

the bill bind. The account of his determination to satisfy old creditors is a tribute to the tenacity for detailed research described in text by these writers. Palmer and Butler have unraveled fact from fiction to produce a chronology of Brigham's places of employment and residences. They have also defused many myths of what Brigham actually made with his hands. It is a creditable job.

The comparative dearth of source documents for those initial years is the major problem. The authors acknowledged

to me: "We only wish that there was more information. We just plain ran out of material to write about." Wisely, they did not protract the volume beyond the available documents.

Although a number of writers have recently ploughed new ground on Brigham Young and more prospective contributors are poised in the wings, the Palmer-Butler volume is a refreshing and well-searched resource, the standard for the otherwise eclipsed era of the old Young years.

An RLDS Leader

F. M. Smith: Saint as Reformer 1874-1946 by Larry E. Hunt (Independence, Missouri: Herald Publishing House, 1982), 2 vols., paper vol. 1, \$11; vol. 2, \$12.

Reviewed by Robert D. Hutchins, teacher of American history at Sandwich High School, Sandwich, Illinois. He is currently pursuing a doctorate in educational administration at Northern Illinois University.

FEW SCHOLARS OF MORMONISM have studied the Reorganized Church of Jesus Christ of Latter Day Saints, and fewer still have studied its leaders. Larry Hunt, in this two-volume study follows the life of Frederick M. Smith, son of Joseph Smith III and second president of the RLDS Church. He is a complex man who sought to fulfill his spiritual calling as a member of what many consider a "chosen" family. Hunt traces Smith's roots from childhood through the development of his intellectual background to his confrontation with the Reorganized version of Mormonism's Kingdom of God on Earth. The reader then follows Smith's struggle as prophet and president to centralize the administration of his church, culminating in a hollow victory of obtaining "supreme directional control." Finally, Hunt places this story in the framework of the Progressive Era and mugwumpery which he claims had an overwhelming in-

fluence upon the direction Smith led his church.

According to Hunt, mugwumpery was the most influential as the focus of a reform vigor tempered by "the vision he appropriated from his communitarian heritage" which Smith felt would lead his church closer to God. "No scholar to this date," says Hunt, "has attempted to relate a leader from the broader Restoration tradition to the history of American reform in the late nineteenth and twentieth centuries" (vol. 1, p. 19). Since few studies have ever focused on the Reorganization, the reader is given a rare view of the man, seen by his membership as an authoritarian prophet-executive chosen by God, as he attempts to move the RLDS church toward greater relevancy in modern America and furthermore "to inch America closer to social and economic justice" (vol. 1, p. 20).

The book is exceptionally honest and straightforward as is evidenced by an insightful treatment of Smith's embarrassment over the incompetence of a lay ministry called from among his peers while he sought a more systematic and disciplined group of spiritual leaders. The reader will also find a more thorough discussion of Smith's extensive involvement with Masonry than has hitherto been available. The book sheds further light on the

complexities of the issues which Smith confronted as he struggled to fit his brand of Mormonism in the mainstream of Christian eschatology.

We see Smith portrayed as a conscientious leader, who while keeping abreast of the social issues of day, managed to pursue a Ph.D. in psychology from Clark University, under the guidance of G. Stanley Hall, who was the first student to receive a Ph.D. in psychology from Harvard (1878) studying under William James. Smith was, however, a scholar of limited intellectual ability who Hunt says "wanted to fill the church with regenerated Saints who unreservedly accepted its programs under his benevolent direction and whose stewardship would be the chief precipitant of the kingdom" (vol. 1, pp. 16-17). Smith as a mugwump could applaud enforced morality because it lead his flock closer to the kingdom while

accommodating the elitest qualities of that fragment of Progressive reform.

Hunt concludes with convincing documentation that to fully comprehend Smith and his *raison d'être* one must first understand the RLDS interpretation of Mormonism. Smith's attempt to centralize control of a fragmented and sometimes rebellious group of Saints was a product, says Hunt, of his religious heritage from an older Restoration tradition. This harkening back, combined with extensive education, produced a leader who was neither understood nor appreciated by many of his followers who nevertheless chose to support him as chosen by God.

Hunt seeks not only to account for the survival of the Reorganized Church under Smith's presidency but also for its success. The book is a significant contribution to the scholarship on Mormonism.

Career of a Counter-Prophet

For Christ Will Come Tomorrow: The Saga of the Morrisites by C. LeRoy Anderson (Logan, Utah: Utah State University Press, 1982), 252 pp., bibliography, index, \$12.90.

A native of Montpelier, Idaho, F. Ross Peterson is a professor of history and geography at Utah State University, author of books on Idaho and Glen Taylor, and is currently involved in a book on the Teton Dam. He is the former holder of a Fulbright Lectureship to New Zealand.

THIS HANDSOME VOLUME immediately establishes itself as the definitive work on the Morrisite movement within Mormonism. A complete study of Joseph Morris and his followers has long been needed and LeRoy Anderson has filled the void. After a decade of research, travel, and writing, Anderson has produced an interesting volume that details the splinter movement from its inception in Utah to the Morris-

sites' demise in diverse locations of Montana, Washington, and California.

Joseph Morris considered himself a prophet much like Joseph Smith. In migrating to Utah, he had not discovered Zion to be perfect nor compassionate. After converting to Mormonism in England and finally making his way to Utah, Morris's life became confused during the Mormon reformation of the mid-1850s. Frustrated in love and religion, Morris began to view himself as a special individual with a very special call. In a series of letters, he begged Brigham Young to counsel with him and share aspects of leadership in the earthly kingdom. Young continually dismissed Morris as a crazed apostate, refusing to meet him and discuss his new revelations. Ultimately Morris and his followers, all ex-Mormons, became an obnoxious irritant to the Mormon majority and were driven from their midst.

Most of the book discusses Joseph Morris and his activities within the LDS