

elements in group solidarity and identity, although these elements are also present in many other cohesive religious groups. It is interesting that early Christian boundaries and those of contemporary Mormons involved elements of dress, diet, and such rituals as baptism. (See Robert R. King and Kay Atkinson King, "The Effect of Mormon Boundaries on Group Cohesion," *DIALOGUE* 17 [Spring 1984]: 61-75.)

Emigrant Guides

The Latter-day Saints' Emigrants' Guide by W. Clayton, edited by Stanley B. Kimball with a biographical introduction by James B. Allen (Gerald, Missouri: The Patrice Press, 1983), 107 pp., \$9.95.

Reviewed by Allan Kent Powell, Historic Preservation Research Coordinator, Utah State Historical Society and co-author of *Mormon Battalion Trail Guide*.

THE STORY OF THE WESTERN MOVEMENT runs deep in American and Mormon history. The rolling of wagons west toward Oregon, California, and Utah is as basic to our national experience as Plymouth Rock and Independence Hall. Sunbonneted women, sun-browned men, gallant leaders, hostile Indians, white-topped covered wagons, and sturdy oxen are familiar to the pioneer saga, but little known is the role of guidebooks. Few pioneers blazed new trails as they traveled west. Almost always they followed in the wagon tracks of an earlier group and usually with some kind of published emigrant guide to keep them on course.

Between 1842 and 1868 at least thirty-four emigrant guides were published dealing with the pioneer trail in Wyoming and Utah, and most were worthless as either emigrant or trail guides. One guide book, Lansford W. Hastings, *The Emigrants' Guide to Oregon and California*, has been branded dangerous because of its association with the Donner-Reed tragedy of 1846.

The Meeks volume deserves to be read by Latter-day Saints. The effort to understand primitive Christianity will help us to understand what is truly universal in the gospel and what is simply cultural baggage. To the extent that we understand the real similarities of primitive Christianity and modern Mormonism, we will better understand the essential and eternal kernel of the gospel.

The most valuable trail guides were those which took the traveler place by place and mile by mile from the eastern terminus to the western destination. The best is William Clayton's *The Latter-day Saints' Emigrants' Guide*. Published in 1848, the twenty-four-page guide is well known among students of Mormon history. It has been reprinted several times, notably as a facsimile appendix to Volume Three of B. H. Roberts's six-volume work, *A Comprehensive History of the Church of Jesus Christ of Latter-day Saints*.

The value of this 1983 edition is the biographical introduction to William Clayton penned by James B. Allen and the preface and notes provided by the long-time Mormon trail scholar, Stanley B. Kimball. It will find wide use by those interested in western trails, the Mormon pioneers' trek to Utah, and William Clayton.

In his biographical introduction, Allen outlines the life of this 1837 English convert to Mormonism and his career as a clerk, scribe, and recordkeeper. Clayton's contributions to Mormon and Western American heritage were significant and include the Mormon anthem, "Come, Come Ye Saints," and his journal, described as "one of the finest firsthand accounts available of the memorable crossing of the plains by the vanguard company of Mormon pioneers," (p. 1) and *The Latter-day Saints' Emigrants' Guide*.

Stanley Kimball's preface puts Clayton's immigrant guide in historical perspec-