

One Side By Himself: the Life and Times of Lewis Barney, 1808-1894

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place between the sixteenth and eighteenth centuries in Europe and North America" (210). Improvement, then, may have represented a competing school of progressive thought contending with the advocates of technology, but it was not a flight from modernism. Stoll understands that "improvement stood at the beginning of the very technological surge that eventually brought farmers to adopt DDT and tomatoes enhanced with flounder genes" (211). Stoll makes a distinction, however, between his improvers, who worked within the limits and rhythms of nature, and the advocates of technology, who worked to overcome it. Stoll's improvers were the fathers of conservation advocates, who simply had a different notion of progress. "Conservation did not challenge basic assumptions of material progress; it recast progress as timber left standing, as waters running clear, as habitat undiminished" (213). Stoll's improvers ultimately inhabit the terrain of American progress that historians have been researching for generations, but also prove to be precursors of later critics of the marriage of agriculture and technology and all its consequences for nature.

One Side by Himself: The Life and Times of Lewis Barney, 1808-1894, by Ronald O. Barney. Logan: Utah State University Press, 2001. xxi, 402 pp. Illustrations, maps, notes, index. \$44.95 cloth, \$24.95 paper.

Reviewer Loren N. Horton is the retired senior historian for the State Historical Society of Iowa. His research emphases are the social history of the nineteenth century, and Iowa aspects of Mormon history.

This fine biography is especially good in two regards. The biographical information about Lewis Barney and his family is thorough and relatively objective. Even better is the material that establishes a context for his life. So many "life and times" books are about famous people for whom an abundance of source material is available. In this case there is more original material than common for an ordinary person, and the author has been imaginative and energetic in seeking out additional primary information.

Two other factors make this book unusually interesting. Following the trail of the Barney family from Massachusetts to New York to Ohio to Illinois to Iowa is a case study of frontier migration. The motivations for movement and the physical, social, and religious milieu to which the family had to react reflect the generalizations made by generations of frontier historians. But the Barney family is real.

The other feature of special note is the story of the conversion of family members to the Church of Jesus Christ of Latter-day Saints. The family migrated to Henry County, Iowa, in 1839, moved to Nauvoo in

1841, made the trek across Iowa in 1846 to their enforced sojourn in Pottawattamie County, and finally participated in the vanguard to enter the Great Salt Lake Valley. Through it all, Lewis Barney and his family typify the plight of the Latter-day Saints as they overcame persecution in Missouri and Illinois. The only phase of Mormon experience he did not live through personally was the expulsion from Far West, Missouri, in the face of the extermination order.

After participating in the vanguard trek to Utah in 1846, Lewis Barney returned to Iowa in 1847, established a farm along the Boyer River (now Harrison County) in 1848, and finally returned to Utah in 1852 after Brigham Young issued the call to the Saints to gather in Zion. The whole Barney story to that point is typical of the frontier and Mormon experiences. The author documents the ease with which families repeatedly left a more-or-less settled farmstead to move on to more isolated circumstances. Barney families gave up large and improved farms in Henry County when Joseph Smith Jr. gathered the Saints in Nauvoo, and Lewis Barney gave up his large and improved farm in Pottawattamie County when Brigham Young called the Saints to Deseret. Many non-Mormons find such actions inexplicable. But this book portrays similar abrupt removals of the family in eastern states time after time when religion was not a motive. The lure of the frontier must have been a powerful moving force for the Barney family, as it was for tens of thousands of other families at that time.

This book holds special interest for Iowans because of the Barney family's residence in Henry and Pottawattamie Counties and their participation in the Mormon Trek across southern Iowa in 1846. The further adventures of Lewis Barney in Utah, Arizona, New Mexico, and Colorado relate more specifically to Mormon history and the periods of adjustment necessary because of political and social pressures from the federal government. Because the years prior to 1839 are so illustrative of frontier history, and those after 1852 of Mormon history, the book is a valuable contribution to the history of the United States. The portions of the book discussing the events of 1839 to 1852 are the most valuable contribution to the history of Iowa. An additional value of this book are the vivid portraits of migration into unsettled areas, the adjustment to different lands by farmers, and the elements of cooperation and competition in newly settled regions. In spite of the detail in the narrative and the copious endnotes, it is a readable, enjoyable book, one I recommend to both academic and general readers.

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