

## LETTERS TO THE EDITOR

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### the dialogue habit

I just got my issue of *Dialogue* (Vol. XIII, 2) and read it from cover to cover. Well, I didn't read *all* of the footnotes to Bergera, but other than that, I plowed right through. I can't resist my ingrained habit of critiquing the issue, so I'll give you some of my impressions and questions. If you don't feel like reading them, I won't be offended—just can't break an old habit!

I like the way you handled the cover—effective visually and I'm sure it was cheaper than a lot of possibilities. I've always liked that picture of Pratt, though. Original wild man/Santa Claus combination.

I do hope you can work out some system for Gene Sessions to keep on doing the Brief Notices. I missed them in this issue. Maybe some people thought he was too biting sometimes, but I enjoyed his irony. Someone ought to be pointing out attempts to Milk the Mormons—too many Mormons will buy anything if the sales pitch is slanted toward the Church. In this town it isn't books, but tacky ceramic plaques and dried foods.

I'm really looking forward to the next issue of *Dialogue*—it should have more things that I haven't read yet. Only the poems were new to me in this one. Maybe I'll like the fiction better. I've read that "Ford Mustang" now several times, and I still feel I've completely missed the point. I just can't grasp this "modern literature."

Benita Brown  
(former *Dialogue* Managing Editor)  
Richland, Washington

### inoperative

The account of Orson Pratt's travail with (1) LDS theology and (2) Brigham Young was one of your best. (Volume XIII, 2.)

I couldn't help but be reminded of Galileo's problems with *his* ecclesiastical hierarchy, and that they were resolved in a similar way.

Of course the Church still holds to some of Br. Brigham's concepts, but the Adam-God theory is now, to quote a former presidential press secretary, "in-

operative." It seems that on this point, at least, Pratt was "right" and Young was "wrong." Either that, or truth is like Humpty Dumpty had it, whatever it was declared to be. A third possibility, less likely to my mind, is that the Lord himself has some difficulty with theological concepts as well and periodically redefines truth.

Whichever it is (or none of the above), it is difficult to hang in there with the LDS, where a sort of democratic centralism appears to be controlling.

Ted C. Slack  
Miami, Florida

### mighty singers in zion

Regarding the last sentence of my essay "Family Presentation" in the summer issue (Vol. XIII, 2): I did not *hear* my brothers singing in the back row of the chapel from my position on the stand; I could *see* them singing. If the error appears in the manuscript I sent you, I claim it as my own, but I don't think it does. And I did correct it in the galley proofs but to no avail. Perhaps the fates are trying to tell us something—that to some is given the gift of exceeding fine hearing? That the Tabernacle Choir is missing out on two dynamite tenors?

Dian Saderup  
Salt Lake City, Utah

### perdoneme

It was nice to see my review of Jim Welch's records in print; I hope this limited exposure will help church members become acquainted with Mr. Welch's work and talent. Several people have asked me about obtaining records; they should write directly to Prof. Welch, Dept. of Music, University of California at Santa Barbara, Santa Barbara, CA 93106. Records cost \$7.95 each plus \$1.00 for handling.

One small correction: although I was once an organ major, I am now an Asst. Professor of Spanish—not a Professor of Music as stated in the review.

Nicolas Shumway  
New Haven, Connecticut

**addresses please**

My wife and I were pleased to receive the spring issue on the international Church. We were particularly moved by the testimony and story of S. Paul Thiruthuvadoss whose plea for assistance could not go unnoticed. If available, could you send us Brother Thiruthuvadoss' address?

Grant M. Boswell  
Arcadia, California

[Ed. Note: S. Paul Thiruthuvadoss can be reached c/o A.C.C. Cement Ltd., Madukkarai Cement Works, Madukkarai P.O. (641105), Coimbatore Dist., Tamil Nadu, India.]

**dialogue grows up**

I am writing in praise of LaMond Tullis' article in your International issue. ("The Church Moves Outside the United States," Vol. XIII, 1.) The article was clearly and forcefully written, and it said things that have needed saying for a long time. I will be looking forward to continuing works of comparable maturity in your journal.

Patty Hart Molen  
Salt Lake City, Utah

**emotional rip-off**

I am a thirty-eight-year-old Mormon mother who was born and raised in Utah. Being raised female in Utah was very difficult for me because I could never understand why boys got to be Boy Scouts and play basketball when we girls always had to prepare for "getting married." I loved the Church deeply and never realized until my adult years what tragic narrowness my church imposed on my life.

I appreciate the spring issue of *Dialogue* (Vol. XIII, 1) speaking on the international church, but I am disappointed in not reading anything on the difficulties of the missionaries and the "system." I had a conflict being a lady missionary in England, from 1963 to 1965. Not with the people or the culture, but with the "system" and the competitiveness. No matter what exalted position they attributed to the lady mis-

sionaries, there was always an underground feeling that lady missionaries would lower your district's percentages, lower your district's image, lower whatever it was that the elders thought they had going for them.

I remember in my first district I went to we were told that the district was having a two-day fast and that we were going to break the fast together at a sunrise testimony meeting on diversion day. I had just experienced a first-time airplane flight and much exhaustion and fatigue from farewell to mission home to mission field, and my body was on jet lag. I was dehydrated and weak by the time we broke the fast; nevertheless, I managed to hold myself together until the district leader announced that the fast had been held on behalf of the new sisters coming into the district. (It became clear to me later that the elders were fearful of lady missionaries, and that is why they held the fast.) It was then that I began to convulse with dry heaves, and they all got scared that I would doom the district for sure. I experience delayed stress even now when I think back to this missionary experience and others. It is comparable to what veterans of Viet Nam say they experience.

Mary Jean Uebelgunne  
Ogden, Utah

**gallic gaffe**

Today the mailman brought your journal (Vol. XIII, 1), and I immediately settled down for a non-stop reading adventure.

It was a wonderful, educational and enjoyable afternoon—and then—the icing on the cake—the next to last article was the scholarly review of Sidney Hyman's *Marriner Eccles: Private Entrepreneur and Public Servant*, by my second-grade student Bruce D. Blumell.

Even in the second grade in Magrath, Alberta, Canada, years ago, Bruce showed signs of being the exceptionally perceptive and knowledgeable man that he is now. Then when he married my cousin Jeannie Harris, I knew for sure how smart he is!

But this Canadian cannot let pass your printer's slip in spelling that beautiful, musical word "entrepreneur" as "entrepeneur." Please! S'il vous plaît!

Nadine Dow Forsyth  
Arlington, Virginia

#### wanted: samaritans

While heartily agreeing with almost all of Hugh Nibley's views in "How Firm a Foundation" (*Dialogue*, Vol. XII, 4), I must take issue with his head-for-the-hills advice about our political processes. After pointing out that "the Lord has repeatedly commanded . . . his people to flee out of the world into the wilderness," Brother Nibley suggests that "there is only one way to avoid becoming involved in the neighborhood brawls, and that is to move out of the neighborhood."

Surely, though, it is significant that the Lord usually does not ask his children to stay in the wilderness any longer than is necessary to spiritually fortify themselves. It seems to me that our potential is now such that to move out of the neighborhood would come perilously close to that of a certain priest who "passed by on the other side" even though he was able to help, and that, instead, we should stay in the neighborhood to offer Christ-like, no-strings-attached assistance to the brawl victims. We might even try to convert the neighborhood! Those to whom such a goal sounds naive in light of latter-day prophecies should ponder Elder Neal Maxwell's observation that the Lord has "stood ready to roll back, wherever repentance was real (as in the case of the city of Nineveh), any prophetically projected dire consequences. Not only readily but gladly!" (*Deposition of a Disciple*, p. 43.)

To concede that the race we are running in mortality is now in its closing phase is *not* to concede that we should slacken the pace. On the contrary, as every celestial-minded sprinter should remember, the home stretch is the time to accelerate the pace—the pace in this instance being our fidelity to what the Lord has this very year reiterated through his Prophet: that we as Saints

should become *involved* in our respective nations' political processes, rather than set ourselves aside from, above, or "beyond" those processes. And if the options are morally unacceptable, let's create some new options! Our nations' political choices need not be limited to choices between evils—unless, of course, we perpetuate those limitations through our political inaction.

One final point: many of the urgent political issues facing us are such that even the partial resolution of one or two of them would help save—in every sense of that word—thousands of lives. The concept of attaining spiritual excellence while ignoring opportunities for political service is a notion which may hold a certain appeal in the pristine halls of Academe, but is scant solace to a starving Bangladesh peasant who prays to his Creator that enough North Americans will so involve themselves politically as to generate that extra billion dollars of food aid which will save his country's children from physical starvation and spiritual embitterment. That same Creator must be saddened indeed by our widespread refusal to travel the divinely-urged path of political involvement and to thereby relieve the suffering of "the least of these my brethren."

Paul Willox  
White Rock, British Columbia

#### warm fuzzies

I let my *Dialogue* subscription lapse because of a financial crisis, but now I want to catch up since I have a buck extra that I can squeeze loose.

I really appreciate your work and your magazine. It's nice to have a breath of uninhibited truth available to the searcher.

Clair Millet  
Mesa, Arizona

At age 77, my greatest enjoyment is found in reading, and the material I find in *Dialogue* suits my needs best of all. I look forward to receiving my future issues.

Lloyd P. Winn  
Murray, Utah

I have enjoyed *Dialogue* for free while near universities that subscribe to it on both coasts (on the west coast at the University of Washington in Seattle and at Columbia University and the New York Public Library on the east coast). At present, however, no school in this area has a subscription. This, combined with the fact that I finally have the necessary income to afford a yearly subscription, brings me to ask you to enroll me as a subscriber. I look forward to having permanent copies of my own of this tremendous journal.

Jerry R. Burgess  
Pasco, Washington

I have consumed the recent issue of *Dialogue*. I was confused by the numbering, since the binding calls it Vol. XIII, 3, Spring 1980 and inside it is referred to as Vol. XIII, 1, Spring 1980. Despite this garbled state of affairs, I found the issue a refreshing way to take a picture of what is happening to our organization. We appreciate your efforts.

Tom Andersen  
(former *Dialogue* Business Manager)  
Los Angeles, California

Thank you for your note on the back of my ill-addressed envelope. Please make sure that my address is corrected in your new system and you will have my re-subscription. Assuming that Vol. XIII, 2, is on the way, and that I'll soon have three warm *Dialogues* to help me through the winter, I remain yours,

Galen Erickson  
Minneapolis, Minnesota

#### the earth and man

Previous articles in *Dialogue* (Jeffrey, VIII, 3-4: 41-75, 1973; Sherlock, XIII, 3: 63-78, 1980) have discussed historical backgrounds of the speech titled "The Earth and Man," delivered August 9, 1931 by Apostle James E. Talmage and subsequently published by the Church press. We have recently begun analysis, however, of a set of documents which appears likely to add some additional dimensions to the story of the publication of the speech. We hope to be able to address the matter more fully in *Dialogue* in the not-too-distant future.

Jeffrey E. Keller  
William Lee Stokes  
Duane E. Jeffrey  
Richard Sherlock

#### authors sought

For a "Critical Bibliography of Mormon Literature, 1830-1980" presently being prepared for publication, I would appreciate addresses of authors who would like to be included, and any bibliographical materials concerning dead or living authors that should be included but because of their unusual nature or published location might not have come to our attention.

Eugene England  
Department of English  
Brigham Young University  
Provo, Utah 84602

*Editor's Note:* The Book Review Section will be resumed, under the editorship of Gregory A. Prince, in the next issue. Gene Sessions will continue to write *Brief Notices*.

*We're Embarrassed:* In our last issue (Vol. 13, No. 3) Virginia Sorensen's mother—Helen ElDeva Blackett Eggertsen—was inadvertently given the name of Virginia's grandmother—Alice Geraldine Alexander Blackett.