

NEWS

BYU FIRES TWO CONTROVERSIAL FACULTY MEMBERS

BYU FACULTY members David Knowlton, assistant professor of anthropology, and Cecilia Konchar Farr, assistant professor of English, were notified in 9 June letters that the university had approved a decision by its faculty council on rank and status to deny them candidacy for continuing status (tenure). The university decisions prompted heated protests and accusations of violations of academic freedom.

The actions were the culmination of a year-long third-year employment review process, which is a major hurdle in gaining continuing status after five years of employment. BYU considers three areas in its faculty evaluation: scholarship—books and articles in peer-reviewed professional journals; teaching—student and department evaluations; and citizenship—university committee assignments and general contribution to the university community. Keeping BYU's honor code is also required.

Given that the announcement was, by some accounts, two months overdue, it had been preceded by wild rumors and speculations on how BYU and the Church were preparing to drop the bomb on its trouble makers.

In announcing the decision of the faculty council, both BYU spokesperson Margaret Smoot and BYU President Rex Lee initially, and somewhat defensively, said the decisions to terminate Knowlton and Farr were based solely on "inadequate performance" in scholarship. They denied that either individual was "being punished for political views, religious outlook, or criticism of the Church."

But both Farr and Knowlton, citing their termination letters, said they were being punished for

their religious and political views, not for their scholarship, which each said should have been adequate for the review process.

The controversy focused on three issues: whether Farr's and Knowlton's scholarship merited dismissal; whether there were really hidden Church agendas in the university's action; and whether the review process operated correctly.

REVIEW PROCESS

To understand the debate, it is first helpful to understand the process by which a faculty member is granted tenure, a status that traditionally has been granted faculty members to insulate them and their research from unwarranted discipline.

Like most U.S. universities, individuals hired for permanent faculty positions at BYU go through a multi-year review process before being granted tenure. Before the initial hiring, BYU requires that prospective faculty members pass a general authority interview and be approved by both the department and the university. After three years, the individual's performance is reviewed, and, if found satisfactory, he or she officially becomes a candidate for continuing status. At this stage, an individual may also be terminated or given a provisional candidacy with specific areas that must be addressed to acquire tenure. The primary purpose of the third-year review is to give professors a sense of how they stand with respect to obtaining tenure and knowledge of what defects in their performance need to be corrected. Two years later, at the five year review, candidates are reviewed again and are either terminated or given permanent status.



BYU students protesting faculty firings

The faculty review process starts with the professor compiling a review file of relevant information—published articles, teaching evaluations, papers presented at conferences. The university department then reviews the case and makes a recommendation. Next the department chair reviews the case and makes a recommendation. A college faculty committee and the college dean follow the same process. The case is then reviewed by the university-wide council on rank and status, which is comprised of faculty members and an associate academic vice president. Finally, the university president and provost comprise the final level of the review process.

Of the fifty individuals up for third-year review this year, five were terminated. Only Farr and Knowlton have made public the outcomes of their reviews. Because the announcement of the reviews came out later than usual, Farr and Knowlton had already signed teaching contracts with BYU for the 1993-94 school year and so their university employment won't end until the summer of 1994.

SCHOLARSHIP

Both Farr and Knowlton claim that the letters informing them of their dismissals fail to acknowledge much of the academic material included in their review files.

Knowlton's department voted to give him candidacy, and his

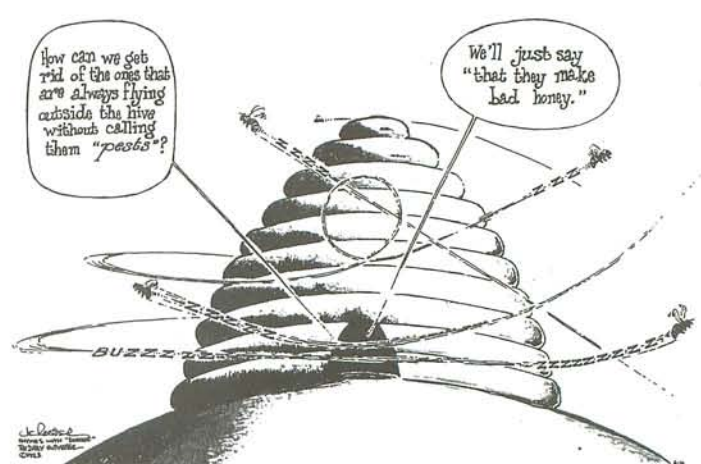
department chair voted to give him provisional candidacy. His college committee and dean also recommended provisional candidacy. At the university level he was denied candidacy.

While Knowlton was informed that his teaching and citizenship were satisfactory and that his scholarship was the issue of termination, Knowlton says his peer-reviewed articles published in international journals (one out of Oxford and two written in Spanish in South American journals) were disallowed by the reviewers, who only considered professional American anthropological journals where he has not published.

He also states that he should receive credit for his article in *Dialogue: A Journal of Mormon Thought* and his four articles in *SUNSTONE*, most of which deal with Latin America, his field of study. The charge prompted a campus discussion about scholarly articles in non-juried publications, and some propose a new standard of evaluating all articles on scholarship instead of where it was published.

Although not a fact the review committees may consider, prior to his termination announcement Knowlton's department had already given him leave from teaching this fall in order to finish several professional articles and a book.

After heated debate, Farr's English department voted to give her provisional candidacy, although the four-person depart-



ment review committee found both her teaching and scholarship exceptional. Both her department chair and college dean recommended provisional status with strict behavioral regulations, but the humanities college review committee and the university committee both voted to deny her candidacy.

Concerning Farr's scholarship, her termination letter, which has been described by others as surprisingly mean-spirited, said her publications were "inadequate in number and quality." But the BYU Ad-Hoc Faculty Committee on Academic Freedom—a group of professors that has met unofficially for over a year to discuss academic freedom at BYU—reviewed her publication record and compared it with individuals who were granted third-year candidacy in the college of humanities during the last five years. The results show Farr's statistics to be comparable if not above average. She has published three articles in peer-reviewed journals (with two more submitted for publication); the college average was 1.1. The average of her student teaching evaluations was 6.14 on a scale of 7, while the college average was 5.9. Additionally, she has given 17 presentations at scholarly conferences, far above the 2.8 college average or even the 10.8 average for professors being granted full tenure.

In light of these comparisons, many faculty and students feel that

Farr and Knowlton are being held to a higher academic standard (some say it's more like the five-year standard) than other faculty and that they have cases for appeal and potential lawsuits.

"Previously, the third-year review process has been used to prepare individuals for their tenure review, not to get rid of faculty," said one faculty member. Similarly, others have noted that in a less controversial environment the university would probably be more interested in cultivating these two scholars and correcting their defects than in dismissing them.

In contrast, others say that Knowlton and Farr were simply caught in the on-going efforts of the university to raise its academic standards and what was once passable is no longer the case.

RELIGIOUS AGENDAS

Although the university community continues to discuss the merits of Knowlton's and Farr's scholarship, most faculty seem to feel that the decisions were colored to some debatable degree by other religious issues, as both Smoot and Lee also eventually admitted. Both Farr and Knowlton were on the widely rumored, officially denied, but privately confirmed list of faculty that general authorities wanted removed from campus (see "BYU continues to debate Academic Freedom Issue," *SUNSTONE* 16:4). Both were widely known for their controversial writings.

"I was fired because I am a feminist," Farr told the *Salt Lake Tribune*. Farr has been censured in the past for her involvement with VOICE, a BYU student feminist organization, and for her participation in a Salt Lake pro-choice rally.

Many feel that an anti-feminist wave is sweeping BYU's campus. In the English department a war is currently raging over the teaching of feminist and postmodern criticism, and Farr is an important symbol in the battle. Gail Houston, another assistant professor of English up for third-year review who was granted provisional status, says the review process demonstrated a clear bias against feminism. "These firings are political," she told the *Tribune*. "The review process is fair most of the time—unless you're an activist. There's clearly a double standard."

Knowlton also feels that the university is hiding the real reasons for his dismissal. He cites as the sources of his discipline his research on Latin American terrorism against the LDS church that was criticized in the Church's statement on symposia, his *SUNSTONE* articles, and several speeches he has given on Mormon topics. "The real issue is academic freedom," he said. Knowlton says his termination letter clearly acknowledged that his writings and speeches were issues in his termination because they were supposedly detrimental to the mission of the univer-

sity.

Some see a pattern between these two cases and David Wright's, where in 1987 the university candidly dismissed him at his third-year review for his religious beliefs and not his scholarship (see "BYU Professor Terminated for Book of Mormon Beliefs" *SUNSTONE* 12:3). They note that Wright was, in part, targeted for dismissal by conservatives in Religious Education who acted to have him terminated before he received the protection of continuing status. Is there a pattern emerging of identifying and removing liberal faculty early in their careers? they ask.

FAULTY PROCESS?

Was BYU merely finding an academic ruse to effect the Church's religious decision? While there are differing rumors about a memo from Apostle Boyd K. Packer instructing BYU administrators to get rid of Farr and Knowlton, knowledgeable insiders say that any Church involvement with BYU administrators did not directly affect the rank and status council, which primarily looked at academic performance. Nevertheless, others point out, conservative members of the council did not need to be directly told of the Church's wishes.

Others cite the university's recently approved academic guidelines that separate disciplining faculty for religious reasons from regular academic review and see a blurring of the line in these cases.

Some criticize the university

review committee for overturning the college and department recommendations, which are theoretically more knowledgeable about the particular academic discipline. They cite the academic review guidelines of the Association of American University Professors that states that preference should be given to the department and college peer reviews and that only in exceptional cases should the university overturn them.

Some intimately familiar with the university's processes agree that there were anomalies in the process. A letter from provost Bruce Hafen was inserted into Farr's review file that was read by the department, college, and university committees reportedly implies that her Church standing is in question (a charge she denies). The letter is considered by many faculty to be an inappropriate and prejudicial intervention in the review process on the administration's part. Reportedly, some members of the faculty committees interpreted the letter as an indication that Church leaders were applying pressure for Farr's dismissal. Others say that Hafen's memo was appropriate because it was clarifying previous correspondence between him and Farr that was also in her file.

As public accusations flew about the reviewers lying about the real reasons for the dismissals, President Lee defended the process: "I want to speak for the integrity of my university, including the integrity of its people and the integrity of its processes," he said. "I have been saddened by . . . allegations or innuendoes that substantial numbers of our faculty have not told the truth. Such things are not typical of BYU and do not bear the approval of the great majority of us."

Lee also defended Hafen's memo as appropriate to the review process. In a column in the *Salt Lake Tribune*, Lee wrote, "[I]n both cases weakness in teaching and scholarship were enough by themselves to make candidacy

inappropriate. This does not mean that citizenship factors were irrelevant to the university's decision; it just means that teaching and scholarship were the primary grounds. The general issue was whether they did enough things right to be given the long-term commitment of tenure, rather than whether they did something wrong."

Nevertheless, while defending the process, Lee has said that its outcome may not have been correct, and he will reconsider the cases with an open mind on appeal. Both Farr and Knowlton have written letters informing the university of their intentions to appeal the decisions. The appeals are, again, decided by President Lee.

RESPONSE

The response to the terminations ignited a firestorm of controversy on and off campus, in newspaper stories and letters, on TV and radio talk shows, and in telephone calls and office conversations.

Over 100 students gathered on the afternoon of the announcement to protest the action. Carrying a banner that read "Stop Academic Terrorism" and placards with statements such as "Save the Classroom," the protesters stood outside the administration building chanting slogans such as "Stop Telling Lies" and periodically reading a prepared statement that said in part: "Silencing . . . activist voices hurts the quality of education the university promises in our mission statement."

The demonstration marked the first time in over 80 years that BYU students have protested infringements of academic freedom. The last such student protest was over the 1911 firings of Ralph Chamberlain and Henry and Joseph Peterson for teaching evolution and biblical higher criticism.

Later in the week, students protested again on campus and a protest meeting was held by faculty and concerned citizens at the Seven Peaks Resort Hotel in Provo. David Knowlton called

for an "open discussion of academic freedom. This university has trouble with controversy." Psychology professor Tomi-Ann Roberts, who, with her husband, German professor Bill Davis, are leaving BYU because of academic freedom issues, spoke in behalf of Cecilia Farr.

BYU graduate Joanna Brooks, who said that she had given back her diploma to BYU in protest, said that the terminations will affect BYU's national reputation. She recounted her experience interviewing for a nationally prestigious graduate fellowship, where she spent the hour defending the university from charges of racism. "They asked how I could call myself a feminist after a BYU education." With the addition of the recent decisions, she said, to enter BYU now, especially as a woman, is a mistake.

Many faculty similarly lamented the decision. "I'm disappointed and embarrassed," said botany professor Samuel Rushforth, "by a process that would dismiss Cecilia Farr. I think she's one of the best at BYU. . . . [S]he's improved the educational discourse on this campus."

On campus, countless debates continue over the merits of Knowlton's and Farr's cases, the Church's prerogatives, the effect on the university's national reputation, and, once again, academic freedom at a religious school. Reportedly, an unofficial faculty group is being organized to support the university's decision and to counter the work of the Ad-Hoc committee, which is supporting both Farr and Knowlton.

The Farr-Knowlton news disappointed many younger faculty members, who privately say they are now looking for positions at other universities.

Harold Miller, out-going dean of honors and general education, said on KUER-FM that he was leaving BYU after eighteen years because it is "a moral obligation to step away." "It seems to me that at this point in time that the university—read that the administration, board of trustees, faculty—

are unsure of what BYU should be. I am convinced that they do not want it to be a university in the sense that most of us have been schooled in. . . . A university . . . is traditionally conceived as a free and ordered space that is a place given to inquiry, and that inquiry is alleged to be unbounded. It is apparent to me that here the inquiry is bounded."

Many have speculated whether these actions would affect BYU's accreditation, a once-a-decade review that begins in two years. Discounting the possibility, Joseph Malik, director of the Northwest Association of Schools and Colleges that reviews BYU, told the *Daily Universe* that accreditation standards allow for "reasonable limitation on freedom or inquiry or expression which are dictated by institutional purpose" as long as those limitations are published candidly. Nevertheless, it is obvious issues of academic freedom will be raised in that review process, and the *Chronicle of Higher Education* has already written two stories on the firings.

Most of the letters and opinion pieces that have filled Utah newspapers have assumed that the dismissals were decided by the LDS church for religious reasons, and the debate has been over the appropriateness of the action. A Dan Jones *Deseret News/KSL* poll reported that while 36 percent of Utahns feel that faculty at public universities should be disciplined for expressing views that embarrass their institution, 54 percent feel that individuals at private universities should be. And 65 percent feel that private, religiously affiliated universities should be given more leeway in picking professors and academic standards that reflect the institution's religious beliefs.

With nasty appeals, debates, and possible lawsuits on the horizon for the next year, at least one insider hopes that the Church will recognize that it will win even if it reinstates the professors. Given the national pattern in similar cases,

the chances are that even if their appeals are granted, Knowlton and Farr will leave BYU on their own after a few years. Many disillusioned others may also leave, and similar others may be discour-

aged from applying. A conservative shift in the faculty would be accomplished with much less bloodshed and contention.

Making the same point, one faculty sadly noted that it was

way over fifty years before evolution was taught at BYU after the 1911 firings and wondered just what kind of religious university BYU will become if keeps repeating that reactionary pattern.

Whatever the outcome, this episode raises the temperature of on-going identity crisis at BYU to a point where its eventual transformation may soon become apparent.

SUNSTONE CALENDAR

THE ASSOCIATION FOR MORMON LETTERS has issued a call for papers for the 1994 AML symposium. Persons with proposals or finished papers should write or phone program chair Ann Edwards Cannon, 75 O Street, Salt Lake City, UT 84103 (801/364-7326).

CROSSROADS, a forthcoming collection of essays written by Mormon women ages 18-40, is being compiled and published to increase and improve dialogue among women in the Church, develop greater appreciation and tolerance for diversity of choices women make, deepen understanding for the struggles and dilemmas women face, and explore what might be unique about how Mormon women look at decisions. Send first draft (1400 word min.) or detailed outline by **31 July 1993** to: Mary B. Johnson, Winsor School, Pilgrim Road, Boston, MA 02215. Art and poetry will also be considered.

DESERET INTERNATIONAL FOUNDATION has given hope to thousands of people worldwide. The foundation is composed of medical personnel, many who are former LDS missionaries, who donate their time to facilitate major surgeries, dental work, and hospices in the Philippines, India, Thailand, China, Guatemala, Nicaragua, El Salvador, Zimbabwe, Uganda, Brazil, Bolivia, Costa Rica, Tonga, and Indonesia. The foundation, run on a volunteer basis, works with a relatively small budget. Because of this, it cannot sponsor expensive operations like heart surgery; instead, the focus is on deformities and injuries such as cataracts, crossed eyes, cleft lips and palates, club feet, etc. Last year it conducted 3,000 surgeries. Foundation president E. William Jackson said that the foundation designs individual programs to meet the country's needs and recruits local people to help in their own country. Contact: Deseret Foundation, 890 Quail Valley Drive, Provo, UT 84604 (801/221-0919).

INTERNATIONAL CONFERENCE ON SEX AND RELIGION has issued a call for papers for its first annual conference tentatively scheduled for **16-19 November 1994 in Salt Lake City**. As soon as sufficient funding is available, a forthcoming quarterly journal, *International Journal on Sex and Religion*, will be announced. Please send proposals for the conference, or requests for more information, to: International Conference on Sex and Religion, 369 East 900 South #280, Salt Lake City, UT 84111.

LOWELL BENNION FEST to celebrate his 85th birthday and many and various contributions. Friends are planning a day of scholarly papers, personal reflections, and community service on **Saturday, 7 August**, at the University of Utah Student Union Building. Sponsored by Douglas Alder, Mary Bradford, Eugene England, Emma Lou Thayne, and the Lowell Bennion Community Service Center.

MILLENNIAL INTERIM COMMITTEE is a new, informal society of faithful, thinking Mormons and other sincere Christians who wish to discuss common interests and expand friendships with people of similar minds and open hearts. They hope to eventually produce a monthly publication to complement other scholarly Mormon publications, but with slightly less research-oriented articles, more news, more discussion, and readers' letters. For more information, please send a SASE to: Millennial Interim Committee, P.O. Box

11951, Salt Lake City, UT 84147.

SUNSTONE CONFERENCES

1993 SALT LAKE SYMPOSIUM will be held **11-14 August 1993** at the Salt Lake Hilton. To volunteer (every hour volunteered means one free session) or to request a preliminary program, please contact: Greg Campbell, The Sunstone Foundation, 331 Rio Grande Street, Suite 206, Salt Lake City, UT 84101-1136 (801/355-5926).

CHICAGO SUNSTONE SYMPOSIUM will be held on **22-23 October 1993**. Contact: Kirk and Becky Linford, 961 Elm Court, Naperville, IL 60540 (708/778-9551).

NORTHEAST SUNSTONE SYMPOSIUM will be held **12-13 November 1993** at the Burlington Marriott Hotel. Contact: Don Gustavson, 413 Clearview Avenue, Torrington, CT 06790 (203/496-7090).

NORTHWEST SUNSTONE SYMPOSIUM will be held **29-30 October 1993** at the Mountaineers Building in Seattle, WA. Contact: Molly Bennion, 1150 22nd Ave East, Seattle, WA 98112-3517 (206/325-6868).

SUNSTONE SYMPOSIUM WEST will be held **11-12 March 1994** at the Burbank Airport Hilton.

INFORMATION WANTED ON PATRIARCH JUDSON TOLMAN.

Any information on his before and after manifesto activities would be greatly appreciated, including, diary entries, patriarchal blessings, and references.

JAMES STAPLES
903 LA BUENA VIDA
FALLBROOK, CA 92028

VOLUNTEERS

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11-14 August.

Monitor doors, staff tables, prevent chaos from reigning.
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AWARDS

THE ASSOCIATION FOR MORMON LETTERS

1992 awards given at the annual symposium, 23 January 1993, with excerpts from the awards

An Award in the Essay

MARDEN J. CLARK

*Liberating Form: Mormon Essays on
Religion and Literature*
Salt Lake City: Aspen, 1992

This book appeals to thoughtful Mormons who are against the grain of intellectual modernity, claiming still to believe in a divine plan of salvation, eternal laws, ideality, truth, and especially intimations of *a priori* essences—all of which are, to some extent, knowable and, hence, liberating. The essays reveal a mind confronting dilemma and working its way toward some kind of acceptable, if not always comfortable, statement of belief; a mind that has conscientiously been where it invites the reader to follow, both in doubt and in faith. The author does not dogmatize or scold; he hardly even urges. He just shares the joys and frustrations of a thoughtful, honest, Mormon literary scholar in precise, clear, honest language.

An Award in Biography for 1992

**RUDI WOBBE AND
JERRY BORROWMAN**

Before the Blood Tribunal
American Fork: Covenant
Communications, 1992

It is refreshing to find an autobiography that directly addresses some of the dilemmas faced by the Mormon world-wide church. *Before the Blood Tribunal* tells the story of three German teenagers who took on the Nazi regime. The story of Rudi Wobbe's involvement and imprisonment throughout the war is powerful. The authors use straightforward language—"telling it as it was" adds to the book's strengths and addresses the difficult questions of whether Mormons should be loyal to principles or to governments.

An Award in Poetry

KATHY EVANS

"Wednesday Morning," "Midweek,"
"Eight Windows," "Vows,"
and "Love to the Second Power"
in *Imagination Comes to
Breakfast: Poems*
Salt Lake City: Signature Books, 1992.

These poems transcend through the familiar, awakening to "the splendor / of everything ordinary." The details, language, and images are agile and vivid; they settle in the mind with a strange familiarity—not trite or overused or even expected, but fitting, right, satisfying. They are as full of movement and sound as they are of contemplation. This realization that "Time is traveling away from us again, / her cape blowing backwards in the wind, / her songs, scarves and hair unbraiding," that reminds us to love what we see, to embrace what we find. They "instruct" us to travel forward in love, "to go on loving," by

helping us see the ever-shifting patterns of a world with which we think we are familiar. "Maybe it's a question," writes Evans,

... of taking nothing for granted

I wanted this

to be a love poem

Is there any other kind?

An Award in Children's Literature

**BARBARA J. PORTER
AND DILLEEN MARSH**

All Kinds of Answers
Salt Lake City: Deseret Book, 1992

This is an honest book that ends with "answers that only Heavenly Father knows. You can hear him when you're very still and listen with your heart. His are the very best answers of all." There is no preaching here, yet child and God are brought together. The illustrations are rich with variation: girls and boys of different races, ages, and costumes. A girl wearing a Superman suit on one page contrasts with one in a wheelchair. The soft tones of the colored pencil drawings combined with the large odd-angled graphics produce a wonderful tension: the child's view, an adult's view, and in one case a pig's-eye view. Porter and Marsh have eyes and ears to see and hear the small sights and sounds of a child's world, but it appeals to both children and adults.

An Award in the Short Story

MARGARET BLAIR YOUNG

Elegies and Love Songs
Moscow, Idaho: University of Idaho Press,
1992

Young's stories are not concerned with ideology or dogma but with people. Souls. Many are not Mormon, but peculiar people in their own right, disturbing and unsettling: a mother who tries to reconnect with the daughter she deserted; a woman who loves a man who loves another man; a man whose wife's lover invites him to watch the weekly executions near the Saudi oil fields; a woman who dutifully but bitterly nurses her grandmother-in-law through her last dying days. We are reminded that we are indeed our brother's and sister's keepers, and that before we can truly love our neighbors we must understand them. In a world fraught with danger in the form of intimate relations, religion becomes a necessary precaution for both believers and un-

An Award in the Novel

ORSON SCOTT CARD

Lost Boys
New York: HarperCollins, 1992

Lost Boys is partly a horror story which delves into character and partly a psychological mystery which explores spiritual discernment—

but chiefly it is a serious consideration of the mature love necessary to carry a family through crisis. The main characters' primary trait is growth within the context of family, church, and community. It's plot is complex, but as tight and quick-moving as a braided whip, with strands which appear and disappear. Card lays down the central story of a child who withdraws into silence and depression; he plaits into it the story of the father's struggle with his job, the mother's efforts to achieve at church. Few novels have used as a protagonist an average, intelligent, and active Mormon coping with living in but not of the world. Card has found the universal in the particular, effectively using Mormon culture as the texture of a nationally-marketed novel.

Honorary Life Memberships

EMMA LOU THAYNE

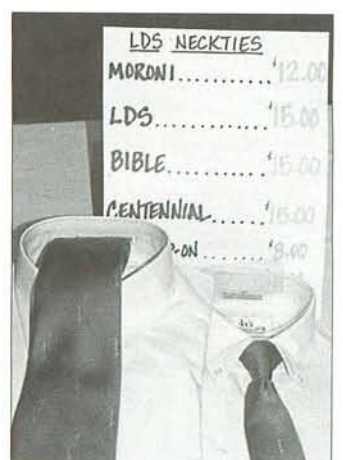
Poet, novelist, essayist, teacher, editor, peace activist, wordsmith. In the words of Grethe Petersen, Emma Lou is a "bridge person," whose work speaks to people both in and out of the Mormon culture. Her latest book, *Things Happen: Poems of Survival*, showcases Thayne's poetic gifts: the language at once conversational and compressed, the exact image frequently drawn from domestic detail, the tight structure that never confines, events ranging from traveling through Eastern Europe to remembering her five grown daughters to mourning the death of a friend lost to AIDS. They reveal a human who is always passionately engaged by life. Thayne's works include *Spaces in the Sage*, *Until Another Day for Butterflies*, *With Love, Mother*, *Never Past the Gate*, *The Family Bond*, *And Woman's Place*, *Once in Israel*, *How Much For the Earth*, and *As For Me and My House*.

RICHARD SCOWCROFT

Utah born and reared, Richard Scowcroft graduated in English from the University of Utah, received a doctorate from Harvard, taught writing there, and later joined Wallace Stegner as co-director of Stanford's creative writing program. He published six novels: *Children of the Covenant*, 1945; *First Family*, 1950; *A View of the Bay*, 1955; *Wherever She Goes*, 1967; *The Ordeal of Dudley Dean*, 1969; and *Back to the Mountain*, 1973. The first and the fifth are distinctly Mormon in setting and theme. A sensibility conditioned by Mormon values and experience appears in the rest. Glen Wiese has written: "Scowcroft is imaginative, witty, sensitive, and wise—a man who has lived abundantly and has enjoyed it immensely because he sees the humorous and serious in life and reveres both. His kindly ironic vision penetrates complexities in human experience, and his language power shares those complexities in dazzling ways."

IN THE NET

CONFERENCE EXPO, APRIL 1993, SALT PALACE



KNEE PHYTE SHORTS



DROPPED KEYS

IN HIS RECENT book, *What Do Mormons Believe?*, BYU President Rex E. Lee apparently got some of the beliefs wrong. The book was thoroughly edited by the Church-owned Deseret Book Company staff and was approved by a general authority reader, but after its publication at least one senior general authority strongly chastised the publisher for some of the book's contents, which were revised in subsequent printings. One instance involved Lee's use of the word *keys*, which in twentieth-century LDS usage has been narrowly defined to mean directing authority held by bishops, priesthood presidents, and apostles (not counselors or organizations). But in the nineteenth century, *keys* was often used more broadly to mean authority, as in the famous incident where Joseph Smith told the Relief Society that he delivered the keys to the Society, whose officers were "ordained" to lead it. The below revised version from page 102 not only standardizes priesthood nomenclature but, interestingly, also avoids the controversial example of the Relief Society:

First printing: As discussed in chapter seven, keys of the priesthood are distributed to all members according to their callings. Women in a Relief Society presidency, for instance, are set apart to their callings and given the priesthood keys to govern that organization.

Third printing: As discussed in chapter seven, authority is distributed to members according to their callings. The president in a Primary presidency, for instance, is set apart to her calling and given the authority and responsibility to govern that organization.

**HUMANIST
MORMON
DIALOGUE**

Fri.-Sun., Sep. 24-26, 1993
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PERSONALLY,
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