

system of idolatry" and "a daughter of the great mother of harlots" (p. 47).

Few Mormon writings better convey the chiliastic spirit of the early church than Pratt's article, "One Hundred Years Hence. 1945," written in 1845, in which he describes Zion and the world in 1945, "some forty or fifty years" after the cataclysmic events of the last days. Looking a century ahead, he relates how workmen, digging the foundation for a new temple "where it is supposed the City of New York once stood," discover a lead box which contained "some coin of the old government of the United States" (p. 142).

Students of Mormon theology will find much to think about in Pratt's expositions on the eternal nature of matter and spirit, the immortality of the physical body, and the plurality of Gods. And historians who care to look closely will discover in his writings important clues to the causes of conflict in the Church's turbulent early years.

For example, Pratt's description of the kingdom of God as an "organized government on the earth" probably reveals the real reason for repeated accusations of treason and insurrection in Missouri, Illinois, and Utah Territory. Supporting this view are his later remarks on this theme

## A New Synthesis

*Exiles in a Land of Liberty: Mormons in America, 1830-1846* by Kenneth H. Winn (Chapel Hill and London: The University of North Carolina Press, 1989), 284 pp., \$32.50.

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*EXILES IN A LAND OF LIBERTY* is part of the University of North Carolina's "Studies in Religion" series. The author, Kenneth H. Winn, is a relative newcomer to Mormon studies and, if this book is any indication of his ability, we will likely hear more from him. While readers well

in Utah, not included in this volume.

And Pratt's warning that "the remnants of Jacob will go through among the Gentiles and tear them in pieces, like a lion among the flocks of sheep" (p. 24) could hardly add to the comfort of settlers on an exposed frontier when Mormon missionaries visited neighboring Indian tribes. It almost amounts to an eerie foretelling of what happened to a train of Arkansas emigrants in 1857 at a place on the Spanish Trail, called Mountain Meadows, following by four months the apostle's brutal murder in Arkansas.

Did such doctrines reflect the views of either Mormonism's founding prophet or Brigham Young? Not necessarily, according to Crawley, who holds that much of Mormon theology "exists primarily in the minds of the members" (p. xxiii), supposedly including Pratt. He argues that doctrines are passed from one generation to the next by believers, who "ultimately speak only for themselves" (p. xxiii) and are reinterpreted roughly every thirty years by the faith's intellectuals.

Whatever one may think of this doctrine, which is pretty revolutionary in itself, there is no better way to catch the spirit of early Mormonism than to read this book.

versed in Mormon historiography will find little new material in *Exiles in a Land of Liberty*, they will meet a new synthesis of early Mormon history.

Winn presents a weighty argument to bolster his thesis that mid-nineteenth-century Mormonism and anti-Mormonism were both reflections of republican thought. Early nineteenth-century "republican ideology" considered political life as a struggle between the forces of virtue and corruption, with the republic supported on the backs of a hard-working, honest citizenry which rightfully exercised free and independent judgment. The intriguing part of Winn's study is how both those bitterly opposed to and those supportive