

Church and the events that lead to his founding an organization that challenged the authority of Brigham Young in Weber and Davis counties. Anderson carefully documents the altercation between the Morrisites and the posse or militia representing the civil authority in that part of Utah territory. The tragic outcome in June 1862 when Morris and some of his followers were killed near the mouth of Weber Canyon lays open an unfortunate reality about the inability of majority religious groups to tolerate dissension in their ranks.

Anderson did excellent work in analyzing Morris and his desire to commune with diety. The book compassionately discusses how and why people became fanatics as external pressures and internal tensions became unbearable. The tragedy of the Morrisite saga is that humans apparently learn little from experience. Although the Mormon people were driven from state to state and revered their prophet as a martyr, they had little empathy for those who left the faith and sought diety elsewhere. These dissenters were treated as harshly as were those Mormons forced from Missouri or Illinois.

The author's objectivity will cause some grief among readers. Anderson is careful to not editorialize and those who

demand faith-promoting history will be dismayed by the author's unwillingness to dismiss Morris as a lunatic whose misguided followers deserved their fate. On the other hand, those highly critical of the Mormon experience will be upset by Anderson's unwillingness to place blame on the LDS Church hierarchy per se. Individuals were responsible for an unfortunate historical event, and those people are the essential ingredients of the story.

Anderson relies heavily on the written revelations of Joseph Morris. At times, the quotations are too long and much of the material contained in the quotations is irrelevant to the story. In fact, this reviewer found the extensive quotes distracting and felt judicious paraphrasing would have been more effective. The enticing discussion of the post-Utah Morrisites contains previously unused material, but the chapters are a bit disjointed and lack direct connections to Morris himself.

This volume makes an important contribution to understanding the human experience. Throughout history varieties of religious millennialist movements have existed. To learn why people are attracted to such groups is significant. The Morrisites were always numerically small; however, because of Anderson's fine work, they will no longer be historically obscure.

## Saints You Can Sink Your Teeth Into

*Kindred Saints: The Mormon Immigrant Heritage of Alvin and Kathryne Christenson* by William G. Hartley (Salt Lake City: Eden Hill Publishing, 1982), 530 pp., \$25.

Reviewed by Richard S. Van Wagoner and Steven C. Walker, authors of *A Book of Mormons*.

WITH US, SOMEONE ELSE'S GENEALOGY ranks right up there with reading the telephone directory or watching someone else's home movies. Most Mormon family his-

tories are about as much fun as funerals. Thus, it was with an onerous sense of duty to DIALOGUE that we agreed to review *Kindred Saints*, a family genealogy of people we had never even heard of. But Skip Christenson, modern kin of the kindred saints, must have been as weary as we of family histories where all the baptisms are performed through the same hole chopped in the same ice, where sea-gulls appear on cue out of thin air, and great-grandfather's saintly capacity for getting along perfectly with all five wives is

exceeded only by their ability to get along with each other. The Christenson family tried a novel approach to writing a family history; they hired a professional historian. William G. Hartley has created something a notch above family history clichés—readable history which delivers the Christenson ancestors to us as they actually were.

Leonard Arrington, writes the introduction, underlining the focus of *Kindred Saints* on commonplace pioneer experience:

Brigham Young needed the Kindred Saints. When he selected the Great Basin to be the place for members of the Church of Jesus Christ of Latter-day Saints to build a godly society, he needed the Corlesses, Christensons, Crowthers, Schlesselmanns, and others like them, to provide muscle to make raw lands productive, develop businesses and industries, infuse spirituality and decency in LDS communities, rear Christian children, be good neighbors, and staff and fund the church's varied programs.

These families aren't famous, even in Church circles. But we could identify with these representatives of the human foundation upon which Mormonism was built. We could envision our ancestors rubbing shoulders with these convert-emigrants on Liverpool's gigantic docks where Nathaniel Hawthorne observed humans "as numerous as maggots in cheese." We could yearn with them for the travel orders from Perpetual Emigration officials to flee the "decadence and apostasy of the wicked world," our eyes fixed with theirs on "the distant land of Zion" (p. 261).

"For all immigrants," according to Hartley, "immigration was a traumatic experience, resulting in a sense of alienation and isolation" (p. 154). *Kindred Saints* recreates the experience, pressing beyond cliché to detail. That experience included, for example, the seasickness that plagued the hardest of travelers. A candid observer of the *Britannia* saw emigrants "seize hold of a tin bowl or slop pail and heave all they had within out of them and

when that was done they did not appear satisfied with this but would again heave, heave, heave" (p. 271).

Hartley details the hardships. The streets of Zion were not paved with gold but sagebrush. Streams had to be dammed, irrigation ditches dug, drought, flood, and grasshoppers had to be faced. The kindred Saints were poorly trained to deal with the harshness of the land. In the old country, they had been tailors, herdsmen, and cobblers. In the new land, people wrestled directly with nature. Thomas Corless, for example, a farmer in 1880 Salt Lake was typical:

His eyes searched, like a doctor his patient, the leaves and stalks for signs of disease or insects, their kernels and heads for plumpness, the ditches for clogs or erodings, the heavens for signs of frost or rain. His ears enjoyed the familiar smooth swishing of sharp scythes swinging through the rustling grain, the lowing of cows in the barn, the whinnying and snorting of hitched and corralled horses, the scratches and cackles from the backyard chicken coops, the waters sloshing through canal sluice-gates, the squish of sloppy mud beneath damp boots, and the crack of axe-split logs. His body felt sweat in his hatbands, stiffness in his perspiration-caked gloves, juicy blisters between hand and hoe handle, chapped lips cracked by dry summer breezes, shoulder-shuddering chills from snow-peppered winter winds, and the tickle of fat black flies visiting from his barnyard. His mouth and nose knew the rich taste of thick white milk still warm from the cow, cool and tin bucket-flavored water draw from the Corless spring, teeth grit from dusty roads and fields, and the offensive backyard odors of cow, horse, and chicken manure. (p. 85)

Much of *Kindred Saints* gives us as much as this passage. Thomas Corless did not leave a personal account of what it was like to take a deep breath of barnyard air or a quick gulp of water from a tin bucket. But Hartley shows us what it was like. His fleshing out of detail is what makes *Kin-*

*dred Saints* work. We grieve with the family who found their little daughter in the creek "both little hands clinging on to the long grass on the side of the creek, but she was drowned" (p. 48). We share the righteous anger of Fort Limhi missionaries who "drew up a list of Indians" that had just slain three Mormons, and "excommunicated the baptized ones on the list" (p. 81). We identify with the faith of the *Kindred Saints*, their determination to

drive ahead into the future, their desire to leave the world in better condition.

*Kindred Saints* is clearly out of the mainstream of Church history; it will not meet the expectations of those looking for prominent events in the Mormon past. But Hartley's insistent detail manages to make these unknown saints feel kindred to us. Mormons thinking of writing a family history will find in *Kindred Saints* an admirable model.

## Swarming Progeny of the Restoration

*Divergent Paths of the Restoration: A History of the Latter Day Saint Movement*, 3rd ed., revised and enlarged, by Steven L. Shields (Bountiful, Utah: Restoration Research, 1982), 282 pp., \$12.95.

Reviewed by William Dean Russell, Chairperson, Division of Social Science, Graceland College, Lamoni, Iowa.

DID YOU KNOW THAT James Brighouse has been, among others, Adam, Enoch, Michael, George Washington, and Joseph Smith? Did you know that Max E. Powers was in attendance at the grand council in heaven before the world was created, and that David Bruce Longo and the Holy Ghost are one and the same? Have you investigated Moses Gudmundsen's principle of wife sacrifice? Were you aware that Annalee Skarin has been "translated"? Do you have any idea how many Mormon men have seen themselves reflected in the pages of scripture when they read about the one "mighty and strong"? And did you know that the Perfected Church of Jesus Christ of Immaculate Latter Day Saints, has "abolished menstruation," allows the practice of plural marriage, and claims that all children in this group are immaculately conceived?

This is but a small sampling of the fascinating personalities and groups that Mormonism has spawned, which you can read about in this book, a collection of in-

formation on 138 Restoration churches, twenty-seven "independents," six publishers, and five anti-Mormon organizations. It also contains three appendices (a brief summary of eight Restoration churches, the Twelfth Message of Otto Fetting, and a list of fifty churches known to be functioning in 1982), a useful sixteen-page bibliography, and an index.

The author, raised LDS and now RLDS, has tackled a difficult assignment. Let's face it, it's hard to keep track of them all, in many cases, difficult to know from the information given, whether a particular expression of dissent constituted a separate organization or just a different view within the parent body. Indeed, what does the author mean by "divergent paths"? If his task was to catalog all "divergent paths" including dissenters who began no new organization, the task would be impossible as long as independent thinkers exist in the church. In the longest part of the book, Section 1 ("Churches and Organizations"), "divergent paths" apparently means separate organizations. But we are not given a clear picture of the criteria for inclusion.

Section 2 ("Independents") is more problematic. Twenty-seven individuals are treated, but it is not clear what distinguishes them from the rest of the millions who have adhered to the Mormon movement. Apparently they did not create a