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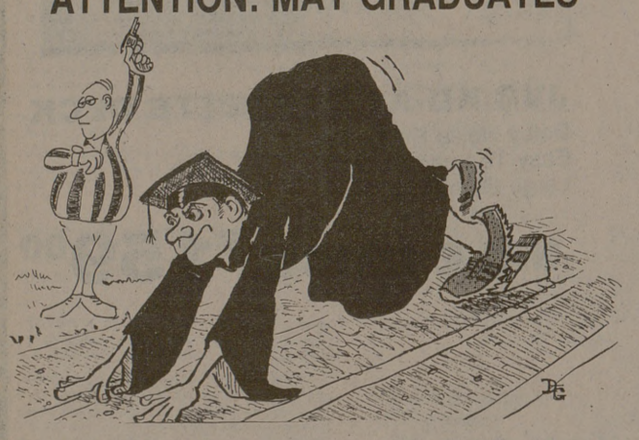

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Mormon church, feminist were on 'collision course'

United Press International

SALT LAKE CITY — The excommunication of feminist Sonia Johnson by the Mormon Church has touched off a debate in Mormon society that threatens to be more painful than the church's long struggle with the question of equality for blacks.

There were few blacks in the Mormon Church in 1978 when its president, Spencer W. Kimball, announced a revelation from God ending a century-old color ban that prevented men of Negro descent from participating in the all-male Mormon lay priesthood. Not many blacks have joined the church since the revelation.

It's different with feminism and the issue of women's rights in the Church of Jesus Christ of Latter-day Saints, as the Mormons are formally known.

At least half of the members of the church are women. As one Latter-day Saint feminist put it, "There is one of us in nearly every bedroom."

Johnson, a fifth-generation Mormon from Sterling, Va., was excommunicated for making anti-church statements during her campaign in support of the Equal Rights Amendment.

Kimball declared the ERA a moral issue four years ago and urged church members to work for its defeat. He said it posed a threat to traditional family life. Since then, Mormon groups — with encouragement and direction from church headquarters in Salt Lake City — have campaigned against its ratification in several state legislatures.

But Johnson, a former college English teacher and mother of four children, could not accept Kimball's teaching — a difficult thing for her to do since Mormons consider the church leader to be a prophet and God's spokesman on earth.

Also, she could not accept in silence the church's lobbying efforts against the ERA.

Johnson helped organize Mormons for ERA, a group of Mormon feminists which set out to counter the church's politicking. Mormons for ERA lobbied for the amendment, sponsored rallies and tweaked Mormon leaders by hiring airplanes to tow pro-ERA banners over church conferences in Utah and Virginia.

That, in itself, probably wouldn't have gotten her into trouble. Other Mormons have publicly supported the amendment, including Utah's Gov. Scott Matheson, Salt Lake City Mayor Ted Wilson and women who unsuccessfully sought its ratification in the Utah Legislature.

But Johnson went further. She denounced the Mormon patriarchy, telling a meeting of the American Psychological Association in New York that the men of the church treated women as "bootlickers and toadies." She told the psychologist, "The Mormons, a tiny minority, are dedicated to imposing the prophet's moral directives upon all Americans and they may succeed if Americans do not become aware of their methods and goals.

"Because the organization of the church is marvelously tight and the obedience of the members marvelously thorough-going, potentially thousands of people can be mobilized in a very short time to do conscientiously whatever they are told without more explanation than, 'the Prophet has spoken.'"

In another appearance in Montana, she suggested that people tell Mormon missionaries they are not interested in being preached to by a church that does not support equal rights for women.

Her tough talk did not go over well with Mormon leaders, either male or female.

Barbara Smith, the highest ranking woman in the church and president of the 1.5 million-member Relief Society, strongly disagrees with Johnson's characterizations of Mormon women.

"We hame a basic doctrine that puts men and women together in partnerships rather than power struggles," she said.

"I think she (Johnson) is trying to promote a cause by making the church look like it has an attitude of uncaring or indifference to women. That just isn't true."

"I don't know of any other society where women have a greater voice or more voting power or more promise or more ideals surrounding the relationship of men and women," said Elaine Cannon, president of the 275,000-member Young Women's Organization.

"The difference between Johnson and some of my friends who support the ERA and are still members of the church is that they aren't tearing down the prophet, the church and its policies.

"It seems very clear to me that the Rotary Club wouldn't put up with a member who went around and said the Rotary is crazy. I think the criticism that was leveled at the institutions and people we hold sacred are in very poor taste. I don't think it's a nice way to fight even a political battle."

Even some of Johnson's relatives and supporters thought she had gone a bit overboard in her criticism if she expected to remain a Mormon.

"It had to go that way," said Paul Harris, Johnson's brother, after the excommunication. "She's been on a collision course with the church ever since she started openly supporting the ERA."

"Some people say she was too honest for her own good," said Teddie Wood, a co-founder of Mormons for ERA.

Marilyn Warenski, an ex-Mormon who analyzed "the plight of Mormon women" in her book "Patriarchs and Politics," said it was logical for Johnson to be excommunicated.

"She gave them plenty of grounds by the standards of a male-dominated, authoritarian church which provides no avenue for dissent," said Warenski.

"It's not surprising to me that she was excommunicated. It is surprising that she ever rose up in the first place."

In many ways, Warenski's book served as a catalyst for Mormons for ERA. Many of its themes have been echoed by Johnson.

The book has caused a stir in Mormon society because it challenges what Warenski calls "myths" about the roles of women in the church. It is not a popular book with Mormon leaders because Warenski's interpretation of Mormon history is different from that of official church historians.

Warenski notes that Mormon women have long taken pride in a heritage of women's rights. They were the first in the nation to exercise the vote a privilege given to them in 1870 by the Utah Territorial Legislature — a body dominated by Mormon men.

Leaders of the Relief Society were also leaders in the women's suffrage movement, campaigning hand-in-hand with Susan B. Anthony, Elizabeth Cady Stanton and others.

When Utah was admitted to the Union, the state's new constitution included an equal rights clause guaranteeing that "both male and female citizens of this state shall enjoy equally all civil, political and religious rights and privileges."

Mormon women in the last century were encouraged to become doctors, lawyers, teachers and businesswomen.

Nearly every young Mormon girl has heard the story of Martha Hughes Cannon, the fifth wife of polygamist Mormon apostle George Q. Cannon. Mrs. Cannon was a physician who became the first woman elected to a state senate in the United States. She beat her husband for the seat in 1896.

But Warenski maintains that the women were encouraged to participate in political and economic affairs in early Utah because the male patriarchs of the church decided that it would be to the advantage of Mormon society.

Women were given the vote to increase Mormon power at the polls during a time when many non-Mormons were moving into Utah Territory and the church was defending its practice of polygamy, she says.

They were encouraged to join the national suffrage movement because it gave them a platform to defend the institution of polygamy.

Women were allowed to become professionals because the new territory neded professionals and the men were busy converting new church members.

In nearly all cases, contends Warenski, it was men using women to serve the interests of the church.

"There was little concern for women's rights per se," she says. "They were concerned about building up the Mormon kingdom."

But now, she says, the "creative spirit of the early church" which led to some amount of equality for women is being replaced by a conservative trend which stresses the women's place in the home raising children. And Mormon women are doing what the patriarchs have ordered just as they did in the last century, says the writer in an explanation for the massive Mormon opposition to the ERA.

Cadavers aid advance of science

By SCOT K. MEYER
Campus Reporter

There is one way to get into medical school without great intellectual ability or a high grade point ratio.

Although it may not be as glamorous as being a med student, you can play a part in advancing science by willing your body to a medical school.

Dr. Jack Wagner, the head of the anatomy Department at Texas A&M University's medical school, is in charge of its willed-body program.

He said the need for willed bodies is critical, because doctors must learn by doing. Medical students must have bodies to dissect, because "that's how they learn how the body is put together," he said.

"You wouldn't want a mechanic working on your car if he had never taken a car apart and learned first hand how everything worked," Wagner said. "It's the same way with doctors."

One of the most common misconceptions people have is that they will be paid for willing their bodies to science.

"It is illegal, not only in the state of Texas but anywhere in the United States, to buy bodies," Wagner said.

In the early days of medical science, med schools would pay for bodies. By creating a market for bodies, medical schools inadvertently gave rise to professions like grave robbing, Wagner said. More aggressive individuals often took more direct methods like murder, which is why the practice of buying bodies was made illegal, he said.

In spite of this, there is one financial incentive for people to will their bodies to medical schools. Texas A&M will pay for the preparation and transportation of the body, which can relieve the family of the financial burden of a funeral, Wagner said.

"The primary reason people donate their bodies is to advance medical science," Wagner said. "In a very real sense, it is the ultimate gift."

The decision to will one's body is not a legally binding commitment, Wagner said, and the donor can always change his mind. And although the wishes of the donor take legal precedence over the wishes of the next-of-kin, the school is not inclined to accept bodies against the wishes of the donors' families, Wagner said.

"It would be bad for medical science to rob someone of their loved ones," he said. For this reason, donors are advised to notify their relatives of their intentions when they fill out the donation forms.

Wagner said that the Texas A&M medical school is scattered all over the campus and doesn't have the facilities to prepare or store willed bodies. The willed-body program is currently operating on an interim basis in cooperation with Baylor College of Medicine, Wagner said. Baylor prepares and stores the bodies, and transfers them here as they are needed. Texas A&M only has facilities to store the few bodies which are being used.

Construction will begin this spring on a medical building, Wagner said, and the medical school is scheduled to occupy the new building in January 1983. Then the Texas A&M medical school will be able to handle willed bodies itself, he said, and will probably start publicizing the program.

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