

literary handbooks used to call “stock responses.” The dialogue functions mainly as a vehicle for conveying ethnographical information.

Still, in spite of these flaws, the book remains interesting and significant reading because of its ethnographic information. Its afterword by DeMallie and a biographic sketch of the author by Agnes Picotte make the book additionally valuable for those coming to Deloria’s work for the first time.

—Franchot Ballinger  
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**Ronald D. Dennis. *The Call of Zion: The Story of the First Welsh Mormon Emigration*. (Provo, UT: Brigham Young University Press, 1987) xii, 243 pp., \$19.95.**

Like so many accounts of immigration, this has both a dark side and a light side. The latter is primarily a story of courage and determination and final success. The former is one of persecution and of propaganda, both pro- and anti-Mormon.

Although the Mormon church later attempted to convert various nations to its cause, it began its work in the British Isles, and particularly in Wales. In the 1840s, according to Dennis, there were between three and four thousand converts. Of them, an uncertain number eventually made their way to Salt Lake City. This book deals with the first three hundred who left Liverpool in February 1849 and arrived in Utah that October.

Dennis has the names and some biographical information about many of them, and more important, has translated various documents, until now only available in Welsh, associated with the trip. Many of these were intended to show how easy the trip was.

But of course the trip was not easy. The ships landed at New Orleans, and the group continued up the Mississippi to Council Bluffs, and eventually overland to Zion. Although the sea voyage may have been less troublesome than most, the party was rather badly decimated by the cholera. Although Dennis does not say so, one wonders if the decision to make the voyage to New Orleans rather than to one of the east coast cities—the usual landing point for Welsh immigrants at the time—was not caused by fear of recrimination.

The Welsh Mormons were not well thought of in their native land and were definitely the victim of what might be called “dirty tricks.” A series of Welsh clergy browbeat the Saints on their ships before they left, and rather vicious reports of their actions were published in the religious press—one being the fact that the group had arrived in New Orleans the

day after they had set out! Outrageous accounts later described the impossibly flourishing conditions in Mormon country.

Up to this point, almost nothing has been published on the subject of the Welsh Mormons, and thus this book is a welcome addition. Somewhat disappointing, however, is the fact that this book deals almost exclusively with the "first emigration" and has far too little to say about the Mormons who remained in Britain, and, of necessity, does not deal with those who followed the footsteps of the first group.

Dennis is also rather vague about language. Most of the original three hundred were speakers of Welsh, and efforts to allow them to continue to be so were made at Council Bluffs and at Salt Lake City. A time came, however, as it did with William Penn's Welsh Quakers, when the use of the native language was strongly discouraged.

This weakness, if it truly is a weakness, will almost certainly be overcome in a volume that Dennis promises will deal with later Welsh Mormon settlement.

Finally, it is a pleasure to report that although the author is a Mormon—in fact a descendant of the major proselytizer of the Welsh for the church—he provides what seems to be a very unbiased view of the material he describes. He himself, for instance, points out that accounts of the sea voyage were almost certainly more rosy than true.

—Phillips G. Davies  
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**Leoncio P. Deriada. *The Dog Eaters and Other Plays.* (Quezon City, Philippines: New Day Publishers, 1986) 123 pp., \$7.50 paper.**

In this work Deriada portrays through a series of seven plays an accurate portrayal of life in the Philippine Islands. The images presented could only be developed by someone who has lived and experienced the culture first hand.

The most impressive aspect of the plays, when viewed as a totality, is the wide and varied perspectives illustrated. Perspectives are given not only of the mundane aspects of daily life, but of the personal dramas that affect each of the characters as life is lived. The reader becomes involved intimately with the characters as their dramas unfold and their situations come to a climax. The playwright is, indeed, skillful in creating a setting through which the reader can come to empathize with the characters, practically living through the experiences with them.

One of the more poignant plays which illustrates this ability is entitled