less strict limits accord adequate protection to freedom of expression? Is it possible to devise effective, yet broader, definitions of obscenity, without trenching upon the constitutional policy of assuring full and adequate public discussion of ideas of all kinds? At what point should it be conceded that the search for the quality of obscenity in published matter loses objectivity, that the evil is really in the eye of the beholder? Is it possible to differentiate published material — at least in the "grey" areas — so that society can be assured that its strictures are being directed solely against dirty material and not against dirty minds?

THE PROBLEM OF LEGAL CONTROLS

Other subtle and complex issues, which can only be suggested here, involve choice of means. A decision to establish a censorship system which reviews publications before they can be legally sold or exhibited manifestly

⁴⁷ See Magrath, "The Obscenity Cases: Grapes of Roth," 1966 Supreme Court Rev. 7; Note, "Obscenity and the Supreme Court: Nine Years of Confusion," 19 Stan. L. Rev. 167 (1966); Comment, "More Ado About Dirty Books," 75 Yale L. J. 1364 (1966). The Court's difficulty stems in part from the fact that obscenity is a variable, dependent upon vagaries of time and place and the subjective attitudes of the beholder. See Gellhorn, *Individual Freedom and Governmental Restraints*, 55 (1956); Lockhart and McClure, op. cit., *supra* note 34.

⁴⁸ *Kingsley International Pictures Corp. v. Regents of the University of the State of New York*, 360 U.S. 684 (1959).

⁴⁹ *Jacobellis v. Ohio*, 378 U.S. 184 (1964). The court pointed out, *inter alia*, that "The Lovers" had been widely reviewed favorably, and had been rated by two critics of national stature as among the best films of the year.

poses problems vastly different from a system which depends upon criminal prosecution after publication or sale as a deterrent to future action.⁵⁰ Of the enormous torrents of print flowing from presses, for example, which will be subjected to review by the censorship board and which will be immune? Should the censor's decision be final or subject to review by the courts? For how long a period of time may the censor's decision be effective before decision is had by the reviewing courts, thereby restraining distribution of material which may, ultimately, be held by the court to be non-censorable? If the censor's ruling is reversed, is the author, publisher, or distributor entitled to be reimbursed for the loss of profits in the interim? How much would a censorship bureaucracy cost the taxpayers? Would its results justify the expense?

The last-mentioned problem — which directs attention to the fiscal impact of obscenity statutes — should not be lightly brushed aside; it is not irrelevant. Enactment of a penal law is unlikely, by itself, to have any substantial impact on the evil at which it is directed, not only because such laws deal with symptoms rather than causes, but also because the conduct of potential lawbreakers is more directly geared to enforcement policy than to legislative policy. There is a good deal of evidence that suggests that voters generally have been unwilling to demand increases in taxes necessary to support effective enforcement of existing criminal laws.⁵¹ The emotional force of a concerted community effort to stamp out the evil of pornography is likely to be spent in a drive to obtain enactment of laws establishing a system of strict censorship or imposing more stringent punishment upon purveyors of filth. But laws on the statute books are not the equivalent of laws in action; without adequately financed law enforcement even the toughest statutes are often meaningless in practice.

It seems entirely clear that lurking beneath the implicit generalities in the First Presidency's call to action against pornography is a complex web of exceedingly difficult and intertwined problems of public policy which go to the very heart of any program of action. Resolution of these problems necessarily entails choices between competing values and alternative courses of action upon which reasonable minds may well differ.

Implementation of the First Presidency's declaration thus may be expected to find devout and dedicated Mormons, as well as equally pious and conscientious non-Mormons, in sharp disagreement one with another. Such differences, however, would not necessarily reflect lack of commitment to underlying principles. Rather they would be an index of variations in personal assessments of the dangers involved in permitting public officials to judge the moral quality of published material. Official censorship poses the

⁵⁰ For the profoundly different legal standards which are applied to censorship systems, as distinguished from systems of subsequent criminal punishment, as applied to forms of expression, see *Freedman v. Maryland*, 380 U.S. 51 (1965) (motion picture censorship) and *Kingsley Books, Inc. v. Brown*, 354 U. S. 436 (1957) (book censorship).

⁵¹ The widespread lack of financial support for effective criminal law enforcement has been widely documented. See, e.g., Block and Geis, *Man, Crime, and Society*, 456 *et seq.* (1962); Reckless, *The Crime Problem*, 388-409, 429-50 (3d ed. 1961); Tappan, *Crime, Justice and Society*, 309-311 (1960). Thus, it is not at all unusual to find public clamor for stricter criminal sanctions mounted simultaneously with demands for lower taxes. See, generally, Hare, "The Ambivalent Public and Crime," 9 *Crime and Delinq.* 145 (1963).

threat that the inherently illusive standards of judgment which apply are likely to become mere ports of entry for individual religious differences, idiosyncratic moral predilections, and narrow-minded cultural Philistinism. To anticipate unity in the Church on issues of this sort would be naïve indeed; to find it would be truly alarming.

Most of the public discussion of obscenity control treats the subject as an undifferentiated one, where blanket sanctions addressed to the entire genre are the topic for debate. This approach itself tends to generate policy disputes. For example, stable and mature adults arguably need little legal protection against smut, for exposure to its corrupting influences is, for them, largely a matter of individual choice (free agency). An individual is not forced to buy or to read a dirty paperback; his admission to the theatre exhibiting a lewd film is the result of personal preference. If, by chance, his innocent preliminary evaluation of the offered material as praiseworthy proves to have been mistaken, he is free to close the book or leave the theatre. The power of self-censorship is implicit in the doctrine of free agency. One may thus question both the practicality and appropriateness of legal coercion as an instrument for protecting mature persons against their own base desires and moral lapses. Mormons, at least, are taught that it was the plan of Satan, not of Christ, to *compel* man to be righteous.

A NARROWER APPROACH: PROTECTION OF YOUTH

Total suppression of published matter which fails to conform to desirable standards of moral purity may thus, for persuasive policy reasons, be opposed by "right-thinking people." To completely ban books, magazines, and motion pictures for the reason that they are not fit for children would, quite obviously, be a policy of over-kill; it would reduce the adult population to the reading and entertainment level of juveniles.⁵²

Selective regulation aimed at eliminating the commercial pandering of smut sellers to youth, however, may well be regarded as posing entirely different issues of policy and of law. Exposure of well-adjusted but relatively sheltered youth (not to mention the insecure or maladjusted) to certain types of visual pornography — at least its grosser "hard-core" forms — may reasonably be thought likely to produce harmful "psychic shock" effects which the law is entitled to try to prevent. Although empirical evidence of socially harmful conduct attributable to pornography is wanting, it seems plausible to regard obscenity as being detrimental to sound emotional and educational development of young people.

It is arguable, for example, that such matter, when brought to the attention of unsophisticated and impressionable minds, may produce unwholesome distortions of immature value systems and related moral standards. These, in turn, may impair the child's capacity to formulate the kind of balanced and discriminating judgments which are presupposed by the principle of free agency. There is also a possible danger that patterns of bizarre and unwholesome sexual conduct exhibited in pornography may, when viewed

⁵² It is settled that total suppression of published material merely because its form or contents are deemed unsuitable for children is unconstitutional. See *Butler v. Michigan*, 352 U.S. 380 (1957) (unanimous decision).

by the sexually immature individual, be accepted as the norm of adult behavior rather than perversion of the norm. The social interest in sound and effective education suggests the need for and desirability of some limitations upon the dissemination of such morally and educationally disruptive material to youth.⁵³

The current standards of the Supreme Court imply the constitutionality of carefully drawn regulations of this limited sort, where the focus of the legal sanctions is upon (a) the methods of commercial exploitation employed and (b) the specialized audience (i.e., youths) to whom the exploitation is directed. As Mr. Justice Goldberg stated, in the *Jacobellis* decision⁵⁴ in 1964,

We recognize the legitimate and indeed exigent interest of States and localities throughout the Nation in preventing the dissemination of material deemed harmful to children. . . . State and local authorities might well consider whether their objectives in this area would be better served by laws aimed specifically at preventing distribution of objectionable material to children, rather than at totally prohibiting its dissemination.

Yet, even here, it is clear that the difficult problems of basic policy referred to above remain to be resolved⁵⁵ — problems of statutory draftsmanship and careful definition, choosing between alternative techniques of regulation, identification of the most effective kinds of and degrees of sanctions, adoption of a practical enforcement policy in light of the economics of law enforcement.

SUMMARY

It is, to be sure, popular — and psychologically comforting — to be against sin. Conversely, opposition to anti-obscenity legislation and its vigorous enforcement is likely to be misconstrued, to be taken as evidence of a flaw in

⁵³ Legal limitations upon the sale or display of obscene materials to minors have been supported by eminent civil libertarians. See, e.g., Ernst and Seagle, *To The Pure*, 277 (1928); Chafee, *Free Speech in the United States*, 314-15, 543 (1941); Mill, *On Liberty*, 271 (Great Books of the Western World ed., 1952). Discriminations in terms of age classifications have been commonly accepted features of many statutes in foreign countries dealing with the obscenity problem. See St. John-Stevas, *Obscenity and the Law*, 221-256 (1956).

⁵⁴ *Jacobellis v. Ohio*, *supra* note 49, at 195. Moreover, the difficulties of constitutionality which pervade blanket suppression statutes are more easily surmounted by carefully drawn restrictions aimed at protecting impressionable children. See, e.g., *Bookcase, Inc. v. Broderick*, 18 N.Y. 2d 71, 218 N.E. 2d 668 (1966), appeal dismissed sub. nom. *Bookcase, Inc. v. Leary*, 87 Sup. Ct. 81 (1966); American Law Institute, Model Penal Code, Tentative Draft No. 6, sec. 207.10, subd. 2 (1957); Note, "For Adults Only: The Constitutionality of Government Film Censorship by Age Classification," 69 Yale L. J. 141 (1959). But see note 55, *infra*.

⁵⁵ See, e.g., *Bantam Books v. Sullivan*, 372 U.S. 58 (1963), censorship scheme designed primarily to shield children from unwholesome books held void for want of adequate procedural safeguards and because of over-breadth in the practical operation of the scheme; *Winters v. New York*, 333 U.S. 507 (1948), New York statute held unenforceable, on ground of excess vagueness, which purported to ban distribution of comic books principally depicting "deeds of bloodshed, lust or crime" so massed together as to incite to violent and depraved crimes against the person.

For a discussion of some of the problems involved in drafting an acceptable child-protection law of this kind, see Note, "The New York Law Controlling the Dissemination of Obscene Materials to Minors," 34 Ford. L. Rev. 692 (1966); Comment, "Regulation of Comic Books," 68 Harv. L. Rev. 489 (1955).

one's moral probity, or of misguided idealism, or even of a latent disposition to dangerous radicalism.⁶⁶ Yet the underlying tension between freedom and virtue necessarily requires an accommodation between conflicting goals and clashing values — precisely the circumstances likely to produce both support for and opposition to specific programs.

The need for such an accommodation may be obscured, but cannot be obviated, by emotional appeals for community appeals for community action, hand-wringing about the decay in moral standards, or righteous denunciation of the dealers in commercialized smut. The First Presidency's statement may well serve as a catalyst to development of useful and constructive programs of action, if accepted as an invitation to thoughtful and conscientious evaluation of the complex and delicate problems involved. The danger, of course, is that well-meaning but unsophisticated individuals not fully sensitive to the many dimensions of the issues may, without warrant, construe the necessary generality of the First Presidency's language as implying the absence of countervailing considerations that counsel restraint.

CONTROLLING PORNOGRAPHY: THE SCIENTIFIC AND MORAL ISSUES

Kenneth R. Hardy

Contrast the following:

The saturation of our civilization with obscenity and pornography shackles and enslaves to lust and depravity. It is necessary to slip these surly bonds. This means it is necessary for each person in America to become a citizen for decency.

—Charles H. Keating, Jr., founder
and co-chairman, Citizens for
Decent Literature.¹

Is there any scientifically acceptable evidence that individual misconduct or social evils result from the reading of obscenity, hard-core or merely erotic or realistic? There are what I have styled elsewhere cigarette testimonials, by J. Edgar Hoover and others, which attest to the dire consequences of reading pornography. But there are no empirical studies by psychiatrists, psychologists, criminologists, statisticians, sociologists or scientists generally, which would indicate such adverse effect on particular individuals or on society as a whole. Lacking such evidence, we cannot anticipate any calamitous results from a permissive attitude.

—Elmer Gertz, noted lawyer²

⁶⁶ For examples of such simplistic and irresponsible criticism, as directed to the Supreme Court, see Gerber, "A Suggested Solution to the Riddle of Obscenity," 112 U. Pa. L. Rev. 834, 843 (1964) (charge by Congressman Clare Hoffman that the Supreme Court is part of a world-wide conspiracy to subvert personal moral standards); Semonche, "Definitional and Contextual Obscenity: The Supreme Court's New and Disturbing Accommodation," 13 U.C.L.A. L. Rev. 1173 (1966) (charge by Cardinal Spellman that the Supreme Court had accepted degeneracy and the beatnik mentality as the standard of American life).

¹ As quoted by Norman Mark in "The Anonymous Smut Hunters," *The Nation*, 1965, vol. 201, No. 1, p. 5.

² Quoted from his article, "An End to All Censorship," *The Nation*, 1965, vol. 201, No. 1, p. 9.

Wherein lies the truth? What are the effects of exposure to obscenity and pornography? In an area so emotion-laden on both sides, a dispassionate analysis is difficult, but an effort in that direction may help to separate fact from fancy.

PROBLEMS OF DEFINITION AND EVIDENCE

Those familiar with the history of the law respecting obscenity know how difficult it has been to arrive at a satisfactory legal definition of this term. Van Alstyne suggests many of the problems in his discussion.

The problem of scientific definition, at this stage of knowledge, seems best met by remaining close to "operational" definitions; that is, by letting the specific measures or stimuli used in a research study "stand for" the concept used. Assuming we can define our variables so they are researchable, our next job is to discover what relationship exists between them, and, further, what is the nature of that relationship: causal, coincidental, contributory, or what?

Suppose the police discover a supply of pornographic literature in the quarters of a man who is found to be guilty of a sex crime. Can we justifiably conclude that reading such literature caused this person to commit such a crime? The answer, of course, is "No." Perhaps the literature and the crime were both consequences of a common set of causes. It is also conceivable that reading the literature acted as a temporary "safety valve," mitigating somewhat the action of whatever forces ultimately drove this man to the criminal act. Or, it is possible that reading the literature acted as a contributing factor along with other determinants of the criminal act. Theoretically, many other kinds of relationships could be considered.

Before we adopt the following logic:

Many sex criminals are known to have read pornographic literature.
Therefore, pornographic literature leads to sex criminality.

suppose we interpose another statement:

Many sex criminals are known to have read pornographic literature.
Many persons *not* sex criminals are known to have read pornographic literature. Therefore . . . ?

Does the second set of facts prove the initial conclusion to be false? No, it does not. But it does force us to insist on better evidence before drawing a conclusion, and it may lead us to modify our conclusion.

In a non-technical discussion such as this, it is not possible to examine the details of various researches, to critically evaluate the merits of the methods used, the justification for the conclusions drawn, etc. But perhaps a few words might be said about some kinds of research upon which the ensuing discussion is based.

First of all, it must be said that direct evidence on the effects of exposure to "obscene" material is very meager and limited in scope. The situation is nicely summarized by psychologists Eberhard and Phyllis Kronhausen, in *Pornography and the Law*,³ as they discuss the psychological effects of erotic literature:

³ Eberhard and Phyllis Kronhausen, *Pornography and the Law*. New York: Ballentine Books, 1959.

First we would point out that for academic psychologists to speak dogmatically about the psychological effects of reading "obscene" books would, in the present state of our knowledge, be as unbecoming as venturing guesses about the nature of the Oedipus complex in outer space. The truth of the matter is that there are no sufficient conclusive research data available to answer the question directly and with the same assurance as one could, for example, state that unhealthy family life is one of the contributing causes of juvenile delinquency. . . . it behooves us to walk cautiously, and speak softly, though not without personal conviction, about the possible emotional and behavioral consequences of "obscene" books. (pp. 261-262)

This unfortunate state of ignorance is not easily overcome, in view of public resistance to research in sexual behavior (to be commented on later). Sound conclusions must be based on a wealth of evidence, most of which we now lack.

We will have to make some generalizations from research in related areas such as aggressive behavior and moral conduct. Such extrapolations are hazardous and must be considered as very tentative. We will also draw some "reasonable" conclusions based on general facts about the frequency or amount of certain factors in society at large.

Leaving this brief discussion of definitions, rules of evidence, and state of knowledge (or better, ignorance), which helps us appreciate the complexities of valid conclusion-drawing, let us turn to some specific questions and see what answers the evidence suggests: 1. Does exposure to pornographic material lead a) to sexual arousal? b) to increased sexual expression in conduct? c) to sexual immorality? d) to sexual deviance, perversion, "depravity," criminality? 2. What factors are significant in producing the above consequences?

We shall attempt to answer Questions 1 and 2 concurrently. That is, we shall try to evaluate the role of pornography in relation to other factors important to the determination of each of the above-listed effects.

EFFECTS OF PORNOGRAPHY UPON SEXUAL AROUSAL

The answer to the question: "Does exposure to pornographic material lead to sexual arousal," to no one's surprise, is an unequivocal "Yes," at least with the stimuli and subjects studied. When shown pictures of attractive nude females, college age American males respond with sexual arousal, accompanied by more or less embarrassment and anxiety, depending on the social situation (e.g., cf. studies by Clark;⁴ Mussen and Scodel⁵).

In a study by Levitt and Brady,⁶ a variety of pictures were shown to a group of male graduate students who rated them on how sexually arousing they were. These pictures portrayed nude or partly clad males or females;

⁴ Russell A. Clark. The projective measurement of experimentally induced sexual motivation. *Journal of Experimental Psychology*, 1952, vol. 44, pp. 391-399.

⁵ Paul H. Mussen and Alvin Scodel. The effects of sexual stimulation under varying conditions on TAT sexual responsiveness. *Journal of Consulting Psychology*, 1955, vol. 19, p. 90.

⁶ Eugene Levitt and John Paul Brady. Sexual preferences in young adult males and some correlates. *Journal of Clinical Psychology*, 1965, vol. 21, pp. 347-354.

and heterosexual, homosexual, and autosexual activities of various kinds, pictures of the type often classed as "obscene."⁷ The portrayal of heterosexual activities was most arousing, followed by the picture of the nude female. Other sexual activities involving females, and the picture of the partly clad female, were intermediate in arousal value. Homosexual and autosexual activities were only slightly arousing for this group of subjects, with the nude or partly clad male minimally arousing. The authors found no relationship between the sexual ratings of the pictures and the marital status of the subjects, religious preference, previous exposure to similar stimuli (most had been so exposed), and virtually no relationships with size of the community of upbringing or frequency of church attendance.

In a recent study by Jakobovits,⁸ sets of specially written short stories having a sexual theme were constructed to conform to one of two types, erotic realism (ER) or obscene (O). The O stories were more dominantly sexual, were more exaggerated, less realistic, and were designed to serve as psychological aphrodisiacs. The ER stories contained more elements antithetical to sexual arousal or fulfillment and kept closer to the realities of life. Stories of one type or the other were grouped in sets of ten (with the sequence of the stories varying between individual booklets) and were then presented (one set per person) to adult males and females, who were to rate the degree to which they felt sexually aroused by the story, along with other evaluations of the total set of stories.

One striking result was that both men and women exhibited a cumulative (snowballing) effect in reading erotic materials of either type, such that the stories became more stimulating as the person progressed from story to story. While both men and women rated the ER stories as moderately arousing (2.9 and 2.7 respectively on a 7 point scale), the men found the O stories somewhat *less* arousing, while the women found the O stories much *more* arousing (2.5 and 4.1 respectively). This was so despite the fact that both sexes evaluated the O stories as quite dirty and unrefined, unreal, and exaggerated.⁹

It will be noted that in all of the studies cited, fairly "powerful" stimuli were used, and, generally, rather sophisticated persons as subjects. The degree of sexual arousal evoked in more naïve subjects by stimuli such as used in the above studies, or by less potent stimuli, is not known.

The answer to the question "What factors are significant in producing

⁷ From the description given by the authors, many of these stimuli fall within the definition of "hard-core pornography" accepted by Justice Potter Stewart: "Such materials include photographs, both still and motion picture, with no pretense of artistic value, graphically depicting acts of sexual intercourse, including various acts of sodomy and sadism, and sometimes involving several participants in scenes of orgy-like character. . . ." 34 L.W. 4242 Footnote 3 (U. S. Law Week, March 22, 1966).

⁸ Leon A. Jakobovits. Evaluational reactions to erotic literature. *Psychological Reports*, 1965, vol. 16, pp. 985-994.

⁹ The Kinsey studies reported that men were erotically stimulated much more frequently by erotic literature than women (47% v. 14%). They did note, however, that a few women respond more broadly, immediately and intensely than any of the men. It seems probable that more men than women voluntarily read erotic literature; the greater arousal of the women in the Jakobovits study may be due to the selectiveness of his sample, or it may reflect the reaction of many women when actually exposed to such literature.

sexual arousal?" is considerably more complicated. It does seem clear that a wide variety of stimuli may have sexually arousing effects. For instance, the most common pastime of the American male is said to be "girl watching." A confirmed girl watcher may be aroused by pornography, but he may also be aroused by prosaic observation of women, and a wide variety of other stimuli. For the women's part, questionnaire replies from over 400 college and normal school women graduates nearly 40 years ago listed what things were most stimulating to them sexually. Of the 409 replies, 218 said "man"; 95 said "books"; 40 said "drama"; 29 said "dancing"; 18 said "pictures"; and 9 said "music."¹⁰

Rigorous experimental work which carefully validates reports such as these is hard to come by, but we probably have enough evidence to be confident that a wide range of stimuli may serve as sexual arousers, far beyond those which can reasonably be classified as pornographic. Since it is out of the question to eliminate most or all stimuli which might arouse sexuality, the question really becomes one of evaluating the relative importance of pornography as an aphrodisiac. Once again, the answer to this question is obscure. If an individual is only rarely exposed to pornographic stimuli, they may not play a vital role in his sexual life. On the other hand, if a person is frequently exposed to such stimuli, the person may also be rather pervasively sensitized in the sexual realm, such that he is aroused by many kinds of stimuli. Let us rephrase the question: "Does exposure to pornography increase the frequency, likelihood, or intensity of sexual arousal?" Once again no firm answer can be given, but I believe the fairest statement one could make at the present time is "probably so." One must express the caution, however, that there is a considerable gap between sexual arousal and the actual physical expression of sexual behavior. Just because a man finds a woman physically attractive (or vice versa) is no sign an overt sexual act will follow. (Of course, it is also clear that a sexual act will not occur in the *absence* of prior arousal.) As the following discussion suggests, the influence of a variety of factors must conjoin before overt sexuality occurs.

DETERMINANTS OF SEXUAL ACTIVITY

In response to the question as to whether exposure to pornography does lead to increased sexual *behavior*, the best answer seems to be "that depends." One needs to examine other factors which are significant in affecting sexual behavior. There are many things which may restrain a person from engaging in overt sexuality, even though he may have sexual urges, desires or wishes. One important determinant is the social sensitivity of the person, his general recognition of the social desirability, acceptance, or appropriateness of any given behavior. Another important determinant is the person's own moral evaluation of any given sexual conduct. Still a third determinant is the accessibility of sexual objects which are acceptable to the person. Also, the person's other needs and values which are operative in a given situation

¹⁰ Cited by Justice William O. Douglas in his comment upon the majority opinion in the *Roth* and *Alberts* cases. 354 U. S. 476 at 509.

will affect what he does. It should be remembered that erotic stimuli may arouse embarrassment, anxiety, disgust, amusement, and other reactions.

Keeping these factors in mind we may briefly review various outcomes of sexual arousal due to pornographic exposure. The discussion applies equally well to arousal due to other stimuli. Consider the impact of sexually frank scenes in a movie, for example, upon a couple who are otherwise highly motivated toward physical displays of affection, who have relatively weak moral restraints against sexual expression, and who are in a social situation where affectual intimacies are encouraged. Contrast with this the impact upon persons with lesser affectional motivation and stronger moral standards, who are in a social situation where intimacies are discouraged.

In persons whose impulses are well regulated by a mature sense of social and moral propriety, exposure to erotic stimuli *per se* is not likely to produce conduct which violates their standards (see discussion in next section). Those who do not possess effective restraints on impulses will naturally be more likely to exhibit behavior upon arousal.

Probably most of us have been exposed to pornographic stimuli in the course of our youth or adult life. Even though such material may have aroused us, it generally did not impel us to action. There are certainly those who read such literature regularly (for example, the professional censors) who (presumably) do not rush out and commit a sexual act. Such "common sense" facts as these cast strong doubt upon the hypothesis that the inevitable consequence of pornographic arousal is a life given over to lust and depravity.

For some individuals, pornographic stimuli may occur as precursors to overt sexuality. On future occasions, they will serve as cues or triggers to such behavior. If such a sequence becomes habitual, similar pornographic stimuli may become established instigators to a behavioral sequence culminating in overt sexual expression. They become, then, aspects of sexual foreplay.

For still others, pornographic stimuli may occur merely as titillators to a sexual arousal which comes and goes without behavioral expression. In some cases, such transitory arousal may lead to fantasies and plans regarding later expression. In other cases little elaboration may occur, with the arousal being a rather evanescent one. Erotic stimuli which arouse sexual feelings that do not culminate in overt expression will tend not to trigger sexual conduct, since they are not assimilated as parts of a psychological network surrounding the behavioral expression of sexuality.

A far more powerful arouser of sexuality than pornography is actual participation in such affectional activities as passionate kissing and petting. Besides the greater emotional intensity evoked, the presence of a willing partner makes far more likely the continuation of behavioral expression until sexual release occurs.¹¹

In summary, the influence of erotic stimuli in the media of literature, drama, etc., in producing behavioral effects can only be understood in the context of many other factors, some of which are far more powerful in their effect on conduct.

¹¹ For an extended treatment, the reader is referred to my paper, "An appetitional theory of sexual motivation." *Psychological Review*, 1964, vol. 71, pp. 1-18.

DETERMINANTS OF SEXUAL MORALITY AND IMMORALITY

Our discussion to this point leads naturally to the question which concerns the role of exposure to pornography in leading to sexual immorality. Does such exposure have a corrosive effect upon moral standards? Does it lead to impulses so unruly as to significantly increase the likelihood of behavior that violates one's moral convictions? I do not believe that a firm answer can be given to these questions. Some indirect effects may be expected, but I believe that the influence of pornography here is relatively minor and must be evaluated in the context of some more powerful influences.

Data from many sources suggest that people generally behave in ways consistent with their moral standards, despite some lapses or discrepancies. For instance, in the specific area of sexual behavior, a study by Christensen and Carpenter¹² focused on three groups of college students in Denmark, midwestern U.S. (Indiana) and intermountain U.S. (Utah). They found great differences in the proportion of students who had participated in pre-marital intercourse, and these were significantly related to the personal norms of the students. Smith¹³ found similar results in his comparisons of sexual norms and behavior among Mormon and non-Mormon students in four large universities in the western U.S.

The importance of moral standards suggests the need to evaluate those influences (including pornography) which might affect the formation and change of the moral standards themselves. The results of dozens of studies done in a wide variety of settings suggest the overwhelming significance of the influence of the family and of age-mate associations in the formation of attitudes, values, and moral standards. For example, studies of political party affiliation and of voting behavior show the primacy of familial and peer associations in governing behavior in this area, with the mass media exerting an indirect influence at best.¹⁴ Studies of character development also show the powerful impact of parental and peer-group influences.¹⁵ Tebor's study¹⁶ of college male virgins portrays the influence of parental standards and of religious ideas to maintain pre-marital virginity and of group pressures to engage in pre-marital intercourse or to refrain from it, depending on the group involved. Kirkendall, in his study of the use of prostitutes by teenage boys,¹⁷ emphasizes that in virtually every case the visit to a house of prostitution occurred in a group setting wherein the boys dared and teased one another until they were all so committed that none could back out and still

¹² H. T. Christensen and G. R. Carpenter. Value-behavior discrepancies regarding pre-marital coitus in three Western cultures. *American Sociological Review*, 1962, 27, pp. 66-75.

¹³ W. E. Smith. Morality on the campus. Unpublished paper, Brigham Young University, 1967.

¹⁴ See, for example, B. Berelson, P. F. Lazarsfeld and W. N. McPhee, *Voting*. Chicago: University of Chicago Press, 1954; also A. Campbell, G. Gurin and W. E. Miller, *The Voter Decides*. Evanston, Ill.: Row, Peterson, 1954.

¹⁵ For a good discussion of this, the reader is referred to pp. 44-96 in Leonard Berkowitz' *The Development of Motives and Values in the Child*. New York: Basic Books, 1964.

¹⁶ I. B. Tebor. Male virgins: Conflicts and group support in American culture. *The Family Life Coordinator*, 1961, 9, 40-42.

¹⁷ L. A. Kirkendall. Circumstances associated with teenage boys' use of prostitution. *Marriage and Family Living*, 1960, 22, 145-149.

save face. Studies on aggression, including the role of mass media as instigators of violence, suggest that the mass media play a limited and minor role in the causation of delinquency and crime.¹⁸

In summary, it would appear safe to say that most students of human behavior consider the primary social interactions of the person (within the family, with age-mate associates, and among others with whom one has intensive dealings) to be of overwhelming significance in the formation of moral standards. The emotional character of these relationships, with the standards of conduct subscribed to and manifested by the persons in those associations, are of critical significance in conscience formation. The influence of the mass media is relatively minor except where it is supportive of interaction patterns which characterize the person's daily existence or where the emotional life of the viewer is so barren that the portrayals of life in the media seem contrastingly exciting or gratifying. In short, patterns and norms of conduct presented via the mass media are relatively ineffectual in overcoming antithetical norms which have been clearly, satisfyingly, and consistently exemplified in the viewer's social relationships. However, in the absence of such normative definition the media may serve as an important frame of reference in defining that behavior which is socially or morally acceptable. The media may also provide the viewer with specific techniques in achieving those goals which are acceptable.

As suggested earlier in the paper, the above conclusions are to be used with caution. However, they are informed inferences based upon the most adequate data presently available, and cannot be dismissed by casually claiming them to be simply matters of opinion.

With these conditions in mind let us consider the specific effects of pornography. It is my judgment that "respectable" works are a far more powerful influence on norm definition than those ordinarily definable as obscene. Perhaps some examples will clarify what is meant. There have been dozens of articles written in the mass circulation press in the last few years discussing what has become known as "the new morality." Such articles have appeared in the daily newspapers, news magazines, women's magazines, general interest pictorial magazines, as well as in dignified journals of thought. The upshot of many such articles is to give credence to the notion that new sexual norms are appearing, if in fact they are not already dominant on the American scene. In many cases the author or editorial tenor implies assent to such norms. Such articles would certainly not be considered pornographic in any sense of the word, yet they may have a far more powerful effect upon community standards of acceptable social and moral conduct than do the so-called pornographic writings.

To take another example, the movie *Dr. Zhivago* portrays in warm, tender, and sympathetic terms an extramarital sexual liaison between Zhivago and Lara. Such a movie (with the possible exception of a couple of seduction and bedroom sequences) would probably not be considered obscene by most

¹⁸ For a critical review of these studies, see Leonard Berkowitz, *Aggression: A Social Psychological Analysis*, New York: McGraw-Hill, 1962, especially Chapter 9, entitled "Violence in the Mass Media." See also A. Bandura and R. H. Walters, *Adolescent Aggression*, New York: Ronald, 1959; and S. Glueck and Eleanor T. Glueck, *Predicting Delinquency and Crime*, Cambridge: Harvard University Press, 1959.

responsible persons and would certainly not be considered legally obscene. Here is an Academy Award-winning film seen by millions, beautifully and tastefully done in many respects, based on a book by a Nobel Laureate. I believe that its impact as a norm setter, in suggesting that at least in some cases extramarital affairs are proper and even desirable, is far greater than the effect of so-called hard-core or raw pornography.

In summary, one's standards of what is socially and morally acceptable are predominantly influenced by those social groups which serve as frames of reference for the person. The most important influences are one's immediate family, leaders and friends. To the extent that the mass media reflect the views of social groups or classes which are prestigious for the person, they may help to define normative standards. The more definitely pornographic works probably have very little influence in this regard.

The final question deals with the role of pornography in leading to sexual deviance, perversion, depravity, criminality. The specific effects alluded to here are homosexuality, sexual assaults, exhibitionism, voyeurism (peeping), prostitution, soliciting, incest, sodomy, and the like.

To my knowledge, the role of pornography has never been systematically studied in this connection, but it seems very improbable that it is a significant variable in comparison to other factors. Investigators and therapists are far more impressed by such factors as rejecting, domineering, or seductive parents; extremely disruptive or "cold" home situations; and additional experiences with others which lead to a relative inability to establish and maintain satisfactory, comfortable relationships with individuals of both sexes. Interpersonal relationships of powerful emotional significance, transacted over years of experience, seem far more likely than exposure to pornographic stimuli to determine the effects under discussion.¹⁹

It is true that some magazines, books, and entertainment cater to homosexuals; others cater to the hostile, sadistically inclined; still others to the lonely and dispirited who can only dream of sexual conquests and social adequacy. Such material may help to maintain social deviance, but it is unlikely that it plays any significant role in producing these life patterns.

CENSORSHIP OF PORNOGRAPHY: PRO AND CON

Our previous discussion suggests that pornography is a relatively minor or insignificant factor in (1) the genesis of various sexual deviations, (2) the development and change of standards of conduct in the sexual realm, and (3) the transgression of personally adopted moral norms. While pornographic stimuli may serve as significant source of sexual arousal, efforts to significantly reduce sexually provocative stimuli may well have to extend to impractical measures far beyond the censorship of stimuli ordinarily classifiable as obscene.

These considerations suggest that control of pornography may not be the cure-all for a variety of social ills. It may also be true that much of the emotional power behind the "clean movie" and "decent literature" campaigns

¹⁹ See, for example, James C. Coleman, *Abnormal Psychology and Modern Life* (3rd Ed.), Chicago: Scott, Foresman, 1964, pp. 379-415; George W. Kisker, *The Disorganized Personality*, New York: McGraw-Hill, 1964, pp. 232-248; A. P. Noyes and L. C. Kolb, *Modern Clinical Psychiatry* (6th Ed.), Philadelphia: Saunders, 1963, pp. 466-472.

comes from a desperate wish that removing “smutty” literature and movies will somehow (magically) solve a variety of vexing problems.

Even though obscenity may be more of a molehill than a mountain, still, isn't it better to get rid of an evil, if indeed it is an evil, even if that evil is not as mammoth as had been thought? If pornography is an unvarnished evil, what is there to commend it? If it doesn't do anyone any good, why tolerate it at all?

That there is a general recognition of a social evil associated with obscenity is reflected in the fact that there are anti-obscenity laws and ordinances in every state of the U. S., and in many foreign countries, and in the fact that the U. S. Supreme Court has declared obscenity not to be constitutionally protected.

So we come to the definitional problem again. If we consider as pornographic or obscene anything which is prurient (i.e., tends to incite lustful thoughts), then we are going to have to get rid of much art, drama, literature, music and even men and women themselves! Our definition must be more narrow and precise if we are not to eliminate much which is good in our effort to discard the bad. We have to weigh social values to see if the benefits outweigh the damages.

VALUES IN MATERIAL WITH SEXUAL CONTENT

Since anything but hard-core pornography contains a certain amount of non-sexual material, one must examine the values in that material, *unless* one can obtain the benefits of the non-sexual material without the inclusion of the sexual. This is exactly what those favoring censorship would like to see happen. They would like to “clip out” the objectionable parts and leave the remainder. If such editing materially damages the message or coherence of the residue, then, under this plan the work should be re-done. While such a procedure might appear sound in theory, in practice it has not worked, and probably will not work, for several reasons:

1. We cannot agree (fortunately, I believe) that every portrayal or discussion of sexual matters is objectionable (obscene).

2. There is very little agreement about what portrayals of sexuality are offensive and what ones are not. Put differently, there is relatively little moral consensus in the U. S. in this matter.

3. In many works, the interweaving of sexual and non-sexual content (assuming some hard-and-fast distinction between these can be made) is so intricate that they cannot be disentangled without destroying the social value.

The history of attempts to censor obscenity clearly demonstrates, I believe, the suppression of works which have demonstrable historical, literary, artistic, educational or other social value.²⁰ The abuses of censorship are so perilous that I believe the U. S. Supreme Court was wise in establishing relatively rigorous standards (discussed previously) for determining whether material is sufficiently obscene as to be unprotected by First Amendment guarantees.

There may also be values served in the sexual content itself. To examine this, let us look at the functions such content may fulfill: Why do people expose themselves to such stimuli? What do they “get out of it?” At least

²⁰ It is outside the scope of this paper to discuss such values.

three kinds of functions (frequently intermixed) can be distinguished: educative, normative, and personal-emotional.

Especially for the young and uninformed, such exposure can satisfy curiosity about sexual anatomy, physiology and behavior. It is generally recognized that youth is intensely curious about sex; it is also true that youth will obtain information about it from whatever sources they can find. The question is not "Should there be sex education," but rather, "What kind and quality of sex education should there be?" If we find it regrettable that young people should seek out obscene materials to find out about sex, and in the process become not only misinformed, but also develop undesirable attitudes toward it, then better alternatives should be made available to them. Formal sex education, in America at least, is meager and uneven. The biological facts are more or less well presented, but the social and psychological aspects are hardly considered at all. Perhaps if we stopped pretending that youth are sexually incurious and ignorant, and met the educative need with acceptable materials, obscene presentations would at least lose their educative appeal.

Another educative function is instruction in sexual technique. The "marriage manuals" which have increasingly appeared in the last forty years have arisen in response to this need, and generally provide much more adequate knowledge than elsewhere obtainable. It is entirely possible that pulp literature is much less used than formerly, for this purpose at least, though I know of no evidence in this connection. If such education assists married couples to develop greater mutual fulfillment and compatibility, if it will help them to continue and increase romance in their marriage, if it will help them to be true to one another, if it will help them to better plan for and positively anticipate the children they wish to have — then it serves important social values.

At the same time, such a function may be deemed unsuitable or inappropriate for the unmarried. It may be (and again, it may *not* be — see earlier discussion) that exposure to such material could cause some increase in the likelihood that "those who shouldn't" will experiment with sexual expression.

A further educative function is that of providing conceptions about the relationship between the sexual and non-sexual aspects of living. Many literary, artistic, and scientific works attempt to provide "insight" into the role of various forms of sexual expression in the personality and life patterns of people. Serious works of this type have obvious and significant value.

A normative function exists in literature when some definition is made of what behavior is right or wrong, appropriate or inappropriate. More or less explicit influence is brought to bear upon the audience to accept or reject specific attitudes or behavior involving sex as good or bad, as acceptable or unacceptable. The works which disturb us in this area, naturally enough, are those which favor standards different from our own. While we are naturally disturbed by such views, it seems to me that any attempt to prevent such views from expression smacks of satanic totalitarianism, and is inconsistent with the doctrine of free agency. A wiser course of action would seem to be an effective presentation of alternative moral norms which are acceptable.

A third function of sexual content is personal-emotional. That is to say, it leads to an immediate and direct emotional experience via the impulses

aroused by the stimuli employed (e.g., a dance or a love scene). Such emotion may be esthetic, affectional, or erotic in character; or it may have other shades of affective quality. It would seem that such emotional arousal may be beneficial or detrimental, depending upon the persons involved and other circumstances. There are probably some real hazards in sexual arousal of this sort, particularly if it becomes a chronic pattern such that the person's thoughts are frequently dominated by sexual concerns. This may occur to the point where the person's ability to function adequately in other aspects of his life is significantly impaired, or where erosion of his moral standards occurs. Such a consequence represents a significant threat of erotic literature. An effective strategy to counter this threat rests partly in shunning such stimuli, but more importantly, in diagnosing the causes of the emotional lacunae in the person's life and in taking effective action to overcome these, so that the purely erotic appeal loses its signal attractiveness. In summary, it appears that on the one hand there are definite values and hazards in exposure to sexual stimuli, but that on the other hand there are also definite values and hazards in avoiding such exposure. Under such circumstances, the wisest policy would seem to be (rather than absolute restriction) one which minimizes the hazards, but which preserves the values.

THE ROLE OF STATE AND CHURCH

I believe that censorship of expression in the mass media is so fraught with danger that relatively stringent restrictions on censorship should be maintained, with vigilant attention given to judicial and administrative safeguards for the protection of freedom of expression.

But freedom brings with it accompanying responsibilities: Liberty and license are not the same. The freedom of one citizen cannot be granted at the expense of denying similar freedom to others.

Students of society know that the law reflects, in a formal, uneven, and very limited way, the norms and values of that society. Individual persons and private groups, in the final analysis, determine the climate of freedom and social responsibility which governs the affairs of the citizenry. In this connection, there is much which the Church and its members may do to exert an influence for good. I should like to suggest five courses of action which might promote sexual attitudes and morality consistent with L.D.S. standards.

The most influential course of action is to encourage, by example, truly loving relationships among people, relationships in which people exhibit genuine human concern for one another. The contrast between relationships wherein people truly care for each other and those which are liaisons of convenience or exploitation is sufficiently decisive as to be compellingly on the side of virtue. Our greatest threat, in my opinion, comes from the invasion of our society by those tendencies which promote superficial and dishonest relationships. For example, a pair of home teachers and a given family they visit may so interact with each other that there is an implicit agreement of non-caring. The home teachers in effect say, "Pardon us for intruding on your lives, but it is our duty and we promise not to bother you for more than a few minutes each month." The family in its turn says, "We know you don't really care about us and we aren't going to let you know what we are really

concerned about, joyous about, or deeply experiencing; however we recognize your need to fulfill your duty, so we will be courteous and permit you to visit us in our living room for a few minutes on a designated evening once each month." This same kind of tacit agreement may characterize the relationship between a Sunday School Teacher and the class members, between Priesthood Quorum members, etc. Agreements of this sort may even characterize a husband and wife who live in a "cold war" of mutual co-existence, though they may have gone through the formality of a temple marriage ceremony. To the extent that the Church is characterized by relationships of this type, to that extent will its members seek elsewhere to find the relationships for which they hunger. On the other hand, if the person experiences a wealth of relationships of real friendship, thoughtfulness, mutual sacrifice, and consideration, he will not be attracted to the vacuousness of simply sexual liaisons, nor to the exploitativeness of superficial interpersonal relationships generally. Put another way, a task of the Church is to stimulate a society in which the standard defined by the Savior is approached: "By this ye may know that ye are my disciples indeed, that ye love one another even as I have loved you."

As a part of this larger picture, the Church membership might encourage a more open discussion (appropriate to various levels of age and experience) of the positive aspects of sexuality within the context of loving interpersonal relationships. I feel that our emphasis has been too much upon the damning consequences of violations of the sexual dicta set forth by Deity, and not enough upon the positive values of sexual expression within the bounds which the Lord has set.

A third contribution which Church members might make is a more active encouragement of a climate of esthetic creativity. The promotion and patronage of artistic innovation, honesty, and sensitivity, including attempts to include the sexual experience as a valid aspect of humanity, are worthy of consideration.

A fourth contribution consists of vigorous support for the scientific study of interpersonal relationships. Specifically, there is a crying need for a concerted research program which would enlighten us on the determinants and consequences of various patterns of sexual behavior. It is tragic but true that very little progress has been made in this field, even in the last forty years. We very much need a climate of public support for research in human sexual conduct, which would include studies of the influence of erotic stimuli via the mass media of modern society. The resulting knowledge would be a useful guide in the establishment of social policy.

For example, many people today manage to enter marriage chaste and to remain faithful to their spouses, despite the fact they live in a sex-saturated society. How do they manage to do it, while others do not? Careful, controlled comparisons of various groups (including their exposure to prurient stimuli) may prove revealing in this connection.

We know practically nothing about the audience for the various forms of erotic stimuli. Modern survey research methods, employed in a supportive social climate, could substantially reduce such ignorance.

Also, by the social science method of content analysis, films, books, magazines, plays, etc., could be objectively described according to the amount

and type of sexual (or aggressive, or other) content.²¹ Such descriptions would not only be of theoretical value, they would also be of practical value in at least two ways. First, an objective set of ratings, together with a non-evaluative, descriptive summary of a given film, book, magazine, play, etc., would provide a most useful guide to a parent or patron who would like advance notice as to its portrayal of sex, violence, or other material. Second, such descriptions of the content of the work itself as well as of its promotion and sale may help to differentiate more unambiguously the obscene from the non-obscene.

The foregoing represent just a few ways in which knowledge may be beneficial. Are those who profess alarm at the potential dangers of pornography willing to support objective research in the sexual realm?

OPPOSING AN EXPLOITATIVE SOCIETY

A fifth contribution, a difficult and challenging one, is related to all the others. It is to bring the moral values of the gospel of Christ into active confrontation with those values of society which support, among other things, the misuse of sex. Let me explain.

To me the most reasonable answer to the question "Why is our culture so loaded with sexuality?" is that exploitation of sexuality is profitable; and profit (or money), in our business-dominated, materialistic society is a chief goal. Wealth is the hallmark of success, the provider of goods and services, the key to the "good life." It brings influence, status, deference, self-esteem, and gratification of many needs and desires. Is it any wonder that men will employ every device to obtain it?

A modern Horatio Alger story is that of Hugh Hefner, the editor and founder of *Playboy* magazine. Following employment as a copy reader for *Esquire*, Hefner launched, in the early 1950's, his own venture in the magazine field. Within a span of 15 years, his business is reported to have grown until today his gross income amounts to many millions of dollars annually. The phenomenal success of this venture, according to the monetary standards which we Americans apply to success, undoubtedly serves as a strong incentive for others to publish in this field. While such a direct use of sex for profit-making characterizes the purveyors of pornography, our use of it as a tool for exploitation of one another permeates virtually all aspects of our society. Thus, sex is used to promote the sale of a fantastic variety of products and services from automobiles to clothing and deodorant. One of the regrettable features of a business-dominated society is that any aspect of human life which will make money may be exploited for commercial purposes.

Many of us are repelled by the exploitation of one another so rampant in a profit-based society, and are particularly revulsed at the use of sex as an exploitative tool. We are deeply concerned about the alienation of people from one another, which seems to accompany such exploitative use.²² One possible

²¹ For a beginning in this direction, see Herbert A. Otto, "The Pornographic Fringe-land on the American Newsstand," *Journal of Human Relations*, 1964, vol. 12, pp. 375-390.

²² The psychoanalyst Rollo May recently expressed such a concern in "Antidotes for the new Puritanism," *Saturday Review*, March 26, 1966, pp. 19ff. See also the works of Erich Fromm.

development in such a society is that sex will not be part of an authentic and intimate relationship of mutual love and concern, of genuine caring, but that it becomes rather a vehicle for transient, even though mutual, satisfaction. The interpersonal relationships which characterize the James Bond movies are representative of such. In these films, which have been fantastically successful, the major characters are expert at exploiting one another via aggressive and sexual means. The relationships are full of guile, threat, and are consequently extremely guarded. One does not get involved with others except in a casual, episodic manner. Bond is heroic, not because of his virtue, but because he is so eminently successful in exploiting others.

As a psychologist I find it hard to refrain from taking such relationships as symptomatic of our contemporary way of life. I am deeply chagrined at the tawdry spectacle of social elements which "push" or portray sexual stimuli and activities for the purpose of making money. The prime criterion for production, publication, presentation, marketing, etc., is the profit criterion: Will it sell; will it achieve a mass audience? Is there not something wrong with a social system which sacrifices almost everything else before the god of money? Have the business values of American society so pervaded the Church that we have neither the inclination nor moral courage to speak out against the evils of a system which glorifies profit?

Men will struggle for that which they cherish and will battle those things they perceive to be their enemies. Some see pornography as an unvarnished evil to be eradicated at the cost of free expression. As I see it, the real obscenity is the prostitution of human relationships, as exemplified by our use of one another for transient gratification and for money-making. Human energy, talents, and passions are employed in the service of exploitation and alienation, goals which are antithetical to the development of positive involvement in relationships of loving concern. For me, the mission of the Church is to foster man's brotherhood, under the fatherhood of God, and to fight man's alienation from God and man. This mission must be performed in the presence of many conflicting influences. In a policy which emphasizes constructive alternatives rather than censorship, is found uncertainty, choice, virtue, error, and, possibly, godliness.

TOWARD A POSITIVE CENSORSHIP

Stephen L. Tanner

The argument over censorship and pornography is necessarily a muddled one. The factors involved are matters of taste and principle which do not lend themselves to simple logical treatment. The matters of taste concern aesthetic taste, which is the most difficult to define, communicate, or reason about; and the matters of principle concern moral principles of the most knotty, perplexing sort. But for me, out of this muddle, two points emerge clearly. The first is that despite the difficulty of tracing and defining such effects, literature and drama do serve in a significant way to shape the attitudes, values, and actions of our society. The influence of literature may have been limited or perhaps negligible in times past, but in our literate, movie-and-television-watching culture, that influence is real and must be reckoned with. The second point is

that despite repeated efforts, no society has yet perfected a harmless method of eliminating the distribution of pornography. And in the case of the United States, no *effective* method has been perfected either.

It is true that determining in what manner and to what degree literature influences the way people think and act is extremely difficult. Human behavior is complex, and modern research has done nothing to solve that complexity; if anything, it has only served to point it out more dramatically. Therefore, one must be careful about assigning causal significance to one condition of experience when even the simplest human act is the product of many conditions. It is unreasonable, for example, to assume that a pornographic book found in the bedroom of a youth who has been arrested for criminally assaulting a young woman is the cause of that assault. But the fact that the effects of literature are difficult to define in no way makes those effects less real. To say so would be similar to claiming that since we cannot clearly identify, define, and explain all the forces which are shaping history at this moment such forces have no effects. While recognizing the complexity of human behavior, and not succumbing to naturalistic determinism, I still see significant truth in the simple-minded formula that actions, in general, are the products of thought, and thinking, in turn, is a product of experience; and a large portion of the experience of an American today consists of reading books and magazines and watching television and movies. Therefore, it is only reasonable to expect that the raw material of that experience will determine, in large measure, the quality of the resulting actions.

Gore Vidal, in an article on pornography in *The New York Review of Books*, March 31, 1966, writes: "By their nature, pornographies cannot be said to proselytize, since they are written for the already hooked. The worst that can be said of pornography is that it leads not to 'anti-social' sexual acts but to the reading of more pornography. As for corruption, the only immediate victim is English prose." I suppose this is the average "enlightened" view of pornography, but in terms of logic it leaves something to be desired. How does one get hooked in the first place, for example? And though English prose may be the only "immediate" victim, that is not to say the *only* victim. In interesting contrast to Mr. Vidal's statement is this one by Dr. Max Levin, Clinical Professor of Neurology, New York Medical College: "The argument that no girl is ever ruined by a book is like the contention that there is no need to control the spread of germs, since the only people who succumb to germs are those with a predisposition to disease." There are some convincing arguments against censorship, but the old adage, "Nobody was ever seduced by a book," is not one of them. Phyllis McGinley is much nearer the truth when she says, "Since the invention of writing, people have been seduced by the power of the word into all kinds of virtues, follies, conspiracies and gallantries. They have been converted to religions, incited to revolutions, inspired to patriotism, urged to sin and lured into salvation."

Books affect people in many ways, but the effects of pornographic or "questionable" books which I find most alarming do not result directly from obscenity or the description of erotic situations. Obscenity, while it may be temporarily fascinating to some, is generally revolting in itself and will finally provoke disgust. The description of erotic situations can produce sexual desire which could conceivably produce undesirable actions, but there is plenty of sexual desire present in human nature anyway which is bound to surface peri-

odically. The dangerous effects of “questionable” literature are more indirectly produced. It is the contingent moral consequences of obscenity and erotic description which are most important to consider.

As I interpret the influence of literature on our culture, so-called “hard-core” pornography is not nearly so dangerous from a moral standpoint as books, movies, and television drama which, in treating their subjects, imply or even explicitly portray pernicious moral or social values. The danger is not inherent in the subject matter because, as the history of literature shows, almost any subject matter can be utilized in an aesthetic and, for that matter, moral way. How the subject is treated determines its value. The dominant method for presenting a story in our century has been to “show” rather than “tell” it. This method has produced some great literature, but it is also responsible for some very questionable responses to certain literature. Wayne Booth, in perhaps the most significant book on the theory of narration in recent years, *The Rhetoric of Fiction*, analyzes very carefully and thoroughly this impersonal (meaning tending to obscure the author’s personality or judgments) or objective method of narration. In his last chapter, which deals with the morality of this method of narration, he shows how the modern writer uses a variety of powerful techniques to win his reader’s interest and sympathy for his subject and characters. But since the writer tries at the same time to keep his art “pure,” that is, to make it “objective” and not intrude his own judgments, such judgments are often hidden and it is possible for the reader to be seduced (i.e., by immersion in the point of view of a character) to an incorrect (in terms of what is justified by the work itself) and sometimes morally dangerous point of view. Booth uses as an example of the “seductive point of view” Celine’s work, *Journey to the End of the Night*. This novel, narrated in the first person, takes a modern picaresque hero through a series of sordid adventures — a pattern used frequently in contemporary fiction. It is all, of course, completely “objective”: Celine never makes any explicit value judgments. Booth suggests that a puzzled reader who expresses bewilderment might receive this answer: “But you are insisting on value judgments where value judgments are inappropriate. The very point of the book is that man is lost and confused.” The trouble with this answer Booth continues, is that the book does, necessarily, insist on value judgment: “To argue that the work simply intends to present a ‘vivid picture’ is meaningless, when the vivid picture consists of acts and statements which cannot be seen for what they are except in a setting of values.” Booth does not say it, but I think he would agree that the decision of a novelist to portray vividly the sordid aspects of life without making value judgments is in itself a value judgment. We can see a similar “objective” method of presentation used with the same possible consequences on the movie and television screen. The unevaluated slice of life is a popular form of modern expression. Generally, these slices of life are very realistically done and generate considerable interest and often sympathy in the viewer, but since the writer and producer deliberately avoided making explicit judgments, in fact, even tried to avoid implied judgments, sometimes the moral content is obscured, distorted, and is then frequently misinterpreted.

In all of these comments I have given the author the benefit of the doubt regarding the intended purpose of his work. We also must realize, of course, that some writers set out deliberately to persuade their readers to points of view that are destructive to their sense of individual and social meaning, not

merely challenges to particular personal or social values. In an article titled "Against Pornography" in *Harpers* (March 8, 1965), George P. Elliot points out the dangers presented by writers who deliberately use pornography as "a weapon of nihilistic destruction." His main example is Henry Miller's *Tropic of Cancer*. He grants that this work should not be censored for its pornography because, "as a work of art, it has considerable merit, and it could not achieve its ends without the use of intrinsically pornographic episodes and images." But its purpose is not just aesthetic, it is nihilistic as well. "The literary value of the book is enough to redeem its pornography but not enough to make one ignore its destructive intention." He feels society has a right to protect itself from such an attack on its very existence.

If my arguments about the effects of literature can be allowed, some kind of censorship is desirable, but what kind will provide effective controls over deleterious art and literature without at the same time destroying the individual freedom we cherish? It is not my purpose to grapple with the bewildering question concerning the limits of the authority of society over the individual. The point I wish to make is that the present condition of censorship in America is most unsatisfactory. We have censorship laws, of course, and there are convictions made under these laws, but even so, as the *Time* essay (April 16, 1965) on the "new pornography" points out, "just about anything is printable in the U. S. today." All the famous (or rather infamous) and hard-to-get old volumes are on the paperback racks of nearly any drugstore. At the store where I buy my groceries, I can also pick up copies of *Fanny Hill* or *Tropic of Cancer*. Whether this is right or wrong becomes almost an irrelevant question for all practical purposes, because those who believe it is wrong will be able to do very little about it in this era when civil libertarians are enjoying such unprecedented prestige and influence. As a general rule, and as painful as the realization is to many of us, the decisions of our Supreme Court reflect the prevailing attitudes and values of the American people; and a Supreme Court so concerned with individual rights as to rule against prayer in schools and for increased respect for the suspected criminal's right to counsel is not going to put more censorship power in the hands of government.

Pornography is usually defined as that which is calculated to arouse sexual excitement. The task of ruling on pornography is difficult and wearisome for the American judiciary because what stimulates A does not stimulate B. No two people are likely to respond in the same way to the same stimulus. For this reason, and as an historical survey of legal tests for pornography illustrates, the legal definition has become increasingly narrow and vague. The present legal system quite effectively bans "hard-core" pornography, but this consists mainly of egregiously dirty pictures, not much literature. But, in my opinion, the literature has much greater moral implications than the pictures. Pictures can always be recognized for what they are, but this is not true of books or drama. Pictures can arouse sexual desire, but they cannot do much to shape attitudes or moral posture.

Another difficulty concerning censorship is the decision as to who is to do the censoring. There are plenty of reactions in current books and magazines to the flood of disgusting literature being published, but even the people who condemn this alarming plethora most vigorously tread softly on the issue of specific censorship measures. We are all too fond of our individual rights to desire very rigid governmental controls. Writers who do outline some specific

measures usually suggest censorship boards composed of experts from various fields. Always included is an expert in literature. This may be a good solution. Certainly, such a board would be more desirable than one composed of the widows of policemen, as was the case in Chicago at one time. But from my knowledge of experts, particularly literary experts, there would still be great variation in taste and opinion, and they would end up not screening out any more than is screened out at present.

I do not mean to sound entirely pessimistic about the possibility of meaningful censorship, and as I have tried to indicate, because literature does, in part, mold the moral conditions of society, the government does have an obligation to exercise some controls. The Church, as an institution for teaching and preserving morality, also has an obligation to work through democratic processes to control the distribution of pornography (taken in a broad sense). But to be more practical and realistic in this age of civil libertarianism, we must recognize that censorship by compulsion, or negative censorship, has limited possibilities. I think we should be more interested in what I see as the unlimited possibilities of a positive censorship, a voluntary censorship.

What I mean by a positive censorship is primarily a system of education. The methods of presenting a story have become highly developed in our century, and some of these methods have moral significance. The device of impersonal narration, for example, has already been mentioned. Readers must be taught how to read a work of fiction not simply so they will be able to understand and appreciate it as art, but also so they can accurately understand and evaluate the moral concepts expressed or implied in it. The most detrimental effects of "questionable" literature arise from the fact that such literature is not recognized for what it is. When pornography is recognized as pornography and is not disguised as art, most people can cope with it in a satisfactory way. When people recognize what the moral concepts within a story or a drama are and that they are not those which they accept or value, there is less danger of their being seduced by them. For example, Wayne Booth says that many of Mickey Spillane's readers

would drop him immediately if he intruded to make explicit the vicious morality on which enjoyment of the books is based: "You may notice, reader, that when Mike Hammer beats up an Anglo-Saxon American he is less brutal than when he beats up a Jew, and that when he beats up a Negro he is most brutal of all. In this way our hero discriminates his punishment according to the racial worth of his victims." It is wise of Spillane to avoid making such things explicit.

Indeed, it is wise for Spillane to avoid being explicit, but it is very unwise for a reader not to make explicit for himself what Spillane only implies. One form of a positive censorship would be to teach readers (and viewers) to see implied values, even though the author is very careful to conceal them.

The rhetorical devices available to a writer today enable him to make nearly any type of character or point of view sympathetic to the reader. This is wonderful for the writer and is the reason for the successful creation of much notable and praiseworthy literature. But when these devices are used carelessly, or for immoral purposes, the inexperienced or immature reader will likely be victimized. A young reader, or any reader for that matter, should be taught to recognize various narrative techniques and realize the

moral consequences of sympathizing with a particular character or point of view. This would enable him to recognize characters, situations, ideas, and values for what they are. Only then could he meaningfully opt for them or not.

The situation with pornography and censorship right now is particularly unsatisfactory because on the one hand laws and courts ban only the hardest of hard-core pornography, and on the other hand the church-going public rejects nearly any book which contains an obscene word or explicit sexual description. Neither of these positions is desirable. The ideal condition would be one in which people were equipped to sift moral from immoral; sensationalism from meaningfully heightened experience; literary pandering from serious literary expression. In other words, the freedom of literary expression which exists in our society is not in itself as dangerous as many suppose. What is dangerous is that this freedom of literary expression is not balanced by a corresponding freedom of literary appreciation; for the careless, uncritical, or immature reader is not a free reader in the best sense of that term.

As a church and as a people, instead of only striving to combat and censor morally bad literature in a negative way, we might try, in addition, to set better standards of taste in a positive way through forms of education which could provide us with a greater awareness of what literature is and does and with more intelligent, critical habits of reading. And, of course, what can be said for reading also applies to viewing. Within our Church, for example, in MIA, Seminary, and Institute, literature courses could be given. Not the old-fashioned courses in literary appreciation, which have a certain value but are generally abused by teachers who spend all their time rhapsodizing about subjective appreciative responses; rather, courses in literary criticism in which the definition of literature might include television and movie scripts, and the students could be taught methods of evaluating literature more commensurate with the times. They could be taught to recognize the kind of moral schizophrenia which results when members of the Church talk and accept absolute moral values on Sunday and then, usually unconsciously, sympathize with the relative values expressed or implied in so much of the literature, movies, and television they encounter during the week. Perhaps they could be brought to ponder inconsistencies like the fact that the commandment on Sunday reads "Thou shalt not commit adultery," but during the week it becomes "Thou shalt not commit adultery *unless* thou meetest someone more attractive or interesting or understanding than thy present spouse." Even the Home Teaching and Family Home Evening programs could be utilized to help our members recognize and cope with pornography and morally questionable literature. To teach people to avoid deleterious literature is good, but at best can only produce a cloistered virtue. In our culture, where so much morally hazardous literature is unavoidable, people must also be taught to cope with what they cannot avoid.

Another method of positive censorship our Church could adopt would be to provide book reviews and reading lists of valuable books for our people, particularly the young people, so as to stimulate them in worthwhile reading. This would serve to broaden and improve their literary tastes and, at the same time, decrease the possibility of their finding bad literature either by chance or simply because nothing else presented itself. Young people are not only seduced by what they read, but by what they do not find in their reading. If

a young person reads only books which focus on sex and violence, what conclusions can we expect him to draw about what is important both in literature and life? The most common guide to books for people of all ages nowadays is the best-seller list. Unfortunately, this list is like a sacred canon for many people, even though common sense as well as literary history should tell them that popularity is an unreliable test for worthwhile literature. Christians, who are trying to be in the world but not of it, should be particularly wary of uncritically accepting a list which represents the world's taste in books. It is too easy for people who judge by sales and press coverage alone to assume that men like James Baldwin, Henry Miller, and Norman Mailer are some kind of literary demigods. The reviews which our Church might make available, in addition to calling attention to good books perhaps not on the best-seller list, could also serve to examine and evaluate the books which are on that list. Such reviews must not simply be attacks; they should be intelligent, objective attempts to discover the book for what it really is. After all, there are not simply good books and bad books, moral and immoral. Most books are mixtures. A highly moral book, for example, might contain some rather explicit sexual description which serves a truly aesthetic or even moral purpose. This use of such description should be distinguished from the use made by the writer who is simply trying to sell books by shocking or enticing, or from the use made by the writer who writes a generally worthwhile book but has thrown in some vivid sexual description as a sop to current fashion. Reviews making such distinctions could be extremely valuable to the bewildered Church member who is trying to find some kind of moral stance upon entering the exciting but often disconcerting world of contemporary literature.

These suggestions for a positive censorship will appear idealistic to many, and I confess that they are rather idealistic. But nothing really worthwhile was ever accomplished by aiming low. In the final analysis, I am convinced that such a project of education is in fact more realistic and feasible than any project nowadays which aims to solve the problem only by proscriptive censorship.

THE HAPPINESS BIRD

Marilyn McMeen Miller

“Hefner,” I says. “Your own daughter lies dead still so still (not a breath of the autumn ruffles her lips) and you aimin’ to go on out huntin’ like a fool.”

Hefner turns from lacing his boots and tells me his confusion from beneath knit brows. I know he is ponderin’ what we do not say:

NO ONE KNOWS WHY SHE LIES SO STILL . . .
WATCHIN’ THAT BIRD WITH HER EYES CAST LIKE
IRON RINGS IN THE SIDE OF A TOMBSTONE. NO ONE
KNOWS WHY SHE DON’T SPEAK. IT’S BEEN TOO LONG,
AND NO ONE KNOWS, YET. BUT THE SUN KEEPS COMIN’
UP AND SPREADIN’ OUT ITS GLORY IN THE SOFT
SHADOWS ABOVE HER BED AND ROUND THE BIRD
CAGE AND THEN SETTIN’ AGAIN AT NIGHT, WILLOWY.

“It ain’t no use, Abby.” I can’t understand him because he muffles his words in the wool. “You say she ain’t dead, yet you carry on. . . Leastways, I’m not dead. . . ”

“You’re her father and you run out like a fool. If she should. . . Oh, Hefner.” No one knows my agony. Sometimes the cock crows

in my sleep and wakes me a shakin' to the scratch in his throat. Out past the trees and the hills the sun makes little lines in a clear dead sky.

"Hefner."

No one knows my agony.

"Leastways I can't help it and Carl Tulley and them folks down. . . "

It's already late. Grey is the color of everything. . . "Then go, then go, and I'll stand by her alone. You ain't done much noways." (She lost her arm after the snake bite.)

But maybe there ain't nothin' to do. Leastways, her lying in bed so still always and not lettin' anyone touch her but the bird. And Cheney sick to his heart. (We all learn someway. It weren't Cheney's fault yet if he'd a known how to fix a snake bite. . . and me wantin' to grab his arm and yank it off 'n him to give to her, to her, my baby, when the doctor says it must come off if she were to live and come off it did come off.) Oh, the agony is what no one, not even the angels knows. Not even angels in heaven knows for they can see what I cannot see and a human in agony was born to have it without knowing. . .

"And we ain't yet had breakfast, Hefner."

"Then wake up Cheney if you wants someone to breakfas' with. It ain't no use this time, Abby.

"You ain't done much of nothing anyways."

"Ain't I? Ain't I the one built that contraption you hangs on her shoulder with a glove on it. Ain't I done nothing? Oh, you."

I can't understand him much. He muffles his words in the wool. It seems he ain't got the nerve not to remember that one thing he done. I hate him for it, knowin' myself it killed her heart to see that limp stuffed glove.

Grey is the color of everything.

"Then go; then go. I'll stand by her alone."

"It ain't no use, Abby."

Cheney looks sour at the table as if he knowed something was coming up bad today like a thunderstorm or a dead calf, or like when he brought that bird to her and she sits up in bed and opens her eyes — slits — till he puts it in her one hand, the bird with the splint on its leg.

"Here you, Carie. God knows I didn't mean nothin' not 't all. It's for you, Carie."

DURNED, WISH SHE'D SPEAK. DEAR GOD. . .

“God knows I didn’t mean it, Ma.”

Oh, the agony I knows. His eyes once clear like clear springs. Now I never see what’s there . . . something knowing what I knows not. . .

“I knows, son. Cheney, I knows.” His shoulders are thin and trembling. He ain’t but a boy yet. He ain’t got best knowledge how to treat snake bite and them two off with the sheep. We all learns somehow . . . day. . .

“We’re lucky she’s alive, son.”

“Dad’s gone. Where’s he goin’?” Cheney looks sour like he knows about something. “Ain’t nothin’ but quail now. That bird’s beatin’ its wings on the cage now.”

“How you know, Cheney?”

“I heard it.”

“Won’t no good come of it. The bird keeps her alive. If the bird go, she go.”

“That bird’s well now.”

“No good come of it.”

“It’s a wild thing. Someday it go, Ma. It’s beatin’ its wings against the cage.”

No good come of it. Oh the agony I knows. It is not possible for no one to know the agony I knows.

“Give me them eggs, Ma. I’ll take ’em.”

“You ain’t goin’ in that room yet, hear ya. I’ll take her breakfas’.”

“I got to take ’em Ma. I heard the bird screamin’ in the night beatin’ its wings against the cage wantin’ free. Let me go, Ma.”

“No. No. No good come of it all, Cheney.” I holds his hands, but he wrenches ’em. I could rip that hand from him. **YOU TAKES HER HAND AND YOU AIN’T GONNA TAKE HER BIRD.** I could say them things but my throat’s tight.

“Let me go, Cheney. Please, boy.”

“Then go, Ma. It still ain’t going to stop that bird from beating its wings against the cage, Ma.”

I’m always afraid of that door now, so blank. But I opens it slow. She never blinks an eye.

“I got eggs, girl. You want toast or cereal. Cheney’s eat them fried potatoes.”

But she’s quiet and everything is quiet and I notice the bird ain’t nowhere.

“Your bird. Where’s your bird, Carrie. Did the bird get out ’n its cage?”

“I let the bird go, Mother.” I ain’t heard her voice, and it’s small and catches me. Her eyes catch me.

“I let the bird go, Ma.”

My own breath catches me.

“You done what, Carie?”

“I let the bird go, Ma.”

“You’re talkin’! Carie! Oh Dear God, she’s talkin’! Dear Carie. Give me your hand oh, Carie, you’re all right. . . you’re talkin’ you wanta talk to me, Carie?”

Hefner has got to know. He is out hunting like a fool. While his girl talks he is probably asking Carl Tulley for a stack ammunition:

SHE DON’T KNOW DIFFERENCE OF LIFE AND DEATH BUT I KNOW CARIE IS NOT LIVIN’. GIVE ME ANOTHER STACK AMMUNITION, CARL TULLEY. MINE’S WET BEEN OUT A USE SO LONG. GOT A GUN RUSTY AS A HOOF NAIL. TRY IT OUT ON THAT SPARROW . . . I THINK I’M RUSTY AS THE GUN . . . NO, GOT IT . . . GOT THAT SPARROW!

HEFNER. IT AIN’T NO SPARROW. THOUGHT THRUSHES WERE SOUTH ALREADY. LATE ONE. GOOD SHOT. YOU AIN’T AT ALL RUSTY . . . YOU’RE STILL ALIVE, HEFNER! ONCE HAD A BROKE LEG, THIS BIRD. GOOD SHOT, HEFNER. LET’S GET THEM LEFT-OVER PHEASANT. IF THERE IS A ONE. . .

AIN’T NOTHIN’ BUT QUAIL NOW.

“How’d you do, Pa?”

“Pa, there is somethin’ you has got to know . . . it’s about Carie. She . . . this morning . . . she spoke to me. Her eyes all dim lit up one speck. . . ”

“Can I see your catch, Pa?”

“Out ’n the porch, son . . . quail. . . ”

“Carie talked to me! Don’t you care nothin’ about it, Pa. She spoke to me and give me her good hand volunteer. I seen it, Pa.”

Cheney comes in sour like he knows somethin’ no one knows but don’t say no word but “Good catch, Pa.”

“Carie lets her bird go, Pa, and then she says ‘I got to be free,

too, Ma. Like my bird I got to be let go and sing and forget.' And with tears in her eyes. I wept, too, Pa."

Hefner takes things light. "Get my pack, Cheney and we'll celebrate life again . . . we'll be a livin' again. Will she come out 'n the bedroom? That's it. Where's that sparrow. I had a sparrow. Did you, Cheney, see that sparrow?"

"I seen that bird, Pa . . . did you want . . . the dog . . . was pantin' . . . hungry . . . didn't think you'd want. . . "

"Yeah . . . okay . . . weren't no bigger with feathers than a size of a fist nohow . . . like I says, we got quail, Ma. See, Ma. **THE LORD GIVE 'N TAKE AND WE GOT QUAIL. THAT GIVE US A GOOD SUPPER 'N MAKE HER SMILE.**"

That minute she stood in the door, I thought the house would tremble.

"Carie." Hefner started like he seen a ghost.

Cheney shakes and then wants to run to her and hold her and say it's all okay, it's all all done okay . . . you're fine and well and it's all all done okay. . . But she wants to talk, and we pinch our eyes away from her limp sleeve and we lets her. She wants to talk and we lets her.

"Pa. Where's that contraption you made up with the glove on it?"

Reviews

Edited by Richard L. Bushman

Most Mormons accept the same fundamental political principles relating to the importance of personal freedom, the inspiration of the Constitution, and the preeminence of the individual over the state. And yet there is a continuing lively debate over the application of these principles to everyday political issues.

By and large Mormons on the conservative side have appeared most often in print, Hyrum Andrus's LIBERALISM, CONSERVATISM, AND MORMONISM being a notable example. In the review essay below, Martin Hickman, working from the same basic assumptions, criticizes Professor Andrus, and suggests another point of view.

LIBERALS, CONSERVATIVES, AND HERETICS

Martin Hickman

Liberalism, Conservatism, and Mormonism. By Hyrum Andrus. Salt Lake City, Utah: Deseret Book Company. xiv + 100 pp. \$1.95. Martin Hickman has been Associate Professor in the School of International Relations at University of Southern California. Next fall he will join the Political Science Department at Brigham Young University.

Among the issues which interest and divide men, none, with perhaps the exception of religion, seems so conducive to the use of labels as politics. Each phase of American political life has had its own labels: "Federalist," "Tory," "Whig," "Progressive," "Mugwump," "New Dealer," "Old Guard" were all once current. Those old standbys "Democrat" and "Republican" have lasted each for over a hundred years, even though it is clear that they now identify political parties rather than political views. Current taste in political labels seems clearly to favor "liberal" and "conservative," sometimes preceded by "ultra," "pseudo," or "doctrinaire" when the speaker's unspoken, but clearly understood, meaning is "communist" or "fascist," terms that are beyond the pale of polite political polemics. A typical example of this fad in political labels is Professor Hyrum Andrus's book, *Liberalism, Conservatism, and Mormonism*, which seeks to identify and to clarify these political positions within the context of Mormonism.

Unfortunately, identification and clarification are not the strong points of this book. Partly this is because the book is a collection of essays which, as the author notes, "were not produced originally with the intent of publishing them together in a single volume. For this reason they may lack continuity and overlap in minor areas" (p. x). But primarily the confusion is caused by the author's penchant for over-simplification, his failure to define words carefully, and his careless use of the scriptures and historical documents.

THE MAJOR THEMES

Before turning to specific examples, let me briefly outline the major themes of the book. The task Professor Andrus sets himself is to describe the relationship of modern liberalism and conservatism to Mormonism. He begins by noting that fundamental to all political questions is the tension between the quest for individual freedom and the needs of the community, or what he calls sometimes social union and at others social justice, the term which I will use throughout this review. This tension results in a conflict which, he argues, can only be resolved on the basis of a spiritual and moral regeneration of man. A solution of this conflict is possible in our historical era only if the world accepts the gospel, otherwise it must wait until the establishment of the Kingdom of God.

Attempts to achieve a reconciliation of this conflict in the secular world by the means of economic and social legislation are doomed to failure because the necessary prerequisite — the spiritual rebirth of man — is absent. This means that in the secular world man is confronted by a choice between individual freedom and social justice. Andrus insists that each decision must be resolved in favor of freedom; moreover, he argues, this choice is dictated by the principles of the gospel. In the secular world those who seek social justice can only achieve it by imposing limitations on individual freedom, thereby making a meaningful moral life impossible. Andrus sees this as a continuation of the eternal conflict, for he argues, “The hard and blunt fact of the matter is that Lucifer and his hosts followed a similar path in the pre-mortal conflict. . .” (p. 5). He suggests that that for those who are not members of the Church the choice of social justice over freedom is at least understandable since some are sincere in their search for social justice, but for Mormons this choice constitutes “an actual denial of the basic foundations — spiritual, social, economic, upon which this dispensation and its program rests” (p. 5).

Andrus insists that the preference for individual freedom over social justice as the guiding principle in political affairs is embodied in the Doctrine and Covenants and in the United States Constitution. “It follows that governmental measures that foster social programs for the people are basically incompatible with the Constitution” (p. 19). Moreover, given the insistence on freedom in these documents, the search for social justice through governmental action is not only futile but is productive of evil because it involves the use of force.

Within this frame of reference, Andrus discusses the place of the religious and political liberal in the Church. He identifies a religious “liberal” as one who believes that revelation may be subjected to the scrutiny of reason and who espouses an optimistic view of the nature of man. Both of these views he finds defective: the first because it denies “the full meaning of modern revelation” (p. 75), the second because it denies the need for a spiritual rebirth and for the redemption. This trust in the power of human reason and human nature leads liberals to believe that man “is good and that he alone is capable of governing himself aright and of solving the problems of life” (p. 76).

These attitudes, Andrus says, are translated into a political liberalism which asserts that social justice can be obtained by the application of man’s

intellectual powers to the problem of inequality, and, therefore, social justice can be found outside the Kingdom of God and without a moral and spiritual regeneration of man. This reliance on human economic and social systems for social justice results in “artificial measures” characteristic of the welfare state, for liberals seek to apply a human solution to a problem for which there is only a divine answer.

By implication religious conservatives accept the necessity of revelation and the need for redemption. They also recognize the need for maximum freedom if man’s free agency is to have any meaning. This religious faith dictates a secular conservatism which stresses the need for freedom and which subordinates economic and social measures to this need. A modern conservative, Andrus writes, “holds that man can get nearer to a solution of the problem of social justice by maintaining a climate of freedom in which to work” (p. ix).

As a result of this investigation Andrus concludes that modern liberalism is incompatible with Mormonism because it sacrifices individual freedom in a vain quest for secular social justice. Although conservatism, with its emphasis on individual freedom, cannot be considered a final answer since it cannot ultimately reconcile the conflict between individual freedom and social justice, it is compatible with Mormonism because it places the demands of individual freedom above the search for social justice. This stress on individual freedom, Andrus say, creates the necessary political conditions in which the Church can fulfill its mission to achieve social justice through the spiritual regeneration of man. Liberalism would restrict the freedom of the members of the Church, but more seriously that of the Church itself – and thereby limit the Church in its divine mission.

THE PROBLEMS

It is obvious that with some portions of this argument there can be little disagreement. The conflict between the needs of society and the rights of individual creates an enduring tension which can only be solved ultimately through the establishment of the Kingdom of God. There is nothing inherently wrong with a preference for individual freedom over social justice; this is an intellectual position that has a respectable place in the tradition of Western political thought. What is objectionable is Andrus’s attempt to read his own political preference into the scriptures, and on the basis of that standard to condemn all those who disagree with him. This flies in the face of a long tradition of political pluralism in Mormonism which seems to me worth conserving.

I have said Professor Andrus over-simplifies, uses words without defining them, and misuses the scriptures and historical evidence. In particular his failure to define his terms makes it difficult to be precise in criticism. While one is fairly sure what he means by “liberal” and “conservative” in the abstract, one is hard put to turn them into operational terms. There is, for example, his condemnation of “liberals” who espouse “social measures” or “social programs.” These are objectionable, he says, because they (1) apply to all people regardless of their desires, and (2) force minorities to conform to the will of the majority. But these standards are difficult to apply precisely because Andrus has not explicitly defined “social measures.” One assumes that he in-

cludes in this term welfare laws and social security legislation, as well as open housing and civil rights statutes. But what about legislation banning the consumption and sale of alcoholic beverages, or the sale of pornography, or zoning ordinances regulating the use of private property, all of which clearly apply to all people regardless of their desires and force a minority to conform to the will of the majority? This question highlights the ambiguity of the term "social measures" as it is used in the book, and simultaneously raises an interesting dilemma for members of the Church who attempt to apply Andrus's test. On the one hand, the inclusion of prohibition statutes and similar measures in the term "social measures" would require one to oppose them as unacceptable constraints on individual freedom, a consequence which I am sure was not intended by Professor Andrus. On the other, exclusion of this legislation from the meaning of the term would mean that the test must fail since it would permit legislation which applies to all people regardless of their desires and subjects the minority to the will of the majority in some cases and rejects it in others. It very well may be that some "social measures" are objectionable, but it is clear that a test other than the one Professor Andrus suggests must be used to identify them.

JUSTICE AND FREEDOM IN TENSION

A further difficulty is raised by the author's insistence that social justice and individual freedom are mutually exclusive concepts (p. 1). There is indeed a continuing tension between these ideals, but this tension exists not because they are dichotomous values, but because they are linked in dynamic interaction. The question does not seem to be one of *either* social justice *or* individual freedom, but rather how in a secular world is man to keep them in a meaningful equilibrium. This can not be done by mechanically applying theoretical tests, but only by constantly reassessing their relationship in the light of existing conditions, our historical experience, and the living principles of the gospel. Man's most difficult decisions, after all, are between deeply held values which cannot be achieved simultaneously.

The ultimate problem is that all secular legislation imposes restrictions on individual freedom. To attack social legislation on the grounds that it is objectionable because it takes from men the possibility to commit social and economic sins, thus depriving them of their freedom, is to call all legislation into question. The secular world is replete with restrictions on our freedom: criminal laws limit the right to commit crimes; tax laws expropriate our money; compulsory education legislation limits our control of our children; public health measures restrict our use of property; and draft laws subject us to military service. If this legislation is an acceptable restriction on individual freedom for the good of society, then it seems to me that many "social measures" which require some limitation on individual freedom are neither unconstitutional nor morally wrong. This view recognizes the existence of inviolable human rights which must be immune from governmental or private control, but it also recognizes that some restrictions on individual freedom are absolutely necessary. "The most stringent protection of free speech," Justice Holmes said, "would not protect a man in falsely shouting fire in a theater and causing a panic."¹ But between these two imperatives of meaningful

¹ *Schenck v. United States*, 249 U.S. 47 (1919).

human existence there is a “grey area” where reasonable man may differ as to which of these values should take precedence. It is precisely in this “grey area” where the battle over “social measures” takes place and where, therefore, there is the most difficulty in reaching a consensus on public policy. When a consensus is lacking, democratic theory entrusts the decision to a majority of the people or of their elected representatives. This theory is validated not only by American political and constitutional experience, but also by the scriptures: “Now it is not common that the voice of the people desireth anything contrary to that which is right,” King Mosiah cautioned his people, “but it is common for the lesser part of the people to desire that which is not right; therefore, this shall you observe and make your law — to do your business by the voice of the people.”²

Another argument crucial to the book is that the Constitution of the United States was designed by the founding fathers

to check the influence of political parties, large or small, in their effort to use government for private or popular welfare measures, etc.

It follows that governmental measures that foster social programs for the people are basically incompatible with the Constitution. Social measures may require majority approval, but they affect the lives and property of *all people* within the body politic, regardless of whether or not the individual desires to be so affected. Minority groups are, therefore, very often forced to conform to the majority opinion, either by the pressure of popular sentiment or by the direct influence of government doing the will of the people. Hence the socialized state stands in opposition to the ideal of freedom, and the pluralistic society espoused by the Constitution. (p. 19; italics in original)

Andrus’s grounds for this argument are principally scriptural. He appeals to the Doctrine and Covenants 101:77-78, which states that the “laws and constitution of the people” were established so “that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.” Andrus assumes that these verses forbid measures designed to achieve social justice. It is not at all clear that this is the intent of these verses. Remembering the danger of giving the scriptures a private interpretation, I would suggest that these passages from the Doctrine and Covenants are concerned with the problem of moral choice and the necessity to preserve for individuals the right to freedom of speech and of the press, and above all to the right to exercise their religion — in the supreme expression of free agency — without hindrance. I find support for this reading in the comments on verse seventy-eight found in the *Doctrine and Covenants Commentary*: “The Lord suffered, that is, permitted the establishment of the constitutional government in the United States for the protection of everybody in the enjoyment of religious liberty.”³

² Mosiah 29:26.

³ Hyrum M. Smith and Janne Sjodahl (Salt Lake City: Deseret Book Company, rev. ed., 1961), p. 650. The original edition was revised in 1951 by the Church Publication Committee consisting of Joseph Fielding Smith, Harold B. Lee, and Marion G. Romney. Also of some interest is the gloss put on v. 79: “In the United States no man should be in bondage to another in matters over which conscience is the sole judge.” Ibid.

THE CONSTITUTION OR THE LAW

Moreover in his use of this passage the author does not distinguish between the Constitution and the constitutional law of the land. This is an important distinction: the first is primary; the second derivative. The first is a statement of principles; the second is the attempt of men to translate those principles into action. The first the Lord established by the hands of wise men; the second has no such warrant, but yet the Lord told the Prophet that he was justified in obeying the constitutional law of the land. When the passages in the Doctrine and Covenants are examined carefully it becomes apparent that section 101:80 refers to the Constitution and is the scriptural basis for the Mormon belief that the Constitution is an inspired document. Section 101:77-78, quoted above, refers to both the Constitution and the laws, and Section 98:4-8 — which Andrus frequently quotes in support of his views of the Constitution — refers solely to the “constitutional law of the land.” Let me quote the latter verses in full in order to show the way Andrus has used them:

4. And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.
5. And that law of the land which is constitutional supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.
6. Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;
7. And as pertaining to law of man, whatsoever is more or less than this, cometh of evil.
8. I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

Andrus uses these verses and particularly verse seven to substantiate an argument that any government which provides more or less than the Constitution comes from evil. The Articles of Confederation, he argues, provided less; the welfare state more. But this argument, as we have noted, encounters the immediate objection that this passage refers not to the Constitution as such but to the constitutional law of the land. But there is a more profound objection: the argument does not distinguish between constitutions and legislation. The Articles of Confederation and the American Constitution are constitutions and as such create the fundamental framework within which legislation may be enacted, and it is therefore legitimate to compare them as Professor Andrus has done. Legislation on the other hand must be judged in terms of its compatibility with the fundamental law which authorized its enactment. The legitimacy of legislation which is generally considered as creating the “welfare state” is to be determined then by its “constitutionality.” In the passage quoted above the Saints are justified in upholding the constitutional law of the land, but are warned against legislation which does not meet this requirement. The crucial problem for Latter-day Saints then becomes: what is the constitutional law of the land? American constitutional practice and tradition has reserved this question to the courts under a system of judicial review. Andrus rejects this tradition and would have us measure the constitutionality of the law against a standard of individual freedom which he does not define, but yet which he insists is enshrined in the scriptures. Per-

haps I am old fashioned, but I prefer the comments in the *Doctrine and Covenants Commentary* on verses 4-10, and particularly that on verse 5:

The first duty of loyal citizens is to keep the commandments of God. Their next is to keep every law of the land which is constitutional. In the United States, every State makes its own laws, and Congress legislates for all. It is the duty of the Saints to keep the laws which are Constitutional; that is, which do not conflict with the Constitution. If either Congress or a State Legislature should enact an unconstitutional law, there are certain constitutional means provided by which it can be set aside. Loyal citizens will avail themselves of these means, if necessary, in preference to revolutionary measures. If there is any doubt as to the constitutionality of a law, the Supreme Court will pass upon it, if appealed to for a decision, and when the Supreme Court has spoken, the doubt is removed, and the controversy ended.⁴

THE CONSTITUTION OR THE BILL OF RIGHTS

There is an aspect of Andrus's treatment of the Constitution as an inspired document which needs some comment. He argues that the Constitution "is primarily concerned with the problem of granting and upholding individual freedom." In addition, he asserts that

Latter-day Saints understand that while the Constitution was brought forth under the inspiration of God, it was not in every respect a perfect document. Nor have the qualifying amendments, with the varying interpretations assigned to given sections thereof, necessarily been born of that same inspiration. (pp. 21-22)

These two assertions present a major problem if Andrus's argument is accepted uncritically, since the protection of individual freedoms which he argues is the primary concern of the Constitution is not found in the Constitution itself but in the first ten amendments. The exclusion of the Bill of Rights from the body of the Constitution by the framers was deliberate: a motion to appoint a committee to consider the desirability of including a Bill of Rights was defeated by ten votes to none. Specific protection of individual's rights therefore found its way into the document only after ratification, and ratification was obtained only on the explicit promise that such amendments would be adopted, a promise extracted from the framers of the Constitution by the demands of public opinion. For as James Madison the "father of the Constitution" explained to Jefferson, "My own opinion has always been in favor of a bill of rights. . . . At the same time I have never thought the omission a material defect, nor been anxious to supply it even by subsequent amendment for any other reason than that it is anxiously desired by others."⁵ If the "qualifying amendments" are not inspired then what does this do to Andrus's thesis about the primary concern of the Constitution? It is possible of course that when Andrus uses the term "qualifying amendments" he means those adopted after the first ten, but if so he cannot leave the reader guessing on so important a point. Moreover, it is incumbent on him to discuss the basis on

⁴ Ibid., p. 617.

⁵ Quoted in Edward Dumwald, *The Bill of Rights: And What It Means Today* (Norman, Oklahoma: University of Oklahoma Press, 1957), p. 7.

which some of the amendments are accepted as inspired and others rejected. Here again is an example of his tendency to use terms with no attempt to define them, as if they all have such a well-known meaning that any literate person knows what is meant.

THE MISCHIEF OF NAME-CALLING

After a careful reading one regretfully concludes that on balance this is a mischievous book; it implicitly and explicitly suggests the adoption of tests to judge "good" Latter-day Saints which differ from those urged by the scriptures or modern prophets. That social legislation may impose unacceptable limitations on individual freedom is of course possible and, where in the judgment of the First Presidency individual freedom has been threatened, as in the case of the repeal of right-to-work statutes, the moral issue has been raised vigorously. But where the First Presidency has not spoken, it ill behoves a member of the Church to cry heresy against other members whose political opinions differ from his own. One notes with increasing sorrow, therefore, the frequency with which members who support "social measures" are condemned as "liberals" whose belief in the principle of revelation is called into question and whose "liberalism" is condemned, for it, "like the plan proposed by Lucifer and his hosts in the war in heaven is deficient and perverse" (p. 70). Furthermore, in the same paragraph where this quote appears, Professor Andrus lumps those in the "middle-of-the-road" with "liberals," leaving by implication only "conservatives" as good members of the Church.

If the arguments of this book ever become widely accepted in the Church, criteria other than devotion to the gospel will be used to measure acceptable Church behavior, Church members will become confused about the nature and mission of the Church, division and bitterness arising from political differences will be infused into Church relationships, and members will be distracted from the principal task of giving effect to the teachings of Christ in their lives.

A HELP MEET FOR MAN

Moana Bennett

Fascinating Womanhood. By Helen B. Andelin. Fresno, California: American Publishing Company, 1963. 175 pp. \$5.00. Moana Bennett, a housewife and mother of six, has long experience as a writer of Church manuals and of newspaper and magazine articles; she is currently serving as a member of the General Board of the Young Woman's Mutual Improvement Association.

The opening statement of the introduction to this book declares: "To be loved and cherished is woman's highest goal in marriage. This book is written to restore your hope in such a goal — and to suggest principles which you must apply in winning man's genuine love." True to its own established "highest goal," the book proceeds to define how man is different from woman and to discuss what a woman must become in order to captivate a man.

Sprinkled liberally throughout the book are assignments like this one: "If your husband is reserved take the necessary steps to break down his wall. When you notice that he is particularly withdrawn be tender and assure him

of your love and admiration for him. Pat his cheek, and be soft and affectionate." The author does not promise instant success. She does promise that if any woman works hard and faithfully at the assignments she will ultimately, without fail, win something called "celestial" love, which seems to give a woman the power to get her husband willingly to give her anything she wants.

Mrs. Andelin divides the perfections of a "fascinating woman" into two parts: angelic and human. The twenty-two chapters tell first how to understand men and their peculiarities and then how to develop the characteristics which they cannot resist. In the final summary Mrs. Andelin lists the do's and don't's of being irresistibly human and absolutely angelic. Once a woman has mastered these simple lists she can have whatever she wants from men, and she can get it without their suspecting what she is up to.

The reason this book is deemed worthy of a review is that many women of the Church across the country have organized themselves into study groups to read and discuss it. While not sponsored officially, the book has many gospel references, and those who study it at the moment are largely Church members. The host of devoted disciples who have found in this book the solution to their marital problems testify that Mrs. Andelin's do's and don't's have brought greater happiness to them in their relationships with their husbands and sons, and with men in general. The fact that this book could inspire such devotion from so many women is a good indication that they feel a need for some help in making their marriages more meaningful and more satisfying.

What Mrs. Andelin has done successfully is to remind women that there is magic in little things. There is now, and always has been, a wonderful, healing balm to the tired and bruised soul when someone else is kind, thoughtful, and considerate in speech and action. Human beings, male and female, reach out for the person who remembers to do these little things, and because these little things are so greatly needed and wanted they become big and basic in establishing better human relations.

There are weaknesses in the book, among them a vagueness in the use of words which obscures the author's meaning. For instance, she uses the term "celestial" to describe a certain kind of love without regard for its scriptural implications, thus diminishing its significance for Church members. There are contradictions, too, as in the admonition to develop a girlish trust and at the same time to "be a Domestic Goddess." A goddess could scarcely be characterized as having "girlish trust." The dictionary says a girl is a female infant or child, the other a divinity. The manner, the style, the projection of each are quite different.

Mrs. Andelin generously employs examples from literature to define her meaning, which has some value, of course, but does not really afford a clear and precise concept to understand. The pictures of "ideal" women are taken from highly romantic novels of a century past which are now period pieces: Thackeray's *Vanity Fair*, Dickens' *David Copperfield*, and Victor Hugo's *Toilers of the Sea*. The characters from these books are unlikely models for women today. Deruchette, the heroine of *Toilers of the Sea* and a girl who qualifies as an ideal because she has the requisite angelic and human characteristics, is far removed from modern women. Among all the nice things said of Deruchette, Mrs. Andelin comments, "Her accomplishments were the knowledge of a few songs; her intellectual gifts were summed up in simple innocence." Unaccomplished or unlearned women may have many virtues, but most modern women

do not fall in this category. Women today are faced with the blessing and the challenge of modern education, and examples which disregard this fact are simply irrelevant.

In its perfection, Mrs. Andelin says, "our ideal . . . is not represented by one woman, but by two, Agnes and Dora," from *David Copperfield*, who embody respectively the human and the angelic sides of the ideal. Dickens, at least, thought it difficult to find the two combined in one person, thus raising for readers the question of whether one woman should expect to achieve perfection in both ways.

Dickens knew enough about women to understand that Agnes and Dora each had something wonderful to offer. The man in the story chose Dora, the human, and then found himself desiring the things which the more angelic Agnes could have given. This part of the situation is real enough to occur in today's world. But no woman who is by nature like Agnes can assume the mannerisms of Dora without feeling dishonest. And while the Doras of the world can be delightfully playful, they hardly ever change into the deep and sensitive human beings which are the Agneses.

And should Agnes try to be part Dora? Grave personal damage, as the scriptures imply, is done to individuals who try to be what they are not. The second commandment tells us to love others as we love ourselves. We must accept ourselves before we can love ourselves, just as we must accept others before we can love them. This is particularly true in marriage. Women must accept their husbands and love them as they are, and men must accept their wives as they are and not ask them to be some other human being.

Jesus told Martha that she should learn to understand Mary and realize that while Mary seemingly disregarded the practical necessities, still her gift of love was important. Jesus was not telling Martha to withdraw her great service. He was simply gently reminding her not to be so critical of Mary. The same principle applies in marriage. And yet while Mrs. Andelin urges women to accept men uncritically, she does not allow women the right to the same acceptance.

This is not to argue that women should not improve themselves. They certainly should. As the Gospel of Jesus Christ teaches, women should constantly seek to improve in appearance, in mind, in spirit, and in efficiency in their homes. Furthermore, they can be more truly feminine and strive to become perfect in womanly things, more genuinely concerned for their husbands and families, more effective in making their homes havens for those who come. Joseph Smith pointed out that a wife should greet her husband with a smile and mildness instead of an argument or murmuring and strive to calm his soul and soothe his feelings. He counseled women to provide a place of refuge for their husbands, a place of rejuvenation.

But while a woman struggles for improvement, her man also must be moving forward in his search for perfection. Human relationships seem more complex than Mrs. Andelin makes them out. A woman's virtues are not independent of the people around her. Her actions are deeply dependent upon the man she marries and the people with whom she lives. It is doubtful that any woman, however perfect, could ever make a happy marriage without the active efforts of her husband. From such simple things as the time when the husband is to arrive for meals to the intimate relationships of marriage, the

active consent of both parties is essential to happiness. All successful marriages have one thing in common: there is give and take.

Moreover, there is much scripture to substantiate the conclusion that man is to be loved and revered for what he does and for what he becomes, not just because he is a man. Men who do not honor their priesthood or who do not honor themselves as sons of God do not merit the marital love of women. In her list of do's, Mrs. Andelin says to "revere your husband and honor his right to rule you and his children." But the Doctrine and Covenants makes it clear that man's authority is to be maintained by "persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy and without guile. . . ." A woman may obey as she convenants in her marriage vows, but the enlargement of the feeling is dependent upon the man's growth as well as upon the woman's willingness. Serious studies of marriage suggest that no genuine solution to marital difficulties is possible without honesty between the partners and growth in which they *both* participate.

Improvements in a marriage, whether instigated by the man or the woman, are most likely to result from a perfectly honest giving of oneself. Mrs. Andelin frequently gives the impression of urging artifice and subterfuge, which cannot in the long run lead to success in human relationships. In the book's list of do's, women are counseled to learn to "express yourself when your husband mistreats you by childlike sauciness"; or "acquire a child-like manner"; or "include some childlike clothes in your wardrobe." To comment only on two of these, it would seem more genuine and in keeping with the scriptures to control anger completely, except under the most extreme provocation, and then true anger should be expressed.

While acknowledging the power and magic of little things in one's relationship to men, it seems important to recognize that human beings — whether men or women — are not to be manipulated. *Things* are to be manipulated and maneuvered. But not people. People share the divine spark of intelligence with God the Father and His Son, and they are created even in mortal existence "a little lower than the angels." People are to be taught, to be persuaded, to be loved, to be motivated, even to be suffered, to be endured, and to be cared for.

Women who are devoted to this book should evaluate its teachings in the light of gospel principles in order not to be misled. True loving is giving honestly all that one has and in marriage the expression of love requires women — and men — to go the second mile time and time again.

HYMNS TO THE GODS

Gary Stewart

The Mantle of the Prophet and Other Plays. By Clinton F. Larson. Salt Lake City, Utah: Deseret Book Company, 1966. xii +344 pp. \$3.50. Gary Stewart, who is working on his doctorate in drama at the University of Iowa, will begin teaching at the University of Massachusetts in the fall.

The publication by Deseret Book Company of the work of a serious Mormon poet or playwright is not an event to be dismissed lightly, if only because it happens so seldom. Clinton Larson is a Mormon who takes both his religion

and his poetry seriously, a man who considers both poetic statement and revealed statement as legitimate ways of interpreting and guiding human experience. The five plays in *The Mantle of the Prophet and Other Plays* are reflective of a considerable body of Larson's drama and poetry. But they are a good sampling, and the anthology includes some of his better dramatic writing.

Larson's plays take the form of dramatizations of scriptural or historical events crucial to Mormonism. *The Brother of Jared* unites the Bible and the Book of Mormon and concerns the people of Jared at the tower of Babel. Three of the plays have to do with the early Christian era: the annunciation to Mary (*Mary of Nazareth*), the visit of Christ to the Nephites (*Third Nephi*), and the conversion of Paul (*Saul of Tarsus*). The title play, probably Larson's most famous, dramatizes the transference of authority from Joseph Smith to his successor. The dramas are essentially rhetorical in that they are written from a firm commitment to an ideological point of view and their form and themes are determined by that point of view. In each of the five plays, Larson chooses a relatively brief but significant event and fleshes it out, bringing in themes, characters, conflicts, and poetic diction from his own resources to augment and enlarge the original. Each play centers about a conflict between good, or the spiritual, that which is of God, and evil, or those forces determined to destroy the good. The issue is always clear, and there is an ever-present dichotomy between the two forces. The respective points of view are represented in the personages of the play — in their actions, their moral choices, and in their direct arguments to other characters and their indirect ones to the audience.

In the remainder of this review, it seems to me that something needs to be said about Larson as dramatic craftsman, Larson as dramatic poet, and Larson as Mormon dramatist.

One of the responsibilities of a dramatic craftsman is to draw characters that respond to the needs of dramatic probability and necessity and are vital and interesting. As a result of the dominance of the good-evil dichotomy previously mentioned, Larson's characters tend to become types of one or the other rather than human figures seen reacting to great events and experiences. Sidney Rigdon, Enoch (in the Mary play), and Terah (in *The Brother of Jared*) are stereotyped villains with their most immediate dramatic predecessors in the melodramas of the nineteenth century and their spiritual predecessors in the likes of Cain, Judas, and John C. Bennett. Even so, however, a villain is always interesting to some degree. Larson's purely righteous figures are too often not even that. His Nephi, his Mahonri, and his Stephen are all ascetic, mystical figures who demonstrate little touch with the world about them. It is as if the ideal spiritual state removes men so thoroughly from the world of human action and reaction that there will be no traffic with ordinary men and events. Even if this is a valid spiritual claim (which I doubt), it is not a very interesting dramatic one. The dichotomy is apparent not only between characters but within certain characters as well. Two potentially exciting and interesting personages, Saul-Paul in *Saul of Tarsus* and Lacey in *Third Nephi*, are shown through much of their respective plays as evil doubters. They have, at these times, few if any redeeming qualities. But each is eventually converted in the play, and because of the extreme, one-dimensional

antagonism of the earlier person, the conversion is untenable. We see little of the later man in the earlier one or vice versa. The characters are more captives of their playwright's ideology than products of their own carefully constructed probability and necessity.

There are characters who come alive, however. And they do so when they are given more recognizably human characteristics and time to develop these characteristics in the course of the play. The most sensitive and extended character portrayals occur in the play *Mary of Nazareth*, which devotes a considerable portion of its time to letting us see the very human and natural reactions of Mary and Joseph to the visitations of Gabriel (an interesting angel with an appealing ability to laugh at human folly and at himself), to the members of Mary's family, who alternately help and interfere, and to the elders, who consistently interfere. The play dissolves into preachment and dichotomy at the end, but Larson demonstrates that he can write interesting and vital characters.

Mary of Nazareth shows that Larson not only can write dramatically sound characters, but that he can also sustain a dramatic narrative. The story of Mary and Joseph moves along simply and freely. Yet while this play seems to me to be the most consistent dramatic effort, there are vivid dramatic moments interspersed through all the plays. Much of the transfiguration scene in the last act of *The Mantle of the Prophet* is effective and illuminating. And the imaginative use of Oron the Fool in *Third Nephi* as counterpoint to the destruction of Zarahemla and the voice of God is one of the most striking uses of dramatic irony that I have seen. But far too often the plays are given over to poetic preachments and theological lyrics which contribute but little to their dramatic progression.

Before beginning the discussion of poetry, I want to make it clear that I am not unsympathetic to the phenomenon of poetic drama. Though ours is an age when prose drama dominates, there has been significant, even great, poetic drama in this century (Yeats, Thomas, Eliot). But while much of Clinton Larson's poetry is dramatically sound and while he has a demonstrated facility with poetic expression, his poetry often gets in the way of his drama. Part of the reason is that he too often places his poetry injudiciously. For example, at a time of intense activity, when Joseph Smith is being murdered just off stage, the characters who are on stage, instead of reacting as the occasion would seem to demand, are reciting a kind of static lyric poetry. Just after the shots are heard, Anderson says

Then I have waited and walked, talked and waited,
And Joseph is gone! Like a thin mist
I swirl about my words and they condemn me.
Joseph! (p. 6)

And the men remain and continue to recite in a similar manner. Often the playwright writes long and frequently arid stretches of poetic dialogue which hold up the dramatic movement. The final act of *Third Nephi* takes place after Christ has appeared and delivered his message, a naturally stunning climax which is used effectively in this play. Yet the final act is given over almost exclusively to the seemingly endless outpourings of Lacey. The play collapses into anti-climax and tedium.

While this kind of bad timing is certainly a primary weakness of Larson

as dramatic poet, there seems to me to be a more fundamental one. Marden Clark points out in his introduction to the plays that Larson relies heavily on "Old Testament language and rhythm. Even the metaphors have much in common with Old Testament poetry" (p. x). I think he is correct. Larson's conception of language is a grand one. His images and figures are vast in scope and attempt to encompass the entirety of the Mormon universe. And there are moments in the plays when he succeeds in projecting poetically the great Mormon vision. Yet too often in his search to find the grand and universal diction and imagery which can justify his subject matter, his language becomes overblown and vague. The imagery collapses. The diction is imprecise. There is too much use of the abstract and general and emotive and not enough of the concrete and specific and intellectual.

In an attempt to encompass the significance of the death of the Prophet, Larson puts the following into the mouth of William Clayton:

We have come to wail.
The centuries moulder on the shores of Africa;
Out of the pall of Europe the word of God came,
Saying here, here shall be the veil of Him
Through whom I speak, but now in the wide gaze
Of the sky, we whisper of prayer in the grove.
A hundred wings rise from the river and vanish
Beyond the plain, and the wagons wander
In Eden but find no home. (p. 17)

In his attempt to draw together so much, the poet loses the event he is attempting to clarify. The language becomes a bath of generalities and abstractions that diffuse rather than focus the martyrdom.

Larson makes it clear that he can write effective, even eloquent, poetic drama, yet he does so only intermittently. Perhaps the problem is that he wants discipline. A great or even a good play must demonstrate the perseverance of craftsmanship as well as the outpouring of inspiration; it must be the product of a careful workmanship consistently responsive to the demands of character portrayal, dramatic movement, and precise, appropriate language.

Final consideration must be given to Clinton Larson as Mormon dramatist. Larson has a very large vision of the place of poetry in the Church, and, I would guess, of himself as a poet in the Church. As a dramatist he works well within the accepted scriptural and traditional framework of Mormon thought and theology. His orientation is basically unaltered from that which we hear in Sunday School lessons or over the pulpit. Were Plato a Mormon, Clinton Larson would be acceptable to him as one who writes hymns to the gods. Larson is no inward-looking poet who questions premises or excites unrighteous passions or tells lies. Yet he does look upward and outward in attempting to expand the implications of scriptural and historical events. And he makes considerable progress toward poeticizing and welding together those traditions which Mormonism claims as its own. So while Larson is not entirely successful in writing dramatically viable plays, he does demonstrate considerable talent and an admirable vision. And, perhaps more importantly, he is laying important groundwork for later achievement, both by himself and others.

As I indicated early in the essay, I think that the publication of Clinton Larson's plays by Deseret Book is a significant event. I hope that those who buy habitually from Deseret Book will pick up a copy and read some of the plays at least. If I have seemed harsh at times in this review, perhaps we can be grateful that there is a dramatist or poet worthy to be criticized. Clinton Larson is very useful to the Church. And in spite of his faults (and perhaps because of some of them), he ought to be read.

SHORT NOTICES

The Catawba Indians: The People of the River. By (Mrs.) Douglas Summers Brown. Columbia, South Carolina: The University of South Carolina Press, 1966. 400 pp. \$10.00.

This well-researched, well-written, well-illustrated book, the first full-length study of the Catawba Indians of South Carolina, will certainly not be replaced for some time. Mrs. Brown's study is sympathetic, objective, and, although she is not a professional historian, scholarly. Her study begins with the Catawba's first contacts with the English in the eighteenth century and carries through to the present time.

Members of the Mormon Church will find this book useful and interesting for the wealth of detailed information about Indian life in general, for the chapter on "Their Origin — Myth and Tradition," and especially for the unbiased account in chapters fifteen and sixteen concerning the work of the Mormon Church among this tribe.

Mrs. Brown says that the Mormons were the first missionaries to work effectively among these people. The exact date when missionary work began is unknown, but it was about 1883. The teachings of the Church were well received, and by 1934 ninety-five percent of the 300 or more Catawbas were members of the Church and had their own chapel on their small, 600 acre reservation. In explaining the success of the Mormons the author writes: "It was this genuine interest and respect that enabled the Mormons to get along with the Catawbas better than other white groups. Telling them that they were descendants of the lost tribes of Israel gave them a place — and a respectable place — among the peoples of this world" (p. 341). While this connection with Israel is not strictly accurate, it indicates the favorable tone Mrs. Brown, wife of a Presbyterian minister, uses in reference to Mormon missionary work. (The Presbyterians at one time were strong rivals of the Mormons among the Catawbas.)

Mrs. Brown also quotes Dr. Frank Speck, an earlier student of the tribe, as saying that "the case of the Catawba is indeed a peculiar one in this respect . . . the only instance among American tribes known to us where conversion to the religion of the white man shifted a whole group from paganism to Christianity in the Mormon path." (p. 342)

In reference to the Catawbas' long addiction to alcohol and drugs, the author reports, "The Nation had truly 'struck bottom,' but the Mormons, with their strict injunction against the use of all stimulants (even coffee and tobacco), began to make headway. By turning away from liquor and drugs, the Catawbas gradually started up the long road to rehabilitation" (p. 342).

Mrs. Brown was favorably impressed with Samuel Taylor Blue, Chief of the Catawbas and President of the Catawba Branch of the Mormon Church for over forty years. She received much help and information from Chief

Blue, and of him she writes: "Tall and spare of frame, he was nevertheless an impressive and handsome figure in his faded overalls. Mentally agile and without a trace of guile, he won the confidence of those he dealt with through his plain and forthright speech, and his kind and courteous manner. His respect for the tradition, and knowledge of the Catawbias, made him of invaluable aid to outsiders. To the Catawbias he was a protector of their rights in a society indifferent to their welfare and progress" (p. 350).

I knew Chief Blue, who died of cancer in April, 1959, quite well. When I lived in North Carolina, we visited in each other's homes, and he once presented an Indian program in the branch of the Church I attended. Mrs. Brown's book, besides treating fairly the work of the Mormon missionaries among this small Indian tribe, gives a noble man, Chief Blue, some well deserved posthumous recognition and praise.

Stanley B. Kimball
Southern Illinois University

The Greatest of These. By Clifford Buck. Independence, Missouri: Herald Publishing House, 1966. 160 pp. \$2.75 (hardcover), \$1.75 (paper).

So many sermons have been delivered and so many books have been written on the subject of Christian love that a book bearing the title *The Greatest of These* is not likely to attract the attention of those who are looking for novelty in subject matter. The subject may be hackneyed, but its skillful treatment by its Reorganized Latter Day Saint author, who was a scholar of distinction at St. Paul's Methodist Seminary in Kansas City, lifts it out of the ranks of the ordinary.

The subject is introduced with a declaration that love which enables individuals to achieve psychic wholeness is the only power by which the "healing of the nations" can be achieved. Love is described as leaping from the pages of the New Testament. The word *agape* is used to distinguish the unconditioned love of God from the more earthy *eros* which is defined as a kind of magnetism by which the soul is attracted to something which it lacks.

The prophets of the classical period are depicted as unable to achieve a unified conception which would reconcile love and justice in the Divine character. Mr. Buck says that this reconciliation is possible in recognition of the fact that God's wrath is kindled against the evil which would destroy those whom he loves. Because he is a God of love, he is also a God of judgment. To stress the love of God without recognizing holiness and justice is shallow sentimentalism. God's opposition to evil is radical and unconditional. God's love is neither sentimental nor effeminate. Justice based upon formal legalism may be a perversion of divine righteousness. Jesus flaunted this legalistic concept of justice when he exposed the guilt of the accusers of a woman taken in adultery and extended grace to the trembling victim of their wrath.

Man is depicted as a guilt-burdened and sinful creature who stands condemned before his creator. He is in need of salvation. Buck states that Humanists erred in supposing that human intelligence could usher in a utopia. Two world wars and their aftermath of evils testify to man's inability to save himself. The atom and hydrogen bombs have completely broken the bubble of belief in the inevitability of progress. Only through hope in Christ can we realize freedom from anxiety about the future.

The age-old problem of reconciliation of infinite power and goodness with the evident fact of human suffering is explored. The only explanation offered is that suffering is the price man must pay for his freedom.

The book closes with a refreshing chapter which seeks to justify the constructive role of creative doubt. Since the beginning of time more adequate views have developed only when men have had the courage to express doubt regarding cherished older concepts. Creative doubt exposed the fallacy of attributing every calamity to the power of a demon or to the power of personified evil intelligence. Creative doubt corrected wrong ideas of the creative process in the universe. The author's conclusion is that "Men are needed who are willing to pay the cost of doubt and constant reevaluation in an effort to speak the word of God to a revolutionary world . . . we must resist the temptation to fix our religious ideas and attitudes in order to maintain some little island of familiarity far removed from the struggles on the mainland of life."

Garland E. Tickemyer
Central Missouri State College

FINDING YOURSELF AT THE MOVIES

Rolfe Peterson

A former teacher at Brigham Young University and popular radio and television movie critic in Salt Lake City, Rolfe Peterson now has his own television show in San Francisco and teaches at the College of San Mateo.

I have seen *The Bible* and I believe in it as far as John Huston has translated it correctly. He is sometimes like DeMille and other scriptural movie-makers — sugar coating, sentimentalizing, pompous piety — but most of his Bible, especially the first half, is obviously the work of a director determined to make a movie and not a pageant.

It begins promisingly with spectacular shots of floods, waterfalls, volcanoes, and other awesome phenomena, to the accompaniment of Huston's voice reading the words of the Creation. This is almost too promising, because the bulk of the picture does not exploit this promise of reconciling the differences between literal scripture and natural law.

The Adam and Eve story is tastefully and imaginatively enacted. The best moment of the entire three hours, in fact, is "And the Lord God formed man of the dust of the ground," in Huston's ingenious cinematic translation.

Our first unpleasant jolt is Richard Harris as Cain. As he seeks to escape the wrath of the Lord after his inconsiderate treatment of Abel, he is pursued by a camera mounted in a helicopter, and for this hovering audience he performs the darnedest series of brow-clutchings and posturings since W. C. Fields in *The Old-Fashioned Way*.

But then Huston himself appears as Noah and gives us a folksy and charming depiction of the people of the Ark. He achieves a quirky authenticity, so that you think, as you see him step off the cubits and make that unlikely vessel take shape, "By golly, he's probably really using gopher wood." The film arrives at a beautiful natural ending with the Ark on Ararat and the wonderful animals escaping into unfamiliar territory.

Unfortunately, the film does not end here. Modern theatre economics demands three hours, warranting both high prices for tickets and intermissions

for the snack-bar trade. So we continue with the Tower of Babel, justifiable perhaps as the sort of "spectacle" audiences expect of Biblical epics — scaffolds and beards flying in the wind, stuntmen dropping off cliffs in careful one-and-a-halves, thousands of extras bullhorned by assistant directors into vast patterns of pointless movement.

Huston's Bible (a mere twenty-two chapters of Genesis, leaving much to challenge future directors and extras) concludes with Abraham, Sarah, and Isaac. Huston by now is tiring, and when the classic words of the Abraham-Sarah-Hagar triangle come alive on the screen we think of Peyton Place and what folks tell the neighbors when something funny's been going on. And Lot's wife turns not to salt but to some kind of wind-whipped papier mache. Abraham and Sarah are credibly acted by George C. Scott and Ava Gardner (yes, by golly, she gets away with it), but somehow in the translation from familiar Bible Story to Big Screen in Color, Scott with the knife upraised becomes a nutty old man and it becomes hard to find God in all this.

For all its moments of cinematic flair, Huston's Bible is safe and fundamental. We might have expected this daring director to do something unexpected, like showing us where Cain's wife came from, or why God plagues everybody who believes Abraham's story about Sarah being his sister. But in the end we see that Huston is no Hugh Nibley. His world is crime, as in *The Maltese Falcon* and *The Asphalt Jungle*, and the sooner he gets back to it the better.

Strangely, there is no message of morality in this major scriptural movie, beyond the simple rule of obedience. For moral thought-provoking I recommend *A Man for All Seasons*, although I'm skeptical of martyrs and their motives. According to Robert Bolt's screenplay, Sir Thomas More died for two principles: the sanctity of the civil law, which makes him seem noble to men; and the Pope's objection to Henry VIII's divorce and remarriage, which makes him seem silly. Disapproving of Henry's peccadilloes is understandable, but carrying one's disapproval to the point of having one's head chopped off and making one's wife and daughter husbandless, fatherless, and homeless seems to me to be extravagant.

Having noted this personal quibble, I can report that *A Man for All Seasons* is a superb movie. Paul Scofield portrays More not only with great technical skill but also with the charm of personality that makes you care what happens to him. Fred Zinneman has directed with meticulous craftsmanship, so that More's whole era springs to life around him. As Cromwell, Leo McKern does a serious version of the oily burlesque villain he played in the Beatle movie *Help!* And Robert Shaw makes Henry VIII a willful, dangerous, spoiled baby, a universal kind of tyrant as recognizable among men of power today as among sixteenth century royalty.

Anybody will find *A Man for All Seasons* an engrossing movie. A devout Catholic, or anybody who can accept the remarriage of Henry VIII as a symbol of moral principle relevant to the twentieth century, like, say, the Loyalty Oath, will also find it a memorable dramatization of human dignity.

But for morality that applies to us and our era I would direct you not to these big "religious" pictures but to small and penetrating and unpretentious examinations of twentieth century life like *Alfie*, *Darling*, and *Georgy Girl*. In Abraham and Sir Thomas More you will find the enduring stuff of myth, but in *Alfie* and *Darling* and *Georgy Girl* you will find yourself.

AMONG THE MORMONS

A Survey of Current Literature

Edited by Ralph W. Hansen

*If we could first know where we are, and
whither we are tending, we could better
judge what to do, and how to do it.*

Abraham Lincoln

With the words of Abraham Lincoln ringing in our ears we once again take up our pen to examine the dissertations of Mormon interest accepted by American universities. Certainly with Lincoln's admonition in mind we can more fully appreciate why most of the twenty dissertations listed at the end of this essay inform us as to where we are and where we are tending. But specific proposals about what to do and how to do it generally seem to lie beyond the scope of Mormon studies.

Again this year, doctorates in the field of education dominate the list, contributing more than half the titles. Furthermore, fully eight of these deal with some aspect of education in the L.D.S. Church (Bradshaw, Bowen, Hartshorn, Higbee, Jarman, Jorgenson, Meservy, and Sellers), and, of these, four are closely related investigations of the Church's Institutes of Religion (Bradshaw, Higbee, Jarman, and Jorgenson). Earl V. Pullias, Professor of Educational Psychology at the University of Southern California, was supervisor of the first three Institute studies, which must qualify him as an expert of sorts. At least three other studies of the Institutes and Seminaries were conducted at the University of Southern California prior to this recent spate of dissertations. They are Paul H. Dunn, "An Evaluation of the Effectiveness of the Latter-day Saint Institutes of Religion" (1959); Ray L. Jones, "A Study of the Principalship in the Seminaries of the Church of Jesus Christ of Latter-day Saints" (1956); and Rodney Turner, "A Study of Teacher Selection in the Seminary System of the Church of Jesus Christ of Latter-day Saints" (1960).

A synthesis of the studies of education in the Church is Hartshorn's "Mormon Education in the Bold Years" — the bold years begin with 1951 when David O. McKay became President of the Church. The rationale for this study according to its author is to provide information: "Educational leaders in the Mormon Church have no sources of their own. They must depend upon independent studies to supply them with information." To fortify his thesis

Hartshorn demonstrates that "there is a dearth of material in the history of education in the Mormon Church." (Undoubtedly the author was unaware of the related studies under way at the same time.)

If we accept Hartshorn's premise then his dissertation has filled a void. However, portions of this work would be of slight value to knowledgeable Church members (i.e., background histories of Brigham Young University, Ricks, and Seminaries and Institutes). The history of education in the Church and the more recent unification of the Church school system might have only slightly broader appeal, but none can fail to take interest, if not pride, in the report of the present far-flung educational activities of the Church:

Since 1960 the establishment of over thirty Church-run schools in Mexico has placed the Church in an important position, educationally, in that country. Due to the legal restrictions imposed upon church-state relations in Mexico, Mormon schools are an arm of the Mutual Improvement Association rather than the L.D.S. Church *per se*. The schools are staffed by Church members who are citizens of Mexico and non-members are accepted up to 30% of the student body. By law no religious training is tolerated in any Mexican school; thus, before one L.D.S. school was permitted to open, a cinder block wall was required to separate it from the chapel. Nonetheless, there have been a number of conversions among the non-members.

In addition to Mexico, there are two schools in Chile and we can expect an expansion of educational plants in Latin America. A similar story can be told of the Pacific schools, an area in which the Church has long sponsored education, providing probably the best education available in places like Samoa. There are no Church schools in Europe, but Seminaries and Institutes Administrator William E. Berrett, as quoted by Hartshorn, believes that by the early 1970's the Church education program will be there.

While the Church is expanding its role in education outside of the United States (keep in mind this is primarily elementary and secondary education), there seems to be some hesitancy regarding its support of higher education in this country. To be sure, Brigham Young University and Ricks College are taking great forward strides, but the proposed junior colleges in Phoenix, Arizona, Southern California, and Portland, Oregon, seem to be permanently shelved. This decision was apparently dictated by financial considerations. On the other hand, expansion of the Seminaries and Institutes of Religion adjacent to high schools and collegiate institutions seems to be favored by those directing Church education. One is forced to be indecisive (it seems) when discussing such matters, for, as Hartshorn so ably points out, the "hows" and "whys" of decisions regarding policy are not available outside of the Church's governing body because of the theocratic nature of the Church. All one can do is present "what" occurred and spend fruitless hours speculating as to why.

A recurrent motif of Hartshorn's dissertation might be summarized in the question, Why Church education? "To preserve cherished values, which are necessary to the continuation of the Church" is one of Dr. Hartshorn's responses. Furthermore, the Institutes, he says, "are primarily designed to help Latter-day Saints college students understand the teachings of the Church and to help them become more competent and more loyal members of the Church."

From the non-Mormon view, presented by Thomas O'Dea, a respected student of the Church, Mormons are in an unprecedented era of success. "Can

the Church survive its own success?" asks O'Dea (as quoted in Hartshorn). O'Dea answers, "The Mormons believe the Gospel which they possess will fill the whole earth and that education is the vehicle which will make such a destiny possible." Undoubtedly we can be assured of continued interest in the inner workings of the L.D.S. Church educational system and philosophy.

In general, the other titles herein reported rather succinctly suggest the contents of the dissertations. There are some rather ordinary conclusions: Sellers in "The Relation Between Certain Latter-day Saints Seminaries and the Publics Which They Serve" finds (among eight conclusions) that "The seminary program was worth the money being expended to maintain it," and Meservy in "A Historical Study of Changes in Policy of Higher Education. . ." concludes that "the basic policies of the Church in regard to higher education and education in general have never changed." In the field of history JoAnn Shipps, "The Mormons in Politics. . .," discovered that "when the Mormons joined with those whom they accounted Gentiles to build effective political party organizations in Utah during the first two decades of the twentieth century, separation of church and state, at long last, came to the Kingdom of the Saints." A rather positive assumption for such an uncertain world.

PH.D. DISSERTATIONS

- Boren, Robert Reed. *An Analysis of the Speaking in the Utah Constitutional Convention of 1895*. Ph.D. Purdue University, 1965. #66-5242.
- Bowen, Walter D. *An Evaluation of the In-Service Program of the Department of Education of the Church of Jesus Christ of Latter-day Saints*. Ed.D. Brigham Young University, 1965. #64-5822.
- Bradshaw, Frank Mills. *The Administrative Organization of the Latter-day Saints Institutes of Religion*. Ed.Rel. University of Southern California, 1966. #66-7066.
- Buechley, Robert William. *Lung Cancer Epidemiology in the Rocky Mountain States, 1953-62*. Ph.D. University of California, Berkeley, 1966. #66-3554.
- Gentry, Leland Homer. *A History of the Latter-day Saints in Northern Missouri from 1836 to 1839*. Ph.D. Brigham Young University, 1965. #65-9857.
- Hartshorn, Leon Roundy. *Mormon Education in the Bold Years*. Ed.D. Stanford University, 1965. #65-12,733.
- Higbee, Joseph Marvin. *Objectives and Functions of the Latter-day Saints Institutes of Religion*. Ed.D. University of Southern California, 1966. #66-3817.
- Howard, Bruce. *Public School Insurance Programs in the State of Utah*. Ed.D. Arizona State University, 1965.
- Jarman, Dean. *Requirement of Effective Administrative Behavior in the Latter-day Saints Institutes of Religion*. Ed.D. University of Southern California, 1966. #66-3819.
- Johnson, Paul Timothy. *An Analysis of the Spread of the Church of Jesus Christ of Latter-day Saints from Salt Lake City, Utah, Utilizing a Diffusion Model*. Ph.D. University of Iowa, 1966. #66-7211.

- Jorgenson, LeRoy J. A Study of Student Reaction to the Curriculum in the Institutes of Religion of the Church of Jesus Christ of Latter-day Saints. Ed.D. Brigham Young University, 1965. #65-14,557.
- Meservy, Royal Ruel. A Historical Study of Changes in Policy of Higher Education in the Church of Jesus Christ of Latter-day Saints. Ed.D. University of California, Los Angeles, 1966. #66-9328.
- Nyman, Monti Stephen. Source Book of Suggestions for Teaching the *Book of Mormon*. Ed.D. Brigham Young University, 1965. #65-14,559.
- Reeder, Ray M. The Mormon Trail: A History of the Salt Lake to Los Angeles Route to 1869. Ph.D. Brigham Young University, 1966. #66-10,518.
- Reid, Ethna Robinson. The Need For and the Design of a Reading Clinic in Granite School District. Ph.D. University of Utah, 1965. #65-12,543.
- Seal, Glenn T. An Analysis of the Procedures and Practices in the Business Education Curriculum of the Secondary Schools of Utah. Ed.D. Utah State University, 1963. #64-1095.
- Sellers, Keith L. The Relations Between Certain Latter-day Saints Seminaries and the Publics Which They Serve. Ed.D. Brigham Young University, 1965. #65-14,560.
- Selman, Orrin McEwan. A Study of Curricula for Existing and Proposed Junior Colleges in Utah. Ed.D. Brigham Young University, 1966. #66-7559.
- Ships, JoAnn Barnett. The Mormons in Politics: The First Hundred Years. Ph.D. University of Colorado, 1965. #66-3281.
- Strebel, George Lofstrom. Irrigation as a Factor in Western History, 1847-1890. Ph.D. University of California, Berkeley, 1965. #66-3706.

The essence of poetry is in its idealism. God has built his universe upon symbols, the lesser suggesting and leading up to the greater; and the poetic faculty, possessed by the prophet in fulness, recognizes and interprets it. All creations testify of their creator. They point to something above and beyond. That is why poetry of the highest order is always prophetic, or infinitely suggestive; and that is why the poet is a prophet.

Orson F. Whitney
THE STRENGTH OF
THE MORMON POSITION

Notes and Comments

Edited by Joseph Jeppson

THE FOUNDING OF THE L.D.S. INSTITUTES OF RELIGION

Leonard J. Arrington

The following essay is published in honor of the fortieth anniversary of the L.D.S. Institutes of Religion.

Leonard Arrington is Professor of Economics at Utah State University and Visiting Professor of History at the University of California, Los Angeles. He is a graduate of the L.D.S. Institute of Religion at Moscow, Idaho.

An important facility near the campuses of colleges and universities in areas where there are substantial numbers of Mormons is the L.D.S. Institute of Religion.¹ In numbers of students the Institutes represent the most important system of higher education in the Church; and, indeed, one of the largest church-related systems of education in the nation. With approximately two hundred separate Institutes of Religion at as many colleges and universities, the combined enrollment is in excess of 35,000. This is almost twice the number of full-time students enrolled at Brigham Young University. A brief history of the founding of the Institute system seems appropriate at this time, since 1967 marks the fortieth anniversary of classes held at the first of these Institutes of Religion.

Almost from the date of its founding in 1830, The Church of Jesus Christ of Latter-day Saints stressed the importance of education. Indeed, the necessity of learning is probably the most frequently-repeated theme of modern-day revelations. The following scriptures are representative of theological bases for the higher educational demand that Mormonism places upon its members:

The glory of God is intelligence.

It is impossible for a man to be saved in ignorance.

¹ The writer is grateful for the help and suggestions of Wendell O. Rich, Frank M. Bradshaw, J. Wyley and Magdalen Sessions, Marc Sessions, Howard C. Searle, and George T. Boyd.

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

Seek ye diligently and teach one another words of wisdom; yea seek ye out of the best books words of wisdom; seek learning even by study and also by faith.

Man was created to dress the earth, and to cultivate his mind, and to glorify God.

To be learned is good, if they hearken unto the counsels of God.²

It is clear from these quotations—and there are many others with a similar admonition to acquire learning — that the Restored Gospel emphasized not only the importance of secular learning but also the necessity of balancing academic training with spiritual growth. A basic revelation announced by Joseph Smith in 1832 gave clear expression to the importance of uniting secular and religious education:

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in . . . all things that pertain unto the kingdom of God . . . ; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms — that ye may be prepared in all things which I shall send you again to magnify the calling whereunto I have called you . . . ³

The implementation of these early commandments was exemplified by the founding of the School of the Prophets in 1833, at which advanced instruction was given in such varied subjects as Hebrew, geography, government, literature, and Christian history. When the Saints gathered in the Great Basin in 1847 and succeeding years, the local settlements established schools where instruction was given to children and adults in religious and secular topics.⁴ Problems arose, however, as the Mormon Commonwealth was increasingly “invaded” by people who “knew not Joseph.” With the passage of the Edmunds-Tucker Act of 1887, Congress intended, among other things, the strengthening of the tax-supported district public schools where, of course, religious instruction of the Mormon variety was to be excluded.

The Mormon response to the Edmunds-Tucker Act (in the field of education) was threefold. First, a Church Religion Class Board was established

² Doctrine and Covenants 93:36, 131:6, 130:18-19, 88:118; *Journal of History* (Independence, Missouri, Vol. XV, p. 259, Book of Mormon II Nephi, 9:29.

³ Doctrine and Covenants 88:77-80.

⁴ Brief reviews of education in the early Church and in pioneer Utah are found in M. Lynn Bennion, *Mormonism and Education* (Salt Lake City, 1939); John C. Moffitt, *The History of Public Education in Utah* (Salt Lake City, 1946); Stanley S. Ivins, “Tax Free Schools Come to Utah,” *Utah Historical Quarterly*, XXII (October, 1954), 321-342; and in most of the dissertations listed at the end of this article.

to arrange for and supervise religious instruction in the elementary schools. For a period "Religion Classes" were held in the various wards after school. Eventually, this enterprise was discontinued as Sunday School and Primary instruction was expanded to fill the need. Second, Church academies or secondary schools were opened in most of the larger settlements. Financed partly by the general Church and partly by local congregations, the academies were supervised by a Church Board of Education. Their curricula included both classical and vocational training and religious education. Third, the Mormon-dominated territorial legislature approved a bill providing free compulsory education for all children over six and under eighteen years of age.

By the time of World War I, the Latter-day Saints realized that they could not support two systems of education. On the one hand, the Church could not build the requisite number of academies to accommodate all the children of member families. On the other hand, localities of members found it onerous to support the legally-required public schools and at the same time provide funds for the operation of the Church schools. The last of the twenty-two Church academies was opened in 1911. Beginning in 1920, most of the academies were transformed into public high schools or converted into community junior colleges and normal schools.

In order to assure the continuation of religious education for its youth, the Church established a Seminary program. Local school districts granted released time, separate Church-owned facilities were erected adjacent to high schools, and qualified teachers were employed to teach the classes. The whole program was supervised by a General Church Board of Education and a Church-appointed Commissioner. The system was later extended, particularly to schools not giving released time, by means of early morning classes. At the end of 1966 there were approximately two hundred released-time Seminaries and more than a thousand early morning Seminaries, with a total enrollment in excess of 100,000 students.⁵

With increasing numbers of L.D.S. students attending colleges and universities in the 1920's, the next step was an extension of the Seminary arrangement to non-Church institutions of higher learning. To understand the founding of the Institute system it is necessary to recall that the early 'twenties were marked by the rising reputation of science and a decline in the influence and power of the churches. Scientists were taking over the study and interpretation of the Bible by means of the "Higher Criticism." Social scientists were endeavoring to provide a new "scientific ethic," while behavioristic psychology was replacing sacred and philosophical literature in the study of man.

The reaction of religious leaders was sometimes irresponsible, as when Fundamentalists made wholesale denunciations of "Godless" scientists. Laws were passed prohibiting the teaching of evolution and other new scientific theories.

⁵ In 1965 there were 2,223 released-time Seminary classes and 1,615 non-released-time classes. The position of Commissioner of Education was created in 1919. In 1925 this title was changed to Superintendent of Church Schools. In 1928 the title was again changed to Church Commissioner of Education. In 1953 the Commissioner was released and all church schools were placed under a central administrative head, with Ernest L. Wilkinson, Chancellor. In 1964 the Unified Church School System was discontinued, as Brigham Young University was given independent status. Administrator of the Church Schools is Harvey Taylor, with Joseph Bentley and Keith Oakes, Assistant Administrators.

The most effective religious response was the spread of "Religious Foundations" at the university level. Designed to persuade intellectuals of the validity of the Church's message, these provided opportunities for religious instruction and study at a level fully commensurate with that in the secular departments of the universities.

During this period of ferment there came a "Macedonian call for help" to the First Presidency of the Church from L.D.S. professors at the University of Idaho. George L. Luke, William J. Wilde, Elmo Call, and others requested the establishment of an L.D.S. foundation at Moscow. The problem of the rather considerable number of L.D.S. students on that campus was somewhat unique, in the sense that the university was located in a region outside of "Mormon Country," where there was no chapel at which students could worship nor a ward with which students could unite in Sacrament meeting, M.I.A., and Sunday School.

As the First Presidency were discussing the Moscow appeal, President and Sister J. Wyley Sessions, former members of the faculty of the University through the Agricultural Extension Department, were just returning from a seven-year mission to South Africa. President Sessions, who was born and reared at Marion, near Oakley, Idaho, relates their call to Moscow as follows:

It was generally understood that after our release from the South African Mission that I would be assigned a job in Idaho with the church-controlled Utah-Idaho Sugar Company. After visits to the offices of the First Presidency and the sugar company, I was assured a satisfactory position with the company, and Magdalen and I were very pleased.

When President Heber J. Grant and President Charles W. Nibley were giving me the "final instructions," President Nibley suddenly stopped, looked at President Grant, and said, "Heber, we are making a mistake." President Grant replied, "Yes, I am afraid we are; I have not felt just right about assigning Brother Sessions to the sugar business."

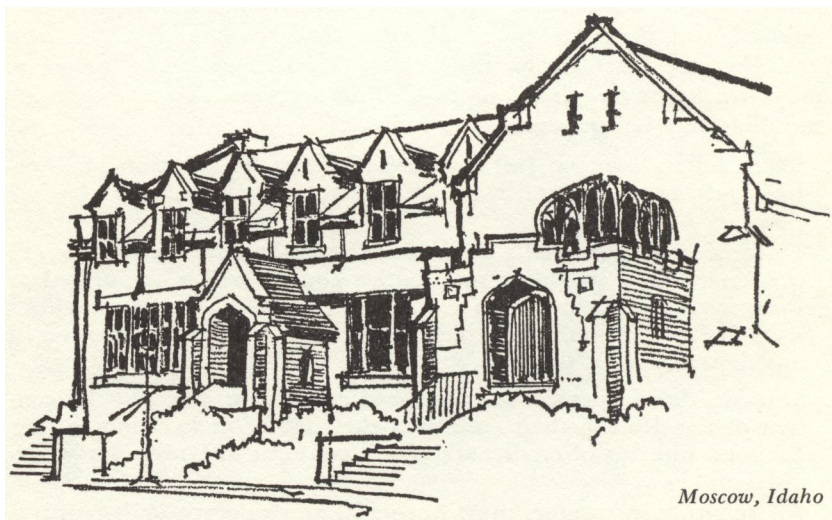
President Nibley looked at me and said, "Brother Sessions, you are the man to go to Moscow to take care of our students at the University." I replied, "No, no; are you calling us on another mission?" President Grant chuckled and said, "Of course not; we are giving you a chance to render a great service to the Church, and a fine professional opportunity for yourself." Sensing my disappointment, President Nibley arose and put his arm around me and said, "Don't be disturbed, Brother Sessions. This is what the Lord wants you to do. God bless you!"⁶

Seven days thereafter, in October, 1926, the Sessions arrived in Moscow. Their charge was simply to "take care of the L.D.S. students registered at the University and to make studies and recommendations as to what the Church should do for its members registered at all state universities."

The problem which the Sessions found is one which has become commonplace to university professors who teach Latter-day Saint and other young people with a strong religious background. In the fashion of science, students are taught to be critical of accepted theories and beliefs. This is intended to

⁶ This and other information in this article has been kindly supplied the writer by J. Wyley and Magdalen Sessions, who now live at Leisure World, Laguna Hills, California.

force them to think and to test ideas in the never-ending search for truth and new knowledge. As students deepen their understanding of the universe and of man and society, however, it frequently happens that the religious ideas which they formed when children do not stand up under their maturing scrutiny. They do not understand that these youthful ideas are often merely a kindergarten version of religious truth and not necessarily the essence or the whole of that truth. Thus, they are inclined to dismiss religion as a bundle of myths and legends which only the superstitious can believe. They may not learn that religion also can be stated and understood in terms which are not only intellectually respectable but are in every respect equivalent to the sophisticated terminology and conceptualization of, say, advanced physics and econometrics. Even those students who maintain an active interest in their faith have questions which they are unable to answer without help from those whose training and experience enable them to suggest the views and attitudes of a mature faith.⁷



It should be the prime task of the Institutes, through the Sessions, to help Latter-day Saint youth attain a deeper understanding of their faith and church, and to help them with intellectual and other problems which arise at the university. To this end the Sessions developed a religious program that would be consistent with and equivalent to the university program. A lot was acquired on one of the main student thoroughfares just off the campus (at the corner of Deacon Street and University Avenue!), and a three-story building was constructed with a quality and style which would reflect credit on the Church and its members who went there.

⁷ Compare Bennion, *Mormonism and Education*, pp. 230-231 and George T. Boyd, "Mormonism and Secular Education," *passim*, mimeograph copy in library of the L.D.S. Institute adjacent to the University of Southern California.

In all of this activity the Sessions were encouraged and assisted by non-Church members of the faculty who were sympathetic with the objectives of the Church. These included, especially, Dr. C. W. Chenoweth, head of the Department of Philosophy; Dr. Jay G. Eldridge, Professor of German Language and Literature and long-time Dean of the Faculty; and the University President, Dr. Alfred H. Upham. According to Brother Sessions, Dr. Eldridge is the person who suggested the name of the Institutes. When the building was almost completed, Dean Eldridge asked: "What is this institution to be called?" And then, without waiting for a reply, he suggested that it ought to be named "The Latter-day Saints Institute of Religion." This name was forwarded to Elder Joseph F. Merrill, Apostle and Superintendent of Church Schools, who soon dispatched a letter addressed "To the Director of the Latter-day Saints Institute of Religion at Moscow, Idaho," stating that the name was officially approved.

With the help of Dr. Chenoweth and others, Brother Sessions devised a curriculum which would meet the academic standards of the University. The arrangement finally worked out with the University Scholarship Committee, the President, and the State Board of Education has considerable historical significance because it set a pattern which was used in arranging for the establishment of Institutes on other campuses. This agreement or memorandum of understanding may be summarized as follows:

1. The Church assumed full responsibility for the selection of directors and instructors and the maintenance of an adequate physical plant.
2. University elective credit of as much as eight semester credits (12 quarter credits) would be granted for courses which conformed to the provision in the Idaho Constitution: "No instruction either sectarian in religion or partisan in politics shall ever be allowed in any department of the University."
3. Students desiring credit for approved courses must secure the consent of the dean of their college at the time of registration so that the total number of credits taken will conform to University standards.
4. All Institute instructors must have a Master's degree or its equivalent and must possess such maturity of scholarship as is required for appointment to the position of full professor at the University.
5. The courses must conform to University standards in library requirements and in method and rigor of their conduct. They must also conform to the University Calendar and to University standards as to length of period.⁸

Under this arrangement the first classes were given by Elder Sessions in the Fall of 1927, when fifty-seven Idaho collegians were enrolled. A year later, on September 25, 1928, the Institute building was dedicated by President Nibley, with Apostle Merrill and other prominent Church officials in attendance.

In addition to class instruction, the Institute immediately became a focus for many extracurricular activities; Sister Sessions, herself a teacher and candidate for a Master's degree in counseling, devised a varied program of cultural

⁸ J. Wyley Sessions, "The Latter-day Saint Institutes," *The Improvement Era*, XXXVIII (July, 1935), 412-413.

and social activities. The scattered L.D.S. students living in University dormitories and in off-campus residences were thus brought together in a fellowship program which enriched their lives. The Moscow Institute also is credited with another innovation; it provided dormitory facilities for twenty-two male students. Students at the L.D.S. House — first on a state university campus — won the University scholarship cup so often that they were finally excluded from competition.

The L.D.S. program at Moscow won high respect, not only from University of Idaho officials and professors but from other colleges and universities in the Northwest. President Ernest O. Holland of Washington State College in Pullman visited the Institute several times and told various gatherings of educators that the Mormon Institute had come nearer to a solution of the problem of religious education for college students than had any other with which he was acquainted.

In the meantime, Institutes were being established at other colleges and universities where large numbers of L.D.S. students attended. The second Institute, and ultimately the largest in number of full-time students served, was established in 1928 at Logan, adjacent to the campus of Utah State Agricultural College (now Utah State University). An Institute was founded at the University of Idaho Southern Branch at Pocatello (now Idaho State University) in 1929, and five years later, in 1934, at the University of Utah. The first group to complete a formally-outlined four-year course of religious instruction and thus graduate from the Institutes received their diplomas from the Logan Institute in 1935. The occasion was regarded with such significance by President Heber J. Grant that he personally attended and addressed the graduation ceremony.

After four years in Moscow, Director and Sister Sessions were assigned to the Pocatello Institute. They were succeeded at Moscow by Dr. Sidney B. Sperry, a recognized scholar in the Bible and modern scriptures. Dr. Sperry was succeeded, in turn, by George S. Tanner, graduate of the University of Chicago, who for the next twenty-nine years (1931-1960) directed the Moscow Institute and maintained high standards of intellectuality, sociality, and scholarship.

Logan, Utah



The first Institute to be established outside the intermountain area was at the University of Southern California in Los Angeles; it was founded under the direction of Dr. John A. Widtsoe in 1935.⁹ Other Institutes founded before World War II were situated at four locations in Utah, one in Wyoming, and three in Arizona. They were located at the Branch Agricultural College of Utah (now College of Southern Utah), Cedar City; Snow College, Ephraim; Dixie College, St. George; and Weber Junior College (now Weber State College), in Ogden, Utah. Others were at the University of Wyoming, Laramie; University of Arizona, Tucson; Arizona State Teachers College, Flagstaff; and East Arizona Junior College, Thatcher.¹⁰

There are now sixteen full-time and thirty-nine part-time L.D.S. Institutes of Religion in Southern California alone. All told, there are sixty-five full-time programs and 135 part-time programs serving L.D.S. (and other) students in colleges and universities throughout the United States and Canada.¹¹ These Institutes are now administered as a division of the Church Schools under the direction of William E. Berrett, Administrator, and the following Assistant Administrators: Alma Burton, Dale Tingey, Wendell Rich, and Marvin Higbee. There are approximately 150 full-time Institute professors and directors.¹²

The present Church-sponsored program serves the more than 35,000 students in four main areas:

1. Religious instruction on the college level, with courses in the Bible and other Standard Works, comparative religion, theology, history of religion, L.D.S. Church administration, and courtship and marriage. Non-denominational courses are often accepted for credit at related universities.
2. Social activities, featuring dances, breakfasts, theme parties, athletic activities, and service projects (all of which are now coordinated through the new L.D.S. Student Association in a pilot program being tested at four of the larger Institutes).
3. Student counseling by trained L.D.S. educators, which includes help with personal problems, religious questions, and spiritual guidance.
4. Worship experiences through student wards and stakes, with devotionals, firesides, sunrise meetings, discussion groups, and inspirational music, in addition to the "standard" Church program.

⁹ In 1935 Dr. Rufus von Kleinschmid, Vice President of the University of Southern California, invited Dr. Widtsoe to give a University-sponsored class in religion. Similar persons of eminence were invited for the same purpose from the Roman Catholic, Protestant, and Jewish faiths. While Dr. Widtsoe met often with L.D.S. students, a formal Institute program designed primarily for L.D.S. students was not inaugurated at USC for some time.

¹⁰ Albert L. Zobell, Jr., "Progress in Church Institutes of Religion," *Improvement Era*, LIII (November, 1950), 882 ff.

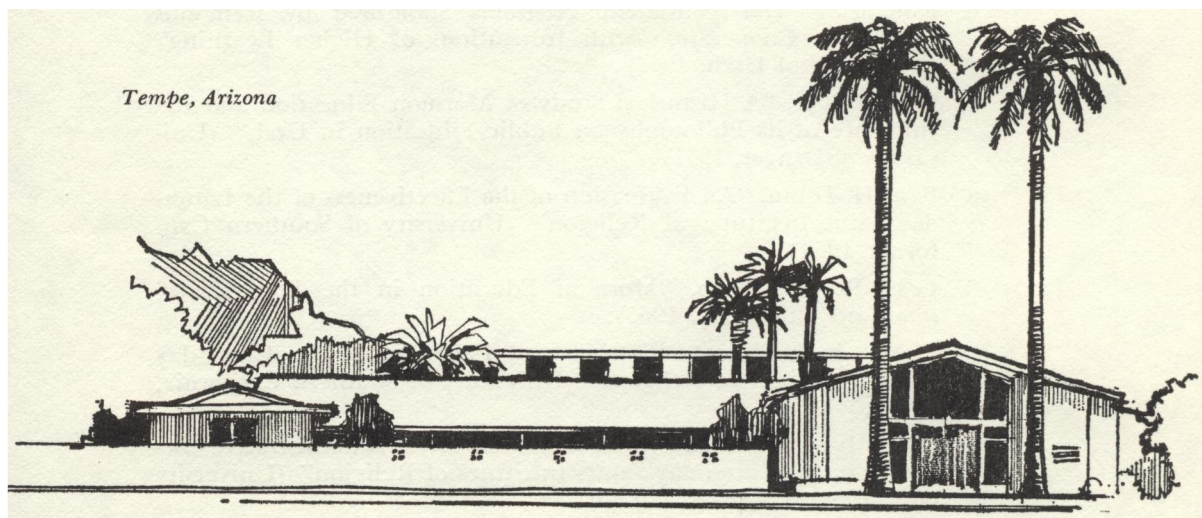
¹¹ Part-time Institutes are those associated with colleges where there are not enough L.D.S. students to have a full-time Institute program. The programs at those Institutes usually consist of one or two classes a week, an occasional social activity, and limited counseling and are usually conducted by a teacher from one of the full-time Institutes.

¹² The Church Schools, as the system is now called, includes Ricks College, Rexburg, Idaho; the Church College of Hawaii, Laie, Oahu, Hawaii; L.D.S. Business College, Salt Lake City; and elementary and secondary schools in Mexico, Chile, Tahiti, Western Samoa, Tonga, American Samoa, and New Zealand; and the Seminaries and Institutes of Religion.

The first L.D.S. Student Stake on a state university campus was organized at Utah State University in April, 1958. Beginning with four wards, that stake now has seventeen wards. The Stake Presidency, High Council, and Bishops are drawn from the local community and include many Latter-day Saint professors and university administrators. Virtually all other ward and stake positions are held by students and student wives. Since a large proportion of L.D.S. students marry before leaving the university, Utah State University Stake has six wards for married students and eleven wards for single students. President of the stake from the time of its formation has been Reed Bullen, who is a vice chairman of the Board of Trustees of Utah State University, president of the Utah State Senate, and a prominent Logan businessman.

In addition to Utah State University, student stakes now exist at Brigham Young University (six stakes), University of Utah, Ricks College, and the College of Southern Utah. The creation of others is now undergoing study. There are a considerable number of student wards and branches at California universities and at other colleges elsewhere in the United States and Canada. Study is now being given to the establishment of analogous institutions in Europe.

In the forty years since the first Institute classes were offered at Moscow, the system has become the most important factor in the Church's educational endeavor. The spread of the Gospel and the continued dispersion of Latter-day Saints throughout the world assures continued growth and recognition. For many years, and no doubt for a wise purpose, there was a "gathering" of L.D.S. students to Brigham Young University. The momentum of this build-up has already begun to slacken as that institution approaches its intended size. The Church's impact on the education of its members will emanate increasingly from the Institutes of Religion, located at institutions of higher education wherever there are L.D.S. students. The Church Department of Education estimates that by 1970 there will be 65,000 L.D.S. students enrolled in Institutes of Religion — almost twice the present number.



In the modern university, students are expected to enlarge their capacities to deal with the complexities of modern life. Latter-day Saint students may also enlarge their spiritual resources, thus giving added meaning and direction to their occupational endeavors. For their efforts devoted to the development of the whole man, the Institutes deserve the support of the wise student and the encouragement of the wise university administration.

NOTE ON L.D.S. INSTITUTE LITERATURE

The growing body of professional educators occupying teaching and administrative positions with the Institutes of Religion has led to a creditable number of doctoral dissertations on subjects dealing with the educational program of the Church. A large number of these were written in connection with Ed.D. programs. While the following list is not complete, it is at least suggestive of those which have treated the L.D.S. Institute System. [See also the review and listing of the most recent dissertations in *Among the Mormons*. Ed.]

1. M. Lynn Bennion, "The Origin, Growth, and Extension of the Educational Program of the Mormon Church in Utah" (California: Berkeley, 1935).
2. Walter D. Bowen, "An Evaluation of the In-Service Program of the Department of Education of the Church of Jesus Christ of Latter-day Saints" (Brigham Young University, 1965).
3. George T. Boyd, "Mormonism and Secular Education" (University of Southern California, 1957). A directed readings report.
4. Frank M. Bradshaw, "The Administrative Organization of the Latter-day Saints Institutes of Religion" (University of Southern California, 1966).
5. James R. Clark, "Church and State Relations in Education in Utah, 1847-1957" (Utah State University, 1958).
6. Ronald T. Daly, "Student Programs Sponsored by Religious Groups in Cooperation with Institutions of Higher Learning" (University of Utah, 1964).
7. Ray DeBoer, "A Historical Study of Mormon Education and the Influence of its Philosophy on Public Education in Utah" (University of Denver, 1951).
8. Paul H. Dunn, "An Evaluation of the Effectiveness of the Latter-day Saint Institutes of Religion" (University of Southern California, 1959).
9. Lean R. Hartshorn, "Mormon Education in the Bold Years" (Stanford University, 1965).
10. J. Marvin Higbee, "Objectives and Functions of the Latter-day Saints Institutes of Religion" (University of Southern California, 1966).
11. Dean Jarman, "Requirements of Effective Administrative Behavior in the Latter-day Saints Institutes of Religion" (University of Southern California, 1966).

12. LeRoy J. Jorgenson, "A Study of Student Reaction to the Curriculum in Institutes of Religion of the Church of Jesus Christ of Latter-day Saints" (Brigham Young University, 1965).
13. Don W. McBride, "The Development of Higher Education in the Church of Jesus Christ of Latter-day Saints" (Michigan State, 1952).
14. Royal Ruel Meservy, "A Historical Study of Changes in Policy of Higher Education in the Church of Jesus Christ of Latter-day Saints" (California: Los Angeles, 1966).
15. Wendell O. Rich, "Certain Basic Concepts in the Educational Philosophy of the Church of Jesus Christ of Latter-day Saints, 1830-1930" (Utah State University, 1952).
16. Wilford W. Richards, "A Study of the Contributions in Personal Guidance Made by the Logan Latter-day Saints Institute of Religion to the Students of the Utah State Agricultural College" (Stanford, 1943).
17. A. Theodore Tuttle, "Released Time Religious Education Program of the Church of Jesus Christ of Latter-day Saints" (Stanford, 1949). A master's thesis.

Director A. Gary Anderson, of the Institute of Religion at St. George, Utah, is in process of writing a "History of the Institutes of Religion in the Church of Jesus Christ of Latter-day Saints, 1926-1966" which is expected to be submitted to Brigham Young University in the Fall of 1967 in partial fulfillment of the requirements for the Ed.D. degree.

This letter has been received concerning an important new source of financial aid to potential Institute teachers. [Ed.]

Dear Sirs:

Leonard Arrington, in his essay on the L.D.S. Institutes of Religion in the current issue of *Dialogue*, suggests the need for Masters and Doctors degrees by the related faculty. Financial aid is planned for Institute staff members and other qualified candidates by way of the "J. Wyley Sessions Fund, L.D.S. Institute Foundation."

About 200 contributions have already been received by degree candidates, one with a company-matching feature. Grants are expected to be awarded this fall as soon as final arrangements for the Fund have been completed.

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RACIAL INTEGRATION AND THE CHURCH — A COMPARATIVE NOTE

Glenn M. Vernon

This note reports an interesting new perspective on relations between different races within the L.D.S. Church. Glenn M. Vernon is Professor and Head of the Department of Sociology at the University of Maine and a Sunday school teacher in the Bangor L.D.S. Branch. His most recent book is HUMAN INTERACTION and he has written articles for professional journals and the IMPROVEMENT ERA.

The Mormon position on certain racial issues is being given attention in the popular press and has become a matter of concern to various segments of the whole nation — Mormon and non-Mormon alike. There is a possibility that the issue may get involved in political campaigns at the national level. The concern centers around the fact that in the Mormon Church the Negro is prohibited full participation, since racial identification is taken into account in decisions as to who can hold the priesthood. In this setting, it is of more than just passing interest to note the findings of a study done in New Zealand with reference to racial integration in religious activities there.

The study was done by Dr. Hans Mol for the National Council of Churches in New Zealand and reported in his recent book, *Religion and Race in New Zealand*. Methodological limitations in the study prohibit accepting the findings as rigidly determined facts, but the general conclusions are sufficiently substantiated to merit giving them serious consideration.

The study concerned the entire religious configuration in New Zealand. Here, however, we will report some of the findings concerning the Mormon Church. The pertinent conclusions are as follows:

(1) It was found that in New Zealand the clergymen who were Maori or who worked among Maoris were more inclined to favor separate Maori services and organizations. Mol indicates that each Anglican, Methodist, and Presbyterian clergyman studied indicated that this was true of his group. Roman Catholics were more favorable to integrated activities, but for various reasons separate activities were the usual pattern. Mol indicated, however, that

the only denomination for which this generalization was not true was the Church of Latter-day Saints. All church services are integrated in this case. It appears that the Mormons are successful both in maintaining their hold on the Maori and in maintaining their own way . . . only Catholics to some extent and particularly the Mormons are capable of directing and instigating policies of integration.

(2) In commenting upon the continued increase in Mormon membership, Mol concludes that the increase can be traced partly to the functional social organization of the Church. He says:

It has a neat internal system of checks and balances for its membership. Its demands of tithing, church-going, abstinence of stimulants are commensurate to what it supplies to its membership: belonging to a cohesive group, where equality is practiced, where performance is rewarded (hierarchy of officers and committees), where non-conformity

is visible and checked (visitation), where recreation is well provided. The whole system is then tightened by the institutional dedication and example of the non-salaried missionaries and the insistence on Christian love as the integrating element. Because of its demands and its essential non-Maoriness, it was thought that the Mormons would have a large turnover of membership. However, this has not proved so.

(3) Of the New Zealand churches, the Mormon group was found to have the highest percent of Maori attendance in integrated services, in both urban and rural areas. With reference to Church attendance, Mol quotes another study as follows:

Maoris in Auckland preferred to attend services conducted in Maori by Maori ministers and to belong to Maori branches of church organizations. Apart from members of the Mormon Church, very few attend their local churches with any regularity.

With reference to integration in New Zealand, Mol concludes as follows:

The Mormons are the most successful of all churches in the implementation of a policy of integration. Although in some areas nearly all its members are Maori (in such a situation one cannot very well speak of a successful policy of integration) the fact that 50% of its members go to services every Sunday which have many non-Maori overtones, and feel at home in this environment, is certainly an achievement of the first order. . . .

In conclusion it appears here as before that diversity of cultural or class standards tends to have an inhibitive effect on common worship and common participation in Protestant churches, but that this is much less true for Catholicism and untrue for the Church of Latter-day Saints.

The New Zealand situation and the United States situation are to be sure very different in many respects, including the exact racial composition of each. However, the New Zealand experience indicates that the Church has the mechanism and the techniques to establish complete racial integration.

IN OPPOSITION TO THE TWO-PARTY SYSTEM

Eileen Osmond Savdié

Continuing our effort to present the views and experience of Mormons in various cultures, this essay gives critical comparison of the French and American political party systems. Eileen O. Savdié is a free-lance writer and mother of two boys living in Paris.

Certain segments of the American voting public will be in a real dilemma next year. We don't yet know which segments, but following are three hypothetical cases to illustrate: a) if the Democrats nominate candidate X, a pillar of the military-industrial complex, and the Republicans nominate candidate Y, a civil-rights foot-dragger and champion for the status quo, liberal voter Z is without a candidate; b) if the Democrats nominate candidate A, a left-wing

radical, and the Republicans nominate candidate B, a liberal with an independent voting record, conservative voter C is without a candidate; and c) if the Democrats present labor candidate L and the Republicans present conservative candidate M, centrist voter N is still without a candidate. George Wallace's third party is a step in the right direction, since it would correct *one* of the above eventualities, but there is nothing to correct the other two.

Part of the problem seems to lie in the fact that the Republican and Democratic "political philosophies" have largely lost their meaning. For example, one can find few platform tenets in common between Ronald Reagan and Nelson Rockefeller, or between William Fulbright and Lurleen Wallace. Both parties have become so broadminded that they cannot possibly run on common platforms that extend to all their candidates. George Romney could not in honesty even support Barry Goldwater as the presidential candidate of his party.

Having lived for the past six years in a country in which the two-party system never did exist (and which, incidentally, does not function as well as the United States as far as representation is concerned — but for different reasons), I have observed some conditions that I would consider improvements if they existed in our American political life.

Americans are among the world's best educated peoples. And they are among the most politically naïve. A peasant woman in India was asked why she had voted for a certain candidate; she replied that his party symbol was the butterfly, and she preferred butterflies to hummingbirds, the symbol of the other party. The woman was illiterate and can be forgiven. But what about the American with a university diploma who votes for a man because he has a pretty wife or because he plays heroic roles in the movies? Last summer I met on a bus a senior from the University of Utah who told me Ronald Reagan would be the best president the country ever had, because "he is known and loved by every American. Every citizen would feel as if he had a member of his family in the White House."

Years ago, Bertrand Russell observed that the British voting public was leaning toward immature voting practices. He warned them that, rather than vote for a man, one should vote for his platform. One should inform oneself on the issues, decide how he stands, and vote for the man who stands for his point of view. Young "first voters" still pride themselves in following this idea. It might be good advice for the American television audiences, who are swayed by the man who has the best makeup job, or who can discourse the most poignantly on "freedom" or "honesty" or the other catch-all words that bring tears to the eyes of a patriot.

In analyzing the constructive aspects of the French system, it might be simplest to describe how the various parties functioned during the legislative elections last March, and refer to the Presidential election in 1965. Each French election consists of two parts: the election in which *all* the political parties present their candidates, and the "run-off" (*le "ballotage"*) election a week later. When de Gaulle missed getting the 51% that would have kept him from having to run in the "*ballotage*," the lighter side of the French press went almost hysterical. If we had had a Trafalgar Square, the newsmen of *Le Canard Enchaîné* would certainly have gone and splashed in the fountains.

Some candidates do get this 51% in the first election, and no *ballotage* is held in their district. If all candidates presented get less than 51%, the two

highest present themselves a week later, and campaign at fever heat during that week.

In March, the French Chamber of Deputies (Congress), consisting of 487 members, were elected or re-elected to the Assembly. These candidates are named by not two parties but at least seven main ones and a couple of other little ones. The *Communists* presented their candidates in the first election without making any "deals" with other parties for the run-off. But when they saw that de Gaulle's majority could be effectively threatened (as indeed it was), they formed coalitions for the run-offs. De Gaulle saw the threat, too, and delivered a "red scare" tirade that made McCarthy look pale in comparison, but so little attention was paid to it that de Gaulle's party squeaked by with a majority of *one seat*.

The Unified Socialist Party (PSU) led by Mendès-France, the Socialist Party led by Guy Mollet, and the leftist faction of the Radical Party formed a coalition called the *Federation of the Socialist Left*, which presented candidates in common for the first election and coalesced with the Communists for the run-offs.

The M. R. P. (Popular Republican Movement) led by Lecanuet leads a coalition called the *Democratic Center*, incorporating the Independent Peasants, the rightist segment of the Radical Party, and other centrists who oppose de Gaulle.

Just to the right, but still claiming to be centrist, is a weak little party called the U. N. R. (*Union for the New Republic*) which at the present time has one trump: Charles de Gaulle.

And to the far right is the party of Tixier-Vignancour, those who wanted to keep Algeria French, etc. It's interesting to note that in the presidential election two years ago when Tixier was eliminated, he threw his votes to the leftist candidate, Francois Mitterand. In other words, he said to the French voters, "Elect the devil himself, but not de Gaulle."

In cases where the Federation of the Left candidate got more votes than the Communist candidate, the Communists threw their votes to the Federation candidate in the run-offs, and vice-versa. Lecanuet did not throw his votes; he told members to decide for themselves. De Gaulle, of course, has never thrown any votes anywhere; he is only handicapped if his party fails to win a majority over all the other parties put together — like Johnson or Wilson or any other parliamentary executive. Tixier's doctrine is "beat de Gaulle," and in each district his followers vote for any party that has a chance of doing this. He bears de Gaulle a heavy grudge for giving Algeria its independence when he wasn't supposed to — after four years of trying not to.

Sometimes when votes are thrown, not all of them are caught. The Communists were told to vote for the leftist candidate when they lost out in the presidential election, but there is evidence that some of them voted for de Gaulle.

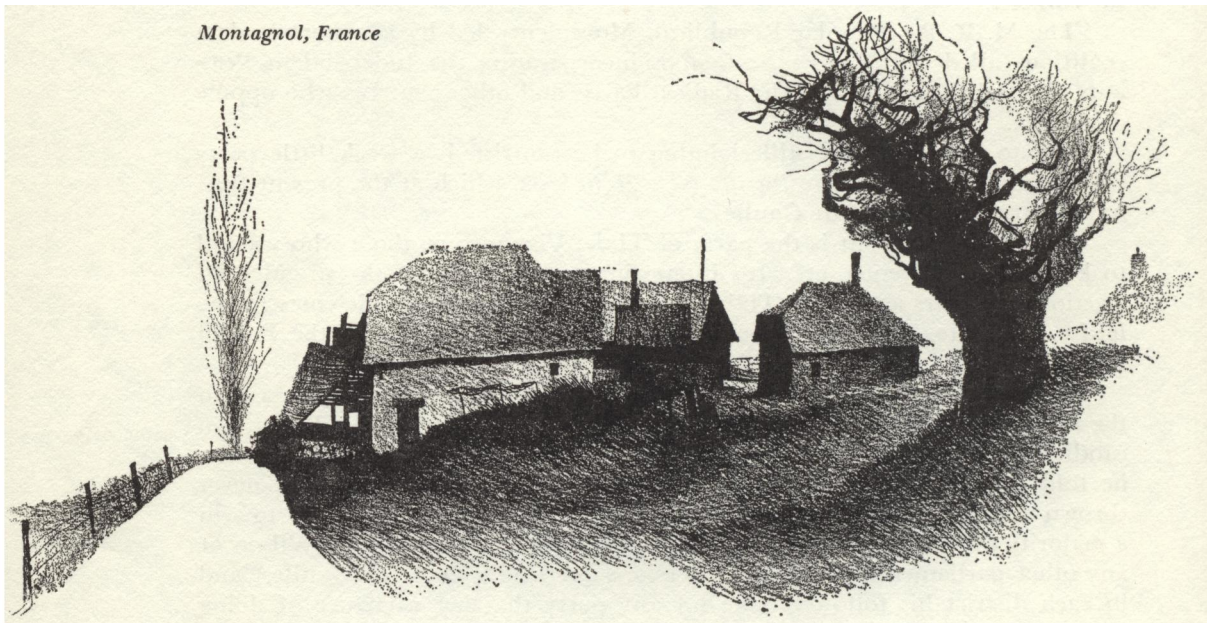
At a glance, all this looks a little muddled. And to muddle things further, we have little constitutional clauses that permit the deputies to throw out the President,¹ the President to throw out the deputies, or the leader of the gov-

¹ De Gaulle's tailor-made constitution has cleared things up a bit and incidentally has given the President "more power than Napoleon or Louis XIV had," according to Francois Mitterand.

ernment to throw out the dissidents (which happened in 1947 when Ramadier quietly threw out all the Communists). The one advantage is this: Whatever your political feelings, there is a party that believes as you do, and works to put its philosophy into effect in the country.

In the United States we have two political machines, both split, and no political parties. Very often a voter will substitute party loyalty, which is meaningless when there is no party philosophy, for any sort of effort to decide for himself.² And even if one wants to be informed and vote intelligently, it is very often difficult to do so because the candidates permit themselves to be evasive on certain controversial issues, or in some cases run on one platform and reverse themselves after they get into office. The fault still lies with the electorate, which does not use its power to force the candidate to take a stand on vital issues and then to follow through as he proposed to do. Goldwater was not unjustified in saying, "When I talked about bombing North Viet Nam it was called foolhardy extremism. Now it's called statesmanship."

Montagnol, France



In order for Americans to inform themselves adequately, and to vote in their own interests, there need first of all exist and be recognized at least five political parties; inside the two political camps that now exist, we have people that fall loosely into the following categories:

The Radical Right. The Bomb China Firsters who are against civil rights, against social reforms and welfare agencies, for stamping out Communism wherever it raises its head and by whatever means at our disposal, and for the "survival of the fittest."

² In 1952 I voted for Eisenhower against Stevenson. I discovered many years later that I was in agreement with Stevenson on every single issue.

The Right. People who are in favor of going all the way in Viet Nam, slowing down on civil rights, reducing civilian welfare agencies in favor of defense, opposing Communism by maintaining the status quo,³ and maintaining "natural monopolies."

The Center. Middle-of-the-roaders who believe we must stay in Viet Nam until a capitalist bulwark is assured (but not bomb the North), move along moderately on civil rights, maintain capitalistic colonies (but seek acceptable terms between investors and the local population), maintain the Truman status quo policy (but work for reforms) and control trusts and monopolies.

The Left. People who would negotiate an immediate withdrawal from Viet Nam, move fast to solidify the application of civil rights legislation, allow foreign investment at the risk of the investor, junk the status quo policy and withdraw support of unjust, corrupt, or autocratic governments, and push socialistic reforms while maintaining capitalist institutions.

The Communists. Withdraw American troops and materiel not only from Viet Nam, but Laos and Thailand as well, insist on equal rights in all cases for racial minorities, not support foreign investment, support only the leftist governments of the world, and nationalize industry.

It seems to me particularly important that the Communists be recognized and that we overcome our paranoid fear of them. Neither Britain nor France seems to fear an overthrow of its government because a number of their citizens are Communists, and one of the most unhealthy aspects of our political climate is the lumbering imbalance toward the right.

The rightist organizations of our country have never borne the taint of social stigma and official banishment that the Communist party and related groups have; and because the rightist groups are generally made up of affluent people, they can afford a gigantic propaganda effort to convince the public that what's good for them is good for everybody. "Everybody" is inclined to believe it, because the American dream gives us all the right to go from rags to riches; so as we wear our rags we cast our votes to the advantage of the rich man we are sure to become. Under the aegis of superpatriotism, all sorts of crimes against humanity can be, and have been, committed. Americans don't always seem to remember that the Nazis were superpatriots too.

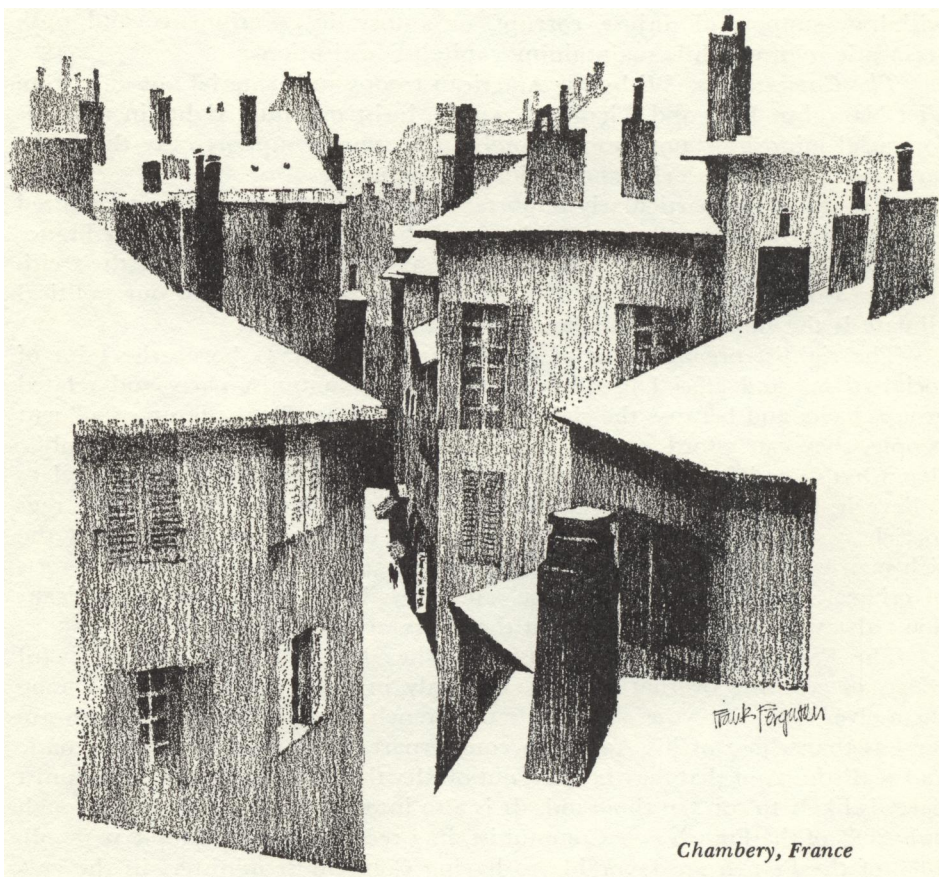
The French have no such illusions. They have recently seen the awful effects of creeping overnationalism, not only in their neighbors, but among themselves; and since the chances that a French laborer will ever be rich are far less than those of his American counterpart, he is much more pragmatic and realistic. And that may be why, out of fifty thousand votes, the Communist party is likely to cop ten thousand. It is also interesting to note that, although only 20% of the French *vote* Communist, in a recent IFOP (Gallup-type) poll, 40% of the French are favorable to having Communist ministers in the government (*Le Monde*, 19 Jan. 1967).

Rightly so. Directly because of the activity and influence of the Communist Party, the French working person is entitled to four weeks' minimum paid vacation a year; French social security covers at least a percentage, if not all, of his medical expenses and those of his dependents; and, most important,

³ Truman, in a March 12, 1947, message to Congress, states, ". . . It *must* be the policy of the United States to support free people who are resisting attempted subjugation by armed minorities or by outside pressure. . . ."

the radical right is counter-balanced by a radical left,⁴ leaving a stable political climate.

Even more important to us than the fact that a political balance seems constructive, it seems necessary to have some sort of check on the smell of treason that the rightists of our country attribute to the leftists. Since the time of McCarthy, and even before, it has been not only possible, but a common practice, for a conservative candidate to insinuate or declare that his liberal opponent was willing to threaten the security of the United States by “making deals with the enemy,” and such candidates have been so zealous to protect their compatriots from their enemies that if we didn’t have any conceivable enemies at the time, they were left at a great loss until we did.



I don’t presume to say that in France all political thought is tolerated with benign generosity, or that a fatalistic lethargy typical of American don’t-know-and-care-less types doesn’t exist. I enjoy drawing people I meet, particularly taxi drivers, into political arguments, and once or twice I have been

⁴ The Radical Party is not radical at all. It’s smack in the center with a split down the middle.

disappointed to hear familiar old bromides from back home: "What does it matter what I think? It'll all come out the same anyway," or "Politicians are all crooks. What does it matter which crook wins the election?" What I do find here that is very constructive is a wide variety of *accepted* political opinion. Nobody campaigns for anarchy, and nobody comes out for Nazism, but just about anything in between can be tolerated, now that the plastic has stopped flying.⁵ And I firmly believe that a person has no freedom of opinion or action unless *the people among whom he lives* accord him that right — whatever form of democratic, fascist, or communist government he lives under.

Recently two distinguished French journalists have made the statement that French politics "*s'américanise*." What they mean is that right now the French political parties are divided into two camps, for and against de Gaulle. But the fundamental difference remains: The French political parties retain their identity; even in the "federations" they function independently and insist on compromises toward their philosophies and points of view. And when de Gaulle is gone, no doubt they will again split up and promote their separate platforms. In the American political parties there are no segments who feel and operate together; there are only individuals with widely varying feeling and philosophies.

One man alone can do nothing. And a lot of people with the same opinion can do nothing, unless they have a vehicle, an organization, a realistic plan. A really free man must be able to identify himself with a functioning political party — and in that one respect, the French, and most of the rest of Western Europe, have left us far behind.

⁵ We did have a very tense summer in 1961 when de Gaulle had made clear his intention to negotiate Algerian independence. The rightist terrorists left plastic bombs in the apartments or houses of prominent Gaullists or anticolonialists, generally set to go off when no one was home, but unfortunately you can't always tell when someone might be walking by. The Communist Party headquarters was "*plastiqué*," and a small bookstore in my neighborhood was gutted. The people were neither leftist nor of any particular political bent, but the name of their bookstore was "The Progressive."

THE BLASPHEMY OF INDIFFERENCE

M. Neff Smart

This essay challenges Mormons to speak out and lead out in solving the important problems of our time. M. Neff Smart teaches journalism and is director of the University Printing Service at the University of Utah; he is a member of his Stake Board of the Young Men's Mutual Improvement Association.

In December of 1945, when the nuclear age was hardly launched, an L.D.S. Servicemen's Group in Europe met regularly to take comfort in the Sunday rituals of the Church and to congratulate each other on having survived a cruel war. The war's brutality had been underlined by Hiroshima and by the recent revelations from Buchenwald and Belsen, and all of us had also seen the broken and distorted bodies of the fresh dead. As a result, Sunday services

often turned from worship to a discussion of the immorality, the waste and wickedness, of war.

And during those months while we awaited repatriation we speculated on the future: What about nuclear weapons? What about the hundreds of thousands of homeless and displaced persons? Is there no limit to what people (we were thinking then of course in terms of Germans and Japanese) will do in the name of patriotism? Can the recently-created United Nations Organization become an effective institution in deterring international violence?

These were questions, among others similar, that fretted us. And we resolved them by asking ourselves some other questions: What is the role of the Church in a world crisis? What can the Church do in war prevention? Who can provide counsel and guidance on what must certainly be the main issues? Who is most sensitive to right and wrong, to good and evil, in its incipient stages? Who should sound the alarm?

Most of us were looking homeward for the answers. We expected that counsel would be forthcoming at quorum meetings and that stake and general conferences would be the platform from which advice would come to resolve the problems that absorbed us overseas. We expected that Church leaders on every level would be wrestling publicly with the new set of problems that now faced the world community.

But the quorums were not discussing the havoc of Europe and of Asia; they were not discussing the dilemma of the tortured and the homeless. Hiroshima and the new dimensions in destruction and violence were not brought up. Rather, the lessons were the familiar ones. The search for the missing tribes of Israel was still going on. The world had changed while we were overseas, but the speeches at stake and general conferences had not.

It was a shock and a disappointment from which I have never recovered. It was as if nuclear weapons, the dead and burned at Hiroshima and Nagasaki, the issue of war itself, were not moral issues. And the pattern has changed little in the twenty years since. The terrain at quorum meetings and Sunday school classes comprises the same acreage. It gets plowed and re-plowed. And it is mainly the backward look. We know where we have been, but have little concern for where we are headed.

The over-riding moral issues of the sixties and the seventies are not obscure nor theoretical. They are dangerously practical. They relate to how, in the nuclear age, we can live on this shrinking planet with our neighbors — our Russian and Chinese neighbors, our hungry and desperate black, yellow, and red neighbors — during a period of world-wide economic, racial, and political revolution. Yet these issues seldom get mentioned in Church, never get serious discussion in Church literature, and would appear to be extraneous to the philosophy or program of the Church.

If the key to a peaceful world lies in projecting the brotherhood of man, in ministering to those in anguish, and in seeking a fulfillment for all mankind, then search for it elsewhere. We who are in Zion are in the war business. We dig underground silos, arm them with Utah-manufactured Minuteman missiles complete with nuclear warheads, and aim them at Russian cities that are full of women and children. We do this in the name of jobs and prosperity, without discussion, as if the destruction of cities is not a moral issue. No one speaks up in the name of religion, in the name of morality, in defense of mankind. No alternatives are suggested. We, instead, listen quietly

to those who speak in the name of nationalism and of military strategy — as if they are the ones who can save us.

So I come now somewhat fearfully, to a point in time when I must decide if the Church deserves my primary allegiance. The decision involves no bitterness, no personality clash, no basic philosophical dilemma. It arises from what I conceive to be a reasoned assessment of man's needs in this particular half-century. It is a matter of urgency.

Norman Cousins has pointed out, wisely it seems to me, that the political parties men serve, the flags they salute, the fraternities they maintain, the holy books they revere or abjure — all of these have suddenly become of intermediate significance alongside the positions men take on the question of war or peace in a nuclear age.

I am convinced that the point of view is a responsible one also for the Church-oriented, because the threat of nuclear and chemical and biological warfare has ceased to be a threat merely to nations or peoples. It has become now a threat to God himself. For it is the work of God and not of man alone that is now in jeopardy. The precariously balanced conditions that make life on this planet possible — I am referring here to radioactivity, oxygen content, strontium 90, and the other earth and biological fractions — are being tampered with. And each new tamper, every additional nuclear blast, increases the threat to an environment and a biology that can support the Creator's great experiment.

What is at stake is the basic physical condition that permits man to continue his search, his quest. Man's cities, his factories, his homes, even his temples and his works of art, are man's own and can be replaced. But his genes and his basic nature belong to a higher order. They are not man's to smash or assail.

The Church, I have had reason to hope, ought to be the first to recognize the sacredness as well as the fragility of the "breath of life," and to act quickly to safeguard it. But as relevant and as effective as the Church is to the individual growth and the well-being of members, and to the growth of the Church itself, it seems to me unlikely that it will contribute to the dialogue that can bring nuclear and chemical weapons under control. Nor is the Church likely to speed the day when its members will address themselves to the problem.

Unhappily, it seems to work the other way. Absorption in the domestic duties of the Church plus the demanding duties connected with strengthening it and perpetuating it leave little time and energy to invest in studies or institutions that relate directly to peace-keeping or arms control.

It is comforting, of course, to meet regularly with friends and neighbors for the social satisfaction, the mental stimulation, and the spiritual renewal that Church work brings. It is satisfying to re-phrase and re-emphasize the basics of the Church. We are eager to be reassured by history and by repetition. Absorption in genealogy, in proselyting, in athletic and social programs have important and significant benefits. But they are not significant roles in a world drama that may now be in its last act and whose final scenes may be climaxed by the failure of brotherhood and a resultant thermo-nuclear exchange.

Peace — and I am not referring here to a peace of mind — has certain structural requirements of its own, and these must be created and applied. We are deceiving ourselves, as individuals and as a Church, if we assume that

peace will proceed, ever, from the present international anarchy, or from force or threats of force, or from prayer, or from sporadic acts of genuine generosity, or from efforts of large numbers of people to be decent. Peace will proceed from painstaking efforts and sacrifice invested in institutions which are designed to insure all races and nations the same guarantees of freedom and security under law that our constitution and its institutions provide to us.

It is odd that we have failed to look, as a world-wide Church, in the direction of a constitutional approach to peace. For a people who are reminded daily in our Church newspaper that the Constitution was divinely inspired and is the umbrella under which the diverse groups of America can maintain both their diversity and a national unity, it is somewhat strange that we are not strong advocates on a world level of such an instrument and its accompanying institutions. Indeed, the world is suffering from the same diversity, the same economic and political problems, and the same revolutionary climate that marked the decade of the Constitutional Convention and the Federalist Papers.

Thus what is perhaps the greatest ideal of all — the ideal of a world governed by law — in which all of God's children have "certain inalienable rights," has few champions, few authentic spokesmen in the Church.

It is somewhat strange that the Church, in its theology and literature, can advocate a world brotherhood — a brotherhood of man — yet seem to recoil at the idea of world citizenship. World citizenship is the proper way to acknowledge our actual relationship with each other and to create the dialogue and the institutions needed to make a safe world. Both dialogue and institutions are needed to restrain the violent, to feed the hungry, to reassure the desperate, bring light to those who cannot read, and remove the spectre of what must be to the Creator pure blasphemy: a war of extermination.

The world is, of course, a community and was intended to be one, despite the diversity of its races and of their habits of thought. The community is a technological and historical, as well as a theological fact; there is no longer independence for any nation. All are interdependent. No single government is able to guarantee the safety or common good of its own members, but requires the cooperation of other nations and of other individuals to feed and clothe and protect its citizens. In view of this, it is shocking to be invited by the high-placed to believe that co-existence is not acceptable and that pluralism — political, economic, and racial pluralism — is doctrinally invalid.

Both logic and instinct require that we, individually and collectively, address ourselves to the creation of institutions capable of insuring peace and to the sacrifices necessary to maintain such institutions. The preservation of the planet as man's habitat and as the proper place for a man to work out at least an important portion of his salvation has become a new and high-priority duty, and any institution that is indifferent to such duty deserves only tentative devotion.

It may be true that in this quarter-century, blasphemy — the unforgivable sin — resides in ignoring the threat of annihilation and of remaining indifferent to the task of preserving the planet. Sin, in the opinion of the German philosopher Thomas Mann, is "to live against the spirit and against truth; to live as if we did not live the present hour but an hour passed long since. Sin is to cling . . . to what has been surpassed by time, to what is inadequate, clearly repudiated; sin is to turn a deaf ear to the will of God. . . ." By any

definition it is a sin to ignore the realities of today, especially when those realities threaten the survival of the race.

There is some evidence that the threat to the earthly portion of the divine plan is not going unnoticed by the churches. Pope John's encyclical, *Pacem in Terris*, was not merely a letter of good will to members of the Catholic Church. It was a proposal for action, to be undertaken cooperatively by men of all churches and all nations. It was an injunction for human action to achieve world order before it is too late.

The United Presbyterian Church has proposed a "Confession of 1967," which calls members into involvement in social, political, and economic issues. It is worth quoting, in part:

In each time and place there are particular problems and crises through which God calls the church to act. The following are particularly urgent at the present time:

The church is called to bring all men to receive and uphold one another as persons in all relationships of life: in employment, housing, education, leisure, marriage, family, church, and the exercise of political rights. Therefore, the church labors for the abolition of all racial discrimination. Congregations, individuals, or groups of Christians who exclude, dominate, or patronize their fellow men, however subtly, resist the Spirit of God and bring contempt on the faith which they possess.

The church, in its own life, is called to practice the forgiveness of enemies and to commend to the nations as practical politics the search for cooperation and peace. This requires the pursuit of fresh and responsible relations across every line of conflict even at the risk to national security, to reduce areas of strife and to broaden international understanding.

These are bold and dangerous words and positions. But they are in keeping with the dangers the world faces and the urgency with which the dangers must be met.

It was such a forthright challenge that we as servicemen of 1945 were eager to hear. We hungered for the call to bring Christianity and what we conceived to be Christianity's finest expression, Mormonism, back into primary significance. I submit that it is such a challenge that Mormonism needs, to galvanize the Church for a meaningful and perhaps dangerous role in the crucial and probably millennial drama that is now being played out without us.

The peculiar evil of silencing the expression of an opinion is, that it is robbing the human race; posterity as well as the existing generation; those who dissent from the opinion, still more than those who hold it. If the opinion is right, they are deprived of the opportunity of exchanging error for truth; if wrong, they lose, what is almost as great a benefit, the clearer perception and the livelier impression of truth, produced by its collision with error.

John Stuart Mill
ON LIBERTY

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Guest Editor: Lowell Bennion

Including:

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Stanton L. Hovey on "Potential Areas of Church Influence upon the Family."

Deon and Ken Price on why L. D. S. women marry outside the Church.

Gayle Norton on the divorcee in the Mormon Church.

Carole C. Hansen on the death of a child.

Carlfred Broderick on "Three Philosophies of Sex, Plus one."

Garth Mangum on "Technological Change and the Erosion of the Patriarchal Family."

Chase Peterson on "Expectation Vs. Fulfillment: Changing Roles in Marriage."

And Many others

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CHANGE OF ADDRESS FOR SUMMER

The next issue of *Dialogue* (Autumn) will not be mailed until after October 1. Therefore do *not* send us a summer change of address unless (and until) the change is permanent. Students and teachers should try to send us their school address (if it is new) by September 21.

BACK ISSUES

A limited number of Vol. I, No. 1 (reprints), No. 3, and Vol. II, No. 1 are available at \$2.50. Volume I, numbers 2 and 4 are sold out, but those interested should write (send no money) so that we can reserve copies in case there is a reprinting. A very limited number of bound copies of volume one (all four issues in 1966) are available at \$20.00.

