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Proclamation to the People: Nineteenth-Century Mormonism and the Pacific Basin Frontier

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A Different God? Mitt Romney, the Religious Right, and the Mormon Question, by Craig L. Foster (Salt Lake City: Greg Kofford Books, 2008)

As can be expected from a book published by Greg Kofford, Craig L. Foster's *A Different God?* is well researched and engaging. This book begins by examining the rise of the religious right and the power it exerts on the current political landscape. Foster presents a good deal of information that most Latter-day Saints will not be well acquainted with, such as the difference between evangelical and fundamentalist Christians, the emergence of the charismatic movement, the rise and fall of the Moral Majority, and the subsequent establishment of the Christian Coalition. This background is particularly pertinent to the majority of Mormons in the western United States who align themselves with the Republican Party.

Foster also gives a concise but surprisingly comprehensive summary of the political history of the Latter-day Saints. Because official Church curriculum does not address in detail the period from about 1850 until World War II or even later, most Mormons are rather uneducated regarding their political past, particularly the theocratic era that prevailed until the Edmunds-Tucker Act precipitated several changes, including the Manifesto in 1890 and the disbanding of the People's Party in 1891. The fact that most Mormons at the time gravitated toward the Democratic Party might surprise some of their modern descendents.

While Foster, an ardent Romney supporter, is admirably objective about the many weaknesses that undermined Mitt Romney's run for the Republican presidential nomination, his thesis in this book is that these flaws could have been overcome if not for a larger issue that eventually doomed the Romney campaign: the Mormon Question. This

book apparently went to press after John McCain had secured his party's nomination but before he had selected his running mate, but it still has validity far beyond the 2008 presidential primaries. His thorough examination of the strong anti-Mormon sentiment that still seethes in America, especially among the religious right, will be relevant if Romney runs again in 2012 or if any other Latter-day Saint takes aim at the presidency in a future election.

Even though Foster doesn't quite arrive at this particular destination, the sobering conclusion that his presentation inevitably yields is that if a Mormon is to be elected United States president in the foreseeable future, he or she may have to run as a moderate Republican or, perhaps even more realistically, as a moderate Democrat.

—Roger Terry

Proclamation to the People: Nineteenth-Century Mormonism and the Pacific Basin Frontier, edited by Laurie F. Maffly-Kipp and Reid L. Neilson (Salt Lake City: University of Utah Press, 2008)

Laurie F. Maffly-Kipp (Associate Professor of Religious Studies at the University of North Carolina, Chapel Hill, and author of *Religion and Society in Frontier California*) and Reid L. Neilson (Assistant Professor of Religious Studies at Brigham Young University and author and editor of several books, including *Taking the Gospel to the Japanese*) combine their expertise in this latest volume, *Proclamation to the People: Nineteenth-Century Mormonism and the Pacific Basin Frontier*. The Pacific Basin extends "from the west coast of the United States and South America, across the Pacific Islands from Hawaii to Tahiti, down to New Zealand and Australia, and up to Japan" (3). Maffly-Kipp and Neilson acknowledge that such a broad stretch of geography cannot be

covered in detail in a 350-page book: “A single volume of essays can highlight only a few specific geographical areas and historical moments” (4). However, readers interested in early Mormon history outside of the Intermountain West will find that this book provides unique glimpses into what was happening elsewhere in the world. “The Pacific Basin has been a crucial part of Mormon history for nearly the entire lifespan of the LDS Church” (3), the editors note. The gospel was preached in Australia and Tahiti before the Saints arrived in Utah, and shortly thereafter the work spread to Hawaii.

Proclamation to the People is divided into five sections: the Pacific Basin Frontier, with an introduction surveying the religious history of the entire area; the Americas, which includes essays on San Bernardino, Parley Pratt’s mission to Chile, and Pratt’s relationship with the San Francisco press; Polynesia, which covers both members and missionaries in Polynesia and the Polynesians who settled Iosepa, Utah; the region known as Australasia, which examines the gathering of Australian Saints and missionary work in New Zealand; and Asia, which describes Mormons’ encounters with and perceptions of Asians, both in the Pacific and in Utah.

I especially enjoyed Maffly-Kipp’s essay in which she challenges the dominant narrative of mainly “westward movement, of gradual and inexorable discovery of distant things by people from eastern states.” She argues that all the movements, “northward from Mexico, southward from Canada, and especially eastward from Asia” (22) “have contributed to our present religious climate” (41).

I also appreciated “The Rise and Decline of Mormon San Bernardino” by Edward Leo Lyman, who explains why “the spirit of cooperation and har-

mony” disappeared and “why the successful Mormon community of San Bernardino disintegrated so rapidly” (51). And those who have served missions may feel more gratitude for the well-defined structure of their missions as they compare their experiences to those in “Mormon Missionary Wives in Nineteenth-century Polynesia.” Carol Cornwall Madsen writes that these missionary wives suffered “ambivalence of church leaders toward female participation in the missionary enterprise and ambiguity in articulating their roles” (142). Finally, I found it fascinating to learn that Charles LeGendre, a French-American advisor to the Japanese government, proposed inviting Utah Mormons to colonize Hokkaido, Japan. Sandra C. Taylor writes that LeGendre “had nothing but praise for . . . social and cultural attributes of the Mormons,” including polygamy (287).

Readers who are interested in the Pacific Basin or worldwide Church history will find much to enjoy in this volume. *Proclamation to the People* makes a unique contribution in the sense that, until now, most religious studies of this region have examined Catholic and Protestant influences.

—Kimberly Webb Reid

In God’s Image and Likeness: Ancient and Modern Perspectives on the Book of Moses, by Jeffrey M. Bradshaw (Salt Lake City: Eborn Publishing, 2010)

Author Jeffrey M. Bradshaw, PhD in cognitive science and a senior research scientist at the Florida Institute for Human and Machine Cognition (IHMC), has written professionally on various topics in human and machine intelligence, has presented at meetings of the Foundation for Apologetic Information and Research (FAIR), and has published articles on Mormon themes appearing in 2009 and 2010. The central focus of this book is an exegesis of the