



UCBMUN XXI



Building Zion: Mormon Pioneers and the Founding of Utah

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Introduction

Committee Overview

It is July 1850, three years after the first Mormon pioneers arrived in Utah. Representing a range of the highest Church leadership, including the First Presidency and the Quorum of Twelve Apostles, you have been called by President Brigham Young to continue the task of building a flourishing Mormon settlement in the barren desert of the Salt Lake Basin. As these are extraordinary times, your duties will go beyond the roles of your traditional titles – together, you will work to serve both the word of God and to make the practical decisions regarding the development and governance of our society. Your collective decisions will act as a recommendation to President Young, and will pass into action in accordance with God’s will as interpreted by our Prophet, Seer, and Revelator.

There are many pressing topics that you must address over the coming months. First will be the practical challenges of building the fledgling Deseret society, including securing resources, constructing infrastructure, and establishing agriculture and other forms of sustenance and livelihood. Second, you must plan for the growth of our settlement by attracting new converts by spreading the gospel and by

finding ways to continue to move Mormons – both across the US and abroad – to Deseret. Third, you must address the US Federal Government, which threatens to exert its authority into Utah to meddle in our religious practices. Finally, you must consider our enemies – both internally and externally. Externally, Native Americans are known to violently attack settlers in the West, and time will tell if they will too threaten us. Internally, strife and disagreements threaten to split our Church. While the Church weathered the disagreements surrounding succession following the death of Prophet Smith, it is unclear how many more differences we can withstand or tolerate. As religious leaders, you must choose which practices the Church should adopt, and which to outlaw, while minimizing disagreements. Be warned – many of these challenges must be addressed simultaneously, and a blind focus on a single area may leave our project vulnerable to disaster and disarray.

Letter From the Head Chair

Dear Delegates,

My name is Grayson Dimick, and I am honored to serve as your Head Chair for Building Zion: Mormon Pioneers and the Founding of Utah; this weekend, you will know me as President Brigham Young. From its lengthy name to its specific rituals, the Church of Jesus Christ of Latter-Day Saints is often viewed as a mysterious religion, oft-mocked in popular culture. But when the Mormon pioneers arrived in Utah in 1847, they were simply seeking refuge from persecution and condemnation. Whether Utah will ultimately prove to be the Promised Land - or whether the desert will bring death and destruction - is entirely up to you.

Hailing from the small town of Sebastopol, California (not to be confused with Putin's favorite town in Crimea), I am a senior at Berkeley, double majoring in Political Science and History, with a minor in Public Policy. In my spare time, I can be found watching the West Wing, boring others with facts about Southeast Asian politics, drinking chai, and working on my two theses. The majority of my time is dedicated to MUN, as I currently serve as the President of UC Berkeley Model United Nations. I have previously served as the team's Head Delegate and have acted as a Crisis Director for three previous UCBMUNs, including last year's Ad Hoc committee. As an experienced crisis delegate, I enjoy committees that feature substantive debate and fast paced, unorthodox situations, and we hope to create such a committee for you. One request: while I expect many ingenious plots to be hatched over the weekend, I ask all delegates to reflect on the persecution the Mormons faced, and what the friction between the Mormons and their neighbors can teach us American society and the limits of religious tolerance in America – both in the 1800s and today.

I can't wait to meet you all in March! Don't hesitate reach out to Stanislaw or me if you have any questions regarding the committee before conference.

Best Regards,

Grayson Dimick

Head Chair

gdimick@berkeley.edu

Letter from the Crisis Director

Dear Delegates,

My name is Stanislaw Banach, and I am very excited to serve as your Crisis Director for Building Zion: Mormon Pioneers and the Founding of Utah. As a body of Brigham Young's trusted advisors, you will confront a variety of pressing problems faced by the Church of the Latter Day Saints. Settling an arid, wild landscape while combatting Native American resistance, federal intrusion, and internal rebellion won't be easy, but I expect that you will present creative solutions to these pressing issues.

I'm from San Jose, California, where a career as a web developer is widely deemed to be the surest route to success. I, however, have opted to study history and minor in German in hopes of one day becoming a history professor. I serve as an editor for Berkeley's undergraduate history journal, *Clio's Scroll*, and enjoy visiting art museums, reading *The Witcher* novels, and hiking around the Bay Area and beyond.

I have previously served as a Crisis Director for Joint Crisis Committees at two past UCBMUN conferences, and I look forward to incorporating all the ideas you bring to debate. Feel free to contact Grayson or me if you have any questions. I look forward to meeting you!

Best Wishes,

Stanislaw Banach

Crisis Director

sbanach@berkeley.edu

Modified Rules and Procedure

Time Frame

The committee will commence in July 1850. Each committee session will cover four months; meaning roughly two years will pass throughout the course of the weekend.

Religious Doctrine

At times, members of the committee may believe it to be necessary to make permanent additions or changes to religious doctrine. While instructions to church leaders, political decisions, changes in bureaucracy, etc. may be passed by simple majority, permanent changes to doctrine will require two-thirds majority and will be passed as additions to *The Doctrine and Covenants*.

Trial Procedure

If a member of the committee has betrayed the Church, committee may wish to hold a trial to prove guilt and assign punishment. The procedure will be a modified version of a moderated caucus, where the defendant and the plaintiff will each be given an extended speaking time to make their case; committee will require a two-thirds majority

to declare the defendant guilty. If such a verdict is reached, the committee has the right to decide what the punishment shall be; punishments can include censoring, monitoring communications, or expulsion from committee via excommunication from the Church. These rights and the relevant procedure will be clarified by the Head Chair once the procedure becomes relevant.

Note System

This committee will be utilizing the notepad system. This means that each delegate will be handed two notepads at the beginning of committee. They are allowed to write up to a full page and hand one notepad to crisis. Crisis will respond promptly, and hand back the notepad with the response. While waiting for their notepad to be returned, the delegate can draft notes on the second pad. Delegates are requested not to tear out their notes, so that the crisis team can keep track of the notes and ensure that nothing goes awry. This means that delegates will be rewarded for the quality and impact of their notes, rather than their quantity. For committee directives and joint personal directives, however, delegates should use separate paper.

Origins of the Mormon Church

The Burned-Over District and Early Joseph Smith

Following the Revolutionary War, the new American republic was shaken by a period of ecclesiastical turmoil as religious experimentation, apocalyptic preaching, and hostility towards established churches swept the United States. This religious revivalism, known as the “Second Great Awakening,” featured ‘circuit-riding’ preachers, who would travel the country and whip crowds up into a religious frenzy. Meetings often featured shouting, raptures, and swooning, as Evangelical preachers sermonized the impending Apocalypse and the second-coming of Jesus Christ that the New and Old Testament had promised, and the better days it would hold for believers.¹ In the early 1800s, this fervor was especially strong along the nation’s expanding frontiers – especially along the Erie Canal in western New York, where revivalism flared with such intensity that the area became known as the “Burned-Over District.” The Smith family had arrived in this tinderbox of religious excitement in 1816, and it was in this context that a young man named

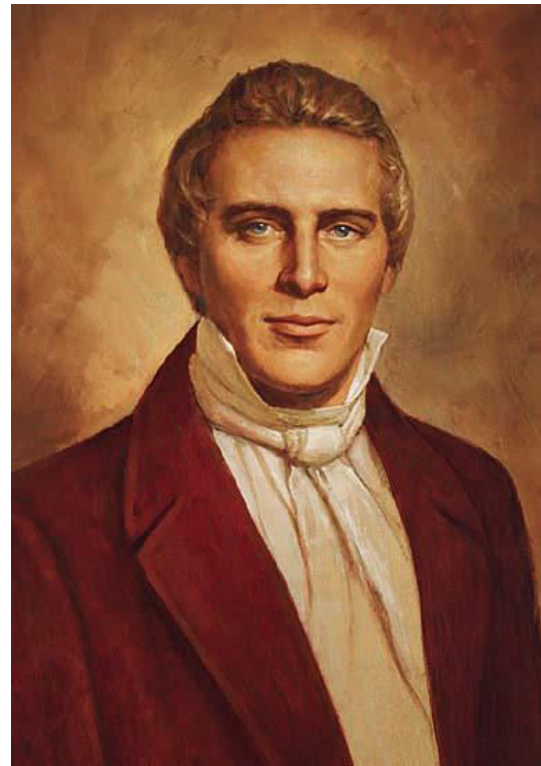


Image 1: Charismatic, imaginative, and handsome, Joseph Smith would go on to create America’s most successful homegrown religion (Source: pbs.org)
Joseph Smith Jr. would give birth to the homegrown Mormon faith.²

Joseph Smith Jr. was born in 1805 in the Green Mountains of Vermont to parents Joseph Sr. and Lucy, perpetually impoverished tenant farmers. Smith was literate, but received very little formal

¹ Arrington, Leonard J. and Davis Bitton. *The Mormon Experience: A History of the Latter-day Saints* (New York: Alfred A. Knopf, 1992): 26.

² Krakauer, Jon. *Under the Banner of Heaven: A Story of Violent Faith* (New York: Doubleday, 2003): 55.

education, instead spending his early childhood engaged in land clearing, maple sugar gathering, house raising, and other forms of manual labor in order to bring income to his family.³ Poor judgment, bad luck, and an extended economic depression in New England led Joseph Sr. and Lucy to constantly move their family of eight children in search of better prospects throughout Joseph's childhood. In 1816, the family made their sixth move, this time to Palmyra, a town of four thousand people in western New York located alongside the Erie Canal.⁴

The Smiths' new neighbors in Palmyra noted their "propensity to superstition and a fondness for everything marvelous."⁵ This characterization referred to the spiritual inclinations of Smith's parents, particularly his mother. While neither parent was involved in organized religion, both were spiritually inclined. Lucy, in particular, was devoted to mysticism and accepted a highly personalized God. Her religion was intimate and unchurched, and she would frequently speak to God as if He were a member of the family.⁶ The anti-

establishment religious mentality was shared not only by Smith's parents, but by scores of individuals as the Second Great Awakening swept through America's frontier, with Palmyra at the heart of the "Burned-Over District." Throughout Smith's adolescence and early manhood, he was exposed to the fervor of revivalism, a climate that accepted religious eccentricity and was fertile for the sprouting of young prophets.⁷ As both Lucy Smith and revivalism exemplified, the line separating religion and superstition was blurred, and as Smith entered his teenage years, the future prophet's strong sense of curiosity and imagination moved him to explore both sides of that line.

Founding the Church

Initially, Smith's religious exploration veered on the side of the superstitious, as he liked to dabble in the necromantic arts. Specifically, Smith was engaged in the practice of "money-digging" – the practice of attempting to divine the location of buried treasure via crystal gazing, a widespread practice at the time. The woods surrounding Palmyra were dotted with Native America burial mounds, filled with skeletons and artifacts of stone, copper, and silver.⁸ With a hyperactive mind and a boundless

³ Arrington and Bitton, 5.

⁴ Krakauer, 53-54.

⁵ Krakauer, 53-54.

⁶ Brodie, Fawn McKay. *No Man Knows My History: The Life of Joseph Smith* (New York: Alfred A. Knopf, 1946), 4-5.

⁷ Ibid, 12-13.

⁸ Krakauer, 56-57.

imagination, the get-rich-quick schemes of money digging appealed to Smith, despite the practice being illegal in New York (Smith's money digging would result in a



Image 2: The Angel Moroni appearing to Joseph Smith in his bedroom (Source: lds.org) conviction of being disorderly and an imposter in the trial *The People of New York v. Joseph Smith*). Although Smith never discovered any actual treasure during his time as a money digger, he would soon unearth a buried trove that would reverberate through America's religious and political landscape.⁹

On the night of September 21, 1823, ethereal light filled seventeen-year-old Smith's bedroom, followed by the appearance of an angel. The angel announced himself as Moroni, the last prophet of a vanished race that had anciently inhabited the Americas, and explained he had been sent by God.¹⁰ Moroni had come to forgive Smith of his sins and tell him of solid gold plates. According to the angel, these plates had been buried for centuries under a rock and contained a sacred text that detailed an abridged religious history engraved many centuries earlier by Moroni and his father, Mormon. The angel then conjured a vision in the plates in Smith's mind, showing him where they were buried. However, Moroni cautioned that Smith was not to show the plates to anyone or enrich himself from the plates – nor was he to retrieve them yet. The next day, Smith set out to find the plates, immediately finding the rock in question and unearthing a stone box, which held the golden plates and the Urim and Thummim, spectacles to aid in the plates' translation which consisted of two transparent stones attached like eyeglasses to a breastplate.¹¹

⁹ Ibid.

¹⁰ Arrington and Bitton, 8.

¹¹ Ibid, 9.

But Smith had forgotten Moroni's instructions that "the time for bringing them forth had not yet arrived," and as he attempted to remove the plates, they suddenly vanished.¹² Moroni appeared and chastised Smith for failing to keep the commandments of the Lord.¹³ The angel commanded him to return to the same place – which would come to be known as Hill Cumorah – each year on September 22nd. Smith left the hill empty handed for the next few years, until Moroni announced in 1826



Image 3: Translation of the Gold Plates
(Source: lds.org)

that Smith would receive the plates the following year if he did right according to the will of God. Using his most trusted seer

stone, Smith learned that in order for him to be given the plates, God required he marry a girl named Emma Hale and bring her along on his next visit to Hill Cumorah.¹⁴

Returning with Emma in 1827, Smith unearthed the stone box. Inside were the gold plates, filled with engravings of Egyptian characters and bound like a book. Using Urim and Thummim, Smith began to decipher the document, dictating the translation to his neighbor, Martin Harris.¹⁵ After two months, the pair took a break from their work and Moroni retrieved the plates and spectacles, while Smith reluctantly allowed Harris to take the manuscript of translation to show his wife, who disapproved of the endeavor. During Harris's trip to meet his wife, disaster struck – the manuscript disappeared. Upon learning of the missing manuscript, Smith was distraught; however, he soon received a revelation which chastised him, but instructed him to go forth with the work. Because Moroni did not return Urim and Thummim, Smith depended on a magic rock placed inside of a hat, in which Smith would bury his face and announced the words to his scribe as they appeared to him.¹⁶ In April 1830, the 588-page translation of the gold

¹² Krakauer, 58.

¹³ Arrington and Bitton, 9.

¹⁴ Krakauer, 58-59.

¹⁵ Ibid, 60.

¹⁶ Ibid.

plates, entitled *The Book of Mormon*, was finished and officially published, leading Smith to incorporate the religion known as the Church of Jesus Christ of Latter-day Saints.¹⁷

The Mormon Faith

In its simplest form, the Church of Jesus Christ of Latter-day Saints that Joseph Smith established in 1830 was organized around the following tenet: Jesus Christ is the Savior of the world and the Son of the loving Heavenly Father; while Jesus and His chosen leaders, the Apostles, had the answers of the gospel, when Jesus and the Apostles were martyred, the true meanings of God's will and communications were corrupted and lost. This corruption is known as the Great Apostasy. Through Joseph Smith, God reestablished Jesus Christ's true church, as described in the New Testament, on earth.

Thus, the Church of Jesus Christ of Latter-day Saints is the only true and living church on earth; other churches only have part of God's true meaning. The ordination of Smith, through the appearance of the ancient Apostles Peter, James, John, Moses, Elijah, and Elias, represented the

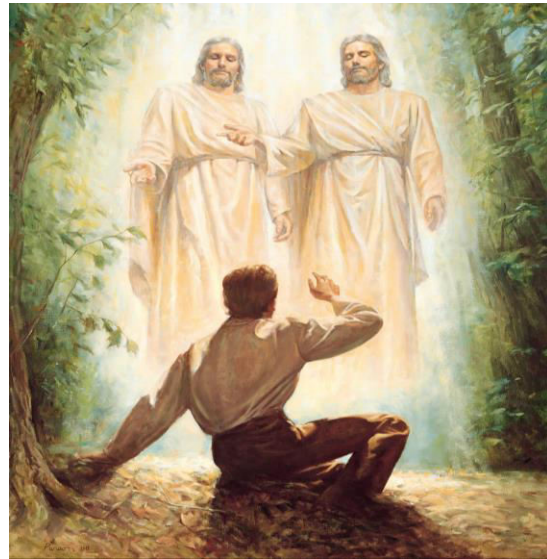


Image 4: Jesus and God appearing to Joseph Smith (Source: lds.org)

restoration of the divine authority to man on earth, making Smith a latter day prophet and his followers modern day saints.¹⁸

In order to reestablish and administer Jesus's Church, Smith received many revelations from heavenly messengers. To account for the portions of the bible that had been lost or translated incorrectly during Christianity's Great Apostasy, God restored the truth via the golden plates, which became *The Book of Mormon*. In order to establish and regulate the true church, Smith began to record the ongoing divine guidance of God as He reveals it in the *Doctrine and Covenants*. An open document, it is updated by the President reflecting the revelations, declarations, and teachings necessary for

¹⁷ Note: while the earliest iteration of the Church was not known by this name, this committee will use the Church's modern name throughout this guide and in committee for simplicity.

¹⁸ "Introduction – The Doctrine and Covenants." *The Jesus Christ Church of Latter-day Saints*.

administration of the Church.¹⁹ Both *The Book of Mormon* and the *Doctrine and Covenants* would be sacred texts, along with the Bible. However, Prophet Smith was not the only individual who could receive revelation from God. While the First Presidency and the Quorum of Twelve could receive revelation on how to guide the Church as a whole, all Saints could receive divine guidance or inspiration on how to conduct their lives and serve others from God, carried through the influence of the Holy Spirit and unfolding through an ongoing, prayerful dialogue with Him.²⁰

With his foundational text, *The Book of Mormon*, completed and the principles of his faith articulated, Smith began to spread the word of Mormonism, quickly attracting converts to the Church and gaining a dedicated following in Palmyra.

The Mormon Movement

The debut of Mormonism was not warmly received by everyone. Combined with claims about Smith's fraudulent nature due to his money-digging past, the new religion was seen as vile and blasphemous, a reversion to "unenlightened," "un-

American" beliefs.²¹ For the next seventeen years, the Mormons would attract relentless hostility and violence – persecution no other religious minority in America had ever faced. Despite the principles of religious freedom enshrined in the Constitution, the Saint's beliefs and their secretive, tight-knit nature would pose such a threat to America's established religious, political, and social order that they would be chased across New York, Ohio, Missouri, and Illinois. Yet despite this unrelenting persecution, under the guidance of Joseph Smith, the Mormons remained steadfast in their belief that they were the Lord's One True Church, guided by the hand of God.

¹⁹ "Introduction – The Doctrine and Covenants." *The Jesus Christ Church of Latter-day Saints*.

²⁰ "Mormonism 101." *The Jesus Christ Church of Latter-day Saints Newsroom*.

²¹ Arrington and Bitton, 46.



Image 5: Mormons fleeing from violence at the hands of the Gentiles in Missouri (Source: lds.org)

In December 1830, Smith received a vision from God instructing him to move his emerging flock from New York to Ohio, leading the Latter-Day Saints to resettle in the town of Kirtland, Ohio.²² In Kirtland, the Mormons made impressive conversion efforts, with membership steadily growing by the thousands. Yet public reaction to the new religion continued to be one of contempt and ridicule, and in summer 1831, God revealed to Smith that the Missouri frontier, not Kirtland, was “the land which I have appointed and consecrated for the gathering of the Saints.”²³ The Lord revealed to Prophet Smith that northwestern

Missouri was one of earth’s holiest places: the Garden of Eden had not been located in the Middle East, but rather, in Jackson County, Missouri. God informed Smith that it was in Jackson County that the Saints were to start building a New Jerusalem and where Christ would make his return to Earth.²⁴

The monumental influx of thousands of Mormons quickly presented a religious, economic, and political threat to the residents of Jackson County. Religiously, Jackson residents derided the Mormon adherents as lunatics and were alienated by their “delusional” sense of entitlement, as

²² Ibid, 96.

²³ Ibid.

²⁴ Ibid.

the Saints believed they had been granted a divine right to claim northwestern Missouri as their Zion.²⁵ In terms of economics, Mormons individually were a fairly impoverished group, leading to stereotyping of the Saints as low class, marginally elevated above the standing of blacks.²⁶ However, the Saints pooled their meager resources and traded exclusively through the store of a church member, appearing to outsiders that the Mormons were a powerful economic force, and one that was hostile to free trade.²⁷ Politically, the Mormons posed a threat to the status quo of Missouri politics. The Mormon immigrants primarily hailed from the Northeast, which favored the abolition of slavery, while Missourians were in favor of slavery. Rumors swirled that the Mormons were tampering with slaves, raising the prospect of violence in order to protect the morals of Missourian society.²⁸ Even more threatening was the fact that Mormons voted as a bloc, making them a formidable political force in Missouri politics. Resentment intensified, and soon community leaders began to fear that the day was fast approaching when the Mormons would control the county's government and judicial systems.²⁹

These fears quickly turned to violence and persecution. Mormon printing offices were destroyed, anti-Mormon groups were formed, and resolutions to prevent the Saints from voting were passed. The violence continued to escalate: vigilantes systematically terrorized every Mormon settlement in the region, forcing 1200 Saints to flee for their lives. Hoping to prevent bloodshed, the Missouri State Legislature designated the sparsely populated Caldwell County as a zone of Mormon settlement in 1836. At first, this exodus to Caldwell County seemed to diffuse tensions between Mormons and Gentiles (non-Mormons). But that peace would be short lived when an election day brawl broke out on August 6th, 1838 when local Missourians sought to prevent Mormons from voting and resulted in deaths and injuries of Mormons and Gentiles alike. Seething, the Prophet gathered his followers and urged them to fight back – breaking with the ban on violence he had enforced for years. In a fiery speech, Smith declared:

“If the people will leave us alone, we will preach the gospel in peace. But if they come on us to molest us, we will establish our religion by the sword. We will trample down our enemies and make it one gore of

²⁵ Ibid, 97.

²⁶ Ibid, 47.

²⁷ Ibid.

²⁸ Ibid, 48.

²⁹ Ibid, 49-50.

*blood from the Rocky Mountains to the Atlantic Ocean.*³⁰

These acts ignited the Mormon War of 1838, which saw Mormons raiding towns and plundering livestock, releasing years of pent-up anger. Missourians retaliated with counterattacks, including the brutal Haun's Mill Massacre, with Missouri Governor Liburn Boggs issuing an order to the state militia's top general: "The Mormons must be treated as enemies and must be exterminated, or driven from the state, if necessary for public peace."³¹

Eventually overpowered, the Saints had no choice but to formally surrender on November 1, 1838. The terms of surrender required all Mormon land to be turned over to the state, compensation to be paid for the property destroyed in the war, for all Mormons to leave the state, and the imprisonment of Joseph Smith and five other Church leaders on charges of treason. Brigham Young, then-president of the Quorum of the Twelve Apostles, organized the relocation of 14,000 Saints to safety in Illinois, while Smith languished in the Liberty City Jail. With the state seeking to be rid of the Mormon nuisance, which was increasingly attracting criticism by the press,

Smith and the other Church leaders conveniently "escaped" from jail in April 1839.³²



Image 6: Thanks to the initial peace and stability in Nauvoo, the Mormons were able to begin construction on a large temple, the Church's second ever temple. When the Mormons were forced to flee Nauvoo in 1847, the temple was left unfinished, and would be burned down by an arsonist once the Mormons left (Source: Thornton Gallery)

Upon his jailbreak, Smith decided the newest capitol of the Mormon Kingdom would be Nauvoo, a small town in Illinois along the banks of the Mississippi River. In the wake of the violent Missouri years, Smith was determined to create as many legal protections as possible for the Saints in Illinois. Smith was surprisingly successful: the Illinois legislature granted Nauvoo a

³⁰ Krakauer, 100.

³¹ Ibid, 101.

³² Ibid, 104.

charter as an incorporated city. The unintended consequence of this charter was that it allowed Smith to create a de-facto city state: by appointing himself and other church leaders to government positions, a quasi-theocracy was created, in which Smith held all legal and police authority.³³ Smith also controlled the well-armed and vigorously disciplined Nauvoo Militia – second in size only to the US Army. For the first time, the Mormons were able to practice their faith in relative peace and prosperity, their numbers bolstered by 4,000 converts arriving from England. This stability granted Smith the ability to focus on developing the Church institutionally and theologically. His continued belief that he carried a mandate from God to build the Kingdom of God on Earth emboldened him to take bigger and bigger steps, including



Image 7: Emma Hale Smith, first wife of Joseph Smith (Source: lds.org)

declaring his candidacy for president of the

US in January 1844.³⁴

The development that would have the largest and most enduring impact on the Church would be Smith's adoption of polygamy as a solemn religious obligation; over the course of Prophet Smith's life, he would wed as many as 38 women. Although Smith had considered polygamy to be a necessary part of the restoration of the true faith since the early 1830s, he waited until he was entrenched in the safety of Nauvoo to introduce others to the concept. Taught and practiced exclusively among Smith's inner circle of Church leaders, the practice was not warmly received by everyone – especially not by Emma Smith, the Prophet's enraged wife.³⁵ Despite Emma's objections, Smith would secretly record the revelation that would become section 132 of *The Doctrine and Covenants* in 1843, enshrining the principle of plural marriage.³⁶

Smith's decision to transgress social norms in pursuit of his grand religious vision ultimately proved to be his demise. A group of Smith's close associates could not bring themselves to accept the doctrine of plural marriage, and believing Smith was a fallen prophet, chose to leave Mormonism and

³³ Reeve, 17.

³⁴ Krakauer, 106.

³⁵ Reeve, 18-19.

³⁶ Krakauer, 124-125.

start a rival church. Led by former First Presidency Councilor William Law, the group purchased a printing press and sought to publish a newspaper in order to expose what they perceived as Smith's abuse of power.³⁷ This paper, the *Nauvoo Expositor* published its first – and only – issue in July 1844, calling for reform in the Church, decrying Smith's theocratic aspirations, appealing for separation of Church and State, and attacking the practice of polygamy as a ruse to draw unassuming women to Nauvoo so Smith could seduce them.³⁸

An enraged Smith decreed that the press that had printed the *Expositor* was to be destroyed. Fearing an uprising, Smith declared martial law, leading to a warrant being issued for his arrest. As a result, Smith fled across the Mississippi River to safety in Iowa, but unwilling to abandon his followers, he and his brother Hyrum returned to Illinois the next day to stand trial. As he was being held for trial, an angry mob stormed the jail where he was being held, crushing Hyrum to death, then riddling Smith's body with bullets.³⁹ At age 38, the prophet Joseph Smith had been martyred, sealing the testimony of his faith.

³⁷ Reeve, 21.

³⁸ Ibid.

³⁹ Ibid.

The Church After Joseph Smith

The Second Prophet

The Saints responded to Smith's death with staggering grief, vowing to exact revenge. Yet a fundamental question existed: could the Church survive without its founding prophet? Compounding the difficulty of this situation was the fact that Smith had failed to provide a clear mechanism for determining his successor. Among the potential contenders were Smith's eldest son, Joseph Smith III, then only eleven years old; Smith's younger brother Samuel H. Smith; Sidney Rigdon, Smith's pick for his vice-presidential running mate in the 1844 elections; and Brigham Young, the ambitious president of the Quorum of the Twelve Apostles.⁴⁰ The succession challenge became a referendum for the future of polygamy in the Mormon Church, divided between those who saw Smith's death as an opportunity to eradicate the practice before it gained popularity, and those who already had taken plural wives and saw polygamy as a divinely ordained principle. This battle was one being waged entirely inside the Church's inner circle, as the vast majority of Saints had no idea that the Prophet had more than one wife and

⁴⁰ Krakauer, 192.

had declared plural marriage one of the most essential keys to gaining entry to the Kingdom of Heaven.⁴¹

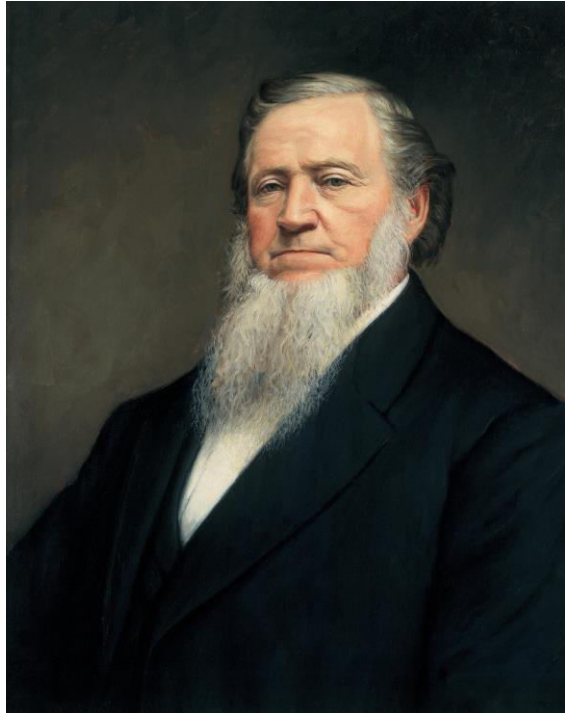


Image 8: Often referred to as the “American Moses,” Brigham Young would provide the leadership to shepherd thousands of Mormons to Zion (Source: mormonnewsroom.org)

On the morning of August 8, 1844, the faithful of Nauvoo gathered to hear the final contenders for the leadership of the Church: Rigdon, representing the anti-polygamy camp, and Young, representing the pro-Polygamy faction. When it was Young’s turn to speak, something remarkable happened, leaving the Saints with no doubt over who would be the next Prophet. Young arose and “roared like a lion,” transforming his voice, appearance,

and even stature to match that of Smith’s, a considerably taller man. With that, Brigham Young became the Mormons’ second President, Prophet, Seer, and Revelator.⁴²

Like Smith, Young was born to an impoverished family in upstate New England. Spiritually restless, Young grew disenchanted with the Reformed Methodist church he belonged to. After encountering the Mormon faith, Young pondered the faith for 2 years before converting in 1832 at the age of 31, becoming a deeply devout believer.⁴³ Immediately after joining the faith, Young became a Mormon preacher and displayed the gift of speaking in tongues, quickly proving himself to be one of Smith’s most loyal lieutenants. By 1834, Smith made Young an inaugural member of the Quorum of Twelve, with his leadership and organization skills growing during his time as the leader of the Church’s British mission.⁴⁴ Yet for his intense dedication to the Church, Young was the near opposite of Smith. Short, thick, and pragmatic, he sharply contrasted with Smith’s tall, handsome, emotional, and charismatic self. Young was no religious genius – he scarcely recorded revelations from God, and displayed a disciplined, firm, and decisive leadership, in contrast to Smith’s

⁴¹ Ibid, 192-193.

⁴² Ibid, 194.

⁴³ Reeve, 219-220.

⁴⁴ Ibid.

impulsiveness and need for adoration.⁴⁵ Yet Young was exactly what the Mormons needed, and would soon deliver them to the Promised Land.

On the Road to Zion

Initially, Young sought to continue the Church's growth in Nauvoo, taking actions to consolidate and strengthen the structure of the Church, particularly through expanding the Church's vast missionary outreach throughout the world. Yet as the harassment and violence that had plagued the Mormons in Ohio and Missouri began to repeat itself in Illinois, it quickly became clear that the Saints could not remain in Nauvoo.⁴⁶ Young sought to move the Saints to their Zion once and for all, a final settling place for the weary, persecuted religion.

For the Saint's new homeland, Young sought a place that was remote from civilization and would be undesirable to Gentile settlers, allowing the Saints to live freely. After considering Texas, Oregon, and California, Young and his advisors decided on the sparsely inhabited deserts of the Great Basin, which belonged to Mexico.⁴⁷ Immediately, Nauvoo became a staging ground preparing for the Saints' exodus,

with a Spring 1846 departure date set. Yet indictments against Young and several of the Apostles on counterfeiting charges pressured Young and the Twelve to move up departure to February 1846, despite the harsh winter conditions. Thousands of Mormons immediately left Nauvoo and began the overland trek to the Salt Lake Valley. By September, Nauvoo would stand virtually empty, with nearly all of the Church's 15,000 members in Zion or headed towards the Promised Land.⁴⁸

Young and other leaders compared the movement to the exodus from Egypt under Moses, calling the leading party the "Camp of Israel." The biblical identification emphasized that the Mormons, like the Children of Israel, were being continually tested in order to prepare a generation fit for the Promised Land.⁴⁹ And tested they were: the thirteen hundred mile exodus was a grueling trial for the Saints, plagued by frostbite, diphtheria, scurvy, starvation, stillbirths, whooping cough, and hostile Gentiles. Yet Young was a formidable leader, able to organize communication

⁴⁵ Krakauer, 195.

⁴⁶ Arrington and Bitton, 94-95.

⁴⁷ Krakauer, 198.

⁴⁸ Arrington and Bitton, 95-96.

⁴⁹ Ibid.



Image 9: Many Mormon pioneers made the trek to the Great Basin entirely on foot, carrying their possessions in their hands or pushing them in small carts (Source: lds.org)

necessary to administer the Church spread out over several thousand miles and marshal limited supplies to provide for the tens of thousands of migrants. Slowly but surely, the devoted pioneers made their way towards Zion.⁵⁰

On July 21, 1847, an advance company led by Orson Pratt and Erastus Snow descended through the treacherous canyons and arrived into the Great Basin, near the southern edge of vast body of water they had spied from high up in the canyons. Three days later, Young, severely weakened by sickness, caught his first glimpse of the glimmering Salt Lake and the empty valley from up in the canyons. Surveying the land that would be the Mormon's new home, Young remarked,

"This is the right place. Drive on."⁵¹ By nightfall, the Salt Lake Valley settlers had planted a crop of potatoes and had found a location for a temple. The long, seventeen-year journey from Palmyra was finally over – the Mormons had arrived in their new home.⁵²

Arrival in Utah: Challenges to Building Zion

The following summaries will assist the leaders of the Church in evaluating which problems are the most pressing to the Mormon's survival as they construct their Kingdom of God.

⁵⁰ Krakauer, 200.

⁵¹ Arrington and Bitton, 101.

⁵² Krakauer, 200.

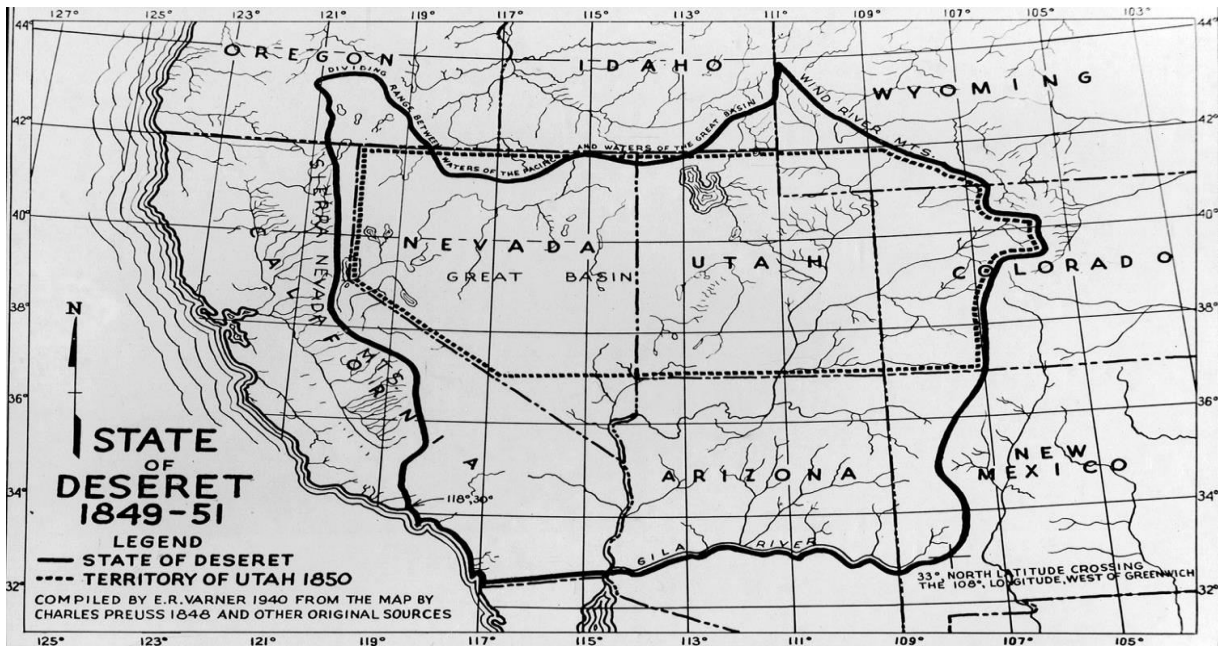


Image 10: The proposed State of Deseret President Young seeks to annex (Source: Utah.gov)

Surveying the Promised Land

It is now July 1850, three years since the first Mormon pioneers arrived in the Salt Lake Valley. The grueling migration has filtered out the weak and left only the truest believers, forging an exceptional bond among the settlers, whose loyalty to Young is unconditional. Along with Church leadership, thousands of pioneers quickly went to work establishing the Kingdom of God in the Great Basin. The first task at hand was to fully scout the new Kingdom, as President Young envisions a powerful, theocratic nation-state as a stronghold for those adhering to the Mormon faith. This territory, known as Deseret, will be an American Israel. The current center of Mormon settlement is Wasatch Front, also known as the Salt Lake Valley, but

expansion must occur swiftly in order to claim a full-fledged state for the Saints.⁵³ Young hopes to include the full extent of the Great Basin, the Colorado River Basin, and, crucially, a corridor to the Pacific.⁵⁴ Some useful settlements and corridors to control within the bounds of Deseret would be Fort Bridger, San Bernardino, and Mormon Station in Carson Valley.⁵⁵ The federal government will be a major opponent in attempts to gain full control of this region, and thus, Church leadership must establish de facto governance as quickly as possible

⁵³ Meinig, D. W. "The Mormon Nation and the American Empire," in *The Mormon History Association's Tanner Lecture*, ed. Dean L. May and Reid L. Neilson (Urbana and Chicago: University of Illinois Press, 2006), 131.

⁵⁴ Ibid.

⁵⁵ Ibid.

via settlement over this seemingly harsh and impenetrable terrain.

Within the Salt Lake Valley itself, the main area of settlement, much progress has been made to turn the flat, barren landscape into the beginnings of Kingdom. Within the first year of settlement, a grid city was planned, with log cabins constructed in uniform rows. Organized distribution of both city lots and outlying farmland began in 1848, allocated on the basis of a lottery which all married men could enter, with polygamists allowed to apply for a plot per family.⁵⁶ The construction process has been communally focused, with a decree from President Young that all natural resources are to be considered public resources that cannot be privatized. Even scarce resources, like water, are to be shared jointly, while public works projects such as mills and tanneries have also been constructed communally.⁵⁷ But this land has not been readily providing for the Saints. The winter of 1849 saw widespread starvation and famine, due to a lack of provisions, poor harvests, and freezing temperatures that killed cattle, depleting the pioneer's meat supply as well as the draft power for planting crops in the

spring.⁵⁸ As a result, the condition of the Saints was so desperate that rumors began to circulate that the Great Basin was not the real Zion.⁵⁹ Yet when it mattered most, God showed that those who keep His commandments will be provided with His riches. The streams in California brought forth gold flakes in December 1848 in an event called the "Gold Rush." Throughout 1849 and into first half of 1850, small bands of Saints have traveled to California to collect the gold dust, then exchanging it for badly needed grain and supplies.⁶⁰ This has provided the Saints with a much-needed lifeline, but is ultimately a short-term solution.

Although much progress has been made in settling a primitive state, vast amount of work remains if the Saints are to transform the Basin into a flourishing, economically secure, theocratic state of Deseret.

Organization of the Church

In the two decades since Prophet Smith founded the Mormon faith, the structure of the Church has evolved. These structures are especially relevant now that President Young seeks to establish a

⁵⁶ Arrington, Leonard J. *Great Basin Kingdom: An Economic History of the Latter-day Saints, 1830-1900* (Chicago: University of Illinois Press, 2005), 51.

⁵⁷ Ibid, 52-53.

⁵⁸ Ibid, 60-61.

⁵⁹ Ibid, 62.

⁶⁰ Ibid, 64.

theocratic state with democratic institutions, with Church leaders being called on to play dual religious and political roles. Going forward, Church leaders must consider whether the current leadership arrangements are the best structure to suit the Church's growing membership and geographic administration, and what qualifications should be required of leaders.



Image 11: Settlers plowing the Basin lands before the ill-fated winter of 1849 (Source:

The current forms and hierarchies of leadership⁶¹ are as follows. In terms of priesthood, there are two forms: *Aaronic Priesthood* and *Melchizedek Priesthood*. Members of the Aaronic Priesthood fill the offices of Deacon, Teacher, and Priest, engaged in duties such as basic teaching,

⁶¹ Note: due to the several changes in Church structure over the decades, the committee will follow the simplified structure as described here. Changes or additions to this structure can be passed through committee.

preaching, and baptism.⁶² Melchizedek Priesthood is comprised of the offices of (from least to most powerful) Elders, High Priests, Patriarch, Seventy, and Apostle.⁶³ High Priests fill the role of Bishop, running a local congregation (ward) and supervising the Aaronic Priesthood members within that ward. Several wards have already formed in the Salt Lake Valley area, with bishops responsible for overseeing both religious practices and practical decisions, such as where irrigation ditches are to be built. High Priests oversee a cluster of wards (stake), and the Patriarch is an elder member of the stake that grants blessings. All members of the Members of the Melchizedek Priesthood have achieved Aaronic Priesthood, although there is no set criteria for how the priesthoods or the offices within the priesthoods are attained, nor when.

In terms of administration, the highest form of leadership is *First Presidency*, comprised of the President, First Counselor, and Second Counselor, and any additional Counselors the President deems necessary. All members of the First Presidency have the rank of apostle. Second in power is the *Quorum of Twelve Apostles*, comprised of twelve individuals with the rank of apostle which constitutes

⁶² Reeve, 228.

⁶³ Ibid.

the central governing body of the Church. Together, the Quorum of Twelve and the First Presidency are considered the living witnesses of Jesus Christ. Much broader is the third level, the *Quorum of the Seventy*, which carries out the policies that the first two tiers enact. As a body, the Quorum of the Seventy is made up of several quorums (groups) of those with the priesthood rank of seventy, with the *Doctrine and Covenants* allowing for up to 70 individuals within each quorum.⁶⁴ As of 1850, there are ten quorums of seventy. The leadership of the second through tenth quorum is made up of presidents drawn from the first quorum, with 7 presidents per quorum. The Quorum of the Seventy, with the exception of the first quorum, is assigned to spreading the Gospel around outside of Zion; however, there is currently no organization as to where they are sent to spread the Lord's message. Finally, the *Presiding Bishopric* has Church-wide authority over the Aaronic Priesthood, bishops, and the affairs of physical churches, and is comprised of a Presiding Bishop and two assistants.⁶⁵

Other relevant leadership bodies include *The Council of Fifty*, which was founded by Joseph Smith to prepare for

theocratic rule.⁶⁶ The Council is currently acting as the provisional legislative body for Deseret, but President Young fears the federal government may seek to end this. Additionally, the *Council on the Church* is the body of the church which may discipline or remove the President of the Church or one of his counselors in the First Presidency, and is comprised of the Presiding Bishopric and twelve high priests. Each stake has an equivalent high council to govern affairs such as appointments of leaders and excommunication trials; currently the Salt Lake High Council is functioning as both a hands-on local government and a religious body.⁶⁷ While all the aforementioned leadership roles and organizations are exclusively limited to males, the *Relief Society* is a women's organization that organizes philanthropic efforts, allowing women to better serve their husbands, families, and communities while increasing their own personal faith.⁶⁸

While the political and administrative positions are important, the Church leadership must never forget about God nor neglect Him in what they do. They must balance their leadership of Deseret with their duties to the Lord, remembering that

⁶⁴ Ibid, 229.

⁶⁵ Ibid, 228.

⁶⁶ Arrington, 51.

⁶⁷ Arrington, 50.

⁶⁸ Reeve, 229.

they must continue to spread his Gospel to convert new followers worldwide, and continue to bring those faithful home to Zion.

Native Americans

Native Americans factor in prominently in the foundations of Mormon ideology and prominently in the administration of Deseret. As the *Book of Mormon* explains, the family of Lehi, a wealthy Hebrew prophet, traveled to the Americas in 600 BC by boat. Lehi's son, Nephi, became convinced his brothers were conspiring to kill him; leading Nephi and his followers (the Nephites) left into the wilderness, splitting from Nephi's brother Laman and his followers, the Lamanites. The Nephites built a flourishing and advanced civilization and were righteous, but after two centuries of relatively peaceful coexistence, the non-believing Lamanites killed their righteous relatives.

For this and their rejection of Christ's teachings, God cursed the Lamanites with dark skin and a degraded existence.⁶⁹ The story maintained that the Lamanites would not regain white skin and a civilized way of life until they accepted Christ's teachings. 2



Image 13: A Church depiction of the Nephites fighting the Lamanites (Source: lds.org)

Nephi 30:6 prophesized that the Lamanites would indeed one day become a “pure and delightsome people.”⁷⁰ Thus, the heavenly beings instructed Smith not only to restore the true Christian church, but also to bring salvation to Native Americans, who they identified as the principle descendants of the Lamanites, in order to restore them as a pure people. In 1830, four elders were called to preach to Native Americans living on the frontier west of the Missouri River. The missionaries visited the Cattaraugus in New York, the Wyandots in Ohio, and the Shawnees and Delawares in the unorganized territories. However, Federal Indian Agents believed that the Mormon's outreach was an attempt to make trouble and undermine the Government, thus ending the Native American conversion efforts.⁷¹

⁶⁹ “The Book of Mormon: Another Testament of Jesus Christ.” *The Church of Jesus Christ of Latter Day Saints*.

⁷⁰ Garrow, Thomas and Bruce A. Chadwick, “Native Americans,” *BYU Harold B. Lee Library*

⁷¹ *Ibid*.

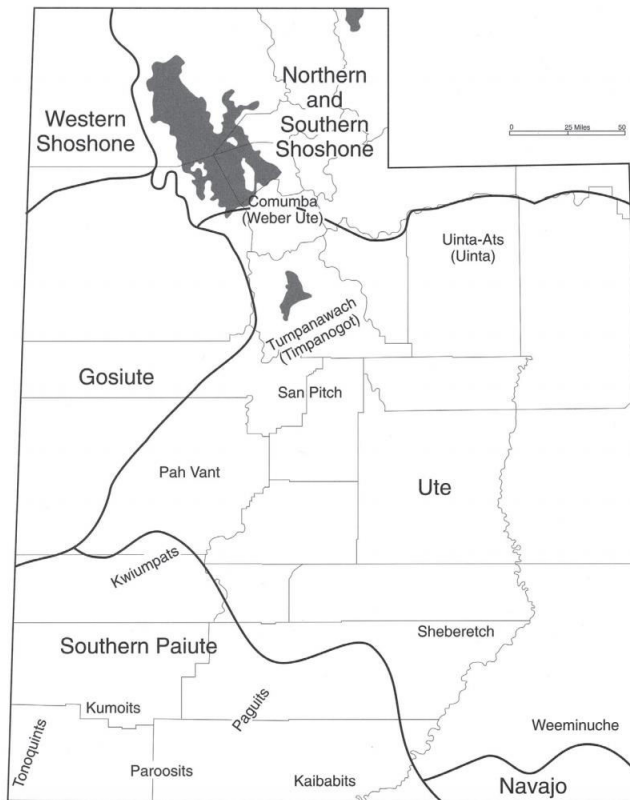


Image 12: Map of Utah showing the location of Native American tribes in 1847 (Source: Alexander)

Thus, most Mormons had few interactions with Native Americans until they arrived in the Salt Lake Basin, when some Lamanites showed their evil ways by violent attacks on the virtuous explorers who first entered Zion.⁷² These Lamanites – calling themselves the Utes and Shoshones – are thus a clear obstacle to settlement; they hardly treat the bountiful western lands as a proper homeland.⁷³ President Young has stated that it is “both God’s will and a positive virtue” to claim lands from these

⁷² Jacob, Norton. *The Mormon Vanguard Brigade of 1847*, ed. Ronald O. Barney (Logan: Utah State University Press, 2005), 101.

⁷³ Garrow.

Lamanites,⁷⁴ while also initially encouraging settlers to extend friendship, trade fairly, teach white man’s ways, and generously share what they have with the Natives. Leaders may seek to continue or intensify conversion attempts of these New World sons of Israel, but have yet to find success in the three years the Saints have been in Deseret. Ultimately, it’s imperative that Church leaders resolve the threat the Lamanites pose to the Saint’s destiny as more and more Mormons arrive in Deseret

The Federal Government

The Church has had a long and complex relationship with the US federal government. At times, the Constitution has served as the only defense against those seeking to destroy the Saints and Joseph Smith always venerated it as a divinely guided document; yet, it has more often been the case that the federal government has stood by as the Mormons faced unspeakable forms of persecution – with leaders tarred and feathered, fields pillaged, and women and children murdered.⁷⁵ Young thought the Saints were escaping the US

⁷⁴ Ridge, Martin. “Mormon ‘Deliverance’ and the Closing of the Frontier,” in *The Mormon History Association’s Tanner Lecture*, ed. Dean L. May and Reid L. Neilson (Urbana and Chicago: University of Illinois Press, 2006), 177.

⁷⁵ Gordon, Sarah Barringer. *The Mormon Question*, (Chapel Hill and London: The University of North Carolina Press, 2002), 8.

Government once and for all when he moved the Church outside of the national borders. Yet American has followed the Saints west, and has taken possession of their new Zion: the 1848 Treaty of Guadalupe Hidalgo brought the end of the Mexican-American war and transferred the possession of the Mormon homeland from Mexico to the United States. Young immediately petitioned Congress to be admitted to the Union as the State of Deseret, which he believed was the best course of action to secure sovereignty for the Saints. Yet after all that had happened throughout Ohio, Missouri, and Illinois, the government was hesitant to grant Young



Image 14: Millard Fillmore, current President of the United States (Source: History.com)

autonomy, instead establishing the land as the Territory of Utah in September 1850.⁷⁶

Although Young has been appointed governor of the Utah Territory, Church leaders are not pleased with the political arrangement. The designation as a territory will allow the federal government to exercise control over Deseret's politics and laws, limiting the ability of the Saints to govern a theocratic kingdom unfettered by Gentile influence. Indeed, the government has already announced its intention to appoint several non-Mormons to political positions throughout the territory, including the judiciary, when the territorial government begins to operate in mid-1851.⁷⁷

President Young is fearful that once the territorial government begins to operate, the federal government will abolish Mormon governance and steal the Deseret land, driving the Saints out of their homeland. The President is especially fearful that the federal government will forcibly outlaw polygamy if it learns of this practice, and currently is choosing to keep the practice hidden from the public as best possible. The leaders of the Church, thus, are tasked with determining how the Church can best exploit the resources of the federal

⁷⁶ Reeve, 7.

⁷⁷ Reeve, 7.

government – especially against the Lamanites – while also securing their political autonomy.

Church Controversy

Perhaps the Mormons' most insidious enemy is the one who understands them the best – the traitor William Law and his so-called “True Church of Jesus Christ of Latter Day Saints.” Since his betrayal of Prophet Smith in 1844 – a betrayal that led to the Prophet's assassination – Law has continued to slander the Mormon faith and decry the revelation that a man may take on multiple wives.⁷⁸ Indeed, he and his followers have had the gall to call Prophet Smith a “fallen prophet” and state they are God's real Church.⁷⁹ They spread disgusting rumors that Prophet Smith had lusted after Law's wife.⁸⁰ Although this group of renegades may hardly differ from the Gentiles in some of their tendencies, the Church leadership must decide on a clear relationship with them. There may still be hope to convince Law, or at least some of his followers, to admit their wrongheadedness and join the true Church in Deseret. His crimes against Prophet Smith are inexcusable, but an admission of his mistakes could bolster our

own numbers, bringing additional settlers to cultivate this land. However, if such a reconciliation is not possible, Church leaders must denounce these traitors at every turn and ensure that they do not sully the name of the Latter Day Saints. In the end, only those who truly believe the revelation shall enjoy the fruits of Zion.

In addition to the traitor Law, a few others have attempted to slander our Church. Most dangerous of these is the group led by James J. Stang. Stang is believed to be mentally unstable, and was ex-communicated by the Church in 1844 for claiming he was the new Prophet. While his colony of followers, located on Beaver Island in Lake Michigan, numbering only 400, who these followers are poses a danger. By claiming that he was too ordained by an angel and found a buried historical record, several disgruntled Church leaders broke off from the Church and joined Strang's colony, believing his absurd claims that he his just like Prophet Smith.⁸¹ Two former apostles, Prophet Smith's brother William, and the ex-communicated John C. Bennett, former Mayor of Nauvoo, all follow Strang, and their authority threatens to lend credence to their movement. Like Law's group of traitors, Church leaders must decide how strongly to

⁷⁸ Smith, 1.

⁷⁹ Ibid, 176.

⁸⁰ Kinney, 190.

⁸¹ Arrington and Bitton, 89-90.

suppress those who go against the Church – for they cannot lose sight of the words of Jesus Christ nor the Prophet Smith:

*“I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (John 14:6)*⁸²

*“And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually” (D&C 1:30)*⁸³

Concluding Remarks

It’s clear that the Church leaders face several trials in building their Zion in Deseret, from the harsh environment, the logistical challenges of governance, the uneasy peace with their Native American

neighbors, a threatening federal government, and factions of the Church which threaten to undermine the authority of the Church leaders. Any one of these challenges would be significant to resolve by itself; when combined, the Mormons face an enormous challenge. It will take faith, perseverance, ingenuity, and the grace of God to establish a flourishing Mormon haven in Utah while also ensuring the continual growth of the Mormon flock. Conditions are likely to shift quickly, with multiple areas of concern erupting at once. Church leaders must be willing to tackle these challenges while never forgetting they are doing it in the service of God so they can be free to worship Him as He intended. President Young truly believes the Mormon people are up to the task of creating Zion, and looks forward to hearing how his advisors believe they can move forward.

⁸² Oaks, Dallin H. “The Only True and Living Church.” *The Church of Jesus Christ of Latter-day Saints*. June 25, 2010.

⁸³ “The Doctrine and Covenants of The Church of Jesus Christ of Latter-day Saints Containing Revelations Given to Joseph Smith, the Prophet with Some Additions by His Successors in the Presidency of the Church.” *The Church of Jesus Christ of Latter Day Saints*.

Character List

Heber C. Kimball

Heber Kimball was one of the first converts to the Mormon faith and one of the original Twelve Apostles. In 1837, Elder Kimball received an assignment from the Prophet Joseph Smith to lead a group of missionaries to England. As the ship arrived in Liverpool, Kimball leapt ashore, thus becoming the first Latter-day Saint in Europe. His simplicity and spirit suited the men and women who heard him preach, and within a week nine persons sought baptism. After a stint in Nauvoo, Kimball made the journey to Salt Lake Valley, second in line to the Presidency in his position as the First Counselor. In 1849, Kimball was appointed the Chief Justice and Lieutenant Governor of the proposed State of Deseret.

Willard Richards

Richards holds the influential position of Second Counselor to his cousin Brigham Young and is one of the most intellectual of his coreligionists, serving as the Church Historian and Recorder. He was imprisoned with Joseph Smith on the fateful night of the prophet's death and has been a member of the Quorum since 1840.

Orson Hyde

An original apostle and member of the Quorum, Hyde has extensive missionary experience in Great Britain, continental Europe, and even the Holy Land. He currently serves as President of the Quorum of the Twelve under an appointment by Brigham Young. Hyde is a controversial figure among Church leadership, as he left the Church and signed an affidavit speaking ill of Prophet Smith, fueling the panic that lead to the Mormon War in Missouri. Hyde has since returned to the Church and apologized for his lapse of faith, yet some still do not trust him.

Almon W. Babbitt

Though often in conflict with Young, Babbitt's experience in US politics makes him a valuable asset to the Mormons. He served in the Illinois Legislature before the Mormons abandoned the state and is one of the original members of the Quorum of the Seventy. He currently serves as a member of the Council of Fifty, and has lobbied on behalf of the cause of statehood for Deseret in the nation's capitol, although some fear his time in Washington has lead him to side with the government and against the Saints' vision of theocratic Deseret.

Parley P. Pratt

An original member of the Quorum of Twelve, Pratt is a prolific writer on Mormon doctrine, and has even written popular fiction for the entertainment of fellow Mormons. He is currently the Editor of the Church periodical *Latter-day Saints' Millennial Star*. He also exhibits a knack for leadership, as he recently led a pioneer company to Utah and serves in the provisional legislature of the state of Deseret.

Orson Pratt

Orson Pratt, younger brother to Parley, is arguably the most prominent proselytizer of the Mormon faith in existence. He has published many pamphlets and delivered countless sermons, his primary role in the church. In 1847 he was a member of the Pioneer Company traveling to the Great Basin. On July 21 of that year he and Erastus Snow were the first of that company to enter the Salt Lake Valley. Several days later he preached the first sermon there. He has designs on making the Mormon faith a worldwide faith. Although he had a falling out with Joseph Smith over the doctrine of plural marriage in 1842, he has come around on the practice.

John Taylor

Taylor stands out among his peers as the only Briton in the Mormon leadership. An apostle since 1838, he has demonstrated extreme loyalty to the Church – few can boast that they accompanied Joseph Smith in jail and suffered from severe wounds on the night of the Prophet's martyrdom. He's had his hand in almost every facet of Church administration, from editing Church newspapers to forming a Mormon trade group. He was granted U.S. citizenship in 1849 and has served as an associate justice in the provisional State of Deseret since then.

Wilford Woodruff

Trained in the military regiment of Mormons, Wilford Woodruff is one of the most militant members of the church. Following his appointment to the Quorum of the Twelve in 1839, Woodruff was engaged in a variety of ecclesiastical and secular labors. He assisted in publishing the *Times and Seasons* and *Nauvoo Neighbor* in Illinois and the *Millennial Star* and *Doctrine and Covenants* in England. He was a member of the Nauvoo City Council, chaplain of the Nauvoo Legion, and is a member of the Council of Fifty. He was a member of the Pioneer Company of Latter-day Saints to arrive in the Great Basin on July 24, 1847.

Daniel H. Wells

Wells lived in the Nauvoo area before the Mormons arrived, and acted as a friend and ally to the Saints, using his position on the City Council to attempt to aid them. Wells received his baptism into the Church in 1846. He has swiftly gained popularity and respect throughout the newly settled territories, and won the 1849 election for Attorney General of the provisional state of Deseret.

George A. Smith

Smith, a cousin of Prophet Joseph Smith, entered the Quorum of Twelve in 1839 and has recently served as leader of the expedition into the West. He is known for his confidence and bombastic speaking style.

Amasa Lyman

Lyman served as a counselor to Joseph Smith during his presidency of the Church and became a member of the Quorum of the Twelve in 1844, after Brigham Young assumed the presidency. Lyman is slated to lead pioneers to San Bernardino, once there are adequate resources to populate the area.

Charles C. Rich

A post-exodus addition, Rich joined the Quorum of the Twelve in 1849 after leading a pioneer company into Salt Lake Valley. He serves as president of Salt Lake Stake, an administrative role that oversees a core group of Mormon congregations. Rich is controversial for being a strong proponent of slaveholding. The practice has increasingly divided the Church following Prophet Smith's death; although Smith was opposed, an increasing number of Saints are vocalizing their support for slavery.

Lorenzo Snow

Admitted to the Quorum of Twelve in 1849, Snow has leadership and missionary experience from his time spent in England. He has expressed interest in spreading the faith through missionary activities in new regions of the world as well as through education, having completed education at Oberlin College and previously being employed as a teacher.

Erastus Snow

Erastus was ordained to the Quorum of Twelve alongside his brother Lorenzo in 1849. He participated in the Vanguard Company expedition into Utah and, along with Orson Pratt, was the first Mormon to enter Salt Lake Valley in 1847. He has been dispatched on missions across the United States, and the organizing skills he has obtained may be useful for settling the rest of the proposed state of Deseret.

Jedediah Grant

Grant has served as the President of the Quorum of the Seventy since 1845. He has preached on missions along the East Coast, and hopes his position will serve as a stepping-stone to enter into the more influential Quorum of the Twelve. He had a close relationship with Smith, and is deeply faithful. Grant seeks to keep the Church leadership focused on their commitment to the Gospel first and foremost, before political concerns.

Cyrus Collins

Collins bears no political office, but he is a respected academic engaged in efforts to organize a university in Deseret. He hopes that the institution will both impart practical knowledge to the students and firmly ground them in the Mormon faith.

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