Brief Notices

Eldin Ricks’s Thorough Concordance of the LDS Standard Works, by Eldin Ricks, with Charles D. Bush, Junola S. Bush, and L. Kristine N. Ricks (FARMS, 1995)

Eldin Ricks’s Thorough Concordance of the LDS Standard Works is a far cry from the thin, pocket-size Combination Reference that missionaries carried in the 1960s. This hefty, nine-hundred-page volume “is a concordance of the LDS scriptures comparable to the James Strong Exhaustive Concordance of the Bible—a printed concordance of all occurrences of all words in the scriptural text . . . with a meaningful context phrase” (iii).

For students of the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price who have no access to a computer concordance or who find computers inconvenient, inaccessible, or confusing, this hard copy is an amazing resource. It is a concordance that “can go anywhere. . . . It can be taken into the classroom by both teacher and student” (back cover).

Years in the making, the concordance represents an effort begun by Ricks in 1971, when he began inputting the standard works into computer form, using the old key-punched computer cards. Work on the project went slowly even after Chuck and Junola Bush volunteered to help. In 1992, Ricks asked his daughter-in-law Kristine Ricks to help the Bushes finish the project. Eldin Ricks died a few days later, after reiterating his wish for the completion of the concordance. The publication of this book is the fulfillment of that wish. This book is more than a tool; it is a monument of the study of the holy scriptures.

—Nancy R. Lund


This book is a collection of essays mingled with a few demographic and survey data. The contributing scholars from a variety of disciplines share a conviction that the American family is undergoing significant change. The rise of individualism and the large numbers of women entering the labor force during the 1960s and 1970s drastically altered family values. As a consequence, the Ozzie and Harriet family of the 1950s has been replaced by an array of differing marital arrangements. This change does not imply the family is less
important in the eyes of the average citizen. Americans continue to value what families can provide—love, emotional support, and nurturance—and look for these things in the new family forms.

The essays in this volume explore the evolving connectedness between three significant social institutions—the workplace, the church, and the family. They discuss how and to what degree corporate American and organized religion can no longer ignore the family if they are to survive. The workplace and the church must nurture the modern family in order to prosper themselves.

None of the essays focus on Latter-day Saints, and the Catholic and Protestant experiences discussed have only limited relevance to the LDS Church and its members. Nevertheless, if the reader is interested in understanding the emerging, and hopefully more friendly, linkage between these three social institutions, and the ways they affect and are affected by individual family members, workers, and church members, the volume has much to offer.

—Bruce Chadwick

When Truth Was Treason: German Youth against Hitler, compiled, translated, and edited by Blair R. Holmes and Alan F. Keele (University of Illinois Press, 1995)

What we have learned to the present in articles, books, plays, and lectures of what is now being called the Helmut Hübener Group might be called the popular Hübener. When Truth Was Treason is the scholar's Hübener. The story of the young LDS Helmut Hübener's resistance to Hitler is told by the last living member of the group, Karl-Heinz Schnibbe. It is a gripping story that takes 141 pages in the telling. The remainder of the 425 pages in the book are photos, documents, notes, and index—all of which provide a fascinating supplement to the story itself.

The foreword by Klaus J. Hansen gives us an insightful look at Germany during the war from one who was there to experience it, and the introduction by Holmes and Keele is a timely contradiction to the current notion receiving so much publicity that the "German nation, as a whole, 'voluntarily associated themselves with or submitted out of cowardice to the tyrannical rule of criminals'" (xxi). The seventy-four documents lead us from the "Decree about Extraordinary Radio Measures" (document 1) adopted by the Nazis in 1939, through the "Nazi party report about the discovery of a Hübener leaflet" (document 5), to the "Nazi party report about the character of Johann Schnibbe" (document 17), through nineteen of Hübener's leaflets and flyers, to a letter from Helmut. His letter to "Dear Sister Sommerfeld and Family" contains the poignant opening lines: "When you receive this letter I will be dead. But before my execution I have been granted one wish, to write three letters to my loved ones" (240). The documents even contain the "detailed official report
of Hübener's execution" (document 62) with the Nazi's grizzly insistence on exactness and detail.

The book contains 102 pages of notes on the text and 32 pages of index. When Truth Was Treason will become the official story of the Helmuth Hübener Group and will remain so for some time to come.

—Garold N. Davis


This engaging novel of missionary life at the Missionary Training Center (MTC) in Provo is written for a faithful, educated LDS audience. Parkinson's purpose is to describe missionary life both realistically and artistically through the actions, conversations, and reminiscences of four elders at the MTC: Harvey Wilberg, a bumbling but good-natured teller of childish jokes, an Iowan with a childlike heart; Cordell (Corry) Anthon, an athlete from Salt Lake City, a natural leader with the power to draw people to him or push them away; Malan Rignell, a quietly witty peacemaker from a ranch in New Mexico, clumsy in company but a calming center for others; and Phil Jeppsen, an Australian convert of one year, a scholar and thinker, one who has a great love for the rigors of the MTC but shies away from interacting with others. These four elders have been set apart for their missions. But will they be able to come together at the MTC? With a tone of gentle parody, Parkinson makes fun of his missionaries, who often do not see clearly (one nearly leaves the MTC; another is almost sent home), but he doesn't condemn them. The novel assumes an audience that appreciates rich language, symbolism (a compelling discourse about the Provo Temple on Independence Day), and allusion (a subtle retelling of the stories of Jonah, Corianton, and Jacob). The novel demands a sequel, and Parkinson is at work on it now, the second in a planned trilogy describing the whole mission experience.

—Robert M. Hogge


Natural disasters and the destruction that follows in their wake have always been headline news items. Overlooked for lack of a sensational headline, however, were the herculean effort and personal sacrifices of the residents of two small communities who worked together to avoid a natural disaster—a flood that could have devastated a large farming area of south-central Idaho. Basing her work on meticulous grass-roots research, Kathleen Hedberg tells the story of these rural communities summoning all their resources to avert a tragedy.

In the spring of 1984, the Lower Goose Creek Reservoir threatened to overflow. A flood was inevitable. Thousands of acres of farmland and at least two towns,
Oakley and Burley, Idaho, would be inundated. Local officials devised a plan to divert the water from the dam by widening and extending an existing canal nineteen miles and by digging twenty-four miles of new canal in three days through existing farmland to divert the floodwater to Murtaugh Lake and the Snake River. For nearly twenty days, a torrent of water several feet deep and up to seventy feet wide rushed through the Snake River canal, while volunteers sandbagged and patrolled the banks, sometimes twenty-four hours a day.

Hedberg chronicles the painful decision of the farmers along the canal routes to sacrifice crops and land to save their neighbors from the flood. She tells a story of cooperative spirit as churches, civic organizations, and individuals worked together for the community good. Because the area is predominantly Mormon (Oakley, 86 percent; Burley, 50 percent), the efficient organization of the LDS Church played a major role in organizing the massive effort to divert the floodwaters.

One volunteer reported, “Off to the side we could see the water flowing to Murtaugh Lake. In front of us was the canal to the Snake River. It hit me for the first time—the vastness of what had been done. ‘We did it,’ I remember thinking. ‘We built those canals and saved our valley!’” (199). Terry Bingham, Cassia County Deputy Sheriff and a volunteer civil defense director, commented, “It was a once-in-a-lifetime experience. Normally in my job as Deputy Sheriff I see the dark side of people. That project gave me a confirmation of the positive side of the human spirit that is enough to last a lifetime” (276).

Kathleen Hedberg’s book is a splendid tribute, worthy of that spirit.

—Nancy R. Lund