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tographs, unpublished diaries, contemporary newspaper articles, memoirs, and letters. Libo annotated the selections, and the book concludes with an epilogue by Howe. It is hoped that the publication of these two works will lead historians to analyze published and unpublished documents and place them in historical perspective.

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Journals of John D. Lee, 1846-1847 and 1859, edited with annotations by Charles Kelly. Salt Lake City: University of Utah Press, 1984. vii, 251 pp. Introduction, notes, index. \$17.95 cloth.

Originally published in 1938 in a small edition of 250 copies, *Journals of John D. Lee* makes readily available to scholars key documents written by one of the most articulate and controversial Mormon leaders of the nineteenth century. The first journal deals with events that took place near Omaha, Nebraska, between 1846 and 1847, involving the Mormon Battalion, plural marriage, and other esoteric religious practices, and the work of Brigham Young in moving the church to Utah. A fragmentary journal for 1859 deals with a period when the author was in hiding following the Mountain Meadows Massacre of 1857, a brutal incident in which he had played a key role. A final section contains letters from Lee to a daughter, Amarah, written prior to his execution by federal authorities in 1877 for his part in that massacre.

This edition of the *Journals of John D. Lee* is a commendable addition to the literature of Utah Mormonism and a credit to the growing list of titles published by the University of Utah Press on the subject. The value of this book was heightened by Charles S. Peterson's introduction, providing new perspectives on editor Charles Kelly. One can analyze this book from at least three angles. First, it is one among many accounts describing an important chapter in the settlement of the West. Second, it describes poignantly the faith, ideals, fears, and horrors of a significant individual on the Mormon frontier of Utah. Finally, the editor offered a perspective on anti-Mormon rhetoric, as Kelly frequently used the document as a base from which to launch into attacks on Mormonism in his annotations. Each perspective has certain virtues and liabilities, and a mix of these with others is undoubtedly necessary to appreciate this book fully. Regardless of one's personal inclinations, however, all will be impressed with this work. It is a valuable resource long unavailable to all except those frequenting a few specialized libraries.

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