

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

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