

Of these biographical works, students of midwestern history (and especially the history of Iowa) will undoubtedly find Black Hawk's autobiography to be the most relevant. Researchers have tended to gravitate toward Donald Jackson's well-edited 1955 version of Black Hawk's autobiography. Lofaro's annotations benefit from six decades of scholarly research into the life of Black Hawk and the Black Hawk War since the publication of the 1955 edition, and, significantly, include Jackson's earlier annotations. Black Hawk died in 1838, five years after his autobiography appeared in print. Later editions, particularly Patterson's 1882 reprint, included details about Black Hawk's last years in Iowa. Lofaro includes these texts in addition to the 1833 narrative of Black Hawk's life.

Presenting these books in a single volume fulfills Lofaro's intent to "immerse the present-day reader in the world of the American reader of 1833" (xvi). In doing so, Lofaro illustrates the changing notions of race, class, and masculinity that characterized Jacksonian America. He has grounded these works firmly and judiciously in the rich body of secondary literature concerning both the history and literature of the era. His careful annotations result in new editions of these biographies that will be much appreciated by historical researchers.

*Brigham Young and the Expansion of the Mormon Faith*, by Thomas G. Alexander. Oklahoma Western Biographies Series. Norman, OK: University of Oklahoma Press, 2019. xxiv, 392 pp. Illustrations, maps, bibliography, index. \$29.95 hardcover.

Reviewer Richard D. Ouellette teaches history at Napa Valley College. He holds a Ph.D. in history from the University of Texas at Austin.

Since its inaugural volume in 1988, the Oklahoma Western Biographies Series has produced concise biographies that illuminate critical facets of U.S. western history. For its 31<sup>st</sup> volume, series editor Richard Etulain persuaded Thomas G. Alexander, Redd Professor Emeritus of Western American History at BYU, to produce an important new biography of Brigham Young. Alexander is eminently qualified for the task, having produced highly regarded scholarship on western, Utah, and Mormon history alike.

*Brigham Young and the Expansion of the Mormon Faith* begins chronologically. Chapters 1–4 cover the period from Young's birth in 1801 to the eve of the Utah War in 1857. We follow Young as a Reformed Methodist craftsman in New York State; as a Mormon convert, missionary, and apostle in Ohio, Missouri, and England; as Joseph Smith's confidant in plural marriage, temple rites, and theocratic politics in Illinois;

as the leader of the Mormon exodus to the Great Salt Lake following Smith's murder; and as a defender of the vulnerable Mormon theocracy in the Great Basin. The narrative's brisk pace slows dramatically at the book's centerpiece, chapters 5–7, wherein Alexander digs deeply into the Utah War and the Mountain Meadows Massacre. In chapters 8–9, he shifts to a topical approach by examining Young's theology and polygamous family life. The chronological focus returns in chapters 10–12 for the final two decades of Young's life, covering the Civil War, the transcontinental railroad, Mormon mercantilism, the Black Hawk War, and the revitalization of church quorums and temple work before his 1877 death. The book concludes with an analytical summary of Young's life.

Alexander's tone is critical, sympathetic, and fair. While not as critical as Will Bagley's *Blood of the Prophets: Brigham Young and the Massacre at Mountain Meadows* (2002), Alexander does not rush through controversies in the manner of Leonard J. Arrington's *Brigham Young: American Moses* (1985). Alexander addresses controversies head-on, and among other noteworthy conclusions he finds that, contrary to anti-Mormon caricatures and Young's own bluster, Young was no despot. He derived his powers from persuasion and consent, and Mormons could—and did—disregard his counsel. While Young was no pacifist either, Alexander finds that he was a generally pacific individual who had developed a deep fear of armies and mobs. Alexander attributes the violent rhetoric Young employed during the Mormon Reformation and Utah War to Young's fear of seeing the Mormons brutalized—again—by outsiders and their dissident collaborators. Young's fearsome rhetoric during this period fostered a climate of paranoia, zealotry, and aggression that made the Mountain Meadows Massacre possible. Ultimately, though, Alexander finds that Young did not order the massacre but tried to let the emigrants through. As for Young's larger significance, Alexander echoes Howard Lamar's thesis that Young was the greatest colonizer in western history, and he suggests that Young may have saved the Church of Jesus Christ of Latter-day Saints from the failure that befell most Second Great Awakening movements.

Alexander makes no claims to definitiveness. Oklahoma Western Biographies are works of synthesis written primarily for the public. The series wears its scholarship lightly, and like other series volumes, Alexander's contains a bibliography of published sources but does not provide scholarly citations to archival sources. In addition, the text does not devote equal coverage to the various phases of Young's life. Alexander leans heavily on his (uncited) primary research, most of which concerns the Utah period of Young's life; the forty-six years prior to Young's move to Utah—including the Mormon sojourn in Iowa, which

is of particular relevance to *The Annals of Iowa*—receive comparatively less attention. Readers who seek a more comprehensive biography with archival citations should consult John G. Turner's *Brigham Young: Pioneer Prophet* (2012).

Despite its admitted limitations, Alexander's is a synthesis of periodically stunning depth and insight. The author's deep familiarity with his subject matter is plainly evident. The book's secondary title—*the Expansion of the Mormon Faith*—may suggest the author focuses narrowly on religious matters, but such is not the case. Young made little distinction between "religious" and "secular" matters, and Alexander follows his lead, ranging widely from "secular" topics like environmental land use to straightforward "religious" matters such as missions and temples. Packed with surprisingly immersive dives on scattered topics, Alexander's synthesis thereby differs from an older reliable synthesis, Newell G. Bringham's *Brigham Young and the Expanding American Frontier* (1986), a slimmer work of greater balance but less depth.

A seasoned scholar's reflections on a critical figure in western history, *Brigham Young and the Expansion of the Mormon Faith* is a synthesis worth reading.

*The Mormon Handcart Migration: "Tounge nor pen can never tell the sorrow,"* by Candy Moulton. Norman, OK: University of Oklahoma Press, 2019. xv, 272 pp. Illustrations, maps, notes, bibliography, appendix, index. \$29.95 hardcover.

Reviewer Chad M. Orton is a Historic Sites Curator with the Church History Department of The Church of Jesus Christ of Latter-day Saints. He is an expert on the nineteenth-century migration of Latter-day Saints and their arrival in Utah.

A unique and compelling story of overland migration took place between 1856–60, when nearly 3,000 members of The Church of Jesus Christ of Latter-day Saints (Mormons) "gathered to Zion" (Utah) by handcart. While numerous articles and books have looked at various aspects of this experience, Candy Moulton's *Mormon Handcart Migration* is the first one-volume history in nearly 60 years.

The "gathering" largely took place under the direction of church leaders, and these handcart pioneers were a small percentage of the nearly 70,000 Latter-day Saints who traveled emigrant trails between 1846 and 1868. Many who "gathered" were only able to make the journey because of loans from the church-established Perpetual Emigrating Fund (PEF). In 1855, the PEF was nearly broke and Brigham Young,