

more wives after going to Utah.) The marriages included both polygynous and polyandrous relationships. The author tabulates demographic and marital information on all these people (574–639). If this seems like overkill, it results from his conviction that he is struggling to overcome a legacy of suppressing the truth. Here is how he sees it:

From the earliest whisperings of extramarital relationships in the 1830s to official records kept in the 1840s, Mormon authorities downplayed reports of polygamy as “anti-Mormon” rumors. However, an 1852 announcement in Utah led to a period of openness about plural wives. Then the polygamists retreated into the shadows again in 1890 when, for reasons of survival and statehood, the church withdrew its endorsement of plural marriage. Thereafter, the LDS church in Utah tried to distance itself from its polygamous roots, just as the RLDS Church (recently renamed the Community of Christ) had already done. The two communities became united on one front: their mutual disavowal of a doctrine that was once said to be essential to salvation. Yet the memory of Mormon polygamy was kept alive, in part, by contemporary “fundamentalist” Mormon societies, primarily in Utah. (xiii)

George Smith combines a lucid writing style with an impressive dedication to amassing data. One must admire his love for the subject of Mormon history. He clearly wants the Mormon community to own up to its past, an ideal which commends itself to any community.

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Susan Easton Black, Shauna C. Anderson, and Ruth Ellen Maness. [comps.], *Legacy of Sacrifice: Missionaries to Scandinavia, 1872–1894*. Provo, Utah: BYU Religious Studies Center, 2007. xxv, 491 pp. Bibliography, photographs, appendices. Hardcover: \$39.95; ISBN: 978-0-8425-2668-5

Reviewed by Kim B. Östman

Only the British Isles produced more converts to the Church of Jesus Christ of Latter-day Saints in nineteenth-century Europe than Scandinavia. The significance of the Nordic countries as a mission field is further evidenced by the thousands of Mormon emigrants who relocated to Utah because of their newfound faith. Moreover, the Mormon message was often brought to these individuals by their own countrymen, who had converted in Scandinavia, emigrated, and then returned to their native lands as “Elders from Zion” for missions averaging about two years

in length. Considering the import of this effort to the development of Mormonism, it is not surprising that the field continues to attract study. One recent publication in this regard is *Legacy of Sacrifice: Missionaries to Scandinavia 1872–1894* by Susan Easton Black, Shauna C. Anderson, and Ruth Ellen Maness.

The Scandinavian Mission was organized in 1850 and continued as a single mission until 1905. The years covered by *Legacy of Sacrifice: Missionaries to Scandinavia, 1872–1894* are thus a subset of this mission's existence, although no explanation is provided for the book's border years. In any case, data on hundreds of missionaries are available for this period. The authors see their effort first and foremost as a family history resource and list as their major goals:

1. To provide the dates and places of missionary service . . .
2. To document in original sources to the extent possible the birth date, exact birth name, exact birthplace, and exact names of each missionary found herein . . .
3. To give brief biographical and historical information about each missionary. (xxi)

The entries are arranged alphabetically. Primary sources such as parish records have been used to ascertain the missionary's birth, parents, and marriage. Time of arrival in and departure from the mission are listed, as is the general area of proselytizing work. Biographical sketches have been compiled from published secondary sources (for example, Andrew Jenson's 1927 *History of the Scandinavian Mission*) and information drawn from autobiographies, the missionary's descendants, the missionary's journal, or contemporary newspaper articles. Many of the entries are illustrated by a photograph of the missionary (often from later in life), giving a real-life feel to the data covered.

Reid L. Neilson provides an interesting introduction (xiii–xix) that discusses these Mormon missionaries "Laboring in the Old Country" between 1850 and 1899. Neilson's essay, the only regular text in the book, gives among other things useful statistical data on the missionaries. According to Neilson's original research, Denmark was the most common assignment for Scandinavia-bound missionaries (42.9 percent) during this period, followed by Sweden (35.7 percent) and Norway (14.3 percent). Finland, Germany, Iceland, Russia, and Switzerland were destinations for a handful of others. In contrast to Mormon missionaries in modern times, the average age of the missionaries between 1850 and 1899 was 38.6. Thus they were often more experienced men, leaving behind family and societal responsibilities for the duration of their missions.

The book also incorporates a bibliography and two appendices which provide a rich resource for the researcher. The bibliography, arranged alphabetically by the missionary's surname, lists a substantial number of relevant autobiographies, journals, diaries, and other records that are found in

published sources, various archives, and in private collections. The first appendix, "Contributors," lists the names and city of residence of descendants who served as informants. The second appendix, "Birth Date Records," provides a tabulated listing of all missionaries with their birth dates, birth places, and call number for microfilm/microfiche at the LDS Family History Library from which these data have been extracted.

A majority of the missionaries in the book were "native sons who had left the old country" but returned "to share their new beliefs" as Mormon elders (xxi). For these, birth data in original sources are provided "so descendants who wish to follow their missionary's ancestry in the old country will have a valid starting point" (xxi). A minority of the missionaries were born in Idaho, Utah, and Wyoming from Scandinavian parentage (see, for example, 38, 146, 242, 323, and 425). The numerous local missionaries who worked in their Nordic homelands before emigrating to Utah are not included in the book.

In addition to the wealth of dates, places, and names provided in each entry, the accompanying biographical sketches are also enlightening. For example, one gets a sense of the precarious nature of proselytizing when Lars M. Olson in Sweden explains how, "in this branch within the last three and one-half months, our brethren have had fourteen notifications to appear before the Kyrkoråd [Church Council] for speaking in public" (337). One also gets a sense of the sacrifices involved in accepting a mission. Simon Christensen, for example, "had three small daughters ages seven, five, and three, and his wife was expecting another child. There was only one sack of flour and forty cents in the house when Simon left Richfield[, Utah] bound for Denmark" (83). Black, Anderson, and Maness express the hope that the story of family members remaining behind will also be told at some point (xxi). One also hopes for a future study of Scandinavians who worked as local missionaries before emigrating.

Some matters of detail would have merited closer attention. For example, the Scandinavian letters of the alphabet with their diacritical markings are generally dealt with well, although "län" (Swedish for "province") is at one point written as "lan" (52) and the Danish locality "Sorø" as "Sørø" (330). The grammatical forms required by "lääni" (Finnish for "province") are not always handled correctly. "Vaasa lääni" (50) and "Turku-Pori lään" (252), for instance, should read "Vaasan lääni" and "Turun ja Porin lääni." Christiania (modern Oslo) is spelled twice as Christiana (306). Sometimes the word for "province" is mistakenly omitted ("Malmöhus" instead of "Malmöhus län", 416). These small errors will probably be visible only to native readers; but to the extent that this work serves as a reference, they will likely be perpetuated in family histories and should be corrected in future editions.

I also observed more substantive errors. For example, the mother of mis-

sionary John Berg was called “Anna Beata,” not “Anna Maria” (50).¹ The missionary August L. Hedberg (served 1885–87) is confused with the local missionary Alexander S. Hedberg when an 1884 letter of the latter is quoted as being written by the former (162).² Furthermore, Lars F. Swalberg, missionary to Sweden and Finland, is said to have arrived in the Scandinavian Mission in late September 1883 (417). However, contemporary documents indicate that he was present by June and that he baptized someone in Finland that August.³ In the first case, the error is in the reading of primary sources, while the second perpetuates a mistake by Andrew Jenson in *History of the Scandinavian Mission* and the third is a misreading of Jenson’s work.

Such shortcomings in an otherwise fabulous compilation show that the serious researcher may need to consult primary sources to be absolutely certain that the data are correct. Furthermore, the scholarly use of the book is somewhat hampered by the incomplete discussion of methodology. For example, how comprehensively have the missionaries to Scandinavia from 1872 to 1894 been included, and what sources were used to identify them?

In the making for several years, this book is an important tool and represents an enormous amount of research in primary and secondary sources. As a family history resource, it is first class. The insider perspective (shown also by the omission of “Mormon” or another such descriptor in the book’s title) may disturb some and be appealing to others, but the data provided by the book are of undisputed value. It is thus highly recommended for anyone studying Mormonism’s nineteenth-century history in the Nordic countries, whether because of family history interests or for other purposes.

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Timothy Beal. *Religion in America: A Very Short Introduction*. New York: Oxford University Press, 2008, 128 pp. Illustrations, bibliography, index, and “Further Reading.” Paper: \$11.95; ISBN: 978-0-19-532107-4

¹Record of births and christenings, Mustasaari Lutheran Parish, Finland, 1804–18 (August 19, 1817), n.p., and Record of births and christenings, Mustasaari Lutheran Parish, Finland, 1835–47 (December 31, 1839), 178.

²Alexander S. Hedberg, Letter to Anthon H. Lund, November 22, 1884, rpt. in *Nordstjernan* 8, no. 24 (December 15, 1884): 376–77 and in *Skandinaviens Stjerne* 34, no. 6 (December 15, 1884): 90–91.

³See *Nordstjernan* 7, no. 12 (June 15, 1883): 187 and Finland Branch Record, 1876–97, LR 14149 21, LDS Church History Library.