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.”


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-
data Sample [IPUMS]), as well as a national sample of American teachers from 1860 and 1880 that Perlmann and Margo compiled from census data, and city records of teachers. Chapters 1-3 focus on regional differences in the feminization of teaching, while chapter 4 examines "patterns common across the country" (p. 86). A fifth chapter on feminization of teaching in urban areas, a conclusion, and five indexes further detailing methodology complete the text.

In chapter 1 on New England, Perlmann and Margo argue that the evolving role for women in education was related to institutional traditions and changes in women's education. Comparing the South to the North in chapter 2, Perlmann and Margo examine a whole host of social factors that might explain why teaching in the South was not dominated by women, only to find no satisfactory answer. They then suggest that "diverging regional contexts of school arrangements and perhaps cultural norms" (p. 70)—in essence, institutional tradition and regional culture—accounted for differences in feminization between North and South and that these differences migrated with settlers into the Midwest.

Chapter 3 on migration to the Midwest, and more specifically, the material on pages 74-84, will be most interesting and informative for those attuned to Indiana and midwestern history and culture. Anyone who has spent any time in Indiana will easily recognize the cultural divide between the southern and the northern halves of the state in Perlmann and Margo's analysis of intraregional differences in Indiana, Illinois, and Ohio. The authors find that in the northernmost parts of these states, women dominated teaching, while in the southernmost parts they did not and explain this difference by migration patterns: those who settled the northernmost parts of these states were from New York or other northern states; southerners settled the southernmost parts. Perlmann and Margo suggest that settlers to the Midwest brought specific cultural norms and traditions, including the traditions that encouraged feminization of teaching. They summarize this data nicely in a table detailing "Teaching and Social Origins of Settlers in Selected Counties of Ohio, Indiana, and Illinois" (p. 74). Perlmann and Margo further attempt to understand what accounted for these intraregional differences; however, they find that neither wage-ratios, demography, nor social structure explains feminization. Again, they rely on institutional tradition and cultural norms to explain feminization, and, in the case of the Midwest, the migration of people and their traditions and ideas.

Throughout the text, Perlmann and Margo provide valuable analysis by way of refuting previously held assumptions regarding feminization. However, their detailed explanations of statistical methodology encumber the text so that lucid analyses appear too briefly. They also omit some pertinent scholarship, such as John Rury's chapter in American Teachers: Histories of a Profession at
This book leaves the reader realizing that the “how” and the “why” of feminization across different regions still demand further research.

Laurie Moses Hines is assistant professor in the Cultural Foundations of Education program at Kent State University, Trumbull Campus, Warren, Ohio. Her article, “When Parallel Paths Cross: Competition and the Elimination of Sex-Segregation in the Education Fraternities, 19694–1974” is forthcoming in History of Education Quarterly. Her areas of research include the history of teachers, women’s history, and history of higher education.


The Battle of Perryville, fought in Kentucky on October 8, 1862, marked the Confederate high tide in the western theater. It also served as the beginning of the end of the career of Union Major General Don Carlos Buell. Strangely, both the battle and the campaign have been understudied, even by western revisionists. Kenneth W. Noe’s Perryville does much to fill the void.

Exactly how Rebel General Braxton Bragg’s Army of Tennessee was able to break out of Tennessee is a story in itself. Noe places the blame where most of it lies, on Buell’s inability to commit himself to a plan. Unfortunately, Noe accepts without question Major General George Thomas’s interpretation of events, much of which was written after the fact.

The heroes of the battle in Noe’s account are, by and large, small-unit commanders, such as Colonel John C. Starkweather. Most of the generals—Buell, Thomas, Alexander McCook, and Philip Sheridan on the Union side, Bragg and Kirby Smith on the Confederate side—receive justifiable criticism, although Major General Leonidas Polk in the latter group gets a more mixed review.

The strength of the book is Noe’s ability to place the battle in the context of ongoing political and social situations, although the campaign’s impact upon the upcoming fall 1862 congressional races in the North is slighted. Noe seems more comfortable in explaining the infighting that took place within the respective high commands. Indeed, he sees high-level incompetence and intra-army bickering as the primary reasons for the campaign’s failure on both sides. The author sheds no light on whether Bragg saw the campaign as an invasion with political objectives or as a raid.

Noe’s writing style is engaging, and he avoids the grinding battle minutiae that bog down so many Civil War authors. A fascinating final chapter tells of the efforts to establish the battlefield as a park. His research is breathtaking in its scope: many new sources are uncovered. Noe’s book eclipses past works on the subject and will