

by the prevalent intellectual and social environment. Without Joseph Smith's personality being taken largely into the account, no account can be given of the rise and growth of the religious movement which he started. But Joseph Smith, under other conditions than those which actually surrounded him in the first third of the last century, or Joseph Smith under the conditions actually existing anywhere in the country in the last third of the same century, could not have become the founder of Mormonism. Man *and* environment were necessary for a new religion that should claim to be based upon a succession of revelations and miracles, recorded for the world to pass judgment upon, in the form of printed books. Hence the necessity for studying the man, not only in his own inheritance and personal characteristics and experiences, but also in his surroundings—the people of his neighborhood and time.

The material for this study in psychology has been somewhat peculiarly difficult to acquire and to handle. At the time when the subject of the study lived, there was little or no disposition or fitness for considering such manifestations of abnormal psychological development from the scientific point of view. And so far as I am aware no very thorough attempt at such a study of the personal sources of Mormonism has hitherto ever been made. This should