

Hampered by a similar fault is a scene in which Jacob, once strong, then denying, then reconverted by Nephi, begs a group of his fellow Church members to forgive him and take him back. With venom quite as great as the non-believers show, these "good Church members" lash out at Jacob for his fall which took many others with him. Unfortunately, however, this seems rather a bigger show than we're prepared for. We've never seen these believers before, haven't come to care about them, and don't much like them now. Also, we've not been given a chance to develop much of a bond with Jacob. It's clear what he represents, but he's not given much time to involve us with him as a person. The answer in both cases seems to be either to cut out a few characters, or else to make more of them.

There are characters too whose motivations seem hazy. Emron, the judge who is chiefly responsible for the "anti-Christ ultimatum," is pure villain, but somehow we want a little better reason for what he's doing. In one of the final scenes he deliberately tries to drive the now-frantic and half-repentant chief judge Lachoneus mad, even to suicide. Much is made of this. But why? Perhaps Emron has designs on Lachoneus's power, but there is nothing in the script to indicate that.

All in all, "A Day, a Night, and a Day" is an acceptable and frequently moving fictionalization of what *might* have happened between the lines of Third Nephi, chapter one. The only thing that *could not* have happened was the violent death of Lachoneus, for we find him still hearty in later chapters.

There are flaws in the play, but through them comes a ring of sincerity and an honest emotional impact. More important than the opinion of any one critic is that of the audiences. Tickets to the play were sold out quickly and each night found dozens and dozens of people waiting for a possible seat. During the play, the audience's interest did not lag, and their emotional response was intense.

Doubtless many other dramas will emerge from the pages of the Book of Mormon, some likely from the pen of Doug Stewart. "A Day, a Night, and a Day" serves as a good beginning for his future work.

SHORT NOTICE

History of the Relief Society, 1842-1966. Salt Lake City: Published by the General Board of the Relief Society, 1966. 140 pp., \$4.00.

This is a public relations picture book presenting a collection of photographs from the *Improvement Era* and *The Relief Society Magazine*, with portraits of Relief Society Presidents, past and present, and one or two interesting old prints. There are pages of respectable elderly ladies posing for portraits or engaged in handwork. Indeed, the text emphasizes handwork, although all of the early leaders were also involved in countless strenuous public causes, from the suffragette movement to the Red Cross. One wonders if all that activity was made possible by the division of labor inherent in polygamy, but, of course, polygamy is not mentioned.

One is impressed by the seeming autonomy enjoyed by the early Relief Society, whose members manufactured silk, maintained stores, educated nurses and doctors,

ran hospitals, and built imposing edifices of the mind as well as those used for public meetings. Some may have helped to build these physical structures with their own hands. We are told they were able to repair wagon wheels and buggy tongues. (What would Fascinating Woman say to that?) Sometimes one longs for the good old days when women joined with their men in some of the more exciting aspects of the world's work!

This book is not a scholarly history, since it does not draw upon any original sources, but it does point up the need for a more searching account, one that would bring to life those indomitable Eliza R. Snow's and pioneer women of her calibre.

The Relief Society has a long history of good works, showing an independence and courage that cannot be duplicated, or even approached, by the women of other churches. Its organization—strong, capable and far-reaching—could be mobilized over night for the needs of our burgeoning society (it certainly needs “*relief*”). Not only could we “care for our own,” but we could reach into communities all over the world, aiding the sick and dying, seeking answers to problems posed by urban development, poverty, education, and the search for peace. Something more is needed than quilting and fashioning paper flowers. It is hoped that in accord with its imposing history, the Relief Society may now turn toward the challenging enterprises of today's world.

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