

still wonders about what is not there — the struggles of the 1940s and 1950s with the elements of the massacre at the Mountain Meadows, John D. Lee, church members, her neighbors, and church officials. Much of this most intense drama in her life is only hinted at.

I had the opportunity in 1966 while

doing some research to spend several days at the same table with Juanita and asked her to autograph one of her many books which I had purchased. She signed her name and added “Good luck in your research! None of us will ever get it all.” But like her other volumes, *Quicksand and Cactus* comes very close.

Creative Speculation on the Creation

The Creation Scriptures: A Witness for God in the Scientific Age by William Lee Stokes (Salt Lake City: Starstone Publishing, 1979), 204 pp., \$5.95.

Reviewed by Howard C. Stutz, professor of botany and genetics at Brigham Young University.

WHETHER OR NOT ONE AGREES with all of the ideas presented by William Lee Stokes, it is not possible to read his little book *The Creation Scriptures* without being stimulated, entertained, and enlightened. Its bite-sized chapters make for easy reading and easy reference, and his writing is lucid.

Starting from the premise that the scriptures are literally the word of God, Stokes proceeds to accommodate them within the tenets of modern scientific discovery. In so doing he has come forth with some intriguing, even novel explanations. In considering the creation process as described in scripture in cosmic rather than earthbound perspective, he presents some satisfying interpretations of scriptures which otherwise might read as nonsense. Particularly intriguing is his explanation of the meaning of Moses 2:2 in which “God caused darkness to come up upon the face of the deep” before he caused light to appear. According to Stokes and others from whom he quotes, a relatively brief period of total darkness may have occurred after the initial energy from the Big Bang had become dissipated and before gravity drew together the dispersed matter into light-

generating bodies. Also novel is his description of heaven as the firmament, its relationship to the waters above and below and its physical location in our galaxy. He considers heaven as the center of our spiral-shaped galaxy, the waters under the firmament and the waters above the firmament referring to the two major arms of the spiral.

Most readers, however, will find some of his logic seriously defective. Several speculations are elaborately introduced and weakly defended. This is particularly true of the supposed origin of life in space rather than on earth, his explanation of how life could appear on earth before the creation of the sun, the generic treatment of night and day versus the specific periods during the remainder of creation, and the removal of the initial Big Bang period from the scriptural account. Among his weakest arguments are those which address biological phenomena. He erroneously assumes that seeds of plants cannot germinate in the light, when in fact, seeds of many species are unable to germinate without light. He also suggests that chloroplasts may have been present in interstellar plant life, an absurd postulate because of the inordinate complexity of chloroplasts and their interdependence upon nuclei and other cellular organelles.

Excessive stretching to accommodate a literal scriptural interpretation is common. For example, he says, “Accepting for the moment the thought that these scriptures,

like the creation account of Genesis, are deliberately vague, incomplete, and cryptic but still basically true, I take the position that they contain enough advanced information to prove that their source was the Creator himself. The task of full interpretation lies in the future," and "The seeming illogic of the Genesis story in having plant life appear before the creation of the sun may not be illogical after all. The Genesis order could well be essentially correct, another proof for a divine origin of the scriptures." Such hedging sounds weak.

Because the essay is specifically addressed to an LDS audience, it is unfortunate that the publishers who deal with LDS books were unwilling to print it. Not only would it have become more visible and available to those for whom it was written, but also it would have been greatly improved by careful editing. An editor could have removed the numerous, annoying typographical errors and the several incidents of redundancy. Despite its weaknesses, however, it is a delightful stimulating contribution that deserves to be read.

Feisty Lee—Still Enigmatic

Let 'em Holler: A Political Biography of J. Bracken Lee, by Dennis L. Lythgoe (Salt Lake City: Utah State Historical Society, 1982), 343 pp., \$17.50.

Reviewed by J. Keith Melville, professor of political science at Brigham Young University.

IN THE FALL OF 1971, Mayor J. Bracken Lee announced his retirement from public office. He said he was "sick and tired of politics and sick and tired of politicians." Such a statement seems out of character when you read Dennis L. Lythgoe's delightful political biography of Lee which portrays him as a perennial candidate (winning nine and losing eight elections) or office holder (mayor of Price for twelve years, governor of Utah for eight, and mayor of Salt Lake City for another twelve) from 1931 through 1971. Forty years of uninterrupted political activity clearly qualify Lee as "Mr. Politician" of Utah.

In Lythgoe's somewhat hyperbolic style, he claims Lee "became the most colorful and controversial politician in Utah history with, probably, a greater impact on the state and the nation than any Utah figure since Brigham Young" (p. 1). Of course many will resent the comparison of Lee to Brigham Young, a man who spent his last thirty years building and develop-

ing Utah. Lee's detractors admit Lee had a great impact on the state but more often characterize it as deleterious to Utah's growth and progress.

The author's biography of the feisty and bombastic Lee is a needed and important work, based on careful scholarship and written in a lively and interesting style. It not only clarifies many of Lee's strengths, weaknesses, and motives; but it adds another valuable dimension to Utah's political history—including the role of the Mormon Church in Lee's victories and defeats and in the political life of the state generally.

Lythgoe illuminates J. Reuben Clark, Jr.'s, well-known support of Lee in the 1948 gubernatorial campaign; without it, according to Lee, he would not have been elected governor. Church backing continued in the 1952 election; but by 1956, Mormon enthusiasm had cooled and Lee lost the election. Lee had vetoed the Sunday closing bill, resisted requests from Church leaders on a number of appointments and political issues, and most importantly attacked President Eisenhower and his policies—by inference, a criticism of Ezra Taft Benson, apostle and Secretary of Agriculture. Lythgoe calls this act "political suicide in Mormon circles" (p. 220). Lee, however, saw it as a personal issue and believed that he began to