

the brevity and ease of reading I found the book somewhat simplistic and directed as much to the public as to an audience of counselors. There was not a plethora of new information or new approaches to therapy for those experienced in the field, but for novices or beginning therapists many of his ideas are important and valid. The bibliographies included after each chapter can aid further exploration of the topics covered.

I was pleased that several areas were emphasized throughout: First, that putting a high premium on introspection, self-exploration, and knowing one's own needs, feelings, motivation, prejudices, is a prerequisite to helping someone else. Second, that all of our feelings are part of us and that we should accept them. The author says, "Yet most of these forbidden emotions . . . are part of our human biological make-up and although we should learn to control these negative feelings, it is not evil to have them." (And it may do more harm if we deny them.) Finally, that using our rational, reasoning minds to come to more mature decisions is better than reacting to the emotional aspect immediately.

In the outline of specific "aids to coping," Mortensen's work and experience with youth came through well, as did his exper-

tise with marital and family therapy. The check-lists for prospective spouses and his assessment of the importance of a good sexual relationship and lack of selfishness for successful marriage were particularly full of insight.

Probably the weakest sections of the book were the chapters on psychosomatics, obesity and hypochondriasis. Because these chapters overlap with medicine, as well as psychiatry/psychology, I found the postulates and explanations quite simplistic and without the depth these very complex topics need. Much of Mortensen's theorizing seems to be derived from psychoanalytic theory. There is much new thinking in medicine and psychiatry concerning these topics, and caution should be used in applying these formulations to patient/client care.

Mortensen's book is well written, though somewhat brief in covering the wide variety of topics examined. Anyone not affiliated professionally with mental health, as well as beginning therapists will find the information useful, but more-experienced therapists may find their time invested better elsewhere, though the brevity of the text would encourage a quick perusal and assimilation of meaningful data and ideas.

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BRIEF NOTICES

GENE A. SESSIONS

A Comprehensive History of The Church of Jesus Christ of Latter-day Saints, Century I. Edited by B. H. Roberts. 6 volumes, index. Provo, Utah: Brigham Young University Press, 1978. pb, \$9.95.

Following the publication earlier this year by Deseret Book of the Joseph Smith *History of the Church* in paperback, the appearance of the *Comprehensive History* in paperback for ten dollars has brought tears of joy and disbelief to the souls of those scholars convinced that the days of the

penny jawbreaker and the fifty-cent paperback were gone forever. Like the paperback edition of the so-called "Documentary History," this version of the Roberts series has its drawbacks—small print, cheap paper and binding, and so on—but its accessibility at such a price (Deseret Book recently ran a sale in which it sold both sets for \$15) makes such problems meaningless. Unlike the paperback *History of the Church*, this set is an exact reprint of the last hardbound edition, with no new preface or other introductory comments either in the six volumes

published by BYU in 1965 or in the index produced through Bookcraft in 1968. Despite the controversy still swirling around the merits of B.H. Roberts' monumental work (see Davis Bitton in *Dialogue* II and Richard Roberts' response at the 1978 Mormon History Association Meeting), this set of books represents an essential foundation source for any study of Mormonism's first hundred years. At this price and packaged in a compact case, it ought to become a part of the library of every student of Mormonism, regardless of his or her relative degree of economic poverty. Indeed, even those Mormons whose poverty is of a more lamentable sort will now want to have Roberts on the shelf just because it will look impressive between copies of *The First Thousand Years* and *Prophecy, Key to the Future*.

Key to the Science of Theology and A Voice of Warning. By Parley P. Pratt. I volume. Salt Lake City: Deseret Book Company, 1978. 245 pp. \$4.95.

Also in the genre of a happy reprint is this hardbound volume containing two of Pratt's most intriguing and potent efforts at pamphleteering. *Voice* first appeared in 1837 and quickly became a standard missionary tool. Assisting the traveling Mormonite elder with his telling of Joseph Smith's teachings, it represented a fascinating excursion into the pre-Nauvoo world of Mormonism. Appearing as it did before the official version of the First Vision, its history of the Prophet and his movement received a treatment that will seem somewhat strange to the uninitiated reader more familiar with current versions. *Key* came out in 1855, just two years before Pratt was murdered in Arkansas. Representing his justification of Mormonism in terms of natural law, it established him as a fine thinker and among the best of the early Mormon intellectuals. The two pamphlets published together will now combine with reprints of Pratt's *Autobiography* to give the student of the Mormon movement ready access to one of its finest minds.

Mormonism and the Negro. By John J. Stewart. 4th ed. rev. Bountiful, Utah: Horizon Publishers, 1978. 92 pp. \$4.95.

Winner of the black priesthood publishing sweepstakes, this quick reissue of a 1960 exercise in shallowness contains four pages on the new revelation of June 1978 and was on the bookstands within a month of its announcement. Stewart's book as now presented is still a regrettable mess of pottage, bearing as it does a cereal-box type of flashing announcement on the cover that it "NOW CONTAINS NEW REVELATION," but at least Duane Crowther proved that he is faster than Lester Bush and more lucrative than *Dialogue*, whose reissue of Bush's treatise on the issue trailed Stewart's to the stands by some six weeks.

The Mormons. Salt Lake City: Deseret Book Company, 1978. 104 pp. \$3.95 pb.

Similar to the old *Meet the Mormons*, this new image-makers' version of modern Mormonism strikes an impressive mold. Broadening its view of the Church to include those outside of middle America, *Mormons* presents a compendium of well-done color photographs hoping to display the Latter-day Saints as an international, positive active group of people. While it contains the familiarly stiff family-home-evening and church-activity scenes, it makes a fairly successful attempt to capture Mormons as they are engaged in more "normal" and appealing activities. A nice postum-table book, *The Mormons* might provide the Saint with a good opportunity to introduce nonmember associates to LDS culture and religion.

In the Company of Man: Twenty Portraits by Anthropologists. Edited by Joseph B. Casagrande. New York: Harper and Brothers, 1960. 540 pp., illus.

Benjamin Urrutia, an avid *Dialogue* reader in Guayaquil, Ecuador, noticed an intriguing passage in this book's segment on an Inuit hunter named Ohnainewk:

Just before he died, he dreamed again of the placid sea turned to storm. Thick darkness gathered around him and it seemed to him as if he were doomed. He was ready to sink into despair and abandon himself to the waves, when a pillar of light, exactly overhead, rested on him, and a being whose brightness and glory defied

all description, standing above him in the air, spoke to him, calling him by name, telling him to follow.

Either Joseph's experience had a peculiar way of universalizing and then inspiring nearly the same account, or Edmund Carpenter's version of this aboriginal Christian's last vision has in some other way come to rely upon the Prophet's choice of words.

The Silmarillion. By J. R. R. Tolkien. London: Allen and Unwin, 1977; New York: Houghton-Mifflin, 1977. 365 pp., maps, genealogical tables, index, appendix. \$10.95.

Ben Urrutia also calls our attention to seven pages of Tolkien's popular book that comprise the *Ainulindalë*, or Music of the Holy Ones, in which an account of the Creation appears that ought to be of special interest to Latter-day Saints. God (here called Ilúvatar, Father of All) first creates the Ainur (Holy Ones), and then delegates them the task of organizing Eä, the World.

Thus it came to pass that of the Ainur some abode still with Ilúvatar beyond the confines of the World; but others, and among them many of the greatest and most fair, took the leave of Ilúvatar and descended into it. . . . Therefore they are named the Valar, the Powers of the World. But when the Valar entered into Eä . . . it was as if naught was yet made which they had seen in vision [for] the Great Music had been but the growth and flowering of thought in the Timeless Halls, and the Vision only a foreshowing. . . . (p. 20)

It is unlikely that Tolkien ever read the Book of Abraham or the Book of Moses, yet cosmogonic principles are here demonstrated that are found elsewhere only in Mormon theology.

How to Make a Good Mission Great. By G. Hugh Allred and Steve H. Allred. Salt Lake City: Deseret Book Company, 1978. 66 pp. \$3.95.

It is now almost certain that every missionary will receive a copy of this little volume

before he departs for Babylon. He might even get two, one from Grandma and another from his girl friend, or maybe three or four of them, if his elders' quorum president and Uncle Fred visit a bookstore just prior to the testimonial. But what is important to the Allred writing team is that every time someone buys their little book, they will be almost sixty cents richer. And inasmuch as this obvious gift volume contains nothing more than a rehash of a few old missionary handbooks and a couple or three welcome-home sermons ("The best two years, etc."), it well deserves this quarter's Milk the Mormons Award. Hugh Allred is one of those quasi-professors at BYU who makes a living teaching college-level seminary classes and publishing an annual book on *How to Make a Good Prayer Great*, or some such, and his son Steve summarizes his qualifications by announcing that he was a district and zone leader in the mission field. Indeed, the entire thrust of their book seems to be that if you play the game just right, you will win. What you win, however, may not be exactly what you thought you were bargaining for when you signed up for the Big Adventure of young Mormonism. We wait in vain for someone to write a well-received book on what Mormon missions are really like, without all of the best-two-years nonsense in the trimmings.

Put on the Whole Armor of God. By Leon R. Hartshorn. Salt Lake City: Deseret Book Company, 1978. 129 pp., index. \$5.95.

A more-famous member of the BYU faculty who also makes a fine living teaching seminary classes and writing for the church-book market is Leon Hartshorn. In this little book, he manages to mold one of the oldest Christian sermons in the world into an inane product that will net him almost ninety cents every time the cash register rings. The unfortunate thing is that the Hartshorn version of the great Pauline sermon and its meaning is not nearly as good as each of the last fifteen times a general authority expounded upon the same things in general conference.