to be Smith's successor. But by 1851, Strang was established on Beaver Island, had been crowned king, was engaging in polygamy despite his early opposition to it, and had published his *Book of the Law of the Lord.* While the final years of his career, culminating in his 1856 assassination, may be less significant to LDS and RLDS church history, they are more interesting as Michigan history.

Van Noord concentrates on the economic and political opposition that Strang encountered from Gentiles, the legal actions against the Strangite Mormons, and Strang's reasonably successful political career. Although he did not achieve his ambition of being governor of Utah Territory, Strang was elected as a Democrat to the Michigan legislature. A newspaper usually hostile to Strang, *The Detroit Advertiser,* wrote that as a legislator, his "standing for influence, tact, intelligence, ability and integrity was second to none" (p. 194). Another newspaper called him the most talented debater in the House. After the Republican Party was organized in 1854 and took control of the legislature, however, Strang's political influence waned.

What motivated this unique Mormon prophet/king? According to Van Noord,

> The most credible explanation is that after the death of his daughter in 1843, Strang realized his life span was limited and his goals might never be accomplished. However, when he viewed the power and promise of Joseph Smith and the Mormon church, his dreams of royalty and empire were rekindled. With Smith's assassination Strang saw his opening and, in a bold bid, presented himself as Smith's successor. In debater's terms, he assumed the affirmative position of prophet and presented his proof: the letter of appointment, the visit by an angel, the brass plates, the testimony of witnesses — the latter with precedents in Smith's career. Based on the evidence, it is probable that Strang — or someone under his direction — manufactured the letter of appointment and the brass plates to support his claim to be a prophet and to sell land at Voree" (pp. 273–74).

Strang lay dying for some three weeks without naming a successor. His church dwindled, but even today a few hundred Strangites remain, still hoping that one day God will call a successor to the prophet who was one of America's rare kings.

Twin Contributions

Establishing Zion: The Mormon Church in the American West, 1847–1869 by Eugene E. Campbell. Salt Lake City: Signature Books, 1988, ix, 346 pp., $20.95.

Richard W. Sadler is a professor of history at Weber State College in Ogden, Utah.

WHILE GENE CAMPBELL lived through much of the twentieth century (1915–86), the focus of much of his historical research and interest was the nineteenth century. His earlier research and writing on Brigham Young, Fort Bridger, Fort Supply, Mormon colonization in the West, and polygamy all served as foundation stones for what he no doubt considered to be the capstone of his career, *Establishing Zion.*

During virtually all of his professional career, Campbell was employed by the Church of Jesus Christ of Latter-day Saints. He began as a seminary teacher in Magna and later became an Institute of Religion instructor and director in Logan. From 1956 until 1980, he was a member of the history faculty at Brigham Young University, serving part of this time as chair of the department. Although well known throughout his professional career of nearly four decades for his sense of humor and easy-going manner, he was best known for his uncompromising search for historical truths. On one occasion in describing his method of teaching he said, "I will never knowingly teach my students something they will have to 'unlearn' later on" (p. ix).

Establishing Zion is not a history of Utah or of the Great Basin, but rather a history of the growth of Mormonism in those areas between 1847 and 1869. From time to time Campbell focuses on the larger scene of western history, setting the stage for discussions about mining, settlement, and territorial expansion. He does not discuss Mormon immigration from Europe or generally from the eastern United States but rather concentrates on the growth and development of Zion in the West. The book was published two years after Campbell's death, and the publisher's forward suggests that Campbell had completed research on the manuscript by the end of 1982 and had "virtually finished writing by 1984–85."

While nineteen chapters, photographs and maps, and a bibliography and index all serve to make this a handsome volume and an important contribution to Utah and Mormon history, the lack of footnotes is a flaw that must be laid at the doorstep of the publisher. Including footnotes would have required an extensive effort by the publisher, but such an addition would have immeasurably increased the book's value to both general readers and historians. With footnotes this volume would indeed have been the capstone of Campbell's career. As the book is, it is often impossible to trace quotations, used widely throughout the volume, to a specific reference in the bibliography. Campbell and the public could have been better served.

While chronicling the first two trying decades of colonization in the Great Basin, Campbell describes the colonization process, the lure of California gold, relationships with Indians, religious developments including polygamy, the Mormon Reformation, the Utah War, economic development of Zion, and the Civil War. Campbell seems interested in having the Latter-day Saints and their experiences viewed from various angles, exposing and exploring the divergent views produced by differing historical documents. He notes that irrigation, although widely practiced by the Saints, did not originate with them; they had observed its practice in Lebanon, the Holy Land, Syria, Egypt, the Great Basin, and in old and new Mexico. Campbell details the Saints' early irrigation and agricultural experiments in the Great Basin, including the seagull and cricket "miracle" of 1848, and notes:

> Although little was said about the role of the gulls in saving the crops at the time, the inspirational aspects of the episode were emphasized over time until it came to be regarded as a unique incident in Mormon history. Such an interpretation ignores the fact that gulls and other birds returned regularly each spring to Mormon settlements, devouring crickets, grasshoppers, worms, and other insects. But the episode was providential to the colonists who needed food. (p. 30)

Campbell's recounting of this incident is typical of his approach — he seeks historical truths with balance and with empathy.

When discussing colonization, Campbell suggests, as he has done in earlier articles, that outer colonies — Idaho's Salmon River country, Nevada's Carson Valley, Las Vegas, San Bernardino, and the Colorado crossing at Elk Mountain — were all generally unsuccessful. He maintains that as early as April of 1857, Young was willing to give up the "Mormon Corridor" to the Pacific because it was much easier to charter immigration ships from Europe to the eastern United States than to California, the railroad was being extended, and Congress had rejected the State of Deseret with its proposed Pacific ports. Saints were becoming increasingly more attached to the Great Basin, and Young also felt that the Saints could never "dominate" and thus survive in the San Bernardino area. Campbell notes that "like many great leaders, Brigham Young was responsible for both the church's successes and failures" (p. 146).

Establishing Zion reads well and is very much a "people's" history of Zion, recounting the lives and difficulties of the common folk as well as the decisions and changes effected by Church leaders. Camp-

bell's love of the people and of this era are apparent. There is, however, little evidence that Campbell utilized recent research (since 1978) in either the text or the bibliography. The volume does give readers new insights into the era of the establishment of Zion in the West. It also serves as evidence that the historical community is much better off for having known Gene Campbell.

Latter-day Saints, Lawyers, and the Legal Process

Zion in the Courts: A Legal History of the Church of Jesus Christ of Latter-day Saints, 1830–1900 by Edwin Brown Firmage and Richard Collin Mangrum (Urbana and Chicago: University of Illinois Press, 1988), 430 pp., $27.50.

Reviewed by Michael W. Homer, an attorney practicing in Salt Lake City, Utah.

THE ATTITUDE OF NINETEENTH-CENTURY Latter-day Saints toward lawyers and the legal process is well documented and has been widely discussed ever since Joseph Smith studied law hoping to be admitted to the bar. What has not been completely understood, until the publication of this book, is the role played by the Church's ecclesiastical courts in Mormon jurisprudence in the nineteenth century.

Firmage and Mangrum's book is divided into three parts. The first two, entitled "Early Mormon Legal Experience" and "A Turbulent Co-existence: Church and State Relations in Utah," comprise approximately 70 percent of the book. Here the authors rely almost entirely on readily available published source materials, drawing heavily from secondary sources and making no claim that their summary reinterprets the Church's attitude toward the legal process or church-state relations. Nevertheless, these sections are valuable additions to Mormon history, containing the first comprehensive legal history of Mormonism.

The most significant contribution of the book is Part 3, "The Ecclesiastical Court System of the Great Basin." This section analyzes Church court decisions not previously available to scholars, used with special permission by Firmage and Mangrum. The authors demonstrate that Church courts during the nineteenth and early twentieth centuries dealt with a wide range of subjects, including land disputes, water rights, domestic conflicts, contract disputes, tortious conduct, and other subjects now resolved by civil courts. These courts were central to the Church's goal of establishing Zion or the "kingdom of God"; they had exclusive jurisdiction over Church members involved in civil disputes (those attempting to resolve such disputes in the civil courts were subject to excommunication), and they offered an alternative to the divisive influence of the adversarial civil legal system the Saints detested. The ecclesiastical courts enabled the Saints to resolve social conflicts using their own notions of community and temporal affairs (p. 261).

The authors claim that Church court records demonstrate that high council decisions were remarkably uniform, relying extensively on scripture and instructions from Church leaders (p. 290). Unfortunately the court decisions discussed remain unavailable to scholars; they are unpublished, and the authors have not included the names of the litigants. This makes it extremely difficult to meaningfully evaluate their conclusions.

Nevertheless, some of the authors' conclusions about the legal process in Utah Territory are questionable. For example, they contend that the Church firmly believed in the separation of church and state and that even though the municipal high councils of the Church exercised both civil and ecclesiastical authority in the State of Deseret from 1846 to 1849, the merging of