In the introduction, Woods states that his book “depicts how this sacred space [the Kalaupapa Peninsula] touched people who came into contact with this extraordinary terrain” (xv). The Kalaupapa National Historic Park is indeed a sacred place for those who still live and work there. The many guests who visit the site each year also come away with having experienced the spirit of the place. In his effort to convey this spirit, the author includes quotes from the many oral histories conducted during his research. Having visited Kalaupapa myself, I precisely understand the feeling the author is attempting to transmit, but I wonder if readers unfamiliar with the story, let alone the place, will catch the spirit Woods is trying to convey. Regardless of how successful this is, I applaud the author’s efforts in trying to bring Kalaupapa to those who are reading of the rich Mormon history that took place there. There is simply nothing that can replicate personally visiting Kalaupapa.

*Kalaupapa: The Mormon Experience in an Exiled Community* is a significant contribution to understanding the Mormonism among the peoples of Hawaii. I hope it sparks the interest in others to build upon this work and flush out a deeper understanding of the history of the Church on the Kalaupapa Peninsula. Indeed, it is a story worthy of the time and attention of scholars, researchers, and the Church.

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Reviewed by Nicholas Davis

*The Polygamy Question* was written on the heels of landmark events that altered North America’s discussion on polygamy. In Canada, the British Columbia Supreme Court issued a Polygamy Reference in 2011 wherein Chief Justice Robert Bauman unequivocally declared, “There is no such thing as so-called ‘good polygamy’” (168). Conversely, in 2013, a district judge in *Brown v. Buhman* struck down Utah law prohibiting purported second marriages and cohabitation with “someone in a marriage-like relationship” (7). Since these court opinions “have or will be appealed” (180), this work was compiled to provide “multinational, multidisciplinary scholarship on the pros and cons of legalization and the complexities of evaluating polygamy as a workable form of marriage in this new and changing landscape” (19).

Only Song’s initial essay touches on mainstream Mormon polygamy in the nineteenth century, where the Church clashed with the U.S. government over the legality of this practice. The other ten essays debate its continued contemporary practice, predominantly among Muslim and Fundamentalist Mormon sects. Bennion and Joffe organize the essays so readers see both sympathetic and critical perspectives—forcing each reader to determine their unique, personal stance. Interestingly, both Bennion and Majeed, who recognized potential value within polygamy, discussed personal interactions they had with polygamous women, although not all they knew enjoyed the practice. On the other side of the line, Grossbard, McDermott, and Cowden, who conducted economic and statistical studies that condemned the practice, refrain entirely from anecdotal experiences.

I found the essay written by Lori Beaman particularly intriguing. Challenging an assumption undergirding many of the arguments against polygamous unions, Beaman contends that “women’s equality is far from real or achieved,” even questioning if “the state has a special duty to protect this (perceived) status quo of equality from threat” (44). Although she does not question “that women’s equality is an important goal,” she does challenge “the idea that criminalizing a particular family form will further the advancement of women’s equality” (48). She later summarizes, “The point is that the front-stage presentation of harm to women and women’s equality has . . . diverted attention from broader questions about the harm women suffer in monogamous relationships.” Characteristic of the anthology at-large, Beaman challenges the reader to question normative assumptions, helping readers to reconsider their own thinking about polygyny.
Heath begins the second section by parsing the 265-page reference penned by Chief Justice Bauman. In so doing, she reinforces the entire anthology, for she notes that Justice Bauman refers to both Rose McDermott and Janet Bennion in his opinion, authors of two of the other essays. Heath notes that of the 717 paragraphs in Bauman’s opinion, 311 address the potential harms of polygamy. Due to this, Heath laments that Bauman primarily supported his decision with a myopic focus on possible harms rather than initiating a discussion to help establish the legal framework for appropriate marital unions. This essay also caricatures a deficiency in this work. Although both the Canadian and Utahn decisions were mentioned in the introduction, several authors investigate the Canadian decision in detail, while only a few make a cursory mention of the Utah district court decision.

The next three essays all examine challenges associated with legally recognizing polygamy. Reflecting expanding cultural acceptance of alternative marriage practices, these essays do not question whether society should pursue an exclusively monogamous society devoid of extramarital affairs. For example, Strassberg extolls the virtues of polyfidelity, a type of polyamory, in contrast to the oft-repressive contemporary polygyny. Instead, they question if governments should universally permit polygamy and how these governments could differentiate polygamy from other sexual relationships, thereby protecting young girls from becoming child brides.

Following the discussion on the role of governments, Abrams’s final essay questions whether polygamists would desire legal sanction. She claims, within the United States, that additional wives often attempt to claim government aid as a single mother and that partial legal recognition is already beginning to occur for nontraditional families. Having never considered that polygamists may not desire legal sanction for their marriages, I appreciated Abrams’s perspective.

Although a well-written and well-considered work, these essays overlooked a group significantly impacted by polygamy—the pubescent boys who are removed from the community due to a limited supply of girls. Except for a few broad explanations that these “lost boys” are more disposed to violence since they lack close relationships, the impacts for this group are largely overlooked. Although polygyny unquestionably impacts the female brides, an examination of these “lost boys” is also an important consideration. What commonly happens to these boys after they leave the community? Do they eventually integrate into society and develop a trade or career or do they remain on the fringe? What marital relationship do they generally form, or do they struggle forming close bonds throughout the rest of their lives? A full perspective on polygamy cannot be achieved without considering such questions.

Although suffering some deficiencies, this anthology contains some of the best scholarship on the subject of contemporary polygamy. If someone
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desires additional information on historical polygamous practices, this work will not be useful. However, for those interested in considering how the practice may affect future societies and governments, this book is a must read.

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Reviewed by Matthew J. Grow

Few historians have exerted as profound an influence in their field of study as Leonard J. Arrington did on Mormon history. His tumultuous tenure in the 1970s as Church Historian for the Church of Jesus Christ of Latter-day Saints—the first and only professionally trained historian to serve in that capacity—both led to significant advances in the understanding of Latter-day Saint history and revealed deep divisions in how that history should be told. Arrington’s defenders deemed his time as Church Historian in the 1970s as “Camelot,” with its reputation of wide-open archives and cutting-edge contributions to historiography. Arrington memorably told his own story in *Adventures of a Church Historian* (1998). Now, drawing on Arrington’s voluminous records, Gregory A. Prince has written a biography of Arrington with particular emphasis on his time as Church Historian and how he shaped the field of Mormon history.

Arrington is clearly the hero of Prince’s book; as Lavina Fielding Anderson comments on the back cover, Arrington “may be his generation’s best human being.” He is in the right, in Prince’s estimation, as he battles with members of the Church hierarchy in defense of a complete and honest telling of Mormon history. But Arrington is a flawed hero in Prince’s telling; had Arrington been more attuned to the realities of working for the institutional Church, Prince writes, had he fought his battles with more savvy and less naiveté, he might have been able to effect more consequential and lasting changes.

Prince details at length Arrington’s tenure as Church Historian, particularly the achievements of Arrington and his team of historians as well as their disputes with some ecclesiastical leaders and other Church employees. Arrington’s agenda sought not only to tell the story of the institutional Church but also to focus on social history, women’s history, and international history. Arrington articulated well the tensions he experienced as Church