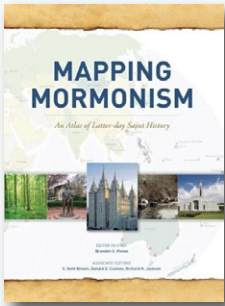


Mapping the Nation is a well-written history of mapping in and of the United States, presented in an interesting and very readable manner. This book will be of interest to academics and non-academics alike. Anyone with a general interest in the history of the United States or the history of geography education and mapping will find this book

accessible and easy to read. On the academic side, professors of history, political science, education, and geography would find this book a solid addition to their syllabus, particularly if they wish to bring a focus to mapping and spatial visualization.

MAPPING MORMONISM: AN ATLAS OF LATTER-DAY SAINT HISTORY



By Brandon S. Plewe, editor-in chief;
S. Kent Brown, Donald Q. Cannon,
Richard H. Jackson, associate editors.

BYU Press, 2012.

272 pages, maps, figures, illustrations,
glossary, bibliography, index. \$39.95,
hardcover.

ISBN 978-0-8425-2825-2

Review by: Russell S. Kirby, University of South Florida

The history of the rise, migration, and spread of the Church of Jesus Christ of Latter-day Saints (hereinafter referred to as LDS) has fascinated historians, geographers, and the general public almost since the emergence of this faith in the mid-nineteenth century. This atlas, prepared by eminent historians and geographers, while not intended as a comprehensive history of the LDS, casts light on a wide array of topics of central interest, as well as some of more pedantic interest. That the book has succeeded in meeting the needs of its market may be reflected in the fact that the initial print run was exhausted shortly after publication; a revised printing was published in late 2014.

This atlas contributes far beyond the *Historical Atlas of Mormonism* (1994), a scholarly work with which many of the editors were also involved. *Mapping Mormonism* is organized in four main sections, focusing respectively on “the Restoration,” “the Empire of Deseret,” “the Expanding Church,” and “Regional History.” Each of these sections is subdivided into 14 to approximately 25 distinct topics, comprising two to four facing pages. While the topics generally follow events in the history of LDS, some of the information presented in the later sections also provides historical context from periods covered in earlier sections. The sections on North American regions provide both current and historical perspectives on church expansion and membership over time. Likewise, some topics presented in earlier sections provide a forward

look to the present. For example, although included in the second section, the topic of church headquarters provides information on the headquarters as it appeared in 1860, 1900, 1950, and 2012.

Mapping Mormonism is an attractive atlas, printed in hardcover on high quality paper. The maps and graphics are very colorful, and utilize a variety of cartographic methods and techniques for enhanced data visualization. There is scarcely a topic in which a reader might have an interest relating to the LDS and its history that is not covered somewhere within its pages. One particularly interesting section compares the growth of the LDS with that of Seventh-day Adventists and Jehovah’s Witnesses from their origins to the present day. The sections depicting the international distribution of LDS adherents and the locations of stakes, districts, and temples also hold considerable interest.

While *Mapping Mormonism* has very specific objectives, these objectives intersect with many related issues and domains. The editors have done an excellent job in maintaining their central focus while at the same time providing information on what might seem at first glance to be ancillary topics. For example, the topic of political affiliation is presented on pages 188–189. On these facing pages, data on global political office-holding of LDS members, party affiliation and political ideology of Mormons and non-Mormons, and the outcome of statewide and national elections in Utah from 1900 to 2008 are presented, together with sufficient narrative to provide a broad context. Not only is this very well done, it raises numerous intriguing questions for those interested in developing a deeper understanding of the relationship between religious belief and politics. As the Rolling Stones once sang, “Well, it just goes to show, things are not what they seem.”

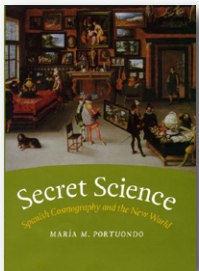
How does *Mapping Mormonism* fit within the genre of historical atlases? Surprisingly well, in this reviewer’s

opinion. There is no question that this atlas will be the definitive resource on its subject for some years to come. Atlas developers will find that the editors make use of best practices in cartographic technique and data visualization, but also employ many innovative approaches to display of complex information in its pages. The atlas also includes an index, bibliography with an extensive list of key documents, books, and scholarly articles, and a glossary to ensure that readers with limited familiarity with the LDS and its traditions can understand the usage and meaning

of common terms such as elder, pioneer, auxiliary, and stake.

Mapping Mormonism should be added to geography and map library holdings focusing on the North American continent and will also be of interest internationally. Those interested in the cultural historical geography of the American West should also consider adding it to their professional libraries. Aficionados of fine examples of data visualization will also find *Mapping Mormonism* a delightful read that they may wish to refer to from time to time.

SECRET SCIENCE: SPANISH COSMOGRAPHY AND THE NEW WORLD



By Maria M. Portuondo.

The University of Chicago Press, 2013.

335 pages, 18 figures, 10 color plates, 7 maps, 5 tables. \$60.00, Softcover.

ISBN 978-0-226-67534-3

Review by: Maria Martin, Michigan State University

During the Age of Discovery in the 15th century, European nations expanded their hegemony into the New World. In this time of colonization and exploitation, many reconnaissance missions were dispatched to collect information on the topography of the land, its resources, and the cultures there. The field of cosmography was born out of the demand for tangible and detailed representations of these newly acquired lands. Maria M. Portuondo, in *Secret Science: Spanish Cosmography and the New World*, argues that the Spanish, during the reigns of Charles V, Phillip II, and Phillip III of the Habsburg monarchy, made significant contributions to the science of map making.

Portuondo asserts that the Spanish had a significant impact on the development of cosmographic theory and practice. However, in an attempt to protect their interests and possessions in the New World, Philip II treated map making as a state secret: “the work of royal cosmographers was science with a mission, deployed solely for the benefit of the state” (3). Cosmographers were not allowed to publish any of their projects on the New World for fear of the information falling into the hands of enemies and rivals who wished to attack and acquire Spanish lands. This

prohibition created a period of silence in Spanish scientific knowledge production which came to be interpreted as a Spanish proclivity toward humanistic rather than scientific pursuits. Portuondo, through analysis of lectures and curricula from the University of Salamanca, state documents from the Casa de Contratación (House of Trade) and the Council of the Indies, as well as the works of contemporary Spanish intellectuals investigates the silence to explore the ways in which the Spanish actually refined the field of cosmography.

Secret Science consists of seven chapters. The first chapter traces the intellectual development of Spanish cosmography as professors at the University of Salamanca led critiques of, and found innovative ways to apply, classical texts such as Ptolemy’s *Geographia*, Pomponius Mela’s *De Situ Orbis*, Pliny’s *Historia Naturalis*, and Sacrobosco’s *Sphere*. Their research informed the development of navigation books. The second chapter speaks to the growth of cosmographic practice in the state-run agencies of the Council of Indies and the Casa de la Contratación. New discoveries were constantly made and so previous methods of cosmographic representation quickly became outdated. Philip II’s royal cosmographer Alonzo de Santa Cruz and scientific advisor Juan de Herrera addressed these inadequacies through illustrations based on humanistic and mathematical interpretations, respectively. Chapter three discusses the codification and confidentiality of map making. In the early 16th century, the Council of the Indies sought to keep confidential the location of strategic Spanish ports in the New World and legal scholar-priest Juan de Ovando y Godoy developed a standard format for cosmographic descriptions.