

SEVENTH EAST PRESS

Year 1 Number 15

AN INDEPENDENT NEWSPAPER

12 April 1982

HAWS TO LIGHT "Y" ANYWAY

ASBYU President Kasey Haws has recently been in communication with physical plant personnel in preparation for electrically lighting the block "Y" as a part of the coming graduation ceremonies.

"Although the studentbody last Fall adopted a referendum forbidding the Executive Council from using class gift money to light the "Y," most of the appropriate equipment was ordered before the referendum was initiated.

According to a source in the Brewster building, ASBYU has yet to order light bulbs and enough cord to connect the system to a portable generator, an estimated \$600 cost.

According to Haws, because ASBYU would lose more by returning the equipment that has been received than by purchasing what is still needed, it is in the best interest of the studentbody to see the project completed.

Haws admits that he has not discussed his plan with anyone outside of physical plant personnel. "There's no reason to talk to anyone," he says. "If the lights go on on the hill, that's news. If Kasey Haws makes a phone call, that's not news."

When asked if he would go to the Executive Council for the six hundred dollars, Haws responded that "there are a lot of different ways that money comes about in ASBYU."

HOMOSEXUALITY AT BYU

By DEAN HUFFAKER

Seventh East Press Staff Writer

This is the last of a two-part series on homosexuality.

R. Michael Whitaker, director of University Standards, outlined the university's policy toward homosexuals. "A student involved in homosexual acts is subject to termination at BYU."

He explained further, "When a homosexual violates the honor code in this manner, it is appropriate as part of the repentance process that he go to the institution that was wronged and make amends, which often involves having to leave the institution."

The way BYU has enforced its policy toward homosexuals has, in the past, drawn fire from many directions. Although its policies have stayed basically the same, there have been slight modifications.

Shock Treatment

In the early 1970's students who confessed homosexual tendencies were referred to the BYU Counseling Center. Steve, then a BYU professor, went through this counseling program and received what he called "the shock treatment," similar to the therapy sometimes used by psychologists to help patients stop smoking.

Jon, a former BYU student who is gay, described this treatment as experiencing an electrical shock while viewing a pornographic picture of a male. The patient would then be shown a pornographic picture of a female without an electric shock.

When asked about this treatment, a former BYU counselor said that "aversive therapy - not shock treatment" - had been used in the past. Mild electric stimulus was used in conjunction with slides of males and females in various stages of dress.

But, according to this counselor, "Even the raciest pictures wouldn't be considered pornography."

Describing his opinion of the effectiveness of aversive therapy, Jon quipped, "Thanks to the shock treatment, now every time I see a man, I get a jolt."

Security

Over the years there have been concerted efforts between BYU Security and

Last week BYU denied permission for students to organize an Amnesty International club on campus.

Amnesty International, an organization headquartered in London, England, works for fair trials for political prisoners, and for the release of "prisoners of conscience" who have been detained because of their beliefs, color, sex, ethnic origin, language or religion, provided they have neither used nor advocated violence.

Amnesty International, which recently received a favorable report in CBS's *60 Minutes*, claims to be independent of all governments, political factions, ideologies, economic interests and philosophies, and religious creeds.

Rodney Greeno, head of the students requesting permission to form a BYU chapter, said he was disappointed that students were not allowed to participate in the human rights organization.

Greeno said that a BYU club would "write letters requesting the release of prisoners of conscience in foreign countries and also work to educate the university community on the cause of human rights."

Officials in the office of the Dean of

undercover student volunteers to identify homosexuals and help them find their way out of BYU. Dallin Oaks, then BYU president, said, "We are not going to stand for solicitation of sexual acts—homosexual or heterosexual—on this campus and among its students. We ask Security to be especially watchful for that kind of crime."

Gays have many stories about methods used in the past by BYU Security to be "especially watchful" of their activities.

Dave, a former BYU student, said he knew two gay students in 1973 who, threatened with expulsion from the university, were persuaded to work for security as spies. "Security was obnoxious and knew how to push people into things they didn't want to do," said Dave. Apparently a few of the spies became fed up with such tactics and went to TV stations in Salt Lake City to tell their story publicly. "After that blew over things were quiet for a while," said Dave.

According to Jon, during the "Purge of '75" Security officers took male drama and ballet students out of their classes to interrogate them and to get the names of any homosexuals they knew.

Because, as Jon said, one of the "codes of behavior" used by gays to identify each other in bathrooms was to tap their foot three times in the direction of the person sitting in the next stall, scores of students working undercover for Security acted as foot-tapping decoys arresting those who responded to their pseudo-advances.

Dave said that Security people also used the gay's method of passing notes to the person in the next stall to identify homosexuals. Dave also made mention of the purge. "It was January of 1975. It happened within a matter of days and nobody expected it." Dave described how one day during the purge there were Security officers with walky-talkies on every level of HFAC. "It was all a joke in the Drama department. We had T-shirts made at the Bookstore which read 'I'm on the list—are you?' Being that blatant helped people to look at the problem realistically," said Dave.

An Anonymous Letter

In Spring of 1977 Dr. Reed Payne touched
Continued on Page 12

AMNESTY INTERNATIONAL DENIED CLUB STATUS

Student Life said no reason was given by the administration for denying a charter.

Paul Richards, BYU Public Communication's Director, said that Amnesty International, recipient of the 1977 Nobel Peace Prize, was denied club status because of a long-standing policy of the Board of Trustees which limits political clubs on campus to three: College Democrats, College Republicans and Independents (a club chartered as a result of John Anderson's presidential candidacy). "The Board of Trustees does not want a proliferation of political clubs on campus," said Richards.

Although the Board's policy has been in effect for a long time (Young Americans for Freedom, Barry Goldwater's conservative national youth organization, was rejected last December), some administrators over student affairs had expressed hope that Amnesty International's petition would be granted.

When the petition was first presented, Marin Mouritsen, Associate Dean of Student Life, said that since the club was international in nature she felt it had a good chance of approval.

Last Fall David Sorenson, Dean of Student Life, stated that he thinks BYU should allow more political clubs on campus. "As long as club members keep the Code of Honor," he said, "I see no difference between political and non-political clubs."

When learning of the decision, one student who was planning on joining Amnesty

International said, "I don't understand this policy. We are continually told to be independently active in politics, but then they tell us we can't have a club on campus. They must be extremely naive to think that all political participation occurs in the two political parties. Anyway, this is a university where free interchange of ideas is supposed to

INSIDE

Doonesbury

Can Nations Love Their Enemies?

The End of Terra!!!

Nature of the Holy Ghost

Why I Became a Homosexual

Thrills

be encouraged, not repressed."

Greeno isn't sure whether or not they are going to form a chapter off-campus.

A club chartered by BYU can schedule rooms to meet in, be publicized in *The Daily Universe's* "Club Notes," post flyers on approved bulletin boards around campus and participate in ASBYU club fund-raising activities.

Food For Poland Loses Winning Battle

By RON PRIDDIS

Seventh East Press Staff Writer

The results of the ASBYU class gift election were made public for the first time yesterday after weeks of litigation. Food for Poland received 2,727 votes, the Botanical Gardens 2,269 votes, the Parent-Child Enrichment Center 797 votes, and the HFAC Secured Art Gallery Display Case 295 votes. The \$25,000 class gift fund will be spent on the Botanical Gardens.

133 of the ballots were either unclearly marked or had alternate suggestions written in, including "none of the above," "a high-rise parking lot," "a John Belushi Memorial Garden," and to "bring all the World's leaders together, make them watch

'Hiroshima—Nagasaki' and then pay for their bus fares."

Before the results of the election were known, the legality of Food for Poland as a class gift choice was challenged by Sid Sandberg, a first year law student and carromate of Craig Pett, an ASBYU Supreme Court justice. Sandberg, who admits some prejudice against applying class gift money to off-campus projects, says that he was incensed by in-class announcements for Food for Poland by three of his law professors. The announcements were made in response to a flyer distributed to faculty by Food for Poland volunteers.

After hearing the announcements, Sandberg asked Pett what could be done about this kind of solicitation. Pett felt that it was beyond the scope of ASBYU to deal with the subject matter of professors' lectures. Sandberg later told Pett he had the impression that much of what was done by ASBYU was extra-legal, and that placing Food for Poland on the ballot seemed to be one of those areas where legal precedent was being ignored.

Sandberg asked Pett how he could best challenge the placement of Food for Poland on the ballot. Pett sought the opinion of another first year law student, and former ASBYU attorney general Joe Hepworth. Hepworth's opinion was relayed through Pett to Sandberg.

Continued on Page 5

Professors to Debate Censorship

An open debate on Thursday in the West Patio of the Wilkinson Center will explore the topic. "Censorship at BYU—For Better or for Worse?"

Professors Thomas Rogers (Asian and Slavic languages, playwright and producer) and Arthur Henry King (Moral Studies) will discuss contrasting views of censorship on campus. Interested students will be given the opportunity to express their views on the topic.

The debate will start at noon and is co-sponsored by the Hyde Park Club and ASBYU Academics.

Bulk Rate
U.S. Postage
PAID
Provo, Utah
Permit no. 192

HOMOSEXUALITY

Continued from Page 1

on the subject of homosexuality in a lecture to his beginning Psychology class, which set off a chain of events bringing the Church's and university's dealings with homosexuals into public view. Apparently his comments weren't taken well by those present who were gay, which led Lee Williams to publish a 52 page letter explaining what it was like to be gay. Williams, one of the principle authors, wrote the letter anonymously because at the time he was an instructor at BYU.

In the letter Williams et al asserted that homosexuality was a state of being and not just a chosen pattern of behavior; that it cannot be cured, and those claiming to have been cured might have experienced modification of their sexual behavior but not their preference.

Wrote Williams, "No one knows what causes homosexuality. However, we do know one thing that does not cause homosexuality and that is free choice. Until the cause or causes are known it is grossly inappropriate to moralize about it."

Williams went on to give a warning. "As the homosexual becomes less and less willing to submit to this damaging influence [humiliation and discrimination from the Church,] and the rest of the world comes to realize the plight of the Mormon homosexual, the Church stands to face a very serious and embarrassing blow to its integrity."

A former Social Service Counselor at BYU said that William's response to Payne, called the "Payne letter," caused a "real stir" at BYU and in the Church. "Officials in both places were very touchy over it," he said.

What further fanned the fires of indignation was an article containing excerpts of the letter which appeared Feb. 2, 1978 in "Advocate," a homosexual publication. Along with the article appeared a derogatory cartoon depicting President Kimball's disgust with homosexuals.

One month later on March 5, Elder Boyd K. Packer addressed a BYU 12-stake Fireside in which he directed his talk toward homosexuals.

Elder Packer's comments, published by the Church under the title "To the One," reflected and emphasized the Church's policy on homosexuals. He used the word "homosexual" only once in his address.

"Please notice that I use it as an adjective, not as a noun: I reject it as a noun. I repeat, I accept that word as an adjective to describe a temporary condition. I reject it as a noun naming a permanent one."

Later that month Rev. Bob Waldrop, pastor of the gay Metropolitan Community Church in Salt Lake City requested equal

time on KBYU to respond to Elder Packer's "very offensive and highly inaccurate" remarks. KBYU General Manager, Bruce Christiansen denied Waldrop's request. The March 30, 1978 edition of the Daily Universe quoted Christiansen as saying, "We recognize our responsibility to cover all aspects of the gay rights issue and we believe we have done that with fairness."

Legislative Action

Another significant event during this time concerned action taken by the Utah Legislature. During its 1977-78 interim the Transportation and Public Safety Study Committee headed by Public Safety Commissioner Larry Lunnen made a study to re-define the authority of various law enforcement agencies throughout the state, including BYU Security.

As a result of the study the Legislature passed House Bill 80 giving BYU Security officers 24 hour jurisdiction throughout the state.

In addition to that, the bill read ambiguously, "Members of the police and security department of any college or university shall also have the power to enforce all rules and regulations promulgated by the governing board of such an institution."

Gays have in the past complained of harassment from BYU Security in Salt Lake City and even in areas as far away as St. George. Mike, a gay returned missionary said, "I've seen BYU Security officers in Salt Lake City at the cruise areas driving past lines of cars leaning out the window taking pictures of not only the license and cars, but of the passengers inside of them also."

Chief Kelshaw denied that tracking down homosexuals off campus had anything to do with BYU gaining statewide jurisdiction. "You don't even need police power to take pictures or write down license plate numbers," said Kelshaw. He did say that having statewide jurisdiction can help in the prosecution of off-campus cases.

More Controversy

Just three months before the passing of the bill an arrest was made of a homosexual which caused an even greater stir than the Payne letter. David Chipman, 22, was arrested February 1979 and charged with forcible sexual abuse. The charges were filed by David Newmann, a police science student working under cover for BYU Security.

Newmann, posing as a homosexual, had previously written a letter which appeared in a gay publication, expressing a desire to organize a gay underground group at BYU. Chipman, a non-student, responded to Newmann's letter and they arranged to meet at BYU. After meeting, they consented to go to Squaw Peak for sexual activity.

After sexual activity had been initiated, Chipman was taken to the BYU Security

office where he was placed under arrest. Upon learning of the account, President Oaks put a halt to such tactics. However, Chipman was prosecuted and convicted.

Two months later a three-part series on homosexuality was published in the Daily Universe. This unprecetended attempt by the Universe to increase understanding of the problem of homosexuality on campus took many by surprise.

A faculty advisor explained that the series was read by President Oaks prior to its publication, but that Church officials in Salt Lake City still "weren't at all pleased" that the subject had been brought up in the first place although the Church's position on homosexuality was reflected strongly throughout the series.

In the meantime, the Payne letter was not well received by many members of the psychology department. One professor of Psychology commented, "It's a fabrication. Those guys aren't interested in facts."

This same professor, then a member of BYU's Institute for Studies in Values and Human Behavior, headed by Victor L. Brown Jr., helped prepare a rebuttal to the Payne letter in the form of a preliminary statement on a study the Institute was doing on homosexuality.

The rebuttal, published in the Fall of 1978, was entitled "A Reply to Unfounded Assertions Regarding Homosexuality" and was prepared partly "from the files of LDS Social Services."

This BYU publication made statements such as "Since homosexuality is not unique in its patterns of causation or cure, it does not deserve privileged status as special disorder different from other behavior problems or sexual sins." "Homosexuality is one of a class of impulse disorders and is not the result of a unique set of psychological disorders." "Highly religious groups, like the Latter-day Saints, have been found to have significantly lower [homosexuality] incidence rates."

This rebuttal also gave a brief conclusion of the unfinished study being done for LDS Social Services. "There is no scientific evidence that homosexual behavior is the inevitable product of biological or environmental influences. However, there is evidence that agency is involved. *Homosexuality can be changed.*"

According to one BYU professor, the rebuttal was so poorly done that "it was an embarrassment to all involved," and most of the copies were given back to the authors or their request.

The claims made by the Values Institute reflect the present position of the Church on homosexuality. In *Homosexuality*, a Church handbook distributed to stake presidents and bishops, the Church policies and procedures are spelled out: "As we have previously stated, homosexuality is a sin in the same degree a adultery and fornication."

The handbook emphasizes that "homosexuality is a learned behavior, and as such can be changed." The handbook states that "Modern day prophets have clearly promised that homosexuality can be changed. You should convey this positive attitude because it encourages change...Be careful not to label people 'homosexual.' It is better to refer to their 'homosexual behavior' than to call them a homosexual."

Steve, a former BYU professor who is gay, said, "The Church's simplistic attitudes toward homosexuality are the cause of its lack of understanding in dealing with it. When the Church says that there is no such thing as a homosexual, and you know that you are one, how do you resolve that?"

LDS gays who finally adopt the attitude that they can't change are classified in the Church handbook under "Rebellious Homosexuality...This category represents primarily an attitude and lifestyle. These individuals may be either early memory or situational types who, for various reasons, have chosen to fully accept a homosexual lifestyle. They have little if any, motivation to change their behaviour and are openly active, even promiscuous in their homosexual behaviour. They promote the concerns of the homosexual community and may belong to various homosexual organizations. They commonly manipulate others to meet their own sexual needs. Generally they are not active in the Church. They tend to rationalize and interpret doctrines for their own purpose, and try to refute the position of the Church on homosexuality."

Because the modern day prophets have clearly promised that homosexuality can be conquered, those "rebellious" homosexuals who believe otherwise are subject to excommunication from the Church.

In *Welfare Services Packet One*, instructions to bishops and stake presidents concerning homosexuals include, "An attitude of stiffneckedness and rebellion is almost always a clear indication of the need to be sternly disciplined, even to excommunication, so that others are not contaminated by unclean habits."

Another procedure of repentance was outlined by the Church handbook. "Since homosexual behavior is possible only with others, the individual should disclose his sexual partners as an essential part of repentance. The purpose is to help save others."

Cause and Cure Uncertain

A growing difference of opinion involving the causes of homosexuality—and hence the action that should (or shouldn't) be taken by the Church—exists between some psychologists in Social Services and the First Presidency.

Many homosexuals report that certain General Authorities and Social Service counselors agree that although behavior can be modified, in many cases homosexuality can't be cured. Some Church Social Service psychologists have privately indicated that many homosexuals may carry the problem "essentially from birth."

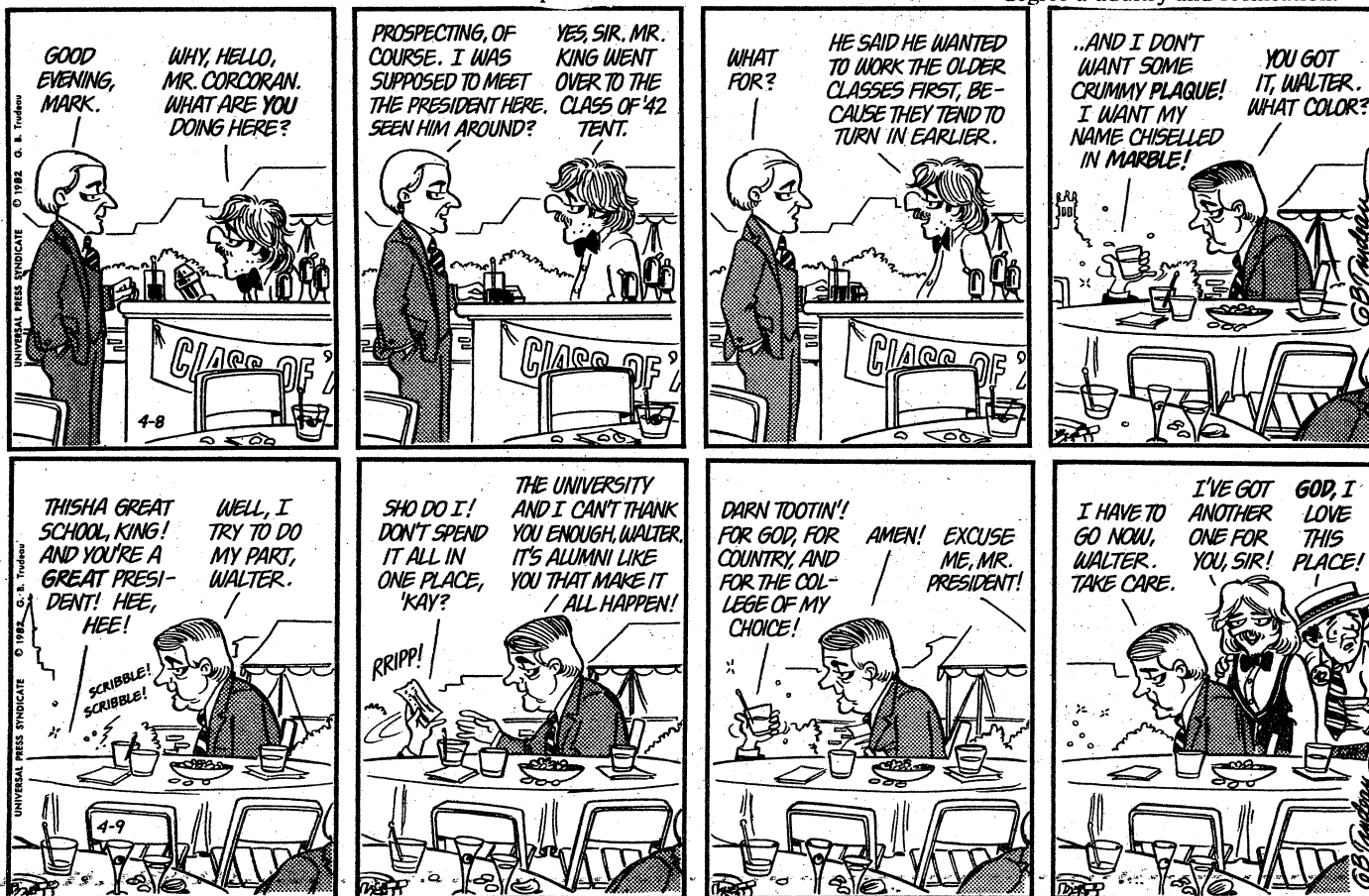
Some homosexuals claim to have modified their behavior to the extent that they no longer feel a need for a homosexual relationship, but they admit that intimacy with a woman still seems unnatural to them. "There is no cure for it," said one, "it is a life-long process overcoming it. But eternity is more important to me than a few quick tricks in this life."

Most public statements made by authorities in the Church concerning homosexuality in the Church seem to have been rather harsh.

Elder Boyd K. Packer said the following: "There is a falsehood that some are born with an attraction to their own kind, with nothing they can do about it. They are just 'that way' and can only yield to those desires. That is a malicious and destructive lie. While it is convincing to some, it is of the devil."

One psychologist from LDS Social Services has reportedly said that "although President Kimball's public statements sound like he is condemning homosexuals to the lowest hell, in private he is unbelievably

A newspaper is not just for reporting the news as it is, but to make people mad enough to do something about it.
--Mark Twain



understanding, tender, and eager to help rather than castigate." He is also reported to have said that President Kimball has files on over 1,500 homosexuals who he has personally seen and counseled, and that the contrast between Kimball's personal dealings with homosexuals and the First Presidency's public statements is "almost schizophrenic."

Steve, who had talked with President Kimball before being excommunicated, concurred. "President Kimball was wonderful. I was startled from his kind reaction."

Steve was also startled by the kindness of the ward members and leaders. "The heartening thing about coming out was to realize that most of the people out there are good people. They are concerned about you as a person—an individual." Steve said he received nothing but kindness from the bishop of his ward, "although his ignorance of the problem was appalling."

When asked how he deals with members who come to him confessing homosexual preferences, one local bishop said, "I feel helpless at times in how to deal with it more effectively in order to help. I find myself wishing I could do more to help."

Another local bishop, as quoted in the *Daily Universe*, seemed less concerned with his ignorance of the problem. "I found that my lack of training in treating homosexuals was really not much of a problem. Social Services took care of most of the counseling and treatment. All he needed from me was support and encouragement."

That most every bishop will have to deal with the problem is expected by the Church. According to one formal Social Services counselor, the rule of thumb is that there are two to four homosexuals in every ward. "Research replicates the Kinsey statistics [see part one of this series] of 4% exclusive homosexuals in virtually every culture," he said.

A gay who recently returned from a mission and is currently attending BYU, (we'll call him Byron,) said a large percentage of one of the wards he served in is gay, and that "they fit in very well with the other members." He also said that half of the people he baptized on his mission were gay.

Another Social Services psychologist admitted that "homosexuality is a widespread problem in the Church." In an attempt to protect its image, the Church downplays the problem as much as possible.

This is also the case at BYU. According to Dr. David M. Sorenson, Dean of Student Life, "The administration does not look upon it [homosexuality] as a pressing problem. It is looked upon as inappropriate behavior. As such it is a concern, just as any other inappropriate behavior."

Most administrators declined to give an estimate of the number of male homosexuals at BYU. But one former Social Services counselor at BYU said that 600 would be a conservative estimate.

According to Byron, homosexuals can be found in most every department on campus, but the greatest degree would be found in the humanities, business, and law departments. Byron said that there are homosexual hangouts all over campus.

There are several locations in the library, the main ones being the northwest corner on the first floor (where the books on homosexuality are kept), the reference area and bathroom on the third floor, and the northwest corner on the fifth floor.

The second floor bathroom in the Wilkinson Center is still a popular meeting place. The most popular meeting place off

campus in Provo is Pioneer Park which, said Byron, "is also frequented by undercover BYU Security officers."

Byron states that the foot-tapping still goes on. "Most of the time you can tell when the tapping feet belong to Security officers since most of them wear ugly black forward-thrust-type shoes. Gays care more for their appearance than to wear those," said Byron.

In spite of that, Byron noted interestingly, "BYU is the hardest place to differentiate between gays and straights—everyone dresses so well and has such nice hair cuts."

How does BYU Security currently handle homosexuality on campus? "It is a violation of University policy and members of my staff will aggressively enforce these laws. I will do everything in my power to protect the students at BYU who want nothing to do with this problem," said Chief Kelshaw.

"Our purpose is to seek out and identify those persons who have such tendencies and are not capable of controlling themselves," Kelshaw added.

When asked about leaving campus to identify gays, Kelshaw said, "In the past we have gone off campus to seek them. This year we haven't, although we do communicate with other law enforcement agencies and check court records periodically. But I have no plans to go to known gay hangouts in Salt Lake City just to find homosexuals."

Kelshaw indicated that volunteer students haven't been used in identifying homosexuals in bathrooms for months, and that in bathtubs in bathrooms, do not initiate the foot-tapping. "We don't want to make matters worse," said Kelshaw.

Since the mid 1970's aversive therapy has not been used at BYU. (A Social Services reporter said that this therapy was never used in the LDS Social Services counseling program.) According to a psychologist in the BYU Comprehensive Clinic, one form of therapy now being used is covert therapy, which associates negative thoughts with pictures.

Current attitudes of BYU students toward homosexuality parallel those of the local Church leaders. Most students exhibited ignorance to the problem.

One group of students last fall invited Dr. David Weight, a psychologist at the Comprehensive Clinic, to lecture on homosexuality. Some of the students were reportedly somewhat disappointed. One member explained, "We gave him the assignment to speak on the negative aspects of homosexuality on society, but instead he just described the condition. It was very informative, but he wouldn't come out and say that it was wrong."

Many students wonder why homosexuals come to BYU in the first place.

"Everyone counseled to come to BYU," said Byron. "My stake president knew I was gay, and he told me 'Go to BYU—everything will be OK.' It turned out not to be OK." Mike said, "Most gays I know went to BYU initially with an undying desire to change."

Gay BYU students who come to the realization that they haven't changed find themselves in a difficult situation—not only with BYU, but also with the Church.

"With its present attitude," said Steve, "there is no place in the Church for homosexuals. I don't know why there are homosexuals either. I just know there are, and I am one. There is a reason why I am what I am. Someday I'll find out why."

BLOOD DONORS ARE SILENT HEROES

THE BEST HOPE EVER SOWN?

Continued from Page 8

consent of an established bureaucracy which was simultaneously repressing other hopeful student initiatives. There is little sign that the establishment is progressing towards a more open campus.

While we do not blame the current administration for the 1984 mind set that exists at BYU, its presence is frightening. The book *The Destruction of the European Jews* horrifyingly documents how the Nazis once set in motion, if unrestrained, will carry to its tragic end. In the case of Nazi Germany, the bureaucracy did not initially intend to eliminate six million Jews, but, unrestrained by law, cultural norms or courageous individuals, it carried to the extreme its initial mandate to identify and then segregate Jews. Henry Kissinger observed the same tendency when he wrote, "It is the nature of a bureaucracy to move by almost imperceptible stages toward a goal it may itself only dimly perceive (*The White House Years*, p. 350). Although BYU has many social, moral and individual restraints upon its bureaucracy, given the danger and nature of bureaucracy and also our tendency to submit to injustices for the "good of the Church" and the pervasiveness of the BYU bureaucracy—even bulletin board flyers must have a stamp to be hung—we should be ever watchful. We are nervous because the openness promised in President Holland's inauguration seems to have been unfounded. And any real change in the BYU bureaucracy, any meaningful hope for good causes, any change in the repressive mind set must come from the president of the university. Only on his initiative will bureaucrats change the direction of their activities. Yet Holland appears to be a general authority "yes man" wishing, even at great costs, to maintain the status-quo in the name of Zion. Which status-quo includes a bureaucracy with frightful paternalistic and even tyrannical tendencies held back by a concern for image more than individual rights; and which Zion is not yet present and whose establishment will most likely require changes more comprehensive than anyone can imagine.

BERKELEY

Continued from Page 9

enjoys, as evidenced by a quote from the general catalog:

The campus is internationally noted for its academic excellence. Its faculty includes 11 Nobel Laureates, 85 members of the National Academy of Sciences, and more Guggenheim fellows than any other university in the country. Twenty-six of its departments are ranked first, second, or third best in the nation.

I have my own frequent reminder of Berkeley's academic excellence. Just outside

the door to my lab in Gilman Hall is a bronze plaque declaring that room a "Registered National Historic Landmark." It was there, in 1941, that Seaborg, McMillan, Kennedy, and Wahl discovered the 94th element, plutonium. Working daily in the same place that history was made, one soon comes to believe that he or she might also be able to make a significant discovery—to make a little history. For myself, that may be the most important difference of all between BYU and U.C. Berkeley.

Paul Anderson, a graduate of BYU in chemistry at Berkeley, is currently studying chemistry at Berkeley.

Tired of buying copies for friends?



Give a subscription

- new subscription
- Spring/Summer (\$3 mail/\$2 on-campus)
- renewal
- Winter 1982 (\$3 mail/\$2 on-campus)

Name _____
City _____ State _____ Zip _____

MAIL TO: 7223 University Station, Provo, Utah 84602

Tune-Up Special

10% DISCOUNT W/ COUPON

New points, plugs and condenser

4-cyl—\$29 6-cyl—\$36 8-cyl—\$45

RICH'S GAS AND GOODIES (Conoco)
889 W. Center Street, Provo

SO HOW'D YOU LIKE THE REUNION GIG, ZONK?

HARRIS WORKED AT REUNIONS? I DON'T BELIEVE IT! I THOUGHT YOU WERE ALLERGIC TO WORK!

HIS PARENTS PUT THE BIG SQUEEZE ON!

DAD'S WORRIED ABOUT THE STUDENT LOAN CUTS. I NEED THE EXTRA MONEY.

FOR WHAT, SULTAN?

IT'S NO JOKING MATTER, B.D.! I KNOW AT LEAST TEN PEOPLE WHO MIGHT HAVE TO DROP OUT BECAUSE OF THOSE AID CUTS!

SO WHAT? ANY SHOULD STUDENTS BE EXEMPTED? EVERYONE IS MAKING SACRIFICES, MARK!

HONEY? WHICH BATHING SUIT SHOULD I TAKE TO BARBADOS?