

meetings inspired, sometimes by the substance of our discussions but always by the quality of the people around the table. I also have come to appreciate in a fuller way the historical significance and continuing importance that *Dialogue* plays for Mormon studies and for many thousands of people trying to live lives of thoughtful faith in the modern world. In an era in which religion is oftentimes either pilloried by the skeptical or manipulated by the overzealous, it is essential to have people, institutions, and forums in which religion can be critically examined but also treated with respectful and faithful understanding.

In my mind, *Dialogue* plays just such a role, and it has been my privilege to be formally associated with it these past couple of years. I will continue to support the journal and the foundation in whatever way I can.

Patrick Q. Mason
Cairo, Egypt

Dialogue in Milan

I am writing from Milan, Italy, where I have lived all my life. I appreciate *Dialogue* very much indeed. I am forty-four years old and have been a member of the LDS Church since 1995. I am a university graduate with two emphases, modern literature and philosophy. I like to read a lot on all topics but especially on sociology, anthropology, theology, and comparative religion.

What I like about your journal is its modern style of discussion and the issues that you confront in it. Here in Italy, according to my long experience and observation, Mormonism is still very traditional and conservative. For

lack of anything better, we are forced to read and study the same old books published many years ago. I am not referring, of course, to our holy scriptures; they are in the canon and we find pleasure in reading, praying, studying, and thinking about them because they are the principles and words of our Heavenly Father, Jesus, and the prophets. But for other kinds of reading about our faith, we are disenfranchised from participating in the stimulating debates you have in the United States, as I have discovered in *Dialogue*. This is a contradiction, because the peculiarity of our religion is its belief in ongoing revelation. But here in Italy, it seems to have stopped many years ago. It is as if we are considered like little children still in school.

In Italy we do not have any Mormon journals or magazines except *The Liahona*. That's why I read *Dialogue* with so much pleasure. Please accept my thanks for your great work and your wonderful journal, which I sometimes share with my brothers and sisters during family home evening or during the Sunday lessons.

Thank you very much again and a long life to *Dialogue*!

Paolo Farina
Milan, Italy

Praise

The spring issue (*Dialogue*, 41, no. 1 [Spring 2008]) is a keeper—from the astonishing art to the provocative poetry and satisfying fiction to the challenging academic explorations to my favorites—Todd Compton's interview with one of my most admired friends, dramatist

Tom Rogers, and the wonderful personal voices—all of them inspiring and uplifting as well as mentally involving. These could have appeared in the women's issue as a reminder of the things that matter most—and call to action.

Even the letters are gems.

I hope all our readers will devour and digest all of it.

*Mary L. Bradford
Leesburg, Virginia*

Notice: Due to press deadlines, we did not have complete caption information

for the fine oil portrait of President Hinckley that accompanied the tribute in the summer issue (frontispiece and p. 1). That information is: William Ferrin Whitaker Jr., *Gordon B. Hinckley*, 1995, 40" x 32," oil on canvas. Copyright Intellectual Reserve.

Erratum: The name of Anthony Bentley erroneously appears in an essay by B. Carmon Hardy in the summer 2008 issue. The correct name is Joseph T. Bentley. ("Polygamy, Mormonism, and Me," *Dialogue: A Journal of Mormon Thought* 41, no. 2 (Summer 2008): 87.)