not in a one-time role reversal—but as the obvious norm. When these women speak, pat and patronizing phrases about the opposite sex tumble unawares from their lips:

> Next weekend is a big one for the younger teens in our congregation: the Beehive class is going to kayak down the Green River, under the direction of Sister Lynn Harrison. And as I understand it, the deacons will be here at home, helping to fold and stamp the ward newsletter.
>
> In the Young Men's meeting tonight, the boys will have something special to look forward to—a panel of Laurels from the stake will discuss "What We Look for in Boys We Date." Here's your big chance boys! (p. 13)

"Call Me Indian Summer" is a spoof of the idea that each person's coloring relates to one of the four seasons and that cosmetic and clothing colors should be chosen with that in mind. Bell suggests that four is not enough, recalling "an aunt . . . who was clearly Ground Hog's Day" and "a friend in Logan [who] is the Fourth of July" (p. 99).

Most readers will not be disciplined enough to place *Only When I Laugh* on a bedside table for thirty-six nights of bedtime reading but will keep saying, as I did—just one more chapter before I turn out the light. So, we must nurture Elouise as we would the rare sego lily (when was the last time you saw one?); her insights and humor are sorely needed.

The Survival of New Religious Movements

When Prophets Die: The Post Charismatic Fate of New Religious Movements edited by Timothy Miller (Albany: State University of New York Press, 1991), 241 pp., $14.95.

Reviewed by Michael W. Homer, an attorney living in Salt Lake City.

THE UNIFYING THESIS of the twelve essays contained in *When Prophets Die: The Post Charismatic Fate of New Religious Movements* is that most new religious movements, though heavily dependent on a single dominant personality, usually survive the leader's death. As J. Gordon Melton points out in his introduction, "When a new religion dies, it usually has nothing to do with the demise of the founder; it is from lack of response of the public to the founder's ideas or the incompetence of the founder in organizing the followers into a strong group. Most new religions will die in the first decade, if they are going to die" (p. 9).

The book's editor, Timothy Miller, admits that this is not a comprehensive study of the fate of new religious movements after the death of their founders, but it does examine a number of examples with a range of responses. These examples range from communal movements (Shakers, the Amana Society, and Hutterites), to nineteenth-century American religions (Latter-day Saints, Christian Science, and the Theosophical Society), to movements of the twentieth century (Krishna Consciousness, Siddha Yoga, Unification Church, Rastafari, and Spirit Fruit). Miller even includes a chapter on American Indian prophets.

All of these movements are "new religious movements," the term now employed by social scientists who study religious movements. As Eileen Barker notes in her book *New Religious Movements* (London: Her Majesty's Stationery Office, 1989), "Many scholars working in the field prefer the term 'new religious movements' to 'cult' because, although 'cult' (like 'sect') is sometimes used in a purely technical sense, it has acquired negative connotations in every day parlance." In other words, the new religious movements discussed are movements which many social scientists have traditionally considered to be out of the mainstream of traditional Christianity. Indeed, many of the movements are not "new" at all. For example, the Hutterites go back 450 years, and the group from which the founders of the

Amana Society of Amana, Iowa, are descended originated in 1714. Nevertheless, the term "new religious movement" is certainly less pejorative than "cult" or "sect," the traditional sectarian terms.

The authors of the book's essays demonstrate that none of the new religious movements discussed, with the exception of the Spirit Fruit Society, self-destructed after the death of their founders. Nevertheless, the groups enjoyed varying degrees of success. For example, of the movements discussed, the Latter-day Saints have enjoyed the greatest growth in membership. Without taking into account the various splinter groups, which Melton claims are now in excess of fifty, there are now more than 7.7 million Latter-day Saints worldwide. According to a 15 September 1991 *New York Times* article, this means that there are "now more Mormons than members of the Presbyterian Church (U.S.A.) or the Episcopal Church, two pillars of the religious establishment." In other words, a "new religious movement" now outnumbers other "mainstream Christian churches," at least in the United States. This same article points out that only one other religion challenges Mormonism for new converts: the Jehovah Witnesses, another nineteenth-century American religion.

Most new religious movements have not been so successful in attracting new members. Statistics cited in the third edition of J. Gordon Melton's *Encyclopedia of American Religion* published in 1989 demonstrate that the Hutterites have approximately 353 communities, the Shakers have only seven members, the Amana Society 1,141, the Theosophical Society approximately 34,000, the Rastafari of Jamaica between 3,000 and 5,000, the Krishna Consciousness approximately 8,000, and the Unification Church and Christian Science in the hundreds of thousands. Thus, while the essays demonstrate that the movements studied have not died with their founders, such survival is no guarantee that the religions have grown and prospered.

Of particular interest to readers of DIALOGUE is Steven L. Shields's essay, "The Latter-day Saint Movement: A Study in Survival." Shields has written several books about religions in the Mormon family, the most comprehensive being *Divergent Paths of the Restoration* (Los Angeles, Calif.: Restoration Research, 1990). Though this essay does not break any new ground in historic research, it does survey the early history of Joseph Smith, the succession in the presidency, and the various religious groups which arose following his death, including the Church of Jesus Christ of Latter-day Saints, the Reorganized Church of Jesus Christ of Latter Day Saints, the Strangites, the Cutlerites, the Bickertonites, and the Hedrickites.

At times, Shields' terminology seems more appropriate for a lawyer's brief. For example, when discussing the succession claims of Brigham Young and the Quorum of the Twelve, he refers to their "alleged designation" by Joseph Smith (p. 61), the "alleged" conferring of the keys of the kingdom to the Quorum of the Twelve (p. 61); when discussing the practice of polygamy, he refers to the "alleged participants" in that practice (p. 64). He uses no such terminology when he discusses Joseph Smith III's designation as successor: "Joseph Smith, III had been designated as his father's successor on at least four different occasions" (p. 61).

In addition, he does not discuss the current condition of the various church organizations which originated after Smith's death. Recent membership statistics indicate that there are fewer than two hundred Strangites, forty Cutlerites, and three thousand Bickertonites and Hedrickites. Thus, while it is certainly true that many churches claim their authority through Joseph Smith, no more than two have any significant following.

Although this book provides limited examples of what happens after "prophets die" and makes little effort to distinguish between survival and growth, it is

a valuable survey of those religious movements studied. Certainly, for readers of DIALOGUE, it is helpful to remember the parallels between Mormon history and the histories of other religious movements organized by charismatic leaders in the last four hundred years.

Celebrations

Things Happen: Poems of Survival by Emma Lou Thayne (Salt Lake City: Signature Books, 1991), 80 pp., $18.95.

Reviewed by Susan Elizabeth Howe, assistant professor of English and creative writing at Brigham Young University.

THE PUBLICATION OF A NEW BOOK of poetry is an occasion for celebration, particularly when the poetry is by such a generous and great-hearted soul as Emma Lou Thayne. But the title of this volume, *Things Happen: Poems of Survival*, suggests that these poems deal with tragic and painful human experiences; perhaps celebrating may seem inappropriate. Nevertheless, the poems themselves are celebrations, affirming life even as they explore some of its difficulties. In fact, almost all the poems are about belief, focusing on the imaginative re-creation of what is rich and rewarding in human experience as a stay against "what happens."

The volume's first poem, "Planting Wildflowers in September at the Cabin," is a metaphor for the entire book. As in most of these poems, the speaker here is Thayne herself. Planting requires her faith that "the moist seeds, webbed in the floss / of each other's company," will grow, and such faith provides an imaginative vision to sustain her through winter's bleakness. She says, "In winter dreams / I will return again and again" to the scene of planting, and affirms that "flowers / wild as Gentian and Indian Paint Brush, / will grow from my fingertips." The promise of generation, of blossoming, becomes a promise to her as well: "And I will rise with them / no matter where I am" (p. 13). As the wildflower seeds are a stay against winter, these poems, which also grow from Thayne's fingertips, are an imaginative stay against aging, pain, and loss.

The book has three sections. The first, "Come to Pass," includes poems that evoke several bitter and/or sweet incidents Thayne has experienced. She writes of the separation she feels as her children leave home. In "Last Child Going to Bed," her daughter's gleaming but empty bathroom becomes a metaphor for the loss of her constant, cherished association: "Without your running, / those tubs and sinks may toss up their porcelain / and disappear, faces unlined by tears or laughter" (p. 16). In "For My Child in Pain" (p. 25), Thayne creates a mother's anguish at her child's suffering and her desire to protect that child in any way possible. In "Margaret at 94 Refuses a Retirement Center," Margaret's own voice acknowledges what it is like to grow so old, "With my knees bone on bone, my legs parentheses, / My back the curve of meeting itself" (p. 18).

And yet, as these poems acknowledge difficulty, they affirm the value of living fully. Even as Thayne accepts her daughter's separation, she savors all their relationship has been, including the physical sensations of having her at home: "Long after I find where to sleep / the hushed taps will spill the taste of you / rushing like rain to the tang and glisten / of what is there" (p. 16). And despite her infirmities, Margaret refuses "to be serviced into non-being" and asserts, "I would still be a body lighted by love" (p. 18). She describes her approaching death as an awakening: "I would wake swaying, I swear, like a sapling / enough to please the sky, my skin, and me" (p. 20). About half the poems in this section ("Sailing at 54 with a Big Brother" and "Morning is my Time," for example) focus on the joyous experiences of life rather than the painful.