

ilar or related critiques of the dichotomies in question in his footnotes, even though he lists at least one such source in his bibliography. Rael pays little attention to the problem of audience, which confounds his already vague use of the term "public mind." Finally, Rael does not discuss in the main body of his work scholars who have deeply influenced his ideas. Sterling Stuckey's seminal work regarding the naming controversy is one example. Despite my criticism, Rael has written a competent and useful text.

CLOVIS E. SEMMES is professor of African-American Studies at Eastern Michigan University, Ypsilanti. He is author of *Cultural Hegemony and African-American Development* (1992); *Racism, Health, and Post-Industrialism* (1996); and *Roots of Afrocentric Thought: A Reference Guide to "Negro Digest / Black World," 1961-1976* (1998). He is currently working on a social history of Chicago's Regal Theater.

More Wives Than One: Transformation of the Mormon Marriage System, 1840-1910. By Kathryn M. Daynes. (Urbana: University of Illinois Press, 2001. Pp. x, 305. Map, illustrations, figures, tables, appendix, notes, selected bibliography, index. \$34.95.)

Writing about the "Lives of the Saints" in *The New Yorker* on the eve of the 2002 Olympic Winter Games in Utah, Lawrence Wright devoted considerable space to polygamy, which has become Mormonism's "most vexing legacy" in spite of the Latter-day Saints (LDS) Church's prohibition of it since 1890 (or 1910). Anyone wishing to understand the complex marriage system developed by the Mormons in the nineteenth century must read Kathryn M. Daynes's remarkable study, recipient of the Mormon History Association's Best Book of the Year Award at its 2002 conference.

Such praise is unusual for a book that began as a dissertation, completed at Indiana University in 1991, and one that adopts a unique five-part structure corresponding to various biblical books: Genesis to Revelation, I Leviticus, Numbers, II Leviticus (versus Deuteronomy), and Acts and Judges. But such a format fits nicely her emphasis on the effects of religion and law on marriage and divorce among the Mormons for the seventy-year duration of the "most notable and notorious feature" of their marital system (p. 83).

Daynes began her research by reconstituting for the period from 1840 to 1910 the population of Manti, Utah, located at the state's geographic center and one of the LDS Church's first four temple towns. As a subset of her database she sorted out Manti's 155 polygamists and their 444 wives. She discovered that "Fluctuations in the number entering plural marriage . . . were decisively affected by immigration rates" (p. 106). The "Women Who Became Plural Wives" (Chap. 6) were most likely fatherless, divorced, or widowed. "Through plural marriage, the church could fulfill its responsibility" to such women of meager means and thereby "more equitably distribute wealth" (p. 188).

Not surprisingly, given the tangled nature of plural living, one-fourth of Manti's plural wives opted out of their marriages. Brigham Young frowned on divorce, but according to one clerk, "As a rule, the Prest. never refuses to grant a bill on the application of the wife, and NEVER when she insists on it" (p. 154).

Whether dealing with divorce or marriage, Daynes illustrates the flexible Mormon system with numerous individuals, and not only from Manti. Invariably she succeeds in placing their lives in ever-widening contexts, reaching out over the entire period. She analyzes her elaborate data set in depth in the Numbers part of the book, where she effectively uses all but one of her fifteen graphs and tables.

Ironically, in placing her small population in the broadest possible contexts, Daynes leaves out any detailed picture of plural living in Manti as a whole. She includes photos of fourteen individuals but does not integrate them with the text or show us their families. At the very least she might have described the plural lives of Manti's leading diarist, a Danish immigrant and tithing clerk named Jens Weibye, and his four wives. In June 1876, he recorded:

253 married men in Manti, Utah
136 Americans, English & Germans
117 Scandinavians . . . where of
40 is polygamist, half of them Scandinavisk.

Weibye took pride in the fact that his fellow Scandinavian immigrants were even more inclined than the Americans, English, and Germans to try Mormonism's most challenging "Principle." How, one wonders, could relatively poor Danes manage to support two or more wives? Perhaps if Daynes had included her 1998 article on "Single Men in a Polygamous Society: Male Marriage Patterns in Manti, Utah," (*Journal of Mormon History*, XXIV, pp. 89-111) she would have answered this question. But it would be unfair of any reviewer to ask more of Daynes than she has already done.

LOWELL BENNION, professor of geography emeritus, Humboldt State University, Arcata, California, now resides in his hometown of Salt Lake City, where he is working on a book tentatively titled "Plural Wives & Tangled Lives: Polygamy's Place in Mormon Country, ca. 1880."

Women's Work? American Schoolteachers, 1650-1920. By Joel Perlmann and Robert A. Margo. (Chicago: University of Chicago Press, 2001. Pp. x, 188. Notes, tables, appendices, index. \$32.00.)

Joel Perlmann and Robert A. Margo have provided an interestingly detailed if not complete analysis of regional, gendered patterns of teaching employment "to explain how [these] patterns came about, evolved, and eventually declined" (p. 1). They attend to a "few key interrelated issues" (p. 5) primarily through analysis of census schedules beginning in 1850 (using the Integrated Public Use Micro-