DISCIPLINARY ACTIONS GENERATE MORE HEAT

THE RESPONSE to the publicity about the disciplining of six Mormon authors last September (\"Six Intellectuals Disciplined for Apostasy,\" SUNSTONE 16:6) slowed down during late October and November, but two of the events prompted by the communications may herald a new Mormon tradition.

On 2 November, the First Presidency sent to all Church leaders a letter reproducing the \"Statement Regarding Disciplinary Councils\" that was issued by the joint Council of the First Presidency and the Quorum of the Twelve Apostles (see previous SUNSTONE for entire text). Among other things, the statement defended the responsibility of general and local leaders to preserve the Church's doctrinal purity. Interestingly, the letter was signed only by the two counselors, Presidents Gordon B. Hinckley and Thomas S. Monson, and not by Church President Ezra Taft Benson.

Speaking about the statement, Paul Toscano, who was excommunicated for apostasy in September, told the Associated Press, \"It is essentially disinformation . . . to put out a statement to say \'we have a policy,\' when in fact the policy of spoken rules is undermined by a whole cluster of unspoken rules . . . Once a [member] is targeted as a dissenter or critic and leaders are fed up with the criticism, the rule is \'do whatever you have to do to silence the person.\' . . . Any stated policies are just subterfuge.\"

Two public meetings were organized in response to September's events. Inspired by the deeply moving and spiritual prayer meeting on the eve of LaVina Fielding Anderson's excommunication, and feeling that it needed to be reproduced on a regular basis, Louise Degn rented the reconstructed Social Hall at Pioneer Trail State Park for a noon \"Sunday Gathering\" that was attended by around 200 people. The event featured vigorous singing of Mormon hymns led by Arden Watts, sharing of spiritual journeys by Kent Frogley and Marybeth Raynes, a time of open sharing similar to Mormon testimony meetings, and a closing blessing by Martha Bradley.

Degn told the gathering that the event was not \"against\" anything, including the Church; it was a time to celebrate the common spiritual heritage of Mormons. She welcomed those who feel uncomfortable at regular LDS meetings, but have the spiritual need to worship with other like-minded Saints. At present, Degn plans to hold the Sunday Gathering quarterly; the next one is scheduled for 13 February 1994.

The second meeting was sponsored by the Olive Branch, an ad hoc group organized by J. D. Williams that solicited donors and signers for a statement that ran in the Salt Lake Tribune on Sunday, 13 November, calling for reconciliation and announcing a one-time meeting the following Sunday night, 5 December (see ad at right).

That meeting also featured vigorous singing led by Arden Watts. Each of four speakers gave powerful sermons on one aspect of 2 Timothy 1:7: \"For God hath not given us the spirit of fear, but of power and love, and of a sound mind.\" Fred Voros preached on fear, Martha Pierce on power, Vicky Stewart on the concept of a sound mind, and Paul Toscano on love.

Williams told the group of 250 gathered at the University of Utah Fine Arts Auditorium that the idea for the Olive Branch came to him when he ran across a 1979 full-page newspaper ad signed by Saints protesting the excommunication of feminist Sonia Johnson.

While sadness and pain were obvious, both meetings were notable for their religious, worshipful tone. Some inside Mormon observers speculated that these meetings may be the beginning of an independent religious movement within Mormonism distinct from the established academic and intellectual forums, such as the Mormon History Association and Sunstone symposiums.

The public nature of the Church disciplines took a bizarre turn when the Salt Lake Tribune reported that a telephone threat apparently intended for Mormon historian D. Michael Quinn, who had also been excommunicated for apostasy in September, was received by a baby sitter at the Bountiful home of Michael D. Quinn, who is not related to the historian. A man told her to give Quinn this message: \"I'm tired of hearing him criticize the Church. He'd better start ke... to himself. If he doesn't, I have his phone number and I know where he lives. I'll come get him. He stinks.\" Then he hung up.

The non-historian Quinn changed his telephone number and went public with the threat to let the caller know that he had...
the wrong Michael Quinn.

Commenting on the episode, Quinn, the historian, told the Tribune, "Threatening phone calls are a new low in the current atmosphere of repression in the LDS church. I hold Apostle [Dallin H.] Oaks personally responsible for inciting such sickminded Mormons. Apostle Oaks publicly stated that feminists and scholars excommunicated in September were actually wolves. Utah shepherders kill wolves rather than allow them to wander around and kill sheep. Elder Oaks has increased the paranoia of Mormons toward differences of opinion and dissent. I refuse to remain quiet while... Oaks and [Apostle] Boyd K. Packer demonize anyone they don't agree with. It would have been more Christian of Apostle Oaks to describe excommunicated persons as 'lost sheep.' That might have avoided giving encouragement to the self-appointed vigilantes in the Mormon community."

In SUNSTONE's news section, both Arizona Republic cartoonist Steve Benson's statements were reported about a conversation he had had with Elder Oaks and Oaks's initial reply. One such statement was Elder Oaks speaking about Elder Packer, "You can't manage a grizzly bear," adding that "it was a mistake for Packer to meet with Heinz and a mistake for Heinz to ask for the meeting."

In the same news section, some readers have interpreted imprecise passages in the SUNSTONE report to indicate that SUNSTONE believes Benson is a promise-breaker. SUNSTONE makes no such determination and apologizes for causing anyone to erroneously arrive at that conclusion.

In a highly unusual decision to publicly debate issues, Elder Oaks replied yet again to Benson in an op-ed piece in the Salt Lake Tribune. Benson then responded again to Elder Oaks. The texts of the two responses follow. Benson's is slightly expanded from his newspaper version.

OAKS: 'I'VE BEEN VICTIM OF DOUBLE-DECKER DECEIT'
Dallin H. Oaks
FOR THE SALT LAKE TRIBUNE

On October 12, 16, and 17, The Salt Lake Tribune gave prominent and extensive coverage to wire-service stories on cartoonist Steve Benson's charges that I "lied" to an Arizona Republic reporter in an interview on current controversies over church discipline. I have no desire to prolong this controversy, but feel it necessary to set the record straight on some important matters omitted or obscured in this attack upon my integrity.

My dictionary defines lying as being "deliberately untruthful" and a "lie" as "a false statement made with deliberate intent to deceive." I did not "lie" to the reporter and, contrary to the wire-service story printed in the October 16 Tribune, I did not "admit" to "falsely telling" the reporter something that was untrue.

I withdrew one sentence I had spoken in a long interview, and I did so three days before the article was published because I realized, when I saw the written transcript, that this single sentence was not "truthful" (meaning "accurate" or "correct"). When a newspaper publishes something that it later realizes to be incorrect, does it apologize to its readers for "lying" or does it just print a correction? My statement to the reporter was corrected before it was published.

The sequence and timing of various events is important.

On Sept. 9, Elder Neal A. Maxwell and I met with Steve and Mary Ann Benson for about two hours and half hours to discuss their questions. Because he was a newspaperman, we sought and he gave solemn assurances that our discussions would be confidential. We continue to honor that confidence.

On Sept. 10, Steve Benson wrote us a letter expressing gratitude for "being able to talk freely in an atmosphere of trust," reaffirming his commitment to "honor completely the confidentiality of our conversation, in not speaking, or even alluding to, for the record anything said by either of you," and asking for another meeting to deal with "some follow-up questions."

On Sept. 24, we met again with Steven Benson for about an hour and a half.

On Oct. 1, a reporter for the Arizona Republic interviewed me for about an hour on a wide variety of subjects pertaining to current controversies over church discipline. Though Steve Benson works for this paper, he did not arrange this interview and was not included in it.

At about 4:30 p.m. on Oct. 6, I received a "personal and confidential" letter from Steve Benson. Relying on his personal notes of our confidential conversations, he charged that I had "lied in public" in my interview with the reporter and stated that unless I "publicly set the record straight" by calling the reporter within 24 hours, he would do so himself.

I immediately studied the lengthy transcript of the Oct. 1 interview (16 pages single-spaced), received the previous day. I was distressed to find one statement to the reporter I could see was not accurate ("I have no knowledge of whether he did"). I am sure I did not speak that sentence with the intent to deceive, but whether it was an inadvertence or a result of forgetfulness in the context of a long far-reaching interview, I cannot be sure. But the important thing was that I could recognize that this sentence was not correct. (Three other statements challenged by Steve Benson required no correction.)

That same evening (Oct. 1) I reached the reporter, advised him of the circumstances, and asked to withdraw the single sentence. He agreed.

On Oct. 7, I received another "personal and confidential" letter from Steve Benson thanking me for calling the reporter to clarify my earlier statements. His letter did not even hint that he thought further clarifications were necessary.

The Arizona Republic article appeared on Oct. 10. It made no mention of the sentence I had withdrawn. There was also a separate story about Steven Benson and his wife seeking to have their names removed from the records of the Church.

On Oct. 11, Steven Benson sent a copy of his "personal and confidential" letters of Oct. 6 and 7 to the Associated Press in Salt...
Lake City. He also gave TV and radio interviews on this subject.

In summary, when I found that I could not defend the correctness of one brief sentence in a long interview, I immediately contacted the reporter and withdrew that sentence, doing so more than three days before the story was scheduled for publication. When the publication honored that correction and made no comment on it, Steve Benson accused me of lying in public and participating in a cover-up, and the wire-service coverage of this episode has inaccurately portrayed me as deliberately making false statements to the public.

My perception of this matter is simple. I have been the victim of double-decker deceit: 1. betrayal of promises of confidentiality, and 2. false accusations of lying.

My heart goes out to all who have suffered from this painful sequence of events.

OAKS DISSEMBLED PACKER’S ROLE IN TOSCANO EXCOMMUNICATION

Steve Benson

MORMONS ARE admonished to be honest. Unfortunately, Apostle Dallin H. Oaks has been less than candid concerning Elder Boyd K. Packer’s involvement in the excommunication of Paul Toscano.

On 9 September, Mary Ann and I met with Elder Oaks and Elder Neal A. Maxwell. In a 10 September letter, I promised that I would not speak on-the-record about our conversation. Contrary to Elder Oaks’s instigation, I have kept that pledge.

On 24 September, I met with Elders Oaks and Maxwell, and confidentially discussed the Toscano excommunication. Confidentiality agreements are valid only when the parties involved remain truthful, both publicly and privately. Elder Oaks broke that ground rule when he publicly dissembled Elder Packer’s role in the Toscano affair, thereby releasing me from any obligation of silence in the cover-up. (All else discussed on that date has remained off-the-record, as promised.)

On 1 October, Elder Oaks gave a carefully worded, tape-recorded interview to the Arizona Republic, where he was asked if Elder Packer was “involved in any way” in the disciplining of Paul Toscano.

Elder Oaks now admits one of his answers to the reporter was untrue and indefensible, but blames it on “inadvertence” or “forgetfulness.” He insists that other questionable statements he made “required no correction.”

Elder Oaks’s position is simply not persuasive. Several of his on-the-record answers are quoted below and, when paired with contrary facts he offered in our 24 September meeting (during which I took notes), they point to a deliberate pattern of deception.

Elder Oaks: “...if Elder Packer is having any conversation with Kerry Heinz (Toscano’s stake president), it is outside the normal channel.”

By framing the Packer-Heinz conversation hypothetically, Elder Oaks falsely implied personal ignorance of whether the two had met. He furthered the deception by leaving it on the record. In truth, Elder Oaks told me they had met, saying President Heinz “called and asked for a meeting with Elder Packer.”

Elder Oaks: “I have no knowledge of whether he [Elder Packer] did [talk with President Heinz].”

To the contrary, Elder Oaks knew the discussion took place. When, and only when, he was warned on 6 October that this falsehood would be exposed if he did not correct the record, did he call the reporter and retract it.

(Elder Oaks may want to explain the contradiction between his private claim of being surprised by the Packer-Heinz meeting and Elder Packer’s public claim that the Twelve gave prior approval for that meeting.)

Elder Oaks also told me he later spoke with Elder Packer, advising him that his meeting with President Heinz violated disciplinary procedure and that Elder Packer had no authority or responsibility in this area. He said he strongly urged Elder Packer to avoid such contact in the future and admitted he expected Toscano “to sue the Church.” (This also contradicts Elder Packer’s claim of prior approval.)

Summarizing, Elder Oaks told the reporter, “So, that’s all I know about that at this point.”

As one can see, he knew more, but denied it on-the-record.

Upon hearing the Oaks interview, I was dismayed by his deceptions and the fact that he had not come forward on his own to correct them. I faxed him a letter on 6 October, detailing what he told me on 24 September compared against what he told the reporter on 1 October.

I was pleased when, on the evening of 6 October, the reporter told me Elder Oaks had called to retract. At the same time, however, I was disappointed to hear that Elder Packer had accused me of exerting information from him and suspected me of using our private meeting as a ruse to gather material for a newspaper story. (Several days later I learned that he had also improperly divulged to the reporter, for-the-record on 6 October, the nature of the private conversations between Elders Oaks, Maxwell, and myself, making this another breach of confidentiality on his part.)

On 7 October, I faxed Elder Oaks a second letter, primarily to remind him that if I had had ulterior motives, he would not have been afforded an opportunity to clarify the discrepancies between his private and public statements. I thanked him for availing himself of that opportunity. That “thank you” proved premature, however, because at the time I wrote it I had not been fully informed that Elder Oaks had chosen to leave his other false statements on the record.

Elder Oaks’s decision to deceive became clear a few days later. On 10 October, an article appeared in the Arizona Republic containing some of his other falsehoods, specifically his claim that “if Elder Packer is having any conversation with President Heinz, it is contrary to what I know about Elder Packer and how he operates.”

By this point, it had become readily apparent to me that Elder Oaks would not fully set the record straight, even when given ample opportunity to do so. On 11 October, I went public because I could not allow Elder Oaks’s deceptions to go unchecked or the abuse of ecclesiastical power by him and Elder Packer to go unchecked.

On 15 October, I faxed Elder Oaks another letter explaining why I felt his failure to publicly speak the truth necessitated that I openly address the Packer-Heinz-Toscano affair; otherwise, I told him, my silence “would have served only to perpetuate falsehood and false faith.”

While Elder Oaks portrays himself as an innocent victim in this regrettable affair, he has (1) admitted privately the facts concerning the Packer-Heinz-Toscano case, (2) falsified publicly about those facts, (3) retracted one of his untrue statements under threat of exposure, and (4) refused to change other statements of his that are demonstrably untrue.

This dispute has been an unnecessarily painful one. It could have been avoided if Elder Oaks had originally offered a “no comment” when asked what he knew or, better yet, told the truth. Instead, his disposition seemed, with regard to Elder Packer, to want to “cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men” ( Doctrine & Covenants 121:37).

One would hope that, in the spirit of love and reconciliation, Church leaders will reach out to those who have been harmed by this inappropriate exercise of priesthood power.
MISSIONARIES EXPECTED TO MEET HIGHER CRITERIA

MOST ACTIVE LDS boys expect and are expected to be called on missions; it's something they have heard, sung, and talked about since they entered Primary. Though young women serve missions, they do so in much smaller numbers, and the pressures on them to serve have never been as great as have those on young men. It has been almost automatic that if a young man expressed any interest in serving a mission, he would be called. This may no longer be the case, however. In March 1993, a policy statement was sent to priesthood leaders codifying strict behavioral standards for missionary candidates. The new standards disqualify any young person who has had a child out of wedlock, has been divorced, or has encouraged, paid for, or had an abortion. Candidates must be "free of transgression for sufficient time" to show true repentance. For heterosexuals, the wait could be as long as three years "for multiple serious transgressions, and not less than a year for the most recent transgression."

The statement discusses several distinctions regarding homosexual acts. A person who experimented or was victimized as a child and has "no current indication of homosexual tendencies" may be considered. However, if the candidate participated in homosexual acts from age seventeen, there must be "strong evidence of complete repentance and reformation, with at least one year free of transgression." Those who test positive for HIV are also barred. The document stresses that candidates who have had "significant emotional challenges" must be stable and "not totally dependent on medication." Any exceptions to these guidelines must be submitted to the First Presidency for approval. Many mission presidents applaud the clarification these guidelines offer, saying too much of their time goes to problem missionaries. Salt Lake bishop Ray Haeckel says unrepentant, unprepared missionaries are "detrimental to the work, [and] they hold other missionaries back."

ALTERNATE VOICES ADD VARIETY

SEVERAL PUBLICATIONS have been created to fill the needs of a fast-growing and increasingly diverse church. Mormon Review, based in Sherman Oaks, California, with Gideon Burton as general editor, is dedicated to "fostering[ing] better Mormon productions and better appreciation of LDS and non-LDS arts and entertainment generally."

The Beehive Newspaper, in production since 1975, "is now the largest FREE LDS publication in print." Recently entering the Utah market the Beehive provides local LDS news and features, family events, activities, and events calendars. For subscriptions ($9 a year, $16 for two years), write to the Beehive Press, 1916 S. Maryland Parkway, Las Vegas, NV 89104-3106. In Japan, Mormon Forum "is an 82-page bi-annual magazine in Japanese" that editor Jiro Shimada, a Tohoku University professor, says is patterned after SUNSTONE and Dialogue. Comprised of letters to the editor, poetry, interviews, book reviews, and news articles, Mormon Forum is produced entirely by Japanese scholars and enjoys a good relationship with Church leaders in Japan. Two-year subscriptions are $25 through 1441-4 Kamitokimune, Kudamatsu Shi, Yamaguchi Ken 744, Japan. A European magazine, Betrachtungen (Reflections), was organized in January by a group of German Mormons to "deal with the culture and intellectual world of Mormonism and the Latter-day Saints in Europe." To subscribe ($15 a year) or receive a free trial issue, write to Hartmut Weissmann, 64 rue Albert Joly, 78000 Versailles, France.

The Latter-day Digest, which usually carries fiction, articles, poetry, and art, is the first publishing project of the Latter-day Foundation for the Arts and was created to fill a "hole in the marketplace for any kind of short subjects." The Foundation also publishes Cameo, a companion magazine, as "a voice for mainstream LDS women." Those interested in Cameo or the Latter-day Digest should call or fax 801-221-0893, or write to P. O. Box 1510, Orem, UT 84059.

GEORGE P. LEE INDICTED

FORMER FIRST QUORUM of the Seventy member George P. Lee was charged in early August with the 1989 sexual abuse of a twelve-year-old girl. The official charge filed against Lee, the first Native American appointed to be a general authority, was first-degree felony child sex abuse. Lee surrendered to authorities in Salt Lake City and was released, but ordered to have no contact with anyone under eighteen. He appeared in 3rd Circuit Court on 7 September, where he asked for more time before a preliminary hearing. Court documents allege that Lee fondled the girl's breasts, buttocks, and genitals after "talking about polygamy" to her in his West Jordan home, and that other abuses occurred during out-of-state trips for LDS meetings, where Lee's daughter was accompanied by the twelve-year-old (now sixteen) who made the allegations. Lee claimed to be "innocent before God," according to a Salt Lake Tribune story, and said that "... those who are doing this to me and my Indian people... will be punished by God." Friends of Lee contend the allegations are part of an LDS church plot to discredit Lee, who, in 1989, became the first general authority excommunicated since 1943. A Church spokesman says the current charges against Lee were not known at the time of his excommunication. Lee accused Church leaders of fomenting their callings for material gain. "Navajo Mormons do not trust the Church anymore, especially when they were told that the day of the Lamanites is past... and they are labeled as a poor investment by the Church's leadership," he said in the Navajo Times.

The day after charges were filed in Salt Lake City, Lee was dismissed from his position as a high school principal by the Tuba City Unified School District for "cause." After Lee's attorney, David Sanders, informed district officials that a criminal allegation cannot be used for such a dismissal, officials brought up two minor instances of insubordination. Lee claimed, at the time of his excommunication, that Church officials had accused him of "immorality" and polygamy, and that when neither charge stuck they leveled the charge of apostasy. A trial date will be set 3 January in 3rd District Court. If convicted, Lee may be sentenced to life in prison because he "occupied a position of special trust to the victim" as a church leader.

MACHINE SIGNED CORPORATION OF THE PRESIDENT TO COUNSELORS IN 1989

ACCORDING TO a 15 August article in the Salt Lake Tribune, documents filed with the state of Utah in 1989 show that control of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints was signed over to counselors Gordon B. Hinckley and Thomas S. Monson in May of 1989, six months prior to President Ezra Taft Benson's last general conference address. This action marks the first time anyone but the Church president has held complete authority over the Church's assets, according to the General Authority. Grant created the corporation in 1923. While other members of the first presidency have, in the past, held limited delegations of authority...
from the president, the 1989 documents give Hinckley and Monson full decision-making authority for the Church. "This is a wise practice which provides contingency coverage when the president is traveling or when advanced age or failing health make it impossible for the president to carry out" his duties, said Church spokesman Don LeFevre.

Church leaders also released a statement asserting that the use of a signature machine is routine and is done with President Benson's approval. LeFevre said the same type of machine is used to affix Benson's signature to missionary calls. Cartoonist Steve Benson, grandson of the Church president, who has stated publicly that President Benson's mental and physical capabilities do not allow him to function as Church leader, said that the signature machine is also used on family correspondence. "Evidently," Steve said, "the signature machine had not been programmed to sign, 'Grandpa.'"

**U.S. OPINIONS OF LDS UNFAVORABLE**

A RECENT POLL taken for the American Muslim Council shortly after the bombing of New York's World Trade Center showed that Americans rated Mormons just slightly higher than Muslims, according to the *Salt Lake Tribune*. Muslims were ranked at the bottom of eight faiths, with only 23 percent reporting a favorable impression, 36 percent unfavorable; Hindus received 23 percent favorable, 31 percent unfavorable. Thirty-five percent of the respondents had a favorable impression of Mormons with 33 percent unfavorable, ranking below Fundamentalist Christians with 39 percent favorable. Respondents showed Roman Catholics drew the most favorable response (67 percent), followed by Presbyterians (65 percent), Lutherans (60 percent), and Jews (52 percent). Don LeFevre, LDS spokesperson, said that the Church has found similar results in polls it has done in the past. "Where we're better known, we've had a more favorable impression," he said. Also, responses were better when the Church's formal name was used.

**KNOWLTON AND FARR TO LEAVE BYU; STUDENTS RALLY IN PROTEST**

CECILIA KONCHAR FARR and David Knowlton will leave Brigham Young University when their contracts expire in August 1994. While Farr decided to drop her appeal in favor of a settlement with the university (neither Farr nor BYU would say if the settlement included financial compensation), the decision to terminate Knowlton's contract was upheld. In June 1993 BYU's faculty council on rank and status recommended the denial of "continuing status" to Knowlton, Farr, and three other faculty members (see SUNSTONE 16:5). Both Farr and Knowlton appealed to the Academic Vice President's Council, which upheld the faculty council's decisions. On 30 November, BYU released a statement explaining that president Rex Lee and provost Bruce Hafen had upheld the decision of the AVPC in Knowlton's case. "I've been seriously wronged," said Knowlton in an interview with *BYU's Daily Universe*. "BYU's own procedure...and my academic freedom [have] been violated." Knowlton will pursue not only legal action, but sanctions against the university by national professional academic associations. Some 250 BYU students met on 11 December to protest the decisions. Cecilia Konchar Farr spoke at the rally, happy to finally break her vow of silence. "All of us must be free to question, to grow, to establish and to exercise our moral integrity," she said. "Otherwise we are not Mormons." When some questioned the integrity of her settlement with BYU, she responded: "Right now it has become too difficult for a Mormon to be a feminist at BYU. I have spent all my time trying to convince people that I actually have a temple recommend, that I actually believe in God...I can't spend my time doing that and actually accomplish other goals." BYU spokesperson Margaret Smoot told the Daily Universe that "feminism is not the whole reason why Cecilia now finds herself where she is." After negotiations with Farr and her attorney, BYU backed away from its contention that her teaching and scholarship did not meet university requirements. Farr and the university released a joint statement explaining the nature of their agreement. It concludes, "Professor Farr and BYU disagree amicably but irreconcilably over what constitutes the citizenship requirement of a BYU faculty member." Farr told the *Salt Lake Tribune* that to BYU, citizenship means "they don't like feminist scholars." BYU president Rex Lee crossed paths with the hymn-singing demonstrators as they moved across the campus, and when asked for a comment replied, "Academic freedom is alive and well at BYU and always has been." He also said that there was "an expectation that people will not use the resources provided by the Church to harm the Church." Lee's decision, according to spokesperson Margaret Smoot, was his alone, and was not, as some contested, dictated by the Board of Trustees. The 30 November press statement concluded: "The appeals have been complex, intensive and challenging...[The Academic Vice President's Council] has reflected the university's belief in the principle of faculty governance."

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**PECULIAR PEOPLE**

**SATISFACTION WITH AREAS OF LIFE: WOMEN ALONG THE WASATCH FRONT**

A 1991 SURVEY of approximately 1,400 randomly selected women living along Utah's Wasatch Front indicates that LDS women report levels of satisfaction similar to non-LDS women in several areas of their life. LDS women were more likely to express satisfaction with the city where they live than with any other area considered, and they are much more satisfied with place of residence than are non-LDS women. The LDS women are a little more likely than other women to express satisfaction with work, but are a little less satisfied with finances. "Finances" elicited the greatest number of dissatisfied responses.
SUN SPOTS

THE BOMB OF GILEAD?

THE FOLLOWING appeared in Inside Radio, Thursday, 15 July 1993:

WABC, New York—After all, if your station carried both Rush Limbaugh and Bob Grant, wouldn't you be worried about loonies sending heaven-knows-what through the mail? New York's finest summoned to the mailroom Tuesday morning. Somebody heard a beeping or ticking noise coming from a pouch. Played it safe and called the cops. Actual contents of the package: the latest PSA package from The Church of Jesus Christ of Latter-day Saints (the Mormons). Seems the press kit contained a chip designed to emit an attention-getting signal. It worked. A little early. The upshot: Word is WABC is planning to air the PSAs.

FIRST NAME BASIS

THE FOLLOWING appeared in the Rolly & Wells column in the Salt Lake Tribune, Friday, August 13:

President Clinton seems sensitive about political correctness. But maybe his staff should take a crash course in Utah etiquette.

After Clinton was elected, the First Presidency of the LDS church sent him a congratulatory letter.

He sent a return note of appreciation. It began, "Dear Ezra, Gordon and Tom, . . ."