

*Kingdom on the Mississippi Revisited: Nauvoo in Mormon History*, edited by Roger D. Launius and John E. Hallwas. Urbana: University of Illinois Press, 1996. viii, 282 pp. Notes, index. \$36.50 cloth; \$16.95 paper.

REVIEWED BY STANLEY B. KIMBALL, SOUTHERN ILLINOIS UNIVERSITY

*Kingdom on the Mississippi Revisited* is a welcome and important compilation of fourteen of the best articles on Nauvoo, Illinois, published between 1960 and 1992 by various scholars with differing perspectives and interpretations. The authors—older, younger, Mormon, Reorganization, and non-Mormon—write on political, social, economic, religious, and cultural issues. Their styles vary from faithful and partisan history to the most objective.

The literature on Mormon history is vast, and even that writing devoted only to Nauvoo is voluminous, so the editors had to be exceptionally selective. According to their introduction, they had three criteria: "the essays had to be of importance to the various historical stages of Mormon Nauvoo; they had to reflect a perspective and emphasize a theme that was not duplicated by other essays in the volume; and they had to be thorough, well supported, influential, and clearly written" (13).

The topics range from Ron Esplin's study of the overall significance of Nauvoo, Marshall Hamilton's essay on the violent relations between Mormons and non-Mormons in Illinois, and James L. Kimball Jr.'s work on the Nauvoo Charter, all written in the best manner of what is now called "faithful history," through utterly objective essays such as Klaus J. Hansen's study of the Council of Fifty, Marvin S. Hill's contribution on religion in Nauvoo, as well as essays by the two editors—Hallwas ("A Non-Mormon Perspective") and Launius ("Joseph Smith III and the Nauvoo Experience"), of the Reorganized persuasion. Terence A. Tanner's "The Mormon Press in Nauvoo, 1839-46" (1988) merits special commendation. Given that the printing press was as important to Joseph Smith as it had been to Martin Luther—that is, the press gave wings to both their beliefs—we have neglected an in-depth study of the Mormon press. I also commend Kenneth Godfrey for what pedants call a *Sitz im Leben* study of everyday life in Nauvoo. Other authors are Hamilton Gardner, Kathryn M. Daynes, Davis Bitton, Valeen Tippetts Avery, Linda King Newell, and Robert Flanders. The most interesting and valuable parts of this book, however, are the superior introduction, which is simply the best attempt to date to explain what Nauvoo was really all about, and the superb bibliographical essay, which alone is worth the price of the volume.

As excellent as this publication is, I was disappointed by a few things: not a single contribution was written especially for the occasion (unless you count the bibliographical essay), and the authors appear to have made little effort to update their original works. The title and perhaps inspiration for the compilation derives from Robert B. Flanders's groundbreaking *Nauvoo: Kingdom of the Mississippi* (1965). Flanders did contribute a 1970 essay to this volume, but his reflections on Nauvoo historiography since 1965 or on the staying power of his book (which is still in print) would have been much more welcome. (Yes, I know Flanders went into Ozark studies years ago, but still. . . .)

In conclusion, buy, read, enjoy!

*The Iowa Mormon Trail: Legacy of Faith and Courage*, edited by Susan Easton Black and William G. Hartley. Orem, UT: Helix Publishing, 1997. xxxii, 268 pp. Drawings, maps, notes, index. \$14.95 paper.

REVIEWED BY DANNY L. JORGENSEN, UNIVERSITY OF SOUTH FLORIDA, TAMPA

The Mormon trek across Iowa and all that it entailed is an important chapter in the history of westward American expansion. The migrating Latter-day Saints influenced the social, political, and economic development of the Midwest and Iowa before the Civil War. The Mormons faced ongoing intolerance, hostility, and violence in Illinois following the 1844 murder of the founding prophet, Joseph Smith. Beginning in February 1846, approximately fifteen thousand Saints eventually departed Nauvoo, the unfinished metropolitan center of the theocratic Kingdom of God that they had built over the previous six years. Three principal waves of Mormons eventually crossed the Mississippi River. In Iowa the Saints connected primitive trails and roads, constructed bridges, and established way stations (shelters and farms forming villages) en route to the Missouri River at the Council Bluffs and across it into Indian territory at present-day Omaha, Nebraska. By 1852 most of them had departed Iowa on the trail they blazed to pioneer settlements in the valley of the Great Salt Lake. Tens of thousands of Latter-day Saints, many of them British converts, followed this Mormon Trail. Many, many other Americans followed this road for part or all of more than a thousand miles across Iowa, Nebraska, Wyoming, and Utah, before the completion of the transcontinental railroad in 1869. Uniquely religious, this extraordinary Mormon journey also was distinctively the largest and longest migration of any single collection of people in American history.

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