

Mormons' settlement in Utah. Black's essay analyzes the economic sacrifice of leaving Nauvoo. Part 1 concludes with Wendy Top, writing on the rescue of some left behind in a "poor camp" during the early stages of the exodus from Nauvoo.

The first essay of part 2, by Ball and Snyder, shows the reader the kind of environment that welcomed the Saints when they finally arrived in the Salt Lake Valley. The next two essays, by Bennett and Boone, respectively, explore the unique experiences of Horace K. Whitney (as recorded in his journals) and of the Saints who came up from the South. The concluding essay, by Smith, discusses Cache Cave and its meaning to Utah pioneers.

Part 3 opens with Alford discussing the safety and upkeep of a portion of the Mormon Trail during the Civil War. Cowan then compares the routes of travel that wagons, trains, and automobiles forged when heading west. Haws explores the character of Wilford Wood, a key individual in preserving Church historical sites. This section and the book conclude with Esplin's essay on the preservation and marking of the Mormon Trail.

This book provides valuable insight into the lesser-known aspects of our pioneer heritage, adding a depth and richness that causes the reader to appreciate this part of Mormonism's history even more.

—Veronica J. Anderson

*The Mormon Church and Blacks: A Documentary History*, edited by Matthew L. Harris and Newell G. Bringhurst (Urbana, Ill.: University of Illinois Press, 2015)

On June 1, 1978, The Church of Jesus Christ of Latter-day Saints lifted its 126-year-long ban preventing male

Church members of African descent from receiving the priesthood, declaring that "all worthy male members of the Church may be ordained to the priesthood without regard to race or color" (109). In *The Mormon Church and Blacks: A Documentary History*, Matthew L. Harris and Newell G. Bringhurst present thirty documents illustrating the Church's stance on blacks and the priesthood before, during, and after the ban.

Matthew L. Harris is a professor of history at Colorado State University–Pueblo and coauthored *The Founding Fathers and the Debate over Religion in Revolutionary America*. Newell G. Bringhurst is a professor emeritus of history and political science at College of the Sequoias and wrote *Saints, Slaves, and Blacks: The Changing Place of Blacks within Mormonism*. Harris and Bringhurst have coauthored several books, including *Scattering of the Saints: Schism within Mormonism* and *The Persistence of Polygamy* series.

*The Mormon Church and Blacks* is divided into seven chapters that chronologically document the Church's evolving stance on the priesthood and blacks. Each chapter begins with a brief historical introduction, followed by a discussion of each primary source before presenting the document to the reader. The collected documents range from early LDS newspaper articles, a patriarchal blessing given to one of the first black Latter-day Saints, letters between Church members and Church leaders, scholarly essays, statements made by prominent Church leaders, and official Church statements.

In part 1, Harris and Bringhurst first explore the scriptural canon that established the Church's complicated position on blacks and the priesthood. Part 2 investigates the shifting attitudes on blacks and slavery in the early Church. The beginnings of priesthood denial to

blacks and the legalization of slavery in Utah are discussed in part 3. Part 4 examines the ban's perpetuation, and part 5 studies the increasing pressures within and without the Church that prompted Church leaders to reconsider the ban. Documents in part 6 describe the lifting of the ban and the resulting implications. The Church's actions today regarding its past decisions on blacks are addressed in part 7, followed by detailed notes for each chapter.

The editors successfully provide the full picture of a delicate subject by including documents from all sides of the argument without condemning or accusing the individuals involved in these pivotal moments in Church history. *The Mormon Church and Blacks* is a comprehensive documentary history for anyone wanting a fuller understanding of the Church's past and present actions concerning blacks and the priesthood.

—Stephanie Fudge

*Let Your Hearts and Minds Expand: Reflections on Faith, Reason, Charity, and Beauty*, by Thomas F. Rogers (Provo, Utah: Maxwell Institute, 2016)

Thomas Rogers is a Mormon treasure. Indeed, we may never see another quite like him. In his long and productive life, he has been a missionary in Germany; professor of Russian; director of the BYU Honors Program; renowned playwright; gifted painter; aspiring poet; perceptive essayist; mission president in Russia; traveling patriarch to Eastern Europe and Russia; temple missionary in Sweden; branch president at both BYU and the MTC; teacher of English in China; and "self-styled polyglot" who has studied language and culture in many lands, including Yugoslavia, Bulgaria, Poland, Armenia, India, Syria, Austria, France, and Italy.

It is only fitting, then, that this collection of writings is so diverse: essays, speeches, symposium presentations, letters, poems, journal entries, reminiscences, a BYU forum address, a travelogue, dating advice to students, commentary on scripture, a note to the first cast of his play *Huebener*, and even a discourse he prepared for some forgotten purpose and can't remember ever giving. In addition to his own thoughts, he also includes many perceptive observations from student papers and quotations from famous writers, most of which I had never seen before. These sundry pieces are assembled somewhat unevenly under the four topics listed in the book's subtitle. The section on beauty, for instance, seemed something of a catch-all category for pieces that didn't quite fit under the other three topics. But overall the book is well worth reading, and reading carefully.

I have known Tom Rogers for many years, but only after reviewing this assemblage of his varied writings do I feel I have some understanding of his depth, his breadth, and his brilliance. Tom is one of the kindest men I know, and this shines through in all of his thinking. Whether he is writing to a son who left the Church as a youth, speaking to students in the BYU Honors Program, or reminiscing about strangers he has encountered in his extensive travels, one thing is obvious: he cares deeply about people.

He also cares deeply about ideas, and he does not shy away from difficult questions and paradoxes. Indeed, perplexing moral dilemmas lie at the heart of his best plays. And I was surprised to find him addressing questions forty years ago that are troubling many Latter-day Saints in today's information-saturated society. Despite recognizing the flaws in the Church, Tom offers his seven personal reasons for