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Days Never to Be Forgotten: Oliver Cowdery

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Likewise, some of the articles break from the ecumenical spirit that prevails in much of this book. For example, Richard John Neuhaus's article sought to explain the dichotomy between papal infallibility and the individual Christian's need for autonomy. However, as a convert to Catholicism, Neuhaus seemed more interested in defending the Catholic position than he was in simply explaining it. Likewise, I felt that Stephen Ricks's article did little to establish what the orthodox LDS position is on authority. Rather, the article felt more like a polemic designed to gently debunk the contemporary Roman Catholic doctrine of apostolic succession through bishops.

While the inevitable typos and a somewhat inconsistent tone cause some chapters to feel very academic while others feel rather folksy, overall this book is well worth reading. For Latter-day Saint readers, one of the benefits they will gain from reading this book is an awareness that many people in other Christian traditions see some of the questions posed by Mormons on the subject of religious authority as nonissues.

—Alonzo L. Gaskill

Days Never to Be Forgotten: Oliver Cowdery, edited by Alexander L. Baugh (BYU Religious Studies Center and Deseret Book, 2009)

Days Never to Be Forgotten presents the fruits of the 2006 BYU Church History Symposium on the life and work of Oliver Cowdery in honor of the two hundredth anniversary of his birth. Eleven scholars of Mormon history contributed essays about various aspects of Cowdery's life and involvement in The Church of Jesus Christ of Latter-day Saints. Ultimately, the contributors have two goals: to honor Cowdery's memory and to inform believers who

may not be aware of Cowdery's importance in the founding of the Church.

This book gives a good sense of Cowdery's extensive presence and activities in the earliest days of the Church. His conversion, his roles in the restoration of the Aaronic and Melchizedek priesthoods, and his participation in the transcription and publication of the Book of Mormon are covered in detail. Cowdery was also centrally involved in disseminating Church doctrine by editing the Book of Commandments, by writing the earliest known version of Joseph Smith's initial visions, and by serving as editor of the *Messenger and Advocate*. Underscoring Cowdery's significance, authors in this book declare: "No one was more involved in the key events of the restoration than Oliver Cowdery" (15), and "excluding Joseph Smith, no other person is mentioned more often in the Doctrine and Covenants than Oliver Cowdery" (91). Cowdery's importance to Mormon history could not be clearer.

This book also addresses a number of events and experiences in Cowdery's professional and personal life. Significant new information is presented about Cowdery's involvement with the financial affairs of the Kirtland Safety Society and the Bank of Monroe, as well as facts about his life working as a lawyer during the 1840s in Tiffin, Ohio. The allegation that Cowdery practiced polygamy is discussed and rejected. Two additional essays provide information about Cowdery's wife, Elizabeth Ann Whitmer Cowdery, and about the monument built in honor of Cowdery at Richmond, Missouri, in 1911.

Because this book was produced near the same time as a second bicentennial collection, entitled *Oliver Cowdery: Scribe, Elder, Witness* (published in 2006 by the Neal A. Maxwell

Institute for Religious Scholarship), it is recommended that these two books be used in tandem. The 2006 volume contains seventeen additional, previously published studies. Between these two anthologies, a fairly full biography of Cowdery emerges. For example, Cowdery's excommunication from the Church in 1838 is mentioned only in passing in the Religious Studies Center volume (because it did not happen to be examined by any of the presenters at its conference), but readers can find that event covered in the Maxwell Institute volume (282–83, 322–23). Readers can also consult Donald Q. Cannon and Lyndon W. Cook's *Far West Record* (Deseret Book, 1983, pages 162–71) if they wonder about the details of Cowdery's excommunication or about how best to reconcile this odd situation with one who could be considered "the co-founder of Mormonism" (15). These welcome publications give readers a better appreciation for Cowdery's personality and his many crucial contributions to the Church. He is a fascinating figure, central to a full understanding of the earliest history of the Latter-day Saints.

—Rachel Ozanne

When the Saints Came Marching In: A History of the Latter-day Saints in St. Louis, by Fred E. Woods and Thomas L. Farmer (Orem, Utah: Millennial Press, 2009)

Most of our histories about Mormons in Missouri speak of dramatic events in the 1830s in the western region of the state. Congratulations to Fred Woods and Thomas Farmer for writing a history of the Latter-day Saints in St. Louis. Woods, a professor of Church History and Doctrine at BYU, and Farmer, a lifetime St. Louis resident, wrote of the LDS presence in St. Louis beginning with early missionaries in

1831 and ending with the St. Louis Stake jubilee in 2008. This book is essential reading for scholars of Mormonism seeking to understand the experience of the Latter-day Saints in St. Louis.

By using a chronological, encyclopedic approach, the authors tell of St. Louis being more than a trailhead for Latter-day Saints. They explain that the town was a refuge for Saints fleeing from Governor Boggs's extermination order. They tell of fundraising meetings held by St. Louis citizens to aid Mormon exiles seeking relief from persecution. They describe the experience of LDS British converts in St. Louis on their twelve-day trip from New Orleans to Nauvoo. The authors include information about three to four thousand Latter-day Saints who made St. Louis their home by 1849 and of the first St. Louis Stake organized with Elder Erastus Snow presiding in 1854. They write of Snow and his successors publishing the *St. Louis Luminary* (November 22, 1854, to December 18, 1855) in an effort to keep the Saints informed of local news and emigration plans.

Woods and Farmer relate many instances of a Church presence in the city throughout the remaining nineteenth and twentieth centuries. The authors tell of Brigham Young sending missionaries in 1866 to reestablish the St. Louis District and reorganize a St. Louis Branch. They write of the St. Louis World's Fair and of LDS officials featuring Utah in their displays. They describe in detail the creation of the St. Louis Stake in 1958 and the St. Louis Temple dedication in 1997. Another valuable contribution of this work is an alphabetical index of early Latter-day Saints in St. Louis.

—Susan Easton Black