

transposed with the Chicago Archdiocesan record on p. 520.)

It is a further delight that, wherever possible, the illustrations have been selected for their human interest as well. Consider, for example, the Civil War pension application of L. H. Hathcock reproduced in full on pp. 285–91. Hathcock was wounded in the thigh during the battle of Murfreesboro and lost the use of his leg, which rendered him barely able to support his wife and three children. “I am trying to farm,” he wrote. “With the help of my wife and children I can barely make a living. My neighbors are good to me and help me some.”

Some of the illustrations go beyond the bare requirements of the text. In William Thorndale’s chapter, “Land and Tax Records,” there is a fascinating set of instructions (p. 221) on “Drawing Plat Maps.” No doubt such instructions are not strictly necessary to Thorndale’s purpose of teaching the use of land records, but they are most welcome nevertheless, and enrich the researcher’s experience. Knowing how the sources are created helps us use them intelligently.

As nationally known and respected professional genealogists, the editors, Arlene Eakle and Johni Cerny, are understandably intolerant of typical genealogical frauds and failings such as bogus pedigrees and unauthenticated records. Likewise, they value the pursuit of genealogical truth wherever it may be found. Few of us would

prefer to find an ancestor in a divorce court record, an indigent list, or a penitentiary roster, but Eakle and Cerny give detailed instructions for searching all of those sources. Genealogy as an ego-flattering enterprise will find no encouragement here, but seekers after unvarnished genealogical truth will be well armed.

Eakle and Cerny are prominent contributors as well as editors: Eakle’s chapter on “American Court Records” is a real *tour de force* that could stand alone as a monograph, and Cerny’s chapters on institutional records and ethnic minorities are, as far as I know, the first published descriptions of these records. The other authors are all impressively credentialed experts in specific research areas.

Ancestry Publishing Co. is a newcomer to the publishing scene. *The Source* is the firm’s first book, and plans include publication of other books as well as expansion of its quarterly newsletter into a bi-monthly newsletter and a magazine.

The Federation of Genealogical Societies recently bestowed a special Award of Merit on *The Source*, the only volume ever so honored by that organization. If subsequent products continue the high standards established by *The Source*, we can look forward to their appearance with enthusiasm. Most new publishers begin with a modest product and try to work their way up; Ancestry has begun at the top and clearly intends to stay there.

Meet the Author of *The Prophet of Palmyra*

Thomas Gregg: Early Illinois Journalist and Author by John E. Hallwas (Macomb: Western Illinois University, 1983), 98 pp., \$3.95.

Reviewed by Stanley B. Kimball, professor of history, Southern Illinois University, Edwardsville.

I WAS ANXIOUS to review this biography of the founder of eight nineteenth-century

newspapers in and near western Illinois (including the *Warsaw Message*), the author of *The History of Hancock County*, and, especially, the author of *The Prophet of Palmyra*. Just as I started, however, I found a caveat in the first paragraph of the preface: this monograph was written “from a perspective that does not center around the Mormons at Nauvoo.”

That, of course, is a perfectly legitimate perspective from which to write but one

disappointing to me and, furthermore, one which again demonstrates that some, for better or worse, become known through what they oppose than what they propose. What I found was a short (98 pp.), good, well-written, useful, and modest account of a man of modest achievements in journalism, literature, politics, and horticulture in western Illinois for nearly half of the nineteenth century; he died in 1892. This monograph will be most useful to those involved in Illinois history, and in frontier journalism. Except where Gregg's career and activities connect with Mormon developments, however, it will be of little interest to readers of *DIALOGUE*.

This mini-monograph is well illustrated, extensively documented (175 notes), and presented in a straightforward, narrative style, rather than in an analytical or interpretive manner. There is no bibliography or index; and from the notes, it is apparent that Hallwas made no great effort to use Mormon sources. He cites *BYU Studies* twice, the Mormon Collection at the Chicago Historical Society six times, the Yale Mormon Papers once, and R. B. Flanders once. When the author goes into a second edition he might also use an 1844 Sarah (Mrs. Thomas) Gregg letter in the Illinois State Historical Library and an 1892 Thomas Gregg letter in the University of Kansas Library.

Now, before I conclude with a review of the book I wish Hallwas, professor of English and director of Regional Collections at Western Illinois University, had written, let me mention what will be of most use to readers of this journal.

Although Hallwas admits that Gregg despised "the whole system of Mormonism" (p. 47), his main line of argument vis-à-vis the Mormons is that Gregg tried to be fair, that he considered Mormons a political rather than a religious problem, and that, as an advocate of procedural democracy, Gregg never suggested violence as a solution. He wrote in 1843, "Let it suffice for the present to say *our* remedy must be a peaceful one—a remedy that will not interfere with the Majesty and Supremacy of

the Law!" (p. 47) And, in spite of the fact that Gregg could and did write in 1844 that Joseph's "black heart would exult in carnage and bloodshed, rather than yield one iota of that power he had obtained by his hellish knavery" (*Warsaw Message*, 10 Jan. 1844), a quote Hallwas understandably does not use, I think he makes his point.

Many will be interested in the brief account of Gregg's (1837-39) residence in the abandoned Fort Des Moines at present-day Montrose, Iowa, where so many Mormons, including Brigham Young, lived for awhile after the Missouri expulsion. Curiously, there is no mention of the Mormons at this time. We do, however, learn a bit that is new about the land speculator, Isaac Galland, from whom Joseph Smith bought land in Illinois and Iowa.

During Gregg's subsequent Warsaw, Illinois, residence we are presented additional insights about the really great Mormon hater, Thomas Sharp, publisher of the rabid, Mormon-baiting *Warsaw Signal*, at that time the only non-Mormon paper in Hancock County. Gregg contributed a few items to Sharp, the beginning of their association. Later, in 1842, when the *Signal* temporarily ceased publication, Gregg acquired the press, launched his *Warsaw Message*, and continually urged a lawful solution to the problem until Sharp recommenced the *Signal* two years later.

As an editor and writer Gregg felt compelled for forty years to gather information on and try to explain the "Mormon Conflict." This collection formed the basis for his jaundiced *History of Hancock County* and the consistently negative *The Prophet of Palmyra*. It is Hallwas's account of Gregg's various efforts to explain the Mormon conflict which will probably be the most valuable part of this study for Mormon readers.

The small book has yet one more attraction for those who have pored (or may yet pore) over nineteenth-century local newspapers, often in vain, for illuminating facts about Mormon affairs—editors of Gregg's time and place were little con-

cerned with news and local events, but rather with poems, stories, travel items, editorials, speeches, and, of course, advertising.

I recommend this attractively priced book to all students of the Illinois period of Mormon history.

“The Same Organization”?

The First Urban Christians by Wayne A. Meeks (New Haven: Yale University Press, 1982), 299 pp., \$19.95.

Reviewed by Robert R. King, administrative assistant to a member of the U.S. House of Representatives.

IN AN 1842 DESCRIPTION of Latter-day Saint beliefs written for John Wentworth of the *Chicago Democrat*, Joseph Smith said: “We believe in the same organization that existed in the primitive church, viz. apostles, prophets, pastors, teachers, evangelists, etc.” Some have taken this to mean that Relief Society presidents were organizing the delivery of casseroles and homemade bread to homes with sick mothers and twelve-year-old deacons were passing bread and water in sacrament meetings during the first century.

In fact, there have been a number of efforts to clarify and explain what Joseph Smith meant by “the same organization that existed in the primitive church.” James E. Talmage and others have argued the similarity of priesthood offices by citing a New Testament reference to match each of the current priesthood offices.¹ These equivalents, however, are tenuous in many cases. Luke (10:1, 17) reports that Christ sent out “seventy” to cities he planned to visit to prepare the way for him, and Hebrews (6:20–8:5) refers to Christ as the great

high priest in the context of a discussion of Mosaic ritual. While there may have been priesthood offices of seventy and high priest then as now, these passages do not provide the evidence. In fact, careful study of the biblical texts and the few available historical records provides little evidence of a direct correlation in priesthood offices between ancient and modern churches.

The meaning of “the same organization” is made even more complicated by the pronounced evolution of Latter-day Saint organization between the early nineteenth and late twentieth centuries. Brigham Young’s reorganization of stake and ward priesthood structure in 1877 was a significant departure from earlier practice, to name only one change. This raises the question of what “organization” Joseph Smith meant when he wrote to John Wentworth in 1842.

The list of offices enumerated in the sixth Article of Faith is somewhat troubling, although it is the same as that given in Ephesians 4:11. First, it includes names of offices that are no longer used (pastors, evangelists). The suggestion from Talmage that today’s pastors are stake presidents and that evangelists are patriarchs is not really satisfactory since those offices existed in the Church in 1842 under the same names. Second, the list does not include some of the offices that are very common today which also existed both in 1842 and in the primitive church—e.g., bishops and deacons.

For Latter-day Saint students who want to probe deeper into the nature of the primitive church in an effort to come to grips with these questions, *The First Urban Christians* by Yale professor Wayne A. Meeks provides an excellent starting point. Meeks seeks to explain what it was like to be a Christian in the first century after

¹James E. Talmage, *The Articles of Faith* (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1959), pp. 198–216; “Priesthood” and references for individual priesthood offices in the *Topical Guide* published in the Latter-day Saint edition of the Bible (1979), pp. 386–87; and John Tvedtnes, *The Church of the Old Testament* (Salt Lake City: Deseret Book Co., 1980), for an argument that “church organization” in ancient Israel was much the same as that of the contemporary church.