

*Charles C. Rich DVD Library*, produced by the BYU Studies Staff (Provo, Utah: Brigham Young University, 2005)

Charles C. Rich and his colorful life and career warrant a work as comprehensive as this DVD publication. Born in 1809 in frontier Kentucky, he spent a good part of his life pioneering and colonizing the expanding American frontier in his effort to establish The Church of Jesus Christ of Latter-day Saints and build up the kingdom of God.

The documents included in the *Charles C. Rich DVD Library* reflect Rich's life and his pursuit of "purity and holiness." Beyond the necessary system requirements, foreword and acknowledgments, and DVD bibliography, the collection has seven sections. The first section is a chronology of Charles C. Rich, his wives, and his family beginning in 1809, the year Rich was born, and continuing through 1917, when Emeline Grover Rich, the last of Rich's wives, died. Next follows a Biographies section and a Family Histories section, which include biographical studies of Rich and his wives. A letters section follows containing six letters written by Charles C. Rich. The Manuscripts section of the DVD contains high-resolution scans of handwritten manuscripts from as early as 1833 such as journals, mission records, financial papers, certificates, blessings, family documents, and personal, ecclesiastical, and business correspondence. Many photographs of Rich and his family have been included in the collection as well as some speeches he gave as a member of the Quorum of Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Unfortunately, there is one drawback to this DVD collection. The collection, because it contains so many scanned documents, is not fully word

searchable. This means that though some individual documents can be searched, no searches can encompass the whole collection. This minor problem notwithstanding, I wholeheartedly recommend the *Charles C. Rich DVD Library* to scholars of Mormon or Western history, as well as those who are interested in studying the family dynamics of a nineteenth-century Latter-day Saint family.

—Craig Foster

*Women in Utah History: Paradigm or Paradox?* edited by Patricia Lyn Scott and Linda Thatcher (Logan: Utah State University Press, 2005)

In 1983, the relatively new Utah Women's History Association met in the Salt Lake City Public Library and proposed that a volume on the history of Utah's women be written. In 2005 that goal finally came to fruition when two members of that organization, Patricia Lyn Scott, a section manager at the Utah State Archives, and Linda Thatcher, the Historic Collections Coordinator for the Utah State Historical Society and former president of the Utah Women's Association, published *Women in Utah History: Paradigm or Paradox?* in connection with the Utah State Historical Society.

Scott and Thatcher have compiled a series of essays from an all-star cast of historians, and the result is the most comprehensive look at the experience of Utah women yet. While the study of Utah's women has burgeoned in the past several decades, most works have focused on individual women or distinct groups of women. This book surveys the experience of a much larger category, from polygamous and monogamous Mormon women to Protestant and Catholic women to a variety of ethnic groups of women. It also examines the evolution of their lives within a multiplicity of contexts,

from the progression of their legal status to the changing roles they have assumed in the work force to their involvement in farm life, education, scholarship, arts, and politics.

Any serious scholar of women's history, Utah women's history, or Utah history in general will want to read this book. It celebrates the contributions Utah's diverse groups of women have made to the state's history and its ultimate thesis is this: that while Utah women's experience has differed from that of other women in the American West, it has also been representative of the experience of other women in the American West. Paradigm or paradox? Scott and Thatcher's answer is, simply, both.

—Jana Lloyd

*God's Country, Uncle Sam's Land: Faith and Conflict in the American West*, by Todd M. Kerstetter (Urbana: University of Illinois Press, 2006)

In a focused journey, Todd Kerstetter, assistant professor of history at Texas Christian University, considers the promise of religious freedom in the United States. He looks closely at three religious groups: nineteenth-century Mormons living in Utah, the Lakota Ghost Dancers in South Dakota during the 1890s, and the 1993 Branch Davidians in Waco, Texas. Each group sought a place of refuge in the Great American West, that region of the country most filled with individualism and independence, the mythic and heroic God's country. For each there was a dramatic and violent confrontation with both their neighbors and the government.

How far does the rhetoric of religious independence extend and for whom does it hold true? Speaking of the Mormons living in Utah in the nineteenth century, Kerstetter states that they "and anyone else who doubted it, learned that morally

speaking, the Constitution is a Protestant document and the United States is a Protestant nation" (80).

To a lay reader, the book is accessible and interesting. Kerstetter sets forth the features of the three historical events with detail sufficient to capture the mood and setting of each episode. He offers evidence as a historian, fairly and without comment, allowing each narrative to set the stage. He steps us through the inflammatory rhetoric and imprudent posturing of each side. The drama between these religious groups and their neighbors stands out all the more clearly for Kerstetter's dispassionate stance. We learn that the song of the West is not truly sung on key.

Each of these histories has been told before. Each is dramatic and tragic and makes for good telling. It is not difficult to find accounts from both devotees and detractors but in this telling, the combined weight of uncompromising religious values and the collapse of promised freedoms is significant. To those questions already raised in this book, there are more. Is there a point at which it is appropriate, even responsible for citizens or government to intervene and withdraw promised freedoms? Who decides when and where?

—Liza Olsen

*How Free Can Religion Be?* by Randall P. Bezanson (Urbana: University of Illinois Press, 2006)

In *How Free Can Religion Be?* Randall P. Bezanson, who holds an endowed professorship of law at the University of Iowa, surveys the U.S. Supreme Court's leading cases on the religion clauses of the First Amendment. Of particular interest to students of Mormonism will be Bezanson's treatment of *Reynolds v. United States* (1878), in which the Court rejected the