

understanding his later political career. Why was he "turned off" to religion as a youth? Why did he lack knowledge of "church doctrine in general" as he left for missionary service? And, more important, how did these attitudes affect his views as a government official as he came into contact, and often conflict, with the Mormon Church on political issues?

If not explicit answers to these questions, Hinckley does give some hints. He disregards a standard symbol of "Mormonness," the abstinence from liquor, as he "strikes a blow for liberty" with Vice-President John N. Garner or shares a drink in Gracie Mansion with New York Mayor Fiorello La Guardia. Other inklings come from his disagreements with the criticism by LDS general authorities of relief efforts of the Roosevelt administration and his differences with Heber J. Grant, who called politics a "dirty business" and "the stinkiest kind of 'tics there is." Such sentiments directly oppose Hinckley's political faith and may have affected his attitudes toward Mormonism.

Somehow Hinckley's ties to Mormonism, tentative as they seem to be, must have conditioned much of his political and public life. Though he does not show evidence of promoting the policy, he quotes Benjamin Franklin's homily that "he who shall introduce into public affairs the principles of a primitive Christianity, will change the face of the world." It is unfortunate that the insights into this aspect of Hinckley's life are so limited.

If Hinckley's commitment to the faith of his forebearers is cloudy, his attitude toward Franklin D. Roosevelt and the New

Deal administration of which he was a part are beyond question. He is a Roosevelt admirer who agrees with the liberal view that FDR was a great reform leader. He believes that it was only through Roosevelt's "courageous measures and bold moves" that America survived the Great Depression. Moreover, it was Roosevelt, with a strong assist from Hinckley's boss Harry Hopkins, he asserts, who saved this country from becoming communistic during this crucial period. While historians may argue with his conclusions, there is no doubt where Robert Hinckley stands.

The remainder of the book admirably outlines Hinckley's public career. After more than a decade of service in the Federal government, the Utahn turned to a distinguished career in business and became an early pioneer in the television industry. Throughout these years he maintained his active interest in politics and supported the Democratic party, believing that the Democratic party was for people while the Republicans were for "things . . . like high tariffs to protect business." He was a strong supporter of Harry Truman and maintained his friendship with him through the years. In 1960 he joined with John B. Connally and others to devise strategy to promote the presidential ambitions of another friend, Lyndon B. Johnson.

That Robert Hinckley is a remarkable man with a remarkable career makes these memoirs somewhat disappointing. I can only hope that future biographers, drawing upon the recently processed Hinckley papers at the University of Utah, will give a more-balanced account of Hinckley the man and of his impact on the times.

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## SPITTING MAD

W. CORBET CURFMAN

*If You're Mad, Spit! And Other Aids to Coping.* By Ben F. Mortensen. Provo, Utah: Brigham Young University Press, 1978. 96 pp. \$3.95

Dr. Mortensen's book is readable; it has a flowing style and is brief. The author is entertaining, effectively using case vignettes to illustrate his points. Perhaps because of

the brevity and ease of reading I found the book somewhat simplistic and directed as much to the public as to an audience of counselors. There was not a plethora of new information or new approaches to therapy for those experienced in the field, but for novices or beginning therapists many of his ideas are important and valid. The bibliographies included after each chapter can aid further exploration of the topics covered.

I was pleased that several areas were emphasized throughout: First, that putting a high premium on introspection, self-exploration, and knowing one's own needs, feelings, motivation, prejudices, is a prerequisite to helping someone else. Second, that all of our feelings are part of us and that we should accept them. The author says, "Yet most of these forbidden emotions . . . are part of our human biological make-up and although we should learn to control these negative feelings, it is not evil to have them." (And it may do more harm if we deny them.) Finally, that using our rational, reasoning minds to come to more mature decisions is better than reacting to the emotional aspect immediately.

In the outline of specific "aids to coping," Mortensen's work and experience with youth came through well, as did his exper-

tise with marital and family therapy. The check-lists for prospective spouses and his assessment of the importance of a good sexual relationship and lack of selfishness for successful marriage were particularly full of insight.

Probably the weakest sections of the book were the chapters on psychosomatics, obesity and hypochondriasis. Because these chapters overlap with medicine, as well as psychiatry/psychology, I found the postulates and explanations quite simplistic and without the depth these very complex topics need. Much of Mortensen's theorizing seems to be derived from psychoanalytic theory. There is much new thinking in medicine and psychiatry concerning these topics, and caution should be used in applying these formulations to patient/client care.

Mortensen's book is well written, though somewhat brief in covering the wide variety of topics examined. Anyone not affiliated professionally with mental health, as well as beginning therapists will find the information useful, but more-experienced therapists may find their time invested better elsewhere, though the brevity of the text would encourage a quick perusal and assimilation of meaningful data and ideas.

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## BRIEF NOTICES

### GENE A. SESSIONS

*A Comprehensive History of The Church of Jesus Christ of Latter-day Saints, Century I.* Edited by B. H. Roberts. 6 volumes, index. Provo, Utah: Brigham Young University Press, 1978. pb, \$9.95.

Following the publication earlier this year by Deseret Book of the Joseph Smith *History of the Church* in paperback, the appearance of the *Comprehensive History* in paperback for ten dollars has brought tears of joy and disbelief to the souls of those scholars convinced that the days of the

penny jawbreaker and the fifty-cent paperback were gone forever. Like the paperback edition of the so-called "Documentary History," this version of the Roberts series has its drawbacks—small print, cheap paper and binding, and so on—but its accessibility at such a price (Deseret Book recently ran a sale in which it sold both sets for \$15) makes such problems meaningless. Unlike the paperback *History of the Church*, this set is an exact reprint of the last hardbound edition, with no new preface or other introductory comments either in the six volumes