

O N T H E R E C O R D

“MUSINGS OF THE
MAIN MORMON”

PRESIDENT GORDON B. HINCKLEY

This spring, while in Northern California to deliver an address to the World Forum of Silicon Valley, LDS Church President Gordon B. Hinckley was interviewed by the San Francisco Chronicle. These are excerpts from that published interview.

This interview was published under the above heading in the 13 April 1997 San Francisco Sunday Examiner & Chronicle. Copyright 1997, Sunday Examiner & Chronicle. Reprinted by permission.

ON BECOMING A GOD

Question: There are some significant differences in your beliefs. For instance, don't Mormons believe that God was once a man?

Answer: I wouldn't say that. There was a little couplet coined, "As man is, God once was. As God is, man may become." Now that's more of a couplet than anything else. That gets into some pretty deep theology that we don't know very much about.

Q: So you're saying the church is still struggling to understand this?

A: Well, as God is, man may become. We believe in eternal progression. Very strongly. We believe that the glory of God is intelligence and whatever principle of intelligence we attain unto in this life, it will rise with us in the Resurrection. Knowledge, learning, is an eternal thing. And for that reason, we stress education. We're trying to do all we can to make of our people the ablest, best, brightest people that we can.

ON REVELATION

Q: You are the president, prophet, seer and revelator of the Mormon Church?

A: I am so sustained, yes. (Laughter)

Q: Now, how would that com-

pare to the Catholic Church? Do you see yourself as Catholics would see the pope?

A: Oh, I think in that we're both seen as the head officer of the church, yes.

Q: And this belief in contemporary revelation and prophecy? As the prophet, tell us how that works. How do you receive divine revelation? What does it feel like?

A: Let me say first that we have a great body of revelation, the vast majority of which came from the prophet Joseph Smith. We don't need much revelation. We need to pay more attention to the revelation we've already received.

Now, if a problem should arise on which we don't have an answer, we pray about it, we may fast about it, and it comes. Quietly. Usually no voice of any kind, but just a perception in the mind. I liken it to Elijah's experience. When he sought the Lord, there was a great wind, and the Lord was not in the wind. And there was an earthquake, and the Lord was not in the earthquake. And a fire, and the Lord was not in the fire. But in a still, small voice. Now that's the way it works.

ON NON-AMERICAN G.A.S

Q: When The Chronicle did a series last year on the global impact of the Mormons, we spoke to Mormons in Japan, Russia and Mexico, and some say the church has not moved fast enough to give power and authority to Mormons from other ethnic groups.

A: It'll come. It's coming. It's coming. We have people from Mexico, Central America, South America, Japan, Europe among the general authorities. And that will increase, I think, inevitably. As we become more and more a world church, we'll have greater world representation.

ON HOMOSEXUALITY

Q: The church has issued a statement concerning the campaign for legal recognition of same-sex marriages in Hawaii and other states. And the church has asked its members to write to their legislatures opposing this.

A: Yes. We've been involved in some action against same-sex marriages. Now, we have gays in the church. Good people. We take no action against such people—provided they don't be-

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already received.”

come involved in transgression, sexual transgression. If they do, we do with them exactly what we'd do with heterosexuals who transgress.

We have a very strong moral teaching concerning abstinence before marriage and total fidelity following marriage. And, regardless of whether they're heterosexuals or otherwise, if they step over that line there are certain sanctions, certain penalties that

are imposed.

Q: What about gay people who feel God made them that way? You're saying they must lead a celibate life?

A: Well, yes, I suppose, essentially. A lot of people live a celibate life. Lots of them. A third of the people in the United States are now single. Many of them live a celibate life.

Q: But what homosexuals say is they don't have the opportunity to marry and be monogamous and faithful.

A: We believe that marriage, of a man and a woman, is that which is ordained of God for the procreation of children. That's a very sacred thing and is ordained of God and ought to be observed.

ON ABORTION

Q: On another issue, what is the Mormon position on abortion? Are you against it in all cases, or is it more nuanced than that?

A: Well, we make some allowance in terms of the health of the mother, when that's determined by more than one physician, and so on. We make exception in terms of that. We make exception in terms of that.

We make an exception in terms of rape. We have a narrow window of exception. But by and large, we're opposed to this wholesale business of abortions. And particularly to this practice that's come to light recently of . . . what do they call it?

Q: Partial birth?

A: Partial-birth abortion. It's a heinous thing. It's a vicious, evil thing.

Life is precious. Life is sacred. And it ought so to be observed.

ON DEATH PENALTY

Q: Of course, the Roman Catholic Church has that same feeling. They also extend that to include their opposition to the death penalty and euthanasia. What are the Mormon Church's teachings on those two issues?

A: We have the death penalty in the state of Utah. That's a

matter for the civil government. And it's so handled. With reference to euthanasia, no, at this point at least, we haven't favored that. I'm not a fan of Jack Kevorkian. But we're sensitive to the feelings of people, when they have conditions that seem terminal or hopeless. But we want to keep them alive and as comfortable and as well and as happy as we can.

ON CLONING

Q: What about this business of cloning?

A: This business of cloning is getting so complicated now.

Q: Yes, and people are looking to the churches for guidance.

A: My position on that is simply that God ordained that a man and a woman should become the creators of children. A man and a woman properly married should become the fathers and mothers of children. I can't quite understand why or how you are going to pick the right one to clone? Who's he going to be? What are his particular characteristics that you want to clone? I don't expect to see anybody try to clone me. (Laughter)

ON EXCOMMUNICATING DISSIDENTS

Q: One more question: A few years back, the church excommunicated some dissidents. Is the church large enough to put up with having a loyal opposition?

A: It has always had that. We believe in intellectual curiosity. We carry it on constantly. We maintain the largest church-owned university in America. We believe in education, in thinking, in doing things. But when somebody goes out and publicly fights the church, opposes the church, then we move in.

Now, we had six excommunications, as I remember. That same year, in the state of Utah, we had more than 5,000 convert baptisms. Six versus 5,000 convert baptisms. Now that's the picture. But these are blown all out of proportion. They attract the media. ☐

NEWS



Dancers perform at Tuacahn, near St. George, Utah.

MORMONS BLEND ART AND FAITH INTO WORK

By Peggy Fletcher Stack

This story originally appeared in the Salt Lake Tribune. Reprinted by permission.

MANY ARTISTS believe their work glorifies God, but Mormons seem particularly obsessed with matching their faith and creativity.

It is that compulsion, perhaps, that drew more than 250 Mormon artists, students and hopefuls last weekend to Tuacahn, an arts facility situated beneath the sandstone grandeur of Snow Canyon in southwestern Utah.

They were participating in the Third Annual Mormon Arts Festival, organized by Doug Stewart, famous in Mormondom for writing the popular musical *Saturday's Warrior* and Robert

Paxton, who wrote Tuacahn's in-house musical, *Utah!*

For three days and nights participants heard technical tips on how to get a play produced, sell paintings, use the Internet, balance family life with creative passion and network with other Mormon artists. They heard and saw works in progress as well as polished productions.

They were treated to a dance concert, a musical extravaganza, an art exhibit, fiction and poetry readings, and an all-star music concert.

But coursing through every discussion were two questions: what makes art Mormon, and how do you preach Christ through artistic media?

Roger Hofmann, who with his wife, Melanie, composes LDS sacred music, summed it up this way: "When you die and go to

heaven, you will be judged by how your compositions brought people to God."

Bruce Christensen, dean of the College of Fine Arts and Communications at LDS Church-owned Brigham Young University, added an authoritative and church-conscious thought to that. "Art that testifies of Christ . . . fuses creativity with accountability, and it celebrates limits, working within the great circle that proscribes all truth. It is art that places God first," he said in a keynote address.

"A community of faith provides the venue for offerings to be buffed and polished by friends who encourage, teachers who counsel, authorities who judge, and the Holy Spirit who confirms," said Christensen, former president of the Public Broadcasting System.

Throughout the conference, comparisons were made between art that uplifts and that which destroys. Metaphors of light and dark were constantly invoked to pit LDS artists against "the world."

Church artists saw themselves as the biblical David, having to slay the world's Goliath.

But in a panel discussing cultural criticism, BYU English professor Eugene England said that was a false dichotomy. "Christ was open to and tolerant of the gentile and was severely critical of his own Jewish culture," England said. In the scriptures, he said, the central opposition is between God and the church or chosen people, whom God is trying to refine and purify, not between the church and the world. "We need to be more critical of ourselves and more appreciative of what God has inspired his other children to do," said England. The works of Shakespeare and Dostoevsky, for example, are profoundly Christian and uplifting but look closely at darkness and evil. "We cannot obtain eternal life unless we actually know and comprehend by our experience the principle of good and the principle of evil, the light and the darkness, truth, virtue and holiness, also vice, wickedness, and corruption," England quoted Brigham Young as saying.

Artists could be the faith's "finest critics," pushing people towards their better selves, said Claudia Harris, a drama specialist in BYU's English Department and a correspondent for *Back Stage*, a theater periodical. "We don't trust our artists or critics enough."

Feeling beleaguered, Mormon artists expect loyalty from LDS critics in the form of praise and positive reviews.

Chris Hicks, movie critic for LDS Church-owned *Deseret News*, said "if I review films by Mormons, they feel betrayed if I don't give them a positive review."

That gets to the heart of just

what is entailed in being a "Mormon" artist.

The festival organizers do not think Mormon art means only "depictions of [Mormon founder] Joseph Smith or adaptations of the Book of Mormon," Paxton said. "Anything that comes from the heart and soul of a Mormon is Mormon art."

Still, this year's festival featured paintings detailing Smith's life and a play that was drawn from the Book of Mormon, Stewart's own "A Day, A Night and A Day."

While technically competent, neither is likely to have much appeal beyond Mormonism.

One work, however, did exemplify Paxton's hopes for the festival. "Joyful Noise," a new play by Tim Slover of BYU's theatre and film department, tells the story of how Handel composed "Messiah." It is a tale of failure and redemption, Slover said.

The first story line involves Susanna Cibber, a prominent singing actress in the 1730s who fell into disrepute after having an extra-marital affair and a child out of wedlock.

The story of her return to the stage to sing in "Messiah" suggests the experience of "anyone coming back from anything that is deeply shaming," Slover said.

It is also the story of Handel, who at 55 feels artistically blocked, if not finished, but then composes one of the world's most famous sacred oratorios.

"These are two people who are beaten down, who struggle to be able to keep doing what has given meaning to their lives," he said.

It also describes the conflict between organized religion

and some art. A Church of England bishop rejects Handel's music as profane because it is performed in theaters rather than cathedrals.

"If God must be shut up into a little box—like St. Paul's Cathedral—and he cannot go outside into the town, into the mud and muck on the streets—if God cannot be everywhere, what hope is there for the world?" Handel says at the climax of the play.

"God must go into the world or the world will never be sacred. And you know what? He loves it there."

Slover's play worked on themes that engage other Mormon artists, but without overt mention of the church. Those who try consciously to proselytize with their art often fail, said some festival participants.

"I don't think our music writing is anywhere near what it ought to be," said Metropolitan Opera singer Ariel Bybee speaking on a panel discussing balancing art and families. "We think if we put sacred words to music, it is great."

Bybee said that some church

musicians have created "a distinctive Mormon sound." "In the East we call it Wasatch pop," she said. "It is a sweet saccharin sound that is not good enough."

Provo poet and lyricist Marvin Payne countered, "Our saccharin pop should not be compared to Verdi, but to the world's pop."

But some festival attendees were less interested in the philosophical jousting.

Bruce Newbold, a struggling actor and writer in Los Angeles who has created a one-man show on the life of Christ, came to Tuacahn looking for contacts and role models.

"I don't know if I received any information that was unique to me," Newbold said after the festival. "But I did meet some people who could recommend something here and there that might move me in the right direction."

Such modest networking is a good start toward fulfilling Stewart's dreams for the festival.

"The first two years you are spreading your wings, putting your feet on the ground," he said. "This year I feel like we finally took off." □

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FIFTY YEARS OF UNITED ORDER IN MEXICO



In the center of Colonia Industrial, on the street named for Joseph Smith, stands an endowment house, a product of community efforts.

By Thomas Murphy

THE HISTORY of Mormonism in Mexico reached a new landmark early in 1997 when Colonia Industrial, a United Order community founded by Margarito Bautista Valencia, achieved its fiftieth successful year. Second, third, and fourth generations of Mexican Mormons in Colonia Industrial are celebrating through sermons and activities that remind them of their legacy. Colonia Industrial, a small, unimposing, exclusive colony of Mexican Mormons, lies in the municipio of Ozumba at the base of Popocatepetl, an active volcano in the central valley of Mexico.

With over a century of Mormon history in the area, Ozumba figured prominently in the early decades of Mormon proselyting in Mexico. In 1881, LDS apostle Moses Thatcher led missionaries and converts to the top of Popocatepetl and dedicated Mexico for the preaching of the gospel. These missionaries met some success in Ozumba where in that same year they founded the second LDS branch in Mexico.

By 1937, the LDS church in Mexico split in two after efforts by Mexican Mormons to obtain greater access to education, translated materials, and temple work, and after local leadership had failed to gain the desired response from LDS church leaders in Utah. The new Mormon group, known as the Third Convention, consisted of one-third of the Mexican Mormons and operated independently of the LDS church for nearly a decade. Eventually, the conventionists reconciled with Church leaders, and a majority of the members of the Third Convention returned to the LDS fold. Two smaller groups, however, remained independent. Lorenzo Cuautli led a congregation of *convencionistas* in San Gabriel Ometztlá Puebla, which refused to reconcile with the LDS church. They took the name of La Iglesia de Jesucristo de los Santos de la Plenitud de los Tiempos (The Church of Jesus Christ of the Saints of the Fullness of Times). Margarito Bautista encouraged *convencionistas* to move to Ozumba, where he established Colonia

Industrial in 1947 as a place of gathering for Mexican Mormons who desired to live the fullness of the gospel, i.e., the United Order and plural marriage.

Bautista and his followers continued to call themselves Mormons, but for legal purposes, they established a church now known as El Reino de Dios en su Plenitud (The Kingdom of God in its Fullness). Sought out by other polygamists, Bautista associated

his small community with fundamentalist leader Joseph W. Musser. Musser's appointment of Bautista as an apostle of the Council and his promotion of Rulon Allred angered some fundamentalists and eventually led to a schism among Mormon fundamentalists in 1951. Bautista and his followers remained associated with the Allred faction but continued to maintain a substantial degree of autonomy until Bautista's death in 1961.

Despite predictions that the group would flounder after Bautista's death, community members continued to practice with considerable autonomy the fullness of the gospel as outlined by Bautista. Today, the Kingdom of God claims approximately nine hundred members, seven hundred of which live under the United Order in Colonia Industrial. In the early years, most members encountered prejudice outside their community and employment and security within. In recent years, their success in obtaining employment outside of the community has improved. Nonetheless, local committee members continue to

coordinate financial and labor contributions to the community.

The people of Colonia Industrial have faced considerable challenges, but their successes demonstrate that the communitarian spirit still lives and thrives in places far from the Great Basin. Beautifully decorated and well-built brick and wooden homes have replaced the small huts that pioneering peasants with minimal resources constructed amidst prejudice and discrimination from both Catholics and Latter-day Saints in Ozumba. Regular harvests of corn and wheat exemplify the success of communally managed agricultural lands. In the center of Colonia Industrial, on the street named for Joseph Smith, stands an ornate temple, or endowment house, a product of the community efforts. Next to the temple, members have begun constructing a large new chapel supported by donations of money and labor.

While the enormous growth of the LDS church in Mexico (720,000 members in 1995) dwarfs the small offshoot in Colonia Industrial, these Mexican Mormons' tenacious adherence to the principles of the United Order and plural marriage is a tribute to the testimony and fervor of their founder, Margarito Bautista Valencia.

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UPDATE



Movie Buffs faces obscenity charges in Utah County.

UTAH COUNTY VIDEO STORES FACE OBSCENITY CHARGES

IN OCTOBER 1996, sheriff's deputies seized eight hundred videos deemed pornographic from Lehi and American Fork Movie Buffs stores. Residents had complained that many of the movies in the closed-off adult section were marked "cable version" but actually contained sexually explicit scenes. Deputies also printed out a list of the last ten customers who had rented the movies.

In November, Movie Buffs sued Utah County in federal court, saying its constitutional rights had been violated by the seizure of the tapes and customer list. The video chain also alleges it is losing \$1,000 a day in rental fees. Movie Buffs' attorney Jerry Mooney told the Associated Press that the tapes contain material a late-night cable subscriber can see and are legal.

Shortly thereafter, Movie Buffs owners were charged with twenty-four counts of distributing pornography, dealing in material harmful to a minor, and racketeering. The ACLU has interceded on the owners' behalf, who face three felony charges.

CHURCH RETURNS TITHING FROM BONNEVILLE PACIFIC EXECUTIVES

THE LDS CHURCH has agreed to return \$1.1 million in tithing money it received from four executives in a failed Salt Lake business venture. The bankrupt Bonneville Pacific executives paid \$1.58 million in tithing from 1986 to 1991. While several ex-Bonneville Pacific insiders have been convicted of crimes related to illegal business practices, the settlement includes returned tithing from former executives who were not prosecuted or have not been convicted. "The Church of Jesus Christ of Latter-day Saints does not knowingly accept tithing paid on income obtained through illegal or improper means," a Church spokesperson said. The settlement will go to pay off creditors of the alternative energy company, which is being reorganized under Chapter 11 of the U.S. Bankruptcy Code.

WOMEN NOT OBLIGATED TO SERVE MISSIONS, PRES. HINCKLEY SAYS

CHURCH PRESIDENT Gordon B. Hinckley recently reiterated the Church's position that while men are obligated to serve full-time mis-

sions, women are not. "Girls should not feel pressure to go," he told students at the LDS Institute of Religion at Weber State University in April. President Hinckley said women should get an education to better equip themselves for the future. "I know [schools] a grind. I know it's difficult," he said to the more than two thousand men and women in attendance. "Keep on and keep hammering away." Some BYU coeds felt the President's remarks were timely: "It's gotten to the point where, if you're not married by twenty-one, people expect you to go," one woman said. "It's a lot of pressure from the guys who say they want to marry a returned missionary, from bishops, from religion teachers, from parents, from everybody. It's not fair."

LDS DANCERS DEMAND NUDE ART EXHIBIT BE REMOVED

BYU BALLROOM dancers rented a Thousand Oaks, California, civic arts center last spring only to be scandalized by a painting display featuring some nudity. "They wanted the paintings taken down," one of the center's committee members told the *Ventura County Star*. "We just can't do that. There's contracts and insurance involved and it raised the question of censorship." The dancers were in town for one evening, and the center accommodated them by covering the offending paintings with tablecloths. The newspaper article points out that fine-art students at BYU are required to use text books showing nudes in classical works. "I suggest you look at an art history text book," replied Bruce Christensen, dean of the College of Fine Arts and Communications and former PBS executive. "If you can find one that doesn't have any nudity in it, tell me so I can buy it. . . . But our students do not use nude models." Christensen explained, "The models are fully clothed and they are not required to do art assignments that feature nudity."

FORMER EMPLOYEE SUES CHURCH

SUSAN HOLLINGSWORTH has filed a lawsuit against the LDS church, claiming she was falsely promised job security when hired in 1995. Hollingsworth says she was offered a job as the administrative assistant to Church Young Women's President Janette Hales Beckham for \$48,000 a year plus benefits. She claims she was told that if she wasn't a good match for Beckham, she would be transferred, retaining her salary. However, after the relationship with Beckham deteriorated, she was forced to quit in February 1996, the Associated Press reported.

The Church had no comment, but in an affidavit, Beckham said Hollingsworth was disorganized, had inadequate writing skills, worked poorly with others, and referred to Beckham as "Big Mama." Hollingsworth, on the other hand, claimed Beckham "harshly and unjustifiably" criticized her. Hollingsworth's attorney, Willard A. Carle, told the AP that a Church employee called Hollingsworth's bishop in March and told him to counsel her to drop the suit.



YW Pres. Janette Beckham says her former employee called her "Big Mama."

CHURCH EDUCATES MEDIA WITH PIONEER CD-ROM

AS ONE Associated Press article points out, Mormons have never been too shy to talk about their religion. In keeping with tradition, the Church recently produced a CD-ROM detailing the 1847 Mormon exodus to the Salt Lake Valley. Twenty thousand have been distributed free to media outlets—just in time for the sesquicentennial celebration. Included on the 600-megabyte disc are video clips, audio text, photos, pioneer journal entries, and a map of the entire Mormon Trail from Nauvoo to the Salt Lake Valley, as well as information about the contemporary Church, the *Salt Lake Tribune* reported.

"We wanted this to be a toolbox with all the information a journalist needs to tell the story," Val Edwards, manager of media production for the Church, told the AP. The pricey disk also features interviews with such Mormon luminaries as former Miss America Sharlene Wells Hawkes, San Francisco '49ers quarterback Steve Young, and CEO Jon M. Huntsman. Catherine Stokes, a black convert in Chicago who has advised the Church on some inner-city issues, is also interviewed.

After numerous requests, the Church has now released the CD for sale to the public.

MISSIONARY SHOT IN ARGENTINA

ORIN A. VOORHEIS and his companion, Armondo J. Barry, were on their way to their apartment in Buenos Aires, Argentina, when three

men approached them, demanding money. They turned over what they had, then Voorheis was stripped of his backpack and shot behind the ear. Barry wasn't harmed. Voorheis lapsed into a coma and was flown to an extended care center in Utah County in Mormon philanthropist John Huntsman's private jet. The missionary, originally from Cleveland, Ohio, is listed in satisfactory condition but still comatose. Meanwhile, in Buenos Aires, police have apprehended one suspect and have identified the other two shooters.

PRES. HINCKLEY HOPES WORKING MOTHERS "NEED" TO WORK

LDS CHURCH President Gordon B. Hinckley said in October 1996 that "It is well-nigh impossible to be a full-time homemaker and a full-time employee." He also acknowledged that many women are driven into the job market by economic necessity. "I hope that if you are employed full-time you are doing it to ensure that basic needs are met and not simply to indulge a taste for an elaborate home, fancy cars and other luxuries." At the 1997 Women's Conference fireside, he continued on that theme: "Most of you and your associates who are married are now employed outside the home. That is a statistical fact. You feel you must do this if you are to provide a home, music lessons, and other costly and consuming things. . . . I wish it were otherwise," he said, according to the *Ensign*. "I wish every mother could be at home. I recognize that this is not possible." He reiterated his warning on materialism and said nothing will bring greater satisfaction than raising moral children. "You will be a very important part

South America Membership Reaches Milestone. Church membership in the twelve countries of South America reached the two-million mark in June. Members in those countries now make up about 20 percent of total Church membership.

Teacher Fired Illegally Over "Anti-LDS" Book. The Equal Employment Opportunity Commission has found that a Provo School District principal in 1993 illegally fired a teacher over a book he deemed anti-Mormon. Charles M. Larson, who is not LDS, had his hours reduced following the publication of a work on the Book of Abraham that the principal considered anti-Mormon. The EEOC has ordered that the district reach a fair settlement.

Crews Search for LDS Shipwreck. U.S. and Australian archaeologists will help a French team in its search for the wreckage of an English ship that sank in 1855. Forty-one passengers, mostly Mormons, died when the ship struck a coral reef in the South Pacific about five hundred nautical miles from Tahiti. Explorers say the wreck is important because it bears the characteristics of other shipwrecks in isolated regions, like those described in nineteenth century adventure novels.

Missionaries Evacuate Albania. In March, following the collapse of Albanian government investment schemes, violence broke out in the streets of Albania, prompting thirty-one LDS missionaries



Academia Juarez, the last of the LDS academies, is one hundred years old.

to leave for Brindisi, Italy.

LDS, RLDS Churches Restore J.S. Bible. An eighteen-month effort to restore the Joseph Smith "Inspired Version" of the Bible is complete. The crumbling, yellow-paged book was washed, cleaned, and de-acidified in a joint LDS-RLDS effort. Researchers say the 1867 RLDS edition shows that Smith's revelations have been faithfully reproduced.

Orr Loses Suit Against Church. A federal appeals court has rejected a former football player's contention that the Church-owned BYU owes him care for injuries suffered there. Vernon "Budd" Orr said trainers misdiagnosed an injury and encouraged him to play while hurt during the team's 1989 championship run. The court ruled that a university does not owe special care to a student athlete above and beyond that owed to students in general.

LDS Academy Hits Century Mark. Academia Juarez, the last of the original LDS academies, celebrated its one hundredth birthday in June. The academy, still in use as a high school, is in Colonia Juarez, Mexico, a town with a population of about five thousand. It has an enrollment of 420, three-fourths of whom are LDS. All teachers are members of the Church. The high school is run much like BYU: students sign an honor code and dress and grooming standards, including missionary-style haircuts for male students, *BYU's Daily Universe* reported.

PEOPLE

TRANSFERS

• **Lee J. Glines**, former registrar and bookstore manager at BYU's Salt Lake Center, has been named the new director of the center.



Emma Lou Thayne

Alumni Association.

• This summer, **Donny Osmond** performed in the Hill Cumorah Pageant. He recently left a national touring company of *Joseph and the Amazing Technicolor Dreamcoat* so he can spend more time with his family.

AWARDS & HONORS

• This spring, noted author and poet **Emma Lou Warner Thayne** was given the 1997 Madeleine Award for Distinguished Service to the Arts and Humanities.

• **Marilyn Bateman**, spouse of BYU President Merrill J. Bateman, recently received the 1997 Distinguished Alumnus Award from the LDS Business College.

• **BYU** was recently named twenty-third out of *Sports Illustrated's* top fifty jock schools, largely because of its football program and famous alums, such as Danny Ainge and Steve Young.

• **The Cougarettes**, BYU's precision jazz dance team, recently won the overall grand championship at the NCAA National Collegiate Dance Competition. They were evaluated in five areas: choreography, funk style, pompom, jazz, and overall showmanship.

• **BYU** has been named to the 1997-98 Honor Roll for Character-Building Colleges by the John Templeton Foundation. This is the ninth year in a row that BYU has been so recognized.

• **Terry Tempest Williams**, author of *Refuge and Pieces of White Shell*, was recently given a grant from the John Simon Guggenheim Memorial Foundation. The specific amount granted is confidential, but it's known that the foundation disbursed nearly \$5 million to 164 nominees.

• **Salt Lake City** was recently ranked first, again, for Jell-O consumption. Des Moines, Milwaukee, and Pittsburgh round out the



Terry Tempest Williams

top four. Tulsa and Oklahoma City tied for fifth, eating an average of eight thousand Jell-O packages a day.

• Mormon playwright and director **Neil LaBute's** film *In the Company of Men*—a dark and clever satire about office-backstabbing, which premiered as a play at BYU—won the Filmmaker's Trophy at this year's Sundance Film Festival.

• **The Handcart Pioneers**, a documentary produced by Ogden-based Living Scriptures, was voted the best religious program at WorldFest-Houston 1997.

• **Jackson Benson**, author of *Wallace Stegner: His Life and Work*, has won the \$5,000 1997 Evans Biography Award from Utah State University.

• **Aaron Taylor**, editorial cartoonist for BYU's *Daily Universe*, was recently named the top college cartoonist in North America; he won the prestigious 1997 John Locher Memorial Award.

• Church President **Gordon B. Hinckley** was honored in April by Rotary International for substantial financial contributions to the organization's humanitarian and educational programs.

DEATHS

• Retired BYU professor of speech and theatre arts **Max Chatterton Golightly** died 10 April 1997. He was 72.

• Founder of the organizational behavior department at BYU and former dean of the Marriott School of Management, **William G. Dyer**, died in April 1997. He was 72.

MISCELLANEOUS

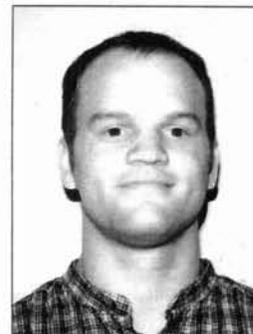
• The Church recently gave **Hugh Downs**, veteran news anchor and host of ABC's *20/20*, an extensively researched volume of his family history. During a work-related visit to Utah a year ago, Downs had expressed to a Church public affairs employee an interest in family history.

• **Rodello H. Hunter** recently filed a lawsuit against the LDS church, claiming it had reprinted portions of her 1972 book, *A House of Many Rooms*, without giving her credit. A Church spokesperson said Hunter's claim has no merit.

• Former BYU football star and current San Francisco 49er **Steve Young** recently announced that he and his fiancée, Aimee Baglietto, have postponed their Salt Lake City Temple wedding indefinitely so that they can better get to know each other.

• Divorced five times from four women, **Larry King**, 63, is getting married again—this time to Shawn Southwick, 37, "a Utah Mormon and aspiring country singer," according to *Newsweek*. Southwick is also the former infomercial model for a hair extension company.

• LDS church Apostle **Neal A. Maxwell** says his battle with leukemia is going well. He said the love and prayers of his family and Church members have blessed him during the intensive chemotherapy treatments and early hospitalization.



Aaron Taylor



ZWear: peculiar clothes for people with peculiar underwear.

before you buy" ZParties are booked in Church members' homes. Designer Deneen Brack is working on next spring's line: bright colors, florals, and denim—all designed to appropriately cover those garments. She's also considering a maternity line, Provo's *Daily Herald* reported. Dean Lyons, one of the company's founders, said he knows there are women outside the LDS faith who are also looking for the conservative, yet stylish, clothing that ZWear offers. "We'll focus on the valley first," he said. "Then we'll set up reps in those places where it is heavily LDS-populated. We'll create the demand as more and more people are wearing them."

FOCUS GROUP IDENTIFIES RACIAL TENSIONS AT Y

WHILE BYU has certainly come a long way since the '60s when it sent black applicants letters stating that there were "no families of your race" in the surrounding community and discouraged attendance, racial tension continues to be an incendiary campus issue. A recent focus group conducted by Multicultural Student Services found that many minority students feel a division between themselves and white students; they feel there isn't a place for them to make a contribution on campus. According to BYU's *Daily Universe*, last year five of the university's 120 black students left over these issues.

One focus group member, a black male, said "People at BYU are so judgmental. When they see me they think that I am stupid or trouble and that I don't belong. I am followed by security in the bookstore." Liana Brown, an academic advisor, told the *Universe* that many students tell her professors are not culturally aware. Tyrone Brown told the *Universe* he wishes people would stop staring at him and asking, "What sport do you play?" "Some people are really surprised that I served a mission," he said. "I want to tell them that there are black people in the Church." All of the focus group members said the key to making them feel welcome is to treat them like you would any other student. "Don't assume that because you've watched *Cops* that you know what our culture is about," Bindi Massela told the *Universe*.

of what happens to them," President Hinckley said. "None can adequately substitute for you as mothers."

BYU GRAD DESIGNS GARMENT-FRIENDLY CLOTHES

TIRED OF finding fashionable shorts that come only mid-thigh and shirts that expose the midriff, one BYU student decided to take the situation into her own hands. The result, ZWear: A Peculiar Clothing Company, was organized early this year. The Z stands for Zion, and "try



Bob Bennett

Senator Bennett Fined.

LDS Senator Bob Bennett (R-Utah) agreed to pay \$55,000 in civil fines to settle an inquiry into campaign-spending violations. The Federal Elections Commission alleged that Bennett accepted \$13,450 in illegal contributions and failed to report thirty-seven legal contributions during his 1992 campaign. Bennett says the violations were unintentional accounting and legal errors.

LDS Woman First at Harvard Law.

For the first time in the fifty years the Harvard Law School has been in operation, a woman is first in her graduating class. Lisa Grow, a Sandy, Utah, resident who did her undergraduate work in chemistry at the University of Utah, recently accepted a clerkship with U.S. Supreme Court Justice Anthony Kennedy.

Historic Assembly Hall Gets Face Lift.

Worn stonework and crumbling stucco are being replaced on the Assembly Hall on Temple Square. The multi-spired, gothic building is expected to be finished and back in use this summer. Architectural preservationists are disturbed that the wood fixtures are being replaced with white, paint-free fiberglass ones.

LeBaron Found Guilty.

Aaron LeBaron, the leader of a Mexico-based Mormon fundamentalist group, was sentenced in June to forty-five years in prison, the maximum sentence. LeBaron ordered the 1988 killings of three defectors and a child witness.

Marriott Coming to Las Vegas.

For the first time, Marriot International Inc. will be on the Las Vegas strip. The Marriott hotel will not have gambling, but its partner, the MGM, will operate a new thirty-thousand-square-foot casino adjacent to it. The arrangement will allow Marriott to keep its "family values" image, but fill a "big void in the Marriott system," the *Wall Street Journal* reported. The property should be completed by fall 1999.

Utah County Sees Rash of Church Break-ins.

More than a dozen Utah County LDS church buildings were broken into and vandalized during the spring. Police, unsure of the motive, have not ruled out hate crimes. Ward offices have been hardest hit, though some other areas were also vandalized.



Assembly Hall face lift

Pres. Hinckley Dedicates Landmark Temple

Church President Gordon B. Hinckley dedicated the St. Louis temple in June, the Church's fiftieth.



MORMONISM LEAVES IT'S LASTING IMPRESSION ON DENNIS RODMAN

The Chicago Bulls Dennis Rodman was fined \$50,000 for calling Mormons "assholes" on national television. He is one of the most-fined players in National Basketball Association history.

BASKETBALL BAD BOY MOUTHS OFF AT MORMONS

WHILE THE outcome of this year's NBA finals between the Chicago Bulls and the Utah Jazz was never much in doubt, there were plenty of side-shows to keep things interesting. The head case, err clown, Dennis Rodman, a power forward for the five-time world champion Bulls (including this year, four games to two), managed to get himself in trouble, once again. This time he bad-mouthed the Mormons on national television. After playing poorly in game three, Rodman told the media he was unable to get going because of all the "asshole Mormons." He claimed fans were taunting him by swearing and making obscene gestures during the game. When given the chance to modify his first statement, he said run it: "The Mormon people don't like me either, right? That's a given, right? So what the hell."

The Anti-Defamation League, the NAACP, and the NBA all came to Mormonism's defense. "Dennis Rodman's comments were exactly the kind of offensive remarks that cannot be tolerated or excused," said NBA Commissioner David Stern. *Time* put him in its loser of the week column ("Tattooed One fined for insulting Mormons; must have meant Morons, his sometime religion"); *Hard Copy* made it their lead story ("Next: The Sinner and the Latter-day Saints!"); and David Letterman joked that, for forgiveness, Rodman was going to get baptized.

While Rodman didn't join the Church, he did apologize, sort of. "As far as religion, I have no business saying anything like that," he said, according to the *Chicago Tribune*. "If I knew it was a religion-type deal, I would have never said it." Rodman later told Jay Leno he thought Mormon was just another name for the fans in Utah. Besides perhaps (but not likely) having his pride injured; Rodman also felt it in the wallet: the NBA fined him a record \$50,000 and Carl's Jr. pulled TV ads featuring him.

For Neal Cox, president of the Church's Illinois Chicago Mission, there was a tangible silver lining to all of this. "It's been an exciting few days," he told Provo's *Daily Herald*. The mission office phones have been jammed. "Almost solid, I've been on the line talking to people." In addition to being questioned by the media, Cox was also a guest on talk radio shows. "It's a wonderful opportunity to explain our beliefs," he said.

STUDIES SAY: MOST ADULTS HAPPY; RELIGION CAN HELP MENTAL HEALTH; CHURCH KEEPS KIDS IN LINE

A SLEW of recently publicized studies have addressed issues including time the average family spends together, LDS teen drug use, and the role of religion in maintaining a healthy mental life. In one study, commissioned by the LDS church, researchers learned that most adults are happy with their own family life and many are optimistic about the future. Seventy-nine percent said their families are very close, while those with children said they spend an average of four hours a day together. Two-thirds often eat at least one meal a day as a family. Nonetheless, three-quarters believe that America's moral direction is getting worse, the *Salt Lake Tribune* reported.

BYU researchers studied drug abuse among Mormon families and found that children of parents who model the tenets of deep religious conviction in their daily lives seem to have little trouble staying away from illegal drugs and alcohol—and avoiding kids who use them. The survey, separated into various geographical regions, found that the different areas mirrored one another except in smoking cigarettes. There, teens in Utah Valley had a much higher percentage of trial use than did those on the East and West Coasts. "We think maybe they see smoking as a 'safe' way to rebel in the middle of Zion," sociologist Brent L. Top, one of three sociologists who conducted the study, told the *Deseret News*.

In another BYU study, psychologist Allen Bergin learned that while many therapists see religion as a liability to mental health, it can have good and bad effects. Specifically, religious devotion in young adults makes them resilient through challenges but can be detrimental when peer pressure is involved, the Associated Press reported.

CARD WARNS AGAINST "TAMING" JOSEPH SMITH

SCIENCE FICTION writer Orson Scott Card worries that Mormons are becoming too hagiographic in the way they portray Joseph Smith. "Joseph Smith needs to be immaculate to many members of the Church and die that way," he said at BYU's fifteenth annual symposium on science fiction and fantasy, according to BYU's *Daily Universe*. "In some ways we are taming him but are killing his human side. We must give him a myth that will not kill him but keep him alive." Benson Parkinson, an author and adjunct instructor at Weber State University, said LDS ethnic fiction does not appeal to the national market unless LDS authors can "bring their world to it." Those audiences are also hindered by a need for prefaces and explanatory information in traditionally LDS books, he said. Susan Evans McCloud, also an author, confessed, "My own personal integrity will not allow me to be like some opportunistic Mormon authors. Instead of their syrupy, tear-jerking stuff, I write real stories enhanced by 'Mormonisms,'" she said. "They are able to stand on their own two feet in any market."



Orson Scott Card doesn't want Joseph Smith's humanness forgotten.

BYU UPDATE



BYU has a \$289-million economic impact on Provo and Orem.

BYU'S FINANCIAL IMPACT ON COMMUNITY ENORMOUS

BYU HAS a \$289-million estimated economic impact on Provo and Orem, according to school president Merrill J. Bateman. University economists arrived at the figure by adding the \$43.7 million the university spent during the 1995–96 school year to the \$65.5 million spent by faculty and staff and the \$67.6 million shelled out by students. That total, \$177 million, was factored into a formula that indicates that for every dollar from campus, another sixty-three cents are generated by the two cities, according to the *Salt Lake Tribune*. The university employs approximately 7,500 people and attracted eight hundred thousand visitors last year. The most popular reasons for a Provo visit were the “Imperial Tombs of China” exhibit at the Museum of Fine Arts, BYU football games, and families bidding farewell to missionaries. Provo Mayor George Stewart told the *Tribune* that BYU is the city’s second largest source of sales tax (Sam’s Club is first) and “carries its weight in the community.”

CAMPUS NOW MORE “KID FRIENDLY”

IN ALL the years that BYU married students have juggled classes and kids, there have never been diaper-changing tables in the restrooms nor “cry rooms” for fussy babies. Now the university has both. Many men’s and women’s restrooms now have \$250 changing tables, and the recently remodeled Howard W. Hunter Law Library includes four cry rooms where parents can take their children and still listen to class. Also, the new student health center will offer care for families, according to the *Salt Lake Tribune*.

ENROLLMENT CAP TO INCREASE

BYU OFFICIALS said in May that over the next four years, the university would be admitting two thousand more students. Nonetheless, the school won’t be any easier to get in to. Academic Vice President Alan Wilkins told Provo’s *Daily Herald* that, at best, the average GPA for incoming students will drop by 1/100th of a point, from 3.68 to 3.67. The school currently accepts about 80 percent of those who apply.

BYU President Merrill J. Bateman says increasing the cap to twenty-nine thousand will be accomplished by scheduling classes in the afternoon and evening—when classrooms are under-utilized—not with new buildings. The university will also hire one hundred new faculty members and reduce the size of some general education classes such as history of civilization and American heritage. Provo Mayor George Stewart told the *Herald* the announcement is good news: “Hopefully, [the new students will] shop at our new mall.”

Ballroom Dance Equipment Stolen. \$5,400 worth of equipment was stolen from the BYU Ballroom Dance Company’s bus while in Tallinn, Estonia. A toolbox, a sound analyzer, and several suitcases were among the items taken.

Internet Teacher Evaluation Tested. Possibly moving away from the standard paper evaluation, BYU officials are testing several Internet versions. Proponents argue that this system would allow students to select courses and professors that better suit their needs. Detractors say students won’t fill out evaluations if not forced to do so in class.

BYU Salt Lake Offers Inner City Program. A one-year intensive program to certify students with a strong interest in teaching in inner cities is now available at BYU Salt Lake. School officials say participants will earn a K-6 teaching certificate as well as the “skills, knowledge, and experience to successfully teach” in an urban setting.

Y Plays with School Colors, Adds Gold. Alarming Cougar purists everywhere, BYU revealed earlier this year that it had changed the colors of many athletes uniforms. School officials maintain that the official colors are still royal blue and white—but



BYU begins work on its “global Campus” with Religion C-324, now online.

this fall, football and basketball teams will sport a Prussian blue, stardust gold, and traditional white.

Y Group, Others Save Mayan City. BYU anthropologists have joined with a Guatemalan institute to save an ancient Mayan city. Piedras Negras, one of the most important and largest cities from the pre-Columbian period, has escaped the looting that has plagued other sites, said Stephen Houston, BYU anthropologist and project director. The five-year dig will use Guatemalan natives to dig out the city’s

palaces, pyramids, ball courts, and steam baths—much of which is under fifty to one hundred feet of earth.

Religion Class Offered on Web. BYU recently introduced its first Internet course: Religion C-324, a class on the Doctrine and Covenants. This course is all text, but if there is demand, future classes would likely include video clips and graphics. For more information, contact <http://coned.byu.edu/is/indstudy.htm>.

Y Sees Largest Graduating Class Ever. Late BYU President Rex E. Lee, whose mantra was “get out in four [years],” would have been proud: the class of 1997 boasted 3,919 graduates.



VOICE's often controversial Clothesline Project has been hung to dry.

VOICE CLOTHESLINE PROJECT MOVED OFF CAMPUS

AFTER A widely publicized run-in with President Merrill J. Bateman last year, the fourth annual Clothesline Project was not hosted by BYU. Sponsored by VOICE, a BYU-approved feminist club, last year's event drew the ire of President Bateman after complaints about the display. Some painted shirts were inscribed with such messages as: "Raped. Abused. Battered. Suicide can seem better than (living?) through a temple marriage!," prompting President Bateman to demand they be removed—all on the same day he was to kick off the biggest fund-raising campaign in school history.

"The frustration and concern over last year's event were not sufficiently resolved to make it possible to have" the project on campus, said Larry Young, sociologist and faculty advisor to VOICE. He told the *Salt Lake Tribune* that "telling your story" is an important part of the healing process for abuse victims and that the group will continue to address the administration's concerns. University spokesperson Carrie Jenkins indicated that the Clothesline, which was moved to St. Mary's Episcopal Church in Provo, caused the school to focus on other projects. "We're not running away from these very serious issues and we're concerned about the problem," she told the *Tribune*. But there are other ways to "approach the problem of physical and sexual abuse," Jenkins said. One project was a day-long conference the university recently sponsored called "The Healing and Prevention of Physical and Sexual Abuse."

BYU, OTHERS ACCUSED OF GENDER DISCRIMINATION

IN JUNE, a legal group filed complaints against BYU and twenty-four other schools for discriminating against female athletes. The National Women's Law Center, based in Washington, D.C., accused the universities and colleges of violating Title IX, a law passed in 1972 to ensure equal treatment in college athletic programs between men's and women's sports. Any school that receives federal money is covered by the law.

BYU administrators acknowledge they are out of compliance; nonetheless, the complaint caught the university off guard. "We were given a 'laundry list' of items that needed attention several years ago which included such things as equal locker and storage space, amenities and other concerns," Elaine Michaelis, BYU women's athletic director, told Provo's *Daily Herald*. Also at issue are scholarship dollars. By law, if, for example, 30 percent of a school's varsity athletes are

women, then 30 percent of the school's scholarships must be given to women. The complaint alleges BYU has a \$1,792 gap between men's and women's scholarship monies. "The only way BYU can close the gap . . . is to add more sports for women," Michaelis said. Vanderbilt, Duke, and Boston College were among the other schools also cited for noncompliance.

TWO FOOTBALL STARS BENCHED OVER HONOR CODE VIOLATION

TWO OF BYU's youngest, brightest football stars have started the season on the bench. Details are sketchy, but it appears that cornerback Omarr Morgan and running back Ronney Jenkins were suspended for their involvement in an alleged rape. The Utah County woman had initially filed a complaint, but investigators dismissed it. Other, unidentified players were also allegedly involved in the incident, but they had since graduated or used their four-year football eligibility.

"What these young men did probably would be written off as 'boys will be boys' at almost any other Division I school and they'd be back playing football in August," one anonymous source told Provo's *Daily Herald*. "But BYU feels it's important that the Honor Code be upheld and that athletes come to understand that it will be enforced for them just as it would be for any other student." There are no pending legal charges against the pair. Jenkins was suspended for the entire 1997 season; Morgan for three games. Several people told the *Herald* that the player's probationary periods may be reduced if they meet certain university stipulations.

BYU STUDENTS EARN HIGH RANK FOR LOW LOAN DEFAULT

BYU STUDENTS rank in the top five when it comes to paying back student loans. Their default rate from 1990 to 1994 was 2.1 percent, compared with the national average of 10.7 percent. "The numbers are a very clear indication of the fine quality of students who go to BYU," said Ford Stevenson, associate dean of admissions. Only Notre Dame and Stanford ranked higher than BYU (1.6 and 2.0, respectively). To keep default rates down, BYU has instituted a debt limit and a series of education and counselling sessions with students who take out loans. Stevenson said it's usually the smaller, two-year and proprietor schools that have a high number of student loan defaults.

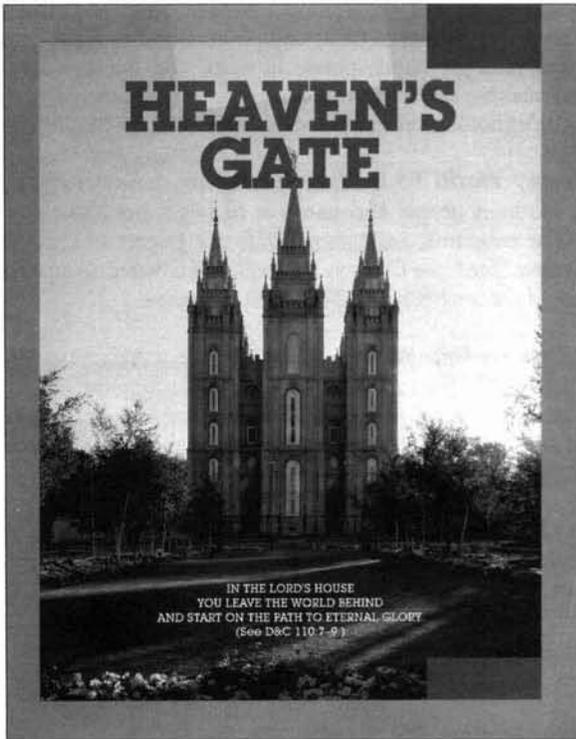


Ford Stevenson: the numbers well represent BYU's high-quality students.

FUNDRAISING AHEAD OF SCHEDULE

BYU's FIVE-YEAR capital campaign—the school's most ambitious fundraising effort ever—is nearly over. Four years early. As of March, the university had raised \$215 million of the \$250 million goal. "President Hinckley said do it quickly so we're following counsel," Brent Harker, BYU spokesperson, told the *Deseret News*. Students raised just over \$50,000; faculty and staff contributed half a million. Of the \$215 million, \$78 million is still in outstanding pledges.

SUNSPOTS



WHICH HEAVEN'S GATE?

THE EDITORS of the *New Era* may have regretted a recent, prescient Mormonad. Mormonads are those clever photos with catchy and inspirational bits of advice to teens. The March 1997 Mormonad is shown above. Under the title "Heaven's Gate," the text reads: "In the Lord's House you leave the world behind and start on the path to eternal glory." Just two months later, a different Heaven's Gate religious group left the world behind by catching the comet Hale-Bopp's celestial tail.

HEAVEN TO THANK . . .
AND HELL TO PAY

THE SALT LAKE TRIBUNE's Paul Rolly and JoAnn Jacobsen-Wells recently reported the following anecdote:

"Visitors at the Salt Lake LDS Temple grounds one spring day in 1964 never knew how close they came to having a spiritual experience.

"Until now.

"The book *Skunk Works*, by the late Ben Rich, head of Lockheed's secret Cold War-era aerospace operation for the U.S. military, contains this revelation from Norman Nelson, a CIA engineer for the Nevada-based program:

"A [experimental spy plane] pilot got in engine trouble over Utah and flamed out. The Blackbird had as much gliding capacity as a manhole cover, and it came barreling in over Salt Lake, just as our pilot got a restart and hit those afterburners right above the Mormon Tabernacle. There was hell to pay."

OXYMORMONS



BPELOU

THE MORMON UNIVERSE

NEW MORMON WEB SITES

Conference Transcripts Available to Web Surfers. The *Deseret News* now provides transcripts of general conference talks in its World Wide Web edition. www.desnews.com.

Web Site Provides Latest BYU News. *Newsline*, an online "newspaper," is being maintained by the *Daily Universe* and KBYU, with access to BYU Public Communications and Sports Information press releases, video clips from KBYU's television news show, "webcams" showing live or nearly live shots of campus, and complete online editions of the *Daily Universe*. www.newsline.byu.edu.

Follow Trail of Hope to Web Page. *Trail of Hope: The Story of the Mormon Trail*, a PBS documentary that aired nationally in August, now hosts a home page on the internet. The page has pioneer stories, video clips, high-resolution images, and biographies of the documentary's producers. www.trailofhope.com.

LDS Youth Go Online. BYU student Michael D. Jensen has launched two web pages devoted to the youth of the Church and their leaders. www.ldsyouth.com hosts uplifting thoughts, poetry, and messages for youth; www.ldsyouth.com/leaders has supportive ideas for leaders. Jensen credits his creation with at least one baptism.

LDS Sci Fi Goes High Tech. A new internet literature list dedicated to Mormonism and speculative fiction (science fiction, fantasy, and horror) can now be subscribed to at www.coollist.com. Enter ldsf in the subscriber box.

LDS Divergers Converge on the Net. A new website welcomes short essays and sermons on various theological topics from the many divergent paths throughout the Latter Day Saint movement. www.angelfire.com/ky/inquiry.

LDS ORGANIZATIONS AND CONFERENCES

"Dial-A-Missionary" Now Taking Calls. MTC missionaries—reported by the *Church News* to be "very kind"—are standing by

twenty-four hours a day to assist members to make missionary referrals. Callers must have the name and phone number of the person to be visited plus the name, phone number, and home ward of the member making the referral. The service boasts same-day promptness in telephoning referrals: 1-888/LDS-7700 (1-888/537-7700).

Latter-day World To Be Set in Motion. A new magazine featuring Mormon people and issues is to begin publication in late-1997. The magazine, *Latter-day World*, is a project of Utah Valley's and Geneva Steel's Joe Cannon and will be marketed to an audience like that of the long-running *This People* magazine.

MHA Call for Papers. The *Mormon History Association* has announced 21-24 May 1998 as the time and Washington, D.C., as the place for its upcoming annual conference. Paper proposals and vitas should be submitted to program chairs Greg and JaLynn Prince at 14800 Pettit Way, Potomac, MD 20854; 301/330-9402.

Is the LDS Church a New World Religion? This question will be the focus of the *International Mormon Studies Conference* in Durham, England, on 19-23 April 1999. Submit paper proposals by 1 March 1998 to Douglas J. Davies, the College of St. Hild and St. Bede, (LDS Conference), University of Durham, Durham DH1 1SZ, England.

Social Scientists Set Sail for San Diego. The *Mormon Social Science Association* will convene in San Diego, California, 7-9 November 1997, in conjunction with annual SSSR and RRA meetings of national sociologists of religion. Contact MSSA president Larry Young at department of sociology, Brigham Young University, Provo, UT 84602; 801/378-2107; e-mail: LaYoung@fhss.byu.edu.

Professors To Discuss Religion and Academic Freedom. The *American Association of University Professors* will sponsor a conference with the theme "Academic Freedom at Religiously Affiliated Institutions," 24-26 October 1997 in Chicago. Scott Abbott, chair of the BYU AAUP chapter, will address the conference. Further information is available through the AAUP at 202/737-5900.

Women To Discuss Experiences.

The *Mormon Women's Forum* will host the Counterpoint Conference on 15 November 1997 at Utah Valley State College. For information, contact Mormon Women's Forum, P.O. Box 58281, Salt Lake City, UT 84158; 801/297-2720.

AML Featuring Terry Tempest Williams.

The *Association for Mormon Letters* has announced that the acclaimed author of *Refuge* will speak at a fundraising event at the Joseph Smith Memorial Building in Salt Lake City on Thursday, 20 November 1997. Contact AML, 175 North Main, Pleasant Grove, Utah 84062.

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- Mormon Women on the 1846 Iowa Trail.
- Orson Hyde and *The Frontier Guardian*.
- The First Mormon Tabernacle is Rebuilt in Kanesville, IA.

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