

the revelatory process may be the key to understanding the intense loyalty of Joseph's followers, but it is never defined or described. Quotations are given without argument or elaboration. Instead we are merely told that Joseph was a "mystic," a "romantic," and "something of a dreamer" (p. 42). Though Joseph Smith is central to the narrative, his personality, power of character, qualities of leadership, and

spiritual dimensions are undeveloped. He is a shadow, and how he comes off a success in a failing enterprise remains a mystery.

In sum, the book is long on fact but short on interpretation. Launius has made a valuable contribution to Restoration history by bringing the account of Zion's Camp into clearer focus than ever before, but regrettably we still await the definitive, interpretive study.

BRIEF NOTICES

The Kirtland Temple: A Historical Narrative, by Roger D. Launius (Independence, Mo.: Herald Publishing House, 1986), 216 pp., \$10.

LAUNIUS'S INTRODUCTION warns that some aspects of his narrative social history may be considered "controversial: . . . The building's past has not always been triumphal, and individuals were not always motivated by lofty principles" (pp. 10-11). He devotes one chapter to "Development of the Temple Concept, 1830-1833," then studies the construction itself, the period of dedication and use, then the period between 1837 and 1862 — the social collapse caused by the Kirtland Safety Society episode, the mass migration, and the continued activity of Mormon-related groups in the area.

An important chapter on the Temple Lot Suit summarizes the legal history of the piece of building, how RLDS member Russell Huntley acquired the property and transferred it to the RLDS First Presidency. This thirty-four page chapter also includes a summary of twentieth-century uses of the temple, including permission for some LDS meetings as well. (Members of the Mormon History Association who attended the 1977 annual meeting will also recall a moving joint devotional taken from the Doctrine and Covenants, accompanied by music.)

A brief concluding chapter discusses the role of the Kirtland Temple in modern

RLDS Church life, interesting in light of the announced plans to construct a temple in Independence.

The appendices, which number about thirty pages, include much useful information for researchers: A list of those blessed for assisting in the building of the temple, its dedication prayer and program, the visitation of Jesus Christ, the petition of the RLDS Church in the temple suit, and the court's opinion. In addition to the endnotes themselves, the book includes a note on sources and an index.

One Flesh, One Heart: Putting Celestial Love into Your Temple Marriage by Carlfred Broderick (Salt Lake City, Utah: Deseret Book, 1986), 87 pp., \$8.95.

AUTHOR OF THE POPULAR *Couples*, Broderick, a former stake president and director of the marriage and family therapy training program at the University of Southern California, has designed this book on marriage for LDS couples. In his preface, he states: "It presumes an audience that is committed to the gospel of Jesus Christ and to an eternal marriage. It assumes that even such couples may yet find room for improvement and sometimes even experience frustrating disappointment in that unique relationship, which is supposed to be their greatest source of support and satisfaction. It comprises just about every-

thing I have learned about how to be married 'in the Lord's way.'"

Although the book is short, it contains a high percentage of scriptures, creatively interpreted to shed light on the marital relationship, and is illuminated with memorable case studies involving LDS couples including Broderick's own family.

Its nine chapters deal with sexual compatibility ("In plain language, at the core of the husband-wife relationship is a sexual and procreative joining," p. 1), fidelity and unity, power and authority between couples, techniques for enhancing affection, negotiating differences, dealing with divorce, depression, problems caused by homosexuality, and the process of change.

Good-bye, I Love You by Carol Lynn Pearson (New York: Random House, 1986), 227 pp., \$15.95.

THE JACKET LINE gives this outline of this autobiographical work: "The True Story of a Wife, Her Homosexual Husband—and a Love Honored for Time and All Eternity."

Pearson's husband, Gerald, struggled with varying degrees of success against his homosexuality during their temple marriage and the twelve years of marriage which produced four children while she struggled with her feminist consciousness and sense of betrayal that God "loved all of us, of course, but he preferred men. . . . And God's Church preferred men . . . and my husband [did] too" (pp. 80–81).

Although the couple divorced after their move to California, their relationship and Gerald's closeness to the children did not end. Instead, they remained a profound part of each other's lives even while Gerald's search for a lover led him into San Francisco's gay scene ("Oh Blossom [her nickname] . . . if I could find a man just like you, I'd be in seventh heaven," p. 168), and eventually to his death from AIDS, back in Carol Lynn's home where she eased his dying and looked forward to their life together beyond death.

An intimate and profound memoir, it is an urgent call for a better understanding of homosexuality and for a more human acceptance of homosexual people.

For Those Who Wonder: Observations on Faith, Belief, Doubt, Reason, and Knowledge by D. Jeff Burton (Salt Lake City: IVE, Inc., 1986), pp. 137, \$12.

WITH A FOREWORD by Lowell L. Bennion, this collection of fifteen essays and short stories is "intended for Mormons who wonder about their religious life," says the author, whose well-known essay on "The Phenomenon of the Closest Doubter" leads the collection. "Questioning and wondering are normally healthy—they motivate us to action and study. Unfortunately, many of us suffer unnecessarily from feelings of guilt, inadequacy, depression, and estrangement. I hope this book will console, hearten, and ease the pain for those who wonder. I also hope it will make it easier for us to ask questions when necessary" (p. viii).

Among the short stories are one about the response of a husband whose wife receives an important Church calling which will require *his* support and another of a young man whose faith is shaken by what he considers (unnecessarily) to be damning historical evidence about Joseph Smith. Essays include a discussion of the differences between faith, belief, reason, and revelation, a self-assessment on personal beliefs and Church activity, "Helping Those with Religious Questions and Doubts," and a bibliographic essay.

Station Stop: A Collection of Haiku and Related Forms by Richard Tice (Salt Lake City: Middlewood Press, 1986), 73 pp., \$7.95.

BEAUTIFULLY DESIGNED and presented, this collection of haiku and other Japanese verse forms is accompanied by calligraphy and brush-and-ink drawings (*sumie*) by

A. Aiko Horiuchi. The author, an editor at Deseret Book and co-editor of *Dragonfly: East/West Haiku Quarterly* has organized his poetry into a cycle beginning with his mission experience in Japan (“New Year’s Day:/in the rain between the waves/I baptize him”), his return to the United States (“putting the hose away: pumpkins/scattered through ruined tomato vines”), and a return to Japan where he was a teacher (“laughing/Kamakura’s bronze buddha/fills with children”).

Tice includes an introductory essay on the form and technique of the haiku and notes on Japanese terms used in the poems.

Adam God Theory: Scriptural References and Commentary by James H. Hall (West Jordan, Utah: Self Teaching Publications, 1986), 72 pp.

HALL QUOTES BRIGHAM YOUNG’S 1852 sermon introducing the Adam-God theory and adds an extensive commentary taking “a totally new approach. . . . Although the scriptures will of course be used exclusively, we will admit common sense, logic, and basic principles of mathematical thought to this study. The incorporation of science and mathematical discovery found in the calculus, the theory of relativity, and higher mathematical concepts enable and capacitate the mind to handle the seeming contradictions of the so called Adam God Proposition” (p. 6).

The commentary in Part 2 provides “scriptural references, connotations, and commentary” on such topics as “dust,” “generations of Adam,” “Woman,” and “Jehovah.”

The Loftier Way: Tales from the Ancient American Frontier by Blaine and Brenton Yorgason (Salt Lake City: Deseret Book Company, 1985), 131 pp.

WRITTEN PROBABLY for a teen audience and dedicated “for teachers of the gospel everywhere, who have the overwhelming responsibility of showing others how to see,” this collection of nine short stories is based on Book of Mormon events, each with a “discovery note” designed to shape study and discussion.

For example, in “The Mother,” the “ancient and feeble” mother of the four sons of Helaman deals with her anger at their sufferings after they return from their fourteen-year mission until she picks up her youngest son’s clothing and sees “patches done with fine and tiny stitching, carefully done with great effort that they would not show, stitches that were the loving handiwork . . . of a . . . a *Lamanitish* mother, an unknown woman who had mended with her hands and her heart the clothing of my child” (p. 20).

Other tales relate the story of Nephi, son of Lehi (“The Division”); the aged Ammon, son of Helaman (“The Identified”), the three Nephites (“The Witness”), and Moroni (“The Seer”).