

their journey” (3). However, he does tell their story competently, and he uses some sources that are not generally available.

The book begins with a substantial amount of background information. The specific story of the company does not begin until page 68. Up to that point in the narrative, the author gives a general overview of the conditions in Europe and Scandinavia as the gospel was being spread prior to the company’s departure. The overview includes comments regarding members of the Seventh Company along with many other associated individuals. This initial background information is thorough and well footnoted.

The book presents the handcart trek in chronological order, making it is easy to follow the story of the Saints’ challenges as they struggled across the country. However, the book does contain some digressive supplemental material. For example, the author includes the story of Mark B. Garff’s work as a mission president in Europe at the start of World War II. President Garff’s story is fascinating but not relevant to the handcart history and takes up multiple pages. Likewise, the last chapter of the book is supplemental material regarding the Utah War that does not touch on the Seventh Company’s trek.

Still, scholars who are interested in the many handcart companies (most of which were quite safe and successful), as well as readers from the large body of descendants of those in the Seventh Handcart Company, will find this background information and ensuing history satisfying.

—Paul D. Lyman

*Forty Ways to Look at Brigham Young: A New Approach to a Remarkable Man*, by Chad M. Orton and William W. Slaughter (Salt Lake City: Deseret Book, 2008)

Chad M. Orton, a Church archivist, and William W. Slaughter, a Church photo historian and senior reference specialist, have both published extensively, their past works including *Joseph Smith’s America* (Orton) and *Trail of Hope: The Story of the Mormon Trail* (Slaughter). In their new biography, they challenge the slanderous news articles targeted at Brigham Young in his day and seek to illuminate the true character of the man who “often remains hidden in the shadows of the hats” he wore, such as prophet, family patriarch, and colonizer (xiii).

Rather than being organized chronologically, the book is divided into forty chapters that focus on Brigham Young’s traits and accomplishments, painting him as a man of faith, tenacity, vision, and compassion—despite his being “a hard-spoken New Yorker” (150). Chapters like “Brigham as Renaissance Man” highlight his extraordinary talent, while other chapters like “Trust and Loyalty: Two Strengths and a Weakness” reveal his human capacity to falter. Some chapters provide historical context, such as a life chronology, a list of contemporary world and Church leaders, and a list of his wives, his marriage dates, his children, and family birthdates.

The authors do not skim over the libel directed at Brigham Young in a chapter called “America’s Bogeyman,” and at the book’s conclusion, the authors include both positive and negative notices written at his death. The *New York Tribune* editorialized: “Even his dupes will find out some day that their prophet was really nothing, but a cunning, clever old rascal, . . . and they will wonder how he could have left them without so much as a parting wink, to show that he had enjoyed the joke” (264).

Outside perspectives provide a sharp contrast to the way Brigham Young saw himself: “My whole life is devoted to . . . service and while I regret that my mission is not better understood by the world, the time will come when I will be understood and I leave to futurity the judgment of my labors and their results as they shall become manifest” (267). The authors have contributed well to this end. Both Latter-day Saints and others who are interested in Mormon history will want to read this multifaceted examination of the man the authors describe as “enigmatic,” “vilified,” and “the most misunderstood individual on the lists of the 100 greatest and most influential Americans” (xiii).

—Kimberly Webb Reid

*Images of the New Jerusalem: Latter Day Saint Faction Interpretations of Independence, Missouri*, by Craig S. Campbell (Knoxville: University of Tennessee Press, 2004)

Other than being the hometown of former United States President Harry Truman, Independence, Missouri, does not have much extraordinary history to offer mainstream America. Unless, as Craig S. Campbell rightly points out in this noteworthy book, one considers a specific religious heritage held by several related movements; then the history is “one that transcends the prosaic and is very beautiful, fantastic in fact, depending on ‘which end of the day you see it from’” (xiii–xiv). Within several blocks in this city, one can find temples, churches, and visitors’ centers belonging to several different groups all claiming this area to be sacred space. Regardless of what each group believes today, they all share a common history that involves a prophet, a place, and a promised future.

Craig S. Campbell, professor of geography at Youngstown State University, has contributed a fine volume to Mormon historiography with his *Images of the New Jerusalem: Latter Day Saint Faction Interpretation of Independence, Missouri*. In the preface, he describes the book’s objective as “a historical interpretation of the millennial geography of Independence and its surroundings as seen by the Latter Day Saint churches” (xiv). “Churches” is listed in the plural, and a hyphen is missing between “Latter” and “Day,” because the book focuses on several religious movements that claim lineage from Joseph Smith, mainly focusing on the LDS Church, the RLDS Church (now known as the Community of Christ), and the Church of Christ (Temple Lot). The result is a rich manuscript chronicling how these different people have, for almost two centuries, viewed an area that they believe has both a sacred past and a millennial future.

While the history of the groups other than the “Utah” Mormons will obviously be new and exciting for most readers, Campbell’s analysis of the LDS Church is also quite laudable and worthy of close attention. He narrates the fascinating progression of how the Church went from viewing Zion in Independence as something that needed to be immediately established (48) to a future incentive to be used as a “carrot-before-the-horse teaching” in order to inspire the Saints to build up Utah (129). Today, references to Zion are rarely taken to mean the specific location of Jackson County, and Church leaders almost never mention Missouri in reference to the future hopes of the millennial day (200). The author does an exemplary job of identifying the tensions that exist among believers today while speculating on