

personal, family, and professional life); in Relief Society women depend on men. The contradictions can create serious problems for women who care deeply about the Church. No one can know for certain at this point whether the YWMA or the Relief Society perspective more accurately represents Church views.

We invest in our future and our children's futures as human beings and dis-

ciples of Christ. The course of study for women for 1987 is strong and vibrant when it focuses on Christ and the restored gospel. It suffers from an underlying tone of hysteria and fear of the future when it leaves the gospel and turns to social systems and traditional roles. Strain and uncertainty are apparent. The confidence that comes from our commitment to the gospel is absent. I sense a lack of faith in women.

BRIEF NOTICES

An Offender for a Word: The Polygamy Case of Royston Potter vs. Murray City, et al. by Royston Potter (Salt Lake City: Pioneer Press, 1986), 54 pp. and appendices; \$4.00.

THIS BOOK DISCUSSES the legal case Potter entered against Murray City after he was fired from his job as a police officer in 1982, when it became known that he was a practicing polygamist. Potter, at one time a member of the Mormon Church, became interested in Fundamentalist Mormonism in 1979 and eventually entered into several plural marriages.

Murray City fired him for the following alleged violations: "(1) Failure to uphold oath of office; (2) Failure to comply with Article III, Section 1, of the Utah Constitution which forever prohibits polygamy, or plural marriage; and (3) Failure to comply with Section 76-6-101 of the Utah Code which makes Bigamy or unlawful cohabitation a third degree felony." He then "filed a Federal civil rights suit against Murray City, the Chief of Police, the Murray City Civil Service Commission, and the State of Utah on the grounds of violation of his civil rights under U.S. Code Title 42 Section 1983, the U.S. Constitution under the First and Fourteenth Amendments, the right to privacy, and selective enforcement."

Two Mormon Pioneers: History of Alva Benson; Diary of Jean Rio Baker by

Emma N. Mortensen (Hyrum, Utah: Downs Printing, 1986), 197 pp., \$14.95.

THIS PUBLICATION CONTAINS two unrelated items: the "History of Alva Benson" and the "Diary of Jean Rio Baker." Benson, considered one of the founders of Hyrum, Utah, was born in 1799 in Ononago County, New York, and in 1832 he and his wife joined the Mormon Church. They settled in Jackson County, Missouri, but were driven out with the other Mormons. They eventually migrated to Utah in 1852 and settled in Springville, Utah, but also lived in Cedar City and Ogden. In 1860, in the company of Ira Allen, they moved to Cache Valley where they settled Hyrum, Utah.

The diary of Jean Rio Baker, is one of the classic Mormon diaries and has been reprinted many times. Jean Rio Griffiths Baker was born in 1810 in Scotland. In 1832 she married Henry Baker who died in 1849 leaving her with seven children. The diary starts on 4 January 1851 and is a day-by-day record of her journey from England by sailing ship to New Orleans, steamer up the Mississippi River, and then by wagon train to Salt Lake City, arriving on 29 September 1851.

"So How Come a Nice Jewish Boy Became a Mormon" by Norman Rothman (Santa Ana, California: Parca Publishing, 1986), 388 pp., \$14.95.

ROTHMAN WAS BORN of Jewish parents in 1927 in New York City. Unfulfilled by

the Jewish faith, he began to investigate other religions and eventually joined the Mormon church in 1964. Since then he has held many Church positions including Regional Coordinator for the Chicago Area Public Communications Council and president of the Newport Beach, California Stake Mission.

Rothman discusses his early life, his military career during World War II, and his life in the business world, which included the electronic facial business. He discusses in great detail his personal life which includes five marriages and four divorces. He tells about his conversion to the Mormon Church and discusses its history. He also includes a chapter on the beliefs of the Jewish faith.

Latter Day Saint Beliefs: A Comparison Between the RLDS Church and LDS Church by Steven L. Shields (Independence, Missouri: Herald Publishing House, 1986), 104 pp., \$8.50.

THIS BOOK DISCUSSES the principal differences between the two main factions of the Latter Day Saint movement—the RLDS church, headquartered in Independence, Missouri, and the LDS church, headquartered in Salt Lake City, Utah.

In the past, because of the size and public recognition of the LDS church, the RLDS church has felt the necessity of identifying itself as the church that is “not the one in Utah.” This identity crisis has been the basis for most of the past literature, but with the passing of time each church has assumed a more distinct identity, with its own programs and missions.

The purpose of this book is to compare RLDS beliefs with LDS beliefs and, according to the author, “let the facts speak for themselves.” Subjects discussed include: God, Jesus Christ, and the Holy Spirit, revelation and scripture, priesthood, church administration and organization, salvation, marriage, temples, tithing and the stewardship principle, and Zion. It also contains an appendix with Book of

Mormon and Doctrine and Covenants reference charts.

Porter Rockwell: The Definitive Biography by Richard Lloyd Dewey (New York: Paramount Books, 1986), xvii, 573 pp., \$19.95.

ORRIN PORTER ROCKWELL is one of Mormonism's most colorful and best-known folk heroes. Joseph Smith's close friend and bodyguard, alleged Danite, accused assassin of Missouri's Governor Lilburn W. Boggs, feared by Church members and gentiles alike as Mormonism's “destroying angel,” Rockwell's ties to the Mormon faith began in 1819 when a small boy. His parents became good friends with Joseph Sr., and Lucy Mack Smith. Rockwell had unwavering faith in Joseph Smith from the first announcement of heavenly visitations until his own death 11 June, 1878, seventeen days shy of his sixty-fifth birthday. Richard Lloyd Dewey's book follows by twenty years what many consider the classic study, *Orrin Porter Rockwell: Man of God, Son of Thunder* by Harold Schindler. Dewey acknowledges a debt to Schindler but reaches a number of different conclusions about Rockwell, his character, and his involvement in controversial events. Dewey's book claims to be the definitive biography of Rockwell. Whether any biography can make such a claim is debatable, but students of Mormon history will have an entertaining time deciding.

Treasures of Half-Truth by Pat Bagley (Salt Lake City: Signature Books, 1986), 90 pp., \$4.95.

THIS SPRITELY COLLECTION of ninety Mormon cartoons by Pat Bagley, cartoonist for the *Salt Lake Tribune*, is a light-hearted look at Mormon foibles, faith, and folklore. Running like a leitmotif through the collection are periodic white salamander cartoons, the grinning little top-hatted amphibian reminding us of pre-1985 days when white salamanders represented good, clean fun and games among Mormon his-

torians rather than forgery, fraud, and murder. One cartoon shows this little beast scampering out of the Church vault, past an official clutching a double armful of documents destined for the "sensitive," "damaging," and "top sacred" shelves inside.

Among the many other bright moments is a triple frame showing a soberly suited man across the desk from an Israeli official exclaiming, "Us? Proselyte in *your* country? Ha ha ha . . . Obviously you don't know anything about the Mormons." Frame 2: A light bulb clicks on above his head. Frame 3: "Would you like to know more?" Another is a Church spokesman at a press conference intoning, "I can neither confirm nor deny that the Church supports or opposes and we applaud those who feel as we do, unless, of course, we frown on them."

The Zarahemla Vision by Gary Stewart (New York: St. Martin's Press, 1986) 278 pp., \$19.95

GABE UTLEY returns from New York to take up private investigations in Salt Lake City. Then Aunt Hattie from Whitney (ultra-south), Utah, calls to say that her son Parley and his "angel" (one of the Three Nephites?) have kidnapped Wilford Richards, president of the Church. According to the next day's newspapers, Richards has died after three months of being bedridden, but as Gabe pushes, no one has actually seen a body. Richards's apostate daughter, Carol Ann, who runs a book store near Derks' Field, claims that she will publish his "revelation"—something about Lamanites. The new president names as his counselor a man whose California-based company specializes in defrauding Indians of tribal lands.

The questions multiply. Why does Thomas Running Bear steal the Zarahemla File from Richards's bedroom at Hotel Utah? Why is Running Bear killed by an apostle in its posh main lobby? Why does Thomas's brother, Golden Raven (both

graduates of the Indian Placement Program) stalk Carol Ann with a bow and arrow? What role does Marcy, the twelve-year-old daughter of Golden and Carol Ann, have in locating her grandfather, alive and well, in "the Valley of Shurr"? And will Gabe ever figure out Mona, his Chicana-Irish girlfriend who writes for the *Deseret News* and drinks margaritas after work?

The Doctrine and Covenants by Themes: The Text of the Doctrine and Covenants Arranged Topically by John W. and Jeannie Welch. (Salt Lake City: Bookcraft, 1985), 320 pp., \$12.95.

JOHN W. WELCH is a professor of law at the J. Reuben Clark Law School at Brigham Young University and president of the Foundations for Ancient Research and Mormon Studies. Jeannie Welch is a French teacher at the Waterford School in Provo, Utah. *The Doctrine and Covenants by Themes* rearranges the chronological sections and verses of the Doctrine and Covenants by subject. Chapters include: "A Voice of Warning," "The Plan and Way of Salvation," "Revelations About Scripture," "The Priesthood of God," "Church Organization and Administration; Commandments to Church Members," "Revelations Regarding Missionary Work and Instructions to Missionaries," "Other Statements to Particular Individuals," and "Martyrdom and Testimony of Joseph Smith." This topical arrangement brings together in one place the main expressions in the Doctrine and Covenants on a given subject.

Mormon Prophecies and Their Fulfillment by Howard H. Barron. (Salt Lake City: Hawkes Publishing, Inc., 1986), 305 pp., \$9.95.

BARRON, PAST CHAIRMAN of the Department of Bible and Modern Scripture at Brigham Young University, is the author of this "guidebook" dealing with prophecy

and the ways in which it can be fulfilled. The book is not meant to be comprehensive and only discusses selected prophecies to help the reader discern between the works of prophets and speculation.

The book is divided into two parts. The first part discusses the meaning and significance of prophecy and prophets, the foretelling of the apostasy and restoration, prophecies in ancient scripture concerning Joseph Smith, and finally, the foundation of latter-day prophecy laid by Joseph Smith. The second part of the book deals with specific prophecies by subject: war, moral decay, the gathering of Israel, growth and prosperity of Zion, Satanic efforts in the last days, and events surrounding the Millennium.

Mormons, Indians and the Ghost Dance Religion of 1890 by Garold D. Barney (Lanham, Md.: University Press of America, Inc., 1986), ix, 248 pp. Library binding \$28; paper \$13.50.

THE AUTHOR SUMMARIZES early Mormon history, Mormon relations with native Americans, and unique Mormon millennial beliefs. He then discusses the history of the Paiute people and the Paiute prophet Wovoka along with the rise of the Ghost Dance religion. In the last chapter, he compares Mormon beliefs with those of the Ghost Dance religion and documents that both anthropologist James Mooney and Western writer Paul Bailey believed Mormonism influenced Wovoka and the development of his views.

Beliefs common to both movements include the view that native Americans had a special place in God's plan, that the Messiah would soon come to save his people, that humankind must return to an earlier, purer religion, and that special clothing would protect the wearer. The author also points out that 1890 was a turning point for both movements — Wilford Woodruff's Manifesto for Mormonism and the massacre at Wounded Knee for the Ghost Dance religion.

The book includes an extensive but uncritical bibliography, an index, and some very fine photographs.

The Presidents of the Church edited by Leonard J. Arrington (Salt Lake City: Deseret Book, 1986), viii, 460 pp., \$15.95.

THIS BOOK IS "intended for general Latter-day Saint readers, young and old, who wish an introduction to each of the presidents of their church." It is also intended to include new research and update previous completions of biographies of the Church presidents.

Arrington himself wrote three of the biographies (Joseph Smith, Brigham Young and Harold B. Lee). Three other members of the staff of the Joseph Fielding Smith Institute of Church History are included among the authors. Dean C. Jessee wrote the biography of Wilford Woodruff, Ronald W. Walker wrote the Heber J. Grant biography, and William G. Hartley wrote that of Ezra Taft Benson. The chairman of the BYU History Department, James Allen, wrote the David O. McKay biography.

Three other BYU professors are also represented in the collection. Joseph Fielding McConkie, associate professor of ancient scripture, wrote the biography of his grandfather, Joseph Fielding Smith; and Edward L. Kimball, professor at the Law School, wrote the biography of his father, Spencer W. Kimball. The George Albert Smith biography is written by Pulitzer Prize-winning author, Merlo J. Pusey. Utah author and publisher Scott Kenney wrote the Joseph F. Smith biography, and Salt Lake City writer Heidi S. Swinton wrote the Lorenzo Snow biography. The John Taylor biography was written by a former curriculum writer for the Church Education System, Paul T. Smith.

"For the pleasure of the reader" no footnotes have been included, but the authors include bibliographical notes at the end of each biography. Also there is an index and a portrait of each subject.

Winter Quarters, by Conrey Bryson (Salt Lake City, Utah: Deseret Book Company, 1986), 179 pp., \$9.95.

IN 129 PAGES of narrative history Conrey Bryson focuses mainly on the 1846-48 Winter Quarters experience, with reflections back on Nauvoo and suggestions ahead to Florence as the jumping-off place for later emigration. Traditional in approach, the book clarifies some points: the beginning of the Mormon Battalion, for instance, and the Millerite break-off.

Bryson is at his best in his use, though limited, of primary documents such as the Patty Sessions diaries or the William Clayton *Journal*. He should, however, understand that Brigham Young did not personally write the *History* which bears his name.

Far from inclusive, Bryson's treatment is scanty on such subjects as the development of the Twelve and Young's appointment as President of the Church, Indian episodes and land agreements, and the significance of the experience to women. His failure to draw on available contemporary studies and his distance from the Church Archives and other original sources weaken the study. Still, the story is, for the most part, readable and useful.

Divorce and Beyond: Survival and Success by Gary L. Judkins and Marci Owen (Salt Lake City: Deseret Book, 1987), 117 pp., \$8.95. Indexed.

WRITTEN BY TWO divorced Latter-day Saints, this book dealing directly with divorce is remarkably even-handed in tone: It has a balance of examples, both positive and negative, between both men and women so that neither sex is stereotyped; it is simultaneously encouraging to those still working on a troubled marriage and reassuring to those who are working through the consequences of having decided to divorce; and it spends as much time dealing with legal aspects (upon which most people have little information) as upon personal and emotional issues.

Separate chapters deal with causes of divorce, the role of the bishop, the areas in which a counselor can help, why consulting an attorney is important (graphic examples of contested divorces and contested custody cases should encourage the reader to plan legal arrangements carefully), church activity and spiritual life after divorce (including a commendable discussion on chastity), emotional healing, parenting the children (the discussion focuses on the custodial parent and keeping visitation arrangements smooth rather than providing a helpful discussion of how the non-custodial parent can continue a good relationship with them), working (aimed at women reentering the job market), dating, and blending families in remarriage.

Although the chapters are short, they are helpful, clear, and provide a versatile range of options. An encouraging book for divorced or divorcing Latter-day Saints.

Sara, Whenever I Heard Your Name by Jack Weyland (Salt Lake City: Deseret Book, 1987), 152 pp., \$9.95.

ONE OF MORMONDOM'S most popular novelists for young people returns with a serious subject: teen pregnancy. Fifteen-year-old Travis is youngest son in a family with two very busy parents. When pretty, blonde, non-Mormon Sara, also fifteen, moves in with the family next door, he is instantly attracted to her. She tries to discourage him but finally tells him that she is two months pregnant by her stepfather, the culmination of four years of sexual abuse.

This novel deals tenderly yet realistically with Sarah's fears about herself and her future, her anger and her guilt, and with Travis's growing awareness of his own sexuality. A subplot is Kathy, who has been attracted to Travis for a long time and has to work through her own jealousy of Sarah. Travis's parents are torn between pride in his compassion and concern about his obvious involvement. Ostracized at school by friends, Travis refuses to give up Sara and baptizes her when she decides

to join the Church. He goes to the hospital with her when the baby is born and watches her sign the adoption papers to place her daughter. When her stepfather and mother collude to blacken Sara's reputation and the verdict is "not guilty," the ordeal is not over. In some ways, what Sara must face at the high school is the cruelest torment of all. And what decision will Kathy make?

Sensitive, yet written with verve, this novel will be engaging reading for anyone exploring gospel solutions to painfully human problems.

How to Feel Great about Being a Mother by Amy Hardison (Salt Lake City: Deseret Book, 1987), \$8.95. Endnotes and index.

"THE SILENT REWARDS of motherhood are internal rewards," writes the author, a mother of three. ". . . For this reason, a woman needs inner strengths from which to draw" (pp. 1-2). The six chapters in this book focus on helping a woman develop that inner strength by abandoning unrealistic expectations, accepting yourself without making comparisons, accepting failure and learning from it, selecting lifetime goals and using them to select daily activities, working creatively and consistently on problems, being "professional" about housekeeping and parenting, acquiring the habit of happiness, and developing spiritual strength.

Written in a spritely, personal style, this short book is loaded with anecdotes and quotations that make for engaging reading — even in snatches.

God's Word, Final, Infallible and Forever: Compelling Evidence for the Bible's Inspiration and Preservation by Floyd McElveen. (No place: Floyd C. McElveen, 1985), 69, 209, 89 pp. (Gospel Truths, P.O. Box 1015, Grand Rapids, MI 49501).

McELVEEN, AN EVANGELIST for the Conservative Baptist Home Mission Society, wrote this book to help non-Mormons

"better understand the Mormon faith" and Mormons "exercise their free agency to sincerely try to understand the positions of historic biblical Christianity" (back cover). The book is divided into two sections: the first contains chapters on: "Bible Facts Concerning the Inspiration and Preservation of the Word of God," "Evidence That the Bible Really is the Word of God," "Miracles Attest to the Truth of the Bible and its Christ," "The Miracle of Jesus." The second section is directed at Mormons and is entitled "From Mormon Illusion to God's Love." This section contains appendices on such subjects as: "Brigham Young, Adam-God, and Mormon Revelation," "God, Gold Plates, and Joseph Smith the Prophet," and "Facing Further Facts and Fruits of Mormonism."

The Trial of Faith: Discussions Concerning Mormonism and Neo-Mormonism by William Call. (Salt Lake City: Publishers Press, 1986), 208 pp., \$9.95.

IN THIS FICTIONAL ACCOUNT, John Johnson is called before a Church court because of his unorthodox ideas about Mormonism. According to the author, "While it is common for the vast majority of the people to accept custom without question, there are inevitably those few who wish to examine it critically. Of these we find one John Johnson, a resident of a small town in the Great Basin, whose economic independence has afforded him a more-thorough-than-usual education and whose inquiring mind never tires of delving into the fundamental issues which are, in his view, raised at every turn by his religiously oriented friends and neighbors" (page 1). "To John Johnson, the most exciting thing about historical Mormonism is its affirmation of the finiteness of God. Yet in John's view, the corporate Christianity of contemporary Mormonism, in spite of its good intentions to promote only the highest of ideals, unwittingly calls for the submission of men to the will of the people, which it equates with the will of an omnipotent

God. But John identifies with the pride of the Prophet Joseph, who sets himself apart from the people in order to remake and revolutionize the world. . . . With courage he declares that not only is the old, omnipotent God dead, but that there are men-gods: individual supermen, who may dwell in the heavens or on earth, but who in any case, are very much alive!" (title page). The book is a dialogue between Johnson and family friend and neighbor Tom Mathews, who visits Johnson to discuss the Church court, which has been called because of a talk Johnson has given in sacrament meeting. They discuss reality, authority, faith, ordinances, the fall and the atonement, free agency, and the prophet. The book includes his controversial speech and an account of the trial.

Mothers of the Prophets by Leonard J. Arrington and Susan Arrington Madsen (Salt Lake City: Deseret Book Company, 1987), 213 pp., \$10.95.

THE MOTHERS OF the thirteen men who have become presidents of the Church are here presented in these engrossing essays, written from original (and tellingly sparse) sources in the second successful collaboration between Utah's dean of historians and his talented daughter. (The first was a collection of essays about Mormon women who were teenagers during the pioneer period.)

How many of the women in this list could you name aside from Lucy Mack Smith and Mary Fielding Smith? Lucy Mack Smith, Abigail (Nabby) Howe Young, Agnes Taylor Taylor, Beulah Thompson Woodruff (stepmother Azubha Hart Woodruff is included in this essay),

Rosetta Leonard Pettibone Snow, Mary Fielding Smith, Rachel Ridgeway Ivins Grant, Sarah Farr Smith, Jenette Eveline Evans McKay, Julia Lambson Smith, Louisa Emeline Bingham Lee, Olive Wooley Kimball, and Sarah Dunkley Benson.

The authors explain: "We have tried to avoid romanticizing or idealizing these mothers. They undoubtedly provided moral standards for their children, but they were not always gentle or patient or angelic. Nor were all of the families in which the prophets were raised traditional. Not all were "faithful to the end," nor were all of them the epitome of worthiness. Nevertheless, the Lord blessed them" (p. viii). How many conscientious modern mothers could draw a breath of deep relief and bid farewell to some crippling feelings of inadequacy at these words?

In addition to vivid vignettes from these women's lives, the authors have also supplied helpful historical background. For instance, the mother of Wilford Woodruff, belonged to a Congregational family in Farmington, Connecticut. Here's a description of their Sabbaths: "Church services . . . usually started at nine in the morning and lasted until dusk. No lights were allowed in most churches because of the danger of fire, nor were there stoves or chimneys, so during the wintertime worshippers took foot warmers, pillows, and blankets to keep warm. In deepest winter, bread sometimes froze at the sacrament table, and the parson wore an overcoat, earmuffs, and a muffler when he gave his sermon. To insure warm water for christening (Beulah was christened the first Sunday after her birth), he kept a flask of warm water under his coat" (p. 59).