

for her own household and her own children" (p. 169), this information leads to a contradictory conclusion. We need not argue that plural wives were economically independent, but certainly home skills used to make money for a woman often alone with her own children differ from similar activities when the father is always present. Evidence from both the chart and from the nature of the living arrangements suggests dynamic differences between polygamous and monogamous homes. Recognizing that economic independence for women was not an appropriate Victorian ideal and that interviewees reporting here had a preconceived image of "father as breadwinner," it is possible to differ with Embry's conclusions.

Returning to the historiography of slavery for some perspective, other limitations to Embry's methodology become apparent. When the controversial study *Time on the Cross* (Fogel and Engerman 1974) was written, scholars noted that its statistical information raised some interesting points, but in no way replaced the anecdotal material already assembled. Similarly the available quantification of responses in Embry's study of Mormon polygamous families often only partially answers vital questions. While the author can give us the frequency of certain living arrangements for these families, she very honestly notes that "what cannot be determined with any certainty is the degree to which decisions about these matters were made solely by the husband or by the husband in consultation with one wife or with all of his wives" (p. 87). Without knowing this, we cannot really understand the essence of these marriages.

BRIEF NOTICES

So God Created Man . . . Latter-Day Alternatives by William Lee Stokes (Salt Lake City: Starstone Publishing [1283 E. South Temple #504, Salt Lake City, Utah 84102], 1988), 141 pp.

Embry's meticulous scholarship helps us to appreciate the individual diversity of polygamous families. Often the very richness of her anecdotal examples support opponents of her views who argue for the increased independence of polygamous wives. Her examples stimulate readers to new questions and conclusions. For example, the polygamous families she describes were not always accepted by their monogamous Mormon neighbors. Early in the book, a plural wife on the "underground" describes hiding from visiting ward teachers (p. 20). Later, a child from a plural family reports that "we were called bastards by some Mormon people" (p. 190).

Both of these incidents lead interested readers to wonder about the attitudes, perceptions, and tensions that existed between polygamous and monogamous Mormons. It would have been an interesting question to include in the interviews.

Despite the limitations of the interview data and some of the inconclusiveness of the central thesis, this is an important study, an indispensable starting point for students of Mormon history and of interest to the widest of reading publics.

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- Rothman, Ellen K. *Hands and Hearts, A History of Courtship in America*. New York: Basic Books, Inc., 1984.
- Woodward, C. Vann. "History from Slave Sources." *American Historical Review* 79 (April 1974): 473-75.

THIS PRIVATELY PRINTED WORK was first written in 1964 but was never accepted for publication because of its "controversial" topic. A response to Joseph Fielding Smith's *Man, His Origin and Destiny*, the book

examines the argument used by various Church leaders in the past to refute theories of evolution, and gives careful exposition of a theory of evolution based equally on scientific theories and the scriptures.

The Fantastic Life of Walter Murray Gibson, Hawaii's Minister of Everything by Jacob Adler and Robert M. Kamins (Honolulu: University of Hawaii Press, 1986), xiv, 243 pp., \$24.95.

READERS DISMAYED BY CURRENT fraud scenarios, whether in historical documents or finance, may find some consolation in this story of a nineteenth-century con artist. Walter Murray Gibson was born in England in 1822, lived in Quebec and New York City, and at fourteen ran away from home. He turned up in South Carolina (with a credible southern drawl), was married at sixteen, widowed at twenty-two, and left three children with in-laws to travel the world.

Gibson bought a schooner in New York, sailed to South America (smuggling arms) and the Netherlands East Indies (without navigational equipment), where the Dutch government imprisoned him for a year. After escaping he tried unsuccessfully to press charges against the Dutch and settled for a two-year public speaking tour instead, which earned him a fair income. At this point he was baptized a Mormon (in 1860), ordained an elder (although he took to calling himself a "High Priest of Melchizedek"), and ended up in Hawaii with a mission call he saw as an open-ended invitation to build the kingdom.

Gibson's peculiar methods of proselytizing, however, led to his excommunication and alienated him from Hawaiian authorities, who suspected sedition. Although he spent the rest of his life there in influential positions, he was ultimately expunged from most Hawaiian history books. Adler and Kamins have written an engaging, well-documented look at a unique nineteenth-century character whose path crossed briefly with the early Church.

Unto the Islands of the Sea by R. Lanier Britsch (Salt Lake City: Deseret Book, 1986), 527 pp., index, \$16.95.

THIS BOOK, THE FINAL PRODUCT of a fourteen-year project partially sponsored by a Church historian grant, is divided geographically into sections on Hawaii, Australia, New Zealand, Samoa, Tonga, Fiji, and Guam-Micronesia. *Unto the Islands of the Sea* will interest more than just former missionaries from these areas. Those with a topical, rather than a regional, preference will be pleased by the meticulous indexing.

When the gospel was first introduced in the Pacific, the Church authorities were unusually tolerant of the differing sexual mores of the island people, which they attributed to cultural factors, not sin. The islanders appeared to be uniquely innocent despite extremely loose sexual practices.

But true commitment to the Church requires close adherence to central doctrines. The Maori were congenial to the missionaries but presented a problem because they were widely adulterous and easily offended when specific moral repentance was commanded. One mission leader, considered highly successful in converting the Maori to proper marriage, convinced 168 cohabitating couples to wed in that many weeks.

In addition to cultural obstacles, the missionaries faced economic problems as well. Samoans were tenderly taught not to borrow tithing to spend on cigarettes, and they eventually understood why they could not be paid for their missionary work. Hawaiian Saints reluctantly gave up their profitable narcotics crops.

Tonga, with six national governments and ten major languages, presented a variety of challenges. Most shocking was the presence of cannibalism. Also, because of a large migration from India, a majority of the population was Hindu, and Hindus did not adopt westernized Christianity easily.

An exceptionally readable book, this volume stands alone as a reference volume on proselytizing in the islands of the Pacific.

From Acorn to Oak Tree: A Personal History of the Establishment and First Quarter Development of the South American Missions by Frederick S. Williams and Frederick G. Williams (Fullerton, Calif.: Et Cetera, Et Cetera Graphics, 1987), 375 pp.

FREDERICK S. WILLIAMS served as both missionary and mission president in South America and here presents autobiographical sketches of mission life in the South American Mission (1927–29), the Argentine Mission (1938–42), and the first years of the Uruguyan Mission (1947–51). The book contains personal history, descriptions of events and mission programs, biographies of South American members, and collected data about the four South American missions from 1925–51. Appendices include biographies of the earliest missionaries and of mission presidents; a brief history of the early Brazilian Mission; baptismal records, 1925–35; and a list of missionaries who served in South America during that quarter-century.

Copies are available from Et Cetera, Et Cetera Graphics, 3026 Brea Blvd., Fullerton, California, 92635.

Evolution? The Scriptures Say Yes! by William Lee Stokes (New York: Vantage Press, 1988), 125 pp., index, \$10.95.

WRITTEN TO RECONCILE “creationist” criticisms of evolution with scientific truths, this book is presented as a scientist’s defense of the Bible’s compatibility with the theory of evolution. Stokes provides many basic examples of scientific knowledge to refute too-literal readings of the Bible, but his arguments taken from the Bible are

based on an English reading of the King James Bible. This reading allows for an eclectic view of divine creation that includes evolution. He proposes, for example, that the first chapter of Genesis describes the first six days of the earth’s creation and that the second chapter describes the resulting seventh day—a day that is still in process and that includes the millions of years required for the natural evolution of life on earth.

While the book is far from a final statement on this topic and leaves many questions unanswered, it is a basic statement for a general audience and may provide an antidote for extreme views on either side of the evolution controversy.

Stephanie by Jack Weyland (Salt Lake City: Deseret Book Company, 1989), 209 pp., \$9.95.

A GOOD MANY LATTER-DAY SAINTS will read this book, and a good many will like it. As a cautionary tale for young adults, perhaps this book about a young girl’s problems with drugs and alcohol serves. But the “all’s well that ends well” ending may suggest to young readers that they can experiment with drugs and alcohol for a season, then reenter the fold as welcomed prodigals.

As Stephanie Bradshaw kicks the habit, her bishop asks her to talk in church, ward members respond to her candid, open talk with tears and hugs, both her “bad guy” and “good guy” friends admire her—and she gets the missionary. Such happy endings and the implicit message they carry may be difficult for families who struggle with the complex and painful problems of addiction and who find no simple answers at all.