

For Mormons, particularly Mormon historians, the book is not only interesting but a rich source of ideas. The restoration grew out of a temporal and spatial context overlapping the emergence of the roots of the Adventist movement. Temperance, revelation, prophets, adventism, persecution—these and other interests were shared concerns of the two organizations. Their common and differential responses to these matters and to the general secular culture make an interesting study in comparative religion.

A Latter-day Saint cannot help but reflect that Joseph Smith, who of course claimed heavenly inspiration, was also sensitive to the movements and conditions of his time. The extent to which any specific statement or idea is drawn directly from the divine source of knowledge, or prompted by ideas and values in the surrounding environment, or is some mixture of the two, is a question

that believers have had to wrestle with from at least as long ago as the Biblical prophets. Many religious believers have found it quite unnecessary to believe that the prophets operated in a vacuum by ignoring the surrounding culture. On the other hand, to say that they simply took over existing notions and restated them seems a naive reductionism that fails to consider the nature of all creativity, the different ways in which inspiration can occur, and the importance of timing, of context and of charisma. While continuing to think through the implications of such ideas, readers of this book will learn much about the fads, enthusiasms and genuine religious commitment of many nineteenth-century Americans.

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It Bears the Arrington Hallmark

STANFORD J. LAYTON

From Quaker to Latter-day Saint: Bishop Edwin D. Woolley. By Leonard J. Arrington. Salt Lake City: Deseret Book Company, 1976. xiv + 592 pp, \$6.95.

From Quaker to Latter-day Saint is an unfortunate title. Neither interesting nor particularly descriptive, it combines with the design and size of the volume to suggest one of those wearying biographies of a minor figure primped and corsetted with reams of family "begats" into the role of someone major.

Unfortunate indeed. Whoever is willing to look beyond the cover will be well rewarded. Edwin D. Woolley was one of those solid, prosaic nineteenth-century Mormon businessmen and long-time bishops trusted and valued by Joseph Smith and Brigham Young alike. Because of this, *Quaker* is more than a biography; it is also a good look at the church's formative years. And bearing the Arrington hallmark, it is filled with engaging anecdotes, colorful details, strong descriptive writing and plenty of good humor. Few historians are as gifted as Leonard Arrington in coaxing the best from his sources. If young Edwin's diary contains no interesting material about

his trip from Pennsylvania to the Ohio River Valley in 1830, Dr. Arrington turns to diaries of other travelers for tidbits of adventure on those frontier thoroughfares. If the eulogizing becomes a bit heavy or the meetings get a little stuffy, the reader is suddenly refreshed by the simple eloquence of the Indian in testimony meeting: "Mormon tick-a-boo [friend]. White man, son of a bitch." Light verse and nonsense gleaned from the *Expositor* and Woolley's journal, a poetic repartee from W. W. Phelps and Parley P. Pratt on the challenge of polygamous living, doggerel rhyme from Carson Valley about Mormon girls—these and many other light touches beckon the reader and keep the narrative lively.

Ironically, the one obvious deficiency in the makeup of the book relates to the very matter of readability. Throughout, *Quaker* is burdened by long direct quotes, few of which are as interesting as an Arrington paraphrase would have been. They also add needless bulk to the book. Less bothersome, but begging mention in this regard, is the matter of too much detail and some repetition. In places the book simply lacks discipline. Chapter 12, for example, will fairly smother the reader with day-to-day comings and goings, including an account of an overland journey eastward that is a virtual mirror image of the westward account given in chapter 10.

But however viewed, this book is packed with good history. The account of early home building, homemaking, and farming in the Salt Lake Valley

is especially good. The dynamics of a barter economy and the administration of the early public works program in Utah are also discussed here with insight and understanding. Those who seek a good capsule summary of the Utah Expedition, the Godbeite schism, or the duties of a nineteenth-century Mormon bishop will find all that and much more in this busy book.

It is true, leading bits of *obiter dicta* have crept into the manuscript here and there ("Edwin had committed himself to Mormonism, and, like many another strong-minded man, he enthusiastically submerged his will to the vision of the thirty-four-year-old prophet") but *Quaker* is generally free of didacticism. Indeed, such indelicate

matters as the growing irascibility of Brigham Young, the turbulence of polygamy and the strange excesses of the Reformation (Jedediah Grant "threatened to send the police around to wash the bishops if they wouldn't do it themselves") are discussed as a matter of course. For anyone who prefers his history without the golden questions, here, for the remarkable price of \$6.95, is a golden opportunity.

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Militant Mormon

GLEN M. LEONARD

The Kingdom or Nothing: The Life of John Taylor, Militant Mormon. By Samuel W. Taylor. New York: Macmillan Publishing Co., Inc., and London: Collier Macmillan Publishers, 1976, 406 pp. \$15.00.

The publication of two biographies of major figures in Mormon history within a year is no small event. That both Donna Hill's *Joseph Smith* (Doubleday, 1977) and Samuel W. Taylor's *Life of John Taylor* have issued from national publishing houses confirms once again the proposition that Mormons can write dispassionately about their own history for the commercial market. It was specifically this goal Sam Taylor had in mind when he set out to recreate the life of his grandfather, an apostle and third president of The Church of Jesus Christ of Latter-day Saints. While the book does its share of debunking, dustjacket sensationalizing and humanizing, it retains a warmth, a specialized vocabulary and a particular set of assumptions that infuse it with unmistakable *Mormonness*.

The John Taylor presented to us through the pages of this carefully crafted book commands a physical and intellectual presence considered by the author to be akin to that of Joseph Smith. A dashing handsome man who attracts and marries only culturally sensitive and beautiful women, Taylor is typecast as a debonair, English gentleman set against the stereotyped frontier of Brigham Young's Utah. The author would have us believe that Taylor relaxed the authoritarian rule inherited from Young, and he portrays his grandfather as more comfortable with worldly fare than his immediate predecessor: Taylor as author, scholar and intellectual finds a bond of mutual respect in his encounters with Richard Burton, T. B. H. Stenhouse, William S. Godbe and Edward W. Tullidge and other Mormons who were "liberals and idealists, intellectuals who had chafed under Brigham's regime."

Sam Taylor wants his grandfather to live, to be a real person, so he clothes him with