

MAPPING MORMONISM

An Atlas of Latter-day Saint History

EDITOR IN CHIEF

Brandon S. Plewe
Geography, Brigham Young University

ASSOCIATE EDITORS

S. Kent Brown
Professor of Ancient Scripture, Emeritus,
Brigham Young University

Donald Q. Cannon
Professor of Church History and Doctrine, Emeritus,
Brigham Young University

Richard H. Jackson
Professor of Geography, Emeritus,
Brigham Young University



PROVO, UTAH

Cartography and Graphics

Brandon S. Plewe

Assistant Cartographers

James Durland
Holly Golightly
Wesley Hodges
Kimberly Lott
Joshua Mabray
Kenneth Matthews
Levi Mecham
Bret Miller
Kelson Mosier
William Schmidt
Kent Simons
Samuel Stratford
Jay Andrew Thorup

Prepared for publication by BYU Studies

BYU Studies Editors

John W. Welch
Jennifer Hurlbut
Marny K. Parkin
James Summerhays

Interior Layout & Cover Design

Bjorn W. Pendleton

Editorial Assistants

Lauren Atkinson
Lexi Devenport
Rachel Ishoy
Spencer B. Plewe
Taylor B. Plewe
Jenna Roundy

This work was produced with the generous financial assistance of:

Mormon Historic Sites Foundation

Charles Redd Center for Western Studies

BYU Council on Religious Endeavors

BYU Department of Geography

*Dedicated to Jamie and all those who knew better
when we said this would take less than a year,
and supported us anyway.*

Copyright © 2014 Brigham Young University. All rights reserved.

All maps, charts, and graphs created for this atlas are © 2014 Brandon S. Plewe. All rights reserved.

Photograph credits are listed on page 271 and constitute an extension of this copyright page.

Opinions expressed in this publication are the opinions of the authors and their views should not necessarily be attributed to The Church of Jesus Christ of Latter-day Saints, Brigham Young University, or BYU Studies.

No part of this book may be reprinted or reproduced or utilized in any form or by any electronic, digital, mechanical or other means, now known or hereafter invented, including photocopying and recording or in an information storage or retrieval system, without permission in writing from the publisher.

Prepared for publication by BYU Studies at Brigham Young University. To contact BYU Studies, write to 1063 JFSB, Brigham Young University, Provo, Utah 84602, or visit <http://byustudies.byu.edu>.

Library of Congress Cataloging-in-Publication Data

Mapping Mormonism : an atlas of Mormon history / editor-in-chief, Brandon Plewe ; associate editors, S. Kent Brown, Donald Q. Cannon, Richard Jackson. — Second edition.

pages cm

Includes bibliographical references and index.

Summary: Second edition, with updated maps, charts, timelines to visualize The Church of Jesus Christ of Latter-day Saints from its foundation to the present day. Topics covered include the migrations of the Latter-day Saints during the lifetime of Joseph Smith, the settlement of the American West, proselytizing and growth around the world, programs instituted to support members, and the diverse church of the broader Restoration movement. Rich graphics illustrate and describe activities of church members, including genealogical research, establishment of schools, economic development, political affiliation, and temple building.

ISBN 978-0-8425-2879-5 (hard cover : alk. paper) 1. Church of Jesus Christ of Latter-day Saints. 2. Mormon Church. 3. Mormons. I. Plewe, Brandon, 1968– editor. II. Brown, S. Kent, editor. III. Cannon, Donald Q., 1936– editor. IV. Jackson, Richard H., 1941– editor.

BX8611.M23 2014
289.3022'3--dc23

2014027743

Printed in the Republic of Korea
10 9 8 7 6 5 4 3 2 1

Contents

Contributing Authors	4		
Foreword	6		
Introduction	8		
I THE RESTORATION	10		
Origins of Early Church Leaders	12		
The Joseph and Lucy Mack Smith Family	14		
Palmyra & Manchester	16		
The Spiritual Environment of the Restoration	18		
Cradle of the Restoration	20		
Latter-day Scriptures	22		
The First Year of the Church of Christ	24		
The Travels of Joseph Smith Jr.	26		
The Western Reserve	28		
Kirtland, Ohio	30		
The Settlement of Zion	32		
The Church in the Kirtland-Missouri Era	36		
Travel Between Ohio and Missouri	38		
Early Missions	40		
The City of Zion Plat	44		
The Twelve Apostles	46		
Settling Northern Missouri	48		
The Mormon-Missouri War	50		
Commerce, Illinois	52		
Buying Nauvoo	54		
Building Nauvoo	56		
Greater Nauvoo Region	58		
The Church in the Nauvoo Era	60		
Conflict in Hancock County	62		
The Succession Crisis	64		
Planning the Exodus	68		
2 THE EMPIRE OF DESERET	70		
The Exodus Begins	72		
The Middle Missouri Valley	76		
The Mormon Battalion	78		
Pioneer Trails	80		
Settling the Salt Lake Valley	84		
Exploring Utah	86		
Settling the Wasatch Front	88		
President Brigham Young	90		
Deseret and Utah Territory	92		
Missions of the Nineteenth Century	94		
Intermountain Colonization	96		
Mormon-Indian Relations	98		
The Relief Society	102		
Gathering to Zion	104		
Handcart Pioneers	106		
Rescuing the Martin and Willie Companies	108		
Utah War	110		
The Gentiles	112		
Church Headquarters	114		
Economic Development	118		
The Church in 1870	120		
Plural Marriage	122		
Church Academies	126		
The Emergence of Modern Stakes and Wards	128		
The Pioneer Presidents	130		
The Church in 1910	132		
3 THE EXPANDING CHURCH	134		
Historical Sites	136		
The Church Educational System	140		
The Mormon Outmigration	144		
Welfare and Humanitarian Aid	148		
Genealogy	152		
Specialized Congregations	154		
The Church in 1950	156		
David O. McKay	158		
Building Meetinghouses	160		
Administering the Worldwide Church	164		
Spencer W. Kimball	166		
The Church in 1980	168		
Travels of Gordon B. Hinckley	170		
The Church in 2014	172		
Membership Distribution	174		
Church Leadership	176		
Missionary Work	178		
Temples	182		
Stakes	184		
Cultural Ambassadors	186		
Political Affiliation	188		
Book of Mormon Geographies	190		
Community of Christ	192		
The Restored Church(es)	196		
Three American Churches	198		
The Future of the Church	202		
4 REGIONAL HISTORY	204		
Western United States and Canada	206		
Eastern United States and Canada	210		
United States and Canada in 2014	214		
Western United States Cities in 2014	216		
Middle America	218		
South America	222		
Latin America in 2014	226		
Europe	228		
The Middle East	231		
Africa	232		
Europe and Africa in 2014	234		
Asia	236		
Australia and the Pacific	238		
Asia and the Pacific in 2014	240		
Glossary	242		
Bibliography	244		
Index	254		
Photo Credits	271		

Contributing Authors

Thomas Alexander

Professor of History, Emeritus, Brigham Young University
Settling the Wasatch Front

Karl Ricks Anderson

Coordinator, Seminaries & Institutes, The Church of Jesus Christ of Latter-day Saints
The Western Reserve

Paul L. Anderson

Curator, Museum of Art, Brigham Young University
Building Meetinghouses

Ronald O. Barney

Archivist and Historian (retired), Church History Department, The Church of Jesus Christ of Latter-day Saints
Church Headquarters

Alexander L. Baugh

Professor of Church History and Doctrine, Brigham Young University
Travels between Ohio and Missouri
Settling Northern Missouri

Richard E. Bennett

Professor of Church History and Doctrine, Brigham Young University
Eastern United States and Canada

Lowell C. Bennion

Professor of Geography, Emeritus, Humboldt State University, Arcata, California
Plural Marriage

Barbara Hands Bernauer

Assistant Archivist, Community of Christ
Community of Christ

Susan Easton Black

Professor of Church History and Doctrine, Brigham Young University
The First Year of the Church of Christ
The Mormon Battalion

David F. Boone

Associate Professor of Church History and Doctrine, Brigham Young University
Missionary Work

Jay H. Buckley

Associate Professor of History, Brigham Young University
Exploring Utah

Brian Q. Cannon

Professor of History and Director, Charles Redd Center for Western Studies, Brigham Young University
Settling the Salt Lake Valley

Sean Cannon

Chair, Department of History, Geography, and Political Science, Brigham Young University-Idaho
The Mormon-Missouri War

Lyndia McDowell Carter

Independent scholar, Springville, Utah
Handcart Pioneers
Rescuing the Martin and Willie Companies

Howard A. Christy

Senior Editor (retired), Office of Scholarly Publications, Brigham Young University
Mormon-Indian Relations

Richard O. Cowan

Professor of Church History and Doctrine, Brigham Young University
Temples; Stakes

James A. Davis

Associate Professor of Geography, Brigham Young University
Historical Sites

Jill Mulvay Derr

Senior Research Historian (retired), Church History Department, The Church of Jesus Christ of Latter-day Saints
The Relief Society

W. Randall Dixon

Archivist and Historian (retired), Church History Department, The Church of Jesus Christ of Latter-day Saints
Church Headquarters

John Eldredge

Independent Scholar, Salt Lake City, Utah
Utah War

Jessie L. Embry

Associate Director, Charles Redd Center for Western Studies, Brigham Young University
Specialized Congregations

Donald Enders

Historian (retired), Church History Department, The Church of Jesus Christ of Latter-day Saints
Palmyra & Manchester

Ronald K. Esplin

Managing Editor, Joseph Smith Papers Project, Church History Department, The Church of Jesus Christ of Latter-day Saints
President Brigham Young

Scott C. Esplin

Professor of Church History and Doctrine, Brigham Young University
Church Academies

J. Spencer Fluhman

Assistant Professor of History, Brigham Young University
Origins of Early Church Leaders
The Spiritual Environment of the Restoration

Jeff Fox

Associate Director, Center for Teaching & Learning, Brigham Young University
Political Affiliation

Arnold K. Garr

Professor of Church History and Doctrine, Emeritus, Brigham Young University
Church Academies

Kenneth W. Godfrey

Instructor (retired), Logan Institute of Religion, The Church of Jesus Christ of Latter-day Saints
Conflict in Hancock County

Fernando R. Gomez

President, Mexican Mormon History Museum
Middle America

Cynthia Doxey Green

Independent Scholar, Winston-Salem, North Carolina
Cultural Ambassadors

Mark Grover

Latin American and African Studies Librarian, Harold B. Lee Library, Brigham Young University
Middle America; South America

William G. Hartley

Associate Professor of History, Emeritus, Brigham Young University
Planning the Exodus; The Exodus Begins

Matthew Heiss

Historian, Church History Department, The Church of Jesus Christ of Latter-day Saints
Africa; The Middle East

Clark B. Hinckley

Senior Vice President (retired), Zions Bancorporation
Travels of Gordon B. Hinckley

Gail Geo. Holmes

Independent Scholar, Omaha, Nebraska
The Middle Missouri Valley

Kent P. Jackson

Professor of Ancient Scripture, Brigham Young University
Latter-day Scriptures

G. Wesley Johnson

Professor of Business History, Emeritus, Brigham Young University
The Mormon Outmigration

Marian Ashby Johnson

Partner, Ashby & Johnson History Consultants
The Mormon Outmigration

Edward L. Kimball

Professor of Law, Emeritus, Brigham Young University
Spencer W. Kimball

David Magleby

Professor of Political Science, Brigham Young University
Political Affiliation

James B. Mayfield

Professor Emeritus of Public Administration and Middle East Studies, University of Utah
Welfare and Humanitarian Aid

Kahlile Mehr

Slavic Collection Manager, FamilySearch, The Church of Jesus Christ of Latter-day Saints
Europe

Reid L. Neilson

Managing Director, Church History Department, The Church of Jesus Christ of Latter-day Saints
Asia; Australia and the Pacific

Samuel M. Otterstrom

Associate Professor of Geography, Brigham Young University
*Membership Distribution
The Future of the Church*

Max H Parkin

Instructor (retired), Salt Lake Institute of Religion, The Church of Jesus Christ of Latter-day Saints
The Settlement of Zion

Keith W. Perkins

Professor of Church History and Doctrine, Emeritus, Brigham Young University
Kirtland, Ohio

Clayne L. Pope

Professor of Economics, Emeritus, Brigham Young University
Economic Development

Larry C. Porter

Professor of Church History and Doctrine, Emeritus, Brigham Young University
*The Joseph and Lucy Mack Smith Family
Cradle of the Restoration*

Gregory A. Prince

President and CEO, Virion Systems, Inc.
David O. McKay

Daniel Reeves

Charles University, Department of Social Geography and Regional Development
Three American Churches

A. LeGrand Richards

Associate Professor of Education, Brigham Young University
Specialized Congregations

William Russell

Professor Emeritus of Political Science and History, Graceland University
Community of Christ

Steven L. Shields

International Field Ministries, Community of Christ
The Succession Crisis

Kip Sperry

Professor of Church History and Doctrine, Brigham Young University
Genealogy

Mark L. Staker

Senior Researcher, Church History Department, The Church of Jesus Christ of Latter-day Saints
Kirtland, Ohio

Gary Topping

Archivist, The Roman Catholic Diocese of Salt Lake City
The Gentiles

Richard E. Turley Jr.

Assistant Church Historian and Recorder, Church of Jesus Christ of Latter-day Saints
Utah War

Wayne Wahlquist

Professor of Geography, Emeritus, Weber State University
Pioneer Trails

David J. Whittaker

Curator of Western & Mormon Manuscripts (retired), Harold B. Lee Library, Brigham Young University
*Early Missions; The Twelve Apostles
Missions of the Nineteenth Century*

Fred E. Woods

Professor of Church History and Doctrine, Brigham Young University
Gathering to Zion

Foreword

by Richard Lyman Bushman

THE INTEREST IN ATLASES OF RELIGION begins with the idea of holy land and holy places. Many religions have created sacred geographies based on journeys, significant out-of-the-way sites, and cities that figured in their foundation stories. Judaism, Christianity, and Islam honor Jerusalem, and Islam has added Mecca and Medina as sacred places. Then there are the Red Sea, Sinai, Bethlehem, and Galilee. A rudimentary sacred geography, anchored to these places, resides in the minds of most believers.

Latter-day Saints are no exception. They added a sacred city of their own to the traditional Christian geography: a New Jerusalem in Missouri, where a temple was to be built in America. They lost their city when the local citizens drove them from Jackson County, but the route of their history became sacred. In the course of forming The Church of Jesus Christ of Latter-day Saints, a path was blazed from Sharon, Vermont, through Palmyra, New York, and on to Kirtland, Independence, Far West, Nauvoo, and finally Salt Lake City. The twentieth-century Church memorialized this route by marking the spots and erecting monuments. The path creates a kind of holy land within America, the path the Saints have trod. Every young Latter-day Saint learns where Joseph Smith was born, where the First Vision took place, and where the Saints moved in pursuit of Zion. The Great Trek from Nauvoo to Utah lives in the Mormon imagination as vividly now as it did a hundred and fifty years ago.

Atlases of religion would seem to be a natural outgrowth of religious geography. To grasp the temporal structure of their faith, the way it emerges from historical events, Latter-day Saints need historical-spatial information. Atlases capture that information, stabilize it, and depict it. With good reason, the official version of Latter-day Saint scriptures includes maps at the back. Maps have been around for a long time, but strangely the first significant atlas, *Historical Atlas of Mormonism*, was not published until 1994, a predecessor to *Mapping Mormonism*. An extensive section on Mormonism in *The New Historical Atlas of Religion in America* (2001) by Edwin Scott Gaustad and Philip L. Barlow (a Latter-day Saint), was a path-breaking contribution, but it was restricted by inclusion in a larger work.

With this new atlas, Latter-day Saint geography finally comes into its own. *Mapping Mormonism: An Atlas of Latter-day Saint History* is far more comprehensive than either of its predecessors. The 1994 atlas featured just 78 two-color

maps; the new version offers 240 pages of full-color maps, often two or three on a page. The earlier book had sections on “David O. McKay’s Worldwide Journeys,” “Distribution of World Membership,” and “Missions,” but nothing like the 24 pages covering the Church in Asia, Africa, the Middle East, and areas all around the globe. A reader can discover whether or not LDS meetings are held in Kabul and Baghdad (they are) and find out when the Church had a mission in Iran (1975–78). We can see exactly where the Church is strongest and how fast membership is growing in each country. Some readers may be surprised to learn that the Church was strongest in the early twentieth-century eastern United States in the South, the heartland of the evangelical faiths that have been most critical of the Church. The Southeast also stood out for the high percentage of homegrown Latter-day Saints, as contrasted to Utah-born members, who comprised the membership.

As the use of the word “History” in the title suggests, this atlas maps time as well as space. Using a variety of devices, it recaptures development and growth as well as expansion and movement. There are nearly as many chronological charts and tables as there are maps in its pages. We can learn about the stages of Church growth in Southern California, for example; a graph shows when the rapid growth after World War II abruptly leveled off after 1970.

Mapping Mormonism offers a spatial rendition of the founding story, the well-known and essential historical-spatial basis of Latter-day Saint belief up through the trek to the Great Basin. What is remarkable is how much else is treated cartographically. The growth in genealogical activity is one, along with welfare and humanitarian aid, Church education, Church administration, and Church architecture. This atlas depicts typical chapels and the various standard building plans over the twentieth-century down to the present. The birthplaces of many General Authorities are mapped. By compressing vast amounts of data in a map or a chart, the atlas enables us to grasp a great deal of information in a glance.

The maps and charts also throw light on issues scholars have been arguing about for years. One circular map records all the towns within twenty miles of Palmyra, significant because of the long debate over whether the 1820 revivals occurred right in town or in a nearby village. The book also points out that “almost 90 theories of Book of Mormon geography have been published over the past 170 years,” showing

that the current debates are anything but new. Ten of the possible Book of Mormon geographies are depicted on two pages in this atlas. On another contested topic, a graph summarizes the much-disputed projections of Church growth for the next thirty years. Rodney Stark's extravagant projection of 55,000,000 members by 2040 is indicated with one line, and more modest projections are indicated with seven others. These seven cluster between 22,000,000 and 29,000,000 members by 2040, a more sober estimate than Stark's. Some readers will be interested to learn that in recent years the Seventh-day Adventists have been growing faster and now are more numerous than the Latter-day Saints, although different counting rules make it hard to tell which church is actually larger.

Even Latter-day Saints with a detailed knowledge of Church history will learn something on nearly every page. Information can be found in *Mapping Mormonism* that one would not imagine existed. A map of Salt Lake City shows the gentile-owned churches and businesses from 1860 to 1910 and those owned by Latter-day Saints. Even then, Church establishments clustered in the north and gentiles in the south of the downtown city, much like today. Another map records all the property in Brigham City owned by families practicing polygamy in 1870 compared to the properties

of monogamous families. On a row of 28 thumbnail maps of county-by-county votes for president, senators, and governor, a reader can watch the conversion of Utah from a predominantly Democratic state in the 1930s to an increasingly Republican stronghold beginning with Dwight D. Eisenhower.

The overall effect of this rich series of maps is to show the extent of the Church's global reach. Joseph Smith had worldwide aspirations from the beginning; missionaries opened a number of foreign lands to the restored gospel before his death, and many countries followed later in the century. Since then have now been added many other worldwide Church functions: wards and stakes, area authorities, humanitarian projects, schools and institutes, microfilming operations, global television, thousands of chapels, and over a hundred temples. General Authorities visit remote places, and so do the seventeen BYU performing arts groups. The Church is beginning to mark significant historical sites outside of the United States, claiming small pieces of various national histories for itself. The new areas in turn are contributing personnel for the missionary corps and the body of General Authorities. All this, this great web of Latter-day Saint relationships now encompassing the globe, is made visible and legible in *Mapping Mormonism*.

*Richard Lyman Bushman
New York City
January 31, 2012*

Introduction

LATTER-DAY SAINTS are obsessed with their history, as much as or more so than any other religious or cultural group. In Church and at school, Mormons spend as much time studying Church history as each book of scripture, and even academic historical books (such as the recent Joseph Smith Papers series) reach the top of LDS bestseller lists. There are many reasons for this, such as the emphasis on family and genealogy, but the most important reason is likely the fact that what sets Mormonism apart from the rest of Christianity is largely contained in the historical narrative of Joseph Smith.

However, the average Mormon's understanding of Church history is often fraught with error, myth, and incompleteness. Among those not of this faith, the problem is even greater. Each tends to focus on the most positive or negative aspects, respectively, of this history, not catching the larger picture. Each distrusts the assertions of the other. How can we all better understand the remarkable story that has shaped Mormonism into what it is today?

The landmark *Historical Atlas of Mormonism* (1994) showed the value of maps and geography as tools for better understanding the history of this movement. Events happen in space as well as time, so the theories and tools of geography, the study of space and place, are just as useful as history for making sense of why these events happened where, how, and when they did. The map is one of the discipline's most powerful tools for doing this. Maps leverage our innate ability to recognize visual patterns, especially for those of us who consider ourselves "visual thinkers," concisely portraying large volumes of data. One map can contain several thousand pieces of information; in tabular form, they would require several pages and would be much less engaging and much more difficult to comprehend. The *Historical Atlas* quickly became a standard reference work for Church history, portraying many topics that most people had never seen in map form.

Despite its invaluable contribution, the 1994 *Historical Atlas* has since become dated, especially by continued historical scholarship and by advances in geographic and cartographic technology. BYU Studies and the editors of the original atlas agreed that it was time to update the book. However, we soon recognized an opportunity to completely re-envision the atlas by revisiting the original topics and exploring new ones. Even for those topics that had changed very little, we

completely redesigned the maps. We decided to use this opportunity to accomplish two major goals:

1. To broaden the scope of the atlas, geographically and historically. We now have much greater coverage of the twentieth century up to the present, and we cover the broader Church in regions beyond the headquarters.
2. To use maps and other visual representations to better understand the history of the Church, especially where they can help to clarify common misconceptions and myths.

Conversely, we do not intend this book to be a comprehensive history of the Church or a study of its spiritual doctrines and practices. These topics are important, probably more important than most of the maps herein, but much has been written on them already; we recommend the following as good places to learn the basic doctrine and history of Mormonism:

Daniel H. Ludlow, ed., *Encyclopedia of Mormonism*, New York: Macmillan, 1992 (full text online <http://lib.byu.edu/digital/Macmillan/>).

Arnold K. Garr, Donald Q. Cannon, Richard O. Cowan, eds., *Encyclopedia of Latter-day Saint History*, Salt Lake City: Deseret Book, 2000.

Richard L. Bushman, *Mormonism: a very short introduction*, New York: Oxford University Press, 2008.

Church Educational System, *Church History in the Fulness of Times*, Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2003 (full text online <http://www.lds.org/manual/church-history-in-the-fulness-of-times-student-manual>).

We have also included a brief glossary as an appendix (see p. 242) to define some of the uniquely Mormon terms commonly found in this atlas.

One of the most difficult things about a work like this is to present religious history with an appropriate viewpoint. The miraculous events that the religion claims either happened or they didn't happen, and thus the writers either believe or they do not. Therefore, most books about religion either attempt to promote faith or are antagonistic to it. Writing a book that is interesting and enlightening to believers, critics, and everyone else is challenging. The editors of *Mapping Mormonism* (and most, but not all, of the

expert contributors) are believing Latter-day Saints, but we have tried to strike a balanced scholarly perspective. We have endeavored to avoid an overtly religious tone in the written text, and we have not avoided topics that we felt were historically and geographically important but that may not portray the Church or its members in a totally positive light (e.g., polygamy). However, we also avoided an overtly antagonistic tone, along with topics that some might use to try to damage the Church without helping us to better understand it (most of which aren't very geographical topics anyway).

Throughout the process of creating this new atlas, we were often asked how it fit with current trends in publishing and the Internet. Is a reference work or coffee-table book like this passé? The Internet cannot (yet) replicate the visual quality of a printed book, which is so important for such a visual work like this, nor is it as accessible as a book in many ways. That said, there are several advantages of the Internet for sharing information, and we have created a companion website, mappingmormonism.byu.edu, to complement the book. There one can find digital versions of some of the most popular maps in the atlas, which can be used (within the copyright) for educational and personal purposes. Part of this site is MormonPlaces, which lets you see the details about specific places relevant to LDS history (e.g., settlements, events,

cemeteries), which are often shown only in a summarized form in the printed atlas. More than this, MormonPlaces is a collaborative scholarship tool, where scholars, descendants, or anyone with interest can share with the community what they know about specific places, building a common database of Mormon historical geography.

We have learned much as we have produced this volume, and we hope readers will find it educational and enlightening. *Mapping Mormonism* is a labor of love and represents years of work by all involved. The editors especially appreciate the contributions of more than fifty contributing authors, who lent their expertise to one or more of the topics. We appreciate the help of our assistant cartographers, who as undergraduate students were able to refine their skills while providing valuable scholarly and creative insight. We are also grateful to the staff of BYU Studies, who worked tirelessly to work through the final steps of publication.

History and geography are never fully “known,” and we are sure that some readers will find errors in the information presented herein or discover new information that supersedes what we have included. If so, let us know and we will be happy to put it on the website.

The Editors

BRANDON S. PLEWE is an assistant professor of Geography at Brigham Young University. After a bachelor's degree in Cartography and Mathematics from Brigham Young University, he earned his master's and PhD degrees from the State University of New York at Buffalo. A cartographer at heart, his career has focused on historical geographic information systems (GIS) and historical cartography, with an emphasis on representing the spatial history of Utah and The Church of Jesus Christ of Latter-day Saints. He and his wife, Jamie, have five children.

S. KENT BROWN is an emeritus professor of Ancient Scripture at Brigham Young University and is the former director and associate director of the BYU Jerusalem Center for Near Eastern Studies. He taught at BYU from 1971 to 2008. He is married to the former Gayle Oblad; they are the parents of five children and the grandparents of twenty-five grandchildren.

DONALD Q. CANNON is professor emeritus of Church History and Doctrine at Brigham Young University. He received bachelor's and master's degrees from the University of Utah and a doctorate from Clark University. He has written or edited several books, including *Unto Every Nation* and *The Nauvoo Legion in Illinois*. He and Joann McGinnis Cannon are the parents of six children.

RICHARD H. JACKSON received his PhD from Clark University in 1970 in Historical Geography and recently retired after four decades as a professor and administrator in the Geography Department at Brigham Young University. He has written extensively about Mormon settlement and community planning in the American West and the way that people and place have interacted to create the distinctive geography that characterizes the Mormon West that stretches from Canada to Northern Mexico.

SECTION I

The Restoration

THE RESTORATION of the Church of Jesus Christ through the Prophet Joseph Smith created a geographic imprint upon which we can still trace the people, places, and events that were fundamental to the Church. The migration of Joseph's ancestors first led them to New England and later to upstate New York, as the Erie Canal provided access to better lands to the west. The differing Protestant religious backgrounds of the newly arriving migrants created a social milieu that influenced the spiritual development of Joseph, while the unique geography of the upstate New York area, created by glaciation south of the Great Lakes, contained places that figured centrally in the sacred experiences of the boy prophet.

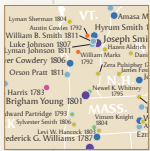
Following the organization of the Church in 1830, Joseph and new members and officers joined the westward

movement of Americans to the Ohio, Mississippi, and Missouri river valleys, where they colonized the fertile land, founded communities, and ultimately came into conflict with other settlers of the region. In less than 15 years the Prophet Joseph and early missionaries crisscrossed the Mississippi–Ohio valley and traveled to the East Coast and Europe in their missionary journeys and in ministering to the congregations of the new faith. The geography they created included numerous farms, towns, two temples, and even the large city of Nauvoo. Within this new geography, sacred events occurred that resonate through the Church of Jesus Christ even today, including the revelation and translation of scriptures that are part of the standard works Church members revere as holy.

1805

Origins of Early Church Leaders p. 12

The Joseph and Lucy Mack Smith Family p. 14

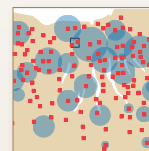
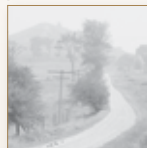


The Travels of Joseph Smith Jr. p. 26

1810

1815

Palmyra and Manchester p. 16



1820

The Spiritual Environment of the Restoration p. 18

Cradle of the Restoration p. 20

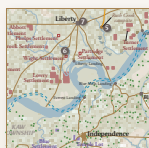




The sanctity of the places associated with the early years of the Church is reflected in their current importance. The Church has restored and rebuilt homes or other places where significant events occurred during this time—such as the Prophet Joseph’s birthplace, the city of Nauvoo, or the Carthage Jail (see p. 136)—reflecting modern efforts to make the geography and history of the times and places of the Restoration clearly understandable to the modern generation.

1846 boundaries

1825



1830

Latter-day Scriptures p. 22

The First Year of the Church of Christ p. 24

The Western Reserve p. 28

Kirtland, Ohio p. 30

The Settlement of Zion p. 32

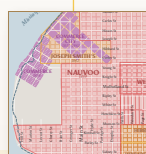
The Church in the Kirtland-Missouri Era p. 36

Travel Between Ohio and Missouri p. 38

Early Missions p. 40

The City of Zion Plat p. 44

1835



The Twelve Apostles p. 46

Settling Northern Missouri p. 48

1840

Commerce, Illinois p. 52

Buying Nauvoo p. 54

Building Nauvoo p. 56

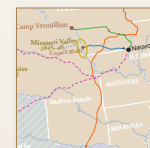
Greater Nauvoo Region p. 58

The Church in the Nauvoo Era p. 60

Conflict in Hancock County p. 62

The Succession Crisis p. 64

Planning the Exodus p. 68



The Mormon–Missouri War p. 50

Origins of Early Church Leaders

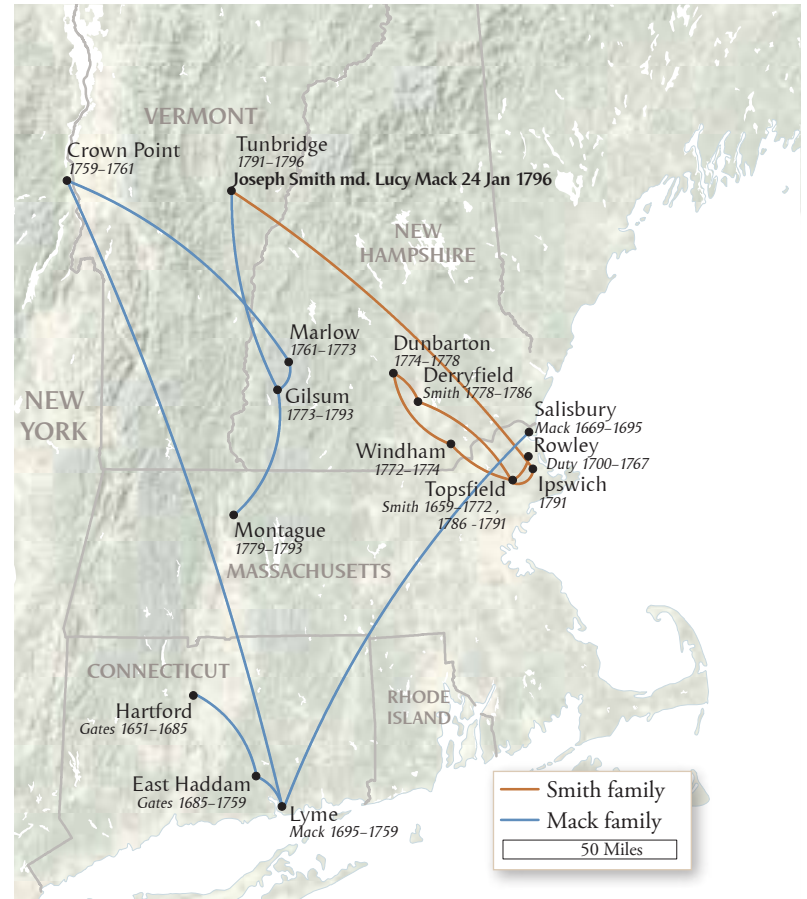
Prior to 1816

THE CULTURE AND SOCIETY from which the early Latter-day Saints emerged left indelible impressions on the history of The Church of Jesus Christ of Latter-day Saints. Joseph Smith's ancestors and the vast majority of the Church's early leaders were born and lived in the northern United States—nearly 60 percent from New England alone. While the northern states were diverse in their local economies, politics, and religious demography, in the generation before the Church's 1830 organization, the section featured a rapidly expanding population, a mobile citizenry, extensive agriculture, industrial development, and widespread adherence to Evangelical Protestantism. The area had its beginnings as distinct English and Dutch colonies, and, by the time of the American Revolution, agricultural communities and a few seaside cities stretched along the Atlantic Seaboard. Conflicts with native peoples notwithstanding, white settlement pushed west in an accelerated way following the Revolution. In the early republic, the population doubled about every two decades, and western migration, fueled by the search for arable land and economic opportunity, pulled settlers away from older communities. Especially after the War of 1812, innovations in transportation and communication expanded economic markets and abetted western migration.

In religion, the northern states bore the stamp of two centuries of colonial religious development. By 1830, they also reflected the upheavals of religious disestablishment, religious diversity, and evangelical revival. Protestants predominated, but in bewildering variety. New England Puritans established "Congregational" churches across Massachusetts, Connecticut, Vermont, New Hampshire, and Maine. Baptists established a foothold in Rhode Island but spread rapidly in the eighteenth and early nineteenth centuries. Quakers founded Pennsylvania but actively recruited German Protestants to the colony. New York, originally a Dutch colony, first supported Dutch Reformed (Calvinist) churches but eventually became the most religiously diverse of the British North American colonies. Scottish Presbyterians came by the thousands in the eighteenth century, establishing strongholds in Pennsylvania, New York, and New Jersey. Methodists came in small numbers until the late 1700s but experienced unparalleled growth in the decades following. Anglicans (known as Episcopalians after the American Revolution) originally predominated in the colonial South but had made inroads into northern communities by the nineteenth century. Catholics had small numbers in the colonies until waves of Irish immigrants helped transform northern cities like Boston and New York. Whereas in 1790 the largest Christian bodies in the United States were, in order, the Congregationalists, Presbyterians, Baptists, and Anglicans, by 1830 the ecclesiastical landscape had been transformed. In that year, the largest in terms of

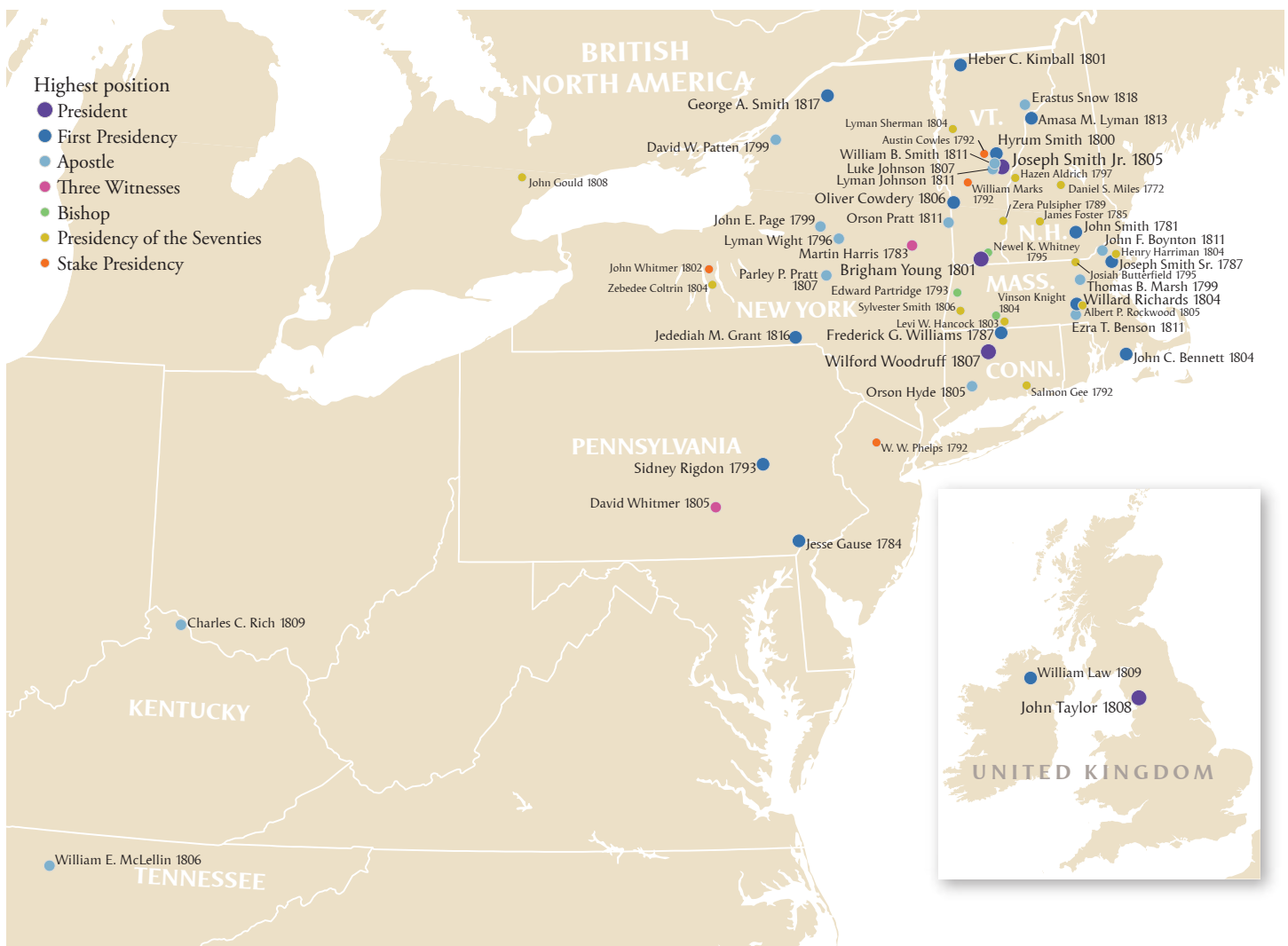
proportionate denominational strength were Baptists (25 percent), Methodists (23.4 percent), Presbyterians (17 percent), and Congregationalists (10.6 percent). At the time of the Church's organization, those denominations featuring broadly evangelical priorities—emphasis on Christian "new birth," Bible preaching, moral rigor, and aggressive evangelism—had come to dominate in the northern United States.

J. Spencer Fluhman



Joseph Smith's Ancestors

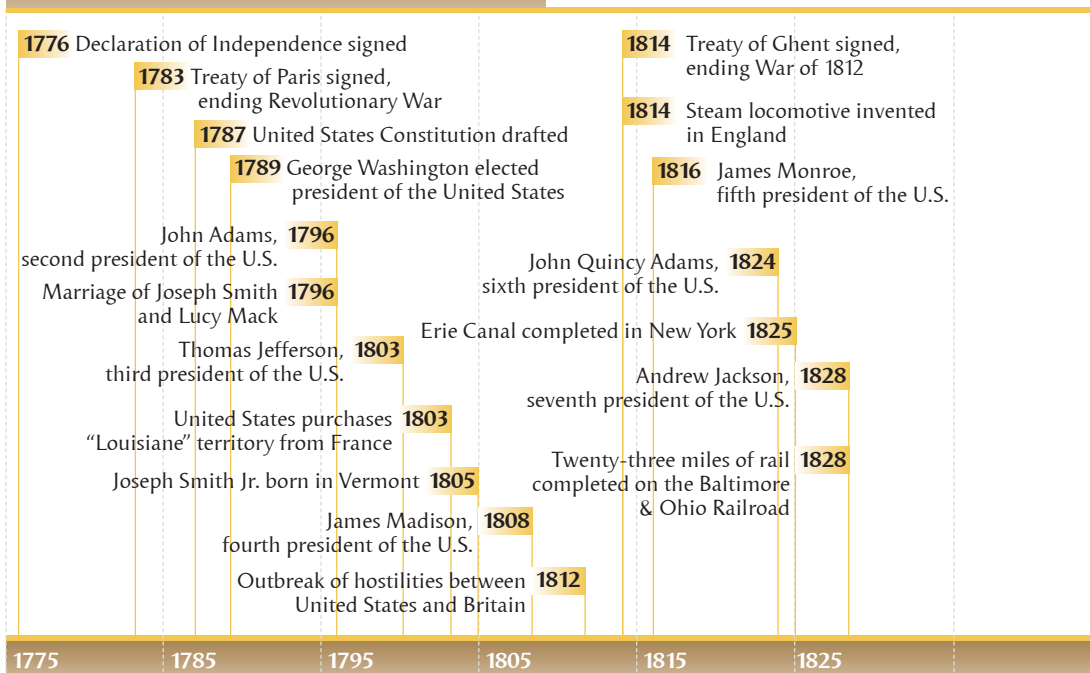
The migrations of the Smith and Mack families reflect some of the main themes of New England history before 1830. Solomon Mack, Joseph Smith's maternal grandfather, came of age in Lyme, Connecticut, and spent his teenage years in hard agricultural labor. A veteran of the French and Indian and Revolutionary wars, Mack married Lydia Gates in 1759 and spent most of his adult life in various money-making ventures. After a long series of adventures and disappointments, Mack experienced a Christian conversion late in life. Lydia, who had joined a Congregational church in adulthood, had been the primary religious influence in the lives of the children. The Macks' youngest child, Lucy, met Joseph Smith, son of Asael and Mary Duty Smith, on a visit to a brother in Tunbridge, Vermont. The Smiths had lived in Topsfield, Massachusetts, for four generations; but Asael, the youngest of five children and lacking an inheritance in land, left the village in search of a living in early adulthood. After several attempts at farming in eastern Massachusetts and New Hampshire, the Smiths settled in Vermont in 1791. Asael and some of his family, including Joseph Smith Sr., were drawn to Universalism, a liberal Christian movement that emphasized God's reasonableness and the "universal" salvation of the human family. The Joseph and Lucy Smith family also moved several times in search of economic stability (see p. 14) and, like their ancestors, found themselves caught between the Calvinist orthodoxy of New England's traditionally dominant churches and the heterodox doctrines of Universalism.



Birthplaces of Early Leaders of The Church of Jesus Christ of Latter-day Saints

Included here are members of the First Presidency, Quorum of Twelve Apostles, First Seven Presidents of the Seventy, Stake Presidencies, Three Witnesses, Presiding Bishops, and Patriarchs (Seventies were not General Authorities until 1976). There is an obvious predominance of leaders from New England and upstate New York; this led to a definite New England culture in the early Church. Of the leaders shown here whose previous religious affiliations are known, fourteen had associated with Methodism, eight with Congregationalism, seven with Alexander Campbell's "restoration" movement (eventually called the "Disciples of Christ"), six with the Baptists, three with Presbyterianism, three with Unitarianism or Universalism, and one each for Anglicanism, Quakerism, Shakerism, and Lutheranism (see p. 18). Some leaders had multiple religious affiliations before joining with the Latter-day Saints; others had none.

Significant Events Preceding the Restoration



The Joseph and Lucy Mack Smith Family

1792–1816

ASael and Mary Duty Smith moved their family of eleven children (seven sons and four daughters) in 1791 from Topsfield, Massachusetts, to Tunbridge, Vermont, where Asael had purchased land in what was called the “Tunbridge Gore.” By 1795 Asael and his son Jesse had substantial homesteads, and soon another son, Joseph, bought his own property. Joseph met Lucy Mack of Gilsum, New Hampshire, who was visiting her brother in Tunbridge, and the couple were married in 1796. Over the next twenty years, they lived in nine different homes in Vermont and New Hampshire before leaving New England for the New York frontier.

At each locale, Joseph found difficulty in his attempts to support his family. Most notable was his mercantile business in Randolph in 1802 (while renting out the Tunbridge farm), exchanging merchandise for ginseng root, which he crystalized for sale to China, where its reported medicinal properties were in high demand. Unfortunately, he was swindled out of the anticipated proceeds by a Royalton merchant named Stevens, his son, and a shipmaster in New York City. To pay his debts to the Boston merchants who had supplied him, Joseph was forced to sell the Tunbridge farm and the family’s personal effects and hand over Lucy’s marriage dowry of \$1,000. He would be poor for the rest of his life; despite this, Lucy would later recall that the family was generally happy as they worked to eke out a living.

After leaving Randolph, Joseph worked for several years as a tenant farmer, renting land as long as he could (typically until the landlord sold it), then moving on. Joseph Jr., the future Prophet, was born while they were renting land recently purchased by Lucy’s father on the border of Sharon and Royalton townships. Here Joseph taught school when not farming in the winter. Lucy would recollect that, through hard work, their “circumstances gradually improved, until we found ourselves quite comfortable again.” In fact, while living in West Lebanon, New Hampshire, they were able to enroll Hyrum in a private school in 1811 on the Dartmouth College campus.

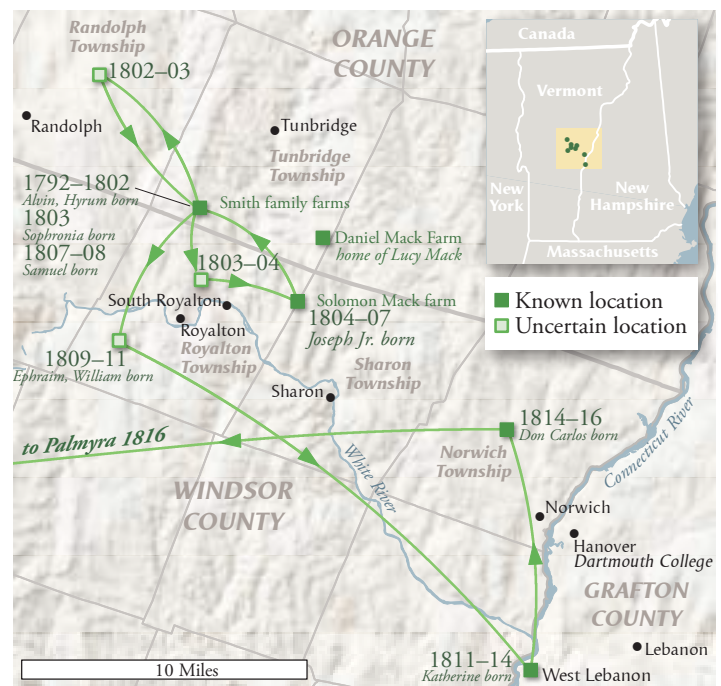
During the following winter, “typhus fever” (typhoid) swept the Connecticut River Valley, prostrating and killing thousands. The disease seized the Smith family, affecting all the children. Joseph Jr. also became afflicted with a serious bone infection (osteomyelitis), which required a new and revolutionary surgical procedure by Dr. Nathan Smith, founder of the Dartmouth Medical School. The operation saved Joseph’s left leg from amputation by drilling and removing diseased portions of the bone. Young Joseph recuperated for a short time at the home of an uncle in Salem, Massachusetts, a significant trip for a seven-year-old that foreshadowed a lifetime of travel (see p. 26).

In Norwich, Vermont, the family’s fiscal condition continued to deteriorate with two years of crop failures (1814 and

1815). The next year, the fate of the Smith family was sealed by forces on the other side of the world. A volcanic eruption in the Dutch East Indies (Indonesia) cooled global temperatures to the point that snow fell at the Smith farm in June 1816. Their crops failed with thousands of others in New England.

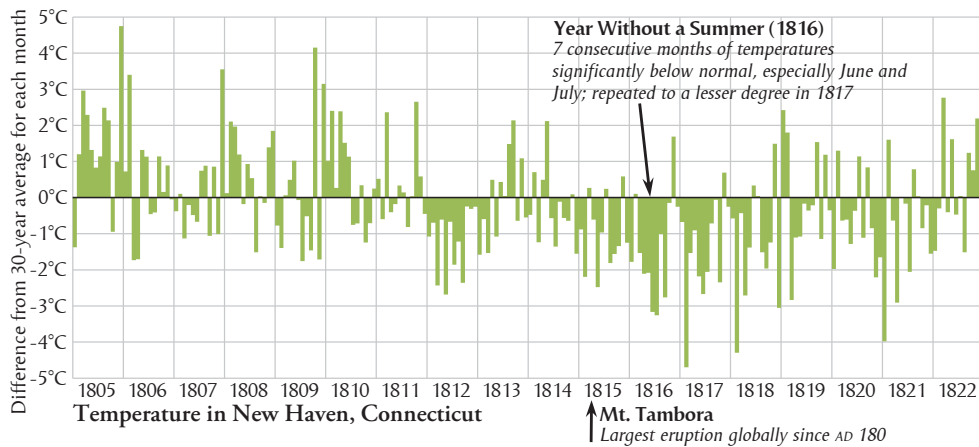
Joseph Sr. decided to join a mass emigration to what was hailed as the promised land of western New York. Newspapers of the day advertised lands in New York, Pennsylvania, and Ohio as “well-timbered, well-watered, easily accessible and undeniably fertile—all to be had on long-term payments for only two or three dollars an acre.” Joseph made the journey in two to three weeks in the summer of 1816 to look for opportunities in the Palmyra area. The rest of the family soon followed the next winter, setting up a new life in a place that would forever change their destiny.

Larry C. Porter



Joseph Smith Sr. and His Family in Vermont

The parents of Joseph Smith and Lucy Mack had settled in the frontier of Vermont and New Hampshire in the early 1790s; it was here that the couple began to raise their family. Due to recurring financial troubles and failed ventures, the growing family was forced to move nine times in 20 years. In most places, Joseph purchased or rented land to farm, except for an attempt at being a merchant in Randolph. Their moves frequently took them back to his parents’ land in Tunbridge or her parents’ land on the border of Sharon and Royalton. It was while living at the latter that the future prophet Joseph Jr. was born. An epidemic of typhoid hit the family in 1813 during their time in Lebanon, New Hampshire; this led to a serious leg infection in young Joseph, who may have died if not for the latest medical practices being pioneered at nearby Dartmouth College.



The Year Without A Summer

On April 10–11, 1815, Mount Tambora exploded on the island of Sumbawa, Dutch East Indies (now Indonesia), and ejected approximately 25 cubic miles of debris into the air. Probably the greatest volcanic eruption in the past 1,800 years (greater than Krakatau in 1883), it pushed a layer of ash into the stratosphere that remained aloft for several years. As shown in the graph (which depicts how significantly each month's temperature differs from that month's long-term average in New Haven, Connecticut, the nearest weather station to Vermont at the time), this ash reflected enough sunlight back into space to significantly cool global temperatures for several years, especially the summer of 1816, commonly called "the year without a summer" or "eighteen hundred and froze to death."



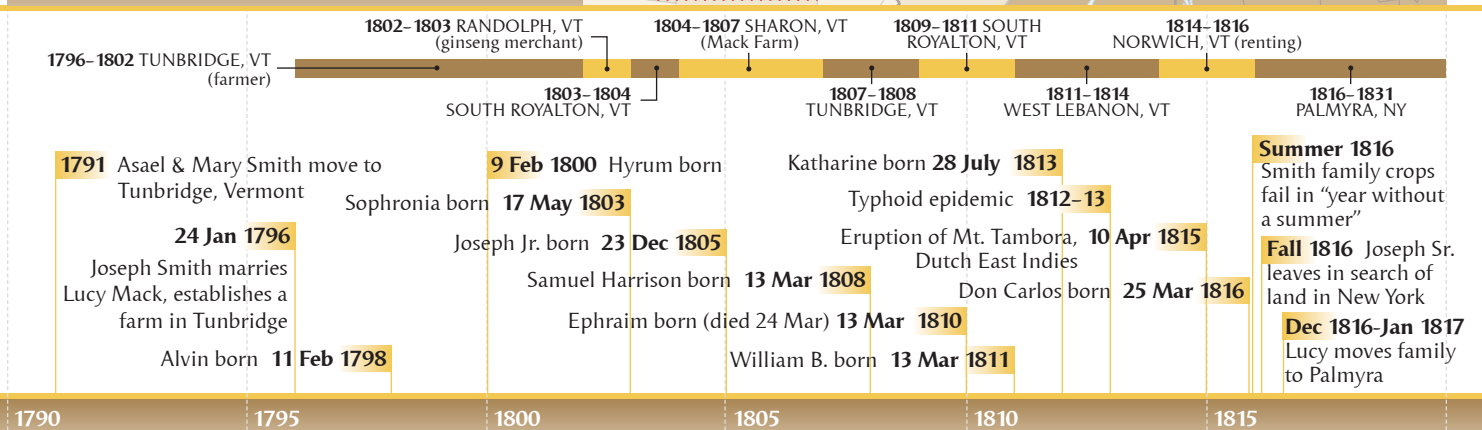
Route of Smith Family

Father Smith's determination to investigate the prospect of land in New York was not uncommon. Western New York was a classic American frontier, full of promise for those brave enough to settle in the wilds. The land had been ceded by the native Six Nations in the 1780s, and by 1801 property throughout western New York was for sale. The area grew rapidly between 1810 and 1820 at the expense of Vermont (in which sixty townships declined in population) and the rest of New England. Emigration reached its peak in the cold years of 1816 and 1817.

The exact route followed by Lucy and her family from Norwich, Vermont, to Palmyra, New York, in the winter of 1816–17 is not known precisely. They did pass through South Royalton, Vermont, where they had to leave Lucy's mother because of an injury sustained in the overturn of a wagon. Lucy eventually dismissed their teamster Caleb Howard near Utica, New York, after he treated Joseph Jr. poorly then tried to steal her wagon. Their course took them to Syracuse along the Seneca Turnpike, then to Palmyra, where they arrived sometime in the month of January.



Joseph Smith Sr. Family: The Path to Palmyra



Palmyra & Manchester

1816–1830

SOLDIERS OF THE AMERICAN REVOLUTION praised the fertile soil and climate of the “Genesee Country” of western New York, encouraging interest in white settlement. The Phelps and Gorham land syndicate, in 1788, purchased 2,600,000 acres from the Iroquois, surveyed “townships,” and began land sales. Farmington Township, including the future Manchester, was the first to be sold, followed soon by Palmyra Township.

The Ganargua River runs through Palmyra Township in a wide, shallow valley. On a ridge above, Palmyra Village (originally called Swift’s Landing) took root, initially settled by migrants from southern New England and the Mid-Atlantic States. The elite were merchants, skilled craftsmen, capable farmers, and professionals—educated, some churched and others unchurched. They established the economic, social, and religious basis of Palmyra.

The Joseph Smith family arrived in 1816 and 1817, when 500 to 600 people lived in the village of principally frame and log buildings. The Smiths were northern New Englanders, were penniless, had not owned land for fifteen years, lacked in education, were divided in religion, and clung to antiquated folkways. Vermonters were considered unpolished “rural folk.” The Smiths sought to fit into Palmyra culture, and owning property was a major criterion for social acceptance.

They lived two years on West Main Street in a rented house, toiled at day labor, and ran a notions shop at the east end of the village. They then moved two miles south on Stafford Road into a log home within feet of the Manchester town line, doing farming, some coopering (barrel-making), and hiring out as laborers.

In 1820, they purchased 100 acres in Manchester Township for a farm. Five miles south was Manchester Village, named for the famed English industrial city. The village of 300 was located along the swift-moving outlet of Canandaigua Lake. It had advantages for industrial and commercial growth, having a rich hinterland of forest and farms. Milling and manufacturing efforts were initiated but made little progress, and Manchester settled back into a farming mode while Palmyra flourished with the advent of the Erie Canal. That year, 1825, the Smiths lost the title to their farm, remained on it four years as renters, then moved away in 1830.

The Smiths were part of both Palmyra and Manchester. In each, they developed a farm, built a house, worked, socialized, attended church, bartered, paid taxes, sent children to school, and then married them off. In the log house, a daughter was born and a son died, but it is Joseph’s divine work for which this home and region is remembered by the Latter-day Saints.

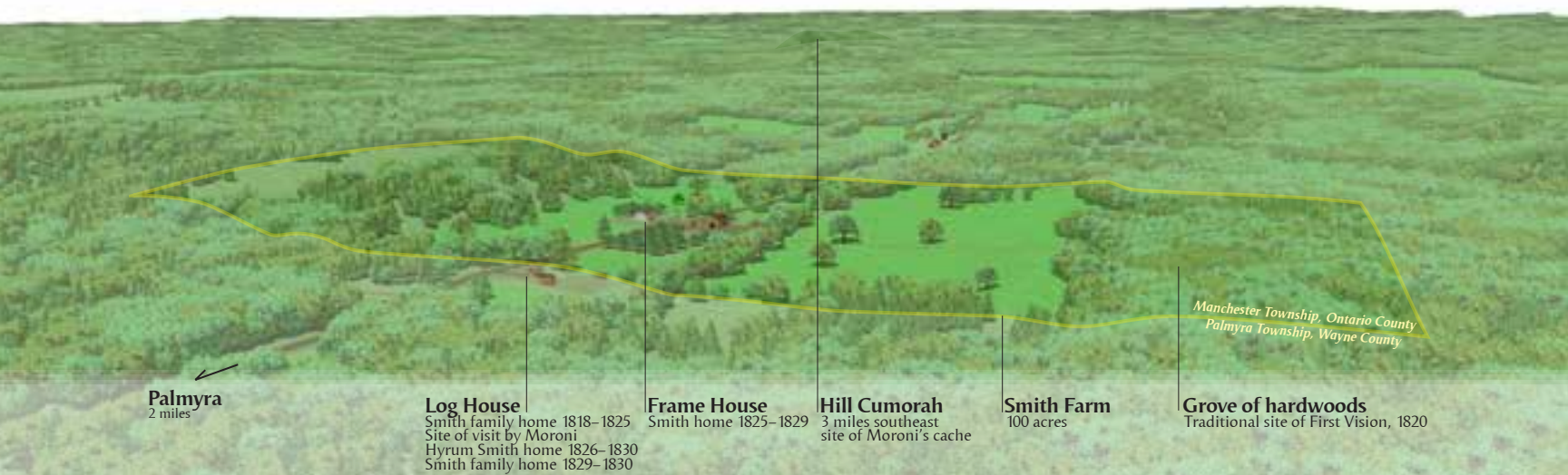
Somewhere near the log house, Joseph experienced his 1820 First Vision (see p. 20). In Palmyra Township, the angel Moroni instructed Joseph about the gold plates, the plates were shown to eight witnesses, the printer’s copy of the manuscript of the Book of Mormon was produced, Joseph and his family and friends preached, the Book of Mormon was printed, and converts were made. On the Manchester side, the angel returned to instruct Joseph about the ancient record, Joseph obtained it at “the hill,” the plates were placed for safekeeping on the farm, and converts were baptized. All of these events were precursors to the organization of the Church of Christ.

Donald Enders

Looking South over the Smith Family Farm

Between 1820 and 1825, the family cleared 60 acres of the 100-acre Manchester land, planted an orchard, created cultivated fields and meadows, dug wells, built a frame home, fenced, and produced 1,000 pounds of maple sugar annually. In the township the farm was above average for size and value per acre and known for “its good order and industry.”

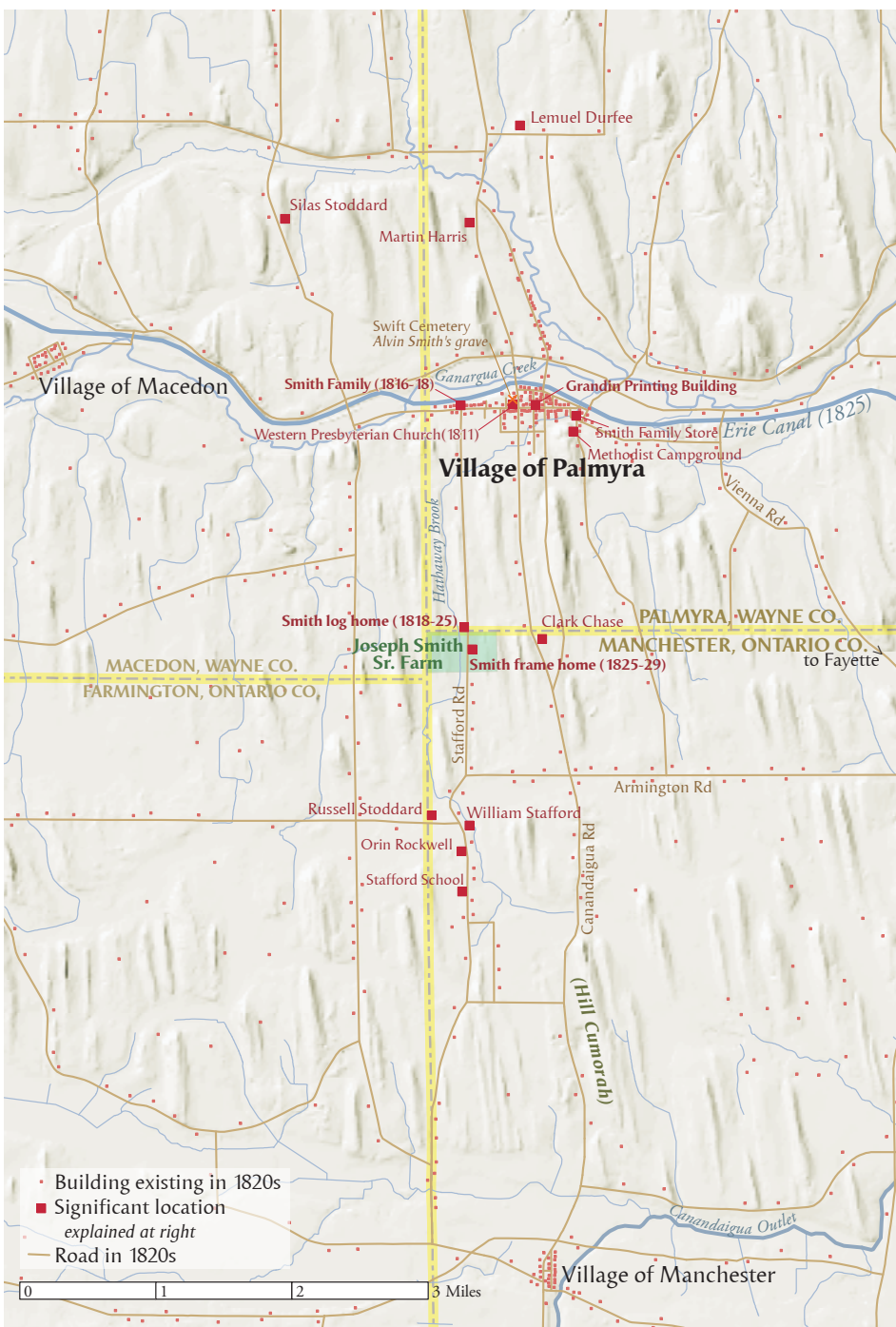
The Palmyra property, 80 acres, was eventually purchased by Hyrum, who partially cleared and fenced it. On it was a cooper’s shop, animal shelter, corral, and well. Hyrum had cows and raised corn and beans. He was also taxed for five acres in Manchester. However, the Smiths never finished paying for either property.





The Hill Cumorah

The Hill Cumorah is one of the largest of many drumlins (hills of sediment deposits from the last Ice Age) in the Palmyra area, rising 110 feet from the surrounding plain. It was apparently unnamed when Joseph retrieved the plates from it in 1827. Locals eventually called it Gold Bible Hill, and later Spring Hill, while Church members were calling it Cumorah by 1834, assuming that it was the site of the last great Nephite battle. Originally heavily forested, farmers had cleared it for pasture by the time this photograph was taken in 1907; the Church, after purchasing it in 1923 (see p. 136), has reforested most of the hill.



Palmyra and Manchester Townships both contained homes in which the Joseph Smith Sr. family lived, and they had extensive social, religious, and economic dealings in both townships. For example, Hyrum worked, did business, and was a member of the Presbyterian Church, Masonic fraternity, and militia in Palmyra. In Manchester he married Jerusha Barden, taught school, was a school trustee, and did business.

The following locations, shown on the map, were significant to the story of the Restoration:

Lemuel Durfee purchased the Smith farm in 1825 but allowed them to remain as renters.

Silas Stoddard had a son Calvin who was an early convert and married Sophronia Smith.

Martin Harris was one of Joseph's earliest supporters; he mortgaged his farm to pay for the printing of the Book of Mormon.

The **Erie Canal** sparked mobility and economic growth in the towns along its route; Palmyra Village's business district tripled. The Canal made New York "the Empire State" and New York City the nation's harbor.

Alvin Smith was buried in 1823 in a small cemetery in the center of Palmyra.

Egbert B. Grandin established a printing business in a row of brick stores in 1828, where the Book of Mormon was printed.

The **Smith family** rented a house in western Palmyra Village when they first emigrated here.

The **Smith family store** operated for a short time, selling baked goods, root beer, and notions.

The **Western Presbyterian Church** that some of the Smiths joined met in a small church and civic building that no longer stands.

The **Methodist Church** came to Palmyra about 1808, but for many years held camp meetings before a meetinghouse could be built.

The **Smith Log Home**, on the southern border of Palmyra, sat on 80 acres eventually owned by Hyrum.

The **Smith Farm** with its frame home (completed 1824) occupied 100 acres in the extreme northwest corner of Manchester Township.

While working at the farm of **Clark Chase**, Joseph found what he later called the Seer Stone.

Russell Stoddard was a carpenter and mill owner who supplied materials and work to construct the Smith frame home but then tried to obtain the title and evict them.

William Stafford was a prominent farmer in the area who befriended the Smiths.

Orin Rockwell's son Porter was one of young Joseph's best friends, who would remain his loyal protector throughout his life.

Oliver Cowdery was employed as the teacher in the **Stafford School** when he first met the Smith family and heard of the gold plates.

The Spiritual Environment of the Restoration

1790–1830

JOSEPH SMITH CAME OF AGE in a religious culture characterized by creative energy, remarkable growth, and rapid change. Although some during the American founding era worried that intellectual skepticism and the lack of public funding for churches might cripple Christianity, by 1820 the opposite had proven true. Protestants enjoyed a period of unprecedented expansion, public power, and cultural influence. At the same time, though they could sometimes unite against a common foe such as Roman Catholicism, some of the period’s most dramatic religious controversies broke out among Protestants themselves. The Latter-day Saints appeared in this period of Protestant “awakening.”

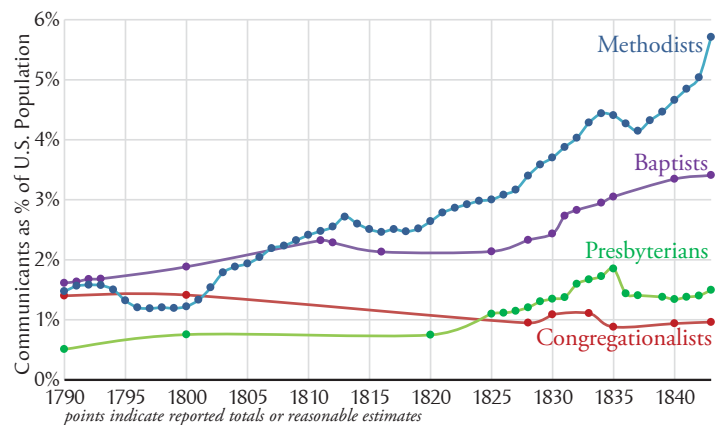
The Protestant Evangelicals enjoyed the most growth, especially the Methodists, Baptists, and Presbyterians. They emphasized an emotional conversion experience and aggressive Bible preaching. The Evangelicals adapted the revival meeting to the realities of the new frontier. The relatively tame revivals in New England in the late 1700s became more energetic as they moved west into New York in the 1820s. Makeshift preaching stands and temporary camp meetings could reach people that established brick-and-mortar churches could not. Also, whereas Christians during the First Great Awakening (1730s–50s) had agreed that ministers should receive a classical education, the preachers of the nineteenth century’s Second Great Awakening (1790s–1830s) rejected what they regarded as educational elitism among their more cultured contemporaries. Armed with their Bibles and populist rhetoric, the new evangelists extolled the ability of ordinary people to grasp the Bible’s message of salvation.

Their missionary efforts brought them into contact, and often conflict, with one another in newly settled areas. Some Protestants endeavored to cooperate in the “churching” of the new West. For instance, Congregationalists and Presbyterians, similar in their Calvinist theology, formed a Plan of Union agreement in 1801, that they would support each other’s ministries and avoid directly competing with one another in new communities. In the end, most western Congregational churches became fully Presbyterian. Such cooperative efforts were challenged, however, in the often-chaotic social atmosphere of upstate New York. Waves of revivalism swept the landscape often enough to famously

earn the region the title of “Burned-Over District.” Indeed, perhaps the most famous revivalist of the early nineteenth century, Charles G. Finney, launched his renowned career in Rochester in the 1820s and 1830s.

Western New York proved to be a fruitful field for religious innovation: conversion, competition, and controversy kept spiritual energies high for decades. Joining the Evangelicals, some of the more radical religious innovators of the period founded their movements in the state or made it a center of activity. A generation before Joseph Smith’s Church of Christ, the Shakers (United Society of Believers in Christ’s Second Appearing) had founded several villages in the region. Roughly contemporary with the early Latter-day Saints was John H. Noyes’s Oneida community, which rejected traditional marriage and market priorities and helped bolster New York’s reputation as a radical religious marketplace. The Spiritualist movement had its beginnings in New York a few years later. Given the pitch of its rhetoric and the significance of its contributions and controversies, historians have returned time and again to early New York as an especially rich place to examine the new nation’s religious transformations.

J. Spencer Fluhman



The Second Great Awakening

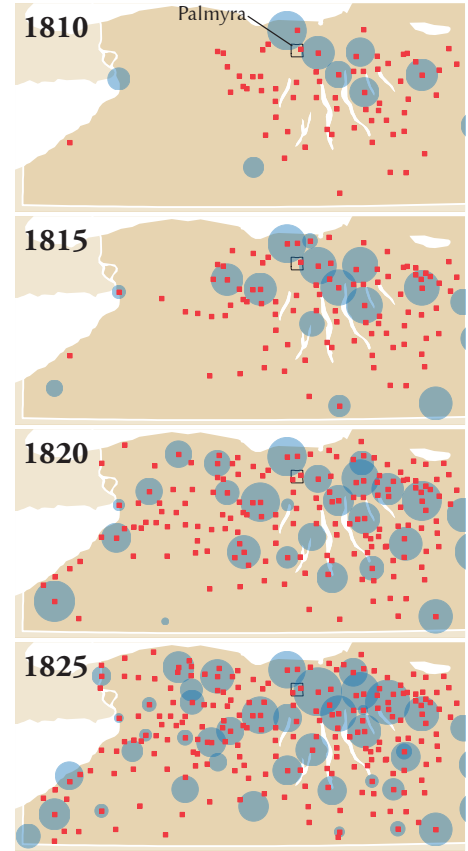
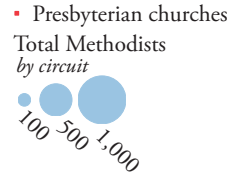
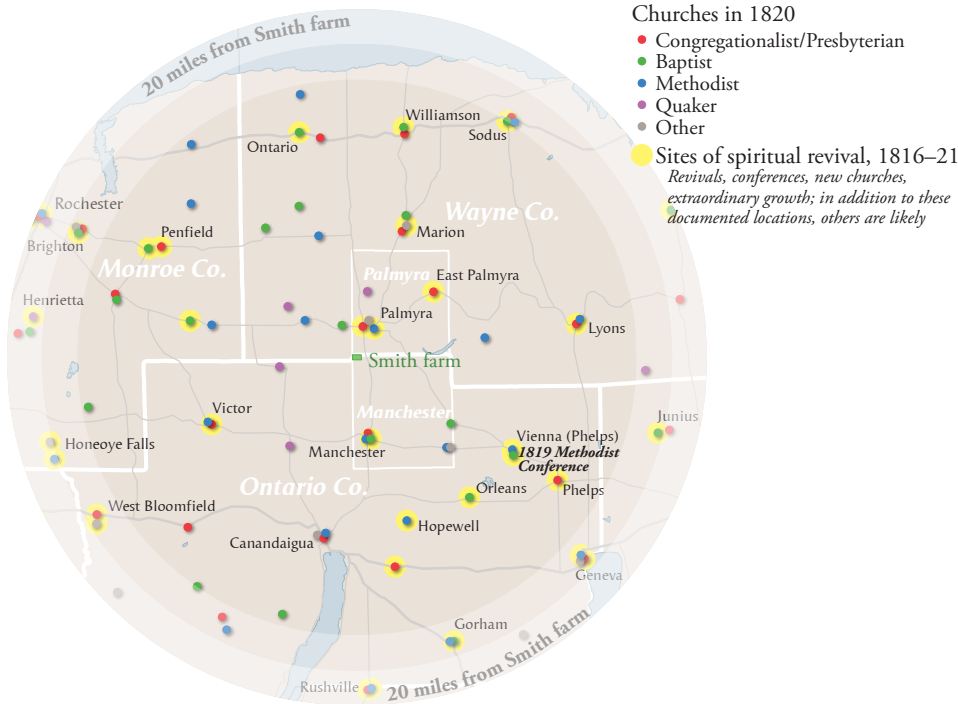
Though the Congregationalists and Presbyterians had ranked as the nation’s largest denominations at the time of the American Revolution, in the early republic the phenomenal growth of the Methodists and Baptists reordered the religious landscape. The Methodists and Baptists proved to be the most enthusiastic supporters of the revivals and were the most effective at adapting them to early national culture and society. Methodist growth was particularly remarkable; whereas they had barely registered on the scale of Christian adherents in 1776, by 1840, Methodists had surpassed all other Protestant groups in membership.

The Second Great Awakening

1791 The Bill of Rights guarantees the free exercise of religion	1810 Pro-revival Cumberland Presbyterian Church splits from anti-revival Presbyterian churches	1819 Methodist General Conference held near Palmyra	1830 Joseph Smith Jr. founds the Church of Christ	
late 1790s Revivals sweep through New England	1810 American Board for Foreign Missions formed	1820 Joseph Smith’s First Vision	1831 Wesleyan College founded in Connecticut	
1799–1801 Major revivals in Kentucky	1816 Methodists found Asbury College	1821 Charles G. Finney holds his first revivals in New York	1832 American Baptist Home Missionary Society formed	
1801 Major revival at Yale College	1818 Connecticut disestablishes Congregational Church	1826 American Home Missionary Society formed	1833 Massachusetts ends state support of Congregational Church	
1801 Plan of Union between Congregational and Presbyterian churches				
1790	1800	1810	1820	1830

“An Unusual Excitement on the Subject of Religion”

The spiritual tumult of the early republic touched the Joseph Smith family intimately, as evangelical revivals ignited all around them. There were at least 30 revivals, new churches, and large conferences held within 20 miles of the young teenage Joseph Smith. This competitive atmosphere left him with a profound confusion over religious truth, as evidenced by his various autobiographical accounts. Significantly, the revivals left his own family divided along denominational lines. His mother and some siblings affiliated with the Presbyterians, but his father attended no church for a prolonged period though expressing affinity for both liberal Christian theology and popular visionary culture. By his own account, young Joseph Smith Jr. was attracted to the Methodist revivals, as was Emma Hale, his future wife.

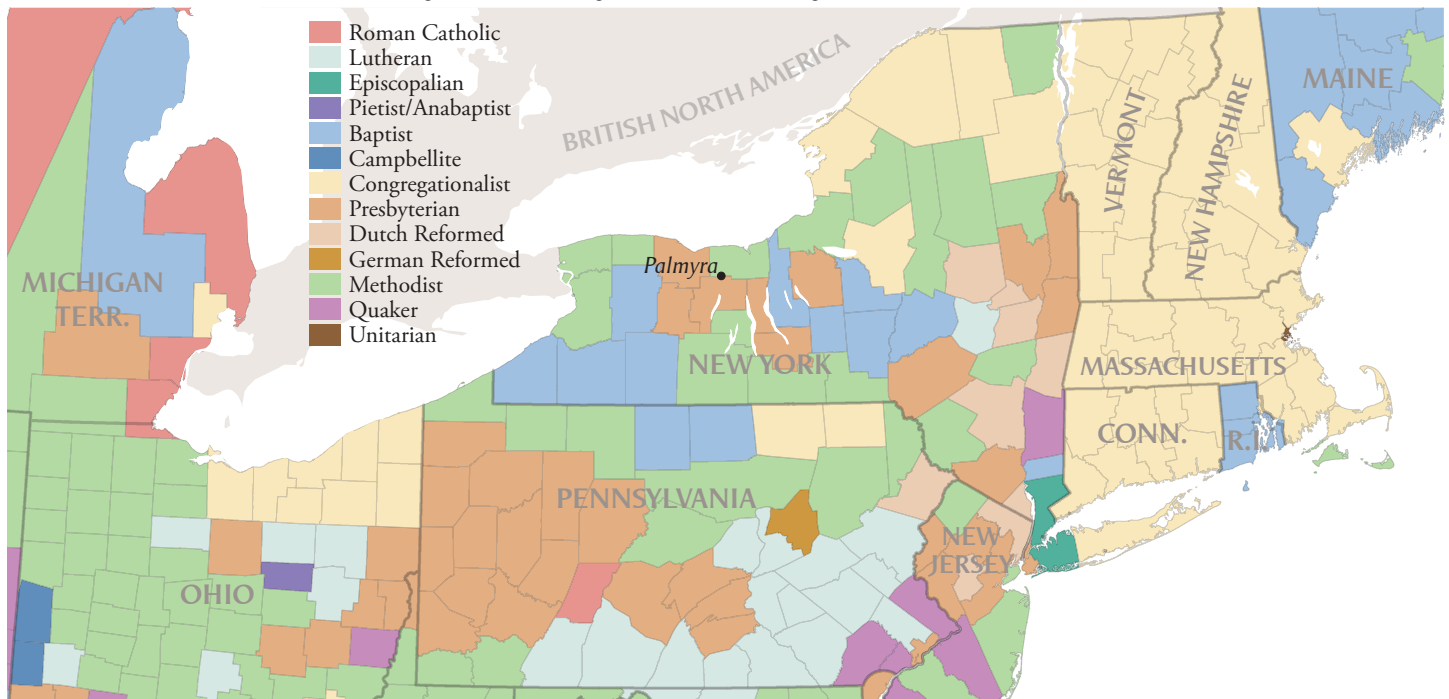


Church Growth in the “Burned-Over District”

Methodists, Presbyterians, and Baptists squared off in upstate New York before 1840. Joseph Smith’s many autobiographical references to these groups and to their individual members as his leading antagonists bear out the fact that these groups dominated the region. They could unite against Joseph Smith’s fledgling Church, but just as often they disagreed among themselves. Theologically, they disagreed about predestination and free will. Ecclesiastically, they differed over questions of church government. Methodists and Presbyterians argued bitterly with Baptists over the question of infant baptism.

Predominant Religion, 1830

New York, and other “Mid-Atlantic” states generally, were particularly diverse religious regions, at least in terms of Protestant denominations. Whereas New England had long been a solidly Congregationalist area, due in part to the persistence of the legal establishment of Congregational churches in most New England states until after the War of 1812, New York, New Jersey, and Pennsylvania had been culturally and religiously diverse since colonial times. In the early republic, New York and Ohio in particular became hotly contested “marketplaces” of religious innovation and change. Where New England’s early nineteenth-century revivalism tended to develop within established congregations, revivals in western New York and Ohio often generated new religious communities altogether.



Cradle of the Restoration

1820–1830

DURING HIS TEEN YEARS, JOSEPH SMITH JR. was caught up in the “unusual excitement on the subject of religion,” as were many of the other residents of the region (see p. 18). Several of Joseph’s family decided to join the Western Presbyterian Church of Palmyra, but he considered it “a scene of great confusion and bad feeling” between the various denominations that resulted in “a strife of words and a contest about opinions.” He later reported that in 1820, in answer to his prayer concerning this confusion and his remorse for his own sins, he was visited by God the Father and Jesus Christ and was told that he should join none of the churches but that “the true doctrine—the fullness of the gospel, should, at some future time, be made known to him.”

More than three years transpired as Joseph matured, working on the family farm and hiring out for labor in the area. On the night of September 21, 1823, as he prayed in the upstairs loft of the family cabin he shared with his siblings, Joseph stated that he was visited by an angel who identified himself as Moroni, who said that “God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues.” Joseph was told of a record written on plates of gold that he was to translate and that were deposited in a nearby hill. However, when he attempted to retrieve the plates the next day, thoughts of profit entered his mind, and the angel reappeared, forbidding him to take the plates but directing him to return on the same date each year until he was mature enough to be entrusted with the sacred artifacts.

Over the next several years, Joseph’s unique experiences occurred amid the typical experiences of becoming an

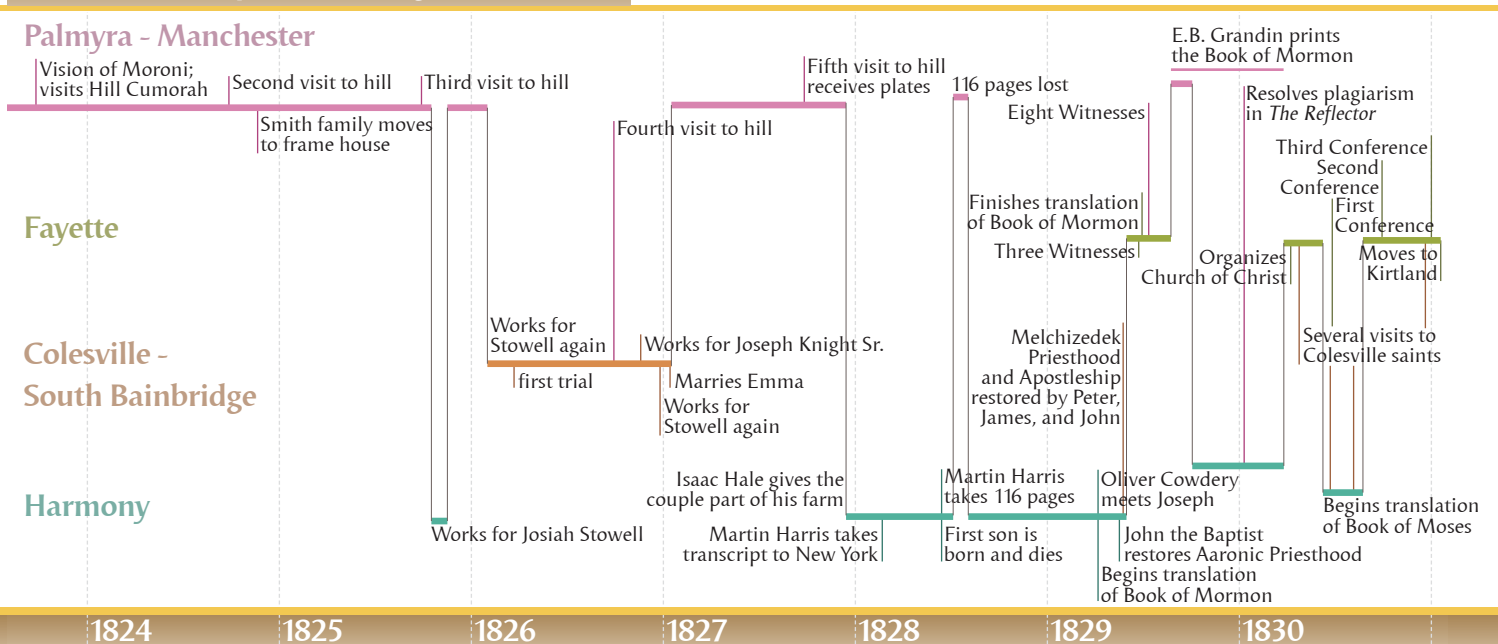
adult. Joseph traveled, found work, made lifelong friends, fell in love, got married, obtained a home, and started a family. Such experiences drew him to the Susquehanna River Valley of southern New York and northern Pennsylvania, 100 miles from Palmyra. Each autumn he returned to the Hill Cumorah to meet with Moroni until he obtained the plates in 1827 at the age of 21.

At the couple’s new home in Harmony, Joseph began the work of translation, aided at first by Emma, his wife, then by Palmyra friend Martin Harris, whose visit with scholars in Albany and New York City convinced him of the truthfulness of the work in the spring of 1828. After Harris lost the first 116 pages of the translated manuscript, the work stopped for a year until schoolteacher Oliver Cowdery arrived from Palmyra in the spring of 1829. Joseph and Oliver translated and transcribed the Book of Mormon in three months in Harmony and Fayette, during which time they experienced further angelic visitations from biblical figures to restore the priesthood and to show Oliver, David Whitmer, and a repentant Martin Harris the plates.

After Joseph obtained a copyright to the manuscript in Utica, 5,000 copies of the Book of Mormon were printed by E. B. Grandin in Palmyra (funded by Harris). On April 6, 1830, Joseph’s followers gathered from the entire region (at least 20 from Colesville, 15 from Manchester, and 20 from Fayette) to organize a new church, the Church of Christ, as dictated in a recent constitutional revelation (now D&C 20). This 10-year period of restoration has significantly impacted the religious thinking of millions, as the fledgling Church has become a worldwide institution of steadily expanding dimensions.

Larry C. Porter

Movement of Joseph Smith during the Restoration





Palmyra, Manchester, and Fayette Townships

Palmyra was a rapidly growing village when the Smith family moved there in 1816–17 (see p. 14). Even when they moved south, this was still the nearest village. The Book of Mormon was printed on the press of E.B. Grandin in Palmyra (see p. 16), becoming available in March 1830 just before the Church was organized. Although Joseph encountered great opposition to his work, he and his family also found many believers, and a branch was formed in the area in 1830.

Joseph Smith Sr. and his family lived in two homes straddling the border between Palmyra and Manchester townships between 1818 and 1830 (see p. 16). On this land in 1820, Joseph Jr. received his First Vision, and it was in the log house that he was visited by Moroni in 1823. He moved away to work in 1825 but returned in 1827 with his new bride, Emma; during their one-year stay there he obtained the gold plates, but frequent attempts to steal the plates forced them to leave. While staying here in 1829 to oversee the publication of the Book of Mormon, Joseph showed the plates to eight witnesses.

Fayette Township was the home of Peter Whitmer and his family. Early converts to Joseph’s message, they welcomed Joseph, Emma, and Oliver Cowdery when persecution heightened to the south. Here Joseph completed the translation of the Book of Mormon, the Three Witnesses received their vision of the plates (July 1829), and the Church was organized in April 1830.

Western New York

Western New York was a rapidly developing frontier between 1820 and 1830, as the woodland was cleared for farms and new towns sprang up. Toll turnpikes and the Erie Canal (completed in 1825) connected the towns. Although his exact route is not always known, Joseph Smith traveled the 100 miles connecting west-central and south-central New York through Ithaca more than 20 times, either by foot or by wagon (the latter often borrowed from friends).



Bainbridge, Colesville, and Harmony Townships

Near the village of South Bainbridge (now Afton) was the home of Josiah Stowell, a well-to-do farmer who hired Joseph Smith and his father to look for a rumored Spanish silver mine in Harmony. Although the search was unproductive, Joseph continued to work at the Stowell farm during 1826 while he courted Emma Hale. The two were married in South Bainbridge in January 1827.

Colesville Township contained the farm of Joseph Knight Sr., who also employed Joseph Smith Jr. in 1826. Knight and his family were quickly converted to Joseph’s teachings, often supporting him during the translation as well. Many of their friends also believed, but enough people opposed Joseph that he was taken to court (and acquitted) here at least twice. In June 1829, the Melchizedek Priesthood was restored somewhere between here and Harmony. In 1830, one of the first branches of the newly organized Church of Christ was created at the Knight farm.

Harmony Township (now Oakland) was first visited by Joseph Smith Jr. when he boarded at the home of Isaac Hale while employed by Josiah Stowell to search for a silver mine in early November 1825. Rather than precious metal, Joseph discovered Hale’s daughter Emma. Hale never believed Joseph’s stories of his visions and opposed their marriage, but he eventually sold Joseph and Emma a portion of his farm along the Susquehanna River. This was their primary residence for most of 1828–30, and here Joseph (with Emma, Martin Harris, and Oliver Cowdery) translated most of the Book of Mormon and received the Aaronic Priesthood in 1829. Joseph and Emma were still residing here in 1830, when Joseph began retranslating the Bible.



Latter-day Scriptures

1830–present

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS and its scriptures are linked together in profound ways. The scriptures record the Church's founding events, chronicle its early development, set forth its beliefs, and map out its mission for the future. As Christians, Mormons hold the Bible to be scripture, but they also accept the *Book of Mormon* as an ancient scripture from the New World. Since its first printing in Palmyra, New York, in March 1830, about 120 million copies have been published. As the Church began to spread throughout the world, the *Book of Mormon* was translated into the languages of the nations where Latter-day Saints were active. That process continues today, and now the *Book of Mormon* has been translated and published in over 80 languages.

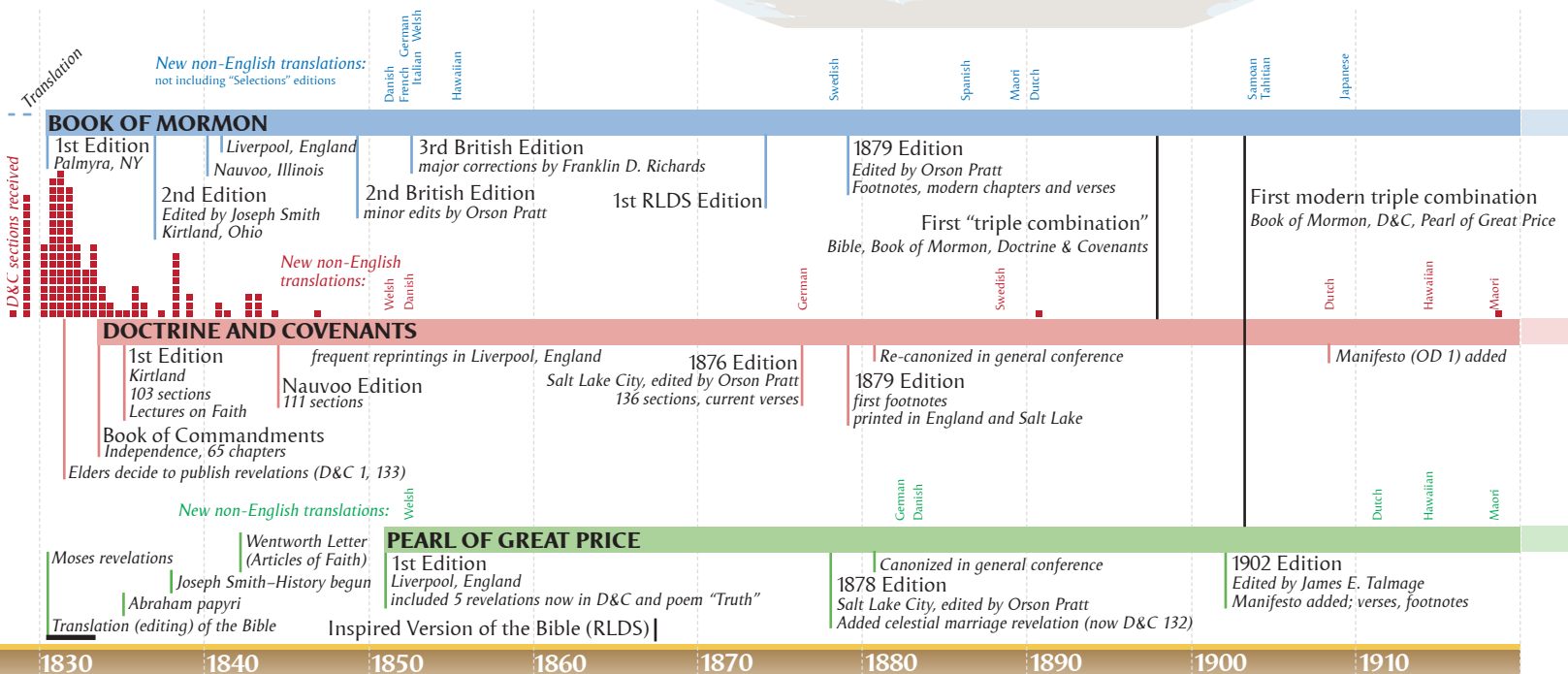
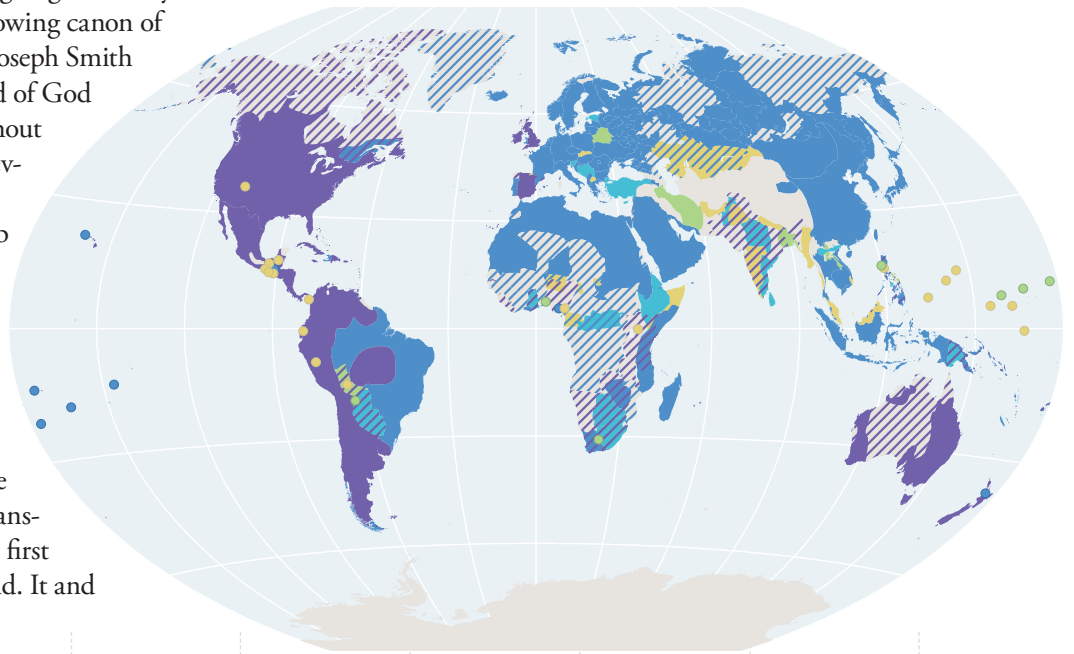
Because Mormonism enjoys an ongoing revelatory tradition, it is not surprising that it has a growing canon of new revelations accepted as scripture. Joseph Smith began recording revelations as the word of God as early as 1828 and continued throughout his life. In 1833, a collection of these revelations, the Book of Commandments, was in the printing process when a mob destroyed the Church's press; only a few copies were rescued and bound. In 1835, a larger set of revelations was published as the Doctrine and Covenants. As new revelations have been received, new editions have been published, the most recent in 1981. The Pearl of Great Price is a collection of translations and narrations of Joseph Smith, first published in 1851 in Liverpool, England. It and

the Doctrine and Covenants have been translated into nearly 60 languages.

Scriptures were published first in Missouri (the Book of Commandments) and then in Ohio and Illinois (the Doctrine and Covenants). From the 1850s to 1870s, Britain became the primary publishing center, due to the availability and cost of printing technology compared to frontier Salt Lake City.

In 1979, the Church published an LDS edition of the King James Version of the Bible, with maps, study helps, footnotes, and cross references keyed to the other LDS scriptures. A comparable Spanish edition was published in 2009. LDS scriptures have also been made available electronically in multiple languages, in DVD format, and on the Internet.

Kent P. Jackson



The First Year of the Church of Christ

April 1830–January 1831

EARLY BELIEVERS of the Book of Mormon gathered together in the small New York communities of Palmyra, Colesville, and Fayette. In Palmyra, believers met in the Joseph Smith Sr. farmhouse. In Colesville, other believers met in the Joseph Knight home, and in Fayette, the Peter Whitmer Sr. log cabin. About 50 believers met in obedience to revelation on Tuesday, April 6, 1830, at the Whitmer home, to organize the Church of Christ (later renamed The Church of Jesus Christ of Latter-day Saints). The meeting was opened with prayer, emblems of the Savior’s sacrifice were blessed and passed, and “the Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly,” recalled Joseph Smith. He was acknowledged as “a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the Church through the will of God the Father, and the grace of your Lord Jesus Christ” (D&C 21:1).

After the organizational meeting, missionaries were called to share news of the restored gospel. The first missionary called was Samuel Smith, Joseph’s brother. He ventured from Palmyra with copies of the Book of Mormon filling his knapsack. After traveling 30 miles the first day, he slept under an apple tree, having “been turned out of doors that day” for the fifth time. The next day, he journeyed 8 miles to Bloomington, New York, where he met John P. Greene, a Methodist preacher, who consented to take a book on his next preaching tour. In the following fifteen months, Smith traveled over 4,000 miles, preaching from Maine to Missouri.

The most arduous early mission was served by Oliver Cowdery, Peter Whitmer Jr., Ziba Peterson, and Parley P. Pratt. In October 1830, they began their journey to share the Book of Mormon with Indian tribes, known among Mormons as Lamanites. Near Buffalo, New York, they preached to the Cattaraugus Indians. From Buffalo they traveled to Mentor, Ohio, where they converted Reverend Sidney Rigdon and many of his congregation (see p. 28). They then journeyed to Sandusky, Ohio, to preach to the Wyandot Indians. From Sandusky they traveled to Cincinnati and then

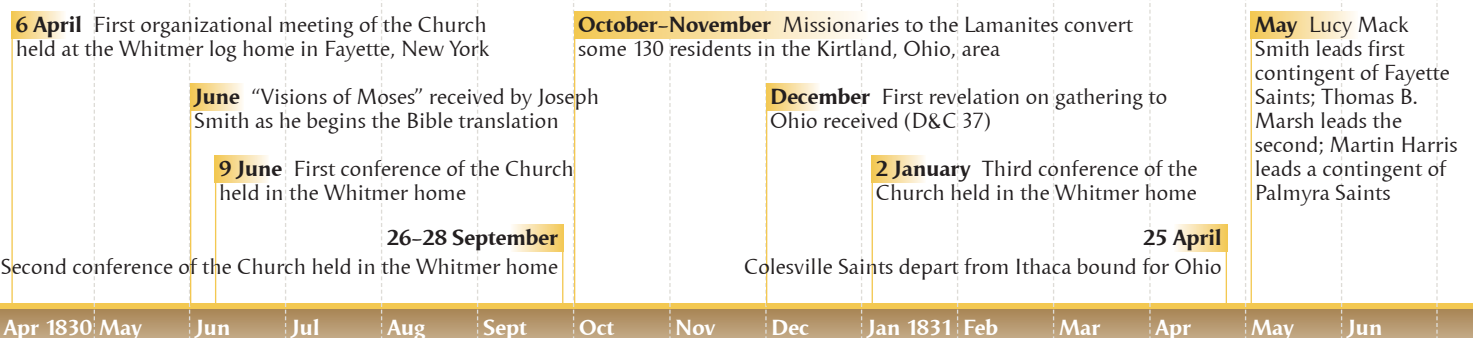
200 miles to St. Louis. For the last 300 miles, they trudged through trackless wastes of snow to Independence, Missouri, about 1,500 miles from where they had started. Parley P. Pratt claimed that they had “preached the gospel to tens of thousands of Gentiles and two nations of Indians; baptizing, confirming, and organizing many hundreds of people into churches.”

As these missionaries were spreading the gospel of Jesus Christ, others did likewise. Jared Carter preached from Ohio to Benson, Vermont, and Ebenezer Page preached in Chenango, New York. While these and other missionaries shared the good news, Joseph extended an invitation to all early converts to attend three conferences of the Church at the Whitmer home in Fayette. On June 9, 1830, at the first conference, “much exhortation and instruction was given, and the Holy Ghost was poured out upon us in a miraculous manner.” On September 26–28, 1830, at the second conference, Joseph was appointed to “receive commandments and revelations in this church” (D&C 28:2). On January 2, 1831, at the third conference, Joseph received a revelation commanding his followers to settle in Ohio: “Wherefore, for this cause I gave unto you the commandment that you should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high” (D&C 38:32).

In obedience to the revelation, faithful Colesville Saints departed from Ithaca, New York, bound for Ohio. They were followed by the Fayette Saints, with Lucy Mack Smith leading the first contingent and Thomas B. Marsh leading the second. Martin Harris led the next group from Palmyra in late May 1831. Editor E. B. Grandin noted their departure and printed in the *Wayne Sentinel*, “Several families, numbering about fifty souls, took up their line of march from this town last week for the promised land.” The Harris group journeyed to Buffalo, New York, via the Erie Canal. They then went by boat on Lake Erie to reach the Fairport Harbor in Ohio. From Fairport, they journeyed overland to Kirtland, arriving in early June 1831.

Susan Easton Black

The First Year, 1830–31





Early Missions

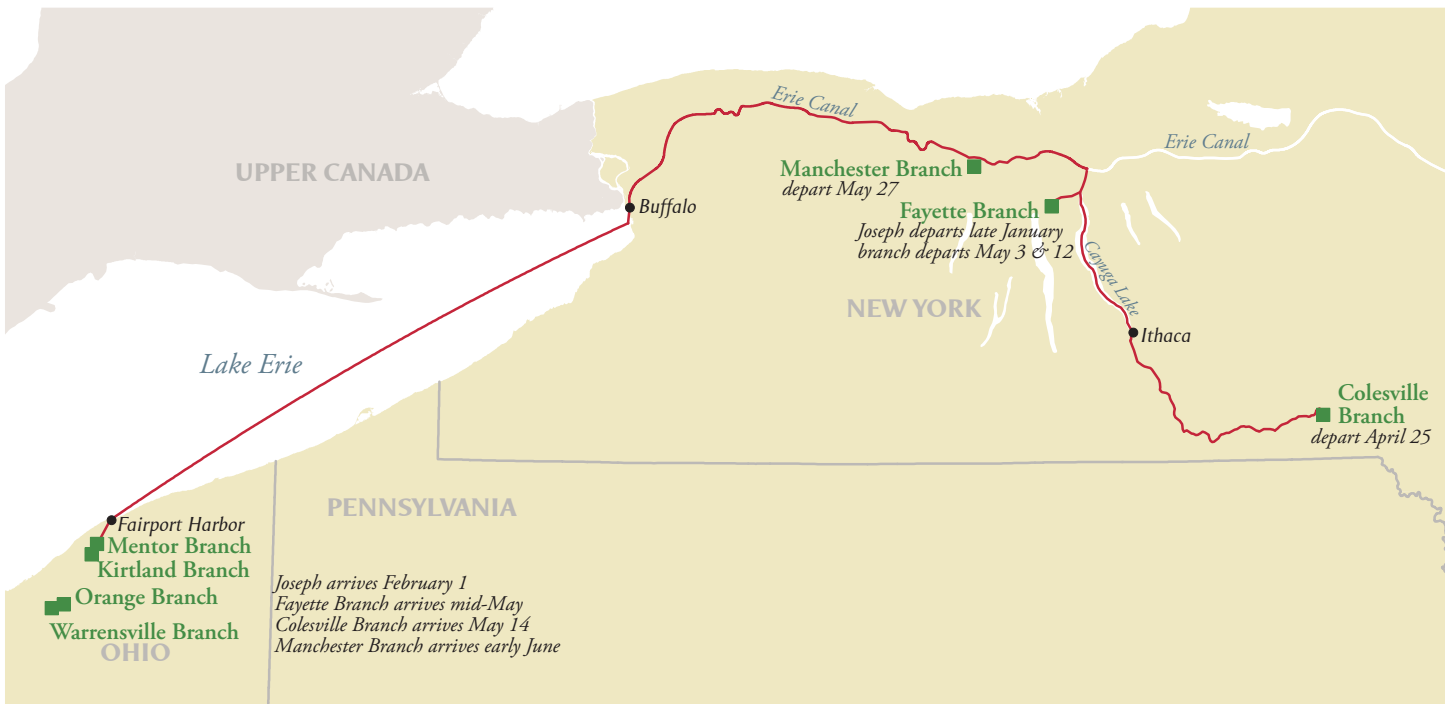
Before the Book of Mormon was fully printed and bound, early believers carried excerpts hundreds of miles to share with relatives and friends. Thomas B. Marsh carried 16 loose pages of the Book of Mormon to Charlestown, Massachusetts, to read to his family. Solomon Chamberlain took 64 pages to Canada. After traveling 800 miles through the Canadian wilderness, he stated, "I exhorted all people to prepare for the great work of God that was now about to come forth."

The missionaries to the Lamanites journeyed from New York to Missouri sharing the word of God with Native Americans and others. Joseph Smith Sr. and Don Carlos Smith traveled to St. Lawrence County, New York, to share the Book of Mormon with relatives. Hyrum Smith traveled to Colesville and Fayette, New York, to preach to early converts. Samuel Smith and Orson Pratt journeyed from New York to Kirtland, Ohio, to preach the word of God. The results of these missionary labors were the formation of major branches of the Church in New York and Ohio in 1830.

Gathering to Ohio

After the revelation was given to gather to Ohio (D&C 37), each of the three New York branches departed as soon as possible. The Colesville Branch gathered in Ithaca, New York, in April 1831, where they traveled by boat across Cayuga Lake. The Fayette Branch, about 50 in number, traveled in two companies under the direction of Lucy Mack Smith and Thomas B. Marsh. Both the Colesville and Fayette companies rode barges down the Cayuga and Seneca Canal (completed 1828) to the Erie Canal, riding it to Buffalo, there boarding a steamship across Lake Erie (still icy in May) to Fairport Harbor, Ohio, the nearest port to Kirtland.

About 50 of the Palmyra/Manchester Saints, under the leadership of Martin Harris, made a similar journey soon after, arriving in Kirtland in time to attend the June 1831 conference.



The Travels of Joseph Smith Jr.

1805–1844

JOSEPH SMITH TRAVELED far more extensively than many might assume. During his short life he traveled mostly in the eastern United States, but he also visited Canada at least twice. He and his family resided in six states, and he traveled in sixteen states. His travels took him to large cities such as Boston, New York City, Philadelphia, and Washington, D.C. He also visited smaller cities such as Salem, Massachusetts; Providence, Rhode Island; Albany, New York; and Springfield and Quincy, Illinois. Along his way, he visited dozens of towns and villages across the eastern United States.

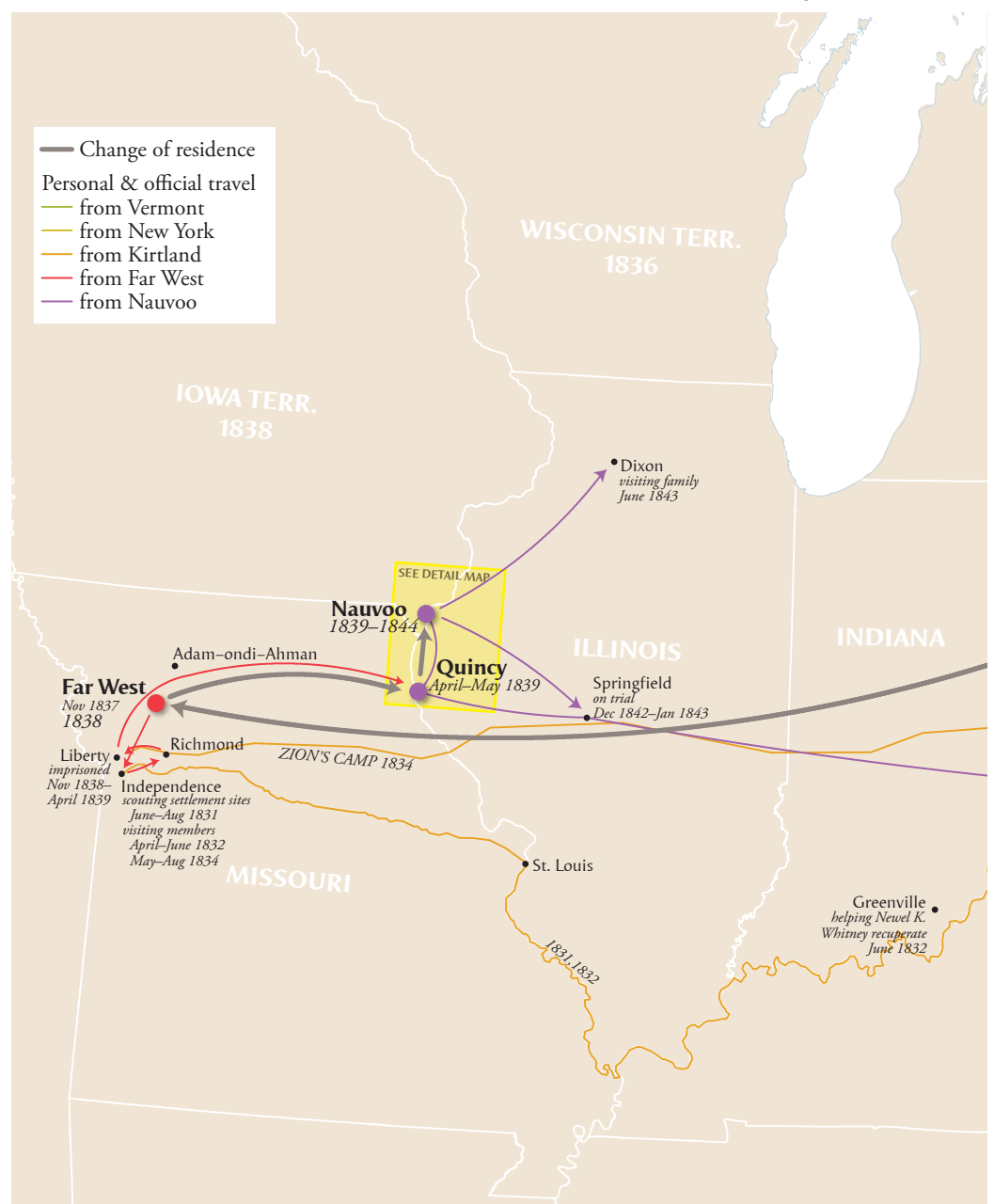
As he traveled, Joseph Smith employed several common modes of transportation. He walked, rode horseback, traveled by wagon and team, journeyed by stage coach, sailed on river boats and canal barges, and even traveled by rail.

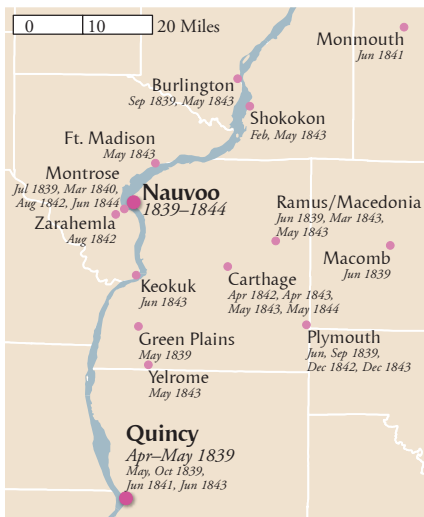
The reasons the Mormon Prophet traveled are many and varied. While still in his youth, he traveled to Salem, Massachusetts, to recuperate from a serious leg operation (see p. 14). As a member of a large family, he often visited family members who lived in other locations. As he visited Church members, he gave counsel and pronounced blessings. Joseph Smith traveled for the purpose of preaching the gospel, both during short visits and longer, more formal stays, such as his missions to Canada. Many of his journeys involved legal matters. He was forced to travel when he was under arrest or being imprisoned. Often, he visited lawyers, judges, and government officials to seek legal advice. Sometimes he traveled to other places to attend court sessions or hearings. Once he even visited with President Martin Van Buren in the White House, seeking assistance for Mormon losses incurred in Missouri. Closely related to legal matters were his travels to take care of Church financial concerns, such as seeking funds from banks in New York and money in Salem. He also purchased supplies

for the Church storehouse from eastern merchants. In military matters, he recruited for Zion's Camp and then led members of the camp from Ohio to Missouri in 1834. During an earlier visit to Missouri, he took part in the dedication of Missouri as a gathering place for the Saints. On numerous occasions, he traveled to distant communities to hold Church conferences and conduct Church business. Some of his trips included selecting sites for the establishment of possible settlements by Church members. He loved to travel with family and friends for recreational purposes, such as cruising on the Mississippi.

During his extensive travels, Joseph Smith had some interesting and unusual experiences. While traveling by stagecoach to Washington, D.C., he succeeded in bringing runaway horses under control, thus averting a serious accident. En route to Missouri with Zion's Camp, he prophesied concerning events related to the Book of Mormon. People listening to him preach in Ontario, Canada, told of the power of his testimony and countenance. During a visit to Montrose, Iowa, he prophesied that the Mormons would become a mighty people in the Rocky Mountains.

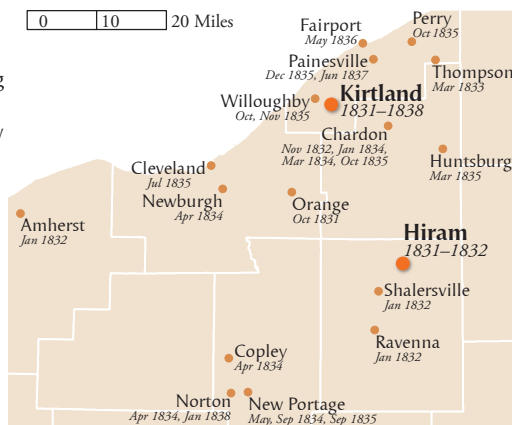
Donald Q. Cannon





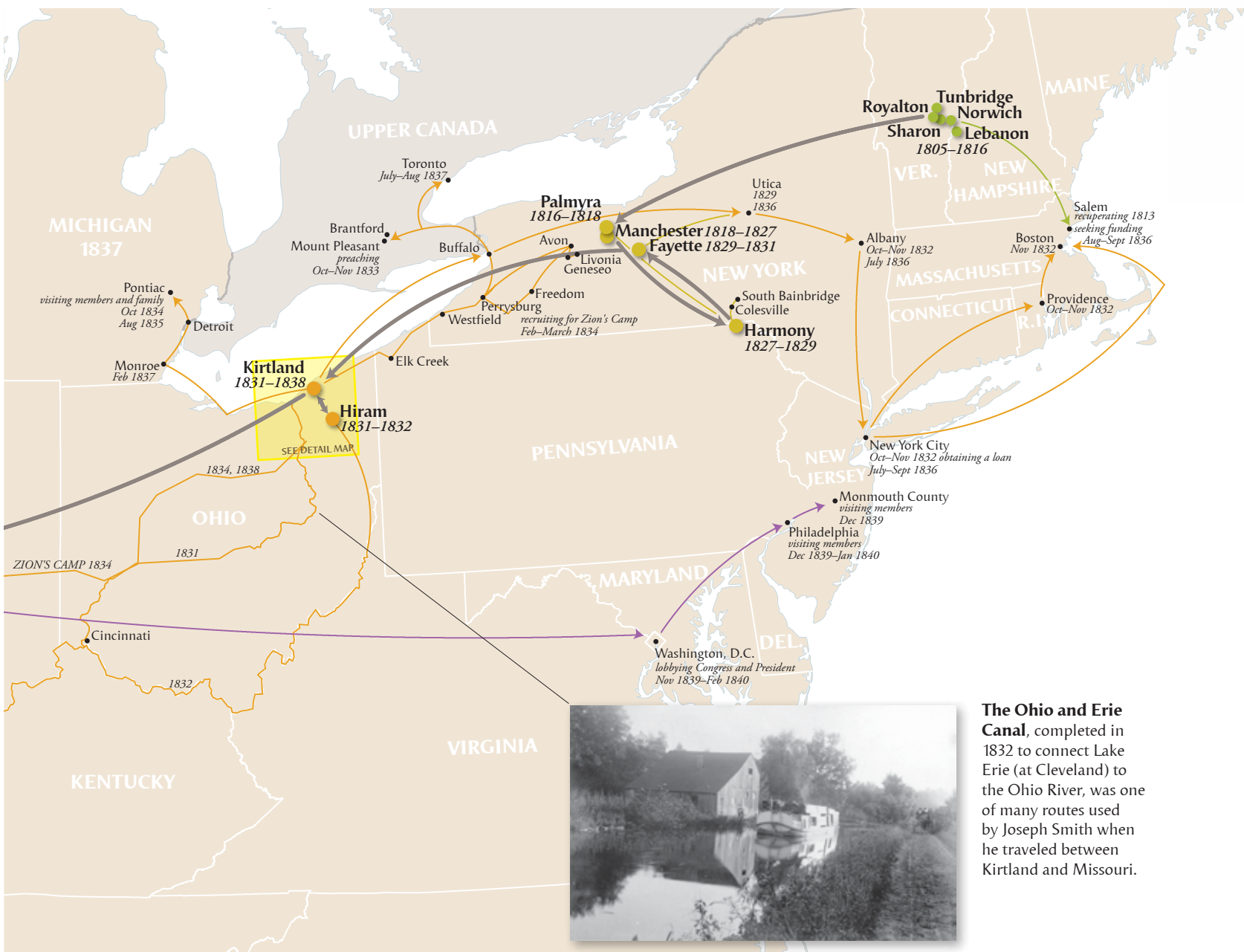
Kirtland Area

While living in northeastern Ohio, Joseph traveled extensively in the area surrounding Kirtland. He held Church conferences in Hiram, Orange, Amherst, Norton, and New Portage. Joseph visited family members in Chardon, Fairport, and Painesville. He preached the gospel as a missionary in Shalersville, Ravenna, and Huntsburg.



Nauvoo Area

Most of Joseph Smith's travels during the Nauvoo Era (1839-44) were in eastern Iowa and western Illinois, fairly close to Nauvoo. He visited family in Green Plains, Plymouth, and Macomb. Joseph held Church meetings in Quincy, Ramus, and Yelrome. He visited Quincy, Keokuk, Fort Madison, and Burlington while cruising on the *Maid of Iowa* on the Mississippi River.



The Ohio and Erie Canal, completed in 1822 to connect Lake Erie (at Cleveland) to the Ohio River, was one of many routes used by Joseph Smith when he traveled between Kirtland and Missouri.

The Western Reserve

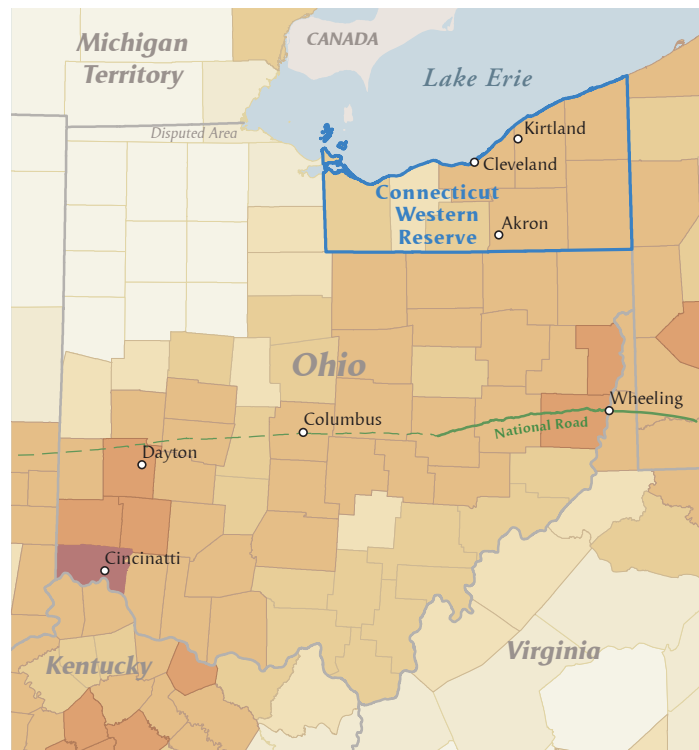
1826–1838

KNOwn TODAY SIMPLY AS THE **WESTERN RESERVE**, this 120-mile strip of land in northeastern Ohio was owned by the state of Connecticut. In 1795, Connecticut sold the land to a group of land developers who divided it and resold smaller land parcels, mostly to New England residents (leading to a predominantly New England culture and heritage in the area). The revelations commanding the Saints to move here identify the Western Reserve as “the Ohio” (D&C 37–39).

The center of the region for the Church was the city of Kirtland, where the first temple was built (see p. 30). Although the name Kirtland is usually understood as being the town or city of Kirtland, it was also used to refer to the wider area encompassing the Western Reserve. This is evidenced by nine references in the Doctrine and Covenants to the “land of Kirtland.” Church growth in the Western Reserve resulted from missionary conversions in the area and from Saints gathering from other areas of the United States and Canada. Most of those who gathered sailed across Lake Erie, arriving at Fairport Harbor. They then walked 12 miles to Kirtland and settled either in or near Kirtland.

Conversions resulted from missionaries who traversed the Western Reserve beginning in 1830 with the missionaries to the Lamanites (see p. 24). Conversions in the Western Reserve were augmented significantly by Sidney Rigdon, a Reformed Baptist and Campbellite minister. Sidney had almost exclusively taught belief in the Bible and its pure doctrines. Early baptisms and leadership came primarily from his many Baptist and Campbellite congregations. Following his November 1830 conversion in Mentor, hundreds were then baptized from his wide circle of influence. Many of those baptized became Church leaders in the First Presidency, Quorum of the Twelve, Presiding Bishoprics, Seventies, stakes, and auxiliary organizations.

Karl Ricks Anderson



The Connecticut Western Reserve got its name when the states were relinquishing their western land claims to the new federal government in 1786; Connecticut retained this small part of its claim until 1800.

Although the Western Reserve was surveyed and available for settlement after the Connecticut Land Company purchased the land in 1795, growth was slow until the Erie Canal made the shoreline area more accessible. Meanwhile, the southern portion of the state was growing rapidly, aided by the Ohio River and the National Road.

In 1830, the area designated as the Connecticut Western Reserve was a lightly populated but rapidly growing frontier; early resident Eliza R. Snow described it as being “the jumping off place.”

People per square mile
1830 census

- less than 3
- 3–5
- 6–10
- 11–20
- 21–50
- 51–100
- over 100

The Church in Ohio

1796 U.S. General Moses Cleaveland is sent by the Connecticut Land Company to survey the unsettled, Indian-occupied Western Reserve

1799 The family of Frederick G. Williams moves to the Western Reserve, the first of dozens of families who are converted when missionaries arrive in 1830

D&C 64:21 declares that the Saints are to stay in Kirtland for five years **1831**

In November, the missionaries to the Lamanites arrive in the Western Reserve and baptize Sidney Rigdon and well over 100 of his followers **1830**

Sidney Rigdon moves to the Western Reserve, begins preaching for the Reformed Baptist and Campbellite movements **1825**

Hiram, Ohio, becomes Church headquarters for one year when Joseph Smith moves there, causing many members to move to Hiram **1831–32**

Joseph Smith moves to Kirtland, followed by other Church members from New York and Pennsylvania **1831**

1833–36 The Kirtland Temple is built, causing many members to move close to Kirtland

1834 The Kirtland Stake is created

1838 Most Ohio Church members move to Far West, Missouri; over 500 leave in July in a group called the “Kirtland Camp”

Remaining members are asked to leave Ohio and move to Nauvoo; the Kirtland Stake is discontinued **1841**

1800

1810

1820

1830

1840



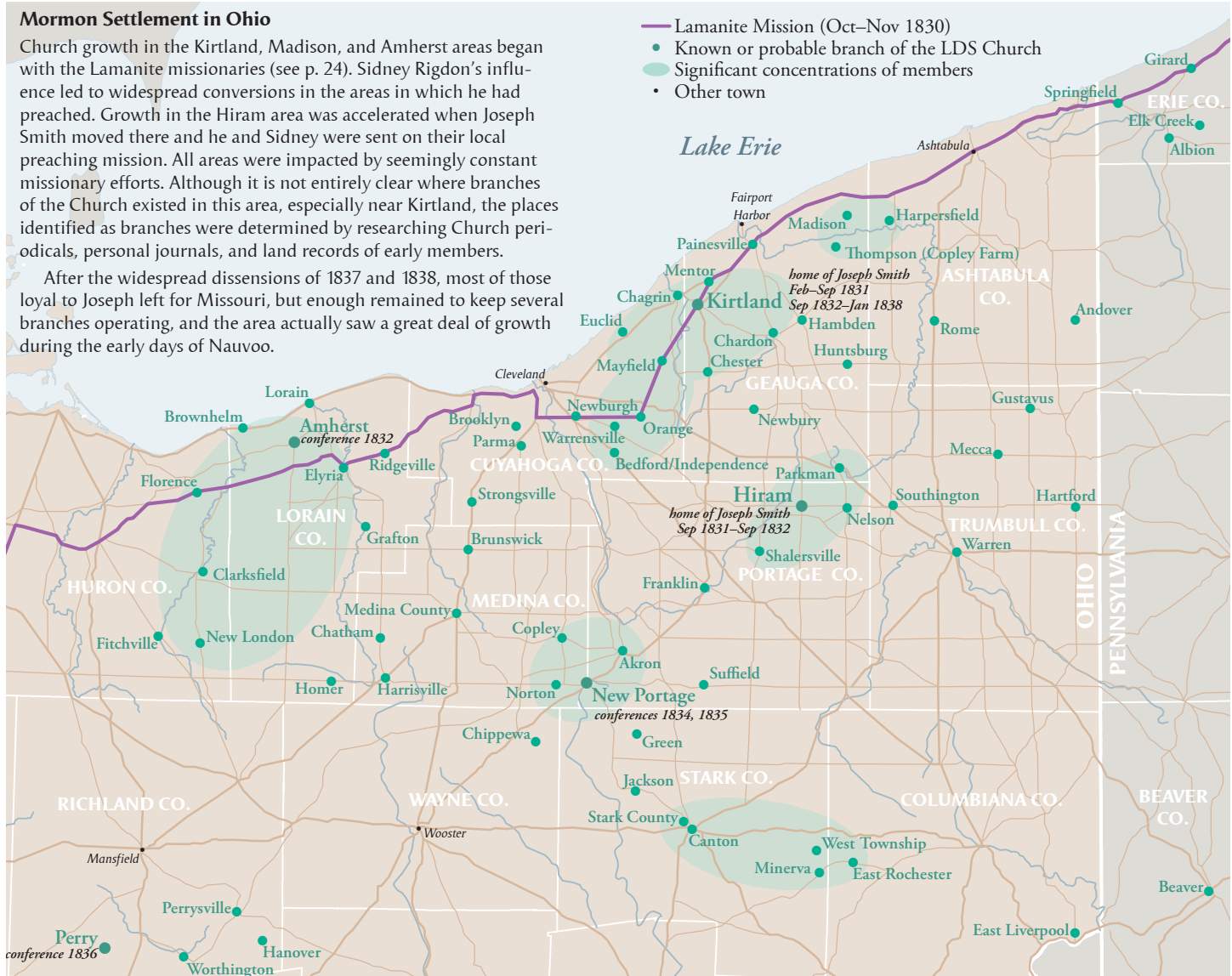
Sidney Rigdon, a well-trained and experienced Baptist minister from Pittsburgh, first preached in the Western Reserve from 1820 to 1822. Returning to Pittsburgh, he became a prominent Baptist minister, but soon joined the Disciples of Christ movement of Alexander Campbell, which broke from the Baptist Church to try to restore primitive Christianity as Campbell interpreted it. Rigdon, a dynamic and profound speaker, returned to the Western Reserve in 1825 at age 33, and soon established several Campbellite branches, and had a significant influence on many more.

Following his November 1830 conversion to Joseph Smith's Church of Christ, hundreds of his followers from these congregations were baptized. A revelation in December 1830 said that Sidney had been "sent . . . to prepare the way before me, and before Elijah . . . and thou knowest it not" (D&C 35:4).

Mormon Settlement in Ohio

Church growth in the Kirtland, Madison, and Amherst areas began with the Lamanite missionaries (see p. 24). Sidney Rigdon's influence led to widespread conversions in the areas in which he had preached. Growth in the Hiram area was accelerated when Joseph Smith moved there and he and Sidney were sent on their local preaching mission. All areas were impacted by seemingly constant missionary efforts. Although it is not entirely clear where branches of the Church existed in this area, especially near Kirtland, the places identified as branches were determined by researching Church periodicals, personal journals, and land records of early members.

After the widespread dissensions of 1837 and 1838, most of those loyal to Joseph left for Missouri, but enough remained to keep several branches operating, and the area actually saw a great deal of growth during the early days of Nauvoo.



Kirtland, Ohio

1831–1838

KIRTLAND WAS ONE OF MANY TOWNS started by settlers who bought land from the Connecticut Land Company (see p. 28); in fact, it was named after Judge Turhand Kirtland, one of the company partners. When Parley P. Pratt and three other missionaries arrived from New York in 1830, they converted many local citizens to the new Church of Christ, including Newel K. Whitney, A. Sidney Gilbert, and Isaac Morley. Joseph Smith and his family arrived from New York in early February 1831, initially rooming with the Whitney family.

Soon, most of the members from New York arrived, and the village became the first gathering place for members of the Church (see p. 24). By 1837, there were more than 1,500 Saints in Kirtland Township, and many more in the surrounding area. The Mormons built hundreds of homes and several public buildings during this period. Some of the original buildings have survived, while others have been rebuilt, some as recently as 2002.

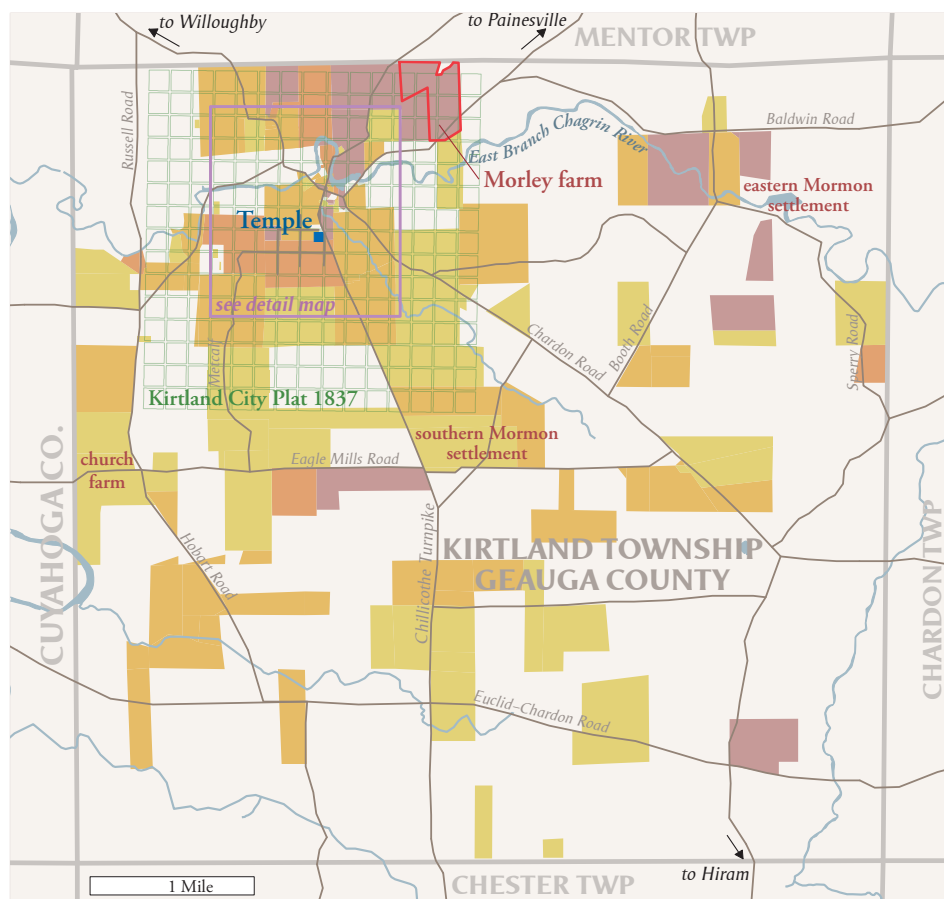
Kirtland was the headquarters for the Church from 1831 to 1837, its most formative period. Forty-six sections of the Doctrine and Covenants were received here (see p. 22), instituting most of the unique doctrines, practices, and organization of the LDS Church.

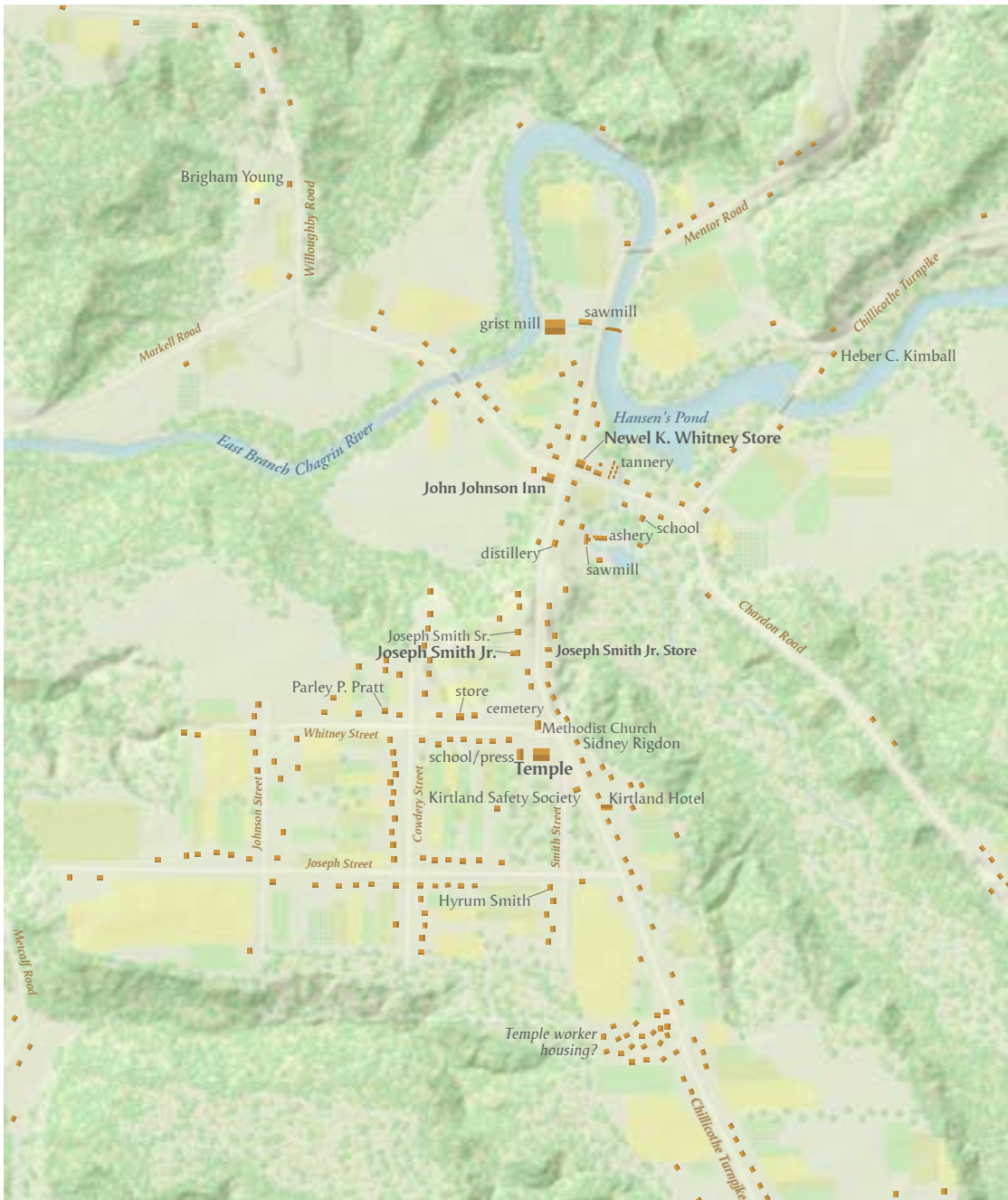
In Kirtland, the Church first attempted (and ultimately failed) to build a utopian “Zion” social and economic system.

An ideal city plan was laid out (see p. 44), a temple was built, and the Kirtland Safety Society (a kind of bank) was instituted to help fund the building of this “stake of Zion.” The United Firm (also known as the United Order) was an organization that managed the economic affairs of the Church, presided over by nine of the leading brethren. Four of these men were residents of Kirtland: Joseph Smith, Sidney Rigdon, Jesse Gause, and Newel K. Whitney. Five lived in Missouri: Oliver Cowdery, Edward Partridge, Sidney Gilbert, John Whitmer, and William W. Phelps (D&C 82:11–12). When Jesse Gause left the Church, Frederick G. Williams replaced him as a member of the Firm and became a member of the First Presidency of the Church (D&C 81; 92:1). Later, John Johnson (D&C 96:6–9) and Martin Harris were added to the Firm. These 12 men held properties in trust and cared for the poor by supervising the bishop’s storehouse. They also purchased land and assisted in the construction of the Kirtland Temple.

At the dedication of the reconstructed Kirtland historic site in 2003, President Gordon B. Hinckley remarked, “There is something unique and wonderful about what happened here. . . . Nothing like it has occurred anywhere else in the history of the Church, either before or since.” He concluded: “As I sat here my mind stretched across the earth. I saw this little infant Church—not born here, but nurtured here and blessed here and tested here, and tried here—grow and expand across the earth” (*Church News*, May 24, 2003).

Keith W. Perkins and Mark L. Staker





Kirtland in 1837

Initially, the focus of the village was in “the flats” south of the Chagrin River. At this time, the Newel K. Whitney store at the crossroads was essentially the headquarters of the Church: Joseph Smith had an office there, and the School of the Prophets—a training program for priesthood leaders and missionaries—was held upstairs.

By 1835, a new city was emerging on “the Bluffs” to the south, centered on the temple and following the planned grid pattern of the City of Zion (see p. 44). However, only a few of the 225 planned blocks (covering an area twice the size of this map) were developed before disaffected Church leaders drove Joseph out of Kirtland, along with most of the members of the Church loyal to him.

It should be noted that this reconstruction is not entirely certain. Some features have survived to the present (including the temple and the Whitney store); many locations are known from extensive historical and archaeological evidence, but some homes shown here are only conjectures based on general statements of the geography of Kirtland.

Kirtland Temple

The most prominent Kirtland structure (then and now) is the stately House of the Lord, the first Latter-day Saint temple. It overlooks the city from the top of the hill. The design, measurements, and functions of the Kirtland Temple were given by revelation. Its interior was to be 55 feet wide and 65 feet long and to have a lower and a higher court. The lower part of the inner court was to be dedicated “for your Sacrament offering, and for your preaching, and your fasting, and your praying, and the offering up of your most holy desires unto me, saith your Lord.” The higher part of the inner court was to be “dedicated unto me for the school of mine apostles” (D&C 95:13–17).

The external design of the Kirtland Temple is typical of New England Protestant meetinghouses, but the arrangement of the interior is unique. On each of the two main floors are two series of four-tiered pulpits, one on the west side, the other on the east. These are symbolic of the offices of the Melchizedek and Aaronic Priesthoods and accommodated their presidencies. The third floor contained offices and school facilities.

The Saints completed the temple in less than three years. The cornerstone was laid at the southeast corner on July 23, 1833, and the temple was dedicated on March 17, 1836. The temple became the center of life for the Saints, housing the School of the Prophets and Elders. There are three important revelations associated with the Kirtland Temple: D&C 109, 110, and 137. The last records the visit of the Father and the Son. “The heavens were opened upon us, and I beheld the celestial kingdom of God” and saw “the blazing throne of God, whereon was seated the Father and the Son” (D&C 137:1, 3). The temple is now owned and operated by Community of Christ (see p. 192).



The Settlement of Zion

1831–1833

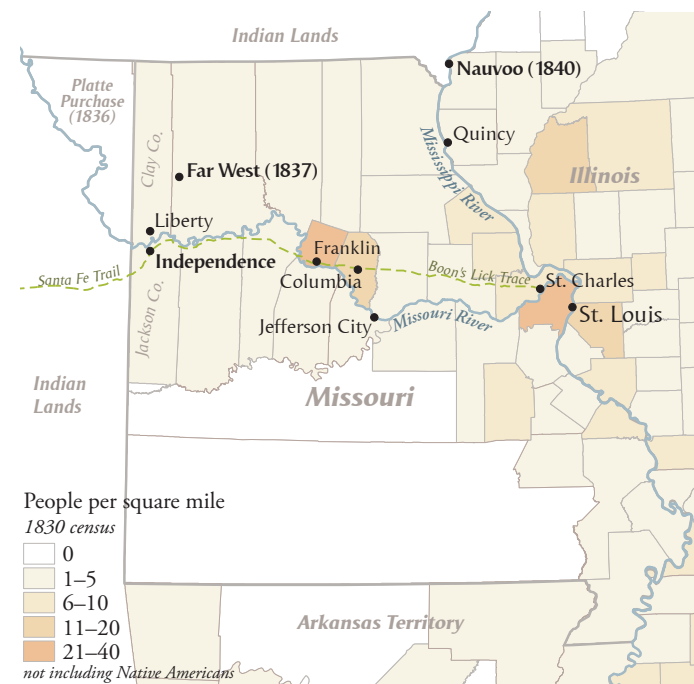
OLIVER COWDERY AND A VANGUARD of Mormon missionaries sent to the Lamanites (D&C 28:8–9; 30:5; 32:1–2) arrived in Jackson County, Missouri, on January 13, 1831. Lacking a government permit to continue teaching the American Indians west of the state, the missionaries returned to an unfriendly Jackson County (population 2,800). Cowdery said they found the county filled with “Universalists, Atheists, Deists, Presbyterians, Methodists, Baptists,” and others who were scornful of them. In July, Joseph Smith arrived from Kirtland, Ohio, and proclaimed Jackson County “the land of promise, and the place for the city of Zion,” with Independence as “the center place” (D&C 57:2–3). Independence, the county seat, contained a “court-house built of brick, two or three merchant stores, and fifteen or twenty dwelling houses, built mostly of logs hewed on both sides.” William W. Phelps, a New York newspaper editor with the Prophet, wrote that the old citizens had come principally from “Tennessee, Kentucky, Virginia, and the Carolinas” and possessed “customs, manners, modes of living, and a climate entirely different from the Northerner.”

Upon dedicating Jackson County as the location of Zion in Kaw Township on August 2, and the next day locating the temple site “not far from the the courthouse” (D&C 57:3), Joseph Smith directed Bishop Edward Partridge to buy and distribute land to the Saints under an economic system of consecration and stewardship (D&C 42:30–33). After the Prophet returned to Ohio, Bishop Partridge finished purchasing 2,136 acres of land and established five settlements in the county. At Independence, Phelps and Cowdery established the *Evening and the Morning Star*, a Church newspaper, and printed the Prophet’s revelations about Zion, and A. Sidney Gilbert operated a Church store.

By summer 1833, a robust Mormon immigration from the Northeast had settled in the county. Their growing numbers angered the citizens over economic, cultural, religious, and political differences, particularly over fear of losing political control. “It requires no gift of prophecy,” stated a July 20 citizen’s proclamation against the Mormons, “to tell that the day is not far distant when the civil government of the county will be in their hands; when the sheriff, the justices, and the county judges will be Mormons.” At the courthouse square that day, a gathering of 500 citizens protested against the

Mormons, their poverty, their unrestrained zeal for Zion, and against what they said was the “grossest superstition” in their belief in revelation and in spiritual gifts. The citizens assaulted the bishop, tore down the printing house, and attacked the Church store. A climax erupted that fall after the Mormons appealed to the courts for redress. On October 31, a mob destroyed the Whitmer settlement and damaged others. During the next two weeks, the most violent citizens whipped men, terrorized women and children, vandalized property, and drove 1,200 Mormons from the county.

continued on page 34



Missouri in 1830

When the Mormons arrived in western Missouri in 1831, it was the farthest American frontier, sparsely settled with towns scattered along the Mississippi and Missouri rivers. In 1821, the year Missouri became a state, Mexico was opened for American trade, and the Santa Fe Trail was born at Franklin, passing west through the Osage Indian lands of current Jackson County. Jackson County was organized in 1826, named for General (and future president) Andrew Jackson. It was originally 80 miles long, but the southern portion was organized into Van Buren County in 1833, with some functions still dependent on Jackson County until 1835. The 1830 Indian Removal Act authorized President Andrew Jackson to establish Indian lands west of the state, where he quickly moved the Osages and others, opening Jackson and Clay Counties to immigrants, predominantly from the South.

Major Events in Missouri

2 Aug 1831 Joseph Smith dedicates Zion	Mob attacks Mormon leaders in Independence, destroying the press	20 Jul 1833	19 Jun 1834 Joseph Smith and Zion's Camp arrive in Clay County	Jun 1834 Thirteen members of Zion's Camp and two local Mormons die of cholera	29 Dec 1836 The Missouri Legislature creates Caldwell and Daviess Counties
	Saints in 5 settlements in Jackson County organized into 10 branches	11 Sep 1833		7 Jul 1834 Joseph Smith organizes Clay County Stake	
	Mobs drive 1,200 Mormons from Jackson County	Nov 1833		Clay County citizens request that Mormons leave the county	Jun 1836
	Impoverished Mormon refugees camped along Missouri River bottoms	Nov-Dec 1833		Stake leaders explore upper Ray County to find a new settlement area	Jul 1836
1831	1832	1833	1834	1835	1836



Independence, Missouri, 1833

A view of Independence at the height of Mormon settlement, looking toward the southwest. The white outline shows the original plat of the town of Independence, while yellow outlines show LDS purchases in town and to the west. Independence was established in 1827, two years after the Osage Tribe ceded Missouri's western strip to the state. The old Osage Trace became the route to Santa Fe, passing west through the upper edge of the county and through Independence, where it branched. The western link, called the Westport Road, extended to the Native American lands to the west and also gave the Mormons access to their settlements in Kaw Township. Independence, which Washington Irving observed to be a "little straggling frontier village" in 1832, was primarily peopled by hearty frontier men from the southern states. These settlers cleared their timbered lots, planted corn fields, built rustic houses, and opened businesses. The two nearby river landings (Independence Landing two miles north and Blue Mills Landing six miles northeast) brought to the village adventurers, Indian traders, trappers, explorers, and those who had reason to break loose from the constraints of civilization.

1. **Temple Lot:** Joseph Smith ceremonially laid the cornerstone of the temple in Zion, August 3, 1831. The lot was part of a larger LDS purchase that had enough residents for its own branch by 1833.
2. **Partridge home and Church school:** Bishop Edward Partridge lived on the corner of the temple purchase. The Church built a two-story log schoolhouse next to his home.
3. **Jackson County stewardships:** Most Saints lived on Church-owned land west of Independence in the Blue River valley and beyond at the edge of the prairie.
4. **First Boggs home and Whitmer tailor shop:** In June 1832, Peter Whitmer Jr. rented a room from Lilburn W. Boggs, the future governor, and operated a tailor shop. Mary Elizabeth Rollins, teenage niece of A. Sidney Gilbert, worked for Whitmer and stitched the facing of Lt. Gov. Boggs's inaugural suit.
5. **First bishop's storehouse:** In February 1832, A. Sidney Gilbert, the bishop's agent, purchased the vacated Jackson County log courthouse (1828–31) for a residence and to use temporarily as the bishop's storehouse. During the twentieth century it was moved and renovated; Judge (and future U.S. president) Harry S. Truman briefly held county court there, and it is now the oldest standing courthouse west of the Mississippi and the oldest building in Missouri once owned by Mormons.

6. **Brick courthouse:** The second courthouse, a two-story brick structure, was completed in 1831. This courthouse is referred to in D&C 57:3 to identify the location of the temple lot. On July 20, 1833, a citizens' mob demonstrated against the Mormons by tarring and feathering Bishop Edward Partridge and Charles Allen on the north part of the square. Later that day on the square, a citizens' committee and a Mormon committee signed an agreement for the Mormons to leave the county partly by the end of 1833 and completely by April 1834. On February 24, 1834, Mormon witnesses under guard by the state militia appeared before court here to prefer charges against members of the mob for the damage against the Saints in July 1833, but the mob spirit present in the town forced an end to the hearings.
7. **W. W. Phelps press:** William W. Phelps printed the *Evening and the Morning Star* in this two-story brick building and was printing the Book of Commandments on July 20, 1833, when a mob destroyed the building and scattered the type in the street.
8. **Gilbert and Whitney store:** This building functioned both as a business and as the bishop's storehouse. On November 1, 1833, it was broken into by the citizens and the goods were scattered into the street.
9. **Jackson County jail:** On November 1, 1833, several Mormon leaders were confined in the basement dungeon of this log jail, allegedly to protect them from the mob. In 1842, Orrin Porter Rockwell spent eight months in a second jail on this site awaiting trial (see site #12).
10. **Noland house:** After Joseph Smith and others were arrested at Far West on October 31, 1838, they were brought to Independence and temporarily held at this frontier log hotel. They were treated kindly and allowed to walk the streets freely without guard.
11. **Jones H. Flournoy house:** Flournoy resided here when he sold 63 acres of his farm to the west to Bishop Edward Partridge for the temple lot. In November 1838 the house was owned by General Moses Wilson of the state militia, who entertained Joseph Smith and other prisoners here. The house would later be moved and renovated as a museum by the RLDS Church (now Community of Christ, see p. 136).
12. **Second Boggs home:** After his term as governor, Lilburn W. Boggs moved to this house across from the public spring where emigrating wagons often camped. Here on May 6, 1842, an unknown gunman tried to assassinate Boggs at his home; Orrin Porter Rockwell was accused of the attempt (supposedly at Joseph Smith's behest) but was acquitted.

The Settlement of Zion

continued

Most of the Mormon refugees crossed the Missouri River into Clay County. Without sufficient food or clothing, the exiles spent the next several weeks barely surviving on the Missouri River bottoms. “The banks of the Missouri was now being lined with campfires of the little suffering multitude,” wrote an observer. In December, William W. Phelps wrote to Joseph Smith, “Our clothes are worn out and we want the necessities of life,” and asked for instructions. Meanwhile, friendly citizens hired the refugees to work the mills, slaughter hogs, make brick, cut cordwood, and perform other menial tasks. Lyman Wight said that his people eked out a subsistence “like men of servitude.” A friendly landowner wrote, “The Mormons, in the main, were industrious, good workers, and gave general satisfaction to their employers, and could live on less than any people I ever knew.”

By spring 1834, Joseph Smith answered the call to help. At Kirtland, Ohio, he organized Zion’s Camp, a paramilitary relief party, to aid the state militia in escorting the exiles back to their lands in Jackson County (see p. 38). But once in Clay County and fearing an outbreak of civil war, Joseph instead chose to negotiate a settlement, which would never fully materialize. Meanwhile, he organized the exiled Saints into a stake at the Wight settlement, with David Whitmer, William W. Phelps, and John Whitmer as the presidency. Church members continued to gather to Missouri, believing that they would soon cross the Missouri River to redeem Zion (D&C 105:13, 31). Mormons individually purchased land until they owned 3,640 acres scattered across the southern part of Clay County. For two years, they appealed to the courts and to the government for redress in Jackson County but received no help (D&C 101:86–89).

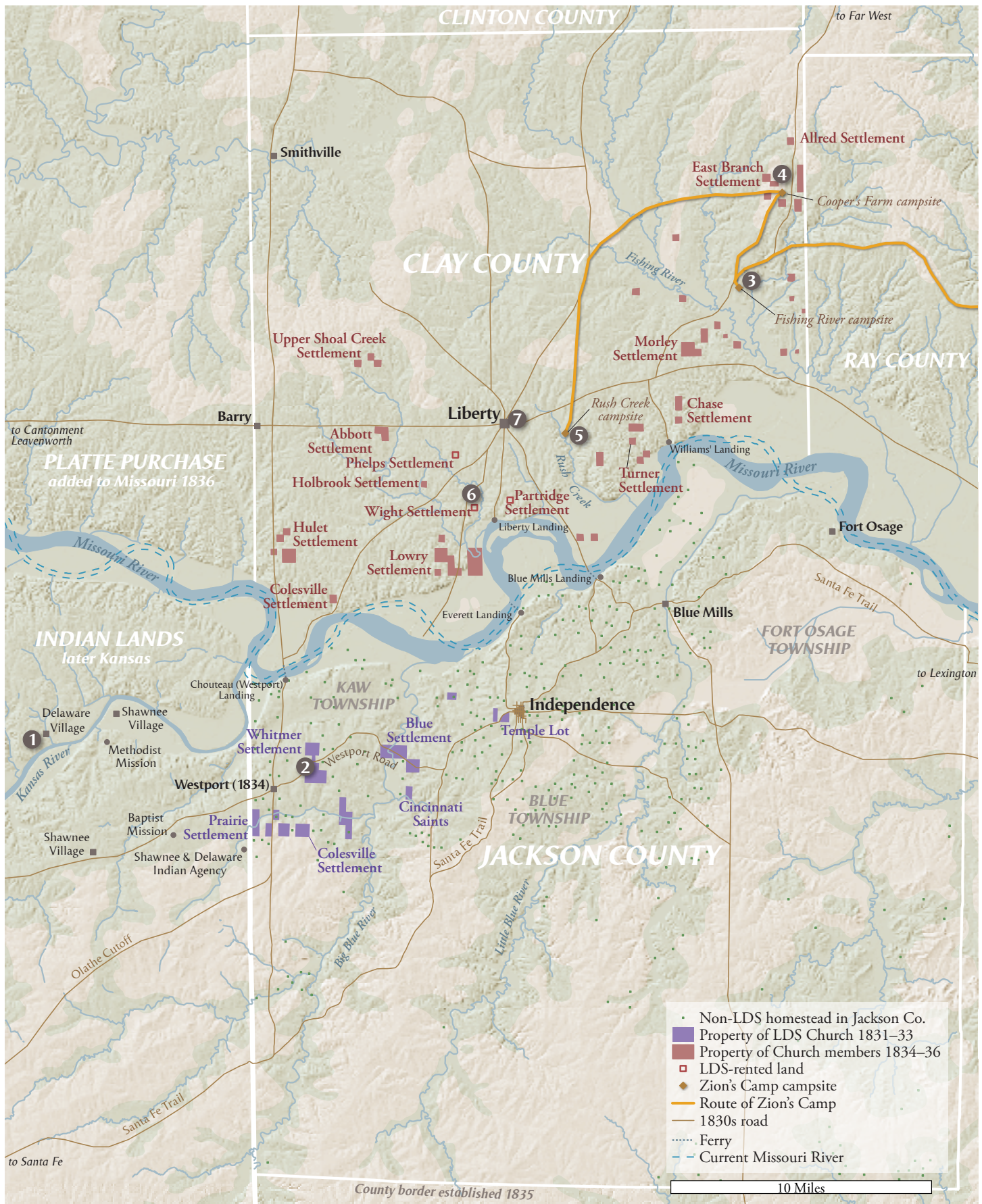
The gathering into Clay County forced the hand of their formerly friendly neighbors by 1836. In June, local leaders in heated meetings at Liberty requested that the Mormons leave the county to prevent “the horrors and desolations of a civil war.” Mobs soon harassed the Saints in the eastern county settlements and turned back caravans of emigrants. Consequently, in a “covenant of peace,” the Church leaders in Clay County announced that they would find a new home. Phelps and Partridge bought land twenty-five miles northeast of Liberty, and in December, the Missouri legislature established Caldwell County around those lands as a place designated for Mormon settlement. There the Mormon leaders would try again to establish a place for their people.

Max H Parkin

Jackson and Clay Counties, 1831–1833

While most of the population of Jackson and Clay counties lived on scattered homesteads in the woodland fringe, Latter-day Saints established dense communities (five in Jackson County 1831–33, several more in Clay County 1834–36).

- 1 **Lamanite Mission:** On January 31, 1831, Oliver Cowdery and Parley P. Pratt preached to the Delaware Indians before they were forced to leave the Indian Lands.
- 2 **Whitmer Settlement:** On August 2, 1831, Joseph Smith had Sidney Rigdon dedicate the land for Zion at this site, which became the chief Mormon settlement in Kaw Township and the focus of fighting in 1833.
- 3 **Fishing River Camp:** Zion’s Camp arrived in Clay County on June 19, 1834, camping between two branches of the Fishing River. That night a severe storm struck, flooding the rivers and the road west, preventing attacks by gathering mobs.
- 4 **Cooper’s Farm:** On June 21, local government and militia officers met with Joseph Smith and other leaders of Zion’s Camp at their new campsite and mutually signed an accord to resolve their difficulty through negotiation. This agreement replaced the Mormon plan to petition Missouri’s governor Daniel Dunklin to use state militia to escort them at that time back to their homes in Jackson County. On June 22, Joseph Smith received a revelation (D&C 105) to disband Zion’s Camp.
- 5 **Rush Creek Camp:** On June 24, Zion’s Camp established its third camp in Clay County. Immediately, cholera attacked the camp, killing thirteen members and two local Latter-day Saints living nearby, including the Lord’s storekeeper, Algernon Sidney Gilbert.
- 6 **Wight Settlement at Michael Arthur farm:** On July 3, Colonel Lyman Wight began to discharge members of Zion’s Camp under Joseph Smith’s direction. On July 7, at Wight’s house, Joseph Smith organized a stake for the Saints in their Missouri exile, with David Whitmer as president, W. W. Phelps and John Whitmer as assistants, and a high council of twelve men.
- 7 **Liberty Jail and Courthouse:** After Joseph Smith and several others were arrested at Far West in October 1838 and were held in Independence for a few days, they had a preliminary hearing at the Fifth Judicial District in Richmond before Judge Austin A. King. After the court found “probable cause” to hold Joseph Smith and others for treason, etc., they were taken to the Liberty Jail for confinement because Caldwell County, the site of the alleged crimes, had no jail. They were incarcerated here for several months until April 1839. In January, Joseph Smith and Sidney Rigdon were taken to a hearing at the Clay County courthouse a few doors away. They were defended by their attorney Alexander Doniphan, who had recently saved Joseph Smith’s life at Far West, Caldwell County, and his legal assistant Peter Burnett, later first governor of California.



The Church in the Kirtland-Missouri Era

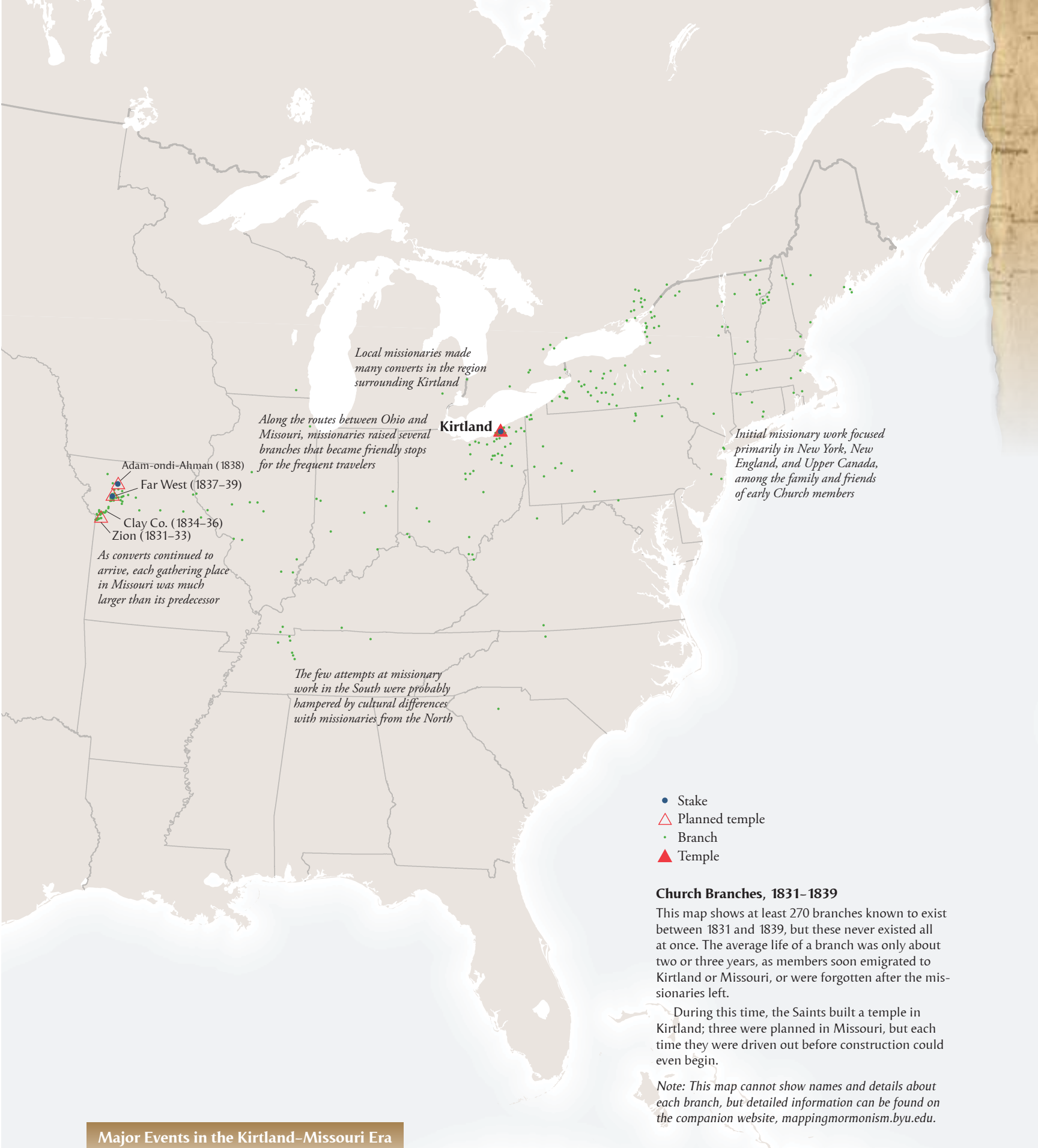
1831–1838

DURING THE 1830s, the Church of Christ was both expanding and concentrating. As missionaries traveled across the United States, Canada, and eventually England, they converted thousands and created at least 300 new branches. However, they also preached the Gathering, encouraging their new proselytes to pack up and join the Saints in Kirtland or Missouri. Thus, branches would often be organized with a few members, grow to several dozen, then disappear within a year or two. This trend would continue and further expand during the Nauvoo Era (see p. 60).

Having two centers of gathering some 800 miles apart presented many challenges to Joseph and other leaders, but they were able to build a strong presence in both areas. However, this presence came much to the chagrin of antagonistic neighbors, and by the end of 1838, most faithful Latter-day Saints had been forced out of both Missouri and Ohio.

The first mission to Britain (1837) was centered in Lancashire, where missionaries found many converts in both the cities and the country. Of the 27 known branches organized by 1839 and shown here, 19 were within 20 miles of Preston.





Local missionaries made many converts in the region surrounding Kirtland

Along the routes between Ohio and Missouri, missionaries raised several branches that became friendly stops for the frequent travelers

Initial missionary work focused primarily in New York, New England, and Upper Canada, among the family and friends of early Church members

Adam-ondi-Ahman (1838)
Far West (1837-39)
Clay Co. (1834-36)
Zion (1831-33)

As converts continued to arrive, each gathering place in Missouri was much larger than its predecessor

The few attempts at missionary work in the South were probably hampered by cultural differences with missionaries from the North

- Stake
- △ Planned temple
- Branch
- ▲ Temple

Church Branches, 1831-1839

This map shows at least 270 branches known to exist between 1831 and 1839, but these never existed all at once. The average life of a branch was only about two or three years, as members soon emigrated to Kirtland or Missouri, or were forgotten after the missionaries left.

During this time, the Saints built a temple in Kirtland; three were planned in Missouri, but each time they were driven out before construction could even begin.

Note: This map cannot show names and details about each branch, but detailed information can be found on the companion website, mappingmormonism.byu.edu.

Major Events in the Kirtland-Missouri Era

1831	New York Mormons settle in Kirtland and Jackson County	Saints begin to settle in the Far West area of Missouri	1836	Kirtland members loyal to Joseph Smith move to Far West
1833	Mormons are expelled from Jackson County, Missouri	British Mission opens	1837	Mormons expelled from Missouri
1831			1832	
1833			1834	
1835			1836	
1837			1838	
1839			1839	

Travel Between Ohio and Missouri

1831–1838

THE ESTABLISHMENT of two major Mormon centers some 800 miles apart necessitated frequent travel between Ohio and Missouri, for which the Saints used various modes of transportation. Perhaps the most frequent and common mode of travel, especially among those who intended to permanently settle in Missouri, was by wagon. Although wagon travel was often slow and tedious, generally taking several weeks or months to complete the journey, it provided an effective means to transport the furnishings and equipment of an entire household. Travelers could often find lodging along the way in the homes of members who had been converted by earlier missionaries.

A faster but more expensive means of transportation was by commercial stage or private carriage. Church leaders would often employ this type of travel when engaged on a short-term mission, or to attend a special meeting or conference and then return home. Stage or carriage travel was also more comfortable, and the traveler enjoyed stops for food and overnight lodging at stage stations and taverns.

Mormons making the journey between Ohio and Missouri could travel a portion of the way along the National Road (sometimes called the Cumberland Road), which in the 1830s ran from Maryland through southwestern Pennsylvania, central Ohio, and Indiana, and terminated in Vandalia, Illinois (the original state capital). However, by 1834, Mormons traveling from Ohio generally left the National Road in Indiana, striking out on a direct westerly course toward northern Missouri.

The distance could also be negotiated by means of waterways, including canals and rivers. By 1832, it was possible to travel the entire way from northeastern Ohio to western Missouri by water via the Ohio and Erie Canal (see p. 26),

and the Ohio, Mississippi, and Missouri rivers. Travel aboard canal boats and steam paddle wheelers afforded the most wealthy travelers the luxury of almost carefree travel, complete with meals and onboard room accommodations.

Weather often played havoc on the overland Mormon migrant. Seasonal rain, snow, humidity, and extreme temperatures caused not only discomfort but also delays and even cancellations in travel plans. Accidents and sickness could also make the journey more difficult.

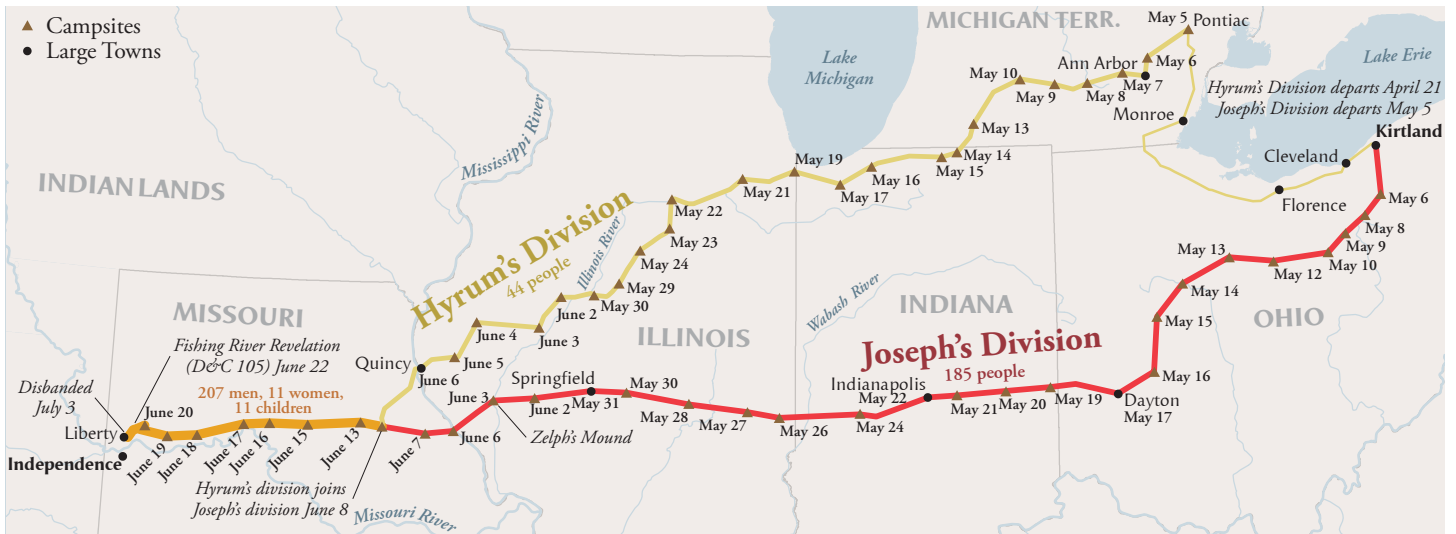
Throughout the 1830s, several thousand Latter-day Saints made their way to and from Ohio and Missouri, literally making the route a two-way Mormon thoroughfare. However, in spite of the time and distance separating the Saints living in each region, the Church succeeded in maintaining communication and interaction between the two Mormon centers.

Alexander L. Baugh

Trips to Missouri, 1830–1838

Only a few examples of the dozens of trips taken by Church members between Ohio and Missouri are shown here, demonstrating the various means of travel and transportation employed. The preferred and most comfortable mode of travel was by riverboat, but it was costly. Most of the Saints, however, regardless of whether they were traveling in groups, as a family, or individually, journeyed by wagon, carriage, or on foot, although some employed multiple means. For example, the missionaries to the Lamanites, who journeyed to western Missouri in 1830–31, traveled about half the route by foot and half by steamer (see p. 24). When Joseph Smith made his first trip from Ohio to Missouri and back during the summer of 1831, he went by wagon, canal boat, stage, steamer, and on foot. The Colesville Branch, consisting of about seventy Mormons, made their way to Missouri that same summer almost entirely by boat. In most instances, travel time between Ohio and Missouri took three to four weeks, although for those who primarily walked (e.g., Hyrum Smith and John Murdock's 1831 mission) or who were transporting entire households by wagon (e.g., Kirtland Camp), the trip could take six to eight weeks or even longer.





Zion's Camp, 1834

Zion's Camp was a Mormon military expedition company that marched to Missouri in 1834, intending to help the Saints reclaim the lands in Jackson County from which they had been expelled in November 1833 (see p. 34).

On May 1, 1834, a group of 20 men left Kirtland. Five days later, the main company of 85 men under the leadership of Joseph Smith departed. The same day, Hyrum Smith and Lyman Wight led a smaller group of seventeen persons from Pontiac, Michigan, intending to join with the main body en route. As the company proceeded west, additional men and volunteers fell in with the main company, increasing their ranks and numbers. On June 8, following a month of travel through Ohio, Indiana, and Illinois, picking up recruits along the way, the two groups met at the Salt River Branch in Monroe County, Missouri. Now Zion's Camp consisted of a force of just over 200 men. In the meantime, the Mormons learned that Missouri Governor Daniel Dunklin would not lend state military assistance as promised and advised the Saints to seek redress through the courts. Dunklin's position meant that the main objective of Zion's Camp—to help the Saints repossess their Jackson County property—could not be achieved.

In late June, after arriving in Clay County where the main body of Missouri Saints had located, Joseph Smith received revelatory instructions informing the members of Zion's Camp that they should disband and return to their homes in the East. On July 3, the men were officially discharged. Members did not return to Ohio in one large body but made their way home in smaller groups. Before beginning the return trip, Joseph Smith spent a few days in Clay County instructing the leaders and organizing a stake in Missouri (see p. 34). He left around July 12, arriving back in Kirtland around August 1, after nearly a three-month absence.

Church Organization, 1832–1838

During the 1830s, ecclesiastical quorums, councils, and offices were established to administer the spiritual and temporal affairs of the Church. At the organization of the Church in 1830, leadership was simple: Joseph Smith and Oliver Cowdery presided over the Church as first and second elders. Over the next several years, the numerical and geographical growth of the Church necessitated a more complex leadership structure.

Each congregation, called a branch, was led by a presiding elder (also known as a branch president). The priesthood (elders, priests, teachers, and deacons) had responsibility for carrying out the work of the Church in each branch. Branches varied in size but generally consisted of only a few families holding worship services in members' homes.

The first addition was the bishop (February 1831), established to oversee the temporal aspects of the Church, including the law of consecration. However, a bishop was not the leader of a congregation until the 1850s.

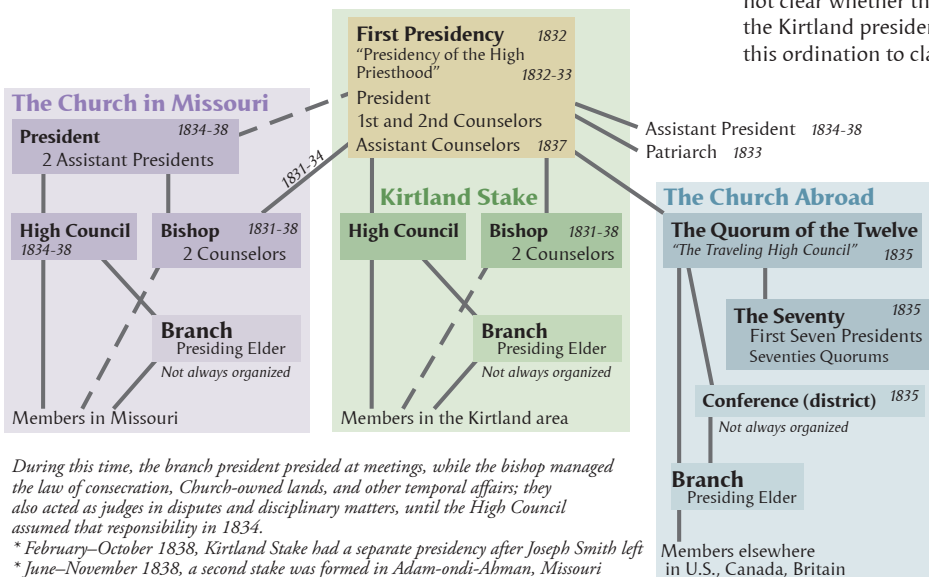
In March 1832, the "presidency of the high priesthood" (initially, the presidency of the quorum of high priests) was organized with a president (Smith) and two counselors and functioned until the official organization of the First Presidency in March 1833. Ten months later, in December 1833, Joseph Smith established the office of patriarch, ordaining his father, Joseph Smith Sr.

As membership increased, the 800-mile separation between gathering places in Ohio and Missouri made close supervision impossible, and more local authority was needed. On February 17, 1834, the Kirtland Stake of Zion was created with a three-man presidency (Joseph and his counselors) and a twelve-man high council. On July 3, Joseph installed a similar organization in Clay County, Missouri, with David Whitmer as "President of the Church in Missouri." This division occasionally caused some confusion, as it was not clear whether the Missouri presidency was completely subordinate to the Kirtland presidency (i.e., Joseph Smith), and Whitmer would later use this ordination to claim succession to Church leadership.

On December 5, 1834, Oliver Cowdery was ordained to the office of "assistant president," coinciding with his previous calling as second elder. This essentially elevated Cowdery to be second only to Joseph Smith (and the presumptive heir). Hyrum would later hold this position until he was killed.

On February 14, 1835, the Quorum of the Twelve Apostles was constituted. Initially, the Twelve's authority was that of a "traveling high council," with jurisdiction only outside the jurisdiction of stake high councils (see p. 46). Two weeks later, the First Quorum of the Seventy was established as a quorum of dedicated missionaries under the direction of the Twelve.

The organization of the Church continued to evolve in response to geographic growth, in Nauvoo (see p. 58), Utah (p. 128), and globally (p. 164).



During this time, the branch president presided at meetings, while the bishop managed the law of consecration, Church-owned lands, and other temporal affairs; they also acted as judges in disputes and disciplinary matters, until the High Council assumed that responsibility in 1834.

* February–October 1838, Kirtland Stake had a separate presidency after Joseph Smith left
 * June–November 1838, a second stake was formed in Adam-ondi-Ahman, Missouri

Early Missions

1831–1844

MISSIONARY WORK HAS BEEN A CENTRAL CONCERN of The Church of Jesus Christ of Latter-day Saints since its earliest days. The revelations given to Joseph Smith proclaimed the opening of a new and final dispensation of the gospel of Jesus Christ, which was to be taught in all the nations of the world. Initially, missionary work was informal, with new converts taking the message of the Restoration to their own families and neighbors. An early revelation declared, “If ye have a desire to serve God ye are called to the work” (D&C 4:3–4). Thus, many of the earliest elders like Frederick G. Williams, Levi Hancock, Jared Carter, Zera Pulsipher, and even Brigham Young served missions without a formal call to do so (see p. 24). Each was led by the Spirit, and the harvest of their work created the first congregations of baptized believers. The first missionary tract was the scriptures, and the preaching of the missionaries described therein, such as Paul, served as models for these first missionaries.

The mission to the Lamanites (American Indians) proceeded from a specific call (D&C 28:8; 30:5; 32:1–3, see p. 24). Although the four elders had little success in their intended goal of preaching to the American Indians, they were instrumental in preparing the future gathering places in Kirtland (see p. 28) and Independence (see p. 32). In February 1831, Joseph Smith moved the headquarters of the Church to the area of Kirtland, Ohio, and it remained the center of missionary work for a decade. Kirtland was an ideal location, being close to water routes and well-traveled roads

going in all directions. Here more formal calls were given and more formal structures began to emerge. Missionaries were to travel two by two and were to travel in all the directions of the compass (D&C 42:6, 63). And here the converted members were reminded that they accepted a lifetime missionary assignment with their membership (D&C 88:81). While there still remained some of the informality of the earliest years, gradually Joseph Smith had to give the missionary work more formal structure due to the growth of the Church. Church conferences, missionary training (schools of the prophets and of the elders), the publishing of Church newspapers for internal communication and supervision, and membership record keeping all emerged during the Kirtland era.

Occasionally, specific individuals were called by revelation to full-time preaching (e.g., D&C 44:1, 3; 45:64; 52:7–10, 22–32; 60:1–9; 66:1, 5–8; 75:6–18; 75:30–36; 79:1; 80:1–3; 99:1; 112:1–4), with instructions and counsel regarding the qualities they should exhibit (e.g., D&C 4). The earliest missionaries were elders, but ordained seventies became the norm after they were first called in 1835: about 90 percent of Mormon missionaries in the nineteenth century were seventies. Church growth in the 1830s eventually required that better records be kept of baptized members, that missionaries carry official licenses for preaching (by the end of 1836, 285 licenses had been issued), and that more specific mission assignments be given. In time mission areas were designated as conferences and so reported in the Church periodicals. The calling of Apostles and Seventies in 1835

continued on page 42

Timeline

1830 First missionary work in Canada; by 1835, there are many branches

10 Aug 1832
First known regional conference of elders in Benson, Vermont: a gathering of missionaries, not local leaders

Calling of Apostles and Seventies provides priesthood structure for scattered branches **1835**

Opening of British Mission **1837**

John P. Greene called as first regional president in the United States, over the “Eastern States” **6 May 1839**

British soldier William Donaldson called to be a missionary while serving in India; uncertain whether he served **1839**

British seventeen-year-old William James Barratt called to preach the gospel while living in Australia **Jul 1840**

James Howard serves briefly in Hamburg, Prussia **Sep 1840**

Orson Hyde travels to Britain, Germany, and the Holy Land without his companion John E. Page **1840–41**

Joseph Smith calls Harrison Sagers to Jamaica, Joseph Ball to South America, but neither serve **1841**

Addison Pratt and companions begin mission in French Polynesia **1843**

Orson Hyde and George J. Adams called to Russia, but never serve **1843**

Johann Greenig (a German converted in England) preaches briefly in Germany **1844**

6 Apr 1844

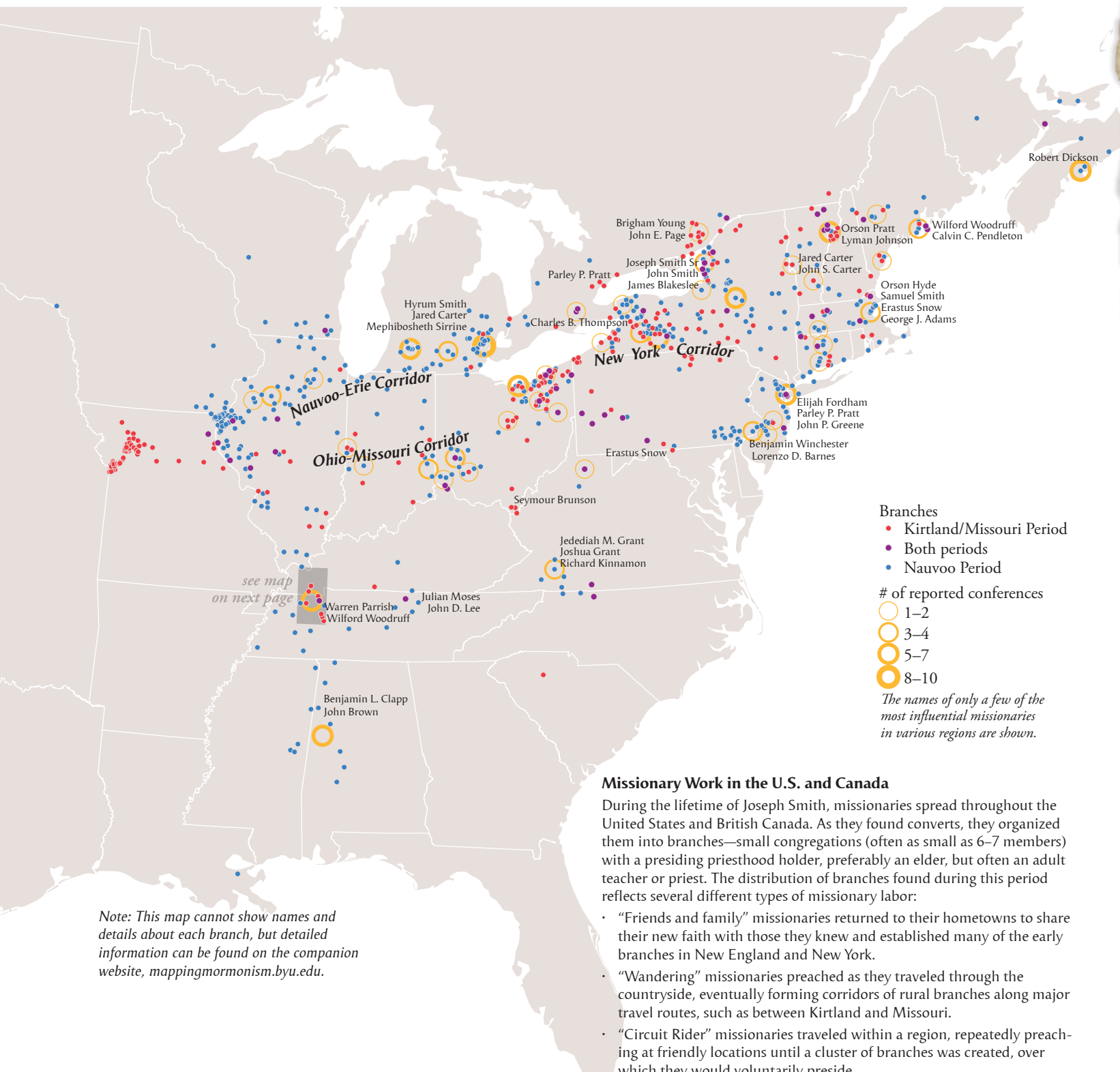
Hundreds of missionaries called, with regional presidents and scheduled regional conferences; all of Western Hemisphere proclaimed as Zion, lessening the importance of gathering

Almost all missionaries return to Nauvoo as they learn of Joseph’s death **Jul 1844**

16 Oct 1844

High priests called to preside over conferences and develop them into stakes rather than gather to Nauvoo

1830 1831 1832 1833 1834 1835 1836 1837 1838 1839 1840 1841 1842 1843 1844



Branches

- Kirtland/Missouri Period
- Both periods
- Nauvoo Period

of reported conferences

- 1–2
- 3–4
- 5–7
- 8–10

The names of only a few of the most influential missionaries in various regions are shown.

Note: This map cannot show names and details about each branch, but detailed information can be found on the companion website, mappingmormonism.byu.edu.

Missionary Work in the U.S. and Canada

During the lifetime of Joseph Smith, missionaries spread throughout the United States and British Canada. As they found converts, they organized them into branches—small congregations (often as small as 6–7 members) with a presiding priesthood holder, preferably an elder, but often an adult teacher or priest. The distribution of branches found during this period reflects several different types of missionary labor:

- “Friends and family” missionaries returned to their hometowns to share their new faith with those they knew and established many of the early branches in New England and New York.
- “Wandering” missionaries preached as they traveled through the countryside, eventually forming corridors of rural branches along major travel routes, such as between Kirtland and Missouri.
- “Circuit Rider” missionaries traveled within a region, repeatedly preaching at friendly locations until a cluster of branches was created, over which they would voluntarily preside.
- Urban missionaries, taking their cue from experiences in England, used rented halls and advertising to establish a presence in major cities, leading to very large branches.

Fewer missionaries served in the South, probably due to cultural differences as well as distance, so branches there were limited to isolated pockets built up by dedicated long-term missionaries such as Jedediah M. Grant and Wilford Woodruff.

According to the 1830 organizational revelation of the Church (D&C 20), the priesthood holders in each region (missionaries and local members) were to hold quarterly conferences to strengthen each other and conduct business. These were not held regularly until 1834, but after they were promoted and implemented by the newly called Apostles in 1835 (see p. 46), regular conferences were reported in many regions, especially in western New York and Michigan. These conferences also served as regional administrative units (the same way the term was used in the Methodist Church), eventually being renamed districts as used in missions today.

Early Missions

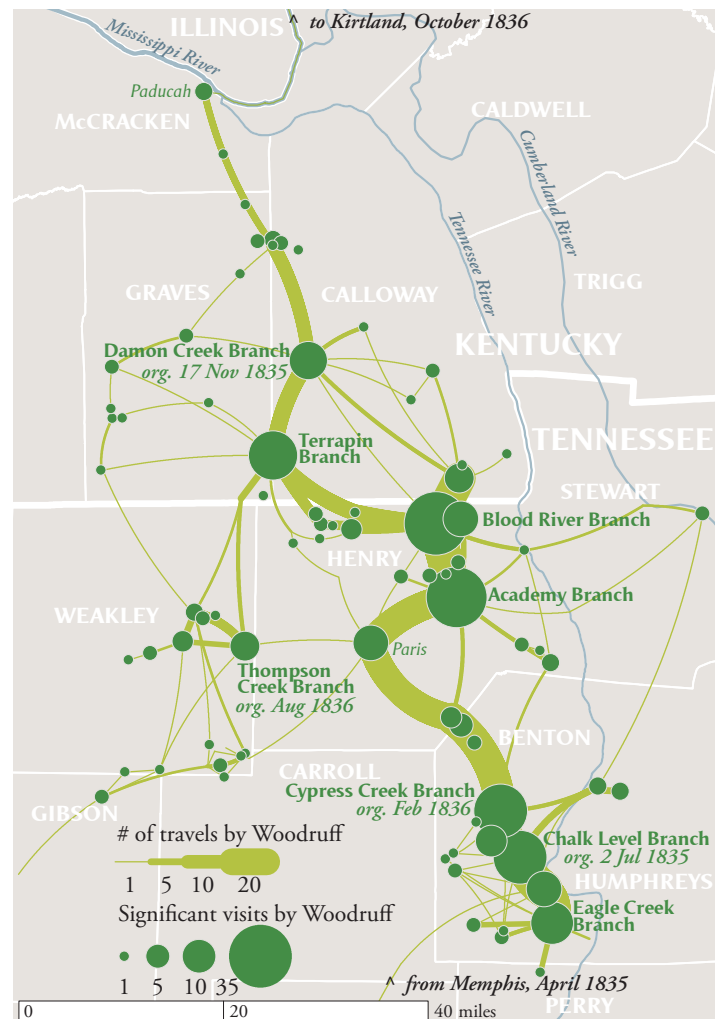
continued

brought more formal organization to the missionary work, even though their specific responsibilities were only gradually spelled out (D&C 107). By 1837, Mormon missionaries were moving into the larger towns and cities, and for the first time a missionary literature began to appear that could both reach the larger audience of the towns and could reply to the growing criticism of the Mormons and their message. In 1837 the first missionaries were called to travel to England to introduce the gospel there (see p. 46).

David J. Whittaker

The first mission of Wilford Woodruff (1835–36) began with little success as he wandered through southern Missouri and Arkansas, but he soon became one of the greatest missionaries of the Church. The 28-year-old priest, a convert of little over a year, happened upon Warren Parrish in Tennessee in April 1835, where he and David Patten had baptized a few people and set up three branches before Patten had returned to Kirtland (soon to become an Apostle).

Under Parrish's tutelage, Willford (as he then spelled his name) became a dynamic preacher and adopted the "circuit rider" style of missionary work. Parrish ordained him an elder just before leaving in July, and for the next several months, Woodruff was the only holder of the Melchizedek Priesthood in the region. He traveled back and forth between the branches, preaching, baptizing, organizing, marrying, burying the dead, and strengthening and disciplining the more than 100 new members in "his" mission. Among these converts were protégés he trained to become leaders in the Church, such as Abraham O. Smoot (from Blood River Branch) and Benjamin Clapp (from Terrapin Branch). By the time he completed his 18-month sojourn in Tennessee and Kentucky, he had baptized at least 70 people, organized four branches, and traveled 5,000–7,000 miles within this small region.



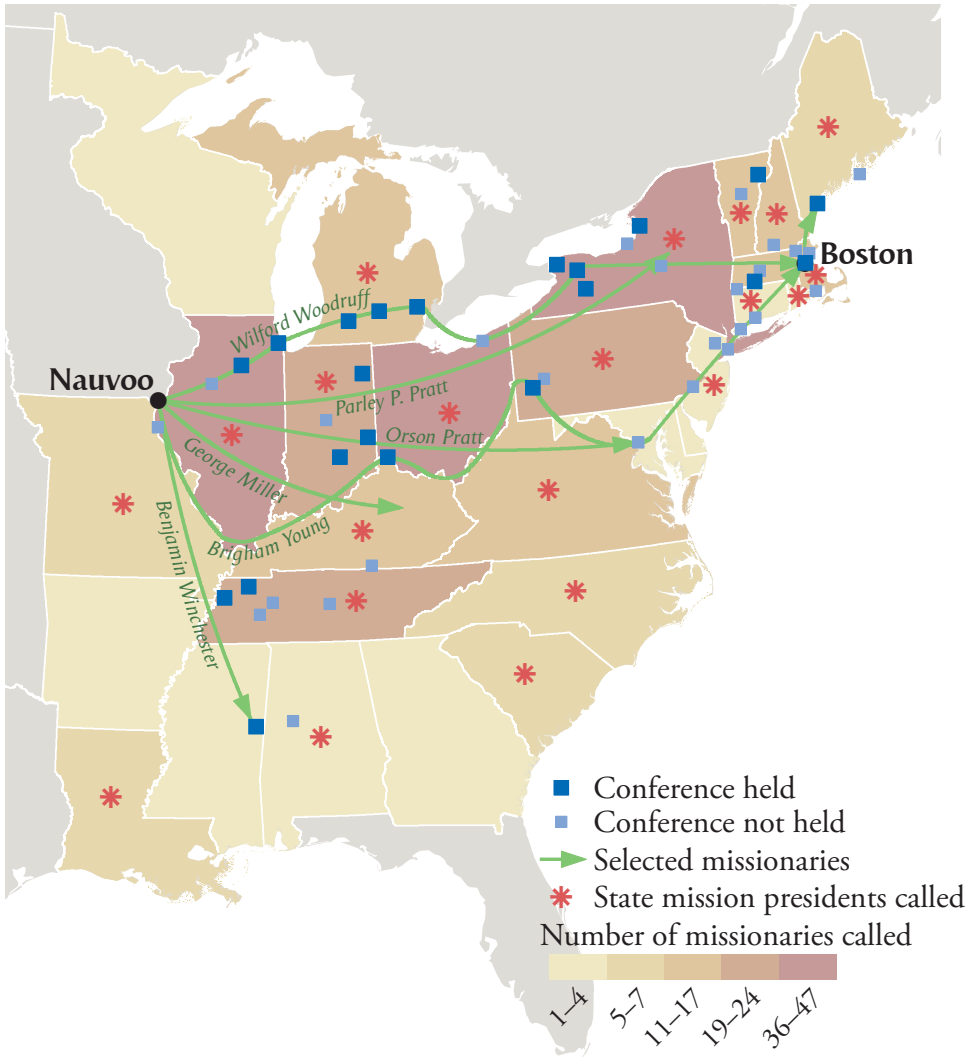
Foreign Missions in Joseph Smith's Day

Missionaries first gained converts in Upper Canada (the future Ontario) in 1832, and their success among recent British immigrants led to the opening of Britain (see p. 46), which would be the most successful mission in the Church for

decades. Following divine injunctions, Joseph Smith wanted missionaries to visit all the nations and islands of the sea to teach the gospel, and although most of the earliest foreign missions were short-lived, they reveal a serious commitment to take the gospel message to all nations. Some calls were opportunistic: English members who were traveling to Germany, India, and Australia for various reasons were called to preach the gospel while they were there. Other missionaries were called to places well beyond what was easy to accomplish; most were not fulfilled.

One of the most successful missions was to the Society Islands (Tahiti). In the spring of 1843, Addison Pratt, Benjamin F. Grouard, Noah Rogers, and Knowlton F. Hanks (who died at sea) were called by Joseph Smith to travel to the South Pacific to teach the gospel. Originally intending to go to the Sandwich Islands (Hawaii), they instead stayed in French Polynesia, serving the first foreign-language mission in the Church. They arrived on April 30, 1844, on Tubuai Island, where Pratt stayed. Rogers and Grouard sailed to Tahiti, arriving on May 14, 1844. Rogers returned to America in 1845, but Pratt and Grouard remained for several years longer, baptizing about 2,000 Polynesians. By the time Pratt had returned to the United States, he had circumnavigated the globe, probably the first Mormon to do so.





Eastern States Mission, 1844-45

At the April 1844 conference, Joseph Smith began to downplay the gathering in the United States, declaring the entire continent as Zion and envisioning a standardized mission structure of presidents and conferences that would develop strength in local branches, building them into future stakes. In October, Brigham Young reinforced this message, calling high priests to move their families to various conferences to preside over the stakes-in-embryo.

During 1844 and 1845, this was implemented better in some regions than others but was certainly best carried out in the Eastern States Mission. Under an Apostle who personally presided over the New York City area were a dozen or so conferences, each with a presiding high priest who called quarterly meetings to gather reports, train priesthood holders, and conduct priesthood business.

One reason for the relative success of this mission was a newspaper published in New York City, *The Prophet* (renamed *The Messenger* in 1845), which reported on mission activities, forwarded news from Nauvoo, and published inspiring messages. As with the *Millennial Star* in Britain, this periodical strengthened the cohesiveness of members (and the line of authority) in the eastern States.

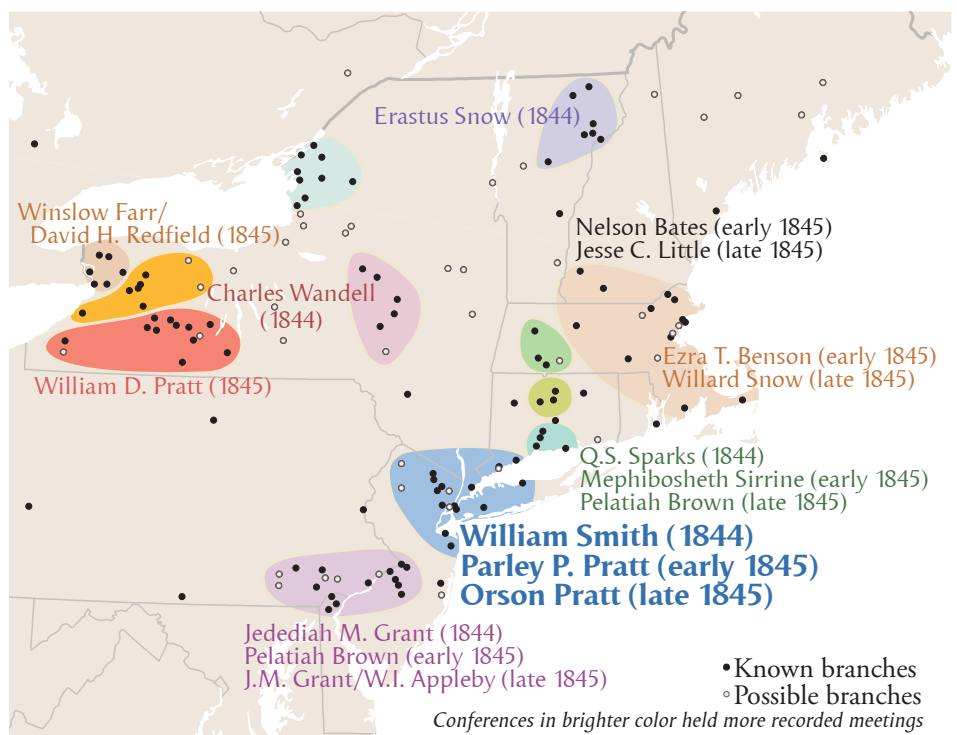
Joseph Smith's Presidential Campaign

After a trip to Washington, D.C., in 1840 and a letter-writing campaign in 1843, Joseph recognized that the U.S. government, including the likely 1844 presidential candidates, were unwilling to help the Mormons. He therefore declared his own candidacy for president of the United States. He published a pamphlet entitled *General Joseph Smith's Views of the Powers and Policy of the Government of the United States*, espousing generally moderate stances on the issues of the day. The campaign was launched at general conference in April 1844, combined with a greatly expanded and reorganized missionary effort (including the first regional mission presidents). Regional priesthood conferences doubled as campaign rallies. His campaign was cut short by his murder in June 1844, even as several of the Twelve were campaigning in Boston.

State Mission Presidents Called April 1844

Maine	Josiah Butterfield
New Hampshire	Willard Snow & Howard Egan
Massachusetts	Daniel Spencer*
Rhode Island	William Seabury
Connecticut	E. H. Davis
Vermont	Erastus Snow*
New York	Charles W. Wandell* & Marcellus Bates
New Jersey	Ezra T. Benson*
Pennsylvania	D. D. Yearsley & Edson Whipple
Virginia	Benjamin Winchester & S. C. Shelton
North Carolina	Alexander McRae & Aaron Razer
South Carolina	Alonzo LeBaron
Kentucky	John D. Lee
Tennessee	Abraham O. Smoot* & Alphonzo Young
Alabama	Benjamin L. Clapp*
Louisiana	J. B. Bosworth
Ohio	Lorenzo Snow*
Indiana	Amasa Lyman* & George P. Dykes*
Michigan	Charles C. Rich* & Harvey Green*
Illinois	E. H. Groves & Morris Phelps
Missouri	A. H. Perkins & John Lowry

*known to have served in the state by July 1844



The City of Zion Plat

1833–1900

ON JUNE 25, 1833, JOSEPH SMITH sent a proposed town plat to Church leaders in Missouri. This plan, which became known as the City of Zion Plat, was never followed to the letter but quickly became a model repeated in Mormon towns in the Midwest and in the West.

One of the central aspects of the teachings of the Prophet Joseph Smith was the vision of a utopian “Zion” society. In addition to the crucial spiritual, social, and economic elements of Zion was a vision of an ideal settlement. At a time when frontier towns across the Midwest were primarily established to serve the dispersed farmsteads that characterized settlement in the region, Smith taught that Church members should live in organized towns where “the farmer and his family . . . will enjoy all the advantages of schools, public lectures, and other meetings. His home will no longer be isolated, and his family denied the benefits of society.”

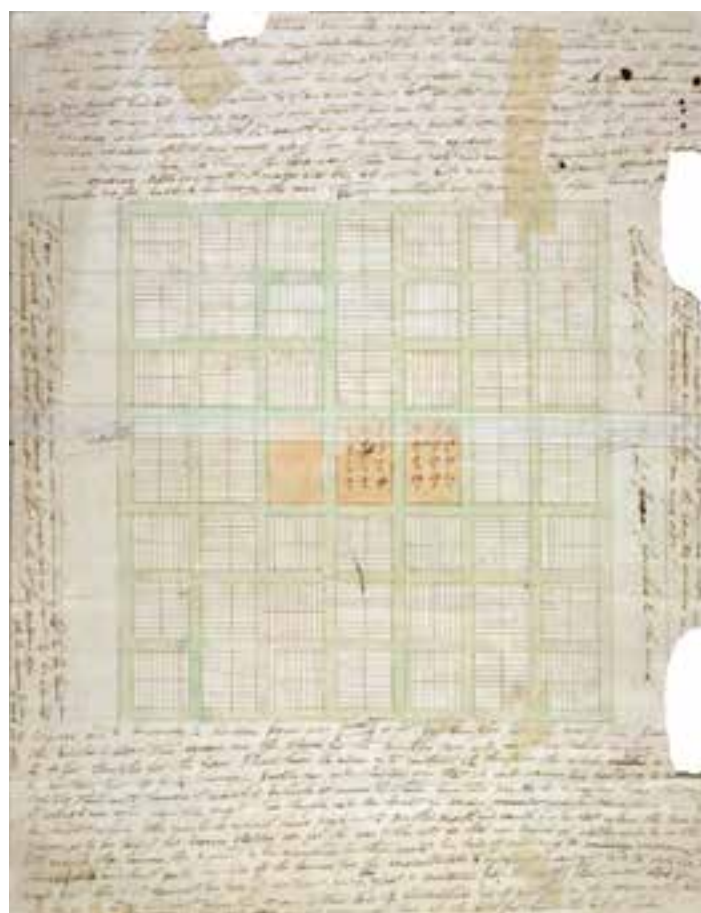
Smith’s ideal City of Zion had lots for about 15,000 residents, with very wide streets, relatively small lots, and most importantly, a central plaza of religious (rather than civic) buildings. The City of Zion Plat was never canonized as a revelation from the Prophet and was never implemented exactly as drawn (the Saints were evicted from Jackson County before they could even make an attempt). When it was implemented in Kirtland, Ohio (see p. 30), and Far West, Missouri (see p. 48), several revisions were made to the plan to make it more practical, setting aside more commercial and civic spaces with narrower streets but retaining a central focus on the temple. The next planned Mormon city, Nauvoo, was significantly different, with much narrower streets, much smaller blocks, much larger lots, and a temple outside the original plat (at the most prominent site in the area, rather than at the geometric center).

After the Mormons removed to the Great Basin, they established hundreds of communities that incorporated some aspects of the City of Zion Plat. Salt Lake City was the first, and it became the model for many other communities. All streets were to be 132 feet wide plus an additional 20 feet for sidewalks and a 20-foot setback for each home. Blocks in Salt Lake City were 10 acres in size, as in Smith’s plat, but with eight large lots of one and one-half acres per block (except the central temple square). The large lots allowed settlers to provide basic foodstuffs from their city lot, with more substantial farmland south of the city (see p. 84). Salt Lake City’s street-naming system was centered on the temple, with the central streets adjacent to the temple lot named North Temple, South Temple, West Temple, and East Temple (now Main Street), while other streets in the original plat of the city were simply numbered consecutively based on their location and distance from the first four streets (First North, First East, etc.). Contrary to popular belief, the street numbering system that is ubiquitous in Utah today (100 South,

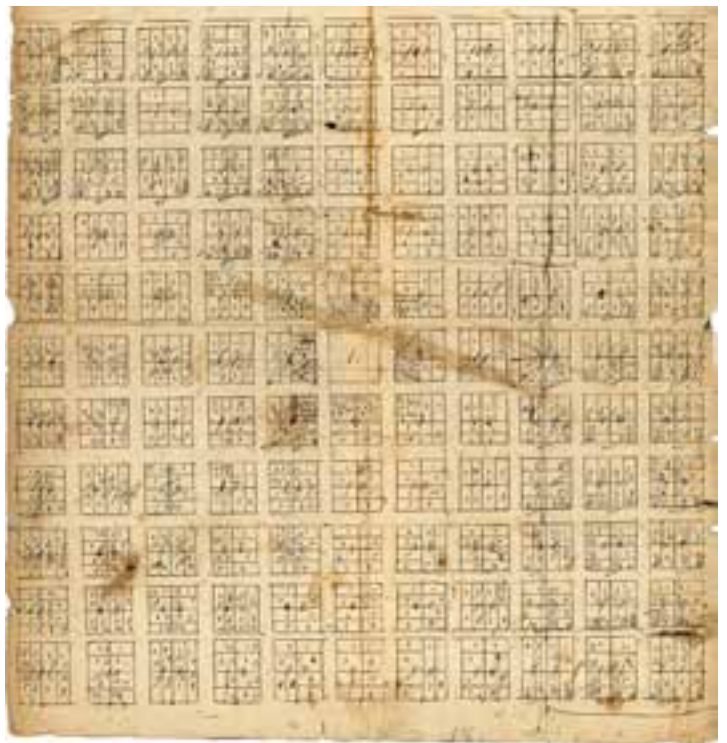
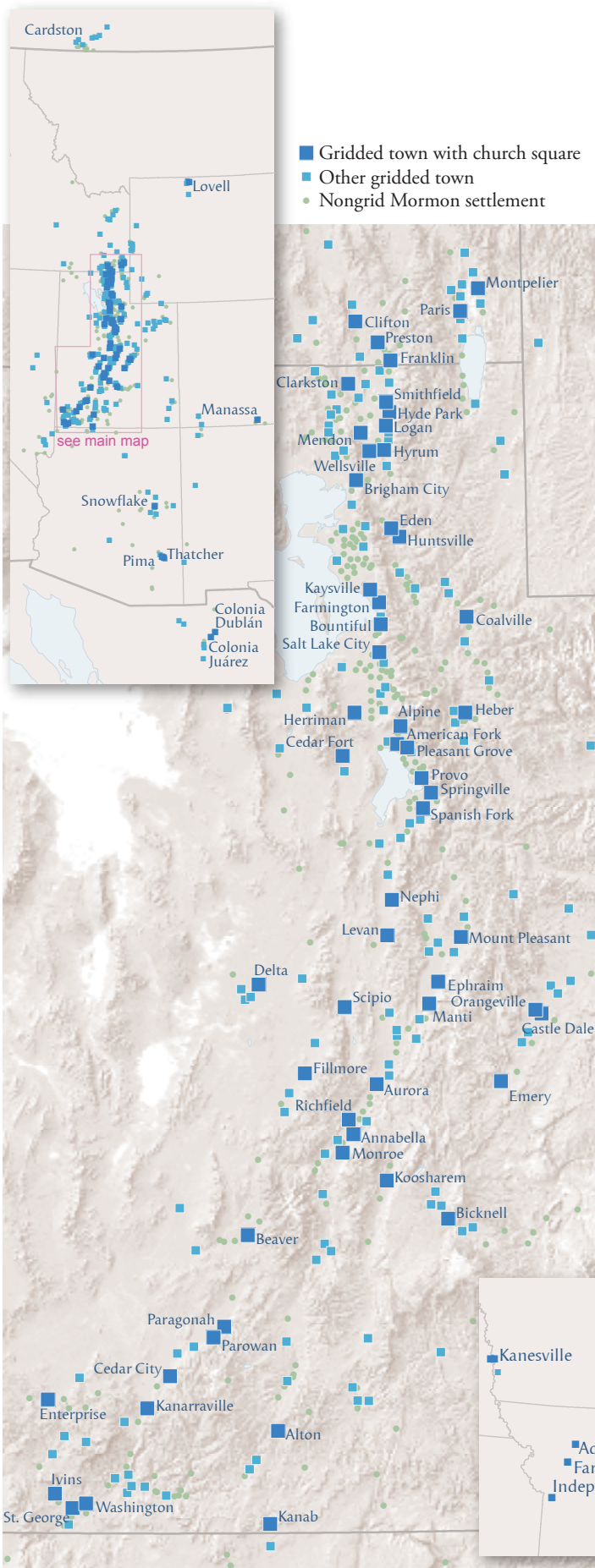
200 South, etc.) was not part of the original plan but was adopted in the 1940s (see p. 128).

The urban bias of Joseph Smith and Brigham Young is still evident in the Mormon West landscape, with its nucleated villages and in the establishment of the “benefits of society” that Joseph saw in urban life as the Mormon settlers established schools, universities, theatrical societies, musical groups, and other social activities beyond Church meetings. Thus, while the City of Zion Plat may not have ever been fully implemented, the underlying ideas it represented are found across the Mormon West.

Richard H. Jackson



The Original Plat of the City of Zion appears, at first glance, typical of mid-western towns, but it had several unique characteristics, including extremely wide streets (132 feet) and two sizes of blocks. The central tier of large rectangular blocks was made up of 32 lots, each one-half acre in size, while the rest of the blocks were square but with only 20 one-half acre lots. Two of the larger blocks were reserved for “temples” (24 in total, mostly Church administration offices), while a third was for public buildings, businesses, and open space. Lots were rectangular, with lots on each block alternating their orientation so that houses did not face other houses across the street. The house lots were intended to be large enough for the residents to have the gardens, trees, and animals common to frontier subsistence community life. Farmland to support more extensive crops such as corn and wheat was to be allocated outside of the town. According to the marginal notes included with the plat, the Prophet anticipated that each community would grow only to a population of 15,000 to 20,000, whereupon another would be created farther away to allow adequate farmland for both.



Far West, Missouri, surveyed in 1836, was one of the first true implementations of the City of Zion Plat, with some significant changes. It had four 132-foot-wide streets bordering a central square, but other streets were only 82.5 feet wide, and all blocks were square with only eight lots per block. The central square was encircled by very small lots for commercial uses. This arrangement was very similar to the typical midwestern county seat (for example, Independence and Liberty, Missouri), but with a Church meetinghouse replacing the central courthouse. A later revision and expansion (see p. 48) included public squares (to be used for parks, schools, and churches) every half mile.

Towns inspired by City of Zion principles are concentrated in the Mormon Corridor of Utah and southern Idaho but are also found in Mormon settlements in Canada, Arizona, and Mexico. Although there is some variety in the precise details, several principles of Joseph's City of Zion Plat distinguish the platted Mormon communities, such as extremely wide streets (often 132 feet wide, even in communities of only a few hundred people); very large lots with barns, farm animals, gardens, etc. in town; and a religious, rather than civic, central square. These settlements followed the model of Salt Lake City for three basic reasons. First, many communities were founded by groups "called" by Brigham Young, often including many familiar with the Salt Lake model. Second, the rectangular grid was simple to plat and survey; and third (perhaps most importantly), many of the communities were surveyed by one or two individuals sent out from Salt Lake City by Brigham Young.



The Twelve Apostles

1835–1846

BETWEEN FEBRUARY 1835 AND AUGUST 1841 the duties and responsibilities of the Quorum of the Twelve Apostles expanded dramatically. When first organized on February 15, 1835, they formed a “traveling presiding high council,” with a commission to carry the gospel into the world and minister to members in the scattered branches, but with no authority where stakes of the Church were already organized (D&C 18:26–37; 107:35–39). A few months later, Quorum members undertook their first mission as a group, spending five months traveling from Kirtland, Ohio, to Farmington, Maine, preaching and conducting Church business as they traveled. They organized the first geographic conferences and worked to better organize the branches in the mission field. However, in the chaotic events of 1837 and 1838 in Ohio and Missouri, a number of the original Quorum left the Church, and several new members were called to replace them (D&C 118).

Between 1837 and 1841 there were two apostolic missions to the British Isles. In addition to converting almost 6,000 people, it was during these missions that the Twelve (at least the nine that went) brought their Quorum into its full flowering. In a relatively short time, they laid the organizational foundation for the most successful missionary program of the Church in the nineteenth century, organized an extensive emigration program, and established a major publishing program. Their shared experiences welded them together as a quorum while far from Church headquarters and Joseph Smith’s immediate presence.

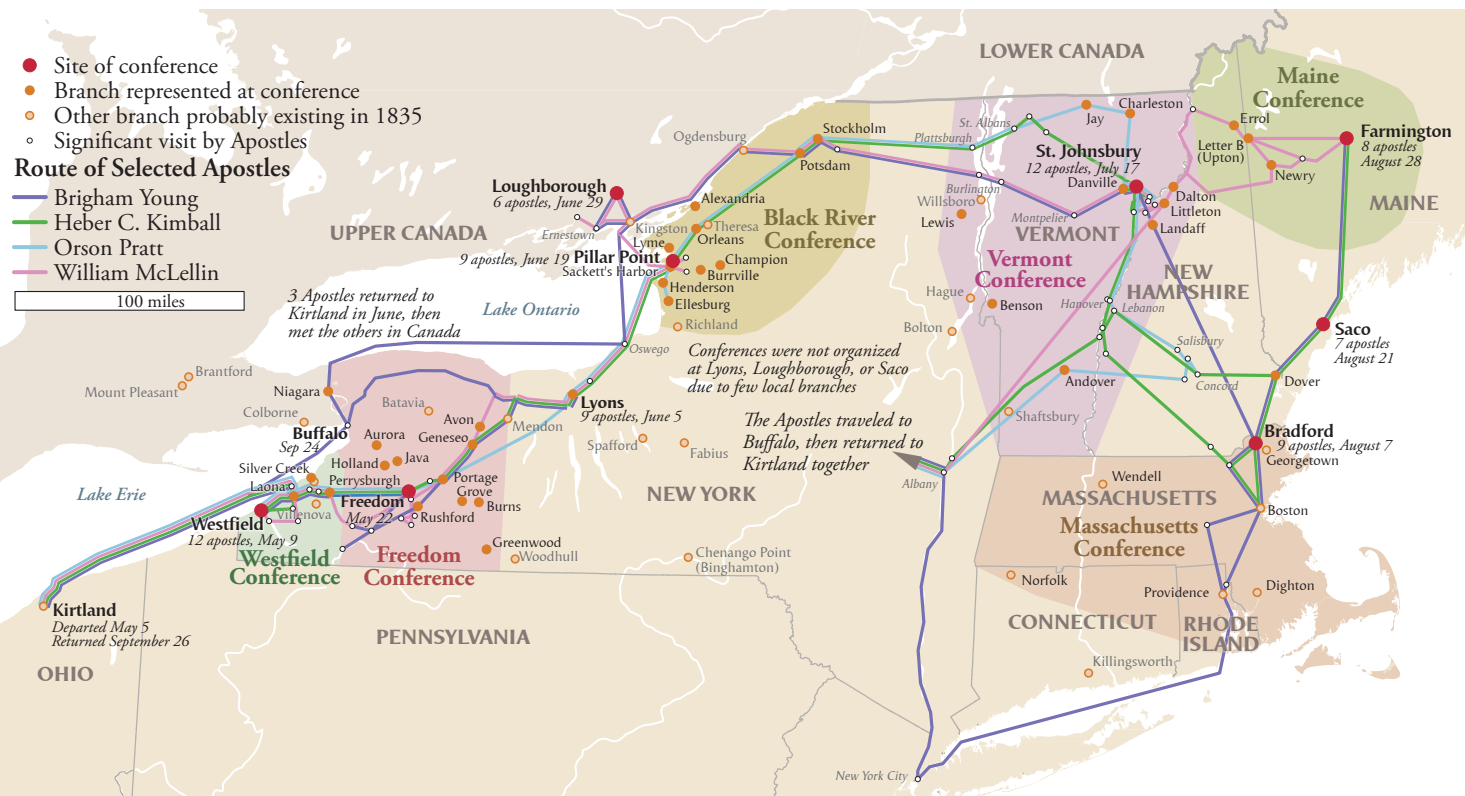
These nine Apostles had proven their mettle, and Joseph Smith gradually gave them increased authority, with direct responsibility over Church finances, emigration, publishing, Nauvoo city government, and organized stakes of the Church in addition to the missionary responsibilities they had already enjoyed. The Twelve composed the “inner circle” of Joseph’s most trusted friends (even more so than the counselors in the First Presidency), being the first to receive the temple endowment, plural marriage, and membership in the Council of Fifty. When Joseph Smith was murdered in June 1844, the Quorum of the Twelve (the nine, at least) were most prepared to carry on where Joseph left off.

David J. Whittaker

1835 Mission of the Quorum of the Twelve Apostles

During the summer of 1835, the Quorum of the Twelve undertook their first mission as a group (and their only mission with all twelve). They traveled east from Kirtland, Ohio, under the leadership of President Thomas B. Marsh. The Apostles traveled together and separately, as they found opportunities to preach; the four Apostles shown in the map kept a diary of their travels, showing the similarities and differences of their routes.

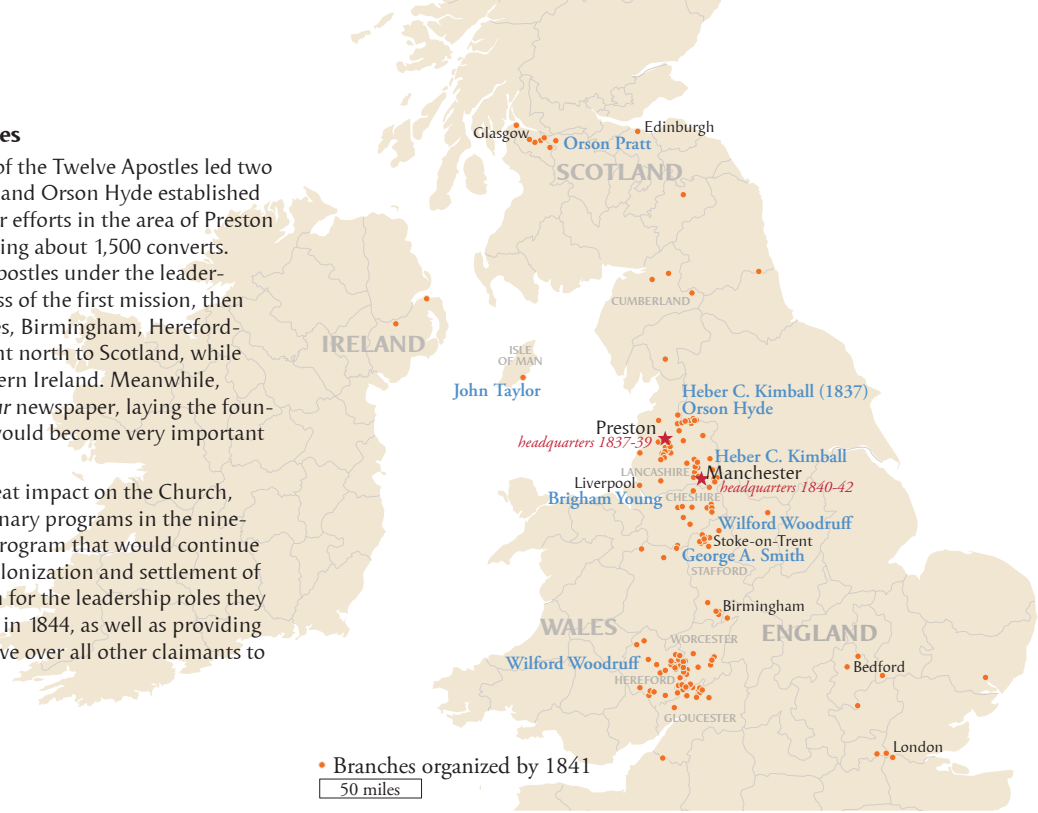
Along the way, they called together conferences in which various items of Church business could be conducted. During this mission, “conference” took on a second meaning: in addition to being meetings where Church members conducted business and received instruction, they were permanent geographical regions consisting of a dozen or more branches (the term continued until “district” gradually replaced it in the early twentieth century). The conferences also helped the missionaries in the area organize their proselytizing efforts, helping the Church transition from its earlier freelance missionary work (see p. 42) into a more systematically organized effort.



Missions of the Apostles to the British Isles

During the life of Joseph Smith, the Quorum of the Twelve Apostles led two missions to the British Isles. Heber C. Kimball and Orson Hyde established the first mission (1837–38), concentrating their efforts in the area of Preston and the River Ribble Valley of Lancashire, finding about 1,500 converts. From 1839 to 1841, the second mission, nine Apostles under the leadership of Brigham Young consolidated the success of the first mission, then expanded south into the Staffordshire potteries, Birmingham, Herefordshire, and eventually London. Orson Pratt went north to Scotland, while John Taylor opened the Isle of Man and northern Ireland. Meanwhile, Parley P. Pratt took charge of the *Millennial Star* newspaper, laying the foundation for a British publishing program that would become very important to the Church.

The success of these two missions had a great impact on the Church, establishing one of the most important missionary programs in the nineteenth century and an organized emigration program that would continue to provide convert-settlers for the extensive colonization and settlement of the American West. Their work prepared them for the leadership roles they would take on after the death of Joseph Smith in 1844, as well as providing a cadre of converts who were loyal to the Twelve over all other claimants to Church leadership (see p. 66).



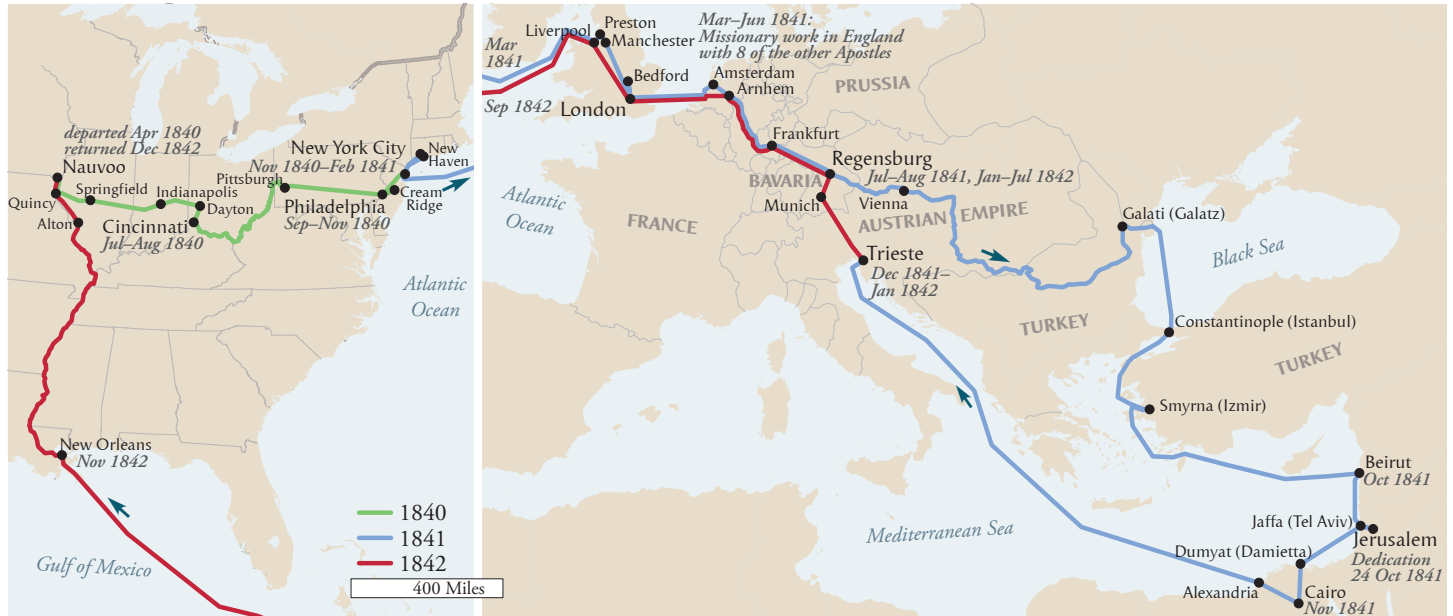
Orson Hyde to the Holy Land

Reports of the successes of missionaries were a regular feature in early Mormon periodicals, highlighting the spread of the work and the increase of faith. One of the most interesting was the April 1842 printing in England of Orson Hyde's booklet "A Voice from Jerusalem." It contained a number of Hyde's letters, detailing his journey to and from Jerusalem and the wording of the prayer he offered on the Mount of Olives on October 24, 1841, blessing the land for the return of the Jews.

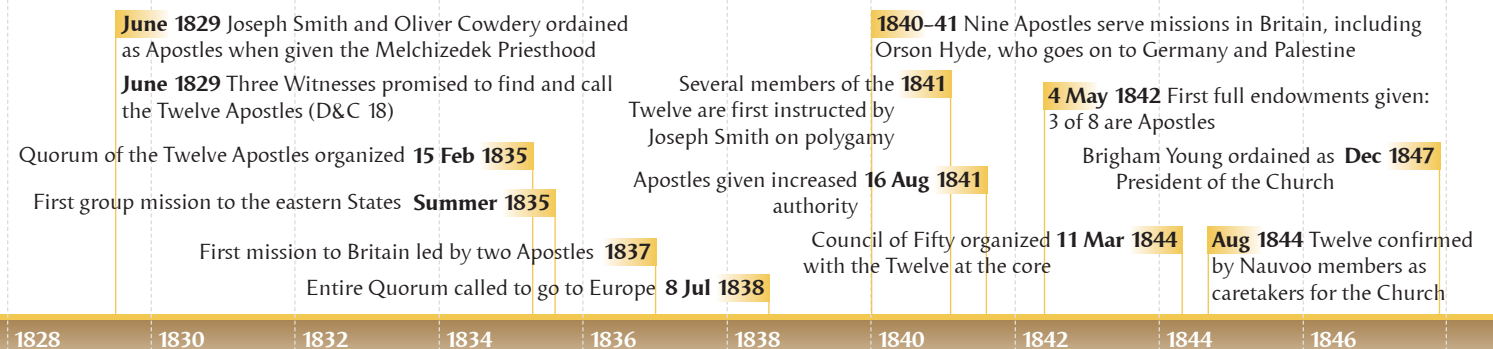
Called with fellow Apostle John E. Page at the conference of April 1840, he left Nauvoo for the East the next week. Page stayed behind in Ohio, but Hyde went on to Europe. After spending some time with his brethren of the

• Branches organized by 1841

Twelve on their mission in England, Hyde traveled through Europe and the Middle East, returning to Nauvoo in December 1842. Although his attempts at preaching in Germany were not successful, the intended goal in Jerusalem was accomplished. Along the way, his reports were regularly published in the *Millennial Star* and the *Times and Seasons*. Hyde's account would serve as a model for later foreign mission accounts: Lorenzo Snow's "The Italian Mission" (1851), Orson Spencer's "The Prussian Mission" (1853), and Erastus Snow's "One Year in Scandinavia: Results of the Gospel in Denmark and Sweden" (1851).



Timeline



Settling Northern Missouri

1836–1838

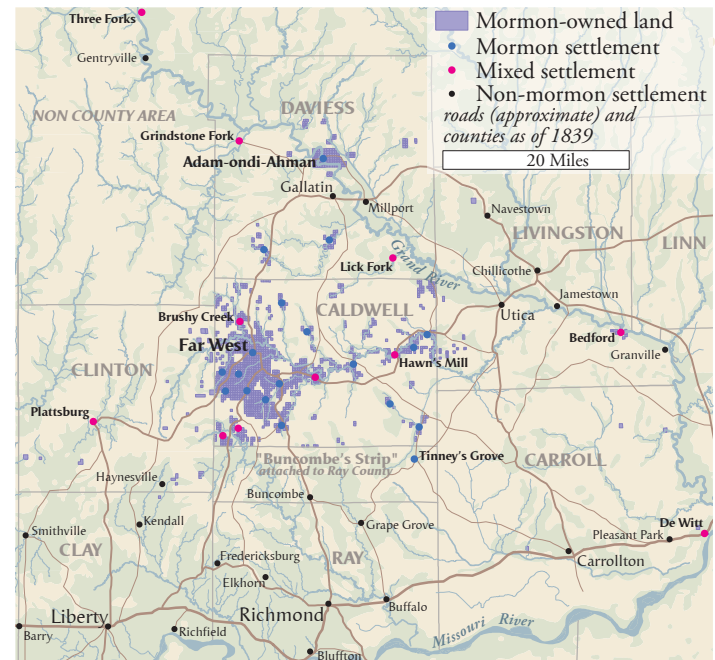
FOLLOWING THE EXPULSION of the Mormons from Jackson County, Missouri, in November 1833, the majority of Church members relocated in Clay County (see p. 34). Although Clay’s residents were much more fair-minded than Jackson’s old-time settlers, by 1836 continued Mormon immigration caused local residents to feel the Mormon stay in Clay County had been long enough. Rather than resorting to physical violence, Clay’s citizenry opted to allow the Mormons to relocate peacefully and even offered assistance.

In the spring of 1836, Missouri Church leaders began searching out possible sites for permanent settlement in the region of Missouri north of Ray County (then not organized within any county). After conducting explorations of the region, Mormon officials began making a number of land purchases in what would become Caldwell County. The most significant of these purchases took place on August 8, 1836, when W. W. Phelps and John Whitmer of the Missouri presidency purchased a square mile (640 acres) near Shoal Creek from the local government land office as the main place of Mormon settlement in the region. The site was subsequently named Far West.

During the fall 1836 Missouri legislative session, Alexander W. Doniphan, Clay County’s representative to the state legislature and the Mormons’ hired attorney, introduced legislation proposing the creation of a county for the Mormons north of what was considered “incorporated” Ray County. Doniphan initially proposed that the county be 24x24 square miles. However, a number of non-Mormons living between the 53rd and 54th township lines protested being included in the Mormon county, so this region (called the Buncombe Strip—6x24 square miles) was attached to Ray County, leaving the proposed Mormon County at 18x24 square miles. As discussions progressed, Doniphan began to fear that the bill to organize one county exclusively for the Mormons might not pass, so he proposed that a second county also be created,

to be called Daviess, directly north of the proposed Mormon county. The bill passed the legislature, and on December 29, Governor Lilburn W. Boggs signed it into law. Mormons purchased most of the lands owned by earlier settlers and began to move to Caldwell County in earnest. Soon, Daviess County also attracted many Mormons, especially after Adam-ondi-Ahman was identified as a place of great spiritual significance.

Alexander L. Baugh



Mormon Settlement in Northern Missouri, 1839

Population figures for the number of Mormons living in northern Missouri just prior to their expulsion from the state in 1839 are difficult to determine because no census data exists. Although some Mormon narratives mention as many as 10,000–15,000 Latter-day Saints living in the region, these figures are probably too high. More careful estimates place the number of Mormons living in Caldwell County at approximately 5,000–5,500, with another 1,000–1,250 residing in Daviess County. Additionally, perhaps another 200–250 Mormons were scattered throughout other surrounding counties (Clay, Clinton, Ray, Carroll, and Livingston) or were living in nearby unincorporated regions. Therefore, at its height, the Mormon population of northern Missouri was likely around 6,000–7,000.

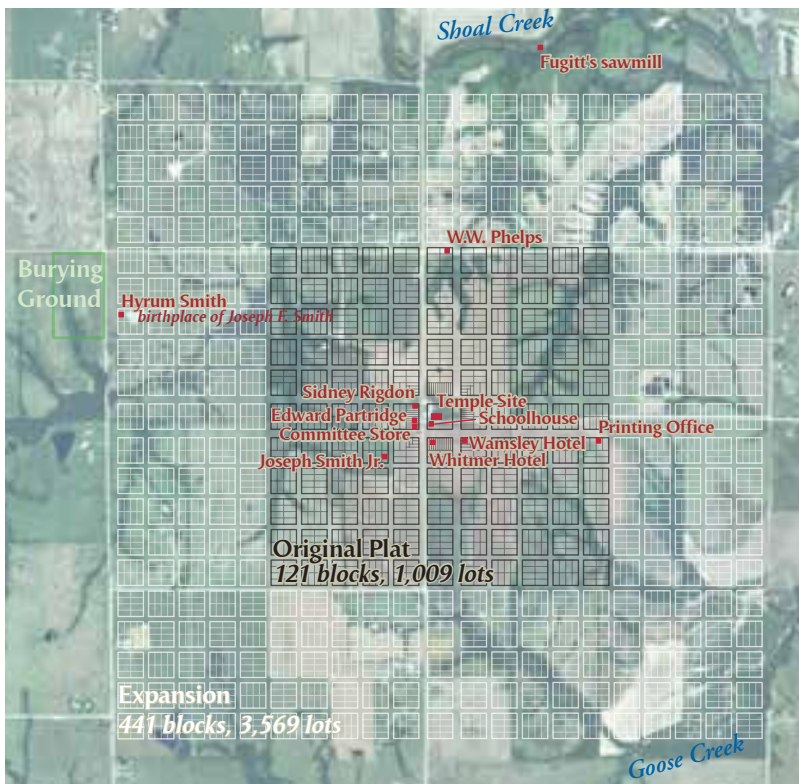
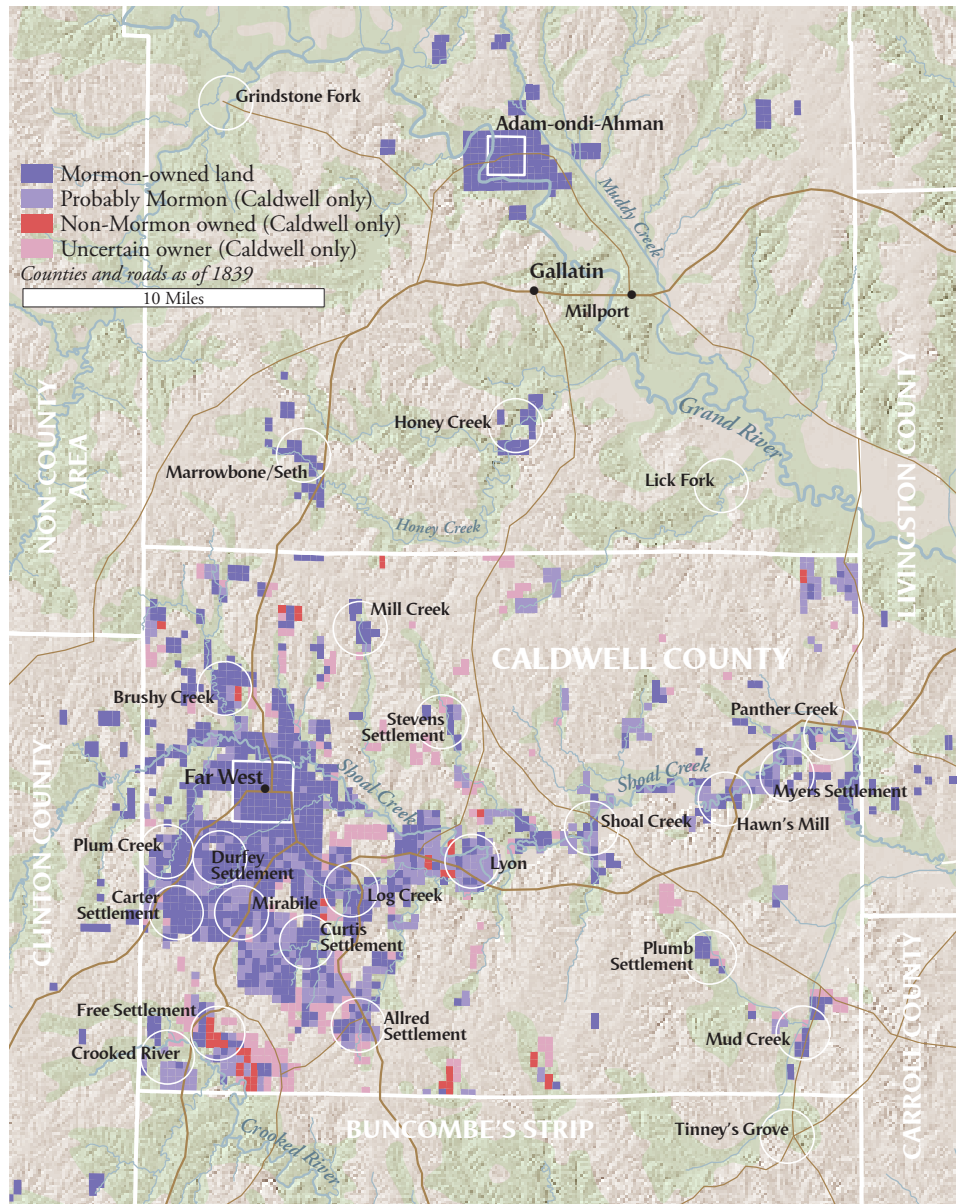
Missouri, 1836–1839

<p>May 1836 Missouri Church leaders search out possible sites in “unincorporated” Ray County and begin making land purchases for a possible Mormon settlement</p>			<p>31 October 1838 Joseph Smith and several other Church leaders are taken into custody by Missouri militia officials</p>	<p>1 December 1838 Joseph Smith, Sidney Rigdon, Hyrum Smith, Lyman Wight, Alexander McRae, and Caleb Baldwin are put in Liberty Jail</p>
<p>8 August 1836 W. W. Phelps and John Whitmer purchase 960 acres of land in behalf of the Church, including one square mile (640 acres) that became Far West</p>	<p>3 July 1837 The foundation for the Far West Temple is excavated</p> <p>Joseph Smith arrives in Far West and takes up permanent residence</p>	<p>14 March 1838 The Mormons begin evacuating Caldwell County and temporarily relocate in Adams County, Illinois</p>	<p>February 1839 En route to Columbia, Missouri, Joseph Smith and his prison companions are released by their guards and make their way to Quincy, Illinois</p>	<p>26 April 1839 Brigham Young and the Twelve return from Quincy, Illinois, to Far West to rededicate the Far West Temple site and officially begin their mission to Great Britain</p>
<p>29 December 1836 Missouri Governor Lilburn W. Boggs signs the bill creating Caldwell and Daviess Counties, the former specifically for Mormon settlement</p>	<p>LDS leaders formally dedicate the Far West Temple site</p> <p>Mormons living in Daviess County attempt to vote in the state-wide elections and a skirmish breaks out in Gallatin, marking the beginning of the Mormon–Missouri War</p>	<p>4 July 1838</p> <p>6 August 1838</p>		
<p>1836</p>	<p>1837</p>	<p>1838</p>	<p>1839</p>	

Caldwell and Daviess Counties, 1839

From 1836 until early 1839, Caldwell County became the main settlement location for Mormons gathering to northern Missouri. Land parcels could be purchased from the government land office at nearby Lexington, generally for \$1.25 per acre. Although Far West became the main place of Mormon gathering, smaller settlements were established on or near the creeks, typically bearing the name of the original inhabitants. These outlying settlements were generally scattered clusters of farms, not platted villages.

A few Mormons began settling Daviess County in 1837, but most came in 1838. Land transactions in Daviess were different than in Caldwell; because it was not yet open to government sale, settlers filed a preemptive claim for up to 160 acres. The tenant could then live on the property and make improvements with the expectation that when the federal government officially offered the land for sale, he would have the first rights to buy the land. Adam-ondi-Ahman (Diahman for short) soon became the largest settlement in the county (platted as a city much like Far West), but other Mormon settlements also arose, soon coming into conflict with the non-Mormon settlers, who were building towns such as Gallatin and Millport. Unlike Kirtland and Nauvoo, when the Mormons abandoned their settlements in 1839 (see p. 50), they were not reinhabited by other settlers but became ghost towns, eventually reverting to farmland.



Far West, Missouri

Located in Mirabile Township in Caldwell County, Far West was the largest Mormon settlement in northern Missouri. Although its existence was relatively short-lived (1836–39), it became the center of the religious, political, and social activities of the Latter-day Saints living in the region. Originally, Far West was to have been one square mile according to the City of Zion plan (see p. 44) but was soon expanded to two miles square (four times its original size). Joseph Smith took up permanent residence in the community on March 14, 1838, making it the new headquarters of the Church. On July 4, during a festive celebration, a site was dedicated for a temple on the town's public square.

By the early summer of 1838, Far West was a thriving community consisting of 150 homes, several stores, blacksmith shops, a printing establishment, a school, and two hotels. Throughout the summer and early fall, the community continued to increase in number and size as companies of Mormon immigrants arrived from the East. As hostilities increased in the fall, large numbers of Mormons from outlying areas, particularly Daviess County, took up temporary residence in or near Far West before leaving the state beginning in early 1839.

Far West disappeared almost as quickly as it had appeared. Dissident John Whitmer, who had originally purchased most of the town site, turned the former town into a farm. On this aerial photograph, it is clear that the former town is now cropland; nothing more than a few foundations have been found.

The Mormon-Missouri War

1838–1839

WHEN THEY ARRIVED IN MISSOURI, the Latter-day Saints found themselves to be very different from the other settlers. In the first place, Missourians came largely from the frontier mold—independent, suspicious of outsiders, and relatively irreligious. The large population of Mormons that inundated northwestern Missouri in 1838 was communal, devout, and partly foreign-born. Secondly, the Mormons presented a political threat to the unorganized Missourians, since they tended to vote as a bloc. Finally, and perhaps most significantly, Mormons soon outnumbered Missourians in Caldwell and Daviess counties, thus gaining significant political and economic clout (see p. 48).

While moderates dominated both groups, prejudice and bigotry among radicals on both sides inevitably led to tensions. The pattern of events that led to the earlier expulsion of the Saints from Jackson County repeated itself in northwestern Missouri: the Saints arrived, the locals felt threatened by the continual influx of Mormons and saw their peculiar neighbors as a threat to their own society. They responded by attacking the Mormons and seeking their departure from their communities. While both sides were active in the fighting, rumors of a full-scale Mormon “rebellion” led Governor Lilburn W. Boggs to issue an order in the autumn of 1838 to the state militia to drive the Mormon populace from the state.

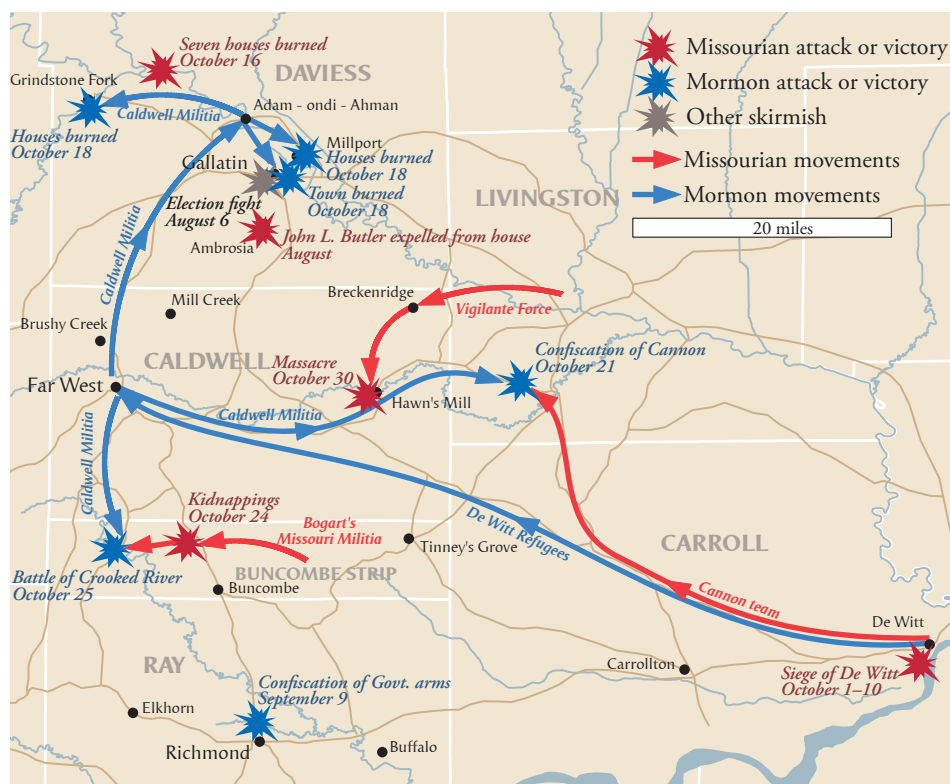
The Mormon surrender in Far West came with four conditions: surrender of key Mormon leaders, including

Joseph Smith; disarmament of citizens in Far West; repayment of war damages by the Mormons; and their departure from the state by February 1839. With Joseph Smith in jail, the responsibility of protecting Mormon interests in Missouri fell to Brigham Young, Heber C. Kimball, and Edward Partridge. After consolidating in Far West, Church members began to leave Missouri in November. Mormons made tremendous sacrifices of land and personal property as they evacuated Daviess and Caldwell counties. Some families made the entire trek barefoot, while others attempted to wrap their feet in rags to protect them from the frozen earth. By mid-February, a steady stream of Saints was traveling along the rugged roads to Palmyra, Missouri, and across the Mississippi to Quincy, Illinois. Soon, only the poorest remained in Missouri. With help from Saints already relocated, by mid-April the last Mormons had left Far West.

Upon reaching Quincy, the Saints were met with kindness and generosity by the residents of Adams County. The governors of Illinois and Iowa responded with similar humanity. Some Saints purchased new farmland in the surrounding area (see p. 58), while others searched for a new gathering place.

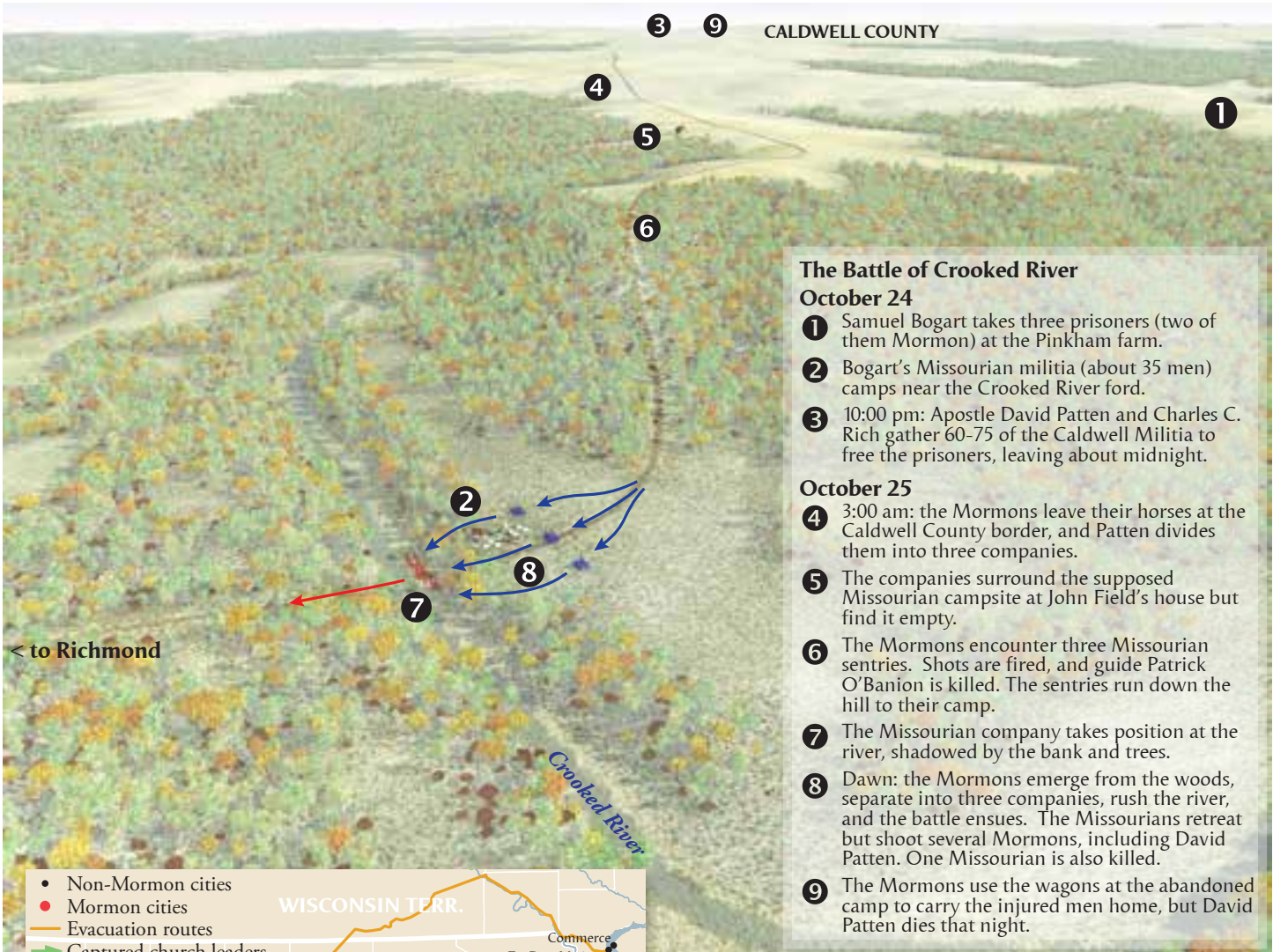
The exodus from Missouri constituted the first organized move of the Church from one central location to another. It prepared the Saints for an exodus on a much larger scale eight years later.

Sean Cannon



The Mormon-Missouri War was precipitated by Missouriian fears that the rapidly immigrating Mormons would dominate not only Caldwell County, which had been set aside for Mormon settlement (see p. 48), but also Daviess County, which was supposed to be a non-Mormon County, then continue to expand into surrounding counties. The Missourians were especially anxious about political control, leading to a skirmish on election day in August at the polls in Gallatin.

Both sides felt slighted by the fight, and heated rhetoric soon gave way to raids on homes. This in turn led to more violent retaliatory strikes by both sides, culminating in the Battle of Crooked River and the Hawn's Mill Massacre. Biased reports of the fighting painted a picture of Mormons in open rebellion against the Missouri government.



CALDWELL COUNTY

The Battle of Crooked River

October 24

- 1 Samuel Bogart takes three prisoners (two of them Mormon) at the Pinkham farm.
- 2 Bogart's Missourian militia (about 35 men) camps near the Crooked River ford.
- 3 10:00 pm: Apostle David Patten and Charles C. Rich gather 60-75 of the Caldwell Militia to free the prisoners, leaving about midnight.

October 25

- 4 3:00 am: the Mormons leave their horses at the Caldwell County border, and Patten divides them into three companies.
- 5 The companies surround the supposed Missourian campsite at John Field's house but find it empty.
- 6 The Mormons encounter three Missourian sentries. Shots are fired, and guide Patrick O'Banion is killed. The sentries run down the hill to their camp.
- 7 The Missourian company takes position at the river, shadowed by the bank and trees.
- 8 Dawn: the Mormons emerge from the woods, separate into three companies, rush the river, and the battle ensues. The Missourians retreat but shoot several Mormons, including David Patten. One Missourian is also killed.
- 9 The Mormons use the wagons at the abandoned camp to carry the injured men home, but David Patten dies that night.

Exodus from Missouri, 1838-1839

After the extermination order was issued, the Saints were forced to leave Missouri whichever direction they could. Fear of Indian attacks in the West probably kept the move directed eastward. Some families strayed into Iowa, but most made the 200-mile journey northeast toward Quincy, Illinois, the closest major town across the state line, tending to follow established roads. From personal accounts of the trek, a northern route extending eastward from Far West through Chillicothe and Shelbyville to Quincy, and a southern route connecting Far West with Tinney's Grove, Keytesville, Huntsville, and Quincy, appear to have been the prevalent routes.

Leaving Missouri, 1838-39

6-7 Aug "Election Day Fight" erupts at Gallatin when Saints are forbidden to vote; Joseph Smith leads 150 men to protect Adam-ondi-Ahman; they surround Justice Adam Black's home, insisting he sign a statement vowing to administer justice fairly; he files a complaint of intimidation

13 Aug-24 Sep Saints ordered to leave Carroll County; Joseph Smith and Lyman Wight arrested and freed on bail pending a grand jury trial; state militia musters several times

200 militia from Livingston County massacre 18 Saints at the small settlement of Hawn's Mill

1-11 Oct De Witt Mormons besieged by 400 vigilantes from Carroll and five other counties; soon surrender and flee to Far West

25-27 Oct Three Mormons and one Missourian are killed in the Battle of Crooked River as a company of Mormons tries to free prisoners held by the militia

Nov 1838 The Mormons surrender, military occupies Far West

14-24 Oct Joseph Smith and Sidney Rigdon lead 400 men to Daviess County to protect the Saints, burning Gallatin and Millport and expelling almost all non-Mormons from the county

30 Oct **31 Oct** Militia surrounds Far West; Joseph Smith and about 80 leaders surrender as hostages

Winter 1838-39 Mormon exodus from Missouri

August

September

October

November

December

Commerce, Illinois

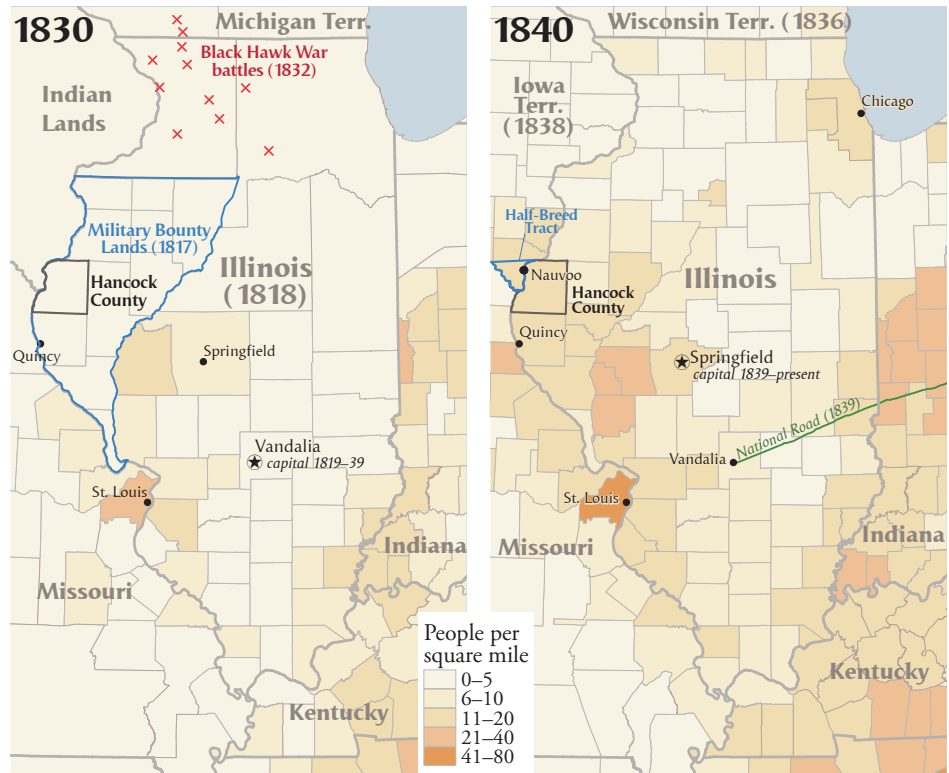
1824–1839

NORTH OF THE POINT where the Des Moines River empties into the Mississippi (at Keokuk), the Great River passes through 12 miles of rapids between 100-foot bluffs that separate the river from the flat prairies on either side. At the head of these rapids is a wide horseshoe bend that forms a peninsular floodplain on the east side. The area is heavily wooded with a wide variety of hardwood trees, and grass grows abundantly; springs at the base of the bluffs have made the lowlands boggy. Such is the physical character of the place where Commerce was established in the early nineteenth century.

The area had been inhabited by Native Americans for hundreds of years. Most recently, the Sac and Fox under Chief Quashquema lived in a village at the head of the rapids, but by 1820 they had moved west, and settlers began arriving.

By 1830, the scattered settlement, called Venus, was large enough to have a post office, and in 1833 a town was platted on the river. However, it attracted only a few residents, even when replatted under the name Commerce. The area attracted many speculators, some of whom platted the adjacent Commerce City and Montrose across the river. However, the Panic of 1837 killed the real estate boom, and by the time the Latter-day Saints arrived in 1839, the area was still sparsely settled.

Donald Q. Cannon and Brandon S. Plewe



The Illinois Frontier

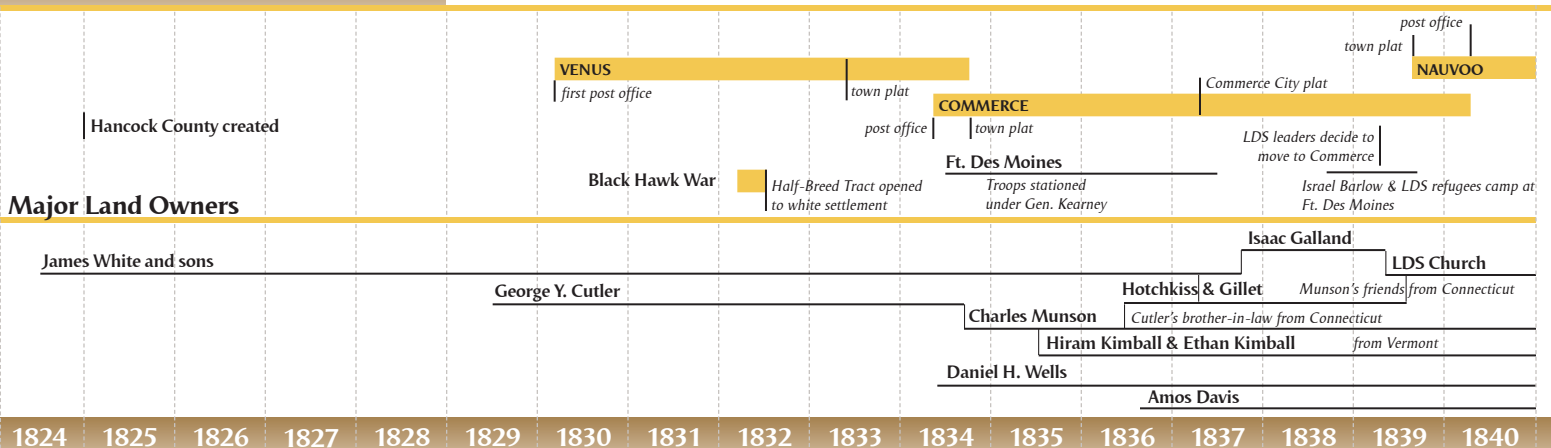
After statehood in 1818, Illinois’s population was concentrated in the south and near St. Louis. Much of the land west of the Illinois River was granted to veterans of the War of 1812, but few settled there due to the remaining American Indians.

After the Black Hawk War (1832), lands in western Illinois and eastern Iowa (including the Half-Breed Tract across from Nauvoo) were available for white settlement, and the frontier rapidly expanded northward (and west from Indiana).

Land speculation by easterners (e.g., the Hotchkiss and Kimball groups) and locals (e.g., Isaac Galland) was rampant in this frontier environment, leading to many “paper towns” like Commerce City, and land title that was often dubious.

Commerce town plat, recorded May 20, 1834, by Alexander White and Joseph Teas. Their earlier plat of Venus, which covered the same area with different lot numbering, has not survived. Very few lots were sold, and in 1837, White’s widow sold the remainder of the north half to Horace Hotchkiss, who later sold it to the LDS Church; Teas sold the south half to Charles Munson, who retained it in absentia throughout the Mormon period.

Commerce, Illinois, 1824–1840





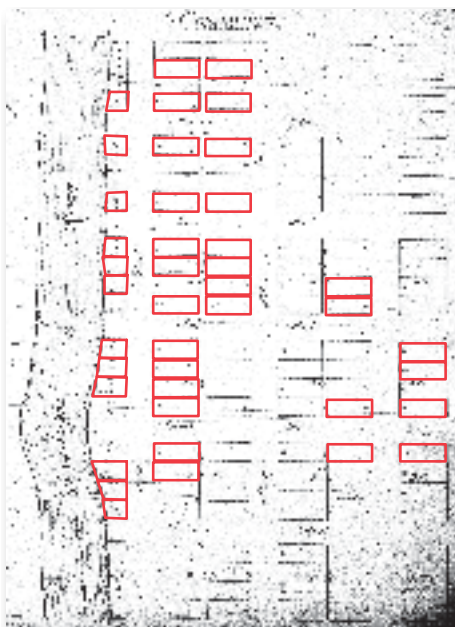
Commerce in spring 1839, as Joseph Smith might have first seen it. Although the residents and speculators had great plans for Commerce and Commerce City, it was only a hamlet of a few houses (to the left) surrounded by boggy woodlands. The stone house built in 1829 by James White, then inhabited by Isaac Galland, can be seen at right. Just behind it is the Hugh White home, which would soon become the nucleus of Nauvoo. Homesteads were scattered on the bluffs along the road to Carthage.

Commerce Lands in 1839

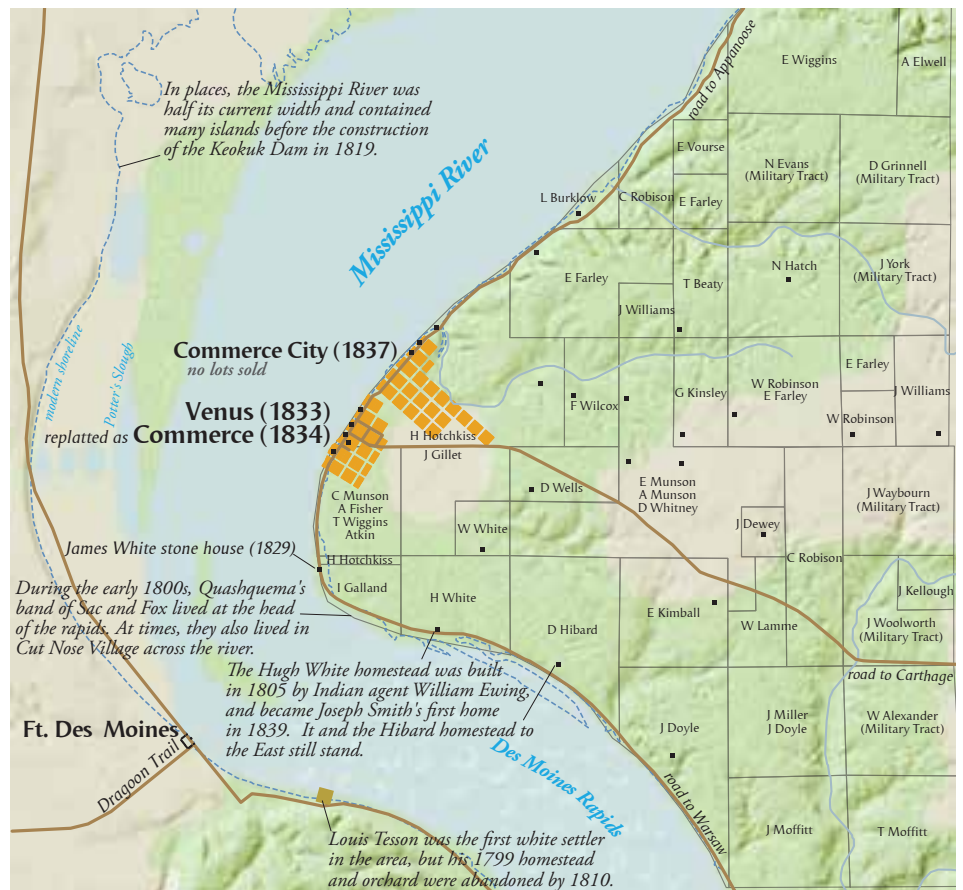
James White, the first permanent settler, purchased the southern peninsula in 1824 and built a two-story stone house from which he and his sons guided boats through the rapids. Led by the Whites, the settlement of "Venus" included perhaps twenty scattered homesteads by 1833 when the first town plat was surveyed.

Land speculators soon followed the settlers, buying up homesteads and military grants that

were never occupied. Connecticut native George Cutler, the first postmaster, had a house in Venus but bought more than a hundred acres of prairie on the bluffs. After his death, brother-in-law Charles Munson and friends Horace Hotchkiss and John Gillet (who all stayed in Connecticut) began buying acreage. Hotchkiss and Gillet created a plat for a second town called Commerce City in 1837, but when the Panic of 1837 hit, they did not sell any lots.



Red rectangles indicate lots purchased by 1839.



Fort Des Moines was a U.S. Dragoon (cavalry) post established by Stephen W. Kearny from 1834 to 1837 to protect settlers in the Half-Breed Tract. A Sac and Fox settlement called Cut Nose Village had been here. After it was abandoned, settlers attempted to found a town called "Montrose" but were hampered by questionable land titles until 1850. Mormon refugees from Missouri, led by Israel Barlow, spent the winter of 1838–39 in the barracks.

Buying Nauvoo

1839–1843

FORCIBLY DRIVEN FROM MISSOURI IN 1839, most of the Mormons took up refuge in the vicinity of Quincy, Illinois (see p. 50), while they considered whether to settle in one place again or disperse themselves among non-Mormons. Meanwhile, Mormon exiles living in abandoned Fort Des Moines at Montrose, Iowa, met Isaac Galland, who held claims to large swaths of land in Iowa in addition to his farm in Commerce, Illinois (see p. 52), that he was willing to sell to the Saints. After his escape from Missouri, Joseph Smith visited the nascent village on May 1, 1839, and saw an opportunity for a new gathering place for the Saints.

The Church, through Joseph and his bishops, immediately began to purchase land in the area from both residents and eastern speculators on terms that seemed reasonable at the time. Soon they owned almost all of the “flats” along the river. Here Joseph Smith envisioned a city on a grand scale, giving it the name Nauvoo (a Hebrew word meaning “beautiful”). The horseshoe bend in the Mississippi and the panorama created by the heavily wooded hills certainly made Nauvoo a beautiful place, although much of it was swampy and needed to be drained.

Church surveyors platted Nauvoo in September 1839 with a square grid system, similar to the earlier City of Zion plat (see p. 44), but with some significant differences. There was no central religious or civic square set aside and no downtown

of small commercial lots. Rather than the plan to have small lots inside the city and farms beyond, city lots (just over 500 of them) were four acres each. In fact, Nauvoo was more similar to other American cities than to earlier Mormon cities.

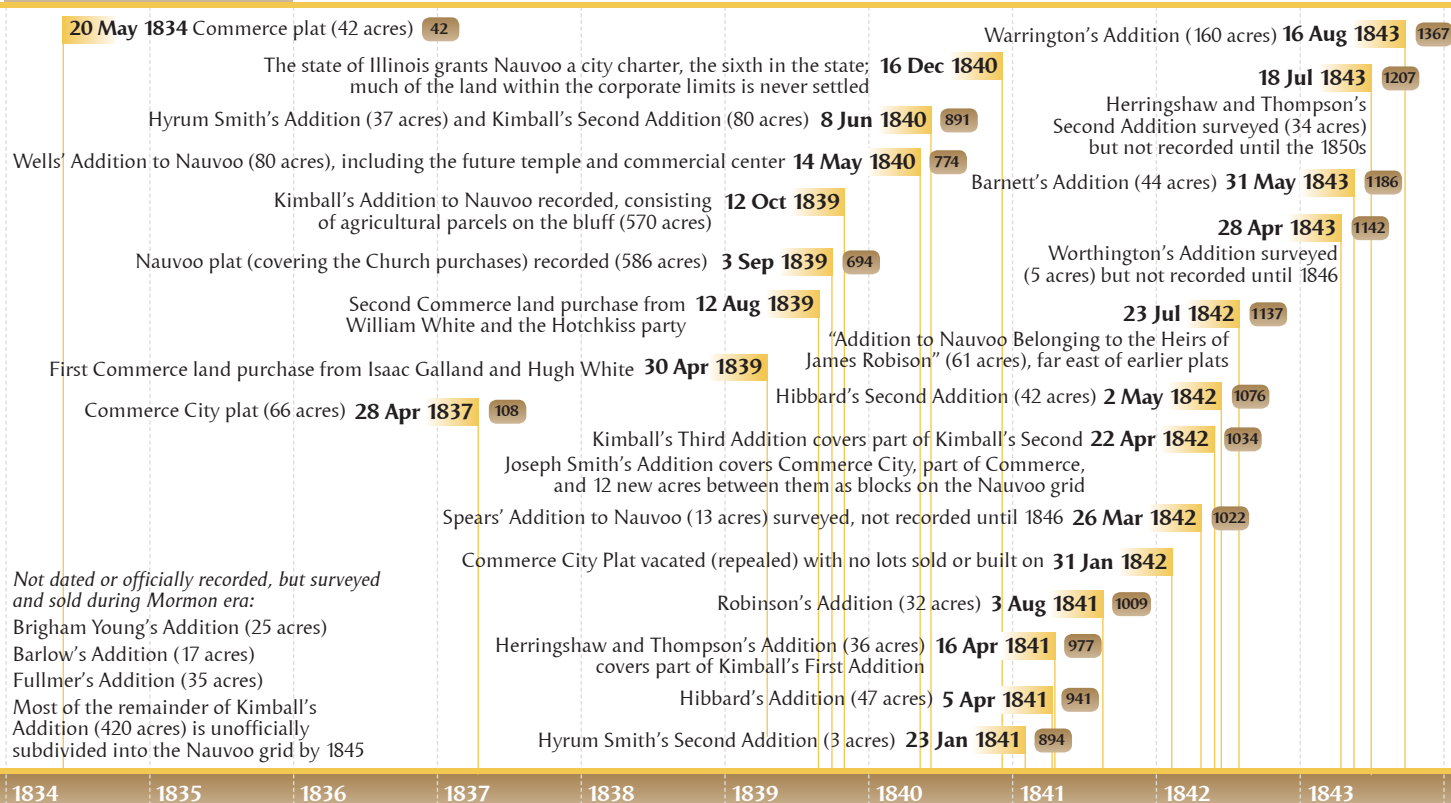
As Mormons poured into the new city, neighboring landowners (mostly non-Mormons) recognized an opportunity and began to subdivide their land, tripling the amount of urban property available. Also, many residents were willing to sell parts of their large city lots, further subdividing Nauvoo. This led to competition and conflicting goals for Church leaders: they knew that most of the incoming Saints were poor and needed land as cheaply as possible, but they also needed to make a significant profit from sales of the original Nauvoo plat to repay the mortgage.

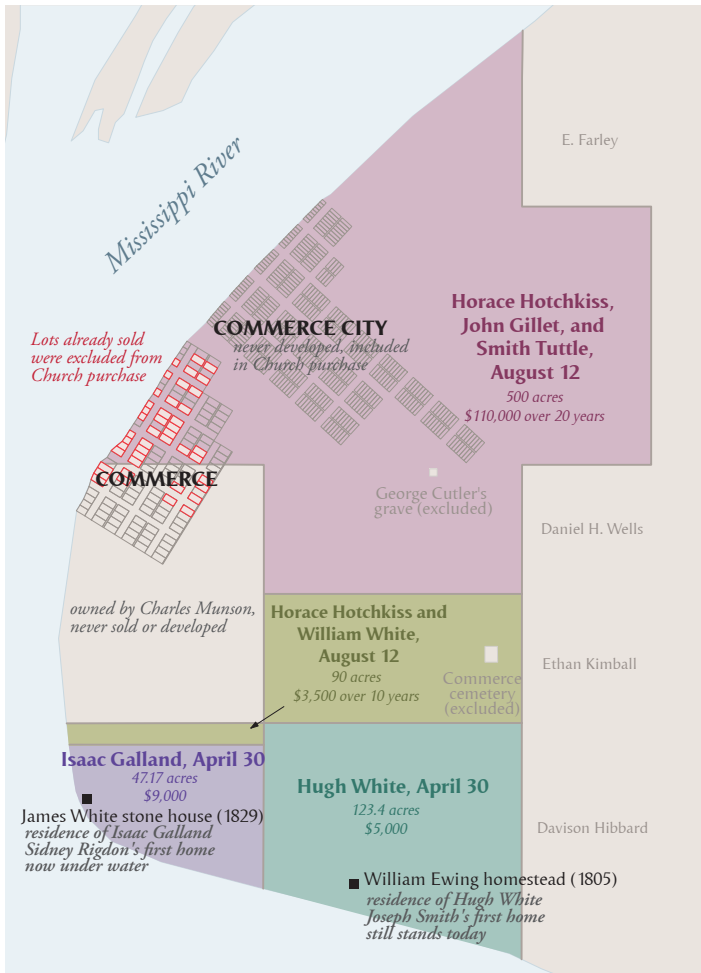
By its height in 1845, Nauvoo consisted of over 1,500 acres of city lots (about half of the land within the city limits), housing over 12,000 people. When the Saints largely abandoned the city in 1846, the Church assigned three men to act as trustees to sell the Saints’ land on their behalf. Speculators such as Phineas Kimball were able to buy up large amounts of the city for a fraction of its value, later selling the city to the French Icarians (a utopian community), then to German immigrants. However, the city has never regained the population it had in 1845.

Brandon S. Plewe and Donald Q. Cannon

The Growth of a City

Approximate total acres in Nauvoo city lots to date

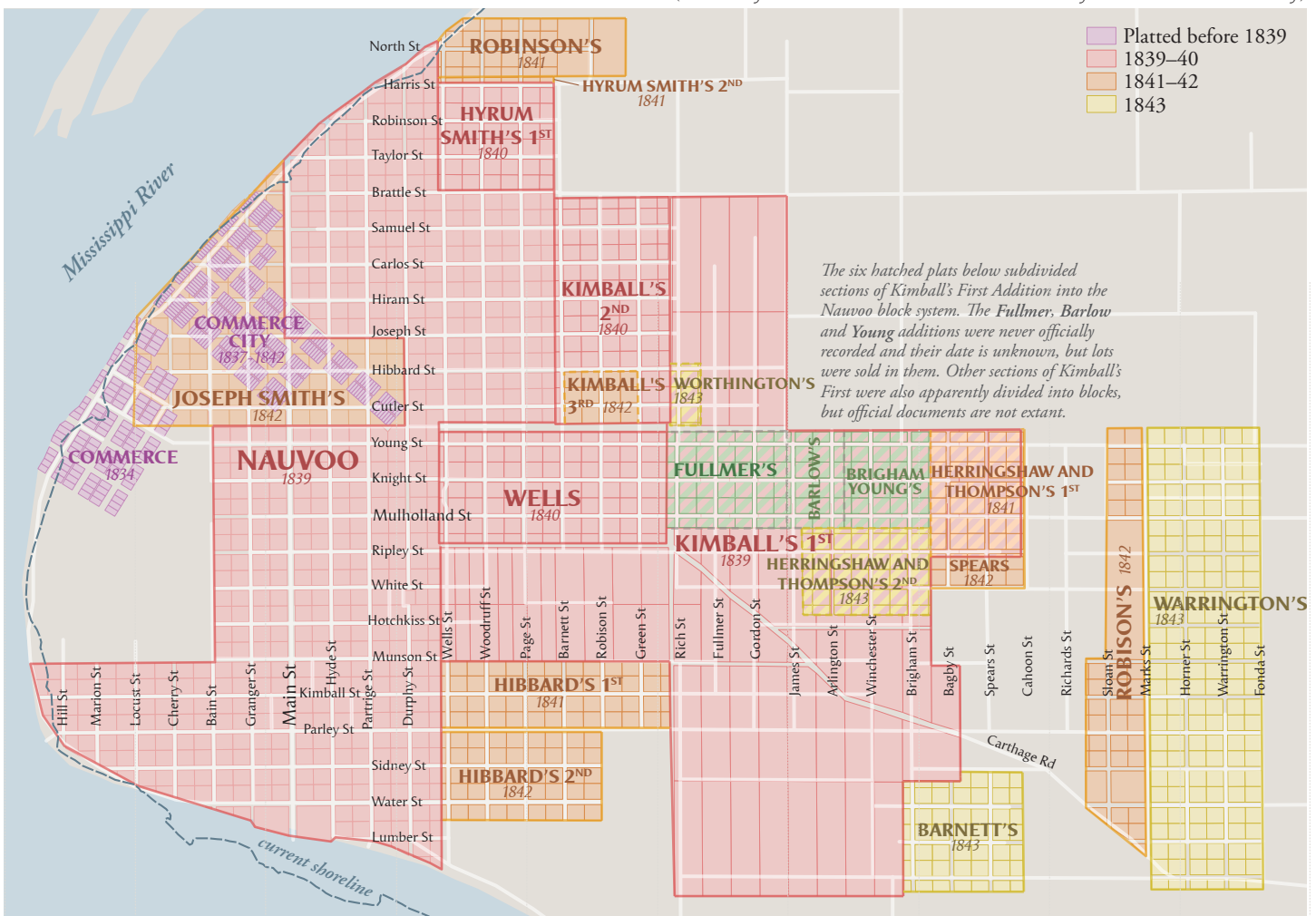




The Church purchased more than 750 acres in the Commerce area in 1839, including the farms of local residents and the property of speculators who lived in Connecticut. The latter included Commerce City, a town that had been platted but had failed to sell any lots due to the Panic of 1837. The massive mortgage that Joseph Smith signed for this property was to be paid for through the sale of lots, but soon became a major personal burden for him (among the factors that led to his declaring bankruptcy in 1842). It was difficult to balance the need to charge profitable prices for lots against his desire to house the thousands of poor immigrants who were arriving and against the interests of friends and family who were competing with the Church to sell their own lots in other parts of Nauvoo. One scheme was for gathering Saints to trade the title to the property they were leaving in the east to Hotchkiss for credit against the mortgage, for which they received property in Nauvoo. However, the debts were not paid until lands owned by Smith and the Church were sold off in 1853.

The survey of Nauvoo departed significantly from the City of Zion Plat proposed seven years earlier (see p. 44). It was laid out in a grid, as were most midwestern cities of that time. However, it lacked the small lots that had been meant to build a tight-knit community, although further subdivision of lots soon increased density in the core areas of the city. It also lacked the blocks set aside for public uses and the temple. Instead, the temple block was purchased on a prominent site at the crest of the bluff, completely outside of the original Church survey. Without an official public square, outdoor civic and church meetings were typically held on an unsold block below the temple called "the Grove" or at the foot of Main Street in front of Joseph Smith's home.

Soon after Nauvoo was surveyed, adjacent landowners quickly recognized the growth potential of the city as the gathering place for the Saints and began subdividing their property to sell to immigrants. These developers included old Commerce settlers like Daniel H. Wells and Davison Hibbard, Church members, and distant speculators. The first addition, created by Ethan Kimball, was laid out as small farms, but subsequent plats followed the Nauvoo Grid, and by 1845 almost all of Kimball's addition had been gridded (the surveys for most of which were never officially recorded with the county).



Building Nauvoo

1839–1846

JOSEPH SMITH ENVISIONED BUILDING A CITY on a monumental scale—one that was systematic, orderly, and carefully planned. It was to be a home for the Saints, a beacon to the world. The city he planned would contain 150 blocks, each with 4 one-acre lots. Streets would run north–south and east–west.

Before public buildings could be erected, homes had to be built. At first these homes were crude and uncomfortable, including sod huts and rude cabins. As time went on, better cabins and eventually frame and brick homes dotted the landscape. Lumber for these homes came from trees in the vicinity, such as cottonwood, walnut, and hickory. Later, a mission was sent to the Wisconsin Pineries, some 500 miles north of Nauvoo, to obtain lumber and float it down the Mississippi River. Some of the Saints managed to build

substantial brick homes. One of the largest was the Heber C. Kimball home, built on one corner of his one-acre lot.

As the city grew and modest prosperity developed, public buildings were erected. One of the most important public buildings was Joseph Smith’s Red Brick Store. This building was much more than a store. It also served as a public meeting place where both temporal and spiritual business was conducted. Other public buildings included the Masonic Hall, Seventies Hall, Music Hall, and the Times and Seasons Complex.

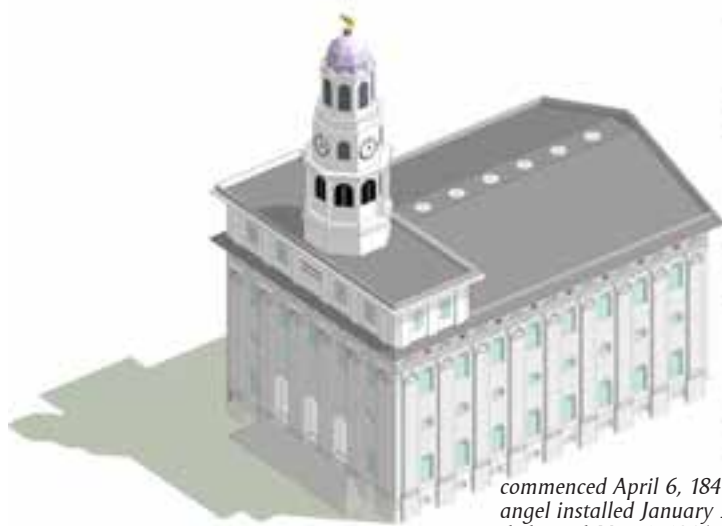
The crowning building achievement was, of course, the Nauvoo Temple. This magnificent structure was built by the sacrifice of the people of Nauvoo on the edge of the bluffs, overlooking the Mississippi River and the Iowa side of the river. It was the most prominent building in the city.

Donald Q. Cannon and Brandon S. Plewe

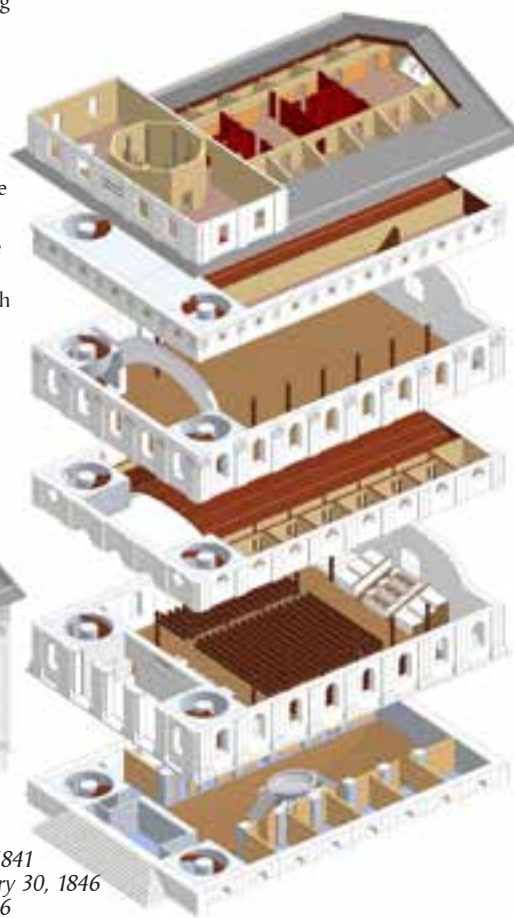
Nauvoo Temple

In January 1841, Joseph Smith received a revelation (D&C 124) commanding the Saints to build a temple in Nauvoo. The temple, a magnificent edifice for its day, was erected by a people who had very few financial resources. In place of monetary donations, members tithed their time to work on the building. Like the Kirtland Temple (see p. 30), most of the space was dedicated to public Church meetings; endowment and sealing ceremonies were reserved for the attic story. After Joseph’s martyrdom (see p. 62), finishing the temple was the primary goal of the Church. It was dedicated even as the Saints were leaving for the West.

The LDS Church has recently reconstructed the original Nauvoo Temple on the original temple site. The new building has the same exterior but an interior in keeping with modern temple designs. The new temple is as much a tourist attraction as a functional building (see p. 136), helping visitors visualize the city of Nauvoo as it once was.



*commenced April 6, 1841
angel installed January 30, 1846
dedicated May 1, 1846*



Attic
endowment rooms
General Authority offices
dining room
completed November 1845

Mezzanine
offices
never built

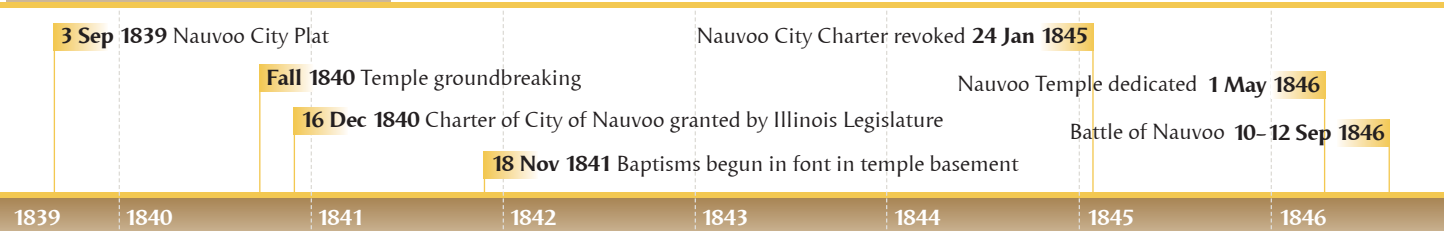
Second Story
open hall
completed January 1846

Mezzanine
offices?
endowment rooms?
never completed

First Story
assembly hall
*first used October 1845
completed January 1846*

Basement
baptismal font
*first used November 1841
completed April 1846*

Key Points in Nauvoo’s History



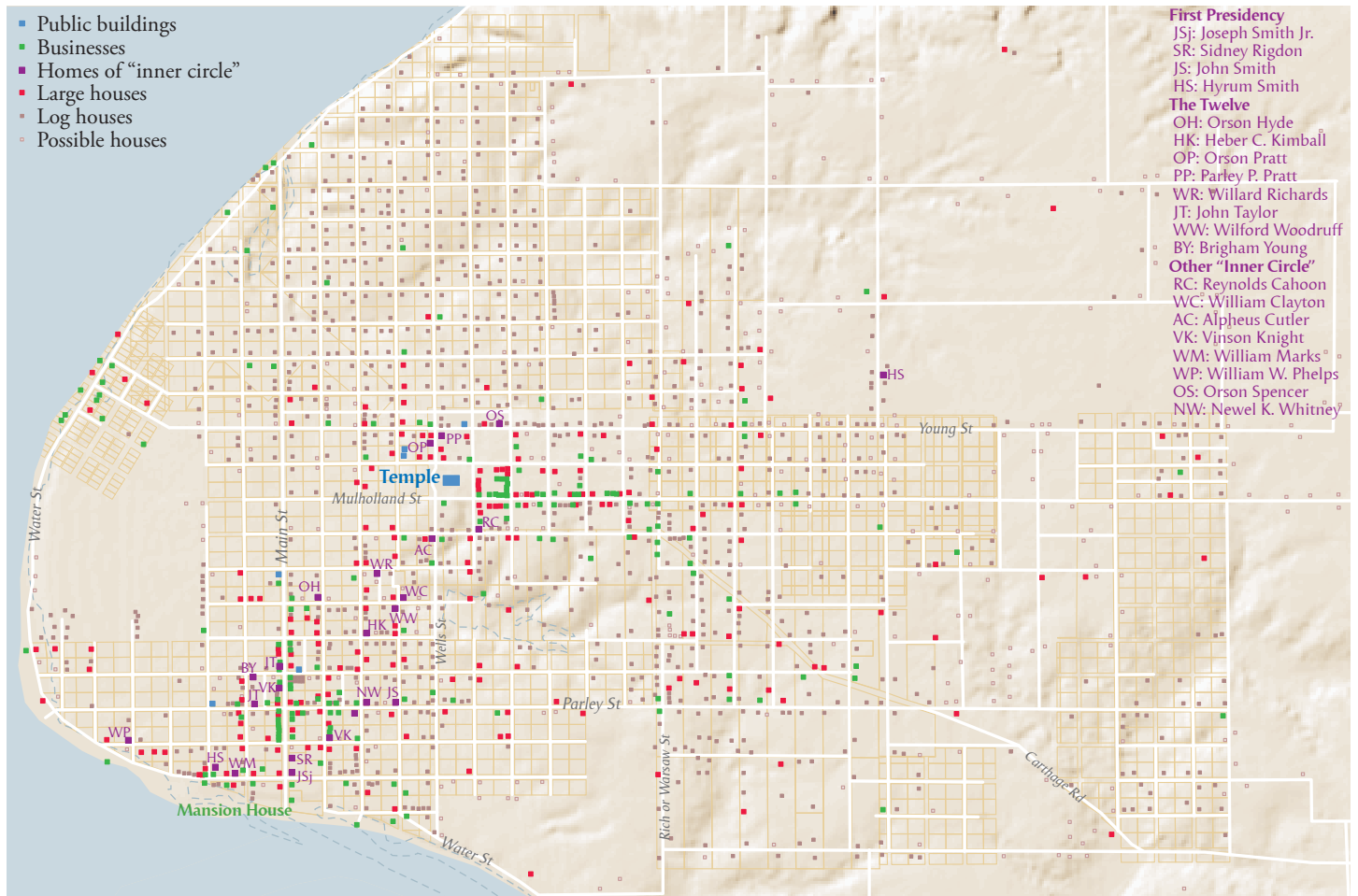


Nauvoo in 1845

This diorama was constructed for the Nauvoo Visitors' Center (see p. 138) based on extensive research into the settlement of the city. It shows that by the spring of 1845, settlement had spread over almost all of the area that had been platted (see p. 54). Grid streets and homes were even expanding into the rugged (and thus less valuable) terrain in the northern part of the city (to the left in this photograph). The almost-completed temple occupied the most prominent location on the bluff overlooking the Mississippi River. Despite the pressure of thousands of incoming Mormons, the Church never purchased or developed the land of Charles Munson (pictured in the center foreground), although a few families built small cabins along its edges, living as squatters.

Nauvoo Homes

By 1845, Nauvoo may have had as many as 15,000 residents, living in homes ranging from tiny cabins to multistory brick houses. The most valuable land lay around the two commercial centers on lower Main Street, on the bluff behind the temple, and between these two centers. Here lived Nauvoo's prominent residents, including Joseph Smith's inner circle of confidants. These included the Twelve Apostles; the Council of Fifty, a group charged with preparing for the Kingdom of God and the Saints' move west; those who had received the endowment; and those who had entered into plural marriages. Joseph's most trusted aides, his brother Hyrum and nine of the Twelve Apostles, were members of all of these groups.



Greater Nauvoo Region

1839–1846

ALTHOUGH NAUVOO WAS THE MAIN SETTLEMENT of the Mormons in Illinois, it was certainly not the only community founded by the Saints in the Prairie State. In fact, Joseph Smith and his followers established as many as 17 communities in Hancock County besides Nauvoo. Settlements also sprang up across the Mississippi River in Lee County, Iowa.

Joseph Smith referred to these settlements in a meeting in March 1841: “There is a wheel; Nauvoo is the hub; we shall drive the first spoke in Ramus, second in La Harpe, third in Shokoquon, fourth in Lima; the other half of the wheel is over the river.” Ramus (also known as Macedonia and renamed Webster after the Mormons left) was the second largest Mormon settlement in Hancock County. It was built on the lands of the Perkins family (who had converted there years before Nauvoo was settled); the family of Joel Johnson also played an important role there. Ramus was large enough to have a stake and a meetinghouse, an unusual practice in the early Church because most meetings were held in homes or outdoors.

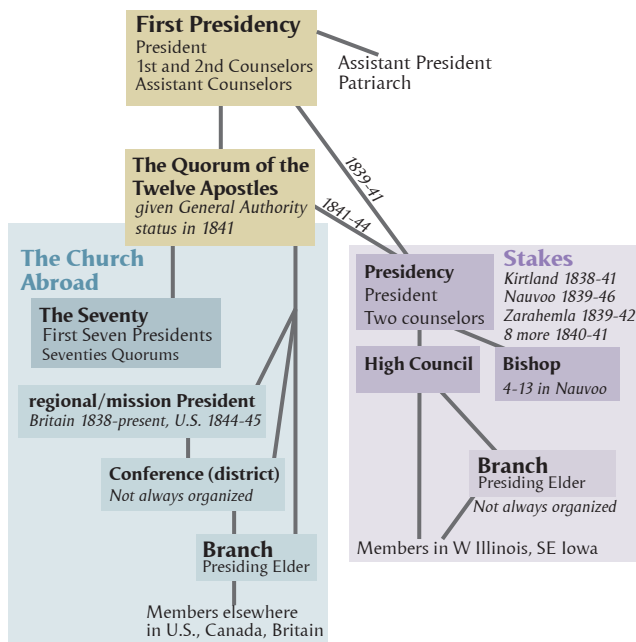
The settlements in Lee County composed the Iowa Stake, the most prominent of these being Montrose, built on

the site of old Fort Des Moines, where the Mormon refugees from Missouri had gathered in 1839. In the western part of Montrose, Mormons surveyed a new city called Zarahemla, although it is uncertain how much was built before it was abandoned in 1846.

Beyond Lee and Hancock Counties, the Mormons lived in many other settlements in both Iowa and Illinois. Most of them surrounded Quincy, where the 1839 refugees from Missouri had been welcomed and from which the Saints had spread in search of new homes. Some established new settlements such as Lima, but in most cases they moved into existing towns, such as Columbus, Geneva, Pleasant Vale, and Bentonsport. Some of these areas, distant from Nauvoo, became substantial enough for additional stakes to be created.

This entire settlement pattern was very fluid. It grew and contracted and, in most cases, did not constitute a permanent presence of Latter-day Saints. As anti-Mormon persecution and violence increased, Church leaders encouraged members to gather into Nauvoo. As early as 1842, most of these outlying Mormon communities had been abandoned or at least severely depleted.

Donald Q. Cannon and Brandon S. Plewe

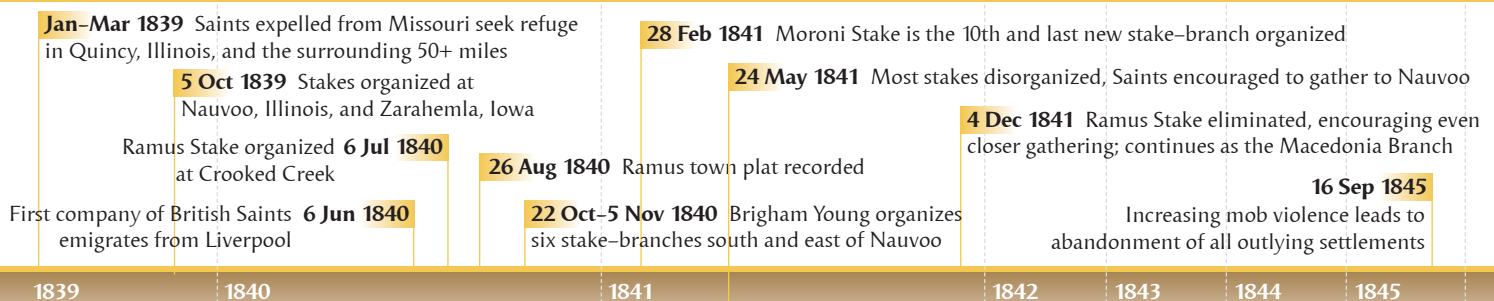


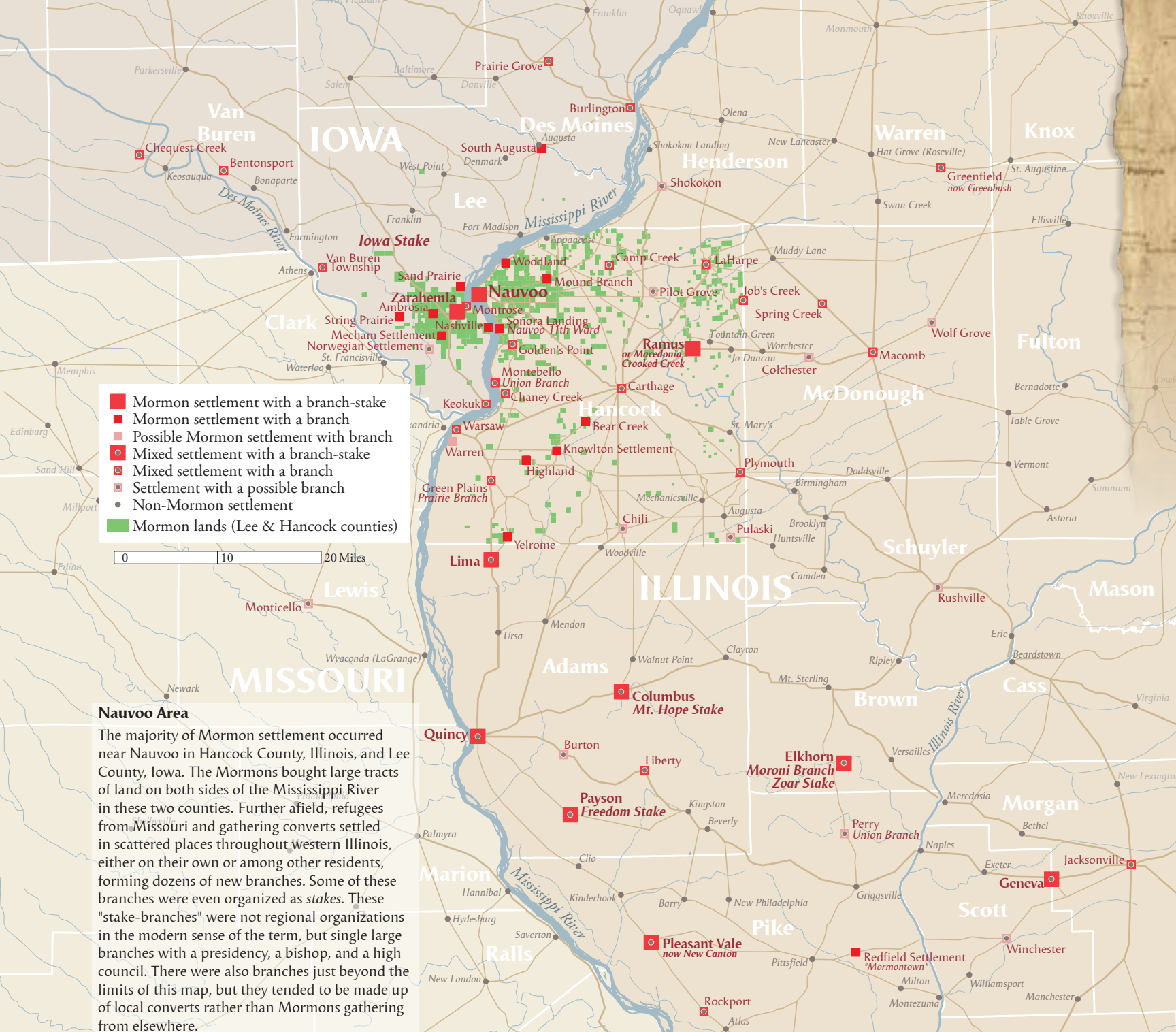
Church Organization in the 1840s

During the Nauvoo era, Joseph Smith made many significant changes to the organization of the Church (compare to the chart on p. 39). Some of these changes resulted from apostasies in Ohio and Missouri. In the First Presidency, Hyrum Smith was added as Assistant President (and presumptive heir) and Patriarch in 1841. Also, in Nauvoo the Quorum of the Twelve played a much greater role in governing the Church than it had previously, due to their success in England (see p. 46) and in orchestrating the exodus from Missouri (see p. 50). Seventies quorums proliferated, with dozens by 1844.

Several stakes were organized, Nauvoo being by far the most important, with a presidency, high council, and, by 1843, 13 bishops (who were still not ecclesiastical leaders over separate congregations but administrators of temporal affairs). Most of the new stakes in this period were not regional groups of congregations as they are today but were merely large branches (200–300 or more members) that had leadership in addition to the traditional presiding elder, such as a high council and a bishop. It is even unclear how much jurisdiction the Nauvoo Stake had over surrounding settlements. Only the Iowa Stake (also known as the Zarahemla Stake) has a clear record of jurisdiction over multiple branches. This vague structure evolved gradually until the modern hierarchy of stakes, wards, and branches was standardized in 1877 (see p. 128).

Nauvoo Region, 1839–1846

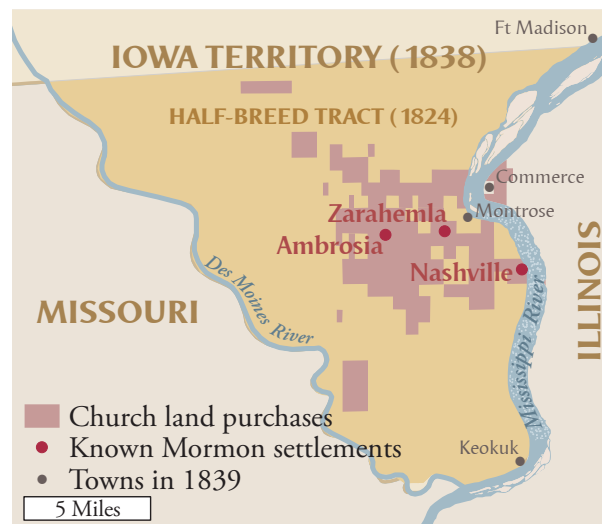




Lee County Purchases

The southern half of Lee County, Iowa, was called the Half-Breed Tract, because it had been set aside in 1824 for people of mixed white and Native American parentage who were often rejected by both communities. Starting in 1834, the government allowed these people to personally own and sell land, and the area was swamped with speculators, including Isaac Galland. In 1839, the Church (through Bishop Vinson Knight) purchased over 20,000 acres from Galland on generous terms.

Although many Mormons moved to Iowa, including Brigham Young and John Smith, Nauvoo soon surpassed Montrose in size. A persistent issue with developing the Iowa land was dubious title, because Galland and other speculators had often purchased the same land from different natives who did not have clear title themselves. The issue eventually reached the U.S. Supreme Court in 1850; although the Church was not directly involved in the case, the court's decision invalidated all of the Church's claims to ownership.



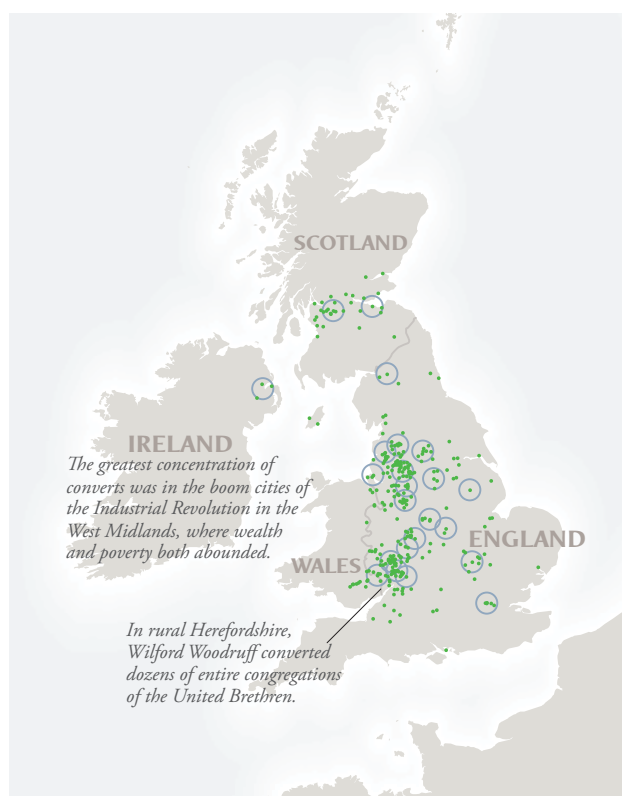
The Church in the Nauvoo Era

1839–1846

NAUVOO, ILLINOIS, faced its share of challenges but was more successful than most frontier boomtowns. The stability and security it provided enabled the Apostles and the Seventy to make frequent missions to the eastern and southern United States, Canada, Britain, and beyond, increasing Church membership rapidly. Almost 750 branches existed sometime between 1839 and 1846.

As converts gathered to Nauvoo (see p. 104) and the surrounding area, its population swelled. Neighbors again became wary of Mormon political and economic power, as well as increasingly unique doctrines such as polygamy, leading to the assassination of Joseph and Hyrum Smith and the expulsion of most of the Saints. Many of those who remained followed leaders other than Brigham Young and formed alternative Church organizations (see p. 64).

During the single year of the Second Apostolic Mission to Britain (1840–41), membership quadrupled to almost 6,000, not including 800 emigrants to America. The 315 British branches that existed during this period were much more concentrated than in the United States, primarily in dense urban areas.





Major Events in the Nauvoo Era

Apr 30 Joseph Smith purchases land in Commerce, Illinois

August First British immigrants arrive in Nauvoo

April Nauvoo Temple construction begins

5 Oct Nauvoo Stake organized

1840–41 Apostolic mission to Britain

27 Jun Joseph and Hyrum Smith murdered in Carthage, Illinois

Battle of Nauvoo **10–15 Sep**

Mormons begin to leave Nauvoo **Feb 1846**

1839

1840

1841

1842

1843

1844

1845

1846

Conflict in Hancock County

1842–1846

AS THE NUMBER OF LATTER-DAY SAINTS in Hancock County dramatically increased, especially in Nauvoo, other citizens became concerned, believing that Joseph Smith and his followers would soon dominate the region politically, economically, religiously, and socially. Community leaders, including Thomas Sharp, Thomas Gregg, and William Roosevelt, organized the Anti-Mormon Party in 1841 as a political bloc, but in time they turned to violence to drive Joseph Smith and the Mormons from the state.

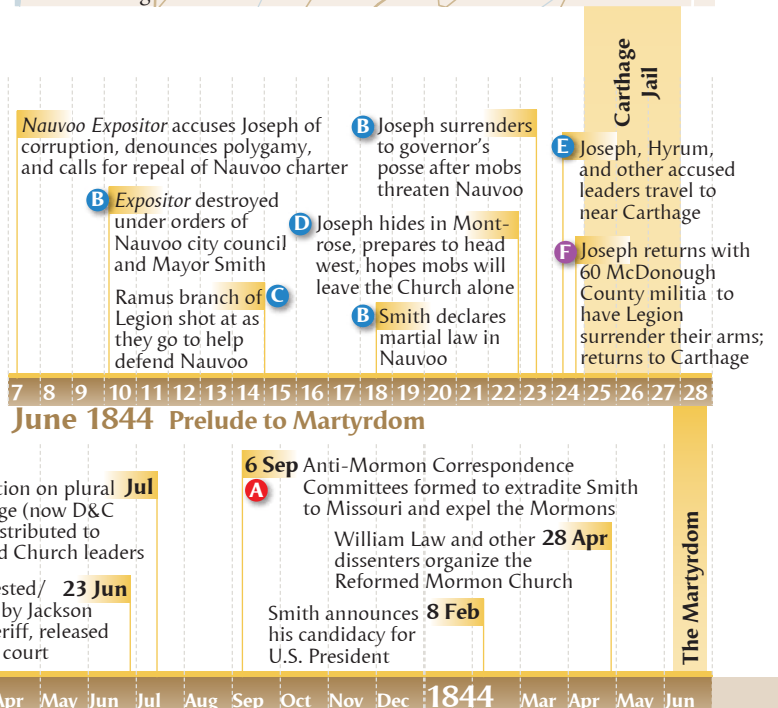
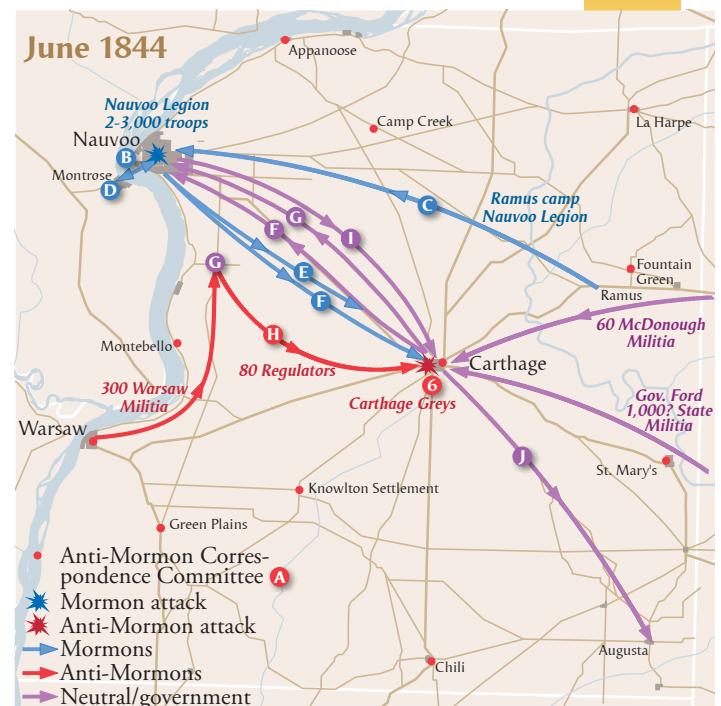
A number of events exacerbated the sour relations between the Illinois Mormons and their neighbors, including Missouri's repeated attempts to extradite Joseph Smith, rumors of plural marriage, and Smith's declaration of candidacy for president of the United States. However, the destruction of the *Nauvoo Expositor* press was the final straw. Despite personal efforts by the governor to impose justice on both sides, a local mob killed Joseph and Hyrum Smith in the Carthage Jail on June 27, 1844.

Following the martyrdom, as this seminal event became known, an uneasy truce lasted for over a year, but in the autumn of 1845, the anti-Mormons stepped up their use of intimidation and violence against the Latter-day Saints. They burned Mormon homes and outbuildings, as well as crops in areas outside of Nauvoo, all in an effort to cause the evacuation of all Latter-day Saints from Illinois. In the end they were successful, and on October 1, 1845, Brigham Young announced that he and his people would leave Nauvoo in the spring of 1846 and resettle in the West. Government officials won assurances that the Anti-Mormon Party would restrain and withhold further violence and permit the Mormons to depart in peace.

There was comparative peace as thousands of Saints crossed the Mississippi River into Iowa during the late winter and spring of 1846 while finishing and dedicating the temple (see p. 72). However, the pace was not enough for the Anti-Mormons, and in the fall of 1846 the few Mormons remaining in Nauvoo, most of whom were poor, old, or sick, were driven from the city in what is called the Battle of Nauvoo. With the departure of these last Latter-day Saint refugees, the Anti-Mormon Party met on January 9, 1847,

and discussed building a monument that would immortalize non-Mormon deeds and be a fitting tribute to the "six brave men who had lost their lives" in what historian Annette P. Hampshire called "The Triumph of Mobocracy." The monument never became a reality. Perhaps the fact that, as a *Burlington Hawk Eye* reporter wrote of Nauvoo, "No fair hand was there and no breath was heard save the rustling zephyrs of heaven," was monument enough.

Kenneth W. Godfrey



The Succession Crisis

1844–1865

JOSEPH SMITH'S SUPPORTERS during his lifetime vastly outnumbered any of the detractors who tried to challenge his leadership and prophetic role. There were challenges to Smith's authority during his lifetime, but most quickly evaporated, and those that survived his death pale in comparison to what happened in the summer of 1844. After he died, his supporters became fragmented over the dual issues of administrative and prophetic succession. Some who supported Smith in life now wrestled for control over the Church he founded and contended against each other for prominence.

At an emergency August 1844 conference at Nauvoo, Brigham Young urged the Church to sustain the Twelve Apostles as an interim "second presidency" with Sidney Rigdon as a counselor to that presidency. Rigdon argued that as the remaining member of the First Presidency he should succeed as President or act as a "guardian" for the Church. Both of the arguments had merit, but those present voted for Young's plan. Rigdon rejected this action and began to gather his own adherents, especially after he left Nauvoo and traveled among the branches.

The third major early faction was led by James Strang, who emerged about the same time but was not part of the special conference. His claim of angelic visitation and new scripture, his personal charisma, and his dynamic missionary force attracted many members who saw a similarity to Joseph. At one time, he may have drawn half of the members in the United States, but his church gradually dissipated as

he made doctrinal changes, declared himself king, and was eventually murdered; one or two hundred members remain loyal to this day.

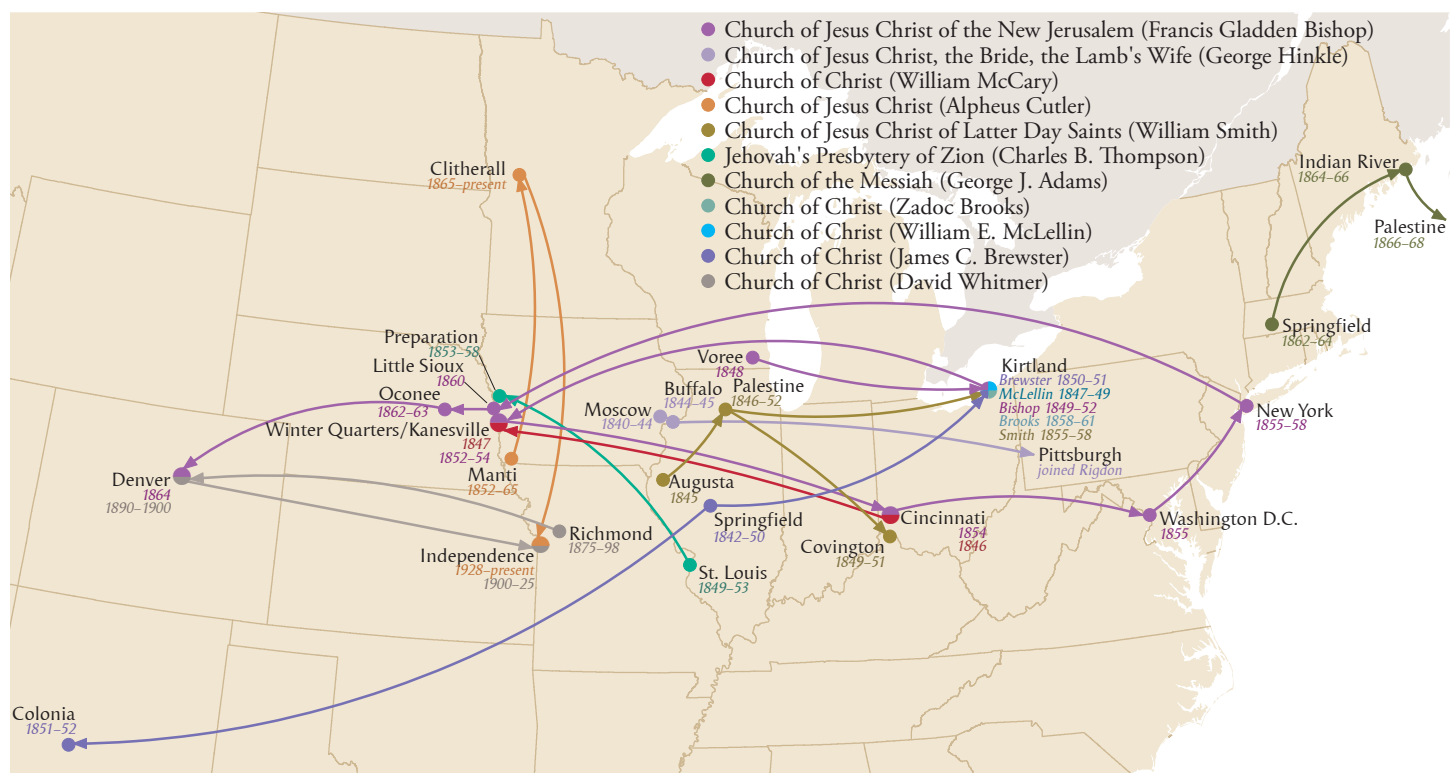
Other groups followed leaders who either claimed spiritual manifestations, membership in Joseph's inner circle (e.g., the Council of Fifty), or the backing of a major leader, such as Apostles John E. Page or William Smith. As the years passed, many of the emergent denominations dissipated as members (including Page and Smith) became disappointed with the new prophets and looked elsewhere for leadership. Many of these disillusioned Saints eventually coalesced around the idea of "young Joseph," Joseph Smith's eldest son, being a literal heir to his father's mantle. The leaders of their New Organization were successful in uniting many of the branches in the Midwest, especially when young Joseph himself

continued on page 66

Minor Succession Churches

In addition to the major movements shown at right, a variety of fragments of the original Church emerged in various parts of the United States in the years following Joseph Smith's death. Some churches tried to preserve the memory of Joseph and the complete doctrine he revealed (as they interpreted it), such as Alpheus Cutler. Some proclaimed Joseph a fallen prophet and aimed to return the Church to its pre-Nauvoo "purity," such as those following David Whitmer, Granville Hedrick, Sidney Rigdon, and William McLellin. Others gradually became less and less "Mormon," as new doctrines were proclaimed by the candidate prophet, such as Charles B. Thompson, Francis Gladden Bishop, and James Colin Brewster.

Some of these movements were able to attract hundreds of followers for short periods of time, but none had the lasting power of the major successor churches.

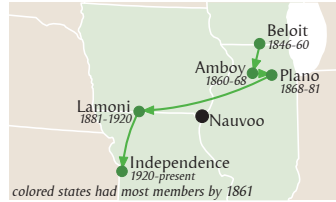


The Church of Jesus Christ of Latter-day Saints
Brigham Young, 8 Apostles
Membership:
 1850: 20,000?
 2013: 15,000,000



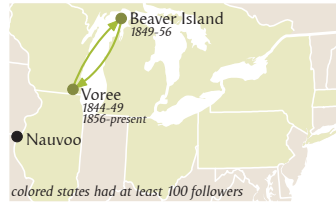
At the emergency August 1844 conference at Nauvoo, Brigham Young convinced most Nauvoo residents that the Twelve Apostles should lead the Church rather than have a new prophet immediately. In 1847, Young reorganized the First Presidency, with himself as president. His followers included most of the residents of Nauvoo, about half of the members in the rest of the United States, and virtually all of the British church. This was the only major successor church that accepted the new doctrines and practices introduced by Joseph Smith before he was killed (and the only one that claims that he did introduce them), including temple ceremonies, baptism for the dead, and polygamy, and was the only church to adopt the British spelling of "Latter-day" instead of "Latter Day."

Community of Christ (formerly Reorganized Church of Jesus Christ of Latter Day Saints)
Jason Briggs, Zenas Gurley, Joseph Smith III
Membership:
 1861: 400?
 2010: 250,000



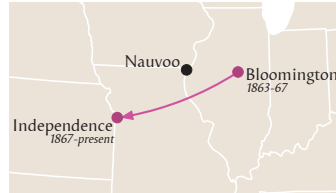
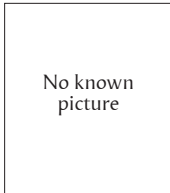
Jason Briggs led a nucleus of branches in southern Wisconsin at the time of the Martyrdom, which were soon joined by Zenas Gurley, another local leader. After breaking with Strang in 1850, and believing that Joseph had ordained his son to be heir, they formed the "New Organization" and began to encourage "Young Joseph" to continue his father's work. Joseph III was ordained in 1860 as president of the Church of Jesus Christ of Latter Day Saints ("Reorganized" was added in the 1870s for clarification). Soon, they had gathered most of the midwestern Saints opposed to Brigham Young and polygamy. In 2001 the denomination adopted the name Community of Christ (see p. 192).

Church of Jesus Christ of Latter Day Saints
James J. Strang
Membership:
 1850: 4,000-6,000?
 2010: 100-300?



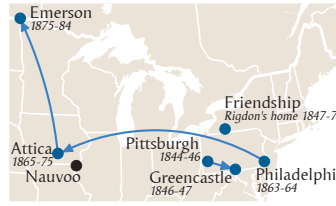
Almost immediately after the Martyrdom, Strang, a recent convert, was proclaiming an appointment by Joseph Smith as heir, an angelic ordination, and new scripture. Many members who wondered whom to follow saw similarities to Joseph, bolstered by Strang's personal charisma and a dynamic missionary force. At one time, he may have drawn half of the U.S. members, but his Church gradually dissipated as he made doctrinal changes (such as practicing polygamy after initially rejecting it), declared himself king, and was eventually murdered. One or two hundred members remain loyal to this day, divided between an incorporated Church and independent adherents.

Church of Christ
Granville Hedrick, John E. Page
Membership:
 1867: 100?
 2010: 9,000



Hedrick was an elder who led several branches in central Illinois following the death of Joseph Smith. They considered affiliation with various leaders but rejected them all. After attracting Apostle John E. Page, the Church of Christ was formally reorganized in 1863 with Hedrick as "President of the High Priesthood." The Church moved to Independence in 1867 (the first to return to Missouri), purchasing the original site of the temple (leading to their nickname "the Temple Lot Church").

Church of Christ (1844-47)
Church of Jesus Christ of the Children of Zion (1863-84)
Sidney Rigdon



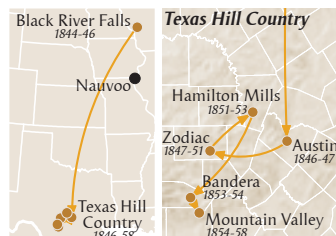
At the August 1844 conference, Sidney Rigdon, as the only remaining member of the First Presidency, argued that he should be a caretaker for the Church until a new prophet emerged. Rigdon organized his followers in 1844, headquartered at Pittsburgh, Pennsylvania, adopting the original name, Church of Christ. After a failed attempt to create a utopian community in 1847, the Church fell apart but was revived in the early 1860s by the encouragement of some of his loyal followers. After gathering to a new community in Canada (without Rigdon), by 1884 most of the remaining members had joined with the Community of Christ.

Church of Jesus Christ
William Bickerton
Membership:
 1867: 300?
 2010: 12,500



Bickerton, an immigrant, was baptized in Sidney Rigdon's church in 1845. After its demise, he briefly joined Brigham Young's church, but left when plural marriage was publicly announced in 1852. After a visionary experience, Bickerton was ordained as president and prophet of the Church of Jesus Christ in 1861 in Pennsylvania. Eventually rejecting most of the later teachings of Joseph Smith but believing strongly in the call to preach to the Lamanites, he eventually founded a new community in Kansas to be a base for missions to the Native Americans. The Church of Jesus Christ has a presence in the United States and in dozens of nations around the world.

Church of Jesus Christ of Latter Day Saints
Lyman Wight
Membership:
 1858: about 100



Wight was ordained an Apostle in 1841 and was leading the timber harvesting mission in Wisconsin at the time of the Martyrdom. The rest of the Twelve hesitantly permitted him to lead the Wisconsin colony to Texas (see p. 68), but he never reconciled with Brigham Young's leadership and was dropped from the Twelve in 1848. Although never considering himself a prophet, he eventually organized a separate church that accepted the temple ceremonies, including plural marriage, and built their own temple in 1850. Although briefly aligned with William Smith, a complete union of their churches was never realized. He died unexpectedly in 1858 while on a mission to Native Americans in southern Texas. Most of his followers joined the Reorganized Church after his death.

The Succession Crisis

continued

joined late in 1859. This formed the basis for the Reorganized Church of Jesus Christ of Latter Day Saints, now the Community of Christ.

The sects initially numbered more than a dozen, but by the time the fragmentation period came to a conclusion in the early 1860s, there were two primary denominations and a few small ones, whose styles of organization and basic tenets represented different aspects of the original Church. Why did this division occur, and why were some factions more successful than others?

One reason for the schism is that Joseph Smith Jr. had demonstrated that one could be a disciple of Jesus Christ and run a growing church without a highly educated clergy. Anyone, regardless of age or circumstance, could access the heavens and hear the voice of God. These ideas contributed to the schismatic tendencies within the religious movement Smith founded by giving many of his followers the confidence that they could lead in his stead.

Smith himself appears to have suggested at least eight succession possibilities during his lifetime, such as Oliver Cowdery and Hyrum Smith (Assistant Presidents), David Whitmer (ordained a president of the Church in Missouri in 1834), the Twelve Apostles (his closest advisors in 1844), and his young son Joseph.

Another reason was that there were, in effect, three different churches: the Nauvoo Stake, the scattered branches throughout the United States and Canada, and the British Mission; each consisted of roughly a third of the 30,000 members in 1844. Nauvoo had the largest concentration of members, including the leadership. There Joseph introduced new doctrines, temple ceremonies, the Council of Fifty, and plural marriage, often to only a select few who he felt were prepared for the innovations (including the Apostles). The branches were largely unaware of these new developments, except what little was published in the *Times and Seasons* and frequent rumors that gave them a negative slant. They were thus largely living in the Church of the Kirtland–Missouri period. The result was that most at Nauvoo supported Brigham Young's continuance of these practices, while the majority of the members in the outlying branches supported other alternatives, often attributing the changes to Young himself. They were joined by several from Nauvoo (including a few leaders) who were well aware of, but opposed to, the new doctrines. Britain was in a similar state to the branches, except that they were very loyal to the Twelve, who had personally converted most of them.

The groups that were able to survive and thrive were those that could mobilize resources and build a strong administrative structure. Brigham Young and the eight members of the Twelve loyal to him had control of the Church newspaper, the temple, and other assets. Strang was able to

very quickly build a force of missionaries to garner support in the branches, and he coalesced a group of leaders personally opposed to Young. Only when these leaders left Strang did his movement decline. In turn, Jason Briggs and Zenas Gurley were able to effectively build a grassroots movement in the midwestern branches that would lead to the New Organization.

Rivalry and animosity between the surviving churches over the matter of succession lasted throughout the nineteenth and twentieth centuries, although recently there has been a civil dialogue between them. Those who gathered in Nauvoo during the summer of 1844 were all believers but not uniform in their thinking. They remained faithful, to the best of their understanding, to the work of Joseph Smith Jr. but did so in a vast array of expressions and experiences.

Steven L. Shields



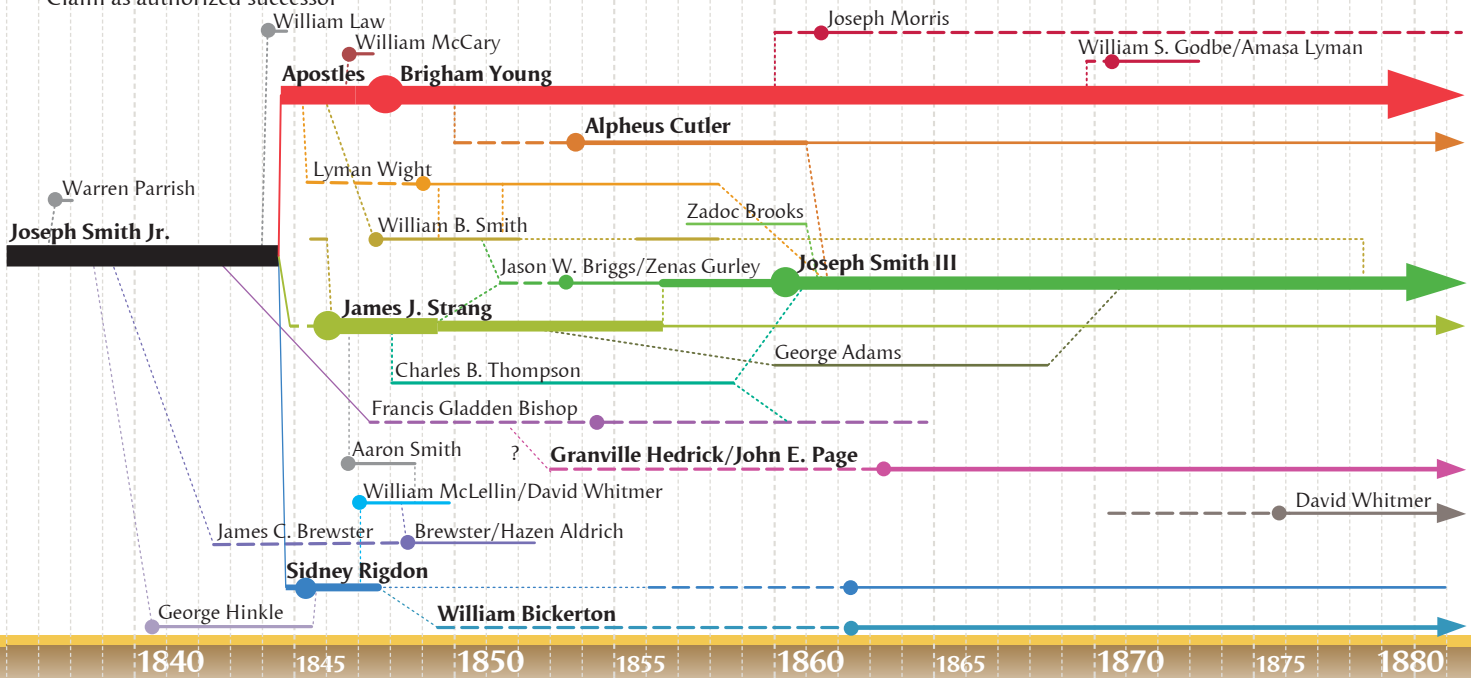
Voree, now on the western outskirts of Burlington, Wisconsin, was established in 1844 by James J. Strang as a gathering place for his followers. Strang said that the name meant “garden of peace.” Between 1844 and 1850, hundreds or even thousands lived here, building homes and businesses with stone from their own quarry, including the house shown here in which the church newspaper, the *Voree Herald*, was printed. A temple was even begun, but when dissension and poverty threatened the settlement in 1850, Strang created a new gathering place on Beaver Island in Lake Michigan. After being shot by dissidents in June 1856, he returned to Voree, dying weeks later in this house. After most of his followers left, the town was largely abandoned, and very few buildings have survived to the present.

Joseph Smith's leadership was challenged a few times during his life, but when he died, the Church fragmented, with many members seeking the legitimate successor to their beloved Prophet. Many candidates vied for followers, some from the existing leadership, some from the rank and file. Most churches soon evaporated or merged into a few major groups.

Most of the leaders of the Church in 1844 followed Brigham Young, while others searched for years for a spiritual home. In addition, many leaders who had left the Church years earlier saw an opportunity to renew their Mormon beliefs, especially in "primitive" movements that returned to the doctrine and practices of the Kirtland or even New York eras.

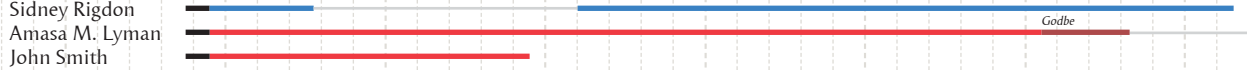
Divergent Paths of the Restoration

- Unorganized following
- Organized church
- Date of church organization
- ⋯ Schism to/from another church
- Claim as authorized successor

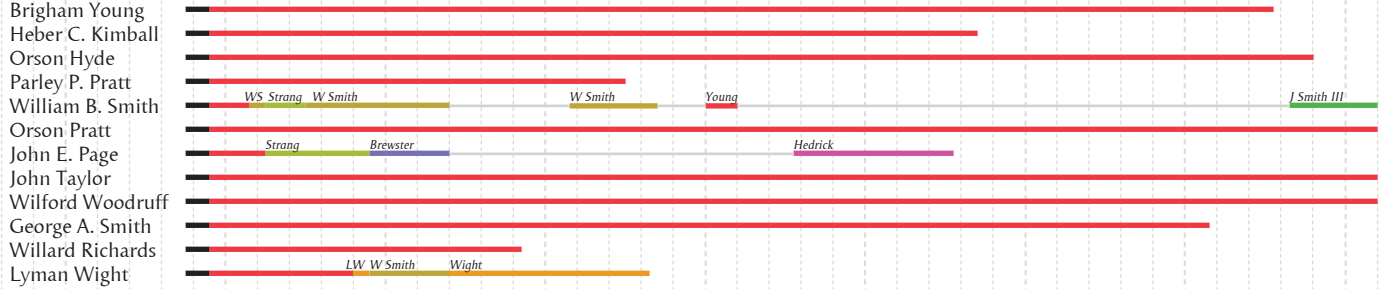


Destiny of 1844 Church Leaders

First Presidency



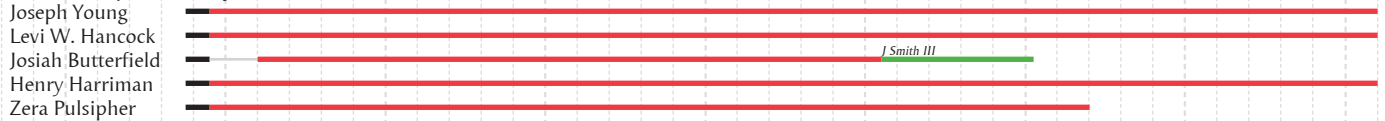
Quorum of the Twelve Apostles



Presiding Bishops



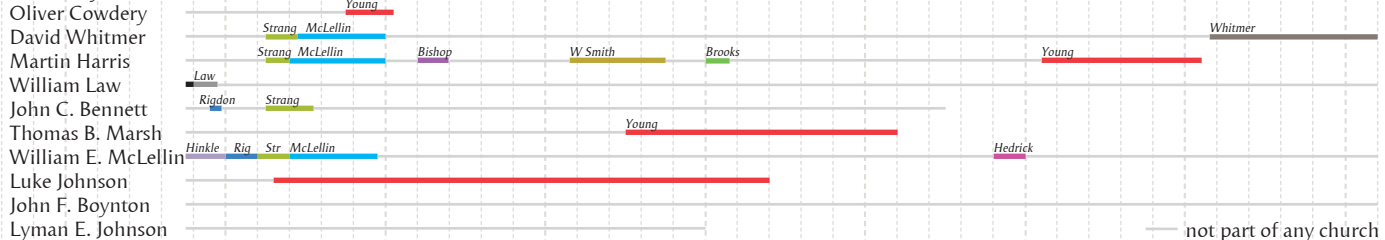
Presidents of the Seventy



Nauvoo Stake Presidency



Previously Excommunicated Leaders



— not part of any church

Planning the Exodus

1842–1846

CHURCH MEMBERS SOMETIMES ASSUME that the Saints crossed the plains in 1847 with only a vague idea of where they were going. However, they were completing a journey that had been thoroughly planned for many years.

By the early 1840s, the American West attracted Joseph Smith as a permanent place of refuge for his people and for proselytizing among Native Americans. News buzzed about Upper California, Oregon, New Mexico, and the new Republic of Texas, areas the United States wanted to acquire. In early 1842, Church leaders discussed finding a Rocky Mountain refuge, and Joseph Smith proposed the “Great Western Measure” to investigate unoccupied western locations for a homeland. He created a Council of Fifty to lead the secular affairs of the Saints, including oversight of the planning of possible migrations. In early 1844 he declared the whole western hemisphere was Zion, and he invited friends to form companies to find suitable settlement sites.

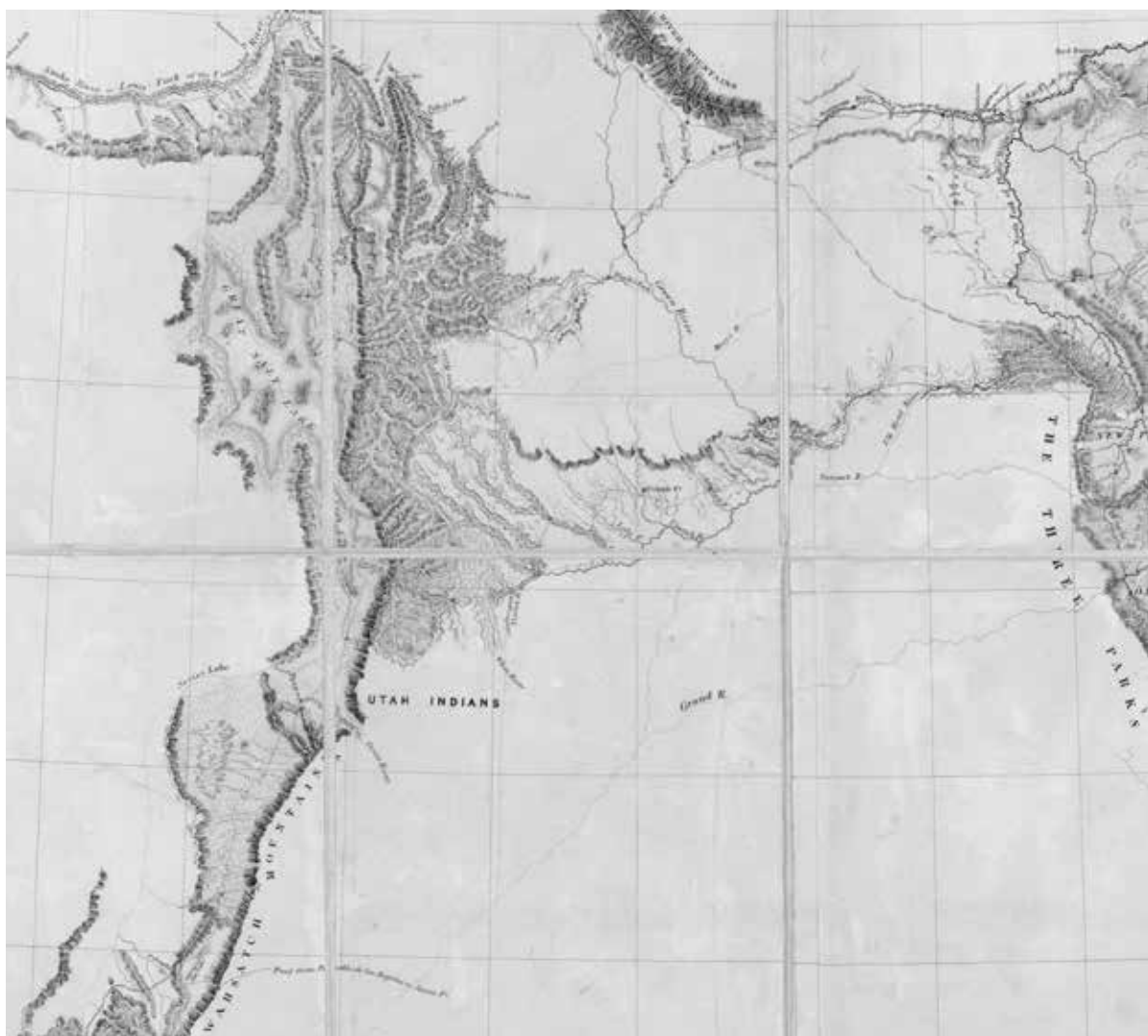
After Joseph’s death that June, the Twelve set their priorities to first finish the temple, then find a new gathering place in the West. James Emmett and Lyman Wight, zealous council members, led companies to resettle in Dakota and Texas, respectively. Both claimed prior authority from Joseph, and rejected the Twelve’s request to be patient. Emmett’s company eventually rejoined the main body of the Saints at Council Bluffs, but Wight’s followers eventually left the Church altogether, with only a few returning later.

During meetings in March and April 1845, the Twelve and the Council of Fifty discussed ways to explore the West, particularly Upper California. In April, Elder John Taylor wrote a song: “Upper California! O! That’s the land for me.” That spring, Oneida Nation convert Lewis Dana and others met with tribes in the middle Missouri River region, gaining approvals for Mormon settlements among them. The Council studied all of the maps, guides, and reports they could find. In one plan they called for 300 men and families to go on a western expedition in spring

1846, then changed the number to perhaps 1,500 men without families, including the Twelve, then favored total evacuation from Nauvoo and vicinity. In October 1845, Brigham Young told Illinois Governor Thomas Ford the Saints probably would resettle at Vancouver Island in British North America (Canada), likely a ruse to obscure the intended Upper California destination (which included today’s Utah).

Alternative settlement locations were still being considered as Brigham Young crossed Iowa in 1846, but by the summer of 1846, Church leaders were clearly in agreement that the new home of the Church would be the valleys at the base of the Wasatch Mountains.

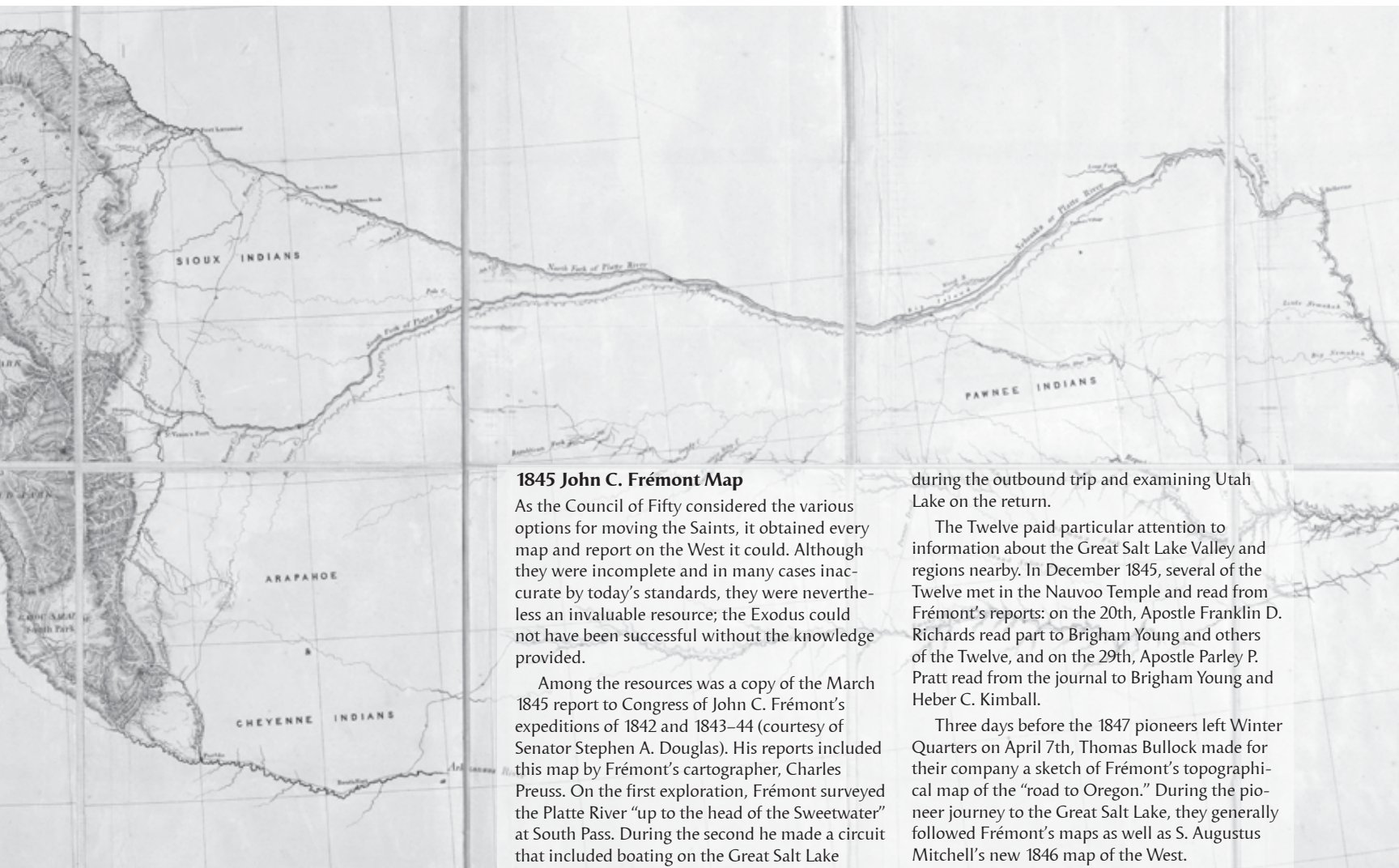
William G. Hartley





The Great Western Measure

- Sites considered for resettlement
- **Oregon & California Expedition (1844)**
On February 20, Joseph Smith and the Twelve began recruiting a company to explore New Mexico, California, and Oregon. By March 11, James Emmett and 19 others had volunteered, but Joseph's martyrdom put the expedition on hold.
- **James Emmett Company (1844–46)**
After Joseph's death, Emmett renewed the expedition as a mission settlement among the Sioux. Despite the Twelve's wishes, he led 150–200 Saints from Nauvoo in September 1844. After wintering in central Iowa, they established Camp Vermillion in the spring, which lasted a year.
- **Lyman Wight (1845–1858)**
In March 1844, Apostle Lyman Wight proposed settling in the Texas Republic, which Joseph considered before his death. Against the advice of the Twelve, Wight and 150 Wisconsin Saints left in 1845, settling in 6 new towns before Wight died in 1858. Most of the group eventually joined the RLDS Church.
- **Lewis Dana (1845)**
On April 24, Lewis Dana (a converted Oneida) and four others were sent by the Twelve to explore the West for resettlement locations. They were able to secure permission from the Pottawattomi Indians to settle (temporarily) in western Iowa.



1845 John C. Frémont Map

As the Council of Fifty considered the various options for moving the Saints, it obtained every map and report on the West it could. Although they were incomplete and in many cases inaccurate by today's standards, they were nevertheless an invaluable resource; the Exodus could not have been successful without the knowledge provided.

Among the resources was a copy of the March 1845 report to Congress of John C. Frémont's expeditions of 1842 and 1843–44 (courtesy of Senator Stephen A. Douglas). His reports included this map by Frémont's cartographer, Charles Preuss. On the first exploration, Frémont surveyed the Platte River "up to the head of the Sweetwater" at South Pass. During the second he made a circuit that included boating on the Great Salt Lake

during the outbound trip and examining Utah Lake on the return.

The Twelve paid particular attention to information about the Great Salt Lake Valley and regions nearby. In December 1845, several of the Twelve met in the Nauvoo Temple and read from Frémont's reports: on the 20th, Apostle Franklin D. Richards read part to Brigham Young and others of the Twelve, and on the 29th, Apostle Parley P. Pratt read from the journal to Brigham Young and Heber C. Kimball.

Three days before the 1847 pioneers left Winter Quarters on April 7th, Thomas Bullock made for their company a sketch of Frémont's topographical map of the "road to Oregon." During the pioneer journey to the Great Salt Lake, they generally followed Frémont's maps as well as S. Augustus Mitchell's new 1846 map of the West.

Glossary

This is not a complete dictionary of terms relevant to The Church of Jesus Christ of Latter-day Saints but focuses on terms used frequently in this work. For simplicity, the definitions and claims below are from a Mormon perspective.

Apostle: Beginning in 1835, this position is the highest priesthood office of the Church; an Apostle is designated as a special witness of Jesus Christ to all the world. The First Presidency and the Quorum of the Twelve (and others in rare circumstances) are ordained Apostles.

Area: Since 1984 (with earlier precedents), it is the largest geographical administrative subdivision of the Church and presided over by an Area Presidency consisting of three members of the quorums of the Seventy.

Assistants to the Twelve: A General Authority office created in 1941 to help the Quorum of the Twelve carry out administrative work; the office was eliminated in favor of the First Quorum of the Seventy in 1976.

Auxiliary: An organization that serves a specific group of members other than the priesthood quorums, currently including Relief Society (adult women), Young Men and Young Women (ages 12–17), Primary (ages 1–11), and Sunday School (all members ages 12 and over).

Baptism: An ordinance performed through immersion in water by a priesthood holder, by which a person officially becomes a member of the Church.

Bishop: Originally called only to manage the economic welfare of the Church and its members, since the 1870s a bishop is the ecclesiastical leader, both pastorally and administratively, of an LDS ward; this position is similar to a priest, minister, or pastor of other churches, but in the LDS Church it is a lay, not professional, office.

Book of Mormon: One of the core books of scripture canonized by the Church, it contains the religious history of an ancient group that lived somewhere in the Americas for 1,000 years, as translated by Joseph Smith Jr.

Branch: The original name for organized congregations of the Church, led by a branch presidency. Since the advent of wards, only smaller, more simply organized congregations are called branches.

Conference: An early term for regional groupings of branches in outlying regions of the Church; conferences were gradually replaced by districts in the early twentieth century.

Dedication: An official blessing given by a priesthood holder, typically marking the opening of a sacred building or program.

Deseret: A word, meaning honey bee, found in the Book of Mormon. As a symbol of industriousness, it was proposed as the name of the territory that became Utah and continues to be a common name for many institutions in the region.

District: A regional unit similar to a stake but much smaller in membership (typically consisting of two or three branches) and simpler in organization, presided over by a district president; the term replaced conference in the early twentieth century. It is meant to be transitional, a “stake in embryo.”

Doctrine and Covenants (D&C): One of the books canonized as scripture, this book is a collection of important revelations received chiefly by Joseph Smith Jr. for the governance of the Church and for clarifying doctrine.

Elder: A priesthood office available to worthy male members of the Church ages eighteen and older. The title of elder is used as a general title for all bearers of the Melchizedek Priesthood and is commonly used as a title for missionaries, members of the quorums of the Seventy, and the Twelve Apostles.

First Vision: The original visitation of God and Jesus Christ to Joseph Smith Jr. in 1820, near Palmyra, New York.

First Presidency: The governing quorum of the Church since 1832, consisting of the President and his counselors (typically two but occasionally more if necessary).

General Authority: A priesthood holder with ecclesiastical authority over the entire Church. At present, General Authorities include the First Presidency, the Quorum of the Twelve, the First and Second Quorums of the Seventy, and the Presiding Bishopric.

General Conference: Churchwide meetings that are now held every April and October, consisting of at least five sessions of discourses by General Authorities and other leaders.

Gentiles: During the nineteenth century, this term was often used to refer to someone who is not a member of the LDS Church.

Gospel: Latter-day Saints use this term in many ways, but typically it encapsulates all of the core doctrines of the Church, especially those regarding the Atonement of Jesus Christ.

Mission: A geographical area in which full-time missionaries (typically 50–200 per mission) proselytize to the local residents, directed by a mission president.

Missionary: A member of the Church who temporarily (for 1–2 years) volunteers to preach about Christ and the Church in a mission selected by General Authorities; typically young men begin service at age 18, young women at age 19. Retired couples are also encouraged to serve.

Moroni: The last prophet recorded in the Book of Mormon, who buried the gold plates in New York around AD 430; he visited Joseph Smith Jr. in 1823 as an angel, directing him to the plates. The spire of almost every LDS temple is topped with a gold-clad representation of Moroni.

Ordinance: A sacred rite that brings spiritual blessings to a recipient, set forth in scripture and performed by members of the priesthood.

Pioneer: A Latter-day Saint who crossed the plains to Utah prior to the building of the transcontinental railroad in 1869.

President: The highest position of authority in the Church on earth, sustained by the Church members as prophet, seer, and revelator.

Presiding Bishop: A General Authority responsible for much of the temporal affairs of the Church, including responsibilities such as buildings, land holdings, membership records, and the welfare program.

Priesthood: The power and authority by which the Church is organized and directed. Worthy males in the Church may receive the priesthood to be able to act in the name of God, perform ordinances, and give blessings.

Quorum of the Twelve: Twelve men ordained to the office of Apostle; the second ranking quorum over the Church.

Relief Society: The official adult women’s organization of the Church.

Revelation: Direct communication from God to man. Prophets have described many forms, including visions, dreams, vocal pronouncements, and spiritual feelings.

Seminary: A weekday religious instruction for youth of high school age.

Seventy: A priesthood office denoted in scripture as having responsibility for missionary work. Until the 1980s there were quorums in every stake, but now quorums exist only at the general and area level.

Stake: A regional grouping of several (usually 5–12) wards and branches, led by a president with two counselors and a twelve-member high council. Since the 1950s, each stake has offices and holds semiannual conferences in a large meetinghouse called a stake center.

Temple: A sacred building, often referred to as “the house of the Lord,” where ordinances are performed that grant recipients divine blessings and covenants that are not available elsewhere.

Tithing: Cash or in-kind contributions made by Latter-day Saints. These contributions fund the Church.

Ward: Since the 1850s, a geographically defined congregation of Church members, usually consisting of between 300 and 600 people, presided over by a bishop. Smaller congregations are called branches.

Zion: A term for the utopian ideal of the Church, variously applied to a place of gathering (most commonly referring to Independence, Missouri; Utah; and North and South America), the ideal society of believers wherever they live, or the awaited kingdom of God after Christ’s return.

Bibliography

General Works

- Berrett, L. C. (1999–2007). *Sacred places: A comprehensive guide to early LDS historical sites* (6 vols.). Salt Lake City: Bookcraft, Deseret Book.
- Brown, S. K., Cannon, D. Q., & Jackson, R. (1994). *Historical atlas of Mormonism*. New York: Simon & Schuster.
- Jenson, A. (1830–1972). *Journal history of The Church of Jesus Christ of Latter-day Saints*. Salt Lake City: Historical Department, The Church of Jesus Christ of Latter-day Saints.
- Jenson, A. (1941). *Encyclopedic history of The Church of Jesus Christ of Latter-day Saints*. Salt Lake City: Deseret Book. Retrieved April 16, 2012, from <http://contentdm.lib.byu.edu/cdm/ref/collection/BYUIBooks/id/2694>
- U.S. Bureau of the Census (1840–2010). *Decennial census of population and housing*. Minneapolis, MN: National Historical Geographic Information System (summary statistics). Retrieved April 20, 2012, from <https://www.nhgis.org/> (summary data), <http://www.census.gov/prod/www/abs/decennial/index.html> (statistical reports)

Section I: The Restoration

- Bushman, R. L. (2005). *Joseph Smith: Rough stone rolling*. New York: Alfred A. Knopf.
- The Church of Jesus Christ of Latter-day Saints. (1981). *Doctrine and covenants*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints. Retrieved April 15, 2012, from <http://www.lds.org/scriptures/dc-testament?lang=eng>
- Smith, J., Jr. (1949). *History of The Church of Jesus Christ of Latter-day Saints*, Ed. B. H. Roberts (7 vols.). Salt Lake City: Deseret News Press.
- Smith, J., Jr. (2012). *Histories*. Published as K. L. Davidson, D. J. Whittaker, M. Ashurst-McGee, & R. L. Jensen (Eds.). *The Joseph Smith papers* (Vol. 1, 2). Salt Lake City: The Church Historian's Press.
- Smith, L. M. (2001) *Memoir*. Published as L. F. Anderson (Ed.). *Lucy's book: A critical edition of Lucy Mack Smith's family memoir*. Salt Lake City: Signature Books.

Origins of Early Church Leaders

- Anderson, R. L. (2003). *Joseph Smith's New England heritage: Influences of grandfathers Solomon Mack and Asael Smith*. Salt Lake City: Deseret Book.
- Gaustad, E. S., & Barlow, P. L. (2001). *New historical atlas of religion in America*. New York: Oxford University Press.
- Howe, D. W. (2007). *What hath God wrought: The transformation of America, 1815–1848*. New York: Oxford University Press.
- Noll, M. A. (2002). *America's God: From Jonathan Edwards to Abraham Lincoln*. New York: Oxford University Press.

- Quinn, D. M. (1994). *The Mormon hierarchy: Origins of power*. Salt Lake City: Signature Books & Smith Research Associates.

The Joseph and Lucy Mack Smith Family

- Anderson, R. L. (2003). *Joseph Smith's New England heritage: Influences of grandfathers Solomon Mack and Asael Smith*. Salt Lake City: Deseret Book.
- Cannon, D. Q. (1973). Topsfield, Massachusetts: Ancestral home of the Prophet Joseph Smith. *BYU Studies*, 14(1), 56–76. Retrieved April 15, 2012, from <https://byustudies.byu.edu/showTitle.aspx?title=5097>
- Porter, L. C. (1971). *A study of the origins of The Church of Jesus Christ of Latter-day Saints in the states of New York and Pennsylvania, 1816–1831*. Ph.D. dissertation, Brigham Young University, Provo, UT.
- Stillwell, L. D. (1948). *Migration from Vermont*. Montpelier, VT: Vermont Historical Society.
- Stommel, H., & Stommel, E. (1979). *Volcano weather: The story of 1816, the year without a summer*. Newport, RI: Seven Seas Press.

Palmyra & Manchester

- Porter, L. C. (1971). *A study of the origins of The Church of Jesus Christ of Latter-day Saints in the states of New York and Pennsylvania, 1816–1831*. Ph.D. dissertation, Brigham Young University, Provo, UT.
- Turner, O. (1851). *History of the pioneer settlement of Phelps and Gorham's purchase, and Morris' reserve*. Rochester, NY: William Alling. Retrieved April 15, 2012, from <http://books.google.com/books?id=TUX698v8KKGc>

The Spiritual Environment of the Restoration

- Allen, I. M. (1833, 1836). *Baptist triennial register*. Philadelphia: T. W. Ustick. Retrieved April 20, 2012, from <http://archive.org/details/unitedstatesbapt00alle>, <http://archive.org/details/baptisttriennial00slsn>
- Allen, R. (1911). *A century of the Genesee annual conference of the Methodist Episcopal Church, 1810–1910*. Rochester, NY: the author. Retrieved April 15, 2012, from <http://books.google.com/books?id=sWbUAAAAAAAJ>
- Asplund, J. (1794). *The universal register of the Baptist denomination in North America*. Boston: John W. Folsom. Retrieved April 21, 2012, from <http://books.google.com/books?id=zM4CAAAAQAAJ>
- Butler, J. (1992). *Awash in a sea of faith: Christianizing the American people*. Cambridge, MA: Harvard University Press.
- Cross, W. R. (1950). *The burned-over district: The social and intellectual history of enthusiastic religion in western New York, 1800–1850*. Ithaca, NY: Cornell University Press.
- Gaustad, E. S., & Barlow, P. L. (2001). *New historical atlas of religion in America*. New York: Oxford University Press.

- Hotchkin, J. H. (1848). *A history of the purchase and settlement of western New York and of the rise, progress, and present state of the Presbyterian Church in that section*. New York: M. W. Dodd. Retrieved April 15, 2012, from <http://books.google.com/books?id=zQ5KAAAAAAAJ>
- Howe, D. W. (2007). *What hath God wrought: The transformation of America, 1815–1848*. New York: Oxford University Press.
- Methodist Episcopal Church (1840). *Minutes of the annual conferences of the Methodist Episcopal Church, for the years 1773–1881*. New York: Mason & Lane. Retrieved April 15, 2012, from <http://books.google.com/books?id=vj4mAQAAIAAJ>
- Noll, M. A. (2002). *America's God: From Jonathan Edwards to Abraham Lincoln*. New York: Oxford University Press.
- Presbyterian Church in the U.S.A. (1808). *Minutes of the general assembly of the Presbyterian Church in the U.S.A.* Philadelphia: Thomas & William Bradford. Retrieved April 15, 2012, from <http://books.google.com/books?id=BmbUAAAAAAAJ>
- Wigger, J. H. (1998). *Taking heaven by storm: Methodism and the rise of popular Christianity in America*. New York: Oxford University Press.

Cradle of the Restoration

- Burr, D. H., & De Witt, S. (1829). *An atlas of the state of New York: Containing a map of the state and of the several counties, projected and drawn by a uniform scale from documents deposited in the public offices of the state and other original & authentic information, under the superintendence & direction of Simeon DeWitt, surveyor general, pursuant to an act of the legislature and also the physical geography of the state & of the several counties & statistical tables of the same*. New York: Rawdon, Clark & Co., Rawdon, Wright & Co. Retrieved April 15, 2012, from <http://www.davidrumsey.com/luna/servlet/s/6x0vp9>
- Bushman, R. L. (1984). *Joseph Smith and the beginnings of Mormonism*. Urbana: University of Illinois Press.
- Largey, D. L. (Ed.). (2003). *Book of Mormon reference companion*. Salt Lake City: Deseret Book.
- Porter, L. C. (1971). *A study of the origins of The Church of Jesus Christ of Latter-day Saints in the states of New York and Pennsylvania, 1816–1831*. Ph.D. dissertation, Brigham Young University, Provo, UT.
- Turley, R. E., & Slaughter, W. W. (2011). *How we got the Book of Mormon*. Salt Lake City: Deseret Book.
- Vance, D. H. (cartographer). (1825). *Map of the western part of the state of New York*. Albany, NY: John Ogden Dey. Retrieved April 7, 2012, from <http://www.davidrumsey.com/luna/servlet/s/lunqy8>

Latter-day Scriptures

- Flake, C. J., & Draper, L. W. (Eds.). (2004). *A Mormon bibliography, 1830–1930* (2nd ed.). Provo, UT: Religious Studies Center, Brigham Young University.

- Largey, D. L. (Ed.). (2003). *Book of Mormon reference companion*. Salt Lake City: Deseret Book.
- Skousen, R. (2004). *Analysis of textual variants of the Book of Mormon* (6 vols.). Provo, UT: Foundation for Ancient Research and Mormon Studies.
- Staker, M. (2009). *Hearken, O ye people: The historical setting for Joseph Smith's Ohio revelations*. Salt Lake City: Greg Kofford Books.
- Turley, R. E., Jr., & Slaughter, W. W. (2011). *How we got the Book of Mormon*. Salt Lake City: Deseret Book.
- Woodford, R. J. (1984). The doctrine and covenants: A historical overview. In R. L. Millet & K. P. Jackson (Eds.), *Studies in scripture: The doctrine and covenants* (pp. 3–22). Sandy, UT: Randall Book Co.
- The First Year of The Church of Christ**
- Bushman, R. L. (1984). *Joseph Smith and the beginnings of Mormonism*. Urbana: University of Illinois Press.
- Porter, L. C. (1971). *A study of the origins of The Church of Jesus Christ of Latter-day Saints in the states of New York and Pennsylvania, 1816–1831*. Ph.D. dissertation, Brigham Young University, Provo, UT.
- Romig, R. E. (1994). The Lamanite mission. *John Whitmer Historical Association Journal*, 14, 25–33.
- Williams, R. S. (1969). *The missionary movements of the LDS Church in New England, 1830–1850*. Master's thesis, Brigham Young University, Provo, UT. Retrieved from <http://contentdm.lib.byu.edu/cdm/ref/collection/MTNZ/id/31071>
- The Travels of Joseph Smith Jr.**
- Conkling, J. C. (1979). *A Joseph Smith Chronology*. Salt Lake City: Deseret Book Company.
- Smith, J., Jr. (2008). *Journals*. Published as D. C. Jessee, M. Ashurst-McGee & R. L. Jensen (Eds.). *The Joseph Smith papers* (2 vols.). Salt Lake City: Church Historian's Press.
- The Western Reserve**
- Anderson, K. R. (1989). *Joseph Smith's Kirtland: Eyewitness accounts*. Salt Lake City: Deseret Book.
- Backman, M. V. (1983). *The heavens resound: A history of the Latter-day Saints in Ohio, 1830–1838*. Salt Lake City: Desert Book.
- Cowdery, O. (Ed.). (1834–37). *The Latter Day Saints' messenger and advocate* (3 vols.). Kirtland, OH: F. G. Williams & Co. Retrieved 2012 from <http://lib.byu.edu/digital/mpntc/az/L.php#latter-advocate> (transcription at <http://www.centerplace.org/history/ma/>)
- Phelps, W. W. (Ed.). (1832–1834). *The evening and morning star* (2 Volumes). Independence, MO: W. W. Phelps & Co. Retrieved 2012 from <http://contentdm.lib.byu.edu/cdm/ref/collection/NCMP1820-1846/id/5919> (transcription at <http://www.centerplace.org/history/ems/>)
- Romig, R. E. (1994). The Lamanite mission. *John Whitmer Historical Association Journal*, 14, 25–33.
- Savory, W., & Sumner, W. (cartographers). (1833). *Map of the western reserve, including the fire lands of Ohio*. Nelson, OH: Allen Taylor. Retrieved 2012, from <http://www.davidrumsey.com/luna/servlet/s/f895p>
- Staker, M. (2009). *Hearken, O ye people: The historical setting for Joseph Smith's Ohio revelations*. Salt Lake City: Greg Kofford Books.
- Kirtland, Ohio**
- Anderson, K. R. (1989). *Joseph Smith's Kirtland: Eyewitness accounts*. Salt Lake City, Utah: Deseret Book.
- Backman, M. V. Jr. (1983). *The heavens resound: A history of the Latter-day Saints in Ohio, 1830–1838*. Salt Lake City: Desert Book.
- Beals, W. W. (cartographer). (1837). *A map of Kirtland city*. Kirtland: Geauga County.
- Briggs, L. *Transcription of LDS Land Transactions in Kirtland, Ohio*. Church History Library, Salt Lake City.
- Gauga County Recorder. (1820–1840). *Deeds*. (Mormon-related records transcribed by Lyle Briggs, in Church History Library). Chardon, OH.
- Hill, M. S., Rooker, C. K., & Wimmer, L. T. (1977). The Kirtland economy revisited: A market critique of sectarian economics. *BYU Studies*, 17(4), 389–475. Retrieved April 15, 2012, from <https://byustudies.byu.edu/showTitle.aspx?title=5302>
- Holzappel, R. N. (1991). *Old Mormon Kirtland and Missouri: Historic photographs and guide*. Santa Ana, CA: Fieldbook Productions.
- Layton, R. L. (1971). Kirtland: A perspective on time and place. *BYU Studies*, 11(4), 423–438. Retrieved April 15, 2012, from <https://byustudies.byu.edu/showTitle.aspx?title=4975>
- Staker, M. (2009). *Hearken, O ye people: The historical setting for Joseph Smith's Ohio revelations*. Salt Lake City: Greg Kofford Books.
- The Settlement of Zion**
- Cannon, D. Q., & Cook, L. W. (1983). *Far West record*. Salt Lake City: Deseret Book.
- Garr, A. K., & Johnson, C. V. (Eds.). (1994). *Regional studies in Latter-day Saint Church history: Missouri*. Provo, UT: Brigham Young University Department of Church History and Doctrine.
- Holzappel, R. N. (1991). *Old Mormon Kirtland and Missouri: Historic photographs and guide*. Santa Ana, CA: Fieldbook Productions.
- Johnson, C. V. (1992). *Mormon redress petitions: Documents of the 1833–1838 Missouri conflict*. Provo, Utah: Religious Studies Center, Brigham Young University. Retrieved April 15, 2012, from <http://contentdm.lib.byu.edu/cdm/ref/collection/rsc/id/44782>
- Ouellette, R. D. (2005). Zion's gallows: The cultural geography of the Mormon temple lot site. *John Whitmer Historical Association Journal*, 25, 161–174.
- Parkin, M. H., & Berrett, L. C. (2004). *Sacred places: Missouri*. Salt Lake City: Deseret Book.
- Phelps, W. W. (Ed.). (1832–1834). *The evening and morning star* (2 vols.). Independence, MO: W. W. Phelps & Co. Retrieved 2012, from <http://contentdm.lib.byu.edu/cdm/ref/collection/NCMP1820-1846/id/5919> (transcription at <http://www.centerplace.org/history/ems/>)
- Porter, L. C., & Romig, R. E. (2007). The prairie branch, Jackson County, Missouri. *Mormon Historical Studies*, 8(1–2), 1–36. Retrieved April 15, 2012, from http://mormonhistoricsitesfoundation.org/publications/studies_2007/2007.htm
- Union Historical Company. (1881). *The history of Jackson County, Missouri*. Kansas City: Birsall, Williams & Co.
- The Church in the Kirtland-Missouri Era**
- Cowdery, O. (Ed.). (1834–37). *The Latter Day Saints' messenger and advocate* (3 vols.). Kirtland, OH: F. G. Williams & Co. Retrieved 2012, from <http://lib.byu.edu/digital/mpntc/az/L.php#latter-advocate> (transcription at <http://www.centerplace.org/history/ma/>)
- Crawford, M. A. (2007). *Branches of The Church of Jesus Christ of Latter-day Saints, 1830–1834*. Master's thesis, Brigham Young University, Provo, UT.
- Phelps, W. W. (Ed.). (1832–1834). *The evening and morning star* (2 vols.). Independence, MO: W. W. Phelps & Co. Retrieved 2012 from <http://contentdm.lib.byu.edu/cdm/ref/collection/NCMP1820-1846/id/5919> (transcription at <http://www.centerplace.org/history/ems/>)
- Platt, L. D. (1991). Early branches of The Church of Jesus Christ of Latter-day Saints 1830–1850. *Nauvoo Journal*, 3(1), 3–50. Retrieved April 15, 2012, from http://mormonhistoricsitesfoundation.org/publications/nj_1991/1991.htm
- Travel Between Ohio and Missouri**
- Baugh, A. L. (2005). Joseph Smith and Zion's Camp. *Ensign*, 35(6), 42–47.
- Darowski, J. F. (2010). Seeking after the ancient order: Conferences and councils in early Church governance. *Mormon Historical Studies*, 11(1), 27–39.
- Hunter, L. C. (1969). *Steamboats on the western rivers: An economic and technological history*. New York: Octagon Books.
- Jenson, A. (1888). Kirtland camp. *The Historical Record*, 7(7), 593–603. Retrieved April 15, 2012, from <http://archive.org/stream/historicalrecord01jens#page/592/mode/2up>
- Launius, R. D. (1984). *Zion's Camp: Expedition to Missouri, 1834*. Independence, MO: Herald House.
- Manscill, C. K. (2000). "Journal of the branch of the Church in Pontiac, 1834": Hyrum Smith's division of Zion's Camp. *BYU Studies*, 39(1), 167–188. Retrieved April 15, 2012, from <https://byustudies.byu.edu/showTitle.aspx?title=6637>
- Murdock, J. (1830–1867). *Journal and autobiography*. L. Tom Perry Special Collections, BYU Harold B. Lee Library. Provo, UT.

- Parkin, M. H., & Berrett, L. C. (2004). *Sacred places: Missouri*. Salt Lake City: Deseret Book.
- Quinn, D. M. (1994). *The Mormon hierarchy: Origins of power*. Salt Lake City: Signature Books & Smith Research Associates.
- Romig, R. E. (1994). The Lamanite mission. *John Whitmer Historical Association Journal*, 14, 25–33.

Early Missions

- Baumgarten, J. N. (1960). *The role and function of the Seventies in LDS Church history*. Master's thesis, Brigham Young University, Provo, UT. Retrieved from <http://contentdm.lib.byu.edu/cdm/ref/collection/MTAF/id/15545>
- Bitton, D. (1971). Kirtland as a center of missionary activity. *BYU Studies*, 11(4), 497–516. Retrieved April 15, 2012, from <https://byustudies.byu.edu/showTitle.aspx?title=4978>
- Brannon, S., & Pratt, P. P. (Ed.). (1844–1845). *The prophet/the New York messenger* (2 vols.). New York City: Samuel Brannon.
- British Mission (1840–1970). *Latter-day Saints' millennial star* (132 vols.). Manchester, Liverpool, and London, England: British Mission. Retrieved April 21, 2012, from <http://lib.byu.edu/digital/mpntc/az/M.php#latter-star>
- Cowdery, O. (Ed.). (1834–37). *The Latter Day Saints' messenger and advocate* (3 vols.). Kirtland, OH: F. G. Williams & Co. Retrieved 2012 from <http://lib.byu.edu/digital/mpntc/az/L.php#latter-advocate> (transcription at <http://www.centerplace.org/history/ma/>)
- Ellsworth, S. G. (1951). *A history of Mormon missions in the United States and Canada, 1830–1860*. Ph.D. dissertation, University of California, Berkeley.
- Ellsworth, S. G. (Ed.). (1990). *The journals of Addison Pratt*. Salt Lake City: University of Utah Press.
- Irving, G. (1975). Numerical strength and geographical distribution of the LDS missionary force, 1830–1974. *Vol. 1. Task Papers in LDS History*. Salt Lake City: Historical Department, Church of Jesus Christ of Latter-day Saints.
- McFarlane, B. (1961). *The role of preaching in the early Mormon Church, 1830–1846*. Ph.D. dissertation, University of Missouri, Columbia.
- Robinson, E., & Smith, D. C. (Ed.). (1839–1846). *Times and seasons* (6 Volumes). Nauvoo, IL: Robinson & Smith. Retrieved 2012 from <http://lib.byu.edu/digital/mpntc/az/T.php#times-seasons> (transcription at <http://www.centerplace.org/history/ts/>)
- Smith, G. A. (1869). *Rise, progress and travels of The Church of Jesus Christ of Latter-day Saints*. Salt Lake City: Deseret News. Retrieved April 15, 2012, from <http://books.google.com/books?id=pFhNAAAAYAAJ>
- Whittaker, D. J. (2000). Mormon missiology: An introduction and guide to the sources. In S. D. Ricks, D. W. Parry & A. H. Hedges (Eds.), *The disciple as witness: Essays on Latter-day Saint history and doctrine in honor of Richard Lloyd Anderson* (pp. 459–538). Provo, UT: Foundation for Ancient Research and Mormon Studies.
- Williams, R. S. (1969). *The missionary movements of the LDS Church in New England, 1830–1850*. Master's thesis, Brigham Young University, Provo, UT. Retrieved from <http://contentdm.lib.byu.edu/cdm/ref/collection/MTNZ/id/31071>
- Woodruff, W. (1983). *Journal*. Published as S. G. Kenney (Ed.). *Wilford Woodruff's journal, 1833–1898 Typescript*. Midvale, UT: Signature Books.

The City of Zion Plat

- Baum, J. H. (1967). *Geographical characteristics of early Mormon settlements*. Master's thesis, Brigham Young University, Provo, UT. Retrieved from <http://contentdm.lib.byu.edu/cdm/ref/collection/MTAF/id/15544>
- Bushman, J. K. (1997). *Prophets, planning, and politics: Utah's planning heritage and its significance today and*

- tomorrow*. Master's thesis, Brigham Young University, Provo, UT. Retrieved from <http://contentdm.lib.byu.edu/cdm/ref/collection/MTAF/id/15590>
- Bushman, R. L. (1997). *Making space for the Mormons: Ideas of sacred geography in Joseph Smith's America*. Logan, UT: Utah State University Press.
- Jackson, R. H. (1976). The Mormon village: Analysis of a settlement type. *Professional Geographer*, 28(2), 136–141.
- Jackson, R. H. (1993). Sacred space and city planning: The Mormon example. *Architecture et Comportement/Architecture and Behaviour*, 9(2), 251–259. Retrieved April 19, 2012, from <http://lasur.epfl.ch/files/content/sites/lasur/files/A&C%20Vol.9%20No.2/JACKSON.pdf>
- Unknown. (1838). *Plat map of Far West, Missouri*. Vault MSS 303, L. Tom Perry Special Collections. Harold B. Lee Library, Brigham Young University, Provo, UT.
- Williams, F. G. (cartographer). (1833). *Plat of the city of Zion*. Kirtland, OH. Retrieved April 15, 2012, from <http://contentdm.lib.byu.edu/cdm/ref/collection/RelEd/id/5665>

The Twelve Apostles

- Allen, J. B., Esplin, R. K., & Whittaker, D. J. (1992). *Men with a mission: the Quorum of the Twelve Apostles in the British Isles, 1837–41*. Salt Lake City: Deseret Book.
- British Mission (1840–1970). *Latter-day Saints' millennial star* (132 vols.). Manchester, Liverpool, and London, England: British Mission. Retrieved April 21, 2012, from <http://lib.byu.edu/digital/mpntc/az/M.php#latter-star>
- Ellsworth, S. G. (1951). *A history of Mormon missions in the United States and Canada, 1830–1860*. Ph.D. dissertation, University of California, Berkeley.
- Esplin, R. K. (1981). *The emergence of Brigham Young and the Twelve to Mormon leadership, 1830–1841*. Ph.D. dissertation, Brigham Young University, Provo, UT.
- Esplin, R. K. (1996). Brigham Young and the transformation of the “first” Quorum of the Twelve. In S. E. Black & L. C. Porter (Eds.), *Lion of the Lord, essays on the life and service of Brigham Young*. Salt Lake City: Deseret Book.

Settling Northern Missouri

- Baugh, A. L. (2000). *A call to arms: The 1838 Mormon defense of northern Missouri*. Provo, UT: Joseph Fielding Smith Institute for Latter-day Saint History; BYU Studies.
- Cannon, D. Q., & Cook, L. W. (1983). *Far West record*. Salt Lake City: Deseret Book.
- Garr, A. K., & Johnson, C. V. (Eds.). (1994). *Regional studies in Latter-day Saint Church history: Missouri*. Provo, UT: Brigham Young University Department of Church History and Doctrine.
- Gentry, L. H. (2000). *A history of the Latter-day Saints in northern Missouri from 1836 to 1839*. Provo, UT: Joseph Fielding Smith Institute for Latter-day Saint History; BYU Studies.
- Hamer, J. (2004). *Northeast of Eden: A historical atlas of Missouri's Mormon country*. Mirabile, MO: Far West Cultural Center.
- Holzapfel, R. N. (1991). *Old Mormon Kirtland and Missouri: Historic photographs and guide*. Santa Ana, CA: Fieldbook Productions.
- Johnson, C. V., & Romig, R. E. (2005). *An index to early Caldwell County, Missouri land records* (revised ed.). Independence, MO: Missouri Mormon Frontier Foundation.
- Lewis, W. J. (1981). *Mormon land ownership as a factor in evaluating the extent of Mormon settlements and influence in Missouri 1831–1841*. Master's thesis, Brigham Young University, Provo, UT. Retrieved

from <http://contentdm.lib.byu.edu/cdm/ref/collection/MTGM/id/23529>

- Parkin, M. H., & Berrett, L. C. (2004). *Sacred places: Missouri*. Salt Lake City: Deseret Book.

The Mormon-Missouri War

- Baugh, A. L. (2000). *A call to arms: The 1838 Mormon defense of northern Missouri*. Provo, UT: Joseph Fielding Smith Institute for Latter-day Saint History; BYU Studies.
- Garr, A. K., & Johnson, C. V. (Eds.). (1994). *Regional studies in Latter-day Saint Church history: Missouri*. Provo, UT: Brigham Young University Department of Church History and Doctrine.
- Gentry, L. H. (2000). *A history of the Latter-day Saints in northern Missouri from 1836 to 1839*. Provo, UT: Joseph Fielding Smith Institute for Latter-day Saint History; BYU Studies.
- Hartley, W. G. (2001). Missouri's 1838 extermination order and the Mormons' forced removal to Illinois. *Mormon Historical Studies*, 2(1), 5–27. Retrieved April 21, 2012, from http://mormonhistoricsitesfoundation.org/publications/studies_spring_01/spring_01.htm
- Johnson, C. V. (1992). *Mormon redress petitions: Documents of the 1833–1838 Missouri conflict*. Provo, Utah: Religious Studies Center, Brigham Young University. Retrieved April 15, 2012, from <http://contentdm.lib.byu.edu/cdm/ref/collection/rsc/id/44782>
- LeSueur, S. C. (1987). *The 1838 Mormon war in Missouri*. Columbia: University of Missouri Press.
- LeSueur, S. C. (2004). The Mormon experience in Missouri. In N. G. Bringhurst & L. F. Anderson (Eds.), *Excavating Mormon pasts: The new historiography of the last half century* (pp. 87–112). Salt Lake City: Greg Kofford Books.
- Parkin, M. H., & Berrett, L. C. (2004). *Sacred places: Missouri*. Salt Lake City: Deseret Book.
- Pratt, P. P. (1839). *History of the late persecution inflicted by the state of Missouri upon the Mormons, in which ten thousand American citizens were robbed, plundered, and driven from the state, and many others imprisoned, martyred, &c. for their religion, and all this by military force, by order of the executive*. Detroit, MI: Dawson & Bates, Printers. Retrieved April 15, 2012, from <http://archive.org/details/historyoflateper00prat>

Commerce, Illinois

- Cannon, J. R. (1991). *Nauvoo panorama: Views of Nauvoo before, during, and after its rise, fall, and restoration*. Nauvoo, IL: Nauvoo Restoration Inc.
- Cook, L. W. (1979). Isaac Galland: Mormon benefactor. *BYU Studies*, 19(3), 261–284. Retrieved April 15, 2012, from <https://byustudies.byu.edu/showTitle.aspx?title=5376>
- General Land Office. (1816). *Public lands survey plats, Illinois*. Illinois State Archives. Retrieved April 20, 2012, from <http://landplats.ilsos.net/>
- General Land Office. (1816–1840). *Land patents, Hancock County, Illinois*. Bureau of Land Management. Retrieved April 20, 2012, from <http://glorerecords.blm.gov/>
- General Land Office. (1836–1852). *Public lands survey plats, Iowa*. Iowa Geographic Map Server. Retrieved April 20, 2012, from <http://ortho.gis.iastate.edu/>
- Hancock County Recorder's Office. (1830–1850). *Deeds*. Carthage, IL.
- Hancock County Recorder's Office. (1830–1850). *Plats*. Carthage, IL.
- Leonard, G. M. (2002). *Nauvoo: A place of peace, a people of promise*. Salt Lake City: Deseret Book.
- Miller, D. E., & Miller, D. S. (1974). *Nauvoo: The city of Joseph*. Bountiful, UT: Utah History Atlas.

Buying Nauvoo

- Cook, L. W. (1979). Isaac Galland: Mormon benefactor. *BYU Studies*, 19(3), 261–284. Retrieved April 15, 2012, from <https://byustudies.byu.edu/showTitle.aspx?title=5376>
- Hancock County Recorder's Office. (1830–1850). *Deeds*. Carthage, IL.
- Hancock County Recorder's Office. (1830–1850). *Plats*. Carthage, IL.
- Leonard, G. M. (2002). *Nauvoo: A place of peace, a people of promise*. Salt Lake City: Deseret Book.

Building Nauvoo

- Cannon, J. R. (1991). *Nauvoo panorama: Views of Nauvoo before, during, and after its rise, fall, and restoration*. Nauvoo, IL: Nauvoo Restoration Inc.
- Colvin, D. F. (2002). *Nauvoo temple: A story of faith*. Salt Lake City: Covenant Communications. Retrieved April 15, 2012, from <http://contentdm.lib.byu.edu/cdm/ref/collection/rsc/id/13032>
- Ehat, A. (1982). *Joseph Smith's introduction of temple ordinances and the 1844 Mormon succession question*. Master's thesis, Brigham Young University, Provo, UT.
- Leonard, G. M. (2002). *Nauvoo: A place of peace, a people of promise*. Salt Lake City: Deseret Book.
- Miller, D. E., & Miller, D. S. (1974). *Nauvoo: The city of Joseph*. Bountiful, UT: Utah History Atlas.

Greater Nauvoo Region

- Esplin, R. K. (1981). *The emergence of Brigham Young and the Twelve to Mormon leadership, 1830–1841*. Ph.D. dissertation, Brigham Young University, Provo, UT.
- Esplin, R. K. (1996). Brigham Young and the transformation of the “first” Quorum of the Twelve. In S. E. Black & L. C. Porter (Eds.), *Lion of the Lord, essays on the life and service of Brigham Young*. Salt Lake City: Deseret Book.
- Hancock County Recorder's Office. (1830–1850). *Deeds*. Carthage, IL.
- Hancock County Recorder's Office. (1830–1850). *Plats*. Carthage, IL.
- Platt, L. D. (1991). Early branches of The Church of Jesus Christ of Latter-day Saints 1830–1850. *Nauvoo Journal*, 3(1), 3–50. Retrieved April 15, 2012, from http://mormonhistoricsitesfoundation.org/publications/nj_1991/1991.htm

The Church in the Nauvoo Era

- British Mission (1840–1970). *Latter-day Saints' millennial star* (132 vols.). Manchester, Liverpool, and London, England: British Mission. Retrieved April 21, 2012, from <http://lib.byu.edu/digital/mpntc/az/M.php#latter-star>
- Platt, L. D. (1991). Early branches of The Church of Jesus Christ of Latter-day Saints 1830–1850. *Nauvoo Journal*, 3(1), 3–50. Retrieved April 15, 2012, from http://mormonhistoricsitesfoundation.org/publications/nj_1991/1991.htm
- Robinson, E., & Smith, D. C. (Ed.). (1839–1846). *Times and seasons* (6 vols.). Nauvoo, IL: Robinson & Smith. Retrieved 2012 from <http://lib.byu.edu/digital/mpntc/az/T.php#times-seasons> (transcription at <http://www.centerplace.org/history/ts/>)

Conflict in Hancock County

- Godfrey, K. W. (2002). *The battle of Nauvoo revisited*. Paper presented at the John Whitmer Historical Association Conference, Nauvoo, Illinois.
- Hampshire, A. P. (1982). The triumph of mobocracy in Hancock County, 1844–46. *Western Illinois Regional Studies*, 5(17), 2–37.
- Leonard, G. M. (2002). *Nauvoo: A place of peace, a people of promise*. Salt Lake City: Deseret Book.

The Succession Crisis

- Bringhurst, N. G., & Hamer, J. (Eds.). (2007). *Scattering of the Saints: Schism within Mormonism*. Independence, MO: John Whitmer Books.
- Davis, I. S. (1981). *The story of the Church* (2nd ed.). Independence, MO: Herald House. Retrieved April 15, 2012 from <http://www.centerplace.org/history/misc/soc/>
- Ehat, A. (1982). *Joseph Smith's introduction of temple ordinances and the 1844 Mormon succession question*. Master's thesis, Brigham Young University, Provo, UT.
- Entz, G. R. (2001). Zion valley: The Mormon origins of St. John, Kansas. *Kansas History*, 24(2), 98–117. Retrieved April 21, 2012, from <http://www.kshs.org/p/kansas-history-summer-2001/12410>
- Gregory, T. J. (1981). Sidney Rigdon: Post Nauvoo. *BYU Studies*, 21(1), 51–67. Retrieved April 21, 2012, from <https://byustudies.byu.edu/showTitle.aspx?title=5450>
- Jensen, R. S. (2005). *Gleaning the harvest: Strangite missionary work, 1846–1850*. Master's thesis, Brigham Young University, Provo, UT. Retrieved from <http://contentdm.lib.byu.edu/cdm/ref/collection/ETD/id/411>
- Jorgensen, D. L. (1995). Dissent and schism in the early Church: Explaining Mormon fissiparousness. *Dialogue: A Journal of Mormon Thought*, 28(3), 15–39. Retrieved April 15, 2012, from https://www.dialoguejournal.com/wp-content/uploads/sbi/articles/Dialogue_V28N03_29.pdf
- Leonard, G. M. (2002). *Nauvoo: A place of peace, a people of promise*. Salt Lake City: Deseret Book.
- Norton, W. (2003). Competing identities and contested places: Mormons in Nauvoo and Voree. *Journal of Cultural Geography*, 21(1), 95–119.
- Quinn, D. M. (1976). The Mormon succession crisis of 1844. *BYU Studies*, 16(2), 187–234. Retrieved April 15, 2012, from <https://byustudies.byu.edu/showtitle.aspx?title=5216>
- Saunders, R. L. (1989). *Francis Gladden Bishop and Gladdenism: A study in the culture of a Mormon dissenter and his movement*. Master's thesis, Utah State University, Logan. Retrieved from <http://scholarship.utm.edu/9/>
- Shields, S. L. (1990). *Divergent paths of the restoration* (4th ed.). Los Angeles: Restoration Research.
- Smith, J., III, & Smith, H. C. (1897). *History of The Church of Jesus Christ of Latter Day Saints* (4 vols.). Lamoni, IA: Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints. Retrieved April 15, 2012, from <http://galenet.galegroup.com.eri.lib.byu.edu/servlet/Sabin?af=RN&ae=CY105223063&srchtp=a&ste=14> (transcription at <http://www.centerplace.org/history/ch/>)

Planning the Exodus

- Christian, L. C. (1972). *A study of Mormon knowledge of the American far west prior to the exodus*. Master's thesis, Brigham Young University, Provo, UT. Retrieved from <http://contentdm.lib.byu.edu/cdm/ref/collection/MTAF/id/24554>
- Frémont, J. C. (1970). *The expeditions of John Charles Frémont*. Published as D. Jackson & M. L. Spence (Eds.), (3 vols.). Urbana: University of Illinois Press.
- Frémont, J. C., & Preuss, C. (1845). *Map of an exploring expedition to the Rocky Mountains in the year 1842 and to Oregon & north California in the years 1843–44*. Washington, D.C.: Blair and Rives. Retrieved April 15, 2012, from <http://www.davidrumsey.com/luna/servlet/si371s8>
- Leonard, G. M. (2002). *Nauvoo: A place of peace, a people of promise*. Salt Lake City: Deseret Book.
- Mitchell, S. A. (1846). *A new map of Texas, Oregon, and California with the regions adjoining*. Philadelphia, PA: S. A. Mitchell. Retrieved April 15, 2012, from <http://www.davidrumsey.com/luna/servlet/s/3da8s6>

Section 2: The Empire of Deseret

- Alexander, T. G. (2003). *Utah, the right place: The official centennial history* (2nd ed.). Salt Lake City: Gibbs Smith.
- Arrington, L. J. (1958). *Great basin kingdom: An economic history of the Latter-day Saints, 1830–1900*. Cambridge, MA: Harvard University Press.
- Jackson, R. H. (Ed.). (1978). *The Mormon role in settlement of the West*. Provo, UT: Brigham Young University Press.
- Poll, R. D., Alexander, T., Campbell, E. E., & Miller, D. E. (1989). *Utah's history*. Provo, UT: Brigham Young University Press.
- Roberts, B. H. (1910). *Comprehensive history of the Church* (6 vols.). Salt Lake City: Deseret News Press.
- Various wards, stakes, branches, and missions. (1830–present). *Manuscript histories*. Church History Library, Salt Lake City.

The Exodus Begins

- Bagley, W. (1997). *The pioneer camp of the Saints: the 1846 and 1847 Mormon trail journals of Thomas Bullock*. Norman, OK: Arthur H. Clark Co.
- Bennett, R. E. (1987). *Mormons at the Missouri 1846–1852*. Norman: University of Oklahoma Press.
- Black, S. E., & Hartley, W. G. (Eds.). (1997). *The Iowa Mormon trail*. Orem, UT: Helix Publishing.
- Brown, J. (1941). *Autobiography*. Published as J. Z. Brown (Ed.). *Autobiography of pioneer John Brown, 1820–1896*. Salt Lake City: Steven & Wallis.
- Bullock, R. H. (2009). *Ship Brooklyn Saints: Their journey and early endeavors in California*. Sandy, UT: the Author.
- Crockett, D. R. (1996). *Saints in exile: A day by day pioneer experience, Nauvoo to Council Bluffs*. Tucson, AZ: LDS-Gems Press.
- Hartley, W. G. (1993). *My best for the kingdom: History and autobiography of John Lowe Butler, a Mormon frontiersman*. Salt Lake City: Aspen Books.
- Leonard, G. M. (2002). *Nauvoo: A place of peace, a people of promise*. Salt Lake City: Deseret Book.
- Peterson, B. L. (1941). *A geographic study of the Mormon migration from Nauvoo, Illinois, to the Great Salt Lake Valley (1846–1847)*. Master's thesis, University of California, Los Angeles.

The Middle Missouri Valley

- Bennett, R. E. (1987). *Mormons at the Missouri 1846–1852*. Norman: University of Oklahoma Press.
- General Land Office. (1836–1852). *Public lands survey plats, Iowa*. Iowa Geographic Map Server. Retrieved April 20, 2012, from <http://ortho.gis.iastate.edu/>
- General Land Office. (1853–1855). *Land patents, Iowa*. Bureau of Land Management. Retrieved April 20, 2012, from <http://glorerecords.blm.gov/>
- Hyde, O. (Ed.). (1849–1852) *Frontier guardian* (2 vols.). Kanesville, Iowa.
- Shumway, E. W. (1953). *History of Winter Quarters, Nebraska, 1846–1848*. Master's thesis, Brigham Young University, Provo, UT. Retrieved from <http://contentdm.lib.byu.edu/cdm/ref/collection/MTNZ/id/22809>
- State of Iowa. (1852). *State census*. Iowa GenWeb Project (transcription). Retrieved April 20, 2012, from <http://iagenweb.org/pottawattamie/census-1852.htm>
- Watt, R. G. (1991). *Iowa branch index: 1839–1859*. Church History Library, Salt Lake City.

The Mormon Battalion

- Bigler, H. W. (1963). *Diaries*. Published as E. G. Gudde (Ed.) *Chronicle of the West: the conquest of California, discovery of gold, and Mormon settlement, as reflected in Henry William Bigler's diaries*. Berkeley: University of California Press.

- Frazier, D. S. (1998). *The United States and Mexico at war: Nineteenth-century expansionism and conflict*. New York: Simon & Schuster and Prentice Hall International.
- Golder, F. A. (1928). *The march of the Mormon Battalion, from Council Bluffs to California: Taken from the journal of Henry Standage*. New York: The Century Company.
- Ricketts, N. B. (1996). *The Mormon Battalion: U.S. army of the West, 1846–48*. Logan: Utah State University Press.
- Tyler, S. D. (1969). *A concise history of the Mormon Battalion in the Mexican War, 1846–1847*. Glorieta, NM: The Rio Grande Press, Inc.
- Pioneer Trails**
- Aird, P. (2002). Bound for Zion: The ten- and thirteen-pound emigrating companies, 1853–54. *Utah Historical Quarterly*, 70(4), 300–325. Retrieved April 19, 2012, from http://utah.ptfs.com/awweb/guest.jsp?smd=1&ccl=all_lib&lb_document_id=11930
- Bagley, W. (1997). *The pioneer camp of the Saints: The 1846 and 1847 Mormon trail journals of Thomas Bullcock*. Norman, OK: Arthur H. Clark Co.
- Church History Library. (2008). Mormon pioneer overland travel, 1847–1868. *Church History*. Retrieved April 15, 2012, from <http://lds.org/churchhistory/library/pioneercompanysearch/>
- Hulmston, J. K. (1990). Mormon immigration in the 1860s: The story of the Church trains. *Utah Historical Quarterly*, 58(1), 32–48. Retrieved April 19, 2012, from http://utah.ptfs.com/awweb/guest.jsp?smd=1&ccl=all_lib&lb_document_id=35221
- Jackson, R. H. (1978). The overland journey to Zion. In R. H. Jackson (Ed.), *The Mormon role in the settlement of the West*. (vol. 9, pp. 1–27). Provo, UT: Brigham Young University Press.
- Kimball, S. B. (1988). *Historic sites and markers along the Mormon and other western trails*. Urbana: University of Illinois Press.
- Kimball, S. B. (1997). *Mormon trail 1997 official guide: The Mormon pioneer trail*. Layton, UT: Mormon Trail Association, Gibbs Smith Publishers.
- Peterson, B. L. (1941). *A geographic study of the Mormon migration from Nauvoo, Illinois, to the Great Salt Lake Valley (1846–1847)*. Master's thesis, University of California, Los Angeles.
- Settling the Salt Lake Valley**
- Boyce, R. R. (1957). *An historical geography of greater Salt Lake City, Utah*. Master's thesis, University of Utah, Salt Lake City.
- General Land Office. (1856). *Public lands survey plats, Utah*. Utah State Office, Bureau of Land Management. Retrieved April 20, 2012, from http://www.ut.blm.gov/LandRecords/Land_Records.html
- Jackson, R. H. (1978). Mormon perception and settlement. *Annals of the Association of American Geographers*, 68(3), 317–334.
- Jackson, R. H. (1992). The Mormon experience: The plains as Sinai, the Great Salt Lake as the Dead Sea, and the Great Basin as Desert-cum-Promised Land. *Journal of Historical Geography*, 18(1), 41–58.
- Jackson, R. H. (1993). Sacred space and city planning: The Mormon example. *Architecture et Comportement/Architecture and Behaviour*, 9(2), 251–259. Retrieved April 19, 2012, from <http://lasur.epfl.ch/files/content/sites/lasur/files/A&C%20Vol.9%20No.2/JACKSON.pdf>
- Jackson, R. H. (1994). Geography and settlement in the Intermountain West: Creating an American Mecca. *Journal of the West*, 33(3), 22–34.
- Koch, A. (cartographer). (1870). *Bird's eye view of Salt Lake City, Utah Territory, 1870*. Chicago: Chicago Lithographers Co. Retrieved April 21, 2012, from http://memory.loc.gov/cgi-bin/query/D?gmd:6:1+templ/-ammem_Wut6::@@@md
- Mitchell, M. (1997). Gentile impressions of Salt Lake City, Utah, 1849–1870. *Geographical Review*, 87(3), 334–352.
- Salt Lake County Recorder. (1852–1888). *Plat records*. Family History Library, Salt Lake City.
- Seeman, A. L. (1938). Communities in the Salt Lake Basin. *Economic Geography*, 14(3), 300–308. Retrieved April 23, 2012, from <http://www.jstor.org/stable/141347>
- Speth, W. W. (1967). Environment, culture and the Mormon in early Utah: A study in cultural adaptation. *Yearbook of the Association of Pacific Coast Geographers*, 29, 53–67. Retrieved April 18, 2012, from [http://pao.chadwyck.com.erl.lib.byu.edu/articles/displayItem.do?QueryType=articles&QueryIndex=journal&ItemNumber=4&QueryType=journalsItemID=v070issue=29%20\(1967\)](http://pao.chadwyck.com.erl.lib.byu.edu/articles/displayItem.do?QueryType=articles&QueryIndex=journal&ItemNumber=4&QueryType=journalsItemID=v070issue=29%20(1967))
- Exploring Utah**
- Frémont, J. C. (1970). *The expeditions of John Charles Fremont*. Published as D. Jackson & M. L. Spence (Eds.), (3 vols.). Urbana: University of Illinois Press.
- Goetzmann, W. H. (1966). *Exploration and empire: The explorer and the scientist in the winning of the American West* (1st ed.). New York: Knopf.
- Rogers, J. S. (2005). “One vast contiguity of waste”: Documents from an early attempt to expand the Mormon kingdom into the Uinta Basin, 1861. *Utah Historical Quarterly*, 73(3), 249–264. Retrieved April 21, 2012, from http://utah.ptfs.com/awweb/guest.jsp?smd=1&ccl=all_lib&lb_document_id=11944
- Smart, W. B., & Smart, D. T. (1999). *Over the rim: The Parley P. Pratt exploring expedition to southern Utah, 1849–1850*. Logan: Utah State University Press.
- Stansbury, H. (1852). *An expedition to the valley of the Great Salt Lake of Utah*. Philadelphia: Lippincott, Grambo, & Co. Retrieved April 15, 2012, from <http://books.google.com/books?id=D3dCAAAAcAAJ>
- Stott, C. L. (1984). *Search for sanctuary: Brigham Young and the White Mountain expedition*. Salt Lake City: University of Utah Press.
- U.S. War Department. (1855). *Reports of explorations and surveys, to ascertain the most practicable and economical route for a railroad from the Mississippi River to the Pacific Ocean, made under the direction of the secretary of war, in 1853–4* (Vol. 2). Washington D.C.: U.S. War Department. Retrieved April 20, 2012, from <http://memory.loc.gov/ammem/ndlpcoop/moahtml/afk4383.html>
- Settling the Wasatch Front**
- General Land Office. (1856). *Public lands survey plats, Utah*. Utah State Office, Bureau of Land Management. Retrieved April 20, 2012, from http://www.ut.blm.gov/LandRecords/Land_Records.html
- Griffin, R. D. (1965). *The Wasatch Front in 1869: A geographical description*. Master's thesis, Brigham Young University, Provo, UT. Retrieved from <http://contentdm.lib.byu.edu/cdm/ref/collection/MTGM/id/3325>
- Harper, K. C. (1974). *The Mormon role in irrigation beginnings and diffusions in the western states: An historical geography*. Master's thesis, Brigham Young University, Provo, UT. Retrieved from <http://contentdm.lib.byu.edu/cdm/ref/collection/MTGM/id/13964>
- Hunter, M. R. (1945). *Brigham Young the colonizer* (3rd ed.). Independence, MO: Zion's Printing & Publishing Company. Retrieved April 15, 2012, from http://books.google.com/books?id=OFerCXMR_J0C (incomplete)
- Seeman, A. L. (1938). Communities in the Salt Lake Basin. *Economic Geography*, 14(3), 300–308. Retrieved April 23, 2012, from <http://www.jstor.org/stable/141347>
- White, C. L. (1925). *The agricultural geography of the Salt Lake oasis*. Ph.D. dissertation, Clark University, Worcester, MA.
- White, C. L. (1928). Distribution of population in the Salt Lake oasis. *Journal of Geography*, 27(1), 1–14.
- President Brigham Young**
- Arrington, L. J. (1985). *Brigham Young: American Moses*. New York: Alfred A. Knopf.
- Arrington, L. J., & Esplin, R. K. (1977). Building a commonwealth: The secular leadership of Brigham Young. *Utah Historical Quarterly*, 45(3), 216–232. Retrieved April 19, 2012, from http://utah.ptfs.com/awweb/guest.jsp?smd=1&ccl=all_lib&lb_document_id=34924
- Church Historian's Office. (1844–1879). *Journal*. Church History Library, Salt Lake City.
- Irving, G. (1977). Encouraging the Saints: Brigham Young's annual tours of the Mormon settlements. *Utah Historical Quarterly*, 45(3), 233–251. Retrieved April 19, 2012, from http://utah.ptfs.com/awweb/guest.jsp?smd=1&ccl=all_lib&lb_document_id=34924
- Deseret and Utah Territory**
- Leonard, G. M. (1992). The Mormon boundary question in the 1849–50 statehood debates. *Journal of Mormon History*, 18(1), 114–136. Retrieved April 15, 2012, from <http://digitalcommons.usu.edu/mormonhistory/vol18/iss1/1>
- Lyman, E. L. (1986). *Political deliverance: The Mormon quest for Utah statehood*. Urbana: University of Illinois Press.
- MacKinnon, W. P. (2003). “Like splitting a man up his backbone”: The territorial dismemberment of Utah, 1850–1896. *Utah Historical Quarterly*, 71(2), 100–124. Retrieved April 19, 2012, from http://utah.ptfs.com/awweb/guest.jsp?smd=1&ccl=all_lib&lb_document_id=35439
- Madsen, M. H. (1999). *The Mormon influence on the political geography of the West*. Master's thesis, Brigham Young University, Provo, UT. Retrieved from <http://contentdm.lib.byu.edu/cdm/ref/collection/MTGM/id/33224>
- Meinig, D. W. (1996). The Mormon nation and the American empire. *Journal of Mormon History*, 22(1), 33–51. Retrieved April 15, 2012, from <http://digitalcommons.usu.edu/mormonhistory/vol22/iss1/1>
- U.S. Congress. (1849–1872). *Bills and resolutions*. Washington, D.C.: Government Printing Office. Retrieved April 22, 2012, from <http://memory.loc.gov/ammem/amlaw/lwhbsb.html>
- U.S. House of Representatives (1849–1872). *House journal*. Washington, D.C.: Government Printing Office. Retrieved April 22, 2012, from <http://memory.loc.gov/ammem/amlaw/lwhj.html>
- U.S. Senate (1849–1872). *Senate journal*. Washington, D.C.: Government Printing Office. Retrieved April 22, 2012, from <http://memory.loc.gov/ammem/amlaw/lwsj.html>
- Missions of the Nineteenth Century**
- Ellsworth, S. G. (1951). *A history of Mormon missions in the United States and Canada, 1830–1860*. Ph.D. dissertation, University of California, Berkeley.
- Irving, G. (1975). Numerical strength and geographical distribution of the LDS missionary force, 1830–1974. *Vol. 1. Task Papers in LDS History*. Salt Lake City: Historical Department, Church of Jesus Christ of Latter-day Saints.
- Price, R. T., Jr. (1991). *The Mormon missionary of the nineteenth century*. Ph.D. dissertation, University of Wisconsin, Madison.
- Whittaker, D. J. (1995). Brigham Young and the missionary enterprise. In S. E. Black & L. C. Porter (Eds.), *Lion of the Lord: Essays on the life and service of Brigham Young* (pp. 85–106). Salt Lake City: Deseret Book.

- Whittaker, D. J. (2000). Mormon missiology: An introduction and guide to the sources. In S. D. Ricks, D. W. Parry & A. H. Hedges (Eds.), *The disciple as witness: Essays on Latter-day Saint history and doctrine in honor of Richard Lloyd Anderson* (pp. 459–538). Provo, UT: Foundation for Ancient Research and Mormon Studies.
- Intermountain Colonization**
- Arrington, L. J. (1985). *Brigham Young: American Moses*. New York: Alfred A. Knopf.
- Baum, J. H. (1967). *Geographical characteristics of early Mormon settlements*. Master's thesis, Brigham Young University, Provo, UT. Retrieved from <http://contentdm.lib.byu.edu/cdm/ref/collection/MTAF/id/15544>
- Bennion, L. C. (1995). Meinig's "Mormon culture region" revisited. *Historical Geography*, 24(1 & 2), 22–33.
- Hunter, M. R. (1945). *Brigham Young the colonizer* (3rd ed.). Independence, MO: Zion's Printing & Publishing Company. Retrieved April 15, 2012, from http://books.google.com/books?id=OFerCXMR_J0C (incomplete)
- Jackson, R. H. (1978). Mormon perception and settlement. *Annals of the Association of American Geographers*, 68(3), 317–334.
- Jackson, R. H. (1981). Utah's harsh lands, hearth of greatness. *Utah Historical Quarterly*, 49(1), 4–25. Retrieved April 19, 2012, from http://utah.ptfs.com/awweb/guest.jsp?smd=1&cl=all_lib&clb_document_id=35439
- Jackson, R. W. (2003). *Places of worship: 150 years of Latter-day Saint architecture*. Provo, UT: Religious Studies Center, Brigham Young University. Retrieved April 15, 2012, from <http://contentdm.lib.byu.edu/cdm/ref/collection/rsc/id/53490>
- Lehr, J. C. (1972). Mormon settlement morphology in southern Alberta. *Albertan Geographer*, 8, 6–13.
- Meinig, D. W. (1965). The Mormon culture region: Strategies and patterns in the geography of the American West, 1847–1964. *Annals of the Association of American Geographers*, 55(2), 191–220.
- Wilcox, A. G. (1950). *Founding of the Mormon community in Alberta*. Master's thesis, University of Alberta, Calgary.
- Mormon-Indian Relations**
- Christy, H. A. (1978). Open hand and mailed fist: Mormon-Indian relations in Utah, 1847–1852. *Utah Historical Quarterly*, 46(3), 216–235. Retrieved April 19, 2012, from http://utah.ptfs.com/awweb/guest.jsp?smd=1&cl=all_lib&clb_document_id=34973
- Christy, H. A. (1979). The Walker War: Defense and conciliation as strategy. *Utah Historical Quarterly*, 47(4), 395–420. Retrieved April 19, 2012, from http://utah.ptfs.com/awweb/guest.jsp?smd=1&cl=all_lib&clb_document_id=34978
- Christy, H. A. (1991). "What virtue there is in stone" and other pungent talk on the early Utah frontier. *Utah Historical Quarterly*, 59(3), 300–319. Retrieved April 19, 2012, from http://utah.ptfs.com/awweb/guest.jsp?smd=1&cl=all_lib&clb_document_id=35219
- Peterson, J. A. (1998). *Utah's Black Hawk War*. Salt Lake City: University of Utah Press.
- The Relief Society**
- Derr, J. M., Cannon, J. R., & Beecher, M. U. (1992). *Women of covenant: The story of Relief Society*. Salt Lake City: Deseret Book.
- Empy, E. Y. (1870). Resolutions, adopted by the first young ladies' department of the Ladies' Cooperative Retrenchment Association, Salt Lake City. *Deseret News Weekly*, 19(21), 249. Retrieved April 15, 2012, from <http://news.google.com/newspapers?id=Xa4UAAAIBAJ&sjid=rUDAAAIBAJ&pg=4541%2C6893496>
- Female Relief Society. (Ed.). (1872–1914). *Woman's exponent* (41 vols.). Salt Lake City: Relief Society. Retrieved April 16, 2012, from <http://lib.byu.edu/digital/mpntc/az/W.php#womans-exponent>
- Female Relief Society of Nauvoo. (1842–44). *A book of records containing the proceedings of the female Relief Society of Nauvoo*. Church History Library, Salt Lake City. Retrieved April 15, 2012, from <http://josephsmithpapers.org/paperSummary/navvoo-relief-society-minute-book#1>
- Gates, S. Y. (1922). Relief Society beginnings in Utah. *Relief Society Magazine*, 9, 1922, p. 184–196.
- Horne, M. I., & Kimball, S. M. (1870). Minutes of Ladies' Cooperative Retrenchment meeting . . . Feb. 10th 1870. *Deseret Evening News*, 3(72), 2. Retrieved April 15, 2012, from <http://news.google.com/newspapers?id=TbwjAAAIBAJ&sjid=5jADAAAIBAJ&pg=2742%2C1525162>
- Jensen, R. L. (1983). Forgotten relief societies, 1844–67. *Dialogue: A Journal of Mormon Thought*, 16, 105–125. Retrieved April 15, 2012, from https://www.dialoguejournal.com/wp-content/uploads/sbi/articles/Dialogue_V16N01_107.pdf
- Kimball, S. M. (1883). Auto-biography. *Woman's Exponent*, 12(7), 51. Retrieved April 15, 2012, from <http://contentdm.lib.byu.edu/cdm/ref/collection/WomansExp/id/10872>
- Relief Society. (1880–1892). *Relief Society record*. Church History Library, Salt Lake City.
- Relief Society. (Ed.). (1914–1970). *Relief Society magazine*. Church History Library, Salt Lake City.
- Relief Society. (ca. 1884). *Relief Society: Names of stake and branch presidents of the Relief Society of Latter-day Saints, in the valleys of the mountains*. [broadsheet]. Church History Library, Salt Lake City.
- Rogers, A. S. (1898). *Life sketches of Orson Spencer and others and history of primary work*. Salt Lake City: George Q. Cannon & Sons.
- Snow, E. R. (1995). *Sketch of my life*. Published as M. U. Beecher (Ed.). *The personal writings of Eliza Roxcy Snow*. Salt Lake City: University of Utah Press.
- Wells, E. B. (1903). History of the Relief Society. *Woman's Exponent*, 31–32 (published in series throughout 1903). Retrieved April 15, 2012, from <http://contentdm.lib.byu.edu/cdm/ref/collection/WomansExp/id/34272>
- Gathering to Zion**
- Bushman, R. L. (1997). *Making space for the Mormons: Ideas of sacred geography in Joseph Smith's America*. Logan, UT: Utah State University Press.
- Church History Library. (2008). Mormon pioneer overland travel, 1847–1868. *Church History*. Retrieved April 15, 2012, from <http://lds.org/churchhistory/library/pioneercompanysearch/>
- Howard, H. F. (2008). *An economic analysis of the perpetual emigrating fund*. Ph.D. dissertation, Cornell University, Ithaca, NY.
- Mulder, W. B. (2000). *Homeward to Zion: The Mormon migration from Scandinavia*. Minneapolis: University of Minnesota Press.
- Sonne, C. B. (1983). *Saints on the seas: A maritime history of Mormon migration, 1830–90*. Salt Lake City: University of Utah Press.
- Sonne, C. B. (1987). *Ships, saints, and mariners: A maritime encyclopedia of Mormon migration, 1830–1890*. Salt Lake City: University of Utah Press.
- Taylor, P. A. M. (1965). *Expectations westward: The Mormons and the emigration of their British converts in the nineteenth century*. Ithaca, NY: Cornell University Press.
- Woods, F. E. (2001). *Gathering to Nauvoo*. American Fork, UT: Covenant Communications.
- Woods, F. E. (2012). *Mormon migration database*. Retrieved April 15, 2012, from Harold B. Lee Library, Brigham Young University <http://lib.byu.edu/mormonmigration/>
- Handcart Pioneers**
- Carter, L. M. (2006). Handcarts across Iowa: Trial runs for the Willie, Haven, and Martin handcart companies. *Annals of Iowa*, 65(2/3), 190–225.
- Hafen, L. R. & Hafen, A. W. (1992). *Handcarts to Zion: the story of a unique western migration, 1856–1860*. Spokane, WA: University of Nebraska Press.
- Jackson, R. H. (1978). The overland journey to Zion. In R. H. Jackson (Ed.), *The Mormon role in the settlement of the West*. (vol. 9, pp. 1–27). Provo, UT: Brigham Young University Press.
- Rescuing the Martin and Willie Companies**
- Long, G. D. (2009). *The journey of the James G. Willie handcart company, October, 1956*. Cheyenne, WY: the Author.
- Lyman, P. D. (2006). *The Willie handcart company*. Provo, UT: BYU Studies. Retrieved from <http://www.loc.gov/catdir/toc/ecip072/2006031962.html>
- Olsen, A. D. (2006). *The price we paid: The extraordinary story of the Willie and Martin handcart pioneers*. Salt Lake City, UT: Deseret Book. Retrieved from <http://www.loc.gov/catdir/toc/ecip0615/2006018246.html>
- Utah War**
- Eldredge, J. (2008). *The Utah War: A guide to the historic sites, South Pass to Camp Floyd*. Riverton, UT: Trailbuff.com Press.
- Hafen, L.R. (1958). *The Utah Expedition, 1857–58*. Glendale, CA: Arthur H. Clark.
- McKinnon, W. P. (2008). *At sword's point: A documentary history of the Utah War to 1858*. Norman, OK: Arthur H. Clark.
- Walker, R. W., Turley, R. E., Jr., & Leonard, G. M. (2008). *Massacre at Mountain Meadows: An American tragedy*. New York: Oxford University Press.
- The Gentiles**
- Alexander, T., & Allen, J. B. (1984). *Mormons & Gentiles: A history of Salt Lake City*. Boulder, CO: Pruett Publishing Co.
- Dwyer, R. J. (1941). *The Gentile comes to Utah*. Washington, D.C.: Catholic University of America Press.
- Ferguson, M., & Topping, G. (2009). *Salt Lake City, 1890–1930*. San Francisco: Arcadia Publishing.
- Madsen, B. D. (1980). *Corinne: The Gentile capital of Utah*. Salt Lake City: University of Utah Press.
- Meinig, D. W. (1965). The Mormon culture region: Strategies and patterns in the geography of the American West, 1847–1964. *Annals of the Association of American Geographers*, 55(2), 191–220.
- Meinig, D. W. (1996). The Mormon nation and the American empire. *Journal of Mormon History*, 22(1), 33–51. Retrieved April 15, 2012, from <http://digitalcommons.usu.edu/mormonhistory/vol22/iss1/1>
- Mitchell, M. (1997). Gentile impressions of Salt Lake City, Utah, 1849–1870. *Geographical Review*, 87(3), 334–352.
- Mooney, B. M., & Fitzgerald, J. T., Msgr. (2008). *Salt of the earth: The history of the Catholic Church in Utah*. Salt Lake City: University of Utah Press.
- R. L. Polk & Co. (1902). *Salt Lake City directory*. Salt Lake City: R. L. Polk & Co.
- Smith, S. (2008). *The wasp in the beehive: Non-Mormon presence in 1880s Utah*. Master's thesis, Pennsylvania State University, State College. Retrieved from <https://etda.libraries.psu.edu/paper/8769/>
- Walker, R. W. (1998). *Wayward Saints: The Godbeites and Brigham Young*. Urbana: University of Illinois Press.
- Yorgason, E. R. (1999). *The transformation of the Mormon culture region and the creation of new regional citizens*. Ph.D. dissertation, University of Iowa, Iowa City.

Church Headquarters

- Arrington, L. J., & Swinton, H. S. (1986). *The hotel: Salt Lake City's classy lady, the Hotel Utah, 1911–1986*. Salt Lake City: The Westin Hotel Utah.
- Halverson, W. D. (2000). *Building history—history building: The LDS Conference Center and its history*. Salt Lake City: Heritage Associates.
- Jackson, R. H. (1993). Sacred space and city planning: The Mormon example. *Architecture et Comportement/Architecture and Behaviour*, 9(2), 251–259. Retrieved April 19, 2012, from <http://lasur.epfl.ch/files/content/sites/lasur/files/A&C%20Vol.9%20No.2/JACKSON.pdf>
- Legacy Constructors. (2000). *The Conference Center, The Church of Jesus Christ of Latter-day Saints: The story of its construction*. Salt Lake City: Legacy Constructors.
- Romney, E. J. (1972). *History of General Church Office Building*. Church History Library, Salt Lake City.

Economic Development

- Alexander, T. G. (Ed.). (1991). *Great Basin kingdom revisited*. Logan, UT: Utah State University Press.
- Arrington, L. J., & Alexander, T. (1974). *A dependent commonwealth: Utah's economy from statehood to the Great Depression*. Provo, UT: Charles Redd Center for Western Studies, Brigham Young University.
- Arrington, L. J., Fox, F. A., & May, D. L. (1976). *Building the city of God: Community and cooperation among the Mormons*. Salt Lake City: Deseret Book.
- Kearl, J. R., Pope, C., & Wimmer, L. T. (1980). Household wealth in a settlement economy: Utah, 1850–1870. *Journal of Economic History*, 40(3), 477–496.
- Pope, C. (1989). Households on the frontier: The distribution of income and wealth in Utah, 1850–1900. In D. W. Galenson (Ed.), *Markets in history: Economic studies of the past*. New York: Cambridge University Press.

The Church in 1870

- British Mission (1840–1970). *Latter-day Saints' Millennium Star* (132 Volumes). Manchester, Liverpool, and London, England: British Mission. Retrieved April 21, 2012, from <http://lib.byu.edu/digital/mpntc/az/M.php#latter-star>

Plural Marriage

- Bennion, L. C., & Carter, T. R. (2010). Touring polygamous Utah with Elizabeth W. Kane, winter 1872–73. In D. J. Whittaker (Ed.), *Colonel Thomas L. Kane and the Mormons, 1846–1883* (pp. 158–192). Provo, UT: BYU Studies & University of Utah Press.
- Bennion, L. C., Morrell, A. L., & Carter, T. (2005). *Polygamy in Lorenzo Snow's Brigham City: An architectural tour*. Salt Lake City: University of Utah College of Architecture & Planning.
- Daynes, K. M. (2001). *More wives than one: Transformation of the Mormon marriage system, 1840–1910*. Urbana: University of Illinois Press.
- Embry, J. L. (2007). *Mormons & polygamy*. Orem, UT: Millennial Press.
- Flake, K. (2004). *The politics of American religious identity: The seating of Senator Reed Smoot, Mormon Apostle*. Chapel Hill: University of North Carolina Press.
- Hardy, B. C. (2007). *Doing the works of Abraham: Mormon polygamy, its origin, practice, and demise*. Norman, OK: The Arthur H. Clark Co.
- Whitley, C., & Brimhall, S. D. (Eds.). (2002). *Brigham Young's homes*. Logan: Utah State University Press.

Church Academies

- Alexander, T. G. (1986). *Mormonism in transition: A history of the Latter-day Saints, 1890–1930*. Urbana: University of Illinois Press.

- Bennion, M. L. (1939). *Mormonism and education*. Salt Lake City: Department of Education, Church of Jesus Christ of Latter-day Saints.
- Berrett, W. E. (1988). *A miracle in weekday religious education*. Salt Lake City: Salt Lake Printing Center.
- Esplin, S. C. (2006). *Education in transition: Church and state relationships in Utah education, 1888–1893*. Ph.D. dissertation, Brigham Young University, Provo, UT. Retrieved from <http://contentdm.lib.byu.edu/cdm/ref/collection/ETD/id/627>
- Garr, A. K. (1973). *A history of Brigham Young College, Logan, Utah*. Master's thesis, Utah State University, Logan, UT.

The Emergence of Modern Stakes and Wards

- Alexander, T. G. (1986). *Mormonism in transition: A history of the Latter-day Saints, 1890–1930*. Urbana: University of Illinois Press.
- Salt Lake County Surveyor (cartographer). (1908). *Map of election districts & precincts of Salt Lake County Utah*. Salt Lake City: Salt Lake County.

The Pioneer Presidents

- Holzzapfel, R. N. (2000). *Joseph F. Smith: Portrait of a prophet*. Salt Lake City: Deseret Book.
- Woodruff, W. (1983). *Journal*. Published as S. G. Kenney (Ed.). *Wilford Woodruff's journal, 1833–1898 Typescript*. Midvale, UT: Signature Books.

The Church in 1910

- U.S. Bureau of the Census. (1910). *Census of religious bodies, 1906*. Washington, D.C.: Government Printing Office. Retrieved April 20, 2012, from <http://www.thearda.com/Archive/Files/Descriptions/1906CENSCT.asp>
- U.S. Bureau of the Census. (1920). *Census of religious bodies, 1916*. Washington, D.C.: Government Printing Office. Retrieved April 20, 2012, from <http://www.thearda.com/Archive/Files/Descriptions/1916CENSCT.asp>

Section 3: The Expanding Church

- Church of Jesus Christ of Latter-day Saints. (Ed.). (1892–present). *Directory of General Authorities and officers*. Salt Lake City: Church of Jesus Christ of Latter-day Saints. Retrieved April 15, 2012, from <http://archive.org/details/directoryofgener00unse> (only a few early years online)
- Church of Jesus Christ of Latter-day Saints. (Ed.). (1899–present). *General conference reports*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints. Retrieved April 15, 2012, from <http://archive.org/details/conferencereport>
- Cowan, R. O. (1985). *The Church in the twentieth century*. Salt Lake City: Bookcraft.
- Deseret News. (1974–present). *Church almanac*. Salt Lake City, UT: Deseret News.
- Various wards, stakes, branches, and missions. (1830–present). *Manuscript histories*. Church History Library, Salt Lake City.

Historical Sites

- Cannon, J. R. (1991). *Nauvoo panorama: Views of Nauvoo before, during, and after its rise, fall, and restoration*. Nauvoo, IL: Nauvoo Restoration Inc.
- Davis, J. A., & Jackson, R. H. (2003). LDS heritage sites. In M. W. Jackson (Ed.), *Geography, culture and change in the Mormon West: 1847–2003*. (pp. 65–78). Jacksonville, AL: National Council for Geographic Education.
- Givens, G., & Givens, S. (2000). *Nauvoo fact book: Questions and answers for Nauvoo enthusiasts*. Lynchburg, VA: Parley Street Publishers.

- Jackson, R. H., Rinschede, G., & Knapp, J. W. (1990). Pilgrimage in the Mormon Church. In G. Rinschede & S. M. Bhardwaj (Eds.), *Pilgrimage in the United States*. (pp. 26–61). Berlin, Germany: Dietrich Reimer Verlag.
- Madsen, M. H. (2003). *Mormon Meccas: The spiritual transformation of Mormon historical sites from points of interest to sacred space*. Ph.D. dissertation, Syracuse University, Syracuse, NY.
- Mormon Historic Sites Foundation. (2012). *Mormon historic sites registry*. Retrieved 2012, from <http://www.mormonhistoricsitesregistry.org/>
- Ouellette, R. D. (2005). Zion's gallows: The cultural geography of the Mormon temple lot site. *John Whitmer Historical Association Journal*, 25, 161–174.

The Church Educational System

- Alexander, T. G. (1986). *Mormonism in transition: A history of the Latter-day Saints, 1890–1930*. Urbana: University of Illinois Press.
- Berrett, W. E. (1988). *A miracle in weekday religious education*. Salt Lake City: Salt Lake Printing Center.
- Hatch, E. (2005). *Brigham Young University: A pictorial history of physical facilities, 1875–2005*. Provo, UT: Physical Facilities Division, Brigham Young University. Retrieved April 18, 2012, from <http://plantwo.byu.edu/main/history/>
- Seminaries & Institutes. (1950–present). *Seminaries and institutes of religion annual report*. Salt Lake City: Church Educational System.
- Wilkinson, E. L., & Arrington, L. J. (1976). *Brigham Young University: The first one hundred years* (4 vols.). Provo, UT: Brigham Young University Press.

The Mormon Outmigration

- Arrington, L. J. (1992). *Harold F. Silver: Western inventor, businessman, and civic leader*. Logan: Utah State University Press.
- Cowan, R. O., & Homer, W. E. (1996). *California Saints: A 150-year legacy in the Golden State*. Provo, UT: Religious Studies Center, Brigham Young University. Retrieved April 15, 2012, from <http://contentdm.lib.byu.edu/cdm/ref/collection/rsc/id/50249>
- Eyring, H. J. (2007). *Mormon scientist: The life and faith of Henry Eyring*. Salt Lake City: Deseret Book.
- Hickman, M. B. (1987). *David Matthew Kennedy: Banker, statesman, churchman*. Salt Lake City: Deseret Book and David M. Kennedy Center for International Studies, Brigham Young University.
- O'Brien, R. (1977). *Marriott: The J. Willard Marriott story*. Salt Lake City: Deseret Book.
- Poll, R. D. *Howard J. Stoddard: Founder, Michigan National Bank*. East Lansing: Michigan State University Press.
- Quinn, D. M. (2001). *Elder statesman: A biography of J. Reuben Clark*. Salt Lake City: Signature Books.

Welfare and Humanitarian Aid

- The Church of Jesus Christ of Latter-day Saints. (1936–1958). Financial statement. In *Conference reports*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints. Retrieved April 22, 2012, from <http://archive.org/details/conferencereport>
- LDS Humanitarian Services. (2011). Humanitarian activities worldwide. *Provident Living*. Retrieved 2012, from <http://www.providentliving.org/project/0,13501,4607-1-2009,00.html>
- Rathjen, M. R. (1969). *Evolution and development of the Mormon welfare farms*. Ph.D. dissertation, Michigan State University, East Lansing.
- Recorder, U. C. (1979, 2010). *Parcel ownership maps*. Provo, UT: Utah County.
- Robison, L. J. (1992). *Becoming a Zion people*. Salt Lake City: Hawkes Publishing.

- Rudd, G. L. (1995). *Pure religion: The story of Church welfare since 1930*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints.
- Taylor, H. D. (1984). *The Church welfare plan*. Salt Lake City: the Author.

Genealogy

- Allen, J. B. (1995). The LDS family history library. In D. J. Whittaker (Ed.), *Mormon Americana: A guide to sources and collections in the United States* (pp. 135–153). Provo, UT: BYU Studies.
- Allen, J. B., Embry, J. L., & Mehr, K. B. (1995). *Hearts turned to the fathers: A history of the Genealogical Society of Utah, 1894–1994*. Provo, UT: BYU Studies.
- Family History Department. (2010). *FamilySearch*. Retrieved 2010, from <http://www.familysearch.org/>
- Mehr, K. B. (1985). *Preserving the source: Early micro-filming efforts of the Genealogical Society of Utah, 1938–1950*. Master's thesis, Brigham Young University, Provo, UT. Retrieved from <http://contentdm.lib.byu.edu/cdm/ref/collection/MTGM/id/41488>
- Sperry, K. (2007). *A guide to Mormon family history sources*. Provo, UT: Ancestry Publishing.

Specialized Congregations

- Embry, J. L. (1997). *"In his own language": Mormon Spanish speaking congregations in the United States*. Provo, UT: Charles Redd Center for Western Studies.
- Embry, J. L. (2001). *Mormon wards as community*. Binghamton, NY: Global Publications, State University of New York.
- Jensen, R. L. (1987). Mother tongue: Use of the non-English languages in The Church of Jesus Christ of Latter-day Saints in the United States, 1850–1983. In D. Bitton & M. U. Beecher (Eds.), *New views of Mormon history: A collection of essays in honor of Leonard J. Arrington*. Salt Lake City: University of Utah Press.

The Church in 1950

- National Council of Churches. (1952). *Churches and Church membership in the United States: An enumeration and analysis by counties, states, and regions*. Association of Religion Data Archives. Retrieved April 21, 2012, from <http://www.thearda.com/Archive/Files/Descriptions/CMS52CNT.asp>

David O. McKay

- Cannon, H. J. (2005). *David O. McKay around the world: An apostolic mission*. Provo, UT: Spring Creek Book Co.
- McKay, D. L. (1989). *My father, David O. McKay*. Salt Lake City: Deseret Book.
- McKay, D. O. (1999). *Journals*. Published as S. Larson & P. Larson (Eds.), *What e'er thou art, act well thy part: The missionary diaries of David O. McKay*. Salt Lake City: Blue Ribbon Books.
- Prince, G. A. (2005). *David O. McKay and the rise of modern Mormonism*. Salt Lake City: University of Utah Press.

Building Meetinghouses

- Bradley, M. S. (1981). *"The Church and Colonel Saunders": Mormon standard plan architecture*. Master's thesis, Brigham Young University, Provo, UT. Retrieved from <http://contentdm.lib.byu.edu/cdm/ref/collection/MTAF/id/35726>
- Jackson, R. W. (2003). *Places of worship: 150 years of Latter-day Saint architecture*. Provo, UT: Religious Studies Center, Brigham Young University. Retrieved April 15, 2012, from <http://contentdm.lib.byu.edu/cdm/ref/collection/rsc/id/53490>

Administering the Worldwide Church

- Church News. (1961, July 1). New program to intensify supervision of world-wide church missions: Nine authorities to have direct charge of areas. *Church News*, p. 6. Retrieved April 23, 2012, from <http://news.google.com/newspapers?id=48EzAAAIBAJ&sjid=OkgDAAAIBAJ&pg=6013%2C138568>
- Church News. (1967, October 7). Regional representatives: 69 receive calls. *Church News*, p. 4.
- Church News. (1972, July 1). Keeping pace with the growth: 29 mission representatives expand proselyting program. *Church News*, p. 3, 5. Retrieved April 23, 2012, from <http://news.google.com/newspapers?id=ZAEPAAAAIBAJ&sjid=8n0DAAAIBAJ&pg=5777%2C175627>
- Church News. (1975, May 17). New mission program. *Church News*, p. 3. Retrieved April 23, 2012, from <http://news.google.com/newspapers?id=DyVVAAAAIBAJ&sjid=7n8DAAAIBAJ&pg=3827%2C4562785>
- Church News. (1977, May 7). 11 zones set up world-wide. *Church News*, p. 3.
- Church News. (1984, August). Area presidencies called as Church modifies geographical administration. *Ensign* 14(8), p. 75. Retrieved April 23, 2012, from <http://www.lds.org/ensign/1984/08/news-of-the-church>
- Church News. (1995, April 8). New position is announced. *Church News*, p. 14. Retrieved April 23, 2012, from <http://www.ldschurchnews.com/articles/25719/New-position-is-announced.html>
- Mehr, K. B. (2001). Area supervision: Administration of the worldwide Church, 1960–2000. *Journal of Mormon History*, 27(1), 192–214. Retrieved April 22, 2012, from <http://digitalcommons.usu.edu/mormonhistory/vol27/iss1/1/>

Spencer W. Kimball

- Gibbons, F. M. (1995). *Spencer W. Kimball: Resolute disciple, prophet of God*. Salt Lake City: Deseret Book.
- Hickman, M. B. (1987). *David Matthew Kennedy: Banker, statesman, churchman*. Salt Lake City: Deseret Book and David M. Kennedy Center for International Studies, Brigham Young University.
- Kimball, E. L. (1977). *Spencer W. Kimball*. Salt Lake City: Bookcraft.
- Kimball, E. L. (2005). *Lengthen your stride: The presidency of Spencer W. Kimball*. Salt Lake City: Deseret Book.

The Church in 1980

- Glenmary Research Center. (1980). *Churches and Church membership in the United States*. Association of Religion Data Archives. Retrieved April 20, 2012, from <http://www.thearda.com/Archive/Files/Descriptions/CMS80CNT.asp>

Travels of Gordon B. Hinckley

- Dew, S. L. (1996). *Go forward with faith: The biography of Gordon B. Hinckley*. Salt Lake City: Deseret Book.

The Church in 2012

- Association of Statisticians of American Religious Bodies. (2000). *Religious congregations and membership in the United States*. Association of Religion Data Archives. Retrieved April 21, 2012, from <http://www.thearda.com/Archive/Files/Descriptions/RCMSCY.asp>
- Martinich, M. (2012). *LDS Church growth*. Retrieved 2012, from <http://ldschurchgrowth.blogspot.com/>
- Stewart, D., & Martinich, M. (2011). Taking the gospel to the nations: Challenges and opportunities for international LDS growth. *Cumorah.com: International Resources for Latter-day Saints*. Retrieved April 15, 2012, from http://cumorah.com/index.php?target=missiology_articles

Membership Distribution

- Bennion, L. C. (1995). The geographic dynamics of Mormonism, 1965–1995. *Sunstone* 18, 21–32.
- Bennion, L. C., & Young, L. A. (1996). The uncertain dynamics of LDS expansion. *Dialogue: A Journal of Mormon Thought*, 29(1), 8–32. Retrieved April 15, 2012, from https://www.dialoguejournal.com/wp-content/uploads/sbi/articles/Dialogue_V29N01_14.pdf

Missionary Work

- Cowan, R. O. (1984). *Every man shall hear the gospel in his own language: A history of the missionary training center and its predecessors*. Provo, UT: Missionary Training Center.
- Irving, G. (1975). Numerical strength and geographical distribution of the LDS missionary force, 1830–1974. *Vol. 1. Task papers in LDS history*. Salt Lake City: Historical Department, Church of Jesus Christ of Latter-day Saints.
- Jensen, J. E. (1988). *The effect of initial mission field training on missionary proselyting skills*. Ed.D. dissertation, Brigham Young University, Provo, UT.
- Kimball, S. W. (1979, May). Let us move forward and upward. *Ensign*, 9(5) p. 82. Retrieved April 18, 2011, from <http://www.lds.org/ensign/1979/05/let-us-move-forward-and-upward>
- Whittaker, D. J. (2000). Mormon missiology: An introduction and guide to the sources. In S. D. Ricks, D. W. Parry & A. H. Hedges (Eds.), *The disciple as witness: Essays on Latter-day Saint history and doctrine in honor of Richard Lloyd Anderson* (pp. 459–538). Provo, UT: Foundation for Ancient Research and Mormon Studies.

Temples

- Dew, S. L. (1996). *Go forward with faith: The biography of Gordon B. Hinckley*. Salt Lake City: Deseret Book.
- Hinckley, G. B. (1997, November). Some thoughts on temples, retention of converts, and missionary service. *Ensign*, 27(11) p. 68. Retrieved April 18, 2012, from <http://www.lds.org/ensign/1997/11/some-thoughts-on-temples-retention-of-converts-and-missionary-service>
- Satterfield, R. (2012). *LDS Church Temples.com*. Retrieved 2012, from <http://ldschurchtemples.com/>
- Talmage, J. (1912). *The house of the Lord: A study of holy sanctuaries, ancient and modern*. Salt Lake City: Deseret News. Retrieved April 15, 2012, from <http://archive.org.eri.lib.byu.edu/details/houseoflordstudy00talm>

Cultural Ambassadors

- Calman, C. J. (1979). *The Mormon Tabernacle Choir*. New York: Harper & Row.
- Doxey, C. (2000). International tours of the Tabernacle Choir. In S. E. Black (Ed.), *Out of obscurity: The LDS Church in the twentieth century*. Salt Lake City: Deseret Book.
- Performing Arts Management. (2012). Past performances. *Performing Arts Management*. Retrieved April 18, 2012, from <http://pam.byu.edu/maps.asp>
- Swinton, H. S. (2004). *America's choir: A commemorative portrait of the Mormon Tabernacle Choir*. Salt Lake City: Shadow Mountain Press and Mormon Tabernacle Choir.

Political Affiliation

- Center for the Study of Elections and Democracy. (2007). *Utah colleges exit poll*. Provo, UT: Department of Political Science, Brigham Young University. Retrieved April 22, 2012, from <http://exitpolldata.byu.edu/>
- Center for the Study of Elections and Democracy. (2011). *Center for the study of elections and democracy*. Retrieved 2011, from <http://csed.byu.edu/>

Cornwall, M., Heaton, T. B., & Young, L. A. (2001). *Contemporary Mormonism: Social science perspectives*. Urbana: University of Illinois Press.

Fox, J. C. (2006). *Latter-day political views*. Lanham, MD: Lexington Press.

Heaton, T. B., Bahr, S. J., & Jacobson, C. K. (2004). *A statistical profile of Mormons: Health, wealth, and social life*. Lewiston, NY: Edwin Mellen Press.

Inter-University Consortium for Political and Social Research. (1999). *United States historical election returns, 1824–1968*. Ann Arbor, MI: ICPSR. Retrieved April 22, 2012, from <http://dx.doi.org/10.3886/ICPSR00001.v3>

Lyman, E. L. (1986). *Political deliverance: The Mormon quest for Utah statehood*. Urbana: University of Illinois Press.

Mauss, A. L. (1994). *The angel and the beehive*. Chicago: University of Illinois Press.

Pew Forum on Religion & Public Life. (2007). *U.S. religious landscape survey*. Philadelphia: Pew Research Center.

Book of Mormon Geographies

Aston, D. R. (1998). *Return to Cumorah*. Sacramento, CA: American River Publications.

Clark, J. E. (1989). A key for evaluating Nephite geographies. *FARMS Review*, 1(1), 20–70. Retrieved April 22, 2012, from <http://maxwellinstitute.byu.edu/publications/review/?vol=1&num=1&cid=7>

Hills, L. E. (1917). *A short work on the geography of Mexico and Central America: From 2234 BC to 421 AD*. Independence, MO: s.n.

Layton, L. C. (1938). An “ideal” Book of Mormon geography. *Improvement Era*, 41, 394–395.

Priddis, V. (1975). *The book and the map: New insights into Book of Mormon geography*. Salt Lake City: Bookcraft.

Reynolds, G. (1880). The lands of the Nephites. *The Juvenile Instructor*, 15(22), 261; 216(263), 226–227. Retrieved April 22, 2012, from <http://archive.org/details/juvenileinstruct1522geor>; <http://archive.org/details/juvenileinstruct163geor>

Sorenson, J. L. (1985). *An ancient American setting for the Book of Mormon*. Salt Lake City, UT: Deseret Book; Foundation for Ancient Research and Mormon Studies.

Sorenson, J. L. (1992). *The geography of Book of Mormon events: A source book*. Provo, UT: Foundation for Ancient Research and Mormon Studies.

Van Orden, B. A. (1982). George Reynolds and Janne M. Sjodahl on Book of Mormon geography. *The Thetean*, 1982(April), 60–79.

Warr, J. (2006). *Mormon's clues: A new look at Book of Mormon geography*. Herriman, UT: Circle W Books.

Community of Christ

Barlow, P. L. (2004). Space matters: A geographical context for the reorganization's great transformation. *John Whitmer Historical Association Journal*, 24, 21–39.

Community of Christ. (2010). History. *Community of Christ*. Retrieved April 23, 2012, from <http://www.christ.org/history/>

Community of Christ. (2010). World conference enrollment data review. In *2010 World Conference Bulletin* (pp. B223–B224). Independence, MO: Community of Christ.

Conference of Restoration Elders. (2011). Directory of restoration branches. *CenterPlace*. Retrieved April 22, 2012, from <http://www.centerplace.org/Branches/>

Davis, I. S. (1981). *The story of the church* (2nd ed.). Independence, MO: Herald House. Retrieved April 15, 2012, from <http://www.centerplace.org/history/misc/soc/>

Remnant Church of Jesus Christ of Latter Day Saints. (2011). Locate a branch. *Remnant Church of Jesus*

Christ of Latter Day Saints. Retrieved April 22, 2012, from http://www.theremnantchurch.com/Congregations/get_list.php

Reorganized Church of Jesus Christ of Latter-Day Saints. (1877). Annual conference report. *The Latter-day Saints Herald*, 24, May 1, 1877, p. 131–132.

Restoration Church of Jesus Christ of Latter Day Saints. (2011). Directory. *Restoration Church of Jesus Christ of Latter Day Saints*. Retrieved April 22, 2012, from http://www.restorationchurch.net/default2.asp?active_page_id=107

Sheen, I. (1860, October). Minutes of the semi-annual conference of the Church of Jesus Christ of Latter-Day Saints, held near Sandwich, Illinois, Oct. 6th to 9th, 1860. *The True Latter Day Saints' Herald*, 1, 1860, p. 238. Retrieved April 18, 2012, from <http://books.google.com/books?id=UVwoAAAAAYAAJ>

Shields, S. L. (1990). *Divergent paths of the restoration* (4th ed.). Los Angeles: Restoration Research.

Smith, J., III, & Smith, H. C. (1897). *History of the Church of Jesus Christ of Latter Day Saints* (4 vols.). Lamoni, IA: Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints. Retrieved April 15, 2012, from <http://galenet.galegroup.com.eri.lib.byu.edu/servlet/Sabin?af=RN&cae=CY105223063&srchtp=a&ste=14> (transcription at <http://www.centerplace.org/history/ch/>)

The Restored Church(es)

Bringham, N. G., & Hamer, J. (Eds.). (2007). *Scattering of the Saints: Schism within Mormonism*. Independence, MO: John Whitmer Books.

Principle Voices. (2011). Fundamentalist Mormon FAQs. *Principle Voices: Power in Education, Advocacy and Communication for Equality*. Retrieved April 22, 2012, from <http://principlevoices.org/diversity-of-fundamentalist-mormons>

Shields, S. L. (1990). *Divergent paths of the restoration* (4th ed.). Los Angeles: Restoration Research.

Three American Churches

Jehovah's Witnesses. (2010). *2009 report of Jehovah's Witnesses worldwide*. New York, NY: Watch Tower Bible and Tract Society. Retrieved April 22, 2012, from <http://www.watchtower.org/e/statistics/wholereport.htm>

Office of Archives Statistics and Research. (2010). *Annual statistical report for 2009*. Silver Spring, MD: Seventh-day Adventist Church. Retrieved April 22, 2012, from http://www.adventistarchives.org/doc_info.asp?DocID=180512

The Future of the Church

Anderson, D. (2000). Estimates of the future membership of The Church of Jesus Christ of Latter-day Saints. *Mormonism and the LDS Church*. Retrieved 2010, from <http://www.lds-mormon.com/church/growthrates.shtml>

Bennion, L. C. (1995). The geographic dynamics of Mormondom, 1965–1995. *Sunstone* 18, 21–32.

Bennion, L. C., & Young, L. A. (1996). The uncertain dynamics of LDS expansion. *Dialogue: A Journal of Mormon Thought*, 29(1), 8–32. Retrieved April 15, 2012, from https://www.dialoguejournal.com/wp-content/uploads/sbi/articles/Dialogue_V29N01_14.pdf

Loomis, R. (2002). Mormon Church growth. *2002 Meetings*. Retrieved April 15, 2012 from <http://www.lds4u.com/growth2/>

Stark, R. (1984). The rise of a new world faith. *Review of Religious Research*, 26, 18–27.

Stark, R. (1998). The rise of a new world faith (with post script). In J. T. Duke (Ed.), *Latter-day Saint Social Life* (pp. 9–27). Provo, UT: Religious Studies Center, Brigham Young University. Retrieved April 15, 2012, from <http://contentdm.lib.byu.edu/cdm/ref/collection/rs/id/1464>

Section 4: Regional History

Cannon, D. Q., & Cowan, R. O. (2002). *Unto every nation: Gospel light reaches every land*. Salt Lake City: Deseret Book.

Church of Jesus Christ of Latter-day Saints (Ed.). (1892–present). *Directory of General Authorities and officers*. Salt Lake City: Church of Jesus Christ of Latter-day Saints. Retrieved April 15, 2012, from <http://archive.org/details/directoryofgener00unse> (only a few early years online)

Deseret News. (1974–). *Church almanac*. Salt Lake City, UT: Deseret News.

Martinich, M. (2012). *LDS Church growth*. Retrieved 2012, from <http://ldschurchgrowth.blogspot.com/>

Noyce, G. H. (1985). *Church membership statistical summaries, 1850–1981*. Church History Library, Salt Lake City.

Satterfield, R. (2012). *LDS Church Temples.com*. Retrieved 2012, from <http://ldschurchtemples.com/>

Stewart, D., & Martinich, M. (2011). Taking the gospel to the nations: Challenges and opportunities for international LDS growth. *Cumorah.com: International Resources for Latter-day Saints*. Retrieved April 15, 2012, from http://cumorah.com/index.php?target=missiology_articles

Western United States and Canada

Association of Statisticians of American Religious Bodies. (2000). *Religious congregations and membership in the United States*. Association of Religion Data Archives. Retrieved April 21, 2012, from <http://www.thearda.com/Archive/Files/Descriptions/RCMSCSY.asp>

Bennion, L. C. (1995). Meinig's “Mormon culture region” revisited. *Historical Geography*, 24(1 & 2), 22–33.

Cowan, R. O., & Homer, W. E. (1996). *California Saints: A 150-year legacy in the Golden State*. Provo, UT: Religious Studies Center, Brigham Young University. Retrieved April 15, 2012, from <http://contentdm.lib.byu.edu/cdm/ref/collection/rs/id/50249>

Glenmary Research Center. (1980). *Churches and Church membership in the United States*. Association of Religion Data Archives. Retrieved April 20, 2012, from <http://www.thearda.com/Archive/Files/Descriptions/CMS80CNT.asp>

Harper, K. C. (1974). *The Mormon role in irrigation beginnings and diffusions in the western states: An historical geography*. Master's thesis, Brigham Young University, Provo, UT. Retrieved from <http://contentdm.lib.byu.edu/cdm/ref/collection/MTGM/id/13964>

Jackson, M. W. (2003). *Geography, culture and change in the Mormon West: 1847–2003*. Jacksonville, AL: National Council for Geographic Education.

Lehr, J. C. (1972). Mormon settlement morphology in southern Alberta. *Albertan Geographer*, 8, 6–13.

Meinig, D. W. (1965). The Mormon culture region: Strategies and patterns in the geography of the American West, 1847–1964. *Annals of the Association of American Geographers*, 55(2), 191–220.

Muir, L. J. (1952). *A century of Mormon activities in California*. Salt Lake City: Deseret News Press. Retrieved April 15, 2012, from <http://contentdm.lib.byu.edu/cdm/ref/collection/FH29/id/78485>

National Council of Churches. (1952). *Churches and Church membership in the United States: An enumeration and analysis by counties, states, and regions*. Association of Religion Data Archives. Retrieved April 21, 2012, from <http://www.thearda.com/Archive/Files/Descriptions/CMS52CNT.asp>

Rosenvall, L. A. (1982). The transfer of Mormon culture to Alberta. *American Review of Canadian Studies*, 12(2), 51–63.

Statistics Canada. (2000). *CANSIM table 051-0031: Components of population growth, census divisions and census metropolitan areas, 1976–1986*. Ottawa, ON:

- Statistics Canada. Retrieved April 22, 2012, from <http://www5.statcan.gc.ca/cansim/a26>
- Statistics Canada. (2002). Profile of income of individuals, families, and households, social and economic characteristics of individuals, families and households, housing costs, and religion, for census divisions. *2001 Census of Canada*. Ottawa, ON: Statistics Canada.
- Tagg, M. S. (Ed.). (1968). *A history of the Mormon Church in Canada*. Lethbridge, Alberta: Lethbridge Stake.
- U.S. Bureau of the Census. (1910). *Census of religious bodies, 1906*. Washington, D.C.: Government Printing Office. Retrieved April 20, 2012, from <http://www.thearda.com/Archive/Files/Descriptions/1906CENSCT.asp>
- U.S. Bureau of the Census. (1920). *Census of religious bodies, 1916*. Washington, D.C.: Government Printing Office. Retrieved April 20, 2012, from <http://www.thearda.com/Archive/Files/Descriptions/1916CENSCT.asp>
- Wilcox, A. G. (1950). *Founding of the Mormon community in Alberta*. Master's thesis, University of Alberta, Calgary.
- Wright, D. A. (Ed.). (2000). *Regional studies in Latter-day Saint Church history: Western Canada* (vol. 2). Provo, UT: Religious Studies Center, Brigham Young University. Retrieved April 15, 2012, from <http://contentdm.lib.byu.edu/cdm/ref/collection/rsc/id/14549>
- Eastern United States and Canada**
- Seferovich, H. M. (1996). *History of the LDS Southern States Mission, 1875–1898*. Master's thesis, Brigham Young University, Provo, UT. Retrieved from <http://contentdm.lib.byu.edu/cdm/ref/collection/MTNZ/id/22805>
- Tagg, M. S. (Ed.). (1968). *A history of the Mormon Church in Canada*. Lethbridge, Alberta: Lethbridge Stake.
- Middle America**
- Dirección General de Estadística y Censos. (2010). Encuesta de hogares de propósitos múltiples [Annual multipurpose household survey]. *DIGESTYC*. Retrieved April 18, 2012, from http://www.digestyc.gob.sv/index.php?option=com_content&view=article&id=89&Itemid=119
- Gómez Páez, F. R. (2004). *The Church of Jesus Christ of Latter-day Saints and the Lamanite conventions: From darkness to light*. Mexico City, D.F.: El Museo de Historia del Mormonismo en México.
- Instituto Nacional de Estadística Guatemala. (2011). Población en Guatemala [estimated population by regional department]. *Instituto Nacional de Estadística Guatemala*, retrieved April 18, 2012, from <http://www.ine.gov.gt/np/poblacion/>
- Instituto Nacional de Estadística Honduras. (2001). Censo nacional de población y vivienda [2001 census]. *Instituto Nacional de Estadística Guatemala*. Retrieved April 18, 2012, from <http://www.ine.gov.hn/drupal/node/301>
- Irving, G. (1976). Mormonism and Latin America: A preliminary historical survey. *Vol. 10. Task Papers in LDS History*. Salt Lake City: Historical Department, Church of Jesus Christ of Latter-day Saints.
- Romney, T. C. (1938). *The Mormon colonies in Mexico*. Salt Lake City: Deseret Book.
- Smith, J. S., & White, B. N. (2004). Detached from their homeland: The Latter-day Saints of Chihuahua, Mexico. *Journal of Cultural Geography*, 21(2), 57–76.
- Tullis, F. L. (1987). *Mormons in Mexico: The dynamics of faith and culture*. Logan: Utah State University Press.
- South America**
- Acevedo A., R. A. (1991). *Los Mormones en Chile: 30 años de la Iglesia de Jesucristo de los Santos de los Últimos Días (1956–1986)*. Santiago, Chile: Impresos y Publicaciones Cumora.
- Grover, M. L. (1985). *Mormonism in Brazil: Religion and dependency in Latin America*. Ph.D. dissertation, Indiana University, Bloomington.
- Irving, G. (1976). Mormonism and Latin America: A preliminary historical survey. *Vol. 10. Task Papers in LDS History*. Salt Lake City: Historical Department, Church of Jesus Christ of Latter-day Saints.
- Peterson, J. D. (1961). *History of the Mormon missionary movement in South America to 1940*. Master's thesis, University of Utah, Salt Lake City.
- Williams, F. S., & Williams, F. G. (1987). *From acorn to oak tree: A personal history of the establishment and first quarter century development of the South American missions*. Fullerton, CA: Et Cetera Graphics.
- Europe**
- Doxey, C., Freeman, R. C., Holzapfel, R. N., & Wright, D. A. (Eds.). (2007). *Regional studies in Latter-day Saint history: The British Isles* (Vol. 7). Provo, UT: Religious Studies Center, Brigham Young University. Retrieved April 15, 2012, from <http://contentdm.lib.byu.edu/cdm/ref/collection/rsc/id/35133>
- Mehr, K. B. (2002). *Mormon missionaries enter Eastern Europe*. Provo, UT: Brigham Young University Press.
- Morris, D. (2008). *MormonHistory.org: Dedicated to British Latter-day Saint history*. Retrieved April 18, 2012, from <http://www.mormonhistory.org/>
- Van Orden, B. A. (1996). *Building Zion: The Latter-day Saints in Europe*. Salt Lake City: Deseret Book.
- The Middle East**
- Balbridge, S. W., & Rona, M. M. (1989). *Grafting in: A history of the Latter-day Saints in the Holy Land*. Jerusalem: Jerusalem Branch, Church of Jesus Christ of Latter-day Saints.
- Berrett, L. C., & Van Dyke, B. G. (2005). *Holy lands: A history of the Latter-day Saints in the Near East*. American Fork, UT: Covenant Communications.
- Chatterly, M. (2009, March 7). Middle East Stake: 10 cities in 10 days. *Church News*. Retrieved April 15, 2012, from <http://www.ldschurchnews.com/articles/56729/Middle-East-stake-10-cities-in-10-days.html>
- Haroldson, E. O. (1993, June 12). Branch in land of pyramids is "home away from home." *Church News*. Retrieved April 15, 2012, from <http://www.ldschurchnews.com/articles/23629/Branch-in-land-of-pyramids-is-home-away-from-home.html>
- Hunter, H. W. (1979). All are alike unto God. In *BYU Speeches of the Year: 1979* (pp. 35–36). Provo, UT: Brigham Young University.
- Lindsay, R. H. (1958). *A history of the missionary activities of The Church of Jesus Christ of Latter-day Saints in the Near East, 1884–1929*. Master's thesis, Brigham Young University, Provo, UT. Retrieved from <http://contentdm.lib.byu.edu/cdm/ref/collection/MTGM/id/23531>
- Van Dyke, B. G., & Berrett, L. C. (2008). In the footsteps of Orson Hyde: Subsequent dedications of the Holy Land. *BYU Studies*, 47(1), 57–94. Retrieved April 15, 2012, from <https://byustudies.byu.edu/showTitle.aspx?title=7875>
- Africa**
- Allen, J. B. (1991). Would-be Saints: West Africa before 1978. *Journal of Mormon History*, 17(1), 207–247. Retrieved April 15, 2012, from <http://digitalcommons.usu.edu/mormonhistory/vol17/iss1/1>
- Kissi, E. A., & Heiss, M. K. (2004). *Walking in the sand: A history of The Church of Jesus Christ of Latter-day Saints in Ghana*. Provo, UT: Brigham Young University Press.
- Morrison, A. B. (1990). *The dawning of a brighter day: The Church in black Africa*. Salt Lake City: Deseret Book.
- National Population Commission of Nigeria. (2006). *Population by state and sex*. Lagos: National Population Commission of Nigeria. Retrieved April 22, 2012, from <http://www.population.gov.ng/files/nationafinal.pdf>
- Orton, F., & Orton, P. (2003, May 17). Spreading the gospel in Africa. *Church News*. Retrieved April 15, 2012, from <http://www.ldschurchnews.com/articles/43773/Spreading-the-gospel-in-Africa.html>
- Wright, E. P. (1977). *A history of the South African Mission* (3 vols.). s.l.: s.n.
- Asia**
- Britsch, R. L. (1998). *From the East: The history of the Latter-day Saints in Asia, 1851–1996*. Salt Lake City: Deseret Book.
- Neilson, R. L., & Gessel, V. C. (Eds.). (2006). *Taking the gospel to the Japanese, 1901–2001*. Provo, UT: Brigham Young University Press.
- Palmer, S. J. (1970). *The Church encounters Asia*. Salt Lake City: Deseret Book.
- Australia and the Pacific**
- Britsch, R. L. (1986). *Unto the isles of the sea: A history of the Latter-day Saints in the Pacific*. Salt Lake City: Deseret Book.
- Ellsworth, S. G. (Ed.). (1990). *The journals of Addison Pratt*. Salt Lake City: University of Utah Press.
- Moffat, R. M. (1997). *Historical sites around La'ie*. Laie, HI: Press & Design Center, Brigham Young University–Hawaii.
- Neilson, R. L., Harper, S. C., Manscill, C. K., & Woodger, M. J. (2008). *Regional studies in Latter-day Saint Church history: The Pacific Isles*. Provo, UT: Religious Studies Center, Brigham Young University.
- Newton, M. (1991). *Southern Cross Saints: The Mormons in Australia*. Laie, Hawaii: Institute for Polynesian Studies, Brigham Young University–Hawaii.
- Wallace, W. K., III. (2002). La'ie: Land and people in transition. In *World communities: A multidisciplinary reader*. Boston, MA: Pearson Custom Publishing. Retrieved April 22, 2012, from http://library.byuh.edu/sites/library.byuh.edu/files/laie_history/WallaceLaie.pdf

Index

- A**
- Aaronic Priesthood Monument, 117
Aaronic Priesthood Restoration Monument, 137
Aba, Nigeria, 233, 235
Aba Stake, 233
Aba Temple, 183, 233
Abbott Settlement, Missouri, 35
Abidjan, Côte d'Ivoire, 234
Abidjan Stake, 233
Abrea, Angel, 176
Abu Dhabi, United Arab Emirates, 231
Abuja, Nigeria, 233
Academies, 126–127, 140, 142
Academy Building, 143
Accra, Ghana, 234
Accra Stake, 233
Accra Temple, 183, 233
Adam-ondi-Ahman, Missouri: Church leaders visited, 26; city plat of, 45; historical sites in, 136, 137; Kirtland Camp at, 38; during Mormon–Missouri War, 50, 51; settlement of, 48, 49; stake at, 37
Adams, George J., 40, 41, 64, 67
Adelaide, Australia, 167, 241
Adelaide Temple, 183, 238
Administration, of the Church, 39, 58, 164–165, 176–177; standardized, 128
Adventist Development and Relief Agency, 201
Aetna, Canada, 207
Afghanistan: congregations in, 231; membership in, 235, 240
Africa: administrative areas in, 164–165; BYU performing groups in, 187; Church leaders visited, 158, 159, 170, 171; genealogical records in, 153; Jehovah's Witnesses in, 200; membership in, 121, 133, 157, 169, 173, 174, 175, 199, 205, 234; missionary work in, 95, 179, 180, 232–233; projected growth in, 202, 203; RLDS missionary work in, 193, 194; Seventh-day Adventists in, 201; Seventies in, 177; stakes in, 184, 185; temples in, 182, 183
Africa Area, 165
Africa Southeast Area, 165, 235
Africa West Area, 234–235
Africa West Mission, 233
Afton, New York. *See* South Bainbridge, New York
Afton, Wyoming, 140, 150
Agra, India, 237
Aintab, Turkey, 159, 231
Akron, Ohio, 28, 38
Akron Branch, 29
Akwa-Ibom State, Nigeria, 233, 235
Alabama: branches in, 61; membership in, 175, 212, 215; mission president called for, 43; permanent Church presence in, 211; RLDS branches in, 192
Alaska: Church leaders visited, 130, 170; membership in, 175, 207, 214
Albania: first stake in, 185; membership in, 173, 234; missionary work in, 229
Albany, New York, 15, 27, 46
Alberta, Canada: membership in, 96, 97, 175, 207, 209, 214; Mormon settlements in, 206, 207
Alberta Stake, 129, 206, 207
Alberta Stake Academy, 126, 127
Alberta Tabernacle, 97
Alberta Temple, 130, 182, 183
Albion Branch, 29
Albuquerque, New Mexico, 79, 131, 214
Albuquerque Branch, 219
Alcoa, Inc., George W. Romney employed at, 147
Aldrich, Hazen, 13, 67
Aleppo, Syria, 231
Alexander, Edmund B., 111
Alexandria, Egypt, 47
Alexandria Branch (New York), 46
All Hallows College, 113
Allen, Charles, 33
Allen, James, 75, 78
Allen, Rufus, 87, 222
Allen Canyon, 101
Allred, Reddick, 108, 109
Allred, Rulon C., 196
Allred Settlement, Missouri, 35, 49
Allred Settlement (Spring City), Utah, 100
Allred's Camp, Iowa, 77
Alpine, Utah, 45, 88, 151
Alpine Tabernacle, 97
Alta, Utah, 89
Alton, Utah, 45
Amalgamated Sugar Company, 119
Amatitlán, Guatemala, 226
Ambassadors, cultural, 186–187
Amboy, Illinois, 65, 192
Ambrosia, Iowa, 59
Ambrosia, Missouri, 50, 51
Amecameca Branch, 219
Amelia's Palace, 115
American Fork, Utah, 45, 88, 89, 140, 151, 177, 216
American Fork Railroad, 89
American Indians. *See* Indians
American Motors, 147
American Samoa: Church leaders visited, 171; Church schools in, 141; membership in, 132, 168, 172, 175, 239, 241; missionary work in, 238; Mormons in government of, 189
Americana, Brazil, 226
Amherst, Ohio, 23, 27, 29, 38
Amherst Branch, 29
Amsterdam, The Netherlands, 47, 104, 158, 167, 187
Amusement halls, 160
Anabaptists, 19
Anaheim, California, 142, 184, 217
Anchorage, Alaska, 214
Anchorage Temple, 183
Anderson, Andrew, 60
Anderson, Neil L., 177
Andes Mission, 224
Andorra, missionary work in, 229
Anover Branch, 29, 46
Angell, Mary Ann, 125
Anglicans, 12, 13
Angola: membership in, 173, 235; missionary work in, 233
Ankara, Turkey, 231
Ann Arbor, Michigan, 39, 167
Annabella, Utah, 45
Antananarivo, Madagascar, 235
Antananarivo Stake, 233
Antarianunts Paiute Band, 98
Antelope Island, 91
Anti-Mormon Party, 62
Antigua & Barbuda: membership in, 172, 226; missionary work in, 220
Antofagasta, Chile, 227
Antwerp, Belgium, 131
Apache Indians, 99
Apia, Samoa, 167, 171, 180, 241
Apia Stake, 238
Apia Temple, 183, 238
Apostles. *See* Quorum of the Twelve Apostles
Apostolic United Brethren, 196, 197
Appanoose, Illinois, 62, 63
Appleby, W. I., 43
Arapahoe Indians, 99
Architecture and Engineering Services Division, 161
Area Authorities, 164
Area Conferences, 166
Area Supervisor, 164–165
Areas, 164–165
Arequipa, Peru, 227
Arequipa Temple, 183
Argentina: Church leaders visited, 171; membership in, 156, 168, 172, 175, 199, 222, 227; mission headquarters in, 224; missionary work in, 222, 223, 224
Argentina Buenos Aires North Mission, 226
Argentina Buenos Aires South Mission, 226
Argentina Buenos Aires West Mission, 226
Arizona: Church leaders of, 130; membership in, 132, 156, 168, 172, 175, 207, 209, 214; Mormon settlements in, 97, 120, 133; Mormons in government of, 189; seminaries in, 140; stakes in, 128, 185; tabernacles in, 97; temples in, 182, 183; welfare farms in, 149
Arizona Cooperative Mercantile Institution, 119
Arizona Gilbert Mission, 217
Arizona Mesa Mission, 217
Arizona Mission, 208
Arizona Phoenix Mission, 217
Arizona Scottsdale Mission, 217
Arizona State University, 140
Arizona Tempe Mission, 217
Arizona Territory, 93
Arkansas: membership in, 212, 215; permanent Church presence in, 211
Armenia: first stake in, 185; membership in, 173; missionary work in, 231
Armenia Yerevan Mission, 231, 233
Armenian Mission, 231, 233
Army Corps of Engineers, 86
Arnhem, The Netherlands, 47
Aruba: Church leaders visited, 170, 171; membership in, 226; missionary work in, 220
Ascension, Mexico, 218
Ash Hollow, Nebraska, 81, 82
Ashley Valley, 97
Asia: administrative areas in, 164–165; BYU performing groups in, 187; Church leaders visited, 159, 170, 171; genealogical records in, 153; Jehovah's Witnesses in, 200; meetinghouses in, 163; membership in, 121, 133, 157, 169, 173, 174, 175, 199, 205, 240; missionary work in, 95, 179, 180, 181, 236–237; projected growth in, 202, 203; RLDS missionary work in, 193, 194; Seventh-day Adventists in, 201; Seventies in, 177; stakes in, 184, 185; temples in, 182, 183
Asia Area, 165, 240
Asia North Area, 165, 240, 241
Assembly Hall, 97, 115
Assiniboin Indians, 99
Aston, Duane, 191
Asunción, Paraguay, 227
Asunción Stake, 223
Asunción Temple, 183, 223
Atlanta, Georgia, 155, 167, 171, 210, 212, 215
Atlanta Temple, 183, 210
Atlanta Welfare Farm, 149
Atlantic Mission, 210
Atlantic North Area, 164
Atlantic South Area, 164
Atlautla Branch, 219
Atlixco, Mexico, 226
Atlixco Branch, 219
Attica, Iowa, 65
Auburn, New York, 21
Auckland, New Zealand, 167, 180, 184, 241
Auckland Stake, 185, 238
Auditorium (Community of Christ), 137
Auerbach's Store, 113
Augusta, Illinois, 62, 64
Aurora, Utah, 45
Aurora Branch, 46
Austen, Iowa, 77
Austin, Texas, 65, 69
Australia: administrative areas in, 164–165; BYU performing groups in, 187; Church leaders visited, 170, 171; genealogical records in, 153; Jehovah's Witnesses in, 200; meetinghouses in, 163; membership in, 121, 133, 157, 169, 173, 175, 205, 239, 241; missionary work in, 40, 60, 94, 95, 179, 180, 238; Mormon Tabernacle Choir in, 187; projected growth in, 202, 203; RLDS branches in, 192; Seventh-day Adventists in, 201; Seventies in, 177; stakes in, 185; temples in, 183
Australian and New Zealand Area, 164
Australian Mission, 95, 238
Australasian Mission, 238
Austria: membership in, 133, 157, 169, 173, 234; missionary work in, 228, 229
Austria-Hungary: membership in, 133; missionary work in, 105
Austria Vienna East Mission, 229
Austrian Mission, 229
Avon, New York, 27
Avon Branch, 46
Azerbaijan, membership in, 234

- B**
- B'nai Israel Temple, 113
- Backenstos, Jacob, 63
- Bacolod, Philippines, 171, 240
- Badlam, Alexander, Jr., 131
- Baghdad, Iraq, 231
- Bahamas: membership in, 172, 226; missionary work in, 220
- Bahía Blanca, Argentina, 227
- Bahrain: congregations in, 231; membership in, 235
- Bainbridge, Ohio, 29
- Baker, Oregon, 147
- Baker's Shoes, 147
- Bakersfield, California, 214
- Baldwin, Caleb, 48
- Balkans. *See individual countries*
- Ball, Joseph, 40
- Ballard, M. Russell, 177
- Ballard, Melvin J., 222, 224
- Bandera, Texas, 65, 69
- Bangalore, India, 240
- Bangkok, Thailand, 237, 240
- Bangkok Stake, 237
- Bangladesh, membership in, 240
- Bank of America, 147
- Bannock Indians, 87, 99
- Bannock Stake, 129
- Bannock Stake Academy, 126, 127
- Bannock Tabernacle, 97
- Baptisms, statistics on, 181
- Baptists, 12, 13, 18, 19, 28
- Barbados: membership in, 168, 172, 226; missionary work in, 220
- Barcelona, Spain, 234
- Barcelona, Venezuela, 227
- Barden, Jerusha. *See* Smith, Jerusha Barden
- Barlow, Israel, 52, 53
- Barnes, Lorenzo D., 41
- Barney, Harriet, 125
- Barnwell, Canada, 207
- Barranquilla, Colombia, 227
- Barranquilla Temple, 183, 223
- Barratt, William James, 40
- Barratt hall, 116
- Barrigada Stake, 238
- Barry, Missouri, 35, 48
- Basel, Switzerland, 131
- Basic Unit Plan, 154
- Basutoland, membership in, 157
- Batavia, New York, 21
- Batavia Branch, 46
- Bates, Marcellus, 43
- Bates, Nelson, 43
- Bath, New York, 21
- Baton Rouge, Louisiana, 215
- Baton Rouge Temple, 183
- Battle Creek, Michigan, 199, 201
- Battle Creek (Pleasant Grove), Utah, 99, 100
- Battle of Crooked River, 50, 51
- Battle of Nauvoo, 62, 63, 74
- Bazetta, Ohio, 29
- Beale, Edward F., 87
- Bean, George W., 87, 110
- Bear Creek, Illinois, 59, 63
- Bear Hunter, Chief, 98
- Bear Lake Stake, 91, 120, 128
- Bear Lake Stake Academy, 127
- Bear Lake Tabernacle, 97
- Bear Lake Valley, 96, 97, 120
- Bear Lake Welfare Farm, 149
- Bear River Hospital, 150
- Bear River Massacre, 99, 101
- Bear River Tabernacle, 97
- Beaver, Utah, 45, 90, 91, 96, 97, 100, 103, 123
- Beaver Branch, 29
- Beaver County, Utah, 118, 119
- Beaver Island, Michigan, 65, 66
- Beaver Stake, 120, 128
- Beaver Stake Academy, 126, 127
- Beaver Tabernacle, 97
- Beazer, Canada, 207
- Beckwith, Edward G., 86, 87
- Bedford, England, 47
- Bedford, Missouri, 48
- Bedford/Independence Branch, 29
- Bednar, David A., 177
- Beehive House, 113, 114, 115, 116, 125
- Beesley, Ebenezer, 186
- Beijing, China, 159
- Beirut, Lebanon, 47, 231
- Belarus: membership in, 234; missionary work in, 229
- Belém, Brazil, 227
- Belgium: Church leaders visited, 171; membership in, 133, 157, 169, 234; missionary work in, 228, 229
- Belize: Church leaders visited, 170, 171; membership in, 168, 172, 175, 221, 226; missionary work in, 220
- Belize City, Belize, 221
- Bell Labs, 146
- Bellevue, Nebraska, 75, 77
- Bellevue (Pintura), Utah, 123
- Belo Horizonte, Brazil, 227
- Beloit, Wisconsin, 65
- Benamerito Normal College, 141
- Benamerito Preparatory, 141
- Benin: membership in, 173, 232, 234, 235; missionary work in, 233
- Benin City, Nigeria, 233, 235
- Benjamin, Utah, 151
- Bennett, Archibald, 152
- Bennett, John C., 13, 62, 67
- Bennington, Vermont, 15
- Benson, Ezra T., 13, 43, 128
- Benson, Ezra Taft, 145, 146, 151, 169, 171, 210
- Benson, Vermont, 40
- Benson Branch, 46
- Benson Tabernacle, 97
- Benson's Settlement, Iowa, 77
- Benton, Wyoming, 83
- Bentonsport, Iowa, 58, 59
- Bent's Fort, Colorado, 79, 82
- Berhampore, India, 237
- Beristain Branch, 219
- Berkeley, California, 146
- Berlin, Germany, 158, 159, 170, 187, 234
- Berlin Stake, 229
- Bermuda: membership in, 172; missionary work in, 220
- Bern, Switzerland, 131, 159, 171, 234
- Bern Temple, 183, 229
- Berry, William S., 211
- Bethel (Gorham), New York, 21
- Bethlehem, Iowa, 77
- Bettsburg, New York, 21
- Bhutan, membership in, 240
- Bible, 21, 22–23, 166
- Bickerton, William, 65, 67, 196, 197
- Bicknell, Utah, 45
- Big Cottonwood, Utah, 102
- Big Cottonwood Canal, 85
- Big Cottonwood Canyon, 113
- Big Cottonwood Creek, 85
- Big Cottonwood Ward, 85
- “Big Field,” Salt Lake Valley, 85
- Big Horn Academy, 127
- Big Horn Basin, 96, 97
- Big Mountain, 80, 109
- Big Pigeon, Iowa, 77
- Big Spring, Iowa, 77
- Big Spring on Mosquito, Iowa, 77
- Bigelow, Lucy, 125
- Bighorn Basin, Wyoming, 206
- Bighorn Stake, 145, 206
- Bigler, Henry W., 78
- Bigler's Grove, Iowa, 77
- Billings, Alfred, 87
- Billings, Montana, 214
- Billings Temple, 183
- Bingham Canyon, 89, 113
- Bingham Canyon Railroad, 89
- Bingham Stake, 129
- Birmingham, Alabama, 215
- Birmingham, England, 47, 171
- Birmingham, Ohio, 29
- Birmingham (Alabama) Temple, 183
- Birthplaces: of early Church leaders, 13; of recent Church leaders, 176–177
- Bishop, Francis Gladden, 64, 67
- Bishop, Rob, 189
- Bishops, 39, 148, 176
- Bishop's Building, Salt Lake City, 116
- Bishop's storehouse, 33, 148, 151
- Bismark, North Dakota, 215
- Bismark Temple, 183
- Black Hawk War (Illinois), 52
- Black Hawk War (Utah), 83, 101, 120
- Black River Falls, Wisconsin, 65
- Black, Adam, 51
- Black, James M., 152
- Blackfoot, Idaho, 96, 140, 216
- Blackfoot Tabernacle, 97
- Blakeslee, James, 41
- Blanding, Utah, 140
- Bloomfield, Iowa, 74, 75
- Bloomington, Illinois, 65
- Bloomington, New York, 24
- Blue Mills, Missouri, 35
- Blue Settlement, Missouri, 35
- Blue Springs, Missouri, 195
- Bluff, Utah, 96, 97
- Bluffdale, Utah, 85
- Bluffton, Missouri, 48
- Board of Education, 126, 142
- Bogart, Samuel, 51
- Boggs, Lilburn W., 33, 48, 62
- Bogotá, Colombia, 167, 180, 227
- Bogotá Stake, 223
- Bogotá Temple, 183, 223
- Bohemia, missionary work in, 228
- Boise, Idaho, 142, 146, 155, 171, 214, 216
- Boise Stake, 185, 206
- Boise Tabernacle, 97
- Boise Temple, 183
- Boise Welfare Farm, 149
- Bolivia: Church leaders visited, 170, 171; Church school in, 141; membership in, 168, 172, 175, 222, 227; missionary work in, 223
- Bolivia Mission, 224
- Bolton Branch, 46
- Bombay, India, 237
- Bonaire: membership in, 226; missionary work in, 220
- Bonaparte, Iowa, 74, 75
- Bonneville Stake, 148
- Book Cliffs, Utah, 113
- Book of Commandments, 22
- Book of Mormon: accepted by other churches, 196; coming forth of, 16, 17, 20, 21, 22; missionary work and, 98, 199, 218, 221, 222, 232; possible geographies of, 190–191; publication of, 16, 17, 20, 21, 22–23; translated into languages other than English, 22–23, 219, 237, 238
- Bosnia & Herzegovina: membership in, 234; missionary work in, 229
- Boston, Massachusetts: Church leaders visited, 27, 43, 131; immigrants pass through, 105, 107; mission headquarters in, 210; missionary work in, 43, 61; out-migration to, 146, 147, 213; specialized congregations in, 155; stakes near, 215
- Boston Building, 113
- Boston Temple, 183
- Bosworth, J. B., 43
- Botswana: first stake in, 185; membership in, 173, 235; missionary work in, 233
- Bountiful, Utah, 45, 88, 89, 103, 123, 216
- Bountiful Community (church), 197
- Bountiful Temple, 183
- Boweries, 97, 114
- Box Elder County, Utah, 118, 119, 128, 129
- Box Elder Stake, 91, 128
- Box Elder Stake Academy, 127
- Box Elder Tabernacle, 97
- Box Elder Valley, 96
- Box Elder wards, 120
- Boyer/Dowville, Iowa, 77
- Boyle, Henry G., 211
- Boynnton, John F., 13, 67
- Bradford, Massachusetts, 46
- Branches: by 1925, in California, 208; by 1930, in eastern United States and Canada, 212; in Brazil, 225; in Church structure, 39, 58; early, 25, 29, 36–37, 41; in Mexico, 219; during Nauvoo era, 41, 58–59, 60–61; specialized, 154–155
- Brandford Branch, 46
- Brannan, Samuel, 72, 80
- Brantford, Canada, 27
- Brasília, Brazil, 227
- Brasília Mission, 225
- Brazil: Church leaders visited, 170, 171; Jehovah's Witnesses in, 200; membership in, 156, 168, 172, 175, 199, 222, 225, 227; missionary work in, 222, 223, 224; Mormons in government of, 189
- Brazil Area, 165, 227
- Brazil Campinas Mission, 226
- Brazil Interlagos Mission, 226
- Brazil Piracicaba Mission, 226
- Brazil Santos Mission, 226
- Brazil São Paulo East Mission, 226
- Brazil São Paulo North Mission, 226
- Brazil São Paulo South Mission, 226
- Brazil São Paulo West Mission, 226
- Brazil South Mission, 225
- Brazilian Mission, 224
- Brazzaville, Congo, 235
- Breckenridge, Missouri, 50
- Brewster, James C., 64, 67
- Briggs, Jason W., 65, 66, 67, 192, 193
- Brigham City, Arizona, 119
- Brigham City, Utah: Church leaders visited, 90, 91, 103; city plat of, 45; colonization of, 88, 89; economic development and, 119; plural marriage and, 122, 123, 125; seminaries in, 140; stakes near, 214, 216
- Brigham City Temple, 183
- Brigham Young Academy, 126, 127, 133, 143, 146
- Brigham Young Birthplace monument, 136, 137
- Brigham Young College, 126, 127, 147
- Brigham Young grave, 117
- Brigham Young Historic Park, 117
- Brigham Young Home, Nauvoo, 139
- Brigham Young Memorial Building, 116
- Brigham Young Monument, 115
- Brigham Young University, 126, 127, 142, 143, 144, 146, 147, 153, 154, 186, 187
- Brigham Young Winter Home, 136
- Brighton (Poplar Grove/Glendale), Utah, 84, 85
- Brighton Ward, 85
- Brimhall, George H., 143
- Brisbane, Australia, 167, 241
- Brisbane Temple, 183, 238
- Bristol, England, 104
- Britain. *See* United Kingdom
- British Columbia, Canada, membership in, 175, 207, 209, 214
- British Isles Area, 164
- British Mission, 36, 40, 46, 47, 66, 95, 105, 121, 229
- British Virgin Islands: membership in, 226; missionary work in, 220. *See also* Virgin Islands
- Bronson, S. T., 196
- Brookfield, Ohio, 29
- Brooklyn (ship), 72, 74
- Brooklyn, New York, 200, 211, 212
- Brooklyn Branch, 29
- Brooklyn Stake, 210
- Brooks, Zadoc, 64, 67
- Brossard, Edgar B., 146
- Brotherton Indians, 99
- Brown, John, 41, 72, 73, 79
- Brown, Pelatiah, 43
- Brownell's Grove, Iowa, 77
- Brown's Grove, Iowa, 77
- Brownhelm Branch, 29
- Browning Gunsmith Shop, 139

- Browning's Camp, Iowa, 77
 Brunei, membership in, 240
 Brunson, Seymour, 41
 Brunswick Branch, 29
 Brushy Creek, Missouri, 48, 49, 50, 51
 Brussels, Belgium, 158, 234
 Brussels Stake, 229
 Buchanan, James, 110
 Bucharest, Romania, 234
 Buckeye, Arizona, 217
 Budapest, Hungary, 234
 Budapest Stake, 229
 Buddhism, 236
 Buena Vista, Mexico, 79
 Buenos Aires, Argentina, 167, 180, 226, 227
 Buenos Aires Stake, 223
 Buenos Aires Temple, 183, 223
 Buffalo, Illinois, 64
 Buffalo, Iowa, 64
 Buffalo, Missouri, 48, 50
 Buffalo, New York, 21, 24, 25, 27, 104, 105
 Building Missionary Program, 161, 162, 163
 Bulgaria: membership in, 173, 234; missionary work in, 228, 229
 Bulgaria Sofia Mission, 231
 Bullock, Thomas, 69
 Bullock's Grove, Iowa, 77
 Buncombe, Missouri, 48, 50
 Bunker, Berkeley, 189
 Bunker Handcart Company, 106
 Bunkerville, Nevada, 103
 Bureau of Information, Salt Lake City, 116
 Burgess, Eliza, 125
 Burley, Idaho, 150
 Burley Tabernacle, 97
 Burlington, Iowa, 27, 59
 Burlington, Vermont, 46
 Burlington, Wisconsin, 66
 Burned-Over District, 18, 19
 Burnett, Peter, 34
 Burns Branch, 46
 Burrville Branch, 46
 Burton, Richard F., 116
 Burton, Illinois, 59
 Burundi: membership in, 173; missionary work in, 233
 Business Building, Salt Lake City, 116
 Businessmen, 146, 147
 Butler, John, 72, 73
 Butterfield, Josiah, 13, 43, 67
 Butterfield (Herriman), Utah, 84, 88
 Bybee's Camp, Iowa, 77
 BYU 8th Stake building, 161
 BYU Ballroom Dance Company, 186, 187
 BYU Dancers' Company, 186
 BYU Folk Dancers, 186
 BYU-Hawaii, 141, 142, 143, 158, 239
 BYU-Idaho, 126, 142
 BYU Jerusalem Center, 233
 BYU Lamanite Generations, 186
 BYU performing groups in, 187
 BYU Television International, 186
 BYU University Singers, 186
 BYU Young Ambassadors, 186
 BYUtv, 186
- C**
- Cabuyao, Philippines, 240
 Cache County, Utah, 118, 119, 128, 129, 155
 Cache Stake, 120, 128
 Cache Tabernacle, 97
 Cache Valley, Utah, 96
 Cache Welfare Farm, 149
 Cagayan de Oro, Philippines, 240
 Cairo, Egypt, 47, 231
 Cairo, Illinois, 38
 Calabar, Nigeria, 233
 Calcutta, India, 237
 Caldwell, James, 196
 Caldwell, Idaho, 216
 Caldwell County, Missouri, 32, 34, 48, 49, 50
 Calgary, Canada, 155
 Calgary North Stake, 207
 Calgary Stake, 207
 Calgary Temple, 183, 207
 Calhoun, Iowa, 77
 Cali, Colombia, 227
 California: membership in, 132, 156, 168, 172, 175, 207, 208, 209, 214; missionary work in, 94, 95; Mormon heritage sites in, 79, 136; Mormon settlements in, 120; Mormons in government of, 189; as possible site for relocation, 68, 69; RLDS branches in, 192; stakes in, 145, 184, 185; tabernacles in, 97; welfare farms in, 149
 California, Upper, 68, 69
 California Anaheim Mission, 217
 California Arcadia Mission, 217
 California Bakersfield Mission, 217
 California Carlsbad Mission, 217
 California City, Iowa, 77
 California Fresno Mission, 217
 California Irvine Mission, 217
 California Long Beach Mission, 217
 California Los Angeles Mission, 217
 California Mission, 95, 206, 208
 California North-Hawaii Area, 164
 California Oakland Mission, 217
 California Rancho Cucamonga Mission, 217
 California Redlands Mission, 217
 California Riverside Mission, 217
 California Roseville Mission, 217
 California Sacramento Mission, 217
 California San Bernardino Mission, 217
 California San Diego Mission, 217
 California San Fernando Mission, 217
 California San Jose Mission, 217
 California Santa Rosa Mission, 217
 California South Area, 164
 California Territory, 92, 93
 California Trail, 86
 California Ventura Mission, 217
 Callao, Peru, 226
 Calvinists (Dutch Reformed), 12, 19
 Cambodia: Church leaders visited, 171; first stake in, 185; membership in, 173, 175, 236, 240; missionary work in, 237
 Cameroon: membership in, 173, 235; missionary work in, 233
 Camp Creek, Illinois, 59, 62, 63
 Camp Floyd, Utah, 86, 110, 111, 113
 Camp Nauvoo (Youth Camp), 139
 Camp of Israel, 72-73, 74, 75
 Camp Scott, Wyoming, 111
 Camp Vermillion, South Dakota, 69, 73
 Camp Winfield, Wyoming, 111
 Campbell, Alexander, 29
 Campbellites, 13, 19, 28, 29
 Campinas, Brazil, 226, 227
 Campinas Temple, 183, 223
 Canada: administrative areas in, 164-165; BYU performing groups in, 186, 187; Church leaders visited, 130, 170, 171; Church schools in, 141; genealogical records in, 153; Jehovah's Witnesses in, 200; Joseph Smith's travels in, 26, 27; membership in, 25, 37, 61, 121, 132, 156, 168, 172, 174, 175, 207, 209, 212, 214-215; missionary work in, 40, 41, 42, 94, 95, 178, 180, 181; Mormon settlements in, 96, 97, 206; Mormon Tabernacle Choir in, 187; Mormons in government of, 189; projected growth in, 202, 203; Seventies in, 177; stakes in, 185; tabernacles in, 97; temples in, 183; welfare farms in, 149
 Canadian Mission, 206, 210, 211, 212, 213
 Canadian Welfare Farm, 149
 Canandaigua, New York, 21
 Canandaigua Lake, 16
 Cancún, Mexico, 226
 Canfield, Ohio, 29
 Cannon, Edwin Q. "Ted," 232
 Cannon, George Q., 130
 Cannon, Hugh J., 159
 Canton, Ohio, 29
 Canton Branch, 29
 Canutillo, New Mexico, 218
 Canyon Creek Ward, 85
 Cape Colony, South Africa, 121
 Cape Horn, 72
 Cape Town, South Africa, 159, 233, 235
 Cape Verde: Church leaders visited, 170, 171; first stake in, 185; membership in, 173, 175, 232, 234; missionary work in, 233
 Caracas, Venezuela, 227
 Caracas Stake, 223
 Caracas Temple, 183, 223
 Carbon County, Utah, 189
 Carbon Tabernacle, 97
 Carbona, Iowa, 77
 Card, Charles Ora, 96, 97, 123, 207
 Cardston, Canada, 45, 96, 129, 131, 171, 184, 207, 214
 Cardston Stake, 185
 Cardston Temple, 157, 182, 183, 207
 Careless, George, 186
 Caribbean: Church leaders visited, 170, 171; first temple in, 220; Jehovah's Witnesses in, 201; membership in, 168, 204, 221, 226; missionary work in, 178, 180, 220; RLDS missionary work in, 193, 194, 218; Seventh-day Adventists in, 201; stakes in, 185; temples in, 183
 Caribbean Area, 165, 226, 227
 Carrington, Albert, 87
 Carroll County, Missouri, 50
 Carrollton, Missouri, 48, 50, 51
 Carson Valley, Nevada, 87, 88, 96, 120
 Carter, Jared, 24, 40, 41
 Carter, Jimmy, 147
 Carter, John S., 41
 Carter Settlement, Missouri, 49
 Carterville, Iowa, 77
 Carthage, Illinois, 27, 59, 62, 63
 Carthage Jail, 62, 63, 136, 137
 Casas Grandes, Mexico, 218
 Cassia Hospital, 150
 Cassia Stake, 129
 Cassia Stake Academy, 127
 Cassia Tabernacle, 97
 Castle Dale, Utah, 45, 126
 Castle Garden, New York, 105
 Castle Valley, 96, 97
 Cathedral of the Madeleine, 112, 113
 Catholic Relief Services, 150
 Catholics, 12, 18, 19, 112, 113, 126
 Cattaraugus Indians, 24, 99
 Cave Valley, Mexico, 218
 Cavite, Philippines, 240
 Cayman Islands: membership in, 172, 226; missionary work in, 220
 Cayuga, New York, 21
 CBS, 146
 Cebu, Philippines, 240
 Cebu Temple, 183, 237
 Cedar City, Utah, 45, 90, 91, 100, 102, 111, 123, 155, 214, 216
 Cedar City Tabernacle, 97
 Cedar Cliffs, Utah, 101
 Cedar County, Utah, 119
 Cedar Fort, Utah, 45, 88
 Cedar Stake, 91
 Centennial Park group, 196
 Centerville, Iowa, 77
 Centerville, Utah, 88, 89
 Central Africa Mission Center, 194
 Central African Republic, missionary work in, 233
 Central America: administrative areas in, 164-165; BYU performing groups in, 187; Church leaders visited, 159, 170, 171; Jehovah's Witnesses in, 200; membership in, 156, 168, 172, 174, 175, 204, 226-227; missionary work in, 95, 178, 180, 181, 218-221, 220; Mormon Tabernacle Choir in, 187; projected growth in, 202, 203; RLDS missionary work in, 194; Seventh-day Adventists in, 201; Seventies in, 177; stakes in, 184, 185, 221; temples in, 183, 220
 Central America Area, 165, 226
 Central American Mission, 220
 Central Atlantic States Mission, 210, 213
 Central Europe Area, 164
 Central Idaho Falls Welfare Farm, 149
 Central Mission Center, 194
 Central Missouri Mission Center, 194
 Central Pacific Railroad, 113
 Central Seminary, 127
 Central States Mission, 206, 210, 212, 213
 Central Utah Welfare Farm, 149
 Ceylon, missionary work in, 95
 Chad, membership in, 235
 Chaffetz, Jason, 189
 Chagrin Branch, 29
 Chalco Branch, 219
 Chamberlain, Solomon, 25
 Champion Branch, 46
 Chaney Creek, Illinois, 59
 Chapels. *See* Meetinghouses
 Chardon, Ohio, 27, 29
 Chardon Branch, 29
 Charleston, Utah, 88
 Charleston, West Virginia, 171, 215
 Charleston Branch, 46
 Charlestown, Massachusetts, 25
 Chase, Clark, 17
 Chase Settlement, Missouri, 35
 Chatham Branch, 29
 Chattanooga, Tennessee, 210, 212
 Chenango Forks, New York, 21
 Chenango Point (Binghamton), New York, 21, 46
 Chequest Creek, Iowa, 59
 Cherokee Indians, 99
 Cheshire, England, 47
 Chester Branch, 29
 Cheyenne Indians, 99
 Chicago, Illinois: Church leaders visited, 131, 171; immigrants pass through, 104, 105; membership in, 212; mission headquarters in, 210, 212; outmigration to, 144, 147, 185; population concentration around, 52; specialized congregations in, 155; stakes near, 185, 215; travel to, 38
 Chicago Stake, 210, 212
 Chicago Temple, 183, 210
 Chicago Welfare Farm, 149
 Chicago World's Fair, 130, 131
 Chicasaw Indians, 99
 Chiclayo, Peru, 227
 Chihuahua, Mexico, 79, 96, 170, 218, 226
 Chihuahua Branch, 219
 Chihuahua State, 218
 Chile: Church leaders visited, 170, 171; Church schools in, 141; membership in, 168, 172, 175, 199, 222, 224, 227; missionary work in, 94, 95, 223; stakes closed in, 184, 185
 Chile Area, 165, 227
 Chile Rancagua Mission, 227
 Chile Santiago East Mission, 227
 Chile Santiago North Mission, 227
 Chile Santiago West Mission, 227
 Chile Viña del Mar Mission, 227
 Chilean Mission, 224
 Chili, Illinois, 59, 62
 Chillicothe, Missouri, 38, 48, 51
 Chimalhuacan Branch, 219
 Chimaltenango, Guatemala, 226
 Chimney Rock, 81, 82
 China: BYU performing groups in, 187; Church leaders visited, 171; English-speaking wards in, 154; Seventh-day Adventists in, 201
 Chinese Mission, 237
 Chippewa Branch, 29
 Chippewa Indians, 76
 Choctaw Indians, 99
 Cholula Branch, 219
 Chosica, Peru, 226
 Christiansen Handcart Company, 106
 Christofferson, D. Todd, 177

- Chuichupa, Mexico, 218
 Chuick, Chief, 98
 Church Administration Building, 114, 115, 116
 Church Architectural Bureau, 160
 Church Board of Education, 140
 Church Building Department, 160, 161, 162, 163
 Church College of Fiji, 141
 Church College of Hawaii, 141, 142, 158, 163, 238, 239
 Church College of New Zealand, 141
 Church College of Samoa, 141
 Church College of Savai'i, 141
 Church Educational System, 140–143
 Church Farm, 85
 Church History Library, 115, 117
 Church History Museum, 117
 Church of Christ (Brewster), 64
 Church of Christ (Brooks), 64
 Church of Christ (Fetting), 196, 197
 Church of Christ (McCary), 64
 Church of Christ (McLellin), 64
 Church of Christ (Restored), 196, 197
 Church of Christ (Rigdon), 65
 Church of Christ (Temple Lot), 65, 137, 193, 194, 195, 196, 197
 Church of Christ (Whitmer), 64, 196
 Church of Christ at Halley's Bluff, 196
 Church of Christ with the Elijah Message, 195, 196, 197
 Church of Christ, Restored, 195, 197
 Church of Jesus Christ (Bickerton), 65, 196, 197
 Church of Jesus Christ (Cutlerite), 64, 195, 196, 197
 Church of Jesus Christ (Morrisites), 196
 Church of Jesus Christ, the Bride, the Lamb's Wife, 64
 Church of Jesus Christ, Zion's Branch, 137
 Church of Jesus Christ of Latter Day Saints (Smith), 64
 Church of Jesus Christ of Latter Day Saints (Strangite), 65, 196, 197
 Church of Jesus Christ of Latter-day Saints and the Kingdom of God, 197
 Church of Jesus Christ of the Children of Zion, 65
 Church of Jesus Christ of the New Jerusalem, 64
 Church of the Firstborn of the Fulness of Times, 196
 Church of the Messiah, 64
 Church of Zion, 196, 197
 Church Office Building, 114, 115, 116, 117, 199
 Church Security Plan, 148, 151
 Cimarron, New Mexico, 79
 Cincinnati, Ohio, 27, 28, 38, 47, 64, 104, 105, 212, 215
 Circleville, Utah, 101
 City and County Building, Salt Lake City, 112, 113
 City Creek (Utah), 81, 84, 89
 City Creek Center, Salt Lake City, 117, 119
 City-County Building, 112, 113
 Ciudad Juárez, Mexico, 170, 218, 226
 Ciudad Juárez Branch, 219
 Ciudad Juárez Temple, 183
 Ciudad Obregon, Mexico, 170, 226
 Ciudad Victoria, Mexico, 170
 Civil Bend, Iowa, 77
 Civil War, 93
 Clapp, Benjamin L., 41, 42, 43
 Claresholm, Canada, 207
 Clark, J. Reuben, Jr., 146
 Clark, John, 191
 Clarksfield Branch, 29
 Clarkston, Utah, 45, 88
 Clay County, Missouri, 32, 34, 35, 37, 39, 48
 Clay County Stake, 32
 Clayton, William, 74
 Cleaveland, Moses, 28
 Cleveland, Ohio, 27, 28, 29, 38, 39, 215
 Clifton, Idaho, 45
 Clitherall, Minnesota, 64
 Clover (Rush Valley), Utah, 88
 Clover Creek, Utah, 100
 Clyde, New York, 21
 Coahuixtla Branch, 219
 Coalville, Utah, 45, 88, 90, 91, 97, 123
 Cobb, Augusta Adams, 125
 Cochabamba, Bolivia, 227
 Cochabamba Temple, 183, 223
 Coe, Joseph, 30
 Colborne Branch, 46
 Colchester, Illinois, 59
 Cold Spring Camp, Nebraska, 75
 Cold War, 236
 Colesville, New York, 20, 21, 24, 27
 Colesville Branch, 24, 25, 38
 Colesville Settlements, Missouri, 35
 College of Eastern Utah, 140
 College of Southern Utah, 140
 Collegiate Seminary. *See* Institutes of Religion
 Colombia: Church leaders visited, 170, 171; membership in, 168, 172, 175, 222, 227; missionary work in, 223
 Colombia Mission, 224
 Colombo, India, 237
 Colonia, New Mexico, 64
 Colonia Dublán, Mexico, 45, 147, 218
 Colonia Juárez, Mexico, 45, 147, 218
 Colonia Juárez Stake, 220
 Colonia Juárez Temple, 183
 Colonia Tepetic Branch, 219
 Colonization, of Intermountain West, 96–97
 Colorado: conference in, with President Woodruff, 130; membership in, 132, 156, 168, 172, 175, 207, 209, 214; Mormon settlements in, 97; RLDS branches in, 192; seminaries in, 140; stakes in, 185; tabernacles in, 97; welfare farms in, 149
 Colorado Colorado Springs Mission, 217
 Colorado Denver North Mission, 217
 Colorado Denver South Mission, 217
 Colorado Fort Collins Mission, 217
 Colorado Mission, 95, 208
 Colorado River, 206
 Colorado Springs, Colorado, 214, 217
 Colorado Territory, 93
 Coltrin, Zebedee, 13
 Columbia, Missouri, 32, 51
 Columbia, Ohio, 215
 Columbia, South Carolina, 215
 Columbia River Temple, 183
 Columbia Steel Company, 208
 Columbia Temple, 183
 Columbia University, 146, 147, 212
 Columbian Exposition, 186
 Columbus, Illinois, 58, 59
 Columbus, New Mexico, 218
 Columbus, Ohio, 28, 38
 Columbus Temple, 183
 Comanche Indians, 99
 Commerce, Illinois, 51, 52–53, 54, 55
 Commerce City, Illinois, 52, 53, 54, 55
 Community of Christ. *See* Reorganized Church of Latter-day Saints (RLDS)
 Community of Christ Visitor and Spiritual Formation Center, 138
 Concepción, Chile, 224, 227
 Concepción Temple, 183, 223
 Concord, New Hampshire, 46
 Condie, Richard P., 186
 Conejos Branch, 219
 Conference Center, Salt Lake City, 115, 117, 173
 Conference of Restoration Elders, 137
 Conferences, 20, 24, 29, 40, 41, 46, 61, 166, 171
 Congo: membership in, 173, 175, 235; missionary work in, 233
 Congregation Montefiore Synagogue, 113
 Congregationalists, 12, 13, 18, 19, 112
 Congregations. *See* Branches; Stakes; Wards
 Connecticut: branches in, 37, 61; leaders' birthplaces in, 13; Mack family activity in, 12; membership in, 175, 212, 215; mission president called for, 43; permanent Church presence in, 211; religions in, 19; RLDS branches in, 192; Western Reserve of, 28–29
 Connecticut Land Company, 28, 30
 Connor, Patrick Edward, 85, 112
 Consecration, law of, 151
 Consolidated Wagon and Machine Company, 119
 Constantinople (Istanbul), Turkey, 47, 231
 Continental Illinois Bank, 147
 Cook, Quentin L., 177
 Cook Islands: meetinghouses in, 163; membership in, 156, 168, 172, 241; missionary work in, 238
 Cooke, Philip St. George, 78
 Cooley's Mill, Iowa, 77
 Coonville, Iowa, 77
 Cooperative Mercantile Institutions, 119
 Copenhagen, Denmark, 104, 158, 167, 187, 234
 Copenhagen Stake, 229
 Copenhagen Temple, 183, 229
 Copley, Ohio, 27
 Copley Branch, 29
 Coralville, Iowa, 137
 Córdoba, Argentina, 227
 Córdoba Temple, 183, 223
 Corinne, Utah, 100, 113, 119
 Corn Creek, Utah, 100
 Cornell University, 144, 146
 Corner Ranch, New Mexico, 218
 Cornwall, J. Spencer, 186
 Corpus Christi, Texas, 79
 Corpus Christi Branch, 219
 Correlation Regions, 164
 Cortland, New York, 21
 Costa Rica: Church leaders visited, 171; membership in, 156, 168, 172, 175, 221, 226; mission headquarters in, 220; missionary work in, 220
 Côte d'Ivoire: membership in, 173, 175, 232, 234; missionary work in, 233
 Cotton Mission, 96, 97
 Cottonwood Canal Company, 89
 Cottonwood Hospital, 150
 Cottonwood Stake, 148
 Cottonwood Welfare Farm, 149
 Council Bluffs, Iowa, 69, 72, 73, 75, 76, 78, 79, 80–81, 82, 83, 105, 211, 212
 Council House, 114, 115
 Council of Fifty, 46, 47, 66, 68, 69
 Council Point, Iowa, 75, 76, 77
 Cove Fort, Utah, 90, 123, 136, 137
 Covina, California, 184
 Covington, Kentucky, 64
 Cowdery, Oliver: allegiance of, after Joseph's death, 67; as Assistant President, 39; birthplace of, 13; as member of United Firm, 30; missions of, 24, 25, 32, 99; ordained as Apostle, 47; as possible successor to Joseph, 66; received keys of gathering, 105; as Second Elder, 39; at Stafford school, 17; worked with Joseph Smith Jr., 20, 21
 Cowles, Austin, 13
 Crapo, Michael, 189
 Cream Ridge, New Jersey, 47
 Creek Indians, 99
 Crescent (Sandy), Utah, 85
 Crestline, Ohio, 38
 Croatia: membership in, 173, 234; missionary work in, 229
 Crooked River, Missouri, 49
 Crown Point, New York, 12
 Cuautla, Mexico, 226
 Cuautla Branch, 219
 Cuba, membership in, 226
 Cuernavaca, Mexico, 226
 Cuernavaca Branch, 219
 Cuiabá, Brazil, 227
 Culiacán, Mexico, 170, 226
 Cullom Bill, 122
 Cumberland, England, 47
 Cumberland Road. *See* National Road
 Cumming, Alfred, 110, 111
 Cummings, James W., 72, 73, 87
 Curacao: membership in, 226; missionary work in, 220
 Curitiba, Brazil, 227
 Curitiba Mission, 225
 Curitiba Temple, 183, 223
 Curtis Settlement, Missouri, 49
 Cut Nose Village, 53
 Cutler, Alpheus, 64, 67, 99, 196
 Cutler, George Y., 52, 53
 Cutler's Park, Iowa, 73, 75, 76
 Cuzco, Peru, 227
 Cyprus: membership in, 173, 234; missionary work in, 229, 231
 Czech Republic: membership in, 173, 234; missionary work in, 229
 Czech Republic Mission, 229
 Czechoslovak Mission, 229

D

- Dakota Territory, 93
 Dallas, Texas, 145, 171, 215
 Dallas Temple, 183, 210
 Dallas–Ft. Worth, Texas, 155
 Dalton Branch, 46
 Damascus, Syria, 231
 Dame, William H., 87, 110
 Dana, Lewis, 68, 69, 99
 Danville Branch, 46
 Dartmouth College, 14
 Daviess County, Missouri, 32, 48, 49, 50
 Davis, Amos, 52
 Davis, E. H., 43
 Davis Camp, Iowa, 77
 Davis County, Utah, 118, 119, 155, 214
 Davis Stake, 91, 128
 Davis Stake Academy, 127
 Dawsonburg, Iowa, 77
 Daynes, Kathryn, 122
 Dayton, Ohio, 28, 38, 39, 47
 De Witt, Missouri, 48, 50, 51
 Decker, Clara, 125
 Decker, Lucy Ann, 125
 Deep Creek, Utah, 101
 Deep Creek Goshute Band, 98
 Deep Creek Reserve, 100
 Del Bonita, Canada, 207
 Delaware: membership in, 175; permanent Church presence in, 211
 Delaware Indians, 99
 Delhi, India, 237
 Delta, Utah, 45, 214
 Deming, New Mexico, 218
 Democratic Party, 188–189
 Democratic Republic of Congo: membership in, 173, 175, 232, 235; missionary work in, 233; RLDS membership in, 194
 Denmark: Church leaders visited, 171; membership in, 121, 133, 157, 169, 173, 230, 234; missionary work in, 94, 228, 229
 Denver, Colorado, 64, 105, 131, 147, 155, 185, 214, 217
 Denver and Rio Grande Western Railroad, 113
 Denver Stake, 185
 Denver Temple, 183
 Denver Welfare Farm, 149
 Department of Physical Facilities, 162
 Derryfield, New Hampshire, 12
 Des Moines, Iowa, 215
 Deseret, Iowa, 77
 Deseret, State of, 92
 Deseret Book, 117
 Deseret Employment Bureau, 151
 Deseret Gymnasium, 115, 116
 Deseret Hospital, 150, 151
 Deseret Industries, 148, 151
 Deseret Museum, 114

- Deseret News*, 117
Deseret News building, 113, 115
Deseret Telegraph, 114
Desert County, Utah, 119
Detroit, Michigan, 27, 38, 144, 147, 213, 215
Detroit Temple, 183
Detroit Welfare Farm, 149
Devil Bend, Iowa, 77
Devil's Gate, 80, 82, 107, 109
DeWolf, A. C., 196
Diamond Fork, Utah, 101
Díaz, Mexico, 218
Diaz Academy, 127
Dickson, Robert, 41
Didier, Charles, 176
Dighton Branch, 46
Disciples of Christ. *See* Campbellites
District of Columbia, 215
Dixie College, 126, 127, 140, 142
Dixon, Illinois, 26
Djibouti, membership in, 235
Doctrine and Covenants, 22–23, 196;
RLDS sections of, 193, 194
Doha, Qatar, 231
Dominica, membership in, 172, 226
Dominican Republic: Church leaders visited,
170, 171; membership in, 168, 172, 175,
221, 226; missionary work in, 220
Donaldson, William, 40
Donetsk, Ukraine, 234
Doniphan, Alexander W., 34, 48
Dortmund, Germany, 167
Douglas, Stephen A., 69
Douglas, Arizona, 218
Dover Branch, 46
Down's Mill, Iowa, 77
Dragoon Trail, 53
Draper, Utah, 85, 103
Draper Temple, 183
Draperville, Utah, 88
Draves, William, 196
Dubai, United Arab Emirates, 231
Dublin Stake, 229
Dugshai, India, 237
Dumyat (Damietta), Egypt, 47
Dunbarton, New Hampshire, 12
Duncan, Chapman, 237
Dunham, John, 99
Dunklin, Daniel, 34, 39
Durban, South Africa, 235
Durban Temple, 183, 232, 233
Durfee, Lemuel, 17
Durfey Settlement, Missouri, 49
Duty, Mary. *See* Smith, Mary Duty
Dykes, George P., 43
- E**
- E. T. City (Lake Point), Utah, 88
Eagle Gate, 114, 115, 117
Eagle Mountain, Utah, 151
Eagle Pass Branch, 219
Earthquakes, 150
East Atlantic States Mission, 210, 213
East Branch Settlement, Missouri, 35
East Central States Mission, 210, 212, 213
East Germany: genealogical records in,
152; membership in, 157, 169; mission-
ary work in, 229; temple in, 182. *See*
also Germany
East Haddam, Connecticut, 12
East India Mission, 237
East Indian Mission, 95
East Jordan (Midvale), Utah, 84, 85
East Lethbridge Stake, 207
East Liverpool Branch, 29
East Mill Creek, Utah, 123, 124
East Millcreek, Utah, 84, 85
East Palmyra, New York, 21
East Rochester Branch, 29
Eastern American Area, 164
Eastern Arizona College, 126
Eastern Arizona Junior College, 140
Eastern Arizona Stake, 129
Eastern Canada Area, 164
Eastern Shoshone Band, 98
Eastern States Mission, 43, 94, 95, 210,
211, 212, 213
Eccles, David, 146, 147, 206
Eccles, Marriner S., 146
Echo Canyon, 80, 107, 110
Eckelsville, 111
Ecuador: Church leaders visited, 170, 171;
membership in, 168, 172, 175, 222,
227; missionary work in, 223
Ecuador Mission, 224
Eddyville, Iowa, 75
Eden, Utah, 45, 88, 123
Edinburgh, Scotland, 47, 158
Edison Brothers Shoes, 147
Edmonton, Canada, 214
Edmonton Temple, 183
Edmunds, John K., 147
Edmunds Act, 122
Edmunds-Tucker Act, 122
Education, 112, 126, 140–143, 144
Egan, Howard, 43, 87
Egypt: congregations in, 231; mem-
bership in, 235
Egypt, Iowa, 77
Eight Witnesses, 20
El Colegio Deseret, 141
El Paso, Texas, 147, 218
El Paso Branch, 219
El Paso Welfare Farm, 149
El Salvador: Church leaders visited, 171;
conflict in, 218; humanitarian aid to,
150; membership in, 156, 168, 172,
175, 221, 226; missionary work in, 220
Elberta, Utah, 151
Elder, Joseph, 107
Elections, 188–189
Elk Creek, Pennsylvania, 27
Elk Creek Branch, 29
Elk Grove, Iowa, 77
Elk Mountain, Utah, 100
Elk Mountain Mission, 87, 99
Elkhart, Indiana, 38
Elkhorn, Illinois, 59
Elkhorn, Missouri, 48, 50
Elkhorn Camp, Nebraska, 77
Ellesburg Branch, 46
Ellicottville, New York, 21
Ellis County, Texas, 82
Ellsworth Handcart Company, 106, 107
Elm Grove, Iowa, 77
Ely Tabernacle, 97
Elyria, Ohio, 29
Elyria Branch, 29
Emerson, Canada, 65
Emery, Utah, 45
Emery County, Utah, 119
Emery Stake, 129
Emery Stake Academy, 126, 127
Emigration Canyon, 82, 107
Emmett, James, 68, 69, 72, 99
Endowment House, 114, 115, 182
Energy Solutions Arena, 117
England. *See* United Kingdom
English Fort (Granger), Utah, 84
Ensign Peak, 81
Ensign Stake, 129, 148
Enterprise, Utah, 45
Enugu, Nigeria, 233
Ephraim, Utah, 45, 101, 102, 103, 155, 214
Episcopalians, 12, 19
Equal Rights Amendment, 166
Erie Canal, 16, 17, 21, 24, 25, 28, 104
Ermita Branch, 219
Ernestown, Canada, 46
Errol Branch, 46
Escalante Seminary, 127
Escobar, Argentina, 226
Escuintla, Guatemala, 226
Estonia: membership in, 173, 230, 234;
missionary work in, 229
Ethiopia: membership in, 173, 235; mis-
sionary work in, 233
'Eua Middle School, 141
Euclid, Ohio, 29
Euclid Branch, 29
Eugene, Oregon, 214
Eureka, Utah, 89
Europe: administrative areas in, 164–165;
BYU performing groups in, 186, 187;
Church leaders visited, 159, 171; genea-
logical records in, 152, 153; Jehovah's
Witnesses in, 200; meetinghouses in,
162; membership in, 36, 47, 60, 121,
133, 156, 157, 169, 173, 174, 175, 199,
205, 234; missionary work in, 47, 94,
95, 179, 180, 181, 228, 229, 230; mis-
sions in, 60, 121, 133; Mormon Taber-
nacle Choir in, 187; projected growth
in, 202, 203; RLDS missionary work
in, 194; Seventh-day Adventists in, 201;
Seventies in, 177; stakes in, 184, 185;
temples in, 182, 183
Europe Area, 165, 227, 234
Europe East Area, 165, 234, 240
Europe Mediterranean Area, 165
Europe North Area, 165
European Mission, 158, 164–165
European–Germanic Area, 164
Evangelicals, 12, 18
Evans, David, 87
Evans Handcart Company, 106
Evanston, Wyoming, 90, 91, 216
Everett, Washington, 217
Ewing, William, 53, 56
Excelsior Springs, Missouri, 195
Exchange Place, 112, 113
Expatriates, 231
Eyring, Henry, 147
Eyring, Henry B., 147, 177
- F**
- Fabius Branch, 46
Fairfield, California, 217
Fairfield, Iowa, 74, 75
Fairfield, Utah, 88, 151
Fairport, Ohio, 25, 27, 46
Fairport Harbor, Ohio, 24, 28
Fairview, Utah, 103, 123
Faleomavaega, Eni, 189
Falkland Islands, 227
Fallon, Nevada, 184
Family history centers, 153
Family History Department, 152, 153
Family History Library, 115, 117, 152, 153
FamilySearch Centers, 153
FamilySearch.org, 152, 153
Fancher, Alexander, 111
Far East Mission, 237
Far West, Missouri: city plat of, 44, 45, 49;
as gathering place, 28, 32, 37; historical
sites in, 137; Joseph Smith Jr. traveled
to, 26; during Mormon–Missouri War,
50, 51; revelations at, 23; settlement of,
48, 49; travel to and through, 38
Far West Temple site, 48, 136
Farley, E., 56
Farm Creek, Iowa, 77
Farmersville, Iowa, 77
Farmington, Iowa, 74, 75
Farmington, Maine, 46
Farmington, New Mexico, 214
Farmington, New York, 16, 17
Farmington, Utah, 45, 88, 89, 90, 91, 102,
103, 123, 216
Farr, Winslow, 43
Fast offerings, 148
Faust, James E., 225
Faust's Hall, 113
Fayette, New York, 20, 21, 24, 27, 38;
D&C sections received in, 23
Fayette, Utah, 103
Fayette Branch, 24, 25
Federal government, Mormons as employ-
ees of, 144, 146, 147
Female Relief Society of Nauvoo, 102
Ferry Landing Pioneer Monument, 139
Fetting, Otto, 196, 197
Fiji: Church leaders visited, 170, 171;
Church schools in, 141; meetinghouses
in, 163; membership in, 157, 169, 173,
175, 239, 241; missionary work in, 238
Fiji Mission, 238
Fillmore, Utah, 45, 86, 90, 91, 100, 103,
123
Fillmore Hospital, 150
Finland: Church leaders visited, 170, 171;
membership in, 157, 169, 173, 175,
234; missionary work in, 94, 228, 229
Finland Helsinki East Mission, 229
Finney, Charles G., 18
First Canadian Mission Center, 194
First Presbyterian Church, 112, 113
First Presidency, 39, 58, 176
First Quorum of the Seventy. *See* Quorum
of the Seventy
First Security Corp., 146
First United Methodist Church, 112
Fishing River, Missouri, 23, 34, 35
Fitchville Branch, 29
Flagpole Plaza, 117
Flake, Jeff, 189
Flathead Indians, 99
Fletcher, Harvey, 146
Floods, 150
Florence, Nebraska, 76, 77, 82, 106, 107.
See also Winter Quarters, Nebraska
Florence, Ohio, 29, 39
Florence Branch, 29
Florianoópolis, Brazil, 227
Florida: humanitarian aid to, 150; mem-
bership in, 175, 212, 213, 215;
Mormons in government of, 189;
permanent Church presence in, 211;
RLDS branches in, 192
Florida Mission, 210, 213
Florida Welfare Farm, 149
Flournoy, Jones H., 33
Folsom, Amelia, 125
Ford, Thomas, 63, 68
Fordham, Elijah, 41
Fort Bridger, Wyoming, 80, 82, 86, 96,
107, 108, 110
Fort Cameron, Utah, 113
Fort Collins, Colorado, 214, 217
Fort Des Moines, Iowa, 51, 52, 53, 58,
74, 75
Fort Douglas, Utah, 85, 112, 113
Fort Duchesne, Utah, 113
Fort Gibson, Oklahoma, 82
Fort Hall, Idaho, 79, 86, 91
Fort Kearny, Nebraska, 77, 81, 82, 107,
110
Fort Laramie, Wyoming, 73, 79, 80–81,
82, 86, 107, 110
Fort Lauderdale Temple, 183
Fort Leavenworth, Kansas, 73, 78, 79,
82, 110
Fort Lemhi, Idaho, 87, 90, 91, 96, 97, 99,
111, 120
Fort Madison, Iowa, 27, 59, 74, 75
Fort Massachusetts, Colorado, 86
Fort Moore, California, 78
Fort Moore Pioneer Memorial, 78
Fort Osage, Missouri, 35
Fort Ponca, Nebraska, 73
Fort Pueblo, Colorado, 73, 78, 79
Fort Redding, California, 86
Fort Sanford, Utah, 101
Fort Seminoe, Wyoming, 107, 109
Fort Supply, Wyoming, 96, 108, 109, 111
Fort Union, Utah. *See* Union Fort, Utah
Fort Utah, Utah, 100
Fortaleza, Brazil, 171, 227
Fortaleza Mission, 225
Fortaleza Temple, 183, 223
Foster, James, 13
Fountain Green, Illinois, 62
Fountain Green, Utah, 100, 103
Fowler Branch, 208
Fox, Jesse W., 87

- France: Church leaders visited, 171; emigrants from, 105; membership in, 121, 157, 169, 173, 230, 234; missionary work in, 42, 95, 228, 229
- Frankburg, Canada, 207
- Frankfurt, Germany, 47, 234
- Frankfurt Temple, 183, 229
- Franklin, Idaho, 45, 90, 91, 123
- Franklin, Missouri, 32
- Franklin Branch, 29
- Franklin Seminary, 127
- Fredericksburg, Missouri, 48
- Free, Emeline, 125
- Free Settlement, Missouri, 49
- Freedom, New York, 27, 46
- Freedom Stake, 59
- Freemont Hospital, 150
- Freetown, Sierra Leone, 234
- Freiberg, Germany, 171
- Freiberg Temple, 183, 229
- Frémont, John C., 69, 86, 87
- Fremont, California, 142
- Fremont Seminary, 127
- Fremont Stake, 129
- Fremont Stake Academy, 127
- Fremont Tabernacle, 97
- Fremont Valley, 97
- French, Peter, 30
- French Guiana: membership in, 172, 222, 227; missionary work in, 223
- French Icarians, 54
- French Mission, 121, 229
- French Polynesia: Church leaders visited, 171; meetinghouses in, 163; membership in, 40, 42, 132, 156, 168, 172, 175, 239, 241; missionary work in, 40, 42, 238; RLDS membership in, 194
- French Polynesia Mission Center, 194
- Fresno, California, 155, 214
- Fresno Temple, 183
- Friendship, New York, 65
- Frisco, Utah, 113
- Fugitt's sawmill, 49
- Fukuoka, Japan, 240
- Fukuoka Temple, 183, 237
- Fundamentalist Church of Jesus Christ of Latter-day Saints, 196, 197
- G**
- Gabon, membership in, 173, 235
- Galati (Galatz), Romania, 47
- Galland, Isaac, 52, 53, 54, 55, 59
- Galland's Grove, Iowa, 77
- Gallatin, Missouri, 48, 49, 50, 51
- The Gambia, 234
- Ganargua River, 16
- García, Mexico, 218
- Garden Grove, Iowa, 72, 74, 75, 82
- Gardner, Archibald, 124
- Gardner, Robert, 87
- Gardner, William, 87
- Gardner's Branch, Iowa, 77
- Gardo House, 115, 125
- Garland, Utah, 119
- Garrettsville, Ohio, 29
- Gaston, Iowa, 77
- Gates, Lydia. *See* Mack, Lydia Gates
- Gateway Shopping Center, 117
- Gathering: discouraged, 40, 43, 132, 133, 178; ended, 104; explains population distribution, 199; in Missouri, 34; to Nauvoo, 59, 60, 61, 104; in Ohio, 24, 25, 28, 29; to Utah, 76, 105, 210
- Gause, Jesse, 13, 30
- Gee, Salmon, 13
- Genealogical Library, 152, 153
- Genealogical Society of Utah, 116, 152, 153
- Genealogy, 152–153
- Geneseo, New York, 21, 27
- Geneseo Branch, 46
- Geneva, Illinois, 58, 59
- Geneva, New York, 21
- Genoa, Nebraska, 82
- Genoa, Nevada, 86, 97
- Genola, Utah, 151
- Gentryville, Missouri, 48
- George Washington University, 146, 147
- Georgetown Branch, 46
- Georgia (country): membership in, 173; missionary work in, 231
- Georgia (state): membership in, 175, 212, 215; permanent Church presence in, 211
- Gerbert, Gary, 189
- German Mission, 95, 121, 229
- German Reformed Church, 19
- German Samoa, 132
- Germany: area conference in, 166; Church leaders visited, 171; emigrants from, 105; genealogical records in, 152; membership in, 121, 133, 173, 175, 234; missionary work in, 40, 42, 94, 95, 228, 229. *See also* East Germany; West Germany
- Ghana: Church leaders visited, 170, 171; membership in, 169, 173, 175, 232, 234; missionary work in, 232, 233
- GI Bill, 142, 143, 144, 145
- Giant Food Corp., 147
- Gibbs, John Henry, 211
- Gibraltar: membership in, 234; missionary work in, 94, 95, 121, 228
- Gibson, Walter Murray, 238
- Gila College, 127
- Gila Valley, 97, 129, 214
- Gila Valley Temple, 183
- Gilbert, Algernon Sidney, 30, 32, 33
- Gilbert Temple, 183
- Gillet, John, 52, 53, 56
- Gilsonite mines, 113
- Gilsum, New Hampshire, 12
- Girard Branch, 29
- Gladstone, Missouri, 195
- Glasgow, Scotland, 47, 167
- Gleichen, Canada, 207
- Glendale, Utah, 84, 103
- Glenwood, Canada, 207
- Glenwood, Utah, 101, 103
- Gloucester, England, 47
- Goa, India, 237
- Godbe, William S., 67, 196, 197
- Goddard, Stephen, 186
- Goiânia, Brazil, 227
- Gold, 78, 79, 112, 113
- Gold Hill, Utah, 113
- Gold Mountain, Utah, 113
- Golden, Christoffel, Jr., 176
- Golden's Point, Illinois, 59, 63
- Goodyear, Miles, 80, 87
- Gorham, New York, 21
- Goshen, Utah, 90, 91, 103, 151
- Goshen Marshes, Utah, 100
- Goshute Indians, 98, 99, 101
- Goshute Reservation, 101
- Goshute War, 101
- Gould, John, 13
- Graceland College, 192, 193, 195
- Graceland University, 137
- Grafton, Utah, 91, 101
- Grafton Branch, 29
- Grand Coulee Welfare Farm, 149
- Grand County, Utah, 189
- Grand Encampment, Iowa, 75, 77
- Grand Island, Nebraska, 72, 73
- Grandin, Egbert B., 17, 20, 21, 24
- Grandin Store, 136
- Grandview, Missouri, 195
- Granger, Utah, 84, 85
- Granite, Utah, 103
- Granite High School, 140, 143
- Granite Mountain Records Vault, 153
- Granite Stake, 129, 148
- Granite Tabernacle, 97
- Granite Welfare Farm, 149
- Grant, George D., 108, 109
- Grant, Heber J., 130, 133, 156, 157
- Grant, Jedediah M., 41, 43
- Grant, Joshua, 41
- Grant Stake, 148
- Grants Pass, Oregon, 206
- Grantsville, Utah, 88, 90, 123, 146
- Granville, Missouri, 48
- Grape Grove, Missouri, 48
- Grass Valley, 101
- Gravelly Ford, Utah, 101
- Greasewood County, Utah, 119
- Great Awakening, 18
- Great Basin, 87; as possible site for relocation, 69; city plats in, 44, 45; colonization of, 96–97
- Great Bend, Pennsylvania, 21
- Great Britain. *See* United Kingdom
- Great Britain–Western Europe–South Africa Area, 164
- Great Depression, 127, 148, 151, 208, 212
- Great Lakes, 104
- Great Lakes Mission, 210, 213
- Great Salt Lake, 69, 84
- Great Salt Lake City. *See* Salt Lake City
- Great Salt Lake County, Utah, 119
- Great Salt Lake Valley. *See* Salt Lake Valley
- Greater Pacific Northwest Mission Center, 194
- Greece: membership in, 157, 169, 173, 234; missionary work in, 228, 229
- Greece Athens Mission, 231
- Greeley, Colorado, 217
- Green, Harvey, 43
- Green Branch, 29
- Green Hollow, Iowa, 77
- Green Plains, Illinois, 27, 59, 62, 63
- Green River, Wyoming, 83, 108, 109
- Green River Basin, 110, 111
- Green River County, Utah, 119
- Green River Mission, 87, 99
- Green River Welfare Farm, 149
- Greenbush, Illinois, 59
- Greencastle, Pennsylvania, 65
- Greene, John P., 24, 40, 41
- Greenfield, Illinois, 59
- Greenig, Johann, 40
- Greenland: membership in, 173, 234
- Greenville, Indiana, 26
- Greenwood Branch, 46
- Gregg, Thomas, 62
- Grenada: membership in, 172, 226; missionary work in, 220
- Gridley, California, 206, 208
- Gridley Stake, 208
- Grindstone Fork, Missouri, 48, 49, 50
- Grouard, Benjamin F., 42
- Grove Branch, 46
- Grover, T., 81
- Groves, E. H., 43
- Growth, of Church: in 1830s, 36–37; by 1870, 120–121; by 1910, 132–133; by 1920, 206, 209; by 1950, 156–157; by 1952, 209; by 1980, 168–169, 209; by 2000, 209; by 2009, 199; by 2010, 204–205, 225; by 2014, 172–173, 185, 207, 213, 214–217, 226–227, 234–235, 240–241; in California, 208; in Canada, 206, 207, 209; compared to Seventh-day Adventists and Jehovah's Witnesses, 199; during first year, 24–25; in Intermountain West, 206–209; during Nauvoo era, 60–61; from nineteenth century to present, 134–135, 204–205; as percent of LDS in countries, 175, 209, 221, 233; projected, 202–203; trends in, 213, 221, 222, 230, 232, 236, 239
- Guadalajara, Mexico, 170, 226
- Guadalajara Mission, 220
- Guadalajara Temple, 183
- Guadeloupe: membership in, 172, 226; missionary work in, 220
- Guam: Church leaders visited, 171; meetinghouses in, 163; membership in, 169, 173, 175, 241; missionary work in, 238
- Guam Mission, 238
- Guatemala: Church leaders visited, 171; conflict in, 218; humanitarian aid to, 150; membership in, 156, 168, 172, 175, 221, 226; missionary work in, 220
- Guatemala City, Guatemala, 167, 171, 180, 218, 221, 226
- Guatemala City Stake, 220
- Guatemala City Temple, 183
- Guatemala Guatemala City Central Mission, 226
- Guatemala Guatemala City North Mission, 226
- Guatemala Guatemala City South Mission, 226
- Guatemala Mission, 220
- Guayana, membership in, 172
- Guayaquil, Ecuador, 227
- Guayaquil Stake, 227
- Guayaquil Temple, 183, 223
- Guaymas, Mexico, 131, 218
- Guernsey, membership in, 234
- Guerrero/Tecomatlán Branch, 219
- Guinea, membership in, 234
- Guinea-Bissau, membership in, 234
- Gulf States Mission, 210, 213
- Gulsum, New Hampshire, 14
- Gunnison, John W., 86, 87
- Gunnison, Utah, 90, 103
- Gunnison Massacre, 100
- Gunnison Seminary, 127
- Gurley, Zenas, 65, 66, 67, 192, 193
- Gustavus Branch, 29
- Guyana, membership in, 175, 222, 227; missionary work in, 223
- H**
- Ha'apai Middle School, 141
- Hachita, New Mexico, 218
- Hague Branch (New York), 46
- The Hague, Netherlands, 184
- The Hague Stake, 157, 185, 229
- The Hague Temple, 183, 229
- Haifa, Israel, 231
- Haiti: humanitarian aid to, 150; membership in, 168, 221, 226; missionary work in, 220; RLDS membership in, 194
- Haiti Mission Center, 194
- Hale, Emma. *See* Smith, Emma Hale
- Hale, Isaac, 20
- Hales, Robert D., 177
- Half-Breed Tract, 52, 59
- Halifax, Canada, 215
- Halifax Temple, 183
- Hamblin, Jacob, 87, 111
- Hamblin, Utah, 103
- Hamburg, Germany, 104
- Hamburg, Prussia, 40
- Hamden, Ohio, 29
- Hamilton, New Zealand, 159, 167, 180, 239, 241
- Hamilton Mills, Texas, 65
- Hamilton Temple, 183, 238
- Hampshire, Annette, P., 62
- Hancock, Levi W., 13, 40, 67
- Hancock County, Illinois, 58–59, 62–63
- Handcart Monument, 116
- Handcart Park, Iowa, 136
- Handcarts, 105, 106–107
- Hanks, Ephriam, 108, 109
- Hanks, Knowlton F., 42
- Hanover, New Hampshire, 14, 46
- Hanover Branch, 29
- Harare Stake, 233
- Harare, Zimbabwe, 235
- Harlingen Branch, 219
- Harmony, Pennsylvania, 20, 21, 27, 137; D&C sections received in, 23; historical sites in, 136
- Harmony, Utah, 123
- Harmston, J. D., 196
- Harney, William, 110
- Harpersfield Branch, 29
- Harpursville, New York, 21
- Harriman, Henry, 13, 67
- Harris, Martin, 13, 17, 20, 21, 24, 25, 30, 67
- Harris Grove, 77

- Harrisburg, Utah, 103, 123
Harrisville, Utah, 123
Harrisville Branch, 29
Harry S Truman National Historic Site, 137
Hart, Charles H., 176
Hartford, Connecticut, 12
Hartford, Ohio, 29
Hartford Branch, 29
Hartford Temple, 183
Harvard University, 144, 146, 147, 212
Hastings, New Zealand, 159
Hatch, Orrin, 189
Havelu Middle School, 141
Hawaii: Church leaders visited, 130, 131, 171; Church school in, 141; meeting-houses in, 163; membership in, 121, 132, 168, 172, 175, 239, 241; missionary work in, 42, 94, 95, 238, 239; Mormons in government of, 189; temples in, 182, 183
Hawaii Mission, 95
Hawaii Temple, 130, 157, 238, 239
Hawaii Welfare Farm, 149
Hawaiian Mission, 238, 239
Hawkins, Paula, 189
Hawn's Mill, Missouri, 48, 49, 50, 51, 136
Haynesville, Missouri, 48
Hazel Grove, Iowa, 77
Headquarters, of the Church, 30, 49, 113, 114–117, 199
Health Services Corporation, 150
Heap, Gwin H., 87
Heber, Utah, 45, 88, 90, 91, 101, 123, 124, 214, 216
Heber C. Kimball Home, 139
Hebron, Utah, 103, 123
Hedrick, Granville, 65, 67, 137, 196
Heller, Dean, 189
Helper, Utah, 113
Helsinki, Finland, 167, 171, 234
Helsinki Stake, 229
Helsinki Temple, 183, 229
Hemelele Chapel, 239
Hemet, California, 184
Henderson, Nevada, 217
Henderson Branch, 46
Henefer, Utah, 88
Henning, Paul, 220
Herald Publishing House, 192
Herefordshire, England, 47
Herger, Wally, 189
Heritage Plaza, 137
Heritage sites. *See* Historical sites
Hermosillo, Mexico, 131, 170, 218, 226
Hermosillo Temple, 183
Herriman, Utah, 45, 84, 85, 88
Hibbard, Davidson, 56
Hickey, Lorenzo, 196
Hickory Grove, Iowa, 74
High Creek, Iowa, 77
High Prairie, Iowa, 77
Highland, Illinois, 59
Highland, Utah, 151
Highland Grove, Iowa, 77
Highland Stake, 148
Hill Cumorah, 16, 17, 20, 21, 137; possible sites of, 190–191
Hill Cumorah Monument, 136
Hill Spring, Canada, 207
Hills, Louis, 190
Hinckley, Gordon B.: announced Conference Center, 117; announced new smaller temples, 183; became President of the Church, 169, 173; on Kirtland, 30; presidency of, 172; served in First Presidency, 166; travels of, 167, 170–171, 237
Hinduism, 236
Hinkle, George, 64, 67
Hiram, Ohio, 23, 27, 28, 29, 137
Hiram and Sarah G. Kimball home, 139
Hiram Branch, 29
Historian's Office, 114, 115
Historic Kirtland Visitors' Center, 138
Historical Museum, 116
Historical sites and monuments, 30, 78, 79, 116, 117, 131, 133, 136–137
Hitler, Adolf, 152
Hodgetts, William, 108
Hodgetts Wagon Company, 108, 109
Holbrook Settlement, Missouri, 35
Holden, Utah, 103, 123
Holladay, Utah, 84, 85, 89, 102
Holland, Jeffrey R., 177, 224
Holland Branch, 46
Hollywood Stake, 208
Hollywood Tabernacle, 97
Holy Land, 40, 47, 166
Homer Branch, 29
Honduras: Church leaders visited, 170, 171; membership in, 168, 172, 175, 221, 226; missionary work in, 220
Honey Creek, Iowa, 77
Honey Creek, Missouri, 49
Honey War, 74
Honeymoon Trail, 97
Honeyville, Utah, 88, 103
Hong Kong: Church leaders visited, 167, 170; meetinghouses in, 163; membership in, 157, 169, 173, 175, 236, 240; missionary work in, 94, 95, 237
Hong Kong Mission, 237
Hong Kong Stake, 237
Hong Kong Temple, 183, 237
Honolulu, Hawaii, 159, 167, 184, 241
Honolulu Tabernacle, 97
Hooper, Utah, 88
Hopi Indians, 87, 99
Hospitals, 150
Hot Shoppes, Inc., 146
Hotchkiss, Horace, 52, 53, 55, 56
Hotel Coronado, 130
Hotel Utah, 113, 114, 115, 116, 117
Houston, Sam, 69
Houston, Texas, 82, 145, 155, 167, 171, 215
Houston Temple, 183
Howard, James, 40
Howland, Ohio, 29
Hulet Settlement, Missouri, 35
Hull, England, 104
Humanitarian aid, 148–151
Humanitarian Services, 151
Hungary: membership in, 133, 157, 173, 234; missionary work in, 228, 229
Hungary Mission, 229
Hungerford Academy, 113
Hunt, Jefferson, 87
Hunt Wagon Company, 108, 109
Hunter, Howard W., 169, 171, 231
Huntington Park Tabernacle, 97
Huntington Seminary, 127
Huntly, New Zealand, 159
Huntsburg, Ohio, 27, 29
Huntsburg Branch, 29
Huntsville, Missouri, 51
Huntsville, Utah, 45, 88, 89, 91, 123, 158
Hurricane, Utah, 214, 216
Hurricanes, 150
Hyde Park, Iowa, 77
Hyde Park, Utah, 45, 88, 123
Hyde, Orson: allegiance of, after Joseph's death, 67; birthplace of, 13; dedicated Holy Land, 231, 233; dedicated Nauvoo Temple, 63; described Salt Lake Valley, 84; exodus from Nauvoo and, 72; left Winter Quarters for England, 75; missions of, 41, 47, 87, 95; presided over stakes, 77, 128; travels of, 40, 47; visited Holy Land, 40, 47, 231
Hyderabad, India, 237
Hyderabad Stake, 237
Hyrum, Utah, 45, 88, 119
Hyrum Smith Home, 139
- I**
Ibadan, Nigeria, 233
Ibapah, Utah, 101
Icarians, French, 54
Iceland: emigrants from, 105; membership in, 121, 133, 157, 169, 173, 230, 234; missionary work in, 94, 228, 229
Idaho: economic development in, 119; membership in, 156, 168, 172, 175, 207, 209, 214; Mormon settlements in, 97, 120; Mormons in government of, 189; RLDS branches in, 192; seminaries in, 140; stakes in, 120, 128, 185; tabernacles in, 97; temples in, 182, 183; welfare farms in, 149
Idaho Area, 214
Idaho Boise Mission, 216
Idaho Falls, Idaho, 119, 129, 142, 155, 214, 216
Idaho Falls Hospital, 150
Idaho Falls Tabernacle, 97
Idaho Falls Temple, 157, 183
Idaho Falls Welfare Farm, 149
Idaho Nampa Mission, 216
Idaho Pocatello Mission, 216
Idaho State University, 140
Idaho Territory, 93
Illinois: branches in, 37, 61; membership in, 175, 212, 215; mission president called for, 43; Mormon heritage sites in, 136; Mormon settlements in, 58, 59; permanent Church presence in, 211; population of, in 1830s and 1840s, 52; RLDS branches in, 192; scriptures published in, 22–23
Iloilo, Philippines, 240
Immigration, 104, 105
Income, per capita, 118
Independence, Missouri: bishop's storehouse in, 151; as Church headquarters, 114; Church historical sites in, 136, 137; Church leaders visited, 26, 131; city plat of, 45; early Mormon exploration of, 24, 26; as gathering place, 40, 114; as headquarters for succession churches, 65, 192; mission headquarters in, 210, 212; Mormon settlement of, 32, 33, 35; during Mormon-Missouri War, 51; restoration branches near, 195; revelations at, 23; RLDS headquarters in, 65, 192; as staging point for pioneer companies, 82; succession churches in, 64, 196, 197; travel routes to or through, 38, 39, 73, 82
Independence Hall, 113
Independence Rock, 80, 82, 107, 109
Independence Visitors Center, 136, 137
India: Church leaders visited, 170, 171; first stake in, 185; humanitarian aid to, 150; membership in, 121, 173, 175, 236, 240; missionary work in, 40, 42, 94, 95, 237; RLDS membership in, 194; Seventh-day Adventists in, 201
India Mission, 237
Indian Creek, Iowa, 77
Indian Mill, Iowa, 77
Indian Relief Societies, 102, 103
Indian River, Maine, 64
Indian Territory, missionary work in, 94
Indian Territory Mission, 95, 210, 212
Indiana: branches in, 37, 61; membership in, 175, 212, 215; mission president called for, 43; permanent Church presence in, 211; RLDS branches in, 192
Indianapolis, Indiana, 38, 39, 47, 210, 215
Indianapolis Temple, 183
Indianola, Utah, 103
Indians: Brigham Young met with, 91; in BYU performing groups, 186, 187; conflated with Lamanites, 24, 98, 190, 199, 218, 221, 222; in Illinois, 52; in Iowa and Nebraska, 73, 75, 76; lawsuit involving, 146; missionary work among, 24, 25, 65, 86, 87, 99; in Missouri, 32, 33, 68; Mountain Meadows Massacre and, 110, 111; in South America, 222, 223; specialized congregations for, 154; territories of, in Utah, 98; in Utah, 84, 98–101, 120
Indiantown, Iowa, 75, 77
Indonesia: Church leaders visited, 171; Church school in, 141; first stake in, 185; humanitarian aid to, 150; membership in, 169, 173, 175, 236, 240; missionary work in, 237
Inglewood Branch, 208
Institutes of Religion, 140, 142
Intermountain and Indian Area, 164
Intermountain Health Care, 150
Intermountain West: colonization of, 96–97, 132, 206–209; Congressional representatives of, 189; membership in, 174; Mormon settlements in, 206; stakes, wards, and branches in, 129, 185, 206–208; welfare farms in, 149. *See also* Mormon Corridor
International Mission, 164, 169, 233
Iosepa, Utah, 239
Iowa: branches in, 61; membership in, 175, 212, 215; Mormon exodus across, 72–75; Mormon heritage sites in, 136; Mormon settlements in, 58, 59, 75, 76–77; permanent Church presence in, 211; restoration branches in, 195; RLDS branches in, 77, 192
Iowa City, Iowa, 74, 82, 83, 107
Iowa Stake, 58, 59
Iowa State University, 146
Iowaville, Iowa, 75
Ipswich, Massachusetts, 12
Iquitos, Peru, 227
Iran: congregations in, 231; improved status for Church in, 167; membership in, 235
Iran Tehran Mission, 231, 233
Iranistan, Iowa, 77
Iraq: congregations in, 231; membership in, 235
Ireland: Church leaders visited, 170, 171; membership in, 47, 60, 157, 169, 173, 175, 230, 234; missionary work in, 47, 229; RLDS branches in, 192
Iron County, Utah, 88, 118, 119
Iron Curtain, 228
Iron Mission, 96, 97
Iron Springs, Utah, 113
Irving, Washington, 33
Isaac Morley Farm, 138
Islam, 231, 236
Islamic Relief, 150
Isle of Man: membership in, 234; missionary work in, 47
Israel: Church leaders visited, 170, 171; membership in, 157, 235; missionary work in, 231
Istanbul, Turkey, 231
Italian Mission, 95, 121, 229
Italy: emigrants from, 105; Jehovah's Witnesses in, 200; membership in, 121, 157, 169, 173, 175, 230, 234; missionary work in, 94, 95, 228, 229
Ithaca, New York, 21, 24, 25
Ivins, Utah, 45
Ivory Coast. *See* Côte d'Ivoire
Ivory Coast/Liberia Mission Center, 194
Ixtacalco Branch, 219
- J**
Jackson, Andrew, 32
Jackson, Mississippi, 167, 215
Jackson Branch, 29
Jackson County, Missouri, 32, 34, 35, 37
Jackson County Jail, 33
Jacksonville, Florida, 210, 215
Jacksonville, Illinois, 38, 59
Jacob Hamblin Home, 136
Jaffa (Tel Aviv), Israel, 47
Jakarta, Indonesia, 240
Jakarta Stake, 237
Jamaica: Church leaders visited, 170, 171; first stake in, 185; membership in, 168, 172, 175, 221, 226; missionary work in, 40, 42, 94, 220
Jamestown, Missouri, 48

- Japan: BYU performing groups in, 186, 187; Church leaders visited, 171; Jehovah's Witnesses in, 200; meetinghouses in, 163; membership in, 133, 157, 169, 173, 175, 236, 240; missionary work in, 130, 237
- Japan Mission, 237
- Japan—Far East Area, 164
- Japanese Mission, 237
- Java Branch, 46
- Jay Branch, 46
- Jefferson, Canada, 207
- Jefferson City, Missouri, 32
- Jehovah's Presbytery of Zion, 64
- Jehovah's Witnesses, 199, 200
- Jensen, Nephi, 211
- Jenson, Andrew, 212
- Jericho (Bainbridge), New York, 21
- Jersey, membership in, 234
- Jerusalem, Israel, 47, 166, 167, 231
- Jessop, Craig, 186
- João Pessoa, Brazil, 227
- Job's Creek, Illinois, 59
- Johannesburg, South Africa, 167, 171, 180, 184, 235
- Johannesburg Stake, 185, 233
- Johannesburg Temple, 183, 233
- John Johnson Farm, 136, 137
- John Johnson Inn, 31, 138
- John Taylor Home, 139
- John Whitmer home, 137
- Johnson, Joel, 58
- Johnson, John, 30, 138
- Johnson, Leroy S., 196
- Johnson, Luke, 13, 67
- Johnson, Lyman E., 13, 41, 67
- Johnson, Utah, 103
- Johnson Inn, 31
- Johnston, Albert Sydney, 46, 111
- Joint Conference of Restoration Branches, 137, 195, 197
- Jones, Daniel W., 97, 218, 220
- Jordan: congregations in, 231; improved status for Church in, 167; membership in, 235
- Jordan and Salt Lake City Canal, 89
- Jordan River, 89
- Jordan River Temple, 183
- Jordan Stake (Utah), 129
- Jordan Welfare Farm, 149
- Joseph and Hyrum Statues, 116
- Joseph City, Arizona, 119
- Joseph F. Smith Memorial Building, 116
- Joseph Smith Birthplace monument, 136, 137
- Joseph Smith Historic Site Visitors' Center, 139
- Joseph Smith home, Kirtland, 138
- Joseph Smith Homestead and Smith Family Cemetery, 139
- Joseph Smith Memorial, 130, 131
- Joseph Smith Memorial Building, 115
- Joseph Smith—History, 22
- Joseph Smith's Red Brick Store, 56
- Juab County, Utah, 118, 119
- Juab Stake, 97
- Juab Stake Academy, 127
- Juab Tabernacle, 97
- Juab Valley, 96
- Juab—San Pete Welfare Farm, 149
- Juan Fernandez Islands, 72
- Juarez Academy, 126, 127, 141
- Juarez Stake, 129, 218
- Juby, Marcus, 196
- Judaism, 231
- Jundiaí, Brazil, 226
- K**
- Kabul, Afghanistan, 231
- Kahana, Hawaii, 239
- Kaibab Paiute Band, 98
- Kaibab Reservation, 101
- Kaiparowits Paiute Band, 98
- Kamas, Utah, 88, 90
- Kampala, Uganda, 233, 235
- Kanab, Utah, 45, 90, 91, 97, 103, 120, 123, 214
- Kanab Stake, 128
- Kanab Tabernacle, 97
- Kanarra Paiute Band, 98
- Kanarra Reservation, 101
- Kanarrville, Utah, 45, 123
- Kane, Elizabeth W., 122, 123
- Kane, Thomas L., 91, 110, 111
- Kane County, Utah, 118, 119, 189
- Kanesville, Iowa, 45, 64, 75, 76, 77, 82, 83, 105, 120
- Kanesville Historic Park, 137
- Kanesville Tabernacle, 78, 136
- Kanosh, Chief, 98
- Kanosh, Utah, 103, 123
- Kanosh Reservation, 101
- Kansas: membership in, 175, 209, 212, 213, 215; permanent Church presence in, 211; RLDS branches in, 192
- Kansas City, Kansas, 82, 83, 105, 195, 215
- Kansas City Temple, 183
- Karachi, India, 237
- Kaw Township, Missouri, 23, 32, 33
- Kaysville, Utah, 45, 88, 89, 140
- Kaysville Tabernacle, 97
- Kazakhstan: membership in, 173, 240; missionary work in, 237
- Kearns Building, 113
- Kearny, Stephen W., 52, 53, 78
- Keith O'Brien Store, 113
- Kelsey, Texas, 206
- Kendall, Missouri, 48
- Kennedy, David M., 147, 167, 169
- Kentucky: branches in, 37, 61; membership in, 212, 215; mission president called for, 43; permanent Church presence in, 211; RLDS branches in, 192
- Kenya: Church leaders visited, 170, 171; humanitarian aid to, 150; membership in, 173, 175, 232, 235; missionary work in, 233
- Kenya Mission Center, 194
- Keokuk, Iowa, 27, 59, 74, 75, 82, 83
- Keosauqua, Iowa, 74, 75
- Keytesville, Missouri, 51
- Kickapoo Indians, 99
- Kidd's Grove, Iowa, 77
- Kiev, Ukraine, 234
- Kiev Stake, 229
- Kiev Temple, 183, 229
- Kikuchi, Yoshihiko, 176
- Killingsworth Branch, 46
- Kimball, Ethan, 52, 56
- Kimball, Heber C., 13, 46, 47, 50, 67, 69, 84, 105
- Kimball, Hiram, 52
- Kimball, James L., 139
- Kimball, Phineas, 54
- Kimball, Spencer W., 137, 147, 166–167, 168, 169, 171, 178
- Kimball, William, 107, 108
- Kimball, Canada, 207
- Kimball Farm, Nebraska, 77
- Kimball Junction, Utah, 88
- King, Austin A., 34
- Kingston, Charles, 196
- Kingston, Utah, 119
- Kingston Branch, 46
- Kinnamon, Richard, 41
- Kinshasa, Democratic Republic of Congo, 235
- Kinshasa Stake, 233
- Kinshasa Temple, 183, 232, 233
- Kiowa Indians, 99
- Kiribati: Church leaders visited, 171; Church school in, 141; membership in, 169, 173, 175, 239, 241; missionary work in, 238
- Kirksville, Missouri, 74, 75
- Kirtland, Turhand, 30
- Kirtland, Ohio: as Church headquarters, 28, 29, 37, 40, 114; city plat of, 31, 44, 45; D&C sections received in, 22, 23, 30; first stake organized in, 184; historical sites in, 131, 136, 138; Joseph's travels in vicinity of, 27; layout of, 30, 31; missionary work around, 40, 61; succession churches in, 64; travel through, 38, 39; Zion's Camp left, 39
- Kirtland Branch, 25, 29, 46
- Kirtland Camp, 28, 38
- Kirtland Revelation Books, 23
- Kirtland Safety Society, 30
- Kirtland Stake, 28, 39, 184
- Kirtland Temple, 28, 31, 138, 182, 183
- Knight, Jesse, 207
- Knight, Joseph, Sr., 20, 21
- Knight, Vinson, 59, 138
- Knight Academy, 127
- Knightstown, Indiana, 38
- Knowlton Settlement, Illinois, 59, 62
- Knoxville, Tennessee, 215
- Kofu, Japan, 237
- Kolob Tabernacle, 97
- Komatsu, Adney Y., 176
- Kona, Hawaii, 241
- Kona Temple, 183, 238
- Koosharem, Utah, 45, 101
- Koosharem Indian Band, 98
- Koosharem Reservation, 101
- Korea. *See* South Korea
- Korean War, 179, 237
- Kosovo: humanitarian aid to, 150; membership in, 234; missionary work in, 229
- KSL Broadcasting, 117
- Kumasi, Ghana, 234
- Kuwait: congregations in, 231; membership in, 235
- Kuwait, Kuwait, 231
- Kwimputs Paiute Band, 98
- L**
- La Grande, Oregon, 145, 206
- La Harpe, Illinois, 58, 59, 62, 63
- La Libertad Branch, 219
- La Paz, Bolivia, 167, 227
- La Paz Branch (Mexico), 219
- La Plata, Argentina, 226
- La Verne, California, 142
- Labrador, Raul, 189
- Lacey's Grove, Iowa, 77
- Ladies Anti-Polygamy Society of Utah, 122
- Lafayette School, 116
- Lagos, Nigeria, 233, 235
- LaGrande, Oregon, 147
- Laie, Hawaii, 131, 132, 155, 159, 167, 180, 238, 241
- Laie Stake, 157, 238
- Laie Temple, 182, 183, 238
- Lake Branch, Iowa, 77
- Lake Point, Utah, 88
- Lakeland, Florida, 167
- Lamanite Mission, 24, 25, 28, 29, 32, 34, 38, 40, 98, 99
- Lamanites. *See* Indians
- Lamoni, Iowa, 65, 192
- Lamoni Heartland Mission Center, 194
- Lanai, Hawaii, 238, 239
- Lancashire, England, 36, 47
- Lancaster, California, 217
- Land Northward/Land Southward, 190–191
- Landaff Branch, 46
- Lands and Records Office, Nauvoo, 139
- Language Training Center, 179, 180
- Languages, of scriptures, 22–23
- Lanihuli Mission Home, 239
- Laoag, Philippines, 240
- Laona, New York, 46
- Laos, membership in, 240
- Laramie, Wyoming, 83
- Laredo Branch, 219
- Larsen, F. N., 196
- Las Vegas, Nevada, 96, 97, 99, 144, 155, 214, 217
- Las Vegas Stake, 185
- Las Vegas Temple, 183
- Las Vegas Welfare Farm, 149
- Lathrop's Camp, 73
- Latin America, 218–221; administrative areas in, 164–165; BYU performing groups in, 187; Church leaders visited, 159, 170, 171; genealogical records in, 153; Jehovah's Witnesses in, 200; membership in, 156, 168, 172, 174, 175, 199, 204, 226–227; missionary work in, 95, 178, 180, 181, 220; Mormon Tabernacle Choir in, 187; projected growth in, 202, 203; RLDS missionary work in, 194; Seventh-day Adventists in, 201; Seventies in, 177; stakes in, 184, 185, 221; temples in, 183, 220
- Latrobe Branch, 208
- Latter Day Church of Christ, 196, 197
- Latter-day Saint Charities, 151
- Latvia: membership in, 173, 234; missionary work in, 229
- Law, William, 13, 62, 67
- Lawton, Lynn, 191
- Layton, Utah, 119, 216
- LDS Business College, 115, 116, 117, 126, 142, 143
- LDS Church College of Fiji, 141
- LDS College, 115
- LDS Family Services, 151
- LDS Hospital, 150
- LDS Primary School Fiji, 141
- LDS University, 113, 115, 116
- Le Havre, France, 104
- Leadership. *See* Administration, of the Church
- Leavenworth, Kansas, 195
- Leavitt, Canada, 207
- Leawood, Kansas, 195
- Lebanon, membership in, 157, 235
- Lebanon, New Hampshire, 27, 46
- LeBaron, Alonzo, 43
- LeBaron, Joel, 196
- Lectures on Faith, 22, 23
- Lee, George P., 176
- Lee, Harold B., 148, 166, 169
- Lee, John D., 41, 43, 111
- Lee, Mike, 189
- Lee County, Iowa, 58, 59
- Leeds, Utah, 103, 123
- Lee's Summit, Missouri, 195
- Lehi, Utah, 88, 89, 90, 103, 119, 140, 151, 184, 216
- Lehi Tabernacle, 97
- Leland's Grove, 77
- Lenexa, Kansas, 195
- Leon, Mexico, 170
- Lesotho: membership in, 173, 235; missionary work in, 233
- Lethbridge Stake, 207
- Lethbridge Tabernacle, 97
- Letter B (Upton) Branch, 46
- Levan, Utah, 45, 103
- Lewis, James, 237
- Lewis Branch, 46
- Lewiston, New York, 21
- Lewiston, Utah, 119
- Lexington, Missouri, 49
- Liahona, Tonga, 239
- Liahona High School, 141
- Liahona Middle School, 141
- Liberia: membership in, 173, 175, 232, 234; missionary work in, 233
- Liberty, Illinois, 59
- Liberty, Missouri, 23, 26, 32, 34, 35, 39, 48, 51, 195
- Liberty Jail, 34, 35, 136, 137
- Liberty Jail Visitors' Center, 137
- Liberty Stake (Utah), 129, 148
- Lick Fork, Missouri, 48, 49
- Liechtenstein, missionary work in, 229
- Liege, Belgium, 159
- Lima, Illinois, 58, 59, 63
- Lima, Peru, 167, 171, 180, 226, 227
- Lima Stake, 223
- Lima Temple, 183, 223
- Lindon, Utah, 151

- Lion House, 114, 115, 116, 125
 Lisbon, Ohio, 29
 Lisbon, Portugal, 171, 234
 Lisbon Stake, 229
 Lisbon Temple, 183, 229
 Lisle, New York, 21
 Lithuania: membership in, 173, 234; missionary work in, 229
 Little, Jesse C., 43, 78, 87
 Little Colorado colonies, 131
 Little Colorado Stake, 129
 Little Colorado Valley, 97
 Little Cottonwood Canyon, 113
 Little Cottonwood Creek, 85
 Little Mosquito, Iowa, 77
 Little Pigeon, Iowa, 77
 Little Rock, Arkansas, 215
 Little Sioux, Iowa, 64, 77
 Little Soldier, Chief, 98
 Littleton, Utah, 123
 Littleton Branch, 46
 Liverpool, England, 22, 36, 47, 104, 105, 107, 121, 131
 Living Legends, 186
 Livingston County, Missouri, 50
 Livonia, New York, 27
 Lockport, New York, 21
 Locust Creek Camp, Iowa, 72, 74
 Log Creek, Missouri, 49
 Logan, Utah: academies in, 126, 127; Church leaders visited, 90, 91, 103, 167; city plat of, 45; colonization of, 88, 96; economic development and, 119; FamilySearch Center in, 153; general authorities born in, 177; outmigration from, 146; plural marriage in, 123; Protestant academies in, 113; specialized congregations in, 155; stakes around, 214, 216
 Logan Hospital, 150
 Logan Temple, 133, 182, 183
 Lombard Ferry, Wyoming, 80, 82
 London, England: branches near, 47; Church leaders visited, 131, 158, 159, 166, 167, 171; emigrants through, 104, 105; Gordon B. Hinckley in, 170, 171; Jehovah's Witnesses headquarters in, 200; missionary training center in, 180; Mormon Tabernacle Choir in, 187; specialized congregation in, 154; stakes around, 234
 London Temple, 105, 157, 158, 162, 183, 229
 Londrina, Brazil, 227
 Long Beach, California, 166, 184, 217
 Long Beach Stake, 208
 Long Valley, Utah, 90
 Longmont, Colorado, 217
 Lorain Branch, 29
 Lord & Taylor, 146
 Los Andes, Chile, 227
 Los Angeles, California: Church leaders visited, 131, 159; FamilySearch Center in, 153; institutes near, 140; mission headquarters in, 219; Mormon Battalion in, 78, 79; outmigration to, 144, 145, 147, 156; regions near, 164; specialized congregations in, 155, 184; stakes near, 184, 185, 208, 214, 217
 Los Angeles Branch, 208, 219
 Los Angeles Stake, 145, 157, 184, 185, 208
 Los Angeles Temple, 158, 182, 183
 Los Angeles Welfare Farm, 149
 Lost Camp, Iowa, 75
 Loughborough, Canada, 46
 Louisiana: branches in, 61; membership in, 175, 212, 213, 215; mission headquarters in, 210; mission president called for, 43; permanent Church presence in, 211
 Louisiana, Missouri, 38
 Louisville, Kentucky, 38, 212
 Louisville Temple, 183
 Lovell, Wyoming, 45, 145
 Lowry, John, 43
 Lowry Settlement, Missouri, 35
 Lozano, Agricol, 219
 Lubbock, Texas, 214
 Lubbock Temple, 183
 Lubumbashi, Democratic Republic of Congo, 235
 Lujan, Argentina, 226
 Lund, Anthon H., 176
 Lund, Anthony C., 186
 Lund, Nevada, 97
 Lutherans, 13, 19
 Luxembourg: membership in, 234; missionary work in, 229
 Lyman, Amasa M., 13, 43, 67, 87, 196
 Lyman, Francis M., 230
 Lyme, Connecticut, 12
 Lyme Branch, 46
 Lyon, Missouri, 49
 Lyon Drug Store, 139
 Lyons, New York, 21
 Lyons Branch, 46
 Lytle's Grove, 77
- M**
- Macau: membership in, 169, 173, 240; missionary work in, 237
 Macedon, New York, 17, 21
 Macedonia: membership in, 234; missionary work in, 229
 Macedonia, Illinois, 58, 59
 Macedonia Branch, 58
 Macedonia Camp, Iowa, 77
 Maceió, Brazil, 227
 Mack, Daniel, 14
 Mack, Lucy. *See* Smith, Lucy Mack
 Mack, Lydia Gates, 12
 Mack, Solomon, 12, 14
 Mack family, 12
 Macomb, Illinois, 27, 59
 Madagascar: membership in, 173, 175, 235; missionary work in, 233
 Madison, Wisconsin, 167
 Madison Branch, 29
 Madras, India, 237
 Madrid, Spain, 180, 234
 Madrid Stake, 229
 Madrid Temple, 183, 229
 Maeser, Karl G., 126, 154
 Magnolia, Iowa, 77
 Magrath, Canada, 207
 Main Street Plaza, 115, 117
 Maine: branches in, 37, 61; membership in, 175, 215; mission president called for, 43; permanent Church presence in, 211; religions in, 19; RLDS branches in, 192
 Majuro, Marshall Islands, 241
 Majuro Stake, 238
 Malad, Idaho, 91, 103
 Malad County, Utah, 119
 Malad Stake, 129
 Malad Stake Academy, 127
 Malad Tabernacle, 97
 Malapo Middle School, 141
 Malawi: membership in, 173, 232, 235; missionary work in, 233
 Malaysia: membership in, 169, 173, 175, 236, 240; missionary work in, 237
 Mali, membership in, 234
 Malolos, Philippines, 240
 Malta: membership in, 121, 173, 234; missionary work in, 94, 228, 229
 Malta Mission, 229
 Managua, Nicaragua, 226
 Managua Stake, 220
 Manama, Bahrain, 231
 Manard, Oklahoma, 212
 Manassa, Colorado, 45, 131
 Manassa Branch, 219
 Manassa Seminary, 127
 Manaus, Brazil, 227
 Manaus Mission, 225
 Manaus Temple, 183, 223
 Manavu Ward building, 160
 Manchester, England, 36, 47, 166, 167, 171, 184
 Manchester, New York, 16–17, 20, 21, 27; D&C sections received in, 23
 Manchester Stake, 185, 229
 Manhattan Temple, 183
 Manifesto, 22, 94, 122, 130, 133, 196, 197, 210
 Manila, Philippines, 167, 171, 180, 240
 Manila Stake, 237
 Manila Temple, 183, 237
 Manitoba, Canada: membership in, 175, 209, 215; permanent Church presence in, 211
 Mansfield, Ohio, 29
 Mansion House, 139
 Manti, Iowa, 64, 77
 Manti, Utah: during Black Hawk War, 101; Church leaders visited, 90, 91, 103, 171; city plat of, 45; colonization of, 86; plural marriage in, 122, 123; Relief Society in, 102; stakes around, 214; during Walker War, 100
 Manti Seminary, 127
 Manti Tabernacle, 97
 Manti Temple, 91, 133, 182, 183
 Mantua, Ohio, 29
 Maori Agricultural College, 141, 143
 Mapusaga, American Samoa, 159, 239
 Maputo, Mozambique, 235
 Maracaibo, Venezuela, 227
 Marcos Paz, Argentina, 226
 Marcy, Randolph, 111
 Maricopa Stake, 129
 Maricopa Stake Academy, 127
 Maricopa Tabernacle, 97
 Marks, William, 13, 67
 Marlow, New Hampshire, 12
 Marriage, plural. *See* Plural marriage
 Marriott, J. Willard, 146, 147
 Marrowbone/Seth, Missouri, 49
 Marsh, Thomas B., 13, 24, 25, 46, 67
 Marsh Valley, 120
 Marshall Islands: membership in, 169, 173, 175, 239, 241; missionary work in, 238
 Martin, Douglas J., 176
 Martin, Edward, 107, 108
 Martin Handcart Company, 106, 107–109
 Martin's Cove, 107, 109
 Martin's Cove Visitors' Center, 137
 Martinique: membership in, 172, 226; missionary work in, 220
 Martins, Helvécio, 176
 Maryland: branches in, 37; membership in, 175, 212, 215; permanent Church presence in, 211
 Marysvale, Utah, 101
 Masonic Hall (Nauvoo), 56, 139
 Masonic Hall (Salt Lake City), 113
 Masonic Temple, 113
 Massachusetts: branches in, 37, 61; leaders' birthplaces in, 13; Mack family activity in, 12; membership in, 175, 212, 215; mission president called for, 43; permanent Church presence in, 211; religions in, 19; RLDS branches in, 192; Smith family activity in, 12
 Matagorda, Texas, 82
 Matehuala Branch, 219
 Matheson, Jim, 189
 Matheson, Scott, 189
 Matooshats Paiute Band, 98
 Mauritania, membership in, 234
 Mauritius: membership in, 173, 235; missionary work in, 233
 Maxwell, Neal A., 143
 Maxwell, William T., 196
 Mayfield, Ohio, 29
 Mayfield, Utah, 103
 Mayfield Branch, 29
 McAllen/Reynosa, Texas, 215
 McAllister, G. Stanley, 146, 147
 McArthur Handcart Company, 106, 107
 McCary, William, 64, 67
 McLlwaine's Bend, Missouri, 23
 McKay, David O.: dedicated China, 237; dedicated Church College of Hawaii, 239; sustained as President, 157; travels, 158–159, 170; tried to open Nigerian Mission, 233; worldwide growth and, 104, 156, 157, 168, 185, 222, 233, 237
 McKay, Thomas E., 161
 McKay-Dee Hospital, 150
 McKeon, Howard, 189
 McKissick Grove, Iowa, 77
 McKune School of Music, 143
 McLellan, William E., 13, 46, 67
 McMurray, W. Grant, 193, 194
 McOlney's Camp, Iowa, 77
 McRae, Alexander, 43, 48
 Meadow, Utah, 103, 123
 Mecca Branch, 29
 Mecham Settlement, Iowa, 59
 Medellín, Colombia, 227
 Medford, Oregon, 171
 Medford Temple, 183
 Medina County Branch, 29
 Meerut, India, 237
 Meetinghouses, 160–163. *See also* Bowers; Tabernacles; Temples
 Melbourne, Australia, 167, 241
 Melbourne Temple, 183, 238
 Melchizedek Priesthood Monument, 117
 Membership. *See* Growth, of Church
 Membership distribution, 174–175, 199
 Memphis, Missouri, 74, 75
 Memphis, Tennessee, 215
 Memphis Temple, 183
 Mendenhall, Wendell B., 158, 161
 Mendon, Utah, 45, 88
 Mendon Branch, 46
 Mendoza, Argentina, 227
 Mentor, Ohio, 24, 25, 28, 29
 Mentor Branch, 25, 29
 Mercantile institutions, 119
 Merced Branch, 219
 Mercur, Utah, 113
 Mérida, Mexico, 226
 Mérida Temple, 183
 Meridian Temple, 183
 Merriam, Kansas, 195
 Merrill, Joseph F., 140
 Mesa, Arizona: Church leaders visited, 166, 167; colonization of, 96, 97, 218; FamilySearch Center in, 153; Mexican colonies and, 218; missionary work in, 99; seminaries in, 140; stakes near, 129, 185, 217
 Mesa Branch, 219
 Mesa Temple, 157, 182, 183
 Mesoamerica: as possible site for Book of Mormon lands, 190–191. *See also* Central America
 Methodists, 12, 13, 17, 18, 19, 112
 Metropolis, Nevada, 206
 Mexican Civil War, 218
 Mexican Colonies, 97, 206, 218, 219, 220, 226
 Mexican Mission, 206, 219, 220
 Mexican War, 78, 79
 Mexican-American War, 92, 93
 Mexico: area conference in, 166; BYU performing groups in, 187; Church leaders visited, 130, 131, 170, 171, 182; Church schools in, 141; genealogical records in, 153; Jehovah's Witnesses in, 200; membership in, 156, 168, 172, 175, 199, 221, 226; missionary work in, 94, 218, 219, 220; Mormon settlements in, 96, 97; Mormons in government of, 189; Seventies in, 177; sold land to United States, 92; stakes in, 184; tabernacles in, 97
 Mexico Area, 165, 226
 Mexico Chalco Mission, 226
 Mexico City, Mexico, 97, 146, 166, 167, 171, 180, 184, 226
 Mexico City Branch, 219
 Mexico City Stake, 157, 185
 Mexico City Temple, 183, 220
 Mexico Cuernavaca Mission, 226
 Mexico Mexico City East Mission, 226
 Mexico Mexico City North Mission, 226

- Mexico Mexico City Northwest Mission, 226
- Mexico Mexico City Southeast Mission, 226
- Mexico Mission, 95
- Mexico North Area, 165
- Mexico Pachuca Mission, 226
- Mexico Puebla North Mission, 226
- Mexico Puebla South Mission, 226
- Mexico South Area, 165
- Mexico Tijuana Mission, 217
- Mexico—Central America Area, 164, 165
- Mi-au-mise, Iowa, 74, 75
- Miami, Florida, 155, 215
- Michigan: branches in, 37, 61; membership in, 175, 212, 213, 215; mission president called for, 43; permanent Church presence in, 211; religions in, 19; restoration branches in, 195; RLDS branches in, 192
- Michigan Blue Water Mission Center, 194
- Michigan National Bank, 147
- Microfilm, 152, 153
- Micronesia: first stake in, 185; membership in, 169, 173, 175, 241; missionary work in, 238
- Mid-American Area, 164
- Middle America. *See* Central America
- Middle East: administrative areas in, 164–165; BYU performing groups in, 187; Church leaders visited, 171; English-speaking wards in, 154; genealogical records in, 153; Jehovah's Witnesses in, 201; membership in, 133, 157, 169, 173, 234; missionary work in, 47, 179, 231; Mormon Tabernacle Choir in, 187; projected growth in, 203; stakes in, 185
- Middle East/Africa North Area, 165, 231, 234–235
- Middle States Mission, 210, 212
- Midlands Mission Center, 194
- Midvale, Utah, 84, 85
- Midway, Utah, 88
- Milan, Italy, 234
- Milan Stake, 229
- Miles, Daniel S., 13
- Military districts, 231
- Mill Creek (Utah), 85
- Mill Creek, Missouri, 49, 50, 51
- Mill Creek Welfare Farm, 149
- Millard County, Utah, 118, 119
- Millard Stake, 120, 128
- Millard Stake Academy, 127
- Millcreek, Utah, 85, 89, 102
- Millcreek Ward, 85
- Miller, George, 43, 67, 73, 74
- Miller, Henry, 75
- Miller, William, 199
- Miller's Hollow, Iowa, 75
- Millikan, Robert, 146
- Millport, Missouri, 48, 49, 50
- Millville, Iowa, 77
- Millville, Utah, 88
- Milton, Utah, 123
- Milwaukee, Wisconsin, 215
- Miners Basin, Utah, 113
- Minersville, Utah, 90, 91, 103
- Minerva Branch, 29
- Minidoka Hospital, 150
- Minidoka Tabernacle, 97
- Mining, 112, 113
- Minneapolis, Minnesota, 210, 212, 215
- Minnesota: membership in, 212, 215; permanent Church presence in, 211
- Mirabile, Missouri, 49
- Mirzapore, India, 237
- Mission Home, 115, 179, 180
- Mission Presidents, 43, 164–165, 178
- Mission Viejo, California, 184
- Missionaries: in Africa, 232; Apostles as, 40, 43, 46, 47, 104, 158; in Asia, 236, 237; in Australia and the Pacific, 238; early, 24, 25, 36, 37, 40–43; encouraged converts to gather, 104; in Europe, 228, 230; genealogical, 152; at historical sites, 139; in Los Angeles, 184; in Mexico and Central America, 218, 219, 220, 221; in Middle East, 231; in nineteenth century, 94–95; number of, 95, 134–135, 181, 213; recalled, 40; returned to eastern United States, 210, 211; RLDS, 192, 193; service, 150, 151; in South America, 222; as teachers, 141; in twentieth century, 178–181
- Missionary Home, 116
- Missionary Training Centers, 179, 180
- Missions: by 1870, 121; by 1910, 132–133; by 1950, 156–157; by 1980, 168–169; by 2014, 172–173, 214–215, 216–217, 226–227, 234–235, 240–241; in Africa, 233, 234–235; in Asia, 237, 240; in Australia and the Pacific, 238, 241; in Church structure, 43, 164–165; early, 36, 40, 42–43, 60–61; in eastern United States and Canada, 210, 211, 212, 213; in Europe, 229, 234; to Lamanites, 24–25, 99; in Mexico and Central America, 219, 220, 226; in nineteenth century, 94–95; in South America, 224, 225, 226–227; in twentieth century, 178–179, 181; in western United States, 208
- Mississippi: branches in, 61; membership in, 175, 212, 215; permanent Church presence in, 211
- Mississippi River, 52, 53
- Mississippi Settlement (Murray), Utah, 85
- Missouri: branches in, 37, 61; characteristics of people in, 32, 50; membership in, 175, 212, 213, 215; mission president called for, 43; Mormon heritage sites in, 136; Mormon settlements in, 32, 34–35, 48, 49; Mormon War in, 50–51; permanent Church presence in, 211; population of, 32; population of Mormons in, in 1839, 48; restoration branches in, 195; RLDS branches in, 192; scriptures published in, 22–23; travel between Ohio and, 38–39
- Missouri Stake of Zion, 35, 39
- Missouri Valley, 69
- Mitchell, S. Augustus, 69
- Moab, Utah, 97
- Moanunts Indian Band, 98
- Moapa Valley, 97, 120
- Modesto, California, 217
- Moencopi, Arizona, 99
- Mogi das Cruces, Brazil, 226
- Mohawk Turnpike, 15
- Moldova: membership in, 173, 234; missionary work in, 229
- Mona, Utah, 88, 103
- Mongolia: membership in, 173, 175, 236, 240; missionary work in, 237
- Monmouth, Illinois, 27
- Monmouth County, New Jersey, 27
- Monongahela, Pennsylvania, 65, 196
- Monroe, Michigan, 27, 39
- Monroe, Utah, 45, 103
- Monroe City, Missouri, 51
- Monroe County, Mississippi, 73
- Monrovia Stake, 233
- Monson, Thomas S., 173, 230
- Montague, Massachusetts, 12
- Montana: membership in, 132, 156, 168, 175, 207, 209, 214; RLDS branches in, 192; stakes in, 185
- Montana Mission, 208
- Montebello, Illinois, 59, 62
- Montenegro: membership in, 234; missionary work in, 229
- Monterey, California, 79, 130
- Monterrey, Mexico, 79, 167, 170, 226
- Monterrey Branch, 219
- Monterrey Temple, 183
- Montevideo, Uruguay, 167, 222, 227
- Montevideo Stake, 223
- Montevideo Temple, 183, 223
- Monticello, Missouri, 59
- Monticello, Utah, 214
- Monticello Temple, 183
- Montpelier, Idaho, 45, 140
- Montpelier, Vermont, 46
- Montpelier Seminary, 127
- Montpelier Tabernacle, 97
- Montreal, Canada, 215
- Montréal Temple, 183
- Montrose, Iowa, 26, 27, 52, 53, 54, 58, 59, 62, 74, 75
- Monuments. *See* Historical sites
- Moon, Francis, 104
- Moon, John, 104
- Morelos, Mexico, 218
- Morgan, Utah, 88, 90, 91, 103, 216
- Morgan County, Utah, 118, 119
- Morgan Stake, 128
- Morgan Stake Academy, 127
- Morgan Tabernacle, 97
- Morley, Isaac, 30
- Morley Settlement, Missouri, 35
- Mormon Battalion, 73, 74, 78–79
- Mormon Battalion Memorial Visitors' Center, 78, 79, 137
- Mormon Battalion Monument, 78
- Mormon Corridor: colonization of, 96–97; membership in, 120, 132, 156, 168
- Mormon Grove, Kansas, 82
- Mormon Handcart Park and Nature Preserve, 137
- Mormon Handcart Visitors' Center, 136
- Mormon Mill, Texas, 69
- Mormon Reformation, 122
- Mormon Tabernacle Choir, 186, 187
- Mormon Trail Center, 137
- Mormon Volunteers, Company A, 78
- Morocco, membership in, 234
- Moroni, 16, 20, 21
- Moroni, Utah, 103
- Moroni Branch, 59
- Moroni High School, 141
- Moroni Tabernacle, 97
- Morrill Anti-Bigamy Act, 122
- Morris, Joseph, 67, 196
- Morrisville, New York, 21
- Moscow, Iowa, 64
- Moscow, Russia, 234
- Moscow Stake, 229
- Moses, Julian, 41
- Moulmein, Burma, 237
- Mound Branch, Illinois, 59
- Mount Carmel, Utah, 103
- Mount Hope Stake, 59
- Mount of Olives, 47
- Mount Pisgah, Iowa, 72, 74, 75, 82
- Mount Pisgah Pioneer Cemetery, 136
- Mount Pleasant, Canada, 27
- Mount Pleasant, Iowa, 74, 75
- Mount Pleasant, Utah, 45, 90, 91, 100, 103, 140, 150, 214
- Mount Pleasant Branch, 46
- Mount Pleasant Seminary, 127
- Mount Tambora, 15
- Mount Timpanogos Temple, 183
- Mount Timpanogos Welfare Farm, 149
- Mountain Meadows Massacre, 110, 111, 120
- Mountain States Area, 164
- Mountain Valley, Texas, 65, 69
- Mountain View, Canada, 207
- Move South, 110, 111
- Mozambique: membership in, 173, 175, 232, 235; missionary work in, 233
- Mud Creek, Missouri, 49
- Muddy River Mission, 123
- Munich, Germany, 47, 166, 234
- Munson, Charles, 52, 53, 56, 57
- Murdoch, Joseph S., 122
- Murdock, John, 38
- Murray, Utah, 84, 85, 89, 102, 150, 216
- Muscat, Oman, 231
- Museum of Church History and Art, 115, 117
- Music Hall, 56
- Muslims, 231
- MX Missiles, 166
- Myanmar, membership in, 240. *See also* Burma
- Myers Settlement, Missouri, 49
- Nagano, Japan, 237
- Nairobi, Kenya, 235
- Nairobi Stake, 233
- Namibia: membership in, 169, 173, 235; missionary work in, 233
- Nampa, Idaho, 216
- Napela, Jonathan, 181
- Nashville, Iowa, 59, 75
- Nashville, Kentucky, 212
- Nashville, Tennessee, 215
- Nashville Temple, 183
- Natal, Brazil, 227
- National Frontier Trails Museum, 137
- National Road, 28, 38, 52
- Native Americans. *See* Indians
- Nauru: membership in, 169, 173; missionary work in, 238
- Nauvoo, Illinois, 215; building in, 56–57; charter of, 56; Church historical sites in, 136, 179; city plat of, 44, 45; D&C sections received in, 23; dedication of historic site by Gordon B. Hinckley, 171; exodus from, 62, 63, 68–69, 72–75; as gathering place, 104; German-speaking congregation in, 154; historical sites in, 136, 137, 139; Joseph's travels in vicinity of, 26, 27; Mormon settlements around, 58–59, 61; purchasing land for, 54–55; scriptures published in, 22; stake organized in, 184
- Nauvoo House, 139
- Nauvoo Restoration, Inc., 136, 137, 139
- Nauvoo Stake, 58
- Nauvoo Temple, 56, 63, 136, 137, 139, 182, 183
- Nauvoo Visitors' Center, 57, 139
- Navajo Indians, 98, 99, 101
- Navajo Reservation, 101
- Navajo-Zuni Mission, 154
- Navestown, Missouri, 48
- Nebo Tabernacle, 97
- Nebraska: membership in, 209, 212, 213, 215; Mormon settlements in, 75, 77; permanent Church presence in, 211; RLDS branches in, 192; territorial boundaries of, 93
- Neff, Charles, 195
- Nelson, Russell M., 177
- Nelson, Ohio, 29
- Nelson Branch, 29
- Nepal: membership in, 240; missionary work in, 237
- Nephi, Utah, 45, 88, 90, 91, 100, 101, 103, 123, 214, 216
- Netherlands: Church leaders visited, 171; genealogical records in, 152; membership in, 121, 133, 157, 169, 173, 230, 234; missionary work in, 94, 228, 229
- Netherlands Mission, 95, 121, 229
- Neuquén, Argentina, 227
- Nevada: membership in, 132, 144, 156, 168, 172, 175, 207, 209, 214; Mormon settlements in, 97, 120; Mormons in government of, 189; RLDS branches in, 192; stakes in, 128, 185; tabernacles in, 97; welfare farms in, 149
- Nevada Las Vegas Mission, 208, 217
- Nevada Las Vegas West Mission, 216, 217
- Nevada Territory, 92, 93
- New Brunswick, Canada: membership in, 175, 215; permanent Church presence in, 211; RLDS branches in, 192
- New Caledonia: Church leaders visited, 171; first stake in, 185; membership in, 169, 173, 175, 239, 241; missionary work in, 238
- New Canton, Illinois, 59
- New Delhi, India, 240
- New England Historic Genealogical Society, 152
- New England Mission, 210, 213
- New Hampshire: branches in, 37, 61; leaders' birthplaces in, 13; Mack family activity in, 12; membership in, 175, 215;

- mission president called for, 43; Mormons in government of, 189; permanent Church presence in, 211; religions in, 19; Smith family activity in, 12, 14
- New Haven, Connecticut, 47
- New Helvetia (Sacramento), California, 79
- New Hope, California, 72, 73
- New Jersey: branches in, 37, 61; membership in, 175, 215; mission president called for, 43; permanent Church presence in, 211; religions in, 19
- New Jersey Academy, 113
- New Jersey Law School, 146
- New London Branch, 29
- New Mexico: conference in, with President Woodruff, 130; membership in, 132, 156, 168, 172, 175, 207, 209, 214; Mormon settlements in, 97; Mormons in government of, 189; stakes in, 185; welfare farms in, 149
- New Mexico Albuquerque Mission, 208
- New Mexico Territory, 92, 93
- New Organization. *See* Reorganized Church of Jesus Christ of Latter Day Saints (RLDS)
- New Orleans, Louisiana, 47, 83, 104, 105, 171
- New Portage, Ohio, 27
- New Portage Branch, 29
- New Ute Hotel, 116
- New York (state): branches in, 25, 37, 61; Church leaders visited, 27; Eastern States Mission administered from, 43; immigrants pass through, 72, 104, 105, 107, 210; leaders' birthplaces in, 13; membership in, 175, 212, 213, 215; mission president called for, 43; missionary work in, 47, 61; Mormon heritage sites in, 136; outmigration to, 144, 146, 147; permanent Church presence in, 211; as possible site for Book of Mormon lands, 190–191; religions in, 18, 19; RLDS branches in, 192; Robert D. Hales born in, 177; settlements in, 21; Smith family activity in, 15, 16, 17, 21; specialized congregations in, 155; stakes near, 215; succession churches in, 64; western, description of, 16; western, population density of, 15
- New York City, 46, 210
- New York East Stake, 210
- New York Stake, 145, 157, 185, 210, 212
- New York University, 146
- New York Welfare Farm, 149
- New York World's Fair, 210, 212
- New Zealand: Church leaders visited, 170, 171; Church schools in, 141; genealogical records in, 153; meetinghouses in, 163; membership in, 121, 133, 157, 169, 173, 175, 239, 241; missionary work in, 94, 238; Mormons in government of, 189; stakes in, 185; temples in, 182, 183
- New Zealand Mission, 238
- New Zealand Temple, 157, 158, 182, 183, 238
- Newburgh, Ohio, 27
- Newburgh Branch, 29
- Newel K. Whitney Store, 31, 137, 138
- Newfoundland, Canada, membership in, 215
- Newhouse, Samuel, 112
- Newhouse Building, 113
- Newlands Reclamation Act of 1902, 206, 208
- Newport Beach Temple, 170, 183
- Newry Branch, 46
- Newtown (Elmira), New York, 21
- Niagara Branch, 46
- Nicaragua: Church leaders visited, 170, 171; conflict in, 218, 221; membership in, 172, 175, 221, 226; missionary work in, 220
- Niger, membership in, 235
- Nigeria: Church leaders visited, 170, 171; Jehovah's Witnesses in, 200; membership in, 169, 173, 175, 232, 233, 235; missionary work in, 232, 233; projected growth in, 203; RLDS membership in, 194
- Nigeria Calabar Mission, 233
- Nigeria Enugu Mission, 233
- Nigeria Lagos Mission, 233
- Nigeria Mission Center, 194
- Nigeria Port Harcourt Mission, 233
- Nigerian Mission, 233
- Niue, membership in, 168, 172, 238, 241
- Nogales, Mexico, 218
- Nogales Branch, 219
- Nopala Branch, 219
- Norfolk Branch, 46
- Norman, Garth, 191
- North America Central Area, 165, 214–215
- North America Northeast Area, 165, 215
- North America Northwest Area, 165, 214
- North America Southeast Area, 165, 215
- North America Southwest Area, 165, 214–215
- North America West Area, 165, 214, 241
- North American–Spanish Area, 164
- North Carolina: branches in, 37, 61; membership in, 175, 212, 213, 215; mission president called for, 43; permanent Church presence in, 211
- North Central Area, 164
- North Central States Mission, 210, 212, 213
- North Dakota: membership in, 209, 212, 215; permanent Church presence in, 211
- North Jordan (Taylorsville), Utah, 84, 85
- North Jordan Ward, 85
- North Office Building, Salt Lake City, 117
- North Ogden, Utah, 88, 123
- North Platte, Nebraska, 83
- North Visitors' Center, Salt Lake City, 117
- Northeast Area, 164
- Northern California Welfare Farm, 149
- Northern Far East Mission, 237
- Northern Ireland, membership in, 234. *See also* United Kingdom
- Northern Marianas: Church leaders visited, 171; membership in, 169, 173, 241; missionary work in, 238
- Northern Mexican Mission, 220
- Northern Rhodesia: membership in, 157; missionary work in, 232
- Northern States Mission, 95, 210, 211, 212, 213
- Northern Utah Welfare Farm, 149
- Northwest Territories, Canada, membership in, 214
- Northwest Welfare Farm, 149
- Northwestern Shoshone Band, 98
- Northwestern States Mission, 94, 206, 208, 210, 211, 212
- Northwestern University, 147
- Norton, Ohio, 27
- Norton Branch, 29
- Norway: emigrants from, 105; membership in, 104, 121, 133, 157, 169, 173, 175, 234; missionary work in, 94, 228, 229
- Norwegian Settlement, Iowa, 59
- Norwich, New York, 21
- Norwich, Vermont, 14, 15, 27
- Noumea Stake, 238
- Nova Scotia, Canada: membership in, 175, 215; permanent Church presence in, 211
- Novosibirsk, Russia, 240
- Nuku'alofa, Tonga, 159, 167, 171, 180, 241
- Nuku'alofa Stake, 238
- Nuku'alofa Temple, 183, 238
- O**
- Oakland, California, 145, 159, 177, 217
- Oakland Branch, 208
- Oakland Stake, 208
- Oakland Tabernacle, 97
- Oakland Temple, 158, 183
- Oakland Welfare Farm, 149
- Oakley, Idaho, 97, 129, 147
- Oaks, Dallin H., 177
- Oaxaca, Mexico, 218, 226
- Oaxaca Temple, 183
- O'Banion, Patrick, 51
- Observatory, 115
- Oconee, Nebraska, 64
- Ogden, Utah: Church leaders visited, 90, 91, 103, 166; colonization of, 88, 89; economic development and, 119; FamilySearch Center in, 153; hospital in, 150; outmigration from, 146, 147; Protestant school in, 113; Relief Society in, 102, 103; specialized congregations in, 154; stakes around, 216
- Ogden Tabernacle, 97
- Ogden Temple, 183
- Ogden Welfare Farm, 149
- Ogdensburg Branch, 46
- Ohau, Hawaii, 239
- Ohau Stake, 238
- Ohio: branches in, 25, 37, 61; gathering to, 24, 25, 28, 29; membership in, 175, 212, 213, 215; mission president called for, 43; Mormon heritage sites in, 136; Mormon settlements in, 29; permanent Church presence in, 211; population of, in 1830, 28; religions in, 19; RLDS branches in, 192; scriptures published in, 22–23; travel between Missouri and, 38–39; Western Reserve of, 28–29
- Ohio and Erie Canal, 27, 38
- Oklahoma: membership in, 175, 212, 215; Mormons in government of, 189; permanent Church presence in, 211; restoration branches in, 195; RLDS branches in, 192
- Oklahoma City, Oklahoma, 215
- Oklahoma City Temple, 183
- Oklahoma Mission Center, 194
- Olanthe, Kansas, 195
- Old Agency, Iowa, 77
- Olympia, Washington, 217
- Omaha, Nebraska, 75, 83, 131, 159, 215
- Omaha Indians, 75, 77
- Oman: congregations in, 231; membership in, 235
- Oneida community, 18
- Oneida Indians, 99
- Oneida Stake, 129
- Oneida Stake Academy, 127
- Oneida Tabernacle, 97
- Ontario, Canada, 26; membership in, 175, 212, 213, 215; permanent Church presence in, 211; RLDS branches in, 192
- Ontario, Oregon, 216
- Ophir, Utah, 113
- Oquaga, New York, 21
- Oquirrh Mountain Temple, 183
- Oquirrh Stake, 148
- Oquirrh Welfare Farm, 149
- Orange, Ohio, 27, 29
- Orange Branch, 25, 29
- Orangeville, Utah, 45
- Orderville, Utah, 103, 119
- Oregon: membership in, 132, 156, 168, 172, 175, 207, 209, 214; Mormons in government of, 189; as possible site for relocation, 69; RLDS branches in, 192; stakes in, 185; welfare farms in, 149
- Oregon Portland Mission, 217
- Oregon Salem Mission, 217
- Oregon Short Line railroad, 96
- Oregon State University, 147
- Oregon Territory, 92, 93
- Oregon Trail, 80–81, 86, 87
- Orem, Utah, 151, 155, 160, 216
- Orem South Stake building, 161
- Organization, of the Church, 20, 24
- Oriental Area, 164
- Orlando, Florida, 215
- Orlando Temple, 183
- Orleans Branch, 46
- Ortega, Dainel, 218
- Orton, Canada, 207
- Osage, Iowa, 77
- Osage Indians, 32, 33, 99
- Osaka, Japan, 167, 237, 240
- Oscarson, Roy, 147
- Oslo, Norway, 104, 158, 234
- Oslo Stake, 229
- Osmond family, 186
- Osorno, Chile, 227
- Ostrava, Czechoslovakia, 177
- Oswego, New York, 46
- Otoe-Missouria Indians, 75, 77
- Ottawa Indians, 76
- Otterstrom, Samuel, 203
- Ottley, Jerold D., 186
- Ottoman Empire, 133
- Outmigration, 118, 133, 144–147, 156, 174, 202, 207, 212
- Ovid, New York, 21
- Owego, New York, 21
- Oxford, Idaho, 146
- Ozumba Branch, 219
- P**
- Pacheco, Mexico, 218
- Pachuca, Mexico, 226
- Pachuca Branch, 219
- Pacific: administrative areas in, 164–165; BYU performing groups in, 187; Church leaders visited, 158, 159, 170, 171; Church schools in, 141, 158; genealogical records in, 153; Jehovah's Witnesses in, 200; meetinghouses in, 163; membership in, 133, 156, 157, 168, 169, 173, 174, 175, 199, 204, 205, 241; missionary work in, 42, 95, 178, 179, 180, 181, 238–239; missions in, 97, 132; Mormon Tabernacle Choir in, 187; projected growth in, 202, 203; RLDS missionary work in, 194; Seventeenth-day Adventists in, 201; Seventies in, 177; stakes in, 184, 185; temples in, 182, 183
- Pacific Area, 165
- Pacific Board of Education, 143
- Pacific City, Iowa, 77
- Pacific Mission, 164
- Pacific North Area, 164
- Pacific–Polynesian Islands Area, 164
- Packer, Boyd K., 231
- Páez, Abel, 219
- Page, Ebenezer, 24
- Page, John E., 13, 40, 41, 47, 64, 65, 67
- Pago Pago, American Samoa, 167, 241
- Pago Pago Stake, 238
- Pahreah, Utah, 90, 91
- Pahvant Ute Indians, 86, 98
- Pahvant Valley, 96, 97
- Painesville, Ohio, 27, 29
- Painesville Branch, 29
- Paiute Indians, 98, 99
- Pakistan: humanitarian aid to, 150; membership in, 240; missionary work in, 237
- Pakiucimi Paiute Band, 98
- Pakteeahnooch Ute Band, 98
- Palau: membership in, 169, 173, 241; missionary work in, 238
- Palawai, Hawaii, 239
- Palestine, 42
- Palestine, Illinois, 64
- Palestine–Syrian Mission, 231, 233
- Palmyra, Missouri, 50, 51
- Palmyra, New York: Book of Mormon printed in, 20, 22; Church leaders visited, 131, 159; description of, 16; exodus from, 24; historical sites in, 136, 137, 138; Joseph's travels around, 20, 21, 27; layout of land surrounding, 17; religious excitement near, 18–19; Smith family move to, 14, 15
- Palmyra, Ohio, 29
- Palmyra, Utah, 101
- Palmyra Temple, 183
- Palmyra–Manchester Branch, 24, 25

- Palo Alto, California, 147
Palo Alto, Texas, 79
Panaca, Nevada, 97, 120
Panama: Church leaders visited, 170, 171; membership in, 156, 168, 172, 175, 221, 226; missionary work in, 220; as possible site for Book of Mormon lands, 190–191
Panamá City, Panama, 226
Panama City Stake, 220
Panama City Temple, 183, 220
Panasang, Pohnpei, 238
Panguitch, Utah, 90, 91, 120
Panguitch Hospital, 150
Panguitch Paiute Band, 98
Panguitch Stake, 128
Panguitch Stake Academy, 127
Panguitch Tabernacle, 97
Panther Creek, Missouri, 49
Papeete, Tahiti, 167, 171, 241
Papeete Stake, 238
Papeete Temple, 183, 238
Papua New Guinea: membership in, 169, 173, 175, 239, 241; missionary work in, 238
Papua New Guinea Mission, 238
Paradise, Utah, 88, 123
Paragonah, Utah, 45, 101, 123
Paraguay: Church leaders visited, 171; Church school in, 141; membership in, 156, 172, 175, 222, 227; missionary work in, 223
Paraguay Mission, 224
Parianuche Ute Band, 98
Paris, France, 131, 158, 167, 170, 187, 234
Paris, Idaho, 45, 90, 91, 119, 123
Paris, Missouri, 38, 51
Paris Stake, 229
Paris Temple, 183, 229
Park City, Utah, 113, 216
Parkman Branch, 29
Parley's Canyon, 107
Parley's Park, Utah, 100, 123
Parma Branch, 29
Parowan, Utah, 45, 86, 90, 91, 96, 103, 123
Parowan Seminary, 127
Parowan Stake, 120, 128
Parowan Stake Academy, 127
Parowan Tabernacle, 97
Parowan Valley, 96
Parrish, Warren, 41, 42, 67
Parry, John, 186
Partridge, Edward, 13, 30, 32, 33, 34, 49, 50, 151
Partridge Settlement, Missouri, 35
Pasadena, California, 167, 184
Pasadena Stake, 208
Patriarch, 176
Patten, David W., 13, 42, 51
Patzicia, Guatemala, 226
Pawnee Indians, 99
Pawnee Mission, Nebraska, 73
Payson, Illinois, 59
Payson, Utah, 88, 89, 90, 100, 103, 151, 216
Payson Temple, 183
Pearl of Great Price, 22–23
Peery, H. Taylor, 147
Pendleton, Calvin C., 41
Pendleton School, 139
Penn Yan, New York, 21
Pennsylvania: branches in, 37, 61; leaders' birthplaces in, 13; membership in, 175, 212, 215; mission president called for, 43; Mormon heritage sites in, 136; permanent Church presence in, 211; religions in, 19; RLDS branches in, 192
Performing groups, 186–187
Perkins, A. H., 43
Perpetual Education Fund, 143, 173
Perpetual Emigrating Fund, 89, 105, 106
Perry, Illinois, 59
Perry, Ohio, 27, 29
Perry Branch, 29
Perrysburg, New York, 23, 27
Perrysburg Branch, 46
Perrysville Branch, 29
Persian Gulf Stake, 231
Perth, Australia, 241
Perth Temple, 183, 238
Peru: Church leaders visited, 171; Church school in, 141; membership in, 156, 168, 172, 175, 199, 222, 227; mission headquarters in, 224; missionary work in, 223
Peru Lima Central Mission, 226
Peru Lima East Mission, 226
Peru Lima North Mission, 226
Peru Lima South Mission, 226
Peru Lima West Mission, 226
Peter Whitmer Farm, 136, 137
Petersburg, Utah, 123
Peterson, Esther, 147
Peterson, Ziba, 24, 25, 99
Peterson, Utah, 88
Petyville (Sterling), Utah, 103
Phelps, Morris, 43
Phelps, William W., 13, 30, 32, 33, 34, 48, 49
Phelps (Oaks Corner), New York, 21
Phelps Settlement, Missouri, 35
Philadelphia, Pennsylvania, 27, 47, 61, 65, 104, 105, 107, 155, 215
Philadelphia Temple, 183
Philippines: Church leaders visited, 171; meetinghouses in, 163; membership in, 157, 169, 173, 175, 199, 236, 240; missionary work in, 237; stakes closed in, 184, 185
Philippines Angeles Mission, 240
Philippines Area, 165, 240
Philippines Cavite Mission, 240
Philippines Manila Mission, 240
Philippines Mission, 237
Philippines Quezon City Mission, 240
Philippines Quezon City North Mission, 240
Philippines San Pablo Mission, 240
Philippines/Micronesia Area, 165
Phnom Penh, Cambodia, 240
Phoenix, Arizona, 142, 144, 155, 185, 214, 217
Phoenix Branch, 219
Phoenix Temple, 183
Phoenix Welfare Farm, 149
Piedras Negras Branch, 219
Pierce, Arwell L., 219
Pietists, 19
Pigeon Grove, Iowa, 77
Pillar Point, New York, 46
Pilot Grove, Illinois, 59
Pima, Arizona, 45, 147
Pima Indians, 99
Pima Seminary, 127
Pine Valley, Utah, 101, 103, 123
Pingree, Job, 211
Pinto, Utah, 90, 91, 103, 123
Pintura, Utah, 123
Pioneer Fort, Utah, 85
Pioneer Stake (Utah), 129, 148
Pioneer Stake Hall, 113
Pioneer trails, 80–83
Pioneer Ward building, 160
Pioneer Welfare Farm, 149
Piracicaba, Brazil, 226
Pittsburgh, Pennsylvania, 29, 47, 64, 65, 104, 105, 147, 213, 215
Pittsfield, Illinois, 38
Piura, Peru, 227
Piute County, Utah, 118, 119
Placerville, California, 86
Plain City, Utah, 88, 103, 123
Plano, Illinois, 65, 192
Plattsburg, Missouri, 48
Platte River, 69, 107
Platteville, Iowa, 77
Plattsburgh, New York, 46
Pleasant Grove, Iowa, 77
Pleasant Grove, Utah, 45, 88, 89, 99, 119, 140, 147, 151, 216
Pleasant Park, Missouri, 48
Pleasant Vale, Illinois, 58, 59
Pleasant Valley, Iowa, 77
Pleasant Valley, Utah, 113
Pleasant View Ward building, 160
Plum Creek, Missouri, 49
Plum Hollow, Iowa, 77
Plumb Settlement, Missouri, 49
Plumer Settlement, Iowa, 77
Plural marriage, 47, 92, 122–124, 192, 196, 197, 207
Plymouth, Illinois, 27, 59
Plymouth, Utah, 88
Pocatello, Idaho, 96, 155, 166, 177, 214, 216
Pocatello Stake, 129
Pocatello Welfare Farm, 149
Point aux Poulas, Iowa, 75, 77
Pokatello, Chief, 98
Poland: Church officially recognized in, 166, 167; membership in, 157, 173, 230, 234; missionary work in, 229
Poland Mission, 229
Politics, Mormon involvement in, 188–189
Polk, James K., 78
Polygamy. *See* Plural marriage
Polynesian Cultural Center, 158, 238, 239
Polynesian Islands. *See* Pacific
Pondtown (Salem), Utah, 88, 123
Pontiac, Michigan, 27, 39
Pontoosuc, Illinois, 63
Pony Creek, Iowa, 77
Pony Express, 86
Poona, India, 237
Poplar Grove/Glendale, Utah, 84
Popocatepetl, 219
Port Harcourt, Nigeria, 233, 235
Port Moresby, Papua New Guinea, 241
Port Moresby Stake, 238
Port of Spain Stake, 220
Port-au-Prince, Haiti, 226
Port-au-Prince Stake, 220
Portage, Utah, 103
Portage Branch, 46
Portland, Oregon, 130, 131, 142, 144, 155, 185, 214, 217
Portland Stake, 185
Portland Temple, 142, 183
Porto, Portugal, 234
Porto Alegre, Brazil, 227
Porto Alegre Mission, 225
Porto Alegre Temple, 183, 223
Portugal: membership in, 169, 173, 175, 230, 234; missionary work in, 229; opened to missionaries, 167
Portugal Mission, 229
Posey War, 101
Post Office, Nauvoo, 139
Potsdam Branch, 46
Pottawatomie Indians, 76, 99
Potter's Camp, Iowa, 77
Prague, Czech Republic, 234
Praia, Cape Verde, 234
Praia Stake, 233
Prairie Bluffs Mission Center, 194
Prairie Branch, 59
Prairie Grove, Iowa, 59
Prairie Settlement, Missouri, 35
Prairie Village, Kansas, 195
Pratt, Addison, 40, 42, 238
Pratt, Orson: allegiance of, after Joseph's death, 67; birthplace of, 13; edited scriptures, 22; first view of Salt Lake Valley, 81; missions of, 25, 41, 43, 46, 47, 95; noted landmark readings, 80; surveyed city lots, 81, 84
Pratt, Parley P.: allegiance of, after Joseph's death, 67; birthplace of, 13; described Salt Lake Valley, 84; during Mormon–Missouri War, 51; exodus from Nauvoo and, 69; explored Utah and Tooele Valleys, 87; left Winter Quarters for England, 75; as mission president in Pacific, 238; missions of, 24, 25, 41, 43, 47, 95, 99, 222, 224; murdered, 211; property of, in Kirtland, 31
Pratt, Rey L., 222
Pratt, William D., 43
Preparation, Iowa, 64, 77
Presbyterians, 12, 13, 17, 18, 19, 112
Presiding Bishopric Supervisors, 164
Preston, England, 36, 47, 171, 180, 234
Preston, Idaho, 45
Preston Temple, 183, 229
Preuss, Charles, 69
Price, Utah, 97, 103, 214
Priddis, Venice, 191
Priesthood, restoration of, 20, 21
Priesthood reorganization of 1877, 90, 128
Priesthood revelation of 1978, 158, 166, 169, 178, 179, 202, 218, 220, 222
Primary Association, 102, 103, 150
Primary Children's Hospital, 115, 116, 150
Primitive Church of Jesus Christ, 196
Prince Edward Island, Canada: membership in, 215; permanent Church presence in, 211
Princeton, New Jersey, 177
Princeton University, 147
Promontory, Utah, 90, 113
Protestants, 12, 18, 112, 113, 126
Providence, Rhode Island, 27
Providence, Utah, 88
Providence Branch, 46
Provo, Utah: Brigham Young Academy in, 126, 127; Brigham Young University campus in, 143 (*see also* Brigham Young University); Church leaders visited, 90, 91, 103; city plat of, 45; colonization of, 86, 88, 89, 96; Dallin H. Oaks born in, 177; economic development and, 119; genealogical branch library in, 153; Joseph Fielding Smith visited, 166; meetinghouses in, 160; Missionary Training Center in, 179, 180; outmigration from, 146, 147; plural marriage in, 123; Protestant school in, 113; Relief Society in, 102; specialized congregations in, 155; stakes around, 216; during Walker War, 100; welfare farms around, 151
Provo 1st Ward building, 160
Provo 3rd Ward building, 160
Provo Canal and Irrigation Company, 89
Provo City Center Temple, 183
Provo Edgemont North Stake building, 161
Provo River, 89
Provo Tabernacle, 97, 155
Provo Temple, 183
Provo Welfare Farm, 149
Provo Woolen Mills, 89
Public Works Department, 151
Puebla, Mexico, 226
Puebla Branch, 219
Pueblo, 73, 74
Puente Alto, Chile, 227
Puerto Rico: BYU performing groups in, 186, 187; Church leaders visited, 170, 171; membership in, 156, 168, 172, 175, 221, 226; missionary work in, 218, 220
Puerto Rico San Juan Mission, 220
Pulaski, Illinois, 59
Pulsipher, Zera, 13, 40, 67
Punjab, India, 237
Puritans, 12

Q

- Qatar: congregations in, 231; membership in, 235
Quakers, 12, 13, 19
Quashqueama, Chief, 52
Quebec, Canada, 104; membership in, 175, 212, 213, 215; permanent Church presence in, 211; RLDS branches in, 192
Queens Stake, 210
Quertetaro, Mexico, 226
Quetzaltenango, Guatemala, 221, 226
Quetzaltenango Temple, 183
Quezon City, Philippines, 240
Quillota, Chile, 227
Quilpue, Chile, 227

Quincy, Illinois, 26, 27, 39, 50, 51, 52, 54, 58, 59, 74
Quito, Ecuador, 227
Quorum of the Seventy: in Church structure, 39, 58, 164, 165, 166, 169, 176, 177; missionary work and, 40, 94
Quorum of the Twelve Apostles: activities of, after Joseph's death, 68; in Church structure, 39, 40, 58, 164–165, 176, 177; exodus from Nauvoo and, 68, 69, 72, 74; missionary work and, 40, 41, 43, 46–47; missions of, to Britain, 60; rededicate Far West Temple site, 48; succession and, 63, 64, 65, 66, 67

R

Raft River Valley, 97
Railroads, 83, 89, 90, 91, 96, 104, 105, 112, 113, 119
Raleigh Temple, 183
Raleigh, North Carolina, 215
Ramah, New Mexico, 99
Rampton, Calvin, 189
Ramus Stake, 58
Ramus, Illinois, 23, 58, 59, 62
Ramus/Macedonia, Illinois, 27
Randolph, Utah, 147
Randolph, Vermont, 14, 15
Rangoon, Burma, 171, 237
Rapid City, South Dakota, 214
Ravenna, Ohio, 27
Ray County, Missouri, 32, 48, 50
Raymond Stake, 206
Raymond, Canada, 207
Raytown, Missouri, 195
Razer, Aaron, 43
Recife Mission, 183, 225
Recife Temple, 223
Recife, Brazil, 227
Red Brick Store, 56, 139
Red Butte, 82
Red Buttes Camp, 107, 109
Red Cross, 150
Red Lake, Utah, 101
Redding Welfare Farm, 149
Redemption Hill, Iowa, 72, 73, 75
Redfield, David H., 43
Redfield Settlement, Illinois, 59
Redlands Temple, 183
Reese, John, 86, 87
Regensburg, Bavaria, 47
Regina, Canada, 214
Regina Temple, 183
Regional Representatives, 157, 158, 164–165
Regions, 164–165
Reid, Harry, 189
Relief Society, 102–103, 148, 150, 151
Relief Society Bell Tower, 117
Relief Society Building, 117
Remnant Church of Jesus Christ of Latter Day Saints, 137, 193, 195, 196, 197
Reno, Nevada, 214
Reno Temple, 183
Reno Welfare Farm, 149
Reorganized Church of Jesus Christ (Maxwell), 196
Reorganized Church of Jesus Christ of Latter Day Saints (RLDS), 64, 65, 66, 67, 76, 77, 192–195, 196, 197, 238; historic sites owned by, 136, 138, 139
Republican Party, 188–189
Resistencia, Argentina, 227
Restoration Branches movement, 195, 196
Restoration Church of Jesus Christ of Latter Day Saints, 193, 195, 196, 197
Retrenchment Association, 102
Reunion: membership in, 169, 173, 235; missionary work in, 233
Revolutionary War, 13
Rexburg, Idaho, 96, 129, 155, 171, 180, 214, 216
Rexburg Temple, 183
Rexburg Welfare Farm, 149

Reynolds, George, 190
Rhode Island: branches in, 37, 61; membership in, 175, 215; mission president called for, 43; permanent Church presence in, 211; religions in, 19; RLDS branches in, 192
Rhodesia, membership in, 157
Ribeirão, Brazil, 227
Rich, Charles C., 13, 43, 51, 67, 95
Rich County, Utah, 118, 119
Rich Stake Academy, 127
Richards, Alma P., 211
Richards, Franklin D., 22, 69, 95, 108
Richards, Willard, 13, 63, 67, 81
Richardson's Point, Iowa, 72, 74
Richfield, Missouri, 48
Richfield, Utah, 45, 90, 91, 103, 140, 150, 214
Richfield Welfare Farm, 149
Richland Branch, 46
Richmond, Missouri, 48, 50, 51, 64, 137
Richmond, Utah, 88, 123
Richmond, Virginia, 215
Ricks, Joel, 190
Ricks College, 126, 127, 142, 143
Ridgeville, Ohio, 29
Ridgeville Branch, 29
Rigby, Idaho, 214
Rigby Tabernacle, 97
Rigdon, Sidney: birthplace of, 13; as Campbellite minister, 28, 29; dedicated land for Zion, 34; first home of, 56; hearing of, on treason, 34; in Liberty Jail, 48; as member of United Firm, 30; during Mormon–Missouri War, 51; property of, in Far West, 49; property of, in Kirtland, 31, 138; succession and, 64, 65, 67; worked with Joseph Smith Jr., 24
Rio de Janeiro, Brazil, 171, 227
Rio de Janeiro Mission, 225
Rio de Janeiro Temple, 183
Riverville, Nevada, 91
Riser Boot Shop, 139
Rivergrove Ward building, 161
Riverside, California, 184, 217
Riverton, Utah, 153
Riyadh, Saudi Arabia, 231
RLDS. *See* Reorganized Church of Latter-day Saints (RLDS)
RMS Britannia, 104
Roberts, B. H., 188
Robinson Handcart Company, 106
Robison's Ferry, 107, 109
Rochester, New York, 21, 167, 215
Rockport, Illinois, 59
Rockville, Utah, 90, 103, 123
Rockwell, Orin, 17
Rockwell, Orin Porter, 17, 33, 62
Rockwood, Albert P., 13
Rocky Ford, Iowa, 77
Rocky Mountains, central, 69
Rocky Ridge, 107, 109
Rogers, Aurelia S., 103
Rogers, Noah, 42
Rollins, Mary Elizabeth, 33
Romania: membership in, 173, 234; missionary work in, 228, 229
Rome, Georgia, 211, 212
Rome, Italy, 234
Rome, New York, 21
Rome Branch, 29
Rome Temple, 183, 229
Romney, George W., 147
Romney, Marion G., 176, 230
Roosevelt, William, 62
Roosevelt, Utah, 140, 214
Roosevelt Hospital, 150
Rosario, Argentina, 171, 227
Rostov, Russia, 234
Rotterdam, Netherlands, 131, 234
Roundy, Lorenzo W., 97
Rowland Hall, 113
Rowley, Massachusetts, 12
Rowley Handcart Company, 106
Roy, Utah, 216

Royalton, Vermont, 14, 27
Rumford Point, Maine, 46
Rupert, Idaho, 150
Rush Valley, Utah, 88
Rushford Branch, 46
Rushville, Illinois, 59
Rushville, Iowa, 77
Russell, Charles Taze, 199, 200
Russia: Church leaders visited, 170, 171; far east, missionary work in, 237; first stake in, 185; membership in, 173, 174, 175, 230, 234, 240; missionary work in, 40, 42, 228, 229; Seventh-day Adventists in, 201
Russia Moscow Mission, 229
Rutgers University, 147
Rutherford, Joseph Franklin, 199, 200
Rutland, Vermont, 15
Rutley, David, 189
Rwanda: membership in, 173; missionary work in, 233

S

Sac and Fox Indians, 52, 53
Sackett's Harbor Branch, 46
Saco, Maine, 46
Sacramento, California, 86, 131, 155, 214, 217
Sacramento Branch, 208
Sacramento Stake, 185, 208
Sacramento Temple, 183
Sacred Grove, 137
Sagers, Harrison, 40
Sahpetch Ute Band, 98
Sahyehpetch Ute Band, 98
Saineha High School, 141
Saineha Middle School, 141
Salem, Massachusetts, 23, 26, 27
Salem, Ohio, 29
Salem, Oregon, 217
Salem, Utah, 88, 123, 151
Salina, Utah, 103
Salina Canyon, 101
Salisbury, Massachusetts, 12
Salisbury, New Hampshire, 46
Salt Lake Academy, 126, 127
Salt Lake City: as Church headquarters, 114–117; Church-owned properties in, 114–117; city plat of, 44, 45, 85; D&C sections received in, 23; as destination for pioneers, 106, 107; diversity in, 112, 113; downtown of, 113; established, 96; homes of Brigham Young's wives in, 125; leaders born in, 177; meetings in, 128; outmigrants leave from or return to, 146, 147; partisanship in, 188; polygamous households in, 123; Relief Societies organized in, 102, 103; scriptures published in, 22–23; settling and layout of, 84, 85, 88–89; stakes around, 216; street names in, 129; wards in, 129; ZCMI store in, 119
Salt Lake City 14th Ward Seminary, 127
Salt Lake City 18th Ward Seminary, 127
Salt Lake City North Area, 165
Salt Lake City South Area, 165
Salt Lake Collegiate Institute, 112, 113
Salt Lake County, Utah, 118, 119, 148, 155, 214
Salt Lake Mission Home, 179, 180
Salt Lake Seminary, 113
Salt Lake Stake, 120, 128, 129, 133, 154
Salt Lake Tabernacle, 85, 97, 113
Salt Lake Temple, 113, 131, 133, 182, 183
Salt Lake Temple Addition and Annex, 117
Salt Lake Theatre, 113
Salt Lake Tribune building, 113
Salt Lake Valley, 69, 80, 84–85, 88, 128
Salt Lake Visitor's Centers, 115
Salt Lake Welfare Farm, 149
Salt Palace Convention Center, 117
Salta, Argentina, 171, 227
Saltillo, Mexico, 226
Saltillo Branch, 219

Salvador, Brazil, 227
Samara, Russia, 234
Samaria Seminary, 127
Samoa: Church leaders visited, 170, 171; Church schools in, 141; meetinghouses in, 163; membership in, 156, 168, 172, 174, 175, 239, 241; missionary work in, 94, 238
Samoa Mission, 95
Samoan Mission, 238
San Andrés de la Cal Branch, 219
San Antonio, Chile, 227
San Antonio, Texas, 79, 155, 215
San Antonio Branch, 219
San Antonio Temple, 183
San Bernardino, California, 88, 96, 97, 111, 120, 184, 208, 217
San Bernardino Branch, 208
San Bernardino Stake, 208
San Buenaventura Nealtican Branch, 219
San Diego, California: Church leaders visited, 130, 131, 171; Harold B. Lee visited, 166; historical sites in, 137, 138; Mormon Battalion arrived in, 78, 79; outmigration to, 208; specialized congregations in, 155; stakes and branches near, 185, 208, 214, 217
San Diego Branch, 208
San Diego Stake, 208
San Diego Temple, 183
San Fernando, California, 142
San Fernando Stake, 208
San Fernando Valley, California, 184
San Fernando Welfare Farm, 149
San Francisco, California: Church leaders visited, 130, 131; as destination for pioneers and Battalion members, 72, 73, 74, 79; Mormon Tabernacle Choir visited, 187; outmigration to, 144, 147, 156; specialized congregations in, 155; stakes and branches near, 208, 214, 217
San Francisco Branch, 208
San Francisco Stake, 185, 208
San Francisco Welfare Farm, 149
San Gabriel Ometoxtla Branch, 219
San Jose, California, 217
San José, Costa Rica, 226
San José, Honduras, 167
San José, Mexico, 218
San José Stake (Costa Rica), 220
San José Temple, 183
San Juan, Puerto Rico, 226
San Juan, Utah, 101
San Juan Company, 97
San Juan County, Utah, 119
San Juan Paiute Band, 98
San Juan Stake (Puerto Rico), 220
San Juan Stake (Utah), 129
San Juan Tabernacle, 97
San Juan Tehuixtlan Branch, 219
San Juan Tepecoculco Branch, 219
San Juan Valley, 97
San Luis Rey, California, 78, 79
San Luis Stake, 129, 206
San Luis Stake Academy, 127
San Luis Tabernacle, 97
San Luis Valley, 96, 97, 206
San Marcos Branch, 219
San Pablo Atlazalpan Branch, 219
San Pedro Sula, Honduras, 221, 226
San Pedro Sula Stake, 220
San Pete Reserve, 100
San Petro Mártir Branch, 219
San Salvador, El Salvador, 221, 226
San Salvador Stake, 220
San Salvador Temple, 183
Sand Prairie, Iowa, 59
Sands, Robert, 186
Sandusky, Ohio, 24
Sandwich Islands, 42, 72, 121. *See also* Hawaii
Sandwich Islands Mission, 238
Sandy, Utah, 85, 89, 140, 216
Sanford Seminary, 127
Sanpete, Utah, 100

- Sanpete County, Utah, 88, 118, 119, 128, 129
- Sanpete Stake, 91, 97, 120, 128
- Sanpete Stake Academy, 126, 127
- Sanpete Tabernacle, 97
- Sanpete Valley, 87, 96, 97
- Sanpete Valley Hospital, 150
- Sanpits Ute Band, 98
- Santa Ana, El Salvador, 221, 226
- Santa Barbara Welfare Farm, 149
- Santa Clara, California, 184
- Santa Clara, Utah, 99, 100, 103, 123
- Santa Cruz, Bolivia, 227
- Santa Cruz Stake, 223
- Santa Fe, New Mexico, 73, 78, 79, 86
- Santa Fe Trail, 32
- Santaquin, Utah, 88, 100, 103, 123, 151
- Santiago, Chile, 167, 171, 180, 223, 224, 227
- Santiago, Dominican Republic, 226
- Santiago Stake, 223
- Santiago Temple, 183, 223
- Santiago Tezontale Branch, 219
- Santo Domingo, Dominican Republic, 180, 226
- Santo Domingo Stake, 220
- Santo Domingo Temple, 183, 220
- Santo Tomas, New Mexico, 218
- Santos, Brazil, 226, 227
- São Paulo, Brazil, 167, 180, 184, 226, 227
- São Paulo Mission, 225
- São Paulo Stake, 157, 185, 223
- São Paulo Temple, 183, 223, 225
- Sapporo, Japan, 237, 240
- Sapporo Temple, 183, 237
- Saratoga Springs, Utah, 151
- Saskatchewan, Canada, membership in, 175, 209, 214
- Saudi Arabia, congregations in, 231
- Sauk Trail, 38
- Sauniatu, Western Samoa, 159, 239
- Sauniatu Primary School, 141
- Sava'i, Samoa, 241
- Scandinavia: genealogical records in, 152, 153; missionary work in, 94, 95. *See also individual countries*
- Scandinavian Area, 164
- Scandinavian Mission, 95, 121, 229
- Scanlan, Lawrence, 113
- Schenectady, New York, 15
- School of the Prophets, 31
- Schools, 112, 113, 140–143, 180
- Scipio, Utah, 45, 90, 91, 101, 103, 123
- Scotland: branches in, 47, 60; membership in, 234; missionary work in, 47, 158; RLDS branches in, 192. *See also United Kingdom*
- Scott, Richard G., 177
- Scott, Winfield, 111
- Scotts Bluff, 81, 82
- Scovill Bakery, 139
- Scriptures, 22–23, 166, 196
- Seabury, William, 43
- Seagull Monument, 116
- Seattle, Washington, 131, 144, 147, 155, 167, 185, 214, 217
- Seattle Stake, 185
- Seattle Temple, 183
- Second Great Awakening, 18
- Second Manifesto, 122, 196
- Seminaries, 126, 127, 140, 142
- Seminole Indians, 99
- Sendai, Japan, 237
- Seneca Falls, New York, 21
- Seneca Indians, 99
- Senegal, membership in, 234
- Seoul, South Korea, 167, 171, 180, 240
- Seoul Stake, 237
- Seoul Temple, 183, 237
- Serbia: membership in, 173, 234; missionary work in, 229
- Servicemen, 213, 231, 236, 237
- Sessions, Perrigrine, 124
- Sestee, Morris M., 131
- Seventh-day Adventists, 199, 201, 220
- Seventies Hall, 56, 139
- Seventy. *See* Quorum of the Seventy
- Sevier County, Utah, 118, 119
- Sevier Stake, 128
- Sevier Stake Academy, 127
- Sevier Tabernacle, 97
- Sevier Valley, 87, 96, 97, 120
- Sevier Valley Hospital, 150
- Sevier Valley Railroad, 113
- Seychelles, membership in, 235
- Shaftsbury Branch, 46
- Shakers, 13, 18
- Shalersville, Ohio, 27
- Shalersville Branch, 29
- Shambip County, Utah, 119
- Sharon, Vermont, 14, 15, 27, 137
- Sharp, Thomas, 62, 63
- Shawnee, Kansas, 195
- Shawnee Indians, 99
- Sheberetch Ute Band, 98
- Shelbyville, Iowa, 77
- Shelbyville, Missouri, 51
- Shelley Tabernacle, 97
- Shelton, S. C., 43
- Sherman, Lyman, 13
- Sherwood, Henry, 84
- Shirts' Camp, 77
- Shirts Creek, Utah, 100
- Shivwits Paiute Band, 98
- Shivwits Reservation, 101
- Shoal Creek, 48
- Shoal Creek, Missouri, 49
- Shokokon, Illinois, 27, 58, 59
- Shonesburg, Utah, 103
- Shoshone Indians, 84, 91, 98, 99, 101
- Siam, missionary work in, 94, 95. *See also Thailand*
- Siam Mission, 237
- Sidney, Iowa, 77
- Sidney Rigdon Home, 138
- Sierra Leone: first stake in, 185; membership in, 173, 175, 232, 234; missionary work in, 233
- Sierra Pacific Mission Center, 194
- Silver, Howard F., 147
- Silver Creek, Iowa, 77
- Silver Creek Branch, 46
- Silver Engineering Works, 147
- Silver Spring, Maryland, 201
- Silver Reef, Utah, 113
- Simpson, James H., 86, 87
- Simpson, Mike, 189
- Simpson Hollow, 110
- Simpsons Springs Goshute Band, 98
- Singapore: Church leaders visited, 171; membership in, 169, 173, 175, 240; missionary work in, 237
- Singapore Stake, 237
- Sint Maarten. *See* St. Martin
- Sioux Indians, 99
- Sipicimi Paiute Band, 98
- Sirrime, Mephibosheth, 41, 43
- Sitka, Alaska, 130, 131
- Six Mile Grove, 77
- Skaneateles, New York, 21
- Skousen, Royal, 23
- Skull Valley, Utah, 100, 101
- Skull Valley Goshute Band, 98
- Skull Valley Reservation, 101
- Slovakia: membership in, 173, 234; missionary work in, 229
- Slovenia: membership in, 173, 234; missionary work in, 229
- Smith, A. J., 78
- Smith, Aaron, 67
- Smith, Alvin, 14, 15, 17
- Smith, Asael, 12, 14, 15
- Smith, Don Carlos, 14, 15, 25
- Smith, Emma Hale, 19, 20, 21, 102, 103
- Smith, Ephriam, 15
- Smith, Frederick M., 192, 193, 194
- Smith, George A., 13, 47, 67, 81, 114
- Smith, George Albert, 130, 156, 157, 161, 219
- Smith, George Albert, Jr., 147
- Smith, Hyrum: activities of, in Palmyra, 17; as Assistant President, 39, 58; birthplace of, 13, 14; in Liberty Jail, 48; martyrdom of, 62, 63; missions of, 25, 38, 41; as possible successor to Joseph, 66; property of, in Kirtland, 31; property of, in Palmyra, 16, 17; youth of, 14; Zion's Camp and, 39
- Smith, Israel A., 193, 194
- Smith, Jerusha Barden, 17
- Smith, Jesse, 14
- Smith, John, 13, 41, 59, 67
- Smith, John C. L., 87
- Smith, Joseph F.: acquired Church historical sites, 136, 137; birthplace of, 49; discouraged gathering to Utah, 104; issued Second Manifesto, 122; lived in Beehive House, 115; modernization of wards and, 128; photograph of, 176; plural marriage and, 122; received vision of the dead, 166; sustained as president, 133; travels of, 130, 131, 229
- Smith, Joseph Fielding, 166, 169, 237
- Smith, Joseph, Jr.: ancestors of, 12; birthplace of, 13, 14, 15; City of Zion Plat and, 44; dedicated Zion, 32; description of settlements surrounding Nauvoo, 58; envisioned Nauvoo, 54, 56; established office of patriarch, 39; established Relief Society, 102; first home of, 56; First Vision of, 16, 18, 20, 21; gold plates and, 20; home of, in Far West, 49; hostilities in Jackson County, Missouri, and, 34; identified gathering places, 114; imprisoned in Missouri, 48; in Jackson County, 32; leg surgery of, 14; in Liberty Jail, 34, 35; looked for place of refuge in the West, 68, 69; martyrdom of, 62, 63; as member of United Firm, 30; mission of, 25; missionary work and, 40, 42; during Mormon–Missouri War, 50, 51; mortgage of, 56; moved to Far West, 48, 49; moved to Kirtland, 28, 30; ordained Apostle, 47; plural marriage and, 122; presidential campaign of, 43; property of, in Kirtland, 31, 138; received keys of gathering, 105; revelations received by, 22–23, 25, 32, 39, 40, 56; speculated on Book of Mormon lands, 190; succession of, 64–66; travels of, 20, 26–27, 38, 39; visited Commerce, Illinois, 54; Zion society visualized by, 44; Zion's Camp and, 39
- Smith, Joseph, Sr., 12, 13, 14, 15, 21, 25, 31, 39, 41
- Smith, Joseph, III, 64, 65, 67, 192, 193, 196
- Smith, Katherine, 14, 15
- Smith, Lot, 111
- Smith, Lucy Mack, 12, 14, 15, 24, 25
- Smith, Mary Duty, 12, 14, 15
- Smith, Nathan, 14
- Smith, Samuel Harrison, 14, 15, 24, 25, 41
- Smith, Silas S., 97
- Smith, Sophronia, 14, 15, 17
- Smith, Sylvester, 13
- Smith, Thomas S., 87
- Smith, W. Wallace, 193, 194
- Smith, Wallace B., 193, 194
- Smith, William B., 13, 14, 15, 43, 64, 67
- Smith family: migrations of, 12, 14–15; property of, 16, 17; religious views of, 19, 20
- Smith Family Cemetery, 139
- Smith Family Farm, 136, 137
- Smithfield, Utah, 45, 88
- Smithfield Tabernacle, 97
- Smithies, James, 186
- Smithville, Missouri, 48
- Smoot, Abraham O., 42, 43
- Smoot, Reed, 131, 145, 146, 158, 159, 188; hearings of, 122, 130, 131, 133, 210
- Smoot Wagon Company, 109
- Smyrna (Izmir), Turkey, 47
- Snake River, 206
- Snake River Valley, 96, 97
- Snake Valley, 87
- Snow, Eliza R., 28, 102, 103
- Snow, Erastus, 13, 41, 43, 47, 95, 124
- Snow, Lorenzo: led wards in Box Elder County, 128; lived in Beehive House, 115; as mission president, 43; missions of, 47, 95; modernization of wards and, 128; plural marriage and, 124, 125; property of, in Brigham City, 125; sustained as president, 133; travels of, 120, 130, 131
- Snow, Willard, 43
- Snow College, 126, 127, 140, 142
- Snowflake, Arizona, 45, 129, 214
- Snowflake Stake Academy, 127
- Snowflake Tabernacle, 97
- Snowflake Temple, 183
- Social Hall, 113
- Society Islands, missionary work in, 42, 60, 94, 121. *See also Tahiti*
- Society Islands Mission, 95, 238
- Soda Springs, Idaho, 90, 91, 119, 120
- Solemn Assemblies, 166, 167
- Solomon Islands: membership in, 173, 241; missionary work in, 238
- Sonora, Mexico, 96
- Sonora Landing, Illinois, 59
- Sonora State, 218
- Sorenson, John, 190
- Sorocaba, Brazil, 226, 227
- South Africa: Church leaders visited, 158, 171; membership in, 121, 133, 157, 169, 173, 175, 232, 235; missionary work in, 94, 95, 232, 233; projected growth in, 203
- South African Mission, 95, 158, 232, 233
- South America: administrative areas in, 164–165; BYU performing groups in, 187; Church leaders visited, 158, 159, 170, 171; Church schools in, 141; history of the Church in, 222, 224; Jehovah's Witnesses in, 200; membership in, 156, 168, 172, 174, 175, 199, 204, 222–225, 226–227; missionary work in, 40, 42, 157, 178, 180, 181; Mormon Tabernacle Choir in, 187; as possible site for Book of Mormon lands, 190–191; projected growth in, 202, 203; RLDS missionary work in, 194; Seventh-day Adventists in, 201; Seventies in, 177; stakes in, 184, 185; temples in, 182, 183
- South America Area, 164
- South America North Area, 165
- South America Northwest Area, 165, 227
- South America South Area, 165, 227
- South American Area, 164
- South American Mission, 222, 224
- South Augusta, Iowa, 59
- South Bainbridge, New York, 20, 21, 27
- South Carolina: branches in, 37; membership in, 144, 175, 212, 215; mission president called for, 43; permanent Church presence in, 211
- South Central Area, 164
- South Central Asia Mission Center, 194
- South Cottonwood (Murray), Utah, 84, 85, 89, 102
- South Cottonwood Ward, 85
- South Dakota: membership in, 209, 212, 215; permanent Church presence in, 211
- South Davis Tabernacle, 97
- South Jordan, Utah, 84, 85, 103, 167, 216
- South Jordan Canal, 89
- South Korea: Church leaders visited, 170, 171; meetinghouses in, 163; membership in, 169, 173, 175, 236, 240; missionary work in, 237
- South Pacific. *See* Pacific
- South Pacific Area, 164
- South Pass, Wyoming, 80, 82, 107, 108, 109
- South Royalton, Vermont, 15, 130, 131
- South Sudan, membership in, 235
- South Visitors' Center, Salt Lake City, 117
- Southeast American Area, 164

- Southeast Asia Mission, 237
Southeast Mexican Mission, 220
Southern California Welfare Farm, 149
Southern Far East Mission, 237
Southern Great Lakes Mission Center, 194
Southern Pacific Railroad, 113
Southern Rhodesia: membership in, 157; missionary work in, 232
Southern States Mission, 94, 210, 211, 212, 213
Southern Virginia University, 142
Southington, Ohio, 29
Southington Branch, 29
Southwest Africa, membership in, 157
Southwest Area, 164
Southwest Indian Mission, 154, 208
Southwestern States Mission, 95, 210, 212
Spafford Branch, 46
Spain: Church leaders visited, 170, 171; membership in, 169, 173, 175, 230, 234; missionary work in, 229
Spain Mission, 229
Spanish American Mission, 154, 208
Spanish Fork, Utah, 45, 88, 89, 100, 101, 102, 103, 119, 140, 151, 216
Spanish Fork Reserve, 100
Spanish Trail, 86
Sparks, Q. S., 43
Spencer, Daniel, 43
Spencer, Orson, 47
Splinter groups, 196–197
Spokane, Washington, 142, 214
Spokane Temple, 183
Spokane Welfare Farm, 149
Spori, Jacob, 231, 233
Spring City, Utah, 100, 103, 123
Spring City Tabernacle, 97
Spring Creek (Holladay), Utah, 84
Spring Creek, Illinois, 59
Spring Hill, Missouri, 23
Spring Lake, Utah, 123
Springfield, Illinois, 26, 38, 39, 47, 52, 64
Springfield, Massachusetts, 64
Springfield, Ohio, 38
Springfield Branch, 29
Springville, Iowa, 77
Springville, Utah, 45, 88, 89, 100, 103, 123, 151, 216
Springville Seminary, 127
Sri Lanka: improved status for Church in, 167; membership in, 173, 240; missionary work in, 237
St. Albans, Vermont, 46
St. Anthony, Idaho, 150
St. Charles, Missouri, 32
St. David, Arizona, 131, 218
St. George, Utah: Church leaders visited, 90, 91, 103, 130, 167, 171; city plat of, 45; colonization of, 96; FamilySearch Center in, 153; historical sites in, 136; Jeffrey R. Holland born in, 177; plural marriage in, 123, 124; specialized congregations in, 155; stakes around, 214, 216
St. George Stake, 120, 128
St. George Stake Academy, 126, 127
St. George Tabernacle, 97
St. George Temple, 91, 128, 133, 182, 183
St. John, Oklahoma, 65, 212
St. Johns Stake, 129
St. Johns Stake Academy, 127
St. Johns Welfare Farm, 149
St. Johnsbury, New Hampshire, 46
St. Joseph, Missouri, 107
St. Joseph Stake, 129
St. Joseph Stake Academy, 126, 127
St. Kitts & Nevis: Church leaders visited, 170, 171; membership in, 226; missionary work in, 220
St. Lawrence County, New York, 25
St. Louis, Missouri: Church leaders visited, 167; Joseph Smith Jr. traveled through, 26; as major settlement, 82; as major stop for immigrants, 32, 38, 104, 105; missionaries to Lamanites traveled through, 24, 38; outmigration to, 144, 147, 215; population concentration around, 52; refugees from Nauvoo in, 73, 74; succession churches in, 64
St. Louis Temple, 183, 213
St. Lucia: membership in, 172, 226; missionary work in, 220
St. Mark's Episcopal Cathedral, 112, 113
St. Martin: membership in, 226; missionary work in, 220
St. Mary's, Illinois, 62
St. Mary's, Iowa, 77
St. Mary's Academy, 113
St. Mary's Church, 113
St. Paul Temple, 183
St. Petersburg, Russia, 234
St. Thomas, Nevada, 90, 91
St. Vincent, membership in, 168
St. Vincent & the Grenadines: membership in, 172, 226; missionary work in, 220
Stafford, William, 17
Staffordshire, England, 47
Stake centers, 160, 161
Stake presidents, 164–165
Stakes, 184–185; by 1870, 120–121; by 1910, 132–133; by 1920, in Intermountain West, 206; by 1950, 156–157; by 1970, in Canada, 207; by 1980, 168–169; by 2010, in Brazil, 225; by 2014, 172–173, 214–215, 216–217, 226–227, 234–235, 240, 241; academies associated with, 126–127; in Church structure, 39, 58, 164–165; early, 36–37; first, 212, 220, 223, 224, 229, 233, 237, 238; growth of, 207, 213, 221, 222, 230, 232, 236, 239; modernization of, 128–129; during Nauvoo era, 58, 59, 60–61; during nineteenth century, 134–135; in Salt Lake Valley, 129; tabernacles associated with, 97
Stanford, Leland, 131
Stanford University, 147
Stansbury, Howard, 86
Star Range, Utah, 113
Star Valley, Wyoming, 96, 97
Star Valley Hospital, 150
Star Valley Stake, 129
Star Valley Tabernacle, 97
Star Valley Temple, 183
Stark County Branch, 29
Stavely, Canada, 207
Steamships, 105
Stephens, Evans, 186
Stephens, John Lloyd, 190
Steptoe, Edward J., 86
Sterling, Utah, 103
Stevens Settlement, Missouri, 49
Stirling, Canada, 207
Stock and Mining Exchange, 113
Stockbridge Indians, 99
Stockholm, Sweden, 158, 166, 167, 171, 234
Stockholm Branch, 46
Stockholm Stake, 229
Stockholm Temple, 183, 229
Stockton, California, 217
Stockton Branch, 208
Stoddard, Calvin, 17
Stoddard, Howard, 147
Stoddard, Russell, 17
Stoddard, Silas, 17
Stoddard, Sophronia Smith. *See* Smith, Sophronia
Stoddard Handcart Company, 106
Stoddard Tin Shop, 139
Stoke-on-Trent, England, 47
Stone Church, 137
Stoof, Reinhold, 222, 225
Stout, Hosea, 237
Stowell, Josiah, 20, 21
Stowell, William, 111
Strang, James, 64, 65, 66, 67, 196
Strawberry Project, 206
String Prairie, Iowa, 59
Stringtown, Iowa, 77
Strongsville Branch, 29
Studyville, Iowa, 77
Suffield Branch, 29
Sugar, 119
Sugar Creek Camp, Iowa, 72, 74
Sugar House, Utah, 84, 85, 89, 119, 129
Sugar House Welfare Farm, 149
Sugarhouse Ward, 85
Summer Quarters, Nebraska, 77
Summit, Utah, 123
Summit County, Utah, 118, 119, 189
Summit Creek (Santaquin), Utah, 88, 100
Summit Stake, 128
Summit Stake Academy, 127
Summit Tabernacle, 97
Sun City, Arizona, 171
Sunset, Arizona, 119
Sunset 3rd Ward building, 161
Sunset Ward building, 160
Suriname, membership in, 172, 222, 227; missionary work in, 223
Susquehanna River, 21
Sutter, John A., 78
Sutter's Fort, California, 79
Suva, Fiji, 167, 241
Suva Stake, 238
Suva Temple, 183, 238
Swansea, England, 104
Swaziland: membership in, 173, 232, 235; missionary work in, 233
Sweden: emigrants from, 105; membership in, 121, 133, 157, 169, 173, 175, 230, 234; missionary work in, 94, 228, 229
Sweden-Norway: emigrants from, 105; membership in, 121; missionary work in, 94, 228
Sweetwater River, 107
Swiss and German Mission, 121
Swiss Mission, 95, 229, 233
Swiss Temple, 157, 158, 162, 182, 183, 187
Switzerland: Church leaders visited, 171; emigrants from, 105; genealogical records in, 152; membership in, 121, 133, 157, 169, 175, 234; missionary work in, 94, 95, 228, 229; RLDS branches in, 192; temples in, 182, 183
Sydney, Australia, 167, 171, 241
Sydney Stake, 238
Sydney Temple, 183, 238
Syracuse, New York, 15, 21
Syria: membership in, 157; missionary work in, 231
- T**
- Taber, Canada, 207
Taber Stake, 207
Tabernacles, 97, 160; in Salt Lake City, 114, 115, 186
Tabor, Iowa, 77
Tacoma, Washington, 217
Tacubayo Branch, 219
Tahiti: Church school in, 141; membership in, 60, 121; mission headquarters in, 238; missionary work in, 42; RLDS missionary work in, 193
Tahiti Mission, 238
Taichung, Taiwan, 240
Taipei, Taiwan, 167, 171, 240
Taipei Stake, 237
Taipei Temple, 183, 237
Taiping Rebellion, 237
Taiwan: Church leaders visited, 170, 171; meetinghouses in, 163; membership in, 169, 173, 175, 236, 240; missionary work in, 237
Taiwan Mission, 237
Talagante, Chile, 227
Tallahassee, Florida, 215
Talmadge, Ohio, 38
Talmage, James E., 22, 23
Tampa, Florida, 215
Tampico Temple, 183
Tanzania: membership in, 173, 235; missionary work in, 233
Taos Branch, 219
Tarawa, Kiribati, 241
Tarawa Stake, 238
Taylor, Harvey L., 142
Taylor, John: allegiance of, after Joseph's death, 67; birthplace of, 13; in Carthage Jail, 63; as foreign-born General Authority, 176; home of, in Nauvoo, 68; left Winter Quarters for England, 75; lived in Gardo House, 115; missions of, 47, 95; returned from England with equipment, 80; sustained as president, 133; travels of, 130, 131; visited Mexico, 218, 220; wrote song, 68
Taylor, Joseph, 111
Taylor, William Whittaker, 176
Taylor Mortuary, 116
Taylor Stake, 207
Taylorsville, Utah, 84, 85
Taylorville, Canada, 207
T'bilisi, Georgia, 231
Teas, Joseph, 52
Tecalco Branch, 219
Tecamac, Mexico, 226
Tegucigalpa, Honduras, 221, 226
Tegucigalpa Temple, 183, 220
Tehran, Iran, 231
Tema, Ghana, 180
Temecula, California, 184
Tempe, Arizona, 217
Temple Hill, Provo, Utah, 143
Temple Lot, Missouri, 33, 35
Temple Lot Church. *See* Church of Christ (Temple Lot)
Temple Lot Church building, 137
Temple Quarry, Nauvoo, 139
Temple Square, Salt Lake City, 114, 115, 116, 117, 138, 186
Temples, 182–183; as center place, 114; planned, in Far West, Missouri, 48, 182; planned, in Independence, Missouri, 32, 33, 182; RLDS, 193, 194; sites for, 36–37, 60–61, 132, 134–135, 156–157, 166, 168–169, 171, 172–173, 209, 214–215, 216–217, 223, 225, 226–227, 229, 230, 233, 234–235, 238, 239, 240, 241
Tennessee: branches in, 37, 61; membership in, 175, 212, 215; mission president called for, 43; permanent Church presence in, 211
Tepatepec Branch, 219
Terre Haute, Indiana, 38
Tesson, Louis, 53
Teton Tabernacle, 97
Teton Valley, 97
Texas: membership in, 175, 209, 212, 213, 215; permanent Church presence in, 211; pioneer staging points in, 82; as possible site for relocation, 69; restoration branches in, 195; RLDS branches in, 192
Texas Mission, 210, 213
Texas Welfare Farm, 149
Thailand: Church leaders visited, 171; membership in, 169, 173, 175, 236, 240; missionary work in, 237. *See also* Siam
Thatcher, Arizona, 45, 218
Thatcher Tabernacle, 97
Thayre, Ezra, 30
Theresa Branch, 46
The Third Convention, 219
Thistle, Utah, 103, 113
Thistle Valley, 101
Thomas, Charles John, 186
Thompson, Charles B., 41, 64, 67
Thompson, Ohio, 23, 27, 38
Thompson (Copley Farm) Branch, 29
Thousand Oaks, California, 184
Three Fork, Missouri, 48
Three Witnesses, 20, 21, 47
Three Witnesses Monument, 116, 136, 137
Tijuana, Mexico, 185, 217, 226

- Tijuana Temple, 183
 Times and Seasons Complex, 56
Times and Seasons Print Shop, 139
 Timpanogos Tabernacle, 97
 Timpanogos Ute Band, 98
 Tinney's Grove, Missouri, 48, 49, 50, 51
 Tintic, Utah, 113
 Tirana Stake, 229
 Tithing, 148, 151
 Tithing Yard, 114, 115
 Tlalpan Branch, 219
 Tlaxcala, Mexico, 226
 Togo: first stake in, 185; membership in, 173, 234, 235; missionary work in, 233
 Tokyo, Japan, 167, 180, 184, 240
 Tokyo Stake, 185, 237
 Tokyo Temple, 183, 237
 Toluca Branch, 219
 Tonga: Church leaders visited, 171; Church schools in, 141; meetinghouses in, 163; membership in, 132, 156, 168, 172, 174, 175, 239, 241; missionary work in, 238
 Tonoquint Paiute Band, 98
 Tooele, Utah, 88, 90, 91, 103, 214, 216
 Tooele County, Utah, 118, 119
 Tooele Stake, 128
 Tooele Stake Academy, 127
 Tooele Valley, 96
 Topsfield, Massachusetts, 12, 14
 Toquerville, Utah, 90, 91, 103, 123
 Toronto, Canada, 27, 167, 171, 210, 212, 213, 215
 Toronto Temple, 183
 Torrance, California, 184
 Torreón, Mexico, 170, 226
 Trans-Mississippi Exposition, Omaha, Nebraska, 130, 131
 Transcontinental Railroad, 86, 89, 96, 105, 112
 Transportation, 26, 38, 80, 82, 83, 104, 105, 106, 107, 112, 113, 159, 166
 Treaty of Guadalupe-Hildalgo, 78, 101
 Tremonton, Utah, 150, 214, 216
 Tri-Cities area, Washington, 214
 Trieste, Italy, 47
 Trigales/Ocuilan Branch, 219
 Trinidad & Tobago: Church leaders visited, 171; membership in, 172, 175, 221, 226; missionary work in, 220
 Troy, New York, 15
 True and Living Church, 196
 True and Living Church of Jesus Christ of Saints of the Last Days, 197
 Trujillo, Peru, 227
 Trujillo Temple, 183, 223
 Truman, Harry S., 33
 Trumbo, Isaac, 130, 131
 Tubuai Island, 42
 Tucson, Arizona, 78, 79, 147, 214, 218
 Tucson Welfare Farm, 149
 Tuilla Goshute Band, 98
 Tulsa, Oklahoma, 215
 Tumpanawach Ute Band, 98
 Tunbridge, Vermont, 12, 14, 15, 27
 Turkey: membership in, 173, 234; missionary work in, 94, 133, 229, 231
 Turkish Mission, 95, 231, 233
 Turks & Caicos: membership in, 172, 226; missionary work in, 220
 Turner Settlement, Missouri, 35
 Tuscarora Indians, 99
 Tuttle, A. Theodore, 222, 224
 Tuttle, Smith, 56
 Tuvalu: membership in, 173; missionary work in, 238
 Tuxtla Gutiérrez, Mexico, 226
 Tuxtla Gutiérrez Temple, 183
 Twelve Apostles. *See* Quorum of the Twelve Apostles
 Twelve Mile Creek, Utah, 100, 101
 Twelve Mile Grove, Iowa, 77
 Twin Falls, Idaho, 214
 Twin Falls Tabernacle, 97
 Twin Falls Temple, 183
- U**
- Uainuint Paiute Band, 98
 Uchtdorf, Dieter F., 176, 177, 230
 Udall, Tom, 189
 Uganda: membership in, 173, 175, 235; missionary work in, 233
 Uinkaret Paiute Band, 98
 Uinta Basin, 87, 206
 Uinta-at Ute Band, 98
 Uintah and Ouray Reservation, 101
 Uintah County, Utah, 119
 Uintah Springs (Fountain Green), Utah, 100
 Uintah Stake, 129
 Uintah Tabernacle, 97
 Uintah Welfare Farm, 149
 Ukraine: Church leaders visited, 171; membership in, 173, 175, 230, 234; missionary work in, 229
 Ukraine Mission, 229
 Ulaanbaatar, Mongolia, 240
 Ulaanbaatar Stake, 237
 Union, Utah, 88
 Union Branch, 59
 Union Fort, Utah, 84, 85
 Union Grove, 77
 Union Pacific Railroad, 82, 113
 Union Stake, 145, 206
 Union Tabernacle, 97
 Uniondale, New York, 171
 Unitarians, 13, 19
 United Arab Emirates: congregations in, 231; membership in, 235
 United Brethren, 60
 United Kingdom: area conference in, 166; BYU performing groups in, 186, 187; Church leaders visited, 170, 171; emigrants from, 104, 105; genealogical records in, 152, 153; leaders' birthplaces in, 13; membership in, 36, 47, 60, 120, 121, 133, 157, 169, 173, 175, 230, 234; missionary work in, 40, 42, 46, 47, 94, 95, 228, 229; Mormons in government of, 189; RLDS branches in, 192; scriptures published in, 22; temples in, 182, 183
 United Order, 30, 90, 119, 208
 United States: administrative areas in, 164–165; birthplaces of General Authorities in, 177; BYU performing groups in, 187; Church heritage sites in, 136; eastern, membership in, 37, 41, 60, 61, 204, 212, 213; genealogical records in, 152, 153; institutes of religion in, 140; Jehovah's Witnesses in, 200; membership in, 36, 37, 41, 60, 61, 121, 132, 144, 145, 156, 168, 172, 174, 175, 199, 204, 214–215; missionary work in, 94, 95, 178, 180, 181; Mormon Tabernacle Choir in, 187; per capita annual income (in 1880 and 1920), 118; as possible site for Book of Mormon lands, 190; projected growth in, 202, 203; restoration branches in, 195; Seventh-day Adventists in, 201; specialized congregations in, 155; stakes in, 134–135, 185; temples in, 134–135; western, membership in, 204, 206, 207, 209; western, Mormon settlements in, 97, 120; western, possible sites for Mormon migration in, 69; western, territory boundaries in, 92–93
 Universalists, 12, 13
 University of Alberta, 140
 University of Arizona, 140
 University of California–Berkeley, 147
 University of California–Los Angeles, 144, 146
 University of Chicago, 144, 146
 University of Idaho, 140, 143
 University of Iowa, 137
 University of Minnesota, 146
 University of Nevada, 140
 University of Southern California, 140
 University of Utah, 140, 147
 University of Wisconsin, 147
 University of Wyoming, 140
 Unkapanukuints Paiute Band, 98
 Upper Keg Creek, Iowa, 77
 Upper Shoal Creek Settlement, Missouri, 35
 Urdaneta, Philippines, 240
 Urdaneta Temple, 183, 237
 Uruguay: Church leaders visited, 170, 171; membership in, 156, 168, 172, 175, 222, 227; missionary work in, 223
 Uruguay Mission, 224
 US Virgin Islands: membership in, 226; missionary work in, 220. *See also* Virgin Islands
 Utah: academies in, 127; administrative areas in, 164–165; agricultural lands in, 119; colonization of, 96–97; as destination for immigrants, 104, 105; economic development in, 118–119; exploration of, 86–87; membership in, 132, 156, 168, 172, 174, 175, 204, 207, 209, 214; Mormon heritage sites in, 136; Mormon settlements in, 97, 120; outmigration from, 144–147; percentages of polygamous households in cities in, 123; population of, in 1870, 122; population of, mobility of, 145; projected growth in, 202, 203; proposed boundaries of, 92–93; RLDS branches in, 192; schools in, 142; seminaries in, 140; specialized congregations in, 154, 155; stakes in, 120, 128; statehood of, 93, 133; tabernacles in, 97; temples in, 182, 183; territories of Indians in, 98; urbanization of, 89; voting patterns in, 188–189; welfare farms in, 149
 Utah Agricultural College, 146
 Utah and Idaho Sugar Company, 208
 Utah and Pacific Railroad, 113
 Utah and Pleasant Valley Railroad, 89
 Utah Central Railroad, 85, 89, 91
 Utah County, Utah, 118, 119, 151, 155, 189, 214
 Utah Expedition (Johnston's army), 110
 Utah Iron Manufacturing Company, 208
 Utah Lake, 69
 Utah Manufacturing Company, 89
 Utah North Area, 214
 Utah Northern Railroad, 89
 Utah Ogden Mission, 216
 Utah Provo Mission, 216
 Utah Salt Lake City Area, 214
 Utah Salt Lake City East Mission, 216
 Utah Salt Lake City Central Mission, 216
 Utah Salt Lake City Mission, 208, 216
 Utah Salt Lake City South Mission, 216
 Utah Salt Lake City West Mission, 216
 Utah South Area, 214
 Utah Southern Railroad, 89, 91, 113
 Utah St. George Mission, 216
 Utah Stake, 91, 120, 128
 Utah State University, 140
 Utah Sugar Company, 206, 208
 Utah Territory, 92, 93, 120; exploration of, 86–87
 Utah Valley, 69, 96, 100
 Utah Valley Regional Medical Center, 150
 Utah War, 86, 91, 94, 95, 102, 110–111, 120, 121, 210, 238
 Utah Western Railroad, 89
 Utah–Idaho Sugar Company, 119
 Ute Indians, 84, 98, 99, 101
 Utica, Missouri, 48
 Utica, New York, 15, 21, 27
- V**
- Vaiola Primary School, 141
 Valencia, Venezuela, 227
 Valparaíso, Chile, 224, 227
 Van Buren, Martin, 26
 Van Buren Township, 59
 Van Cott, Mary, 125
 Van Vliet, Stewart, 111
 Vancouver, Canada, 214
 Vancouver, Oregon, 217
 Vancouver Island, Canada, 68, 69
 Vancouver Temple, 183
 Vandalia, Illinois, 38, 52
 Vanguard Company, 80
 Vanuatu: Church leaders visited, 171; membership in, 169, 173, 175, 239, 241; missionary work in, 238
 Veazey, Steven M., 193, 194
 Venezuela: Church leaders visited, 170, 171; membership in, 168, 172, 175, 222, 227; missionary work in, 223
 Venezuela Mission, 224
 Ventura, California, 184, 217
 Venus, Illinois, 52, 53
 Veracruz, Mexico, 79, 226
 Veracruz Temple, 183
 Vermont: branches in, 37, 61; leaders' birthplaces in, 13; Mack family activity in, 12, 14; membership in, 175, 212, 215; mission president called for, 43; Mormon heritage sites in, 136; permanent Church presence in, 211; religions in, 19; Smith family activity in, 12, 14–15
 Vernal, Utah, 96, 129, 214
 Vicente Guerrero, Mexico, 218
 Victoria, Canada, 131
 Victorville, California, 184, 217
 Vienna (Phelps), New York, 21
 Vienna, Austria, 47
 Vienna Stake, 229
 Vietnam: Church leaders visited, 171; membership in, 173, 240
 Vietnam War, 179
 Villa Guerrero Branch, 219
 Villahermosa, Mexico, 226
 Villahermosa Temple, 183
 Villenova Branch, 46
 Vilnius, Lithuania, 234
 Viña del Mar, Chile, 227
 Vineyard, Utah, 151
 Vinita, Oklahoma, 212
 Vinson Knight Home, 138
 Virden, New Mexico, 218
 Virgin, Utah, 90, 123
 Virgin City, Utah, 103, 122
 Virgin Islands: Church leaders visited, 170; membership in, 172, 226; missionary work in, 220
 Virgin Valley, 87
 Virgin Welfare Farm, 149
 Virginia: branches in, 37, 61; membership in, 175, 212, 215; mission headquarters in, 210; mission president called for, 43; permanent Church presence in, 211
 Virginia Beach, Virginia, 215
 Vitória, Brazil, 227
 Voree, Wisconsin, 64, 65, 66
 Voting, 188–189
- W**
- Wadsworth, Ohio, 29
 Wahagbonsy, Iowa, 77
 Wales: branches in, 47, 60; membership in, 234; missionary work in, 47, 94; RLDS branches in, 192. *See also* United Kingdom
 Wales, Utah, 147
 Walkara, Chief, 91, 98, 99, 100
 Walker, Charles L., 124
 Walker Bank, 113
 Walker Brothers Store, 113
 Walker War, 99, 100
 Walker's Grove, 77
 Wallsburg, Utah, 88
 Walnut Grove, Iowa, 77
 Wamsley Hotel, 49
 Wandell, Charles W., 43
 War of 1812, 13

- Wards: modernization of, 128–129; specialized, 154–155
- Warm Springs, Utah, 100
- Warr, James, 191
- Warren, Illinois, 59
- Warren, Ohio, 29
- Warren Branch, 29
- Warrensburg, Missouri, 195
- Warrens ville, Ohio, 29
- Warrens ville Branch, 25, 29
- Warri, Nigeria, 233
- Warsaw, Illinois, 59, 62, 63, 74, 75
- Warsaw, Poland, 234
- Wasatch Academy, 112, 113
- Wasatch and Jordan Valley Railroad, 89
- Wasatch County, Utah, 118, 119, 189
- Wasatch Front: Brigham Young's trips along, 90; city plats in, 45; colonization of, 88–89, 96–97; stakes, wards, and branches in, 128; urbanization of, 89; welfare farms in, 149. *See also* Mormon Corridor
- Wasatch Stake, 128
- Wasatch Stake Academy, 127
- Wasatch Tabernacle, 97
- Washakie, Chief, 98
- Washakie, Utah, 101, 103
- Washington (state): membership in, 175, 207, 209, 214; stakes in, 185; welfare farms in, 149
- Washington, D.C.: Church leaders visited, 26, 27, 131, 167, 170; membership in, 175, 215; mission headquarters in, 210; Mormon Tabernacle Choir visited, 187; outmigration to, 144, 145, 146, 147, 156; Seventh-day Adventist headquarters in, 198; specialized congregations in, 155; stakes near, 215; succession churches in, 64
- Washington, D.C., Chapel, 161
- Washington, D.C., Stake, 145, 212
- Washington, D.C., Temple, 166, 183, 210
- Washington, Iowa, 74, 75
- Washington, Utah, 45, 100, 103, 123
- Washington County, Utah, 118, 119
- Washington Everett Mission, 217
- Washington Federal Way Mission, 217
- Washington Seattle Mission, 217
- Washington Tacoma Mission, 217
- Washington Territory, 93
- Waterloo, New York, 21
- Watt, George D., 196
- Waubonsie Indians, 77
- Wayne Stake, 129
- Wayne Tabernacle, 97
- Webb, Ann Eliza, 125
- Webb Blacksmith Shop, 139
- Weber College, 142, 146, 147
- Weber County, Utah, 118, 119, 129, 155, 214
- Weber Shoshone Band, 98
- Weber Stake, 91, 120, 128
- Weber Stake Academy, 126, 127
- Weber State College, 127, 140
- Weber State University, 126, 127
- Weber Tabernacle, 97
- Weber Valley, 96
- Weber Welfare Farm, 149
- Webster, Illinois, 58, 59
- Weeminuche Ute Band, 98
- Welch, Jay E., 186
- Welfare Department, 151
- Welfare Farm Regions, 164
- Welfare Farms, 149, 151
- Welfare Program, 148–151
- Welfare Square, 151
- Welling, Canada, 207
- Wellington, New Zealand, 167, 241
- Wells, Daniel H., 52, 56, 110
- Wells, Rulon W., 222
- Wells Stake, 148
- Wellsville, Ohio, 38, 103
- Wellsville, Utah, 45, 88, 123
- Wellsville Tabernacle, 97
- Welsh Mission, 121, 229
- Wendell Branch, 46
- Wentworth Letter, 22
- West Africa Area, 165
- West Central Area, 164
- West Central States Mission, 208
- West Central/Inland West Mission Center, 194
- West Coast Area, 164
- West Elizabeth, Pennsylvania, 65
- West European Area, 164
- West European Mission, 164
- West Germany, membership in, 157, 169. *See also* Germany
- West High School, 117
- West Indies. *See* Caribbean
- West Jordan, Utah, 84, 85, 88, 89, 102, 103, 119, 123, 216
- West Jordan Ward, 124
- West Lebanon, New Hampshire, 14, 15
- West Mountain, Utah, 151
- West Mountain Mining District, 89
- West Oregon Welfare Farm, 149
- West Point, Nevada, 90
- West Township Branch, 29
- West Valley City, Utah, 216
- West Virginia: branches in, 37, 61; membership in, 144, 175, 212, 215; permanent Church presence in, 211; RLDS branches in, 192
- Western Canadian Mission, 208
- Western Pacific Railroad, 113
- Western Reserve, 28–29
- Western Shoshone Band, 98
- Western States Mission, 206, 208
- Westfield, New York, 27, 46
- Westminster College, 112, 113
- Westport, Missouri, 35, 82
- Westport Road, 33
- Westport-Kansas City, Kansas, 105
- Wheeling, Ohio, 28, 38
- Wheelock, Cyrus H., 211
- Whipple, Edson, 43
- White, Alexander, 52
- White, Ellen, 199
- White, Hugh, 53, 55, 56
- White, James, 52, 53, 56
- White, William, 55, 56
- White Cloud, Iowa, 77
- White House (Salt Lake City), 125
- White Pine Valley, 96
- Whitesboro, New York, 21
- Whitmer, David, 13, 20, 34, 39, 64, 66, 67, 196
- Whitmer, John, 13, 30, 34, 48, 49
- Whitmer, Peter, Jr., 21, 24, 25, 33, 99
- Whitmer Hotel, 49
- Whitmer Settlement, Missouri, 34, 35
- Whitney, Newel K., 30, 67, 138
- Whitney, Idaho, 146
- Whitney Home, 138
- Whitney Store, 31, 137, 138
- Whittingham, Vermont, 137
- Widtsoe, John A., 161
- Wight, Lyman, 13, 34, 39, 48, 51, 65, 67, 68, 69
- Wight Settlement, Missouri, 34, 35
- Wilberg, Mack, 186
- Wilford Woodruff Home, 139
- Wilkinson, Ernest L., 142, 143, 146
- Willard, Utah, 88, 102, 123
- Willard Tabernacle, 97
- Williams, Frederick G., 13, 28, 30, 40, 99
- Williamsburg, New Mexico, 79
- Willie, James G., 107, 108
- Willie Handcart Company, 106, 107–109
- Willoughby, Ohio, 27
- Willow Creek (Draper), Utah, 84, 85
- Willow Creek, Wyoming, 108
- Wilsboro Branch, 46
- Wilson, Moses, 33
- Winchester, Benjamin, 41, 43
- Winchester, Illinois, 59
- Winder, John R., 176
- Windham, New Hampshire, 12
- Windsor, New York, 21
- Winnipeg, Canada, 215
- Winnipeg Temple, 183
- Winter Quarters, Nebraska: Brigham Young in, 65; D&C sections received in, 23, 105; historical sites in, 137, 138; as jumping off point for pioneer trail, 81, 82, 83; as major stop for immigrants, 105, 107; as permanent settlement for pioneers, 73, 75, 76, 77, 120; stakes and wards in, 128; succession churches in, 64. *See also* Florence, Nebraska
- Winter Quarters Pioneer Cemetery, 137
- Winter Quarters Temple, 183
- Winter Quarters Visitors' Center, 76, 136
- Wirthlin, Joseph B., 177
- Wisconsin: branches in, 37, 61; membership in, 175, 212, 215; permanent Church presence in, 211; RLDS branches in, 192
- Witnesses, to the Book of Mormon, 20, 21
- Wolcott, New York, 46
- Wolf Creek, Utah, 100
- Wolf Grove, Illinois, 59
- Wood, Wilford C., 136, 137, 138
- Woodbine, Iowa, 77
- Woodhull Branch, 46
- Woodland, Illinois, 59
- Woodruff, Wilford: allegiance of, after Joseph's death, 67; birthplace of, 13; called missionaries to United States, 95; described Salt Lake Valley, 84; exodus from Nauvoo and, 72; home of, in Nauvoo, 197, 211; lived in Gardo House, 115; Manifesto and, 122; missions of, 41, 42, 43, 47, 60; stake academies and, 127; sustained as president, 133; travels of, 130, 131
- Woodruff, Utah, 97
- Woodruff Stake, 129
- Woodruff Tabernacle, 97
- Woolford, Canada, 207
- Woolley, John W., 196
- Wooster, Ohio, 29
- Worcester, England, 47
- World Bank, 146
- World War I, 133, 145, 179, 208, 210, 229
- World War II, 148, 179, 181, 208, 210, 213, 220, 229
- World's Fair, 130, 131, 146, 210, 211
- The Work of Jesus Christ (church), 197
- Worthington Branch, 29
- Wright, Amos, 99
- Wright, Frank Lloyd, 160
- Wyandot Indians, 24, 99
- Wyoming: membership in, 132, 156, 168, 172, 175, 207, 209, 214; Mormon heritage sites in, 136; Mormon settlements in, 97, 120; seminaries in, 140; stakes in, 185; tabernacles in, 97; welfare farms in, 149
- Wyoming, Nebraska, 82, 83
- Wyoming Territory, 93
- Wyoming Welfare Farm, 149
- Wyuta Welfare Farm, 149
- Young Ladies' Department of the Cooperative Retrenchment Association, 102
- Young Single Adult Wards, 154, 155
- Young, Alphonzo, 43
- Young, Brigham: allocated land in Salt Lake Valley, 84; birthplace of, 13; called for gathering to Salt Lake City, 76, 210; called high priests to move families to conferences, 43; called missionaries to Asia, 237; called missionaries to the Eastern U.S., 94, 210, 211; colonizing efforts of, 45, 87, 94, 96–97; emigration revelation received by, 105; exodus from Missouri and, 50; exodus from Nauvoo and, 62, 68, 69, 72, 73, 74, 75, 80, 81, 83; expanded missionary work, 94, 95; handcarts and, 106; homes of, in Salt Lake City, 114, 115, 125; identified site for Salt Lake Temple, 81; Indian relations with, 99, 100; isolationist policy of, 120; missions of, 40, 41, 43, 46, 47; Mormon Battalion and, 78; moved to Iowa, 59; ordained as Church President, 47; organized academies, 126; plural marriage and, 122, 125; property of, in Kirtland, 31; received revelation, 76; rededicated Far West Temple site, 48; relations of, with Native Americans, 84; Relief Societies and, 102, 103; sent relief wagons to handcart companies, 108, 109; standardized Church organizational structure, 128; succession and, 64, 65, 67, 196; sustained as President, 76; travels of, 90–91; Utah War and, 110
- Young, Joseph, 67
- Young, Joseph A., 108
- Young, Joseph D. C., 160
- Young, Zina D. H., 103, 125
- Young Stake, 185, 206
- Yugoslavia, membership in, 169
- Yugoslavia Mission, 229
- Yukon Territory, Canada, membership in, 214

Z

- Zagreb, Croatia, 234
- Zaire, improved status for Church in, 167
- Zambia: membership in, 173, 235; missionary work in, 232, 233
- Zarahemla, Iowa, 27, 58, 59, 192
- Zarahemla Stake, 58
- Zarate, Argentina, 226
- Zelph's Mound, 39
- Zentalpan Branch, 219
- Zimbabwe: Church leaders visited, 171; membership in, 169, 173, 175, 232, 235; missionary work in, 232, 233
- Zion, 32, 37; city plats for, 44, 45, 49, 114
- Zion, Stake of (Missouri), 35, 39
- Zion Valley, Oklahoma, 65
- Zions Bank, 117
- Zion's Camp, 26, 27, 32, 34, 35, 39
- Zion's Central Board of Trade, 208
- Zion's Cooperative Mercantile Institution (ZCMI), 88, 89, 113, 117, 119
- Zion's Watchtower Society, 199
- Zoar Stake, 59
- Zodiac, Texas, 65, 69
- Zuni Indians, 99
- Zurich, Switzerland, 158
- Zurich Stake, 229

Y

- Yampah Ute Band, 98
- Yapudttka Ute Band, 98
- Yautepec Branch, 219
- Yearsley, D. D., 43
- Yekaterinburg, Russia, 234, 240
- Yellowstone Tabernacle, 97
- Yellowstone Valley, 69
- Yelrome, Illinois, 27, 59, 63
- Yerba Buena. *See* San Francisco, California
- Yerevan, Armenia, 231
- Yerevan Stake, 231, 233
- Yoowetum Ute Band, 98
- Young Ladies Mutual Improvement Association, 102, 103

Photo Credits

Cover Photos

Listed left to right as they appear on the open dust jacket (the first two and last two below do not appear on the bound cover)

Kirtland Temple. Photo by Bjorn Pendleton.

Grafton, Utah. Photo by Kenneth R. Mays. Courtesy L. Tom Perry Special Collections, Brigham Young University.

Kyiv Ukraine Temple. Courtesy The Church of Jesus Christ of Latter-day Saints. © Intellectual Reserve Inc.

The Saints Embark from Liverpool, England, painting by Ken Baxter. Oil on canvas, 1978. Courtesy Church History Museum, Salt Lake City. © Intellectual Reserve Inc.

Grandin Building, Palmyra, New York. Photo by Kenneth R. Mays. Courtesy L. Tom Perry Special Collections, Brigham Young University.

Peter Whitmer Cabin. Photo by Bjorn Pendleton.

Conference Center, Salt Lake City. Photo by Kenneth R. Mays. Courtesy L. Tom Perry Special Collections, Brigham Young University.

Hill Cumorah Monument, near Palmyra, New York. Photo by Bjorn Pendleton.

Sacred Grove, near Palmyra, New York. Photo by Kenneth R. Mays. Courtesy L. Tom Perry Special Collections, Brigham Young University.

Statue of Joseph and Hyrum Smith, Carthage, Illinois. Photo by Kenneth R. Mays. Courtesy L. Tom Perry Special Collections, Brigham Young University.

Salt Lake Temple. Courtesy The Church of Jesus Christ of Latter-day Saints. © Intellectual Reserve Inc.

Wagon train in Echo Canyon, Utah, 1866. Courtesy L. Tom Perry Special Collections, Brigham Young University.

Accra Ghana Temple. Courtesy The Church of Jesus Christ of Latter-day Saints. © Intellectual Reserve Inc.

Smith Family Log Home, Palmyra, New York. Photo by Bjorn Pendleton.

Nauvoo Illinois Temple. Courtesy The Church of Jesus Christ of Latter-day Saints. © Intellectual Reserve Inc.

Interior Photos

17 Hill Cumorah. Photo by George Edward Anderson. Public domain. Original in Church History Library.

27 Terminus of the Ohio and Erie Canal, 1832. The Western Reserve Historical Society, Cleveland, Ohio.

44 Plat of City of Zion. Church History Library. © Intellectual Reserve Inc.

45 Plat of Far West. Church Historical Library. Courtesy L. Tom Perry Special Collections, Brigham Young University.

53 Plat of Commerce, Illinois. Public domain. Hancock County Records' Office.

57 Nauvoo diorama in Nauvoo LDS Visitors' Center. Photo by Brandon Plewe.

65 Brigham Young with cane. Church History Library. © Intellectual Reserve Inc.

65 Joseph Smith III. Courtesy Community of Christ Archives.

65 Lyman Wight. Used by permission, Utah State Historical Society, all rights reserved.

65 Sidney Rigdon. Public domain. Church Historical Department.

65 William Bickerton. Stafford County Historical and Genealogical Society. Copy and reuse restrictions apply.

65 James J. Strang. Public domain.

66 House at Voree, Wisconsin, from the James Strang era. Courtesy John J. Hajicek.

68–69 Map of an exploring expedition to the Rocky Mountains in the year 1842 and to Oregon and north California in the years 1843–44. Library of Congress Geography and Map Division.

76 Winter Quarters diorama at LDS Visitors' Center at Winter Quarters, Nebraska. Photo by Brandon Plewe.

78 Page from diary of Henry William Bigler, January 24th, 1848. Gift of Henry William Bigler, 1890. The Society of California Pioneers.

91 Brigham Young and party at Colorado River. Photo by C. R. Savage, 1870. Courtesy L. Tom Perry Special Collections, Brigham Young University.

91 Brigham Young Travels, drawing. Used by permission, Utah State Historical Society, all rights reserved.

113 Boston and Newhouse Buildings, Salt Lake City. Used by permission, Utah State Historical Society, all rights reserved.

119 City Creek Center, Salt Lake City. Photo by Brandon Plewe.

124 Perrigrine Sessions family. Permission granted by Sessions Family Organization.

- 126 Emery Stake Academy. Courtesy L. Tom Perry Special Collections, Brigham Young University.
- 130 Wilford Woodruff: A visit to California. Used by permission, Utah State Historical Society, all rights reserved.
- 137 Mormon Battalion Visitors' Center, San Diego, California. Photo by Brandon Plewe.
- 138 Newel K. Whitney Store, Kirtland, Ohio. Photo by Brandon Plewe.
- 146 J. Reuben Clark. Used by permission, Utah State Historical Society, all rights reserved.
- 146 Edgar Brossard. Special Collections & Archives, Merrill-Cazier Library, Utah State University.
- 146 Ezra Taft Benson. © Intellectual Reserve Inc.
- 146 G. Stanley McAllister. *National Cyclopedia of American Biography* (Clifton, N.J.: James T. White and Co., 1975), volume 56, 380.
- 146 Reed Smoot. Public domain. Library of Congress. Bain News Service (photographer). Reed Smoot (c. 1908). Photograph 31422 in Prints and Photographs Collection, G. G. Bain Collection. Washington, D.C.: Library of Congress.
- 146 Harvey Fletcher. Courtesy L. Tom Perry Special Collections, Brigham Young University.
- 146 Marriner S. Eccles. Special Collections Dept., J. Willard Marriott Library, University of Utah.
- 146 Ernest L. Wilkinson. Courtesy L. Tom Perry Special Collections, Brigham Young University.
- 146 J. Willard Marriott. Used by permission, Utah State Historical Society, all rights reserved.
- 147 John K. Edmunds. Courtesy William O. Swinyard.
- 147 Howard Stoddard. From Richard D. Poll, *Howard J. Stoddard, Founder, Michigan National Bank* (East Lansing: Michigan State University Press, 1980).
- 147 Harold F. Silver. Permission granted by Barnard Stewart Silver, Holladay, Utah.
- 147 George Albert Smith Jr. HBS Archives Photograph Collection: Faculty and Staff, Baker Library, Harvard Business School (olvwork377951).
- 147 Henry Eyring. Courtesy L. Tom Perry Special Collections, Brigham Young University.
- 147 George W. Romney. Used by permission, Utah State Historical Society, all rights reserved.
- 147 H. Taylor Peery. *National Cyclopedia of American Biography* (Clifton, N.J.: James T. White and Co., 1975), volume 53, 302.
- 147 David M. Kennedy. Courtesy L. Tom Perry Special Collections, Brigham Young University.
- 147 Esther Peterson. *Life* magazine photo archive hosted by Google. Photo by Francis Miller, published in *Life*, 1964.
- 147 Roy Oscarson. Courtesy Paul Oscarson.
- 153 Granite Mountain Records Vault, Utah. © Intellectual Reserve Inc.
- 159 World Mission Tour (Hugh J. Cannon and David O. McKay, in Giza, Egypt). Courtesy L. Tom Perry Special Collections, Brigham Young University.
- 161 Washington D.C. Chapel. *From left to right*: Unknown man; John A. Widstoe, Quorum of the Twelve; German Smith Ellsworth; George Albert Smith, Prophet and President of the L.D.S. Church; Thomas E. McKay, Assistant to the Twelve; Edgar Brossard, Stake President. Courtesy Richard German Ellsworth and Barbara E. Lowry.
- 163 Labor missionaries. Photo courtesy Brigham Young University–Hawaii Archives and Special Collections.
- 163 “Independence style meetinghouse,” at Kansas City, Mo. © Intellectual Reserve Inc.
- 167 Spencer W. Kimball and Camilla Kimball on airplane. © Intellectual Reserve Inc.
- 176 LDS First Presidency, c. 1901 (*From left*: John R. Winder, Joseph F. Smith, Anthon H. Lund). Courtesy L. Tom Perry Special Collections, Brigham Young University.
- 181 Jonathan Napela. Church History Library, © Intellectual Reserve Inc.
- 193 Joseph Smith III. Courtesy Community of Christ Archives.
- 193 Frederick M. Smith. Courtesy Community of Christ Archives.
- 193 Israel A. Smith. Courtesy Community of Christ Archives.
- 193 W. Wallace Smith. Courtesy Community of Christ Archives.
- 193 Wallace B. Smith. Courtesy Community of Christ Archives.
- 193 W. Grant McMurray. Courtesy Community of Christ Archives.
- 193 Steven M. Veazey. Courtesy Community of Christ Archives.
- 197 Otto Fetting at ground breaking of temple in Independence, Mo., 1929. Courtesy Temple Lot Church, Independence, Mo.
- 199 Church Office Building. Photo by Brandon S. Plewe.
- 200 Watchtower building, Jehovah’s Witness. Public domain.
- 201 Seventh-day Adventist headquarters. Courtesy of the Seventh-day Adventist Church.
- 213 Mormon Pavilion at New York World’s Fair, 1964. Courtesy Stanley J. Plewe.
- 219 Abel Paez speaking to a conference in Mexico City, 1946, with President George Albert Smith. Courtesy the Museum of Mormon Mexican History, Provo, Utah.
- 232 Mass baptisms in Nigeria, 1978. Church History Library, © Intellectual Reserve Inc.