

paper make this a work of art in addition to a work of history—it may legitimately claim space on any coffee table. And because of such high production values, it is heavy, making this a tome to remember.

The book's 684 pages compose twenty chapters written by Canadian authors, who collectively have a wide breadth of academic and professional credentials. After a few chapters that introduce and give context to the rise of the LDS Church in Canada, the book then moves from west to east, explaining the rise of the Church in each Canadian province, starting with British Columbia and ending with the Atlantic Canadian provinces. While most of the chapters are focused on telling the history of the Church in a single province, Alberta gets three chapters, a de facto acknowledgement that the nucleus of the Church in Canada and Canadian Church history is parked on the southern Alberta prairies.

The history of the Church in each province is lovingly crafted, occasionally by the history-makers themselves, reflecting the expansion from inception to maturity. Humble beginnings, irrespective of geography, is the universal starting point, and each chapter traces the trajectory of the Church to its present status. The timelines presented as charts contextualize the growth, while simultaneously making the history seem not so long ago.

There are three intertwined but unacknowledged drivers of post-Manifesto expansion of the Church in Canada, which the Pretes could have analyzed in greater depth. The first is economic—Saints from the Alberta heartland left in search of jobs and greater economic security than rural southern Alberta could provide, seeding the growth of the Church in, first, western cities and then, later, in other urban centers in the

east. The second driver of the Church's expansion is fundamentally tied to the first, and that is the desire to pursue economic success through postsecondary education, which led intrepid souls to large, urban, Canadian universities. Thirdly, a socialized healthcare system, with various provincial augmentations and other safety-net options, made national or regional relocation more appealing for some Mormons—with their larger than average Canadian families—than a move to Utah. How do other markers of Canadian national identity insulate the Church from a Utahan or American influence? For instance, how do LDS Canadians celebrate Canada Day? How many young LDS Canadians play hockey? The ways in which Canada affected Mormons is as important a story as the ways in which Mormons affected Canada—perhaps in the next book.

For any Latter-day Saints who live or have lived in Canada, this will be a book of remembrance and of reacquaintance with familiar things. The chapter authors, the illustrators and the photographers, and the Pretes are to be commended on a stirring story so well and beautifully told.

—Brian Champion

Reid L. Neilson and Matthew J. Grow, eds., *From the Outside Looking In: Essays on Mormon History, Theology, and Culture* (New York: Oxford University Press, 2016)

The Tanner Lecture series was established by the Mormon History Association in 1980 with the goal of elevating Mormon scholarship. Over the years, eminent scholars whose work “paralleled the Mormon history but . . . never addressed it directly” have been invited to speak and “expand a facet of their

ongoing research to include a Mormon dimension” (xv–xvi). Their lectures have provided valuable outside perspectives. Although all the lectures have been published in the *Journal of Mormon History*, lectures from the first two decades were compiled in *The Mormon History Association’s Tanner Lectures: The First Twenty Years* to increase accessibility. Another fifteen Tanner lectures were given before the name of the series was changed to the Smith-Pettit Lecture in 2015. *From the Outside Looking In* presents the last fifteen Tanner lectures and “represents the end of an era and the beginning of a future promise of excellent scholarship” (xviii).

The volume begins with a general introduction by Richard Lyman Bushman, in which he presents different themes discussed within the book, including “the formation of identity, the place of women, and globalization” (3). The volume is divided into four parts. Part 1 is titled “The American Religious Landscape” and includes lectures from Alan Taylor, Richard H. Brodhead, Stephen J. Stein, Catherine A. Brekus, and Leigh Eric Schmidt. These essays suggest that “we can learn a great deal about various religious figures and movements in the history of the United States through creative contrasts with their Latter-day Saint counterparts” (7). The essays in this section make such comparative references to people and concepts, like Ralph Waldo Emerson, Nat Turner, apocalypticism, the historical agency of women, and post-Civil War freethinkers. The comparisons made in these essays shed light on Mormonism’s place in the American religious landscape of the past and where that place will be in the future.

The volume continues with part 2, “The Creation of Mormon Identities,” which includes essays from Charles L. Cohen, Elliott West, and Randall

Balmer. Each of these essays deals with different aspects of identity formation, including “demonstrating how the experiences of children and teenagers in the Church’s early decades contributed to a unique identity . . . , how elite Latter-day Saints have worked to pass on the faith . . . , and how Latter-day Saints’ theology and their historical experience combined to create a powerful and persistent identity as a people who are . . . separate from the rest of the world” (129). The perspectives of these authors offer intriguing insight into the relationship between LDS faith and identity.

Part 3 is titled “The Study of Western Histories,” and it addresses LDS history within the context of the American West. Though the relationship of LDS history to the history of the American West has not been taken as seriously as it should have been in the past, the lectures in this part “[enrich] both our understanding of the religion and of the broader dynamics in the West” (207). The section includes lectures from Dell Upton, William Deverell, Walter Nugent, and George A. Miles that discuss the cultural landscape of nineteenth-century Utah, connections between religion and the Civil War, and Mormon history within the context of American imperialism.

Part 4, “The Study of Global Religions,” concludes the volume. Within this section, David B. Marshall, Philip Jenkins, and Jehu J. Hanciles discuss the challenges that Christianity in general and The Church of Jesus Christ of Latter-day Saints in specific face in a global world. This part addresses the history of the Church in Canada, the religious landscape of Africa, and the global transformation of Christianity. This topic will only become increasingly important as the Church continues to grow throughout the world.

*From the Outside Looking In* is a fascinating collection of lectures that captures both the complexity of Mormonism, with its many facets, and the legacy of the Tanner Lecture series. Anyone interested in Mormon identity, Church history, and the Church's role moving forward will enjoy reading this volume of scholarship.

—Emily Cook

Kate Holbrook and Matthew Bowman, eds., *Women and Mormonism: Historical and Contemporary Perspectives* (Salt Lake City: University of Utah Press, 2016)

This offering from the University of Utah Press showcases current scholarship on women and Mormonism and was edited and compiled by Kate Holbrook and Matthew Bowman, seasoned scholars in the field of religious (and specifically Mormon) studies. The book comprises a tapestry of essays, mostly drawn from an August 2012 conference about women and the LDS Church. The theme of the conference and subsequently this book is, appropriately, agency—both a common central theme in the field of women's studies and an essential component of Mormon doctrine since Joseph Smith.

In the growing corpus of academic publications about Mormon women (*At the Pulpit* and *A House Full of Females* being a couple of the most recent), *Women and Mormonism* is unique in its breadth and scope. As stated by the editors, this collection is the first work in over twenty years to offer “a combined thematic, cultural, and historical approach to the study of Mormon women” (3). In addition, one of the book's primary purposes is to inspire and promote additional scholarship, and in that regard, the book moves beyond the stated theme of agency and paints

a picture of not only the present state of studies on women and Mormonism but also what these studies could and should look like in the future.

Those interested in seeing a more inclusive approach to women's and Mormon studies—one that both honors traditional historical work and embraces new disciplines and new voices—will take great interest in this volume. The editors included perspectives from a diverse group of scholars and “gathered essays from outside the historical and theological disciplines to address myriad aspects of the Mormon experience” (3). These other disciplines include the social sciences and personal narratives. In this book, readers will find contributions from scholars who are well published in the field of Mormon studies and/or women's studies (for example, Laurel Thatcher Ulrich, Claudia Bushman, and Melissa Wei-Tsing Inouye). They will also find non-LDS perspectives (for instance, that of Mary Farrel Bednarowski, a Roman Catholic). In addition to essays by several other scholars, the collection includes personal accounts from nonscholar laypersons (including narratives collected by Neylan McBaine and others as part of the Mormon Women Project). And several of the essays feature the perspectives of women of color and of women from outside of the United States (for example, P. Jane Hafen, a Taos Pueblo Mormon scholar, and Mariama Kallon, an asylee from Sierra Leone).

The twenty-one essays in this collection are organized into four parts: “Historical Methodology Perspectives,” “Historical Narrative Perspectives,” “Contemporary Social Science Perspectives,” and “Contemporary Personal Perspectives.” Given the multidisciplinary nature of the collection, the essays draw from a breadth of sources, including primary documents, surveys, interviews, and oral