Membership

The Chairman and Secretary have decided it might be useful for members of CMSC to have a record/receipt of their dues, consequently see the enclosed card. We operate on an honor system by which you receive the card on our assumption that you will want to continue membership even if you have not yet renewed for 1975.

Several new members have joined us. Next issue of the Newsletter we will recap the interests and activities of all members. Please send a letter indicating any changes from any previous description you may have turned in or provide a statement for the first time.

Study in Progress

Russell A. Judkins, Assistant Professor of Anthropology, SUNY Geneseo in upstate New York, is spending the summer in Provo and Salt Lake City on a grant from SUNY studying (historical) polygamous families from an anthropological point of view. He decided to do the study upon observing how little is actually known about the circumstances and dynamics of polygamous life. Russell is former BYU student who got his anthropology Ph.D. in Cornell with emphasis in Asian Studies.

Papers Appearing

Several recent items may be of interest to CMSC readers. Don Norton (BYU English Dept.) spoke on "Usage Patterns of Thou, Thee, Thy and Thine among Latter-day Saints" at the Languages and Linguistics Symposium, 1975, sponsored by the BYU Language Research Center and Linguistics Department. in April. The report on the conference can now be obtained from the LRC (270 FB, BYU) at $2.00. Nine other papers, none on Mormon language as such, are included.

Thomas G. Alexander (490 HBLL, BYU) gave a paper, "Wilford Woodruff and the Changing Nature of Mormon Religious Experience," which is of interest. No doubt it will appear in print before long, but readers of the Newsletter not wishing to wait might request a copy. In it the author discusses changes which prevailed in the pattern of mystical, ritual and millennialist experiences and beliefs in the Church, as exemplified in the life of Wilford Woodruff. This is one more in a recent series of impressive papers which demonstrate how important aspects of Mormon life have changed since its beginning, a viewpoint not
particularly welcome even a decade ago.

Dean May of the Church Historical Department recently gave a paper, revised from an earlier version presented to the Mormon History Association in April, on "The Mormon Community in Historical Perspective." It constitutes a useful survey of the approaches to studying Mormon communities, with observations about the relation of Mormon communal order to the New England background of Joseph Smith and other early Church members.

Edward Geary (A235 JKBA, BYU) gave an interesting and provocative paper at a Family Research Conference at BYU (mentioned in the last newsletter). "The Genteel Tradition in Mormondom: A Speculative Inquiry," suggests that Santayana's "genteel tradition," of Calvinist and Transcendentalist origin and emphasizing "niceness" and "culture," had special manifestations in Mormonism. Its growing influence in Mormon life (in parallel to its growth in American life generally) is suggested as in part tied to the mother-centered polygamous family and to the emphases stemming from two orphaned Church presidents, Joseph F. Smith and Heber J. Grant, who together headed the Mormons for half a century. These preliminary observations, as Geary calls them, deserve further consideration.

Larry T. Wimmer and Clayne L. Pope's "The Genealogical Society Library of SLC: A Source of Data for Economic and Social Historians," appearing in Historical Methods Newsletter 8, No. 2 (March 1975); 51-58, summarizes in valuable fashion the holdings of the Society likely to be most interesting to social researchers.

Noel de Nevers is a non-Morman professor at the University of Utah whose duplicated "Suggestions for Outsiders Moving to Utah - A Purely Personal View," raised the hackles of some Church people a year or so ago. If you have not seen it, brief as it is, it might be interesting as an indication of how "the other half" of Salt Lake City sometimes feels. Not meant to be abrasive it is simply a little guide to how a newly-arriving professor can get along on the Wasatch Front without letting the Mormons bug him and his family. While not thoroughly informed on details, it presents a useful sociological view. CMSC Chairman has a copy if you wish to see the piece.

Seminar Papers

Certain papers prepared during Winter Semester in an undergraduate seminar directed by John Sorenson are abstracted below. If a copy of one or more of these is important to you, let him know. All the papers contain material of value, although most are not of publishable quality.

Kyle T. Lewis, "Behaviorism in the Church Teacher Training Program." 16 pp. Sources of behaviorism in psychology, the education emphasis among the Mormons in the 1920's with behavioristic elements entering, the various manuals used by the Church and behaviorism therein, some reactions in the Church to the behavioristic inclination, and the implications of Mormon middle-class status for today's teacher-training course.

Using limited data from fast offerings (1916-1935), frequency of use of words associated with charity, membership in the Relief Society, etc., the conclusion is reached that Mormon charitable work has been fairly constant, showing no marked effect from outside except through general economic conditions.

Richard W. Sheffield. "Continuity and Change in Mormon Hero Values." 14 pp. What is shown about American heroes is compared with Mormon heroes, who are identified from several sources. "Authorities", though not all equally, dominate.

Kenneth Stewart. "Mormon and American Fertility and Social Factors." 9 pp. The literature is surveyed which shows Mormon fertility trends closely paralleling U.S. changes, but at a higher level. Both a religious factor and American social factors are clearly at work.


Wade S. Christofferson. "Recent Uses of Scriptures in the Mormon Church." 12 pp. Shows that citation of scripture and reference to statements of earlier authorities has increased dramatically in Conference talks since 1900, due in part to need for doctrinal basis amidst increasingly diverse behavior of members.

Michael H. Gale. "Development of the Church Welfare Program." 14 pp. Welfare functions in the 1920's and 1930's, effect of the radical NDA as a spur to Church to develop local programs, formation of the Welfare Program, later shifts to social service functions.

A. Kim Smith. "Effects of the Media on General Conference." 14 pp. A shift has occurred from speaking to the Saints to speaking to the public. Conference became something of a production event. However the last few years have seen some reversal of that tendency. Appended is a 9 p. interview with an official in the Public Communications Department.

Karlyn H. Lewis. "Missionary Work as an Alternative to Marriage for Mormon Women." 16 pp. Sketches the history of women's missions, then provides data for the first time on numbers of lady missionaries over time, including the very recent surge up to the level of the 1920's. Secular factors are considered to interpret the significance of the changes. Some of the data were treated at greater length in two earlier versions of this paper.

Michael H. Gale. "The Development in the Attitude of the Church to the Study of Law, Lawyers, and Litigation." 26 pp. Mainly historical data are used to show that the changes resulted from increasing involvement in American society and exposure to its defects.

BYU Centennial Events (For Language Research Center events see page 7.)
The centennial year calendar lists the following events of possible interest:
October 29. Family Life Conference for Professionals
November 5-6. Symposium: BYU in the History of Higher Education
February 3. Family Research Conference
April 7-10. Symposium: An Expanding Church
Conference: Collective Beginnings in Mormon Culture

Also to be held are conferences sponsored by the Economics and Geography
departments, as mentioned in previous issues of this newsletter.

Annotated Bibliography on Mormon Political Processes

This is the first of a series of bibliographies useful as research tools. In this
case the term "Mormon political processes" is purposely ambiguous so as not to
preclude considering processes either within Mormon society or between the Mormons
and surrounding societies. Not every source known is listed, but many are. Emphasis
is on the 20th century since most research on this topic demands data only available
on this later period.

Thomas G. Alexander. "Reed Smoot, the LDS Church, and Progressive
selectively supported Progressive legislation and that he followed a line based on
personal assessment rather than Church or party line.

James B. Allen. "Ecclesiastical influence on local government in the territory of
Utah," Arizona and the West 8(1966):35-48. Examples at length showing that even after
county governments were formally constituted, Church authorities continued
significant influence on local government.

(October 1972):46-56. A sketch of LDS concern with the presidency including
examples of statements or interventions by Church leaders where they felt moral
issues were involved. Points out varying positions and need for toleration among
members for varying political viewpoints.

James B. Allen. "Personal faith and public policy: some timely observations on
Details are presented of the issues and personalities as they interacted not always
smoothly, in this controversy in Utah in 1919-20.

L.F. Aydelotte. "The political thought and activity of Heber J. Grant, Seventh
President of the Church of Jesus Christ of Latter-day Saints." Masters thesis, BYU,
1965. President Grant's political views arise in part from his pioneer background and
from business activity: self-sufficiency, thrift, and laissez faire economics and
restricted government. Religious beliefs more important if anything, however. Hence
his active involvement in the prohibition campaign, which led to clashes with Reed Smoot. HJG’s institution of the Welfare plan as an alternative to New Deal.


J. Kenneth Davies. "The accommodation of Mormonism and politico-economic reality," Dialogue 3 (Spring 1968):42-54. Traces the rise of capitalistic orientation among Mormons with increasing American occupation in the west, migration out of the heartland, urbanization, etc. From survey data shows how policies and norms have accommodated to the necessities of the modern world. Special concern with the problems of blue-collar workers in the Church.


fact of power is that it is a "function of the predominant religious organization."


George H. Frederickson and Alden J. Stevens. "The Mormon congressman and the line between church and state," Dialogue 3 (Summer 1968):121-29. Party, age and education of LDS congressmen. One focal issue treated, closed shop, showing difficult position LDS congressmen are put in by Church statements. Tables on liberal/conservative rankings of these congressmen and also their backgrounds and percentage LDS of their constituents.


Beth Smith Jarman. "Isolationism in Utah, 1935-1941." Masters thesis, University of Utah, 1970. Reconstruction of the extent of isolationism in this period. Among other factors, views of the Mormon leadership were determined, which was essentially isolationist, which did not agree with urban, but more nearly with rural, feelings in Utah.


Jan Shipps. "Utah comes of age politically: a study of the state's politics in the early years of the Twentieth Century." Ph.D. dissertation, University of Colorado, 1965. Extensive synthesis including church-state relations, the American Party, political machinery and functioning, prohibition as an issue, and the second manifesto. All prominent figures are dealt with.


influences of the Mormon Church on politics, particularly in Utah, and government intervention in Church matters.


Richard B. Wirthlin and Bruce D. Merrill. "The LDS Church as a significant political reference group in Utah: 'Right to Work.'" Dialogue 3 (Summer 1968):129-33. Controlled comparisons show that the Church is a powerful reference group in Utah on this issue.

Also see the following references listed in the bibliography in Newsletter 3, 1974: Caldwell, Clark, Coleman, Hainsworth, Hansen, G. Hansen, Janosik, Jensen, Jones, Kearnes, Merrill, D. Peterson, Smurthwaite, Sorenson, Weaver, Clark, Jonas (3 articles), and Jonas and Jones, Linford.

The Language Research Center is sponsoring the following:

- November 1975 Symposium and Workshop on LDS Intercultural and Language Concerns
- January 1976 Translation Seminar
- Spring 1976 Languages and Linguistics Symposium and Conference on the Language of the Latter-day Saints (with Linguistics Dept.)