did not merely “dissent” from conventional and prevailing theologies of hell, as Gin Lum suggests; they successfully reconciled these with new moral imperatives. This is just one indication of many that a robust and reflective account of early Mormon soteriology—including the unusual ways it came to render both “heaven” and “hell”—can do much to illustrate the larger dynamics of the period.

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Reviewed by Brett D. Dowdle

Arguably, no single event looms larger in the historical consciousness of the American public than does the American Civil War. Interest in the topic has generated a sizable historiography that is added to measurably with each succeeding year. Generally, however, this historiography remains intensely focused upon the states east of the Mississippi River and particularly those regions where battles took place. Recent historiographical trends, however, have resulted in a growing number of books that emphasize the Civil War as it shaped the nation west of the Mississippi River. In compiling and publishing *Utah and the Civil War*, Kenneth Alford has made an important contribution to this growing body of works, which detail the effects of the Civil War in the American West. Although not an interpretive piece, Alford’s book makes a valuable contribution to our understanding of the Civil War by providing historians with access to some of the most important documents pertaining to the War’s impact in Utah. Accordingly, this volume promises to facilitate additional research and writing, which will in turn further our understanding of how the Civil War influenced Utah and Mormonism.

*Utah and the Civil War* brings together in one location a vast array of reports and correspondents drawn from the *Official Records of the War of the Rebellion*, documents emanating from archival collections, source materials from local newspapers, and other pertinent source materials. Although the source materials from the *Official Records of the War of the Rebellion* have been available in various formats for many years, Alford has performed the daunting task of extracting all of the materials related to Utah in the
collection’s unwieldy 128 volumes and has brought them under a single cover, making the set more valuable to those interested in Utah’s relation to the war. Although often composed of military reports and formal army correspondence, these source materials help to reveal the rich understory of Mormon-federal relations during the national conflict. Particularly the official correspondence and records of Patrick Edward Connor provide rich avenues for research into an oft overlooked period of Mormon history. Beyond coalescing the Utah related materials from the *Official Records* volumes, Alford published 155 additional documents, including many drawn from the archival holdings of the U.S. Army housed at the U.S. National Archives. Many of these sources are published for the first time in this volume. The volume thus provides historians with ready access to the majority of the military records related to Utah during the period of the Civil War.

One of the important inclusions in this book are a number of documents that reached beyond the April 1865 end date of the war into 1866. Their inclusion serves as a reminder that especially for Utah and for the nation as a whole, the impact of the Civil War went beyond Appomattox. Indeed, for Utah, the most significant influence of the war was in its reconstructive aftermath rather than in the casualties and catastrophes of the well-known battles. Alford’s book thus invites the contemplation of a companion volume that would make the documentary history of the military in Utah between 1866 and 1877 accessible to historians.

With these military records as a foundation, historians can begin to overlay these documents with both local and national timelines in order to properly situate them within the context in which they were written. Building off of Alford’s work, other historians should begin to add to this corpus of source materials by looking beyond the military focused documents towards both Mormon focused and federally focused collections that will further unveil the broader impact of the war upon the tenuous relationship between Utah and the federal government during the early 1860s. These additional collections should include congressional documents, nonmilitary record groups and correspondence collections, diaries, and minute books. In considering Utah’s participation in the Civil War, these nonmilitary collections will reveal the ways that the war shaped attitudes, prejudices, and policies for both Mormon and non-Mormon residents in Utah during and after the Civil War. For instance, as Alford notes, the 1862 Morrill Anti-Bigamy Act was shaped by the wartime milieu and influenced Utah more profoundly than any of the individual battles, making the documents surrounding its debates, passage, and reception an invaluable part of Utah’s Civil War story.

For those unfamiliar with military language and terminology, the glossary includes a helpful list of terms and abbreviations. Despite the volume’s length, some light annotations of key documents would have made these sources more accessible to researchers and historians. But despite the lack
of annotations, *Utah and the American Civil War* is an important historical contribution in its own right and promises to enable additional contributions from future historians. It opens up venues for future research and interpretation of Utah during the national crucible of the Civil War.

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*Reviewed by Megan Sanderson*

Modernism typically speaks of a skepticism about religious belief, particularly in relation to the academic world. Tension persists between maintaining religious convictions while teaching and writing about secular ideals. This problematic relationship is the core of *To Be Learned Is Good: Essays on Faith and Scholarship in Honor of Richard Lyman Bushman*. In the volume, twenty-eight scholars respond with their interpretations of the nature of the relationship of religious belief and an increasingly worldly academic sphere.

*To Be Learned Is Good* comprises a compilation of essays honoring Richard Bushman’s expertise and prevalent historical career. Bushman, Gouverneur Morris Professor of History Emeritus at Columbia University, is known for *Rough Stone Rolling*, his cultural biography of Joseph Smith. As exhibited by the comprehensive list of academic achievements and publications contained in the book’s appendix, Bushman’s influence on Mormon history cannot be ignored. Dozens upon dozens of renowned Mormon intellectuals have benefitted from his masterful tutelage. Twenty-eight of Bushman’s former students, colleagues, and admirers converge in this volume to address the question of religiosity in a laical sphere.

The book originated with a symposium held in June 2016, celebrating Bushman’s achievements and honoring his legacy. “I have long been interested in how Mormons integrate, exploit, elucidate, get around, or overcome their faith when writing and teaching,” he states. “I discovered that my search for a Mormon attitude toward writing history was entangled with my personal search for faith. The stories I planned to tell about how my attitudes about scholarship were formed actually were stories about working out my personal religious convictions” (296–297). At the event, Bushman asked his colleagues to examine this question in terms of their individual predispositions. Years later, Spencer Fluhman, executive director