Mormonism in National Periodicals, 1961-1970

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MORMONISM IN NATIONAL PERIODICALS

1961-1970

A Thesis
Presented to the
Department of Church History and Doctrine
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Dale P. Pelo
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Chapter 1

THE IMAGE OF MORMONISM IN PERIODICALS

A historical study of The Church of Jesus Christ of Latter-day Saints would not be complete without an analysis of its public image. This could come from many sources, one of these being articles appearing in periodical literature concerning the Mormons. This work is an undertaking to observe the Church as reflected in the pages of national periodicals during the period 1961-1970.

Magazines and Public Opinion

The extent to which national magazines influence the public has been a debated issue. Though difficult to measure, a magazine obviously both molds and reflects public opinion. Because few people read magazines that differ with their opinions, or that print articles that are not of general interest to the reader, periodicals must reflect the mood of the public or they would cease to exist. On the other hand, being alert to the desire of the public increases the magazines' appeal to people in general.

A consistent reader of a particular magazine cannot help but be influenced by the periodical's bias. The extent to which a person is swayed by what he reads is undetermined, but nonetheless, he is motivated in some way. The public is sometimes enticed to read an article by the insinuation that they will have the opportunity to get an "inside story" of some little known incident or subject. Some writings dealing
with Mormonism can be classified in this area. When a subject is not understood, any information becomes the basis for the readers' knowledge, whether accurate or not. A periodical can therefore mold the opinions of the unlearned to the greatest extent.

Another factor in magazines being molders of public opinion is the degree to which they are read. Periodicals can be found in countless reception rooms, in libraries, stores, airports, depots or even in the living room of a friend. They are usually not discarded immediately. Therefore, one copy of a magazine may come into the hands of many people and form the basis for countless opinions on any given subject.

In 1946 the Magazine Advertising Bureau announced that from 70 to 80 per cent of the public aged fifteen or older read one or more of the thirty-five or forty leading magazines with a "fair degree of regularity." In a study made a year later, the same organization reported there were 71,500,000 readers compared to 32,300,000 non-readers. This same survey showed that the number of magazines read rose from the lowest income group to the highest.\(^1\) The circulation of magazines rose dramatically in the 20th century, from 65,000,000 per issue circulation in 1900 to 391,936,000 in 1958.\(^2\)

With the thought that these widely circulated publications both mold and reflect public opinion, a study of Mormonism as observed in the pages of national periodicals takes on a new perspective. Through the elimination of LDS periodicals and other religiously biased

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\(^2\) Ibid., p. 59.
magazines, one is left with a supposedly unbiased non-Mormon view of Mormon history. It becomes an observation of how others see the Church and its people during the period under study.

**Previous Studies on the Subject**

Four previous studies have been made on the subject of Mormonism and national periodicals, two masters theses in the Department of Communications at Brigham Young University, and doctorate dissertations in history at the University of Utah and Stanford University.

Herbert Newell Morris produced a study entitled, "An Analysis of References to The Church of Latter-day Saints in General Magazines of the United States During Selected Periods Between 1847 and 1953." This was followed by a work by David C. Wright, "A Content Analysis of References to The Church of Jesus Christ of Latter-day Saints in General Magazines in the United States Between 1953-1964." Both of these studies were completed at BYU in the Department of Communications. The thesis by Mr. Wright is a continuation of the study started by Morris. These two works used the method of analysis by symbol coding where certain words were used to code the existing attitude toward the Church as reflected in the magazine articles.3

Mr. Morris's findings were stated thus:

Throughout the entire study it was determined that the general attitude of the press concerned changed from one of deprivation to one of indulgence toward the Church. In the three periods before 1891 it was generally deprivatory, or negative; in the three, 1899-1953, it was slightly indulgent, or positive.4

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4Morris, p. 115.
Mr. Wright's conclusions were: "Findings from the present study seemed to continue in the general trend of increasing favor shown the Church in magazines." \(^5\)

These two studies combined, then, would show the image of the Church in national periodicals as going from unfavorable in early years to favorable in later years, up to 1964.

Dennis Leo Lythgoe did his doctorate dissertation at the University of Utah on "The Changing Image of Mormonism in Periodical Literature." Dr. Lythgoe's conclusion was stated as follows:

This study of the Mormon image presents some significant patterns throughout the various topics considered. Polygamy, Church-State Relation, and Business, for instance, all follow a familiar pattern with very severe criticism in the early years. Appraisal became somewhat more favorable with the passage of years, very favorable in the 1950's and reverted to severe criticism in the 1960's. \(^6\)

The reason for Mr. Lythgoe's feeling of criticism in the 1960's is stated thus: "The Negro doctrine was recognized in the 1960's as the most pressing internal problem of Mormonism, and really became the catalyst in reversing the favorable trend." \(^7\) Dr. Lythgoe's study agrees with the two earlier works of the image of the Church going from unfavorable to favorable, but his research shows a reversal to unfavorable in the 1960's. Mr. Wright's study went to 1964, while Dr. Lythgoe's work includes part of 1968. The Negro problem became a major topic after Mr. Wright's thesis was completed, which could account for the difference in opinion in the two works.

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\(^5\) Wright, p. 96.

\(^6\) Lythgoe, p. 267.

\(^7\) Ibid., p. 269.
In 1961 Dr. Richard O. Cowan submitted to Stanford University a dissertation entitled "Mormonism in National Periodicals." Mr. Cowan stated that his object in the study was "to present the image of Mormonism as nationally circulated American periodicals reflected it from the 1830's to the present (1961)." Dr. Cowan used an analysis system which assigned to each article as a whole, a rating, as well as ranking the individual ideas contained within the article (this method will be explained in detail later, as the present study will encompass this rating system). The study conducted by the Stanford doctorate candidate showed a trend moving from unfavorable in early years, to favorable beginning in the 1930's, and staying positive through 1960. Dr. Cowan's summary will be considered in detail subsequently, since it forms the basis for the present work.

All four reviews of the Church image in national periodicals reflect a change to the favorable from a very unfavorable beginning, with Dr. Lythgoe also showing a return to a negative position by 1968.

Purpose of the Present Study

At the suggestion of Dr. Richard Cowan that research be done on the decade following the conclusion of his study, this work was undertaken. Cowan's study covered the first part of 1961. This present analysis overlaps that period of 1961, and goes through 1970.

The articles have been rated on the same basis as the earlier research, and effort has been made to stay within the original guidelines by working closely with Dr. Cowan. A sample of articles were

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8 Cowan, p. 2.
9 Ibid., p. 206.
read together and ratings compatible to both Cowan and the author were
determined. It should be mentioned that the final analysis and opin-
ions for this ten-year period are those of the author and in no way
reflect Cowan's opinions, except in those articles rated together.
The rating system is exactly the same as from "Mormonism in National
Periodicals" as explained by the writer of that work:

As the author read the magazine articles used in this study,
he assigned the following ratings to each article as a whole as
well as to the individual ideas contained therein:

-- Obviously biased, anti-Mormon writing
- Unfavorable to Mormonism
  0 Neutral approach
+ Favorable description
++ Pro-Mormon biased writing 10

This present research endeavors to add to the study by Dr.
Cowan a ten-year period, and to ascertain the image of The Church of
Jesus Christ of Latter-day Saints as reflected by national periodicals
during the decade.

10 Ibid., p. 203.
Chapter 2

THE LDS CHURCH AND THE NEGRO

Members of The Church of Jesus Christ of Latter-day Saints have referred to themselves as "a peculiar people" and have found that articles in national periodicals reflect that others believe some of the Church's teachings are peculiar. During the late 1800's polygamy was considered a peculiar doctrine, and in the 1960's the Church's belief concerning the Negro and his standing in the LDS Church received similar acceptance. *Time Magazine* summarized the situation by stating, "Not since the battles over polygamy has The Church of Jesus Christ of Latter-day Saints faced such a conflict between what it practices and what other men preach."\(^1\)

Since this was the attitude of some writers, it stands to reason that the Church-Negro topic was one of the most newsworthy subjects during the decade. This theme was tied into articles on politics, civil rights, protests, foreign news and sports.

Brigham Young University, the LDS sponsored school, found their athletic teams picketed, threatened, and boycotted. Since this institution meets all requirements of the civil rights acts governing schools, questions arise as to why these incidents occurred. Why should a football team opposing the "Y," as BYU is called, wear black arm bands? Why should fourteen members of the Wyoming football team be dismissed for their display of resentment toward the church?

\(^1\)"Negro Question," *Time*, LXXII (October 18, 1963), pp. 83.
sponsored school? Answers to these and other questions of a similar nature were the subjects of many articles appearing in national periodicals.

Why the Articles Were Written

Civil rights highlighted the 1960's. In naming their "Top of the Decade Events," Time lists four out of ten as civil rights happenings.2 "Civil rights acts of 1964, 1965, and 1968," the magazine states, were "the most important legislative attacks on racial inequality since the post-Civil War Reconstruction era."3 In a special issue on the 60's, Newsweek described the equal rights evolution as moving from liberal whites working with blacks for equality to blacks drawing into their own separate society of "black power."4 Martin Luther King, named man of the year by Time, was later assassinated and became a martyr of the civil rights movement.

Because the motivations of many (both black and white) were centered in the equality movement, almost anything which appeared to conflict with this movement was newsworthy. Since the LDS Church does not grant Negroes the priesthood, it became an area of scrutiny for writers looking for articles on civil rights.

Quincy Howe, in his book on understanding the news, said that an editor of a weekly "news-image" magazine must know public

interest. Since the public interest centered on the civil rights movement in the 1960's, almost anything in the area was "good copy."

In 1962 the first article linking the Church with the Negro appeared in *Time.* The reason for the story was the candidacy of George Romney for Governor of Michigan. Romney was a member of the LDS Church and a successful businessman. He had always been active in civic affairs in Michigan and had worked for desegregation of Detroit's industries and public housing. Because he was now running for public office, Romney became an "open target" for political attacks. Since nothing in his public record concerning civil rights was questionable, his personal life had to be encroached upon in an attempt to sway the Negro vote. Romney was quickly identified as an active Mormon, serving as president of the Detroit Stake. The word was circulated in *Time" that the Mormon Church looks on the Negroes as an inferior race, cursed by God."  

After this initial attack, many other articles appeared in periodicals pertaining to Romney and the LDS Church-Negro policy. Since Romney succeeded in capturing the gubernatorial race and immersed as a potential presidential candidate, the articles pertaining to him continued to flow. In 1967 Romney became a candidate for the nomination for the presidency, and his candidacy along with the civil

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7 Ibid.

8 Articles concerning George Romney, outside this particular area, are included in Chapter 3.
rights question made the articles newsworthy. Since Governor Romney was involved in the national scene throughout the decade, articles continued to be written about him. Most of these referred to his membership in the Church and raised the question of the Negro. This type of reporting continued until he was unsuccessful in his bid for the Republican nomination for the presidency.

The third factor precipitating articles about the Church and the Negro concerned Brigham Young University's athletic teams. Serious problems occurred during the 1969 football season. As BYU played outside Utah their games were picketed and in other ways protested. A major event reported in various periodicals was the "Wyoming incident," in which fourteen black players were dismissed from the Wyoming football team for protesting the approaching game with the "Y." Stanford announced it was stopping competition with BYU teams; schools throughout the Western Athletic Conference found themselves having campus turmoil when they hosted BYU; and a gathering of WAC officials, meeting to discuss the issue, was disrupted by black pickets.\(^9\)

In addition to being a decade of civil rights, the 1960's was a time of protests and dissent. Newsweek described the decade as "a rather manic time. There was hardly a moment when voices were not being raised, when ideas were not being carried to their logical-or-illogical extremes."\(^10\) Periodicals recognized protests were of national interest, and demonstrations seemed to be where BYU played. Some of the manifestations against the "Y" continued in 1970. Sports Illustrated carried


an article on the basketball team and the Negro problem which will be considered in this study. ¹¹

A "branch" of the Church in Nigeria provided another motive for examining the Church doctrine. Seven thousand Ibibio, Ibo and Efih tribesmen in eastern Nigeria formed their own branch of the Church. Missionaries had never been allowed resident visas for Nigeria, so the formation of the branch was unique. According to an article appearing in Time, Church of Christ missionaries who visited the town of Uyo in 1953 left behind, among other books and tracts, a copy of Joseph Smith's Own Story. A Nigerian, Anie Dick Obat, was fascinated by the story and decided to organize a branch of the Church in Nigeria. Obat wrote to Salt Lake City for more information. His request was granted along with a visit from an emissary of the Church.

Since all the Nigerian members were black, one problem that developed in the Nigerian branch pertained to the priesthood. Obat established branches in six cities and called a council of seventy-five elders and definitely felt he was the chosen leader. "I don't have to wait for revelation," Obat declared, "to know that I am the natural head in Nigeria." ¹²

A summary shows that articles were written about the LDS Church and the Negro because the topic was newsworthy, involving civil rights, politics, sports, protests, and in the Nigerian case a story with a uniqueness and a foreign twist.


CHURCH DOCTRINE CONCERNING THE NEGRO

Origin

Most of the articles concerning the LDS Church and the Negro attempted to explain the doctrine of the Church denying the priesthood to the blacks. A major problem was encountered in these attempts, since only one article was written by a member of the Mormon Church.

Most of the stories pointed to the founder of Mormonism, Joseph Smith, as the author of the negro-priesthood doctrine. The articles explained that the doctrine came from the Pearl of Great Price, but in no way did the stories leave an opening for the reader to imagine this book divine. The reference was to "his Book of Abraham,"13 (his meaning Joseph Smith's), or "Smith's two pseudo-Biblical works,"14 referring to the Book of Mormon and Pearl of Great Price.

An interesting statement appearing in Time shifts the problem to Brigham Young. Joseph Smith is said to have taught that the blacks were cursed, but his successor, Brigham Young, had "revealed" to him in 1879 that the Negro could not become a Mormon Priest.15 This makes the Church belief seem even stranger when it is realized that President Young died in 1877, two years before he allegedly had the revelation and taught the doctrine. The second president of the Church is quoted for his "heavenly waiting line" discourse, wherein he refers to the descendants of Cain as having to wait until all the rest of Adam's

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14 Time, loc. cit., (October 18, 1963)
15 Ibid.
posterity have received the priesthood before they would be granted that opportunity.

One article written by an LDS author did little to clarify the muddle over church doctrine. Mr. Nye, the author, said the only scriptural basis for the Church's belief was found in the Book of Moses, Chapter 5 verses 40 and 41, and Chapter 7 verse 22. These verses discuss the mark the Lord placed on Cain so no one would slay him and mention that the seed of Cain were black. It appears that the Mormon author was unaware of the teachings in the first chapter of the Book of Abraham, where it is shown that the Canaanites were denied the priesthood because of their lineage, or the inclusion of the scripture would have altered his attempt to degrade the Church.

In none of the articles published in the decade is the origin of the Negro-priesthood doctrine clearly explained.

**Present Time**

Statements of the present leaders of the LDS Church were quoted to show that the Church doctrine was still the same. Hugh B. Brown, first counselor to President David O. McKay assumed the role of spokesman for the Church. President Brown was quoted as saying that even though the LDS Church did not allow the Negro the right to bear the priesthood, the Church did not have any belief or doctrine that infringed on the civil rights of any person. One article gave the impression from the first counselor's remarks that the Church might be

in the process of changing the doctrine concerning the priesthood and the Negro. 18

President McKay's statement, on his not seeing any change in the near future, was used to reflect the conservative nature of the Church leadership; and Joseph Fielding Smith, then the president of the Quorum of the Twelve was pictured as the probable successor to President McKay and an even more conservative leader, as far as the priesthood doctrine was concerned.

The First Presidency issued a statement, first to the Church leaders in December, 1969, and then to the public in January, 1970, reaffirming the Church's position on the Negro question. As reported in Newsweek, the declaration stated that the Church's doctrine had not changed and attempted to re-establish that the doctrine was from God and not from man. 19

Internal Conflict

The voice of dissent was a popular theme in the 1960's and within the LDS Church any voice of disagreement received amplification in the periodicals. Look published the first dissent article written by a young Latter-day Saint questioning the Church's negro doctrine. 20 The article carried cover billing and was one of the main topics of the magazine's advertising campaign for that particular issue. The mood of the article gave the impression that only the leaders of the Church understood the teachings concerning the blacks.

18 "Third Degree," Newsweek, LXI (June 17, 1963), p. 60:
20 Look, loc. cit.
and that the lay member was actually led astray by what the Church practiced compared to what it taught its members. A major topic of the story was an article written by President Joseph Fielding Smith in the Deseret News (July 14, 1962). President Smith's article was intended to clarify the Church's civil rights feelings toward the Negroid people, but in the Look article it was made to appear as a coverature for deep racial prejudice.

Only two Latter-day Saints, other than the Look article's author, were identified by name in the stories as being opposed to the Négro-priesthood question. A political science professor at the University of Utah was quoted most often and contemplated the Church doctrine would be changed through revelation within his lifetime.21 Another Mormon quoted was the Interior Secretary, Stewart Udall, who described himself as "deeply troubled by the issue" and compared the Church policy to citizenship without the right to hold public office.22

Some authors attempted to convey the impression that Governor Romney was also opposed to the doctrine but was too devout to express himself. His record in civil rights in Michigan was cited in an effort to show that he was not personally a racist; and therefore, he must be opposed to his church's stand.23

One article identified as a book review of Mormonism and the Negro ended up to be the author's disclosure of LDS inner conflict.


23Time, loc. cit., (March 2, 1962); see also Time, loc. cit., (October 18, 1963); see also "Mormons and the Negro," Newsweek, LXIX (March 6, 1967), p. 80.
and his ideas on the "historical evolution of the Negro policy." Since the writer was a native of Utah, the impression conveyed was that he was an expert on Mormons. There was little said about the book under review. The main topic was why the book was written. The logical answer, according to the journalist, was to curb internal problems within the Church. Since the book was mainly an explanation of Church doctrine and written for LDS readers the assumption was that dissent was mounting within the Church.

The one assumption of internal strife that struck hardest at the Church and was probably more inaccurate than any other was the inference that there was disagreement within the Church's governing body. The same spectrum as a political body was applied to the Church leaders and it was implied that the apostles fell into three categories; conservative (led by President McKay), liberal (no specific people identified), and moderates. Since in many organizations these three groupings occur, it was assumed these groups would be found within the General Authorities. Few Latter-day Saints would deny these groups exist within the Church, but even fewer would allude to strife within the First Presidency and Council of Twelve.

Sports Illustrated's article on the "Y" basketball team showed a different type of internal conflict. Non-Mormon players were interviewed regarding the feelings they held concerning the protests against the basketball team. All the comments were slanted to reflect that there was dissent within the school, at least from these students.


Coach Stan Watts' comments were edited to the point that the coach sounded in disagreement with the Church.26

LDS Church and Civil Rights

NAACP leaders in Utah declared that the lack of state civil rights laws, open housing statutes and other anti-discrimination legislation was the fault of the Mormon Church. Dr. Palmer Ross, a Salt Lake Negro minister, said, "The Church is the state here and the state is the Church, and most of Utah's 5,000 Negroes agree."27

Since the LDS Church was slow, in the Negro's opinion, in denouncing segregation, Negro leaders in Salt Lake City threatened to picket the October Conference in 1963, unless some statement was made by the Church concerning equality. The statement came from Hugh B. Brown who insisted that there was no belief, doctrine, or practice in the Church that denied the full civil rights to any person regardless of race, creed, or color.28

Negro leaders in Utah seemed to be satisfied by the Church leader's statement, but not so with black leaders outside the Beehive State. Late in the 1960's the cry of racial discrimination was leveled against the Church operated school, Brigham Young University. Black student leaders led protest marches, rallies, and distributed literature against BYU. One large western university (Stanford) severed relations with the "Y." The fact that BYU did not have black members on its athletic teams was referred to and used as a basis for charges of segregation.

26 Sports Illustrated, loc. cit.
27 Newsweek, loc. cit., (March 6, 1967).
"Y" administrators and coaches countered with statements that the school sought colored athletes, but the lack of black families in Utah County and black coeds at the institution hampered recruiting. An appeal was made to the protesters to consider the fact that the "Y" met all requirements of the civil rights act and had one of the largest Indian enrollments of any college. However, this reply was to no avail, for the cries of bigot, racist and segregationalists continued to be poured upon the Church-owned school.

LDS Church Members Attitude Toward the Negro

Individual members of the LDS Church were pictured, in articles dealing with the Church-Negro problem, as being in categories of ignorance, embarrassment, bewilderment and active dissent in regards to Church policy on the priesthood and the colored people.

Since the first company of Mormon pioneers to enter the Salt Lake Valley included three Negroes, the members of the Church hoped to show there was no racial prejudice. The Negro had been a part of Utah history since 1847, although the colored population had never been large.

Some articles admitted that although the Church was accused of prejudice, there were some Negroid members. But it was also noted that the Mormons do not send their missionaries to the black population areas. The only exception to this was the mission to Nigeria of one LDS representative to investigate the establishment of the Church among seven thousand Nigerian blacks. The Nigerian natives had already set up their own "branch" of the LDS Church through reading literature provided by the Church of Christ missionaries and the LDS Church.29

29Time, loc. cit., (June 18, 1965).
The charges of ignorance against individuals within the Church was in two categories. One form of ignorance was caused by the Church, the other by a lack of understanding of the seriousness of the problem. The ignorance of Church members concerning Church doctrine was colored by the impression that the Church itself taught the members one thing while the public doctrine was different. The *Look* magazine article, written by a Church member, gave this impression.\(^{30}\) Another form of ignorance was reflected by the articles concerning BYU. Since San Jose State's football players, in a game at Provo in 1969, wore black armbands in protest of racial policies of the Mormon Church and the school, about two-hundred "Y" students wore red armbands in a counter-movement to protest San Jose's lack of Indian students, "just as a joke." The dean of students at Brigham Young was concerned about the incident and said, "I'm concerned about how naive our kids are, many saw the armbands as merely a continuation of the interschool rivalries of their high school days."\(^{31}\)

The embarrassment and actively dissenting members of the Church were pictured as the "liberal element," that felt the Church's doctrine was unfair. Reference has already been made to this category in the section on internal conflict.

The largest category of members of the Church were pictured as bewildered. Since most members had never looked upon themselves as racists or bigots they couldn't understand why the Church should be labeled as such. Most members were shown as being non-prejudice and

\(^{30}\) *Look*, loc. cit.

\(^{31}\) *Newsweek*, loc. cit., (December 1, 1969).
even as sympathetic to the Negro. The doctrine of denial of the priesthood was just temporary withholding of blessings in the minds of the average members, since it was taught by the Church that Negroes would eventually have the opportunity for all the blessings of the Church. The two highest leaders in the Church were quoted as to their belief that neither they nor the Church were prejudiced toward the Negro. Governor Romney's civil rights record in Michigan was shown to reflect his lack of prejudice. It was also noted, concerning Romney, that his percentage of Negro vote increased every election.

The general feeling conveyed to the public was that the individuals within the Mormon Church were not prejudiced, but the Church was. Being able to separate the two became the problem.

Solution to the Problem

While most articles referred to revelation as being a teaching of the LDS Church, there was always a little twist on solving the problem of the Negro and the priesthood. Two possible solutions were offered to cause the revelation to happen. The most common solution was to parallel the problem the Church was now having with the polygamy situation of 1890. It was observed that in the late 1800's the Church had difficulties with the U.S. Government over the practice of polygamy, but after legislation was passed curbing the practice of plural marriage, a revelation was soon received to stop multiple marriages within the Church. Nothing was mentioned about the Church property being taken over by the government or the fact that the leaders were being harassed by court action and in some

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32 Time, loc. cit., (April 14, 1967); see also Look, loc. cit.
cases imprisonment. The fact that the Church was told by President Wilford Woodruff of the circumstances of receiving the revelation bringing plural marriage to an end was not discussed. The allusion was always to the theory that legislation brought the change. Since polygamy came to an end in this way, the Negro denial of the priesthood would logically come to an end in the same style, that being outside pressure, legislation and public opinion causing a revelation.33

The second solution was internal rather than an external pressure forcing a revelation. When the "liberals" in the Church finally received enough authority the change would come. It was even suggested that after the men now directing the Church passed on, a new generation with new thoughts would arise and bring the problem to a speedy conclusion.34 According to Time the Nigerian "branch" of the Church had solved the problem in a different way. Dick Obat, the Nigerian black leader, hadn't waited for a revelation and had established himself as leader of the church in the African country.35

Favorable Side Comments About the Church

Although the problem concerning the Negro and the priesthood pictured the Church as the villian, there were bright sides to the articles too. Individuals, standards of Church members, the Church itself, and, of course, Governor Romney received some plaudits.

33Time, loc. cit., (March 2, 1962); see also Time, (October 18, 1963); see also Time, (April 14, 1967); see also "Mormons and the Mark of Cain," Time, XCV (January 19, 1970), p. 46; see also Newsweek, loc. cit., (March 6, 1967).

34Time, loc. cit., (October 18, 1963); see also Sports Illustrated, loc. cit.; see also Look, loc. cit.; see also Nation, loc. cit.

35Time, loc. cit., (June 18, 1965).
Mormons were identified as being almost ideal citizens, since Church members were "wholesome, industrious and thrifty, devoted to sound welfare and higher education." The Church operated school, BYU, was praised for its standards and patriotism, and was pictured as an ideal campus setting.

The prosperity of church missionary work and financial solvency were assets to the Church itself. The success of bringing over 100,000 new members into the Church was noted. The financial holding of the LDS Church were observed as ranging from a Salt Lake City Department store to a huge cattle ranch in Florida, and the income of the Church was estimated at one million dollars a day.37

George Romney was shown to be a devout Latter-day Saint, whose record as Governor of Michigan was remarkable. Romney was pictured as being fair to all people and definitely not prejudiced to the Negro. The stories concerning the Governor admitted his biggest political liability was membership in the LDS Church.

Conclusion

This section of Mormon history in the decade was usually a negative reflection on the Church with few positive features. The Church doctrine was attacked, but members of the Church were basically leftuntarnished in the articles. Since the stories were mainly written by non-Mormons, some false impressions of the Church were made; and the disbelief of the writers concerning revelation was easily observed.

Civil rights and the candidacy of George Romney for president were the main catalysts for the articles. Since equality was such a big issue in the 60's, Mormonism had to face the question of whether or not the Church had prejudice doctrine. Also a potential president had to be examined from all sides and Governor Romney's poorest image was his membership in the Church.

However the bright sides were also there to be observed. The individuals were pictured as good citizens, wholesome and devout. It also had to be mentioned the Church was a success and growing constantly.

The public image of the Church was tarnished by these articles but not destroyed beyond hope for more understanding in the future.
Chapter 3

PROMINENT LDS PERSONALITIES

During the decade commencing in 1961, two presidential elections, cabinet member appointments, and state political campaigns were covered in the news media. At the same time, baseball, football, golf and boxing were attracting millions of fans. Athletes and politicians received their share of publicity in national periodical articles. A number of the individuals connected with these two vocations were members of The Church of Jesus Christ of Latter-day Saints. This study will endeavor to determine what effect membership in the Church is reflected in stories about these prominent people.

ATHLETES

The American culture in recent years has been a relaxed, recreation-minded society. Through the media of television, millions observed various sporting events. On the weekends hours of sports broadcasting took place; while during the week, events of major importance were also viewed by the sports-minded public. This awareness of athletics made the athlete a prominent person. The desire of people to know more about their sports heros, as well as the need to publish the news, made good material for magazine articles.

Billy Casper

It was estimated in 1970, ten million people in the United States
were playing golf.¹ With this many participants plus the millions who
had played, or who hoped yet to play, the individual who mastered the game
and won on the pro tour became familiar to millions of fans. Such a per-
son was William Earl Casper, Jr., better known as Billy Casper, a million
dollar winner in golf.

Billy Casper joined The Church of Jesus Christ of Latter-day
Saints January 1, 1966, when Hack Miller, sports editor of the Deseret
News baptized the Casper family.² The fact that Billy was baptized on
this particular date is convenient for this study since it is the half-
way point in the decade, and affords five years of observation on arti-
cles on the golfer as a non-Mormon and an equal amount of time to review
the articles after his baptism.

The Caspers had become interested in the LDS Church when Billy
and his wife, Shirley, had gone to Salt Lake City for an exhibition.
While in the Utah capital, they had met a number of Mormons and as
Shirley said, "We noticed there was something special about them, they
had fellowship without having to have a blast."³ Eventually Mormon mis-
sionaries were invited into the Casper home and the family was converted.

Billy Casper had been a Congregationalist before his conversion
to Mormonism, but the only mention of his former religion in any article
is made while referring to his present faith. He had also had a weight
problem, and the article in Time concerning his winning the 1966 U. S.
Open mentions both his religion and his weight in comparison then and

²"Happiness is a Hippo Steak," Sports Illustrated, XXLV (February
³Ibid.
now, "William Earl Casper, Jr., 35, used to be a fat, sick, Congregationalist, who won a lot of money playing golf. He is now a slim, healthy Mormon. Nothing else has changed."  

Billy had always been a winning golfer, never earning below $18,000 during any single year since 1955. During the years 1961 through 1965 his earnings ranged from a low of $32,726.19 in 1963 to a high of $99,931.90 in 1965. But during this period of time only two magazine articles appeared concerning him, and they discussed the golfer rather than the man.  

It would be impossible to say that Billy Casper became a subject of more stories because he joined the Church, but it may have helped. His religion, his winning around $700,000 in the last five years of the decade, and his exotic diet all aided in making him an even more prominent figure.  

Billy Casper was anything but the ideal looking golfer in the early 1960's. He weighed 225 pounds and was sick most of the time. Then in 1964, he went to Dr. Theron Randolph, a Chicago allergist, who said the golfer was allergic to almost everything. Thus began his famous diet which received publicity in many of the articles about him.  

Since 1966 the stories concerning Billy Casper have mentioned his great ability to win money, his fantastic diet, but most of all, his new-found religion. Since his baptism in 1966, thirteen articles were written about the golfer. More than half of the articles mention

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the fact that he is a member of the Church, and many go into detail on his membership in the LDS faith.

The one thing that seemed to fascinate the writers was that Casper would pay ten per cent of his earnings to the Church. In an article called "The Ten-percent Tournament" Time mentioned that Billy was going to pay ten per cent of his $25,000 purse to the Mormon Church while Arnold Palmer, who Casper beat in a playoff, said ten per cent of his second place winnings would go to his business manager.6

A logical question that arises is why was Billy Casper's religion mentioned so often while other more popular golfers such as Arnold Palmer and Jack Nicklaus seldom if ever have religion noted in articles about them. The answer could be that Casper has become as described in The New York Times Magazine "an enthusiastic missionary" for his new found faith.7 He appears to want people to identify him as a Mormon and even says that golf is no longer the most important thing in his life.

All of the articles written were not favorable toward the Mormon golfer. One story gave the impression the San Diego sports millionaire was something of an ambivalent person. The story told of the writer living with the Casper family, eating their famous diet, fasting and praying for long hours, and not cussing, or using booze, coffee, tea, or coke. The author did admit to slinking off to the bathroom for a long awaited smoke. There was the impression that the family was very strict and that Billy said things which didn't always sound the same as what he

6Time, loc. cit., (July 1, 1966).

had said before. 8

Overall the periodical articles concerning Billy Casper and his membership in the LDS Church were favorable. He was pictured as a changed man in many ways and a person devoted to his family, country, and Church.

**Gene and Don Fullmer**

Two LDS boxers were prominent in the periodicals during the decade. The Fullmer brothers, Gene and Don, both fought in the middle-weight class, though they never fought each other. Gene was world champion until November of 1962, and Don was the number one challenger for the crown from 1966 to 1968.

Both fighters were identified in articles as being Mormons. Gene was described as the "broken nosed Mormon Elder" in an article telling about his losing the title to Dick Tiger. 9 Another story concerning the same event describes him as "a Mormon mink-rancher from a suburb of Salt Lake City, who is a doting father and a regular church-goer." 10 Although other articles refer to his Utah birth and hometown, they do not identify Gene as being a member of the Church.

During the ten year period covered by this study, six articles appeared concerning Gene Fullmer. Two mentioned his membership in the Church. One of the articles referred to above left a favorable

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impression that the boxer was not only an athlete but a good family and church man. ¹¹

With the retirement of Gene Fullmer after his failure to regain the middleweight championship in 1963, the boxing for the family was left to younger brother Don. Don didn't reach the prominence that his older brother had in the ring, but he did have the chance to fight for the title.

Two articles were in print concerning the younger Fullmer. One mentioned his membership in the Church, and the other without telling of his affiliation was more discursive. At the weigh-in for his fight with Italian champ Nino Benvenuti, the Utah fighter was laughed at because he stripped down to "droopy long johns."¹² The story that identified Don as a Mormon was neither favorable nor unfavorable toward him because of his membership. It seemed peculiar that the champ was undoubtedly a Catholic, but this was never mentioned. But the fact that Fullmer was LDS was used to describe the American fighter.

Harmon Killebrew

Another recent convert to the LDS faith was Harmon Killebrew, home run hitter for the Minnesota Twins. Killebrew's wife had been raised a Mormon, but it was not until the late 1960's that he joined her in the Church.

There were only two articles written about the baseball star after he joined the Church and neither story described him as being LDS.

¹¹Ibid.

This may seem strange until it is understood that the press had always complained about the slugger's reluctance to talk about his private life. He is pictured as being a humble, devoted family man who wanted to keep his family out of the spotlight.

Although no mention was made of the Church, all the stories about Mr. Killebrew were favorable toward him as an individual. Only speculation could be used to determine if his wife's membership and influence and then his own affiliation with the Church had anything to do with this positive coverage.

Merlin Olsen

To any faithful pro football fan when defense was mentioned in the late 1960's, thoughts turned to the Los Angeles Rams front four. The blond giant calling the defensive rush signals for the group was Merlin Olsen, a graduate of Utah State and raised in the Mormon faith.

During the decade under consideration, many articles appeared describing the Ram defense and identifying the individuals who composed it, but only one article was completely devoted to Olsen. Merlin's family was identified as being pioneers in the Cache Valley and staunchly Mormon, or LDS as Merlin corrected. The huge tackle was described as being a fierce competitor and a very amiable person. The article was very favorable to Merlin, and showed that he was an intelligent football player working on a masters degree and well informed in business affairs.13

The author attempted to locate articles on other prominent LDS athletes, but he could not find any during the decade under study. Such

prominent athletes as Vern Law and Jay Sylvester were left untouched by this study as no articles concerning them as individuals were available.

Summary

Athletes' lives seem to be open for public viewing, and being a member of the Mormon Church did not appear to have an adverse effect in articles written about LDS athletes. Billy Casper would have to be classed as the most prominent Latter-day Saint sports figure during the decade, both in number of articles about him and in identifying him as a member of the Church. All of the men covered by this study seemed to be well liked, and the general impression left by the articles was favorable towards the men and their religion.

POLITICIANS

American political figures have always been in the national spotlight. The lives of these men become public knowledge through the mass media of television, radio, and periodicals. Since any person nominated for a cabinet position in the United States must be accepted by Congress, their personal lives are investigated and reported to the public through the media. During the decade beginning in 1961, three members of The Church of Jesus Christ of Latter-day Saints were members of presidential cabinets. One of these was considered as a prime prospect for the nomination for president on the Republican ticket. This section will endeavor to ascertain what was said about their membership in the Church, and also what was said about them as individuals.

Stewart L. Udall

"One of the earliest and widely praised cabinet nominations of
President John F. Kennedy was that of Representative Stewart L. Udall of Arizona to be secretary of the Interior." Mr. Udall was confirmed by the Senate without opposition, and for the next eight years (1961-1968) served in this position under both Presidents Kennedy and Johnson.

Udall had served as a U.S. Representative for the Second Arizona District for three terms since 1955. His untiring work in getting the Arizona Democratic delegates to cast their nominating votes for John Kennedy was felt to be one of the factors in his being named to the Cabinet.

David King Udall, grandfather to Stewart, had helped found St. Johns, Arizona. The Udall family were staunch Mormons and settled the area at the request of Church leaders. Stewart's father had been a Justice of the Suprême Court of Arizona for thirteen years, and it is said that the Udall family held more public offices in the state than any other family.  

To say that Secretary Udall was a controversial cabinet member would be putting it mildly. Within months of being installed in his position, the national press was assailing him for using his office to wield political power. A friend of Udall's, J. K. Evans, had sent a fund raising letter to oil and gas representatives and lobbyists saying that Stewart had requested him to sell his quota of Jefferson-Jackson-Day Dinner tickets at $100 a plate. When this reached the press, they circulated the tactics the secretary was using in getting his tickets sold. Udall denied any knowledge of Evan's activities, but as Representative

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15 Ibid.
Earl Wilson of Indiana said, "While Eisenhower had U-2, Kennedy had U-Dall."\(^1\text{6}\)

The Interior Secretary was also criticised for his calling congressmen and telling them how to vote, his statements on Cuba made on national television, and his active moves to create new national parks.\(^1\text{7}\) Twice he was expelled from private property. One weekend he walked into an inn near Washington and was kicked out by the female owner for looking like a bum.\(^1\text{8}\) Another time he and his traveling party were ordered off a Kansas ranch that was the proposed site of a national park.\(^1\text{9}\)

At the end of his administration in the Cabinet, he left a legacy that was felt untouchable. Six new national seashores, four national monuments, five national recreation areas, the first national system of wild and scenic rivers and the first national trail had been added to the Interior Department during his time in office.\(^2\text{0}\) It was admitted that Mr. Udall had been a very active Secretary.

Concerning his membership in the Church, a number of articles mentioned his Mormon forebears. He was a descendant of John D. Lee and Jacob Hamblin on his mother's side, and as mentioned previously, his father's people had settled the Arizona area as a call from the Church. He was raised in the LDS faith, but didn't adhere to the


\(^1\text{8}\)Ibid.


teachings of the Church, as stated in an article on his personal life:
"The mission which took him to Pennsylvania and upstate New York, did not strengthen Udall's faith; he has remained in the Church but he has not followed all its strict precepts."²¹ Udall described himself as deeply troubled by the Negro issue in the Church, and compared the Church policy to citizenship without the right to hold public office.²²

Stewart Udall was shown as being hard working, conservation minded, untactful and not in harmony with his faith in articles concerning him. Nineteen articles were written about him during the period and only three mentioned his membership in the Church and two of these emphasized his ancestors' rather than his own involvement in the faith.

David M. Kennedy

When President Richard Nixon announced his nominations for the cabinet, the list included two Latter-day Saints. Governor George Romney of Michigan, and Chicago banker, David M. Kennedy. Kennedy had been nominated for the post of Secretary of the Treasury.

Born in a small Utah town, David Kennedy had risen to be Chairman of the Board of the eighth largest bank in the world. The bank under his leadership had gone after business lending and overseas expansion. In introducing his Cabinet, President Nixon said of David, "I found that in this period, when we have an international monetary crisis, bankers all over the world, held him in high esteem."²³

Kennedy had served in public life before. He was an assistant to then Secretary of the Treasury, George M. Humphrey. In 1962 he was one of thirteen men appointed to set up a private corporation to own and operate the United State's share of a global satellite communications system, and two years later was elected to the permanent board of directors of the corporation. March 1967 found Kennedy as chairman of a fifteen member commission organized to study ways to improve the federal budget drafting methods. He was also involved in urban affairs in Chicago.

One noticeable feature of David Kennedy's willingness to serve was that in accepting the cabinet post at a salary of $35,000-a-year, he had to take a salary cut of $198,750.24

It took Stewart Udall a couple of months to become controversial, but David Kennedy accomplished this even before assuming his new post. At a press conference called to interview and introduce the new cabinet nominees in December, 1968, Kennedy sent financiers into a panic by not saying that the Nixon administration would hold the price on gold. He was noncommittal on the subject and this caused a rush on the gold market. Within days a Nixon spokesman said they were not going to change the gold standard. The members of the Cabinet had been informed before the conference not to make any statements of policy since they had not yet been installed. When Kennedy followed the instructions the trouble began. His non-committal attitude was seen by some to mean there would be a change.25

24 Ibid.
In April, 1969, following the installation of the new Cabinet, Kennedy again received criticism. This time from a member of Congress. Representative Wright Patman, chairman of the House Banking and Currency Committee, accused the Secretary of a possible conflict of interest. Patman felt that Kennedy had not entirely severed his relations with Continental Illinois National Bank & Trust of Chicago, and because of that the Treasury man could not be objective in matters concerning one-bank holding companies. Legal counsel for the Treasury replied that Kennedy had cut off all financial relationship with the bank, but the Representative was not satisfied and said he would look into the matter further. But as time went on, nothing happened.26

Concerning his membership in the Church, Kennedy was identified as being deeply religious and having served his church as a Bishop and counselor in the Chicago Stake presidency. He was also identified as a man who didn't smoke or drink. He was described as being decent, very honest and saying what he thought.

Kennedy’s image in the periodicals could best be typified by a description of him appearing in Time: “While even his critics applaud Kennedy’s innate decency and amiability, his gaffes have deprived him and his office of political weight in the Cabinet and before Congress.”27

George Romney

By far the best known Mormon in America during the decade was George Romney. In 1961 he was President of American Motors and an oft

mentioned prospective candidate for Governor of Michigan. From 1962 until 1968 he was Governor of his state and one of the leading contenders for the Republican nomination for the presidency. In 1969 he took over as President Nixon's cabinet Secretary in Housing and Urban Development. Romney was often identified as a member of the LDS Church, both in a favorable and unfavorable way.

The scope of this study concerning Romney will be twofold: first, his role in the last two years of the decade as a Cabinet member; and secondly, an analysis of Dr. Dennis L. Lythgoe's article concerning George Romney in BYU Studies. 28

The two previous LDS Cabinet members were shown to be controversial people in their positions, and Romney fit the same pattern. After being named to the Cabinet, he commenced a program to promote urban renewal, but his method of introducing it caused problems. The Secretary was invited to speak at a union convention of home builders. His address was a two-pronged jab to the housing men. He first said that he believed the building trade should modernize by getting in the stream of things and mass producing houses. His statement was met with a round of boos from the union members. Next he attacked the unions for discrimination, saying that they kept minority groups out of the trades by their practices. At the end of his speech he had very few friends in the audience. 29

He was recognized in articles about him as a very capable, hard working individual who would get HUD moving if anyone could.


His Church membership was mentioned only once in the two year period, and then only as a means of identification. The reason for so little notice of his Church affiliation might be because it was so widely published before.

In the Spring 1971 issue of BYU Studies appeared a feature article on Mr. Romney's presidential aspirations and the effect his membership in the Church had on his losing the nomination. The author, Dr. Dennis L. Lythgoe, surveyed and reported his findings on Romney in a comprehensive manner, as far as the Church affiliation was concerned. This work will not endeavor to cover the same material, but will analyze the conclusion reached by Lythgoe.

Lythgoe's conclusion was that there was no panic on the possibility of a Mormon moving in the White House. But that there were three serious roadblocks to Governor Romney's candidacy, (1) his vagueness on the issues, (2) the Negro doctrine of the Mormon Church, and (3) his piety. Of the three obstacles Lythgoe feels the latter reason was the principle cause of the Michigan Governor not getting the presidential nomination.

To quote from the conclusion of Lythgoe's article, "Romney's principle problem seemed to be his piety, the somewhat abstract concept that he was 'too good to be true.'" Later he says, "His habit of appearing as a 'preachy' candidate with a definite 'Messiah Complex' began to damage him badly." Lythgoe felt the Church's lay clergy made Romney resemble a professional minister seeking the presidency. He continues, "Though he initially projected a clean, attractive image,

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Romney seemed not to represent the average American voter. Through his religious devotion, he began to appear too formidable for identification with the masses." And finally, "The public failed to appreciate piety, and the more Romney moralized, the more distant the audience grew."

The conclusion to be drawn from the article would have to be that it was Romney's religion that cost him the presidential nomination and not as Romney and his advisers believed, his statement on being "brainwashed" in Vietnam.

During the period of time that George Romney was considered a contender for the Republican party's nomination, many articles were written about him. In numerous stories his membership in the Church was discussed, and some of the Church's teachings were examined. The following chart shows the articles written about Romney, how many mention the Church, and the per cent of articles containing religious themes. Following the chart is a summary of the years covered.

George Romney

<table>
<thead>
<tr>
<th>Year</th>
<th>Articles Written</th>
<th>Mention of LDS Church</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1961</td>
<td>2</td>
<td>2</td>
<td>100</td>
</tr>
<tr>
<td>1962</td>
<td>20</td>
<td>17</td>
<td>85</td>
</tr>
<tr>
<td>1963</td>
<td>14</td>
<td>3</td>
<td>21</td>
</tr>
<tr>
<td>1964</td>
<td>10</td>
<td>5</td>
<td>50</td>
</tr>
<tr>
<td>1965</td>
<td>7</td>
<td>1</td>
<td>14</td>
</tr>
<tr>
<td>1966</td>
<td>23</td>
<td>11</td>
<td>47</td>
</tr>
<tr>
<td>1967</td>
<td>50</td>
<td>18</td>
<td>36</td>
</tr>
<tr>
<td>1968 (Jan.-March)</td>
<td>21</td>
<td>3</td>
<td>14</td>
</tr>
<tr>
<td>Totals</td>
<td>147</td>
<td>60</td>
<td>38</td>
</tr>
</tbody>
</table>

Highlights of Years

1961 Suggested candidate for Governor of Michigan.
1962 Candidate and winner of Governorship.

1963 Possible Republican Presidential nominee.

1964 Candidate for re-election as Governor, darkhorse for presidential nomination.

1965 Role as Governor.

1966 Candidate for re-election in Michigan, strong contender for Republican nomination for President.


1968 New Hampshire primary campaign, withdrawal as candidate -- March.

The chart does show that when a campaign was under way, the governor was more apt to be identified as a Mormon. Since 1967 would have to be classed as the year Mr. Romney's popularity declined, a close examination of the articles during the year should help to see if indeed the Church affiliation was the main reason for his loss of the nomination. During 1967 the fifty articles written about Romney show 36 per cent mentioning him as a Latter-day Saint. A breakdown of the crucial year into three parts shows the following:

<table>
<thead>
<tr>
<th></th>
<th>Jan-Apr</th>
<th>May-Aug</th>
<th>Sept-Dec</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Articles</td>
<td>17</td>
<td>10</td>
<td>23</td>
<td>50</td>
</tr>
<tr>
<td>Church Mention</td>
<td>10</td>
<td>2</td>
<td>6</td>
<td>18</td>
</tr>
<tr>
<td>Per cent</td>
<td>59%</td>
<td>20%</td>
<td>26%</td>
<td>36%</td>
</tr>
</tbody>
</table>

If the Church factor was responsible for Romney's decline, it should have come in the early part of the year since that was the greatest saturation of Church-related articles. But the decline did not come until September.

Two polls were taken of national scope as the presidential
campaign got under way. One was the Gallup Poll, the other the Harris Survey. Both polls took their sampling in the middle of August of 1967 and found the following:

<table>
<thead>
<tr>
<th></th>
<th>Gallup Poll 31</th>
<th>Harris Poll 32</th>
</tr>
</thead>
<tbody>
<tr>
<td>Romney</td>
<td>49%</td>
<td>48%</td>
</tr>
<tr>
<td>Johnson</td>
<td>41%</td>
<td>52%</td>
</tr>
<tr>
<td>Undecided</td>
<td>10%</td>
<td></td>
</tr>
</tbody>
</table>

According to the Gallup findings, Governor Romney could have defeated President Johnson at this point, while the Harris Poll, which does not take into account undecided, shows him only four per cent behind the president.

In mid-September, Harris took another survey which showed the following feeling of the voters:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Romney</td>
<td>42%</td>
</tr>
<tr>
<td>Johnson</td>
<td>58%</td>
</tr>
</tbody>
</table>

Romney had dropped 16 per cent behind the president, and he had only been four per cent one month before. Could the cause for this sudden drop have been an outpouring of piety by the Mormon politician? A review of the periodical articles for the period between the two polls shows that four articles were written about Romney and not any of them mentioned his

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33 Ibid.
religion.

What happened during this time was a television interview on which the Michigan governor said he had been "brainwashed" when he first went to VietNam, and that the American public was not getting the full story of the war there. This statement was made on Labor Day 1967, the first Monday in September.

_Newsweek_ may have analyzed the situation correctly when it observed:

Romney's pressing first task was to regain his leadership in the public-opinion polls--and the first post-'brainwash' findings were devastating. After leading all the other Republican contenders against President Johnson for almost a year, Romney plummeted overnight to fourth place in the latest Harris Survey.  

The over-night fall from first to fourth doesn't appear to be caused by Church membership, or sudden piety, but a statement made about "brainwashing."

It is submitted that Lythgoe's conclusion is in error, that Romney's piety was not his chief problem. The reason for the error could be the limited scope used for the Lythgoe paper. He states in his work, "Significantly, most of the articles in the popular magazines dealing with Romney treat him with religious implications; admittedly, those are the only ones cited in this study." Even this is wrong since only 38 per cent of the articles mention the Church, and some of those only in one word or a short phrase. The limited scope would seem to be the major cause of drawing a false impression, even though he does mention the "brainwash" incident.

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34 Ibid.

The assumption that the Lythgoe findings were wrong does not make the Romney theory entirely correct. It is true the public polls reflect the "brainwash" theory, but there could still be another factor. Romney may not have received the nomination even if he hadn't made the famous statement on Viet Nam.

The Gallup Poll of mid-August 1967 showed three factors as follows:

<table>
<thead>
<tr>
<th></th>
<th>Romney</th>
<th>Nixon</th>
<th>Johnson</th>
<th>Johnson</th>
<th>Undecided</th>
</tr>
</thead>
<tbody>
<tr>
<td>Romney</td>
<td>49%</td>
<td>45%</td>
<td>41%</td>
<td>47%</td>
<td>10%</td>
</tr>
<tr>
<td>Undecided</td>
<td>10%</td>
<td>47%</td>
<td>45%</td>
<td>41%</td>
<td>10%</td>
</tr>
</tbody>
</table>

Poll of Republican Professionals Concerning the Nomination

| Nixon   | 48.5% |
| Reagon  | 17.1% |
| Rockefeller | 13.2% |
| Romney  | 12.8% |

The Republican poll shows Romney far from being the choice of the party, even though the general public felt he was the best choice the GOP had to offer. It is submitted that the cause for this was twofold: (1) Romney was a loner, not a good party man, while Nixon had worked hard in 1966 campaigns to help Republican candidates win their offices; and (2) the Governor's lack of support of the 1964 party nominee Barry Goldwater of Arizona. Both of these factors were mentioned in the national press.

There are many factors why George Romney is now a Cabinet member instead of the president, but it is the conclusion of this study that the

principle reason was not his membership in The Church of Jesus Christ of Latter-day Saints.

Conclusion

Athletes and politicians, two publicly conspicuous vocations, kept the Church in the national scene during the decade beginning in 1961. The general picture was favorable to the Church because of the caliber of men involved, and those who were not active in their religion were not aligned with the Church enough to be a negative factor.
Chapter 4

OLD TOPICS REVISITED

In the decade under study articles concerning the Negro and prominent LDS individuals were of major importance. Richard Cowan's study of national periodicals prior to 1961 uncovered a major emphasis on polygamy, church hierarchy and stories of origins. This section will revisit these topics and observe how magazines reflected these categories during the ten-year period.

Polygamy

In a modern game of word association called "password" a person saying the word Mormon would probably find his partner answering polygamy. During the past years the association with the Latter-day Saints and the practice of plural marriage has been wide spread. One of the causes for this association may have been the coverage the national press gave the early practice of polygamy in the Church.

During the period 1961-1970 only two articles were written on the main topic of polygamy, but many articles concerning other aspects of Mormonism mentioned the practice as a sub-topic.

Probably the widest read article on plural marriage appeared in the Ladies Home Journal in June 1967. The magazine gave front page billing to "Husbands with more than one wife" a report of America's 30,000 polygamists. The article, an "expose" type, claimed there were still 10,000 people in Salt Lake City alone living in plural marriage, and that this practice made "this city the most fantastic and least-
known in America today.¹

The author of the Journal article was able to visit with many of the participants of this movement and endeavored to reflect the type of life they lived. He had interviews with state officials and leaders of the LDS Church and talked about the subject with them. A former special assistant to the Attorney General of Utah was quoted as saying, "There are more polygamous families" currently residing in this city "than in the days of Brigham Young." He added that at least 30,000 individuals in Utah were living in plural households and that the number was rapidly increasing.²

Modern polygamists were called in this Journal article "Fundamentalists," and the author dated their beginnings to the manifesto which according to the Fundamentalists was ill-conceived and issued only by the Church hierarchy so that Utah could attain statehood. Although the author attempted to distinguish between the Mormon Church and the Fundamentalists, the division was sometimes vague. It was also reported that an unnamed LDS leader said that the Church recognized the sincerity of those who practiced polygamy and felt agony in excommunicating a man for his sincere belief, but when the polygamists flaunted their sins to the world, the Church had no choice but to take action against these members. All of which meant according to the Fundamentalists "that polygamy is no sin; the sin is in being found out."³

²Ibid.
³Ibid., p. 106.
An article in the *Saturday Evening Post* reported a comment by a Utah state official indicating that he believed there were "still at least twenty thousand Utah men, women and children involved in polygamy."\(^4\) The *Post* article also explained the problem of practicing plural marriages in the modern world. The author suggested that families were not supported properly, and children of polygamists were taught to lie and evade the law.\(^5\)

To the question of why, if polygamy was being practiced, weren't people being imprisoned for their belief. The answer from the articles could be classified in two areas; first, public sympathy was on the side of the polygamist. The Mormons didn't turn them in because of the Church's polygamous heritage, and the non-Mormons took the attitude of "live and let live."\(^6\) Secondly, the state was reluctant to send fathers to prison because their families would become a burden on the state as welfare cases, and women were not prosecuted since their children needed them.\(^7\)

With the exception of the two previously mentioned articles the other stories concerning polygamy were of a historical aspect. Magazine articles that dealt with the Church's history usually brought up the old practice of plural marriage. One article was entirely about the past practice of polygamy as its main topic concerned one of the wives of

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\(^4\) Robert Cahn, "The New Utah; Change Comes to Zion," *Saturday Evening Post*, CCXXXIV (April 1, 1961), p. 46.

\(^5\) Ibid.


\(^7\) *Saturday Evening Post*, loc. cit., (April 1, 1961).
Brigham Young. The article, written by a descendant of Augusta Cobb Young, concerns Mrs. Cobb leaving her husband and children in Boston and running away to become one of the wives of Brigham Young. The article leaves a negative impression of the early practice of polygamy but does raise some interesting questions as to whether Mrs. Cobb left Boston because of Brigham Young or because she knew her husband was in love with another woman.

The emphasis on polygamy which had previously been so prominent, declined into an occasional study of the past and several expose articles concerning present plural marriage practices.

Church Hierarchy

Richard Cowan's previous study of national periodicals referred to polygamy and church hierarchy as the "twin relics" of Mormonism. This phrase was taken from the original twin relics platform of the Republican party in 1856. The two offences at that time were slavery and polygamy. According to Cowan's research, periodicals at the turn of the century specified that the two major abuses by the Utah based church were the practice of plural marriage and the control exercised by the Church. During the decade of the 1960's, however, the practice of plural marriage was not a major issue; but the Church's control of the state, politics, non-Mormons in Utah, and the LDS owned businesses were matters of genuine concern to the press.

Many articles during the decade under study conveyed the opinion that there was a real problem of church-state separation in Utah.

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Holiday used an analogy to express their feelings of the Mormon control in Utah by saying:

Trying to ignore the LDS in Utah would be like trying to ignore the pilot and crew of an airliner. You may not see them all, but the voice is always with you. Utah is, incidentally, the only state where visiting VIP's call on the President of the Church first, and then on the governor and mayor.9

The article left an impression of Church control of all aspects of life in the Beehive state. The writer suggested it was a blessing to live in a beautiful place like Utah, but added, "There are, it would appear, two sides to every blessing. You may worship as you please in Utah, but if you're under twenty-one and smoke in public, you may also be arrested."10

The tobacco laws of the state were not the only laws the press felt the Mormons influenced. In 1968 liquor by the drink became a political question in Utah. Newsweek carried an article appropriately titled "Law of the Spirit," which concerned the Church's stand on the drink proposal. President David O. McKay was quoted as making a "rare public statement" calling on citizens of the state to oppose the liberalization of Utah's liquor laws. The Mormon leader said: "We must not sell our heritage for a mess of pottage."11 The article continued with a description of abuses that were heaped upon petition bearers, who were attempting to get the liquor by the drink question on the ballot. Supposedly while manning petition stands at a Salt Lake City supermarket nails were driven into the petition bearers' car tires. In Provo a

10Ibid., p. 59.
"spit-in" was held where observers spat upon the people manning the tables bearing the petitions. And finally in Logan, to leave no doubt as to where the blame should be placed, the article stated: "Petitioners complained that 'persons unknown' were photographing everyone who approached their table--clearly suggesting that the photos would be turned over to local Mormon bishops." The same source also asserted that the Church-owned Deseret News had printed special forms that were to be signed and notarized by Mormons who had not understood the petitions purpose, and who wanted their names removed from the petition. Feelings in the Beehive state among non-Mormons was that Utah was still a theocracy ruled by Mormon elders, and "even faithful Saints felt their Church was flexing too much muscle." 

The Deseret News had earlier been reported on by Time magazine. In an article devoted to the Mormon-owned daily appearing in 1967, Time referred to the close supervision the Church exercised over the paper. Three members of the Council of Twelve served on the paper's nine-member board of directors. The News was pictured as using most of its space to report local and Church news and relying on the wire services for news outside the Utah area. To prove the point that Church news was the major area of reporting a banner headline in the paper was quoted which read: "BEWARE OF EVIL, CHURCH TOLD." The Time article did not disclose that the headline referred to a General Conference talk.

Since the Salt Lake Tribune (the city's only other daily paper) and Deseret News share advertising and business departments, it was felt

12Ibid.
13Ibid., pp. 87-88.
that the News' bias was also reflected in the Tribune. Because of the fact the Mormon-owned paper would not carry ads on alcoholic beverages and cigarettes, advertisers of these products were limited to Tribune advertising space only. The problem with single paper advertising was that 75 per cent of the papers' combined rate was charged to place an ad in one paper. Beer and cigarette advertisers felt that this discriminated against them. 15

Besides owning a newspaper the Church also owned a radio and television station in Salt Lake City. Articles dealing with the Church left an impression of the Mormons controlling to a large degree what the people of Utah saw, read, and heard.

An article appearing in American West concerning "the Morrisite War" referred back to a period of time covered by Cowan's study. The story left little doubt as to how the Church controlled the people who lived in Utah, and especially those who didn't believe the same way as the Mormons. 16

Other articles appearing during the ten-year period reflected how the non-Mormon population of Utah was effected by the Church. Holiday referred to there being two Salt Lakes, one Mormon, one gentile. The article reported the two communities lived together peacefully, but that there was a hidden distrust which existed. The reason for this dual culture was that "Mormons are so busy in the Church that they have little time for social life elsewhere; similarly non-Mormons tend to form circles

15 Ibid.

of other gentiles or Mormon apostates—a group that usually has a distinct anti-Mormon bias."

A humorous comment was related by a Saturday Evening Post story, which quoted a Utah Jew as saying: "I think this place is wonderful—such fresh air, such high mountains, and such friendly people. But the only thing is, I can't get used to being called a gentile."  

The politics of the Beehive state was also a popular theme for showing Church control. During the presidential campaign of 1960 an incident was reported to show how the Church controlled the voters. President David O. McKay had wished John F. Kennedy luck in his quest for the presidency, but when Richard Nixon was in Utah, McKay had reportedly said he hoped Nixon won. To show the power of the Church leader it was noted that Nixon carried Utah during the election although the democratic party won more offices in the state.  

There was a slight difference of opinion on how important it was to be a Latter-day Saint to hold public office. The Post estimated that 95 per cent of all state and local officials were Mormons, and that their membership in the Church was their biggest asset. The New York Times Magazine expressed an attitude that the Church controlled politics in the state because 70 per cent of the population was LDS. But the Times article also said the power was "not grossly abused" as evidenced by J. Bracken Lee, a non-Mormon being governor of the state. A Salt Lake politician said: "You don't have to be Mormon to win an election in Utah, 

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19 Ibid.
but it helps." The Times qualified its stand with the statement that non-Mormons who had been elected, had "courted the Mormon vote," and listened to the suggestions of Mormons.  

U. S. News and World Report cited a letter sent by President McKay to eleven Mormons in Congress, protesting the repeal of the Right-to-Work law. Seven of the LDS congressmen ignored their leader's appeal and voted for repeal of the law.  

The most popular subject for articles by magazines concerning Church control were articles on the LDS business interests. Newsweek identified the Church as "the biggest commercial enterprise in the west, excepting only the massive Bank of America in California." The article continued with an estimate that the cash flow of the Church reached $1 million a day which was used to finance schools, missionary work, temple building, and other expenses of the Church. Newsweek identified Henry D. Moyle of the Church's First Presidency as the man that controlled the vast Mormon fortune. Moyle felt the Church should pay tax on businesses (which it does) but he also felt the Church could do anything in the way of investing that anyone else could do. Moyle was quoted as saying: "We are not averse to making a profit, but it is not our prime motive." 

Fortune estimated the annual income of the Church at $110 million,  


23 Ibid.
and listed the various business endeavors that the Mormons were involved in including ZCMI (a Salt Lake department store), Utah-Idaho Sugar, Beneficial Life, Hotel Utah, Deseret Book, Deseret Farms of Florida, Deseret News, and KSL.  

**U.S. News** in an effort to show the holding of the Church and also its control of life in Utah said a Mormon could read his news from the Church-owned daily, watch his television on a Church-owned station, work in an office building put up by the Church, park his car in a Church-owned garage, spend some time in the city's biggest hotel, also owned by the Church, have his home financed through a bank partly owned by the Church, have his life insured by the Church-owned life insurance company, shop in the Church-owned department store, and have his children attend the largest Church-operated school in America.

In most articles the business operations of the Church were frowned upon. But the stories also reflected an admiration for the greatness of the Mormon Church and its people. **Fortune** summed it up by saying: "For this extraordinary organization is a force to be reckoned with. It represents the first lasting native-born American religion of any major consequence. It exercises wide political influence in Utah. It is a rich organization, whether measured in tangible assets or in men."  

Church hierarchy was a "twin relic" that was still a major issue during the decade 1961-1970. Most of the articles concerning Church control were of a negative nature, although parts of these reports were

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complimentary to the people and the initiative of the organization.

**Origins**

The last of the former topics to be reviewed concerns articles referring to the origin of the Church. Dr. Cowan's study revealed that many periodicals issued prior to 1961 had handled the origin of the Mormon movement as being either the work of an imposter or of a psychologically deluded person. The decade under study showed a change in reporting concerning the origin of the Church. In some respects the origins of the Church were handled in a fairer, more accurate way during this decade than during any previous period since the organization of the Church of Jesus Christ of Latter-day Saints.

Many articles during the period explained the founding of the LDS Church by Joseph Smith, but interestingly none of the articles mentioned the First Vision or the 1820 appearance of the Father and the Son as the start of the movement. The first event as far as the magazines were concerned was the 1823 appearance of the Angel Moroni to the young founder. Although this angelic visitation was reported in a "tongue in cheek" manner, none of the articles called Smith an imposter or a deluded person. One article, which was the first in a series appearing in *American Heritage*, handled the visit of Moroni with accuracy and with a great degree of impartiality. Although it reported accurately the facts as related in most LDS Church histories, the account lost a portion of its objectivity by endeavoring to explain some of the supernatural events.  

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Chapter 5

MISCELLANEOUS TOPICS

Periodical articles during the period 1961-1970 reported on many topics. While the Negro-priesthood question, nationally prominent LDS members, who were not General Authorities, plural marriage, hierarchy, and origins have been discussed in earlier chapters, this section will discuss various minor topics that were reviewed in national periodicals during the decade.

Church Leaders

President David O. McKay was the subject of three articles appearing in magazines during the period under study. One article primarily considered his work as president and the other two covered his death and reviewed his accomplishments as the leader of the Mormon faith.

In the fall of 1962 a testimonial banquet honoring President McKay was held in Utah. Five hundred business and civil leaders paid homage to the Mormon prophet and his contribution to society. In reporting the event, Time stressed the fact that men of all denominations held the LDS leader in high esteem. Joseph Rosenblatt, a Jew and president of Eimco Corporation, expressed his admiration for President McKay by asking if anyone knew of any man who "lived with greater faith or purpose, and obedience to the exhortation of the Prophet Micah 'to do justly, to love mercy, to walk humbly with God.'"¹


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The president of the Salt Lake City chamber of commerce, J. P. O'Keefe, a Catholic, said: "All of us have been keenly aware of the advantages of living in Utah. And almost all these advantages can be attributed to the leadership of President McKay."  

The article suggested that non-Mormons felt kindly toward the Mormon leader because of President McKay's love for people of all faiths. According to this article in *Time*, President McKay said: "There is a genuine affection between members of the Church and non-members. How did it come about? By getting to know and understand each other better. When you get to know a fellow, chances are you'll get to like him, too." 

At the time of his death, the same magazine said of David O. McKay: "McKay was an affable new image of Mormonism to the world that had previously see the Mormon leaders as dour, dark-suited figures. He was perhaps the first Mormon president to treat non-Mormons as generously as members of his own faith." The *Time* writer felt if President McKay had not completely destroyed Mormon exclusiveness, he had certainly tempered it with his remarkable vision of a much wider, friendlier world. 

David O. McKay was president of the Mormon Church during the greatest period of growth in its history. When he assumed the leadership of Mormonism, the population of the Church was only one million people, less than nineteen years later at his death the figure stood at 2,815,000 members. During the McKay administration five new temples were erected: in Oakland, Los Angeles, London, Switzerland, and New Zealand. 

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2 Ibid. 
3 Ibid. 
Missions had more than doubled from forty-three to eighty-nine, stakes had increased from 191 to 500 (the 500th stake was created on the day he died), the number of missionaries had greatly increased and conversions in foreign countries soared.

Not to be one to take credit for the rapid growth of the Church during his tenure as president, David O. McKay had said: "The reason we grow is that there is church-wide acceptance of responsibility by individual members. I have called upon wealthy men to make sacrifices for the good of the church. No one has ever refused." Others may have felt that the president was being too modest for as Newsweek reported: "Though he left behind no written revelations like those of founder Joseph Smith or Brigham Young, the very success of McKay's missionary enterprises, pious Mormons believe, are proof of his divine inspiration." Time summed up its attitude of President McKay by saying: "Even his final years of feebleness could not dim the conviction that David O. McKay had done more in his 19-year tenure to change the image and direction of the Mormon Church than any president since Brigham Young himself."

At the death of President McKay the articles mentioned his successor Joseph Fielding Smith. Time described President Smith as being "a straightforward but humorless man harking back to the old Mormon image, a stern authoritarian who is not likely to tolerate minor faults

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in his fellow church men or to encourage change," Newsweek reported that liberals within the Church were hopeful that exposure to the responsibilities of the highest Church office might alter President Smith's opinions. Some saints, the magazine article continued, thought that President Smith's term was meant to be merely a preparation for the presidency of Harold B. Lee, the heir-apparent to the leadership of the Church. Meanwhile other members felt the new prophet could go on for years. President Smith was noted for his spare diet of cereal, milk, and an occasional bite of nippy cheese, and for being an early riser. Described as solid Mormon stock, President Smith was quoted as saying: "A good man should never retire," a statement which reflected his feelings on assuming the leadership of the Church at the age of 93.

**Missionary Work**

As previously mentioned, during the administration of President David O. McKay, the Mormon Church nearly tripled in size. Many articles in national magazines devoted space to this phenomenal growth and also to the missionary system of the Church.

*Time* magazine observed that in Britain alone the Mormons had doubled their membership in 1961 to 40,000 members with 1,200 baptisms the month previous to the article being written. Meanwhile in Catholic dominated France, 1,000 conversions had taken place in 1960, and in Protestant West Germany there were in 1961, 16,000 members of the Church. Even in East Germany the LDS faith was reported to have 5,000 members, who were not able to have a church building of their own but met in a

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8 *ibid.*, p. 50.

9 *Newsweek*, loc. cit.
One reason for the tremendous growth of the Church during the period under study was the missionary efforts of the members. Missionaries, however, were not always held in high regard as reflected in an article appearing in *Time* in 1962 entitled "Salesmen Saints." The article felt that one mission president, President Woodbury, was using too many hard sell tactics. *Time* emphasized that "British Clergymen are less keen on Woodbury's hardsell style of making converts," but the article speculated that this feeling of the clergy would change since Marion D. Hanks, known for his diplomacy, had just been appointed the new mission president.  

Although the *Time* article concerning the British Mission didn't approve of the methods of the Mormon missionaries, it did admire them for their selflessness and zeal. Missionaries were generally pictured as young men who had sacrificed much to go forth and minister for the Mormon cause. Some of the articles endeavored to show techniques the young ministers used to attract contacts. Two young men working in France were said to have "attracted prospects by organizing an English-language class and a softball team," and by preparing the way for missionary work by leaving folders in mailboxes. The success of these two missionaries was reflected by a statement of a French journalist who said that a dozen converts had been baptized in Nines the past nine months, "that may not seem like very many," the journalist said, "but these young Americans

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are better recruiters than the local French Communists."\(^{12}\)

The personal life of sacrifice of the missionaries attracted the attention of one reporter. *U. S. News and World Report* stated that missionaries get money from the Church only for transportation to and from their posts and that the daily living costs are borne by their families and themselves often at great hardship.\(^ {13}\) *Time* pictured the young ministers as "shunning dating, dancing, even swimming, they spend evenings in paper work, and it is not uncommon for Mormon missionaries to put in 70 hours a week."\(^ {14}\) All this personal work must have been worthwhile as over 100,000 converts joined the Church in 1962.

**Welfare Program**

The practice of members of the LDS Church taking care of their own and trying to stay away from public welfare has always been of interest to the press. *U. S. News and World Report* emphasized that Church members did not receive any compensation for the time spent in doing work for the Church.

One concept that was deemed different from that held by most people in the country was the LDS view of federal aid. It seemed that the Church's desire to not use government support or public relief set them apart from most people in America. The *U. S. News* article showed how Mormons took total care of their people by saying:

> If hard times befall the 'Saint', he can get food, clothing, medicine, and necessary cash through the Church's


own 'welfare state'. He is required to work for this help to the limit of his physical ability, and a lazy Mormon may be sent to a psychiatrist, at the expense of the Church, to find out what is wrong with him. 15

Fortune magazine reported on a meeting between members of the LDS First Presidency and President Lyndon Johnson. The impression conveyed was that the Church leaders, because of the welfare program, had much advice that could help the United States chief executive in dealing with the country's welfare needs. 16

Cultural Aspects of Mormonism

While Americans noted that President David O. McKay had helped change the image of Mormonism during his nineteen years as head of the Church, the Tabernacle Choir was also considered by writers of periodical articles appearing in the 1960's as a factor changing public opinion. On the 35th year of the choir's radio broadcasting, Time observed that the musical program was "the longest sustained network program in history. "17 Since the initial broadcast in 1929, the choir had performed every Sunday over the CBS network.

The Time article said that the half-hour weekly radio show had reshaped the world's image of Mormonism. The choir's success was attributed to both the upgrading of the organization under the direction of Richard Condie, and the universality of Richard L. Evans' spoken word. Condie had terminated 75 members of the choir when he became the head conductor and was reportedly going to hold auditions every two years.

Elder Evans meanwhile appealed to people of all denominations with such statements as: "Don't let life discourage you; everyone who got where he had to begin where he was," or "There is no way of avoiding the moral consequences of a dishonest, unethical, or immoral act."18

The Mormon choir was also referred to as a great missionary tool for the Church because of its large listening audience each week. In reporting on the Tabernacle itself and its construction, *Time* went on to say: "The choir grew to fit the building and to become the most powerful unofficial missionary that The Church of Jesus Christ of Latter-day Saints ever had."19 Although the leaders of the choir were quick to point out that the musical group was never intended to proselytize, they could not deny that many people throughout the world knew about the Church first through the choir's broadcasts.

Another cultural aspect of the Church was the youth program and the recreation provided to LDS members of all ages. Articles discussed how the chapels of Mormonism all included a recreation hall where the members or non-members might find a dance, play, volleyball game, basketball game or some other event occurring that they could either watch or in which they could participate. The thought expressed again was that the Church tried to provide for not only the spiritual needs of its members, but also for social, physical, and cultural desires.20

Also discussed during the decade were the cultural aspects of

18Ibid.

19Ibid.

and the Church's role in helping to foster the Utah Sym
worthwhile events in the Utah capital. The articles left
Church was a foundation of culture and saw the need for
good entertainment for its people.

Brigham Young University

The Church-sponsored school of higher learning, Brigham Young
University, was also in the national spotlight during the decade. Chap-
ter two of this work reviewed the periodical coverage of the protests
held against BYU during the ten-year period. But there was a much more
favorable side of the "Y" that also was reported in U.S. News and World
Report.

To many people who watch the evening news on television or read
their daily newspaper, college life can be summed up by a bumper sticker
which says "College is a riot." With protests and riots on college cam-
puses throughout the country going on, a campus which is quiet and
peaceful becomes a newsworthy subject. The article by U.S. News was
entitled "A University Without Trouble." The periodical reported that,
"No 'hippies,' miniskirts or riots make the scene at Brigham Young Uni-
versity. The Mormon school is an oasis of calm amidst campus turmoil.
Its secret; high standards, strict discipline."21

The article explained that rigid screening keeps students con-
sidered unlikely to meet the school's high standards of conduct and schol-
arship from enrolling. Local Bishops were said to interview each pros-
pective student, whether LDS or not, and if their interview found the

21"University Without Trouble," U.S. News and World Report,
ng or unable to keep the standards, the prospective student

. Of those enrolled in the school, 95 per cent were LDS, with a 99 per cent Mormon faculty, helped to keep

minimum.

The atmosphere of the Mormon school and its students had recent-
paid off, reported the article, since Dr. and Mrs. Ray B. Reeves had
donated over 1,000 acres of California land to the Utah school. The property was estimated to be worth several million dollars. The Reeves had visited Provo before giving the gift and were impressed by the college. They said:

The young people at BYU were all clean-cut, good-looking. There was no beatnik atmosphere. Those students had their feet on the ground. Instead of finding fault, they were accepting leadership. We liked the way the university was being run. To show our support, we've given the university our ranch. 22

The article also reported on a few problems at the Church school. The faculty was quick to admit that even though students at the "Y" were unusually hard-working and devout, they were not all angels. Like students elsewhere they reportedly enjoyed a little fun. Change at the Provo campus as far as students were concerned came slow. Most shows of student unrest with the administration were reflected in letters to the school paper, The Daily Universe. It was also noted that an underground paper (Zions Opinion) had made its appearance on campus.

Overall the article concerning Brigham Young University was very favorable to the school and its sponsoring institution.

22 Ibid.
Besides Church leaders and prominent LDS personalities, which have already been reviewed, Church members as a whole were also subjects of national periodical articles during the decade.

Carl Carmer in his article in *The New York Times Magazine* said: "No other religious group in America 'lives' its religion with such emphasis." Carmer also reported on the various aspects of Mormon life and suggested that even the "Gentiles tend to look upon Mormons as men of high moral quality." The article left the feeling that members of the Church were generally forthright, honest individuals.\(^{23}\)

Another view of the LDS people was given by Phillip L. Jones, a Maryland school teacher, who had organized a field trip to the west. Jones and his students on the way west hoped to stay near Arches in Utah but found the temperature at 116 degrees. The quest for a suitable spot to stop for the night turned into a hectic adventure for the group. Finally as night approached they stopped in a small Utah town located near the Wasatch Mountains. There a service station owner told them they could camp in the city park. The next morning the group were visited by the townspeople and invited to attend the Mormon Church in the community. After church was over the group was auctioned off, two young people to a home for dinner. Jones himself went to a home where he reported they had enough food in storage for three years. After dinner the group returned to their bus to continue their journey and the Mormon people gathered to bid them farewell. The Maryland teacher and his group did not return to the small Utah town on their return trip, but this leader claimed he would

\(^{23}\)Carmer, loc. cit., p. 64.
never forget their hospitality. "Whenever I see anyone from that trip and ask what they remember most fondly," the teacher reported, "the reply never varies, 'that little Mormon town in Utah.'" 24

The desire of LDS people to be involved was reflected in an article in Time concerning the building of a new chapel in Salt Lake City. At five o'clock one morning various people gathered at the church site to lay a cement floor. When the work was over the workers went home to clean up and go to their regular vocations as lawyers, bankers, doctors, and businessmen. The chapel was being constructed for the Federal Heights Ward there, it was reported, homes cost up to $85,000 and the average income was $13,000. The workers on the chapel included the Governor of Utah, George Clyde; oil millionaire and church leader, Henry D. Moyle; and Jay Johnson, an executive of Phillips Petroleum, who said: "If we didn't believe in it, we wouldn't be there. But besides it's physically good for those who sit at a desk all day long." The Bishop of the ward, George R. Hill, explained why men of prominence worked on a building site, "We like to feel that part of our sweat is in it." 25

The missionary zeal of all the members of the Church was also reflected in the articles. A visitor to Salt Lake City felt the center of the community had to be Temple Square, and many stories and pictures in periodicals concerned this part of Mormondom. As one recent visitor to Salt Lake said: "Everything seems to take second place to the Church buildings, and within a minute of leaving my hotel and crossing into Temple Square I knew I was in a city that felt it had a mission--a sort


of holy city. It gave me a funny feeling, way out there in the moun-
tains.26

LDS people in general were given a favorable report in national
periodical articles written during the decade. The members were shown to
be honest, friendly, and hard working.

Temples and Genealogy

The Latter-day Sain temples were a subject of numerous refer-
ences in periodical articles. The fact that non-Mormons could not enter
the temples caused the air of mystery to be a part of the reporting
policies.

In 1967 while Governor George Romney was still an announced
candidate for the Republican presidential nomination, Romney's son Scott
married in the Salt Lake Temple. When a marriage of a presidential can-
didate's child takes place, it is news; but when it is a ceremony out-
siders are not allowed to observe, it becomes more than just the average
wedding. Time reported that most Christian faiths marry a couple until
death parts them but that, "A Mormon marriage performed in the temple
'seals' a couple for time and eternity." The reason given for the dif-
ference in the ceremonies was that "Mormons view every wedding as per-
formed in the image of the first marriage, in which Adam and Eve were wed
by God before they were banished from the Garden of Eden and made subject
to death."27

The article commented that temple marriage was of utmost importance
to the Latter-day Saints since marriage was vital to entering the highest

26Hamburger, loc. cit., p. 222.

27"For Time and Eternity," Time, XC (September 1, 1967), p. 46.
of the three kingdoms of glory in the afterlife. Scott and his bride reportedly went to the temple the day before their marriage to receive their "endowments." The procedure of the sacred Mormon ceremony was explained as much as possible and summed up by saying: "Some 200 people participated, including temple assistants alert to any deviation from the strict five-hour procedure." 28

Hugh B. Brown, identified in the article as an "Apostle," performed the marriage ceremony in the temple. Brown gave instructions to the bride and groom before performing the marriage, "then, according to Mrs. Romney, Apostle Brown concluded the brief service by intoning, 'As Peter of old said, I give unto you the keys to the Kingdom of Heaven; whatever is bound on earth is bound in heaven; whatever is loosed on earth is loosed in heaven. I pronounce you man and wife for time and all eternity.'" 29

None of the other articles mentioned specific marriages but a number reported that marriages were performed in the temples for both the living and the dead.

*Time* in covering the world conference on records in Salt Lake City explained the reason for the Mormons emphasis on genealogy, pointing out that Latter-day Saints believed that all people living and dead had to receive the ordinances of the Gospel. Since Mormonism was a recent religion, a way "had to be found to bring into that kingdom those ancestors who had lived while the Gospel was unavailable, or who otherwise had not received the Mormon message on earth." 30 The way to find the ancestors

was through genealogical research and then the ordinances would be provided in the temple. *Time* explained that, "Mormons today not only baptize, marry, and 'seal for time and eternity' living family members to one another but perform these and other ordinances for dead family members who did not undergo them while they lived."  

The article, with some misunderstanding, reported that, "some Mormons were so eager to give everyone a chance for the celestial kingdom that they troop regularly to their nearest temple to perform the ordinances for random names of those on the temple records who are not yet sealed into the church--much the way pious Catholics pray for the 'forgotten' souls in purgatory."  

It was also stated by *Time* that temple work had been done for all dead U. S. presidents and the royal houses of Great Britain, France, and Germany. The article continued, "This does not mean that William the Conqueror and Charlemange are necessarily Mormons, the dead are still free to accept or reject the Gospel in their spiritual state, though earthly ordinances may have been completed for them."  

A number of articles reported on the vaults built by the Church in a canyon near Salt Lake City. Phillip Hamburger reported that he was given a tour of the vaults while in the Utah capital and his guide explained the purpose of gathering the information. His article reflected his favorable impression of the diligence of the Mormon people, but at the same time his basic skepticism of the work for the dead could be seen.  

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31 Ibid. 32 Ibid. 33 Ibid. 34 Hamburger, loc. cit.
False Impressions

Many false impressions of the Church and the ordinances have already been covered in this study but a few that haven't been reviewed should be mentioned.

In 1961, The Saturday Review printed an article by a native easterner who had moved to Utah. The author reported that he was saddened to find an inferior educational system in the Beehive state. The writer of the article was irritated to find what he thought was a matter of pride in Utah in succeeding in business without education. He felt the main problem was the Mormon practice of sending children on missions and stressing the importance of church service over formal schooling. Mr. Banellis, the author, decided to send his own children to England to school, where, he thought, they would be in an environment capable of challenging their creativity.  

This negative impression of the Mormon view of education was at least partially countered by a statement on education in U.S. News and World Report which said: "Spending on schools by contrast is high--based on Mormon belief that 'the glory of God is intelligence.' Utah leads all other states in the proportion of young people who graduate from high school, enroll in college or pursue scientific careers."  

Carl Carmer, who wrote a number of excellent articles concerning the Church during the decade, also left some incorrect impressions in his New York Times Magazine article. In commenting on the high moral standards of the Mormons, he made reference to a supposed tenet of the Church that


the temple garment must continuously touch the body. Even when bathing, the Times articles said, Mormons had to be careful not to "release the old garment" until the new one partially covered the body. Further on in his article Carmer explained the method of recognizing "a good Mormon girl." A person would look for a small roll under the top of the girl's off-the-shoulder dress, which was "the garment pushed down an inch or so." Carmer must have surmised that all Mormons regardless of age wore the temple garment and had real problems while trying to bath. 37

The Time Magazine article on President McKay left the impression that the standards of the word of wisdom had been lowered. In reporting on the success of the missionary work of the Church, one reason was that the Mormon leader had given the order that converts no longer had to quit smoking to join the Church. The article added that the tobacco using converts were usually assigned to a job in the Church, such as scout leader or Sunday School teacher, where the need to set a good example would finally constrain "them to abandon the habit voluntarily." 38

Summary

The miscellaneous articles on the Church showed a very favorable trend. There were some false impressions and negative reporting, but overall the articles were positive and left a good impression of the Church. The success of the Church also may have been a warning to the members to beware as a quote in U. S. News reflected: "Today with the Church showing more gains in membership and prestige than at any time in

37 Carmer, loc. cit.

its often-stormy past, one Church member summed up its problems this way: 'In the past we were able to survive persecution and adversity. Now it is success that we must survive.'\textsuperscript{39}

\textsuperscript{39}\textit{U.S. News and World Report, loc. cit., p. 94.}
Chapter 6

SUMMARY

The ten-year period commencing in 1961 and ending in 1970 was a decade that found Mormonism a popular topic for national magazine articles. Also during this period many articles not mentioning the LDS Church, but referring to members of the faith without identifying them as Mormons, were in print. This study did not encompass the latter works even though the articles were read to determine if the Church was mentioned.

The findings of this study are reflected in the following pages by charts, tables and conclusions drawn by the author.

Chart 1 reflects the direction of the image of the Church during the decade under study. In the introduction to this work it was explained that a rating system would be used for each article or major theme studied. The rating system was to be the same as Dr. Richard Cowan used in his study on the same topic from 1851 to 1961. Ratings were "+2" for pro-Mormon biased writing, "+1" for favorable descriptions, "0" for a neutral approach, "-1" for unfavorable reporting, and "-2" for biased anti-Mormon writing.

Chart 1 shows that during the ten-year period the first half of the decade was favorable overall to the Church, while the last five years were marked by negative reporting. The year 1962 was the most favorable to Mormonism, while 1968 was the most negative. The author's opinion on why these two years were the peak years will be offered after Table 1.

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In previous studies on the same topic two works overlap into the present research. Both of these have been reviewed in the introduction. David C. Wright's findings went to 1964 and reflected the image of Mormonism as being favorable. The present study finds his conclusion to be correct as 1964 and the years before were all favorable or neutral as in the case of 1963.

Dr. Dennis Leo Lythgoe's research discovered a negative trend by the time his work was completed in 1968. Chart 1 reflects that Lythgoe's findings were also accurate as his study ended at the most negative period during the decade.

Table 1 shows the number of items by category written each year,
and the yearly directional rating.

The year 1962 was the most positive year during the decade for the image of the Church. It was also the most prolific as 22 per cent of the articles for the ten-year period were written during that year. The reason for the large volume of articles was the appearance of a Mormon politician, George Romney, into the national spotlight. Twenty-two items were written in the category "people" during the year, and all but three were about Romney. The articles concerning the Michigan Mormon were mostly favorable and the large volume helped in making 1962 the best year for Mormonism's image. By 1968 when the Church's image in national publications hit its low for the decade, Romney had lost his luster for the press. This was the year he ended his quest for the Republican nomination for the presidency. Only seven articles were written during 1968 but five were in the topic "people" and three of these concerned Romney, and all have been classified as being of a negative type reporting. The year 1967 was the pivotal year for the image rating. Romney was becoming increasingly unpopular, and this coupled with the race question seemed to start the negative trend of reporting. Although 1966 had shown a slight negative trend, the number of articles in the category "people" still was large percentage-wise, and this topic was positive at the time.

Table 2 reflects the rating per category, and also the effect each category has on the overall image rating for the decade.

As Table 2 shows the category "people" was by far the most popular favorable topic during the decade under study. With 47.3 per cent of the total volume of the articles written, it far exceeds the 15.2 per cent of "race" articles. The large number of articles in addition to a
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<td>4</td>
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<td>3</td>
<td>1</td>
<td>0</td>
<td>4</td>
<td>13</td>
</tr>
</tbody>
</table>

**Rating**  +2  +6  0  +3  +6  -1  -1  -4  -2  -3  +12
plus rating of .53 means that the stories concerning members of the LDS faith was the main factor for the overall rating of the image being a positive .12.

It may be of interest to note which categories were of a negative nature and which were positive to the Church. "Hierarchy," which concerned Church control of politics, people, and business, was a negative category. "Origins," a topic that discusses the founding of Mormonism, was also negative in reporting. "Polygamy," a subject that the Church has received much favorable coverage on in the past, remained a negative issue. A new category in the decade under study was "race," which included the Church's views on all races, but was mostly concerned with Blacks. This topic was the most negative category during the ten-year period.

On the positive side of the ledger, "people" was by far the most favorable. As mentioned previously, the political life of George Romney would have to be considered the major item of the decade. "Cultural," which included the Tabernacle Choir, drama, and pageants, was positive; but only two articles on this subject appeared in the publications during the decade. Articles concerning the auxiliaries and missionary work of the Church were included under the topic, "programs," and this area showed a favorable image. "Sociol-Economic" included the economic life of Mormondom and the famous welfare plan. This category was of a positive nature. The basic doctrines of the Church were covered by the topic "theology," and was also of a positive value to the image rating. Only "rites" was completely neutral during the period under study. This category included ordinances and practices of the Church and was mainly concerned during the decade with the temples of the LDS religion.
Table 2
Rating Per Category and Category
Effect on Overall Rating

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<th>Category</th>
<th>Number</th>
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<th>- -</th>
<th>Total Rating</th>
<th>Weighted Rating</th>
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<td>+.02</td>
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<td>8</td>
<td>1 -5</td>
<td>- .31</td>
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<td>14</td>
<td>7 -26</td>
<td>-.93</td>
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<td>+4</td>
<td>+ .36</td>
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<td>13</td>
<td>71</td>
<td>38</td>
<td>49 +22</td>
<td>+.12</td>
</tr>
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</table>

Table 3 reveals the magazines that during the 1960's contained articles about Mormonism. During the period under study there were 120 articles that were devoted to the reporting of people, events, and happenings of the LDS faith.

Three magazines, Time, Newsweek, and U.S. News and World Report, accounted for 46 per cent of the articles written. Each of these is published weekly and could be classified as a news-events type of magazine. Time showed a slight positive reporting bias toward the Church during the decade with +.18. The eighteen articles appearing in Newsweek were normally neutral, and U.S. News and World Report was by far the most favorable of the three with a rating of +.91 over the ten-year period.

The only magazine that had more than three articles concerning Mormonism and reflected a negative rating was Sports Illustrated. This anti-Mormon reporting could be accounted for by the type of articles
Table 3

Articles and Rating by Magazine

<table>
<thead>
<tr>
<th>Magazine</th>
<th>Articles</th>
<th>Ratings</th>
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<tr>
<td>American West</td>
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<td>Bi-Monthly</td>
</tr>
<tr>
<td>Atlantic</td>
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<td>Weekly</td>
</tr>
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<td>-1.00</td>
<td>Weekly</td>
</tr>
<tr>
<td>Fortune</td>
<td>2</td>
<td>+1.00</td>
<td>Monthly</td>
</tr>
<tr>
<td>Good Housekeeping</td>
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<td>+2.00</td>
<td>Monthly</td>
</tr>
<tr>
<td>Harpers</td>
<td>2</td>
<td>+1.50</td>
<td>Monthly</td>
</tr>
<tr>
<td>Holiday</td>
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<td>Monthly</td>
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<tr>
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<tr>
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<tr>
<td>Reporter</td>
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<td>+ .50</td>
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</tr>
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</tr>
<tr>
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120
written which were concerned with athletics, mostly about BYU and the problems encountered in racial strifes when the "Y" teams played away from home. It should be mentioned that Sports Illustrated was the only publication to report negatively on Billy Casper, the Mormon golfer.

**Comparison with Dr. Cowan's Study**

The purpose of this work, as stated in the introduction, was to extend for ten years the study of the image of the Church which had been initiated by Dr. Richard Cowan. To better accomplish this objective the following tables and analysis will compare the previous study with the present research.

Table 4 reflects a comparison of three periods under study. Dr. Cowan's total work is shown in part A, while his last decade is shown in part B. The present study is shown in part C of the chart.

Cowan's study showed that during the entire period the most popular themes in magazine articles concerning Mormonism were "hierarchy" and "polygamy." But during the last ten years of his work, "people" had replaced both of them as the most popular theme, although "polygamy" remained as the second most discussed topic. During the present study, "people" far exceeded any other subject and both "polygamy" and "hierarchy" were relegated to a lesser plane. A new category, "race" emerged during the past decade; prior to 1962 the topic was not discussed, but with the rise of George Romney's political star, the question of the LDS Church and the Negro became a newsworthy topic.

Concerning the ratings of categories during the entire study by Cowan, only three of the topics were positive, namely "people," "programs," and "sociol-Economic." During the last ten years of the Cowan research
six categories had reached a positive reporting basis. Along with the three previously mentioned, "cultural," "rites," and "theology" had reverted to the positive side of the ledger. Five of these categories remained favorable during the present study with "rites" moving to a neutral position.

In comparison with the Cowan work, the present research shows much similarity. The overall rating of -.42 by Dr. Cowan for the 110-year study was mainly effected by early anti-Mormon writing. The last ten years of his work showed a pro-Mormon emergence in the national magazines. The present study shows an overall pro-Mormon rating but is lower than Cowan's last decade; and as reported in Table 1, the trend was on the decline during the last five years of the study.

Table 4
A Comparison of Three Periods Under Study

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rat- ing</td>
<td>Rat- ing</td>
<td>Rat- ing</td>
</tr>
<tr>
<td>#</td>
<td>%</td>
<td>#</td>
<td>%</td>
</tr>
<tr>
<td>Cultural</td>
<td>75  10.7 -0.1</td>
<td>12  15.4 +0.8</td>
<td>2  1.1 +1.5</td>
</tr>
<tr>
<td>Hierarchy</td>
<td>152  21.6 -0.8</td>
<td>9  11.5 0.0</td>
<td>16  8.7 -0.3</td>
</tr>
<tr>
<td>Origins</td>
<td>61  8.6 -1.3</td>
<td>9  2.6 -1.0</td>
<td>15  8.1 -0.3</td>
</tr>
<tr>
<td>People</td>
<td>103  14.6 +0.3</td>
<td>16  20.5 +0.8</td>
<td>87  47.3 +0.5</td>
</tr>
<tr>
<td>Polygamy</td>
<td>177  25.2 -0.8</td>
<td>14  17.9 -0.4</td>
<td>8  4.3 -0.4</td>
</tr>
<tr>
<td>Programs</td>
<td>14  2.0 +1.3</td>
<td>12  15.4 +1.2</td>
<td>4  2.2 +1.3</td>
</tr>
<tr>
<td>Race</td>
<td>---</td>
<td>---</td>
<td>28  15.2 -0.9</td>
</tr>
<tr>
<td>Rites</td>
<td>29  4.1 -0.5</td>
<td>5  6.4 +0.8</td>
<td>8  4.3 0.0</td>
</tr>
<tr>
<td>Socio-Economic</td>
<td>47  6.7 +0.9</td>
<td>5  6.4 +1.4</td>
<td>5  2.2 +0.4</td>
</tr>
<tr>
<td>Theology</td>
<td>46  6.5 -0.5</td>
<td>3  3.9 +1.0</td>
<td>11  6.0 +0.4</td>
</tr>
<tr>
<td>Totals</td>
<td>704 100.0 -0.42</td>
<td>78 100.0 +0.6</td>
<td>184 100.0 +0.12</td>
</tr>
</tbody>
</table>
Table 5 shows the turn to a positive type of reporting coming in the 1931-1950 period, and staying that way through 1965. But the period 1966-1971 shows a reversal of the positive image and return to negative reporting.

Table 5
Rating Trend Percentages From 1851 to 1970

<table>
<thead>
<tr>
<th>Years</th>
<th>Anti-Mormon</th>
<th>Unfavorable</th>
<th>Neutral</th>
<th>Favorable</th>
<th>Pro-Mormon</th>
</tr>
</thead>
<tbody>
<tr>
<td>1851-1870</td>
<td>67%</td>
<td>27%</td>
<td>6%</td>
<td>2%</td>
<td>6%</td>
</tr>
<tr>
<td>1871-1890</td>
<td>33</td>
<td>49</td>
<td>10</td>
<td>24</td>
<td>4</td>
</tr>
<tr>
<td>1891-1910</td>
<td>21</td>
<td>31</td>
<td>20</td>
<td>24</td>
<td>2</td>
</tr>
<tr>
<td>1911-1930</td>
<td>31</td>
<td>28</td>
<td>27</td>
<td>39</td>
<td>38</td>
</tr>
<tr>
<td>1931-1950</td>
<td>2</td>
<td>19</td>
<td>39</td>
<td>38</td>
<td>2</td>
</tr>
<tr>
<td>1951-1961</td>
<td>--</td>
<td>14</td>
<td>28</td>
<td>49</td>
<td>2</td>
</tr>
<tr>
<td>1961-1965</td>
<td>5</td>
<td>19</td>
<td>24</td>
<td>41</td>
<td>11</td>
</tr>
<tr>
<td>1966-1970</td>
<td>12</td>
<td>38</td>
<td>19</td>
<td>24</td>
<td>7</td>
</tr>
</tbody>
</table>

Conclusion

The image of Mormonism in national periodicals during the period 1961-1970 was of a slightly positive nature, but the last five years of the decade were negative. The author believes the reasons for the negative trend were twofold: first, the decline in popularity of George Romney as a presidential candidate; and secondly, the problems of the Church and its doctrine concerning the Negro and the priesthood.

It is the opinion of the writer that the favorable reporting on the Church during the first half of the decade was also related to Romney, as most of the early coverage concerning the LDS politician was very favorable.
The most significant feature of the decade, concerning Mormonism, had to be the prominence of Romney, a Mormon, as a presidential candidate. His rise to fame was the catalyst for many articles about him and also was the spark that fanned the flame for the racial articles during the decade. The Negro articles were kept alive by the writings on BYU and its athletic problems but the first mention of the topic started with Romney.

Now that George Romney is out of the national spotlight, it is only a matter of conjecture what the future periodical coverage of the Mormon Church will be, and that remains for a future study to determine.
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UNPUBLISHED WORKS


MORMONISM IN NATIONAL PERIODICALS
1961-1970

Dale P. Pelo
Department of Church History and Doctrine
M.A. Degree, April, 1973

ABSTRACT

The purpose of this study was to determine the image of The Church of Jesus Christ of Latter-day Saints as reflected in articles appearing in general national periodicals of the United States during the decade 1961-1970. All articles listed in Readers Guide to Periodical Literature under the heading "Mormons and Mormonism" or related topics were searched. A rating system as devised by Dr. Richard O. Cowan in his work "Mormonism in National Periodicals" was implemented. This study revealed:

1. The image of the Church was slightly positive during the decade as a whole, with articles during the first five years being especially favorable. In 1966, however, a negative trend of reporting developed and continued through 1970.

2. Articles concerning LDS personalities were most numerous and were usually favorable, with presidential candidate George Romney being the most newsworthy Mormon topic during the decade.

3. Articles on "race" multiplied during the ten-year period, and were usually negative.

It is difficult to project what the image of the Mormon Church will be in the future.

COMMITTEE APPROVAL:

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