

Each discussion is illustrated with examples of folk artists and their work, from miniature wildlife carvings to Hmong "story cloths," from Native American and German basketry to muffler art, from lace-work to logger yard-art, and from chainsaw sculpture to violin-making. The only "intangible" folk art included in this book is logger poetry. Other temporal forms such as storytelling, dance, and music are not included because the authors felt they could not be adequately represented here.

Because this book addresses the larger issues of definition and interpretation of folk arts, it is more valuable than a catalog of folk arts could hope to be; but as a result, its examples and the portraits of folk artists are somewhat limited. The examples of Native American arts are relatively few because there exist a number of texts already available on the subject (these are included in a bibliography). Other communities such as the African-American, Hawaiian-American, Japanese-American, Mexican-American and Chicano communities are mentioned only briefly, and a number of groups (among them the Dutch-Americans of Whatcom County, Swedish-Americans of Tacoma, and the State's Irish-Americans) are overlooked entirely.

I hope we can look forward to future collections of Washington State folk arts that follow the precedents set by this work and that include examples even more representative of Washington State's ethnic, regional, and occupational diversity. This book challenges its readers to reevaluate their own assumptions about what is or is not folk art, and how folk art functions in a community and in an artist's social and cultural environment. It has a lot to offer Washingtonians, budding folklorists, and others interested in those arts which are not always known outside local communities.

Richard T. Hughes, ed. **The American Quest for the Primitive Church.** Urbana and Chicago: University of Illinois Press, 1988. Pp. vii + 245, notes on contributors, index. \$32.50 cloth; \$12.50 paper.

Kenneth H. Winn, **Exiles in a Land of Liberty: Mormons in America, 1830-1846.** Chapel Hill: University of North Carolina Press, 1989, x + 284, notes, bibliography, index. \$32.50 cloth.

Larry M. Logue, **A Sermon in the Desert: Belief and Behavior in Early St. George, Utah.** Urbana and Chicago: University of Illinois Press, 1988, 165 pages, notes, bibliography, index. \$19.95 cloth.

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The American Quest for the Primitive Church is a collection of eighteen essays by outstanding historians who consider restorationism or the quest for "first times" as a common theme in American religious history. The book

centers around four topics: Puritanism and the Enlightenment, biblical scholarship and fundamentalism, European traditions in America, and indigenous American traditions. Focusing on American Protestantism, the essays begin with the Puritans and then move to the Baptists, Methodists, Episcopalians, Pentecostals, Mormons, and the Church of Christ, whose members were all committed to the restorationist ideal in one form or another.

The American religious search for a biblical pristine condition has taken two forms: "chronological primitivism," which claims that the greatest of all times existed at the fount of time; and "cultural primitivism," which focuses less on time and more on a state of civilization, a simpler kind of world. Whichever approach the restorationists chose, they neglected ecumenical history and tradition, and, in their zeal to "restore" the best, focused on a future millennial day in which the highest would return. Despite this Janus gaze into the biblical past and a millennial future, the primitivist impulse has moved American religious thought rapidly into modernity. Proponents of the old-time are also the jet-setters of the modern world, and the search for an ideal has been realized, not so much by a reenactment of the past, as in a comfortable alliance with the present.

Hughes has done an outstanding job of combining the essays into a coherent whole. The book provides a significant first step for future scholars interested in a thematic exploration of American religious primitivism. It raises questions, opens doors for future research, and invites further insights into religion, millennialism, and modernity.

An important companion work is *Illusions of Innocence: Protestant Primitivism in America, 1630-1875*, by Richard T. Hughes and C. Leonard Allen, which weaves its chapters around the central theme that the primitivist impulse in several American traditions began with the commitment to freedom and openness and ended with a firm resolution that its own set of beliefs was definitive.

Kenneth H. Winn has given scholars of American religion an excellent reinterpretation of early Mormon conflicts with their neighbors. He argues against the widely-held view that the early Mormon church was an exceptional counterculture with a political ideology fundamentally subversive to American society. Rather, both the Saints and their enemies affirmed republican principles, but the Mormons interpreted these principles in a radically different way.

Americans in the age of Jackson sensed that the scheme of republican ideology developed by the Founding Fathers had taken on an increasingly libertarian cast. In a renewed spirit of patriotism, Americans began to guard against innovations which might lead to the extinction of liberty. Winn claims that the Mormon church originated as a religious protest against the pervasive disorder, and early converts drew on their New England heritage to create a republicanism that would reestablish the fading ideals of civic virtue envisioned by their Puritan ancestors.

Although non-Mormons shared in the widespread paranoia, they believed that the new Mormon faith was another threat to republican principles. The so-called gentiles feared that the political and economic allegiance to the Mormon

prophet, Joseph Smith, was a clear anti-republican stance. These fears led to verbal and sometimes violent attacks on Mormon communities. The attacks served to reinforce the Mormon view that America was teetering on the edge of anarchy.

Winn has provided excellent insights into antebellum Mormon concerns with the national future. The first Mormon leaders consistently pointed out their own sufferings as a small part of a spreading national malignancy. Their quest was not so much for "Empire" as for a stronger American republic, not so much to serve themselves as to restore traditional American values. In the process they became exiles defending the same values as their militant opponents.

Although the work has a clear historical/political bent, folklorists will find the work appealing because Winn provides insights into some apocalyptic visions and fantasies which present a little-known body of Mormon literature based on heroes, angels, and millennial utopias built on republican aspirations. The author is clear about defending an overall thesis, but along the way, he has also given us some neglected details of early Mormon belief and practice.

Larry M. Logue's recent history of St. George will interest students of the American family as well as students of the Mormon experience. St. George, located three hundred miles from Salt Lake City, was isolated from the central leadership of the Mormon Church, and from 1861 to 1890, its pioneers were faced with the challenge of survival in the state's hottest and most desolate region, "Utah's Dixie." Plural marriage, a high birthrate, and domestic patriarchy all combined to form the heart of a belief system which sustained these early Washington county settlers as they faced food shortages and other problems caused by the floods and droughts indigenous to southern Utah.

The book is a historical narrative of the Mormon all-encompassing nineteenth-century experience, where no lines were drawn between social, economic, and spiritual purposes. Logue has compared the ideology of sermons with what people expressed in their private journals to show that family life was not only the cornerstone of Mormon theology, but it was the quintessential element of everyday life. More than this, he shows that polygamy was a unique religious experience as well as distinctive in its provision for the building of a frontier community. Despite the pressure placed on Mormons to obey the "principle" of plural marriage as well as other challenging Mormon principles, St. George pioneers withstood pressures to give into the outside world.

Closely related was the challenge early Mormons faced in building communities in the midst of a culture that celebrates individualism and freedom. The popular myth of the frontier where hearty pioneers escaped the constraints of a closed society in the West is obfuscated by the Mormon experience where loyalty to the religious community became paramount.

Logue has demonstrated that the religious faith of any group can help an extraordinarily diverse group of people to live together with remarkable stability and order—not because they were altogether homogenous nor because they always agreed, but because, despite their differences, they accepted a certain set of theological principles to which they all voluntarily adhered.