Brief Notices

The Antipolygamy Controversy in U.S. Women's Movements, 1880–1925: A Debate on the American Home, by Joan Smyth Iversen (Garland, 1997)

The Antipolygamy Controversy in U.S. Movements, 1880–1925, situates antipolygamy controversies within the larger contexts of U.S. political and women's history. The second volume in Garland's Development of American Feminism series, this work, written by a non-LDS author, argues that antipolygamy discourse arose in the context of the nineteenth-century view of the moral superiority of women and then faded when that viewpoint became largely irrelevant to the new feminism of the 1920s.

This text explores antipolygamy controversy in three U.S. women's movements: First, the campaign against patriarchal power in the 1880s as part of the ongoing struggle to define the post–Civil War family; second, the struggle to maintain traditional values against the collapse of Victorian mores at the end of the nineteenth century; and third, the 1910–11 national media barrage against the Church for its alleged duplicity on the practice of plural marriage. The text recounts the national fervor against plural marriage but does not itself participate in that vitriol. Indeed, the author acknowledges that Latter-day Saint plural marriage "can only be understood as a religious principle" (57).

The author cites liberally from secondary-source articles written by competent LDS historians, insuring accuracy on basic history. Some minor errors nevertheless dot the work. For example, the University of Deseret was not "founded" (55) in 1869; the school was first opened in 1850, closed in 1852, and reopened in 1867. Apostle Matthias F. Cowley was not "excommunicated" (242) but disfellowshipped in 1911. And Edward W. Tullidge had already left the Godbeite movement by the time he proclaimed, "This is woman's age" (56).

Quibbles aside, this volume makes a significant contribution to a number of different fields. Particularly compelling is Iversen's discussion of how both suffragists and their opponents used antipolygamy rhetoric to further their own aims until women were given the vote in 1920.

—Jed L. Woodworth

A Dictionary of the Maya Language as Spoken in Hocaba, Yucatan, by Victoria Bricker, Eleuterio Po'ot Yah, and Ofelia Dzul de Po'ot (University of Utah Press, 1998)

Today, there are twenty Mayan languages spoken by the Maya from southern Mexico and throughout Mesoamerica. *A Dictionary of the Maya Language as Spoken in Hocaba, Yucatan*, is a welcome contribution to the body of scholarship dealing with one of those twenty languages. Even though this dictionary is limited to the language spoken in the area surrounding the community of Hocaba, Yucatec is spoken by several hundred thousand people.

This volume is one of the first dictionaries available to scholars that does not move first from Yucatec to Spanish and then from Spanish to English. The authors move directly from Yucatec to English, even though they readily point out that there are many Spanish colloquialisms in spoken Maya. The only disadvantage is that the reverse is not true—the dictionary does not move from English to Yucatec. This omission can prove a handicap to the beginning student who wishes to learn Maya.

The introduction to the volume explains the historical background of the authors' fourteen-year project and details the dictionary's organization, contributions, and limitations. The last eighty-one pages, entitled "Sketches of Maya Word Morphology and Inflections," describe the organization of the Yucatecan language and provide great help to those interested in learning the structure, formation, sounds, and proper use of the language.

—Clark V. Johnson

What about Those Who Have Never Heard? by Gabriel Fackre, Ronald H. Nash, and John Sanders (InterVarsity, 1995)

Written by three evangelical Christians, this volume asks the question, "If Jesus is the only way of salvation, then what about those who have never heard about him?" Recognizing the significance of the issue, each of the three authors presents a different model for alternative evangelical understandings of scripture on this issue, to which the other two authors respond.

Nash's view, called "restrictivism," holds that it is "necessary to know about the work of Christ and exercise faith in Jesus before one dies if one is to be saved" (12). Sanders argues for "inclusivism," meaning "people may be saved even if they do not know about Christ. God grants them salvation if they exercise faith in God as revealed to them through creation and providence" (13).

Most interesting to Latter-day Saints will be the third position, which Fackre identifies as "divine perseverance," also called "postmortem evangelization." In other words, some evangelicals are willing to entertain the possibility that "those who die unevangelized receive an opportunity for salvation after death. God condemns no one without first seeing what his or her response to Christ is" (13). While not yet countenancing the possibility of baptism for the dead, the evangelical proponents of divine perseverance derive the scriptural teaching that the gospel will be proclaimed to the dead from 1 Peter 3:18–4:6 and several other biblical texts.

An old German proverb says, "A good question is half an answer." This book clearly identifies an important question. In their suggestions for further reading (167–68), however, the authors should look a little further for the other half of the answer.

—John W. Welch