

Kingdom on the Mississippi Revisited: Nauvoo in Mormon History. Edited by Roger D. Launius and John E. Hallwas. (Urbana: University of Illinois Press, 1996. Pp. viii, 282. Notes, bibliographical essay, index. Clothbound, \$36.50; paperbound, \$16.95.)

To Latter-Day Saints of the 1840s, and to chroniclers of their experience ever since, Nauvoo, Illinois, has represented many things. For those who lived in that Mississippi River town during its Mormon heyday, it was a piece of Zion, a model of the Kingdom of God foreseen by the prophet Joseph Smith. Historians, with their bent toward critical analysis, have explicated the meaning of the place in more incisive terms. Ronald K. Esplin, for example, identifies Nauvoo as "*the city of Joseph*," in which the Mormon leader "fulfilled his religious mission" (p. 20). The author of the standard work on the village, Robert Bruce Flanders, sees it as a "volatile mixture of elements" that sparked "escalating violence within and without" (p. 231). And to the editors of the present volume Nauvoo "is as much a state of mind as it is a physical place." It embodies "a seedbed" where Mormonism took root and flowered, "a refiner's fire" in which the early Saints not only faced opposition but also "demonstrated their spiritual superiority" (p. 1).

All these images find a place in this masterful collection. Here, in one volume, are fourteen of the most significant historical studies of Mormon Nauvoo to appear in recent decades. Through careful selection and skillful organization Roger D. Launius and John E. Hall was expose the readers to articles that exhibit the multiple dimensions of the debate among students of Mormonism "over the nature and purpose of historical inquiry" (p. 30). Though the essays are largely representative of the "new Mormon history," with its stress on secular scholarship and rationality, they remain sensitive to the assumptions of faith which shaped earlier Mormon historiography. Taken together they also provide a highly informative guide to life in 1840s Nauvoo.

The result is a comprehensive picture of the Mormon "Kingdom on the Mississippi." Virtually every facet of the Nauvoo experience receives treatment: the city's unique charter and the "state within a state" it created (p. 39); the flexing of the Saints' military muscles through the Nauvoo Legion; the role of Joseph Smith as prophet, entrepreneur, and politician; the divisive presence of the Mormon press and of plural marriage; even the nature of recreation, occupation, and education in the town.

While all of the entries are carefully researched and documented, several deserve special attention. Kenneth W. Godfrey insightfully employs the methodology of Ferdinand Braudel in a cogent examination of "the structures of everyday life" (p. 72) in Nauvoo, and Kathryn M. Daynes delivers a persuasive argument

that Mormon polygamy emerged there due to social anxieties produced by "severe environmental changes" (p. 131) and to the Saints' unwavering loyalty to Joseph Smith. Equally valuable is the study, contributed by Valeen Tippetts Avery and Linda King Newell, of the bitter conflict between Brigham Young and Emma Smith and its impact on the Mormons' last days on the Mississippi. Likewise, editor Launius's account of the lessons Joseph Smith III learned in Nauvoo, and later applied in launching the Reorganized Church, is a penetrating analysis of leadership.

Particularly helpful as well are forays into the nature and meaning of the prophet's vision of a political kingdom of God by two of Mormonism's leading historians. Klaus J. Hansen reminds us that "in history beliefs are as important as facts" (p. 63) and proceeds to demonstrate how the Mormon belief structure led to an inevitable, and sometimes hazardous, intertwining of politics and religion. Flanders agrees, artfully describing a "politics of utopia" that ran amok because the prophet "was simultaneously in the temple, . . . in the seat of government, in the land office, and on the stump" (pp. 155-56). Another renowned Mormon scholar, though, is not as convincing. In his investigation of whether there was "much that was religious in Nauvoo," Marvin S. Hill contends that everything "of social or political nature" in the town was "essentially religious" (pp. 120-21). Hill unfortunately applies a rather narrow definition of religion, however, seeing it only as a quest for security and social control—a startlingly negative assessment of religion's role in society and one inadequately supported.

Kingdom on the Mississippi Revisited is what a solid historical anthology should be: topically and historiographically balanced, carefully constructed, and highly readable. As a bonus, it includes an eminently usable bibliographical essay. In short, it is a laudable contribution to our understanding of Mormon Nauvoo.

LLOYD A. HUNTER is professor of history and religion at Franklin College of Indiana. A student of the interplay of church and culture, he is working on a study of that phenomenon in the post-Civil War South.

Farm and Factory: Workers in the Midwest, 1880-1990. By Daniel Nelson. (Bloomington: Indiana University Press, 1995. Pp. ix, 258. Tables, notes, index. \$29.95.)

Daniel Nelson's *Farm and Factory* provides a much-needed synthesis of scholarship on the history of work and working people in the Midwest. Moreover, Nelson not only synthesizes this scholarship but also uses it to advance several arguments about the distinctive character of the Midwest. A volume in the *Midwestern History and Culture* series, edited by James H. Madison and