

the locations of various place names in the text. These are "The New England Area," the "The New York-Ohio Area," "The Missouri-Illinois Area," and "The United States in 1847," showing the Mormon trail from New York (1830) to the Great Basin (1847).

The relationship between the Book of Commandments (Zion: W. W. Phelps & Co., 1833) — the unfinished, and therefore unpublished first compilation of records of Joseph Smith's revelations — and the 1835 Doctrine and Covenants, is much less satisfactorily set forth in this edition than previously. The earlier work is now treated as published although typesetting had actually stopped at the bottom of page 160 in the middle of 64:36 when a mob destroyed the press on 20 July 1833. The previous editions referred to the unfinished Book of Commandments but made no reference to the substantive editing and revision of many of the documents, including such sections as 1, 5, 7, 8, 10, 20, 27, 42, and 51. This new edition, sadly, makes no reference to these things either. While it is understandable that lack of space precluded extended treatment of the publication back-

ground, it would have been appropriate to include at least some reference to the matter, if only in an explanatory footnote.

In the interests of historical considerations, the omission of code names formerly found in section 78 — even though the omission is explained in the introduction — is to me a notable loss. In the earliest editions the Church leaders so identified by these symbols were not revealed. Later editions bracketed the modern names after the code names. Present and future generations will not even be aware that those code names were used, or why. The RLDS Church has handled this matter by giving the modern names in the introduction to section 78 (77, RLDS).

One historical help to the student of the LDS Doctrine and Covenants in future editions would be a table in addition to the chronological table, which would show the relationship of each section to previous editions back to the 1835 edition. Thus, the student could see that some twenty-six documents were added to the 1876 Salt Lake City edition and that several others were omitted. That in itself is an important development of this book of scripture.

Skulduggery, Passion, and Everyday Women

Women of the West, by Cathy Luchetti in collaboration with Carol Olwell (St. George: Antelope Island Press, 1982), 240 pp., \$25.00.

Reviewed by Sherilyn Cox Bennion, professor and chair of the Department of Journalism at Humboldt State University, Arcata, California. She has a strong research interest in the journalism of the old West, with a particular focus on Western women editors.

WOMEN OF THE WEST is a compelling tribute to the "everyday women of history," as the jacket copy puts it. "Lively stories of courtship, love, inventiveness, humor, skulduggery, [and] passion" are told in the

words of eleven Western women who wrote diaries and letters between 1830 and 1910 interspersed with more than 140 contemporary photographs of women, some in formal poses but many in unusual settings which are much more revealing of their daily lives.

This is the second book to be published by Antelope Island Press. The first, *A Gift to the Street*, was a picture book of San Francisco's Victorian architecture. Olwell, the photographer for *Gift*, chose *Women of the West* as her next project and moved the press to St. George, a central location from which to spend a year driving to towns and cities throughout the West, looking for photographs at historical societies, public

libraries, and university photo collections. She also designed the book. Her collaborator, Cathy Luchetti, a freelance writer and editor, found the writings which comprise the bulk of the book and prepared an introductory essay and a chapter on minority women.

Olwell and Luchetti have succeeded admirably in their goal of scanning in words and pictures diverse representatives of the 800,000 women whose neglect in most histories of the westward movement is just now beginning to be remedied. The first step in this process is simply to recognize their presence. The second is to examine and evaluate their contributions. This work makes progress toward both goals. It is not intended to be an academic history based on the political and social events of settling the West, as Luchetti notes in her preface, but a document of personal experience. It certainly provides raw materials for more academic analysis, however, and it also presents a bibliography that will be extremely useful to students in search of further information.

The eleven women featured range from Bethenia Owens-Adair, who, at age forty, left her Oregon home to get a medical degree at the University of Michigan, to Pauline Lyons Williamson, a black woman who emigrated from New Jersey to California where she struggled to support herself and her young son by nursing and housekeeping. Each quotation is introduced and concluded with biographical information as available.

The Mormon representative in the book is Priscilla Merriman Evans, a Welsh handcart pioneer of 1856. She and her husband, Thomas, settled in Spanish Fork, where they farmed and planted orchards. Her eleventh child was born in 1875, while Thomas was, for the second time, doing missionary work in Wales, splendidly attired in a "bottle green suit" that Priscilla had made from homespun, home-dyed yarn after he told her how tired he was of seeing everyone in gray.

An account by Sarah Winnemucca rep-

resents yet another kind of frontier experience. The granddaughter of a Paiute chief from Nevada, she became a translator for the U.S. Army, trying to prevent Indian uprisings even as she saw her people moved from one reservation to another by government forces. Her story is excerpted from her book, *Life Among the Piutes* (original spelling), edited by Mrs. Horace Mann, whose contribution may have extended beyond mere editing, as Luchetti acknowledges.

My main reservation about the book is its reliance upon already published works for half of the women included. Admittedly, some of these are not widely available, but others, like Elinore Pruitt Stewart's *The Letters of a Woman Homesteader*, are. Selections from the ample supply of unpublished materials might have been more valuable. That, of course, is the choice every editor faces.

I agree, however, with two additional editorial choices. My favorite quotation is from Keturah Penton Belknap, who moved several times with her parents on the Ohio frontier and then with her husband went to Iowa and California. She wrote, in her journal, "Those wer the days that tryed mens souls and bodys too, and womans constitutions they worked the mussle on and it was their to stay." The editors decided to retain the erratic spelling, punctuation, and capitalization for their freshness and charm. I appreciate this one too: "We have not introduced the feminist questions of our times, nor our own political views, because we felt it would be unfair to use the lives of others — who might have felt quite differently from the way we feel — for those purposes."

The introduction successfully ties together the threads of experience represented in the letters and diaries, adding quotations from other Western women to supplement them. In the chapter on minority women, Luchetti presents a good summary of the little that is known about the lives of Western women who were not Anglo-Saxon. An occasional misspelled

word or misplaced punctuation mark slipped by the editors in these essays, and in a photo caption Corinne, Utah, becomes "Corrine," but such errors are rare. In general, the writing is both clear and graceful.

The photographs are even better. They alone are worth the price of the book. As I write, many images cross my mind: Mrs. Smith, of Glenrock, Wyoming, with her rifle on her shoulder, holding the hind feet of a wildcat she had shot; a procession of eighteen men and one woman nearing the summit of snowy Chilkoot Pass in Alaska;

teamster Arizona Mary, standing on a dirt trail beside her seven yoked teams of oxen; Sarah Winnemucca, dressed in the elegant regalia of her tribe; twin Indian babies in their carriers, looking slightly apprehensive on one page, yelling open-mouthed on the next. I would be hard pressed to choose a favorite from this wonderful collection.

William Forrest Sprague wrote in his *Women and the West* that Western women were hopeful, ambitious, and enterprising (Boston: Christopher Publishing House, 1940, pp. 111-18). This work sturdily supports that conclusion.

A Stab at Self-Consciousness

On Being Human: The Folklore of Mormon Missionaries by William A. Wilson (Logan, Utah: Utah State University Press, 1981), 24 pp., \$1.60 (Sixty-fourth Annual Faculty Honor Lecture in the Humanities).

Reviewed by Claudia W. Harris, Ph.D. candidate at Emory University in an interdisciplinary program combining anthropology, history, and dramatic literature including folklore. She is the mother of three returned missionaries and the grandmother of one potential missionary.

CRITICIZING THE PUBLICATION of William A. Wilson's 18 November 1981 Honor Lecture in the Humanities would be equivalent to rudely refusing to applaud a virtuoso folklore performance. Although claiming to play the role of a critic, Wilson uses missionary stories to punctuate his points in such a way that the lecture comes close to his own definition of folklore — "an artful rendering of significant human experience" (p. 6). The sharing of these stories or similar ones is an integral part of Mormon culture, but the structuring of Mormon folklore into a pattern from which to draw conclusions about Mormon culture is a self-conscious act which is usually avoided like a plague of critics. But it is just this some-

what daring stab at self-consciousness that makes this lecture worthy of comment.

Wilson chose a subject inherently intriguing to Mormons. The missionary experience is a vital ingredient of the gospel, and yet why missionaries, young and unschooled for the most part, achieve the success they do remains an enigma to the world at large and often to Mormons as well. Is it their very inexperience which makes missionaries an unthreatening subject for a study of universality such as this? No other Mormon subgroup could so easily and freely be discussed.

Anyone who has taken seriously the requirement "every member a missionary" has some sense of the frustrations present in the life of the full-time missionary. Wilson's analysis of their folklore reveals how missionaries not only deal with these frustrations but also enrich their lives at the same time. With the stated purpose of showing how folklore can "increase our understanding of the human condition" (p. 1), Wilson outlines four ways missionaries use folklore: "Through the performance of this lore they develop a strong esprit de corps; they relieve the pressures imposed by the rule-bound nature of the system; they channel behavior down acceptable paths; and, most important, they develop a pic-