

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.

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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