Adam Lightner, while in fact she was one of Brigham Young's "lesser-known" wives. Another factor leading to ambiguity and thus sometimes secrecy was plural wives living far from their husbands. In monogamy, separation usually meant the practical cessation of a marriage; in polygamy it might mean that, but it might not.

In her treatment of post-Manifesto polygamy, Daynes argues that authorizations for post-Manifesto polygamy were "indirect," and thus individuals, not leaders, "bore responsibility for entering plural marriage" (pp. 92-93, 209). Actually, post-Manifesto authorizations were generally tightly controlled by church leaders. For instance, H. Grant Ivins states that the First Presidency gave his father, Anthony Ivins, the assignment to perform post-Manifesto plural marriages in Mexico. If a couple came to Mexico without the proper recommend, Ivins refused to perform the plural marriage.[6] Daynes's interpretation would lend itself to the incorrect but persistent view that post-Manifesto polygamy from 1890 to 1904 was practiced by a few unauthorized individuals acting on their own.

In sum, the strongest sections in *More Wives Than One* are those dealing with Manti and family law. Daynes is on surer ground here than she is when she generalizes more broadly about the practice of polygamy. Nevertheless, the Manti chapters are superb, stimulating and readable, a valuable contribution to the history of Mormon polygamy.

## The Grass Is Always Greener

*One Side by Himself: The Life and Times of Lewis Barney, 1808-1894*, by Ronald O. Barney (Logan: Utah State University Press, 2001), 402 pp.

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*One Side by Himself* is well written and shows careful research and documentation. The author, a descendant of Lewis Barney, emphasizes that his subject was a run-of-the-mill Mormon; in fact, he says, "Lewis Barney was a 'last wagon' man" (p. xvii). But Barney was too independent to be a "last wagon" Mormon, he was an outrider. The author presents him as a self-reliant man, a very independent but loyal church member. The following details illustrate these traits. He was a member of the pioneer wagon train that reached the Salt Lake Valley in July 1847. He then returned—in 1847—to his family in Iowa and proceeded to build up a good farm there. He accepted the Principle and married a second wife, a young widow in poor health. Barney thought that his farm was worth $1000, but he sold it for about $50 in 1852 because Brigham Young had called all the Saints in Iowa to go west. On the way west, he had a run-in with

6. "Polygamy in Mexico as Practiced by the Mormon Church, 1895-1905," Utah State Historical Society, also available on *New Mormon Studies CD-ROM* (SLC: Smith Research Associates, 1998).

the wagon master and left the train in a huff; eighteen wagons from the train followed him to the Salt Lake Valley. Though he never had much money, Barney paid to have many of his ancestors identified and then took his first wife to Manti where they lived for nearly a year, doing temple ordinance work for those ancestors. To reaffirm his loyalty to the church, he was rebaptized at least twice over the years, but he maintained his independence by failing to appear on a list of Mormons who were rebaptized in a show of support for the United Order in Monroe, Utah. For Lewis, the *Order* was much harder to live than the *Principle*.

One of the purposes of this book is to describe how nineteenth-century Mormonism functioned at the family level, at least for the Barney family. The story, the author says, "comes from the voice of the under-represented, quiet majority of Mormonism" (p. xvii). He points out an obvious but important problem in writing a biography of a person like Barney: the common man leaves few tracks. Barney himself sought to overcome this problem. In his later years, he wrote two autobiographies, the first in 1878 in Monroe, Utah and the second, longer work (300 pages) in 1886 in Bowie Station, Arizona. Unfortunately all but 40 pages of this longer autobiography were lost. These two manuscripts, a few personal papers, and an autobiography written by Arthur Barney, Lewis's son, form the framework of this book. The author has gone to great lengths to gather background material to evaluate Barney's recollections and to fill in the blanks. He reports "that Barney is a remarkably reliable witness to the events he describes"(p. xix).

While Barney was a loyal Latter-day Saint and an influential church member, he was not an ecclesiastical leader. He did, however, become one of the first "teachers of the ward" in Monroe after Young initiated what is now the home teaching program (p. 240). He was also elected a director of the Monroe United Order, but he didn't last long in that job. In an era when the Church was more democratic than at present, Barney was influential in the selection of local church leaders. He says "I used my influence" to have Moses Gifford chosen as bishop in Monroe (p. 220). Shortly afterwards, Barney felt that appointing Gifford as bishop had been a mistake. Gifford came to agree and resigned in a dispute over the United Order. He was replaced by James Thompson Lisonbee, a rigid man, who found that for him managing the Monroe United Order was an impossible task. Lisonbee was released as both bishop and president of the local United Order and called on a mission. Barney then, in 1878, nominated Dennison L. Harris as Lisonbee's replacement. After a discussion, Erastus Snow, who presided at the meeting, called for a vote and Harris was elected and ordained as the new bishop. One could say, then, that Barney was active in local politics.

This book might have been titled *The Peregrinations of Lewis Barney*. It is difficult to count the number of times he moved. Does living away from home for a few months to work or to visit count as a move? What about returning to a previous abode? A reasonable estimate is that Barney moved about 20 times after he ceased living with his father. Typically Barney would become restless by the time he had finished building a log cabin, generally about two years after he had arrived in a new area. He lived in Illinois, Iowa, Utah (in communities across a broad band from Springville to Circleville), and—briefly—in New