wrote insightful forewords to each volume (9). Morgan was a historian of the first rank who, unfortunately, is not nearly as well known or read today as he should be and deserves to be. Saunders helps restore Morgan to his rightful place as a preeminent historian of the American West, Utah, and, perhaps, to a lesser degree, Latter-day Saints. Lesser because Morgan was unable to write as much on the Mormons as he desired for several reasons, especially the necessity of making ends meet by writing western history to please certain publishers. He complained about always being “ten books behind.” Saunders points out that despite Morgan’s best efforts over a period of many years, he was not able to produce more than a few chapters of what he intended to be his masterwork, a three-volume history of the Mormons. In Collected Works Part 2, the editor has included what Bagley calls a “skillful edition of the best surviving version of Morgan’s unfinished and fragmentary magnum opus, The Mormons, informed by Saunders’s engaging, challenging, and thoughtful commentary” (10).

This handsome book also contains the second part of the “Mormon Bibliographies” on “Churches of the Dispersion” (break-off groups from the Church of Jesus Christ of Latter-day Saints); these bibliographies were published privately in the 1940s and 1950s. Collected Works Part 2 also includes James Holt’s account of the Emmett Company. Emmett, a member of the Mormon Council of Fifty, started a splinter group and led it west. Saunders’s copious footnotes help illuminate this little-known episode in Mormon history. Book reviews by Morgan from 1954–1970 of well-known titles such as The Mormons (O’Dea), Great Basin Kingdom (Arrington), John Doyle Lee (Brooks), On the Mormon Frontier: The Diary of Hosea Stout (Brooks), and Quest for Empire (Hansen), make up another section of the book.

Rounding out the volume are an essay on literature in the history of the LDS Church and Morgan’s introduction to A Mormon Bibliography, 1830–1930, a massive 1978 tome that he did not live to see published that was revised and enlarged in a second, 2004 edition.

In the afterword, Saunders sums up Morgan’s contributions and shortcomings, opining that “Dale L. Morgan remains relevant to Mormon historiography; his writing remains fresh and provocative; his emphasis on rigorous documentation has strengthened the foundations of the field; and his shortcomings provide a cautionary tale for those who aspire to understand and write the stories of the human past” (454). Historian Daniel Walker Howe (who knew Morgan in childhood) rightly comments that Dale Morgan, who was a fine writer and meticulous editor, “has found in Saunders the editor he deserves” (16).

—CURT BENCH
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SUCCESS DEPENDS ON THE ANIMALS:

Emigrants, Livestock, and Wild Animals on the Overland Trails, 1840–1869
BY DIANA L. AHMAD

Reno and Las Vegas: University of Nevada Press, 2016. x + 132 pp. Cloth, $31.95

Between the 1840s and the 1860s about 300,000 people moved across overland trails to Oregon, California, and Utah. That story has been detailed many times, in now-classic works by John D. Unruh, David Dary, and Merrill J. Mattes as well as more recent books by Will Bagley and others. Diana Ahmad’s brisk little book (only eighty-six pages of text) complements those accounts by focusing on animals, both domestic and wild, and their relationships with the human overlanders. Ahmad draws on dozens of trail diaries and journals, as well as guidebooks, to make a persuasive case for the centrality of animals to the overland experience. This book could be a valuable adjunct to western or environmental history courses.

Ahmad travels quickly along the trail, beginning with an overview of contemporary cultural attitudes toward animals and moving through the outfitting of emigrants’ wagons to a description of food and water availability from east to west.
She sketches the relative advantages of oxen, cows, mules, and horses and the enormous amounts of time and labor that people put into their care. Chapter six describes encounters with wild animals, including bison, wolves, coyotes, bears, prairie dogs, and “antelopes” (i.e., pronghorns). The narrative descriptions are clear, straightforward, and well documented.

Ahmad is not completely persuasive in the case she makes for a human–animal relationship that “evolved over the months of travel from a pragmatic working association . . . to one of friendship that bonded the travelers and their animals together by struggle” (1). Her evidence clearly shows that humans valued their animals, acknowledged their debts to them, and sympathized with them or even grieved at their suffering. But that evidence also shows that the relationship remained a largely utilitarian and one-sided one, since humans often (if reluctantly) abandoned animals or used them as food. Calling this “friendship” borders on the anthropomorphism Ahmad discerns in her sources. The book acknowledges that keeping pets was a relatively new phenomenon and includes some accounts of cats and dogs, but it does not explicitly distinguish between human feelings toward such so-called companion animals and feelings toward draft animals.

Success Depends on the Animals is tightly focused on the trail experience, so it necessarily leaves some unanswered questions. For example, one wonders about animals that continued to serve in their new homes. Ahmad writes “for most of the overlanders, their relationship with domestic animals lasted only three or four months if the animals survived to the end of the trail” (85). But the animals that did survive the trail presumably ended up on farms or ranches (or dinner tables) in California, Oregon, or Utah. Did settlers particularly value mules or oxen that had pulled their wagons before they pulled plows? Did overlanders have different relationships with animals than did their children born in western homes? Still, Ahmad succeeds in demonstrating that success along the overland trail did, indeed, depend on the animals.

— JEFF NICHOLS
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MORMONS IN THE PIAZZA:
History of the Latter-day Saints in Italy

BY JAMES A. TORONTO, ERIC R DURSTELER, AND MICHAEL W. HOMER


Gaining a foothold in Italy—and therefore a base for expansion into Europe, Africa, and Asia—was an “early evangelization strategy” of the Church of Jesus Christ of Latter-day Saints (ix). The subsequent proselytizing among Protestant Waldensians in northern Italy led to the immigration of Italian converts to Utah. In Mormons in the Piazza, three scholars of Mormonism, religion, and Italy seek to understand, among other things, how “a religion born in the Protestant frontiers of nineteenth-century American” might “take root in the Catholic soil of modern Italy” (x). The resulting book draws on much primary source material and reflects the perspectives of Italians. Readers of Utah history will find detailed information about nineteenth-century emigrations from the mountain valleys of Italy to those of the Great Basin; the assimilation of Italians into American society; and the experiences of people and ideas from Utah in Italy, especially in the twentieth century.

GLORIOUS IN PERSECUTION:
Joseph Smith, American Prophet, 1839–1844

BY MARTHA BRADLEY-EVANS

Salt Lake City: Signature Books, 2016. 744 pp. Cloth, $39.95

Glorious in Persecution, by University of Utah professor and historian Martha Bradley-Evans, is a biography and analysis of LDS prophet Joseph Smith. It gives particular attention to several subjects in a bid to explain Smith’s appeal and several complicated facets of his life. Bradley-Evans thoroughly explores Smith’s struggle to understand and assert his position as prophet, his focus on kingdom building and the importance of the creation of a new sacred space, and the controversial practice of plural marriage.