

Dialogue:

A JOURNAL OF MORMON THOUGHT

BOARD OF EDITORS

(APPOINTMENT THROUGH 1967)

DOUGLAS ALDER
History, Utah State University

MARY L. BRADFORD
Literature, Arlington, Va.

CARLFRED B. BRODERICK
*Family Relations
Pennsylvania State University*

DOUGLAS R. BUNKER
*Social Psychology
State University of New York, Buffalo*

VICTOR B. CLINE
Psychology, University of Utah

RICHARD J. CUMMINGS
Modern Languages, University of Utah

GARY H. DRIGGS
Banking, Phoenix, Arizona

JOHN HALE GARDNER
Physics, Brigham Young University

MICHAEL R. HARRIS
History, Pomona College

G. KENNETH HANDLEY, JR.
Law, Salt Lake City

KARL KELLER
Literature, San Diego State College

STANLEY B. KIMBALL
History, Southern Illinois University

KENT LLOYD
*Political Science,
University of Southern California*

GARTH L. MANGUM
Economics, Washington, D.C.

EDWARD D. MARYON
Fine Arts, University of Utah

FRANCES MENLOVE
Psychology, Los Alamos, New Mexico

R. JOSEPH MONSEN, JR.
Economics, University of Washington

DIANE MONSON
Political Science, Yale University

REID NIBLEY
Music, University of Michigan

DALLIN H. OAKS
Law, University of Chicago

DEWITT J. PAUL, JR.
Industry, Union, N.J.

CHASE N. PETERSON
Dean of Admissions, Harvard University

KENDALL O. PRICE
*Executive Development and Research
Inglewood, California*

STERLING D. SESSIONS
Business Education, Lima, Peru

CHERRY B. SILVER
Literature, Denver, Colorado

JOHN SORENSON
Anthropology, Santa Barbara, California

NORMAN H. TOLK
Physics, Columbia University

DOW O. WOODWARD
Biochemistry, Stanford University

ADVISORY EDITORS:

LEONARD ARRINGTON
LOWELL BENNION

EDITORIAL STAFF

Managing Editors: Eugene England*,
G. Wesley Johnson*

Publication Editor: (Salt Lake City)
Paul G. Salisbury*

Notes and Comments Editor:
Joseph Jeppson*

Book Review Editor:
Richard L. Bushman*

Associate Book Review Editor:
Ralph W. Hansen

Manuscript Editor: Edward Geary*

Editorial Associates: Kent Christensen,

*Indicates Member Executive Committee

R. A. Christmas, Nancy Lund McCue,
Kent Robson, Karen Rosenbaum
Editorial Assistants: Kathy Hansen,
Marilyn Pearson, Susan Jane Thurman
Publication Assistants: Linda Wilcox,
Charles Solomon, Doug Cowley

BUSINESS STAFF

Office Manager: Christie Redford

Subscriptions: Pat Bacon,
Nancy Folland

Promotion: Dave Barber, George Pearson,
Margot Pearson

Dialogue: A Journal of Mormon Thought is published by the Dialogue Foundation. Editorial Office and Subscription Department, P. O. Box 2350, Stanford, California 94305. Publication Office, 2180 E. 9th South, Salt Lake City, Utah 84108. All communications should be sent to the Editorial Offices. *Dialogue* has no official connection with any department of Stanford University or of The Church of Jesus Christ of Latter-day Saints. Second class postage paid at Salt Lake City, Utah. Printed by Publishers Press, Salt Lake City. *Dialogue* is published quarterly in Spring, Summer, Autumn, and Winter issues. Subscription rate in the United States is \$7 per year; \$5 for students and missionaries, add \$1 for foreign subscriptions. Single copies, \$2, back issues, \$2.50. Subscription and change of address requests should be sent to the Subscription Department, P. O. Box 2350, Stanford, California 94305. *Dialogue* welcomes articles, essays, stories, notes and comments, and art work. Manuscripts should be sent in duplicate to the Manuscript Editor, accompanied by return postage. Contents copyright © 1967 by the Dialogue Foundation.



Dialogue:

A JOURNAL OF MORMON THOUGHT

VOLUME 2, NUMBER 3.

AUTUMN, 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.

CONTENTS

DIALOGUE: A Journal of Mormon Thought / Vol. II, No. 3 / Autumn 1967

IN THIS ISSUE 2

LETTERS TO THE EDITORS 5

ARTICLES AND ESSAYS

A MAN'S RELIGION AND AMERICAN POLITICS
An Interview with Governor Romney 23

THE MORMON FAMILY IN THE MODERN WORLD

THE MORMON FAMILY IN THE MODERN
WORLD: INTRODUCTION *Lowell L. Bennion* 41

NOTES ON CONTRIBUTORS 43

TECHNOLOGICAL CHANGE AND EROSION
OF THE PATRIARCHAL FAMILY *Garth L. Mangum* 45

CHURCH INFLUENCE UPON THE FAMILY *Stanton L. Hovey* 53

FREE AGENCY AND CONFORMITY
IN FAMILY LIFE *Veon G. Smith* 64

EXPECTATIONS AND FULFILLMENT:
CHANGING ROLES IN MARRIAGE *Chase Peterson* 69

WHY LATTER-DAY SAINT GIRLS
MARRY OUTSIDE THE CHURCH *Deon & Ken Price* 74

THE DIVORCED LATTER-DAY SAINT *Gayle Norton* 81

THE DEATH OF A SON *Carole C. Hansen* 91

THREE PHILOSOPHIES OF SEX,
PLUS ONE *Carlfred B. Broderick* 97

THIS—WORLDLY AND OTHER—
WORLDLY SEX: A RESPONSE *Lowell L. Bennion* 106

FICTION

THE PRINCESS OF THE PUMPKIN *Karen Rosenbaum* 109

POETRY

MOSES *Christie Lund Coles* 118

LOOK AT ME—I AM YOUR SON *Christie Lund Coles* 119

PORTRAIT OF A PURITAN *Ronald Wilcox* 120

CONVICTUS OR THE NAVIGATOR'S CONFESSION	Ronald Wilcox	121
--	---------------	-----

REVIEWS

MORMONISM AND THE AMERICAN DREAM THE CONSTITUTION BY A THREAD <i>by Richard Vetterli</i>	Hyrum Andrus	123
AN AMBIGUOUS HERITAGE PROPHETS, PRINCIPLES AND NATIONAL SURVIVAL <i>by Jerrold L. Newquist</i>	Thomas G. Alexander	127
A KINGDOM TO COME QUEST FOR EMPIRE: THE POLITICAL KINGDOM OF GOD AND THE COUNCIL OF FIFTY IN MORMON HISTORY <i>By Klaus J. Hansen</i>	Richard D. Poll	135
STRANGE PEOPLE IN A STRANGE LAND THE FAR SOUTHWEST, 1846-1912: A TERRITORIAL HISTORY <i>By Howard Roberts Lamar</i>	Ted J. Warner	140
PHILOSOPHICAL CLARIFICATION ETERNAL MAN <i>By Truman G. Madsen</i>	George Boyd	142
A CAUTIONARY VOICE YOU AND YOUR CHILD'S WORLD <i>By Elliott D. Landau</i>	Claudia Bushman	147
A MORMON RECORD	Lowell M. Durham	149
SHORT NOTICE	Shirley Paxman	151

AMONG THE MORMONS:

A SURVEY OF CURRENT LITERATURE	Ralph W. Hansen	153
THE SCHROEDER MORMON COLLECTION AT THE WISCONSIN STATE HISTORICAL LIBRARY	Richard H. Cracroft and Thomas D. Schwartz	154

NOTES AND COMMENTS

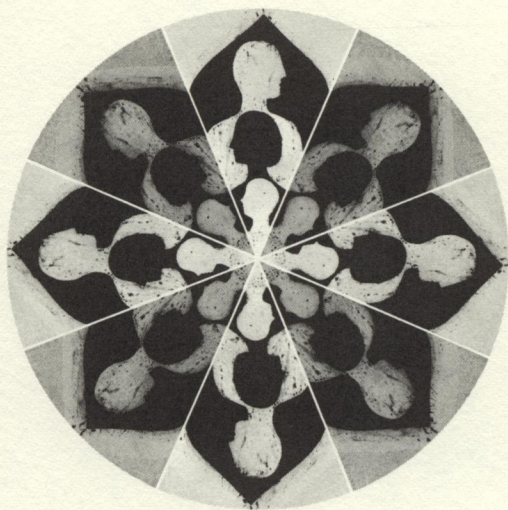
ON THE CONDITIONS WHICH PRECEDE REVELATION	Charles H. Monson, Jr.	159
A NORMAL CHILDHOOD	Philip C. Pugsley	162
A VOICE AGAINST THE WAR	Knud S. Larsen	163
A DEFENSIVE ROLE AT SCHOOL	Joan Pearson	166

ART CREDITS:

Cover Design: EDWARD MARYON

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

LUCILE TATE	7, 10, 12, 17
DALE KILBOURN	22, 25, 28, 30, 35, 38
PHYLLIS LUCH	42, 48, 51, 56, 68, 71, 80, 85, 102
EDWARD MARYON	140, 142, 149, 154, 157, 161, 163, 168



THE MORMON FAMILY IN A CHANGING WORLD

Guest Editor, Lowell Bennion

IN THIS ISSUE

President David O. McKay has said, "Let us teach youth that the marriage relation is one of the most sacred obligations known to man, or that man can make. Teach them that the family is the first institution ordained of God, and instituted of men."¹ The importance of marriage relationships and family life in The Church of Jesus Christ of Latter-day Saints, as explained by the Prophet and as emphasized in the Family Home Evening, has caused the editors of *Dialogue* to present a special section in this issue. It is "The Mormon Family in a Changing World" and continues the tradition established by *Dialogue's* Fall, 1966, issue, which contained a special section, "Reappraisals of Mormon History." Lowell Bennion, Associate Dean of Students, University of Utah, member of the L.D.S. Church Coordinating Committee, and well-known teacher and scholar in the Mormon community, serves as Guest Editor of the section. He was assisted by Professor Diane Monson of the Political Science Department of Brigham Young University.

The collection of articles, by a group of varied and talented writers, brings forth a new dimension of dialogue among members of the Church on the importance and style of family life and marital relationships. At the same time it attempts to provide a clearer image of the L.D.S. family for the non-Mormon reader by presenting articles on Mormon attitudes toward divorce (Gayle Norton), Mormon views on sex (Carlfred Broderick), and Mormon reactions to death in a family (Carole Hansen). It does not pretend to be an exhaustive study of the Mormon family, but rather tries to pinpoint problems and dilemmas which confront many individuals in the modern Church.

Some readers have wondered why *Dialogue* has not been more concerned with personalities in the Mormon community. The lead interview with Governor George Romney begins a new feature—Dialogue Profiles—which will appear often in issues to come. Romney typifies the illustrious public figure who is constantly before the press but who in many ways remains an enigma. The editors have sought to look at Romney the religious and political man in this first interview. Future profiles will treat colorful and important Mormon men and women, both public and private figures, from around the world.

The Letters to the Editors section in this issue reflects the vitality of the continuing dialogue with our readers. The editors are gratified with the lively response to each issue and invite readers to share their thoughts and ideas with other *Dialogue* readers. Letters should be sent to Letters to the Editors, Box 2350, Stanford, California 94305.

We are pleased to welcome to *Dialogue's* Board of Editors the distinguished concert pianist and composer, Reid Nibley, who is presently on the music faculty at the University of Michigan and serving as first counselor in the Ann Arbor Ward bishopric.

¹David O. McKay, *Pathways to Happiness* (Salt Lake City: Bookcraft, 1957), p. 113.

Letters to the Editors

Lucile C. Tate who made the sketches in this section in the course of a summer's travels is an instructor in Humanities at Brigham Young University and mother of four children.

Dear Sirs:

After Udall's letter, what now? Despite the possible political implications of Stewart Udall's letter, I hailed it as a welcome voice on a subject generally veiled in public silence. And yet, after the letter's admitted value as a statement of a problem, of what value is it? Mr. Udall said nothing new, although he said it well. In asking for a resolution of this issue, and a salve for our troubled consciences, he asked for an impossibility. The dilemma of Udall, and of others like myself who desperately wish for a solution to this problem, is that we are steeped in a tradition which emphasizes the capacity of the individual to effect change, and yet we have accepted membership in a church which has exclusively central leadership. By our voluntary acceptance of membership in the Church, we must accept this dilemma. We cannot demand a revelation. That demand, it would seem, is unstated but present in Mr. Udall's letter.

I feel, as Mr. Udall seems to, the need for immediate, physical action. What can we, as concerned individuals, do? I don't intend to present a solution to this complex question. However, I would call for an end to the intellectual and physical isolation which marks most Mormon thought and inaction on this subject. We, as a people, and Salt Lake City, as a community, can no longer refuse to recognize the growing status of the Negro. We must effect a public consciousness of our racial problems. Our role as Church members, it would seem, is to realize and to make distinct the difference between the denial of a man the priesthood and the denial of fellowship and of full civil rights. What the Lord can offer, we can only patiently

wait for; what we can offer, we must learn to give. This calls for a tremendous sensitivity and an immersion in personal relationships. It calls for a realization that the value of letters such as Mr. Udall's lies in their function as a catharsis—perhaps a valuable function, but one which cannot and perhaps should not have effect on the First Presidency or on the quality of Negro-Mormon relationships. Such a catharsis is by its nature an isolating experience. It is certainly no substitute for personal responsibility.

As Mormons we are faced with a dilemma which becomes increasingly problematic. Perhaps our situation could be viewed as a modern-day refiner's fire or as a test of our understanding of the spirit of brotherhood and of the Gospel. We must learn what elements of ourselves can be given in solution of the problem which we face. I ask with Mr. Udall, "To what more noble accomplishment could we of this generation aspire?"

Robyn Sandberg
Sarah Lawrence College

Dear Sirs:

By virtue of what Church standing does Udall presume to lecture the brethren on their doctrine?

Does he suppose that his transient political status now supersedes his years of religious condescension and inactivity?

Fortunately, his socio-religious treatise, ghost-written or not, will be treated with the same urgency in high Church places as would a sudden political solution offered by a casual,

indifferent, precinct-level functionary by the highest councils of the Democrat Party.

How much better would it have been, had he chosen to spend the time consumed in "writing" his dissertation, in cleaning out the chicken coop down at the Stake Farm—perhaps in the company of the editors of your magazine, and myself.

Vernon B. Romney
Salt Lake City, Utah

Dear Sirs:

I don't agree with Mr. Udall's private interpretation concerning what "essential Mormon thought" ought to be, but I do appreciate the logic he must have used to arrive at his conclusions. It's what one would expect from a non-member. Of course, there are members, too, who apply this type of logic, but they are usually more open about their over-all negative attitude toward the Church. They honestly admit that they don't think the Church is an instrument of God—it's merely a great social organization. They don't pretend to be concerned about the "minds and morals of our youth" and "the integrity of our Christian ethic." Certainly they are critical, but they don't set themselves up, by virtue of political and economic power, to be self-appointed spokesmen for the Church.

But now comes Mr. Udall with some pertinent observations designed to let the world know that all Mormons are not unenlightened die-hards. It's too bad the world doesn't know that there are Mormons and then there are Mormons, and I cringe to think that many of the world now think that Mr. Udall's views represent Mormon thought.

Of course, he must be a member in good standing or he wouldn't use terms like "we Mormons," "our people," "our leaders," "our . . . ideals," and "our Church." And he certainly must know and understand the whole Mormon picture because of statements like: ". . . the restriction now imposed on Negro fellowship is a social and institutional practice having no real sanction in essential Mormon thought," "Surely God is speaking to us now, telling us that the time is here," ". . . 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," and ". . . we are wrong and it is past the time when we should have seen the right."

Mr. Udall must think the Church is made up of extremely gullible people. Otherwise he

never would have set himself up as he did to try to influence the members.

The Church is either true or it isn't. If it changes its stand on the strength of the "great stream of modern religious and social thought," it will be proven untrue. If that happens, the more serious members would do well to join the Cub Scouts. It's cheaper and there is less work and less criticism.

But these more serious members have a conviction that the Church is true. They fully expect to receive "persistent, painful inquiries" and worse. To them, the Church is not a social institution and an outlet for power seekers in spite of the obvious politics and insensitive kingdom building perpetrated by some. They know the Church is a loner, just like Judaism and Moses and Noah and Lincoln and like our Founding Fathers. I'm glad they weren't afraid of painful inquiries.

If the Church is true, it will hold to its beliefs in spite of its members. If it is false, more power to the easy-way-out philosophers who claim to know the "imperious truths of the contemporary world."

Paul C. Richards
Provo, Utah

Dear Sirs:

Secretary Udall's letter in the Summer 1967 issue of *Dialogue* prompts the following observation:

In the book of Second Samuel, chapter six, there is recorded the story of a man named Uzzah. Not having a legal right to touch the ark of God, he treated it casually and with disrespect when David was returning it to Jerusalem. For his insolence he was struck dead, the Lord thus making clear that He would have His work done in His own way. Uzzah thus gained the dubious distinction of becoming the charter member and founder of that society of individuals who will "steady the ark" when God's anointed has in their eyes faltered, grown old, or become fearful, or is just not up with the times and cannot see that which the real intellectual can see. This group is known as the Ark Steadier's Society (A.S.S.). They are on hand to keep the Church up to date and to keep it current in the onward march of progress. They are the "liberals" who will deliver from destruction those who, in blind faith, wait for the Lord Himself to speak. They insist we should put pressure on Him, and in this way we can be saved from sinking into the abyss of

oblivion that is due a small-time church that cannot keep abreast or adapt itself to the modern facts of life. They are sure we can force God to up-date the Church if we will just be firm with Him. They remind us that we wrenched a revelation out of Him in the days of Wilford Woodruff to end an "abomination"—we can do it again.

All hail to the newest member of the Ark Steadier's Society. . . .

Edwin P. Rudel
Salt Lake City, Utah

Dear Sirs:

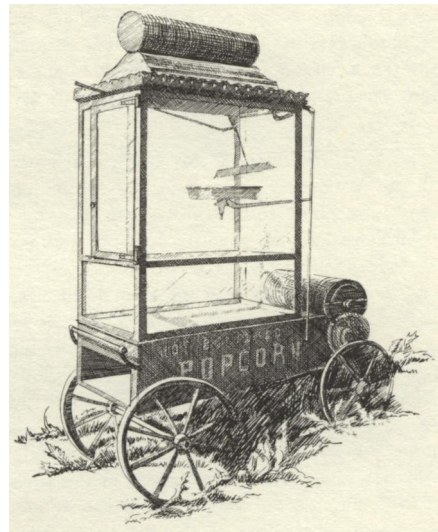
Dialogue encouraged response to Stewart Udall's letter (Summer, 1967). I was offended, not so much by the subject of the letter, but by the author's own "moralistic platitudes" and his naive approach to the essence of Mormon theology. Not only did the letter seem politically charged but it also lacked the spirit of one who is genuinely interested in or committed to the Church. I concur with statements attributed to George Romney (*New York Times News Service*) that Udall knows that this is not the way to bring about the change that he desires.

Although doctrinal change in our Church does not come about through public pressure, each of us as individuals in the Church must come to grips with the issue. I would only ask that we consider the many ramifications of our Church's position regarding the Negro race.

Historical Ramifications: To justify the Church's current position denying priesthood to members of the negroid races, we must be prepared to accept and defend that all Negroes (a term which itself presents many ambiguities) descend from the union of Ham and his wife Egyptus. This, of course, means that the numerous and diverse black peoples of sub-Saharan Africa, Madagascar, Malay Peninsula, the Philippines and Celebes, Australia, Tasmania, New Guinea and Melanesia had their origin at that rather recent time in history and are all descendants of Ham, regardless of diversity in their physical types, language, and culture. If we assume that Pharaoh was denied the priesthood because he too was a descendant of Ham (and consequently a Negro), then the civilization of the Pharaohs in the Nile Valley, not to mention all the Biblical Canaanites who settled along the eastern shore of the Mediterranean Sea, known as Phoenicians and Philistines in their day and whose land was later given to Abraham as a land of promise for his descendants, must all be

considered Negroes. In addition, descendants of Ham went on to settle most of the Middle East and founded such cities as Nineveh, Sidon, Tyre, Beersheba, Jericho and even Babel (from whence Jared and his brother came) according to the Biblical accounts (Gen. 10:6-20).

There are also the modern historical problems relating to the social context and setting in which the Church was founded and in which it developed as well as the problems relating to a clear-cut position in the nineteenth century Church regarding the Negro and the priesthood and the Negro in the Church, for that matter. This has scarcely been touched by Mormon historians in a sophisticated manner. These historical problems could well be a theme for discussions regarding social science and religion.



Scriptural Ramifications: There is only one reference in any of the standard works to any one or any group being cursed with a "skin of blackness" and the reference is to the Lamanite people of the Book of Mormon (2 Nephi 5:21). References to "blackness" and being considered black are found in the Book of Moses in the Pearl of Great Price and pertain to antediluvian peoples with whom there is no mention of priesthood. One of these groups, the pre-flood people of Canaan "which dwelt in tents" (Moses 7:6-8) appears to have been descended from Seth, the son of Adam (Moses 6:16-19 and Gen. 7:8-10 Inspired Version). In addition, there is no reference in any of the scriptures, to my knowledge, which even implies that the Canaanites or the Cainanites are descendants of Cain, the son of Adam.

President McKay stated in a letter of November 3, 1947 (*Home Memories of President David O. McKay*, pp. 226-231): "I know of no scriptural basis for denying the priesthood to Negroes other than one verse in the Book of Abraham. . . ." That verse states, "Now Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham,—therefore my father was led away by their idolatry" (Abraham 1:26). It is the relation of the Negroid peoples of the world to the Pharaohs of ancient Egypt who were clearly cursed regarding the priesthood according to the scriptural record that should occupy the attention of any critic of the current L.D.S. Negro doctrine. In this regard, facsimile number three from the Book of Abraham might be noted. The question could be raised why the Pharaohs, presumably Negroes, are not represented as such, while the Egyptian slave—probably from somewhere on the upper Nile in central Africa—clearly is.

Sociological Ramifications: My studies currently in Brazil, a country where mass miscegenation among European Caucasians, Bantu and Sudanese Africans, and indigenous American Indians has been a reality now for almost three hundred years, have led me to conclude that most Brazilians who are not second or third generation descendants of German, Italian, Polish, or Japanese immigrants, are probably descendants of Negroes. This is especially true among the lower and lower-middle classes which make up a large portion of L.D.S. Church membership in this land. Pelotas, for example, in the state of Rio Grande do Sul and one of the most successful missionary cities of the Brazilian South Mission, is described by nineteenth century chroniclers (Saint-Hilaire, Dreys, and Ave-Lallemant) as being "predominantly black" and this is in Rio Grande do Sul considered to be the "whitest" part of Brazil. Branches of the Church have recently been established in Aracajú, Recife, João Pessoa, and Fortaleza in the "very black" *nordeste*.

We must therefore ask, "Just who is a Negro?" We, as a Church, have decided that the Melanesian Fiji Islanders are *not* while the Papuans of neighboring New Guinea *are*. In some of the branches of the Church which my wife and I have attended here in Brazil, there appear to be priesthood bearers who possess the essential characteristics of the Negroid races. I am reminded that someone of authority decided that these people are *not*.

These, I believe, are some legitimate questions for us as individuals within the Church to examine, and we should examine them within a context of our testimonies and with the assurance of the divine mission of Joseph Smith.

Gary Lobb
Pôrto Alegre, R.G.S.
Brasil

Dear Sirs:

Let nobody doubt that Stewart Udall has spoken for thousands upon thousands of his concerned and thoughtful fellow churchmen. His letter regarding the Negro problem led me to reflect that it is twenty years ago this summer that I was first shocked into a realization of the implications of the present policy and began a "dialogue" with the First Presidency. I had spent twelve months beginning in September, 1945, making a study of rural life in Cuba for the Department of State. The following year, 1947, a friend of college days was sent by the Church Authorities to investigate the possibility of establishing mission work there. Upon learning of my having been in Cuba, he wrote me to inquire if I had found many white people there. In retrospect, I realize that I was very naive. But the truth is, that it was my first real confrontation with this question. Inevitably, in growing up in a Mormon Utah village, I had become familiar with such phrases as "white and delightful," "cursed with a dark skin," the "third who sat on the fence," but they were just "phrases" that went in one ear and out the other. The Negro never came to our village. In my correspondence with the First Presidency, I was truly troubled to find myself in opposition to a fixed dogma. I decided to let the matter drop.

But five years later a friend in Salt Lake City sent me a copy of the Church supplement to the *Deseret News* containing a story about some returned missionaries from South Africa who had promised a woman on her deathbed to do her work in the temple. Their efforts to make sure her blood was not "tainted" disturbed me all over again. I resolved to make public the story of "Mormons and the Negro" and published it in *The Nation* (May 24, 1952). So much for "reflection."

All churches, other Christian groups as well as Mormons, which are founded on revelation have difficulty in adjusting to change. But Mormonism was founded on the principle of "progressive revelation" and therefore has a

built-in mechanism for adjustment. Without entering into a discussion as to what is revelation, I think it is appropriate to remark that such revelations as have guided the Church since Joseph Smith's death have not followed the format of the Prophet. Decision-making has followed a quite different and more normal pattern. It seems unrealistic to expect the Church to deal with this problem in any other manner.

The dilemma of the Church leaders is a cruel one, but less so than the doctrine itself. Yet there are some aspects of the problem which call urgently for solution, and in some sense mitigate the difficulties.

1. It was never the subject of a formal revelation by Joseph Smith as was polygamy. Moreover, the scriptural base cited for its support conflicts with other Mormon scripture, not to mention the New Testament.

2. Church practice itself has not been consistent. It is well known that Negroes have been ordained to the Priesthood. Moreover, skin color *per se* is not a bar to full "citizenship" in the Church. Only the American Negro—and by extension his ancestry in Africa—is victimized.

3. To penalize the present black population for the presumed delinquency of their ancestors in the First Estate is to bring us into conflict with that Article of Faith which says: "We believe men will be punished for their own sins . . ."

4. "Pure whiteness" is today impossible to validate. Negroes and whites have lived together on this continent since the early years of settlement. The mixture of white and black "blood" is so widespread that there are relatively few pure blacks. By the same token the diffusion of black blood among the whites must be regarded as widespread. Each year thousands of babies are born in this country whose Negro ancestry is so remote as to have no influence on the physical characteristics. How is the "drop of tainted blood" to be discerned?

5. Options for change in the doctrine have never been foreclosed. Always there is the modifier, "the time will come when . . ."

6. In my *Nation* article, I mentioned that the blessings of the Gospel were not available to the Negro. This brought from one of my critics a lengthy exposition to the effect that there are at least seven blessings available to the Negro. This being the case I have often wondered why no effort is made to bring him these blessings. On the contrary, mission work among the blacks has been studiously avoided. Witness my Cuban inquiry.

7. Since we claim to be a universal church whose message is to go to "every kindred, tongue, and people," how can we justify the exclusion of over 100 million human beings?

One final comment. It seems to me it would simplify matters if the theological aspect could be disentangled from the social mesh in which it is caught. The solution of the theological matter should come first, and that is all the Church leaders are confronted with. Mormon whites will, of course, continue to nurse their prejudices, but they should be denied the comfort of a sanction for them in their religion.

The problem will not go away by being ignored. Decisions are urgently needed, for no reason other than the moral one to bring our principles of universal brotherhood into clearer view. There is, in my view, only one right—and righteous—answer.

Lowry Nelson
Coral Gables, Florida

Dear Sirs:

Mr. Udall's letter of recommendation as to the status of Negroes in the Church was certainly a delight to all of us who welcome suggestions for new Church teachings. Coming from such an openly devoted member of the Church as Stewart Udall, it should definitely be a key topic of discussion in the next Mormon Ecumenical Council. Perhaps it may even weaken David O. McKay's chances of re-election as President.

John Phillips
Brigham Young University

Dear Sirs:

Re: Secretary Udall's letter

All men should have the required privilege of using a fifty cent rental earphone and walking the proverbial "mile" in Chicago's Field Museum. Malvine Hoffman's sculpting of Negroid, Mongoloid, and Caucasian man (and his family) extracts more love from my soul than ever I knew existed.

We must all live together—or die together. The Church has given us special knowledge that requires our ability to communicate His love to everyone on earth. There are no exceptions.

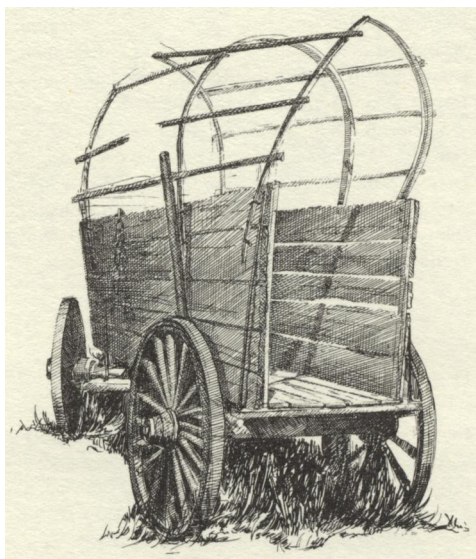
Ramon S. Wilcox
San Francisco, California

Dear Sirs:

Mr. Mayhew (Letters, Summer issue) has attempted to create an empirical model "of what passes for intellectual activity among so

many Mormons these days." Quite aside from being deficient on technical grounds, the model also is less than half complete. He should at the very least have included a sub-type for those who make emotional attacks derived from a pitch they have badly missed.

F. LaMond Tullis
Huancayo, Peru



Dear Sirs:

... *Dialogue* has violated my trust by printing quotes which profane Deity. Clearly, the context of Ronald Wilcox's "Morality or Empathy?" (Spring, 1967) does not justify nor require the inclusion of such repulsive examples. The entire thesis being discussed, though controversial, is not enhanced by forcing readers to indulge in vicarious swearing. I did not expect to read those words in *Dialogue*; I did not plan to do so nor did I purchase the journal for that reason. I have disagreed and expect to disagree with various arguments or claims by different writers, but not until now have I been offended. Not until now have I seen expression which violates a commandment as ancient as man. Not until now has my environment been violated. Oh, it's true that this is not the first time in my life that something offensive has occurred, but I have regarded the intruders of past experiences as enemies to the sanctity of my environment. There is no reason for *Dialogue* to become an enemy. Let it stimulate and explore. Let it test the strength of foundations and pull men beyond themselves. Let it challenge or testify. But, don't let it destroy!

... The attempt of "Morality or Empathy?" was to justify swearing in the theater as an expression of reality external to the morality of the actor. Aside from the very apologetic and defensive approach, there is a reassuring note of sincerity on the part of the author. At times I wondered if he were trying to convince me or himself. He failed in either case.

There is no basis to the pretext that becoming an "actor" in any way releases a man from the responsibility of his actions to his Father in Heaven. Could an actor justify drunkenness and expect to avoid the hangover in the guise of "art"? Could an exotic dancer be pure before God because her profession demanded lewd behavior? Can a salesman lie, an athlete cheat, or a business steal because in the profession "everybody else does"? Does "art" to the artist, the dancer, or the actor take priority over the laws of God? To the professional thief we say, "Change your profession because it causes you to sin against the Eternal Father and society." To the professional actor we say, "Use your talent to glorify God and build His Kingdom. Man's presence on earth is meaningful; don't let your presence destroy other men."

... Ronald Wilcox makes a lengthy plea for all people to overlook the "isolated offensive details" in drama and thereby gain the "greater experience." My only response to such irresponsibility is to remind Brother Wilcox of how frequently a very little evil is packaged with a lot of good. Even the most casual observer can note how the proportion changes with time until the dosage, though "acceptable," is wholly corrupt and corroded. As noted previously in this writing, I hope that the use of profanity in *Dialogue* will not be acceptable "in view of the larger good." Brother Wilcox, himself, has unknowingly documented evidence of the corrosive nature of his professional experience in swearing. He writes, "I concur that profanity is inconsistent with the highest standards of the Church. I am painfully aware of my own predilection for this easy idiom, and must constantly guard my personal speech; but I cannot honestly believe that wishful thinking will make the problem go away." Neither, Brother, will indulgence!

John W. Gwynn
California Institute of Technology

Dear Sirs:

You did a good thing in arranging the confrontation of Professors Heber C. Snell and Sidney B. Sperry on the subject: "The Bible in the Church" in your Spring, 1967, issue and in

publishing the very perceptive commentary by Mr. Kent Robson.

For many years, Professors Snell and Sperry have been the undisputed leaders of the main wings of Bible scholarship in the L.D.S. Church. They are both men of high capabilities, excellent academic pedigree, and genuine commitment. The people of the Church deserved to hear from them on this very important subject, and they both stated their positions most effectively—Snell's being that of a critical scholar deeply affected by the literary-historical studies of recent decades, Sperry's that of a scholar fully committed to the defense of the established position of the Church. Nothing but good should come from a genuine dialogue involving persons such as these who have much in common and much in difference.

Because he is in advanced years and has largely retired from teaching and because Professor Sperry unfortunately seemed anxious to support his critique of Snell's ideas by exposing him as a heretic, I hope that I may be allowed a brief comment on Professor Snell directed to those among your readers who may not have had the pleasure and privilege of knowing him.

Professor Snell, who is now in his middle eighties, is a most uncommon combination of three great virtues: piety, honesty, and courage. He is a great teacher and a scholar of high achievement. I personally have never known a man more honestly and profoundly devoted to the good of his Church. He belongs to that dwindling race of so-called liberals who once inhabited the Church and contributed so importantly to its intellectual, moral, and spiritual strength.

Snell has preferred to be a seeker for truth rather than a rationalizing defender of the doctrines. He has never been afraid to raise his pen or voice against the established position when it violated his moral conscience, and he has steadfastly refused to abandon the ideal of reasonableness, being determined that the future of religion depends on an open and unending quest for knowledge and understanding. Above all, he has refused to believe that it is a virtue to lie for God and he still insists that nothing but the courageous search for truth is good enough for his people.

After a lifetime of devoted service to the Church, Heber Snell deserves something more than to be branded as one with whom the scholars of the Church cannot work. I rather think that future historians of the Church, if they pay attention to matters of this kind, will

clearly see him as the foremost Bible scholar of the Church in its first 150 years.

Sterling M. McMurrin
University of Utah

Dear Sirs:

In his delightfully provoking little essay, "The Bible in the Church," Professor Snell supplied much food for thought, but his exegesis of the Revelation of John raised a disturbing question.

He made it clear that the early Christians expected actual fulfillment of the prophecy. He also gave several proof-texts (Rev. 1:1,3 and 22:7,10,12, and 20) to show that it was to be fulfilled immediately. But it is now 1967, and many of the predicted events, such as the Second Coming and the Millennium, have certainly not yet occurred. Was John therefore a false prophet?

Or would Professor Snell do well to add to his "better" historical methods a study of the scriptures themselves? A little studying of the context of Matthew 16:28, Matthew 24:33-4, Luke 21:31-2, II Thessalonians 2:1-3, I Nephi 22:15-24, or the footnote to Doctrine & Covenants 1:12 before writing his essay should have helped his exegesis considerably.

Russell T. Pack
St. Paul, Minnesota

Dear Sirs:

... Many of the quandaries of sophisticated intellectuality and the Gospel are illustrated in the sterile posturing of "The Bible in the Church," a recent *Dialogue* roundtable.

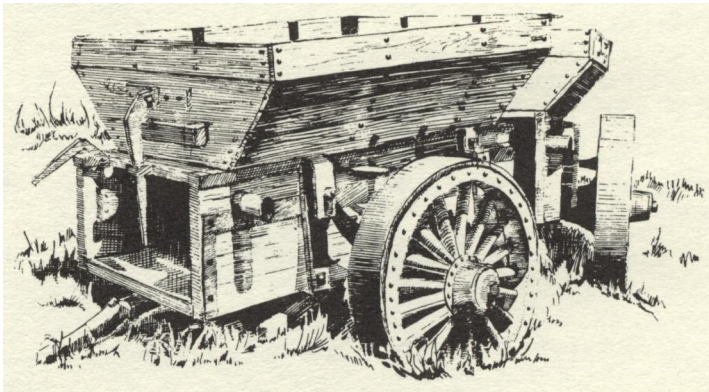
Initially we often attribute an elemental nature to our particular and personal questions, methods, and goals; then we demand that all others conform. Brother Snell, for example, belabors the frequent Mormon use of "proof-text" interpretation of scripture. Here scripture is quoted, without regard to the historical milieu in which it arose, to "prove" the accepted theology. For Snell, "the free use of the 'proof-text' approach to scripture in the Church has led to a number of highly questionable interpretations of biblical material" (p. 61). But the prophet and his "disciples" were not preparing scholarly annotations and studies of biblical texts to satisfy Brother Snell's insatiable desire for the ultimate in contemporary intellectual respectability. They were instead concerned with lives, and repentance, and perfection; they were preaching sermons to instill and enrich

faith, to develop understanding of Gospel principles, not to analyze the historical context of scripture. The historical context is not ignored by most Mormon theologians; rather it is not developed because of its irrelevance to the specific hortative goals at hand. Joseph's sermons were no different from contemporary Protestant sermons in their "proof-text" interpretation of scripture.

A second problem arises from mental axioms or assumptions which condition and limit the variety of answers to a problem which we are willing to accept. Most scholars assume no one can foretell the future; Daniel's prophecies of the return of the Jews from Babylon to Jerusalem consequently must have been written, not during Daniel's lifetime (sixth century B.C.), but long after their fulfillment. So too, Rudolf Bultmann assumes that because he has not seen a man rise from the dead, the resurrection of Christ is unbelievable. In both cases evidence might strongly suggest a simple literal reading of the text, but the assumptions have prejudiced our minds to that possibility. Indeed, almost all modern thought is but a function of our mental axioms.

as the name given to the divine creator; the creator of the second account (Gen. 2:4b-3:24) is "Jehovah." To the gentile documentary scholar we have obviously two separate accounts (known respectively as the "E" and "J" texts) of the same creation that have been clumsily shoved together to form the Genesis account.

But one of the few Mormon biblical scholars might see other possibilities when he examines the problem in the light of the additional "given" evidence provided by the texts of Moses and Abraham in the Pearl of Great Price, evidence seemingly unknown to either Snell or Robson. Here too we find two creation accounts, but they are accounts of different creations. The first is a spiritual creation while the second and latter creation is an earthly, material creation. And just as the names given the creators in the corrupted Genesis text suggest, Elohim the Father was responsible for the spiritual creation while Jehovah the Son was for the second material creation. Gentile scholarship might thus mean little to a Mormon when the Mormon "givens" so radically restructure both the problem and its answer.



But just as our mental axioms condition problems, so too do the given facts. Take for example the documentary hypothesis. Kent Robson speaks approvingly and at length of this hypothesis which chops the Pentateuch (the Books of Moses) into small pieces and then generally forgets Moses. It is only after diligent efforts to harmonize Mormon beliefs with the hypothesis that he claims he is "not interested in defending" the one claim he has presented

Therefore let us examine, for example, in a dangerously over simple way, the creation account of Genesis. Scholars have here found two separate accounts of the creation. The first (Gen. 1:1-2:4a) is characterized by the use of "Elohim"

Mormon intellectual problems generally arise from two sources. The first is ignorance. We are often so ignorant of the Gospel and its scriptural texts that we cannot see the answers the Gospel presents. Often we are also ignorant of others' contributions to these problems. Brother Sperry has discussed at length the textual problems of Isaiah in his *Voice of Israel's Prophets* (which served as a recent Sunday School manual) and Hugh Nibley in *Since Cumorah* discussed Isaiah in terms that made progressive modern textual scholarship look positively reactionary. Neither Brother Snell nor Brother Robson seems interested in or aware of these efforts to awaken general Church membership to such basic

biblical problems. (And I suspect Mormons are no more ignorant of these problems than the membership of most other Christian churches.)

A second source of intellectual problems is a lack of independent creative thought and reflection on the part of many Mormon intellectuals. One professor, for example, in a splendid apology for intellectual sloth, feels honor bound to accept the views of his academic mentors whenever they happen to conflict with the views of the brethren. When we are so cowed by "authorities" our minds quit thinking and our eyes no longer see. As was pointed out some years ago, many Mormon intellectuals are intellectually so ill-prepared that they fear rocking the academic boat with new and vigorously defended views of their own. But I guess such timidity is understandable when we are not sure if we can swim.

I love the life of the mind too much to give up easily such childish games, but deep introspection constantly shows me how little we gain from intellectual tennis. We can take seriously either ourselves and our games, or the Gospel. We can never take both seriously. When we have finished playing, the Gospel will still be patiently waiting, waiting for us to return to the real world of sin, salvation, and Sunday School.

Robert J. Christensen
Yale University

Dear Sirs:

... I submit that history, including historical books of the Church, should not be written or taught. ...

For years, I have been resentful of the time spent in repetitiously plowing over the historical books of the Church by inadequately trained or prepared teachers using the same words and phrases from Junior Sunday School up through adult Gospel Doctrine classes. Anyone who doesn't use the expected words and phrases to which adult members were conditioned in Junior Sunday School is considered unorthodox at best and heretical at worst. In class after class that I have sat through the Bible has been presented as literal and factual accounts of the past with no relation to the present. In class after class that I have taught I have been corrected by the righteous brethren of the ward when I have suggested that the Bible as a whole or any part of it being considered was something else than literal. And it was always by the righteous brethren who defined the Gospel in terms of their own personal limitations of under-

standing. Now I know there are better men in the Church, but it has been my observation that when some of these men may be present in a class they are reticent to present the best that they know and understand when the majority of the class may be talking nonsense.

I submit it is not to the Bible, or any other historical book of the Church, that we should turn. The people of the past taught the best that they knew, but it was limited by the knowledge and understanding of the time, and the capacity of those they were teaching. These limitations do not remain constant through time. For me the greatest doctrine of the Church is the Doctrine of Eternal Progression. This involves the search for completion of truth. I submit that the accounts of 2,000 to 4,000 years ago are no more worthy of the time and attention of a progressing man than is plowing over the ABC's to the college student. It seems to me that we should be turning to the thoughts of our best minds recorded in current books on literature and science and relating this to a better way of life. Large segments of our population are falling behind and irretrievably becoming wards of those who more nearly keep apace of the explosion of knowledge.

I submit that man's basic loyalty is to the concept of developing truth, and not to the Church as the institution currently existing. To me, Exaltation is a function of man's knowledge and ability to use it constructively at any given point in time, and relative to that possessed by those currently existing at that point in time. I believe that periodically there will be a sifting and a grading based on personal quality, and this will probably not include the number of pages of the Bible one can quote. God, while supervising our progression, is likewise progressing and is not omniscient or omnipotent. There are limitations on him based on his knowledge and ability, and there are opportunities for his continued growth and development. The Church, as it is organized today, is an arbitrary structure devised and set up in this day by God to assist man now in his eternal progression. It is different from the Church set up by God 4,000 years ago, it is different from that set up by Christ 2,000 years ago, and it is different than that set up some 130 years ago by Joseph Smith. And the Church will continue to change in the future as man's needs and the purposes of God dictate. The only constant thing in the scheme of Eternal Progression is the search for truth and understanding. Truth and understanding can never be completely encompassed by either man or God. There is nothing which will not be changed

to some extent by future knowledge, experience, and needs of both man and God.

The Bible is evil to the extent that it directs the mind of all too many of the Church members backward in time rather than to a progressing present and future. Exaltation requires all the time and all the energies of those who are teachable, and of those who can teach. It is not the purpose of the Church to teach the Bible, or to teach a course of study, or a manual, but to teach men. It should be the purpose of the Church to help with the half found answers to which man can frame questions, to work on the controversial frontiers of men's knowledge and ability. And to the extent to which teaching the Bible interferes with this, it is evil. The Bible, like love and charity, is a two-edged sword. It can be used for both good and evil—and oftentimes with the best of intentions.

Look at the long dreary ineffectual years of Bible study listed by Dr. Sperry in his article. These only include the Sunday School and not the years of Bible teaching often running concurrently in the priesthood classes and other auxiliaries. Thousands upon thousands of Church members sat through these classes and learned not a thing. You ask them after the class ten minutes later what the lesson was about and few of them know. And even with all this Bible teaching, had they learned the Bible verbatim—then what? Have they increased their personal quality one iota? Have they increased their personal capacity to master this material sphere of existence one bit? To the extent that it prevented a small increment of progression it was sinful.

The best definition of the Gospel I know is "All Truth," and I would like to see more than lip service paid to the admonition to search the best books. Our scholars do it, I know, but what of the sorry plight of the average member who never reads his manual even when one of the Church scholars has written a good one pertinent to man's problems of the day. And how has it come about that so many of the most righteous men of a ward with burning testimonies of the truthfulness of the Bible (King James version) are the most ignorant of man's quest for the truths and understanding of the forces extant in man and this physical world? Why is knowledge denigrated by these members? Is it an inward wish to deny to others what they do not have themselves, to satisfy their egos by attempting to define the Gospel in terms of their own personal limitations? Surely to this extent the teaching of the Bible has been a force of

evil in their lives. Only an infinitesimal portion of the Gospel is taught in the Church classes. The Gospel is learned in the street by observing and listening men. The Gospel is learned in the academic institutions by students. The Gospel is learned on the job by the conscious laborer. How are vast areas of the Bible, especially when interpreted literally, helpful here? . . .

William J. Tanner
Hayward, California

Dear Sirs:

I must confess my disappointment in the Spring issue roundtable papers. Although I disagree with many of Professor Snell's observations, my objections are not so much with what he says as with what he has failed to say. I recognize that it is not the reader's privilege to tell the author what his subject should have been, but the reader does have the right to expect the author to provide some support for those assertions which are unlikely to be accepted by the audience.

In several places Professor Snell asserts that the "historical method" is a superior approach to the study of the Bible. To be sure, there are many circles in which such a statement need not be bolstered by convincing arguments, but Professor Snell was writing for a largely Mormon audience, and, as he has taken pains to show, Mormons do not commonly use the "historical method" for analysis of the scriptures. It is evident from Professor Snell's own paper that he should not have expected his audience to accept his estimate of the "historical method" simply on the basis of his assertion. Dr. Sperry's rejoinder is further evidence of this fact.

My greatest disappointment, however, was awakened by what appeared to be an attempt to achieve harmony at any price. Kent Robson's assurance that Professors Snell and Sperry are not really so far apart was quite unconvincing in the presence of the other two papers. It is true that both professors are aware of the dangers of the "proof text" approach, but Dr. Sperry shows no indication of accepting Professor Snell's fundamental point that the "historical method" is "the better way of studying scripture." Dr. Sperry's approach seems to place the historical, the linguistic, and the proof text method as alternative approaches to the search of truth, each with its uses and each with its dangers, and all three distinctly inferior to a reliance upon interpretations given by other inspired prophets. I do not see how one could

cite Dr. Sperry's paper as even a partial endorsement of the "historical method" as that term was defined and illustrated by Professor Snell.

As a professional historian myself, working in the operations research field, I am extremely pessimistic about the suitability of the historical method or the so-called higher criticism for the study of literature out of the remote past.

You may understand my amazement when I read Professor Snell's comment that we know nothing about the prophet Nahum except that which is given in his very short book, that we cannot identify his native town, and that we presume the book was written "about 612 BC," and then I find Professor Snell stepping forth to give an "historical" interpretation of the prophet's writings. It is a bold task which forces one to admire his bravery, but I cannot consider his effort anything more than an interesting speculation. To view it as a serious *analysis* of the Bible would be patent foolishness.

It seems obvious that an adequate historical analysis of the book of Nahum would require as an absolute minimum some knowledge as to whether it was written before, during, or after the siege of Nineveh. It would also require knowledge as to whether the prophet himself was a "Quisling" (as Jeremiah might be considered in the case of Babylon), and whether his home town had been one of the cities to suffer from Assyrian attack or whether it increased in relative prestige when Assyria struck down its more important neighbors. We know none of these facts, and yet the "historical" analysts of the Bible pretend to be able to interpret the book according to their historical "knowledge." Surely one is justified under the circumstances in questioning whether or not the "historical approach" really represents a superior method of study.

There is, however, one point of unanimity expressed by your roundtable writers with which I must express agreement. It is clear that the Church would benefit greatly by the development of scholarly interest in the Bible, and I fully agree that a scholar must be free to pursue the truth without feeling an obligation to make the truth fit his preconceptions of the truth. (It is impossible to approach any subject without preconceptions of some sort.) I am pessimistic, however, about the probability of the development of such scholarly interest. The interests of most Church members seem to lie along other lines. The "documentary hypothesis (JEPD)," which is cited by Kent Robson, developed, I

understand, because of textual problems which assaulted traditional Christian interpretations of the Bible. These problems were much less pressing on the Mormon mind because of our unique doctrines concerning the godhead, and because of the sense of spiritual security rightly or wrongly acquired from modern day scripture and from living prophets.

Because the Mormon mind is not usually troubled by Biblical controversies, it seems unlikely that any significant portion of our youth will become sufficiently concerned to acquire the prerequisites for scholarship in that area. We may lament the lack of expertise and the lack of a developed dialogue within the Church in this area, and we may hope that Professors Snell and Sperry will be joined by many others with a deep interest in Bible scholarship, but I am afraid that we must consider such a development highly unlikely.

Wayne G. Aamodt
Fallston, Maryland

Dear Sirs:

In the space available to me it is impossible to respond fully to Professor Sidney Sperry's review of my essay, "The Bible in the Church." But it is hardly necessary to do so since Kent Robson, a member of the *Dialogue* staff, has followed up our two writings with an evaluation of them. He has dealt with most of the vital issues and, from my point of view, very effectively. I shall make some observations, however, relating to the Sperry review and then notice briefly one or two issues suggested by our three papers.

First then as to the Sperry writing. A strong note of complaint runs through it to the effect that I am not in accord with distinctively Mormon scriptures and teachings. Professor Sperry seems totally oblivious to the fact that these are not my concern and are not in any way contested by me. His review appears to be dominated by his feelings, as he himself virtually confesses (pp. 74 f., *passim*). The parts of his paper which deal with real issues I shall reply to, but not to his aspersions in relation to my faith.

The Sperry review, "Scholars and Prophets," betrays in its title and contents a certain naivete on the Professor's part. In his view the scholars are dilettantes in biblical lore when compared with the prophets. Has Professor Sperry never heard of Isaiah, Jeremiah, Jesus, and Paul—to say nothing of many others since their time—who might rightly be regarded as honoring both the scholarly and the prophetic role? History has

repeatedly shown that both callings may inspire the same person in his dedication to religious truth.

I am taken to task by Professor Sperry for my position that the Bible has been generally subordinated by L.D.S. writers to the distinctive scriptures of the Church. On page seventy-eight however, he virtually admits my contention—so far as the Book of Mormon is concerned—and goes on to explain that because this volume had been attacked by so many critics, “numerous articles and books” had to be written in its defense. In this way he accounts for the superabundance of these writings in the Church magazines. A second point Sperry makes is that since “ours is a living, not just a ‘Bible’ Church,” it does not need to depend on the Bible.

The Sperry argument may be questioned on both points. A partial analysis of the writings in the *Improvement Era* shows that they are mostly narrative or expository in character, not polemical. If further examination of them continues to show their non-controversial character, Professor Sperry’s first point will have been completely nullified. His second point, namely, that a “living Church,” such as ours, does not need the Bible so much as the “living oracles,” may be seriously questioned as good L.D.S. doctrine. The Book of Mormon is vital, according to the Sperry position, to the very existence of the Church (pp. 76, 79). The Bible is equal in standing and worth in the Church, according to the “Articles of Faith” and such authorities as J. Reuben Clark and David O. McKay. Is the Bible then less necessary and less vital than the Book of Mormon to the existence of the Church? The answer is obviously an emphatic *No*.

The list of lesson guides (pp. 78, 79) is intended by Professor Sperry as an impressive exhibit showing the extensive use of the Bible in the classrooms of the Church. But what kind of exhibit is it? Not one, I think, whose contents deal with or utilize to any extent the great fund of biblical knowledge created by the world’s best scholarship. Rather it is an exhibit whose biblical texts are generally slanted toward proving L.D.S. teaching. An exception must be made of some of the writings under section “B” of the Sperry list, those which represent honest efforts to escape dogmatic interpretations and which present the Bible in its true character.

Professor Sperry’s discussion of the “proof-text” method leaves me confused as to his actual position. At first he seems to approve of it, even calling in the Gospels and Jesus as supporting

witnesses (p. 80). On the following page he agrees with me “perfectly”—barring some of my examples—that the method has led to misinterpretations of scripture, even in the L.D.S. Church. It is tempting to review further Sperry’s ambiguous remarks on this issue, but since Kent Robson has dealt adequately with it I shall refer the reader to his discussion.

Before I go on to one or two broader issues which our three papers suggest, I must comment on Professor Sperry’s criticism of my treatment of the Revelation of John. He objects rather vehemently to the book’s interpretation which I present, yet he suggests no interpretation to take the place of it. I wonder why. As a Bible scholar he must have a preference among the several interpretations which scholarly studies present.

The setting for the Revelation (which I say is “somewhat controversial”) I have given as “almost certainly the later years of the Emperor Domitian.” This I find to be the view confidently expressed in such authoritative works as James Moffatt’s *Introduction to the Literature of the New Testament* (pp. 503 ff.), Edgar J. Goodspeed’s *Introduction to the New Testament* (p. 251), *The Abingdon Bible Commentary* (p. 1365), L. Clarke, *The Concise Bible Commentary* (p. 934), *The Twentieth Century Encyclopedia of Religious Knowledge* (pp. 971 f.),¹ *Harper’s Bible Dictionary* (pp. 614 f.), and the *New Bible Dictionary* (p. 1094).² Other equally scholarly works could be cited to the same effect, but the ones named should satisfy the reader that I have not greatly overstated the case for the historical setting of the Revelation of John. Possibly even Brother Sperry might find in these writings some of the “proof” he demands.

There are some concepts relating to controversy on Church subjects which, it seems to me, should be clarified if the “Roundtable” in *Dialogue* is to be more than a center for idle disputation. One of these concepts may be stated as one’s right (privilege, if you prefer the word) to disagree with Church teachings. Do we Mormons have this right without being “read out of the Church” by some brother who differs from us? In my essay I have referred to the

¹This conservative work says, “Ancient tradition (e.g., Irenaeus) and the content of Revelation favor a date about A.D. 95, toward the end of Domitian’s reign.”

²This authoritative work states, “Most scholars today are agreed that the later date is to be preferred.” The date is “the time of Domitian.”

position taken by Joseph Smith on this question (p. 73). Since the Prophet's time a number of L.D.S. authorities have taken the same position. It is unmistakable: we do have this right.

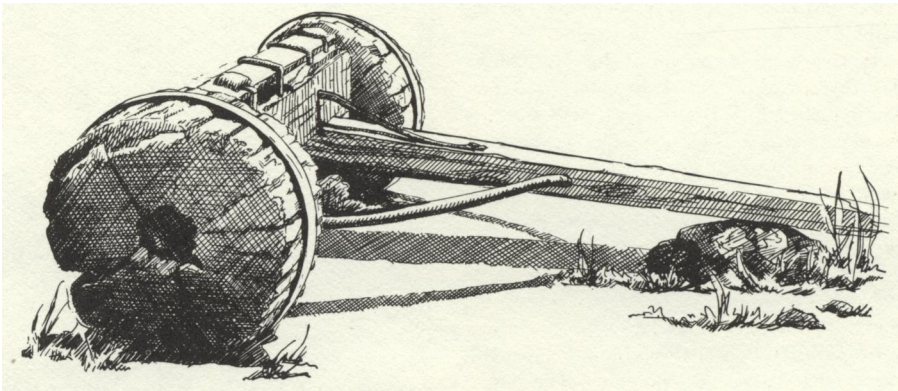
The right, or privilege, in question is a special expression of the principle of "free agency" proclaimed by the Church. I cannot do better, as I come to the end of this discussion, than to refer the reader to the quotation from Brigham Young (*Dialogue*, Spring 1967, p. 47) and the one from Hugh B. Brown (p. 136). Both men sustain eloquently the principle of freedom in the Church. As an ending to his statement, President Brown quotes approvingly an ancient prayer:

From the cowardice that shrinks from new truth, from the laziness that is content with half truth, from the arrogance that thinks it has all the truth—oh God of truth deliver us.

Heber C. Snell
Logan, Utah

You could live in a community and be so inoculated with the prevailing opinion that you would not even know until you had moved away what the real situation was until you had come upon an honest perspective. When I came to Salt Lake City six years ago both Mormons and Catholics said to me: "There is no migrant or race problem here. Why don't you go to Fresno?" The problem is here and it has been here since the beginning of the century, but it is not recognized.

There is no doubt but that there is a germ of truth in Jensen's thesis that Communists, as in the Scottsboro case, have distorted facts and taken over the defense of a case for Party gain, rather than for justice for the accused. Whether Mr. Jensen is a Mormon who does not want his Church blamed in the death of Joe Hill, or whether his academic ivory tower frame of mind is disturbed by those who have deep feelings instead of academic inertia, I do not know.



Dear Sirs:

I would have liked to have met Professor Jensen at Cornell University when I spent a week there a few years ago speaking upon anarchism and my Joe Hill House of Hospitality, upon the invitation of a Mormon, a Jew, and a Catholic priest. Perhaps he has not so much of an academic mind as it appears in his review of Foner's book on Joe Hill [*Dialogue*, Spring, 1967].

I belonged to the I.W.W. in 1912 and knew Bill Haywood, and I was in prison with them against the war, and I expect my opinion could be just as biased as that of Professor Jensen. For there is that ivory tower—that academic fog—which prevents a professor from getting the spirit of a situation, although he may very well have much more of the letter than others.

A friend of mine who has charge of the records in the case remembers Mr. Jensen's visit, in which he looked up information on Joe Hill. Another friend of mine who was writing on this case visited Merlin Morrison, who saw the shooting of his brother and father, and the widow of Dr. McHugh, but neither of them would comment on the case. In dealing with the Molly Maguires, the Homestead Strike, the Haymarket, Mooney and Billings, Sacco and Vanzetti, as well as with Joe Hill, it is obvious that there are different opinions regarding those who have come to be labor martyrs. I introduced Lucy Parsons at the 50th anniversary of the Haymarket, and I visited Sacco and Tom Mooney in prison, but in 1915 I was not of the age to travel west and meet Joe Hill, although Elizabeth Gurley Flynn who knew Joe Hill

promised to speak here at the 50th anniversary of his execution, but unfortunately she died in Moscow a few months before.

Mr. Jensen says that the I.W.W. won no strike in Utah. They did win in June 1913 when Local 69 struck where the Utah Construction Company was doing work for the Denver and Rio Grande. Mr. Jensen says that Joe Hill never worked in the mines at Park City where there was a strike in the winter of 1913-14. The *Deseret Evening News* said on January 12, 1914, that "Hillstrom had worked at Park City as machinist in the Silver King mines." Mr. Jensen's assertion that Hill was not convicted because he was an I.W.W. misses the fact that the Salt Lake police had declared war upon the I.W.W. in 1913 and broke up their street meetings. On August 12, 1913, thugs openly attacked an I.W.W. street meeting in Salt Lake City and the police did nothing. James G. Morgan, an I.W.W. leader, and not the armed mobster, Alex Steele, who attacked him, was arrested. I know old men in this city who have told me of the I.W.W. activity in those days. A few weeks before the execution of Joe Hill, Major H. P. Myton of the Salt Lake City police force shot and killed A. J. Horton, an I.W.W. member who was unarmed. This was while he was making a speech at Second South, where hundreds of people witnessed the murder. He was promptly acquitted. Virginia Snow, daughter of President Snow of the Mormon Church, played the piano at Horton's funeral, and an effort was made to discharge her from the University where she taught art. The I.W.W. picketed the University, so the authorities waited until after Joe Hill was executed, when she was fired. The day of Joe's execution Governor Spry said that all I.W.W.'s should be driven from the state. He was the Mormon Governor who was the "jumping Jack" of the copper kings.

Mr. Jensen says that Dr. McHugh told him that Joe Hill confessed to him that he had shot the Morrisons only in self-defense. If so, why did he not tell the court about it when he was a witness? I have seen a copy of the letter Dr. McHugh wrote asking for \$500 reward for turning Joe in. He didn't get it. Many men have told lies, on and off of the witness stand. I choose to believe Joe Hill rather than Dr. McHugh and Mr. Jensen.

If today the Mormon Church writes to senators and congressmen who are Mormons directing them to vote against the repeal of the right-to-work law, why would it be difficult to believe that in 1914-15 they would favor the

execution of an I.W.W. troublemaker? The *Deseret News* published a series of articles against the I.W.W. when the Joe Hill case was the big news of the day. All of the school principals of Salt Lake City wrote to Governor Spry approving the execution of Joe Hill. . . . The District Attorney appealed to the jury to be aware of "the motley horde of hoboes . . . who will not work and whose philosophy is . . . the overthrow of capitalism . . . the arch-fiends and dregs of society."

I submit that Joe Hill in such an atmosphere had neither a legal trial nor moral justice, and that he is a legitimate labor martyr.

Ammon Hennacy
Salt Lake City, Utah

Dear Sirs:

In your 1967 summer issue, you print a letter from Val Woodward, commenting upon Joseph R. Murphy's review of my book *Truth, by Reason and by Revelation* and upon my letter in the winter issue, written in response to this review. . . . Dr. Woodward has a reputation as an astute scientist, yet he missed what I was trying to say.

. . . My whole purpose in discussing evolution in the book was to indicate that it may or may not be the answer to creation, and that we should keep our minds open until more data, either scientific or revelation from God, are available (e.g., see p. 194). My defensiveness was not directed toward the evolutionist but rather toward the anti-evolutionist in the Church. Joseph Fielding Smith's *Man, His Origin and Destiny* was essentially the only previous document upon which I could build a discussion of evolution for a publication directed at Church members. Elder Smith's views are clearly anti-evolutionary. As a prophet of God, he may well turn out to be right, and I thought that I was being quite daring in concluding that his argument might be more scientific than inspired and that we might thus continue to keep our minds open for a few more years. Murphy in his review understood this. Why should Woodward miss the point so far?

. . . It is interesting that Woodward's main rebuttal to my ideas is the old argument from authority ("thousands of scientists"). Of course, I knew that thousands of scientists accept the gene mutation mechanism as the basis of evolution, and I was duly impressed by such a heavy weight of authority. I worried about the matter for several years but could find no loopholes in my argument, nor could several people to whom I gave a preliminary manuscript, and finally I

decided that even the authorities could be wrong. . . .

I refuse to align myself with the cause of anti-evolution. I am deeply impressed by many of the evidences in favor of evolution. The theory has been productive in my field of plant physiology. I can apply evolutionary theory without internal conflict, because for all I know my argument about the mechanisms of natural selection may turn out to be wrong, and furthermore, as stated in the book and the letter, a limited natural selection has been demonstrated beyond doubt.

I am scheduled to teach a course in basic biology next fall, and I have every intention of presenting the evolutionary case as strongly and as convincingly as possible. In my class, there will no doubt be young Latter-day Saints. Some of these may have been taught that evolution is a nasty word. I will do my best to convince them that it is a theory exhibiting marvelous insight and providing a large potential for unification and new interpretation of biological data. If there are also students in my class who accept evolution as a dogma and a religion, I hope that they will finish the class with a bit more of a scientific approach to things.

. . . Although the book was written nearly five years ago, my summary on page 124 still seems to express my present convictions: "I do not know at this time whether or not evolution actually occurred. There are certainly many good evidences to indicate that it did. . . . But before we accept without qualification the idea that it did occur on the large scale, we must study the scriptural account—the revealed word of God—on the subject." I intend in my biology class next fall to present nothing which is not the product of the application of the scientific method. My book, however, was not written to the students of a biology class but to people who accept the restored Church or who might at least consider accepting it. The scriptures are quite explicit in telling us that creation took place through the application of Divine Intelligence. If future research makes natural selection with gene mutations acceptable to everyone as the mechanism of evolution, I will still remain convinced that creation came about by the application of planning and intelligence and that everything shall fit together some way when all the information is in.

In the meantime, I would hope that Woodward and others, in their zeal to protect the youth of the Church, might not be afraid to tell them about the books of Moses and Abraham and

about their personal testimonies that God lives and that He was the Author of creation. I also hope that I will be able to remember these really important things and not let myself get too worked up by well meaning people who convert the things that I try to say into something which was never intended.

Frank B. Salisbury
Utah State University

Dear Sirs:

. . . Professor Van Alstyne [*Dialogue* Roundtable, Summer, 1967] has, in my opinion, been entirely too lenient in excusing the Supreme Court for its failure to uphold state and local ordinances aimed at pornography. His article bears the imprint of his characteristic legal scholarship and adherence to established legal theories but fails to meet head-on the real problem and to place responsibility for the tremendous increase in pornography during recent years. . . .

That it is difficult to establish legal standards and difficult to define pornography or find evidence of a lewd act following exposure to pornographic material are lame excuses for the Supreme Court to strike down attempts to ban material such as "Lady Chatterley's Lover," "Tropic of Cancer," etc., etc.

Furthermore, to say that the establishment of legal standards might affect other acceptable works such as the Bible, Shakespeare, etc., where sexual matters are dealt with, is also a weak excuse for permitting pornography, particularly since the Bible and Shakespeare deal with the subject on an entirely different plane.

In reality, the Supreme Court, through its decisions, has discouraged local authorities from ever controlling pornography when in almost every case local ordinances and state laws are slapped down as a violation of freedom of the press guaranteed by the Constitution. As a result, purveyors of pornography have become more and more daring until it is no longer uncommon to see pictures of persons in the same bed totally unclothed. Also, it is becoming more and more common to permit the televising of "adult movies," which many of us would not permit our children to see in the theaters. I am frank to say that I lay a large measure of the blame on the doorstep of the United States Supreme Court, operating through decisions which interpret the freedom of the press provisions in a way which was never intended by the Constitutional framers. We can still support

the Constitution of the United States and at the same time point out where the Supreme Court has misapplied principles in an erroneous and unconstitutional manner.

But who am I to say that the United States Supreme Court has acted unconstitutionally? Since there is no further appeal from the rulings of the Court, our criticisms bear little weight. We can only turn to our own attempts at self-censorship in an attempt to prevent our people from seeing and hearing what is readily available. Viewed from this standpoint, the statement of the First Presidency is entirely in line with such efforts. . . .

Harden C. Bennion
Los Angeles, California

Dear Sirs:

I hope someone in authority in the church reads Sam Taylor's article, "Peculiar People, Positive Thinkers," and gives it careful consideration. There are many of us who are hungry for a "great" Mormon Literature, and who consider ourselves mature enough to view the "sunlight and shadows" in proper perspective.

But there is another aspect to Church censorship that also should be considered. The things we say in print or otherwise which we intend as a critical tool to polish up, can easily be turned by Satan as a wedge to destroy. . . . There is a need for censorship in authorized Church publications, because of this very reason. Perhaps the Church is being overly cautious, but knowing past history, not without some justification. Too many people who are making the loudest noises these days about freedom of speech and of the press, etc., don't really give a damn about either; all they want is an unobstructed path to power or wealth. Because they use words like freedom, honesty, truth, that is supposed to make them good guys with white hats, while on the other hand we have all been conditioned to place a "black hat" on the word "censorship."

One evening I was discussing with some missionaries some of the problems they are facing in Alabama, and I asked them why it is that the general Church membership is not made aware of the conflicts in the missionary system. Their answer was that if they went home and told the whole story, the good as well as the bad, no one else would even want to go on a mission. They said, "a mission is worth the trouble and the heartache, but you could never make anyone believe it if you elaborated all the

problems to someone who hadn't been through the experience."

In a certain branch in Texas, word went around that the new missionary program was too fast, that the missionaries were baptizing duds out of their eagerness to keep up a "record" and so on; the story is familiar throughout the Church. What happened? The branch became so up in arms they refused to support any of the missionary program, and it was necessary to pull the elders out of the area. How easy it is to throw the "baby out with the bathwater."

If a child comes to its mother asking to know the truth about sex, the mother doesn't expose her naked body to the child and describe in minute detail all the intimacies of a sexual relationship, even though she would be telling the truth. She "censors" her answer to fit the person and the occasion. The scriptures have a number of examples where God has chosen to reveal truth "little by little, precept upon precept," to his children. This too is censorship. Wise censorship.

Joseph Smith once said that he would never choose to veil iniquity, but that it is better that ten persons get away with wrong doing than that one innocent person be accused wrongfully. Jesus' parable of the tares could be applied here. In a well-intentioned effort to expose evil, we could very well be pulling up the wheat with the tares.

Loya Beck
Huntsville, Alabama

Dear Sirs:

I was greatly disturbed by Samuel Taylor's article. It is lively and entertaining and Taylor is the logical person to write on the subject, but its casual anecdotes are nothing short of slanderous. I found it extremely ironical that Taylor at the end of his essay says, "truth needs no defense." It may not need any defense, but it does need to be established and supported by sound evidence. Take, for example, his little anecdote about how his play was squelched after a call from Salt Lake City. What are we to infer from that? Perhaps that the President of the Church called one of his many friends among Broadway producers and told him to scrap the play as a personal favor? Or maybe the Church Authorities notified the producer that such a play would be boycotted by the thousands of Broadway theater-goers among the Mormons? Or maybe the Church threatened some kind of libel suit? The whole thing is ridiculous. As

far as we know, the “unofficial call from Salt Lake” could have been from his Aunt Lulu. The accusation is very serious, yet he doesn’t give a shred of evidence. And the same holds true for most of his other little anecdotes. His brother asks “a friend” about “a New York book,” and the friend hasn’t been told what to think of it yet. We don’t know who the friend is, what the book is, who tells the friend what to think of it, yet the implication is all too clear. Is this the kind of truth that needs no defense? It had better be, because it certainly cannot be defended in any logical way. The more I study his article the more it sounds like a disappointed writer trying to salve his frustration by pinning the reason for his failure on forces outside his control. It seems that some people think that all one needs to be a successful Mormon writer is to be a Mormon with a desire to write. To me the Mormon experience is just not that unique. The criteria for success as a Mormon writer (whatever that is) are the same as for any writer, and if one can meet those criteria, all the “calls from Salt Lake” and the other obstacles Taylor dwells on will have no significance.

Stephen L. Tanner
Madison, Wisconsin

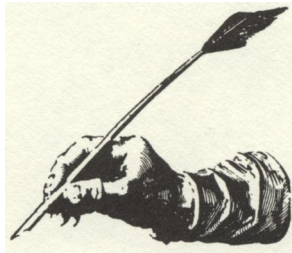
Dear Sirs:

The excitement I experience each time we receive a new issue of *Dialogue* is equal to the

excitement I felt fifteen years ago when, as a twenty-year-old, I discovered Mormonism and what impressed me as a fresh and vital approach to religion and life. Although my allegiance has remained strong and my involvement typical—temple marriage, six children, Church jobs—my disappointments have been constant. The lack of self-criticism and the shallowness of exploration typical of so many Mormons, and I may add, especially women, and the over-zealous desire to emphasize the “good,” the press-worthy, the success stories and ignore or deny the existence of problems, dilemmas, disagreements has never ceased to amaze me. So it was with rejoicing that I read Samuel Taylor’s “Peculiar People, Positive Thinkers.” For some years I had suspected that Dale Carnegie and Norman Vincent Peale were being revered as prophets within the church.

After reading *Dialogue* I can again feel pride in being a Mormon. I no longer have to wonder with my non-Mormon friends how such vast numbers of intelligent people could endure so much brainwashing without asking any questions. Suddenly the questioning ones are making their appearance and the loneliness is more endurable because there is hope for the future. I do hope that our children will inherit a healthier climate. . . .

(Mrs.) Lucy Greene
London, Ontario, Canada





Dialogue: A JOURNAL OF MORMON THOUGHT

A MAN'S RELIGION AND AMERICAN POLITICS

AN INTERVIEW WITH GOVERNOR ROMNEY

On August 23, 1967, Dialogue editors Eugene England, Joseph Jeppson, and Paul Salisbury taped the following interview with Michigan's Governor George Romney in Salt Lake City, Utah; since he was the only Democrat in the group, Joseph Jeppson was selected to give the nearest thing to an objective impression of the occasion.

While running between the Alta Club and Hotel Utah, I found out why people can't keep up with George Romney: the other people chasing after him block the sidewalk. The Governor's son, Scott, had graciously taken time, while trying to get ready for his wedding, to arrange for *Dialogue* to interview his father between a breakfast with potential political allies and the Temple ceremony—but the breakfast had taken too long and we editors (puffing only slightly) ended up squeezed into the hotel elevator with the Governor while he took us to his room to find another time. In those close quarters, I was introduced to the Governor as "the son of one of the Democrat judges in town," but I don't think he held it against me. After all, President Hugh B. Brown, a faithful Democrat, was about to officiate at his son's wedding.

After introducing us to Mrs. Romney and discussing the day's plans with her, he asked if we might meet him for an hour after the wedding breakfast—and just before his plane took off. Good as his word, he burst into the living room of his suite at the appointed hour, seated himself abruptly on a couch, and announced, "Let's go." Paul Salisbury and I worked the tape recorders while Eugene England asked the questions. Behind us, artist Dale Kilbourne sketched the scene.

Governor Romney's manner during the interview was markedly relaxed and straightforward. Even when a question allowed him to reel off a near-memorized set piece, he seemed sincere and candid. The main negative impression he leaves results from his tendency toward moral abstraction that many have noted. He seemed unable to take a question, analyze its particular implications and possibilities, and deal with it specifically and with intellectual depth. Rather, he seemed to draw, from ideas and positions already thought through and firmly held, answers which were in some general way associated in his mind with the terms of the question.

Nevertheless, I think the thing that most impresses me about the man is his almost paradoxical (in the light of what I have just said) willingness to re-assess situations without fearing censure for having changed his position. It is very difficult for a prospective candidate to remain open to advice and to new ideas. It is far easier for him to assume dogmatic and inflexible postures. I cannot understand why some people believe that intractable ideas, viewpoints, platforms, and principles should be regarded as valuable assets in the hands of a politician who would be called upon to face a rapidly-changing world. While he spoke with us, it occurred to me that Romney had enlarged his "world" several times—from the small Mormon farming community, to Salt Lake society, to high-level business, to national politics. Was it really inconceivable that he could acquire an international viewpoint? "Almost he persuadeth me. . . ." I thought to myself.

Time ran out. His aide (who told us he was not a Mormon, but didn't smoke or drink) sounded the "all aboard." People moved through the room with baggage at Romney pace. But last to leave was the Governor himself, who paused to tell us how to get mail past his office and directly to him when we sent the questions he had not had time to answer for written response.

DIALOGUE: You have said you are "completely the product of The Church of Jesus Christ of Latter-day Saints." What do you mean, and can you distinguish between how the Mormon Church has shaped you and how America has shaped you?

ROMNEY: In saying that I'm completely the product of The Church of Jesus Christ of Latter-day Saints, I mean that the basic spiritual and moral areas of my life have been shaped by the *principles* of the Church, and that in my youth my training was importantly Church training, with the missionary experience very significant in developing a clear and unquestioning faith in our Creator and His commandments and concern for all His children.

This faith is basic to an understanding of America, because America has a religious foundation. America is not just another nation. America is founded on belief in a Creator, and those who wrote the Declaration of Independence made this belief the cornerstone of freedom. After all, the very opening words emphasize the endowment of individuals by their Creator with inalienable rights, and the Declaration of Independence and the Constitution of the United States are basically religious documents in the political area.

Obviously, other experiences of my life have done a good deal to shape my present approach to domestic and international problems.

DIALOGUE: *Would you say there is anything unique about your Mormon training (as opposed to that of other Americans) that has fostered your approach to domestic and international problems?*

ROMNEY: I don't think you'll find any faith that offers clearer support for the basic principles of this nation than The Church of Jesus Christ of Latter-day Saints. I don't think you'll find elsewhere the unqualified validation of the Constitution and Declaration of Independence by divine revelation. Consequently, no member of the Church who really has an understanding of Church doctrine and principles should ever have any uncertainty about our basic American principles being sound principles of good government and human development and well being. From that standpoint, I think the Church does give one an assurance concerning the Constitution and the Declaration that you don't find elsewhere. We do not have to wonder about the efficacy of the various conflicting "isms." We know our Constitutional Democracy is superior.

DIALOGUE: *The L.D.S. people talk about a time when the Constitution will "hang by a thread" and about the saving role of Mormon leaders in the government during such a time. Would you tell us your interpretation of the Constitution "hanging by a thread" and whether you think that such a condition is present now or will be in the foreseeable future?*

ROMNEY: Anyone can look at the words of the Prophet Joseph Smith in this respect, as reported by Brigham Young and others who apparently heard him make the statement. I have always felt that they meant that sometime the question of whether we are going to proceed on the basis of the Constitution would arise and at this point government leaders who were Mormons would be involved in answering that question.

I think that we are increasingly straining the Constitution and that constitutional government in this country is increasingly in jeopardy. A specific example is the extent to which the traditional division of governmental responsibility between state government and the federal government is being eroded. Certainly within the next ten to twenty years we must either reverse this trend and keep the state governments as a means of protecting individual freedom, or we are going to continue to concentrate governmental responsibility in Washington—and the heavy concentration there has been accelerating. The constitutional means of providing ultimate decisions by the people and resting ultimate power in their hands is really dependent upon this division of governmental power and governmental responsibility. If that gets wiped out as a result of the state governments becoming dependent upon the federal government—mere appendages—you wipe out a major constitutional means of protecting human freedom and self government.



DIALOGUE: *As a national leader how would you go about trying to reverse this trend? Who is responsible—the states for abrogating their responsibilities or the federal government for improperly assuming power?*

ROMNEY: There is considerable truth to the charge that the state governments were not sensitive to changing needs and have failed to recognize their responsibilities in meeting those needs. To some extent it has been the case of the federal government stepping in to occupy vacuums, but that was truer earlier than it is today. I don't know of anything that the governors, as a whole, are more aware of today than the need to strengthen state and local governments to prevent this complete erosion of state responsibility. There is increasing recognition of the need for a decentralization of the governmental effort in our society, and even some of the architects of the Great Society are saying that we have centralized too much and as a result the programs are not producing results. This is true of such individuals as the Budget Director, the head of Health Education and Welfare, John Gardner. It's true of Senator Robert Kennedy.

Even Richard Goodman, who is reputed to be the author of the President's first Great Society speech, in an article in *Commentary* last month, said that not only was this heavy centralization of governmental responsibility failing to produce results, but the great issue politically in the years ahead would be decentralization. You have to have organization that is close to the people and can be responsive to the needs of the people in order to deal with our current human and social problems effectively.

There are many things needed to bring this about. Perhaps the most important is national fiscal reform. As a result of the federal government preempting the largest single source of public revenues (income taxes), it has most of the money to be used to deal with problems—while the local governments and state governments have most of the problems. The federal government has been increasingly using this revenue power, this money power, to make the state and local governments dependent on the federal government for funds and also on *direction* by federal officials, *appointed* officials. The governors as a whole, Democratic and Republican, are in agreement that we must have a fixed sharing of public revenues with state and local governments by the federal government if we are going to avoid the state and local governments' becoming dependent upon the federal government and subject to the dictation and direction of the federal government.

I happen to be Chairman of the Governors' Committee that has been dealing with this problem for the past two years and am scheduled to make a report at the next Governors' Conference in the Virgin Islands in October. I am sure that what we need is a combination of three forms of sharing federal revenues:

- (1) Block Grants, which gets away from all the detailed direction for the use of funds in specific areas, such as education, mental health, crime, and law enforcement.

- (2) Actual Revenue Sharing, where a fixed percentage of the federal revenue is distributed to the states without regard to the use they make of it. And through the states the local units of government gain strength in their ability to finance their own programs to deal with these problems.

(3) Tax Credits, where the local and state taxpayers get a greater credit for local and state taxes paid against their federal tax payments.

This is one of the important and essential means of avoiding the erosion of this aspect of the Constitution.

DIALOGUE: *What effect do you think your Mormon beliefs and background have on your ideals about American life and your ideas about how to achieve them. For instance, in reference to rural and urban slums, what long-range programs do you think might arise out of your Mormon belief and experience in a specific way, or do you see any relationship?*

ROMNEY: Well, I think that the fact that in our Church activities we are heavily involved in helping each other in a cooperative way, in a voluntary way, is very important in demonstrating how we can deal effectively with the human and social problems we face today in America—the race problem, the poverty problem, the education problem, the mental health problem, the juvenile delinquency problem.

We are finding in our efforts in Michigan that the most needed item is an individual who cares enough to try to help another individual who needs help. The Church gives us a realization of how you can really help people by being interested in them and by being willing to give of your time and talents to do so.

Also there is the Church's experience in settling desolate parts of the country. We had to develop a degree of cooperation that wasn't needed to the same extent in some other parts of the country, so that the willingness of people to work together cooperatively to do tough jobs became a major part of our background. Of course, our organizational structure is very meaningful; it affords *opportunity* at least for everyone to contribute and participate and encourages *everyone* to do this.

DIALOGUE: *Do you see ways to apply these lessons on a national level?*

ROMNEY: We're undertaking in Michigan to stimulate the participation of citizens in political affairs and social affairs and in economic problems and racial problems. I happen to believe personally that we're not going to really deal adequately with problems like the race relations problem without getting the federal government, the state governments, and the local governments to play their full roles; and private institutions, private organizations, and private individuals to recognize that they each have a direct responsibility too.

DIALOGUE: *How would a national leader encourage private institutions to do this?*

ROMNEY: First by recognizing the part they have to play and that they have an essential and indispensable part to play and that you can't really organize programs adequately without making them take responsibility. There are limits to what you can do through just governmental effort.

Second, by giving them incentives and stimulus to take their full part.

And, third, organizing on that basis.

DIALOGUE: *What do you feel about current domestic poverty programs? Which have real value and should be expanded, and which don't fit your ideals?*

ROMNEY: The ones that have shown the most value are the ones that have involved education or training or development programs that are not completely new. The Head Start program has proven helpful. It relates to the educational process. The teaching of illiterates so they can get the educational background they need to get training in some vocational skill has shown results. Manpower

development and training programs are worthwhile. The training of those who are not skilled and need skills—all these are basic programs that can be very helpful. But again, what we are finding is that when such programs of job training are just undertaken through government they barely scratch the surface. We need more effective programs of vocational training. We must provide incentives for employers to provide job training and employment for the hard core unemployed.

DIALOGUE: *Recent studies suggest that the breakdown of family strength among Negroes, caused by slavery and discrimination, could be a real source of our present difficulties and seem to imply the need for massive intervention, on the part of both public and private facilities, between parents and their children. How would this fit with your ideals of self-determination and freedom of people to direct their own lives and their families? Does Society have the right to go into situations like this, where it seems a real social danger is being perpetuated from generation to generation?*

ROMNEY: With society largely responsible for the lack of family strength among the Negroes, I believe that society not only has the right, but the moral obligation to make amends by encouraging every good influence that affects family life. The methods we use to do this can reach the core of the problem or they can be superficial or even damaging.



As you indicated, Negro families were torn apart during the days of the slave block. Later, a matriarchal society was fostered among Negroes due to welfare policies and discrimination against Negro male labor, with the result that the woman, as a domestic servant, became the wage-earner in the family. Man became emasculated as the head of the house and lost his self respect.

Some of our national policies, whose goal is to aid dependent children, have actually encouraged the husband and father to leave his home, and thus perpetuate the matriarchal society—and worse, encourage illegitimacy. The program Aid to Dependent Children makes the family better off economically without the father than with him, in many instances. This is intolerable and must be corrected.

On the other hand, personal concern and involvement is vital. In Michigan we have a Human Resources Council which is testing new and exciting ways of attacking the problem. We have married couples who have been successful in their family life who are volunteering to go into culturally deprived homes where the couples are having difficulty and are teaching through example and practical experience. The problem couples respond dramatically because they are finding others are concerned about them personally and their welfare. We have over 8,000 college students who have volunteered to teach potential drop-outs and to involve themselves in their personal life and interests. This too is proving astonishingly successful. We have many centers where those with problems can receive qualified help as well as be directed to other agencies for help. We have

a state-wide organization through this Council directed exclusively toward strengthening family life in all its aspects.

We also are trying to improve our educational programs as they relate to deprived children and the adult members of the families. One of the most meaningful and effective educational programs in Michigan is the Community School program where the school becomes the focal point for identifying weaknesses in every home and school district and the needs of the families. The school is open all year long and provides programs after school for family fun, instruction, and strengthening. Through the school organization and the Community School coordinator, individual families are given programs directly related to their own needs, including help from both public and private institutions.

Even without a moral obligation, it is vital for our own survival that we concern ourselves with the youngsters down the street. No matter how educated or motivated your children may be, the youngsters down the street can knife yours in the back and later vote for the things that will destroy America. One of the greatest things about a democracy is that it is based upon character and that its very survival is dependent upon the interrelation of all members of the society. Thus, to protect ourselves, we must see that others are given the opportunity to live in beauty, and to have education and opportunities whereby each person may reach his potential.

DIALOGUE: *You mentioned the role of churches. Do you think that Mormons, with their particular ideals and energy, could make a specific contribution in this area?*

ROMNEY: I don't think there is any question but that our concept of the importance of family life is outstanding and consequently can make a tremendous contribution, a very essential contribution. As I have pointed out on many occasions, I believe that the things that threaten us most are things from within rather than from without. I know as serious as the external threats are—intercontinental ballistic missiles, nuclear warfare, Viet Nam, deterioration of our relationships with European and other nations, Communism, you name it—the greatest threats to the future of this country come from within. The greatest threats are decline in religious conviction, decline in moral character, decline in the quality of family life, and the decline in the understanding of the principles of personal responsibility on which this nation was founded. In all these areas, I don't personally believe there is any group given greater resources of strength than members of our faith.

DIALOGUE: *The Book of Mormon states that America is a “. . . choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested.” Would you comment on that passage as it may apply to America at the present time? If the gravest threats to the future of America are “the decline in religious convictions and the decline in moral character” how, as a national leader, would you work in specific ways to correct these somewhat intangible threats?*

ROMNEY: In addition to that warning in the Book of Mormon, we are also cautioned about an age in which there would be a form of godliness but the people would deny the power thereof—when we would be lovers of our own selves, breakers of treaties and disobedient to parents.

I believe the vast majority of American citizens would agree that we would more surely prosper if we did serve the God of the land. Yet the problems of our age are in the headlines every day: Riots of the disadvantaged in the ghetto. Riots of the affluent on the campus. Crime in the streets. Juvenile delinquency in the suburbs. Dishonesty in high places. Drug addiction. LSD. Alcoholism. Tranquilizers. Sexual promiscuity. Marital infidelity. Family breakdown. Personal irresponsibility in all its forms.

What a paradox! In the land of the free, men and women are increasingly dependent—whether on drugs or alcohol, on a psychoanalyst, on sensual stimulation, or on government handouts.

In the home of the brave, men and women are increasingly afraid—whether of personal insecurity and failure, or personal responsibility, of vast impersonal forces and institutions they can neither control nor comprehend, or even of other men and women, perhaps with different colored skins.

The story of America has been a story of a great people creatively working together to build a great nation—where the rights of men were first defined and



defended in such a way that they electrified the world; a story of personal responsibility, private initiative, voluntary cooperation, and above all the Western promise that man—regardless of his attributes—that man alone was the measure of all things. A story of a people who were dedicated to a proposition and whose cornerstone was the fatherhood of God and the brotherhood of man. This universal bond is of such magnitude that it lifts the hopes of mankind on every portion of the globe. But if we are so dedicated and committed, are we not also committed to serve that God and keep His commandments?

As Abraham Lincoln once observed, we have been blessed beyond that of any other nation on earth, we have grown enormously in numbers, wealth and prestige—but we have forgotten God. We have believed, in our arrogance, that all the progress has been due to our own skills and power.

The historian Arnold Toynbee warns that unless we return to the ideals of the Christian republic upon which we were originally founded, our civilization will be but rubble and ashes.

What a tremendous responsibility and magnificent opportunity is ours—to turn the hearts of this potentially great people back to their root strength and thus rekindle the hope and fulfillment of all peoples everywhere, and keep freedom in this great land of ours.

DIALOGUE: In regard to what our real dangers are, some have suggested that the greatest problem developing is the population explosion. Suppose in your research as a national leader that it became apparent that a massive government program of birth control seemed warranted, how would your Mormon beliefs affect your actions?

ROMNEY: Well, you are dealing with a hypothetical situation and I'm not going to deal with a problem of that character on a hypothetical basis. I think there is every indication that through the use of modern methods already available to produce food that nobody needs to be hungry in this world. As you add to modern methods that have been developed the possibility of harvesting food from the sea and other sources that we haven't yet tapped, I am personally of the opinion that the idea that we are confronted with a situation that we can't handle, if we apply ourselves properly and encourage others to apply themselves properly, is not accurate.

Another factor in the situation is that the population explosion is greatest among the poverty stricken nations. Experience shows that as nations rise in their level of economic well being and in their cultural development, the family size tends to decline rather than explode. This was true in Japan and other nations. So, while we have to be very conscious of the population problem, I think we could better devote energy to increasing the ability to produce food. I believe the world is full and has enough for all if we make proper use of our manpower and knowledge and skills.

DIALOGUE: In that regard, how would you reconcile the fallow fields all across America with the starvation in the world?

ROMNEY: I can't. As a matter of fact, one of the tragedies, economically, in this country is that we have been dealing with the agriculture problem on the basis of economic nationalism at a time when food is the most needed commodity on earth.

We've got to put our agricultural policies on a basis that will enable us to make full use of our present ability to produce food more abundantly and cheaply than it has ever been produced in the history of the world. Actually, the ability to produce food as cheaply and abundantly as we can produce it in America means that we should be in a position to greatly expand our agricultural markets around the earth, particularly if we coupled that with sound programs of economic development assistance to those nations that are prepared to play the part they have to play in bringing about economic growth and development so that they would have the purchasing power to buy the food that we are fully capable of producing.

I happen to have gone to Washington in the years when the subsidization of farmers as a means of dealing with our agriculture problems started, and we still haven't solved these problems. We're still failing to make use of our great agricultural potential in a way that will serve our interests best and will also help the hungry and impoverished peoples of the earth.

DIALOGUE: A major issue in the 1960 presidential campaign was whether one candidate's church might control him in his political responsibilities. What are your feelings about the separation of Church and State?

ROMNEY: I have no question about the absolute essentiality of the separation of Church and State. Otherwise, the authority of the Church will tend to take precedence over the authority of the State, because the authority of God is certainly superior to the authority of man. Thus, it's essential to have a separation of Church and State in order to have a genuinely free society.

DIALOGUE: How is your position on right to work laws affected by the letter from the First Presidency of the Church in 1965 asking Mormon Congressmen to resist repeal of those laws?

ROMNEY: I've never understood that the First Presidency issued that as an official statement, as an official Church position. As far as I am concerned, I personally favor the present situation where states are individually free to adopt right to work laws or not to adopt right to work laws. My position in that respect has been misrepresented at times by others, or misunderstood. Actually, my position is that the states should be free to act on this. The collective bargaining situation in Michigan is quite different from the collective bargaining situation in the Rocky Mountain states and different from the condition in some other states.

The key problem in the collective bargaining area in my opinion is the excess concentration of collective bargaining power on the part of employers and unions. A right to work law doesn't really get at that problem. In a state where collective bargaining has been in operation for some time and union power is highly organized, a right to work law doesn't mean very much. In fact, it is this excess concentration of collective bargaining power that is threatening to destroy our dynamic, progressive, competitive economy.

DIALOGUE: We'll return to the union structure in America, but first just one other question on the letter from the First Presidency: How would you respond if you received such a letter concerning an area of your political responsibility?

ROMNEY: In areas of public responsibility I act on the basis of my own best

judgment and on the basis of my responsibility as a public official, and I would continue to do so.

DIALOGUE: *Back to the union structure, could you tell us specifically how you might propose a change in the union structure in America?*

ROMNEY: This excess concentration of collective bargaining power on the part of both union and employers (and I emphasize *employers*) has created some very serious problems for us:

(1) It is one of the two major reasons for continuing inflation; as a result of not having acted earlier and not having handled it well in recent years we are facing wage-cost-price hikes in the period ahead that are likely to be a good deal bigger than they have been in any year since the years immediately after World War II.

(2) The effect of this concentration of power has resulted in unions and companies absorbing the economic progress we make so that none of it reaches the average person in the market place, the consumer. One of the things that built the American economy was adopting principles that put the consumer in America in the driver's seat. Henry Ford is a dramatic illustration. He recognized that if he could make automobiles cheaper and shared such economic progress through price rebates, he would enable more people to drive automobiles. He also made customers out of workers by paying good wages that were thoroughly justified by the economic progress that was being made. As a result, there would be a balance of economic growth and development and everybody would benefit from the economic progress. But that has changed now, with the collective bargaining power so concentrated and so great that the economic progress doesn't reach the consumer. The consumer is the forgotten man in America, and we've got to put the consumer back into the driver's seat in America.

(3) This concentration of power is bringing about a great distortion in the relationship between the compensation of different people in our society. I think the American economy reached the point where we were closer to rewarding people on the basis of their contribution than almost any other economy that has developed. But we're getting away from this sound principle of rewarding people on the basis of their contribution. Good evidence of that is the fact that a carpenter's helper gets paid more than a veteran Detroit policeman. A boy just out of high school can get a job as a plumber's helper at \$3.75 an hour. That is \$7,800 a year, and that's more than the average teacher compensation in the state of Michigan. Another evidence of the distortion is demonstrated by our agriculture problem. Farmers are making a net of a dollar to two dollars an hour and yet they have to buy products produced by people who are getting paid four, six, seven, eight dollars an hour.

Now, to deal with this we just have to do the same basic things we have done in other fields before. When the founders wrote the Constitution to give expression to the principles of the Declaration of Independence and self government, with the people exercising ultimate power, they did it by dividing the power of government into the three branches and into federal and state governments. When Jackson had to deal with the Bank of the United States to prevent an excess exercise of financial or banking power, he divided the banking power.

When the trust and monopolies developed as we began to industrialize in the latter part of the last century, we adopted the anti-trust laws to divide the power of trusts and monopolies. The anti-trust laws basically required competition in industry—more than one company producing a product or rendering a service so that people could choose between competing products and services. This required companies to compete in meeting the needs of the people in a free market.

When Franklin Delano Roosevelt came along, the power of business had grown so great that they had domination politically and economically in this country, so he encouraged the organization of unions and the building of strong unions to offset this strong business-political power in America. But the mistake that was made was to place no limits on the concentration of this collective bargaining power and indeed to encourage the development of monopoly power on a national and industry-wide basis. And so now the basic thing we have to do is to divide that power adequately. As far as I am concerned that means to divide it so that we can retain a competitive economy that will be disciplined primarily by the competition between enterprises competing for the free patronage of free customers, rather than by government decision-making and authority.

The ultimate road that we are headed down economically is very clear on the basis of this concentration of economic power. That road is the road that Britain has already traveled, and for essentially the same reason. Britain today has lost her ability to compete in world markets, she is battling for her economic future, and she has a state-controlled economy. There is no free collective bargaining in Britain. The *Government* determines wages and wage policy. There is no free market in Britain. The *Government* controls prices. Our economic system, that has permitted more individuals to have more freedom in contributing what they can contribute than any other, is in the gravest jeopardy, in my opinion. We've got to divide this excess power if we want to prevent the creation of some form of state-directed economy in America. There are only two ways to discipline our economy: competition or absolute authority.

DIALOGUE: *Do you believe that God directs the course of the United States by inspiring its leaders?*

ROMNEY: When He feels that it is necessary and they seek His guidance. I think most of the time He expects us to do things on our own. We have the correct principles through the Doctrine and Covenants and the Constitution. God will never force us. When we need His help, it is there if we will seek it diligently. If we do not, we will be left to face the consequences of our own inadequacies.

DIALOGUE: *Do you think that a Mormon leader would have any special right to that inspiration?*

ROMNEY: I don't think he would have any special conduit. After all, "Ask and ye shall receive, knock and it shall be opened"—that isn't said just to people who join a particular church, including this Church. "If any man lacks wisdom, let him ask of God." That passage in James doesn't say you have to have the Priesthood or belong to the Church to get that help. I haven't any question but that George Washington and the early founders of the nation were given such inspiration as was needed. Lincoln indicated he thought he had been helped when he needed help. As a matter of fact, the Book of Mormon indicates that

God inspires the leaders throughout the earth—the leaders of peoples of all nations and races.

DIALOGUE: *Even Russia and China?*

ROMNEY: Yes, to the extent that's possible. I guess some of us become so corrupt at times in our thinking and actions that we're not receptive, we're not responsive, but it's available.

DIALOGUE: *Do you believe co-existence with Russia and Red China is possible and to be actively worked for through peaceful means such as trade, cultural and educational exchange, economic aid, etc?*

ROMNEY: Yes, I do, particularly over the long run. This is the situation, in effect, with Russia today. Communist China's destructive international behavior makes any kind of co-existence extremely difficult, but we must be prepared for the time when she will be ready to enter into more rational relationships with the outside world. An essential element of co-existence and of improving relations with the Communists is that we remain firm with them and insure that we are operating from a position of strength, militarily, politically, and economically. Weakness or lack of resolution on our part would be the first thing which would encourage instability in relations between East and West and which would tempt the Communists toward a more aggressive posture. Peaceful efforts should be pursued resourcefully and persistently but not impetuously or impatiently—there are strict limitations on any short-term improvement in relations between the Communists and the Free World.

DIALOGUE: *Do you believe there is an international communist conspiracy with central control and common purpose of taking over the world and which, therefore, we must oppose in every form; or could Ho Chi Minh, for instance, conceivably be another Tito and form an acceptable buffer out of a united Viet Nam?*

ROMNEY: The Communist nations share a common doctrine which is international in its outlook, and they seek to spread their power and influence wherever and whenever possible. We must not delude ourselves about that. But over the years the unity and the means with which these ends are pursued have changed substantially. The Communist world is no longer a monolith. The Soviet Union and Communist China are split apart by differences in ideology and in national interest. There are strong signs of economic independence in Eastern Europe. Blocked by our effective deterrent posture, the Soviet Union has been forced to pursue political rather than primarily military offensives. Even Communist China is cautious about military confrontation with the United States, preferring to goad other Communist nations or movements into so-called "wars of national liberation" largely on their own. I believe the day has passed when Ho Chi Minh could have adopted the role in Asia that Marshall Tito has in Europe, but there are many differences today among the Communists, and



we must be alert not only to guard against their destructive intent but also to recognize the potential for cooperation when it genuinely exists.

DIALOGUE: *Could you clarify your recent statement that the war in Viet Nam has been Americanized? Why shouldn't it be?*

ROMNEY: We are involved in Viet Nam in order to assist the Vietnamese to protect their own freedom and independence against outside aggression and ultimately to be able to govern themselves according to the manner of their own choosing. This simply cannot be done if we take over the whole effort. It is clear that the military side of the struggle is almost exclusively an American show. I am concerned that the pacification effort—those non-military programs which will bring essential services to the villages, forge a real relationship between the central government and the people, and provide the basis for effective self-government—is also becoming Americanized.

As we do more, the South Vietnamese are not doing more. We have not yet seen an adequate enough demonstration of their motivation and capability to do the job. We must bring the South Vietnamese into a stronger and growing role through better training programs, a clearer definition of roles, and a less pre-emptive impatience on our own part. Through such a revised approach, we might increase the chances of bringing the American and South Vietnamese effort into better balance. Military success against the enemy must be backed up by progress on the political, social and economic front or you have nothing other than stalemate.

DIALOGUE: *Do you agree with Senator Javits that if there is evidence that free elections are not possible in Viet Nam we should begin to consider phasing out our commitment?*

ROMNEY: The recent elections represent a significant accomplishment, given the inexperience of the South Vietnamese in self-government and the conditions of insecurity which existed. But this is just a small step and must be followed by sustained progress. How well will the legislature work? How genuinely responsive to the needs of the people will the new regime be? How hard will the pacification program be pressed? How effectively will the new regime seek to organize the national effort? Will the government in Saigon really press forward with talks with the Viet Cong toward a settlement of the war? The answers to these questions will determine just how meaningful the elections are, whether they represent a real contribution towards evolutionary growth of effective, representative government, or not.

DIALOGUE: *What do you see your Mormon faith contributing to your idea of the proper role of America in the modern world?*

ROMNEY: Primarily, the unqualified knowledge of the inspired character of the Constitution, the declaration of our basic government principles, which are based on government by consent and the inherent right of every individual to be free in his choices.

DIALOGUE: *How would that determine, for instance, our role in relationship to other nations? Do you see America primarily as an ensign or example to these nations or as a missionary to go out and convert them to our principles or as a policeman to enforce our principles?*

ROMNEY: As a nation, we are in the process of trying to think through what our basic role should be, and I don't think we are very far along. In the inter-

national field, we are dealing with the relationship between peoples, between nations, and, therefore, to whatever extent our Church experience with spiritual matters and social matters gives us an insight into sound human relationships, I think it has some application in anything involving human affairs or international affairs, but specific international policies are really beyond the area dealt with directly by the Church doctrines. Yet, as a Church, we are admonished to study the history of nations, to study the history of races and peoples. I am sure we are urged to do that so that we will have adequate secular background to deal with international problems.

DIALOGUE: *You have said a number of times that God has a purpose for this nation.*

ROMNEY: I think the revelations in the Doctrine and Covenants as respects the Constitution make it very clear that the United States has a three-fold role. (1) To use its influence to help peoples all over the earth to be free of all forms of bondage—religious, political, economic and social bondage. (2) To be sufficiently powerful to protect the awakening peoples of the earth at the present time so that they can make a free choice between tyranny and freedom, and to be wise in the use of that power. But we've got to cut our suit to fit our cloth. I think we are too inclined to exaggerate our power and what we can do in the world at the present time. In any event, we have a big and important function to play in that area. (3) We need to make America a better example of what freedom can mean so that these awakening peoples of the earth will *want* freedom instead of tyranny.

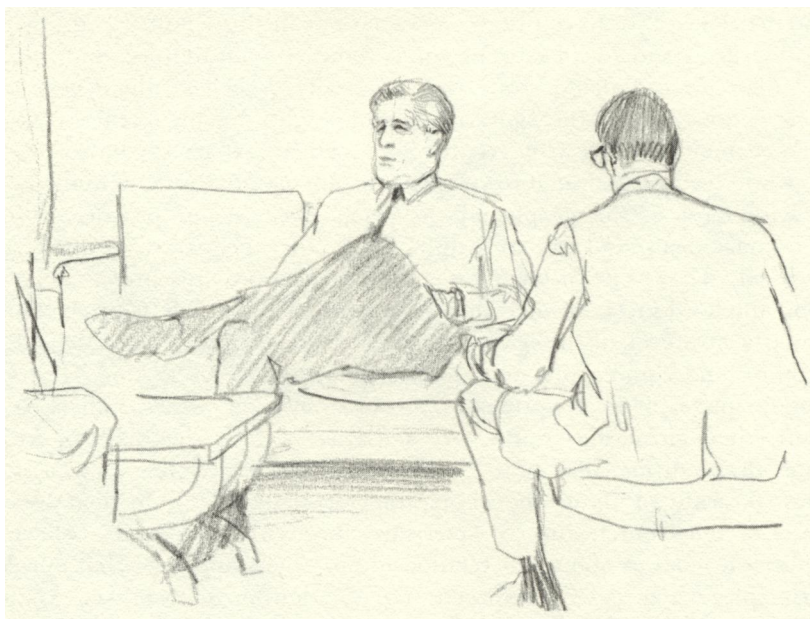
We have a *long* way to go before we make this country a really convincing example of what freedom can be. The best examples of how far we have to go are the deficiencies we have in our race relations in this country and our failure to be able to extend to all citizens equal rights, responsibilities, and opportunities. Unless we can demonstrate that we really *do* believe that every human being is endowed with the same inalienable rights by his Creator—and particularly demonstrate it with regard to American citizens, whether they are black, white, yellow, red, or brown—we will not be able to communicate effectively with most of the peoples of the earth, because our practice will be so short of our ideals and our principles that other peoples will think we are hypocritical. That's one of our most urgent problems at the present time.

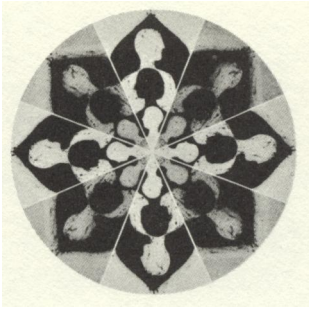
And the hard facts are such that a member of the L.D.S. Church should be particularly aware of his obligation to help those who have been denied equal opportunity and equal rights and equal responsibilities for so long. There is no distinction made in the scriptures as to our obligation to help others to enjoy full and equal citizenship rights. As a matter of fact, the Book of Mormon indicates that "all are alike unto God"—black and white, Jew and Gentile, all peoples. Basically, I think one of our biggest challenges is to demonstrate as members of the Church and as American citizens that we really believe what the Church teaches us about our relationship to others and also what our American principles teach us with respect to our relationship with others. With two-thirds of the earth's population consisting of hungry, diseased colored people, if we want to avoid catastrophe down the road, we'd better intensify our efforts to see that *no* American citizen is denied his rights and opportunities and responsibilities simply because of race and color.

Contrary to current criticisms, no people on earth have been admonished more thoroughly by their own teachings and sacred scriptures to be their brothers' keepers than have the Mormons. We teach that to assassinate someone's soul is more grievous than to assassinate his body. In our Doctrine and Covenants, we are taught to "esteem all men as ourselves." There is no restriction, no reservation, we are not just to tolerate or to accept one another, but we are to *esteem* each of God's children. We know that the scripture constantly reminds us that we are "to judge not," that God will forgive whom he will forgive, but that it is expected of us that we forgive all men and let God alone be the judge. Thus, it is impossible to teach inferiority. The scriptures state that "when you do it unto the least of these your brothers, you do it unto Me." This makes it perfectly plain that the so-called least are no less than Christ Himself.

We also teach that we cannot be heaven bound if we let those about us freeze and starve. The physical welfare and well being of each person is importantly related to his spiritual progress and is thus of vital importance and concern.

Living the gospel of Jesus Christ has as its prime purpose the perfection of all mankind through individual effort and divine inspiration. We are all inter-related and dependent upon one another. We are told that we cannot be saved without our family, and as part of the great family with God as the Father of all, it is of prime importance to teach all His children and to preach to every nation, kindred, tongue and people. Our responsibility for brotherhood is world-wide and our moral concern universal.





THE MORMON FAMILY IN A CHANGING WORLD: AN INTRODUCTION

Lowell Bennion

Not only is the family the primary social institution in Mormonism, it is also much too large a theme for a special section in one issue of *Dialogue*. Hopefully, the Journal will be able to publish some interesting articles turned down for this issue because of limited space and because they would have weighted the emphasis too much in one direction or another.

The family theme is so large and authorities on the subject so busy that vital areas of family life today among Latter-day Saints go unmentioned in this section. These too should find a place in future numbers of *Dialogue*. We are thinking of such subjects as "The Mormon Case for Chastity," "Large Families in an Overpopulated World," "Love in Marriage," "Wisdom in Courtship," "Family Functions Today," and many others. And though the articles here presented do not and cannot possibly cover the modern family adequately, we are pleased to present them as provocative introductions to this significant aspect of contemporary Mormon life.

Garth Mangum's "Technological Change and Erosion of the Patriarchal Family"—written from the broad perspective of academic study and high level government administration—brings clearly into focus the realization that problems which confront the Mormon family must be seen and understood in the total historical and societal setting of which Latter-day Saints are a part. Technology has had its impact on Mormon family life, an impact which is conditioned by the peculiar character of the Latter-day Saint family.

Stanton L. Hovey in his "Church Influence on the Family" makes a case for a close working relationship between the Church and the behavioral sciences and social agencies in the interest of approaching more closely the realization of L.D.S. ideals in family life. Readers will be surprised perhaps at the many professional social welfare services offered by the Church and stimulated by Mr. Hovey's probing into social science means of realizing family goals.

Several articles deal with specific problems, some of which may be quite acute in the Mormon family. Veon Smith, speaking from a wide experience in both professional and Church marriage counseling, points up the critical, ever-present dilemma the Latter-day Saint parent faces in keeping the command-

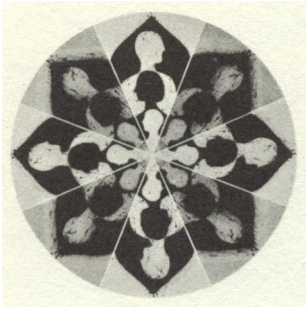
ment to teach and indoctrinate his children in the ways of the Lord and at the same time to respect their free agency. Chase Peterson, a physician, addresses himself to the adjustment the L.D.S. woman must make when she graduates from the immediate role of motherhood, which is often made the more difficult because her husband is occupied not only with his everyday work but with Church responsibilities as well. Deon and Ken Price, on the basis of a survey in an area in California, suggest with some interesting, realistic data why L.D.S. girls marry out of the Church. And, finally, Gayle Norton describes the difficulties a divorced person experiences in functioning in the Church and in living among his own people.

In sharing with *Dialogue* readers the intimate story of the death of a son, Carole Hansen adds a new and personal dimension to this issue which is appropriate and deeply appreciated.

The section on the family closes with Carlfred Broderick's article, "Three Philosophies of Sex Plus One," in which he discusses many aspects of sex in today's world and in the lives of Latter-day Saints. His treatment reflects his specialized study and his wide experience as a counselor in the Church and in his profession. Despite our high regard for the rich content and points of view in his article, we are taking the liberty in a brief response at the end of the section—and with the author's approval—to disagree with one of his major theses.

Lowell Bennion





NOTES ON CONTRIBUTORS

GARTH L. MANGUM, Research Professor of Economics and Director, Manpower Policy Evaluation Project, at the George Washington University, was educated at Brigham Young University and Harvard. He is author of *Automation and Economic Progress* (with Howard R. Bowen) and was formerly executive secretary of the National Commission on Technology, Automation, and Economic Progress, a group appointed by President Lyndon Johnson to study the impact of automation on the economy. Mr. Mangum is high priest group leader in his ward.

STANTON L. HOVEY is a professional social worker in Mesa, Arizona. He received his Bachelor's degree from the University of Utah and his Master's degree from Western Reserve University in Cleveland. He is interested in sociological theory, social group work, and marriage counseling. Mr. Hovey now serves as a Sunday School teacher in his ward.

VEON G. SMITH is Director of the Marriage and Family Counseling Bureau of the University of Utah. He is also Associate Professor in the Graduate School of Social Work and author (with Dean H. Hepworth) of "Marriage Counseling with One Marital Partner: Rationale and Clinical Interpretations" published in *Social Casework*. Professor Smith is first assistant in his stake Sunday School superintendency and has served as a bishop and in a stake presidency.

CHASE N. PETERSON, a Salt Lake City physician, has recently moved to Cambridge, Massachusetts, to take up his new duties as Dean of Admissions and Financial Aids of Harvard College. He will also be concerned with medical care planning at the Harvard Medical School. Dr. Peterson completed five years as a Sunday School teacher in his Utah ward.

DEON NIELSEN PRICE and KENDALL O. PRICE are graduates of Brigham Young University. Both have done graduate work at the University of Michigan, where

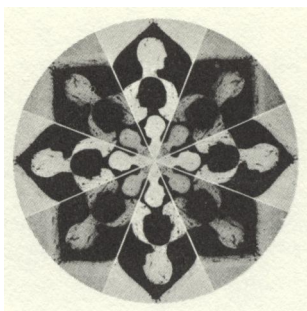
44/DIALOGUE: A Journal of Mormon Thought

Mrs. Price was awarded a Master of Music degree and Mr. Price earned his doctorate in social psychology. Both have also served as instructors in Brigham Young University Education Week programs. They are the parents of four children and serve as the advisors to the M-Men and Gleaners of the Inglewood (California) Stake.

GAYLE NORTON was city editor of the Panama City (Florida) *News-Herald* the year it won the Pulitzer Prize; since then he has served as editor of publications for the Educational Press Association of America and is now assistant to the president of a South Carolina insurance company. He has written articles for *Florida Education* and other educational journals and has served as elder's quorum president and taught seminary for four years.

CAROLE HANSEN, wife of Dr. James Hansen, is a graduate of the University of Utah, a former teacher of speech, mother of five children, and teacher of literature lessons in Relief Society.

CARLFRED B. BRODERICK, a specialist in child development and family relations, was educated at Harvard and Cornell and is currently serving as Associate Professor of Family Relationships at the Pennsylvania State University. He is author of more than a dozen articles and is editing a new volume for the Sex Information and Education Council of the United States. The father of seven children, he is a member of the District High Council, Central Penn District, Eastern States Mission.



TECHNOLOGICAL CHANGE AND EROSION OF THE PATRIARCHAL FAMILY

Garth L. Mangum

Technological change is adequately recognized as a pervading influence in American and, to a lesser degree, Western European life. Technological progress is measured by the ability of technology to increase the output of a unit of human labor. Its current pace is sufficient to double the output of an hour's labor in a little over twenty years or twice in a working lifetime. Its economic fruits are both abundance and displacement. But the economic consequences have been the easiest ones to adapt to, because the incentives are built into the change. The vast majority have experienced greater wealth. The negative economic impacts have been on those left behind because they were isolated by location or preparation. If there is any inadequacy in current consciousness of technological change, it is a tendency to overstress the economic impact and underestimate its broader social impacts. Thus, much has been heard of skill obsolescence, unemployment, and involuntary leisure but little of the family, the law, and religion.

Mormons, by and large, have been among those swept along by economic progress. They have concerned themselves more with moral issues, being particularly concerned with changes in the nature of family life. They have probably been less aware of the impact of technological development upon those family and moral issues. The family is, after all, an economic unit and cannot be insulated from the results of changing economic relationships. One need not go all the way to economic determinism to observe that our materialistically-oriented society rarely passes by opportunities for economic benefit just because the longer run social adjustments may be difficult. Which social trends can be halted or reversed and which can only be adapted to and perhaps channeled more positively can be identified by observing their economic and technological bases.

THE PATRIARCHAL FAMILY

Judging from the only indicators available—the editorials in Church publications and sacrament meeting, stake conference, and general conference ad-

dresses—Mormons see about them a world abounding in wickedness. Judging also from these same indicators, plus the Melchizedek Priesthood, Relief Society and Family Home Night lessons, an apparent slippage of the father from his traditional role as head of the home is identified as a major cause of divorce, juvenile delinquency, sexual promiscuity, drug addiction, and lack of religious faith. It is useful, therefore, to ask how the male ascended that throne to begin with, what are his chances of retaining it, what are the consequences of his failure to do so, and what policies give promise of keeping him enthroned or avoiding undesirable consequences from his demotion. As an economist, I invade the jurisdiction of the sociologist and anthropologist cautiously, but perhaps some useful economic and technological insights can be supplied.

Though Mormons tend to explain the traditional male-dominated patriarchal family structure by the theological concept of priesthood, once dominant but now declining economic and technological relationships are sufficient if not necessary explanation. The patriarchal family had its origin in an economy where change was slow, physical strength was important, and real property was the primary source of wealth. Its distinguishing mark was dominance by the father of a family unit extended vertically over several generations and laterally over a wide range of kith and kin. Primogeniture and entailment (the secular analogues to Esau's birthright) were practiced to prevent the family's means of subsistence from division into uneconomic units by successive equal inheritances, but a by-product was perpetuation of economic power in the hands of the male heir. Disobedience was a luxury which could rarely be afforded, not only by women and children but by all family members and retainers without real property of their own (note Jacob's subservience to Laban until his ownership of flocks and herds had been established). Even in communal societies, control of property and wealth was firmly held by the "elders." Children, particularly boys, were an eagerly sought addition to the family work force. The aged retained an economic function as long as attachment to the fields or flocks or, at a later date, even ownership of rudimentary industry allowed gradual withdrawal from productive activity. In fact, age was respected as the receptacle and purveyor of accumulated, still relevant wisdom. But the respect was immaterial. If the patriarch could not attract fealty, he could demand it.

THE IMPACT OF INDUSTRIALIZATION

Social change, lacking the immediate incentives, typically lags decades behind economic change. Transition from the tribe and manor to the workshop and factory rapidly weakened the extended family, but dominance by the male family head remained relatively untouched for two centuries after the industrial revolution. Nevertheless, its primary reasons for being were threatened by three basic components of industrialization—the replacement of human strength by machines, specialization of labor, and the corporate form of enterprise. The first imperiled the physical basis of male dominance; the second implied that individual skill rather than property ownership would become a primary determinant of income; and the third diffused ownership and made management a skill rather than a right.

Rising productivity freed labor from the soil for service in concentrated urban industry. Specialization provided outlets for personal skills and eliminated the tie to a particular spot of real estate. With that increased mobility, the extended family unit was replaced by the primary unit of husband, wife, and children. In the urban environment children were a luxury and a consumer good rather than an economic investment. Yet the dependence on skills as the primary source of income came to require large investments by parents in the education of children, with little likelihood of financial return. The result was not only a demand for education but for publicly supported education, because, though the parent could not profit economically, society could. Human capital became the most important source of economic growth, but the income was the individual's and the productivity was society's. That parents continue to invest in their children is comforting evidence that economic considerations do not always prevail. Yet it is worth noting that child labor was outlawed only when it had lost most of its economic value—and even then agriculture, where child labor remained a useful resource, was exempted.

Wage and salary employment replaced the gradual transition from childhood to adulthood to age with fixed points of labor market entry and exit. Youth and age became economic burdens. Youth could be written off by society as a preparatory period but age was left without a productive role. Mobility and the breakup of the extended family unit reduced the likelihood of an old age surrounded by posterity. Income maintenance for the aged became increasingly a social responsibility. With youth dependent not upon the inheritance of the family property but upon the development of salable skills, the economic tie between the generations was weakened. Even the management of industry passed from inheriting owners to salaried professionals, making an MBA a more sure, and a more accessible, road to economic power than inherited shares of ownership.

As machines proved more productive than physical strength, the advantages of men over women declined. Given equal education, a man's wife could be as productive as he. She could stay with him out of love, responsibility, or inertia, but she was no longer bound by economic necessity. With the household services available in an urban environment, she could even support her children alone if necessary. In an era of accelerating change, the practical experience of parents was of decreasing relevance to the vocational decisions of youth, and if the scientific knowledge of the parent proved outmoded, how was the youth to know the moral and religious instructions were not equally faulty?

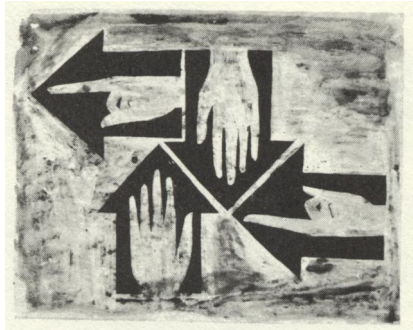
In the isolated rural environment the family lived—ate, worked, and played—together twenty-four hours a day. Life might be at the subsistence level, with little surcease from toil, but what leisure they had was spent together as well. Much of the early increment of productivity following the industrial revolution was taken in added leisure—approximately one-third in the United States between the Civil War and the Second World War, with the other two-thirds of the productivity increase added to income. After the average work week fell to forty hours, the marginal value of more leisure seemingly became less attractive than more income, and in the past quarter century we have chosen to take only one-tenth of our productivity gains in added leisure.

Technology created the productivity which gave society a choice between income and leisure, but either choice loosened the bonds of parental control. Commercialized recreation was shared with peers rather than family. The ubiquitous automobile made impossible parental supervision of destination or activity. Chaperonage became an anachronism. Only trust, worry, or apathy were left. Youth rarely had the opportunity to work beside parent, gaining respect for his abilities, receiving the transmitted family legend and lore, experiencing the satisfaction of physical achievement, and sharing the profound confidences of morality and religion. Today's young may have only the vaguest notions of the substance of the father's vocation or the nature of his daily activities.

THE STATE OF THE MODERN FAMILY

These descriptions of both the patriarchal family and its erosion are oversimplified caricatures, but they do provide useful insights into contemporary phenomena. They also raise a most troublesome issue: leaving aside theology for the moment, if the patriarchal family were in large measure the creation of a once universal but now declining set of circumstances, what if any are its peculiar values under a different set? Many disturbing contemporary developments which impinge upon the family are closely related to the same technological and economic changes, but it is not clear that erosion of the patriarchal family is a causal rather than coincidental factor.

The rise in divorce rates may have been a natural consequence of the declining economic dependence of women. The fact that the rate appears to have stabilized and that so few second marriages fail may suggest greater freedom to correct mistakes of initial choice without irresponsible repetition. With the changing nature of work and the technological revolution in the kitchen, the proportion of married women working has doubled in twenty years. Most have been beyond child rearing age, but the rate of increase among mothers of young children has been similar. The latter development is worrisome, but there is apparently no conclusive evidence that the children have suffered. Given the relative economic costs and benefits of childbearing, it is less surprising that family size appears to be declining than that large families became so popular in the post-war years.



To characterize the so-called new morality as only the old immorality is to miss the essence of change. A double standard of sexual morality based on fear of pregnancy appears hypocritical in the light of modern medical knowledge. Two challenges must be met by society under the new circumstances. Adults must articulate for youth an acceptable rationale for chastity based on choice rather than fear, something they were never successful in doing for their own generation. Given choice, youth must learn to choose wisely and responsibly. Climbing illegitimacy and venereal disease rates imply that both are failing.

But then drafting a new moral code without a firm philosophical base from which to work is not a task to be accomplished in a few short years. One of the most surprising developments is the rising rate of illegitimate births among adult women, leading one to wonder whether some economically self-sufficient women might come to choose motherhood but reject wifedom.

Concern for the plight of the under-educated rises as the school dropout rate declines. In 1940, only one-half of the appropriate age cohort completed high school, currently three out of four do. The dropout suffers less because the economy cannot use him than because it has better alternatives. With income, power, and prestige depending upon formal training, those who can afford it or who have better counsel obtain it. With higher quality labor available, the economy has built a technology which requires such labor and relegates the undereducated to the margins of economic life.

Rates of criminality, particularly among the young, are a major blot on American society. Yet it is not clear how much should be attributed to familial failure and how much to other causes. Rates may indicate more police and better statistics as well as increased crime. The pranks of rural youth become crimes in crowded cities. A wealthy urban society offers more opportunity and profit for crime. We have more youth to commit crimes as well as the possibility of a more crime-prone youth. However, one should clearly differentiate between criminality and civil disobedience. The latter often represents a useful means to dramatize the obsolescence of statutes and mores. The anti-tax demonstrations of the 1770's, the sitdown strikes of the 1930's, the lunch counter sit-ins of the 1950's, and the anti-Vietnam demonstrations of the 1960's were all disruptive of the established order but they were a traditional, though often extra-legal, part of the legislative process.

Civil disobedience is an act of faith and hope for a better future. The riots in the urban ghetto are acts of hopelessness and frustration. Every community has an underlay of hoodlumism, held in check by the constraint of the majority. Americans have been more given to violence in private affairs than many societies, but a basic trust in the established mechanisms for change has given us less reason to resort to violence in public affairs. When the majority of any community becomes disillusioned and alienated from the broader society and withdraws its active restraint, that society is left only to meet violence with violence.

Even the "hippie" movement may have an element of positive search underneath its dirt, drugs, and escapism. When survival was at stake, material wealth could easily be confused as an end rather than a means in life. Having achieved relative abundance, some are certain to ask, "What is life all about?" and find no answer. Though current experiments will undoubtedly fail, the rejection of competitive materialism and the awkward search for a more permissive society based on respect for individual differences may prove prophetic.

The "death of God" concept also finds its impetus in the search for a dependable philosophy in an unstable world. A few endorse Christian atheism, but to most the phrase is only a dramatic way of saying that the orthodox concepts of God no longer satisfy the yearnings of a science-saturated age.

It is difficult to see how keeping father at the head of the house would

resolve these issues. It is not the fact of declining male dominance but the uncertainties of the transitional search for new relationships which contributes to family disorganization. It is not so much that the male is no longer as dominant as it is that tradition and custom say he *should* dominate, while reason asks *why* and economics asks *how*.

The critical nature of this search for identity is most apparent in the plight of the urban Negro family. Recent studies have emphasized the matriarchal traditions of Negro family life, having its origin in the cruelties of slavery and in post-slavery discrimination. However, middle class Negroes show no significant differences from middle class whites in family ideals. Neither are there significant differences between the family lives of the white and nonwhite rural poor. But technological change and low rural incomes have forced migration to the cities by poorly educated Negroes. Poverty, segregated housing, slum schools, inadequate transportation, and harsh welfare rules have condemned many Negro males to economic impotence and left them only a sexual role. The only available housing is in the central city slums; the jobs they could fill are moving to the suburbs, but transportation systems are designed to bring white suburbanites to their downtown offices and return them at night, not vice-versa. The occupational structure of the city often offers more favorable employment opportunities for Negro women than men. Public welfare is more often than not denied the family of an able-bodied, unemployed male, which provides built-in economic pressure for family breakup.

And one-fourth of Negro families do break up, one-fourth of Negro babies are born illegitimately, and one-fourth of Negro families are headed by women. These national averages are multiplied in the slum ghettos where the impact is concentrated. Some 350,000 Negro males simply disappear from the purview of the Census takers in early manhood, returning to statistical existence only in middle-age. It is not the denial of the patriarchal role itself which destroys the identity of the Negro male. It is the enforcement of matriarchy in a society where custom demands male dominance for self respect. Even priesthood, which for a few might provide a theological substitute for economic competence as a base for male self respect, is foreclosed as well.

For the rest of American families the stresses of change are apparent, but the status and outcome of the transition are unclear. What is clear is that the goal of the struggle is to replace the economic ties of the patriarchal family with bonds of more ephemeral but loftier stuff. Whether patriarchal families loved each other more or less than modern families can never be tested. They were bound by necessity. The father who could once demand respect now must earn it. The husband who could once require submission now must be worthy of love. The prodigal who once returned seeking the relative comfort of servant status in his father's house now returns seeking and offering mutual affection. Considering the replacement of necessity with choice it is not surprising that so many families fail. For those who succeed, the reward is a new, more democratic family of independent equals bound together by love.

THE MORMON FAMILY

A Mormon can sympathize with all of the yearnings and stumblings of the

modern family. The Mormon family has been buffeted by the same changes but with special doctrinal and administrative safeguards. A single sex standard and rejection of orthodox concepts of deity are basic principles of our religion. Civil disobedience and rejection of competitive materialism arouse almost forgotten memories of Mormonism's formative period. Both theology and practice have been ambivalent between freedom and equality for women and the role of the priesthood-holding male.

The nature of the family and the father's role in it has changed for Mormons as well as for others. The Mormon family has become more democratic, its members more independent, its head less autocratic, but it cannot fragment into a household of individuals because the family, not the individual, is the key unit of salvation.

The Church has responded administratively to the new stresses by reorienting most of its program to emphasize the strengths of family life. The pulpit rhetoric has been "put father back at the head of the house," but the program application, though ambiguous in intent, seems to lead in a different direction. Priesthood, Relief Society and Family Home Night lessons say little of the shackles of obligation and much of the bonds of love. Fathers are admonished



not to *demand* obedience and allegiance but to merit it. Mothers and children are taught not only to respect father, but also to cherish their own integrity as individuals. Interestingly, the Melchizedek Priesthood lessons seem to indicate a more equal role for a wife than the Relief Society Magazine, which tends to stress her role as a counselor subordinate to the final decisions of her president-husband. Whether one of its purposes or not, the notion of a Family Council suggests a democratic relationship with father as chairman, mother as an equal partner, and children as voting though vetoable members.

Family Home Nights perpetuate some values of the long winter evenings on the farm or the days spent side by side in the field as periods of "togetherness" and conduits for transmission of family values. But these home-centered activities are supplemented by the Church programs of recreation and religious instruction. Regardless of preachment, the practice does not appear to seriously lament the erosion of the male-dominated family but emphasizes the worth of each individual as an independent as well as interdependent, member of the family society.

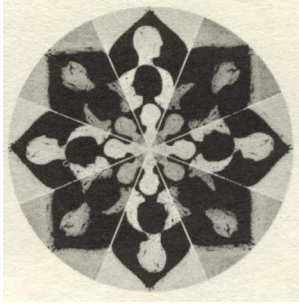
The implication, nowhere articulated, may be that male dominance and the patriarchal priesthood were always separate but coincident phenomena, the one a creation of temporary technological and economic circumstances, the other eternal. The essence of priesthood may be only specialization of labor, the male specializing in the external and the female in the internal affairs of family life, but neither with exclusive jurisdiction. A household needs a head

only when the alternative candidates cannot agree. When a "boss" is necessary, it should be the wisest—but wisdom is not an exclusive characteristic of either sex. Children need submission to absolute rule only when they cannot be taught to respect superior experience and trust unvarying love while participating in family decisions to the limits of their wisdom. Perhaps the greatest value of patriarchal decision-making has been not that the decisions were wiser but that it saved arguments over who should decide. In a world of constant and rapid social change, the Mormon family must suffer stresses. There are many families that may fail. Gospel principles, if followed, increase the probabilities of successful adaptation to change, but those probabilities can be further increased if the principles are interpreted in full recognition of the realities of the contemporary environment.

EPILOGUE

Since the fundamental premise of Mormon theology is the literal brotherhood of man within the literal family of God, one can usually find a theological analogue to any development in family life. During the same ages when families were subjected by necessity to the dominance of the patriarchal father figure, superstitious men relied on an omniscient, omnipotent God as an explanation of catastrophe and as a talisman against the threatening unknown. Sophisticated modern man, rejecting that God, has nothing else with which to replace him. Perhaps the remarkable durability of Mormon theology among an increasingly educated membership is in part attributable to the fact that Joseph Smith brought from the grove the concept of a Father God to love and trust rather than a Creator God to fear.

From the Correlation Program appears to be developing the first major doctrinal innovation since the welfare plan. Like the latter it involves not a new revelation but a new emphasis and application of a familiar principle. The coexistence of man with God is such a principle. The stress has been on the omnipotence of God. As we emphasize his role as Father of a divine family of love-bound individuals rather than Creator of a world, we emphasize our likeness to him and our mutual interdependence with him. The end result of this theological development may be not only a closer kinship and communion with God but a new respect for man in an overly pessimistic and doubtful world. Perhaps "if you have seen me, you have seen the Father" may be, to a lesser degree, but still validly, said by a good father. And Christ's description, "God is Love," may describe the road to as well as the chief attribute of Godhood.



CHURCH INFLUENCE UPON THE FAMILY

Stanton L. Hovey

President David O. McKay described the two major purposes of the Church during the General Priesthood Meeting of the October, 1966, General Conference. The first is that of taking the message of the restoration to the world. "The other great purpose of the Church is to translate truth into a better social order or, in other words, to make our religion effective in the individual lives of men and in improving social conditions."¹ Much of the Church's efforts to create and maintain beneficial social conditions in the world are focused upon the family. This focus appears to have two goals: (1) the creation of exalted eternal families, and (2) the development of healthy earthly families, which is essential to the achievement of the first goal.

AREAS OF POTENTIAL INFLUENCE

The potential influence of the Church in bringing about the development of healthy families may be found in three areas: (1) doctrine and practice aimed at members' families, (2) professional resources from both the Church and the secular world, and (3) political and social action aimed at *all* families.² Present efforts to assist the family in coping with its problems are found primarily in the area of doctrine and practice. Influencing legislation and conducting programs of social action are areas where Church intervention could be directed toward changing social conditions which affect the family.

Church intervention can also be categorized into ameliorative and preventive influence. Assisting the L.D.S. family to cope with the strains of daily living is an ameliorative approach. The preventive approach consists of the introduction of changes in other areas of society, thus reducing the source of strain and pressures. If either approach is to be successful, the interdependent nature of family, church, and society must be understood.

¹David O. McKay, "The Church—A Worldwide Institution," *The Improvement Era*, LXIX (December 1966), 1131.

²Political and social action is defined in this paper as those programs and activities (including

The tremendous impact of doctrine regarding the family, upon the lives of individuals as well as upon social conditions, is demonstrated by polygamy. The predominant influence today upon the family is the Church's emphasis on temple marriage and the positive influence this doctrine and practice is assumed to have upon marital adjustment and success.³ All other Church practices designed to strengthen L.D.S. families are seen as supporting the primary goal of temple marriage. The publication of the Family Home Evening Manual and the inauguration of the Home Teaching program are good examples. Both could have a profound effect upon the quality of L.D.S. family life. A corresponding development has been the inclusion of more family relationship material in both the Melchizedek Priesthood and Relief Society manuals. Much of this material reflects the thinking of Mormon social scientists who are making a significant contribution to the Church in making gospel principles applicable in daily life.

L.D.S. PROFESSIONAL RESOURCES

Implicit in these new developments is an emerging union between gospel principles and concepts from the behavioral and social sciences. Classes in Courtship and Marriage and in Family Relations at L.D.S. Institutes of Religion and the doctoral program in Human Development and Family Relations (among other doctoral programs in the social sciences at Brigham Young University) are evidences of this union. Financial support given by the Church for Utah's Alcoholic Rehabilitation Program,⁴ research conducted by B.Y.U. social scientists for the General Authorities, the Indian Placement Program, and the expansion of Church social service agencies are additional areas where religion has joined hands with secular ideas.

Professionals from social work and from other related fields are employed in all of the Church's social service agencies. The Relief Society Social Service and Child Welfare Department has offices in Salt Lake, Phoenix, Las Vegas, and Idaho Falls and is expanding its program into the Los Angeles area. This large agency administers an adoption program which provides services to both the L.D.S. adoptive couple and to the unmarried mother, foster home care, a program for L.D.S. transients, home maker service, an employment service, the Indian Student Placement Program, and the Youth Guidance Program. The agency offices outside of Salt Lake do not offer all of the above services. The Youth Guidance Program of the Relief Society Youth Service Department has its own offices in Salt Lake and is expanding its services throughout the inter-

legislative action) organized and carried out, by either laymen or professionals, with the intent of removing harmful elements from the social environment.

³Rex A. Skidmore, "An Educator Views Temple Marriage," *The Improvement Era*, LXX (February 1967), 60-66.

⁴The Church provides one tuition scholarship for a member from each ward to attend the annual University of Utah Institute of Alcohol Studies. The Church has also contributed food commodities and financial aid to the State of Utah's Alcoholism Rehabilitation Program. See Thorpe B. Isaacson, "Religion Symposium," *Utah School of Alcoholism Studies*, University of Utah Lectures and Reports, 1961 Manual Supplement.

mountain region. This agency works with L.D.S. problem youth and their families.

The Outpatient Mental Health Clinic at the L.D.S. Hospital in Salt Lake City provides psychiatric services to ward members who are referred by their bishops. A recent study conducted by this clinic revealed that of the clients who responded to a questionnaire, seventy-four percent said they were helped by the service they received. Eighty-seven percent of the bishops who responded said the ward members they had referred for service had been helped and ninety percent of the bishops said the clinic had been helpful to them. In no case was there agreement between the client and his bishop that he (the client) had not been helped.⁵ Medical social work is also being practiced in the L.D.S. Hospital in Salt Lake under the auspices of the Social Work Service Department. The psychiatric ward at the same hospital is directed by competent psychiatrists. The Primary Children's Hospital in Salt Lake recently opened a Neuro-Psychiatric Center for emotionally disturbed children under the age of thirteen. The Child and Family Guidance Center, a separate division of the Neuro-Psychiatric Center, provides psychological and psychiatric evaluations as well as family and individual treatment. A day school for emotionally disturbed children is also operated at the hospital.

The survey conducted by the Outpatient Mental Health Clinic at the L.D.S. Hospital may be indicative of the effectiveness of their services for the Church members they serve; however, the number of clients and bishops served in relation to the entire Church population is small. It is difficult to assess the overall impact upon the Church by this and other agencies without an extensive evaluation of their programs and services.⁶

Much of what the Church is able to do in the areas of doctrine and practice, professional services, and social action, depends upon the acceptance of the validity and expertise of the behavioral and social sciences. Available to the Church is an ever-expanding body of knowledge regarding the family. The acceptance of this knowledge is dependent upon the resolution of a much broader issue—the role of reason and of scientific methodology in a Church governed by revelation and authority.

NEED FOR CONTINUING EXAMINATION AND MODIFICATION

In order for religion to keep pace with changing social conditions, two things are needed: (1) continuous revelation, and (2) a continuing examination of both the social determinants and social consequences of revelation. L.D.S. family relations are in constant need of both kinds of nourishment; however, there are socio-cultural factors which make continuing examination difficult.

⁵Summary: L.D.S. Hospital Mental Health Clinic Study, December 1966 (mimeographed).

⁶It is hoped that this short introduction to L.D.S. social service agencies will stimulate the directors and professionals employed therein to give the readers of *Dialogue* a deeper understanding of their work. The author wishes to thank Mrs. Mayola Miltenberger of the Arizona Relief Society Social Service, Mr. Charles Stewart of Youth Guidance Program, and Mr. Grant Hyer of Social Work Service Department, L.D.S. Hospital in Salt Lake City, for information about their respective agencies and social service in the Church.

The process of growth of a religious organization, including Mormonism, is often accompanied by the surrender of charismatic innovation to the standardization of religious experience. Although some elements of institutionalization are necessary for organizational growth, other elements of this process, if taken to extreme degrees, tend to make the religious organization dysfunctional *vis-à-vis* social change. An obvious example is the Catholic Church's position regarding birth control. Counterparts in L.D.S. doctrine and practice need to be identified or aspects of Mormonism will also become dysfunctional for the modern world.

The Church, being in the world, is affected by it; despite this, the Church can provide the family with protective mechanisms against harmful worldly influences. For example, one crucial family function is to serve as a buffer between individual family members and other social organizations. Family Home Evening is a means by which the Church through the family combats environmental conditions detrimental to both organizations. The Church may search for new ways of buttressing this and other crucial family functions.

Much of the doctrine of the Church regarding the family was given during a particular historical era, now past. That era was dominated by rural values and by practices sustaining the functions of a rural family. To avoid anachronisms of doctrine and practice, the Church might profitably examine the status of the modern family in the modern world. Christ said, "The Sabbath was made for man, and not man for the Sabbath."⁷ Similarly, Church organization exists for the development and exaltation of individuals and families; the family does not exist for the glorification of the Church. For example, today's family should not be expected to conform to the Church's model of the family, if that model is based upon the economic and social expectations of nineteenth century America.



The contemporary L.D.S. family is not only a handmaiden of the Church, but is also a product of the economic sub-system of the larger society. Value conflicts may occur within both individuals and families when the Church's expectations of the family are incompatible with the dominant values of society, or when Church values are contradictory within themselves. The casualty list resulting from conflict with society will consist of the loss both of exalted families and of adequate familial functioning. Polygamy produced both undesirable consequences, in the form of apostates and incarcerated husbands. Internal value conflicts produce similar kinds of

casualties. If members are repeatedly told that economic success accompanies righteous living, and if successful businessmen predominate as bishops, stake presidents and other Church officials, what does this communicate to the general membership regarding the relationship between spiritual worthiness and monetary success? How then does the working L.D.S. wife reconcile her behavior with explicit injunctions to stay at home and take care of her family rather than

⁷Mark 2:27.

supplementing her husband's income? Rather than allowing religious instruction to support, implicitly, materialistic cultural themes detrimental to the family, the Church might acknowledge the harmful quality of these themes and construct countervailing interpretations and practices.⁸

To become more effective in stabilizing family life, the Church can take into account the basic nature of man, of family relations, and of the conditioning forces of contemporary society, and then apply this knowledge to existing doctrine and to the formulation of new doctrine and practice. Such an application may lead to a dropping of some emphases and practices, the reinterpretation of still others, and the creation of new ones. An awareness of the manner in which socio-cultural factors influence religious phenomena is important in the examination and application processes.

Behavioral consequences are a manifestation of the socio-cultural factors associated with doctrine. An example of how doctrine is translated into behavior is found in the varying marriage, birth, and divorce rates of different religious denominations. Is it possible, therefore, to validate religious doctrine for a specific time and place on a pragmatic basis? When social conditions change, religious instruction may become dysfunctional for its adherents. An example is Brigham Young's advocacy of early marriage.⁹ As social conditions have changed, both the traditional reasons and the functions of early marriage have become irrelevant to new conditions.

The second manifestation of socio-cultural factors is in the formation of doctrine and practice. Do environmental conditions play a role in conditioning religious phenomena? For example, is the anti-birth control position of the Church a product—in part—of social and cultural forces in American society?¹⁰ If so, what effect does this knowledge have upon our interpretation and understanding of this doctrine?

In reconciling L.D.S. doctrine and practice with the secular world, several additional problems need to be mentioned. Is it possible to keep doctrine and practice abreast of the profound changes of an industrialized society? Many obstacles to effective family life and personal development result from these changes and the pressures and strains they generate.¹¹

Is L.D.S. family doctrine universally applicable to the wide variety of cultures in which Mormon families live? The relativity of different cultures and ethnic groups may require a concentration on meeting the needs of families within their own cultural framework, rather than on a rigid adherence to the

⁸Quinn G. McKay, "Values in a World of Change: Wise Ways with Worldly Wealth," *The Improvement Era*, LXX (May 1967). Dr. McKay attempts to disconnect spiritual worthiness from economic success.

⁹See John A. Widstoe, *Discourses of Brigham Young* (Salt Lake City: Deseret Book Co., 1925), p. 301.

¹⁰Letter from The Office of The First Presidency, The Church of Jesus Christ of Latter-day Saints (11 January 1967) indicated the attitude of the Church today regarding birth control is the same attitude as expressed by President Joseph F. Smith (see *Gospel Doctrine*, p. 278). Special attention in the letter was given to the concern for the mother's health and well being.

¹¹See Reed H. Bradford, "Values in A World of Change: Constancy Amid Change," *The Improvement Era*, LXX (May 1967) for a description of these changes.

American model of family relations.¹² In the U.S., supporting legislation and programs designed to strengthen family life for all Americans may be one of the most important contributions we can make in creating social conditions compatible with Christian ideals.

Efforts by the Church to change social conditions which we define as harmful may run counter to the contrasting culture of the secular world. For example, legislation intended to abolish the sale of liquor by the drink may run counter to the values and rights of other Americans. Such efforts to impose our own values or way of life on others would not only meet with defeat, but might detract from a primary purpose of the Church—that of winning converts.¹³ The abolition of polygamy, as a practice, indicates that Church doctrine can be modified and reinterpreted when political, economic, and social conditions combine to produce negative side effects which may outweigh the intended purpose of the doctrine. If the Church is to continue to be relevant to the problems of the modern world, doctrine and practice must be appraised, which may then result in the assignment of priorities to religious goals and means.¹⁴

SUGGESTIONS AND RECOMMENDATIONS

Doctrine and Practice

A recent article by Dr. Rex A. Skidmore indicated some of the positive effects of temple marriage; however, it illustrates some of the problems of studying and interpreting the behavioral consequences of Church doctrine.¹⁵ Dr. Skidmore's conclusions become uncertain when compared with other available statistics. A quick survey was made of marriage and divorce statistics in *Vital Statistics of the U.S.* for the most recent year available, 1962.¹⁶ Although no definite conclusions can be made on the basis of only one year's statistics, there were indications that Utah (which is roughly seventy percent L.D.S.) has a bad divorce record, especially for early marriages. Even though the statistics from Dr. Skidmore and the Federal Government were not drawn from a comparable base, how does one reconcile the difference in conclusions drawn? If temple marriage does contribute to marital stability, then what portion of Utah's population is responsible for its poor divorce record, and how does living in a "Mormon culture" affect marital behavior?

There are two other practices, mentioned earlier, which may have harmful side effects upon L.D.S. family life. The anti-birth control practice and the

¹²For a discussion of some of the cross-cultural conflicts and problems which occur when the American brand of Mormonism, including its social and political orientation, is transported abroad, See Peter Houghton, "We Love the Americans, But . . .," *Dialogue*, I (Autumn 1966), 188.

¹³McKay, *op cit*.

¹⁴Thomas F. O'Dea, *The Mormons* (Chicago: University of Chicago Press, 1957), chapters nine and ten. Professor O'Dea introduces the notion that value conflicts in the Church could be lessened if priorities were assigned to L.D.S. values (and consequently, to doctrine and practice).

¹⁵Skidmore, *op. cit*.

¹⁶U. S. Department of Health, Education and Welfare, Public Health Service, *Vital Statistics of the U.S., 1962, III, Marriage and Divorce*, 1965.

emphasis, expressed less lately, on early marriage, need to be studied.¹⁷ Space does not allow for an elaboration of these practices; however, it is hoped that social scientists in the Church will study these and make their findings available.

Professional Resources

Despite present efforts of the Church to strengthen its families, it is the author's belief that L.D.S. families will continue to feel the strain and stresses of urban living. Additional efforts and programs will be needed to protect the family. The social services described above are primarily corrective rather than preventive. Preventive programs could provide L.D.S. families with more mechanisms of defense against the stresses of urbanization. Educational programs involving both Church leaders and laymen may become important means of prevention. If knowledge is power, then understanding the inter-dependent relationship between society and family may provide Church leaders with new means of protecting the family. The bishop has a key role in assisting families, and educational programs could be focused on his role.

Colleagues of mine report a variation of performance among bishops in administering welfare services to Church members. Some bishops recognize their limitations in counseling and in handling welfare matters, and consequently use professional consultation and other community resources. Other bishops appear threatened by the possibility of professionals performing their traditional functions—functions supported by scripture. I have been told that the subject of marriage counseling is so delicate in some Church agencies that social workers dare not refer to it as one of their functions for fear of offending some bishops and General Authorities. Still other bishops are totally unaware of the assistance they could receive from L.D.S. and community social agencies. Implicit in all three responses is the tremendous need for greater education of ward and stake leaders in handling of welfare matters, family counseling, and the use of community resources. The Relief Society Social Service Department and other Church agencies appear to be the most appropriate organizations through which workshops, seminars, or other educational means could be used to assist the bishop in understanding these complex problems.

On the ward level, meaningful participation by both laymen and professionals could be initiated in the area of family life education. The Sunday School's Parent and Youth course is didactic in orientation, fulfilling many important needs. Some instructors are skillfully able to turn the class into a discussion group where parents are able to share solutions to the problems of parenthood, as well as discuss lesson material. Discussion groups composed of parents could be brought together, under the auspices of the Priesthood or an auxiliary, where the discussion of the group members' parent-child relationships and problems would be the focus. Family life education discussion groups are seen by professionals as a preventive tool, as well as a corrective one, for assisting

¹⁷G. Homer Durham, "These Times: Population Growth," *The Improvement Era*, LXX (February 1967), 77. Dr. Durham's discussion is the first attempt this author has seen in a Church periodical at presenting some of the problems of over-population.

parents with family problems before they require intensive professional help.¹⁸ Obviously there are not enough trained professionals to lead such groups in every ward; however, intelligent, emotionally mature parents could be trained to lead such groups.¹⁹ Proper training and supervision could be given discussion leaders by professionals in existing Church agencies, and other professionals in the Church could be asked to volunteer their consultation services.

A recent innovation in institutional psychiatry is that of the therapeutic community.²⁰ Treatment based on this concept consists of making all contacts between hospital staff and patients, and between patients, therapeutic.²¹ Although more difficult to apply outside of closed institutions, where much of a person's environment can be controlled and dealt with, important aspects of this treatment concept could be applied on the ward level. The application may occur twofold. The long range, preventive level of application would consist of the promotion of mental and family health of ward members through ward classes, activities, and interpersonal relations among members. A more specific application would be the rehabilitation of Church members who are mentally ill or socially deviant.²² Administrators of the Youth Guidance Program are now implementing elements of the "therapeutic community" into their program.

Family Service Evaluation Committees will be organized throughout the stakes and regions of the Church to assist stake presidents and bishops to more effectively handle problem youth and families. These committees consist of volunteer consultants who may be professional teachers, nurses, social workers, and others who will assist the bishop and his ward members in rehabilitating Church members. Committee members may also be called upon to render direct service through the bishop to the ward member or utilize other community resources in helping the member and his family.²³ The focus of such a committee could be expanded to include the discussion of any human relationship problems encountered by a bishop. The handling of family problems in this manner will help in reducing the deterioration and disintegration of some of our families.

¹⁸Family life education is defined in the *Encyclopedia of Social Work* (1965 ed.), p. 315, as "efforts to disseminate information about family relations, personality development, and social adjustment." For a discussion on its potential value to all families, especially newly marrieds, see Helen L. Witmer and Ruth Kotinsky (eds.), *Personality in the Making* (Palo Alto: Science and Behavior Books, Inc., 1952), chapter 9, particularly pages 201-209.

¹⁹The War on Poverty has been the impetus for using non-professionals and aides indigenous to the population. Laymen in the Church are as competent as others to carry out similar functions. This will become increasingly necessary, both in and out of the Church, in light of the magnitude of social problems we face.

²⁰This term was first used by Maxwell Jones, a British psychiatrist in his book *The Therapeutic Community* (New York: Basic Books, 1953).

²¹The Utah State Hospital in Provo, Utah, is a pioneer in American psychiatry in incorporating many of Jones's ideas and in developing new programs in institutional psychiatry.

²²The author has been assisted in refining his thinking regarding the application of the "therapeutic community" concept through a conversation with Grant K. Hyer of L.D.S. Hospital, Social Work Service Department, Salt Lake City.

²³*Youth Service Handbook*. Youth Guidance Program of The Church of Jesus Christ of Latter-day Saints, Relief Society Youth Service Department, Salt Lake, 1965.

The rehabilitation efforts of the Church could be assisted in other ways, on the stake level, by the use of professionals and professionally trained and supervised laymen. A full- or part-time professional trained in working with both individuals and groups, and in giving consultation to bishops, could implement the work of the Family Service Evaluation Committee. One area of need which such an individual could meet would be in establishing group and club activities for the elderly L.D.S. Golden Agers.²⁴

A ward member needing rehabilitation would thus be affected by the Evaluation Committee, the professional worker, his neighbors, priesthood quorum leader, home teacher, bishop, and others. The efforts of all could become coordinated in assisting Brother X to remain in the community with his family, functioning as father and breadwinner, rather than having to return to the mental hospital, or to prison, or to succumb to poverty or some other debilitating social disease.

Political and Social Action

The role of the Church in affecting federal, state, and local legislation will always be a controversial one. Professor J. D. Williams believes that the First Presidency of the Church is justified in taking political action in two areas: first, "whenever the rights of the church might be endangered by government or pressure groups," and secondly, "whenever church doctrines are frontally threatened by political developments."²⁵ The second area might be expanded to include social, economic and cultural developments as well as political. In other words, the Church might actively support and promote legislation and social action designed to improve social conditions, when such conditions are congruent with both Church doctrine and the welfare of the general public. Supporting legislation designed to stabilize family life for all members of the community would be congruent with Church doctrine stressing the sacred nature of the family and also with the public interest. Such political action can be further justified on the grounds that gospel principles cannot be lived in a vacuum. Rather, the living of healthy, productive lives is often dependent upon the creation of healthy social conditions.

There appears to be a certain baseline of economic subsistence which must be met for all families. Having the economic necessities of life may be a prerequisite to accepting and living a spiritual life. Among social workers there is a maxim that "You can't casework (work with the psychological problems of an individual) an empty stomach." This fact is also recognized by some Church leaders. While addressing Relief Society presidencies of the Church regarding their role in assisting needy families, Elder Harold B. Lee said "... the first thing we have to do is to build a sense of security, a sense of material well-being,

²⁴Temple work and genealogical activity create interest and purpose in life for many Golden Agers who live close to temples. However, others are not completely absorbed into these activities. Such members could probably become involved in other kinds of group activities, which are commonly associated with Golden Age Centers, but under Church sponsorship.

²⁵J. D. Williams, "Separation of Church and State in Mormon Theory and Practice," *Dialogue*, I (Summer 1966), 52.

before we can begin to lift the family to the plane where we can instill in them faith.”²⁶ Adequate economic assistance, along with other services, to families in poverty could be actively supported by the Church. Such assistance, through existing public welfare programs, would provide families with the basic economic necessities upon which adequate social functioning is based. Economic programs even broader than public welfare are being proposed as solutions to economic problems of American families. A guaranteed annual income for all American families will increasingly become a national issue, requiring careful scrutiny of alternatives and possible outcomes. An editorial in *The Deseret News* has already come out against such income maintenance programs.²⁷ Such programs may have far-reaching consequences for the families assisted.

The Church could actively support legislation designed to strengthen family life. There are many legislative bills, proposals, and programs on federal, state, and local levels which fall within boundaries of both Church doctrine and humanitarian intent.²⁸ For example, some states have Family Relations or Conciliation Courts which provide marriage counseling to those in divorce proceedings. Utah, which has a predominantly L.D.S. population, no longer has such a court system. A state-financed marriage counseling service for couples filing for divorce operated in Utah from September 1957 to June 1961. The State Legislature, reportedly under pressure from a few lawyers and judges who were opposed to the marriage counseling service, failed to appropriate money in 1961 for its continued operation, despite the fact that the service had demonstrated its effectiveness.²⁹ Besides providing conciliation services for couples applying for divorce, there are other areas requiring legislative enactment, where marriage counseling could be applied on a preventive level. Primary prevention of divorces could include legislation requiring pre-marital counseling for teenagers obtaining marriage licenses.

Besides actively supporting legislative proposals, the leadership of the Church could encourage its members who hold public office to initiate and support programs designed to strengthen the family. On the local level, for example, Church members on school boards could promote classes in the schools on marriage and family relations so students could more adequately prepare themselves for marriage. There are numerous other possibilities. Implicit in the potential action taken by Church members on all three levels of government is acceptance of

²⁶Harold B. Lee, “Place of Mothers in the Plan of Teaching the Gospel in the Home,” *The Relief Society Magazine*, LII (Jan. 1965), 12. An address delivered in the Presidencies’ Department, Relief Society Annual General Conference, Oct. 1, 1964.

²⁷“Should Americans Get A Guaranteed Income,” *Deseret News* (Saturday, 20 August 1966), 10A Editorial page.

²⁸Doctrine and Covenants 58:26-29 is an example of a scriptural injunction to the Church and its membership to be voluntarily engaged in a good cause.

²⁹Letters from Mr. Richard B. Wheelock, State of Utah, Department of Public Welfare (26 June 1967); Dr. Rex A. Skidmore, Graduate School of Social Work, University of Utah (29 June 1967); interview with Jay Oldroyd, State of Utah Department of Public Welfare (30 June 1967). For an evaluation of the service see Jennings G. Olson, *Study of Utah Marriage Counseling Service*, 1961; and “Research Report: Aid to Dependent Children Trends in Utah—1960,” *Utah Foundation, Report No. 176* (July 1960).

the assumption that today's family is vulnerable to increased pressures and strain, thus requiring special assistance.

CONCLUSION

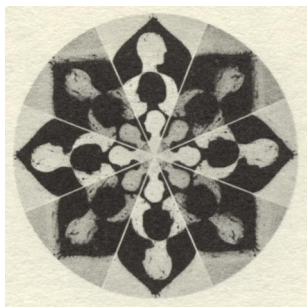
The purpose of this paper has been to survey areas of present and potential Church involvement, rather than to explore in depth any particular one. Certain fundamental concerns and questions should be kept in mind in any further study of areas of Church involvement introduced in this paper.

Church theologians and social scientists must struggle with determining what kind of family, and particularly what kind of L.D.S. family, is possible under what conditions. What limitations does an urban, industrial society place on family life? An increasing awareness of socio-cultural limitations on us as individuals, families, and a Church will serve to sharpen our focus on divine goals and eternal objectives and the means available for achieving them. Can the Church, in both doctrine and practice, effectively reduce the disorganizing effects of the society in which we live? Can the negative effects of rapid and frequent residential and occupational mobility be reduced, the relative isolation of the nuclear family be ameliorated, and the dependent relationship of the family to the occupational and economic system be altered so as to allow the family to play its essential functions? Can the Church more effectively apply the expertise of the social and behavioral sciences in accomplishing its divine purposes? What are the costs and gains of such a marriage between secular thought and religious authority? Both the Church and secular institutions, including governmental programs and numerous helping professions, are attempting to fill the role of the extended family. Why not join hands? Perhaps part of the answer lies in the words of President Hugh B. Brown:

In this fantastically changing world, where old methods, old models, and ideas are being replaced by new and revolutionary substitutes, it is well that church leaders everywhere re-examine and re-appraise their creeds and courageously seek for the causes of the waning interest in religion.

We are passing through a period of radical intellectual reconstruction and spiritual unrest. We must think about religion in order to formulate an intellectual understanding of it. And intellectual understanding is just as needful in religion as anywhere else. We must not permit the surface of the waters of religious life to become fixed and crystallized by the freezing of religious thought.³⁰

³⁰Hugh B. Brown, "The Fight Between Good and Evil," *The Improvement Era*, LXVI (December 1963).



FREE AGENCY AND CONFORMITY IN FAMILY LIFE

Veon G. Smith

The scriptures¹ and the teachings of the Church leaders about free agency indicate that man should pursue life according to free choice and on the assumption that he can and should use his intelligence, capabilities, experience, and knowledge to guide his choices toward effective personal and spiritual achievement. Man must be subject to alternatives if he is to learn the processes of making decisions and rendering sound judgments.

At the same time Mormonism charges all members with responsibility to teach, admonish, and in all appropriate ways influence the choices being made by their fellow men and particularly the choices of family members. When one possesses knowledge of an important truth he should sense some obligation to share his possession where it can be helpful or "saving" to another. Errors of effort will occur inevitably when one is charged to influence another while the appropriate methods for influencing are not fully known or specified. We, therefore, see individuals fulfilling the commandment to teach or to admonish, but, in their enthusiasm or ignorance, violating freedom of choice. The parental sense of responsibility to guide children effectively to lead righteous lives may be carried out in such a way that the child experiences only management and force instead of free choice.

The written and the spoken emphasis on responsibility for one's fellow man, and particularly one's family, places the parent (especially the father and husband) in a precarious position. If the father neglects his responsibility to teach his children, his salvation is in jeopardy; if he teaches and encourages his family members too vigorously or by inappropriate methods he infringes on the free agency which is essential for their sense of selfhood, and risks resistance and rebellion from them. The magnitude of the doctrinal position and the inherent dilemma of implementing the doctrine in practice emphasize the need for understanding the issues involved. Families need guidelines for interaction which can meet scriptural admonitions and instructions from the pulpit to teach and

¹Helaman 14:30; Doctrine and Covenants 29:29, 58:28; Moses 6:56, 3:17; 2nd Nephi 2:11, 2:15, 10:23; and Abraham 3:25.

instruct within the family unit, while, at the same time, each member of the family is permitted to exercise his free agency.

Marriage counselors, social workers, psychologists, psychiatrists, and sociologists have developed theoretical models for understanding and treating family disharmony. The models vary from a focus exclusively on the individual to a focus on the two partners together, on family units, or on groups of couples. Notwithstanding the varied models there is agreement that health, or marital adjustment, is enhanced if each marriage partner and each family member is permitted a freedom of functioning commensurate with the individual's experience, knowledge, and ability. To focus on the free agency aspect of family relationships is to focus on only one significant dimension, but this dimension touches on many, if not most, areas of family life.

FREE AGENCY IN HUSBAND-WIFE RELATIONSHIPS

The close, emotionally-laden relationship of husband and wife brings into clear focus the issue of individuality and freedom of choice. In such a close relationship there is an ever present possibility of one "taking over" the other. The nagging wife produces fear in the husband that his life will be taken over by her. The wife who lives with a dominating man lives in constant fear that she will be submerged as a person and be only an extension of the partner with a loss of her identity. These fears are amplified when a person is uncertain about himself or his individuality. A simple request for the husband to help with the evening dishes can seem like a threat of control and an effort of the wife to put her husband under her jurisdiction.

Husband-wife relationships must allow for individuality and identity enhancement as well as growth of the relationship or else a negative pattern will enter the marriage. A husband who demands that his preferences be honored regardless of the control, interference, or inconvenience it causes his wife, is denying to the wife the opportunity to express her individuality or choose what happens to her. One husband who came in for counseling said that he reserved the prerogative of managing his wife's life, including choice of her clothing and decisions about her hair style. It is little wonder that the wife resented him and was applying for divorce, an evidence of her frustration and feelings of being dominated and thwarted in her personality growth.

A case example of a young couple married five years and with two children illustrates how the issue of free agency can pose a problem. The first few months were happy, but when the honeymoon was over the husband preferred to limit his activities to work and watching television, with infrequent social activities or other diversion. When the wife expressed a desire to go out socially, the husband refused and gave his wife no vote about how their time or their money should be spent. The wife's role as perceived by the husband was mother and housekeeper. Her social activities, religious practices, participation in money management, and association with friends were dictated by the husband, who inappropriately assumed this prerogative. Because Mrs. W. had been raised in a home where she was given little or limited self-determination she had not often made choices and decisions. Her only major decision, to marry Mr. W., was more in rebellion against her parents' wishes than an uninhibited choice

of a marriage partner. With little experience in asserting herself and in making choices she had been willing to acquiesce to her husband's dominance and control for several years of marriage. Finally, the push within her to assert her own identity came to the fore and she ran counter to her parents and her husband in seeking professional help. The husband also became involved in the counseling, but the wife's continued frustration had killed her love and she was no longer able to tolerate the relationship. Had the wife achieved her identity while she lived at home or been allowed to in the marriage there would have been no need for the divorce which subsequently occurred.

Three essential conditions must be met if husband-wife relationships are to enhance free agency in the marriage relationship: (1) The spouse must be allowed and encouraged to express thoughts and feelings. Imposed inhibitions of expression produce frustration, rebellion, and anger. The helpful husband will not order his wife to "quit blubbering" if she is moved to tears, but will encourage expression of her feelings and discuss the cause of her unhappiness. (2) The ideas and expressions of feelings of the spouse must be given credence. Willingness to listen and to discuss ideas and reactions produces feelings of worth. Minimizing, criticizing, or ridiculing of someone's point of view leaves him with feelings of worthlessness and reactions of anger and resentment. (3) Family decisions must include the spouse's participation. Free agency is offended when either spouse proceeds on decisions or actions without consultation with the partner. Each partner needs a feeling that his thoughts are important and that he can express a choice about family activities. Better decisions are made when both partners participate in making them.

FREE AGENCY IN PARENT-CHILD RELATIONSHIPS

Parental eagerness to lead children in righteous patterns can easily and subtly result in essential denial to them of the rights of free agency. When the nine-year-old announces his intent to stay home to watch television instead of attending sacrament meeting, a real challenge exists for a parent to choose between the two principles of "teach thy child" and "allow your child free agency." If the parent conveys to the child that he cannot have a choice in such matters, the child somewhere will assert his right to be a free agent. A young Mormon soldier who had earned all his priesthood awards for faithful attendance began smoking, drinking and, in general, violating the rules and practices of the Church when he went into military service. The man's discussion of his early life disclosed a feeling that he had rarely been given a chance to decide things for himself. His church attendance was mainly because of parental pressure. The parents did not give him a feeling that he was a participant in the choices made. The discomfort he felt from being deprived of his free agency, coupled with poor judgment from lack of experience in making choices, resulted in his aberrant behavior, which nearly destroyed him as he searched for his privilege of being a free agent.

Capacity to render sound decisions through the process of free choice is not developed magically or quickly. This capacity is developed experientially day to day from early childhood to adulthood. The ego development of the child proceeds as he learns to experience his autonomy and learns first the right of

free choice and then the responsibility for making sound choices. The four-year-old child is capable of many choices and a wise parent will give him experiences which emphasize his free choice prerogative. If he inquires from his mother whether he should play with his wagon or in the sand pile the mother should emphasize his right to decide for himself and assure him he has the ability to make a good decision. Many experiences of making choices render less offensive the necessary decisions made for him by parents or others.

Parental responsibility is most challenging when the children are going through adolescence. Prior to that time there is some degree of tractableness in the child and he generally will follow the admonitions of the parents. The onset of adolescence for the child brings with it the "life or death" issues of how many rights and privileges he has. Many a child is psychologically and spiritually lost when striving for his identity and testing the limits of his free agency run him headlong into the parental responsibility to guide and direct.

The wise parent will acknowledge the child's right to make choices, then encourage, teach, and persuade the adolescent to evaluate carefully the choice he is making.

A guideline for fulfilling effective parental responsibility in child rearing is recognition of the child's two-fold need for knowing limits and for experiencing free agency. Each child needs some limits and controls on his behavior, but they must be consonant with the child's age, experience, knowledge, and ability. The child must also have increasing experience in exercising his privilege of being a free agent. Should the limits and controls be too restrictive for the child at his age and level of maturity his energies will be used in efforts to circumvent, avoid, or destroy the limits. Should the limits be too extended the child may use his free choice in hurtful ways as he searches for the needed limits which serve as protection against his poor judgment, inexperience, or ignorance. Within the structure of appropriate controls, there needs to be opportunity for as many choices as feasible.

Five additional guidelines may help identify the parents' role in assuring appropriate levels of free agency to the child.

(1) Parents must listen with receptive minds to the words, meanings, and feelings of the child. When teenager Bill wants the car there is need for parental listening. A hasty "no" fails to reveal Bill's need to keep status with his friends or to share turns in providing the transportation to the corner ice cream store. Parental inquiry in a voice that shows willingness to listen and understand brings forth in Bill a reaction that he has a "friend in court" rather than an enemy intent on depriving him of privileges.

(2) The child's feelings and thoughts must be viewed as meaningful and important. Twelve-year-old Sally announces she no longer wishes to take piano lessons. Parental feelings of responsibility suggest encouragement and insistence that Sally continue her music. Allowance for free agency would permit her choice in the matter. Calm listening to Sally's thoughts and feelings gives self-respect to her and helps assess whether further pressures will bring forth a musician or a frustrated, rebellious child. Careful and thoughtful attention to Sally's concerns may suggest temporary cessation of lessons or even permanent discontinuance. Continuation with lessons even with moderate "pressure" has

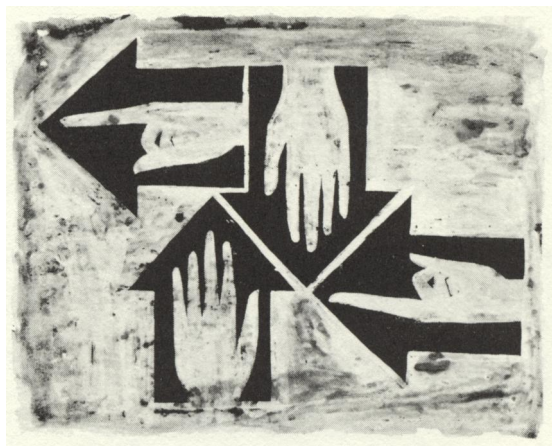
allowed for Sally's feelings and thoughts which are the constituent elements of her free agency.

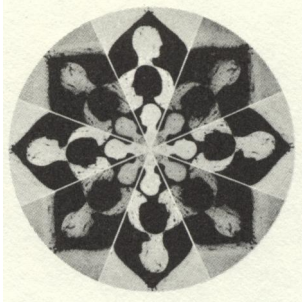
(3) The decision making process should involve the child as much as possible. Participation in decisions affecting one's self is a highly prized prerogative. The wise parent will encourage his child to express himself and think through the merits and disadvantages of his choices. Bill or Sally's activities or plans are most apt to come to fruition when they are participants in the decision making process.

(4) Adherence to the principle of alternatives is a helpful guideline for parents. Sally's feelings about her music lessons will be negative if she feels she has no alternative but to pursue them. She will be more cooperative about her situation if there are alternative plans to consider. Other activities for personal growth may be more suitable for Sally. Art lessons or special classes in an area of interest may more appropriately meet Sally's interest and needs. Chances for success are improved if Sally's interest and vote are evident in the plans. Listing and discussing alternatives with Sally are preferable to issuing edicts.

(5) Another guideline for parents is to manifest a basic confidence in the child's ability to make good choices. Trust and confidence that good choices will be made are most apt to help bring them about. Becky is most apt to behave properly on a date when parents express confidence in her judgment. If Becky feels her parents do not trust her and expect her to do wrong, the chances are increased this will be the outcome. Conversely, feelings of trust and confidence in Becky's judgment about selection of boyfriends, time to come home from a date, how much time to spend studying, etc., will enhance the making of sound decisions and effective use of time. Making disparaging comments about previous errors is a common parental error.

The dignity and worth of each family member and his spiritual growth are enhanced when free agency is blended with authority in constructive ways. To teach and admonish is not to control and dictate; to be a free agent is not to have complete license for personal choice unrelated to a sense of responsibility for making good choices.





EXPECTATIONS AND FULFILLMENT: CHANGING ROLES IN MARRIAGES

Chase Peterson

Mormons have a deep spiritual belief in the validity of joy. While sorrow and frustration are accepted features of all lives, we believe that in partnership with God's spirit and plan we can minimize sorrow and maximize joy, here and now and eternally. Not only is this pursuit possible, it is obligatory. Passivity, aimlessness, acceptance are not our character. Eternal progression is.

Purpose, growth, and fulfillment are attributes of joy. These qualities find expression in private and personal terms as well as in social and public ones. Social roles are often better understood because of the need society has to perpetuate itself. They are better advertised. Common law prohibition of self-maiming stems historically from the need of the social order for able soldiers, not from its concern for an individual's pain or damaged foot. Yet both private and social roles must be recognized, and where possible their potential synergism encouraged. The example of our present problems with culturally underprivileged minorities illustrates this need. Social values and personal values must, and can only, rise together. However, there are times in a life when a personal role is in conflict with one's apparent social role. At other times circumstances dictate changes in social roles which require personal strength and flexibility that are not always ready for the challenge.

In recent years, one example of such conflict has been well publicized. It is the problem of the "empty nest," the adjustment problems associated with the departure of grown children from the parents' home. For reasons which must be considered obvious, most people respond to marriage and reproduction intuitively and derive great satisfaction from its practice and the partnership with God it implies. But with departure of children, problems are created and exposed which demand serious attention. Because of our special and intense concern with the vitality of the family unit, these problems have special concern for Latter-day Saints.

RETIRING AT FORTY-FIVE

The good mother faces an unusual paradox. The better she has raised her

children, the more likely she is to be relieved of their responsibility. The apron string is cut. She is "fired" because of her competence at a time when her husband gains added responsibility in his employment in proportion to his ability. With or without great success, there is a natural time limit to her mothering profession. This retirement at age forty-five to fifty-five is ten to twenty years before her husband's, often before she would choose it, and very often at a time when her husband is at the peak of his activity. If the husband has not participated actively and meaningfully in the family, he is apt to be unaware of her loss of function because of these heavy demands of his work. He has less time, and perhaps inclination, to provide the companionship then than he might after sixty-five. As a consequence, if the wife is unprepared for her loss of responsibility, she may blame her children for abandonment, interfere excessively with their new lives, and question her husband's concern for her. If there is reason at this time to question the vitality of their mutual concern, it is often apparent that such questions would have been asked and resolved earlier at a more flexible age, had it not been for the intensity of their prior and too often separate commitments to children and job.

The biologic menopause strikes many women at this same time, producing in some of them chemical as well as emotional changes. Extramarital notions, in fact or fantasy, are the unproductive attempts of a few to reassert femininity. Disabling or distressing physical symptoms are the actual and subconscious responses of others. Inappropriate and sudden competitiveness in her husband's work is an awkward and usually unfortunate attempt at togetherness for some.

Because the ideal image of our family appears to have remained unchanged, the significance of the shift in economic patterns from agrarian to industrial, rural to urban, and fixed to mobile has been less appreciated than it should. The farm family had greater interdependence. There was a greater likelihood of family inheritance of a job, and because of this temporal and geographic solidarity there was a life-long role for every member of the family to play. The gathering of eggs, cooking for "thrashers," and the wisdom of the soil were in demand until death.

The contribution of the grandmother was great to such a family. Today it is obvious by its absence, especially when a new mother is far from her mother at the time of a first child. Medical personnel are surprised at the inexperience and poor judgment—the apparent lack of motherly sense—which many new mothers demonstrate. On reflection, of course, that is the natural state of new parents, but one traditionally corrected by grandmothers. The loss to the grandmother of her contribution is no less a deprivation. In any case, the nostalgic home of our past had more immediate family demands for every generation and would seem likely to have softened and even blurred the transition from one role to another.

The memory of the self-sacrificing mother of pioneer days may be an unconscious burden for modern woman. Rather than making a valid sacrifice in today's affluent society, this woman may be the fearful, overwhelmed, dominated mother who sacrificed unnecessarily her entire life to her children. Without this sacrifice her life threatened to be precarious and without meaning. The classic apron of the perpetual matron may be a holdover from those hard days.

It is possible that some still extol a sacrifice without always recalling the reasons for it. Such thinking values masochism above heroism.

Inadvertent glorification of the excessively feminine aspects of motherhood may exaggerate guilt feelings in the innately undomestic girl. This guilt rarely makes her into a better mother, and often deprives her of the natural expression of her unique motherly instincts which, apart from being "unfeminine" by other standards, are perfectly conducive to healthy child raising. This same guilt over motherly misgivings in turn blocks expression and growth in other areas of interest for which she may have more natural aptitude.

It seems probable that changing worldly moral and economic standards present an added burden to the mother. Realistically the family is the only bulwark for the maintenance of tradition in a world so susceptible to change. The parent who can separate the healthy from the diseased aspects of change, who can distinguish the transient appearance of evil from evil itself is better able to perpetuate fundamental and important traditions. This challenge is difficult for any parent. The successful parent is not overwhelmed by the sensually exhausting visual and auditory appearance of change.



A question to ask fathers is whether or not their breadwinning goes beyond the need to win more bread, to an endless piling-up of prestige medals—at a sacrifice of time which should be spent unheralded with the family. The industrial shift has severely reduced the man's meaningful role with the family and substituted for some a relentless proving of male vanity in public areas with no time for a fatherly role in the private home. This husband must decide that if he loves, he also cares, and that if he cares, he must love, and that he cannot be a passive spectator on a loved one's growth and development.

All these problems are common to the western world. As Mormons, we have several additional ones which are unique and others to which we have a special relationship. Our rural, agrarian bias is forthrightly stated. Many of us would agree with Thomas Jefferson and Brigham Young and others who have sought to preserve those values. The encouragement of stake welfare contributions in produce rather than money has long strained the backs—and hopefully lightened the hearts—of our businessmen's wards. In our glorification of the mother's art, it is natural that a state of overexpectation would be created. This is the theologic counterpart to the advertising which portrays floor-mopping as a thrilling experience instead of the honest but dull labor it is, a labor of love for an orderly home, but not an act of ecstasy. The concept of eternal progress and its increas-

ing joy has gained a familiarity which suggests to some that progress is the birthright of any Saint. The hard personal challenge implicit in the doctrine is underestimated.

HORIZONTAL ETERNAL PROGRESSION

The natural momentum of eternal progression suggests that success in one role leads to heightened capacities in that same role. This can be illustrated by a vertical analysis of progression—a better and better mother, a higher and higher monument to virtue and work. In distinction to this is the notion of horizontal exaltation and growth. As one role is mastered and completed, another is attempted from a new base. There is no obvious superiority of the horizontal over the vertical aspiration. But child-raising has its vertical limitations—they grow up and leave—and a parent must be able to move on to other endeavors.

When husband and wife fail to maintain a personal partnership, a woman may feel she has lost her status in the Gospel scheme when her mothering ceases. In other situations this loss can be expressed as an abrupt resentment against an apparently male-oriented priesthood, whose responsibilities do not “grow up and leave.” A distinctive illustration of this problem can be found occasionally in the wife of a middle-echelon Church leader. Arduous Church and job duties can mask a relationship which has deteriorated. She may not miss this companionship as long as his work has worldly esteem and her child-raising is fulfilling. But with her loss of function, their marital loneliness is exposed at a difficult age for correction.

Those who speak of the *natural* patterns of a love relationship, without defining what “natural” and “love” are, create a dangerously fertile environment for the germ of latent guilt, which afflicts many people in their sexual and family relationships. Spontaneous, loving growth into *satisfying* patterns, in distinction to undefinable *natural* or *normal* patterns, should guide a couple toward a goal of mutual joy without the need to look back, up, or to the side to see if they are normal. Mashed potatoes in preference to baked at the marriage table should be a matter of taste, not fiat. Patterns of housekeeping, sex, decor, community friendships, and recreation should similarly grow spontaneously in marriage, with the desire to love and please a mate the only useful and honorable guidepost.

Success in matching fulfillment with expectations should be possible for all of us. Awareness of the many pitfalls which block growth should go a long way toward avoiding them. Honest confrontation at age thirty with what must happen to a wife and children twenty years hence should lay the foundation for new plans, and new roles to be played. Properly understood, the Gospel plan is the ideal answer to this situation. If misunderstood, it can be a major cause of stagnation. Where so much is focused on child-raising, it is inevitable that some will be unable to blend other interests with it in anticipation of the time when these other interests must not only supplement, but replace, child-raising. A lifelong parallel concern with personal growth would soften the unavoidable regrets inherent in child-raising (“If only I’d. . .”) of even the finest mother. Some can realize great satisfaction and productivity in a deliber-

ate and skillful extension of motherly talents into the larger community of children. This widened interest is a logical extension of the Christian urging to broaden concern first to mate, then children, and then to the community of man. A mother's distinctive love and talents are always needed in our increasingly strained and unloved society. Foster grandparent programs show signs of blessing both the fostering and the fostered. The art lies in its application to the right children at the right time. Thus both horizontal and vertical growth patterns are available.

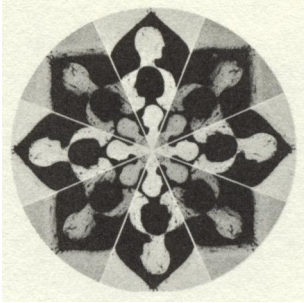
THE DEPARTURE OF CHILDREN AS AN OPPORTUNITY

The recognition of and pride in all of one's talents, latent and developed, open the spiritual lid to development. To do this, cultural molds may have to be ignored and tolerance extended by that same culture. Partners in a marriage must realize the danger of one trying to find purpose by living through the other. Each is a child of God and has a sacred personality to develop largely by personal effort, not just by association with the strong spirit. No one can create another personality or identity nor can one adopt or marry or reproduce into another personality. (The intimate character of Testimony provides a ready comparison.) Only when this is seen will the tenacious grip on others ease and family relationships have air to breathe.

The alert parent will recognize the compensations and adjustments which modern urban life requires to vitalize the ideal but largely nostalgic life we remember. This involves recognition of the importance of the father to the home and that he forego worldly acclaim for quiet, private responsibility if necessary. The marriage must achieve a companionship of respect, concern, care, and responsibility—the pattern of productive love.

If family and social roles were entirely to supplant personal roles, a dreary celestial paradise, susceptible to Twain-like satire, can be imagined. One's only pride and conversation would derive from endless references to one's offspring, who in turn could only think and speak of theirs. Somewhere, someone must stand for something personal and independent, in addition to being a reproductive and cultural link. A chain-letter investment scheme can feed upon itself for only so long.

If wife and husband are mutually involved in productive love attitudes toward themselves and their family, they experience the loss of parenthood simultaneously and can readily reinvest this productive love in their mutual relationship while the wife extends her interests in job, avocation, or Church. The companionship of her husband is one bond which stabilizes the woman through this transition period, but the challenge of self-realization remains the same. When a role is obsolete, a productive change to a new one is necessary. In marriage, an act which enhances the potency and potential of the mate simultaneously activates the other. Men must not deny this vital role in the family; women must sense the wonders of fulfilling their versatile natures through many channels. Then the departure of children can mean an opportunity for further growth towards new horizons rather than bringing an end to the meaning of life.



WHY LATTER-DAY SAINT GIRLS MARRY OUTSIDE THE CHURCH: A STUDY & IMPLICATIONS

Deon & Ken Price

Question: Why do Latter-day Saint girls marry non-Mormons?

Answers: "L.D.S. boys are away on missions or at school, and those not away date non-L.D.S. girls." "L.D.S. boys don't date much, but L.D.S. girls want to date." "We never have a chance to see, much less meet a boy at M.I.A." "Often we can't get our parents to provide transportation for special M.I.A. events where we might meet fellows." "Girls who don't date in the Church date wherever they can." "Boys in the ward seem like brothers." "L.D.S. fellows have poor manners." "Non-members are more interesting conversationalists and have more of a spirit of adventure and excitement." "There is no place in the Church for single girls over age twenty-five."

Question: What suggestions do you have to improve the Church social program?

Answers: "Tell L.D.S. boys to date L.D.S. girls for Church activities instead of going stag because they assume the girls will be there." "We want a broader scope of activities than the Church offers." "We'd like to go to more cultural events like plays, concerts, and sports events." "We need more dances." "More sports for girls, and for girls and boys on the same teams." "Let us do more of the planning; use more talents of the fellows and girls in M.I.A." "Put the new members to work—too few are running the show." "Invite girls to the Priest Cottage Meetings." "Mail calendars to everyone about coming events."

Listed above are a few of the questionnaire responses given in a recent survey of young women in a stake of the Church. This article is a summary of the problem, methodology, findings, and discussions of the survey. The material is relevant for today's young people in the transition period as they emerge from their childhood family and get ready to begin their family of adulthood. The article concludes with several broader implications for members of the Church who have research skills.

PROBLEM

The current marriage statistics in Inglewood Stake (California) point to a problem among young adults, especially among young women. In 1965, of the

seventeen members of the Church who married non-members, fifteen were women. These fifteen represent 33% of the women in the stake who were married during the year and the two men represent only 6% of the men married during the year. The totals for the six years from 1960 through 1965 show that although the stake population consists of the same number of single women as men, more than twice as many women married non-members as men, and that more than one third of all the women's marriages were to non-members. These figures are rather alarming in a church whose theology teaches eternal marriage performed in a sacred temple between partners who are both worthy Latter-day Saints.

Because of this problem the stake president, Ralph W. Chalker, in March, 1966, appointed an *ad hoc* committee, composed of one woman from each ward in the stake, to study the reasons L.D.S. women were marrying non-members and to make any appropriate recommendations. This committee, in consultation with a behavioral scientist, developed a pilot study which it hoped would be useful in accomplishing these purposes. The results of this rather extensive pilot study are contained in an unpublished fifty-page report entitled "Why Women in Inglewood Stake Marry Non-Mormons."¹

METHODOLOGY

A questionnaire was developed which included questions on background (church, family, educational, and social), opinions (why L.D.S. women marry non-Mormons, attitudes toward the Church and toward social opportunities in the Church), and suggestions (for improvements in the local Church social program). After receiving limited training to be interviewers, the committee members administered the questionnaire in confidential interviews to a purposive sample of sixty-seven women, ages fourteen to forty-five, from all wards in the stake. Seventeen of the women in the sample are presently married to non-members and fifty were not yet married. The sample included mostly active members of the Church since these were the most easily accessible to the interviewers.²

¹The committee members were Deon N. Price, Chairman, Berta N. de Mik, Lois D. Graham, Lula A. Howard, Beverly A. Petty, and Jeanette L. Turner.

²The results of this survey cannot be widely generalized because of weaknesses in the methodology such as the limited sample. The analysis of the questionnaire responses perhaps would have been more meaningful if they could have been compared to responses by a sample of women who had married members, a sample of male members, and a sample of inactive women married to non-members. Also, those women chosen to be in the sample were not chosen randomly, but rather on a basis of accessibility. However, since there was consensus on many of the findings, it may be that they can be taken more seriously as representing a trend of thinking than the sampling procedure would warrant. Also, some interviewer error can be expected, especially since open-ended questions rather than those with a fixed set of alternative answers were used in the questionnaire. The interviewers were instructed to beware of their own biases, but no reliability check was made on their interviews nor on the coding of the answers to the questions. Reliability was obtained, however, on the tabulations of results. Anonymity was generally guaranteed for the respondents, although in one instance, several younger girls were questioned together in a Sunday School class.

The committee was aware of the weaknesses in the methodology of the survey. Limited funds, research skills, and experience, however, made it impossible to complete this research in an entirely

FINDINGS AND DISCUSSION

Since the time this report was completed in June, 1966, many formal and informal discussions of its findings have been held with adults and with youth. The findings and discussions are summarized in this section.

Background of Respondents

Four-fifths of those married to non-members came from families in which both parents were members of the Church; 68% of the women married to non-members were either not active or only partially active in the Church while the respondent was growing up; about half the sample had not talked often with their parents about marrying in the Church; 71% of the women married to non-members said no one had tried to discourage them from marrying non-members once their plans had been made. Nearly all of the marriages to non-members had been approved by the parents.

It is surprising that so many of the parents of those married to non-members had not talked with them about the importance of marrying in the Church and that so many had given their approval to the marriages. Perhaps the parents did not care. This possibly may be a reflection of the high percentage of inactivity or only partial activity of the families of those married to non-members.

One correlation was found which was statistically significant—if the parents' social life had centered in the Church, the respondent's social life did also. Most of the sample rated themselves active or partially active in the Church while growing up; however, of all the women over age eighteen interviewed, more than half became inactive when they reached Gleaner age.

The statistics show that ages seventeen to eighteen, during the transition between families, is the critical time of decision about whether to remain active in the Church. Because so many who had been active while growing up did marry non-members, it appears that the girls' program failed to have the desired impact on them. When asked if they had received guidance on marriage in the Church, only half of the women married to non-members replied yes; but 95% of the girls not yet married replied yes and indicated that they are mainly receiving this guidance in M.I.A. and Seminary.

About 80% of the respondents over sixteen began dating before age sixteen and 81% of the unmarried (62% of the total sample) did not think the Church should take upon itself the responsibility of making a restriction on dating age. The finding that so many of both the married and the unmarried over age sixteen in the sample dated before age sixteen may raise questions about not allowing girls to date until they reach this age. If young girls do not date until they are sixteen, this leaves very few years when they are able to have parental guidance in their dating habits and dating problems. Most respondents married to non-members (69%) approved the Church dating age restriction even though nearly all of them had begun dating before age sixteen. Perhaps in their ma-

professional fashion. The total time spent was 480 hours, or about eighty hours for each member of the committee. The committee are all active in the Church, holding other ward and stake responsibilities which they were expected to carry out at the same time this study was being completed; all are mothers, and half have professional occupations in addition.

turity, they had forgotten how interested in dating they had been at an early age; or perhaps they had learned how unwise they had been to date so early.

Opinions on Why L.D.S. Girls Marry Non-Mormons

At the age when L.D.S. girls are concerned about marriage, they felt that L.D.S. fellows are often unavailable, away on missions, in the service, or at college. A critical question that arises is "Why aren't the girls also at the same time taking part in similar activities which contribute both to their own development and the growth of others?" It may be that because the girls are so anxious to marry, they marry non-members rather than wait for the suitable Church member to come along. A discrepancy is becoming apparent: the girls' program is directing them almost exclusively toward wifehood and motherhood; whereas, the boys' program is directing young men toward missions, military service, and education, but not husbandhood and fatherhood. The girls should be helped to see the role of mother and wife in proper perspective, as only part, however important, of one's whole life. They need to be taught that although wifehood and motherhood are sanctified, cherished, and self-fulfilling roles, they are not the only roles in life in which a girl can self-actualize and make a contribution.

Because the Church apparently has a greater interest and concern for boys as Priesthood bearers than with girls who are not given the Priesthood, many girls and women feel that they are perceived by men and boys as being relegated to a secondary position and, therefore, in some ways inferior to men. Some girls, therefore, seek what they consider a more equal and less stilted relationship through dating and marrying a non-member.

Another opinion given by the girls in this sample, that L.D.S. boys have less appeal and fewer social skills, may be accurate since there is so much emphasis in the boys' program on sports, scouting, and Priesthood activities, none of which are designed to facilitate effective boy-girl relations. Appearance, dancing skills, etiquette, rules of dating courtesy, knowledge about places to eat and how to order in a restaurant, familiarity with exciting and interesting places to spend an evening, how to be an effective host or hostess, etc., are not ordinarily part of the Church program for boys. Non-members may have more sophistication on these matters, though lacking some of the other character traits which L.D.S. boys are noted for; perhaps training in both areas would prepare the boys to be more attractive to L.D.S. girls.

Unpopularity was given as another reason why girls marry non-members. Girls who mature early often feel out of place at Church, too old for the young group and too young for the older group. Unattractive or obese girls without close girl friends in the Church, or girls not living by Gospel standards, sometimes seek friends outside the Church with whom they feel more comfortable. Dating non-members and falling in love with them and a lack of understanding of the significance of marrying members were additional reasons given often for marrying non-Mormons.

Opinions tabulated from some other questions show that of the women married to non-members, 41% said they would marry a non-member again, 41% said they would not, and 18% said they might. Similarly, 41% of the married

women said their marriages were satisfactory, 41% said they were less than satisfactory, and 18% felt they were partly satisfactory. Of the fifty girls in the sample who are not yet married, only half consider the M-Man and Gleaner organization to be a place where they may meet someone to marry. Another opinion stated by more than half the sample is that the Church social program for teenagers and young adults needs improvement.

Suggestions for Improvement

The survey committee made the following suggestions for L.D.S. girls: the girls need guidance in establishing their values in life. This includes preparing them to meet the world and people in it who have values different from theirs; helping them to know how to handle themselves in disturbing situations; helping those who take Church teachings so seriously that they are "tied up in knots" to relax and have fun in life; and having young girls understand that their callings in life are as important as those for boys. Stake presidents and bishops need to spend time with girls in groups as well as with boys, and to know them individually by name as well as they know their deacons, teachers, and priests. Bishops could help the girls who need special counseling or therapy by calling on the services of professionally qualified Church members or providing funds for consultation with non-Church experts.

The overwhelming suggestion from the women in the sample for improvement in the local Church social program was to make possible much more activity of greater variety conducive to social interaction, especially between boys and girls in all age groups. They want more activity on ward, interward, stake, interstake, and regional levels.

Older adult leaders often underestimate the energy of youth and, therefore, perhaps encourage fewer activities than youth would plan for themselves. There were requests to have more regularly scheduled casual and informal activities and also to schedule more activities on the weekends when boys and girls most often seek social activity. More social experiences were recommended for the twelve to fifteen age group who are excluded from so much just when their group needs to feel accepted, make friends, and find their place in the Church. Because single people over twenty-five do not presently fit into the existing Church programs, a number of the older unmarried persons in the sample urged that a Church-wide program be established for them. The M-Man and Gleaner organization as now organized does not have attraction for them, and local Church clubs on a regional basis have not been entirely successful.

Next to the need for more activities, the respondents to the questionnaire emphasized the importance of young people themselves planning and carrying out their own activities. Perhaps Church organizations need the mission field atmosphere in which more members are actually relied upon—"Come and make" rather than "Come and partake." In discussions about the report, young people have expressed a feeling that no one usually "takes them up on it" when they are asked to express their own ideas, or that no one wants ideas from youth which conflict with the plans of adult leaders, and so they often are reticent to give their opinions. They want much more opportunity to grow by doing and have more room to learn by having a chance to make mistakes.

Adults need to give youth more responsibilities, to train them with the skills to carry out these responsibilities, and to provide them with experiences in facing ward and community problems.

Another frequent suggestion was to teach social manners and dancing, especially to the boys. This included planning special activities with the aim of teaching teenagers how to behave like ladies and gentlemen, as in the teenage dances and clubs sponsored by civic and society groups for this purpose. It was also suggested that L.D.S. boys should be instructed that they are responsible that girls in their wards are asked to dance at dances and are having a good time generally at all mixed activities.

Another request stated often was to get better teachers and better advisors who are more intellectually stimulating. One possible recommendation regarding this request is to place those who are best qualified in teaching positions rather than having such people in executive positions. The authors feel "best qualified" teachers would be those with teaching skill and knowledge to teach but with the ability to let young people lead themselves, with a concern that Christ-like behavior be the goal of each young person, and with a desire to teach.

The final suggestion from the sample was to allow current styles of dancing and better music of the popular type. Teenagers continue to be interested in dancing to the kind of music which their generation prefers even though it may have an unpleasant effect on older members of the stakes. In the nineteen-forties, the dancing was too close together and today it is too far apart! No easy recommendation is possible on this point or others discussed above except to hear what young people who are in the transition period between families have to say before making arbitrary decisions about their problems.

IMPLICATIONS

The critical contribution of this research, in spite of its obvious methodological weaknesses,¹ is to open the pathway for greater response from young people. In the February 4, 1967, issue of the *Church News*, Lawrence E. Nelson, director of the Commission on Youth Activities for the Lutheran Church in America, is quoted as saying: "Let's find some ways to let our young people speak to us of the realities of their world—it's the real one, you know." There are many persons in our wards and stakes who have the training and interest to obtain more of this kind of feedback from our young people. Behavioral scientists with backgrounds in psychology, social psychology, sociology, economics, political science, and other areas have the methodological skills to be of great use as special advisors to bishops or stake presidents—with research as their primary Church responsibility. It is unfortunate that many of these professionals have not been asked to contribute their special skills to the Church.

There are three interrelated implications which we feel come out of this survey and discussion of its findings:

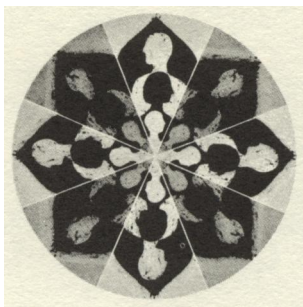
1. Once it is recognized that problem areas of the type discussed exist in the

¹There are several benefits from this survey in that the problem now has been more clearly defined, and in future research of this kind the coding categories have been well enough established so that closed-ended rather than open-ended questions could be used.

Church and are identified, research is essential to obtain detailed feedback from those involved.

2. The skills necessary to research the problem areas have been acquired by many professional individuals who are members of the Church.
3. The authors believe that persons with both skills and a commitment to the Church have a dual responsibility: to do research in the problem areas of their interest and expertise on the conceptual level, and to work in Church positions where their insight and understanding can be applied on the practical level.





THE DIVORCED LATTER-DAY SAINT

Gayle Norton

Two marriages, two divorces, and years of living alone had helped make my aunt an independent, matter-of-fact sort of person. But she seemed almost too casual that night in 1956 when she told me my wife had filed for a divorce in a Provo court. I'd been visiting my parents, hoping a weekend away from my own home would help calm a household troubled by a long series of domestic quarrels.

The following morning, when I found my house locked and the family car gone, I knew my wife and I and our three children would never again live together as a family. A call to her lawyer confirmed this. A week later I sat numbly in my attorney's office, tiredly agreeing to everything her legal advisors had asked for. It was her second divorce and, I supposed, she had known all the legal maneuvers. I signed the legal "agreement" not really knowing nor particularly caring what was in the print above my signature. Time had stopped for me. I was physically exhausted, mentally depressed, and spiritually dead.

The day my wife and children left Utah for her parents' home some 1,800 miles away, my aunt invited me to live with her. Her friendship ultimately proved to be my salvation. For it was she, a divorcee who had raised three daughters without benefit of husband or father and had determinedly and successfully remained active in the Church *despite* her marital status, who first introduced me to those who live in the "world" of the divorced Latter-day Saint. It was from her that I learned how to "fit in" to a Mormon community where divorce was regarded by most as a major sin. I met my divorced colleagues at public dances, in private home gatherings, and through an endless chain of introductions from my aunt who seemed to know every divorced man and woman in Central Utah. I was astounded at their numbers and even more surprised to discover *who* they were and *why* they had divorced. They came from every economic and social level in the Church. Among their ranks were sons and daughters and former husbands and wives of Primary and Relief Society president, Bishops, Stake Presidents and General Authorities. Many, like my aunt, had divorced more than once. In the courts, most had used or had been victims of the "mental cruelty" theme. In the next three years I met and talked

with hundreds of divorced Mormons whose grounds for separation had included almost every legal reason for which a divorce can be granted in any of the fifty states, including such charges as homosexuality, adultery, desertion, habitual criminality, drunkenness, dope addiction, insanity, impotency, and sexual perversion.

THE GREAT SILENCE

I kept asking myself where all these people had been hiding and why I had not known of them before. I had lived in a dozen wards and branches in as many states during my twenty seven years in the Church and couldn't remember having met ten Church couples who had been divorced. For nearly six years I had taken all the required courses in religion and social studies at Brigham Young University and could not recall having heard or read anything about any great number of Mormons dissolving their marriage covenants. I revisited the B.Y.U. library, certain I would find in print articles on Church divorce which had never before interested me. I found little. So I began my own files. As I met and talked with other active and inactive Mormon Elders who had divorced I scribbled notes, wrote up individual case histories, compared their stories with my own, and clipped what relevant articles and statistical data I could find. Most of the women I dated also had been divorced so it was no great surprise to my parents or close friends when, three years after my divorce, I remarried another L.D.S. divorcee, who had a son by her first marriage.

Our first two years of married life were miserable. She had lived alone longer than I. And my abrupt entrance into her private world was severely discomforting to her five-year-old son, who had been raised in a small, fatherless apartment. Shortly after our third anniversary we went through the Temple. The significance of this ceremony inspired us enough to mutually resolve some of the problems which had been causing some of our unhappiness. But in our day-to-day relationships my wife and I observed that many of our tensions seemed to arise from the fact that we were a divorced couple trying to adjust our social and spiritual thinking and attitudes to a religious philosophy which, it appeared to us, had too little concern for the special problems of the divorced. We looked in vain for reliable, professional sources within the Church that could or would corroborate or dispute our observations. Each Sunday we spend forty-five minutes in a parent and youth class talking about ideal ways to raise our children in the Church, how to discipline them, and how to regulate our personal lives so as to benefit fully from the Gospel in our home. We heard nothing on divorce.

We read the pages of American professional journals on marriage, divorce and family relations and found numerous articles by Latter-day Saint authors skilled in these fields. But references in their writings to the growing problem of divorce among members of the Church were infrequent. Indeed, *none* of the several L.D.S. counselors and family relations experts who helped me with this article were willing to be quoted by name for reasons which one said "ought to be obvious." It seems odd to me that some of the world's most respected and eminent leaders in these fields are willing to discuss the subject of divorce,

but that they are so reluctant to speak out on one of the Church's most serious social problems. One of my closest friends, a man with his doctor's degree in marriage and family relations, said flatly, and with obvious sincerity, that his "professional career would be irreparably damaged" if he allowed his name to be used. "The danger," he explained, "is that when you talk of what needs to be done in this area in the Church, when you suggest in-Church training programs to help the divorced, when you mention Church-supported and Church-staffed marriage clinics and counseling services for the general membership, you are taking an unacceptable 'secular' approach."

My wife and I got little help from the pulpit since divorce is not, for Mormons, a pulpit topic. Neither are accurate and up-to-date data on divorce within the Church easily obtainable. Those that are available are not wholly reliable. So I began writing down what information I could get from these professional people. I reread the materials I had filed on divorce some ten years earlier. Then I took what I believe is the most direct and most accurate method to get current information on divorce in the Mormon Church: the personal interview. A year ago I began a systematic series of taped interviews among my divorced L.D.S. acquaintances. More than two dozen divorced couples lived in our small branch. Some were native Utahns who had been born and raised in the Church. Some had divorced and remarried as many as three times. Others had divorced and remained single. In ten months I made three trips through 27 states along the East Coast, Central and Northcentral U.S. and in six Southeastern states. I talked informally to more than 100 divorced Mormons and took individual interviews from nearly seventy, some lasting as long as three hours. I recognize the weaknesses in an unresearched sampling. But on two points all interviewees were in agreement: (1) more needs to be written and spoken within the Church on the subject of divorce to help inform our confidently married majority that divorce is not an ailment affecting an unorthodox few, and (2) some type of permanent administrative machinery needs to be set up within the Church to provide professional counsel and advice to members who have divorced and, more important, to help those whose divorces may be prevented if adequate counseling were available in the early stages of their troubled marriages.

Most of the people I talked with said that the few ascriptions made within the Church to this social dilemma are expressed in oblique terms found in Church publications or General Conference addresses. We who have divorced find little comfort in the exhortations of Church leaders that active Mormons must live so as to avoid the pitfalls which lead to divorce. While such advice, if taken seriously, could indeed prevent many divorces, that approach has obviously stopped the growing number of broken marriages in the Church. In our Seminaries, Institutes, and Church college and university classes, where many young Church marriages begin (and where some end), opportunities for honest and objective discussion of divorce among Church members have been shaded by the use of textbooks which, if they discuss the subject at all, are either outdated or make little reference to its effect on the Mormon community. A doctoral candidate in family relations at a Southern university, who did his undergraduate studying and teaching at Brigham Young University, said he was amazed at

the large number of his students who knew nothing about Church divorce procedures. This teacher served in a Bishopric in one of the B.Y.U. wards and was aware of several student couples who had begun divorce action.

"They simply regarded divorce as a social evil," he said. "Most of the couples I talked with had been married in a Temple. They did not identify that union as a civil act. Yet, many did not know if, or how, they could get a Temple divorce. Seeing a counselor or an attorney hadn't entered their minds. The question most frequently asked was 'What's going to happen to me in the Church?'"

I believe that if Institute and Seminary teachers and faculties at our Church schools and universities are sincerely interested in giving Mormon youth honest and realistic instruction and advice on courtship and marriage, they must include in future curricula factual material, accurate and up-to-date statistical data, and objective case studies on divorce in the Church.

We who have divorced are partially responsible for the lack of discussion or writing on the subject. Because divorce is such a personal matter, authorities asked or expected to help us with our problems often must rely on the few emotional details a distraught or angry husband or wife will give them. I have talked to few divorced persons who could tell me with any degree of objectivity why their marriage had soured. It is easier to blame an errant husband or a nagging wife than to honestly admit one's own personal weaknesses. And since one partner or the other usually leaves the community in which the divorce was granted, any benefit of doubt frequently goes to the spouse who stays behind.

When circumstances of a divorce prompt a Church member to move to another community to begin a new life, his only tie with his Church past is often his membership record, which lists his marital status as "Divorced." The Church and its transient divorced population both would benefit greatly if bishops and branch presidents were required to write a letter explaining *both sides* of a divorce. This letter could then be attached to the membership records of those who move to get away from some of the inevitable embarrassments of a broken marriage. It would also help those who eventually seek a Temple recommend for a second marriage and have to produce such information anyway.

THE PROBLEM OF ACCEPTANCE

As the divorced Latter-day Saint retells his marital woes to those interested and with enough patience to listen, he often seeks, but cannot see, the realistic application of advice or counsel hinged solely on admonitions to "pray, fast and walk uprightously, and all will be well." If he is honest with himself he is already aware that the absence or misuse of these religious regimens in his personal life have contributed to his dilemma. He longs for understanding, for acceptance and help to resolve his internal conflicts, and for counseling to help him find his "way back."

It is difficult, too, for many divorced Mormons to accept the fact that the Church regards divorce as a significant wrong, when most divorced persons, if they keep their membership, and if they desire to work, have little difficulty in continuing in Church positions or assignments they held before their divorce.

The introspective and sincerely penitent divorced Latter-day Saint, if he is determined to remain as active and faithful as his worthiness will allow, faces the day-to-day challenge of equating his personal failure at marriage with his role in the Church. I remember well the misgivings I had the week following my divorce when my eight-year-old daughter asked me to baptize her. I was somewhat reluctant to perform the ordinance, since I had been so recently judged unfit to be a father and husband. Permission was granted, however. I not only baptized my own child, but six other children as well, and was asked to give a ten-minute extemporaneous talk on the significance of baptism before the ceremonies took place. I should have declined. But I did not. And as I stumbled nervously through those few remarks, uncomfortably avoiding the gaze of my ex-wife,



who sat in the audience with our two younger children, I wondered what others present would have thought had they known of our recent separation. A few days later my bishop gave me a recommend and suggested that I get a Patriarchal Blessing to “help you through your troubles.” I did so, again asking myself why I deserved such favors so soon after divorce.

Time eventually dulls the sensitivity of being active without being part of the Church’s most important organization, the family. One Elder I interviewed divorced his wife a year after he had taken her and their six children to the Temple. A few months later he remarried a Mormon divorcee from his own ward. Two of his children went to live with him and his new wife. And he continued to serve as a high councilman and a seminary teacher. His first wife, left with the other children, immediately cut her ties with the Church. (She had been a Stake Primary president.) Like so many divorcees I interviewed, she vowed she would never remarry. For months she lived in her bitter, lonely world, grumbling about the “injustices” she had to bear and criticizing Church authorities who were allowing her husband to exercise his Priesthood. Shortly, however, she remarried a much younger non-member, also divorced. He had children by his first wife. The couple are expecting their first child this fall. At forty, this former Primary president has begun a new family with a non-member husband. The three youngsters whose custody she had been given no longer attend Church. If any of them ever again becomes active it will require considerable forgiveness, much wise counsel and advice from an interested bishop, and some understanding by the members of the ward in which they are now living.

Such understanding is given some divorced Mormon couples, under even the most severe circumstances. A single Elder had an affair with a branch president’s wife shortly after she and her husband had been sealed in the Temple. Civil divorce followed. The Elder and the woman married. They were excommunicated. They saved money to pay back tithing after the reinstatement

they so desperately sought. They attended Church regularly and made every effort to reestablish their reputations in their branch, even though the woman's first husband attended the same meetings. Slowly, branch reaction to the couple's acts changed. Within two years they had been rebaptized and reinstated. The former branch president remarried. Today, the original triangle belongs to the same branch. They work together in Church activities. Outwardly, other members accept the new relationship. This case indicates what can be accomplished in extreme cases when divorced couples honestly attempt to right themselves and where Church officials expedite the process of reinstatement if excommunications have taken place.

AN EMOTIONAL VACUUM

One of the greatest challenges the divorced Mormon faces comes when he seeks a new outlet for the love and affection he can no longer give to his or her spouse or to children separated from him. In most instances, Mormon morality survives the sternest tests of the newly divorced. For the first few months following separation, loneliness is incalculable. Divorced persons almost always have severed close ties with single friends. The happily married in the Church may extend sympathy or pity to their divorced friends, but in most cases there is no comfortable place for the unmarried adult who no longer has a wife or husband to help balance his social life. An emotional vacuum often stifles most natural affection for the opposite sex during the first weeks following divorce. Most of my interviewees reported total absence of any desire for physical affection. "All of a sudden, sex is not part of your life any more," said an attractive, twenty-five-year-old divorcee. "Even when I was having my worst marital problems it was not fulfilling, but it was a release of sorts. Right after my divorce I found the entire idea of sex repulsive. I wanted no part of it."

Another motherless divorcee in her early twenties expressed similar feelings. "I wanted to be open and warm. I want to now. But I am afraid to give a lot. Not because of a fear of another attachment, but because of further damage it might do to my emotional makeup."

For the divorcee with children the problem of expressing affection is more acute. If the children are young they may need a father, but few young divorcees are eager to remarry for that reason alone. They do not date soon for fear of what their children or parents or friends might say. They want to avoid any gossip which might make new relationships uncomfortable. Many divorcees with older children feel like the forty-year-old mother of two teenage daughters and a nine-year-old son: "I am not optimistic that my future will be any brighter. The Temple Endowments I have taken since my divorce have not quieted the fears I have of living the next twenty-five years as a parental spinster, playing the role of both mother and father. What man wants a middle-aged woman with three children? I have completely resigned myself," she says funnily. "The probability of my ever remarrying is zero."

Most divorced Mormon men also surround themselves with an emotionally empty cocoon immediately after divorce. Few have any children living with them. They come and they go as they please. And they find themselves "pleasing to go" where eligible females are. Though their moral behavior most often

continues to be guided by Church principles, they at least have an opportunity to court single girls without giving away any secrets of their past. One divorced Elder successfully dated an attractive girl seven years his junior. Her family and her friends encouraged the romance until her mother learned her prospective son-in-law had been divorced. Few L.D.S. mothers plan to have their daughters wed to a divorced man, orthodox or not. Many L.D.S. males recognize this hazard and either marry a divorcee or find a girl who will accept them without asking or wanting to know all the details of their first marriages and why they failed.

SPECIAL PROBLEMS

The Church emphasis on youth activities places an additional burden on divorced parents who have full or part custody of children. One parent or the other may become inactive. But if the mother has full custody, and if she remains active, she may insist that her children be taken to Church. Legal directives which instruct one parent or the other to insure a child's regular church attendance seldom are followed to the letter. If, as is often the case, a parent sees his children only on weekends, appearance with them at L.D.S. services may be more of a strain than the parent (or the children) wishes to be exposed to. So he (or she) does not go. The effect of this action on the child is obvious.

Divorce also sets children of divorced Mormons beyond family nights, Scout programs, father-son, daughter-daddy activities, and family togetherness as the Church teaches they should function. In a fatherless home, priesthood influence and male leadership may come from grandfather, Uncle Bob, the bishop, branch president, home teachers or, as is often the case, from no one at all. Many mothers feel there can be no adequate substitute for an active, loving father whose influence can help stabilize and direct the home.

Divorce almost always splits the father's income. After "her share" is mailed off (a share which is assigned by most attorneys without regard for tithing) the half budget left frequently isn't split as it once was into tithing, fast offerings, or building and maintenance donations. Many L.D.S. divorcees regard alimony and support not as *their* income, but as *his* obligation. And, while some divorcees do pay Church assessments on it, many are like the young mother of five who said candidly, "No, I don't tithe on my alimony and support. I simply told my bishop there was no way I could balance Malachi's admonition against a budget that exceeds my income. Nothing more has been said about it and I am holding a position in the Church."

Such an explanation does not come so easily for the divorced L.D.S. elder who often must equate his inability to pay all tithes and offerings with his priesthood obligations. The Church suggests no sliding scale for court-divided income. And not a few elders make real sacrifices to keep their legal financial obligations, their Church contributions, and their personal budgets within the bounds of their income. If a man wishes to continue court-appointed visits with his estranged children, he almost always has to keep his support payments current.

THE POSSIBILITY OF CHURCH HELP

Those in the Church who live with the specter of divorce find no solace in the critical observations of those in the Church who do not. Among the latter are those who believe the major responsibility for rehabilitation rests with the divorced. This point of view is presented by an active Church member and close acquaintance who followed my interviewing project with special interest. He said, "I am certain that all worthy divorced couples in the Church (and I suspect there are few who can lay the blame but on themselves) will get extensive and justified compassion. But for the most part, the Church treats divorce as though it ought not to exist, or at least it is not a respectable state; the person who, through shortcomings, falls into that category will have to *earn* respect and stature in the Church." One of the Church's most eminent guidance counselors says he believes the Church "does recognize divorce and the problems it creates within the Church, but Church officials really don't make any greater point of differentiation between people who have marital problems than they do with those who have Word of Wisdom or morality problems."

But divorce is a *permanent* thing. It is not a Church obligation that can be written off with money, nor can a member's divorced status be eliminated by praying, fasting and attending all meetings. The emotional shock of separation, parting from loved ones, breaking up a home, living a life apart, remarrying—none is ever forgotten. If this counselor's opinion truly represents an official point of view it is, I believe, based on faulty logic. This respected counselor says if he were a presiding authority he would "deal with each individual on the basis of what his circumstances are or were and from the standpoint of Church doctrines and procedures.

"If professional counseling is available, fine. But there is no assurance professional counseling will be any more helpful to an L.D.S. couple with marital troubles than counseling they can get from their bishop or branch president. The question is, how much good judgment does a bishop or professional counselor have in any given situation? How well is that judgment applied to the situation? How willing are those involved to work to help solve their own problems?"

On the latter two questions I will agree with this counselor. But he errs in assuming that those of us with marital problems balance the judgment of our bishop or branch president against a professional person. To be fair, I must admit that many of us who are divorced are reluctant to go to our branch or ward leaders with our serious marital problems. A year ago my present wife and I needed special help and counseling. Although we had respect for the office and calling of our branch president and liked him very much as an individual, we knew our difficulty was serious enough to require more time than he had to give us. And, right or wrong, we did not feel we could share fully the secrets of our personal lives with a man who would be our branch president for only a brief time but who would perhaps be a neighbor and business associate for as long as we lived in our community. We sought, instead, help from a psychiatrist and marriage counselor who worked in cooperation with our county mental health unit. For the last fourteen months my wife and I have met for

an hour and a half each week with this man and four other previously divorced couples. Each in this group has benefited greatly from our informal visits. But my wife and I have wondered how much more beneficial this counseling session might be to us if all were Mormon. It would at least provide a base for considering the spiritual and eternal values of marriage, subjects which have never been mentioned in our present discussion group.

Widespread professional concern doesn't always mean full agreement on these issues, at least in the ranks of the active Church members working in counseling and marriage and family living. Three Latter-day Saint authorities in these fields told me the time has come for the Church to reevaluate the importance of professional marital counseling as a permanent adjunct to social welfare programs of the Church everywhere.

"I would like to think," said one L.D.S. marriage counselor, "that the average bishop is able to distinguish between those marital problems he can help solve and those he cannot. I would like to think that he would, in every case, ask: 'What other sources do I have in my community that can help this couple?' But many troubled couples, particularly those married in the Temple, go to their bishop and say, 'What can we do?' They want spiritual help, but at the same time they want good, practical advice. The Bishop can put his arm around them, pat them on the back and say, 'Brother and Sister Smith, go home and pray about it.' This supplies only one thing that couple came for. A bishop must give them additional help or get them to someone qualified to give it. In too many cases, married couples in trouble do not respect their bishop's judgment in these matters enough to go to him in the first place. So they don't go to anyone."

Another L.D.S. counselor who deals with in-Church marital problems says much of the information on marriage and divorce that goes to bishops and branch presidents is not done in writing. "I think the Church hesitates to put down any specific rule in this area," he said. "And yet there are rules. But they stay away from specifically ostracizing individuals. They say it 'depends on the situation,' an open-ended statement that can (and does) cover practically any 'situation.'"

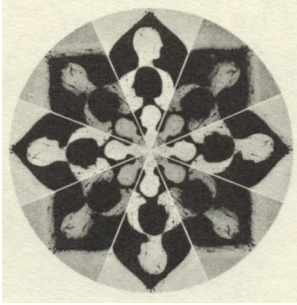
The close acquaintance quoted earlier says if the Church were to devise education programs and policies on marital problems "the effect might well be to precipitate divorces. Hence, on mental illness and marital difficulties, the Church prefers to act as though they were not acceptable states of mind and marriage, so that few, if any, resort to such unrespectable situations."

Another doctoral student of marriage and family living who did his undergraduate work and teaching at B.Y.U. believes workable training programs could be set up within the Church for those called to counsel married couples in trouble.

"We need to assure that our bishops and branch presidents and other Church leaders are exposed to some kind of a training program that would at least help them learn to recognize marital difficulties and the problems of divorced couples. This would not have to be an all-out publicized program. We couldn't sweep into a stake and say, 'We're going to train all bishops on the fine art of spotting weak marriages and helping the broken ones.' But when an authority comes to

visit, he could bring with him some materials on a one-to-one basis, counsel and advice for high councilmen and bishops that could be filtered down to all executive positions in our wards and branches. Something has to be done. It is just sad it cannot be done openly.”

Many of us in the Church who have divorced think it is sad, too. And we are waiting.



THE DEATH OF A SON

Carole C. Hansen

There was not even a 48-hour warning between the first x-rays of Kelden's knee and the surgery which amputated his leg. When his physician-father took him for x-rays Sunday afternoon instead of waiting until Monday, I should have suspected something was very wrong. But I didn't. Kelden had suffered a sharp pain in his knee when he moved quickly, but that didn't seem anything to cause concern. I remember standing in the warm California sun that afternoon watering some ivy grown scrawny from lack of attention and thinking how peaceful was the hour—vowing not to fret so over the small, irritating inconveniences that accompany a new move with four small children. The year in California promised to be a peaceful interlude between the completion of my husband's medical training and his beginning a private practice. But the peace was flown minutes later when father and son returned home.

A strange growth had appeared on the x-rays, and the doctors felt a biopsy should be done immediately to determine if the growth was what it appeared to be—an osteogenic sarcoma (cancer of the bone)—a condition rarely found in children. The survival rate, even with a high amputation of the leg to prevent spreading, was not more than five percent.

I never considered that he might die. The thought that our beautiful five-year-old boy might lose his leg before his life had really begun held a terror my mind could not go beyond. We reacted that evening as our parents, themselves reared in Mormon homes, had reacted in times of illness and trouble. We first called in the elders of our church holding the authority to administer to the sick. We ourselves fearfully knelt in prayer—and we called our parents and family to ask for their prayers and support. Because the community was new to us, we were not acquainted with the church members, but the bishop and his counselor came in response to our plea. How can I express, as we knelt while the elders prayed, our desperate hope for an assurance from our Father that the doctors were wrong, that their fears were unfounded, and that our son would be found without disease after all. As we rose to our feet, the bishop extended his hand to us with the words we so longed to hear.

"I have never had a stronger feeling that all is well. I feel certain that when this child is examined tomorrow, everything will be right with him."

Kelden was admitted to the hospital the next afternoon for surgery the following morning. In the months that followed I learned to accept and even treasure many things—among them were "last moments"—moments precious because they would never be again, moments filled with words and actions that had to be recorded within the heart clearly enough to last for a lifetime of remembering. But on that August afternoon as Kelden and I shopped for a new book to read in the hospital, I still rejected the thought that never again would my son and I walk hand in hand. Nor could I treasure the moment when I tucked him in his hospital bed for the night and gave a final caress to the strong little leg.

I had not yet learned.

Both my father and father-in-law are spiritual men. My husband and I lean heavily upon their judgment. That evening after we returned home from the hospital, my father called. During his prayers that afternoon, he had received a profound feeling of reassurance that all would be well with his grandson. Later that evening my husband's father called, again expressing his feelings of peace regarding our son.

But still we feared, my husband and I.

Kelden's father knew, better than anyone else close to the little boy, that the chances of a benign growth were practically non-existent. And so he, too, placed his hopes in a power greater than medical science. He fasted and prayed throughout the day and night for wisdom to make a decision—and for a miracle. When he returned to bed in the hour before dawn after walking over and over again the streets of our neighborhood, I whispered, "What if the growth is malignant? Are we going to let them amputate? Wouldn't it be a lack of faith in the healing power of the Lord to amputate his leg?"

My husband lay a reassuring hand over mine. "Don't worry about that. As I walked home after my prayers tonight, I felt suddenly at peace and certain that all will be well."

The next morning we watched while someone rushed by on his way to the lab with tissue from Kelden's knee. "Now—please, please don't let it be true!" Our combined energy was spent in this silent plea with God. I remembered Kelden's excitement at watching a "mixed-up television show" the doctor had promised the anesthesia would bring, and how irresistible he had been during his final examination before surgery. He had joked with the doctor, and hopped gaily from one foot to the other when he was pronounced a very healthy young man.

Then, suddenly, the waiting was over, and I knew that what I had feared in my heart was real—the bone was infected with cancer, and the leg had to come off at once if the disease were to be stopped.

"Five minutes," the surgeon said. "I'll give you five minutes to decide. It must be done now."

"No," I insisted. "We still believe in miracles."

Why had everyone been so certain this would not be? Had we deceived ourselves? Now there was no time to think—to prepare.

"Of course, amputate." This from the father who was also a doctor. "We have no choice but to try." And so the leg came off.

The cry "If I had only known" must have been uttered millions of times by as many lips. All the unrelenting uncertainty of mind about the decision to amputate that little leg was in truth irrelevant. If I had only known the ending of this story from its beginning, what suffering I could have saved myself and those about me. Because as it happened, that decision had no influence on the destiny of the child.

Eventually he awakened, and his questions had to be answered. His first words were, "Mommy, why don't you give me a drink of water?" Those unexpected but familiar, petulant words sounded with joy in my heart. My child had lost a leg, yet he was still my Kelly; as incredible as it seemed to me then, he was still the same impatient, determined, immeasurably dear little boy as ever he had been. At that moment I understood that we had not been deceived. All was going to be right with our son. What was the loss of a leg when he was alive and the world still before him to conquer. With his own special gifts of nature, it would be easier for him than most.

"Mommy, my leg hurts."

Oh, how fervently I prayed for the words to explain and comfort.

"I know, Kelly. The leg was sick, and because we didn't want it to make the rest of you sick, the doctor had to take it off. But it's all right, son, because in a few weeks we'll get you another one—one that can walk and run and even jump. And until then, I will be your legs. We'll go together wherever you want to go."

"Mommy, did you want them to cut it off?"

"Oh, yes, son. You're not going to be sick now. It's all right!"

He didn't cry, but he wasn't fooled. A single tear rolled down his cheek. "Can I still drive an airplane?"

And then—"Where did they put it? They didn't use a hatchet, did they?"

His recovery from the amputation was immediate. In three days he was home and climbing to the top of the terraced lawn in back of our house, swinging with his brothers and flying his new airplane. There were times when he seemed almost gay, and times when he was silent and reflective. Although he learned to use crutches, he preferred to hop, climb, and scoot with his own remaining limbs. Hours were spent in the fitting of an artificial leg. He knew the frustration and excitement of learning to walk again, and the heartbreaking realization that the new leg would never be really the same as the old one. He insisted upon reality, and refused to even make-believe about anything he knew required two real legs. At first he was hurt and cried when his neighborhood chums tired of swinging in our yard beside him and ran into the neighboring yards to play, leaving him behind to call tearfully after them. But he learned very soon to be independent.

It was late one afternoon just four weeks after the surgery that his father came home looking bewildered and peculiarly over-tired. He seemed discouraged, I thought, but it was far more than encouragement he needed. The very pillars of his life—his belief in a God and his own ability to communicate and receive direction from such a God—had been toppled. He had just come from

a consultation with the radiologists, where I had taken Kelden earlier in the day for a check-up. Routine x-rays had unbelievably shown an identical tumor in the remaining leg! Our child was going to die unless some miracle intervened, and how could we expect a miracle from a God who had deceived us—who had sent a feeling of well-being and peace to all who had prayed in the child's behalf. My husband was consumed with self-accusation—with a feeling that he had hypnotized himself into believing what he wanted to believe. It seems naive, especially for persons knowledgeable about the medical significance of this disease, but neither my husband nor I had ever considered that Kelden might die, not since that first strong feeling of reassurance we had received in answer to our prayers.

And now he was definitely not all right. We considered for a few, endless hours a high amputation of the remaining leg which would leave our son a cripple and give only a slight chance for his life. May we never know again the despair and loneliness of those hours when we believed we lived upon this earth without a supreme, interested Father to give purpose and plan to existence. It was not until we knew a little boy's trust in death and its awakening, his dignity while facing pain, that we understood the truth of the promise given us by our Father: All is well with your son. He lives forever.

There was no need to amputate the other leg—further tests showed it was too late. And so we knew, barring a miracle, that he must die. The weeks remaining would surely be few. And somehow, he knew, too. We drew the courage to face them from our son.

The pale, misshapen little figure lying against the white sheets, and the unused artificial leg standing in one corner of the room, spoke his story to all who entered. His flesh had withered quickly away, and the huge tumors which had crushed the bones in his shoulders rendered his arms and hands useless. Two-thirds of his abdomen was filled with bone tumor, and the skin was drawn so tightly over his face that the eyelids would no longer close. Only his eyes and lips moved. The slightest movement of the bed caused him intense pain. It had been only four months since that day he had hopped so gaily from one foot to the other. But though his beautiful body was being devoured, his mind and spirit seemed to soar. In the beginning he was very possessive of the gifts which came continually to the house for him, and was irritable because of the pain. He had been particularly so with the x-ray staff at the hospital where he received daily super-voltage therapy for pain in the remaining knee, and so his father and I were surprised when he asked, as we carried him into the hospital for his last treatment, "Do you think I make George sad? He loves me, and I'm not very nice to him. I haven't much longer to make him happy, have I?"

During a card-playing session the evening before, Kelly had looked up pleadingly at his father and asked, "What happens when you die, Daddy?," and his father had answered, "Why, you go back to live with your Heavenly Father, Son." But this wasn't enough. The child knew that he would soon have to leave us, and he needed to know what would become of him. The usual childhood answers would not do. This was the first of many sessions between father and son. I don't know exactly what was said during those hours, but I know that both father and son grew in courage and peace of mind. I know that

Kelden was concerned with Christ's crucifixion and atonement. "How much was the hurt?" he asked. "Who helped him be so brave? Do you know if He cried?"

"If Christ still had the nail holes, will I have just one leg?"

At first he had been restless with the long prayers that were offered over him, but later on when the bishop came to see him, he asked, "Would you like to say a prayer for me, Bishop?" And when we were alone, he confided, "The bishop likes to say prayers, you know. It makes him happy."

Due to the devotion of his doctor who called on him daily, we were able to keep Kelden at home with us. In spite of his illness and the continuous doses of medication, he remained lucid and eager to learn. And he prayed—always before each injection of pain medication. He eventually needed as many as twelve a day. "Daddy," he asked, "Don't give the shot until I pray. Please hold my hands tight, Mother." And then—

"Father in Heaven:
Please help me to be brave.
Help me to stand the hurt,
And help Daddy to give a good shot.
In Jesus' name,
Amen."

Then, with little clenched fists and gritted teeth, he would call, "Okay, Dad."

Although he was not afraid of death, he clung stubbornly to his life. He said to his older brother, "Maybe I'll die, and maybe I won't!" He hated terribly to leave us, more than he minded the pain, it seemed. "Mommy," he would plead, "When I go to heaven, can't you come too?"

It was a few days before Christmas that Kelly suggested a ride in the car to see the lights and pick out a Christmas tree. His doctors had insisted several times that he could not last more than a few hours, but time and again he rallied, each time to increased pain, leaving his doctors at a loss to discover the source of his strength. He had received a dollar bill in the mail that morning and was delighted at the prospect of treating the family to hamburgers. We slid him gently onto a small mattress and carried it to the back of the station wagon. He winced with every movement but never cried out. "Five hamburgers," he called out in a clear voice at the hamburger stand, "And one french fry. We'll have to share it." He wanted everything as usual on this day. I helped him take a bite from the hamburger he had saved for himself. "No more today, Mother," he whispered, "Let's save it. Maybe I'll finish it tomorrow in heaven."

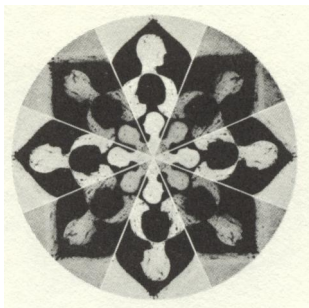
The next morning, Kelden's pain had become intense. "I'll try to be brave while you're putting that under me," he promised as I tried to change the sheet. But the pain was too great, and his father was not home. "I guess you'll have to give me the shot, Mom." And I began with trembling fingers, but because there was no flesh left in which to inject the needle, I tried again and again, actually bending the needle, but without success. "Oh, Kelly," I cried, "I can't do it! I can't!" Then my five-year-old son whispered to me, "Mommy, look at me. You can do it. If I say you can do it, you can do it." And I did.

Late that afternoon, after the tree had been trimmed at the foot of his bed, he died. His spirit struggled to free itself from that wasted body, and he was gone.

Oh, how empty was that room. I wrapped what was left of his little body tenderly in a blanket and held it close in my rocking chair as I had yearned so long to do. He could feel the pain no longer. And when at last I gave him up to the mortician, he received the body with tears on his cheeks.

That body had grown in four months from a child to a wasted old man. And his spirit had grown large enough to fill all of our hearts and lives with faith and expectation until we meet again.





THREE PHILOSOPHIES OF SEX, PLUS ONE

Carlfred B. Broderick

The question of human sexuality and how it shall be interpreted and incorporated into life is one that every comprehensive philosophy of life must cope with. My strong conviction of this grows partly out of my experience as a professional family life educator, researcher into children's normal heterosexual development, and marriage counselor. It also grows partly out of my experience in the Church as a branch president and as a member of the high council, the district presidency, and of a number of elders' courts which were called to try various transgressors for their membership. In each of these roles I have been privileged to work with members of the L.D.S. Church (as well as non-members, of course) on various problems in their lives, including sexual problems. Through this process I have come to believe that in addition to the Gospel itself, which, in my view, provides a marvelously comprehensive and creative philosophy of human sexuality, members are influenced to various degrees by the major philosophies current in the larger society. In this article, I should like to describe what seem to me to be the three main sexual philosophies abroad in the land and their impact on Church members. Then I should like to develop the Gospel view of human sexuality as I interpret it and to make some applications to problems that face every L.D.S. family: how to handle the sex education of young children; how to help adolescents integrate their own newly urgent sexuality into their lives; how to deal with sex as a creative part of marriage; and how to respond to sexual deviations in others, especially members of one's family or members of the Church.

THE EQUATION OF SEXUALITY WITH SIN

One philosophy of sex which has had a great impact upon the people of our culture is the equation of sexuality with sin. The impact of this view has been enormous in our culture; and because there are elements of truth in it, members of the Church are particularly susceptible to its influence. It would be difficult to say where or when this philosophy first originated, but certainly one of its most influential proponents was Augustine, the fifth century Bishop of Hippo in North Africa. Augustine lived his early manhood in estrangement

from the church and, according to his own account, participated freely in sexual activities which were proscribed by the laws of the church. In middle age, however, he felt that God called him from his life of sin to the ministry. He became as zealous in his attack upon sexuality in man as he had been in embracing it previously. In his teachings on sex he drew principally from two sources: the letters of Paul and the writings of Plato.

If one analyzes the man Paul as revealed in his writings to the early branches of the church, one can discover some evidence that he had difficulties in determining what the place of sex in his own life should be. On the one hand, some of the most beautiful scriptures we have concerning the relation between men and women come from his letters (see Ephesians 5:22-33 or I Corinthians 7:3-5, for example). But on the other hand, he also wrote:

It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. . . . For I would that all men were even as I myself. . . . I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: For it is better to marry than to burn. (I Corinthians 6:1-2, 7-9)

Augustine resonated to these passages of scripture. In his own case he had experienced sex only as a part of the "old man" that was now dead. He had now been reborn and had put away all things carnal, including that quintessence of carnality, sex. Moreover, Plato, whose writings were a central part of Augustine's secular education, taught that the lowest form of existence was in the tangible, the particular, the material. As one moved from a particular table to the concept of a table to the concept of a rectangle to the concept of form itself, one moved toward truth and beauty. Translated into moral terms, as one moved away from the body and its senses toward the contemplation of the spirit, one moved toward holiness.

This was not a new idea in the church of that day. Already, in the spirit of Neo-Platonism, the councils of the church had moved to affirm that God had no body and no location, but was instead an abstract and formless power. But Augustine drove the point home in terms of its implications for life. If we would be Godlike, we must put away the tyranny of the flesh and become, as nearly as possible, bodiless spirits like Him.

It was this philosophy which undergirded the concept of a clergy who had no need to marry because of their spirituality. It was "better to marry than to burn," but better still to rise above the flesh altogether and to put away carnality in a life of spiritual service. In the most extreme cases this doctrine led to excoriation of the body through self-inflicted pain or deprivation, as a demonstration of one's victory over carnal considerations.

The equation of sexuality with sin has continued as a theme in Catholic thought throughout the intervening centuries, although increasingly there is evidence of a movement toward a different approach within the Roman Church. The chief vehicle of this philosophy in our own culture, however, has been not Catholicism, but Puritanism. The early Calvinists who settled New England and

many of those who stayed behind protested not against the philosophy of Augustine, but against the failure of the Mother Church to live up to it.

It is my observation that even today, with the open discussion of sexual matters which occurs in the mass media, most Americans are uneasy and uncomfortable with discussions of sex. Furthermore, they feel that they *ought* to be uncomfortable and that there is something unwholesome about openness and candor in this area. Despite the inroads of the competing philosophies of sex which we are about to examine, the "sex as sin" philosophy is probably the dominant one in our nation today—even among the majority of those who break the moral code.

THE EQUATION OF SEXUALITY WITH FUN

The philosophy that sex is far too good a thing to be encumbered with rules and guilt and social pressures is as old as civilization. Sometimes it is expressed as pure hedonism: that which is pleasurable is good. Sometimes it is packaged in more sophisticated terms. It has been fashionable in various groups in our recent history to argue free sex from the Marxist point of view (that it frees the female from the tyranny of the family), from the pseudo-Freudian point of view (that repression is bad and leads to mental illness and societal conflict—"Make Love, Not War" is a current expression of this version), and from the Existential point of view (that experience itself, being and becoming, is the great goal of life—that sexual union, L.S.D. trips, and all other intense experiences are of value in and of themselves because they are real and involving).

These views are persuasively expressed by their advocates in print. Perhaps the most scholarly attempt to develop such a philosophy fully is Albert Ellis's *The American Sexual Tragedy*. Such views are also current among some of the "beat" youth groups (currently the "hippies") who have such an appeal to many youth in and out of the Church. It is probably true, however, that these views are so diametrically and openly opposed to the Church's position that they appeal mostly to those youth who feel the need to rebel against the Church and its teachings.

SEXUALITY IN A PHILOSOPHY OF SITUATIONAL ETHICS

The philosophy of sex which seems to be winning the most adherents among the responsible educated classes today, however, is different from both of those described above. It rejects the equation of sex with sin as unworthy of our current understanding of the place of sex in our lives. It rejects the equation of sex with fun as dangerously anarchistic. Although its proponents reject a revealed basis for moral standards and in fact reject absolute standards of any sort, they nevertheless are committed to the welfare of the individual and of the society. Being humanistic, they frequently take as their fundamental value love or concern for the other person's welfare. A growing number of liberal Protestant clergymen, such as Fletcher and Pike, propound this philosophy under the title of "situational ethics." The most influential sociologists in the field of sexual behavior (such as Ira Reiss, Lester Kirkendall, and Isadore Rubin) call their version "permissiveness with affection," emphasizing that constraints grow out

of concern for the loved one, rather than any law. In general these philosophers are conservative in their estimates of how often premarital or extramarital sexual intercourse would be justified under these standards, in view of what is known about the common human tendency toward sexual exploitation. But the key point, according to their view, is that this is a personal rather than a societal definition of right and wrong.

In a society that is less and less certain about the validity of revelation, this philosophy, with its emphasis on responsible, loving behavior (rather than simple hedonism) and on a wholesome attitude toward sexuality (rather than a rejection of everything associated with body functions), has found a welcome reception. It probably has appeal also for some intellectually disgruntled members of the Church who are trying to find a "more rational" basis for the doctrines of the Church than revelation. But I believe that for most members of the Church it will come to have importance chiefly as the major competition for our own philosophy in our struggle to influence the values of good men.

THE GOSPEL PHILOSOPHY OF SEX

There are two basic elements in the Gospel view of sexuality as I interpret it from the scriptures. The first is that sex is good—that sexuality, far from being the antithesis of spirituality, is actually an attribute of God. Latter-day Saints are, perhaps, the only people to take literally Paul's proclamation to his Athenian listeners on Mars Hill: "For in him we live and move and have our being; as certain of your own poets have said, for we are also his *offspring*" (Acts 17:28. *Italics mine*).

This same doctrine is referred to also in Section 76 of the Doctrine and Covenants when, referring to their vision of the Savior, Joseph Smith and Sidney Rigdon bear witness, "That by him and through him and of him the worlds are and were created, and the inhabitants thereof are *begotten* sons and daughters unto God" (Doctrine and Covenants 76:24. *Italics mine*).

In the light of their understanding that God is a procreating personage of flesh and bone, latter-day prophets have made it clear that despite what it says in Matthew 1:20, the Holy Ghost was not the father of Jesus. Luke, the physician, makes the respective roles of the Holy Spirit and of the Father quite clear in his account. In response to Mary's question, "How shall this be, seeing I know not a man? . . . the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 2:34-5).

Mary's own description of the event is given in the forty-ninth verse: "For he that is mighty hath done to me great things; and holy is his name."

In a vision the Spirit of the Lord revealed these things to Nephi as follows:

Behold, the virgin whom thou seest is the mother of the Son of God after the manner of the flesh. And it came to pass that I beheld that she was carried away in the Spirit: and after she had been carried away in the Spirit for the space of a time the angel spake unto me, saying: Look! And I looked and beheld the virgin again, bearing a child in

her arms. And the angel said unto me: Behold the Lamb of God, even the Son of the Eternal Father! (I Nephi 11:18-21)

A careful reading of these scriptures indicates that in this, as in many parallel instances, the role of the Holy Ghost was to make it possible for the mortal, Mary, to withstand the immediate presence of God (see Moses 1:2, 11, 14; John 6:46). The Savior was fathered by a personage of flesh and bone, and was literally what Nephi said he was, "Son of the Eternal Father."

According to this doctrine, then, man's sexuality is not something that dies with him in the grave, of the earth, earthy, and unworthy of a place in his heavenly estate. At least those who are sealed together in the temples and who endure in the covenants they made there are promised that their marital vows ". . . shall be of full force when they are out of the world; and they shall pass by the angels and the gods which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, *which glory shall be a fullness and a continuation of the seeds forever and ever*" (Doctrine and Covenants 132:19. *Italics mine*).

By contrast, those who fail to meet these requirements "cannot have increase" (Doctrine and Covenants 131:1-4) and cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition to all eternity; and from henceforth are not gods, but are angels of God forever and ever" (Doctrine and Covenants 132:16-17).

In other words, the eternal preservation of reproductive sexuality is the central, distinguishing characteristic differentiating the exalted from the merely saved.

This brings us to the second of the two basic elements in the Gospel view of sex. Although, as we have seen, sex is good, in fact a divine attribute, it is a force to be disciplined through self-control. The emphasis of the Church upon the control of sexual impulsivity (for example, Doctrine and Covenants 42:25-6), has seemed extreme to some, but the reasons are more easily understood in view of the importance that is placed upon the procreative function in the eternal scheme of things.

The whole function of the Church is to train its members in the skills needed "that you may come up unto the crown prepared for you and be made rulers over many kingdoms" (Doctrine and Covenants 78:15).

Thus it is precisely because sex is seen as *good* rather than bad, as *divine* rather than devilish, that such importance is placed upon the restrictions surrounding its use.

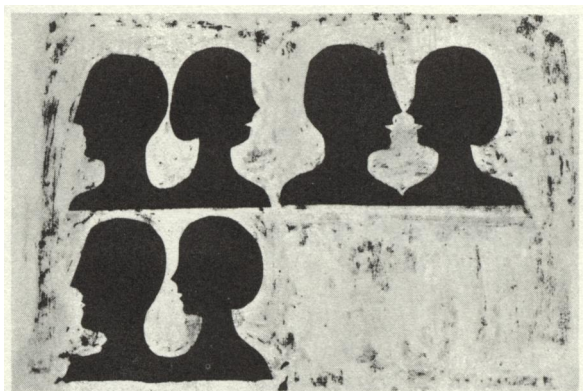
This leaves the Church with many of the same prohibitions which the "sex is sin" camp would impose, but for quite different reasons and with very different goals in mind. Unfortunately it seems to me that we seldom take full advantage of the difference in our actual teaching. Too often we end up teaching the right things for the wrong reasons. Then our youth, discovering that our reasons are faulty, mistakenly conclude that the commandment itself is suspect.

THE SEX EDUCATION OF CHILDREN

It is impossible for a parent to avoid giving sex education to his children. I am aware of course that many parents, in and out of the Church, never give

their children any very explicit information about reproduction. But sex is a part of everyday life; and long before most children become aware of the so-called "facts of life," they know a great deal about sex and sexuality.

For example, the care and training of young children involves considerable contact with and reference to their genitals. Parents can convey a very great deal of their own feelings and attitudes about sex simply by the way they handle the child, the language they use, the tone of voice, the level of emotion, the degree of comfort with the subject. Every parent, in and out of the Church, must frequently cope with situations growing out of the young child's natural tendency to be free of the encumbrance of clothes or to absent-mindedly touch or rub his genitals (especially when he feels uncomfortable, as for instance, when the home teachers are visiting or when he is participating in the Primary prayer). Every parent has to decide what to do when the child insists on joining him (or her) in the bathroom or while dressing.



When dealing with this type of occurrence, some parents are casual, some are embarrassed, some are shocked and angry. Probably most of us are capable of all three kinds of impulses, depending on the circumstances. The point is that whatever we do or don't do, we are engaged in sex education. In my opinion, the least helpful response is one of shock and indignation. Such an attitude teaches that something is very wrong, but it does not explain or give a reason or a context for understanding why or what is wrong. There is the widest range of ways of handling these sorts of ordinary occurrences. It is through the culmination of these experiences, much more than through any "little talk" that might come in middle childhood, that children's attitudes toward themselves as persons, and particularly as sexual persons, are basically formed.

This is not to say that the "little talk" is of no value. It is true that children will, almost without exception, learn the elementary facts about reproduction (and fairly accurately, too) even if their parents never tell them about it. There is, however, a real point in the parents' being a major source of information. Judson and Mary Landis (*Building a Successful Marriage*, 3rd Ed., Englewood Cliffs, N.J.: Prentice-Hall, 1958, pp. 628-9) report that in their study of 3,000 college students, those who had learned about reproduction from their parents or in school were more likely to be chaste in college than those who had learned

from other children. The same study showed that the more information the children got from parents, the more likely they were to have “desirable” attitudes toward sex. (That is, they were *more* likely to agree with such items as “Sex is for mutual husband and wife enjoyment” and *less* likely to agree with such items as “Sex is dirty and vulgar.”)

For myself, I want my children to be able to integrate the sexual information they get into a broader scheme of things. I want it to be meaningful. I want them to see sexuality as an important part of life, a good part, and a responsible part. They are not as likely to learn this from others as from me.

HELPING THE ADOLESCENT DEAL WITH HIS OWN SEXUALITY

As the child matures physically, his sexual awareness increases. In fear of the consequences of these portentous stirrings, many parents seek to keep their children ignorant of all but the reproductive aspects as long as possible. The last thing they would try to convey is that sex is enjoyable. Yet, this is the first thing that the child learns from non-familial sources. Again, I for one want to have a first crack at that idea. Of course sex is enjoyable. That is one of the most important things about it. My job is to help the child to see that like many other kinds of good things, it can be most fully enjoyed in the right way at the right time. I would acknowledge to him that some young people don’t wait for the right way or the right time. But they thereby give up some beautiful things, such as the exclusiveness of later intimacy in the marital relationship and the trust that goes with it. And they jeopardize their own birthright, to inherit the kingdom of their Father.

It is disturbing, however, to see how infrequently this positive approach is used. Most parents, in and out of the Church, use arguments for chastity which are almost entirely negative. The sole reasons they give for not having premarital sex are:

1. It is shameful: your reputation will suffer. No one wants to marry someone who has been used by others, a second-hand article.
2. It is harmful: you may get venereal diseases and so ruin not only your own life, but the life of your baby who may suffer defects from these causes.
3. It is dangerous: you may get pregnant and so ruin your life.
4. It is sinful: you will be detected and punished by God.

Now, each of these threats is real and ought to give pause to someone considering premarital intercourse, but unfortunately young people often feel that they can avoid these consequences if they are careful. If they are careful, they feel, they will not get caught, and so their reputation will remain intact. Besides, they probably plan to marry this person anyhow; so what is so second-hand? Moreover, there are simple precautions which can virtually eliminate the probability of either pregnancy or disease. Even the disapproval of God need not be permanent, for there is the principle of repentance—and besides, they are likely to feel that God understands love and its urgencies better than parents do. With such rationalizations parental warnings can be reasoned away.

For myself, I would prefer to give my children a sense of what they are

saving themselves for, both the quality of life and the eternal rewards, rather than what they must fear if they are not careful. I want them to have, through living in an affectionate home, a concept of how good the man-woman relationship can be when it is prepared for through self-control and mutual respect and nurtured as it should be in marriage. I want them to have a view of their own worth and a prospectus of their own potential destiny so that life itself makes sense to them, drawing meaning from this larger context. I want them to have a rich, full, and concrete awareness of the goals they are aiming toward through their self-control: a mission, temple marriage, exaltation. It is my faith that these things, understood, have a greater power to influence behavior than the grimmest threats.

MAKING SEX MEANINGFUL IN MARRIAGE

The scriptures make it clear that sex, in addition to its procreative function, was intended to function as a powerful reinforcement to the marital bond:

Let the husband render unto the wife due benevolence and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife.

Defraud ye not one the other, except it be with consent, for a time, that ye may give yourself to fasting and prayer; and come together again, that Satan tempt ye not for your incontinency. . . . (I Corinthians 7: 3-5.)

It does not always function that way in the lives of members of the Church. To my knowledge there has been no research done on the incidence of sexual problems in L.D.S. marriages, but there is some evidence that in the larger culture these problems are more likely to cause dissatisfaction than any other. My own informal observation, both as a professional counselor and as a branch president, would lead me to guess that this is also the case in L.D.S. marriages. Experience has taught me that the sexual relationship is a very complex part of life and that there is no single factor which can account for all or even most of the unhappiness that occurs. The sexual union brings a man and woman together in a way that involves their minds, bodies, and spirits—their loves, angers, needs, fears, and grievances. Therefore, this part of marriage is almost as extensive and complicated as life itself. But it is for this very reason that a philosophy of life which places sex in a broad, positive context makes a real difference. Many problems in this area stem from one partner or the other (or both) having been taught with real emotion that sex was evil.

But whether this or some still more complicated pattern is involved, the simple recognition of this as an area of legitimate concern to both members, as a proper subject for communication, is a big step in the direction of the alleviation of difficulties. Certainly an understanding of the place of sex in the plan of eternal progression should help to provide this perspective and, in addition, add motivation to solve the problem rather than simply to wait for it to disappear as a result of old age.

Often difficulties in this area are hard to overcome without the help of counsel from a third party. In my experience many bishops and stake presidents can be helpful, drawing upon their own experience in life. It is also true, however, that it is possible to be a good bishop and yet to have personal problems or attitudes that interfere with being a good counselor in the area of sex. When this is the case, couples who come for counsel too often get reactions which are not helpful and may even be hurtful. Therefore, if a couple for any reason feels uncomfortable in going to their ward or stake leaders for help in this sensitive area, I would strongly advise seeking help from a professional psychologist, psychiatrist, social worker, or marriage counselor. Contrary to the fears of some, it is my observation that most of these professionals will fully respect the Church members' values. Such a person can usually be counted upon to place his considerable skill at the disposal of the couple to achieve their own rather than his goals. He will generally be more than happy to assist the husband and wife in their efforts to apply Gospel principles more effectively to the sexual side of their lives.

DEALING WITH SEXUAL TRANSGRESSORS

It is a sheltered person indeed who does not have to come to grips, at some time in his life, with the problem of how to handle cases of sexual misconduct that involve his own relatives or friends or fellow ward members. In my opinion, the first question that one should ask of himself is "What can I do or say that will be most helpful to the person involved?"

For example, suppose I am a bishop interviewing a sixteen year old boy for advancement to the office of a priest in the Aaronic Priesthood. One of the items I have been instructed to include in the interview concerns masturbation. From having interviewed many such boys in the past I know that this is a problem which most boys have to struggle with. How can I deal with this question so as to be most helpful to the boy? One would think it obvious that neither an embarrassed, too quickly skipped-over treatment nor a heavy-handed cross-examination and lecture on the evils of masturbation would be of most benefit. Yet those seem to be the most common approaches. My own view is that such an interview should involve three principles:

1. In view of the commonness of the problem, I would put the question this way, "At your age many boys have difficulties with resisting the temptation to masturbate. How do you deal with this problem in your own life?"
2. If the boy was having difficulties, I would stress the positive reasons for self-mastery in this area, rather than dipping into the terrible chamber of horrors that many people use to try to dissuade boys from this practice. The plain fact is that there is not the slightest evidence that there are any physically harmful consequences from masturbation. It does not lead to pimples or to mental illness or to impotency any more than legitimate sexual outlets in marriage have these consequences. (I remember my own bishop bearing solemn witness that all of these things were sure attendants of this practice when he talked to our priests' quorum about it.) The only reason that young people should not masturbate is that it is an indulgence which tends to undercut self-control in an area where self-control is

much needed. That is a good enough reason without making up false ones.

3. If the boy was having difficulties, I would remember that my chief duty was to help the boy, not to condemn him.

The last point applies with equal force to any transgression. How often the premaritally pregnant girl is met with recriminations and reproach from everyone, when her desperate need is for help and support—not approval of her behavior, but affirmation of her worth as a person. Sometimes it appears that people view their task as protecting the Church from the bad influence of such girls, when it ought to be to extend the influence of the Church to them. The same could be said of homosexuals and others who have got themselves into sexual difficulties. Again, in these instances competent professional help is often an important element in the process of rehabilitation.

The case of adultery is, perhaps, most difficult of all, because the Lord has defined it as such a grievous sin. Yet research has shown that the occasion for the sin is often a lack of satisfaction with one's own marriage. No one is immune from temptation. There have been men and women who have become involved in this type of relationship while holding high and responsible offices at every level of Church government.

Even in this instance, however, the chief duty of the Church is toward the members who are in difficulty. In my own experience, a number of good people have been reclaimed for the Church through the patient fellowshipping of members who were more moved by the worth of the person than by the unworthiness of the act. When we are dealing with transgression, no less than in the case of legitimate sexual expression, an eternal perspective may make an important difference in the success or failure of one's efforts.

The Gospel philosophy of sex is in competition in the world with other philosophies which have powerful grips on the minds of men. If it is to have an impact on the morals and manners of the world, it must first be incorporated into the lives of the members of the Church. In my opinion, many, perhaps most, of the present generation are too entrapped in the negative frame of reference that they grew up with. But there is hope for the rising generation.

THIS—WORLDLY AND OTHER—WORLDLY SEX: A RESPONSE

Lowell Bennion

Carl Broderick's essay treats many aspects of sex in an objective, discreet, and interesting way which should be helpful to Latter-day Saints, both in personal and family living and also in their responsibilities in the Church.

Only in one area, in his "Gospel philosophy of sex," do I wish to take issue with him and propose a different emphasis. The author goes to considerable length to sanctify sex by making it part of man's eternal existence and also of God's nature. This emphasis on the eternal and godly nature of sex is presented as Latter-day Saint doctrine without qualification. This I wish to seriously question. It may be true, but again it may not be.

much needed. That is a good enough reason without making up false ones.

3. If the boy was having difficulties, I would remember that my chief duty was to help the boy, not to condemn him.

The last point applies with equal force to any transgression. How often the premaritally pregnant girl is met with recriminations and reproach from everyone, when her desperate need is for help and support—not approval of her behavior, but affirmation of her worth as a person. Sometimes it appears that people view their task as protecting the Church from the bad influence of such girls, when it ought to be to extend the influence of the Church to them. The same could be said of homosexuals and others who have got themselves into sexual difficulties. Again, in these instances competent professional help is often an important element in the process of rehabilitation.

The case of adultery is, perhaps, most difficult of all, because the Lord has defined it as such a grievous sin. Yet research has shown that the occasion for the sin is often a lack of satisfaction with one's own marriage. No one is immune from temptation. There have been men and women who have become involved in this type of relationship while holding high and responsible offices at every level of Church government.

Even in this instance, however, the chief duty of the Church is toward the members who are in difficulty. In my own experience, a number of good people have been reclaimed for the Church through the patient fellowshipping of members who were more moved by the worth of the person than by the unworthiness of the act. When we are dealing with transgression, no less than in the case of legitimate sexual expression, an eternal perspective may make an important difference in the success or failure of one's efforts.

The Gospel philosophy of sex is in competition in the world with other philosophies which have powerful grips on the minds of men. If it is to have an impact on the morals and manners of the world, it must first be incorporated into the lives of the members of the Church. In my opinion, many, perhaps most, of the present generation are too entrapped in the negative frame of reference that they grew up with. But there is hope for the rising generation.

THIS—WORLDLY AND OTHER—WORLDLY SEX: A RESPONSE

Lowell Bennion

Carl Broderick's essay treats many aspects of sex in an objective, discreet, and interesting way which should be helpful to Latter-day Saints, both in personal and family living and also in their responsibilities in the Church.

Only in one area, in his "Gospel philosophy of sex," do I wish to take issue with him and propose a different emphasis. The author goes to considerable length to sanctify sex by making it part of man's eternal existence and also of God's nature. This emphasis on the eternal and godly nature of sex is presented as Latter-day Saint doctrine without qualification. This I wish to seriously question. It may be true, but again it may not be.

In the first vision of the Prophet Joseph Smith, God the Father and Jesus Christ the Son appeared as two distinct and tangible Beings. His description of Them was in such sharp contrast with the traditional, abstract Christian creeds that Mormon missionaries and writers immediately began to make the most of the difference. Just as Calvin had defined God as being everything that man is not, Mormons described Him as being everything that man is. Deity became anthropomorphic in the extreme. Instead of man being in the image of God, He was pictured by some in the image of man.

Joseph Smith, himself, was more modest. In describing Deity, he said, “. . . whose brightness and glory defy all description.” As were Moses and Isaiah, he was awed by the heavenly vision.¹

As I read the scriptures I find nothing concerning the eternal nature of sex nor any description of the exact nature of the spiritual creation by which we became the begotten children of our Father in Heaven. These things have not been revealed.

It is quite natural for man to envision the divine and the eternal in the light of his own mortal perspective. On second thought, how unwise to make man the prototype for God and to restrict Him in His creations to our limited knowledge and experience. This is enough to merit the rebuke received by Job.

Who is this that darkeneth counsel by words without knowledge?
Where was thou when I laid the foundations of the earth? declare if
thou hast understanding? (Job 38:2 ff.)

The scriptures declare man to be in the image of God and not He in the image of man. There is a difference. God is the prototype, the original, whose glory exceeds that of man beyond imagination or description. Man has partaken of His glory, but God is more than man. Moreover, His ways are not man's ways. Man is not the model for divine creation nor is God in the eternity and in His spiritual kingdom restricted to human procedures. Isaiah wisely speaks for His Maker,

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. (Isaiah 55:8-10.)

Believe that man doth not comprehend all the things which the Lord can comprehend. (Mosiah 4:9.)

Sex in its ideal expression is wholesome and beautiful and worthy of eternal life and the Divine nature. My point is that we do not know that it is eternal. As we know sex it is physical and biological as well as social and spiritual. Who can speak of the resurrected state in physiological terms with any knowledge or meaning? Why not withhold judgment and keep our minds open on issues where we are without experience and without revelation?

True, the scriptures speak of us as the begotten sons and daughters of God, but it does not follow that children are born of Deity as they are of mortal

¹See Isaiah 6 and Moses 1.

parents. Begotten is used in more than one way in scripture. King Benjamin said,

And now because of the covenant which ye have made, ye shall be called the children of Christ, his sons and daughters; for behold this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and become his sons and daughters. (Mosiah 5:7.)

Sex, as interpreted in the Gospel plan and as known in a good marriage, is sanctified without its eternal dimension. It was created by God and approved by His word in the oldest creation story in scripture. Sex is good when it is expressed in ways which fulfill its purposes in mortality; when it builds the individual in his total being; when it becomes a witness of a lasting and deepening love between husband and wife and, where possible and desirable, finds even further fulfillment in the creation of children and a rich family life.

I would have been pleased if Dr. Broderick had developed the this-worldly meaning of sex more fully and had left its other-worldly meaning to the world of possibility. This he was unwilling to do. I respect his right to think as he chooses but could not resist the temptation to express another point of view.

PRINCESS OF THE PUMPKIN

Karen Rosenbaum

The cat was curled against her legs. She didn't move them, she lay very still, feeling his little warm breathing body through the electric blanket. She stretched her arms out of the sheets and reached for the alarm. A quarter to seven. It would go off in fifteen minutes. She flipped the buzzer button down quickly so she wouldn't have to hear the jangling which when she didn't wake up herself jerked her out of bed. This would be a pleasant morning.

Madelyn sat up and reached for the cat, mashed him against her, and fell back to bed. "Timothy, Timothy," she orated, "wherefore art thou, Timothy, art thou not next to my bosom, in the cradle of my bosom?" She dangled him above her. "Do you love me, Timothy?" she asked and dropped him on her stomach. He gave a whining sound and sprang off the bed. "No, of course you don't, your kind doesn't feel. You take my food, you take my bed, but you don't give a damn about me." She scowled at Timothy, who was rubbing against the doorframe waiting for his breakfast of kidneys and catfood.

The phone rang and she pushed back the covers and leaped over the foot of her bed, reaching the end of the cord before the second ring. She perched over it, catching her breath and eliminating with each ring everyone it could not be. "Hello," she finally said, as throatily as possible into the receiver.

"Miss Turnip?" said the receiver.

"Miss Tearnip," Madelyn snapped. "Kenneth?"

"Yes, Miss Tearnip." She waited. He'd probably lost the refrigerator keys again.

"Miss Tearnip? I can't find them keys anywhere."

"Did you put them back in my drawer last night, Kenneth?"

"Well no, Miss Tearnip, I didn't, but Mabel said she would."

"Kenneth, I've told you time and time again to put those keys back in the drawer when you lock up."

"I know, Miss Turnip."

"Miss Tearnip!"

"Miss Tearnip, but Mabel was right there and she said she'd do it."

"I hope," started Madelyn, "that this teaches you." She stopped and sighed. Why get excited after all. "All right, Kenneth. Look around again. Try the cupboard by the oven. I suppose you tried phoning her."

"Yes. She ain't home, her brother says. Lotsa times she don't go home."

The radio next door was on, she could hear the overture from Camelot and she felt suddenly anxious to hear it better, in her own kitchen.

"Look again," she said. "Call me back in 15 minutes if you can't find them." She hung up and tripped over Timothy on her way to the radio.

It was a beautiful morning. The sun through the drapes made the front room rosy and warm. Madelyn waltzed around in circles on the carpet, clasping some unembodied Columbus until she became quite dizzy, then fell back on the couch. "David," she said—there should be someone marvelous somewhere named David—"David I love you." She blew the name out and leaned back and pouted. Timothy was judging her from under a chair. Timothy disapproved of such foolishness.

Madelyn slid into the bathroom and pulled back her hair with an elastic. She washed her face and leaned up and kissed the mirror, leaving a wet mouth mark on it. She rinsed her face, blotted it. A pimple on her chin. Probably from the chocolate she'd eaten last night when she was watching television, uneasy for something to do with her hands. You'd think when you're twenty seven you'd have outgrown teenage skin problems, she thought, eyeing herself in the mirror. She wiped out the mouth mark and left a streak from her finger.

She mixed a plastic pitcherful of frozen orange juice and poured some out into a small brandy snifter. She put it on the dresser and began dressing, smoothing up her stockings, smoothing down

her slip. She leaned against the door. Maybe today someone would come into the convalescent home. She reviewed the men in her past. Michael, maybe, from her trip last December to Mexico. Maybe he had tried to get hold of her—he had called Cherry where she last lived and Cherry had said, “Madelyn’s moved, but she’s probably at work. Why don’t you drop over to the convalescent home and see her?” Michael was tall and his skin felt cool and she had danced with him every night for a week at La Lopa de Leche in Guadalajara, always until the waiter had told them they had to leave, it was closing time, and that in Guadalajara, it was light and six or maybe seven. The phone ringing startled her. She picked it up. “Hello, Miss Tearnip?” said Kenneth. “I found them keys. They was in the cabinet just like you said. Didn’t want you to worry anymore.” Madelyn grimaced. She dropped the receiver back onto the cradle.

She pushed the car radio button and changed Bach to Broadway. She couldn’t sing the “Brandenburg.” Someone behind her honked and she glanced in her mirror and then down at her speedometer. She was only going fifty. She pushed on the accelerator. There was a bus in front of her, a green one, full of Mexican-American kids whose faces and arms appeared mashed against or hanging out every window. The bus rocked slightly on the road. What if a car—that white station wagon in the next lane—swerved over, and she would have a dark-eyed, dark-skinned, dark-haired little girl, unconscious or crying in her arms, and she would wrap her wounds, the neatly theatrical kind—a lot of blood but nothing serious or permanent—and a curly-haired little boy with big wet eyes would ask her about his sister, would she be all right, their mother had lost one girl already, with meningitis, he sputtered, and this sister, his mom had told him to watch out for her.

Madelyn took the Ralston Avenue turnoff.

Sandra the receptionist, who had bright blue eyelids, looked up at her when she pushed open the doors of the convalescent home. “Hello, Madelyn,” she said. “How’re things back in the kitchen?”

“I’m on my way to find out,” Madelyn said. She would have liked one of these mornings to waltz through those doors with Michael or someone, and say to Sandra, “How’re things in the lobby?” She clacked down the hall, waving at Mrs. O’Myers, who was sitting already on the patio, her orange afghan over her legs.

“Good morning, Miss Tearnip,” said Lillian. Madelyn wrapped herself into her white jacket. “Heard about that boy calling you up this morning. A muttonhead, that’s what he is.” Lillian turned

her fat, dark, uniformed self back to the cabbage leaves she was separating. She hadn't worn a net again today. "Boy got no sense of responsibility" she continued. "Did you see in the paper last night" (she turned back to Madelyn) "where a boy his age, seventeen, is on trial for raping two eight year old girls? Why, I'm afraid to let my girl out at night."

"How old is your girl?" Madelyn picked a piece of celery out of the vegetables on the cabinet and put it in her mouth.

"She's thirteen, my youngest," said Lillian. "And it ain't safe for her to be outside, even with her girlfriends."

Madelyn leaned over her shoulder and picked a frizzy hair out the cabbage. "Wear a net tomorrow, Lillian," she said.

"Yes ma'am. I'll do that." Lillian spread out the cabbage leaves. "Miss Tearnip, I don't think you're eating enough lately," she said. "Look at you, all thin like that. You'll never catch a man in skin and bones."

"I'm not so thin," Madelyn said. "I weight 130 pounds."

"Too thin, too thin," said Lillian. "Why look at you! Mabel," she called to Mabel just coming in from the dining room, "ain't Miss Tearnip too thin?"

"Miss Tearnip's just right," said Mabel, who bleached her skin and her hair, painted on a thick streak of eye liner and wore her uniforms two sizes too small. "I wish I could say the same for Mrs. Beauchamp. She wants to talk to the dietician, she says. She's in a dither because we forgot the metamusel in her apple juice."

Madelyn swung through the dining room doors. There were a few patients at the tables, talking mostly over crumbed but cleared placemats. The late eaters would come to breakfast at the untouched tables within half an hour. Mrs. Beauchamp, eighty-eight, sat by herself, mumbling at the tall yellow vase—Madelyn had bought the whole lot of them at forty-nine cents apiece from Woolworths—filled with dried flowers.

"Good morning, Mrs. Beauchamp," said Madelyn loudly. "I've come to talk to you about your food here." She sat down. "What kinds of food would you like to be eating?"

"Well, first of all," Mrs. Beauchamp chirruped, "I must have apple juice for breakfast with metamusel. This morning they forgot that. They tried to give me orange juice." There were little white hairs on her chin. "Without metamusel," she whispered intensely.

"That won't happen again," Madelyn said. "Now then, you're on a salt-free diet. What other things do you like to eat?"

"I've got to have my metamusel," Mrs. Beauchamp said. "Every morning. I can't function without it. And its got to be in apple juice."

"Yes, Mrs. Beauchamp," Madelyn said. "Now how about dinner? What do you like to eat for dinner? Vegetables? Peas, pumpkin squash, stuffed cabbage?"

"Stuffed cabbage," repeated Mrs. Beauchamp. "No, what I really like is apple juice. In the morning. And I've got to have my metamusel."

Madelyn's office was a corner of the kitchen, walled off by a cabinet filled with potatoes, onions, and powdered milk. She sat down, checked over the week's menus and shopping lists and picked up *Moby Dick*, which she knew she'd never finish. She looked at the words, listened to Mabel and Lillian talking, their voices melodic and low in contrast with Kenneth whistling and stacking metallic trays. Her eyes were tired and she let the page blur in front of her and saw instead herself, on a rocky beach, wading in and around the cliffs, climbing up to try to sun, and seeing something red in the water, scraping herself as she tumbled off the rocks, pushed herself out into the ocean toward the red thing, a person perhaps, in a red suit. Caught by the waves and current she swallowed salt water, drinking it in through her nose and throat when her mouth was closed, thrashing against the whiteheads, being flayed finally on the rocks, struggling up and throwing herself again against the breakers and in the end washed ashore, wet, limp, lying on the beach, slowly a circle forming around her and someone, someone who cared coming forward and picking her up like a rag doll, like a beloved of course rag doll.

"Campbell man to see you," Lillian announced, and Madelyn let *Moby Dick* drop on her desk and pushed at her eyes to blot the tears that Moby Madelyn had brought forth.

"The Campbell man with a Campbell can," he sang out and set on top of her desk and *Moby Dick* a carrying case can which unzipped to spew forth a whole litter of little red and white cans in assorted flavors. "Malibu stew," he said, "that's what's new," and he made a little tin tower on top of this week's recipes. "What'll ya have?" he grunted finally, relaxing in a chair. He reached for his pad in his jacket pocket.

"A carton of tomato," Madelyn said. "And one of cream of mushroom." You could do so much with tomato soup.

"How about chicken gumbo?" The Campbell man leaned his red round face forward. "Old folks always like chicken gumbo."

And Campbell's gumbo is the best. By gum," he said. "The dad-gummed best gumbo."

Madelyn looked not overly amused. "Okay," she said. "Give me a dozen."

She opened her cupboard wall and pulled out an orange, carried it to Mabel, who was chopping pumpkin and squash, and laid it in front of her to be sliced. She looked over Kenneth's shoulder. He was sitting at the end of the table reading *Mechanics Illustrated*. There was a yellow pimple on the back of his neck and his hair was too long. She walked around the table. His pores were black and swollen. He was Absolute Reality, Kenneth was, and she felt vaguely sad and upset.

She sucked on the orange halves as she wandered through the corridors and peeked in on the patients. Most were in the recreation room where Miss Tregagle in her teaching falsetto was giving them instructions for making straw rose doilies "good for putting hot dishes on and saving table tops and tablecloths." The straw doilies would be displayed and offered for sale in the lobby (next to the bottle cap coasters and the artichoke flower centerpieces) by Sandra the receptionist.

Madelyn tossed the orange peel into a barrel ashtray, then recovered it, twirling it on her finger. That was her favorite story as a child, the princess in the orange. The prince, noble, wise, handsome, thirsty, rides along, peels open his third orange—birds flew out of the first two—and finds another bird, but this one drinks from his lips and becomes a beautiful maiden—slightly tangerine-skinned, true, but beautiful just the same. When she opened a door or picked up the phone or slit an envelope, she hoped for something special, like out of the orange. She was going to a party Friday, at Cherry's; maybe she'd open that door and, floating around on the carpet, touching elbows and glasses, Cherry's bright blue and chartreuse living room taking on an unreal, a funereal, quality because everyone always wore black—maybe there among the bare arms and necks and backs and white shirts thrust out of black she'd find someone, someone in green maybe, or maybe in blue, someone who'd waltz her away, who'd pour liquidless bubbles into her glass, who'd run his large warm hand down the little bones in her back.

Or maybe when she got home there would be a letter, a fat one, inviting her to join the medical staff of an American charity clinic in Bolivia. Or a telegram from Jay who had lived downstairs until three years ago when he went to Texas to work on missiles leaving her uneasy about their relationship and writing

occasional letters when the work and weather became unbearable, eulogizing the Peninsula and half-suggesting that he might return. Or a letter from *Life* magazine saying that they wanted to do an article on a day in the life of a dietician and Miss Provost, her supervisor at Letterman Hospital, had suggested her name. Ah—a picture of her in her quilted duster, legs tangled around the kitchen stool: “Conscious of her own diet, Madelyn spoons out a breakfast of low calorie yogurt, while Timothy, her three-year-old Siamese, scrutinizes his regime of canned beef kidneys.”

“Hello, Mr. Friberg,” she said, stopping at the door of his room.

“Hmph,” he said, or something that sounded like hmph. He was propped up with pillows and a pile of magazines and was writing letters, as he did every afternoon to other octagenarians he had met at the annual flying saucer convention at the Claremont.

“How are you feeling this afternoon?” She dropped the orange peel in the basket by his bed.

“Don’t come too near, young woman,” he said. “You know I can’t keep my hands off you.”

She grinned at him. “Are you writing to a Martian?” She leaned over his paper.

“For a well-brought up girl, you show a shocking lack of respect,” he said. “I am writing about the philosophy of government on Venus.”

“What is the philosophy of government on Venus?” She sat on the edge of his bed.

“Well, there is no war,” he hmphed, “and no crime. Everyone has enough and everyone works.”

“Are there dieticians on Venus?”

“Certainly. They don’t eat the same things we do though. Their bodies and tastes are much more refined.”

“What do they eat?”

“They gain nourishment by special processes from the air and earth. You know,” he said, “there are some on this planet working in laboratories and factories who are helping us make scientific advancements.”

“Are there any here?” She stood up. “Maybe I’m one.”

“You,” he said, “are much too foolish for a Venetian. They are very mature and wise.” He looked down at his writings. She reached across his bed and squeezed his arm, then turned back into the corridor.

Mrs. O’Myers was out on the patio again, smiling at the late afternoon sun. Madelyn liked Mrs. O’Myers. She was as simple

as a child with a clear pink wrinkleless face. She pulled now at Madelyn's pocket. "Sit down, dear," she said. Madelyn sat on a cement planter and straightened Mrs. O'Myers's afghan. "Tell me about yourself," Mrs. O'Myers said.

"There's nothing to tell," said Madelyn.

"About a nice looking young girl? Nothing to tell?" She winked at Madelyn. "You must have some fine secrets. Some fine stories." She leaned forward. "Do you have a boyfriend?"

Madelyn smiled a little. "You tell me your stories," she said.

"I never had any stories," said Mrs. O'Myers. "I married too young. I had a baby every year for seven years until I convinced Mr. O'Myers I couldn't take any more. That's part of what's wrong with my back," she confided, "all that pickin' up after seven kids. But you," she cooed, "you have a life of your own."

Madelyn stood up. "It's almost quitting time," she said. "Would you like me to take you back in?"

"No dear, thank you. There's a good half hour of sun left." She closed her eyes and opened her face to it.

Madelyn had made sure tonight that Kenneth would lock up like he was supposed to and she'd counseled Lillian on the color of her daughter's dance dress—yellow, they decided—all on her way out of the kitchen. The car was steamy and the traffic inching south. She pushed open the car door, grabbed her mail, and ran up the stairs to rinse her face and take off her shoes and stretch out on the sofa. She unfastened her stockings and peeled them off. There was a postcard from her mother. "Everything fine," it said. "I had Aunt Fran and Uncle Ernie over to dinner. I fixed my chicken salad casserole and that orange sherbet mold and a lemon chiffon cake and they just drooled." There was a grocery circular from the corner market and a letter inviting her to join the Great Books Club. She tossed everything into the straw wastebasket at her elbow. "The round file," Miss Provost had called it.

She lay on her stomach with her eyes closed. Her back was sore from sitting. She wished someone were there to rub it. Playfully she rubbed the side of the lamp on the end table. "I wish," she said, "that the genii of geriatrics would appear and massage my aching bones." She noticed that the phone was ringing. She drew herself up and answered it.

"Miss Tearnip," said Kenneth. "Mabel left part of a roast in the oven and it burned black. What do you want me to do?"

"Leap in after it," said Madelyn softly.

"The kitchen smells awful."

She sighed. "Have you thought of taking it out?" she asked. "And open the top windows, but not the screens. And Kenneth," she said, "put the keys back in my drawer."

She sat for a long time on the sofa, watching the sky darken outside. There was nothing to get up for, to wash for, to eat for. She closed her eyes and watched it appear, a vision this time of Jay, loose-lipped, hairy-armed, stretched out on the rug. She opened her eyes. You ass, she said to herself, you fool. And she remembered how Michael had said once that it had taken him a very long time but he had learned to think about nothing at all. She tried that, but little thoughts kept coming in—unfulfilling, unfulfilled, and then their antidotes, the truths.

Madelyn cried—long, hard, not letting herself imagine she was crying for anything beautiful or meaningful and then she stopped and, purged, repeated stern little vows that the dreams were over, that Alice would wander no more back into Wonderland. Getting up, she padded over to the window. Timothy sat on the sill. The sky was sullen, not quite dark. She softened. This was her favorite time of day. The brass wind shingles she'd hung outside clanged and rippled. She watched for the first star, found it, and scolding herself went ahead and whispered, "Star light, star bright, first star I see tonight, I wish I may." She stopped. Had she ever really believed in wishbones and baby teeth and first stars? And the rest of those marvelous things—taking your feet off the car floor when you crossed over railroad tracks and not stepping on the sidewalk cracks?

She dropped a disc onto the stereo and opened the refrigerator to pour some ginger ale into a champagne glass. She leaned across the bar and turned on the tiny stove light. The music was brassy and deep and Madelyn pirouetted in little circles on the carpet holding the glass delicately over his shoulder.

Christie Lund Coles

MOSES

Orphan, Prince, Prophet!

Was His voice
like thunder roaring?
Was it like music?
Was it like a great wind
torn from the center of night?
Or was it a father's
controlled whisper?

He gave you Aaron,
with fluidity of voice
like water over smooth rocks.
He blessed your brother,
but, it was you, Moses,
who was lifted in a cloud,
you, who saw the finger
writing upon
the impregnable stone.

I think of you, and suddenly
all I seem to remember
is an old man
written into the silken pages,
who saw the Promised Land
but never entered it.

Christie Lund Coles

*LOOK AT ME—
I AM YOUR SON*

Look at me, man, look at me!
Get your veined nose off the grindstone;
remove your ground sun glasses;
see the sun, feel it. It is there;
I remember it from my childhood
(Was it yesterday or forever ago?)
prickling upon my arms. Do you
remember it like that?

Listen to me, man, listen to me!
Stop your growling about bills, your
market-chasing; lift your eyes
from the *Wall Street Journal*
and the girlie magazines
(which you thought hidden from me).
Turn up your invisible
hearing aid; turn down TV.

Speak to me, man.

Throw words at me like stones
crossed with roses, with light.
I am your son. And I am still
frightened in the night.

Ronald Wilcox

PORTRAIT OF A PURITAN

Let him,
who hangs between two poles
 (approval-disapproval),
who fits or does not fit
 the occasion according to conscience,
alone.
His will is not his own.
He is the child of cant.
His ubiquitous parent peers preponderant
 and always
over the rims of thin reading glasses,
wets an unbending thumb and,
 mumbling an inaudible no,
turns, once again, to Ecclesiastes.
Let him alone, friend.
He dreamed last night of wind and rain and sky.
He thought he heard a wild goose cry,
once,
in the naked night.

Ronald Wilcox

CONVICTUS
OR
THE NAVIGATOR'S CONFESSION

"I am the captain of my soul."
W.E.H.

Well sir, I have with trickery and wicked surety
set irremediable courses, have by long
habit fixed as my sole owner myself,
have practically eradicated from
consideration all suggestions offered
freely by others solely for my soul's
benefit: to wit—I acknowledge
only the God-set gyro of my heart
that navigates past shallows, sargassos, and sirens
toward an unnamed but absolute harbor
which I alone recognize; but I shall
set me down there a secret anchor where
within the blue deep and green fathom of
my mind (while awaiting calm, riding out
invisible storms) I shall name me a name
for my secret place—shall I call it hope?
Well sir, I call it hope, sir, and be damned!

Reviews

Edited by Richard L. Bushman

The reviews in this issue focus attention once again on the problem of relating Latter-day Saint belief to political policies. Three of them, those by Hyrum Andrus, Richard Poll, and Ted Warner, discuss the involvement of nineteenth century Mormons in erecting a kingdom that was much more than a mere church. The kingdom then was a thoroughgoing reformation of political, social, and economic life and even included a plan for world government. However Latter-day Saints may feel about political neutrality for the Church today, there is no doubt that at one time Mormons were committed to an elaborate scheme for reorganizing all of social existence on religious principles.

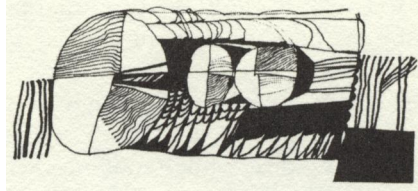
In the opening essay, Hyrum Andrus supports the contention of Richard Vetterli, whose book is reviewed, that a commitment to this earlier kingdom ideal requires Mormons today to take a conservative political position. The principles of the kingdom were those of the United States Constitution strictly interpreted, and only by building on this document can social justice be achieved without sacrificing freedom. Thomas Alexander, in reviewing Jerreld Newquist's compilation of Mormon statements on politics, argues that such conclusions are not justified. Granted that some General Authorities have objected to the contemporary welfare state, others including Joseph Smith have not always stood for a strict interpretation of the Constitution, and the Church itself has occasionally operated programs that by Newquist's definition could be called collectivistic. Alexander concludes that there has been no consensus on what belief means for everyday politics.

The nature of freedom seems to be the focal point of the disagreement. Andrus believes that state social programs are coercive because of the very nature of government power, while participation in the kingdom and other Church programs was voluntary; union was achieved through a meeting of minds infused with the Holy Spirit. Alexander counters that the Church also exercised sanctions that made its policies somewhat coercive and that state power under democratic control is not raw force by any means.

There the discussion, at least in this dimension, seems to have reached an impasse, but the controversialists are by no means exhausted. Doubtless the debate will go on, moving along new avenues and taking new turns. Hopefully it will be conducted in the spirit of good will, with a genuine concern to persuade and not merely to indict one's opponents, and with a willingness to be persuaded when sound arguments are offered.

Perhaps the new light thrown on the Church's earlier commitment to a political ideal above party will help readers of Klaus Hansen's book and of works by other students of the kingdom of God to discover a common position more fully consonant with Mormon tradition and belief than those now available and better able, consequently, to win widespread support. But Hansen's story is a cautionary tale as well, for as Ted Warner makes clear in his review, the intermingling of politics and religion has raised tempers before, and in the nineteenth century not just disagreements among the Saints as is the case now. Then Church

intervention aroused the wrath of local gentiles and eventually of the federal government. At the very least, history tells us to tread lightly along the boundary between religious faith and political action.



MORMONISM AND THE AMERICAN DREAM

Hyrum Andrus

The Constitution by a Thread. By Richard Vetterli, Salt Lake City: Paramount Publishers, 1967, 311 pp. \$4.75. Hyrum Andrus, Professor of Religion at Brigham Young University, is preparing a four-volume study of the thought of Joseph Smith.

Joseph Smith prophesied that the time would come when the United States Constitution would hang by a thread; and he indicated that if it were preserved it would be by the Latter-day Saints. The Mormon Prophet was not merely a spiritual figure concerned with religious thought only. Mormonism has much to say about history, philosophy, and the dynamic trends within the modern world. The Book of Mormon, for example, which relates the history of two major cultures upon the Western hemisphere covering a total period of more than 2500 years, implies much about the rise and fall of civilizations. Many divine pronouncements in modern revelations define correct social, economic, and political principles, and Joseph Smith often prophesied about the Church, America, and the world. There is, therefore, much in Mormon literature to guide the intelligent student toward solid conclusions concerning contemporary trends and problems in America.

Richard Vetterli's *The Constitution by a Thread* is an analysis in light of Mormon thought of current trends that threaten individual freedom and dignity in America and that are undermining the form and philosophy of constitutional government established by the Founding Fathers of the United States. In his analysis, the author also attempts to show that Mormon leaders have taken a positive stand against these baneful tendencies and that the Latter-day Saints have a distinct obligation to preserve the fundamental freedoms guaranteed by the Constitution.

Vetterli has written this volume in light of the concept of the kingdom of God, which Latter-day Saints believe is to be built up as a religious, socio-economic, and political system. Vetterli does not discuss the program of the kingdom in detail, but he does present his arguments and discussions with its objectives and designs in mind. The kingdom of God will perfect and mature that philosophy of government espoused by the Founding Fathers of the United States Constitution, and it will extend the guarantee of freedom and justice to all men throughout the world. The divine program is two-fold in nature. It requires, first, that the society of Zion be built up among spiritually regenerated men until, as a religious, socio-economic system sufficient within itself to care

for every human need without sacrificing freedom, it stands as an ensign and a standard to the world. In this way, the true liberals among the Latter-day Saints, who are founded in the spiritual heritage that gave birth to American freedom and who have accepted the additional spiritual powers that the restored Gospel of Jesus Christ brings into the lives of conscientious men, can achieve social justice in a free and open society.

The society of Zion is not collectivistic, though at times some Latter-day Saint writers erroneously assert that it is. It is a system of free and mature individuals united by the Holy Spirit while retaining their individualism. Individualism, not collectivism, is the dominant principle upon which the society of Zion, with its socio-economic program, is to be established. But to develop the individual as an individual and promote uncoerced union among mature individuals requires the influence of the Holy Spirit. This divine power makes possible the achievement of goals in social organization that are otherwise unattainable.

By building the society of Zion, the Saints are to be able to "stand independent above all other creatures beneath the celestial world" (Doctrine and Covenants 78:13-14). This includes being independent above the state and state sponsored welfare measures. Thereby the society of Zion is to become an ensign to the world, showing others how to achieve social and economic justice without sacrificing individual freedom and without socializing the state.

The second phase of the divine program concerns the eventual establishment of the government of God—a theocratic political system separate from the Church or society of Zion, but directed by the Lord's Prophet. The Constitution of the United States is the basic organ of the government of God and guarantees freedom and justice to all men under a pluralistic, federal system. Non-members of the Church, as well as members, will be citizens within this political order, and eventually it will embrace all nations and tribes of the earth.

Vetterli expresses the Mormon view that America has been chosen as the land in which the kingdom of God is to be developed in the last days. If that divine system were established in its true form, there would be no need to socialize its governmental branch. The society of Zion would provide the means of establishing social justice among the Latter-day Saints, upon the basis of mature individualism. The influence of the society of Zion would also promote economic strength and stability among those who were not Saints but were identified with the government of God. Non-Mormons would be shown the way to solve their social and economic problems without resorting to state-sponsored welfare programs, and would be challenged to use the methods of freedom in doing so.

It goes without saying that the kingdom of God has not been established. Meanwhile, modern man faces the problem of achieving both freedom and social justice. In the United States, the *laissez faire* economy of the nineteenth century has given way, because of its deficiencies and the disruptions that occurred due to its weaknesses, to a system of economics based upon state intervention and control. This system is increasingly collectivistic; it seeks to bring about social union by coercive measures; and it stifles individual freedom and initiative.

It may be said in truth that modern man is caught upon the horns of a

dilemma, and many thoughtful people are seeking to find a solution to the perplexing issues that now confront mankind. Richard Vetterli is one of these thoughtful and dedicated individuals. While secular conservatives seek only a return to the free enterprise economy of the nineteenth century, he sees that the true goal should be the kingdom of God. But America is fast departing from the inspired philosophy of government based upon human freedom that the Founding Fathers of the United States Constitution expressed in that great document. Under the pressure of the times, modern liberals are justifying and fostering the socialization of the state.

Vetterli believes that Latter-day Saint liberals in particular should take another look at the world in light of the principles and goals set forth in the kingdom of God. While modern secular conservatism is deficient, he contends that modern liberalism is perverse. It is actually leading to a loss of freedom and constitutional government. Mormonism has a plan of its own, and one that will realize God's purposes to bring both freedom and social justice to all men; and Latter-day Saints should assume a posture in the present dilemma that is consistent with that divine plan. To foster collectivism is not the way to build up the kingdom of God. We must have a rebirth of freedom, not that we might return to the past, but that we might get more solidly on the path that leads to the kingdom of God. The departures that have been made, and are yet being made, are serious; we must treat them so. Vetterli's forceful and hard-hitting volume is a call to arms. "There is a battle to be fought," he declares, "and it must be won" (p. 20).

Anyone who has deeply studied Mormon political philosophy knows that it conforms to the philosophy of government expressed by the Founding Fathers and that Mormonism enlarges that philosophy into a concept of a world government based upon the freedom and dignity of man. Vetterli understands this point. By contrast, the "One World Liberalism" of modern times, if permitted to succeed in its plan of world socialism, "would mean the end of the American dream" (p. 274).

While the statesmen of the world search in vain for answers to complex problems of war and peace and international brotherhood—sending many of them chasing the illusion of world government—Mormonism offers a reiteration of America's mission. It is a far cry from liberal prophets of doomsday who predict that the United States will be swallowed up in some world-wide socialist state. . . .

In Mormon philosophy, a philosophy that ought to be the guiding principle of all true Americans, America must be strengthened, not weakened; its freedoms must be extended, not diminished; its Constitution must be preserved, not destroyed or corrupted; its moral and cultural example must be ennobled, not degenerated. The future of mankind depends upon this. (pp. 283, 284)

Here Vetterli specifies that the philosophy of the Founding Fathers and the ideals of the kingdom of God are the foundation on which the Saints are to build universal peace and justice in the world.

By contrast, most modern Mormon liberals (the same is true of secular con-

servatives) are deficient in their understanding of the full program of the kingdom of God and the place it has in the over-all plan of God for America and the world. Religiously, they espouse the view that man, if taught proper ethical and moral principles, will by his own intellect and effort attain the Christian standard of life. Man's dependence upon Christ and his need to be renewed, regenerated, and sanctified by the Holy Spirit that he might receive the fruits and gifts of the Holy Spirit and the love of God which brings true social union are quietly passed over or de-emphasized in modern liberalism's secular, humanistic theology. In the liberal way of thinking, the powers and revelations of the Holy Spirit should be made secondary and subordinate to human intellect. Furthermore, except where moral issues are directly concerned, current Mormon liberals maintain that God's prophet should say nothing about the secular or political affairs of society. Church members should be left to think and do what they will about social, economic, and political matters; and the program of the restored Gospel should impose no other requirements upon an individual than those moral and ethical principles that directly pertain to the "good life."

To illustrate, Martin Hickman, a newly appointed faculty member at Brigham Young University, reviewed my book *Liberalism, Conservatism and Mormonism* in the Summer, 1967, issue of *Dialogue*. He voiced the modern liberal position in one of his criticisms of my work, in which I set forth the social, economic, and political concepts of the kingdom of God and suggest that Latter-day Saints are committed by the love of truth and the program of this dispensation to measure man-made theories and systems in the social, economic, and political spheres of society by the concept of that kingdom. Hickman characterizes it as a "mischievous book." "If the arguments of this book ever become widely accepted in the Church," he laments, "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 principle task of giving effect to the teachings of Christ in their lives."

This tendency to accept only a part of Mormon thought—this lessening of man's responsibility to accept and uphold intelligently that which God has revealed—is characteristic of modern Mormon liberalism. And it opens the way for liberals to accept a secular solution to man's social and economic problems, instead of the soul-regenerating program of the kingdom of God.

Whatever position a member of the L.D.S. Church may take relative to modern liberalism and conservatism, his primary object should be to understand and help build up the kingdom of God in the earth. Here Latter-day Saints should be united. Union on this objective would lessen the tensions on secondary issues. Everyone may not agree with Vetterli and the approach he takes. He has presented a forceful discussion in which no punches are pulled, and a spade is called a spade. His primary argument is that the American dream needs to be re-analyzed; and this re-analysis should be made in light of the kingdom of God and that which it has to offer to a confused and perplexed world. Mormon liberals, as well as secular conservatives, should take a calm and clear look at the basic propositions and arguments set forth in this book. Before they criticize

Vetterli, they should do two things: first, they should direct their criticisms toward the major themes which he discusses and not subtly seek to undermine the influence of his work by stirring up dust over things of secondary importance; second, they should demonstrate that they have a thorough knowledge of the divine program for bringing peace, union, and progress to the world. Their criticism should be made in light of this divine plan. Zion is going to be built; the kingdom of God is going to be established; and the millennium is going to arrive. And America is the favored land where God has initiated and will carry forth His divine program for bringing true peace, freedom, and social justice to men. With these points in mind, where do we go from here? To the collectivistic world sought by modern liberals, or to the free and open union among all men that the kingdom of God seeks to establish?

AN AMBIGUOUS HERITAGE

Thomas G. Alexander

Prophets, Principles and National Survival. By Jerreld L. Newquist. Salt Lake City: Publishers Press, 1964. xxx, 579 pp. \$5.50. Thomas G. Alexander, Assistant Professor of History at Brigham Young University and second counselor in his L.D.S. ward bishopric, is the author of many articles on Utah and the West.

Mr. Newquist attempts in this book to present a particular view of the relationship between the doctrines of The Church of Jesus Christ of Latter-day Saints and current political, economic, and social philosophy. The method which he uses is a thirty-page introduction in which he states his general thesis, followed by 514 pages of excerpts from speeches and writings of members of the First Presidency and Council of Twelve Apostles, together with footnotes drawn from authors generally considered to be considerably right of center in the political spectrum. Prominently noted in footnotes in the chapter entitled "The Welfare State—Creeping Socialism," for instance, are such names as Ludwig Von Mises, Herbert Spencer, Dan Smoot, William Graham Sumner, Frederic Bastiat, F. A. Hayek, and Henry Hazlitt. Insofar as Mr. Newquist's methods are valid, one must conclude that in the text he has probably expressed the views of members of the General Authorities on the questions with which he deals.

The principal thesis of the book is stated by Newquist in his opening remarks. Newquist views collectivism as the major enemy of God's plan here on earth today. "The essence of the collectivist philosophy is that the majority of the people are not intelligent enough to do voluntarily what the collectivists feel should be done." Collectivism is related, according to Newquist, to the philosophy espoused by Lucifer before the pre-creation war in Heaven. He lumps "welfare staters, Fabians, socialists, fascists, [and] . . . communists" together as collectivists.¹

The main problem of the book is one of method. Newquist seems convinced that if he can collect enough statements by Church leaders on a particular subject, all of which seem to lead to the same conclusion, he can demonstrate that

¹p. viii.

the particular point of view which is presented comes by revelation from God. If the views are revelations, it naturally follows that Church members are bound to adhere to them. It is clear also that the burden of accepting or rejecting the words of the Apostles lies with the members, and they do so as "moved upon by the Holy Ghost."

Newquist would probably deny that collecting documents involves any interpretation on his part, but any student of history knows that the inclusion or rejection of facts in the writing of history represents, however unconsciously, an interpretation on the part of the author. It is instructive, for instance, to note that statements from at least three prominent Apostles or members of the First Presidency who were also prominent political leaders do not appear in the book. They are: John Henry Smith, Reed Smoot, and Hugh B. Brown. It is also interesting to note that more references are cited from two members of the Council of Twelve Apostles who are generally conceded to be among the most conservative of the brethren, J. Reuben Clark (74) and Ezra Taft Benson (44), than from any president of the Church except President David O. McKay (60) and that there are more footnote citations from Dan Smoot (15) than text citations from Presidents Heber J. Grant (8), George Albert Smith (10), Joseph F. Smith (14), or Lorenzo Snow (2). Perhaps the short shrift given to former Church presidents is understandable in view of Newquist's opinion that there is a greater degree of relevance in the statements of living Prophets. If that were the case, however, the exclusion of President Brown and the numerous citations from Frederic Bastiat (9), Herbert Spencer (7), and William Graham Sumner (4), all of whom lived in the nineteenth century, seem odd.

The most glaring faults of Newquist's method, however, lie in his assumption that Prophets have always taken the same stand on the issues which he presents and in his pejorative definitions of the terms "welfare state" and "collectivism." The dictionary defines collectivism as a "politico-economic system of organization characterized by collective control over production and distribution," then proceeds to give current examples of such systems. Newquist uses the term to mean forced cooperation. Newquist defines the welfare state as a system in which people try to get something for nothing, rather than using the more general meaning (which the Founding Fathers used in the Constitution) of a state which promotes the general good of all.

To demonstrate that Newquist's method is faulty and that the principles which he thinks are immutable are simply expressions of points of view, it is necessary merely to show that at various times other Prophets than those whom he cites have advocated and practiced principles which are at variance with those which Newquist has concluded to be eternal. If opposition to collectivism and the general welfare state have always been in accord with the position taken by Prophets, then we can assume that Newquist's selection is representative. If, on the other hand, Prophets have at various times advocated and practiced principles in agreement with those which Newquist has condemned, it must be concluded that his selections represent merely a point of view and not doctrines which are binding upon members of the Church.

It seems probable that all of the General Authorities, and other members of the Church, too, for that matter, would agree with much of what Newquist has

to say. Who in the Church would deny, for instance, that members of the General Authorities have a right to speak out as citizens on secular as well as religious topics,² that people must live morally upright lives to be accepted by God, that Church members have a duty to vote for men of high principles, or even that Communism is an international movement against which all free men are bound to stand?

On some points, however, Newquist's ground is rather shaky. One of these is his view of collectivism. The Book of Mormon records that after the visit of Christ to the American continent, the Saints practiced collectivism just as they did in the Old World: "And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free and partakers of the heavenly gift." The book then explains that they lived in close harmony and in communion with God. This harmony broke down only when "they did have their goods and substance no more common among them." In other words, they were in harmony with the Lord until after they gave up collectivism.³

In February, 1831, a revelation to the Prophet Joseph Smith instituted a form of communitarianism through which all members of the Church were to "remember the poor, and consecrate of [their] . . . properties for their support. . . ." Every man was then made "steward over his own property, or that which he has received by consecration, as much as is sufficient for himself and family." Under this system, each man retained control of his property, but he was ultimately responsible to the Church for its use.⁴

In Utah, even more drastic measures were taken. Certain resources were to be held under community control. Brigham Young decreed that: "There shall be no private ownership of the streams that come out of the canyons, nor the timber that grows on the hills. These belong to the people: all the people."⁵ The height of collectivism was reached in the United Order movement of the 1870's. Various types of orders were instituted, and in some of them, as at Orderville, Utah, there was no private ownership of real property. All who joined the order were required to contribute their property to the community, all worked together under the direction of a central board, and all ate and prayed together as well.⁶

Had opposition to collectivism been an eternal principle related to the War in Heaven and to man's free agency, the Lord would never have had His Church practice it. Though the members of the Church have enjoyed greater economic prosperity under a system of private rather than collective enterprise, the Lord directed them to practice collectivism at various times for His purposes.

It should be obvious that it is not collectivism as such, but rather the means

²This point should not be misunderstood. No one, I think, would deny the right of a citizen to speak out on public issues. Some have questioned, however, whether such statements should be taken as revelation or merely as personal convictions.

³Book of Mormon, IV Nephi:3, 25. See also Acts 2:44-47.

⁴Doctrine and Covenants 42:31-32.

⁵Message of Brigham Young cited in Leonard J. Arrington, *Great Basin Kingdom: An Economic History of the Latter-day Saints, 1830-1900* (Cambridge: Harvard University Press, 1958), p. 52.

⁶For a discussion of the United Order movement see Arrington, pp. 323-349.

used to institute it and the methods followed within the system which make it good or evil. Communism, which results in the aggrandizement of the state, the subordination of the individual, and the abolition of religion, is quite different from the United Order, which sought the will of God and the uplift of the individual through collective action.

In the same way, Newquist's lumping together of Communism and the general welfare state in this context is illogical. To demonstrate this, it is necessary only to show that at various times Church leaders who have uniformly condemned Communism have advocated governmental programs which were designed to promote the welfare of a certain sector of society at the expense of another sector. Such is the basis of the general welfare state.

It is clear that after the Saints got to Utah both the temporary government and the Church undertook welfare state measures. For instance, Albert Carrington, who was appointed assessor, collector, and treasurer of the temporary government, was vested by the Council "with . . . discretionary power, to pin down upon the rich & penurious, and when he comes to a Poor man or widow that is honest, instead of taxing them, give them a few dollars."⁷

The economic activities of Church members were often regulated and Brigham Young went as far as to forbid Church members to engage in mercantile pursuits from 1868 until 1882, when President John Taylor lifted the restriction. Brigham Young justified this action on the basis of the benefit to the community as a whole which came from restrictions placed upon part of the community. He said:

As to these little traders, we are going to shut them off. We feel a little sorry for them. Some of them have but just commenced their trading operations, and they want to keep them up. They have made, perhaps, a few hundred dollars, and they would like to continue so as to make a few thousands, and then they would want scores of thousands and then hundreds of thousands. Instead of trading we want them to go into other branches of business.⁸

Other programs which contain features of the general welfare state such as subsidies and protection of business were later promoted by Senator and Apostle Reed Smoot during the time he was Chairman of the Senate Finance Committee. On one occasion, in defense of the protective tariff, he said:

The purpose of the Republican protective tariff system is to afford sufficient protection to American manufacturers and producers to place them on terms of equality with their foreign competitors. To determine the amount of duty each article must be taxed in order to accomplish that end, the cost of the materials entering into the fabrication of such articles is the essential element. . . .

Schedule-by-schedule revision [against which he spoke] is a plan to separate industries which are so correlated that the tariff on one affects

⁷Order of the Council cited in Arrington, p. 59.

⁸Remarks of Brigham Young, April 6, 1869, Brigham Young, *et al*, *Journal of Discourses* (26 vols.; Liverpool: Albert Carrington, 1854-1886), XII, 374.

the other. Such a system will result in the destruction of our industries, and the great principle of protection, the keystone to the arch of the temple of Republicanism, will be nibbled to death by adherents to the principle of a tariff for revenue only.⁹

Furthermore, during the political campaign of 1966, this reviewer heard President Hugh B. Brown before the Brigham Young University student body introduce Vice President Hubert H. Humphrey and praise him for his efforts in the enactment of Civil Rights and other Great Society legislation.

The point of this discussion is not that the Church as such supports or has supported the general welfare state, but that at various times, various General Authorities, whom Newquist has failed to quote, have supported features of it. The fact is that the Church and its Prophets have not taken a uniform position on the matter. Unless Newquist is to condemn Brigham Young as a heretic for supporting economic regulation and public welfare measures and Reed Smoot as the tool of the Devil for supporting subsidies to business through a protective tariff, one must conclude that support or rejection of such measures is a matter of public policy and not divine revelation. Economic regulation or subsidization of various sectors of society cannot logically come under blanket condemnation as contrary to the plan of God or to the advice of all Prophets. Each program must be considered on its own merits, without prejudice. Each individual is obliged to weigh the good it does to that sector which is aided and the harm done to that sector from which something is taken, just as Brigham Young did in interdicting mercantile pursuits and Reed Smoot did in supporting a protective tariff.

Similar problems of method arise in Newquist's discussion of the nature of the Constitution of the United States. Newquist's selections would lead one to believe that General Authorities have always taken a conservative view of the Constitution and a strict definition of the powers of the federal government under the Constitution. To undercut this position, it is necessary only to show that Prophets have, on occasion, called for a broad or liberal interpretation of the Constitution.

In a pamphlet which he published to further his candidacy for the presidency in 1844, Joseph Smith espoused a version of the powers of the federal government much at variance with conservative opinion of his own time. He called, among other things, for three measures which some contemporary interpreters of the Constitution considered unconstitutional: a protective tariff, abolition of slavery, and a national bank.¹⁰ Ever since 1792 advocacy of a national bank had been characteristic of those favoring a loose interpretation in the Hamiltonian tradition as contrasted to those supporting a strict interpretation in the Jeffersonian tradition. Joseph's stand on the bank put him on the

⁹U.S. Congress, *Congressional Record*, 61st Cong., 3rd Sess., January 24, 1911, pp. 1340 and 1342.

¹⁰Joseph Smith, "Views of the Powers and Policy of the Government of the United States," reproduced in G. Homer Durham, *Joseph Smith, Prophet-Statesman* (Salt Lake City: Bookcraft, 1944), pp. 146-167. See especially pp. 160 and 166. This is also reproduced in Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, Second Edition Revised. Introduction and notes by B. H. Roberts (6 Vols.; Salt Lake City: Deseret News, 1949), VI, 197-209.

side of a loose or liberal interpretation. On another occasion, when called upon to give his views of the Constitution itself, he complained that: "The only fault I find with the Constitution is, it is not broad enough to cover the whole ground."¹¹

Had Joseph Smith's interpretation of Article 1, Section 8, of the Constitution been accepted, there would have been no need for the Fourteenth Amendment to protect the rights of persons against the states. Smarting still from the failure of the federal government to defend the Saints against their persecutors, Joseph said in a published letter to John C. Calhoun:

To close, I would admonish you . . . to read in the 8th section and 1st article of the Constitution of the United States, the *first, fourteenth* and *seventeenth* "specific" and not very "limited powers" of the Federal Government, what can be done to protect the lives, property, and rights of a virtuous people, when the administrators of the law and law-makers are unbought by bribes, uncorrupted by patronage, untempted by gold, unawed by fear, and uncontaminated by tangling alliances— . . . This will raise your mind above the narrow notion that the General Government has no power, to the sublime idea that Congress, with the President as Executor, is as almighty in its sphere as Jehovah is in his.¹²

Interestingly enough, Section 8 of Article 1 grants Congress the power to "provide for the common Defence and general Welfare of the United States. . . ."

In addition to his arguments about the Constitution, Newquist argues also that members of the Church have considered themselves duty bound to obey the law of the land on all occasions. All Prophets, however, have not taken this view. When Apostle Rudger Clawson was convicted of unlawful cohabitation in November, 1884, more than five years after the Supreme Court in the Reynolds Case had declared that Congress had a right to prohibit polygamy, he told the court:

Your honor, since the jury that recently sat on my case have seen proper to find a verdict of guilty, I have only this to say, why judgment should not be pronounced against me. I may much regret that the law of my country should come in contact with the laws of God, but, whenever they do, I shall invariably choose the latter. If I did not so express myself I should feel myself unworthy of the cause that I represent.¹³

Newquist also attempts to show that members of the Church should be unified in their political views. This is at variance with statements of various General Authorities. President Heber J. Grant recognized in statements made in 1919 and 1920 that such an ideal was impossible to attain. He regretted further that members of the Church had attempted to use the Standard Works of the Church to try to prove one position or another with regard to the hotly debated League of Nations.

¹¹Joseph Smith, *History of the Church*, VI, 57.

¹²Joseph Smith to John C. Calhoun, January 2, 1844, *History of the Church*, VI, 160.

¹³Statement of Rudger Clawson quoted in *Salt Lake Tribune*, November 4, 1884.

I regret exceedingly that the standard works of The Church of Jesus Christ of Latter-day Saints have been brought into this controversy, which has now become practically a partisan controversy. It is my opinion that this important question should have been kept absolutely out of politics. . . .

I regret exceedingly that in political controversies men seem to lack that courtesy and that respect for their opponents that I believe all Latter-day Saints ought to have. I have never yet heard a Democrat make a political speech that I felt was fair to the Republicans. . . . From my own personal contact with dear and near friends, Republicans and Democrats, I have not been able to discover the exercise of what you might call charity, if you like, for the opinions of others who oppose them politically at least not as much charity as should exist among our people. *I am a thorough convert myself to the idea that it is not possible for all men to see alike.*¹⁴

At the annual conference in 1962, President Brown issued a further statement in the spirit of President Grant's. He referred to a statement of President Grant, President J. Reuben Clark, and President McKay that "The Church does not interfere, and has no intention of trying to interfere with the fullest and freest exercise of the political franchise of its members, under and within our Constitution." President Brown went on to say:

But, brethren, beware that you do not become extremists on either side. The degree of a man's aversion to communism may not always be measured by the noise he makes in going about and calling everyone a communist who disagrees with his personal political bias. There is no excuse for members of this Church, especially men who hold the priesthood, to be opposing one another over communism. . . .¹⁵

The point of this review has not been to prove the opposite of Newquist's case, i.e., that the General Authorities have been raging liberals rather than extreme conservatives. It is merely to show that the assumptions upon which Newquist has based his argument are faulty. The fact is that various members of the First Presidency and Quorum of the Twelve have taken positions at variance with those presented in Newquist's selections. A basic unity over the long term of Church history in all economic, political, and social issues does not exist, and Newquist's position can be sustained only if one picks and chooses statements from various Prophets and excludes statements which contradict them.

In refutation of my argument relating to the development of collectivist policy by the Church in the nineteenth century, one might say that the measures of collectivist and general welfare state policy were undertaken by the Church, and were thus voluntary, not by the state, in which case they would have been

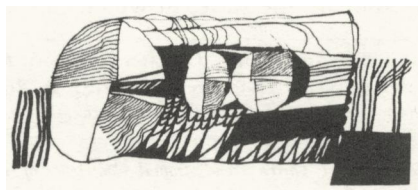
¹⁴Church of Jesus Christ of Latter-day Saints, Conference Report, *Ninetieth Annual Conference of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City, 1919), pp. 16-17 and 19. See also Conference Report, *Ninety-First Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City, 1920), p. 4. (Emphasis mine.)

¹⁵Conference Report, *One Hundred Thirty-second Annual Conference of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City, 1962), p. 89.

involuntary. This position involves, however, a rather narrow view of both the power of the Church, especially in Utah after 1847, and also of the principles upon which our federal and state governments function. The Church was the only civil government in Utah until the territorial government began functioning in 1851 and it used its police power to enforce decisions of the Church leaders. In addition, the Church had at its disposal then and afterwards a tremendous persuasive power. If one believes in the principles of the gospel and is nevertheless unwilling to follow divine counsel, he is in danger of forfeiting his claim to Eternal Life. In nineteenth century Utah, as today, he might also suffer social ostracism or excommunication for his recalcitrance, with all that implied in a society predominantly L.D.S. In addition, though the state has temporal punishment at its disposal for non-conformity, the adoption of measures to which citizens are required to conform is not an involuntary procedure. In the United States, laws are passed by legislative bodies in which all adult citizens are represented.

It is obvious from Mr. Newquist's introduction that he disagrees with most of the regulatory and welfare legislation which Congress has passed since 1900. Instead of picking and choosing statements from his favorite General Authorities and arranging them in what seems an attempt to convince others of his point of view by persuading them that his way is the Lord's way, he might more profitably work in the traditional American way for majority support for repeal of that legislation.

The Founding Fathers and Church leaders such as President Grant have recognized that politics involves differences of interest. Members of the Church may have similar opinions on moral questions such as prostitution, murder, and theft, or they may be unified in their universal hatred of Communism, but because they represent different occupations, they will, of necessity, have differing political views. One cannot expect the interests of the dairy farmer who must sell milk to support his family to coincide with those of the urban housewife who must buy milk to feed her small children. Each may be a Church member and yet each has a legitimate point of view, and Newquist's picking and choosing of statements by General Authorities cannot change that. In a democratic republic such as ours, conflicting views can best be resolved by compromise in the legislative halls of our states and nation. If we allow writers like Newquist to convince us that there is only one Divinely authorized view of each controversial political problem, issues can no longer be debated on their merits, and the process of give and take which has been the genius of American politics since its beginning will be at an end. Then, when we can no longer reconcile conflicts of interest through compromise, will the Constitution surely "hang by a thread."



A KINGDOM TO COME

Richard D. Poll

Quest for Empire: The Political Kingdom of God and the Council of Fifty in Mormon History. By Klaus J. Hansen. East Lansing: Michigan State University Press, 1967. vi, 237 pp. \$6.50. Richard D. Poll is Professor of History and Associate Director of the Honors Program at Brigham Young University; he is presently a member of the High Council of the B.Y.U. Eighth Stake.

In January, 1863, when Union fortunes were low in the Civil War, the governor of the self-proclaimed State of Deseret (Utah) **sent** these words to the legislature of that quasi-government:

This body of men will give laws to the **nations of the earth**. We meet here in our second Annual Legislature, and I do not care whether you pass any laws this session or not, but I do not wish you to lose one inch of ground you have gained in your organization, but hold fast to it, for this is the Kingdom of God. . . . Our government [U.S.] is going to pieces and it will be like water that is spilt upon the ground that cannot be gathered. . . . Joseph Smith organized this government before, in Nauvoo, and he said if we did our duty, we should prevail over all our enemies. We should get all things ready, and when the time comes, we should let the water on the wheel and start the machine in motion. (pp. 167-168.)

For many years Mormon historians, including this reviewer, found in this language nothing more than the typical hyperbole of Brigham Young and frustration at the failure of Deseret's third bid for admission to the Union. Today, thanks to the research of James R. Clark, Dale Morgan, Leonard Arrington, Juanita Brooks, Hyrum Andrus, and now this important work by Klaus J. Hansen, the quoted statement evokes a concept and a theme which often recurs in the history of the L.D.S. Church in the nineteenth century.

The main elements in the doctrine of the political kingdom of God are these:

- (1) The governments of this world will shortly pass away.
- (2) The government of the kingdom of God administered by the L.D.S. priesthood will then rule during the apocalyptic events which precede the second coming of Christ.
- (3) To prepare for this assumption of priesthood responsibility, Joseph Smith organized the nucleus of the kingdom of God prior to his death.
- (4) This nucleus, the secret Council of Fifty or General Council, conducted this preparatory work from its establishment in Nauvoo until the 1880's, perhaps longer.
- (5) The Council of Fifty was theoretically not a Church organization, and its membership and jurisdiction were not limited to the Church.
- (6) The Council's functions were threefold:

To create among the Saints a political order after the fashion of the coming kingdom of God (i.e., a theocracy, or as some L.D.S. writers prefer, a theo-democracy).

To direct and conduct political affairs in which the Church had an interest, through such institutions and individuals as might be available for the purpose (e.g., the officers of the State of Deseret).

To stand in readiness for the day when the kingdom comes.

In defining the concept of the political kingdom, *Quest for Empire* breaks little new ground. That Joseph Smith established "a political organization intended to prepare the world for a literal, political government in anticipation of Christ's millennium" (p. ii) seems now beyond dispute. The Council of Fifty is likely to remain a tantalizingly mysterious body until its records become available for study, but evidence of the early Mormon commitment to the kingdom idea, like the quotation above, abounds.

Dr. Hansen's contributions are in exploring the context from which the kingdom concept emerged and in tracing the developing theme in much fuller detail than has been previously done. Even though the evidence which he has widely gathered does not, in this reviewer's judgment, sustain all the particular inferences which he draws from it, the general conclusion remains: "The historical implications of the political kingdom and the Council of Fifty are of the greatest magnitude" (p. ii).

That the book is an interpretive rather than simply narrative history becomes apparent in the first two chapters, the second less persuasive than the first. "The Kingdom of God and Millennial Tradition" sees the concept of the political kingdom evolving out of the strong millenarianism which marked the early Church and declining in appeal as the anticipation of the parousia waned. Poignant when expressed in 1903 (and possibly relevant today) are the words of one-time Council of Fifty member Benjamin F. Johnson: "We were over seventy years ago taught by our leaders to believe that the coming of Christ and the millennial reign was much nearer than we believe it to be now" (p. 19). Perhaps it is more than coincidence that interest in the kingdom doctrine is particularly strong today among Latter-day Saints whose estrangement from the secular world is most complete and whose anticipation of the second coming is most urgent.

In "Mormonism and the American Dream" the author interprets the concept of the kingdom as "nothing less than a heroic attempt to reconcile kingdom building with the American political tradition" (p. 35). This seems doubtful, because the times when the Council of Fifty was most active and the preaching of kingdom doctrine was most enthusiastic were when the Mormon ties to the United States were most strained. Certainly Nauvoo in the Prophet's last year was not governed in "the American political tradition," nor was early Utah, where the Council of Fifty nominated candidates and all elections were virtually unanimous. The difference, insisted upon from the beginning, between the political kingdom and the Church had semantic usefulness for such arguments as George Q. Cannon's in 1862: "No people are less open to the charge of mingling the two and seeking to destroy the distinctions between church and state than the Latter-day Saints" (p. 32). But this seems merely a defensive gambit, for the same speaker, in the same year, foresaw that the Saints would "become a political power, known and recognized by the powers of the earth" before the pre-millennial devastation of the world (p. 11).

Since the kingdom builders rejected *vox populi, vox Dei* for the testimony that the voice of the *Prophet* was the voice of God—in all things—their commitment to the American political tradition was nebulous and expedient. Resistance or indifference to Federal authority was frequently justified by distinguishing between a divinely-inspired Constitution and the evil men who were prostituting its principles—an argument occasionally heard in political sermons today. As for the doctrine of “separation of church and state,” only when the end of the nineteenth century saw the political kingdom indefinitely postponed did it become an operating principle *within* the Mormon community.

Parenthetically it may be observed that the early L.D.S. commitment to the kingdom concept was not attended by a dogmatically narrow construction of the proper functions of secular government—including the United States government. In his presidential platform, 1844, Joseph Smith called for Federally-compensated emancipation of slaves, a national bank with branches throughout the country, and a protective tariff, while his successor, Brigham Young, participated in the subsidized transcontinental railroad project and petitioned Congress for funds for territorial schools. Nor has any interpreter of the Fourteenth Amendment placed a broader interpretation on the doctrine of Federal supremacy than did the prophet when he said, a generation before the amendment was adopted:

Whenever that body Congress passes an act to maintain right with any power, or to restore right to any portion of her citizens, it is the *supreme law of the land*; and should a State refuse submission, that State is guilty of *insurrection or rebellion*, and the President has as much power to repel it as Washington had to march against the “whisky boys at Pittsburg,” or General Jackson had to send an armed force to suppress the rebellion of South Carolina. (Quoted in G. Homer Durham, *Joseph Smith: Prophet-Statesman* (1944), p. 136.)

Those who today seek to make the kingdom doctrine a single-edged weapon against “big government” do not take their cue from the first exponents of that doctrine.

In treating “The Establishment of the Government of God,” Dr. Hansen is vulnerable to criticism on historiographic grounds. Upon substantially the same evidence that Clark, Andrus, Mrs. Brooks, and others have used, he organizes the Council of Fifty on March 11, 1844, and identifies most of its members. But then he speculates about remote origins of the kingdom idea, possible connections with the Danites, with Freemasonry, and with plural marriage—“part of the social order of the political kingdom” (p. 54). He explores some of the doctrines and activities of the Council, tentatively accepting reports that Joseph Smith and Brigham Young were successively ordained “King on earth” (p. 66) and saying both yes and no to the question of possible application of the principle of blood atonement (pp. 69-70).

The resort to plausibility when evidence is insufficient or lacking is risky business. Occasionally in the chapters on Nauvoo, where most of the hard evidence has already been published, and in his closing chapters on the demise of the kingdom, where hard evidence is almost non-existent, this reviewer be-

lieves that Dr. Hansen goes beyond a safe depth in pursuit of some of his minor hypotheses. It is not unlikely that subsequent research will bear him out on some of them, but the present state of knowledge does not justify his avowing them as confidently as he sometimes does.

The impression of Joseph Smith's last months which emerges from *Quest for Empire* is one in which preoccupation with the rapid establishment of the political kingdom underlay the 1844 presidential bid (which the author thinks the Prophet took seriously), the probing for colony sites in Texas and the Far West, and the defections of the group which launched *The Expositor*. The Prophet is seen simultaneously exploring several alternatives because he was not so certain about *how* the Lord intended to build the kingdom as he was that the kingdom *must* be built soon. He suppressed *The Expositor* to prevent exposure of the kingdom and in so doing brought his own death.

A fascinating chapter is "The Mantle of the Prophet," which analyzes the fragmenting of the Church after the martyrdom in terms of competition within the Council of Fifty. The actions of Lyman Wight and James J. Strang are more understandable in this context; the victory of Brigham Young is attributed to his successful insistence that the Council was not the directing body of the Church. Then, ironically, Young took the idea of the political kingdom to the Great Basin and kept it a central element in the Church for a generation.

The key role of the Fifty in directing the exodus and the establishment of political institutions in the West has already appeared in the published diaries of John D. Lee and Hosea Stout. Dr. Hansen believes that in 1845 the Saints wished to leave the United States, but that they readily adapted to the new situation created by the Mexican War. He flatly rejects the "frontier" thesis as an explanation of the State of Deseret. "The fact is that the Saints had migrated to the West precisely for the purpose of setting up their own government" (p. 127). Further, under the Council direction they acted speedily to "realize as many of the ideals of the political kingdom of God as possible before affiliation with the United States" (p. 127). When circumstances required, they sought statehood first and accepted territorial status reluctantly. Says Hansen, "Frank Cannon's assertion that the Mormons attempted to gain admission to the Union in order to escape its authority, as paradoxical as this may sound, is thus basically correct" (p. 135). Although Mormon theology accorded special significance to the Constitution and many of the Saints felt ties of affection for the nation, the migrating Church wanted no government except self-government, and the effort to approach self-government within the territorial context produced endless difficulty with the non-Mormon populace of Utah and the Federal government itself. Not until the twentieth century did conventional national loyalty achieve the high position which it now enjoys in the L.D.S. system of values.

Dr. Hansen acknowledges the difficulty of tracing how the Council of Fifty provided political direction during the years until Brigham Young's death in 1877. Since the fact that the L.D.S. hierarchy directed political and economic decision-making is not seriously disputed, this difficulty relates to procedures, not substance. The continuing existence of the Council, the talk of "cutting the thread" between "this kingdom and the kingdoms of this world" as Johnston's army approached, the indifference of Utah to the Civil War, and the sentiment

expressed by "Governor" Young in 1863 make it clear that the idea of the kingdom still flourished. Hansen believes that the Council was behind the Schools of the Prophets and the drive for political and economic autonomy in the late 1860's and early 1870's, but he presents no documentation.

The revival of the Council of Fifty in 1880 is represented as a defensive measure against the onslaught triggered by the Reynolds decision and the announced Church intention to defy the court and continue plural marriage. Little is known of the tactical details; Hansen believes that the question became one of how much to yield without abandoning the kingdom itself.

In this view of the Woodruff Manifesto, Dr. Hansen parts company with many interpreters of this phase of Mormon history. His preface suggests: "When . . . Woodruff issued the so-called 'Manifesto' ostensibly ending the practice of polygamy, he did so apparently to save not only the church but also the kingdom of God . . ." (p. ii). Support for this interpretation is not presented in the book, and it seems to this reviewer that the events which compelled the Manifesto must have made it apparent to the most committed Church leaders that the concept of *imperium in imperio* was also doomed—especially if Hansen is right in his insistence that the kingdom of God, rather than plural marriage, was what the anti-Mormons were most opposed to all along.

"Epilogue: The Metamorphosis of the Kingdom of God," contains some perceptive observations about what has happened to the "quest for empire" in the twentieth century. There is no speculation about when, or how, or if the Council of Fifty disappeared, but the doctrine of the kingdom of God—the political kingdom—is shown disappearing in Orwellian fashion. "The hierarchy could exorcise the separatist tendencies of Mormonism best by insisting that they never existed. The intellectual transformation of Mormonism could best be accomplished under the pretense that it was not going on" (p. 185). The political kingdom was swallowed up in that other-worldly kingdom of God whose coming was now associated with an indefinitely future millennium, and what George Q. Cannon had said for tactical purposes in 1862 now became doctrine: "No people are less open to the charge of . . . seeking to destroy the distinction between church and state than the Latter-day Saints" (p. 32).

This is a well-researched and well-written book. The notes, grouped at the back, are full but not conveniently identified with chapters and pages. The essay on sources shows that the author has done his homework; titles not mentioned there are found where appropriate in the notes. There are a few of those minor technical flaws which permit reviewers to show that they are on the job. Frederick L. Paxson's judgment on Mormon separatism is found on page 349, not 394, of *History of the American Frontier* (fn. 24, p. 205). Footnote 80, p. 211, has to be wrong unless John Mills Whittaker was able to confide to his journal in 1887 what Lorenzo Snow said in the Salt Lake Temple in 1900; and the use of the same Snow quotation twice in four pages (p. 178 and p. 182) is hardly justified by the author's indication of awareness that he is doing so. The book repeats itself in a few other places, and its tendency to build a larger hypothetical structure than its evidence will sustain has already been mentioned.

Quest for Empire should be widely read and discussed among people who are seriously interested in Mormon history, partly for the intrinsic interest of its

semi-secret subject, partly for the light it throws on some current political attitudes, and partly for its illustration of the process of institutional and doctrinal adaptation in a Church which has been reluctant to interpret its ninth Article of Faith, "we believe that He will yet reveal many great and important things . . .," as meaning that doctrines and policies of importance are subject to change.

How important was the political kingdom? Dr. Hansen observes at the beginning: "If few Mormons, in 1844, knew what kind of kingdom their prophet had organized that year, fewer know it today" (p. 5). That few knew about it in the nineteenth century may simply mean that it was not quite so important as Dr. Hansen believes—that it was an attractive idea, like the United Order, which was talked about more than acted upon, experimented with when circumstances permitted, but always peripheral to the main business of the Church. The observable political, economic, and social solidarity of the early Church does not *require* a kingdom doctrine to explain it. Still, the information so far discovered prompts a hope for new evidence by which to test Dr. Hansen's detailed interpretations and general conclusions.

That few know or care much about the kingdom idea today is probably only partly the result of limited information about the historic reality. Many Latter-day Saints, leaders and followers, understandably find the Church's thriving and comfortable present more congenial than its strange and sometimes disturbing past. Which, says Dr. Hansen, is paradoxical:

Without the existence and activities of the Council of Fifty, which contributed significantly to the building of the Rocky Mountain Kingdom, Mormonism might well have failed to enjoy its present stature and prestige within the framework of accepted American religious values and persuasions (p. 190).

STRANGE PEOPLE IN A STRANGE LAND

Ted J. Warner

The Far Southwest, 1846-1912: A Territorial History. By Howard Roberts Lamar. New Haven: Yale University Press, 1966. xiii, 560 pp. \$10.00. Ted Warner, a specialist in the history of the southwestern United States, teaches at Brigham Young University and is President of his Latter-day Saint Elders Quorum.

Howard R. Lamar, professor of history at Yale University and author of *Dakota Territory, 1861-1899: A Study of Frontier Politics* (1956), has extended his investigations to the Far Southwest and produced a scholarly, highly readable, and interesting account of that frontier region. Four territories are considered: New Mexico, Colorado, Utah, and Arizona. He describes how American government and institutions, such as the two-party system, trial by jury, and free schools, came to be established in a region where different races and cultures in varying degrees of development existed from 1846 to 1912. Despite the differences in the four territories, Lamar notes that many physical and economic problems were of common concern. Indeed the author suggests that because of

the close relationship between local and national development, the history of the American frontier was not as free, individualistic, or haphazard as has been asserted.

The four chapters dealing with Utah make exceedingly interesting reading. In general there is little to quibble about, for Lamar is fair and objective, giving both praise and criticism. As he describes it, for twenty years after the Utah War, a determined struggle occurred between federal officers and the Church. A long dispute over the court system in Utah was followed by a bitter fight between Brigham Young and General Patrick Edward Conner, commander of the federal troops stationed in the territory during the Civil War. A third struggle over the powers of the governor flared periodically into a major crisis. In this period, Congress passed a few laws to strengthen the federal officers in Utah and abolish polygamy, and then in the 1880's began a massive attack on Church leaders, on the civil rights of the rank and file, and on the institution of polygamy. By then, only the defeated Southerners could point to as long a history of federal interference in the local life of a community and as deliberate a political and social reconstruction of an entire territory.

According to Lamar, the Utah experience was the most turbulent and unusual to occur in the history of the American territorial system, for nowhere else had the federal government ever faced the problem of turning a desert frontier theocracy into a standard democratic American state. To the outside world the practice of polygamy came to be the symbol of the so-called Mormon rebellion, and it was naively thought that if this institution could be abolished, all other things would right themselves. But this simplistic view ignored the fact that during their decades of isolation in the Great Basin, the Saints had created a distinct religious society and economy. The frictions that made headlines were caused by a conflict of social orders and of cultures, not by a conflict over polygamy alone. The growing crisis between 1850 and 1890, as Lamar sees it, involved not just *who* should rule at home, but *what form* home rule and local institutions should have. By rejecting parts of the common law, public schools, a secular two-party system, federal land policy, and the primacy of civil courts, Utah had violated even the permissive territorial system so fundamentally that Congress felt compelled to act.

Lamar considers Brigham Young a great frontiersman, not only because he successfully led a people to a new and forbidding land, but because he was also a pioneer in the same sense as Sir Thomas Dale and John Rolfe, who came to grips with the realities of colonial Jamestown and the problems of establishing an unfamiliar economy in a new environment. Young also sustained a community of Saints and a total society, much as John Bradford of Plymouth and John Winthrop of Massachusetts Bay did. He made the desert bloom and guaranteed that Utah would be predominantly Mormon. But such praise does not prevent Lamar from holding Brigham Young responsible for many of the Saints' difficulties in their relations with Washington and the Gentiles. He charges that Young's resistance to the fundamental American beliefs in secular courts, the two-party system, public schools, a weak militia, separation of Church and State, and monogamous marriage, and his defense of the community concept of property, brought the wrath of the nation upon Utah.

In an age dominated by the memory of sectional rebellion and a war to preserve democracy and the Union, Congress could hardly be expected to sympathize with another extreme form of states' rights and another peculiar, domestic institution. Unfortunately for the Mormons, the Republicans in Congress never forgot the parallel between an independent Mormon Utah, which condoned the practice of polygamy, and the confederacy which defended slavery. They even used methods learned in the Civil War and Reconstruction to force conformity on Utah. General Connor's presence in Utah was military occupation, thinly disguised. The scores of anti-polygamy and anti-Mormon bills depended heavily on Reconstruction measures as precedents. Disfranchisement, loyalty oaths, confiscation of property, and threat of imprisonment were as familiar to Mormons as they were to high-ranking Confederates. The passions and concerns of the hour which shaped policy in Washington affected events in Utah.

Lamar believes that in the evolving, continually expanding nation, one part always seemed to be out of step with the others, a condition that has helped to give American politics a permanent geographic or regional orientation. In his estimation, Brigham Young in his western setting was one of the most successful rebels against accepted American religious social and political traditions in the nineteenth century. With Archbishop Lamy of New Mexico, he stands as one of the few great and complex men to play a cultural role in the American occupation of the Southwest. Partly because of these men, two religiously-oriented Southwestern subcultures exist today within the borders of a standardized and secularized America.

Utah was not to remain wholly isolated. With considerable apprehension, the state after 1896 threw off its traditional Democratic inclinations to vote for big business and Republicanism. After fifty years the Mormons had entered the mainstream of American life once more. But the sense of painful alienation and persecution which accompanied reentry remains a group experience unique in American history.



PHILOSOPHICAL CLARIFICATION

George Boyd

Eternal Man. By Truman G. Madsen. Salt Lake City: Deseret Book Company, 1966. x, 80 pp. \$2.00. George Boyd is director of the L.D.S. Institute of Religion at the University of California at Los Angeles.

This volume by Dr. Madsen, Professor of Philosophy at the Brigham Young University, consists of seven essays. The first, "Whence Cometh Man?" raises

philosophical problems which become the subjects of the six essays which follow. These problems—the problems of identity, the paradoxes of creation, the mind-body problem, the problem of freedom, the problems of evil and suffering, and the problem of self-awareness—are interpreted in terms of Joseph Smith's teachings, the main source of which the author finds in the *Teachings of The Prophet Joseph Smith*, edited by Joseph Fielding Smith. The Mormon view on these problems is compared and contrasted with other philosophical interpretations.

The essays were first published in the *Instructor*, where they received such enthusiastic reception that the author was encouraged to publish them in book form. This favorable response was in part due, perhaps, to the fact that there is a dearth of philosophical literature in the Church. Their approval does suggest, however, that Mormon readers are interested in and want the kind of intellectual stimulation that comes from a philosophical approach to religion.

The book exhibits the author's deep insight into and feeling for Mormonism as well as his wide acquaintance with traditional and contemporary philosophy and theology. Its strength lies in its interpretation and exposition of the former rather than in its treatment of the latter.

Like most books this one has its strong points and its weak ones. This review will be centered on what are regarded as the shortcomings of the book rather than its strength, because the typical Mormon reader will recognize and appreciate the strength of the book, whereas he is not so likely to be conscious of its shortcomings.

The chief problem of Madsen's essays arises out of his purpose and method. Hints of this difficulty are encountered early in both the introduction and the preface. Lorin Wheelwright, Associate Editor of the *Instructor*, in the introduction says: "President Truman G. Madsen writes both in the language of the churchman and the philosopher. Some readers may prefer that the two viewpoints be kept separate; others may feel that the questions are beyond our adequate consideration" (p. vi). Madsen, in the preface, complains that readers of the original essays who wrote in praise of their objectivity "miss my feeling that such merit as they have is in their subjectivity" (p. viii). It seems probable that the readers' confusion as to the author's purpose comes from the fact that he writes "both in the language of the churchman and the philosopher." The mixing of these idioms is often fraught with difficulties and leads in the present case to a depreciation of the book's subjective appeal and to a careless handling of objective materials.

Professor Madsen describes the book "as a kind of 'Midrash'" (p. viii). This brings to mind a story from rabbinical lore which points up the problem of mixed idioms and reminds us that it is not a new one:

Two students sat at the feet of an old Rabbi. One said, "Expound the law." [applied to our case, "teach us in the language of the philosopher."] The other said, "Narrate a parable." [i.e., "teach us in the language of the churchman."] He began expounding the law but was stopped by the one who wanted to hear a parable [or *Midrash*]. He began narrating a parable but was stopped by the one who wanted an exposition of the law. Finally the old Rabbi said, "To what shall I liken this? To a man with two wives, one young, the other old. The young

wife plucks the grey hair from his head, the other the black. Between them he is left bald."

The functions of these two kinds of language are different; one speaks to the mind, the other to the heart. Professor Madsen's description of the book as a *Midrash* fits his stated purpose, but his use of language does not serve the function of the book as a *Midrash*. He says, "The goal has been to clarify rather than verify, with little room for argument, except an implicit appeal to introspection" (p. viii). But many readers will find that the descriptions, comparisons, arguments, and numerous references to highly technical and sophisticated works are hardly appeals to introspection. The method is too highly discursive and at times pretentiously erudite to fit the author's portrayal of the essays as gestures "toward inner echoes, toward as it were the nerve-endings of the spirit" (p. viii).

No objection is being made here to a subjective approach to religion, nor is there a complaint against one who would make gestures toward "the nerve-endings of the spirit" to determine what spiritual harmonies may be achieved. But when an author presumes to go further than this, the lyrics must fit the music. It is at this point, in my opinion, that the book fails. The style and language often obscure rather than clarify, and the use of discursive exposition to serve the purpose of religious testimony hinders the achievement of the book's purpose, i.e., lessens its subjective appeal. In other words, the "language of the philosopher" is not an appropriate vehicle for conveying the message of the "churchman."¹ The book's scholarly tone may also lure some readers into a kind of pseudo-edification not unlike the vain elation sometimes felt when a movie star or a sports hero joins the Church. Whenever one is moved to bear his testimony, he should be sensitive to the fact that any addendum is superfluous and the only appropriate ending is a simple "amen." One does not argue with or for a testimony.

When we turn to the matter of the violation of philosophy when it is pressed into the service of a subjective interest, we find a number of distortions arising from the author's comparative analyses—where Mormon views are compared with and contrasted to other positions. Whenever an objective approach is made subservient to an appeal to subjectivity, this very subordination dulls the sensitivity to matters of fact.

It should be said that part of the author's problem is his penchant for dropping names and referring to philosophical ideas without sufficient explanation or context to make them understandable to the typical Mormon reader. At times one also senses what seems an almost cavalier disdain for the views he discusses. This difficulty is due in part to the brevity of the book and the author's primary interest in presenting the Mormon position. Nevertheless, this technique is annoying to the reader who has some acquaintance with the names and titles, to say nothing of the confusion and misunderstanding that must result for the reader who has no such acquaintance. Only a few examples can be given here where oversimplification and the loose treatment of materials lead to errors:

¹Wheelwright's term "churchman" does not accurately convey the meaning here. A more appropriate term is "mystic."

In stating the Mormon position relative to the responsibility of God for the limitations and evils of this life (p. 18), the author says this position "parallels Brightman's notion of 'the Given' with which God is struggling" (p. 19). Now regardless of what is meant by "parallels," this statement (as well as footnote eleven on page fifty-seven) is entirely misleading, as Brightman's idealistic logic denies the non-mental or extra-mental content of matter and therefore would reject the pluralism suggested by the author's use of the terms element and spirit. Nor can "the Given," posited by Brightman, be imposed on the Mormon God, for in Brightman's metaphysics, "the Given," as the source of all evils not ascribed to man, is internal to and part of God's own nature. This follows logically from Brightman's monism and needless to say is incompatible and nonparallel to the pluralism which is the basis of the author's Mormon solution to the problem of evil.

If the uninitiated reader of this review is confused relative to "the Given," then he has a taste of what to expect in much of the book. My purpose is not to discuss nor to clarify the difference between the Mormon treatment of the problem of evil and that of Brightman but merely to indicate that in this instance, as elsewhere, the facile, off-hand way in which the author treats names and ideas without sufficient explanation can scarcely lead to clarification, when clarification is the stated purpose of the book.

On page nineteen, for another example, the statement is made that the Mormon position "refutes the view of a Bradley or a Buddha that evil is illusory." There is confusion here as to the meaning of illusion and appearance in the idealistic philosophy of Bradley and the meaning of *Maya* in Indian thought. For Bradley evil was not illusory. "Evil and good are not illusions, but they are most certainly appearances" (p. 401, *Appearance and Reality*. See Chapter XXVIII for Bradley's meaning of these terms). Note twenty-six, page nineteen, suggests the same confusion and in addition generalizes on Oriental thought, leaving the impression that all Orientals think alike on this subject.

On page twenty, in a brief reference to Rudolph Otto's *Idea of the Holy*, there seems to be an identification of the author's notion of a spiritual "prior awareness," in a temporal sense, with Otto's "A priori numinousness." If by "prior awareness" Madsen means a memory of a temporal spiritual past (as chapter seven implies), then Otto would not accept this identification or comparison, regardless of the psychology involved. Madsen seems entirely unaware of Otto's use of *a priori*. On the same page in note 32 there is the statement, "The word 'numinous' is a derivative of 'luminous.'" If this is not a printer's error, then it is a rather strange factual error, as Otto carefully describes how he coined the word "numinous" from the Latin *numen*, which is a general Latin term for divine power. (Otto, *Idea of the Holy*, pp. 5-7, 20.) Otto uses the term to stand for the extra-ethical quality of the divine nature and stresses foremost among other things the "overpoweringness" of the divine in religious experience as contrasted to creaturely dependence and abasement. If the author had some theological, philosophical, or psychological subtlety in mind in his use of "numinous" and "luminous," the reader is entitled to an explanation. Linking these terms together in relation to Otto is misleading.

Humanists would and should object to the statement on page 30, that

"humanists try to account for man as an 'epiphenomenon,'" on the grounds that in their common view man is too closely related to the world genetically, organically, and functionally to be a mere epiphenomenon. Most humanists would also reject the position attributed to them that "freedom is the name for our ignorance of the causes that determine us" (p. 30).

The third paragraph on page 30 completely misrepresents William P. Montague. He is represented as holding "the things that matter most will ultimately be at the mercy of the things that matter least." The fact is that Montague held that the opposite is true. This paraphrase is taken from a statement where Montague is arguing that if the truths of religion can be accepted and acted upon, then "no longer would the things that matter most be at the mercy of the things that matter least." (See Montague's *Belief Unbound*, p. 7.) Montague is also represented as a humanist when in fact he was a theist.

The reader who is familiar with Bertrand Russell will be more than surprised with Madsen's implication that he accepts the position that "a pig satisfied at the trough is better than a Socrates unsatisfied at the Trial" (p. 47).

Professor Madsen's book, as indicated earlier, represents insight and understanding of Mormon doctrine and philosophy, but his style, which at times borders on the melodramatic, gets him into some difficulties. For example, in introducing the problem of freedom he says, "any approach to the nature of man leads to the question of freedom. In what sense, if at all, is man free? Paradoxically, this is a question we are not free to ignore. *We agonize over it daily*" (p. 63, italics mine). That the person who does not believe in free will, as well as the person who does, behaves as if he were free means that the question is one that can be ignored, and, in actual experience, is ignored. As a matter of fact, Mormons are prone to state rather dogmatically that man is free and leave it at that. The author would be hard pressed to find a single Mormon specimen, outside certain institutions, agonizing daily over the question of freedom.

In the chapter "Evil and Suffering," the problem of evil is limited to human suffering and is discussed in the form of a dialogue in which the Prophet Joseph Smith is represented as answering the questions of a distraught mother on the problem of suffering. While the Prophet may have held the views attributed to him, one finds explicitly or implicitly in his answers most of the classical solutions to the problem of suffering. The reader, probably, would have anticipated this had he not been told "the merest kernels of his prophetic grasp of man's origins, radically alter typical reflections on suffering" (p. 55).

Of course, reference here is to Mormon non-absolutism and the doctrine of the uncreated nature of man, which obviously ease the problem of God's involvement in and responsibility for evil. However, the claim of original inequality (p. 57) has little to do with the problem of suffering and certainly is no answer to the question relative to the vast difference in degrees of suffering experienced by men in this life.

To be consistent with Madsen's handling of the problem, Mormon theism must regard suffering as serving some positive purpose. The author regards suffering as a necessary means to perfection (p. 57). This may well be true, yet such an interpretation compromises the claim, not that suffering is real, but that suffering is evil. And while it may be said that some suffering serves such

lofty ends, can it be said that all specific cases of suffering serve such ends? This seems to be what the author is saying, that all cases of suffering are potentially instrumental goods. Further, this position seems to be undergirded by a kind of "pre-determinism" which governs specific cases of suffering: "For you, your child, . . . there is no other way" (p. 61). "Perhaps you anticipated these exact circumstances" (p. 58).

Granted that up to a point suffering may serve some useful function. In life as we know it pain often exceeds this point, and it is an evasion of the facts to contend that it is always an opportunity for the exercise of virtue. Even if a case could be made for this position on the human level, it would leave untouched the whole problem of animal suffering. The mouse in agony under the torturing paw of the cat could hardly be convinced that his suffering is not too high a price to pay for the pleasure, or any other virtue, that might accrue to the cat, or to the universe. Surely it is impossible to observe the vast amount of suffering among animals and the suffering of humans that often makes men less than human and look upon it as even "strangely beautiful," or "count it all joy" (p. 60).

One may learn to accept his own suffering and even bear much of the suffering of others, all in the belief that ultimate goodness and wisdom would somehow account for it were he able to see the whole picture. But any suggestion that we see the whole at the present is to ensnare ourselves in a shallow piety, or exhibit an impertinence unbecoming to a species with our limitations.

The foregoing examples of inaccuracy and inadequate handling of the subjects treated may seem unimportant, but they add up to the very strong impression which I received from reading the book: important problems were raised, but the author, though I am sure he is equal to the task, does not treat them adequately. Perhaps this cannot be done within the framework of a book which tries to combine popular edification with philosophical scholarship.

In spite of my critical comments, I believe that this book helps to fill a gap in current Mormon literature and should have wide circulation in the Church. One now can wish only that the praise and approval of the original essays would have stimulated the author to a more thorough treatment before publishing them in book form.

A CAUTIONARY VOICE

Claudia Bushman

You and Your Child's World. By Elliott D. Landau. Salt Lake City: Deseret Book Company, 1967. 312 pp., \$2.95. Claudia Bushman is a graduate of Wellesley and Brigham Young University and a mother of five.

Dr. Landau, a specialist in child development at the University of Utah, has compiled a warm and sensitive book of advice for parents. The book consists of short discussions on special topics, many edited from his KSL radio program, and a few borrowed from special experts, former teachers, and studies which he has "admired and thought worthy of [his] readers." The selections are arranged in groups according to the chronological age of the child, and while

the material is not comprehensive, cross referencing and indexing lead the reader easily to whatever he seeks.

My own opinion is that in these days those parents who are really concerned about how to bring up their children tend to have good instincts about how to do it; and that what they need is reassurance rather than rules. Child experts who operate from a theoretical plane tend to be intimidating. Dr. Landau's great popularity as expert and lecturer is largely due to his approachability. Very small exposure to this book convinces the reader that its author is a thoroughly *nice* man. He *cares* about children and makes decisions in terms of their well-being. He makes no claims to omniscience and sometimes refers to his own problems as a parent. Reassured by this human interaction, we feel we could take our problems to this man. He understands and would give wise advice.

He includes no capsule philosophy, but a number of ideas are repeated or voiced with such anguish that they seem to be central to his thought. The basic one is that each child is an individual with his own developmental schedule, personality, and peculiar gifts. To help a child unfold and blossom, a parent should love and encourage him, praise his progress, and appreciate his uniqueness. If pushed past his abilities, he may be forced into failures that may make life-time patterns. Dr. Landau says, "Childhood is not made for pressure-cooker learning—and yet seemingly wise and gracious people are grinding and boiling their pre-schoolers in cauldrons of hyperactivity so that there will be some sizeable acquisition of intellectual power" (p. 108).

Dr. Landau does not think that children should be pushed into reading before school age; those that start later soon catch up. He contends that competition should not be fostered, and that children who are constantly pressured to excel at school, in games, music lessons, etc., will, instead of excelling, tend to be below average in whatever they do. Parents should develop their children's self-respect and encourage activities that help children learn to think well of themselves.

Parental warmth should begin at birth. Parents should speak and sing to their babies, and cuddle and pat and hug them. A child can best fulfill his potential in an atmosphere of love, where he is taught by good example. For this reason Dr. Landau thinks that society should be easier on juvenile delinquents who are suffering greatly already and are not likely to be improved by punitive action. He assumes that all behavior is caused, and that the only cure for unacceptable actions is to find and treat the problems.

One particularly practical suggestion he makes is to ask ourselves each day if we have communicated with each of our children and, if so, what the nature of that communication has been. This simple test provides a framework for examining the quality of our relations with each of our children. Awareness of the negative and unpleasant things we say may help us to say a few nice things and strengthen our relationships.

That many people would consider Dr. Landau's philosophy too soft is obvious from the common remarks we hear such as "Your brother could tie his shoes when he was much younger than you." "If he were my kid, I'd sure show him." "Children must be taught the value of good hard work." "Get in here

and practice until you can play this piece decently.” It is a common assumption that if you do not push your children, they will never learn anything. Yet how easily we get locked in awful struggles of will with our children, spending huge amounts of wasted energy, building hostility and rebellion. Authoritarian persons may not be able to swallow Dr. Landau’s policy of loving permissiveness, but this book should prove a cautionary voice for each thoughtful parent. In this affluent age, when people depend increasingly on the beauty and accomplishments of their children as final symbols of status, we need constant warning lest we exploit our greatest treasures.



A MORMON RECORD

Lowell M. Durham

Lowell Durham received his Ph.D. in composition from the University of Iowa. He is currently Professor of Music at the University of Utah where he previously served as Dean of the College of Fine Arts. He is choir director in both his ward and stake.

Mormons know Governor Romney, Billy Casper, Gene Fullmer, and Grant Johannesen. Most have heard of Bach, Beethoven, Brahms. Fewer know of Gershwin, Bernstein, Copland, Bloch.

But who can name the Church’s only living composer of national and international stature? Better still, how many can walk into a record shop and order the only significant commercially recorded “Mormon” composition of the Church’s 137 years and identify performers, conductor, label?

The answers: Leroy Robertson’s *Book of Mormon Oratorio*, performed by Utah Symphony and University of Utah Choruses under Maurice Abravanel with soloists and chief Tabernacle Organist Alexander Schreiner. Label: Vanguard VSD-2099.

Robertson has had a distinguished and productive career. He is chairman of the General Church Music Committee. Former head of both University of Utah and Brigham Young University Music Departments, he has been a nationally recognized composer for over three decades, prominent world-wide for over two.

The Depression produced his greatest works. Two were prize-winners: the *Quintet* won the New York Music Critics Circle Award (1936); the *Trilogy* won the largest cash prize (\$25,000) in history (1947). The latter was belated recognition, for the three-movement symphony was completed years earlier (1939) and gathered dust until the Reichhold Competition.

On receipt of the prize the Mormon composer was quoted as saying: "By the time Internal Revenue and tithing are taken care of, there's not going to be a whole lot left for me." In fact, on advice of counsel, he appealed income tax payment on grounds that the actual work involved in the 1947 prize work was done nearly a decade before under different tax laws. The case went all the way to the United States Supreme Court, where he lost on a 5-4 decision.

The *Book of Mormon Oratorio* may not be Robertson's best work in strictly musical terms, but it is apt to be the most enduring. I feel the *Trilogy*, *Quartet*, and *Quintet* are all more unified and better, musically—but none are available on recordings yet. The only other Robertson work on commercial disc is his Violin Concerto—on the flip-side of Stravinsky's Concerto (Vanguard). Or, as Robertson buffs say: "The Stravinsky is on the flip-side of the Robertson album." Both are beautifully played by one of the handful of current violin greats, Tossy Spivakovsky.

I am convinced the *Oratorio* will be the most enduring because of its indigenuous nature and textual subject matter and because of its potential emotional appeal to all Mormons. It is set to Book of Mormon texts freely selected and adapted by the composer. Its high point textually, though not musically, is the appearance of the Savior as recorded in III Nephi.

Narrative action moves via tenor Kenly Whitelock in the role of Evangelist. The major solo role goes to Roy Samuelson, finest baritone in Mormon history and a faculty member at Indiana University's prestigious, opera-gearred Music School. As Samuel the Lamanite prophet—one of Mormondom's most colorful figures—he dominates the performance vocally, both by weight of the role and by his forceful, artistic performance.

The Savior's piercing words to the Nephites are effectively—and carefully—set by the composer and movingly sung by basso Warren Wood. Soprano Jean Preston does well in a short solo.

Maurice Abravanel and the Utah Symphony are superb. One of the nation's top dozen recording orchestras (especially in the connoisseur literature), they premiered the *Oratorio* in 1953 with University of Utah Choruses in the Tabernacle, repeating it in subsequent months throughout the state. That 1953 performance was recorded by a fledgling Salt Lake company but didn't attain much circulation. The *Oratorio* has been revived in several Utah Symphony seasons through the years.

Its most listenable sections—and probably best—are the familiar *Lord's Prayer*, in my opinion the Prayer's best setting, which has enjoyed a lengthy, profitable life of its own apart from the *Oratorio* for decades; the peaceful, modulatory, and chromatic *How Beautiful Upon the Mountain; Old Things Are Done Away's* simplicity and poignancy as scored for ladies voices; and the orchestral interlude, *Pastoral*, performed as encore on the Utah Symphony's 1966 European Tour.

Some sections will cause problems for most listeners: the rather severe opening (and, interestingly enough, one of the last written) baritone recitative with surging orchestral undertow, and the *finale*—a magnificent, but musically involved, Gloria (in English).

University of Utah Choruses (David A. Shand and J. Marlowe Nielson, conductors) and South High Girls' Chorus (Armont Willardsen, conductor) do commendably. The still immature college voices make one wish for greater depth, power, and richness of tone quality, particularly in climactic moments—as in the *finale*, which fails to reach its potential.

This leads one to the question: *Why not the Tabernacle Choir?* Its 375 mature, routined voices would seem the answer. I've asked this question for years—ever since the *Oratorio's* completion in 1947.

Robertson completed the *Oratorio* with the Tabernacle Choir and the Brigham Young University Symphony (which he then conducted) in mind. He wrote a special Tabernacle organ part for Alexander Schreiner. A few months later he won the Reichhold Award, left Brigham Young University for the University of Utah—and the *Oratorio* went on the shelf.

It remained—years later—for non-Mormon-Greek-Portuguese-Swiss-French-Jewish Maurice Abravanel (“Salt Lake City is the *only* city in the world where I'm a *gentile*”) to bring it off the shelf to performance.

The day will—and should—come when the Tabernacle Choir and the Philadelphia Orchestra or Utah Symphony bring out another—better—stereo *Book of Mormon Oratorio* pressing. It would seem to be a logical recording project for the Church's “most effective missionary.” One hopes that the Choir's tight, demanding schedule could accommodate such a venture.

And while we're at it, why not annual July 24th Tabernacle performances by Tabernacle Choir and orchestra as a serious counterpart to Crawford Gates' popular Mormon folk-musical, *Promised Valley*, which enjoyed a successful sixty-day tourist run under Church sponsorship last summer? What an improvement on the annual Days of '47 pageant.

Until a new, better *Oratorio* recording is made, the Vanguard album, with Arnold Friberg cover-drawing, is available—but not moving briskly—at some record dealers or the Utah Symphony office. We might hope the M.I.A. would consider offering the *Oratorio* as a mass-listening project some year in the Church's myriad cultural halls. The existing enviable physical culture program might be persuaded to move over for a week or so.

SHORT NOTICE

The Latter-day Saint Family. Compiled by Blaine R. Porter. Salt Lake City, Utah: Deseret Book Company, 1966, xii, 438 pp. \$4.95.

This book is a compilation of forty selections on family life in general and Mormon family life in particular. Dr. Porter has wisely selected representative writings from well-known authorities outside as well as within the Church, thus adding a commendable scholarly dimension to the book.

As the author states in his preface, the book is not a comprehensive picture

of the Mormon family. At the outset, Dr. Reuben Hill analyzes the "American Family Today," in an article which introduces studies of divorce, mobility, governmental influences, economic pressures, family size, and other problems. Against this general background, the book limits itself to three areas: teaching moral and religious values, the eternal relationship of the family, and authoritarian versus democratic practices in family relations. Here we find much that is instructive and also some repetition. Victor A. Christopherson repeats a number of paragraphs in his three articles. In others the same illustrations and scriptural quotations turn up again and again, probably because about three-fourths of the selections are reprints from the *Improvement Era* and other Church publications.

I recommend among the many informative and helpful essays Joshua Liebman's "Love Thyself Properly" and the Overstreets' "The Unloving Personality and the Religion of Love." For students of family relations or for anyone wishing a permanent collection of articles by Latter-day Saint General Authorities on the concept of eternal marriage and the family in its theological framework, the book will be valuable.

Shirley B. Paxman
Provo, Utah

. . . and truth on every part is so deare unto me, that I will not lie to bring any man in love and admiration with God and his works, for God needeth not the lies of men.

from Topsell's APOLOGIA (1607)

AMONG THE MORMONS

A Survey of Current Literature

Edited by Ralph W. Hansen

After love, book collecting is the most exhilarating sport of all.

A. S. W. Rosenback
A Book Hunter's Holiday [1936]

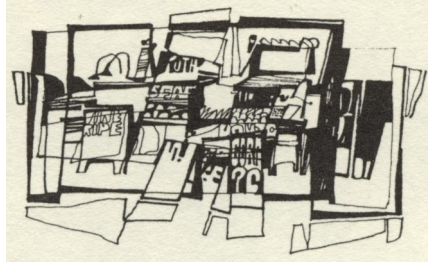
While I was browsing in the Reference and Bibliography room of the University of California at Berkeley library, my eyes fell on *A Bibliography of Bibliographies in Religion* by John G. Barrow. As is my custom when discovering a volume that has even the remotest hint of containing material on "Mormons and Mormonism" I pulled the book off the shelf. To my gratification, Dr. Barrow had listed one reference under this subject—an 1880 dealers catalog offering for sale the Mormon collection of Charles Lowell Woodward. The title of the catalog, in the style of the day, was full and informative:

Bibliothica [*sic*]-Scallawagiana. Catalogue of a matchless collection of books, pamphlets, autographs, pictures, &c. relating to Mormonism and the Mormons. The 10 years' gathering of Charles L. Woodward, who, enjoying superior facilities for their acquisition has never let slip an opportunity—whether at public, or private sale—of adding to their number, to be sold at vendue, Monday, January 19, 1880, at half-past three in the afternoon, by Messrs. Bangs & co., Nos 739-41 Broadway, New York. Buyers who can not be present may have their orders to purchase carefully executed by the auctioneers. [New York, 1880] 50p.

Woodward's collection consisted of 325 titles, which the Messrs. Bangs & co. carefully cataloged because "the extent of the collection will cause the catalogue to be frequently referred to, until a bibliography of Mormonism be compiled. . . ." A bibliography of Mormonism is still lacking, but there is high hope that a project long under way will soon bear fruit.

Who was Charles Lowell Woodward and what happened to the collection? The urgency of mundane class assignments prevented further inquiry into the subject. Perhaps a reader will have the answer.

Another collector of Mormon Americana little known to bibliophiles was Theodore Schroeder. Like Woodward's and others', his collection left Utah and now resides in an alien land. *Dialogue* is grateful for the following description of the Schroeder collection by two L.D.S. students at the University of Wisconsin, Richard Cracroft (on leave from the English Department at B.Y.U.) and Thomas Schwartz, who responded to a request made on these pages for further information on collections of Mormon materials in the research centers of America.



THE SCHROEDER MORMON COLLECTION AT THE WISCONSIN STATE HISTORICAL LIBRARY

Richard H. Cracroft and Thomas D. Schwartz

Shortly before the turn of this century, a young criminal lawyer practicing in Salt Lake City, published on the back of one of his own pamphlets the following advertisement: "I want all books on the subject of Mormonism, of which I do not already own a copy." His name was Theodore Albert Schroeder (1864-1953).

Mr. Schroeder's interest in Mormonism was sensational rather than pious, for, as an amateur psychoanalyst, he was deeply interested in religion as a manifestation of abnormal psychology and sexual urges. He wrote numerous articles such as "Christian Science and Sex," "Converting Sex into Religiosity," "Revivals, Sex and Holy Ghost," and "Erotogenesis of Religion." His interest in law and psychology also led him to produce a number of articles on the criminal mind.

With Lincoln Steffens he became one of the most outspoken leaders of the Free Speech Movement, praised by Henry Miller for his "wholesome and enlightened viewpoint." Schroeder's many articles fostering free speech include "A Challenge to the Sex Censors," "Blasphemy and Free Speech," "Censors and Psychopaths," "Censorship of Sex Literature," and "Legal Obscenity and Sexual Psychology." He also edited an anthology on free speech and collaborated with Havelock Ellis, the noted psychologist and sexologist, in writing "Witchcraft and Obscenity."

Schroeder seems to have been especially interested in what he saw as the erotic and sensational aspects of Mormonism, for his numerous writings on Mormonism, a number of which were published in a magazine entitled "Lucifer's Lantern," probe such topics as Joseph Smith as an abortionist (for which the Church unsuccessfully indicted him), "Mormonism and Prostitution," and "Some Facts Concerning Polygamy." He also challenged the authorship of the Book of Mormon and, under the name of "Juab, a high private in Israel,"

wrote "The Gospel Concerning Church and State." Schroeder served as the attorney against B. H. Roberts in the 1899 Congressional proceedings on Roberts's eligibility and in 1903 wrote a pamphlet entitled "The Case of Senator Smoot."

Sponsored by these interests, Schroeder's collection grew until it was coveted by Utah's own universities. Schroeder, however, moved from Salt Lake City to the East, and looked elsewhere for a donee. On his death in 1953 he willed his entire collection to the Wisconsin State Historical Library at Madison, Wisconsin, the library which served his alma mater, the University of Wisconsin.

At Wisconsin his library was grouped into two areas, Mormonism and pornography; the latter has not yet been catalogued. The large collection on Mormonism, however, is now essentially the entire Mormon collection at Wisconsin. And because the University has no divinity school, and because there are no Mormons in the history department, nor, apparently, any scholars actively concerned with Mormon Americana, there has been little demand for updating the already extensive collection.

Standard Mormon history is a strong point in the Schroeder collection. Included are *The Documentary History of the Church*, Roberts's *Comprehensive History*, Joseph Fielding Smith's *Essentials in Church History*, Roberts's *The Missouri Persecutions*, *Outlines of Ecclesiastical History* and *The Rise and Fall of Nauvoo*. Also included are John Henry Evans's *One Hundred Years of Mormonism, 1805-1905*, Orson F. Whitney's *Popular History of Utah*, George A. Smith's *The Rise, Progress and Trials of the Church . . .*, Orson Pratt's *Exodus of Modern Israel*, Parley P. Pratt's *Later Persecutions of the Church*, and Oliver Cowdery's *Letters, on the Bringing in of the New Dispensation*.

There are also Mulder's *Among the Mormons*, Alvin R. Dyer's *The Refiner's Fire*, Richard Vetterli's *Mormonism, Americanism, and Politics*, and histories for young people by Skousen, Nephi Anderson, and others. More recent histories range from Julius C. Billiter's *Temple of Promise*, Ray West's *Kingdom of the Saints*, Joseph A. McRae's *Historical Facts Regarding the Liberty and Carthage Jails*, and Maurine Whipple's *This is the Place* to O'Dea's *The Mormons*, Whalen's *The Latter-day Saints in the Modern World*, and Flanders's *Nauvoo: Kingdom on the Mississippi*. Several works on legal history dealing with polygamy and the temple lot case are also available.

Closely related to historical works are numerous Mormon biographies. Included are biographies of Joseph Smith by Preston Nibley, John Henry Evans, and John A. Widstoe, as well as Fawn Brodie's *No Man Knows My History*, Isaac Woodbridge Riley's *The Founder of Mormonism, A Psychiatric Study of Joseph Smith, Jr.*, and a number of the early portraits of the Prophet Joseph, such as "The Yankee Mahomet," from the *American Whig Review* (1851), and Edward Wheelock Tullidge's *Life of Joseph Smith the Prophet*. Other standard biographical works are Preston Nibley's on Brigham Young, Tullidge's *Life of Brigham Young*, and Milton R. Hunter's *Brigham Young, the Colonizer*. Also included are Roberts's *Life of John Taylor*, Claire Noall's *Intimate Disciple, A Portrait of Willard Richards*, Orson F. Whitney's *Life of Heber C. Kimball, an Apostle*, the *Autobiography of Parley P. Pratt*, Reva L. Scott's *A Biography of Parley P. Pratt, the Archer of Paradise*, and other works on Joseph C. Rich, Franklin D. Richards, and Lorenzo Snow.

Juanita Brooks's edition of *Hosea Stout, On the Mormon Frontier*, as well as biographies of Christopher Merkley, John R. Young, Lorenzo Dow Young, Reynolds Cahoon, Amasa M. Lyman, and Francis M. Lyman are included, as are several biographies of John D. Lee, Thomas L. Kane, Jacob Hamblin, David Whitmer and a number of minor Mormon historical figures. Also of interest are Preston Nibley's *Stalwarts of Mormonism*, Jensen's *Latter-day Saint Biographical Encyclopedia, 1901-1936*; and, of course, *The Story of George Romney*.

To assist the scholar in historical research, the library offers the B.Y.U. work, *A Practical Bibliography of Works on Mormonism* (1944), the 1887 catalogue of publications of the Church, Kirkpatrick's *Holdings of the University of Utah on Utah and the Church . . .* (1954), the *Catalogue of Books, Early Newspapers, and Pamphlets on Mormonism* (1898), Dale Morgan's 1950 bibliography, and Joseph Sudweek's bibliography of "Discontinued LDS Periodicals" (1955).

The Society's holdings in periodicals pertaining to Mormons include *The Deseret News* (1851-1957), the *Salt Lake Herald* (1896-98), *Living Issues* (1897-1901), the *Semi-Weekly Telegraph* (1865-66), the *Salt Lake Daily Telegraph* (1864-68), the *Weekly Territorial Business Directory* for 1882, the *Times* (1883-84), the *Tribune* (1871-89), the *Semi-Weekly Tribune* (1896-1923), and the *Salt Lake Tribune* (1924-43).

Also important are collections of newspapers from Illinois and surrounding states published during the Nauvoo period. The library contains a number of Iowa and Wisconsin papers of the 1840's. The *Times and Seasons* (1839-46) and the *Nauvoo Expositor* are included, as are such Illinois papers as the *Galleanian* (Galena, 1834-36), the *Galena Weekly Gazette* (1834-78), and individual issues of other pertinent newspapers.

Other Mormon periodicals represented are the *General Conference Reports* (from 1898 to the present), *The Deseret Weekly* (vols. 2-16), *The Improvement Era* (all volumes), *The Millennial Star* (nearly complete), *The Juvenile Instructor* (vols. 5-36), the *Liahona* (1908-1945), *L'Etoile du Déseret* (1851-52), *The Prophet* (1845), *The Olive Branch* (1848), Sam Brannan's *Listen to the Voice of Truth* (1844), *Udgorn Seion* (*Trumpet of Zion*—Welsh, 1849-57), and T. B. H. Stenhouse's *Le Réflexeur* (Geneva, 1853). Besides numerous clippings and tear sheets on Mormonism, there are *Tullidge's Quarterly Magazine* (1880-85); an interesting collection entitled "Early Notices of the Mormons, 1833-1838," comprised of mounted newspaper clippings; and five boxes of pamphlets, including those of Theodore Schroeder.

The Reorganized Church is represented by Inez Smith Davis's *The Story of the Church*, by the official history of the Reorganized Church, written by President Joseph Smith and Apostle Heman C. Smith; and by the periodicals *Autumn leaves* (1888-1901, which later became the *Saints' Herald*), and *Vision, A Magazine for Youth* (1888-1932). A few books of Reorganized Church apologia are likewise available.

Publications on and by the Strangites are broad and important; several score of these works are kept in the library's rare book collection and are counted among the collection's most valuable holdings. The Strangite works include Oscar W. Riegel's *Crown of Glory, the Life of James J. Strang, Moses of the Mormons*, George J. Adams's *A True History of the Rise of the Church . . .* (1846), *Correspondance of Bishop George Miller* (1916), *The Diamond* (1848), and Strang's *Ancient and Modern Michilimackinae, including an Account of the Controversy between Mackinac and the Mor-*

mons (1854), and the *Northern Islander* (1850-56), the rare Strangite periodical.

The Whitmerite publication, *The Return* (vols. 1-7), the *Annual Cyclopaedia*, *Church of the Messiah* (1866), and the Utah Gospel Mission's *Little Encyclopedia of Mormonism* (1927) represent other sects.

The works on Mormon doctrine include a good portion of B. H. Roberts's writings, *The Mormon Doctrine of Diety*, *Mormonism—Its Origin and History*, *New Witness for God*, *The Gospel*, and *Defense of the Faith and the Saints*; two works of P. P. Pratt, *A Voice of Warning*. . . and *Key to Theology*; John A. Widtsoe's *Seven Claims of the Book of Mormon*, *The Program of the Church*, *A Rational Theology*; James E. Talmage's *The Vitality of Mormonism* and the *Articles of Faith*; Cowley and Whitney on *Doctrine*; John Taylor's *Meditation and Atonement*; and Joseph Fielding Smith's *Blood Atonement and the Origin of Plural Marriage*. There is a notable sparsity of recent doctrinal works, which are limited to Adam S. Bennion's *What It Means to be a Mormon* and Ezra Taft Benson's *So Shall Ye Reap*.



Standard topics of anti-Mormon interest are very well represented. The list of such books is endless, but a few titles should establish the point: *Mormonism Against Itself*, *The Mormon Problem*, *The Mormon Menace*, *The Mormon Waterloo*, *Mormonism Exposed*, *The Mormon Delusion* and *Mormon Fanaticism Exposed*. Works on the Mountain Meadows Massacre by Brooks, Carleton, Gibbs, Penrose, and Cannon, and works on polygamy by Froiseth, Hart, Pratt, Bennett, Musser, Shook, Anderson, Higgins, Bailey, Stenhouse, Tullidge, Wishard, and Kimball Young add to the generally lopsided nature of the collection.

There are few scholarly works, either pro or con—which reflects reality. Charles A. Shook's *Cumoram Revisited* is available, as is one work of Mormon apologia, Hugh Nibley's *Sounding Brass*. There are also books on archaeology and the Book of Mormon, Nelson's *Scientific Aspects of Mormonism*, Rigg's *A Skeptic Discovers Mormonism*, Lowell Bennion's *Religion and the Pursuit of Truth*, Dalton's *A Key to This Earth*, and Sterling McMurrin's *Theological Foundations of the Mormon Religion*.

These then are the major areas of the Schroeder collection on Mormonism, a significant collection for a non-Utah library. It is true that the collection is eclectic and haphazard, but because of the lack of suitable criteria, any collection on Mormonism must seem eclectic and haphazard.

As was noted earlier, several factors help to account for this library's failure to update and supplement the Schroeder collection. An additional factor confronts librarians everywhere: the superabundance of books by and about Mormons. According to B. H. Wilcox, head librarian at the Wisconsin State

Historical Library, "Unless we have a demand for a specific book on the subject of Mormonism, we have no way of knowing which books are of more than average worth."

With the numerous works issued yearly by General Authorities, laymen, enemies, and scholars of Mormonism, librarians and acquisitions committees must either throw up their hands or find some simple rule of thumb upon which they can make a selection. They receive little help from the Church, whose publications on Church literature tend to praise indiscriminately everything written by active Church members, sometimes implying special value in the book according to the Church position of its author. This practice recalls Moliere's observation: "Esteem must be founded on some sort of preference. Bestow it on everybody and it ceases to have any meaning at all."

This failure on the part of Church reviewers to discriminate between the good, better, and best for fear of censure; this failure to judge a book on its own merit, to praise genius and eloquence, and to damn paucity of thought and carelessness of style, undermines rather than benefits the Church by keeping writing of real worth from benefiting the members and attracting the world.

Theodore Schroeder chose his books on the basis of what was available to him. On that basis his collection deserves recognition as an important collection on Mormonism. And as long as availability remains the best guide for building a Mormon collection, criticism of the Schroeder collection or any similar collection on Mormonism will be meaningless.

The two greatest nuisances in the Church are (a) those who think they know enough to disprove the claims of Joseph Smith, and (b) those who think they know enough to prove them.

*Hugh Nibley
Letter to Glade Bergen
July 29, 1960*

Notes and Comments

ON THE CONDITIONS WHICH PRECEDE REVELATION

Charles H. Monson, Jr.

Charles Monson, Deputy Academic Vice President and former Head of the Department of Philosophy at the University of Utah, is the author of numerous articles on philosophy and on education and has edited GREAT ISSUES CONCERNING THEISM and published PHILOSOPHY, RELIGION AND SCIENCE: AN INTRODUCTION TO PHILOSOPHY.

A logical error is committed by so many Church members who believe they are defending the faith that the time has come to point it out. It is assumed in such *Dialogue* letters as those from William D. Callister, J. Maurice Clayton, and Doyle P. Buchanan and is stated so obviously and clearly in Sidney Sperry's response to Heber Snell's article on "The Bible in the Church" (Spring, 1967) that I quote two succeeding sentences from Sperry (numbered for future reference) to make the point.

- (1) When Joseph Smith interpreted the Scripture he was able to do so because he had been under the tutelage of heavenly messengers and was also given the power of revelation through the Holy Ghost.
- (2) Had Joseph Smith been confined to the methods of the Bible scholars of his day, how weak and pitiful would his contribution have been to our knowledge of Scripture! (p. 81.)

Setting aside a quibble in (2) arising from the fact that Higher Criticism did not become a substantial study until the latter part of the nineteenth century, I suspect that Sperry—and many other Church members—believe that (1) implies (2): Joseph Smith relied on the Holy Ghost; *therefore*, the results of human reason are unreliable. However, this is a mistaken argument which, perhaps, can be seen best by comparing both statements to what I take to be the major point in Snell's many faceted argument: the human reasoning of Bible scholars gives us reliable knowledge of the Scriptures. If we juxtapose Snell's statement to Sperry's two statement in turns we have:

Example (A): Joseph Smith relied on the Holy Ghost (Sperry); human reasoning gives us reliable knowledge (Snell).

Example (B): The results of human reasoning are unreliable (Sperry); human reasoning gives us reliable knowledge (Snell).

Example (B), of course, contains a contradiction since the reliability of human reason is both affirmed and denied. But example (A) is not contradictory *since each assertion deals with a different subject*. The assertion that one should rely on the Holy Ghost, then, does *not* imply that human reason gives us unreliable knowledge since the implication in (2) does not contain the same logical relationships as the assertion (1). Sperry's (2), therefore, does not follow from his (1); *one can believe that he receives guidance from the Holy Ghost and at the same time and without contradiction also believe that human reason gives him reliable knowledge*.

To some, the point I am making might sound like a quibble, but it has very important implications. Let me state them in terms of two current examples as well as the general principle.

In both examples I begin with the point that only the head of the Church can provide spiritual guidance for the members of the Church. But the question I want to examine is "What conditions occur *before* that guidance is given? What are the conditions *preceding* revelation?"

Apply the principle to the subject of the Snell-Sperry controversy: Higher Criticism of the Bible. The implication of Sperry's position is that when Joseph Smith began to translate the Bible he made no use of human reasoning, waiting for the Holy Ghost to enter his undifferentiated mind. This suggests that Joseph Smith did not know English, did not have a Bible to translate from, did not benefit from his conversations and studies with scholars and ministers; in short, that there were absolutely no human elements which entered into his translating efforts. And the question I would ask Sperry and others who support this view is, "What reasons, theological or logical, can you adduce to justify this claim about the conditions which preceded this revelation?" On the other hand, Snell's position is that Church members today can learn many important things about the Scriptures through their study of Higher Criticism scholarship, and that any contemporary translation of the Bible authorized by the Church leadership could profitably be preceded by an understanding of this knowledge. Who will step forward to deny this and, more importantly, for what reasons?

Or, to turn to a problem of which the membership is more acutely aware: the Negro problem. Of course, the "problem" will be "solved" only when the President of the Church announces a revelation on the subject; that procedure is well established. But to assert that point is not to assert that rational discussion by members and leaders preceding any revelation is irrelevant to the issue or, indeed, that such discussion would not be a useful, even necessary prelude. Only the failure to understand that Sperry's (1) does not imply (2) would make one dismiss such discussions as unnecessary.

To be specific, wouldn't it be useful if the President of the Church appointed a commission of distinguished Church leaders, theologians, and lay members to examine the problem, to weigh the evidence amassed by such members as Mayland Parker and William Berrett, to consider the moral qualms of many members, to examine the theological and practical implications of change? Whatever recommendations they might make are not binding on the President, of course, any more than the Pope's commission on birth control dictates the content of

the Encyclical on the subject. But such a commission could lay the ground work which will enable all Church members to consider the problem intelligently and thus prepare the way in both leaders and members for any revelatory doctrines which may follow.

After all, human reasoning is judged to be a necessary factor in many other matters in the Church. Was the Sunday School organization instituted without prior human experience and thought about the problem? And how was the Relief Society started, and the Mutual Improvement Association, and the Welfare Plan? Didn't human reasoning enter into the planning of all these institutions before they were given the sanction of the President of the Church? Are stake high councilmen not interviewed before a stake president is chosen? Have recent innovations in missionary interviewing, home teaching, university student organizations, and returned missionary retention proceeded only from the undifferentiated and unprepared mind of the President? Of course not. The fact is that the leadership of the Church relies on the products of human reason as the basis for many—if not all—the policies and practices which finally are promulgated by the spiritual authority of the President of the Church. The proposal that the Church should establish a commission to study the "Negro problem" then, is only another application of this already well-established principle.

Aside from these particular instances, the general issue I am raising concerns the nature of revelation or, in a larger sense, the relationship between reason and revelation. Is revelation given only to blank and empty minds, as some Church members seem to believe, or does human reason prepare, aid, perhaps even enhance revelation? And more importantly, what evidence, primarily although not exclusively theological, exists—or could be given—to support the answer given? Isn't this Church sufficiently viable and mature to encourage its theologians and members to try to come to grips with this, one of the most basic issues in any theology? And not merely in terms of their personal experience of reconciliation but in the context of alternatives already suggested by such distinguished Christian thinkers as Augustine, Aquinas, Channing, and Orson Pratt.

Every failure to do so simply perpetuates the fallacious argument that any assertion of the Spirit's primacy requires a denial of reason's competence, and this argument results in the growing irrationalism, to which Sterling McMurrin has called attention, among those who believe they are defending the Church's theology. Sperry's thinking (1) implies (2) is only one example of this fallacy, but it is an error so prevalent in many member's thinking that they seem to argue as though human intelligence has no place in the plan of salvation.



A NORMAL CHILDHOOD

Philip C. Pugsley

Philip Pugsley, who made the following report of a conversation with his great-uncle, Espey Cannon, was recently a member of the University Seventh Ward bishopric in Salt Lake City. Espey Cannon was the eighth son of the fourth wife of George Q. Cannon, a member of the L.D.S. Church's First Presidency in the nineteenth century.

We asked if there were ever any hard feelings or jealousy between the wives or families. He said that, to the best of his knowledge, there were never any serious problems of this sort. One of his brothers asked several of the wives this question and they replied that they felt about each other the way that they would feel about a sister. One time in which there may possibly have been some bad feeling was when President Cannon served in Congress and was only able to take one wife back with him. The other wives and their children stayed in Salt Lake.

We asked where and under what conditions they lived. He said that his life was spent on what was called The Farm, which was located in the area of 13th South and 8th West. Each of the wives had a separate house and the five houses were lined up in a row and stood relatively close together. Hence, the children of all of the wives played together and became as close as any "whole" brothers and sisters would be. (He said that among the five surviving children now there is a feeling of closeness that he has never seen surpassed—even though they have come from three different mothers.) On The Farm each child had his or her own job to take care of. For instance, Espey was responsible for milking several cows each day.

Apart from the five houses stood a building that was used both as a school for the thirty-four children and as a combined family dining hall. Apparently some of the meals were taken in this building and some in the individual homes. Every morning before breakfast President Cannon would read a chapter of scripture to the whole family as they were assembled together. Then, all would kneel and lean on their chairs, which were turned around, and have family prayer, with one of the family chosen to be the "mouth" for the whole group. In the dining hall there were five separate tables, each wife and her children sitting at one. The meals were prepared by two Chinese cooks and served by the five maids who worked in the five houses and usually assisted with the housework.

President Cannon was fairly wealthy, having made a considerable amount of money through various mining stocks, and owned other land besides The Farm. There was a farm (consisting mainly of fruit orchards) out near where a sugar factory is now located in West Jordan, a farm in the valley on the way to Park City (on which hay was grown), and a large ranch which included 50,000 acres in the East Canyon area.

On Tuesday evenings the household of Martha Telle Cannon (Espey's mother) was in a high state of excitement because that was the regular time for President Cannon's visits. He would come for dinner, and the best linen, china, etc., were always used. Espey remembers how excited all the children were when

their Father would arrive (wearing a stovepipe hat and a Prince Albert coat) and alight from his fancy carriage, which was driven by a chauffeur. After dinner the family would gather together and have a "home night" together. All of the children were expected to contribute to the program by using such talent as they possessed, and President Cannon would always read or teach them from the scriptures.

Espey said that his brother Collins used to enjoy telling a probably exaggerated anecdote about the time when he was walking down the street in Salt Lake City and met his father and said "hello." President Cannon said "hello" in return and then stopped and asked the little boy what his name was. Collins replied, "I'm your son, Collins."

Espey said that he considered his childhood a very happy time and one that seemed then and seems to him now not abnormal in any respect.



A VOICE AGAINST THE WAR

Knud S. Larsen

Knud Larsen is a graduate student in psychology at Brigham Young University.

Playing with my three-year-old son the other evening, I heard the broadcast announcing new record American deaths and casualties in Viet Nam. For the first time I realized with a chill that should the world stand so long, this bouncy, playful, and loving little boy might someday be asked, no commanded, to take up tools of destruction and kill or be killed in some distant country.

Our people have been accused (and rightly so) of the "blasphemy of indifference" with respect to race relations and general problems of social justice. While these issues are of grave importance and demand commitment and attention, it appears to me that the over-riding issue in this century is the prospect of war and peace. Although I don't want to fall into the "trap" of interpreting statements of the Church, I believe you will find the statement by the First Presidency against Universal Compulsory Military Training very relevant to the problems we are faced with today. Quoting in part:

We shall give opportunity to teach our sons not only the way to kill but also, in too many cases, the desire to kill, thereby increasing lawlessness and disorder to the consequent upsetting of the stability of our national society. God said at Sinai, Thou shalt not kill.

We shall put them where they may be indoctrinated with a wholly un-American view of the aims and purposes of their individual lives, and of the life of the whole people and nation, which are founded on the ways of peace, whereas they will be taught to believe in the ways of war.

We shall make possible their building into a military caste which from all human experience bodes ill for that equality and unity which must always characterize the citizenry of a republic.

By creating an immense standing army, we shall create to our liberties and free institutions a threat foreseen and condemned by the founders of the republic, and by the people of this country from that time till now. Great standing armies have always been the tools of ambitious dictators to the destruction of freedom.

By the creation of a great war machine, we shall invite and tempt the waging of war against foreign countries, upon little or no provocation; for the possession of great military power always breeds thirst for domination, for empire, and for a rule by might not right.

By building a huge armed establishment, we shall belie our protestations of peace and peaceful intent and force other nations to a like course of militarism, so placing upon the peoples of the earth crushing burdens of taxation that with their present tax load will hardly be bearable, and that will gravely threaten our social, economic, and governmental systems.

We shall make of the whole earth one great military camp whose separate armies, headed by war-minded officers, will never rest till they are at one another's throats in what will be the most terrible contest the world has ever seen.

Should it be urged that our complete armament is necessary for our safety, it may confidently be replied that a proper foreign policy, implemented by an effective diplomacy can avert the dangers that are feared. What this country needs and what the world needs, is a will for peace, not war.

While I quoted only in part, the entire statement may be found in the *Improvement Era*, Vol. 49 (1946), page 76.

It would appear to me that the conscientious Latter-day Saint is faced with a very sensitive and perplexing question in the issue of peace and war. On the one hand we are told to "turn the other cheek," and "love our enemies" (and it's kind of hard to see how anyone can love his enemy and then kill him), and on the other hand we have the "glorification" of Moroni and other ancient military leaders who raised and defended the standard of liberty. In attempting to solve this paradox, I have come to the conclusion that the Lord under special circumstances condones bloodletting, but our cause had better be righteous.

This brings us to the question of the war in Viet Nam, which in the opinion of this writer is great miscarriage of justice on the part of the United States, on a par with Hitler's invasion of Poland.

Permit me to substantiate this somewhat blunt statement, but I believe that

the facts which are available paint a dismal picture as to Uncle Sam's commitment to even the vaguest image of a righteous cause in Viet Nam. Without entering into great detail, here is a short primer regarding the history of Viet Nam during the last twenty-five years.

From about 1940-45 North Viet Nam was occupied by China, down to the 16th parallel. South Viet Nam was occupied by Japan. At the Potsdam Conference the allies agreed that Viet Nam belonged to France and Bao Dai was returned to rule without consultation of the Viet Minh, who had led the struggle of liberation against the Japanese. However, Bao Dai lacked popular support and abdicated in favor of Ho Chi Minh, the leader of the Viet Minh. The Viet Minh declared the country the Democratic Republic of Viet Nam. On the whole, their declaration of independence was modeled after ours. After the French started to reoccupy the country in 1946, the guerilla war began, which in a sense has never really stopped since. In 1954, however, the French were defeated at Dien Bien Phu, thus ending the French-Indonesian war, at which point the French troops numbered over 250,000 well-equipped men. The Viet Minh controlled at least three-fourths of Viet Nam at that time. The Geneva Conference provided for the following accord: 1) a military truce, 2) withdrawal of all foreign troops, except a maximum of 684 military advisors, 3) temporary separation of North from South Viet Nam at the 17th parallel, with the latest date for reunification set for 1956, 4) free elections supervised by an International Supervisory Board (India, Canada, and Poland), continued civil liberties to be assured after the elections. Although the United States did not sign the accord, it did in fact sign an official endorsement and thus promised to act in accordance with them. Well, to make a long story short, despite repeated North Vietnamese requests for discussions of free elections, these were in fact not permitted. It is of interest to note that President Eisenhower and others have indicated that had Ho Chi Minh been a candidate, 80% of the population would have voted for him. (See Eisenhower's memoirs.) Instead a phony referendum (on par with the recent "free elections") was held where the only candidates were Bao Dai and Diem. Fifteen percent of the population voted and the dictatorship was installed; Ngo Dimh Nhu, the brother of Diem, was appointed head of the secret police. The rest of the sad tale of Viet Nam is a repetition of this basic betrayal of the Geneva accords. Although coup has succeeded coup (the tenth one in June 1963) and strategic hamlets (concentration camps) and other forms of police state methods were applied to stem the revolutionary tide and despite some 450,000 military "advisors" this basic fact of war has not changed; we have sided with cruel tyranny.

This issue then is a question of deepest pertinence to all individuals who believe in intellectual honesty. We as Mormons cannot afford to let it die on the heap of indifference. While most of us may not agree with a pacifist stand, we certainly must agree that unjust causes shall not get our support but our active opposition. The Nuremberg decisions created some firm guide lines with respect to individuals commanded to commit crimes against humanity. We as a people shall stand condemned by history if we refuse to act the better part of our conscience. That false notion of patriotism (chauvinism) will inevitably cloud the correct picture, but should not mislead us from assessing the problem

with respect to its righteousness. The person who refuses to inform himself and act is surely as guilty as the person who drops the napalm. If what I see as the intellectual renaissance in the Church is to have any deep and enduring meaning, we must as individuals and as a people begin to take a stand (or at least begin a dialogue) on the crucial issues in this century of war where the love of men has waxed cold.

A DEFENSIVE ROLE AT SCHOOL

Joan Pearson

Joan Pearson is a sophomore at Stanford University, presently at the campus in Florence, Italy; the following note is expanded from a talk she gave (at the close of her freshman year) in the Stanford Ward, where she has been teaching in the women's Relief Society.

I will not hesitate to say that before I entered Stanford University, I heard the Stanford Student Ward described as dangerous and heretical, and I was told to protect myself. I think that my superiors over-emphasized the fact that I simply had to remain active in the face of the intellectuality of the Stanford Ward and in spite of the ideas in Western Civ. In other words, I was told to play a defensive role at the University. And, unfortunately, I think I have played such a role.

In general, I have found that students at Stanford may play one of three negative roles regarding their faith. First, some students seize the opportunity to gain secular knowledge to the exclusion of all spiritual knowledge. Second, some students take such a strong defensive attitude towards the gospel that they resist the influence of valuable secular philosophies and knowledge. They often protect themselves at the expense of their own eternal progression and of their ability to influence others. Third (and this is the category into which I have fallen), the defensive attitude results not in excluding either secular or spiritual knowledge, but in isolating the two. As a consequence, I am not equipped to make any practical use of either my knowledge of God or my knowledge of men, because I do not see this knowledge in its true, integrated perspective.

As I look back on my so-called achievement this year, I have further discovered that because of my defensive attitude my only accomplishment has been to hold to the level of those who have earned all their individual awards. As far as the Word of Wisdom and my attendance record is concerned I suppose I have maintained the status quo, and I feel very complacent when someone from my home ward asks me if at Stanford I still go to church and I am able to answer "yes." And I feel complacent when I think of all the *knowledge* I have gained this year, both at school and at the Institute. But I feel sick when I ask myself what I have done with this knowledge, because the answer is "practically nothing." I have thought about why I have failed, and I think I have come up with a reason which is at least a partial solution.

A classic example of this failure (to integrate and relate my secular knowledge to my religious knowledge) occurred in my physical and historical geology courses. The material taught in these classes *seemingly* contradicts our scriptures

on the creation of the earth and man. I was actually afraid to investigate further and compare my secular and spiritual knowledge on this subject for fear that my complacent, problem-free attitude toward the Church would be disrupted. So I did not even attempt to reconcile the apparent differences. Instead, I isolated the two views, and any knowledge I had, whether secular or spiritual, was therefore worthless. I think the reason I failed to integrate this knowledge is that I failed to realize just how well the two types of knowledge can relate and how they must relate if we are going to live in a secular world and at the same time spread our spiritual beliefs. I am convinced that if we have the realization that the two types of knowledge are necessary to each other, then there will be no reason to become inactive for fear that the Church is going to hinder our intellectual experience. Neither will there be a reason to build up a defensive attitude for fear that the intellectual experience is going to hinder or undermine our faith and testimony.

The scriptures are very explicit regarding the necessity of gaining knowledge. We know that the glory of God is intelligence, and that it is impossible for a man to be saved in ignorance. We usually interpret these scriptures in terms of spiritual knowledge only, and I think this is a mistake. For in the Doctrine and Covenants 88:78,79 we read:

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; 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. . . .

And in 93:53 the Lord clearly instructs us to “obtain a knowledge of history and of countries, of kingdoms, of the laws of God and Man, and all this for the salvation of Zion.” We are therefore responsible not only for spiritual knowledge but for secular knowledge as well. We are commanded to learn not only of God’s laws, but also of man’s. We are commanded to learn not only of those things which are in heaven, but also of those things which are on earth.

When I read the words “the wars and perplexities of nations” I think of a seminar at the last undergraduate hostel, held by the bishopric for the Stanford Ward. One discussion centered on whether or not the Church leaders and members have a responsibility towards the more secular aspects of the world, such as the war in Viet Nam. I think these scriptures from the Doctrine and Covenants clearly state just exactly what our responsibility is—to be aware not only of God and his doctrines, but of other peoples and nations and wars as well.

In the Doctrine and Covenants 88:80 the Lord explicitly tells us the reason for gaining this knowledge: “That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.”

We have to remember that our religious mission takes place in a secular world, and for this reason we have to gain both types of knowledge. But in order for our knowledge to have any meaning we must integrate it. The scriptures can and should provide us with an insight and a basis from which to interpret our secular knowledge. For example, a Mormon student in Western Civ can have a tremendous advantage because he has a basis or starting point from which to compare and evaluate the philosophies of Plato, Luther, Marx, or whatever. But on the other hand, we cannot hope to succeed in a university if we rely solely on the scriptures, because then there is no way to communicate with those who do not believe the scriptures or interpret them as we do. For example, we cannot hope to explain our concept of God to a professor if we do not have some understanding of his concept at the same time. Words such as "personal," which we take for granted in describing our God, often have a very different meaning to a non-member. We must therefore study others' terminology and concepts as well as our own. While we believe this to be God's true Church, our relationships with non-members must induce a give and take process.

If we are able to realize the necessity and compatibility of both secular and spiritual knowledge, there will be no need to exclude the gospel from our intellectual life or to exclude our intellectual life from the gospel. Indeed, there will be no reason to protect ourselves by playing a defensive role in gaining knowledge. The result of such an attitude can only be a more workable, meaningful religion.



COMING SOON IN DIALOGUE:

George Boyd, Rodney Turner, and David Yarn on the Mormon concept of man.
Kenneth Davies, "The Accommodation of Mormonism and Politico-Economic Reality."

Lowell M. Durham, "Is There a Mormon Music?"

Ray Hillam, John Sorenson, and Eugene England on the moral and political consequences of the war in Viet Nam.

Keith Huntress, "Governor Thomas Ford and the Murderers of Joseph Smith."

William E. Hartman, "Achieving Sexual Harmony in L.D.S. Marriage."

David Bitton on biographies of Melvin J. Ballard and B. H. Roberts.

Louis Midgley on Erich Fromm's *You Shall be as Gods*.

Helen Hinckley Jones on recent Mormon novels.

Sterling M. McMurrin on B. H. Roberts.

Poetry by Sylvia Ruth and Kathleen Edvalson.

Fiction by Robert Christmas.

NOTICE TO SUBSCRIBERS

BACK ISSUES

A limited number of Vol. I, No. 1 (reprints), No. 3, and Vol. II, Nos. 1 (Spring) and 2 (Summer) are available at \$2.50. Vol. 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.

DIALOGUE FOR CHRISTMAS

You can introduce your friends to *Dialogue* at a special savings in effect until Christmas. One gift subscription sent at the regular rate (\$7.00) allows you to send any additional number at the special rate of \$6.00. Use the enclosed self-mailing envelope to order your Christmas gift subscriptions early. A gift announcement card will be sent in your name.

