

tion into a new family, the church. The deceased were thus part of a family that extended blood relationships (p. 20). This seems to parallel both Latter-day Saint genealogical concerns and the concept of incorporation into the "blood" of Israel by adoption.

5. *Christianity as a Lay Religion*

Snyder finds little evidence of clergy or even hierarchy in the early church: "There was leadership, but clergy were not divided from laity" (p. 166). Mass had not yet become a spectator phenomenon; religious act and religious actor were one. Social class structures were unimportant in the Christian "small-group caring and hospitality . . . [that offered] deliverance from the personal and social entrapments of "life" (p. 169). Later, however, the post-Constantinian church compromised and altered this earlier pristine vision.

6. *Adult Baptism*

The initiatory rite for the early church was baptism, undoubtedly limited to adults (pp. 166–67). Since the baptistries Snyder analyzes have pictorial representations of Jonah being cast into the sea, swallowed by the fish, and spewed out up on dry ground, we can presume that baptism was by immersion, with its attendant overtones of death and rebirth (pp. 32, 40). There is also evidence that the remains of two pools could well have been baptistries suitable for immersion (pp. 102, 117).

Most of Snyder's findings corroborate the Latter-day Saint view of the early church. However, a few of the archeological findings challenge Restorationist views — specifically, the sacrament of communion. Snyder traces two different kinds of suppers: the cemetery agape that was more a social meal eaten in the presence of the departed souls, and a second meal of remembrance of Christ's sacrifice held in the urban centers. In the cemetery religion, the dead were believed to be vitally present, especially on death anniversaries, and were invited to partake spiritually of the meal (p. 18). If we compare the "cemetery" religion and the cult of the dead with Mormon temple rituals, many of which center around the deceased, and insist that a restored church recapitulate essential features of the early church, we might expect the Mormon temple ceremony to include some kind of agape supper. But before Latter-day Saints take this suggestion seriously, they should note that the cemetery meal reverencing the special dead developed into a cult of the saints and a mass celebrated atop their bones.

Latter-day Saints claim that the Reformation did not go far enough and that what was needed was a Restoration — a return to the practices of the early church before the "apostasy." On the whole, this book supports that claim and supplies specific evidence of several practices that are remarkably similar in both Latter-day Saint and pre-Constantinian Christianity.

A Writer Reborn

Leaving Home: Personal Essays by Mary Lythgoe Bradford (Salt Lake City: Signature Books, 1987), 162 pp., \$7.95.

Reviewed by Laurel Thatcher Ulrich, essayist and historian, University of New Hampshire.

AT THE AGE OF SEVEN Mary Bradford imagined herself presenting a story to a New York publisher, the manuscript "rolled

into a scroll and tied with a yellow ribbon" (p. 16). Now in midlife she wonders what ever became of that little girl. "She nags at me — she seems to be asking me what has happened to all those stories and poems I was going to write" (p. 20). This is a bittersweet collection, at the same time a celebration of family life and a confession of failed dreams.

Although Bradford never directly answers her own question, there is an an-

swer found between the lines of her essays. It is an answer familiar to women's literature. Her poems and stories became Christmas cookies and Family Home Evenings and fireside talks and, yes, six and a half years of *DIALOGUE*. Others flourished under her care while her own dreams waited. The dates of the essays in *Leaving Home* tell the story. Five of the twenty-two were written between 1968 and 1972, seventeen between 1981 and 1987, and none in the decade between. While it is hardly surprising that a girl who produced a summer-time newspaper in her mother's kitchen with "a pan of viscous yellow jelly" that she called the Hectic Hectograph should end up publishing a journal from the basement of her suburban Washington, D.C., home, there is also something distressingly Mormon about such a story. That is why the appearance of this volume is so heartening. Mary Bradford, the Writer, is back.

Leaving Home is a gallery of Mormon family life. There are comic snapshots (Mary baking the Twelve Days of Christmas or delivering a mustard plaster to the office gigolo), a wedding portrait (she and her husband Chick as an unresolved lithograph), and even a collection of travel slides (with her daughter Lorraine to England and the Philippines and with her son Stephen to Spain). Woven in and out of the various sections are reflections and even advice on parenting, with just enough of Bradford's pungent wit to offset the potential preachiness. Her essay on sex education, for instance, begins, "In fifth grade I read *Gone With the Wind*, deducing from it that if my father were to lie down by me at night, as he was wont to do during my frequent bouts with the croup, I would become a mother" (p. 41).

The richest, mostly fully realized essays explore the author's relationship with her own childhood. In "Yesterday the Wardhouse" and "An Art Deco Childhood" she introduces her readers to the curious corner of Salt Lake City and of Mormondom where her dreams developed. In a wardhouse that was once mistaken for a dairy

she recited scriptures and Dorothy Parker poems, learned to embroider a dishtowel, sang the *Elijah*, wore a drop-shoulder dress in a roadshow, and stood up in testimony meeting to thank God for saving her mother's life. It was in that ward, too, that she met "a certain Mr. Romstoff, who, according to his thrilling sacrament meeting accounts, had survived a hair-raising escape from Russia" (p. 14). For a time he nurtured Mary's hopes of writing for *The Improvement Era*, and he "even talked of laminating my little testimonies for possible missionary cards!" (p. 15) Unfortunately, it was soon whispered in the ward that "the Man Who Knew Tolstoy was living in sin with his housekeeper, a fact that threw doubt on his tales of intrigue about the Russian Revolution" (p. 15).

Bradford writes of a never-celebrated and almost-forgotten Mormonism. The provincialism and the absurdities of mid-twentieth-century Utah are there, lovingly limned, as well as the warmth and the nurturing of children's hopes. Reading about the wardhouse, or the family orchard, or the '28 Chevy that became the protagonist of a backyard adventure series, I began to hope that Bradford's literary "leaving home" would not be permanent. The material she has begun to mine here is as rich in local color and universal significance as Garrison Keillor's Minnesota childhood, the subject of a fatter and more expensive book with the same title as hers (*Leaving Home: A Collection of Lake Wobegon Stories*, New York: Viking, 1987).

In two of her most recent essays, "The Veil" and "Gentle Dad," she reworks these childhood materials to a poetic depth that, in my view, make them the best of the collection. "Gentle Dad" takes its title and central image from an early poem she had never shown to her father. It, like the essay, concerns Leo Lythgoe's relationship with his orchard.

Dad sang in the morning
As he called us from sleep
But he sometimes wore overalls
White with the spray of death

Dad in his reading voice
 Hesitated over our stories at night
 And by day his shears
 Crippled the Paradise trees (p. 86).

The paradoxes of the poem are elaborated in the essay, which brings together most of the themes of the collection, the Art Deco childhood, family love and guilt, the human need for self-expression. Significantly, it ends with a dutiful child's version of the creative child's question: "What has happened to all those stories and poems I was going to write?" Here the focus shifts from the child to the parent: "Why hadn't I spent more time documenting his life? Dad was such a good storyteller. Why hadn't I been less selfish, more at-

tuned to his needs, to the rhythm of his life" (p. 95). The self-deprecation so apparent here is at the center of the essay and accounts for much of its emotional power, yet what is especially moving about this passage is the author's seeming unconsciousness of what she has achieved. Ironically, the essay works because it is about *her* pain, not his. Preserving her own story she has found a way to honor him.

Reading such an essay one wants to prescribe for Mary Bradford a large dose of Selfishness, preserving her from all Good Works for at least the next ten years. To paraphrase the finale of another of her essays, "Yes, they also serve who only sit and write!" (p. 113)

BRIEF NOTICES

To Destroy You Is No Loss: The Odyssey of a Cambodian Family by Joan D. Criddle and Teeda Butt Mam (Boston: The Atlantic Monthly Press, 1987), 289 pp., \$17.95.

"TO KEEP YOU IS NO BENEFIT; to destroy you is no loss" is the Khmer Rouge slogan giving this book its title. The words take on stark, horrible reality as the story of young Teeda Butt, a Cambodian holocaust victim, unfolds. Teeda is representative of millions of other Cambodians who were regarded as expendable and were ruthlessly thrust from their Phnom-Penh homes between 1975 and 1979. Forced into slave labor in one of the rural Khmer Rouge communes, Teeda speaks as a survivor, as proof that human dignity can endure in the face of incredible brutality.

Joan Dewey Criddle, a Utah native, has framed Teeda's story as first-person narrative, using facts supplied to her by the Butt family, whose emigration to America the Criddles sponsored. Giving them more than passage, the Criddles offered friendship, space in their California home, leads for employment and education, and per-

haps most important, a way to make their wrenching tale heard.

The Butt family's father and husband was executed for his upper-middle class status soon after the family's evacuation from Phnom-Penh; they lost their home, possessions, friends, schools and places of worship, their health, and happiness. Yet they did not lose faith, determination, or their cohesiveness as a family.

The book, an honest witness of man's inhumanity to man, calls upon readers to go beyond statistics and smug complacency, making intimate the terrible consequences of tyranny. Though the book's happy ending in America is a bit pat, the overall impact is powerful.

Properly, the message in this book is no more for Latter-day Saints than for any who are genuinely concerned with the misery and unhappiness of other human beings. There is nothing in the book that suggests the Criddles' openness is related to their church affiliation or background; however, accounts such as this should remind Latter-day Saint readers of personal opportunities that transcend institutional religion.

Woman to Woman: Selected Talks from the BYU Women's Conferences (Salt Lake City: Deseret Book Company, 1986), 212 pp., index, \$9.95.

ALTHOUGH NO EDITOR IS LISTED and the preface is unsigned, these speeches were all apparently drawn from four compilations of addresses edited by Maren M. Mouritsen, dean of student life at Brigham Young University. Fourteen addresses are included here, dating back to 1975. However, no dates are included on the addresses with the exception of a fifteenth speech, presented by Belle S. Spafford in New York City in 1974. Consequently, it is impossible to tell whether they are arranged in chronological order, according to some perception of speaker's importance, or according to how the essays best read in sequence.

Contributors are:

Camilla Eyring Kimball, "Keys for a Woman's Progression"

Norma B. Ashton, "For Such a Time as This, the Time Is Now"

Barbara B. Smith, "Blueprints for Living"

Ida Smith, "A Woman's Role and Destiny"

Ardeth Greene Kapp, "Drifting, Dreaming, Directing"

Elaine A. Cannon, "Daughters of God"

Grethe Ballif Peterson, "Priesthood and Sisterhood: An Equal Partnership"

Beverly Campbell, "Dare to Make a Difference"

Karen Lynn Davidson, "The Savior: An Example for Everyone"

Patricia T. Holland, "Within Whispering Distance of Heaven"

Sally H. Barlow and Tamara M. Quick, "Responsible Assertiveness: How to Get Along without Getting Up or Getting Out"

Maren M. Mouritsen, "Scholars of the Scriptures"

Libby R. Hirsh, M.D., "Being Well Balanced: A Key to Mental Health"

Marilyn Arnold, "Reading and Loving Literature"

Belle S. Spafford, "The American Woman's Movement" (appendix)

Most of these essays have the virtue of originally being oral presentations and hence are personal, personable, and lively. Some examples:

Ida Smith: "The Prophet removed some of the excuses afforded woman in her passive, dependent role and made her responsible for herself. In a very real way, he started the modern-day women's movement. Many of the early Mormon sisters caught his vision for women, got in the game, and ran with the ball. . . . Somewhere in the last eighty or so years, Mormon women have not only dropped the ball, but they have left the game" (p. 45).

Grethe Ballif Peterson: "Women receive additional blessings of the priesthood through ordinances and governance, but priesthood receives additional blessings through sisterhood, which provides a special sensitivity to things of the mind and spirit" (p. 83).

Karen Lynn Davidson: "I am sorry to report that at BYU we have thousands of women students who are dabblers as far as their school work is concerned — also a few men who fall into that category, but more women than men by far. Tithing funds are supporting them in this dabbling, and I feel that the day will come when they will be held responsible for the waste" (p. 108).

Marilyn Arnold: "We tend to think of things as being useful only if they have some kind of economic value. For me, the most valuable things in this world . . . cannot be assigned material value. They are things that speak to the heart and the mind and the spirit and that do something for us in ways we cannot measure. Literature is one of those things" (p. 182).

Brothers by Dean Hughes (Salt Lake City: Deseret Book, 1986), 105 pp., \$7.95.

THIS STORY OF TWO BROTHERS by one of Mormondom's most popular and prolific writers for young people focuses on a parallel problem of identity. Dokey (short for Okey-Dokey) is trying, at the mature age of nine, to shed this nickname. Rob, nineteen, is dealing with negative feelings about an impending mission call. High-school-aged Jill is a sensitive mediator while Karen is experimenting with growing up at BYU.

Here's a sample of Hughes's dialogue:

"Gee, Karen," he said, "life must be tough for you since you missed out on homecoming queen. I'll bet you don't get asked out more than five times a week now."

"Listen, I'm not dating as much as I did the last two years. I'm into some tough classes now, and I need all the book-time I can get."

"Yeah, I hear those advanced Holiness classes are rough."

"Oh, ho, ho. Listen to the freshman talk. The Weber State man—the only guy I know who's majoring in racquetball."

"Oh, cheap shot. Cheap shot. I have a bowling class, I want you to know. I'm well rounded" (p. 21).

Into this lively mix comes a weekend when the parents are gone and Rob's bishop calls for the appointment. Rob takes his .22 and Dokey instead and goes rabbit hunting. It's a foggy day, they're soon lost, and it's night. Both of them learn some new lessons about prayer and about the kind of determination that is faith.

The Second Century: Latter-day Saints in Great Britain, Volume I 1937–1987 by Derek A. Cuthbert ([Cambridge, England]: Cambridge University Press, 1987), ix, 223 pp., £6.95.

CUTHBERT, A CONVERT to the LDS faith and member of the First Quorum of the Seventy, compiled this volume from his personal experiences in the Church. He discusses his conversion in 1951, as well as the missionary program and growth of the Church, the Church building program, the dedication of the London Temple, and other experiences in England. He also includes appendices which list statistics concerning Church growth, baptisms, number of buildings, organization of the British stakes, British stake presidents, mission presidents called from the British Isles, presidents of the London Temple, and area and regional officers.

In the Process: The Life of Alfred Osmond by Irene Osmond Spears (Provo, Utah: privately published, [1987]), 230 typescript pp.

ALFRED OSMOND, A HARVARD GRADUATE and head of the English Department of Brigham Young University, 1905–33, is the subject of this affectionate reminiscence by a daughter.

She recalls how he walked around the house in the morning, reciting passages from Shakespeare for "recitals that he gave all over Utah and Southern Idaho" (p. 58). As a result of this "excellent initiation," two of his seven children also became members of the English faculty at BYU—the author, and Nan Osmond Grass.

This biography contains appendices providing more information on Osmond's siblings and on his children, plus a substantial photograph section.

A vivid and lively chapter describes Osmond as a teacher. (Irene, as a result of special pleading, was allowed to audit his Shakespeare class when she was still in high school.) Osmond had discovered Shakespeare at age eleven, had read all the plays by age thirteen, and "gloried in Shakespeare" all his life. Irene relates:

"My sister Nan was sitting in a class of his when he began impersonating

Desdemona pleading on her knees to Othello to spare her life. So absorbed Father became that he fell to his knees and gave the entire scene unaware that the bell had rung and that the students had left the classroom one by one as he continued. When he finished and found that he and Nan were the only occupants of the room, he was dumbfounded" (p. 145).

For information about copies, contact the author at 3224 N. Mojave Lane, Provo, UT 84604.

A Singular Life: Perspectives on Being Single by Sixteen Latter-day Saint Women, edited by Carol L. Clark and Blythe Darlyn Thatcher (Salt Lake City: Deseret Book, 1987), 182 pp., index.

THESE PERSONAL ESSAYS, all of them with emphasis on *personal*, relate the experiences of sixteen single LDS women and the interaction between those experiences and their values and beliefs. These personal experiences include Church-related service in Africa, creating apricot chutney, and emergency service as a last-minute organist when the hymns, written in Spanish, provide no clue to their English originals. The tones of the essays include wry irony, serious theological examinations, humor, scholarship, and inspiration.

Only one author mentions children; apparently the others have never married. Most also seem to be in their thirties and forties. Although selective and limited, this editorial decision allows more in-depth exploration of options available to college-educated, American single women than an attempt to represent all the varieties of the single state might.

For the most part, the essays are lively, engaging, and well written. Sample from Carol Clark's essay: "Last summer I complained to a non-Latter-day Saint friend that I was exhausted, having no fun, living like an automaton. Nonsympathetically, she countered, 'What do you think this is? A dress rehearsal? This is your life, Carol. Fix it'" (p. 36).

Authors include Jeanie McAllister, Rebecca Coombs, Cheryl Ballard, Ann Laemmlen, Elizabeth A. Shaw, Margo J. Butler, Marion Jane Cahoon, Mary Kay Stout, Ida Smith, Christine Timothy, Shelley Swain, Mary Ellen Edmunds, Kathryn Luke, and Joan Okelberry Clissold, in addition to an essay by each of the editors.

I Walk by Faith by Ardeth Greene Kapp (Salt Lake City: Deseret Book, 1987), 189 pp., \$9.95.

READING THIS BOOK in one sitting is a little like eating a whole bag of taffy without rationing it—the individual pieces are good enough, but too many of them at once are a surfeit. Ardeth Greene Kapp divides her collection into sections on faith, divine nature, individual worth, knowledge, choice and accountability, good works, and integrity, but the divisions tend to blend into one sweet uniformity.

Sister Kapp, who has served since 1984 as general president of the Young Women in the Church, has written her collection with girls in mind. Her sermonettes will lift and inspire many a young woman and perhaps even her brother, though he would probably prefer a bag of taffy. Yet the book, no doubt, would do us all more good than the candy. Ardeth Kapp has a knack for seeing epiphanies in the small things of life. It's just that if every life experience is an epiphany, then epiphanies themselves become little more than a bag of taffy.

Walk on the Edge of Panic, by Karl Goodman (Bountiful, Utah: Horizon Publishers and Distributors, Inc., 1985), 184 pp., \$9.95.

FOR LOVERS OF INTRIGUE we have the story of Whitney Evans, a widowed Mormon journalist living in Utah, who accepts an assignment in Guatemala and soon becomes involved in a turbulent political struggle. There he meets non-Mormon Gerie Taylor, who has been secretly hired by Whitney's

boss to involve him in a complex smuggling scheme.

Whitney and Gerie go deep into the Guatemalan jungle where they meet Juan Berrera, a professional killer who has left his village to live in isolation, hoping to change his life. When Gerie is kidnapped by the political group to which Juan used to belong, Juan and Whitney put their lives in jeopardy to rescue her.

As they struggle for their lives, Whitney, Gerie, and Juan learn to love each other and to depend on each other and God to help them survive.

Marketing Precedes the Miracle: More Cartoons by Calvin Grondahl (Salt Lake City: Signature Books, 1987), unpaginated, \$4.95.

THIS BUMPER CROP of ninety-six spritely cartoons, the fourth to delight unstuffy Mormon audiences, has a wider range than most. It includes BYU jokes, missionary jokes, Joseph Smith jokes, frazzled family life jokes, and even outer-space jokes.

Tops in the last category is a theologically oriented elder slugging it out verbally with an alien being while his companion tugs at him and shouts, "Let's go, Elder." "He has a body of flesh and bones!" insists the elder. "He has a body of slime and scales," reiterates the adamant alien. Another gem from the same section is a futuristic Tabernacle where the speaker, bolstered by a two-headed being labeled "First and Second Counselors," addresses an audience of aliens: "A long time ago, in a galaxy far, far away, our church only had six members."

Or how about these vignettes to tickle the funnybone?

In a temple president's office, a large female shoves a briefcase full of money at the president and demands, "Here! Seal me to Elvis Presley!"

Joseph Smith, sleeves rolled up, sloshes in the dishwasher muttering, "Translate the

plates. Wash the plates . . . Where's Oliver? He was supposed to dry."

A well-fed and gaudily adorned Nephite addresses a skeptical audience: "I have labored with mine own hands not to be a burden unto you . . . laboring on the board of directors of Zarahemla Fuel Supply."

A glazed-eyed boy, obviously concentrating hard, recites: "We believe in being subject to kings, presidents, ruler, dictators, military juntas, anybody with a gun. . . ."

At the "Liberal Mormon Conference," a speaker is introduced: "At the age of six our next speaker wrote his first essay, 'Spiritual Equinox of the Paranomal Dimension,' but it was rejected by the *Children's Friend* as being too controversial."

LDS Sniggles: Words You Haven't Heard in Church—Yet by Brad Wilcox and Clark Smith (Salt Lake City: Bookcraft, 1986), 63 pp., \$4.95.

A CLEVER ADDITION to our sometimes stuffy ecclesiastical vocabulary, these sniggles with a Mormon flavor, illustrated by Brent Watts, zero in on appealingly familiar aspects of LDS culture. It will remind some readers of Orson Scott Card's spritely *Saintspeak* (Salt Lake City: Signature Books, 1981).

In alphabetical order for easy reference, we find such illuminating terms as:

HYMNASIUM: Turning the hymnbook holders into baskets for tossing rolled-up bits of paper into.

PASTAOVER: The untouched Italian salad at the ward dinner.

PATRIART: The father who can make a winning pinewood derby car look as though it were made by a nine-year-old.

SHUG: The awkwardness of two old mission friends meeting—one ready to shake hands, the other prepared to hug, and both quickly reversing.

Pronunciations are provided for the serious student.