

Mexican neighbors” (6). This tension plays out as native Mexicans and native LDS Mexicans interact with each other and with LDS Anglo-colonizers, LDS Anglo-missionaries, and LDS leaders during more than 170 years.

In dialogue with previous scholarship, *Just South of Zion* provides new insights about some old topics, including plural marriage, LDS colonization, and transnational identity. It also plows new ground with topics such as the role of LDS women in local worship, indigenous intellectuals, and the roles of masculinity and violence in Mormon identity.

Because this book is the first collection of scholarly work by academics whose primary focus is Mexico and the borderlands instead of LDS history, the discussions and tone will be new to most Latter-day Saints. The audience is obviously not LDS, as the detailed “Glossary of Terms Related to Mormonism or Mexican Mormons” reveals (203–6). Instead, the book is addressed to academics in Mexico and the United States who have or should have interests in “looking at one of the most active groups of transborder migrants in US-Mexican history—the Mormons” (19).

In the end, *Just South of Zion* provides a fresh survey of religious pluralism in Mexico and an informed approach to LDS international history.

—Richard Neitzel Holzapfel

*Far Away in the West: Reflections on the Mormon Pioneer Trail*, edited by Scott C. Esplin, Richard E. Bennett, Susan Easton Black, and Craig K. Mancill (Provo, Utah: BYU Religious Studies Center, 2015)

This book contains twelve articles chronicling the story of the Mormons’ great trek west. It is divided into three

parts, each containing four articles that cover a different aspect of the story of the Latter-day Saints moving west. Part 1 focuses on the Mormons being forced from their homes in Nauvoo. Part 2 examines their journey across the plains and through the Rocky Mountains. Part 3 discusses what the Mormon Trail means to people now, how it has been interpreted, and how it is being preserved.

The book is edited by Richard E. Bennett (professor of Church history and doctrine, BYU), Susan Easton Black (professor emerita of Church history and doctrine, BYU), and Scott C. Esplin and Craig K. Mancill (associate professors of Church history and doctrine, BYU). Esplin, Black, and Bennett also contributed their own essays to this book, with the latter also penning the introduction. Other contributors include Douglas Seefeldt (assistant professor of history, Ball State University), Alexander L. Baugh (chair of the Department of Church History and Doctrine, BYU), Wendy Top (independent historian, Pleasant Grove, Utah), Terry B. Ball (professor of ancient scripture, BYU), Spencer S. Snyder (student at Virginia Commonwealth University pursuing a master’s degree in health administration), David F. Boone (associate professor of Church history and doctrine, BYU), Hank R. Smith (adjunct professor of ancient scripture, BYU), Kenneth L. Alford (associate professor of Church history and doctrine, BYU), Richard O. Cowan (professor emeritus of Church history and doctrine, BYU), and J. B. Haws (assistant professor of Church history and doctrine, BYU).

The first essay in part 1, by Seefeldt, discusses the maps of the west that were available around the time of the Mormon exodus. Baugh’s essay explores John C. Frémont’s western expedition in 1843–44 and how it influenced the

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