

we may be reading translations of the earliest manuscripts, the translators through the ages, Frye tells us, were able to understand language in a way quite different from the way we do today. Much of today's literary scholarship is an attempt to demonstrate how a reader must go beyond mere words to understand truly what any literary creation attempts to convey to its reader.

As if to illustrate his point that a work's content may be more than the sum of all the words that form the text, Frye uses a "metalanguage" in this book: *The Great Code* is itself written in a "great code." The book's structure is a reflection of the structure which he claims is an essential part of the Bible's content. One disadvantage of this literary technique, however, is that a reader may find the

book's message obliquely presented. Fortunately Frye also mentions a useful approach to *The Great Code*. He is speaking here of the Bible itself, but the same method will be of great help when dealing with Frye's own book: "The critical operation begins with a reading of the work straight through, as many times as may be necessary to possess it in totality. At that point the critic can begin to formulate a conceptual unity" (p. xii).

I would encourage the potential reader of *The Great Code* to follow Frye's recommendation. On first reading, the book may seem to follow the antithesis of the scholarly motto "eschew obfuscation"; but for those who persevere, there is a great body of insight that reconfirms the central importance that the Bible holds for our cultural world.

## BRIEF NOTICES

*Tabernacle* by Thomas H. Cook (New York: Pinnacle Books, 1983), 325 pp.

WHY, A READER MAY JUSTIFIABLY ASK, is a book titled *Tabernacle* illustrated with a close-up of the Salt Lake Temple? Because, the author will rapidly disclose, local color is an important part of this novel of religious murder but accuracy isn't. (The cover also shows, behind the temple, not only the tabernacle but also some amazing snow-covered peaks where the Great Salt Lake used to be.)

And what, as long as we're playing guessing games, do a black prostitute, a controversial investigative reporter, an official in Church Public Communications, and a BYU coed have in common with William B. Thornton? Answer: They're all dead. The only difference is that Thornton was executed in 1858 by a firing squad for killing Indians and the others have been murdered, along with incidental victims, in a recreation of Thornton's holy murders in the nineteenth century.

Who, in this novel of chic sleaze, can stop the mad killer? Not squeaky-clean Mormon cop Carl Redmon. Instead (slouch on stage left), cynical ex-New York cop Tom Jackson, too jaded and world-weary with his own past even to have an interesting sex life, will bring everything to a rousing finale in the very tabernacle itself, providing one of the most unlikely Sunday afternoon sessions of general conference ever.

*Community Development in the American West: Past and Present Nineteenth and Twentieth Century Frontiers* edited by Jessie L. Embry and Howard A. Christy (Provo, Utah: Charles Redd Center for Western Studies, Brigham Young University, 1985), viii, 237 pp., \$8.96.

THIS VOLUME CONTAINS nine essays dealing with past and present development of communities in the West delivered as lectures sponsored in 1980-81 by BYU's

Charles Redd Center for Western Studies. Essays are "Human Issues in the Development of the American West and Other Less Developed Areas," by John L. Sorenson, "Paradoxes of Western Energy Development: Sociocultural Factors," by Stan Albrecht, "The Town on the Prickly Pear Flat: Community Development in Castle Valley," by Edward A. Geary, "Generations of Elites and Social Change in Phoenix," by G. Wesley Johnson, "Apostolic and Patriarchal Financing: The Economic Life of Heber C. Kimball," by Stanley B. Kimball, "Family Life and Rural Society in Spring City, Utah: A Basis of Order in a Changing Agrarian Landscape," by Michael S. Raber, "'All Things Unto Me Are Spiritual': Contrasting Religious and Temporal Leadership Styles in Heber City, Utah," by Jessie L. Embry, "Grass Roots Entrepreneurship in the Frontier West: The Allens of Cache Valley and the Coreys and Wattises of Weber Valley," by Leonard J. Arrington, and "Vengeance vs. the Law: The Lynching of Sam Joe Harvey in Salt Lake City," by Larry R. Gerlach.

*A Commentary on the Pearl of Great Price: A Jewel Among the Scriptures* by Jerald R. Johansen (Bountiful, Utah: Horizon Publishers & Distributors, Inc., 1985), 183 pp., \$10.95.

JOHANSEN, A TWENTY-SEVEN-YEAR teaching veteran of the LDS Church Educational System, has compiled this volume from his lesson plans. This work focuses on the books of Moses and Abraham, omitting "Joseph Smith's History." Johansen begins with an historical overview of the Pearl of Great Price and continues with a discussion of the Council in Heaven, the creation of the earth, the fall of Adam, the first great apostasy, black civilization, Enoch's vision, and the writings of Abraham. He also discusses the Egyptian Book of Breathing, comparing it with the LDS temple ceremony.

*Concordance of Doctrinal Statements of Joseph Smith* edited by Truman G. Madsen (Salt Lake City: I.E.S. Publishing, 1985), 455 pp., \$49.95.

THIS VOLUME IS A comprehensive concordance to the doctrinal statements of Joseph Smith. It includes, according to Truman G. Madsen, "all the key words plus one line of context in four primary sources of Joseph Smith's statements: *The Teachings of the Prophet Joseph Smith* edited by Joseph Fielding Smith; *The Words of Joseph Smith*, comprising all the immediately recorded Nauvoo discourses of Joseph Smith, edited by [Andrew F.] Ehat and [Lyndon W.] Cook; excerpts from the *History of the Church*, not included in the two former volumes; and *The Personal Writings of Joseph Smith*, all available letters and journal entries handwritten by the Prophet during his lifetime, compiled by Dean Jessee." This reference tool has a limited printing of 2,000 copies and is a valuable source for anyone doing research on Joseph Smith.

*Lectures on Faith Prepared by the Prophet Joseph Smith Delivered to the School of the Prophets in Kirtland, Ohio 1834-35* (Salt Lake City: Deseret Book Company, 1985), viii, 83 pp., \$6.95.

THIS VOLUME CONTAINS seven lessons known as the *Lectures on Faith*, which were delivered to the School of the Prophets in Kirtland, Ohio, during the winter of 1834-35. Joseph Smith stated that: "The classes, being mostly Elders, gave the most studious attention to the all-important object of qualifying themselves as messengers of Jesus Christ, to be ready to do His will in carrying glad tidings to all that would open their ears, eyes and hearts" (*History of the Church*, 2:175-76). Joseph Smith prepared the lectures for publication, and they appeared in the Doctrine and Covenants from 1835 until their removal in 1921. Even though the lectures appeared

in the Doctrine of Covenants they were "not to be regarded as of equal authority in matters of doctrine with the revelations of God in the Doctrine and Covenants," but, according to Elder John Smith "were profitable doctrine" (*History of the Church* 2:176, notes).

The lectures (which include a catechism for each) deal with: (1) the nature of faith; (2) "the object on which faith rests;" (3) "the character, perfections, and attributes of God;" (4) ideas and knowledge of God's attributes; (5) the nature of Deity; (6) the necessity of a personal knowledge that one's life is acceptable to God; and (7) effects or results that flow from true faith.

*Churchmen and the Western Indians 1820-1920* edited and with an introduction by Clyde A. Milner II and Floyd A. O'Neil (Norman: University of Oklahoma Press, 1985), xvi, 264 pp., \$19.95.

MILNER, ASSOCIATE PROFESSOR of history at Utah State University, and O'Neil, co-director of the American West Center at the University of Utah, have compiled this book emphasizing the interactions between churchmen and the groups of Indians with whom they lived and worked. Included are "Cyrus Byington and the Presbyterian Choctaw Mission" by W. David Baird, "John Jasper Methvin: Methodist 'Missionary to the Western Tribes' (Oklahoma)" by Bruce David Forbes, "The Mormons, the Indians, and George Washington Bean" by Floyd A. O'Neil, "Joseph M. Cataldo, S.J.: Courier of Catholicism to the Nez Percés" by Robert C. Carriker,

"Albert K. Smiley: Friend to Friends of the Indians," by Clyde A. Milner II, and "Straight Tongue's Heathen Wards': Bishop Whipple and the Episcopal Mission to the Chippewas" by Martin N. Zanger.

*Les mormons: Theocrates du desert* by Alain Gillette (Paris: Editions Desclee de Brouwer, 1985), 205 pp., 84FF.

THIS STUDY OF "A REMARKABLE EXAMPLE of a culture and society built around a religion" is a welcome explanation of the Mormons for the French public. However, while the author's treatment is admirably even-handed, the book offers limited insights for those familiar with the Church.

Gillette views the Church as a secular power built on sacred foundations, and similarities with Gottlieb and Wiley's *America's Saints* are evident. Unfortunately, *Les mormons* is marred by careless research: the selective bibliography lists fewer than thirty books, including Brodie's *No Man Knows My Story* (sic), statistics are garbled, and textual references are rarely cited. Chapter topics include history, politics, missionary efforts, genealogy, and a general chapter on diverse Church issues. Perhaps the most unique section of the book proposes a theory relating patriarchal authority to the Oedipus complex.

The most valuable aspect of this work is its European point of view, which makes Mormonism's American assumptions painfully evident. *Les mormons* would be worth-while reading for anyone interested in the cultural problems faced by an American church in Europe.