

1973, when she completed her dissertation, a number of articles and some theses have dealt with Mormon and Utah architecture. These include articles in *Dialogue*, *Sunstone* and particularly in the *Utah Historical Quarterly* issue "Towards an Architectural Tradition" (43:3 Summer 1975). The latter publication would have been helpful in the author's comments on William Folsom's designs for the Manti temple which have recently been examined by Paul Anderson.

Ms. Andrew's writing style vacillates between an academic and a popular approach.

In some cases arguments are well documented while others are too abbreviated. Her bibliography is helpful, but the lack of an introduction and an index is unfortunate. Photographs and drawings are not properly scaled to the book's format, and some are of poor quality.

Despite this, Ms. Andrew's study is a much needed interpretation of sacred buildings, a basis for further critical studies on the Church and its architecture and a welcome addition to the growing research on Mormon and Utah architectural history.

World-Wide

The Expanding Church. By Spencer J. Palmer. Salt Lake City: Deseret Books, 1978. 232 pp., \$6.95.

Reviewed by Noel B. Reynolds in the *Department of Government of the Brigham Young University.*

On first impression, Spencer Palmer's new book may not appear promising. One wonders silently how even a man of Palmer's talents could make a coherent whole from twenty-three such diverse chapters. Not only is there a wide variety of modes of presentation, theme and genre, but there are at least eight identifiable authors. If this is an experiment in writing, however, it is a successful one. Palmer's book joins the recent biography of President Kimball as an account that is able to deal realistically with serious problems facing the Church and its individual members without wearing the dark glasses of cynicism. Rather, he finds beauty and genuine inspiration in life as it is actually lived. Any serious reader will find this powerful, believable and valuable.

Palmer's book accomplishes many things. Of considerable interest and value is his compilation of the history of the international expansion of the Church and the statistics documenting these developments. Also of great value is his sensitive correlation of prophetic statements on the international responsibility of the Church. The central point of the book is a fireside talk in which Elder Bruce R. McConkie, with char-

acteristic clarity and vision, develops these themes. The book also offers well-informed assessments of the practical difficulties facing the Church in its world-wide mission. Essays by David M. Kennedy and Soren F. Cox detail this challenge from their respective perspectives as ambassador for the Church at large and as first mission president in a strange, new culture. Insightful comments placed throughout the book by the author himself add to this dimension. Finally, and the high point of the book, is the collection of carefully assembled autobiographical accounts of the initial experiences of three convert families and their subsequent growth in the Church over two or more generations. The convincing reality, the contagious humility and the pervasive spirituality of these accounts raise the reader to insight and spiritual empathy.

We live in a day when the inability of our youth and many adults to distinguish between genuine spiritual experience and concocted sentimentality has created a rich market for those who can grind out tear-jerking stories. In the three family stories he presents Palmer has provided us with a unique counter to these. My favorite is the autobiographical account of Pablo Choc, a poor Guatemalan Indian whose sole livelihood since his earliest memory was the produce of the small plot of land and the animals his family was able to maintain. As Brother Choc recounts his earliest political and social experiences and his subsequent exposure to the gospel, we read of a simple

man who speaks the truth about universal human experiences. No attempt is made to shape his experience or the Church to fit idealized preconceptions. Rather, we see an honest man who, like Joseph Smith, was satisfied from his own investigation that the competing religions of his day did not seem to have the truth. As he struggled with the routine challenges of life he kept an eye out for answers to his questions about higher matters. There is a world of difference in the level of sophistication of the world in which Pablo Choc was living when the missionaries found him and the world in which most missionary contacts live. But there is a similarity in feelings, the insights and the spiritual witness that he recounts when he observed the missionaries conducting a funeral for the mother of his Mormon friend, and then later as they came to his own humble home. As he tells of his conversion and his gradual affiliation with the Church, every honest reader will see his own experiences, his own life, his own temptations and his own victories. This story poses a challenge to wealthy and sophisticated

American and European members of the Church: For if one's heart is proud, and one despises the poor, here is a man he cannot despise. This uneducated Guatemalan Indian is our brother. He is an elder and a president of a branch of the Church of Jesus Christ of Latter-day Saints. He has dedicated nineteen years of his life to the building up of the kingdom in his village. His oldest son, Daniel, was able to become a missionary with the support of \$100 a year which Pablo and others provided and his life was taken in an accident while he was helping members of the Church restore an earthquake-damaged home.

Palmer artfully joins diverse elements into an effective and coherent work. Although he does not raise the obvious questions that each reader must raise for himself, he seems to be saying that the membership of the Church around the world must ultimately embrace all their brothers and sisters in the equality of the Saints. Palmer's book carries many valuable messages, but this is one of the chief among them.

The Last Anecdotes

Deity and Death. Edited by Spencer J. Palmer. Provo, Utah: Brigham Young University Press, 1978, 156 pp. \$5.95.

Reviewed by Peter Y. Windt, associate professor of philosophy at the University of Utah.

This book includes seven essays, divided into two groups. The first three essays, collected under the heading, "Death and Dying," deal with a variety of practices, attitudes and beliefs on the significance of death and appropriate ways of dealing with death. The last four essays, under the heading "Deity and the Divine", include a comparative study of ascension motifs, a comparison of the roles of reverence for life in Eastern and Western religions and studies on the origins and character of some major aspects of religious thought in Japan and China. While the range of topics discussed is very extensive, the combination is not

implausible. We might expect discussion of the institutions for dealing with death in a given society to reveal some important characteristics of predominant religious attitudes and beliefs in that society. And we might expect an investigation of religious attitudes and beliefs to explain some aspects of institutions dealing with death. All the essays are short, congenial and easily read. They tend to be anecdotal, with a potpourri of facts, conjectures and suggestions. The reader can come away with interesting tidbits such as he might gain from an evening's casual conversation with the authors. Such a conversation is not without its rewards, and if the collection is approached in anticipation of such rewards, it will be worth reading.

On the other hand, those who are seriously attempting to come to grips with the issues upon which these essays touch are likely to be disappointed. The information and suggestions could be made more sig-