MORMON SOCIAL SCIENCE ASSOCIATION

NEWSLETTER

President's Message

Our 1996 annual meeting is fast approaching. It will be held as usual in connection with the SSSR/RRA meetings in St. Louis, October 27-29. We have scheduled it as a breakfast meeting on Sunday morning at 7:00 a.m. (See program for location.) We will provide juice and rolls, so plan to attend.

We have received $325 in membership dues so far this year. Annual dues are $5 and can be sent to Lynn Payne, Research Information Division, 50 East North Temple, Salt Lake City, Utah 84118.

All of the nominated officers and council members were elected to their respective offices: Gary Shepherd as president-elect, Lynn Payne as secretary-treasurer, and Jim Duke, Jesse Embry, and Daryl White as council members.

Larry Young our current president-elect will become president at our annual meeting this October. I have enjoyed my tenure as president and feel good about what we have accomplished during the past two years. I look forward to continuing as an ex-officio member of the council.

Two tasks remain to be completed before I turn the office over to Larry: (1) drafting a new set of by-laws to replace our outdated constitution, and (2) arranging for a brief history of the association to be written. I plan to accomplish these tasks before October.

Again let me thank all who have contributed to the association over the past two years. I would like to extend a special thanks to Mike Nielsen and Armand Mauss for their excellent work on the newsletter.

I hope many of you are planning to attend our annual meeting and I look forward to seeing you in St. Louis.

Perry H. Cunningham

MSSA in St. Louis

Plan now to attend our annual meetings in St. Louis. Featured on the MSSA program this year is the Glenn M. Vernon Memorial Lecture, which will be delivered by Jim Duke, Professor of Sociology at BYU. Jim's address, titled "The Determinants of the Growth of the Mormon Church: A Test of Stark's Model of the Success of Religious Movements," promises to be of interest to scholars of Mormonism as well as those interested in the broader sociology of religion.

In addition to the Vernon lecture, Dale LeBaron has organized a session concerning Mormonism and Pluralism. Also, the business meeting has been scheduled at a new time, making it easier for MSSA members to attend. Make your reservations now for the 1995 conference!

Announcements

Bibliography of the Century. Armand Mauss and Dynette Ivie Reynolds will author a Bibliography of Social Science Works in Mormon Studies, to be published by University of Illinois Press. This bibliography will cover Mormon social science research conducted over the past century. Plan now to add this tremendous resource to your collection!

Armand Mauss Garners Awards. At the Mormon History Association meetings this June in Kingston, Ontario, Armand Mauss received two awards. His The Angel and the Beehive: The Mormon Struggle with Assimilation received the Chipman Best Book Award, for the best first book in Mormon studies. (See Steve Epperson's review of Armand's book in the previous issue of the newsletter.) Also at the MHA meetings, Armand received the Arrington Award for Historical Excellence, a career accomplishment award. Congratulations, Armand!

Newsletter Info. If you have any items to be included in the newsletter, please send them to Mike Nielsen. Ideas, corrections and suggestions should be send to Mike at: Dept. of Psychology, Georgia Southern Univ., Statesboro GA 30460-8041. Phone: 912/681-5344 Email: mnielsen@gasou.edu

Featured Review

Contemporary Mormonism: Social Science Perspectives. Edited by Marie Cornwall, Tim B. Heaton, and Lawrence A. Young. Urbana: University of Illinois Press. 1994. 367 pages. Hardcover. $32.50.

Reviewer
Daryl White
Department of Sociology and Anthropology
Spelman College
Atlanta, Georgia

[Editor's Note: Daryl is a longtime member of MSSA. His most recent book, co-edited with O. Kendall White, Jr., is Contemporary Religion in the South (1995, Univ. of Georgia Press). A version of this review is to be published in Sunstone.]

Mormonism has been under the social scientific gaze for some time now. Many scholars have been fascinated by the paradox of a religion which epitomizes so much of American culture and at the same time is marginalized for its peculiarity. Although often the object of little more than passing, curious glances in early social science literature, by the mid-Twentieth Century several book length monographs of considerable importance and insight had been produced, most notably Ephraim E. Erickson's The Psychological and Ethical Aspects of Mormon Group Life in 1922, Nels Anderson's Desert Saints in 1942, and, of course, Thomas F. O'Dea's The Mormons in 1957. These scholars constructed their understandings of Mormonism with conceptual tools which included ideas about how the individual is shaped by the group, how collectivity is formed and maintained, how groups exist by creating and maintaining boundaries between themselves and others, and how the larger society influences the group. Since mid-century, both Mormonism and the social sciences have changed dramatically: Mormonism seems perched at the beginning of a global era and the social sciences have proliferated in both the sophistication and the diversity of its methodologies and theoretical perspectives. Much of this diversity is represented in Contemporary Mormonism: Social Science Perspectives, edited by Brigham Young University sociologists Marie Cornwall, Tim B. Heaton, and Lawrence A. Young, and published in 1994 by the University of Illinois Press.

The volume can be read both as a survey of many aspects of contemporary Mormonism and also as a survey of various ways social scientists do their work. Some articles deal with the institution, its developmental growth, the influence of its outside environment; others deal with demographic and other statistical descriptions; still others focus on missionaries, on women, on Latter-Day Saints of African descent, and on Indian placement. Methodologically there are reports of quantitative survey research, case studies, historical analyses,

and ethnographic study. A wide range of sociological and some anthropological concepts combine with these methodologies to provide a diversity of lenses through which Mormonism is viewed.

In reading social science literature it helps to keep in mind that the vast majority of social scientists are academically employed and, whether they are professional sociologists, anthropologists, or folklorists, when they study Mormonism, they use concepts developed in their respective disciplines to pursue two very different goals simultaneously--to examine Mormon phenomena and also to polish their professions' theoretical and methodological lenses. So whether they are Mormon or non-Mormon themselves, when social scientists publish studies of Mormonism they are addressing their peers in the academy as well as others who want to read about Mormonism. For the reader interested more in Mormonism than, say, in sociology and anthropology as academic disciplines, the dual quality of most social science literature can be daunting indeed. But I assure you: The articles in this volume avoid preoccupation with theoretical issues and instead apply some quite interesting concepts in ways that non-social scientists will find enlightening.

The initial section entitled, "Church Growth and Institutional Change," contains essays which use four very different methods to examine Mormonism's past into order to imagine its future. In the first essay Rodney Stark presents a quantitative analysis of Mormon growth in which he predicts membership in the year 2080 to be at least 60 million or as many as 265 million if the 50% per decade growth rate holds for the next nine decades. A well-known and respected sociologist of religion, Stark cannot hold back his excitement at being present to observe an extraordinary historical event; he writes, "After a hiatus of fourteen hundred years, in our time a new world faith seems to be stirring. " Stark discusses Mormon growth in light of a long standing sociological debate about the eventual withering away of religion in the wake of advancing of secularization and modernization.

He effectively interprets Mormon growth in ways that suggest the secularization thesis is basically Euro-centric in that it is based on an understanding of conditions which are historically specific to Europe, such as the existence of state religious monopolies. Mormons ought to be particularly sensitive to assumptions which use European culture as a generic model, surely Joseph Smith and many of his American restorationist contemporaries had no religious interest in perpetuating things European. Their restorationist projects aimed, it seems, to negate the centuries of Christian history which intervened between the days of the primitive church and the latter days.

By far the most common theme in this entire volume circles around questions of Mormonism's relationships to American society and culture. Armand Mauss effectively uses a discussion of tensions between assimilation to the American mainstream and sectarian retrenchment to critique the church-sect model, or at least those aspects of it which have assumed the development from sect to church proceeds irreversibly in one direction. The tension between assimilation and retrenchment is addressed in other articles in this volume. In their study of the missionary system, Gordon and Gary Shepherd see the emphasis on conversion as a means of maintaining sectarian status by perpetually intensifying the boundary between Mormons and the world. A similar argument is made with a content analysis of official Mormon statements about women's roles in American society by Laurence Iannaconi and Carrie Miles who argue that church officials manage to adjust their views just enough to remain critical but not appear to be unreasonably extreme.

But if the Mormon church has successfully maintained a sectarian tension by continually resituating itself at a highly productive distance from some mainstreams of North American culture, Young in his article on the globalization of Mormonism demonstrates that the global situation is much more complicated. The globalization of Mormonism is fascinating and its importance can hardly be overemphasized, since the future shape(s) of Mormonism will depend upon what aspects of North American Mormonism survive in other

cultural situations as well as in what new aspects of Mormonism emerge. The social and historical isolation in which Rocky Mountain Mormonism developed as a coherent, relatively stable cultural core may never occur again. In the future Mormonism may find itself in quite diverse social environments which demand continual innovation and adjustment. Future conditions will affect not only the shape of Mormonism outside North America but also deeply affect the future of Mormonism here in its historical core, and in ways we cannot image. This fascinating phenomenon needs to be studied now, in as many ways as possible. Indeed, I especially look forward to studies by social scientists, both Mormon and non-Mormon, from societies and cultures outside of North America; we need the insights their particular "locations" can provide.

Toward the end of her essay in this volume, Jan Shipps offers some interesting insights into the future shape of Mormonism. With her concept of "saintmaking," Shipps identifies symbolic mechanisms by which Mormons, whether converted or born Mormon, come to identify themselves and are identified by others with the church. Contrasting saintmaking in early days with saintmaking in latter days, she sees early Mormons as primitive gospellers who, like other Protestants, saw themselves as simply joining a community of believers. But beginning with the notion of The Gathering, Mormons began to increasingly identify themselves by obedience to priesthood authority and with a rhetoric of blood descent, a process which reached its fullest development in the ethnicity of Rocky Mountain Mormonism. But today as the church expands beyond its Rocky Mountain cultural base, Shipps sees saintmaking involving an increasing emphasis on temple work and family ritual. Individual and family centered, this latest form of saintmaking allows Mormonism to fit into a wide variety of cultural environments. Ironically (and parenthetically), at this time when the notion of a Mormon ethnicity and its corollary notion of the cultural Mormon have gained some currency among both Mormons and social scientists, Shipps' claims that the new

saintmaking processes of the global church make Mormon ethnicity vestigial. It may also make the concepts social scientists have developed to understand Mormonism equally quaint.

A section on "Society and Culture" consists of three articles, which present quantitative descriptions of some aspects of Mormon life in comparison with non-Mormons, and seek answers to questions such as: Are Mormon families different from other American families? Do Mormon adolescents use drugs less than other American youth? Is the mental health of Mormons different than that of non-Mormon Americans? The respective answers are, "Not much," "A little," and "Perhaps."

Tim Heaton, Kristen Goodman and Thomas Holman demonstrate that indeed Mormons want marriage, larger families, and a traditional division of family labor more, cohabit less, and disapprove of extramarital sex more than other Americans; but they are also similar to other Americans in marital interaction, time spent with children, values of childhood socialization and interaction with kin.

Using data from a national survey of high school seniors, Stephen Bahr discovered the following: that individuals who are affiliated with religious organizations have lower drug use rates than those who aren't; that those who attend religious services regularly have lower drug use than those who don't; that those who belong to religious organizations which teach abstinence, such as Mormons and fundamentalist Protestants, have lower use of some drugs than those who aren't; and that religiosity is a better predictor of drug use among Mormon adolescents than among other denominations. In addition, there is no evidence of paradoxical alcohol use--which is the phenomenon of reactive overindulgence in the absolutely forbidden. Bahr also found a few curious exceptions to the above patterns. Mormon and fundamentalist Protestant adolescents use amphetamines and cocaine as much as those from other denominations and inactive Mormon youth exhibit paradoxical amphetamine use, that is, they use it even more than inactives from other denominations.

Employing a variety of sources including

state and national surveys, research on Mormon subsamples, and case studies, Allen Bergin and his three associates compare the mental health status of Mormons and other groups. They conclude that while religious affiliation and orthodoxy are not linked to higher instances of mental disturbance, education and gender are, with women appearing to be more vulnerable than men. But affiliation and orthodoxy are rather ambiguous measures when trying to understand how religion affects mental health. In their place, the authors identify ways of being religious as much more important; internalized, intrinsic religiosity seems healthier than an emphasis on external forms of religious conformity; and flexible, adaptive personality styles seem healthier than rigidity.

The above three articles relied on national surveys for much and sometimes all of their data. This was not possible until recently. Mormons in North America now exist in sufficient numbers to be included in national social science surveys at statistically significant levels. Available to researchers as raw data from which they can test their own hypotheses, these surveys allow for state-of-the-art reliability in quantitative comparisons of Mormons to other North Americans. But they are also severely limited to the consideration of only those variables which the survey's creators chose to include. And, of course, as a quantitative methodology, these surveys are also limited by reliance on measurability. If it can't be counted, it doesn't count. Nonetheless, there is much to be learned from these comparisons. Such studies often debunk our assumptions about what is unique in Mormonism or confirm our assumptions in surprising ways. If they do nothing else, they should make us more cautious about generalizing and humble about what we think we know. But it is in their demographic scope that these national surveys pose the most serious threat to further Mormon studies. Since they only allow us to continue to compare Mormon and non-Mormon North Americans, we are unlikely to be able to construct much quantitative information about global Mormonism except for general

membership information. The study of global Mormonism demands that we pursue other means of inquiry, and in this regard the articles in this volume which look at the missionary experience are promising.

It is particularly interesting to see missionaries as an object of research and analysis. The editors devote fully one fourth of the volume to studies of the Mormon missionary experience. Have you ever wondered why the missionary imperative finds a home in some religions and not in others? In their discussion of both the social psychology and institutional functions of Mormon missionary activity, Gordon and Gary Shepherd offer some fascinating insights into this question. Finding a useful model in studies of the social psychology of military service, they argue that successful missionary recruitment depends upon the maintenance of sectarian distance, that the missionary system helps in fact to create or construct that sectarian distance, that the missionary system serves as anticipatory socialization for the church's considerable lay organization, and that in this regard the dramatic increase in sister missionaries may have important implications for the future of the church's lay system. Moreover, the Shepherds do an exciting job of demonstrating that the study of missionaries is central to an understanding of Mormonism itself.

What Mormon missionary has not experienced the mission as a rite of passage? Keith Parry in "The Mormon Missionary Companionship" reports on a group project with a dozen returned missionaries in a class at the University of Lethbridge who "together,... studied the missionary experience from an anthropological standpoint, as a socialization process having the form of a rite of passage." By having returned missionaries speak for themselves, Parry is able to present the missionary experience in nostalgic reflection, as a time dominated by the need to learn how to get along with a companion, as a time of personal growth and the development of interpersonal skills, and as an opportunity to learn to handle personal and cultural differences. Rites of passage are typically analyzed as events which interrupt the quotidian course of life and provide

means by which the group and the individual collectively mark ends as well as beginnings--as the individual passes from one social position to another. Parry's self-selected participants viewed their missions as preparation for marriage, for further church involvement, and even for secular success. I look forward to studies of the missionary experience which explore other ways of experiencing the Mormon mission, such as those for whom the experience is their last intensive involvement in the church or even those for whom it functions as their final Mormon experience. Reading this article I was reminded of a missionary I knew while on my mission who left his temple garments in a pile in the middle of the floor and disappeared into the night. The multiplicity of missionary experience deserves consideration.

Focusing on missionaries while in the field, two articles look at missionary folklore. William A. Wilson presents a study of missionary narratives as folklore. In "Powers of Heaven and Hell" he presents missionary storytelling as a means of socialization and social control. Fascinating in their own right these are stories of missionary misconduct, sexual and supernatural, in which missionaries pray to the devil, ordain inanimate objects to the priesthood, and are possessed by evil spirits.

David Knowlton's article, "Gringo Jeringo," uses missionary folklore as a way of understanding some cross-cultural aspects of the missionary experience. As anthropology and ethnography, Knowlton's contribution to this volume is singular. While other scholars focus on topics in ways which aim at understanding Mormonism in essentially broad and general terms--phases of institutional development; the functions of missionary activities; women and the church; and various quantitative comparisons with non-Mormons--Knowlton takes an ethnographic approach which aims to record, honor and comment upon on a moment in Mormon everyday life--a moment of geographic and temporal specificity. He records some stories missionaries in Bolivia, both North American and Bolivian, tell about themselves and each other.

By describing the contexts in which the narratives are related, Knowlton shifts the focus from the story to its telling and allows us to see how, in their retelling, the stories are a means by which missionaries create themselves in relation to others--sometimes establishing bonds between themselves and others, as when Anglo Mormon missionaries honor the spirituality of Bolivians, and other times emphasizing difference, as when Anglo Mormons denigrate Bolivian foodways. Likewise, Bolivian Mormons tell stories which distinguish between good and bad Anglo missionaries, stories which highlight the comparisons of Mormon and Bolivian values. Knowlton's interpretation far transcends the usual use of concepts such as syncretism, acculturation, and culture shock. Sympathetic to both Anglo and Bolivian missionaries' experiences, he elucidates ways that Anglo missionary folklore functions both to ameliorate culture shock and to enculturate the Anglo missionary into aspects of Bolivian culture. I was fascinated by the description of ways Anglo "hero" narratives take on features of Bolivian "hero" narratives.

More generally, Knowlton helps to see missionary narratives, and by extension all our discourse, as more than folklore or ideology or belief statements. They are the means by which missionaries give meaning to their experiences and indeed create their experiences by constructing their symbolic dimension in the act of narrative performance. They are means by which missionaries create missionary (and, of course, Mormon) culture. This kind of analysis helps us understand missionary life as it is lived. The emotional content of experience is highlighted and this helps us to appreciate missionary life as it is felt. The focus on daily life helps us comprehend missionary life and culture in the moment of its creation and recreation by missionaries themselves in their daily interactions. Such an approach is an important antidote to studies which look only at the institution. A complete history of Mormonism is not simply a history of the church as an institution, but also of the Mormon people. As hierarchical and authoritarian as it is, Mormonism is also much more. Scholars only reify its authoritarianism when

Mormonism's authoritarian structure is all we study. The Mormon hierarchy may appear ever-present and its influence needs to be studied by all the methods of social science available; but the Mormon hierarchy is not the Mormon essence. Like all religions, indeed like all social institutions, Mormonism is created by its people whose daily life breathes life daily into the church, indeed whose daily life is the institution. Mormonism is alive only as it is lived by its members. Knowlton describes but one site or moment in Mormon life. We need more ethnographies of Mormonism's innumerable sites and moments.

Knowlton's article also reminds us that missionary activity occupies a boundary, not just the frontier between Mormon and non-Mormon, but also and perhaps always the boundary between cultures. Anthropologists know that boundaries are often site of impressive cultural change and innovation. I suspect that Mormonism's history and of course its future has been and will continue (perhaps increasingly) to be influenced on its margins.

The final section of this volume contains articles which address issues concerning women and minorities in Mormonism. In her essay, "The Institutional Role of Mormon Women, " Marie Cornwall presents a gendered history of the development of institutional Mormonism. It is a history of both the presence and the silence of Mormon women. Relying on Rex Cooper's analysis of the development of the covenant in Mormon tradition, Cornwall emphasizes how family practices, religious rituals, the lay priesthood, and the governing hierarchy evolved in ways that created parallel--but never equal--roles and institutional functions for men and women. Motherhood is paired with male priesthood authority, membership in the relief society is paralleled by membership in priesthood quorums. And as church organization has become increasingly bureaucratized, women's roles, activities and organizational spaces have become more intensively subordinated to men's. Thus she constructs a context for understanding recent efforts by Mormon women who seek change.

Three articles examine Mormon race relations. Bruce Chadwick and Stan Albrecht's article, "Mormons and Indians," is almost completely concerned with an evaluation of the Indian Placement Program. It reports on an ambitious research project which aimed to assess the impact of the placement program on a random sample of 50 students who had participated in the program between 1955 and 1980 compared with a matched control group. Bilingual interviewers asked questions about placement experiences and life after it, emphasizing indicators of civic participation, church activity and personal adjustment. Researchers concluded, "All things considered, participation...had a modestly positive, long term influence." Revealing the assimilationist orientation of both the research project and the placement program, the survey seemed to be restricted to measurement of participants' conformity to ideal church and civic norms. The research seemed to focus entirely on individual adjustment to the program, the church and public life with no concomitant effort to assess the program itself. This is particularly unfortunate. For as Mormonism assumes its global shape, questions of what aspects of Mormonism are suitable for export to other cultural situations are paramount. Although the church hierarchy continues to proclaim answers to these questions, I believe it is Mormons from other cultures who will ultimately decide these questions. A more culturally sensitive evaluation of the Indian Placement Program could have shed some light here.

Two final articles address issues surrounding Mormons, Blacks and the priesthood. Mary Lou McNamara asks if the changes in policy and doctrine which opened the priesthood to men of African descent represent the continuing secularization of Mormonism. In other words: Does it reflect a decline in previously accepted religious symbols, beliefs and institutions? Is it yet another adjustment to "the world"? Does it represent increased disengagement of Mormon society from religiously informed understandings? Are religious institutions demystified in any way by these changes? Is the world desacralized? Are rational and utilitarian considerations replacing religious

ones? In her discussion, McNamara finds as much evidence for further sacralization in the wake of the priesthood change as for secularization. But (and at this point I have my social scientist cap firmly atop my head) I wish the author would have taken this opportunity to make her own judgments about what this episode in Mormon history means for the secularization model.

In the final article Cardell Jacobson and his co-authors provide an informative summary of what can be gleaned about Black Mormon converts from the Afro-American Oral History Project at the Charles Redd Center at Brigham Young University and from interviews by E. Dale LeBaron of African Mormons interviewed in five African countries. Black Mormons seem to be more middle class, educated and upwardly mobile than other blacks in their respective societies. And along with its conservative values and strict scriptural interpretation, Mormonism may be attractive because of its emphasis on the family.

I began this review by referring to the social science gaze. I was hoping to call attention to the way social scientists often view their project as one which requires the cool distance of the objective observer. This objectivity has both advantages and disadvantages. It can help us to question some of our assumptions by requiring certain generally agreed upon standards of evidence. Yet these standards are also continually and increasingly contested within the academy. In anthropology for example, the ethnographic methodology is continually being reshaped by efforts to counter the objectifying aspects of traditional research by devising new means of describing culture subjectively. Whereas traditional social scientists prefer to ask, watch, count and measure, ethnographers listen, record and interpret. This volume contains good examples of both approaches. Both are important; alone, each is partial; why should either be privileged over the other?

Mormonism is a broad, complex and ever-changing terrain which can never be mapped from a single perspective without considerable distortions. Methodologies and theoretical perspectives in the social sciences always foreground some aspects of what they would understand while simultaneously pushing into the background and sometimes even completely erasing others. The social sciences themselves are the site of sometimes fiercely sectarian debates, debates over methodologies, theoretical frameworks, objectivity and subjectivity, research ethics and much more. As with the American religious scene, in the social sciences a form of denominationalism exists--a secular sectarianism which happily this volume avoids by its inclusiveness. Contemporary Mormonism will undoubtedly find a place in academic libraries throughout North America where students writing papers on Mormonism will be glad they found it. I hope it also finds a more general readership.

Recent Publications
Prepared by Armand Mauss

The last bibliography published in the Newsletter ended with 1992. This list is intended as a continuation to mid-1995, though we have included a few "stragglers" from earlier years, discovered more recently. We list books first and then articles. The articles are all given in one integrated list, alphabetically by first author, rather than separately by journal, as in previous Newsletters. This list is also a somewhat more "parsimonious" one, in that it includes few, if any, items that are primarily narrative or descriptive history; thus this list is limited to items that have more of a "social science" quality.

Readers are urged to notify Armand Mauss, as soon as possible, about errors in what follows, and/or about oversights (phone 509/332-1309). A new cumulative (and, one hopes, comprehensive) bibliography of social science works in Mormon studies is scheduled for publication some time in 1996, and it would be well to get all necessary corrections and additions included before that new publication goes to press.

Recent Books
Bates, I., & E.G. Smith. Lost Legacy: The Mormon Office of Presiding Patriarch. Urbana and Chicago: Univ. of Illinois Press, 1995.

Brooke, J.L., The Refiner's Fire: The Making of Mormon Cosmology, 1644-1844. Cambridge Univ. Press, 1994.

Buerger, D.J., The Mysteries of Godliness: A History of Mormon Temple Worship. Sale Lake City: Signature Books, 1994.

Bush, L.E., Jr., Health and Medicine among the Latter-day Saints: Science, Sense and Scripture. New York: Crossroad, 1993.

Corcoran, B. (ed.), Multiply and Replenish: Mormon Essays on Sex and Family. Salt Lake City: Signature Books, 1994.

Cornwall, M., T.B. Heaton, & L.A. Young (eds.), Contemporary Mormonism: Social Science Perspectives. Urbana and Chicago: Univ. of Illinois Press, 1994.

Embry, J.L., Black Saints in a White Church: Contemporary African-American Mormons. Salt Lake City: Signature Books, 1994.

Holmes, B.R., & A.F. Keele (eds.), When Truth was Treason: German Youth Against Hitler - The Story of the Helmuth Huebener Group. Urbana and Chicago: Univ. of Illinois Press, 1995.

Horton, A.L., B.K. Harrison, & Barry L. Johnson (eds.), Confronting Abuse: An LDS Perspective on Understanding and Healing Emotional, Physical, Sexual, Psychological, and Spiritual Abuse. Salt Lake City: Deseret Book, 1993.

Kauffman, R., & R.W. Kauffman, The Latter Day Saints: A Study of the Mormons in Light of Economic conditions. Urbana and Chicago: Univ. of Illinois Press, 1994 (originally published in 1912 by socialists using the treatment of Mormons to expose the evils of capitalism).

Launius, R.D. & L. Thatcher (eds.), Differing Visions: Dissenters in Mormon History. Urbana and Chicago: Univ. of Illinois Press, 1994.

Lyman, E.L., San Bernardino: The Rise and Fall of a California Community. Salt Lake City: Signature Books, 1995.

Mangum, G.L. & B.D. Biumell, The Mormons' War on Poverty: A History of LDS Welfare. Salt Lake City: Univ. of Utah Press, 1993.

Mauss, A.L., The Angel and the Beehive: The Mormon Struggle with Assimilation. Urbana and Chicago: Univ. of Illinois Press, 1994.

McCool, D. (ed.), Waters of Zion: The Law, Policy, and Politics of Water in Utah. Salt Lake City: Univ. of Utah Press, 1995.

McCormick, J., & J. Silito (eds.), A World We Thought We Knew: New Readings in Utah History. Salt Lake City: Univ. of Utah Press, 1995 (emphasizes 20th century social and political history).

Price, G.A., Power from on High: The Development of the Mormon Priesthood. Salt Lake City: Signature Books, 1995.

Quinn, D.M., The Mormon Hierarchy: Origins of Power. Salt Lake City: Signature Books, 1994.

Quinn, D.M., The Mormon Hierarchy: Extensions of Power. (same publ), 1995.

Sessions, G.A. & C.J. Oberg (eds.), The Search for Harmony: Essays on Mormonism and Science. Salt Lake City: Signature Books, 1993.

Whittaker, D.J. & C. McClellan, Mormon Missions and Missionaries: A Bibliographic Guide to Published and Manuscript Sources. Provo, UT: Special Collections, HBL Library, BYU, 1993.

Whittaker, D.J. (ed.), Mormon Americana: A Guide to Sources and Collections in the United States. Provo, UT: BYU Studies Monograph Series, 1995.

Recent Articles

Abbot, S., "one Lord, one Faith, Two Universities: Tensions between 'Religion' and 'Thought' at BYU." Sunstone 16(3): 15-23 (Sept. 1992).

Abbott, S., "Will We Find Zion or Make It? An Essay on Postmodernity and Revelation." Sunstone 17 (Dec. 1994): 16-21.

Altman, I., "Challenges and opportunities of a Transactional World View: Case Study of Contemporary Mormon Polygynous

Families." American Journal of Community Psychology 21 (April, 1993): 135-63.

Anderson, L.M., "Toward a Feminist Interpretation of Latter-Day Scripture." Dialogue 27 (Summer 1994): 185-203.

Ashment, E.H., "The LDS Temple Ceremony: Historical origins and Religious Value." Dialogue 27 (Fall 1994): 289-98.

Ayers, F.H., "Anger and Separation Anxiety: A Case Discussion." (Mormon case) Medical Hypnoanalysis Journal 8 (March, 1993): 19-21.

Bates, I.M., "Patriarchal Blessings and the Routinization of Charisma." Dialogue 26 (Fall 1993): 1-29.

Beecher, M.U., "Forum: Female Experience in American Religion." Religion and American Culture 5 (Winter 1995): 11-16.

Belk, R.W., "Battling Worldliness in the New Zion: Mercantilism vs. Homespun in Nineteenth Century Utah." Journal of Macromarketing 14(1): 9-22. (1993)

Bergera, G.J., "`A Sad and Expensive Experience': Ernest L. Wilkinson's 1964 Bid for the U.S. Senate." Utah Historical Quarterly 61 (Fall 1993): 304-24.

Bergera, G.J., "A Strange `Phenomena': Ernest L. Wilkinson, the LDS Church, and Utah Politics. " Dialogue 26 (Summer 1993): 89-115.

Brigham, R.D. & R.W. Potts, "Homosexuality: An LDS Perspective." AMCAP Journal 19 (1993): 1-15.

Blake, J.D., "Ernest L. Wilkinson and the 1966 BYU Spy Ring: A Response to D. Michael Quinn" (followed by Quinn reply), Dialogue 28 (Spring 1995): 163-77.

Boyce, J., "Messages from the Manuals: Twelve Years Later." Dialogue 27 (Summer 1994): 205-17.

Bradley, M.S., "`Seizing Sacred Space': Woman's Engagement in Early Mormonism." Dialogue 27 (Summer 1994): 57-70).

Bradley, M.S., "The Mormon Relief Society and the International Women's Year." Journal of Mormon History 21 (Spring 1995): 106-67.

Bringhurst, N.G., "Joseph Smith, the Mormons, and Antebellum Reform: A Closer Look." John Whitmer Historical Association Journal 14 (1994): 73-91.

Browning, G.L., "out of obscurity: The Emergence of the Church of Jesus Christ of Latter-day Saints in `That Vast Empire' of Russia" BYU Studies 33 (1993): 674-88.

Buchanan, F.S., "Masons and Mormons: Released-Time Politics in Salt Lake City, 1930-56." Journal of Mormon History 19 (Spring, 1993): 67-114.

Byrd, A.D., "Interview: An LDS Reparative Therapy Approach for Male Homosexuality." Amcap Journal 19 (1993): 91-104.

Byrd, A.D. & M.D. Chamberlain, "Dealing with Issues of Homosexuality: A Qualitative Study of Six Mormons." AMCAP Journal 19 (1993): 47-89.

Cain, S., "Mormons and Jews." Midstream XXXIX (oct. 1993): 31.

Campbell, C.S., "The Spiritual Crisis in Health Care Reform." Sunstone 18 (April 1995): 63-66.

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