

example, Miss Clark devotes only three paragraphs to career analysis, a step she presents as one of three necessary to moving forward in life. Many readers might profit from more specific helps about how to get out of a dead-end job, and how and where to seek counseling or skill testing. Miss Clark also depends too heavily on brief paragraphs written by single women to develop points in some of her chapters. This method is true to the "perspectives" in the title, but at times leaves the reader feeling as though some chapters (particularly four and five) need more detailed development and analysis.

Chapter Two, on money management, is very basic and therefore may not be useful to many although the advice contained there is indisputably sound. Women with feminist leanings may react negatively to Miss Clark's brief reference (p. 57) to the dangers of the women's movement. But her comments seem more a warning against indiscriminate support of the movement at the expense of gospel principles than a blanket condemnation of it.

Taken as a whole, *A Singular Life* could be—and hopefully will be—one of the more influential books published for LDS readers. Its call to press "forward with a steadfastness in Christ" is appealing and compelling. In fact the book is such a successful spiritual map of the potential of single women to grow, change, love and serve that it offers a significant challenge and an uplift to non-single women as well.

Recently Received

Charles C. Rich: Mormon General and Western Frontiersman. By Leonard J. Arrington. Provo, Utah: Brigham Young University Press, 1974. 386 pp., \$7.50.

The nineteenth century was remarkable for the giants it produced, men and women of tough fiber and unremitting zeal whose endurance and achievements seem almost incredible to our less strenuous era. These hardy people were by no means all Mormons (one thinks immediately of David Livingstone, the great missionary-explorer of Africa), but the Mormons had a good share of them. Such a person was Charles Coulson Rich, who spent almost all of his seventy-five years subduing the wilderness. Rich was born in Kentucky in the same year as another noteworthy Kentuckian, Abraham Lincoln, and grew up on the frontier in Indiana and Illinois. He joined the Church in 1832, took part in the Zion's Camp expedition of 1834, fled Missouri as a fugitive from the law in 1838, and rose to prominence in Nauvoo, where he was a member of the Council of Fifty and brigadier general of the Nauvoo Legion. For the rest of his life he was recognized as a natural leader of men and was called upon to carry out some of the most challenging assignments. He was a leader in the immigration to Utah and in the orderly settlement of the Salt Lake Valley, being nominated by Brigham Young as a counselor in the Salt Lake Stake presidency even before he arrived in the valley. Rich would have been content to remain in the new settlement, but instead he was sent, first, to attempt to organize the Mormons in the California goldfields, then with Amasa Lyman to direct the settlement of San Bernardino, where he remained for six years until the colony was recalled because of the invasion of Utah by Johnston's Army. Later he was sent, again with Amasa Lyman, to set the Euro-

pean Mission in order after some years of neglect during the Church's troubles with the federal government.

A year after his return from Europe, Charles C. Rich, now in his mid-fifties, was called to meet with Brigham Young. President Young said that the Church was thinking of settling the Bear Lake Valley and suggested that Rich might be interested in leading the colony. Rich replied, "So far as pulling up stakes and moving my entire family, I would rather not do it." In response to this expression, Brigham Young said, "We have said *yes*, that we will settle that valley; that is sufficient." And so Charles C. Rich spent the last twenty years of his life in the rigorous climate of the Bear Lake country, a far cry from balmy San Bernardino.

Rich's personal life was no less remarkable than his public one. He did not marry until the age of twenty-nine and then less from personal inclination than from a conviction that he "could not do much good without a wife, and without posterity." He had plenty of posterity before he was through, with six wives and fifty-one children; quite an achievement for a man who seems seldom to have been at home.

Leonard Arrington has written a readable book which succeeds in placing Rich in the context of Church history. *Charles C. Rich* is the first volume in a new series at BYU Press, Studies in Mormon History, with James B. Allen as editor.

—E. G.

Some That Trouble You. By Clair L. Wyatt. Salt Lake City: Bookcraft, 1974. 92 pp., \$2.95.

When I was a boy there was a colony of fundamentalists who lived a few miles from my home town. Their children came to school with us, in the early grades, but we had as little to do with them as possible. The colony experienced an influx of residents following the big raid at Short Creek, Arizona, compelling some new arrivals to live through the winter in tents instead of the usual tar-paper shacks. One night a skunk got into one of the tents. As a result, the usually passive ostracization to which the "Co-op kids" were normally subjected took a very active form until one of the teachers helped the children to a shower and some clean clothes. As a rule, the fundamentalist children remained in school only until the age of thirteen or fourteen. Then they disappeared, the boys to go to work in the colony's coal mine and the girls, we supposed, to be married to some older man. Sometimes now, when I come upon an old school picture, I look at those pinched faces and remember their isolation and wonder what impelled them to live as they did.

Clair L. Wyatt's book does not provide the answer, though he does attempt in a couple of brief chapters to suggest some of the motives for cultism. The greater part of the book is devoted to a legalistic refutation of fundamentalist claims to authority. The publisher's claims for the book are that "For the solid Church member who is otherwise at a loss to combat the cultist's specious reasoning it will provide conclusive answers. For those who might be in danger of veering off course it will provide fact and inspiration with which to correct the drift." For the reader who does not inquire too deeply—especially for the reader who is already convinced that the fundamentalists are wrong—the book might well achieve these purposes.

—E. G.

AMONG THE MORMONS

A Survey of Current Literature

Edited by Ralph W. Hansen

*Books are no substitute for living,
but they can add immeasurably to its richness.*

MAY H. ARBUTHNOT, *Children and Books*

If we accept the value Ms. Arbuthnot places upon books, the Mormon community is indeed rich. The editor of this column never ceases to be amazed by the quantity (and increasingly the quality) of books and periodicals directed at the Mormon audience. Among the new entrants, of which most of *Dialogue's* subscribers should have received a sample issue, is *Exponent II*, published by Mormon Sister, Inc. of Arlington, Massachusetts. *Exponent II* is "A quarterly newspaper concerning Mormon women, published by Mormon Women, and of interest to Mormon women and others." (Available for \$2.50 per year from *Exponent II*, Box 37, Arlington, Massachusetts 02174.)

Another new publication is the *Journal of Mormon History*, published annually by the Mormon History Association. It can be acquired through Kenneth W. Godfrey, Secretary/Treasurer of the Association, 1302 Edvalson Street, Ogden, Utah 84403. The first issue of 72 pp. contains four articles and no book reviews or notes. A sparse but promising beginning.

The contents of volume 1 are: "The Prophet Puzzle: Suggestions Leading Toward a More Comprehensive Interpretation of Joseph Smith," by Jan Shippis; "The Evolution of the Presiding Quorums of the LDS Church," by D. Michael Quinn; "Mormonism's Encounter with Spiritualism," by Davis Bitton; and "The Stenhouses and the Making of a Mormon Image," by Ronald W. Walker.

Other new periodicals include the *Newsletter* of the Committee on Mormon Society and Culture, (\$2.50 P.O. Box 7258, University Station, Provo, Utah 84602) and *AMCAP Notes*. The former, edited by John Sorenson, is full of interesting bibliographical tidbits for those interested in Mormon society and culture. The latter is a publication of the Association of Mormon Composers and Performers (Verena Hatch, AMCAP Secretary, 883 N. 1200 E., Provo, Utah 84601. The \$5.00 annual fee includes membership in the Association). *AMCAP Notes* supercedes *Notes of the L.D.S. Composers Association* previously noted in this column.

Restoration Reporter formerly published in Illinois has been resurrected by its publisher in Provo, Utah. Concerned with the smaller Restoration Churches the *Reporter* may be obtained from David C. Martin, 593 South 1350 East, Provo, Utah 84601.

The Brigham Young University Press has launched a new publishers series called "Studies in Mormon History." The first volume in this series is a new