

Brown, Brian D. Birch, Grant Underwood, and Patrick Q. Mason focus on the problems Latter-day Saint scholars have when facing other scholars not of their faith, especially in the field of religious studies, and the relationship between religious studies and the study of Mormonism in general.

In the sixth section, “It Is Much Better to Err on the Side of Generosity,” Grant Wacker, Laurel Thatcher Ulrich, Armand L. Mauss, and Claudia L. Bushman discuss neutrality in scholarship and teaching, the challenges women face in academia, and the line between being a professional and nonprofessional scholar.

The book ends with “Benedictions,” a section that includes an essay from Tona Hangen and an essay from Bushman himself. Hangen’s essay discusses the challenges of being a Latter-day Saint scholar in today’s world and describes how she incorporates her beliefs into her scholarship and teaching. Bushman’s essay explores the importance, when speaking of matters of faith in an academic or secular setting, of using language that will be understood by non-Latter-day Saint scholars and the importance of engaging in and practicing such discussions. He argues that the more scholars learn about both their faith and their academic disciplines, the easier it will be for them to confront other scholars and members of their faith and to reconcile their faith with reason.

*To Be Learned Is Good* encourages Latter-day Saint scholars to not ignore the tensions between scholarship and faith but rather to engage with these tensions and make them a part of who they are and the type of scholars they wish to be. This book will appeal to those who are interested in the intersection of faith and academia, as well as to Latter-day

Saints who wish to better understand their own faith in a secular world.

—Hannah Charlesworth

Laurie J. Bryant, *A Modest Homestead: Life in Small Adobe Homes in Salt Lake City, 1850–1897* (Salt Lake City: University of Utah Press, 2017)

When most of us hear the word *adobe*, the pueblos of the southwestern United States usually come to mind. In *A Modest Homestead*, Laurie J. Bryant sheds some light on the history of adobe houses in a place one might not expect—Salt Lake City, where nineteenth-century pioneers constructed crude adobe homes. Bryant, who has degrees in the earth sciences, including a PhD in paleontology, moved from California to Salt Lake City and found herself fascinated by the adobe buildings there and the stories of the ordinary people who built them. The result of that passion is this book, a culmination of six years of meticulous research.

The book begins with a helpful map of historic Salt Lake City and a list of historic street names for the reader’s reference. After that, Bryant gives an introduction with some helpful background and history, explaining the usefulness of adobe to the early pioneers, how it was made, how Salt Lake City (then known as “Great Salt Lake City”) was planned, and how it developed despite that planning. The chapters that follow chronicle the stories of the existing adobe structures in the historic First through Twenty-First Wards of Salt Lake City. The pages are dotted with pictures of the buildings she writes about, as well as helpful maps of Salt Lake City and diagrams.

Not being a professional architect, Bryant offers insight into these adobe

structures in language that anyone can understand. She presents a history of not only the structures mentioned but also the people who built, owned, and lived in these buildings. The history she includes in this book tells the stories not just of prominent Church and city officials but also of the average pioneers

who came and settled the valley. In that same spirit, this book offers information that will be interesting and valuable not just to professional architects and historians but also to laypersons who wish to learn more about their pioneer heritage, Salt Lake City's history, or the history of the Church.

—Veronica Anderson