TWO MONTHS before B. H. Roberts’s death in September 1933, the aging general authority recorded in his journal his intention to publish his comprehensive theological treatise, The Truth, the Way, The Life (TWL), independent of Church support. The manuscript, the subject of much discussion among general authorities, had been rejected for official publication owing mainly to Roberts’s belief that pre-Adamic beings had populated the earth prior to the advent of Adam and Eve and that Adam and Eve arrived on earth as translated beings. Roberts’s intention to publish the book on his own never came to pass. He died with less than $500 to his name. Now, sixty years later, his masterwork is published in its entirety for the first time—in two separate editions.

SIXTY YEARS IN HIDING

THE DIFFERING stories surrounding the manuscript’s fate reveal in part the reason two editions are now in print. According to Stan Larson, editor of the version published by the San Francisco-based Smith Research Associates, following Elder Roberts’s death the manuscript was hurriedly confiscated from his office by Joseph Fielding Smith, Roberts’s chief rival and a future Church president. Another version of the story, this one espoused by John Welch, editor of the BYU Studies publication of TWL, holds that the manuscript was turned over to the Church, along with the copyright, upon Roberts’s death when the Roberts family donated his personal library to the Church archives. While Larson maintains that no correspondence surrounding the donation of the Roberts library mentions TWL or literary rights thereto, Welch supports his claim with a 12 October 1933 entry in the minutes of a general authority meeting. The entry not only verifies the Church leaders’ understanding that the family turned TWL over to the church (although they reserved the rights to protest any changes that might be made to the text), but it records President Grant’s continued desire to use TWL as a Church manual, although his desire was never fulfilled.

Between 1933 and 1993, many attempts to publish TWL had been made, but the Church consistently kept the lid on the text, restricting even its availability to researchers. Welch, along with Roberts’s biographer Truman Madsen, asked the Church for permission to publish TWL throughout the 1970s and 80s, but with no success. In January 1992 Stan Larson, an archivist at the University of Utah, gained access to a reproduction of the final draft of the manuscript, which was donated to the university by Edwin B. Firmage.

According to Larson’s introduction, Firmage had received the copy from his grandfather, former First Presidency member Hugh B. Brown, who had reproduced the text reportedly out of fear that Joseph Fielding Smith would eventually destroy it. Brown, a former traveling companion and admirer of Roberts, charged Firmage with the manuscript’s preservation. Upon the donation of the text to the university library, Larson informed Firmage of his desire to publish, finally, Roberts’s work.

THE COPYRIGHT QUESTION: A TALE OF TWO VOLUMES

THE MONTH following Firmage’s donation of the manuscript, Larson participated on a panel sponsored by the B. H. Roberts Society and made his first public mention of his intentions to publish TWL. Still, Welch was unaware of Larson’s intentions—but fully aware of the manuscript in the University of Utah’s possession—when he asked the Church again in June of 1993 for permission to publish. (Welch says he did not know Larson was planning to publish TWL until after Larson presented on the topic at the August 1993 Sunstone Symposium in Salt Lake City.) Larson, meanwhile, made contact with a number of Roberts’s descendants to seek the family’s permission to publish the work. The separate attempts to gain permission reveal the confusion that apparently existed—or existed—over who holds the copyright.

Welch remains firm in his belief that the copyright was turned over to the Church when the family relinquished Roberts’s books and papers. Welch writes in his editor’s introduction that when “the Roberts family announced their gift of the Roberts library to the Church [they] acknowledged that TWL belonged to the Church.” Accordingly, Welch believes, “anyone seeking use of these materials [including the copy in the University of Utah’s possession] should contact the Church.”

Larson is not so sure. Even if TWL was among the papers the family turned over—which Larson believes no records fully indicate is the case—the family could have retained the copyright even as they transferred possession of the actual documents.

In September 1993 an Associated Press story pitted the two works-in-progress against one another in a sort of “tug of war.” AP reporter Peg McIntee, mistakenly identified Larson’s publisher as Signature Books. (Smith Research Associates, although it shares Signature’s owner and some publishing facilities, is most often described as a separate foundation whose publications Signature often distributes.) The article focused on the copyright issue, although no solution was revealed. “It’s likely a judge will have to decide whether the Church owns the document, or whether Roberts’ heirs are entitled to let Larson publish the manuscript,” McIntee reported, although she concluded that Larson, who had only recently learned about the BYU Studies project, had mentioned the possibility of a collaboration.

As with many details of the TWL incident, versions of the collaboration story differ. Both Welch and Larson suggest that the other made the final decision not to join efforts. Welch says Larson wanted too large an editorial role; while BYU Studies had a team of researchers preparing the manuscript and a host of introductory essays, Larson wanted the chief editorial position. Larson maintains that his September visit with Welch never came to the point of discussing the project in such detail, and that each had already done too much work independent of the other to make a fair collaboration practical. For a time, Larson considered giving up the project (and even told some people he had) rather than producing what he felt might be a redundant effort. In the end, he decided his investment of time and resources warranted fruition. Larson and Welch both find it
"appropriate" that the two publications debuted simultaneously at Mormon History Association meetings in Park City this May.

COMPARING THE EDITIONS

ARE THE volumes redundant? Although Larson says he finds the idea of two separate volumes "silly," he sees each offering material and perspectives not offered in the other. Welch agrees. Neither sees the events leading to the publications as evidence of an "us versus them" battle, and both point out particular places they feel the other volume succeeds.

The main difference between the two may be found not in the reproduction of Roberts's text, but in the editors' perceived audiences. While both volumes clearly meet high standards of scholarship, each approaches Roberts's text in a different way.

On Welch's first introductory page he summarizes TWL: "Roberts is right on many points, wrong on some, and obsolete on others." While Larson and Welch would agree that much of TWL—especially the scientific material—is obsolete, Welch's assessment of Roberts's work in terms of "right" and "wrong" seems to imply the BYU Studies volumes audience will interpret TWL in the context of current revealed understanding. Larson, on the other hand, footnotes his volume to place Roberts's work in a "developmental" context with regards to Mormon theology, highlighting Roberts's dependence on or divergence from past and current LDS theologians.

Another small difference, but one perhaps indicative of implied audience is the introductory essayists' treatment of Book of Mormon material in TWL. Well in advance of the BYU Studies publication, Welch, with the Foundation for Ancient Research and Mormon Studies (which he formerly headed), announced that TWL—Roberts's final work—treats the Book of Mormon as a literal and ancient text, contrary to the conclusions some have made that Roberts abandoned his faith in the Mormon scripture in his later life. While one essay in Larson's volume—Sterling McMurrin's—acknowledges Roberts's struggle with Book of Mormon historicity, it fails to note the apparent affirmation in TWL.

CONCLUSION

WHAT DOES TWL's publication mean for the LDS community? Welch believes it sets a strong precedent for future Church publishing endeavors. Not only did Welch receive all three drafts of TWL in the Church's possession, one of his essayists—BYU historian James B. Allen—was given access to previously unavailable personal correspondence regarding TWL, and the Church allowed Welch to issue a set of complete reproductions of each draft (the three drafts, printed as three separate volumes, sell together for $175; both the Smith Research and the BYU Studies edited versions list around $28). "Not only was the Church willing to allow publication," Welch noted in an interview, "they opened everything they had in their possession relative to TWL." Larson summarized the publications with his wish that the authors from both volumes could have been collected in a single volume. He also sees the books potential impact as overwhelming. "As a child I only knew Mormonism as filtered through Joseph Fielding Smith," he explained. "And here we have for the first time a contemporary work that presents an alternate view to [Smith's] Man, His Origin and Destiny," which virtually became the orthodox LDS position in spite of instructions to both Smith and Roberts to let the question of human origins alone. Still, both editors agree, in the end, that the most crucial factor is that what Roberts considered his most important contribution to Mormonism is finally in print.

CIA LAWYER MICHAEL BARRETT EXCOMMUNICATED

WHEN MICHAEL and Kristine Barrett left Salt Lake for Washington, D.C., in 1976 for Michael to take a job with the CIA, they felt the move was divinely inspired. Eighteen years later, Barrett found himself in a Church court charged with apostasy for refusing to stop publishing letters on controversial points of Church doctrine and history. Eventually excommunicated, Barrett contends he was following the Doctrine and Covenants admonition to "speak freely to all; ye, declare the truth, even with a loud voice."

His stake president, T. LaMar Sleight, a former army officer now employed as a Church public affairs spokesperson, claims Barrett's "writings were not an issue"; rather, Barrett refused to obey his priesthood leaders when they asked him to stop writing. Barrett's struggle with Church leaders has spanned a decade. Soon after his arrival in Sterling, Virginia, he was assigned as a home teacher to Sonia Johnson's family. Barrett says that although he disagreed with Johnson's Equal Rights Amendment politics, he tried to be a good Christian; but in befriending the Johnson family he gained the disapproval of many ward members. The experience taught him that "sometimes you have to choose between following Jesus Christ and following the Church," he told the disciplinary council that convened 24 April.

Barrett considered his letter writing campaigns such a choice. Following the publication of articles in which Church spokespersons downplayed the Church's differences from mainstream Christianity, Barrett would typically fire off a letter to the editor setting the record straight. In the past he had written about polygamy, blacks and the priesthood, Brigham Young's Adam-God doctrine, and other topics, in papers such as the Chicago Tribune, the Washington Post, the New York Times, the Salt Lake Tribune, and USA Today.

In December 1989 Barrett sent a letter to an anti-Mormon publication, the Evangel, in which he chastised the magazine's "purpose and your conclusions about my church," but also expressed disapproval of LDS people who have ignorantly accused the magazine of "misrepresenting our doctrines and history, although I have never observed it in your writings." He then affirmed that LDS leaders had taught a number of now-discarded doctrines, ranging from capital punishment for interracial marriage to the notion that "God literally and physically fathered Jesus through Mary, one of His daughters." He asked that anti-Mormons understand that Mormons' ignorance "is not really their fault," because "they have been misinformed by teachers and priesthood leaders who have been instructed . . . to conceal embarrassing facts."

Almost a year later, Barrett received a letter from then Stake President Raul McQuivey, in which McQuivey said he had received as many as fifty calls and letters from members who were "offended" by Barrett's letter to

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The following is a Barrett letter titled "Polygamy—Not Just for the Birds" that was published in the 11 April 1994 Washington Post:

A statement in the story on polygamy among birds, humans and other wildlife ("Hot Sauce for the Gander," Outlook, March 27) may have left the impression that Mormons still practice polygamy. We don't.

That "Mormon lawyer" in Utah who extolled the virtues of plural marriage—as we call it—would have been better described as a lapsed or ex-Mormon, or as just a Utah resident, since the Church of Jesus Christ of Latter-day Saints generally excommunicates practicing polygamists.

We do, however, respect the principle of polygamy. We practiced plural marriage in the late 1800s, and we still believe it was ordained by God. Our Prophet Joseph Smith felt so strongly about it that, even after our 1890 Manifesto forbidding polygamy, he allowed the practice to continue. In 1904, he even testified falsely before Congress that there had been no authorized plural marriages since 1890.

This is difficult to comprehend unless you realize how deeply engrained the principle is in our religion. We regard it as a divine order, and we still revere those early polygamists. We believe their marriages were sealed for eternity and that polygamy is the order of Heaven.

Our leaders have taught that God has at least one wife, our Mother in Heaven, and that Jesus Christ has several wives. And we still perform plural marriages in our temples today—including the RLDS World Temple—uniting living individuals in polygamous marriages with deceased Mormons.

There are 9 million of us who support our leaders in this, with about 350,000 new converts each year embracing the principle. And although our leaders taught that polygamy would someday return, they might be turning over in their graves if they knew the effort would be spearheaded by the American Civil Liberties Union, which called for legalization in 1991.

Polygamy is definitely not just for the birds.

UPDATE

RLDS DEDICATE INDEPENDENCE, MISSOURI, TEMPLE

IN WHAT RLDS President Wallace Smith recognized as a "fulfillment of prophecy," the Reorganized Church of Jesus Christ of Latter Day Saints dedicated its temple in Independence (Jackson County), Missouri, during its April 1994 World Conference. Smith said the temple is to be "the place in which the essential meaning of the Restoration as healing and redeeming agent is given new life and understanding."

Nearly 15,000 people attended dedicatory services for the building that was four years and $35 million in the making. According to the dedicatory prayer by First Presidency member Howard S. Seehy Jr., the temple "has been erected as an architectural symbol of the life and ministry of . . . Jesus Christ," and is the culmination of the dreams and efforts of "previous generations who yearned for the fulfillment of this day."

The temple is most noted for its "awesome spiral reaching to the heavens," but, reminded W. Grant McMurray, another First Presidency member, the spiral rests on "brick fashioned to represent every land and every sea and every place throughout God's world." He continued, "We are a diverse people—we do not look alike, we do not talk alike, we do not think alike. We are rich and we are poor. We are men and women. We are young and we are old in years. But by God's grace, by the abundant miracle of God's grace, we are one." Representatives from nearly forty countries participated in the conference and dedication. As McMurray concluded the dedicatory services, 350 homing pigeons were released over the temple, signifying the church's commitment to peace.

During his address, President Smith articulated the temple's pur-

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pose and mission: "The temple [is] dedicated to the pursuit of peace and to the healing, reconciling, and calling ministries so representative of the life of Jesus Christ." The temple—open to worshippers and to the public as was the Saints' first temple in Kirtland, Ohio—is "The victims all are polygamists who refuse to get vaccinated." Once the information was officially out, the Tribune and KTVX used the "P" word. "The public interest was too great," KTVX executive producer Ken Connaughton told the Tribune. "You can't cover up the facts."

"We had some serious growing to do before we could even consider being the people to whom God would entrust so great a task," Ken Connaughton told the Tribune. "You can't cover up the facts."

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SUU WELCOMES HINCKLEY AFTER CANCELING QUINN

LAST WINTER Southern Utah University canceled D. Michael Quinn's lecture, saying his speech topic violated school policy barring religious topics ("SUU Cancels Quinn Lecture," SUNSTONE, Feb. 1994). In an apparent change of philosophy, the Cedar City-based university invited Elder Gordon B. Hinckley to speak at its 3 June baccalaureate ceremony.

"It seems ironic," one professor, asking that his name be withheld, told the Salt Lake Tribune. "I have absolutely no objections to President Hinckley coming here and speaking, but when we make such a big deal out of the need to separate church and state and then we don't, I actually have to laugh."

At the ceremony SUU presented Elder Hinckley an honorary doctorate.

MEASLE OUTBREAK CONFINED TO POLYGAMOUS FAMILIES

THE YEAR'S largest national outbreak of red measles is still growing, but confined to a group of Utah polygamous families. The Salt Lake Tribune recently reported that seventy people have been infected: twenty-two in Summit County, forty-five in Salt Lake County, and two in Washington County. The Centers for Disease Control predict that the outbreak will continue to spread through the community, since the majority of those involved are philosophically opposed to immunization.

Health officials have pointed out that, in some ways, polygamy has helped contain the outbreak since the majority of those infected do not socialize outside of the community; and most of the children are home schooled.

An interesting footnote to the outbreak has been the unprofessional nature in which Utah health officials and media have disseminated the necessary information. A Tribune column chastised those involved for allowing "religious roots [to] derail an honest effort to provide the public with a clear and accurate story." For example, the column cited a city-county health director who described the family as "fundamentalist Christians"; one station, KUTV, said the outbreak occurred among a group that "socialize[s] together": KSL, the Church-owned network, reported the "group has family associations."

HATCH, LDS OFFICIALS FIGHT COURTS TO PROTECT TITHING

A BATTLE between the Justice Department and a number of religious organizations—including the LDS church—has broken out over whether tithed dollars should be surrendered in bankruptcy proceedings. The case sparking the dispute involves Bruce and Nancy Young, a Minnesota evangelical couple who faithfully donated 10 percent of their income to their church while their contracting business slipped into bankruptcy.

Under current bankruptcy law, any transfer of funds made within a year before bankruptcy can be seized to repay other creditors. Based on that law, the evangelical church has been ordered by the court to turn over the Youngs' $13,000 in donations. To date, Latter-day Saints, Baptists, Catholics, Lutherans, and a litany of evangelical groups have filed briefs with the U.S. Court of Appeals arguing that the recently enacted Religious Freedom Restoration Act (RFRA)
should protect churches from this type of seizure.

This first test of the RFRA, signed only last November, is leaving some Clinton supporters feeling betrayed. For the government, which is supporting the creditors, the issue is a "straight application of the bankruptcy code," White House spokesperson Arthur Jones told the New York Times. "Because the code applies to both religious and nonreligious organizations, we don't think there's an implication for the RFRA."

According to the Salt Lake Tribune, Federal attorneys argue that government repossession of the tithes does not "substantially burden" religious exercise because the Youngs still would be able to attend church and worship as they desire.

Utah Sen. Orrin Hatch, siding with the LDS church in the fray, finds the government's contention untenable. "Tithing, like prayer and other religious rituals, is a religious act in and of itself," he told the Tribune. "The government's interference with this religious act, in my mind, unquestionably and substantially burdens the free exercise of religion."

**SALT LAKE CHURCHES UNITE TO STOP Gangs**

BEGINNING WITH a December 1993 Interfaith Clergy Luncheon at the Joseph Smith Memorial Building in Salt Lake, Catholic and LDS leaders in Utah have worked together increasingly to end Salt Lake's escalating gang activity. According to the Salt Lake Tribune, between 1,700 and 3,000 gang members are estimated to live in Salt Lake County, a substantial portion of whom are LDS.

Elder John Fowler, Utah Central Area president, said the Church will offer three main resources to the effort. First, the Church's translation services will be made available to inner-city schools and community groups; second, the Church will donate a vacant building to be used by community service organizations; finally, 147 of Utah's LDS stakes will design and implement community-involvement plans to help keep teens productive and out of gangs.

**POLL SAYS ACTIVE LDS HAPPIER THAN OTHERS**

A STUDY conducted by the University of Utah Survey Research Center reports that of the 600 Utahns polled, active Latter-day Saints lead happier lives than do non-active Mormons or members of other religions. Researchers defined active Mormons as those who attend church at least once a week, according to the Salt Lake Tribune. The survey, conducted last summer, made determinations based on questions from categories including health, community, leisure time, financial security, housing, crime, human rights, environment, public education, job security, transportation, and relationships. The only areas when active Mormons appear less content than others is job security and transportation.

**TALKS WITH BISHOPS BARRED FROM UTAH COURTS**

IN A MARCH 1994 ruling, the Utah Supreme Court determined that non-confessional conversation with LDS bishops cannot be used as evidence in court. According to the Salt Lake Tribune, Steven LeRoy Hammock pleaded guilty in 1983 to two counts of forcible sexual assault against his two adopted daughters. Hammock was expropriated from the LDS church, and while criminal charges were pending, he had three conversations with his bishop. When one of the daughters, Michelle Scott, subsequently filed a $2.5 million civil lawsuit against Hammock, accusing him of sexually abusing her from ages 3 to 15, Hammock denied the abuse took place and invoked clergy-penitent privilege to keep the conversations with his bishop from being used as evidence. Because Hammock admitted that the talks were non-confessional, Scott took the case to Utah's highest court, claiming the conversations could not be protected by a law that covered only confessions. Church lawyers sided with Hammock, however, arguing for the court that "a broader interpretation was necessary to avoid discriminating against religious denominations that do not require formal confessions but offer confidential spiritual advice, counseling and guidance to members." Although the court sided with Hammock, Scott said she will still pursue the lawsuit. Three of the four justices who signed the ruling are LDS.

**LDS OFFICIALS HELP POLICE CATCH SUSPECTED SCRUTIPE THIEF**

USING HANDWRITING samples from letters written to LDS headquarters, Church officials helped Missouri police apprehend and charge a man with stealing a first edition Book of Mormon. University of Missouri Campus Police Sgt. Frank Brown told the Associated Press that John Hajicek, 30, visited the State Historical Society at the University of Missouri in April 1993 and, using an alias, asked to see a first edition Book of Mormon. A few days later Hajicek returned, requested the rare book again, and "left the building but left some things on the table, including what librarians thought was the book," Brown said. As it turned out, the book on the table was a reprint of the Book of Mormon with the originals call letters copied onto the binding.

After identifying Hajicek from a composite sketch distributed to rare book dealers and Mormon churches across the country, LDS officials called the police. Armed with samples from letters Hajicek had sent to Church headquarters and handwriting from the historical society's checkout records, police soon arrested Hajicek. He told the Associated Press that he did not take the book.

The Book of Mormon has not been recovered, but Missouri police did find an 1856 copy of James Strang's Book of the Law of the Lord. The book, valued at $2,500 to $5,000, was one of fifteen rare books reported missing from Graceland, the RLDS college in Lamoni, Iowa.
Graceland librarians also recognized Hajicek from a composite sketch as a historian who had used their rare book collection on a number of occasions.

Stealing the rare Book of Mormon—valued at more than $14,000—is a felony and could result in fines and a jail sentence.

**ANTI-MORMON BIAS AT U? SOME PANELISTS THINK SO**

DURING A B. H. Roberts Society meeting to discuss the University of Utah's perceived anti-Mormon bias, non-LDS historian Robert Goldberg invited panel participants to consider the following personal experiences:

- After he was recruited by the U of U in 1980, a faculty member, acting as a guide, pointed out Salt Lake City landmarks like the university and State Capitol. Then, pointing to the Salt Lake Temple, the U. professor said, "There's our version of Disneyland."
- He was told Utah students were "far, far worse than what you encountered at any other state universities," implying that the "local culture had succeeded in destroying brain cells."
- In 1991, while sitting on a committee to recruit a new faculty member, one professor said, "We don't want someone who has breathed the air of Utah."
- A female faculty member told Goldberg that she believed her...
The role in the classroom "was to attack the Mormon patriarchy and free her students from ignorance."

The Salt Lake Tribune reported that Goldberg said his Jewish heritage has made him "passionately sensitive" to the slightest hint of discrimination. "The stereotyping of one group has the power to dehumanize and leaves all other groups vulnerable," he said. Goldberg and LDS historian Dean May are researching the history of anti-Mormonism in America.

Another panel participant, U. English Ph.D. candidate Susan Staker, added that the situation is more complex than simple bigotry. "For Mormons, everything tends to be a matter of religion, but for the [academic] everything is secular," she said. "Mormon modes of inquiry are organized and hierarchical."

In an interview with the Tribune, Richard Cummings, professor of languages and literature, and director of the U.'s honors program, said he's been associated with the U. since 1957, and has watched it transform from a state university to a national research institution. "There's been a natural swing of the pendulum from a time when there was a tendency to favor local people, who would be mostly LDS, to a tendency to assume that we'd be a lot better off avoiding any inking of inbreeding," Cummings said. He added that while the U. may be perceived as anti-Mormon for hiring predominantly non-Utahns, every research institution hires faculty and recruits graduate students primarily from outside its geographic area.

The panel attracted nearly 250 people.

**ELDER PACKER TELLS BYU GRADS NOT TO LET FEAR RULE LIFE**

ELDER BOYD K. PACKER of the Council of the Twelve told BYU's largest graduating class, "Do not take counsel from your fears." He urged the 5,430 graduates to "learn to walk to the edge of the light, and then a few steps into the darkness." It is then that "the light will appear before you."

According to the Deseret News, BYU President Rex E. Lee expressed his gratitude that the April graduates had only taken eleven semesters—one shy of the long-standing twelve-semester average—to graduate. "Thanks to your accomplishment in shortening the average graduation time . . . we have been able to admit over 400 more students than just over one year ago," he said.

**SURVEY: BYU FACULTY HAPPY**

A RECENT national survey conducted by the UCLA Higher Education Research Institute reports that 85 percent of BYU's full-time faculty rate their jobs as satisfactory or very satisfactory. The 1992–93 survey, which polled nearly 30,000 faculty members at 289 different schools, indicates that BYU faculty are much happier than their counterparts at universities across the country. Nationally, 64 percent of professors are satisfied at public institutions and 71 percent are satisfied at private schools. BYU professors also reported satisfaction with their autonomy and independence; nearly 90 percent said they feel independent compared to 85 percent nationally. The 706 BYU respondents also reported higher-than-average levels of satisfaction in areas such as salary, fringe benefits, working conditions, teaching load, quality of students, and opportunities for professional growth.

**18% OF BYU WOMEN HARASSED**

ONE OF THE Higher Education Research Institute's less cheery findings is that nearly 18 percent of BYU's female faculty say they have been sexually harassed. The national percentages were 18.2 percent at public institutions and 16.8 percent at private schools nationwide. BYU spokesperson Brent Harker said the university was surprised by the study's findings. "With our values . . . we expected it to be lower."

Harker said the results may have been skewed by the UCLA researchers' broad definition of sexual harassment. "BYU defines sexual harassment and inappropriate gender-based behavior as two different things," he explained. "We think both come under 'sexual harassment.'"

According to BYU policy, sexual harassment includes flirting, commenting inappropriately on body parts, and telling dirty jokes. However, asking a colleague to do secretarial work just because she is female or any other gender-stereotypical activity would only be considered inappropriate gender-based behavior.

Harker says that while some flirting or inappropriate behavior may occur at the university, "we expect it's fairly low." BYU's high level may be due to challenges found in "a traditional patriarchal society that makes inappropriate gender stereotypes," he said.

In an interview with the Deseret News, BYU President Rex E. Lee said, "We are proud of the women here, and we value them highly. In this institution, that percentage should be zero."

**JUDY SAYS HE'S SORRY AND MEANT NO HARM**

CODY JUDY, the self-proclaimed prophet who threatened to blow up President Howard W. Hunter and more than 15,000 BYU students in 1993 ("Apostle Threatened during BYU Fireside," SUNSTONE, Mar. 1993), told his parole board that his actions were misunderstood. Explaining that the "detonator" was a cellular phone wrapped in tape and the "briefcase bomb" only contained scriptures, Judy said, "There was no weapon and I didn't intend to hurt anyone," he said. "I wanted them to believe that there was a scriptural message in the briefcase . . . I think the scriptures can be dynamite."

The Salt Lake Tribune reported that parole board member Curt Gardner didn't buy Judy's explanation and chastised him for creating a situation that placed thousands of people in danger. "There could have been a mass exodus and people could have been trampled," the Salt Lake Tribune reported him saying. "And Howard Hunter is an elderly person."
When Gardner asked Judy why he threatened Hunter, he said he was angry at Church leaders: a week or so before the Marriott Center attack, Judy left food, guns, and ammunition inside the gates of Salt Lake Temple Square as a gift to President Ezra Taft Benson.

"That gift was the best that I had to give," he told the Deseret News, adding that he was hurt when the offering wasn't acknowledged with a meeting.

Judy is serving a minimum fifteen-year prison sentence for storms the Marriott Center stage during President Hunter's 7 February 1993 talk. Judy ordered President Hunter to read a letter proclaiming Judy as the next prophet. President Hunter refused and the crowd began singing "We Thank Thee O God for a Prophet," flustering Judy, who believed the crowd was acknowledging his divine calling. Shortly thereafter, an angry student mob subdued him.
MORMON MEDIA IMAGE

MORMONS ARE THE MARRYING KIND

MARRIED COUPLES constitute 73.1 percent of LDS church membership, according to a January USA Today poll. Focusing on religious groups with the highest concentrations of married and single members, the poll also revealed that the Church of the Brethren followed Mormons with 70.8 percent, trailed by Assembly of God with 70.4 percent. Muslims had the largest ratio of single members (39 percent), followed by Buddhists (37.8 percent) and Greek Orthodox (31.4 percent).

CHURCH JOINS INTERFAITH RELIEF GROUPS

THE LDS CHURCH, in connection with the Valley Interfaith Council, provided food, clothing, tents, and toys, as well as information and support for San Fernando Valley (California) quake victims in January, according to the Los Angeles Times. A representative of Church World Service said that the Valley Interfaith Council "is more organized to meet people's needs than any [relief organization] we have seen in the country."

LDS CANDIDATE'S VIEWS DIFFER WITH CHURCH POLICY

MASSACHUSETTS REPUBLICAN Senate candidate Mitt Romney's Mormon background was challenged in February by Gene Hartigan, aide of rival Republican Janet Jeghelian. The Boston Globe reported Hartigan's allegation that Romney's campaign positions contradict LDS church doctrine, particularly on abortion rights. In his campaign announcement speech, Romney said that although the Church is against abortion in most cases, he would not alter existing laws if elected. "Mitt Romney's reputation is one of being an honest, good man. And I guess if he has to fight religious bigotry in this campaign he will do it," countered Romney consultant Charles Manning. In response to a request by the Republican state chair to apologize, Hartigan said he did not attack Romney for being Mormon. "If a bishop in the Catholic church came out and took a pro-choice-like stand in a campaign for office, then there would be an uproar."

PRACTICING ALTERNATIVE MEDICINE

CHURCH PRESIDENT Ezra Taft Benson, prior to his death, sometimes traveled to a Nevada clinic to receive homeopathic treatments, according to Salt Lake's Private Eye Weekly. The story, by Lynn Packer, does not reveal the extent of Benson's treatments, only that he went and believed in homeopathy (unorthodox treatments, sometimes involving electrotherapy or herbal medicine). Reed Benson, the Prophet's sixty-seven-year-old son, was quoted as saying, "Personally, we've used homeopathy for years... There's a number of prominent people who use [it]." Among them, said the article, is President Benson's grandson Steve. While Steve Benson has used homeopathic remedies, and even once took his son to be diagnosed at the Nevada clinic, he describes himself as a "homeopathic agnostic." The clinic's proprietor, Dr. F. Fuller Royal, who diagnoses patients' illnesses with an "Electro-Dermal Instrument," refused to give specifics about the Prophet's treatments, but did say he would have given up homeopathy without Benson's "spiritual help" and "encouragement."

AWARDS

MORMON HISTORY ASSOCIATION
Awarded at the annual meeting in Park City, Utah, 14 May 1994

MHA AWARDS
Best Book Award
GRANT UNDERWOOD
The Millenarian World of Early Mormonism (Illinois)
Ellen Larsen Turner Award for Excellence in Biography
WILLIAM G. HARTLEY
My Best for the Kingdom (Aspen)
Steven F. Christensen Award for Excellence in Documentary/Bibliography
STAN LARSON
A Ministry of Meetings (Signature)
Francis M. and Emily S. Chipman Award for Excellence in a First Book
LESTER BUSH
Health and Medicine among the Latter-day Saints (Crossroads)
BYU Women's Research Institute Award for Excellence in Women's Studies
SHERILYN C. BENNION
"Sisters under the Skin: Utah's Mormon and Non-Mormon Women and Their Publications" (BYU Studies)
Special Citations
RICHARD HOWARD
for thirty years of service as LDS historian
JESSIE EMBRY
for four years of service as MHA executive secretary

T. EDGAR LYON ARTICLE AWARDS
T. Edgar Lyon Best Article Award
MARK R. GRANDSTAFF
"Having More Learning Than Sense: William McLellin and the Book of Commandments Revisited" (Dialogue)
T. Edgar Lyon Award for Excellence in Mormon History
D. MICHAEL QUINN
"Ezra Taft Benson and Mormon Political Conflicts" (Dialogue)
T. Edgar Lyon Award for Excellence in Mormon History
RONALD K. ESPLIN
"Discipleship: Brigham Young and Joseph Smith" in Joseph Smith, The Prophet, The Man (BYU Religious Studies Center)

NON-MHA AWARDS
Grace Forte Arrington Award for Historical Excellence
MAUREEN URSENBACH BEECHER
for a lifetime of outstanding articles, books, and speeches on Mormon history
William Grover and Winnifred Foster Reese Award
WILLIAM P. CONNORS
"Mormon Opposition Literature: A Historiographical Critique and Case Study" Brigham Young University, thesis
ISLET A. PEMET
"LDS Missions to Native North America, 1860-1934" University of Missouri at Kansas City, thesis
WHO HATCHED THIS SPACED-OUT PLOT?

ACCORDING TO A 7 June 1994 Weekly World News cover story, a dozen U.S. senators have been exposed as alien spies from outer space. Among them was Utah's own Orrin Hatch. While some of Hatch's peers confessed ("I'm amazed it's taken you so long to find out," said Phil Gramm, a Texas senator), Hatch remained tight-lipped. However, his spokesperson, Paul Smith, did say that Hatch "can't afford to talk about it because [fellow] aliens are watching his every move." Now that the mystery of Hatch's and others' peculiarity is solved, mused a Deseret News writer, what are we to make of the other 88?

MY BIO'S BIGGER THAN YOURS

AFTER THE 1994 BYU/Relief Society Women's Conference programs went into circulation, many people noted the strange—sometimes cryptic—nature of participants' biographical sketches. Most concluded that by listing a participant first as a "clown," for example, emphasis was taken off personal, professional, and educational achievement, reducing tension between stay-at-home moms and career women. This reasoning seems consistent when male participants' biographies are considered; most list professional affiliation first and few list marital or parental status. Compare Eileen Booth—"Mother, psychologist, Young Women leader, gardener, doer, and smiler"—with Rex Lee, who is "President, Brigham Young University; JD, University of Chicago, former Solicitor General of the United States; founding dean, J. Reuben Clark Law School, BYU" (and all he did was extend a welcome to the conference).

PASSING (GRADES) ON SPIRITUALITY

BYU's 1994-95 admission application includes an addition to the traditional bishop's endorsement. Section D of the new form asks bishops to compare the applicant to other LDS young people in the following areas: Daily life reflects the moral virtues encompassed in the gospel of Jesus Christ; Attends church regularly; Actively strives to serve others; Demonstrates church leadership abilities. Grades fall into categories of Exemplary, Above Average, Average, Minimal, and No Adherence. Apparently, some returning BYU students aren't faring so well when compared spiritually to their children's age brackets. A parent of several BYU students reported being rated "Average" by his bishop on daily spirituality after he watched the film Schindler's List against the bishop's advice.