Hyman might have found more complete answers on the sources of Eccles' economic thought if he had made a greater attempt to understand the social milieu in which Marriner Eccles was raised and worked. While Hyman notes Eccles' business upbringing, he underplays Eccles' Mormon background and the economic ideas he may have gained in that setting. His father, David Eccles, was fairly devoted to Mormonism. Marriner grew up in the faith and served a mission for the Church. Since he later fell into inactivity, he may easily have overlooked the consequence of his Mormon upbringing and heritage. Hyman seems to read Marriner's later sentiments back into his earlier years and consequently misses the significance these early years may have had.

Dean May, writing in the 1976 issue of the *Journal of Mormon History* (published after Hyman's book), suggested that the combination of Eccles' unusually broad business position in the West coupled with a Mormon heritage that had emphasized the positive role of central economic direction may well have contributed to the development of his distinctive economic thought in the early Great Depression years.

The book contains a number of small errors. To list just a few, the Mormons first reached Utah in 1847, not 1848 (p. 17). The first Mormon petition to Congress for statehood was in 1849, not 1862 (p. 30). The population of this country was near 32 million during the early 1860s, not 20 million (p. 13). Hyman claims the WPA "functioned during periods when tens of millions were unemployed" (p. 165); however, during the depths of the Depression in 1932–33, two to three years before the commencement of the WPA, the highest estimate of unemployment was just under 18 million. The WPA employed up to three-and-a-quarter million, not the maximum three million as Hyman stated (p. 165).

A more serious example of rather shoddy scholarship in the book appears in chapter 19. In 1966 while at Harvard University, Dean May wrote a paper on the Banking Act of 1935, and later gave a copy to Marriner Eccles. Chapter 19 discusses the fight for the Banking Act and appears to draw quite heavily from May's paper. It contains sizeable verbatim passages from that paper without quotation marks or footnotes.

Nevertheless, the book is enjoyable reading. There are even elements of suspense, particularly as Hyman details the struggle over significant public issues. It is written in a clear and at times colorful prose. Occasionally the accounts of the economic intricacies of banking and bonds, become tedious, but many of the expositions and summaries of economic thought are very cogent. Most *Dialogue* readers would find this biography, in spite of its problems, both interesting and enlightening.

Brief Notices

GENE A. SESSIONS

Among the most astounding successes in the book game today, the famed Harlequin Romances developed from speculative beginnings in Canada some years ago into a best-selling series on the international market. With their gummy plots and teary-eyed characters, they satisfy vicariously the romantic longings of mil-

lions of readers, not only in North America but across the globe where they come forth in several languages. Inevitably, some enterprising Mormon author would discover the Harlequin formula and begin cranking out romances that would appeal especially to Latter-day Saints. Shirley Sealy first sampled the field in 1977 with a syrupy number entitled *Beyond This Moment* (Orem, Utah: Seventies Mission Bookstore, 1977, ca.200 pp. $5.95) in which a young LDS woman leaves Zion for the wicked East where her faith undergoes severe tests as she falls in love with a dashing non-Mormon. Young women and adolescents of all ages across Mormondom flocked to bookstores to buy it and then mooned over its contents to such an astounding degree that a sequel soon appeared, *Only With Love* (Orem, Utah: Seventies Mission Bookstore, 1978, 223 pp. $5.95). Never willing to lose an opportunity to tap into the lucrative Mormon book market, Deseret Book realized what it was missing and arranged with Sealy to print her third throbber called *Forever After* (Salt Lake City: Deseret Book Company, 1979, 137 pp. $5.95). Like its predecessors, *Forever After* combines elements of starry love and deep tragedy to entrance the reader. Unlike the first two Sealy romances, the third professes to be a true story (based upon the lives of the author's son and daughter-in-law). Whatever one makes in a critical sense of these sugared accounts of love and life, it is difficult to argue with success. Readers love them, and the silliness and insipidity that mark their every page seem to augment rather than to discourage their success as literature. In the meantime, the search for *the* great Mormon novel goes on, hopefully not derailed but merely sidetracked by such meaningless fluff as the Sealy romances.

While the LDS belief in eternal love provides powerful impetus to the creation of romantic novels of the Sealy genre, Mormon history, with all of its richness and mystery, has long inspired novelists of both LDS and non-LDS persuasions and biases. From Fisher's *Children of God* (1939) to Warren's *Destiny's Children* (1979), the Mormon experience has attracted novelists who seek in it the key to a fictional masterpiece. Other writers, however, use it only as a frame upon which to hang still more faith-promoting stories for the LDS book market. Such a trip into Mormonism's imagined past where every incident proves the gospel true is Dean Hughes, *Under the Same Stars* (Salt Lake City: Deseret Book Company, 1979, viii+143 pp. $5.95). An English teacher at Central Missouri State University, Dean Hughes hopes to retell through his novel the trials of the Colesville Saints who braved the Missouri frontier in order to establish a beachhead for the Mormon invasion of Jackson Country. The central character of the Hughes book is a youngster named Joseph Williams who wades through all the persecution and hardship of Missouri in order to realize that his religion is Christ's own. While some of the characterizations are quite effective and the story somewhat interesting, the book as a whole flops because of the author's shallow understanding of the Missouri period in Church history. Reasons for the persecutions, for example, never reach an understandable stage, except for the common Sunday School version about how the Saints worked harder and lived cleaner than the Missourians who then hated them. Nevertheless, the scenery comes through very richly, and much of the flavor of the times emerges to tickle the palate, although Hughes seems interested in appealing only to the simple tastes of children.

Turning from the dubious qualities of current Mormon fiction, we once again observe the old saw about truth often being more interesting than fiction. And in the case of Herbert B. Maw's autobiography, *Adventures with Life: A Stimulating Narrative of an Amazing Life* (Salt Lake City: By the Author, 1978, xii+268 pp., illus. $8.00), the cliché proves itself again. Maw's life has been not only amazing but has touched upon so many elements of twentieth-century Utah history as to make it an essential part of the story itself. A professor at the University of Utah and a lawyer, Maw entered politics in 1929 with an election to the state senate where he later served as president. A

dedicated liberal, he nevertheless remained faithful to Mormonism during a period in which the Church moved steadily in its sympathies toward the conservative ideals of the Republican party under the tutelage of President J. Reuben Clark. Maw defeated Henry D. Moyle for the Democratic gubernatorial nomination in 1940 and went on to serve two terms as governor. Still frequenting a small law office in Salt Lake City, the former governor remains active in Utah life, now mostly as an observer, and a very sage one at that. *Adventures with Life* is a delight, as is Maw himself. Anyone who wants to know Utah, and particularly its politics, had better get to know Herb Maw, or at least his autobiography. Both are superb.

A book devoted to understanding the adventures of death rather than life has come forth bearing the interesting title of—you guessed it—*Understanding Death* (Salt Lake City: Deseret Book Company, 1979, 215 pp. $6.95). Its compiler, Brent Barlow, is a family counselor and scholar of family life at Brigham Young University who writes a regular column in the *Deseret News*. Barlow sees little use in developing a philosophy of life without preparing for the eventuality of death. In that he is certainly correct. Pulling together what he sees as the most pertinent writings and sermons in Mormon literature on the subject, he offers a neatly proscribed outline of LDS philosophy and doctrine. Barlow's compilation is undoubtedly the most complete anthology of the Mormon concept of death available. The book would make a great gift for those uncomfortable post-funeral parties Mormons so love to attend—you know, where everyone tells the widow how the guy looked like he was asleep. Instead of telling her that, you can hand her this book and see if she can smile a thank you.

For those Saints who would rather not think of death, or anything else for that matter, we offer our current winner of the Milk the Mormons Award. By Janice Madsen Weinheimer and called *Families Are Forever . . . If I Can Just Get Through Today!* (Salt Lake City: Deseret Book Company, 1979, 138 pp. $6.95), this quarter's holder of the coveted Elsie tells the reader all about families and how to make them squeaky clean. Such books as this one are a constant source of amazement, for the appetite of Mormons for this ilk (or should we say milk) is seemingly inexhaustible. Weinheimer seems convinced that modern family life is not difficult at all, as long as some simple rules prevail, such as holding family council and teaching gospel principles on a regular basis. The skim of what makes such a book worthy of our esteemed award sticks on two sides of the milk pail: First, since when is any of what Weinheimer says new? Why endure the green rehash? Second, we wait in vain for some sweet Mormon mother to tell us about the forces that threaten to make the nuclear family a thing of the past, such as accelerating time, with all of its centrifugal forces, and divorce, and the empty nest, and economic stresses, and mothers' lives languishing in boredom. We could go on and on, just as these books go on and on.

Where there is a definite lack of need in the case of Weinheimer's book there is a great abundance of need in the field of women in the West. Popular volumes such as Dee Brown's *The Gentle Tamers* (1958) and Nancy Wilson Ross's *Westward the Women* (1944) served to enlighten the general reading public about the role of women in the great American adventure of subduing the wilderness, but with the publication of Julie Roy Jeffrey, *Frontier Women: The Trans-Mississippi West 1840 to 1880* (New York: Hill & Wang, 1979, xvi+204 pp., biblio., index, $5.95), scholars now have a reliable survey of the subject from which to venture further. Although not an historian by training, Jeffrey nevertheless contemplates effectively the wide spectrum of activities the frontier thrust upon its women, either out of necessity or by choice of the women themselves. Constantly aware of the powerful social forces westering unleashed, she describes the opportunities and the burdens women assumed, and in so doing the freedoms and oppressions they collected. Her work on Mormon

women offers no surprises and nothing new while giving them just about the right amount of credit and coverage. Jeffrey does suffer from a mild case of tunnel vision. She fails somewhat at putting the "herstory" of the West into its proper perspective given the whole, but such a problem usually cures itself once the neglect of ages receives redress. In the meantime, we look for much such good stuff with which to fill the gaps of history.

For those students of the West who are more interested in historic sites than history per se, *Discovering Mormon Trails* (Salt Lake City: Deseret Book Company, 1979, 47 pp., index, maps, $4.95) offers a sort of Fodor's Guide to the history of Mormon migrations. Using a set of excellent maps prepared by Diane Clements, Stanley B. Kimball leads a tour across the nation that describes in detail what to expect when traveling to the sites of LDS history. The Clements maps show clearly the relationship between current roads, towns and trails and the old paths along which the wagons and handcarts rolled as Mormonism moved inexorably west. Anyone who has tried to follow even a portion of the Mormon Trail will appreciate doubly this valuable contribution to our understanding of the wheres in LDS history. Just reading the text and examining the maps brings every bladder-busting, kidney-jarring mile closer to the now, and hence closer to the Mormon sense of heritage where it belongs.

Among the many excellent works in western history that have appeared in recent months, at least three deserve the attention of students of Mormonism, two because they are reprints (available in paperback) of near classics in the field, and the other because it possesses so much flavor of the intermountain region as it developed during the Civil War period when the Mormons had contracted to guard the mail routes to the east. Entitled *Tending the Talking Wire: A Buck Soldier's View of Indian Country 1863–1866* (Salt Lake City: University of Utah Press, 1979, xv+353 pp., maps, illus., biblio., index, $15.00), the new book seeks to present a readable series of letters written by an Ohioan named Hervey Johnson who found himself assigned to a cavalry regiment guarding the telegraph lines across the Great Plains. William E. Unrau, an historian teaching at Wichita State University, does a superb job of editing and annotating Johnson's correspondence so that the reader never becomes bogged down (as is so often the case in such works) in trying to move from one disconnected document to the next. Johnson's insights are intriguing and his descriptions colorful. He displays common biases in his commentary on such strange denizens of the West as dirty Indians and crazy Mormons, but he clearly illustrates the mood and the atmosphere that permeated this fascinating place in an even more fascinating time. The reprints need no new praise or criticism: W. Turrentine Jackson, *Wagon Roads West: A Study of Federal Road Surveys and Construction in the Trans-Mississippi West, 1846–1869* (Lincoln: University of Nebraska Press, 1979, xix+376 pp., maps, biblio., index, $19.95 cloth, $6.50 paper) was first published as number nine in the Yale Western Americana Series in 1964; William H. Goetzmann, *Army Exploration in the American West 1803–1863* (Lincoln: University of Nebraska Press, 1979, xx+434 pp., maps, appendices, biblio., illus., index, $23.50 cloth, $7.95 paper) came forth originally in 1959 from Yale University Press.