

LETTERS TO THE EDITOR

a modern day thoreau

Dennis Drake's "And We Were Young" (Vol. XI, No. 3) is one of the finest and most honest personal essays I have seen in any church-related publication. Truly, he shared what I feel. I admire him for his courageous Thoreauvian experiment and believe that he has already bested Thoreau for two reasons: Dennis is living in the twentieth century, and he has submitted not only himself to the "rigors" of nature, but his family as well. In doing so, he has pricked (or should prick) the temporal conscience of every Latter-day Saint.

"And We Were Young" could well be called "Lot's Wife in the Latter-days Part Two." It was Lenet Read's article in Vol. IV, No. 2, that first acquainted me with *Dialogue* and catalyzed my love affair with this journal. Read's article affected me particularly since I was a new convert, troubled by the compromising success ethic I saw in the Church. The many personal and familial sacrifices I had made to embrace the Church dictated commitment to the fullness of the Gospel, and that implied the blessings I would receive if I followed the spiritual laws in the Church, among them the law of consecration. But I always had a difficult time with material possessions—loving them too much—and now I decided, just after I had sold a parcel of real estate in Orem for a greatly inflated, though fair price, to try an experiment. (What I was trying to do was test the Lord!) Before the final transaction, I called in the buyer and asked him if it would be all right if I credited him with \$3000, deflating his buying cost considerably. To an incredulous buyer, I explained my reasons and bore to him my testimony that I would be greatly blessed by this maneuver.

Lo! and behold, they greatly exceeded the \$3000, although not all of the blessings were temporal. As I reviewed the list of blessings in my journal, I discovered that the greatest blessing resulting from this trial of faith is the ability to now give anything I own to anyone who needs it more than I do, and a solid testimony exemplified by the seemingly paradoxical statement of a few weeks

ago: Let's donate more money to the ward building fund—we need money for a new car so badly!

Robert N. Bellah, in *Reflections on Mormonism*, said,

Perhaps the Mormon Experience, which was in its initial phase a protest against the world of harsh, capitalist individualism, but then through much of this century became an increasingly close adaptation to that world which was originally rejected—perhaps that experience could give food for thought not only for Mormons but for all of us who live in this nation . . . How many of them realize that their own current social, economic and political views and actions may contribute to the wasteland that they see around them?

His words could very well be a challenge for us all to put our commitments "on the line" as Dennis Drake has done—not only in word but in deed.

Gary Gillum
Payson, Utah

when we were very jung

There is a fundamental difference between the aims of Mormonism and Jungian psychology that has been overlooked in Dr. McCollum's article "The Coniunctio in the Church of Jesus Christ of Latter-day Saints." (Vol. XI, No. 3) While it is true that both address the dualities of matter-spirit, male-female, and good-evil, the resolution is different. As Dr. McCollum has noted, in Jungian terms psychological health and wholeness are achieved by integrating the opposites within oneself. The "shadow" or darker qualities of oneself must be perceived and claimed as one's own, integrated into one's concept of self for a three dimensional existence. The anima (for man) or animus (for woman) must be retrieved from projection and incorporated into the self where it serves to enrich both conscious and unconscious selves. In contrast, Mormon theology, while recognizing these pairs—a definite cut above some modern theologies which have buried the concept of evil in the

garden—does not call for their union in quite the same way.

Following her quotation from the Book of Mormon on the opposition in all things, Dr. McCollum states:

This is to say that God is indeed the result of oppositions being *reconciled* or that God is the conjunction. . . . Not only is the Fall perceived as good and necessary since it points out the fact that nothing is known apart from its opposite; it also provides for man the dynamic means by which he can, through free agency, work out his salvation by once again attaining this *union* of opposites. Or, in psychological terms, he can find wholeness by *integrating* the numerous pairs of opposites, good and evil, light and dark, with which he is daily assaulted.

Good and evil are not reconciled, united, or integrated under Mormon doctrine. The aim is to overcome evil, to expel it from the self. The tension of opposites remains. This is also true of the male-female polarity which is not united within each person but which exists as a unit involving two people, each contributing his/her gender's strength and weaknesses. Thus both Jungian psychology and Mormon doctrine recognize these pairs, but the end result remains different.

Marlene Payne, M.D.
McLean, Virginia

David Wright

I enjoyed reading about David Wright (Vol XI, No. 2). He was my cousin. We carried on a heavy correspondence for a couple of years in the late fifties while he was gathering information on our grandfather, Amos R. Wright, in the hopes of publishing his life story. I was most interested, and I helped him with this project. His death cut short the writing, although he had been discouraged by his father Conover and by his uncle (my father) who felt that from David's disaffected point of view, he would write an account critical of the Church. Of course, they felt this would be totally unacceptable to their father and out of their respect and loyalty to him, discouraged David.

Of course, we are responsible for our own religious philosophy, but I think David's sensitive, introspective nature was thrown off balance by at least two or three

professors at Utah State University. If Mormonism is true (which I believe), then those professors will have to answer to a great extent for destroying David's testimony. They seemed to delight in shocking young people not equipped by experience to combat their clever arguments.

It was fun to read *Dialogue* again. You have some good things. I used to subscribe but gave up in favor of many other things that come in to be read. Unfortunately, *Dialogue* struck me as too much the campus newspaper type publication. Much of it was ridicule written from the standpoint of intellectual snobbishness. *Too bad*. I hope *Dialogue* can overcome the problems I see them having.

Amos L. Wright
Salt Lake City, Utah

a positive force

You are doing a great job with *Dialogue*. The journal continues to be a positive force in the Church and in the nation. The great recent change in the Church with regard to the blacks is, in my view, related to some of the fundamental questions raised in *Dialogue* a few years ago.

Joseph E. Black
New York City, New York

can't live with, can't live without . . .

Dialogue came into our lives with the Science and Religion masterpiece of 1973 and while each intervening issue has contained memorable attempts at candid expression, we've perceived a gradual decline in the journal's critical tenor. The recent issue (Vol. XI, No. 2) is notably wanting in that spirit of objective analysis which we originally came to expect.

With our displeasure noted, however, we would like to renew for another year. It's *Dialogue* or—nothing!

Richard M. Crosby
Franklin, Maine

in the light of truth

Your *Dialogue* articles are tightly edited and easily read; the format is clean and attractive; you have tried to catch up with an onerous quarterly schedule; and your comments in letters and editorials exude your loyalty to the Church, to scholarship, to good writing, and to an open forum. I commend you highly for achieving in those difficult areas. But—

I know you have little control over the articles you receive and print. And I know recruiting articles is difficult. I have simply felt the articles in some recent issues were not worth the cost to me.

You may rightly ask what kind of articles do intrigue me. Perhaps they differ little from your own tastes. But the following I was not finding enough of in *Dialogue*:

1. Historical research findings in the "light of truth" (like the *Dialogue* article on Negroes and the Priesthood).
2. Sermons in the "light of truth" (like Richard Poll's or Gene England's).
3. Social science principles in the "light of truth" (like Francis Menlove's article or Richard Bushman's historical perspectives).
4. Hard science principles in the "light of truth."
5. Provocative, uplifting monographs (like Truman Madsen's or Hugh Nibley's).
6. Practical applications of gospel principles (like those I find in the *Ensign* and *New Era*).

The "light of truth" or intelligence is my currently overriding need. I find much of it in our church magazines. They move me to live better. Sometimes they challenge my intellect, too.

I know you are doing a good work. I do support you morally and wish you the best.

Willard M. Bushman
Fairfield, California

query

Dialogue, *BYU Studies* and *Exponent II* as well as the *Ensign* and the "Church Section" are welcome periodicals in our home. It has been exciting reading in your pages the newly acquired facts and analysis of Mormon history. You are making history yourself. Thank you for printing scholarly compositions which help me see myself and my "faith" in greater depth and, hopefully, with greater maturity.

Now, could you help a "past-middle-age" (I can't quite bring myself to say *elderly*) woman resolve the conflict and appease the heartache I am experiencing over the stand our church leadership has taken to thwart the "women's movement." Was only Adam given free agency to choose right from wrong?

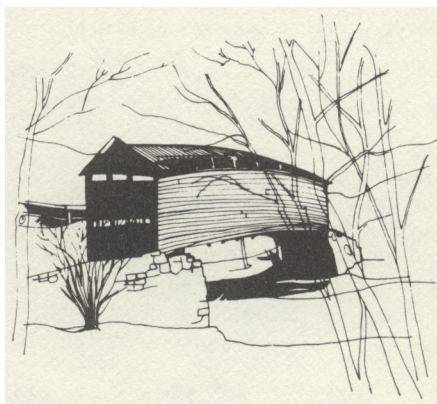
What can you do to help a supposedly well-educated woman (who is more liberal than conservative) to understand, so as to accept or reject with tolerance (I don't seem

to be able to do either comfortably) the extremely (from my viewpoint) conservative political positions our church leadership sometimes takes? My husband was a labor union officer in the '40s and '50s when our leadership expressed strong opposition to many of the activities of unions.

I've obviously had a problem with divided loyalties. Can your scholars help me to develop a more mature understanding or acceptance of my dilemma, or is my answer in humility and prayer? Somehow I just can't turn off the thought process.

Be a good friend, *Dialogue*, and help me one more time.

Camille Hawkins
LaGrande, Oregon



by the numbers

The Autumn issue was excellent. I half agree with David Rowland that recent times have produced some more-than-literally slim issues—but then in the '70s at least an entire year's worth of issues was never published. However, there have been many excellent, important and interesting issues. For example: Vol. V, No. 2 in 1970 (Freedom and Neo-orthodoxy), Vol. VI, No. 1 in 1971 (Tolstoy and Mohammed), Vol. VI, No. 2, also in 1971 (the special women's issue), Vol. VII, No. 1 in 1971 (the Twentieth Century and Mormonism features), and two of the all-time greats in 1973, Vol. VIII, No. 1 (Blacks and the Priesthood), and Vol. VIII, Nos. 3,4 (Science and Religion).

Most recently I found Vol. X, No. 4 (on The Book of Mormon) and Vol. XI, No. 3 to be as good as any published in the '60s. I wonder if Brother Rowland has looked at these articles, which assure us that *Dialogue*

is alive and well. It would be interesting to survey reader evaluation of *Dialogue's* best issues. In addition to the above, I'd vote for Vol. I, Nos. 1 & 3, Vol. II, No. 4, Vol. III, Nos. 1, 3 & 4, and Vol. IV, Nos. 2, 3 & 4.

Scott S. Smith
Thousand Oaks, Calif.

the bare necessities

Although an avid *Dialogue* reader, I am now living a life of voluntary poverty, and I generally borrow each issue from the institute library or a generous friend. However, your Summer 1978 issue which includes the proceedings of the Association of Mormon Letters, being one of your finest, is a definite must for my personal library. Thus, in spite of my financial state, I can no longer avoid subscribing. I look forward to journals of equal quality.

Lorie Winder
Cambridge, Massachusetts

a novel suggestion

The problem with the Great American Novel, ladies and gents, is not necessarily to find somebody to *write* it, but to find a few great Americans to *read* it.

Ronald Wilcox
Ogden, Utah

bringing up consciousness

The Women's Resource Committee on our campus has asked me to teach the Women's Issues class and I should like to use something that appeared recently in *Dialogue* for the class. It appeared in the Summer 1978 issue (Vol. XI, No. 2) and was titled "The Tables Turned: An Exercise in Consciousness Raising." I thought it delightful. I'm sure the class would enjoy it, and it would put over a point in a subtle, humorous and painless way.

Inez Cooper
Southern Utah State College
Cedar City, Utah

congratulations

Dialogue for the last few years has had such an erratic delivery schedule that it is hard to

tell if we have missed a copy. My son tells me that we will understand your problems better if I read the articles in the anniversary issue. Congratulations. The current *Dialogue* is more like the ones we read in the beginning years.

Beth Greenhalgh
San Mateo, California

You may be interested to know the reaction of our son, a BYU student, on a recent visit. He said that I had a more complete set of *Dialogue's* than the BYU Library. I felt threatened when he took an armful back to school. He promised not to lose them!

Mrs. Don C. Kimball
Flagstaff, Arizona

marvelous but ostentatious

I deem the *Dialogue* publishing project to be "a marvelous work and a wonder"—well not quite—but just now I cannot think of a more appropriate phrase to describe *Dialogue* although I must confess that it seems somewhat ostentatious.

Harold J. Butcher
Kihei, Hawaii

latter-day saint science fiction

"LDSF" is the title of an anthology of original "SF"—science fiction, supernatural fiction, fantasy, and speculative fiction—directed at Mormon audiences and offering a creative outlet for Latter-day Saint writers. Deadline for submitting short stories for the first volume is a postmark of August 1, 1979. Each story accepted for publication will earn the author \$100, and there is no limit to the number that may be submitted. Stories must fit into the general "SF" category (due to subjective interpretation) and have some element unique to Mormons or Mormonism—characters, message, setting, etc. There is no particular limit on the number of words other than the designation "short story." Manuscripts should be typed double-spaced and the title of the story, the author's name and address should appear at the top of the page the story begins on. Send manuscripts to: "LDSF," 2455 Calle Roble, Thousand Oaks, California 91360.

Corrigenda

The following page of footnotes was inadvertently deleted from "A Special Relationship: J. Bracken Lee and the Mormon Church" by Dennis L. Lythgoe, Vol. XI, No. 4.

⁶⁶ Letter, J. Leonard Love to Lee, June 24, 1949. Lee papers. ⁶⁷ Lee Interview, 1972.

⁶⁸ Letter, Lee to Pres. McKay, Oct. 13, 1949. Lee claimed that several prominent Mormons were frequenting liquor stores and Doan obtained cards on a stake president and a bishop and members of the bishopric of the area who had allegedly been buying liquor on the west side of the city. Lee suggested that it was "embarrassing as hell," because Doan accused these people of being too cowardly to buy liquor from a nearby store so their neighbors could witness it. (Lee Interview, 1972)

⁶⁹ Letter, McKay to Lee, Oct. 31, 1949.

⁷⁰ Letter, McKay to Lee, Dec. 7, 1949. McKay said Lee's integrity was unquestioned and commended him on his instruction that no liquor be served at Christmas parties in the state capitol. Lee agreed that the use of liquor at such gatherings not only degraded the capitol but the office holder as well. Letter, Lee to McKay, Dec. 8, 1949. Lee papers.

⁷¹ Lee was commended by members of the bishopric of the Mountain View Ward, speaking "as members and property owners. They were grateful to Lee for support in their desire to maintain high standards for their community and family life. (Letter, Paul Newmeyer, Homer Holmgren, Ralph Smith, Bishopric of Mountain View Ward, to Lee, May 20, 1950.) Lee papers.

C. H. Parker, President of Hillside Stake, followed suit, saying he had made it known to the people that Lee had supported them in moving the store. The people, he said, appreciated his integrity and would support him because of adherence to principle. Letter, C. H. Parker to Lee, May 21, 1950. Lee papers.

Lee also received several other letters relating to various phases of liquor sales from various Church leaders. For instance, the Sharon Stake Presidency wrote him concerning their unhappiness at an action of the liquor commission in granting a permit for operation of a liquor dispensing agency in Orem. (Letter to Lee, April 11, 1949, Lee papers) The stake presidency of the North Davis Stake protested efforts to liberalize the liquor law and specifically the "locker" practice in private clubs, permitting the dispensing of liquor over the bar. (Letter to Lee, Feb. 21, 1949) Lee papers.

⁷² *Deseret News*, Feb. 17, 1953.

⁷³ *Ibid.*, Feb. 16, 1953.

⁷⁴ *Ibid.*, Editorial, Feb. 17, 1953.

⁷⁵ Letter, David O. McKay, Stephen L. Richards, J. Reuben Clark, Jr., First Presidency of the Church, to Lee, May 21, 1954. Lee papers.

⁷⁶ Letter, Lee to Clyde S. Johnson, Attorney at Law, Vernal, Utah, Nov. 4, 1954. Lee papers.

⁷⁷ Letter, McKay to Lee, Nov. 9, 1954. Lee papers.

⁷⁸ Utah, "Abstract of Elections," Sec. of State, Election file, Nov. 2, 1954, Lee papers. *Deseret News*, Nov. 2, 1954.

⁷⁹ Lee Interview, 1972.

⁸⁰ Letter, J. Reuben Clark, Jr. to Lee, Jan. 5, 1960, Lee mayoralty papers, Salt Lake City, Western Americana Collection, University of Utah.

⁸¹ *Ibid.*

⁸² Letter, Lee to Clark, Jan. 15, 1960, Lee Mayoralty papers.

⁸³ Letter, Taylor H. Merrill, for Zion's Securities Corporation Church holding company, to Board of Commissioners, Salt Lake City, Dec. 14, 1960. Lee Mayoralty papers.

⁸⁴ Lee Interview, 1972. Lee believes that Eldon Tanner of the First Presidency, a Democrat, is the most influential General Authority in Utah politics today, giving Democratic candidates an edge. Benson, he maintains, has influence, but the average Church member would pay more careful attention to Tanner than to Benson in political matters. If Lee is correct, it would probably be more because of Tanner's position in the First Presidency than the political party involved. All of that could change quickly if Benson were to become President of the Church; and since he is next in line as President of the Quorum of the Twelve, he could easily supersede Tanner.

As an example of Tanner's influence, Lee suggested that Governor Calvin Rampton, a Democrat, was the "Church candidate" in 1972, and that Tanner had given an unmistakable message to his Republican opponent, Nicholas Strike, by presenting Rampton with an award at Brigham Young University before the election.