

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.

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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

"Abattoir." In this play the situation of a husband and wife are depicted. The characters are never named, being called only "Old Man" and "Old Woman." This is an effective device in that the reader is able to generalize the character to be anyone rather than merely two specific characters within a specific drama. The couple have already lost one son in the Vietnam war, and now have their only surviving son fighting in the Philippine guerilla war. The anxiety felt by the couple is expressed expressed through the presence of a slaughterhouse that is across the street from where they now reside, an efficient and effective metaphor for the slaughter that accompanies any war. The comparison is made to the fact that they are not accustomed to living across from a slaughterhouse, although they have lived there for some time. This parallel is made even more poignant when viewed from the perspective that this slaughter can take place far away, as in the case of the boy who died in Vietnam, on foreign soil, and when the telegram arrives telling them that their second son has died as well, fighting in and for the homeland. This realism typifies the plays contained within this volume.

Viewing this text from a multicultural context, the work is excellent in that it relates situations that take place in the Philippines but depict the same emotions and feelings that would affect anyone, anywhere in a similar situation plagued by the anxiety of possibly losing a loved one. For that reason I highly recommend this work for inclusion on virtually any multicultural reading list.

—Glen M. Kraig
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Marina E. Espina. *Filipinos in Louisiana*. (New Orleans: Laborde and Sons, 1988) xvi, 100 pp., \$8.95.

Marina E. Espina's *Filipinos in Louisiana* is her long awaited, first collection; it is also an announcement of her book on eighteenth-century Filipino settlement in Louisiana and the United States, *Manilamen in the New World*. The chapters of *Filipinos in Louisiana* are Espina's articles in chronological order covering two decades of research, all of which were published between 1976 and 1981 in *Philippine News*, *New Orleans Ethnic Cultures* and *Perspectives on Ethnicity in New Orleans*. *Filipinos in Louisiana* opens a little-known compartment in the history of the Filipino-American community. Espina, as a professional librarian, has had access to archival resources on Louisiana Filipinos from the eighteenth century to the present; consequently, Filipino inhabitation and genealogy came to be traced to 1763 and for seven (now eight) generations since 1803. (At the time of this writing, information has been