

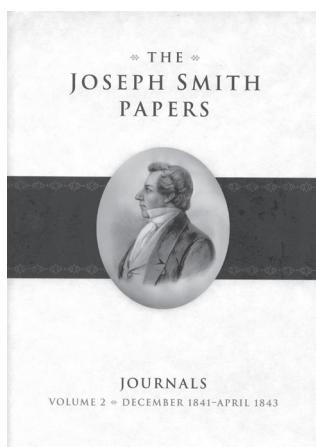
Book Reviews

ANDREW H. HEDGES, ALEX D. SMITH, and RICHARD LLOYD ANDERSON, eds. *The Joseph Smith Papers: Journals, Volume 2, December 1841–April 1843*. (Salt Lake City: Church Historian’s Press, 2011, xl + 558, illustrations, maps, appendices, reference materials, works cited, \$54.95 cloth and accompanying 33 pp. paperback index.)

Reviewed by Hobson Woodward

The most important task performed by editors of documentary editions is the accurate transcription of the historical manuscripts that underlie their works. A detailed review of *The Joseph Smith Papers: Journals, Volume 2, December 1841–April 1843* reveals that the editors of the volume have produced transcripts that scholars may rely upon with confidence. No cases of essential disagreement on transcribed words were found in the review, which spanned several manuscript pages and more than one scribe. The editors have used three rounds of proofreading and the latest technological methods of teasing words from manuscripts to produce transcriptions of high quality.

As the editors of the volume rightly note, transcription of historical documents is “an imperfect art more than a science” (xxxiii). Thus, as is the case with any volume of any documentary edition, a quibble or two is possible. The terminal letters “ig” are presented as a complete “ing” in “fighting” (196), while the same construction is given as “ig” in “shewi[n]g” (203) and “meet[i]g” (209). The “S” in “Sectry” (102) is made capital, while the same form of the letter is rendered as lower case elsewhere on the page. The modern spellings of “different” and “Smith” (203) and “preach” (209) seem generous renditions of what were perhaps variant spellings. These are minor points. The most important result of the comparison is that the words on the manuscript



pages are without exception those in the transcripts of the published volume. The “imperfect art” is performed with care and skill in this volume.

The editors of the volume note that their approach “is conservative by historical documentary editing standards” (xxxiv). In that vein, they have chosen to document more than many projects producing editions of the papers of historical figures. Transitions in ink color and breaks between manuscript pages are some of the more unusual items noted. Brackets, angle brackets, stylized brackets, double brackets, hollow diamonds, slashes, and vertical lines are employed to show a range of textual variations, demanding that the reader carefully study the introduction to the editorial method before being able to smoothly navigate the transcriptions. Such symbols provide information to the reader, to be sure, but there is a cost in readability. The same might be said for the relatively frequent editorial insertions of bracketed letters to clarify historical misspellings. Such insertions make the text more understandable, but they also interrupt the voice of the author with the voice of the modern editor.

The annotation in the volume is ample but not excessive. Notes are to the point and elucidate with clarity. A deep knowledge of the subject is evident in the annotation. A reliance on primary documents, in conjunction with an extensive collection of secondary sources, shows an impressive depth of research. Gap notes summarizing events during periods not covered by the manuscript journals are especially helpful. A bibliography at the back of the book is a valuable addition.

Ancillary material included in the volume and on the Smith Papers website is outstanding and will serve as an essential reference library to scholars. Biographical and geographical dictionaries, maps, images of places and people (including the scribes of the journals, a nice touch), and a variety of other resources will be immensely useful to users of the papers for years to come. The website will also feature digital images of documents treated by the Smith Papers, though the documents covered in this volume had not yet been posted at press time.

The index to the volume is extensive and nuanced, providing entry points through both standard and thematic terms. The index was not included in the printed volume, however, and the reader is instead directed to the Smith Papers website, where it is available in digital form. Bound paper copies may also be ordered free of charge through the website. A cumulative index will be printed in the final volume of each series. Unquestionably, in the near future the principal format of documentary editions will be digital (or perhaps that era has already arrived), but as long as volumes are being produced in paper it is incumbent upon editors to complete them with indexes. Requiring a reader to go to a website or seek out another volume in a series rather than

simply turn to the back of the book is a significant obstacle to easy use. Similarly, source citations for the biographical dictionary are absent in the printed volume but available online. Both should appear in each printed volume.

A comparatively minor decision by the editors of the volume is likely to be noticed by only a few readers, but to them it may send an unintended message. In the biographical dictionary women are listed alphabetically by the last name of their last husbands rather than their birth names, even though birth names are used within entries (in the entry for John Quincy Adams, for example, his mother is called Abigail Smith rather than Abigail Adams). Cross-references in the alphabetical dictionary direct readers from women's birth names and early married names to entries under their final married names. Listing women under birth names and placing cross-references at all married names would have been a gender-neutral listing method that was equally useful.

A challenge faced by the Smith Papers that is not an issue for virtually all other documentary editions is that the editors are presenting the papers of a religious rather than a political or literary figure. That challenge is greater because The Church of Jesus Christ of Latter-day Saints funds the work of the Smith Papers. The examination of this volume revealed no reason to doubt that the editors have risen to the challenge and produced an unfiltered view of the documents left behind by the founders of the Church. In ways both subtle and immediately evident it is clear that the editing standards applied at the Smith Papers are forthright and rigorous.

The second volume of the Smith Papers journal series covers a tumultuous time, as the founders of the Church face difficulties raised by popular attitudes in Missouri and Illinois. Historians researching this period will find the volume to be indispensable in their work. The material is also of interest to religious historians and American historians in general, for it tells the story of a people overcoming persecution in an era when the nation was struggling to become the egalitarian society it is approaching today. That is a quintessential story of importance to all Americans, and it is presented in unblinking detail in this volume.

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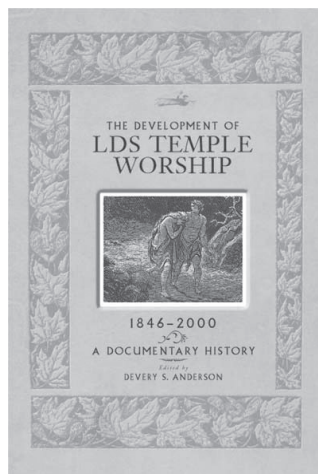
DEVERY S. ANDERSON, ed. *The Development of LDS Temple Worship 1846–2000: A Documentary History*. (Salt Lake City: Signature Books, 2011, lii + 495 pp., index, \$49.95 hardcover.)

Reviewed by Dustin M. Naegle

Together with *Joseph Smith's Quorum of the Anointed 1842–45*¹ and *The Nauvoo Endowment Companies 1845–1846*,² Anderson's edited volume *The Development of LDS Temple Worship 1846–2000* continues an intriguing series of documentary histories that represent an abundance of primary sources related to LDS temple practices. Following the format of the previous two volumes, Anderson briefly narrates the history of Utah-era temple worship from its early beginnings at Ensign Peak to the more recent explosion of temple construction in the 1990s. He also provides a brief commentary on several of the lesser-known modifications in LDS temple practices (e.g., the second anointing, policy regarding women and the temple).

Anderson also includes a section of short biographical notes of the “principal characters,” as well as a useful index, organized mostly by individuals, though a few subject headings are included. The documentary material itself features excerpts from a variety of diaries, letters, official LDS publications, notes, minutes, and sermons. Footnotes supplement the primary material by providing readers with biographical information on a number of individuals mentioned in the excerpts (particularly in the earlier sources). To a lesser extent, the footnotes also help clarify or provide further information on historical events mentioned.

Readers will find a diverse range of source materials, from official declarations by LDS church leadership to accounts of personal religious experiences. The sheer breadth that this volume attempts to negotiate (over 150 years!) will certainly open the possibility of questioning particular omissions (e.g., the “Hosanna Shout”); however, Anderson does well to provide a good range of material. Among the materials, readers will find an ambience of familiarity in experiences, such as Samuel W. Richards', when a “[q]uorum . . . consisting of 15 members . . . called upon the Lord, his spirit attended us, and the visions of heaven were opened to our view” (5). However, readers may be surprised to find President John Taylor, in an



1886 letter, counseling a temple president that “there are many cases where people may violate the strict letter of the Word of Wisdom, and yet be following its spirit in doing so” (61); or that in 1968, a committee within the LDS leadership proposed that “we buy a ship and outfit the ship and make it a temple ship and that we take this ship to the ports of the earth where our people are” (372) as a way to provide temple ordinances economically to a growing global LDS population; or that in the 1950s, soon-to-be assistant to the Quorum of the Twelve Apostles Gordon B. Hinckley “proposed presenting the endowment ordinances in movie form” (291). Perhaps most apparent in my reading through the document excerpts was the degree to which the LDS Church has grown and thus adapted its practices to new contexts and new challenges.

Anderson’s work is certainly in line with the useful documentary histories that Signature Books traditionally has sought to produce. Reliance (at times) on transcriptions, rather than actual documents, will surely perpetuate ongoing discussions about accessibility to Church records, as well as raise questions about how such a work will be received in academic circles. With regard to source materials, the choice to include widely available published material such as the *History of the Church* or the *Journal of Discourses* seemed, at times, unnecessary. While some readers will no doubt feel that temple-related material ought not be the subject of a publicly available volume, I feel that Anderson’s work is respectful on all accounts in treating a subject that most Latter-day Saints consider sacred (to the extent of frequently using dashes to conceal sensitive names and information).

Overall, Anderson’s work will be a welcome addition to many general readers who are interested in better understanding the practices and policies behind what is perhaps the most central pillar of the Mormon faith. It will also serve as a convenient and beneficial reference guide to integral primary source materials for specialists interested in researching the subject of LDS temple worship.

Notes

1. Devery Scott Anderson and Gary James Bergera, eds., *Joseph Smith’s Quorum of the Anointed 1842–1845: A Documentary History* (Salt Lake City: Signature Books, 2005).

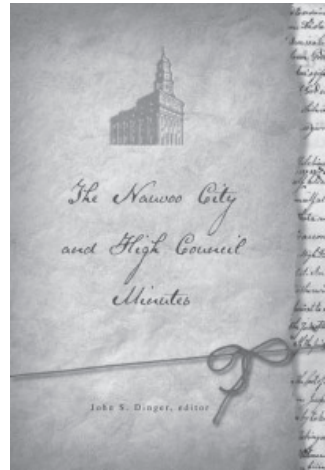
2. Devery Scott Anderson and Gary James Bergera, eds., *The Nauvoo Endowment Companies 1845–1846: A Documentary History* (Salt Lake City: Signature Books, 2005).

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JOHN S. DINGER. *The Nauvoo City and High Council Minutes*. (Salt Lake City: Signature Books, 2011, lxxxii + 616 pp., appendices, index, \$49.95 hardback.)

Reviewed by Brady Winslow

Minutes of the Nauvoo City Council and the Nauvoo Stake High Council are two fundamental records in understanding the Nauvoo period of early Mormon history. Approved on December 16, 1840, and effective February 1, 1841, the Nauvoo city charter stipulated that a city council be formed by electing a mayor, four aldermen, and nine councilors; the charter also allowed for the appointment or election of other city officers. Essentially, the city council governed civic activity in Nauvoo by passing resolutions and ordinances. Minutes from city council meetings include summaries of meeting proceedings, resolutions, and ordinances passed.



Patterned after the high council established in Kirtland, Ohio, in 1834, the high council, organized in Commerce, Illinois, on October 5, 1839, consisted of twelve high priests whose purpose was to settle “important difficulties which might arise in the church, which could not be settled by the church or the bishop’s council to the satisfaction of the parties” (D&C 102:2). Minutes of the council contain discussion of disciplinary actions and other Church business. All the known manuscript sources containing minutes of both organizations are housed in the LDS Church History Library in Salt Lake City, Utah.

The Nauvoo City and High Council Minutes, edited by John S. Dinger, the Ada County, Idaho, deputy prosecuting attorney, is a documentary compilation of the minutes of the Nauvoo City Council and the Nauvoo Stake High Council. In pursuing one of the main goals of documentary editing, this volume makes the minutes of these two organizations “more available to a wider audience than the small group of people who might be able to view originals in their home archives.” Included in the volume are biographical sketches of those who served on the city council and high council, appendices comprising a transcription of the city charter of Nauvoo, and the prospectus

and excerpts from the short-lived *Nauvoo Expositor* newspaper (a rather odd inclusion, considering the content of the volume).

Within the profession of documentary editing, standards have been established that enable editors to produce high-quality documentary editions that faithfully and responsibly represent the original documents. Unfortunately, in the case of *The Nauvoo City and High Council Minutes*, Dinger, perhaps unaware of documentary editing standards, disregarded fundamental editing techniques, thus diminishing the accuracy and usefulness of the volume.

In Mary-Jo Kline and Susan Perdue's *A Guide to Documentary Editing*—widely considered the “bible” of document editing—the authors caution that in editing historical documents for a documentary edition, “the manuscript or a reliable photocopy or scanned image is to be preferred over any later scribal copies or transcriptions as the source text.” Instead of following this guideline, Dinger “relied on typescripts, photocopies, and photographs” to create a transcription. The editor justified this approach by asserting that he “was not allowed to see the originals housed in the LDS Church History Library and Archives, where access to them is restricted” (xvi). In a footnote following this claim, Dinger reports that “the reason the Church archivists usually cite for sequestering these documents, especially the high council minutes, is confidentiality” (xvi, n. 2). From the language used in this general statement about document-access restrictions in the Church History Library, it appears that Dinger never attempted to access the original documents, but rather assumed that he would not be allowed to view them. If he in fact had requested to view the documents and was denied access, he should have stated this explicitly in his preface and mentioned the date he made the attempt. Also, it should be noted that a search for “Nauvoo city council minutes” on the Church History Library’s online catalog reveals that both primary collections of Nauvoo City Council minutes are “open for research” and are not restricted, as Dinger supposed. In short, before editing the documents for *The Nauvoo City and High Council Minutes*, Dinger should have secured access to the original manuscript minutes of the councils.

When compiling historical documents for a documentary edition, an editor should reproduce each manuscript source independently. Dinger, however, selected from all the manuscript sources of the Nauvoo City Council he could find—which comprise multiple entries for many of the meetings—the entry or entries he thought best represented each meeting; then compiled his selections chronologically, producing, in his words, “a full set of minutes” (xvii). The editor did the same for the Nauvoo Stake High Council. Notwithstanding the inclusion of two tables in the preface and editorial conventions throughout the volume indicating which primary source the minute entries were drawn from, the manuscript materials for both councils are

misrepresented in the book by the creation of what could simply be described as an *artificial text*. As a reviewer, I am left wondering why Dinger did not reproduce each manuscript source separately, including all entries for all the sources, not combining them as if one document. This approach would enable readers to understand the different original documents containing meeting minutes of these two organizations. Dinger's documentary edition merely gives readers easier access to a reliable reproduction of the manuscripts. Given the shortcomings of the transcriptions Dinger worked from, and his own presentation and formatting decisions, the compilation does not adequately meet the needs of the book's intended audience.

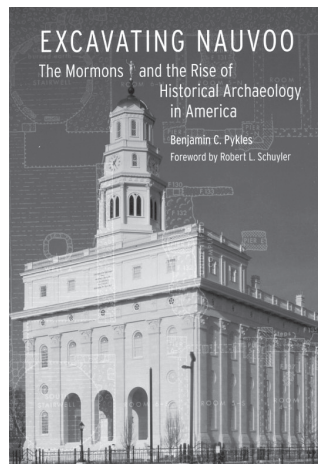
Unfortunately, *The Nauvoo City and High Council Minutes* is not the definitive documentary edition of minutes of the Nauvoo City Council or Nauvoo Stake High Council. Despite the volume's usefulness as a quick reference tool, serious researchers or anyone needing an accurate transcription must still consult the original documents.

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BENJAMIN C. PYKLES. *Excavating Nauvoo: The Mormons and the Rise of Historical Archaeology in America*. (Lincoln: University of Nebraska Press, 2010, ix + 389 pp., illustrations, bibliography, index, \$50.00 hardback.)

Reviewed by Scott C. Esplin

Like many Latter-day Saint histories, *Excavating Nauvoo: The Mormons and the Rise of Historical Archaeology in America* by Benjamin C. Pykles, a former professor of anthropology and current curator of historic sites for The Church of Jesus Christ of Latter-day Saints, begins with a story of the founding of a movement. In this case, the movement is not Mormonism and the founder is not Joseph Smith. Rather, *Excavating Nauvoo* opens with J. C. Harrington, "the father of historical archaeology," and the 1967 founding of the Society for Historical Archaeology. While the book quickly turns to Harrington's role as an archaeologist participating in the



modern restoration of Nauvoo, by beginning with a story external to Mormonism, Pykles immediately conveys a message to his reader. *Excavating Nauvoo* is more than a study of the archaeological explorations in Nauvoo during the latter half of the twentieth century. As its subtitle declares, this work chronicles the rise of historical archaeology in America, using Mormonism and Nauvoo as its case study.

The placing of Nauvoo's archaeological rebirth within a bigger American framework is one of the strengths of Pykles' work. Focusing on his larger story, Pykles successfully argues, "the excavations in Nauvoo serve as an illuminating case study of the history of historical archaeology at large" (4). With a vision broader than Mormonism, Pykles weaves unknown elements into his narrative, including details from the National Park Service and the State of Illinois and the roles they played in shaping restored Nauvoo.

Interplay between secular and sacred purposes for Nauvoo's restoration frames most of this excellent study. From a secular perspective, government officials, and especially the National Park Service, "conceived of Nauvoo's potential in terms of memorializing a romanticized period of national history," using "the story of Nauvoo and the story of Mormonism as one of the four major contributing factors in the westward expansion of America" (35, 73). Eventually, Nauvoo's restoration was portrayed as "a Williamsburg of the 19th century Midwest" (90). Pykles highlights that Church officials initially shared in this original purpose for Nauvoo's restoration, capitalizing on the project as "an opportunity to . . . memorialize what was truly American about the LDS Church" (37).

The author successfully demonstrates how both the government and the Church benefitted throughout the 1960s from the historical emphasis evident in Nauvoo's restoration. Citing a period of "low national morale among American citizens" (10) and "a time of accommodation and reconciliation for the LDS Church" (20), Pykles concludes that "both the secular and the religious interpretations of Nauvoo were . . . motivated by efforts to proselytize" (133). *Excavating Nauvoo* masterfully chronicles the restoration boom produced by this proselytization, including revealing plans for expanding the Nauvoo project beyond archaeology. Interestingly, Pykles details early proposals, including a university, golf course, tennis courts, hotels, restaurants, and a marina aimed at attracting those "content to stay only a few hours a day, if there is nothing for them to do but look at some restored shops and buildings" (115). The sponsoring faith would benefit from these projects by "improving the image of the LDS Church through the construction of impressive facilities" (99).

Pykles notes that Nauvoo's ambitious restoration sowed seeds of conflict because "for many Latter-day Saints, Nauvoo was more than just an important

place in American history; it was also a place of great spiritual significance” (127). Ultimately, with a change in Church leadership and the passage of time, the book chronicles how the spiritual focus for restored Nauvoo triumphed over earlier secular purposes.

Excavating Nauvoo offers an important description of how the purposes for Nauvoo’s restoration changed as well as how the Church uses historic sites to convey its message. Written from a Latter-day Saint perspective, it thoroughly details a story often untold by Nauvoo histories that focus on the city during its 1840s prime. The inclusion of the larger historical archaeology narrative is both informative and interesting. It could be improved slightly by weaving the two stories together rather than isolating much of the archaeological detail into the penultimate chapter of an otherwise engaging read. Furthermore, while there is some discussion about the role the Reorganized Church of Jesus Christ of Latter Day Saints (now Community of Christ) played in Nauvoo’s restoration in the early twentieth century and again throughout the 1970s, there is little detail about how this branch of Mormonism reacted during the 1960s heyday that Pykles discusses in such detail. Although Pykles’ focus on the Latter-day Saint story hints at his response, the important question he poses, “Whose interpretation of Joseph Smith would prevail?” ultimately remains unanswered (25).

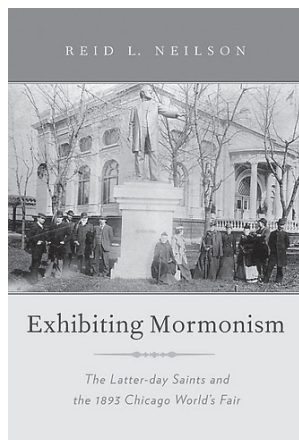
Furthermore, future research could expand his question to “Whose history of Nauvoo will prevail?” Certainly, it could include other groups not addressed in this study, such as the Icarians, the German settlers, the Catholic Sisters of St. Benedict, and rural Midwestern farmers. Additionally, though again beyond the scope of Pykles’ book, *Excavating Nauvoo* says little about the modern-day community’s response to the city’s more recent transformation (primarily as a result of the reconstruction of the Nauvoo LDS Temple), another facet that could further complete the picture of Nauvoo’s restoration.

While additional avenues for further study exist, Pykles’ work is both impressively researched and engagingly written. Transformed from his PhD dissertation, *Excavating Nauvoo* is written for an academic audience but will appeal to anyone interested in Nauvoo’s history. For a people and a place myopically focused on a seven-year window when the City of Joseph flourished on a beautiful bend of the Mississippi River, Pykles demonstrates that Church history did not end with the Prophet’s martyrdom. Indeed, though “the Church’s historic sites become three-dimensional witnesses to the supernatural events that underlie Mormon theology and identity” (302), the story of their preservation and restoration is a witness of the Church’s ongoing work today.

REID L. NEILSON. *Exhibiting Mormonism: The Latter-day Saints and the 1893 Chicago World's Fair*. (New York: Oxford University Press, 2010, xiv + 224 pp., illustrations, bibliography, index, \$29.95 hardback.)

Reviewed by Robert W. Rydell

In 1890, The Church of Jesus Christ Latter-day Saints issued its Manifesto condemning polygamy. Six years later, Utah was admitted as a state. How did Americans overcome their deep suspicion of Mormonism, at least to the extent that made statehood for Utah possible? Reid A. Neilson, managing director of the LDS Church History Department, offers one plausible explanation that centers on the defining event of the Gilded Age, the 1893 Chicago World's Columbian Exposition, a cultural extravaganza that imprinted the national consciousness like no other event of its time. For the Mormons, according to Neilson, what happened at the 1893 fair



was simply this: through their organization of and participation in Utah's Territorial Building, through their exhibits in other palaces on the fairgrounds like the Agricultural Building, through their involvement in the Congress of Women, and through the first national performance of the Mormon Tabernacle Choir, Mormons shaped an image of themselves and of their faith that blunted a half-century of sometimes vicious stereotypes and paved the way for acceptance of Utah into the Union. This fascinating and important study should inspire future studies of Mormon engagement with world's fairs and other forms of mass culture.

Exhibiting Mormonism is organized into six chapters. The first chapter provides a solid overview of the Mormon experience in Victorian America between 1830 and 1892 with a focus on how Mormons, historically, had tried to represent themselves and counter negative stereotypes, by relying especially on the press. The second chapter addresses the immediate interest of Mormons in organizing exhibits as part of the Utah pavilion at the 1893 fair. The next three chapters take up several aspects of Mormon representation at the fair: women's involvement with the Congress of Representative Women; the Mormon Tabernacle Choir at the fair (including its performance at the installation of the Liberty Bell on the exposition grounds); and the failed effort by Mormon leaders to gain representation for their faith in World

Parliament of Religions. The final chapter examines Mormon exhibits after the 1893 exposition, including exhibits at subsequent fairs and how these exhibits “ended up providing the framework and content for the permanent exhibits displayed in visitors’ centers on Temple Square in Salt Lake City” (11). All told, this is a fascinating history. Yet, for all of its strengths, this book may not be the last word on Mormon involvement with the medium of exhibitions.

The crux of Neilson’s narrative turns on explaining the paradox of the inclusion of Mormon women in the World Congress of Representative Women, a multi-day international meeting that shaped the course of feminism in the United States and abroad, and the exclusion of Mormon men from the World’s Parliament of Religion, a seventeen-day series of meetings that attracted thousands of people to hear presentations by spokespersons for Buddhism, Hinduism, Islam, Christianity, and Bhai’i, but not Mormonism. In broad brush, Nelson’s argument runs roughly as follows: Mormon “matriarchs,” because of their longstanding involvement with international meetings on women’s suffrage and relief work, had built a network they could draw on to gain a place on stage with women from around the world as they sought to address common issues confronting women everywhere. When it came to the women’s congress, the politics of gender (including women’s networking skills) trumped theological disagreements with their (mostly) Protestant counterparts. On the other hand, for LDS men, the theological divisions with mainstream Christianity and dominant society’s identification of Mormonism with polygamy led exposition authorities to deny Mormons any voice at all in an international meeting dedicated to the varieties of religious thought and practice around the globe. For Neilson, the upshot of the fair for LDS leaders, especially in reflecting on the popularity of the Mormon Tabernacle Choir and of the Utah Building, was discovering that although mainstream Protestants were not ready to grant Mormonism legitimacy as theology, “American Christians were willing to embrace the Latter-day Saints as cultural contributors” (175). Inspired by this realization, Mormon leaders, Neilson argues, redoubled their efforts to participate in subsequent world’s fairs, culminating in an official Mormon exhibit in the Hall of Religions at the 1933–34 Chicago Century of Progress Exposition, and in developing exhibits, many rooted in Mormon participation in world’s fairs, for multiple LDS visitors’ centers.

This is a plausible argument, but not one with which every scholar will agree. In her recent essay about Mormon participation in the 1893 fair, Andrea G. Radke-Moss suggests that Mormon men rather took it on the chops at the exposition in venues beyond the World Parliament of Religion, for instance in the Utah Building, which Radke-Moss claims was largely nonsec-

tarian and probably did little to educate the broader public about Mormonism. Unfortunately, neither Neilson nor Radke-Moss really provides enough details about how these exhibits were received, so we will need to await the work of future scholars for answers about the broader impact of these exhibits on public opinion and the degree to which visitors' impressions of Mormonism changed as a result of their encounters with Mormon exhibits at the fair.

When future scholars turn their attention on Mormon involvement with the 1893 fair, it will also be interesting to determine the degree to which Mormon visitors recorded their impressions of the Midway Plaisance, the riotous, racialized, sexualized amusement zone of the exposition. Neilson's book, which is excellent in so many respects, may well be the first study of the 1893 fair not to include the Midway as an index entry—a silence that begs many questions about what Mormon visitors learned from the fair (which is to suggest that the fair not only informed many Americans about Mormonism, but opened Mormon visitors' eyes to the perils and possibilities of an emergent mass culture as well).

When all is said and done, *Exhibiting Mormonism* is an insightful book that merits attention from readers seeking an understanding of how Mormons developed a cultural strategy initially to win statehood and subsequently to gain tolerance and respect for their beliefs. Read against the backdrop of Mitt Romney's 2012 campaign for the presidency, this is a book that offers important insights into how Mormonism began the process of entering American political culture at the end of the nineteenth century.

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