The School of the Prophets: Its Development and Influence in Utah Territory

John R. Patrick
Brigham Young University - Provo

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THE SCHOOL OF THE PROPHETS: ITS DEVELOPMENT AND INFLUENCE IN UTAH TERRITORY

A Thesis
Presented to the
Department of History
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of the Requirements for the Degree
Master of Arts

by
John R. Patrick
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INTRODUCTION

Statement of the Problem

The study of Utah's territorial development has revealed an abundance of written material, both published and unpublished. Despite the existence of this material, only one historian, Leonard J. Arrington, has published articles dealing exclusively with the School of the Prophets, an institution of great importance in Utah between the years 1867 and 1874. Most writers have been content to discuss and explore the outward manifestations of events, places, and people, while few scholars have examined the intricate workings of Utah's unique church-state relationship. But to really understand why and how many of the territorial policies functioned throughout the territory during this six and a half year period, a basic understanding and knowledge of the School of the Prophets becomes necessary.

Scope of the Study

Joseph Smith originally established the School of the Prophets in Kirtland, Ohio, during the year 1833. Functioning in the fall and winter months during a four year period, this school became the means for educating church members in both temporal and spiritual matters. With its closing in the spring of 1837, the School of the Prophets did
not again resume until Brigham Young reorganized it in December of 1867.

The School of the Prophets, between December 1867, and August 1872, developed into one of the largest church organizations in Utah. Its membership included nearly every adult priesthood holder considered faithful and obedient to church standards. Beginning as a theological class of the University of Deseret, this school became intricately involved in the co-operative movements of 1868-69, and also influenced the economic, political, and religious affairs of the territory. However, it soon expanded to the point where difficulties arose in keeping members obedient to its rules; therefore Brigham Young dissolved it on August 3, 1872.

Three months later, Brigham Young reorganized a second School of the Prophets in Salt Lake City with a very exclusive and limited membership. It functioned in the realms of economic, political, and religious affairs until its assimilation into the Salt Lake United Order in June of 1874.

President John Taylor organized another School of the Prophets in the fall of 1883 in the Salt Lake Endowment House and in the St. George Temple. Its organization adhered strictly to the format outlined in Section 88 of the Doctrine and Covenants.

**Objective of the Study**

The objective of this study will be to examine all four Schools of
the Prophets to determine their roles in Utah's development. Because of the lack of information available concerning the schools organized by Joseph Smith and John Taylor, these schools will be covered only briefly. This study will deal almost exclusively with the two schools organized by Brigham Young in the late 1860's and early 1870's, and will examine the organization, development, and influence of them on Utah's territorial development. 1

Four areas will receive the major portion of consideration in this study. First, the development of the various schools; second, their political and military activities; third, their economic and social influences; fourth, their religious involvement. Hopefully, the reader will come away from this study with an increased awareness and understanding of the School of the Prophets and with a conviction as to the vital importance of them in Utah's development. The schools affected all aspects of territorial development during their existence, and a true picture of Utah during this period would be incomplete and inaccurate without a knowledge of the influence of the School of the Prophets played in Utah's territorial affairs.

1 The reader should be aware that in the Brigham Young University Library there is a folder in the manuscript section entitled, "Manuscript #124." It is listed as records of the School of the Prophets in Provo. However, these records cover the year 1875, a full year after the School of the Prophets was incorporated into the United Order in Salt Lake City. Also, as far as can be determined, there never was a School of the Prophets in Provo after September 1872. It is probable these records are minutes of some type of priesthood meeting being held by the church in Provo.
CHAPTER I

SCHOOL OF THE PROPHETS IN KIRTLAND, OHIO

Organization 1833

According to Joseph Smith Jr. the organization of a School of the Prophets came in direct response to a revelation from God. On December 27, 1832, Joseph Smith, who was acknowledged as Prophet, Seer, and Revelator of the Church of Jesus Christ of Latter-day Saints, recorded having received a revelation commanding him to organize the faithful members of the church into a school in order for them to receive instructions from the Lord concerning both their temporal and spiritual affairs. This revelation, now published as Section 88 of The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints, contained the following counsel:

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.

Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of

1 The Doctrine and Covenants contains a series of one hundred and thirty-six revelations given to Joseph Smith, with some additions by his successors in the presidency of the church. This book is considered as scripture by members of the church.
order, a house of God. . . . Italics mine.

Accepting the responsibility inherent in the words "organize yourselves," Joseph Smith called a conference exclusively for the leading church elders. Fourteen brethren responded to Joseph's invitation and assembled together on January 22, 1833 at Kirtland, Ohio.

Those in attendance at the conference spent the first day in "speaking and praying, all in tongues." Assembling together on the 23rd, the elders again spent most of the day in "speaking, singing, praying, and praising God," with the proceedings characterized, according to them, by "manifestations" of the Spirit. Following these manifestations, the organization of the School of the Prophets was effected through the ordinances of washing the feet and partaking of the sacrament. Joseph Smith administered both ordinances to each elder present. The ordinance of washing the feet complied with the command that all members of the School... shall be received by the

1. The Doctrine and Covenants of the Church of Jesus Christ of Latter-Day Saints (Salt Lake City: The Church of Jesus Christ of Latter-Day Saints, 1961), 88:118-119. Hereafter cited as Doctrine and Covenants.


3. Ibid., pp. 322-323.
ordinance of the washing of feet, for unto this end was the ordinance of the washing of the feet instituted. "1

According to the **Doctrine and Covenants**, the main purpose for the establishment of the School of the Prophets at this time was to enable its members to be "... perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many will believe."2

Once the school developed, the order for and the manner used in conducting its meetings followed the pattern suggested in Section 88 of the **Doctrine and Covenants**. The school members appointed a teacher or president from "amongst themselves" to instruct and guide the school. Only one person spoke at a time; however, the opportunity existed for each member to express himself freely if he so desired. The teacher was required to be first in the meeting house, that he might "be an example" and that he might there "offer himself in prayer." As each member entered the room, the teacher stood and greeted the brother with "uplifted hands" and with the following salutation:

Art thou a brother or brethren? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother through the grace

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1*Doctrine and Covenants*, 88:139.

of God in the bonds of love, to walk in all the command-
ments of God blameless, in thanksgiving, forever and 
ever. Amen.¹

Each elder, after receiving the teacher's welcome, then returned the 
salutation with "uplifted hands" or by saying Amen, which meant "in 
token of the same."²

Once organized, the presidency of the School of the Prophets 
consisted of Joseph Smith, Sidney Rigdon, and Frederick G. Williams. 
These brethren held the keys for the administration of the school and 
took charge of its meetings held in the upper room of Newel K. 
Whitney's store, the same establishment in which Joseph Smith lived 
at the time.³

Word of Wisdom

While attending the school on February 27, 1833, Joseph Smith 
found the room's air clouded with tobacco smoke and the floor soiled 
from the residue of chewing tobacco. The prophet, unable to instruct 
the school because of the unpleasant atmosphere, left the room to in-
quise of the Lord concerning this problem. Later the same day upon

¹Ibid., 88:133.

²Ibid., 88:122-138.

³Hyrum M. Smith and Janne M. Sjodahl, ed., The Doctrine and 
Covenants Containing Revelations Given to Joseph Smith, Jr., the 
Prophet, with an Introduction and Historical and Exegetical Notes by 
Hyrum M. Smith and Janne M. Sjodahl (Salt Lake City: The Deseret 
his return to the room, Joseph related to those present the subject matter of a revelation he had just received. This revelation, known as the Word of Wisdom, prohibited the use of alcohol, hot drinks, and tobacco by members of the church.

School 1833-1834

The school received instructions from Joseph Smith throughout the spring of 1833, and at this same time, it increased its membership as exemplified by the admittance of Orson Pratt on February 18, 1833. However, it closed in April 1833, "... to commence again in the fall." According to the Doctrine and Covenants, the main reason it closed was that:

... contentions arose in the school of the prophets; which was very grievous unto me, saith your Lord; therefore I sent them forth to be chastened.

The school did not operate in Kirtland during the winter of 1833-34. The expulsion of the Saints from Jackson County, Missouri.

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1 Ibid.


3 History of the Church, 1, 340.

4 Doctrine and Covenants, 95:10.
and their subsequent labors appear to have prevented its operation.\footnote{\textit{Ibid.}}

Frederick G. Williams, however, in writing to church members in Missouri, related to them the preparations being made to construct a printing office thirty feet by thirty-eight feet. He explained that upon completion of the building in the fall of 1834, the first story of the structure would house the School of the Prophets.\footnote{\textit{Ibid.}, I, 418.}

During the summer of 1833, another School of the Prophets was organized in Jackson County, Missouri, with Parley P. Pratt as its presiding officer. Approximately sixty members belonged to this school:

\begin{quote}
The place of meeting was in the open air, under some tall trees, in a retired place in the wilderness, where we
\end{quote}

\footnote{In the latter part of October and into early November, the church members in Jackson County Missouri were subjected to increasing vandalisms, mob attacks, and general disorders. These persecutions finally forced the Mormons to leave Jackson County in the early part of November. Members of the church in Ohio kept in close touch with those forced out of Jackson County and attempted to negotiate the recovery of lost lands with the local civil authorities. Failing to regain lost possessions, Joseph Smith organized Zion's Camp, a contingent of nearly one hundred and thirty heavily armed men. This armed force left in early May 1834, for Missouri with the hopes of helping regain Mormon lands. This attempt of Zion's Camp was a failure and the Mormons never did get back their lands in Missouri. However, these events did keep the Mormons fairly well occupied through the winter of 1833-34. \textit{History of Church}, II, pp. 63-65.}
prayed, preached and prophesied, and exercised ourselves in the gifts of the Holy Spirit. 1

Since the Mormons fled from Jackson County, Missouri, in November 1833, this School of the Prophets probably did not function during the winter and spring months of 1833-34.

School Divisions of 1834

In the latter part of October 1834, the construction of the printing office in Kirtland neared completion, and preparations began for the commencement of an Elder's School, the theological class of the School of the Prophets. By December 1834, the meetings of this Elder's School had a good attendance. The subject material considered centered around the lectures on faith. 2

The classes, being mostly Elders, gave the most studious attention to the all important object of qualifying themselves as messengers of Jesus Christ, to be ready to do his will in carrying glad tidings to all that would open their eyes, ears and hearts. 3

The Kirtland School was also organized in December 1834. As a division of the School of the Prophets, this institution existed for the


2The lectures on faith were a series of seven lectures given in and discussed by the school on doctrinal points of theology. For the complete series of lectures see N. B. Lundwall, A Compilation Containing the Lectures on Faith (Salt Lake City: N. B. Lundwall, n.d.).

3History of the Church, II, 176.
temporal education of the saints. William E. M'Lellin, one of the instructors in the Kirtland School, reported that in three weeks the school grew so large that the "small" students had to be dismissed. The main subjects of study included penmanship, arithmetic, grammar, and geography. Approximately one hundred students attended this school through the winter of 1834-35, and used as text books: Burdick's Arithmetic, Kirkham's Grammar, Olney's Geography, and Noah Webster's Dictionary.

Both the Elder's School and the Kirtland School functioned until the last week in March 1835, when they closed "... to give the Elders an opportunity to go forth and proclaim the Gospel, preparatory to the endowment."

Organization and Functions 1835-36

Joseph Smith reorganized the Elder's School in Kirtland on November 3, 1835. One of the first acts Joseph performed was to dedicate "... the school in the name of the Lord Jesus Christ." He

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1 The Elder's School was the theological class of the School of the Prophets and was generally used for religious instructions. The "Kirtland School" became the institution for educating the Mormons in temporal matters. The term school and class were used synonymously by church members.

2 History of the Church, II, 200.

3 Ibid., p. 218.

4 Ibid., p. 301.
then appointed Sidney Rigdon, a member of the first presidency of the church, to serve as the presiding officer of the school.

The Elder's School and the Kirtland School functioned simultaneously through the winter of 1835-36, and as a result of a rapidly increasing membership, these schools divided into several classes. William W. Phelps wrote to his wife, who resided at Liberty, Missouri, and described the various classes being conducted in Kirtland:

Besides the Elder's School there are two evening grammar schools and one writing school, and as soon as the attic rooms are completed in the Lord's House, one or two more schools will commence.\(^1\)

The Elder's School spent the latter part of November in organizing a Hebrew class. Oliver Cowdery, upon returning from a trip to New York, presented the school with a quantity of Hebrew books; Hebrew Bibles, Lexicons, and Grammars, as well as Greek Lexicons and Webster's English Dictionaries. Also, the school engaged Dr. Piexotto to instruct the class in the Hebrew language.\(^2\) Dr. Piexotto failed to measure up to the expectations of the school when he refused to attend class. Therefore, the school appointed William E. M'Lellin and Orson Hyde to visit the Hudson Seminary to hire a new teacher. The Hebrew class met without a teacher until January 6, 1836. On

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\(^1\)"Journal History," December 18, 1835, p. 4.

\(^2\)History of the Church, II, 318-19.
that day, word arrived from M'Lellin and Hyde announcing the employment of Joshua Seixas, a resident of Hudson, Ohio, to teach Hebrew for a term of seven weeks at a fee of $320.¹

Since June 1833, the Mormons actively participated in the construction of the Kirtland Temple. By the 18th of January 1836, the temple was sufficiently completed to allow the Elder's School to be moved from the printing office to the top floor of the temple "adjoining the Hebrew School." These two schools continued to operate in the temple daily through the spring of 1836.²

By the first of February 1836, the Hebrew School grew to the point where a second class of thirty had to be organized to accommodate those desiring to attend.³ Orson Pratt emphasized the importance attached to these schools when he said the classes:

... were intended by the Prophet Joseph, to furnish aid and assistance to the elders when they went forth to promulgate the Gospel of the Son of God--An elder understanding Hebrew was likely to have more influence over the minds of the scattered tribes of Israel who understood the Hebrew language, by being able to meet them on their own ground. The Prophet Joseph also inculcated the necessity of the elders studying the History of nations, so that the spirit of

¹Ibid., pp. 355-56.
³History of the Church, II, 390.
God might more easily impress them minds with what was going to take place. Evidently, these classes were one method used for preparing the elders to preach the gospel.

Professor Seixas instructed the last Hebrew class on March 29, 1836, and within a week many of the school members left Kirtland to function as missionaries for the church. Following the pattern set by the earlier schools, this School of the Prophets dissolved in the spring of 1836, as its members once again became involved in other activities.

**Organization 1837**

In the fall and winter of 1837, a greater distinction developed in the organization of the various classes of the School of the Prophets. The responsibility for a general education fell upon the shoulders of the Kirtland High School. This school, patterned after the Kirtland School of 1834-35, commenced operation in November 1837. The Kirtland High School was divided into three departments with a total enrollment of between 132 and 140 students. H. M. Hawes, Esq., a scholar of the Greek and Latin languages, taught the first or "classic"

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department. This department dealt with the teaching of languages.

The second or "English" department taught the subjects of mathematics, arithmetic, geography, English grammar, writing, and reading.

The third or "juvenile" department was reserved for beginning students and concerned itself with introducing its students to the learning process. ¹

**Analysis**

An analysis of the School of the Prophets in Kirtland, Ohio shows that the school divided into two distinct areas. The first division of the school fell into the area of general education. The Prophet Joseph Smith seemed genuinely concerned with the education of church members. The following admonition recorded in Section 88 of the *Doctrine and Covenants* by Joseph Smith, was considered of great importance by him, for he complied heartily with the command to teach:

> Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms. ²

¹Ibid., pp. 474-75. How long the school operated remains subject to conjecture. However, if it followed the pattern set by the earlier schools, of adjourning in the spring, this school probably ceased operating sometime in the spring of 1837.

²*Doctrine and Covenants*, 88:79.
The various classes organized for teaching arithmetic, grammar, languages, and science obviously complied with the command to teach of all things.

The second division or the Elder's School was designed for the spiritual edification of church members. One of the primary responsibilities of this school centered around the preparation of its members to receive their endowments in the Kirtland Temple. Joseph Smith, in speaking about the school in 1835, remarked that the object of the school was to improve their minds. "... to the sense of the great object that lies before us, viz--the glorious endowment that God has in store for the faithful."¹

William Smith, in a letter to Joseph Smith, also mentioned the importance of the Elder's School when he wrote that due to sickness he could not attend school, "... to make any preparation for the endowment."² Erastus Snow, in his later years, spoke about the school in Kirtland and told how the "rules and regulations" affecting the Kirtland Temple were first presented and formally adopted in the School of the

¹ History of the Church, II, 301. What particular endowment is referred to here is uncertain since the full endowment as understood today was not given until Nauvoo.

Prophets. ¹ Thus, this school actively functioned as an institution for promulgating temple work as early as 1835.

According to school members, many visions and manifestations of the spirit occurred in the Elder's School. Zebedee Coltrin, one of the first members of the Elder's School, related an experience which transpired in one of its meetings:

About the time the the ["sic"] school was first organized some wished to see an angel, and a number joined in the circle, and prayed. When the vision came, two of the brethren shrank and called for the vision to close or they would perish, these were Bros. Hancock and Humphries. When the Prophet came in they told him what they had done and he said the angel was no further off than the roof of the house, and a moment more and he would have been in their midst. ²

The School of the Prophets acted as the institution for instructing church members in religious affairs. It also functioned as the educational organization of the church, while at the same time, preparing priesthood holders to serve missions and to receive their endowments. The closing of the school in 1837, marked the end of its existence until Brigham Young reorganized another School of the Prophets in 1867.

Interlude

Between 1837 and 1867 the Mormon Church experienced a number of major developments. As a result of persecutions, the Mormons

¹ "School of the Prophets 1883," Ms, The Church Historian's Office, Salt Lake City, September 27, 1883, p. 34. Hereafter cited as "School 1883."

² Ibid., pp. 69-70.
were forced to move from Kirtland, Ohio and Jackson County Missouri to Nauvoo, Illinois; then following the death of Joseph Smith in 1844, Brigham Young became the President of the Church of Jesus Christ of Latter-day Saints. Following expulsion of the Mormons from Nauvoo, Brigham Young led the first group of immigrant church members west in the spring of 1847, thus setting in motion the forces for settling, organizing, and developing of Utah Territory.

The Civil War was fought and brought to a close during this intervening period, and the telegraph successfully completed linking the Atlantic and Pacific coasts. The Union Pacific and Central Pacific Railroads drew closer toward completing the first transcontinental railroad in 1868, and with the arrival of the railroad, Mormonism faced the possibility of ending nearly twenty years of isolationism and conservatism. These events set the stage for the reorganization of the School of the Prophets by Brigham Young.  

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1 For a comprehensive study of the development of Utah Territory and the Mormon Church since 1830, see Leonard J. Arrington, Great Basin Kingdom: An Economic History of the Latter-day Saints 1830-1900 (Lincoln: University of Nebraska Press, 1958).
CHAPTER II

THE DEVELOPMENTAL PHASE

University of the State of Deseret

In early November 1867, word spread through Utah Territory concerning the reorganization of the University of the State of Deseret under a new name, the School of the Prophets. The Deseret Evening News, a church-sponsored publication, issued the first public statement concerning the organization of the School of the Prophets in Utah on November 21, 1867. The News printed the following announcement proclaiming the organization of a school for the teaching of

... Theology and the Sciences in their various useful branches, such as Mathematics, Architecture, Chemistry, Mineralogy, Geology, Geography, Grammar, Penmanship, Book-keeping. ... ¹

On December 2, 1867, Brigham Young, Chancellor Albert Carrington, Regents of the University of the State of Deseret, and many of the leading religious and businessmen of the community met in the Salt Lake City Council House to effect the reorganization of the

1Deseret Evening News (Salt Lake City). November 21, 1867, p. 2. Hereafter cited DEN.
University of the State of Deseret. The opening prayer, offered by Brigham Young, contained the following reasons for the university's organization at this time:

... the time has now arrived when we can commence again a school here on this earth for the improvement of the minds of Thy servants, the Elders of Israel in all truths that pertain to heaven and earth, through the Priesthood of the Son of God, and by the learning which we have in books that hath been revealed in days of old, and in our day.

Brigham Young visualized this school as existing for the instruction of church members in all manner of subjects and disciplines. He referred to the university as the School of the Prophets because the whole institution was "... under the guidance of the Holy Priesthood; and hence, it may properly be called the 'School of the Prophets'."

Theological Classes

Individuals from various classes of the university and from the church as a whole participated in a theological class of the University of Deseret, so that they might "... learn to be of one heart and of

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1 The University of Deseret was originally established on February 28, 1850. However, due to a lack of finances and limited attendance, the University continued in "abeyance" and with only a "nominal existence" until it was reorganized in 1867. B. H. Roberts, A Comprehensive History of the Church of Jesus Christ of Latter-day Saints: Century I, VI (Salt Lake City: Deseret News Press, 1930), 509.

2 DEN, December 2, 1867, p. 3.

3 Ibid., December 3, 1867, p. 1.
one mind, both the teachers and the scholars. "1 As the school slowly evolved, this theological class took upon an autonomous spirit and became known as the School of the Prophets. The University of Deseret continued to operate as a school of learning; however, there became a distinct separation between the university and the School of the Prophets. 2

The first theological class of the School of the Prophets opened on December 9, 1867, when the bishops and selected elders of the church from throughout the Salt Lake City area gathered together by special invitation of Brigham Young. 3 The meeting opened at 6 o'clock p.m. in the city hall, with the selection of the school's officers as the first order of business. Upon nomination and after unanimous approval, Brigham Young became the president of the school. Those present then sustained the following men as school officials: vice president, Heber C. Kimball and Danial H. Wells; secretaries, Edward L. Sloan and George Goddard; treasurer, Paul A. Schettler. 4

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1Ibid.

2Since the School of the Prophets sprang up in almost all large communities within the territory, the size and distance of the schools prohibited any close relationship with the university. Also, the activities of the school moved away from the academic learning usually associated with higher education.

3Why Brigham Young chose this particular time to organize the School of the Prophets is unknown.

4"Roll Book of the Salt Lake City School of the Prophets 1867-", Ms, Church Historian's Office, Salt Lake City, p. i. Hereafter cited as "Roll Book 1867."
In a discourse delivered on February 8, 1868, to the saints in Provo, Brigham Young explained to those present the purpose for and the conduct of the theological classes. He said:

We have established a school in Salt Lake City for the instruction of the Elders of Israel in the doctrines which are contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants, etc., and that is also the place where questions may be asked, and instruction given touching all doctrines and principles that may be entertained by them. That is also the place where correction may be given and explanations be made upon all matters which pertain to the temporal and spiritual lives of the Saints.¹

Erastus Snow in writing to William H. Dame, Stake President of the Parowan area, explained the purpose behind the organization of theological classes and defined the responsibilities of those classes. He said:

The School will determine times and places of meeting and consider such questions pertaining to doctrine and the general interest of themselves and the Household of Faith, whether spiritual or temporal, as may be suggested from time to time by the Holy Spirit, being careful to avoid any spirit of disputation, but earnestly inquire after truth and seeking the manifestations of the Spirit.

Praying that through this school a more perfect band of union may be established and maintained among you and that you may come to a more full and complete understanding of your duties as the servants of God, and of the truth as it is in Christ.²

¹Brigham Young, Journal of Discourses, XII (Liverpool: Albert Carrington, 1869), 159.

²"Minutes of the School of the Prophets held in Parowan 1868-1872," Ms, Brigham Young University Library, (Typewritten copy, 1956), p. 2.
The school ultimately encompassed all aspects of both the temporal and spiritual affairs of the saints.

Once the school developed in Salt Lake City, only a short time passed until Brigham Young organized other branches of the School of the Prophets in Provo, Nephi, Bear Lake, Parowan, and other large communities. Almost every town of any considerable size had a class of this organization, making it one of the largest institutions ever organized in Utah Territory. Salt Lake City alone had over one thousand members in the parent class before it disbanded in 1872.

These theological classes functioned as the institution which prepared church members to enter into an organization closer akin to the School of the Prophets organized by Joseph Smith in 1833. Horace W. Barnett, a member of the Payson School, referred to the eventual organization of a school patterned after the one established by Joseph Smith. He showed:

... the beautiful order of the School of the Prophets as laid down in the Book of Doctrine and Covenants. We have not come to that order in its perfection as yet. We know not, however, how soon we shall be called to observe that order.

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1 It is of interest to note that the schools organized in each community contained the prominent brethren of the town, and the officers of the school were invariably the stake presidents, bishops, and other religious leaders.

2 For a list of the Schools of the Prophets with their respective officers, dates, and places of organization see Appendix I.
... This school is only preparatory to the higher School of Theology. If we expect to be members of that School we must observe the rules of this.  

Qualifications and Rules

In the beginning, very exact and demanding qualifications for membership in the School of the Prophets existed. Originally, the bishop of a ward recommended a person for membership only after judging the individual's worthiness to become a member. Some of the qualities a bishop considered in determining a person's eligibility were: strict honesty, personal cleanliness, family prayer, and obedience to the Word of Wisdom.

One other important qualification seemed to be desired but in actual practice was often overlooked. School authorities recommended that prospective members have received their endowments. Bishop Elijah F. Sheets, a member of the Provo School, stressed the

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1 "A Record of Sayings and Doings in the School of the Prophets in Payson City," Ms, Church Historian's Office, Salt Lake City, pp. 117-118. Hereafter cited as "Payson Minutes."

2 See Appendix II for a sample of a bishop's recommendation.

3 See Appendix III for a full list of membership qualifications.

4 The endowment is a series of religious covenants between man and God made in the Latter-day Saints' temples by each temple participant.
importance of members having received their endowments when he said, "... that Bps bishops should know that men had their endowments before recommending them to this school."¹

By March 1868, a list of rules had been drawn up concerning the School of the Prophets and on the 9th of March, seventeen rules were presented to the Salt Lake School for its consideration. Following a reading and discussion of the rules, the school members unanimously accepted them as binding upon each member's actions.² An examination of these rules revealed they covered such spiritual matters as secret prayer, and temporal matters such as keeping each man's fences in good repair.³

Once prospective members met the various qualifications for entrance into the school, they were brought before the body of the school, and there had its rules read to them. Following each applicant's manifestation of his willingness to live and abide by the rules, his name was then presented for approval. Existing members then voted on accepting or rejecting the new applicant. Generally,

¹"Utah Stake School of the Prophet Minutes 1868-1872," Ms, Church Historian's Office, Salt Lake City, Book I, 172-173. Hereafter cited as "Provo Minutes," I or II.


³See Appendix IV for a complete list of the rules relating to the School of the Prophets.
acceptance was granted; however, some exceptions did exist.¹

Each School of the Prophets issued tickets to its members for use in gaining admittance to its various meetings.² Doorkeepers stationed at the meeting house doors kept out anyone who did not possess a ticket of admittance. However, Provo, St. George, and any other school honored tickets issued by the Salt Lake School in behalf of its members and vice versa. As Allen J. Stout explained, "... I joined the school in St. George; so I can have admittance any where that I present my ticket."³

Meeting Agenda

The manner in which the schools conducted their meetings followed a definite pattern throughout all branches. Each class met weekly or biweekly with the presiding officer—president, vice president, or secretary—conducting, and each class regulated the time and day of meeting.⁴

¹"Grantsville, U. T., Theological Class, Minutes of, August 28, 1871--May 6, 1872," Ms, Brigham Young University Library, February 12, 1872, p. 23. Hereafter cited as "Grantsville Minutes."

²See Appendix V for an example of the type of ticket.


⁴"Provo Minutes," I, 5.
Each meeting opened with a song and a prayer, after which the presiding officer would then set the theme of the meeting. He had three possible avenues open to him in setting the theme: he could speak on a subject of importance for the school's consideration; he could call on various members to rise and express themselves on subjects of interest; or he could turn the time over to the members for their consideration of questions submitted by school members. Most often, after the presiding officer spoke, he was followed by members of the school who discussed points of theology, community life problems, and even personal problems. If the time passed without being used, the presiding officer would call on members to express their views on various subjects.¹

In Salt Lake City, for example, the meetings often opened up to members for the answering of their questions. Usually, these questions would be submitted in writing before the school began, and then the presiding officer would attempt to answer the questions or call on members to answer the questions. If the questions required the school's action, such as organizing herd drives, the entire school would then take the problem into consideration. Whichever way the school voted then became the course of action to pursue.²

¹For an example of how meetings were conducted see "Parowan Minutes."

²"Salt Lake City Minutes," January 8, 1870, p. 1.
Membership

The schools usually began operation in the communities with a fair representation of priesthood holders; however, in a relatively short period they grew in membership until they incorporated most of the active adult male members of the church. For example, the Salt Lake School in December 1867, had enrolled 150 members. By February 1868, 295 members appeared on its roll with its membership eventually reaching over 1000 by 1872.\(^1\)

Once the School of the Prophets became organized throughout the territory, each class of the school acted as an integral part of the community in which it functioned by participating in the community's economic, political, and religious affairs.\(^2\) These three areas will receive greater discussion in later chapters.

Decision-Making

Each class functioned within the community as a body for both decision-making and implementation of policy. In matters pertaining to each community, such as stock drives, water rights, and local politics, the school acted as a forum for discussion of these problems. The entire body of the school then made the decisions and took the

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\(^2\)The great amount of school influence in the areas of economics, political, and religious affairs, warrant a separate chapter for each area.
necessary action to implement the decisions reached. Abraham O. Smoot, president of the Provo School, spoke about this decision-making power and said, "... these Schools of the Prophets has [sic] the right to legislate for the good of the People, we impart instructions to each other, from time to time, and thus are mutually benefited."¹ Thus, decision-making for matters of local concern figured prominently in the School of the Prophet's meetings.

The schools also acted as an implementing body for policy handed down from Brigham Young and other church leaders. Usually, these decisions concerned the territory as a whole rather than individual communities. For instance, the decision to take the contract for grading of the Union Pacific railroad line from Echo Canyon to the Great Salt Lake came from Brigham Young, who after taking the contract then sent notice to the various schools asking for their "help" in completing the contract.²

Major School Problems

The School of the Prophets organized by Brigham Young in 1867 and 1868, operated until August 1872. During this time a number of serious problems arose. One problem which continually plagued the

¹"Provo Minutes," I, 244.
²This aspect of the school is examined further in Chapter IV.
various classes centered around the large number of tickets being lost. School leaders felt that lost tickets might be found by non-members and used by them to gain entrance into school meetings.  

The declining attendance at school meetings also caused great concern among its leaders. William Lee, a member of the Grantsville class, reported the reason some individuals gave for their failure to attend class. He reported, "... Some said that the subjects that were discussed were to [sic] common and that they were silly and they could learn nothing."  

Low attendance became serious enough to require many of the classes to adopt stringent measures. The Provo School dealt with this problem in a manner suggested by John McEwan, a member of the school. He proposed:

... that it is the feeling and sentiment of all the members present of this class of the School of the Prophets to go of our own free will and accord and deliver our Tickets to the Bishops of our respective wards--

The school carried this motion unanimously, and from that time forward its members had to obtain a recommendation from their bishop before a new ticket would be issued. Naturally, only those who had been attending the school regularly and who had sustained its actions

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1 "Provo Minutes," II, 31-32.
2 "Grantsville Minutes," December 18, 1871, p. 18.
3 "Provo Minutes," II, 32.
received such recommendations.

Unity

As the schools developed, an interesting change took place. Originally, they were organized in order that the elders could "teach and be taught." However, as the cooperative movement began its development in 1869, the principal concern of the schools became one of unifying the people. This principle of unity in the "Kingdom of God" received great emphasis, and members soon realized that these classes functioned as an institution for preparing them to enter into a higher order. This higher order or Order of Enoch became the goal they strove to attain. In 1868, John B. Fairbanks, president of the Payson School, said, "... we are approximating as fast as we can to the order of Enoch and that, when established will work to a charm."¹

Joseph Lee Robinson in his journal spoke about the United Order as early as 1869. "I'd like to live to see Zion redeemed and the Saints possess liberty, the House of God set in order and the United Order going in full blast."² These schools kept the idea and principle of the Order of Enoch very much alive in the minds of the Mormons during this time.

¹"Payson Minutes," p. 28.
School Dissolution 1872

Brigham Young dissolved the School of the Prophets in the autumn of 1872. He gave various reasons for closing the schools at this time, but in dissolving the Salt Lake class on August 3, 1872, he spoke:

... of the unusual amount of temporal prosperity that is attending the latter-day saints, and the growing worldly mindedness and careless indifference that is manifest among the wealthy Elders of Israel...¹

President Young then said:

... it was a busy time, the brethren anxious to get at their work and the weather was very hot. He had done his best to establish the School of the Prophets and the third meeting had not passed before the Devil showed himself in their midst—and taking all circumstances into consideration, he should not adjourn this school, but dissolve it until further notice, and of course all other schools throughout the Territory will also be dissolved.²

The Payson School adjourned "Sine die" on September 28, 1872. Vice President, Albert K. Thurber, gave the following reasons for its closing:

... on account chiefly of the slack attendance of the members. The school in Salt Lake City was adjourned sine die last August for the same reason and we will adjourn here today sine die for the same reason.... One reason why these schools have been adjourned is that we are too leaky: everything that is said here is reported to our enemies contrary to our covenants....³


² Ibid., p. 3.

Amos J. Allen, a resident of South Willow Creek, expressed his understanding for the closing of the school when he wrote:

Brigham stated that it seemed to [sic] hard to get the brethren to do as they were counseled [sic] that the mines and money had such an influence over many that they did not attend the school. He said [sic] all things considered [sic] he would dismiss the school until notice was given etc.¹

President Abraham O. Smoot in dosing the Provo School of the Prophets expressed hope that in the future another one might be established:

... It seems to become necessary that I should adjourn this School Sine die or without day there may be many reasons for this. Yet I am in hope that out of the ashes of this class another class may be organized how soon this may be I know not or whether it will even be so organized I do not know--We have here today 43 members out of 246. I am not able to account for the absence of 203 members.²

The closing of the various classes of the School of the Prophets came about as the result of various reasons. The two leading ones being the low attendance at school meetings and the inability of its members to keep secret the business conducted in its meetings.

Reorganization 1872

On November 4, 1872, Brigham Young organized a second School of the Prophets in Salt Lake City. Through his personal invitation the first presidency of the church. several of the twelve apostles,

presiding bishops, presidents of seventies, and of high priests,
bishops and their councilors, assembled together in the city hall to
effect the organization of another School of the Prophets.¹

The first order of business was to determine who would be will-
ing "... to enter into the Order of Enoch and to build up a city upon
that principle, to hold all that they have subject to the dictations of the
Holy Priesthood."² Those individuals present at the meeting then
voted in and sustained the following officers: Brigham Young as the
president of the school, George Q. Cannon as secretary, and Wilford
Woodruff as treasurer. After the sustaining of the school officers,
Brigham Young admonished those present:

... that if matters that were conversed upon in the School
were told outside of the School, as they had been in the case
of the other School, he would dismiss the School until the
person who did so should be found out. There was nothing
that he was afraid of all men hearing... But it was not
right for the members to do as some had done, as the
Spirit which prompted them to do so was not of God.³

Meetings for the school were held at first on Monday evenings at
6:30 p.m. in the city hall, but the school eventually moved the meeting
time to Saturday evening. Authorization for admittance of new mem-
bers into this organization had to be obtained from the entire

²Ibid.
³Ibid., p. 2.
membership of the school. ¹

**Purpose and Function**

Brigham Young expressed the purpose behind the reorganization of the school at this time when he said:

... this was the place for the brethren to speak and open their minds freely, especially on matters of doctrine. He thought it might be wisdom for doctrine of the Gospel to be introduced here for their united consideration.²

This school primarily functioned in the area of theological interpretations rather than decision making. But, its members still had to subject themselves to the temporal regulation of their lives.

The very existence of this second school organized in 1872, was kept secret, and only members knew of its activities. Daniel H. Wells stressed the point of secrecy and desired that members keep what transpired even from their families.³ This second school only functioned in Salt Lake City, as far as can be determined, and during its existence it reached a membership of approximately 234 individuals, with these members being the prominent church leaders from throughout the territory.⁴

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¹ Ibid., November 11, 1872, p. 5.
² Ibid., November 18, 1872, p. 1.
³ Ibid., December 2, 1872, p. 4.
⁴ See Appendix VI for a list of those individuals who belonged to the school organized in November 1872.
This school participated in the political, economic, and religious activities of the community just as its predecessor did. However, as the minutes of its meetings clearly indicated, this school concerned itself mainly with questions and problems of a theological nature.

**United Orders**

The principle of unity and co-operation upheld by the church finally led to the incorporation of the United Orders in 1874. As discussed earlier, by 1869, members of the church actively looked toward the beginning of United Orders. On November 17, 1873, Brigham Young brought the proposal for establishing United Orders before the School of the Prophets. He said:

... he wanted to see a community of Elders in this City or elsewhere willing to be one in Temporal things, or in other words, enter into the Order of Enock [sic] conducted by a Committee or Trustees who should have charge of the company, and those who were not willing to observe their council he did not want there. We would raise our own fruits, grain, fowls, butter, cheese, beef, mutton, pork etc.; Manufacture our own clothing and wear it, abandon the use and wear of all unnecessary imported articles. The means raised by our united labours, put to usuary in doing good, not fooled away in folly [sic] and extravagance, all things controlled by the Trustees.

As the summer of 1874 drew closer, the school spent more and more time in developing the United Order.

Brigham Young spent the winter of 1873-74 in St. George, and it

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1"Salt Lake City Minutes," November 17, 1873, p. 2.
was here in southern Utah where the first United Order began in the spring of 1874. By March 1874, the St. George United Order actively functioned. A telegram received by the Salt Lake School on March 16, 1874, instructed the bishops to lay the matter of United Orders before their wards and to take names of those who desired to join.\(^1\) By the 13th of April, the bishops reported to the school that fifty members of the Sixteenth Ward, fifty members of the Fifteenth Ward, and thirty-two members of the Eleventh Ward expressed willingness to enter into the United Order. At this same meeting, twenty-nine members of the school expressed their desire to enter into the same Order.\(^2\)

Interestingly enough, on April 10, 1874, Brigham Young organized a branch of the United Order in Parowan with William H. Dame as President, Jesse N. Smith first and Edward Dalton second Vice-President, William Adams as secretary, and Samuel H. Rogers as treasurer. Thus, the leading religious leaders in the community also became the individuals to regulate community activities. William H. Dame also served as the President of the School of the Prophets in Parowan during its existence.\(^3\)

\(^1\)Ibid., March 16, 1874, p. 1.

\(^2\)Ibid., April 13, 1874, pp. 1-3.

\(^3\)Andrew Jenson, compiler, "History of Parowan War," Ms Brigham Young University Library (Typewritten copy, 1955), p. 115.
By May 1874, preparations for beginning the United Order in Salt Lake City neared completion. At the meeting of the School of the Prophets on the 11th of May, Brigham Young asked those present, sixty-eight in number, to express their willingness to enter into the United Order; nearly all responded in the affirmative. Young then went on to explain that the organization of the United Order would commence with the First Ward and continue on through the Twentieth Ward. The ward served as the basic foundation for the United Order in Salt Lake City; however, no outward pressure was exerted upon the members of the school or the wards to force them to join the Order.  

Instructions for organizing the United Order in Salt Lake City came through the school, and beginning in June 1874, it functioned as the meeting for the officers of the United Order. This new organization, as seen by school members, existed as the institution which would last not for "... five or ten years, but for ever and ever."  

The School of the Prophets stopped functioning shortly after the 13th of June 1874, when Brigham Young proposed:

... after next saturday [sic] perhaps it would be better to meet in the several trade committees in wards which would further the ends of business more effectually."

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2 Ibid., June 6, 1874, p. 2.

3 Ibid., June 13, 1874, p. 2.
The School of the Prophets dissolved and became a part of the United
Order of Salt Lake City in June 1874.

**School of the Prophets 1883**

President John Taylor, successor to Brigham Young, organized
the fourth and final School of the Prophets in 1883. On April 28, 1883,
President Taylor recorded receiving the following revelation:

> These things belong to my Priesthood; but more properly
to the School of the Prophets, who should be made acquainted
with my laws. Let the School of the Prophets be organized,
even all such as are worthy, but if they are found unworthy
they shall not have a place in my school, for I will be honored
by my Priesthood; and let my laws be made known unto them
as may be deemed expedient.¹

In relating this revelation to some of the leading elders of the church,
President Taylor explained that "these things" in the revelation "... refer to temporal matters."²

On July 25, 1883, in compliance with the above revelation,
President Taylor appointed George Q. Cannon and George Reynolds to
gather any and all information available pertaining to the Schools of
the Prophets as organized by Joseph Smith and Brigham Young,
"... so that the School might be properly organized in accordance
with the designs of the Almighty."³

¹ "School 1883," p. 3.
² Ibid., p. 62.
³ Ibid., p. 3.
In reporting back to President Taylor, George Q. Cannon spoke of the school organized by Brigham Young in 1867, and said, "He called it a Theological class--though it was also called the School of the Prophets; still he looked upon it more as a Theological class. . . ."

Cannon went on to explain why it closed in 1872. "There was so much leakage and so many things being told outside of the school that he deemed this the best course to pursue."  

The findings in connection with the school organized in 1833 by Joseph Smith revealed that the one in Kirtland, Ohio functioned, "... according to the order given in this revelation Section 88 of the Doctrine and Covenants."  

Upon completion of Cannon's and Reynolds's study of the various schools, they made the following recommendation concerning membership into the new institution:

There is need for discrimination to be used in the beginning. . . . I would not lift up my hand, if I had any voice, to admit any man to the school of the Prophets who would not be perfectly obedient to the Priesthood, and who would not be willing to consecrate all he had under the direction of the Priesthood.  

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1 Ibid., p. 10.
2 Ibid., p. 11.
3 Ibid., pp. 10-11.
4 Ibid., p. 29.
At a meeting held in John Taylor's office on September 22, 1883, the following individuals were separately nominated and sustained as members of the School of the Prophets: John Taylor, George Q. Cannon, and Joseph F. Smith.¹

**Qualifications for Membership**

On the 28th of September, again at a meeting in President Taylor's office, a discussion of the qualifications for membership in the proposed school arose, and President Taylor remarked that the church standing of prospective members, "... should first be thoroughly understood, as due precaution is very necessary in all these matters."²

Ultimately, President Taylor envisioned the school as spreading throughout the various stakes of the church. "In reflecting upon these matters I have often had impression that we should have these organizations in the several stakes. ..."³ Each one would be under the direction of the stake presidency, and the school would have the potential to continue growing. However, President Taylor said:

... at present it would be well to confine the school to official members of the church, and extend gradually.

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¹Ibid., pp. 32-33.
²Ibid., p. 49.
³Ibid., p. 50.
There might ultimately be more than one school in a Stake, if circumstances made it desirable.\textsuperscript{1}

Once admitted to the school, members were expected to:

\ldots take a straight course, and do the will of God in its completeness. Nobody will be forced, but, it is expected that those who do become members will have their conduct scrutinized, for if we are to pass by the angels and the Gods hereafter we must be willing to submit to a little scrutiny now.\textsuperscript{2}

On September 28, 1883, the twelve apostles and their councilors along with the first presidency were sustained as members of the School of the Prophets "by themselves."\textsuperscript{3}

Some of the first rules as determined by church leaders concerned the regulation of the school:

The members thereof must be true men and faithful members of the Church. No leakage of any kind can be permitted, not even to our wives, our children or to any body else. Not that there are any secrets in these matters, but because they do not belong to others.\textsuperscript{4}

Certainly, the endowment served as a prerequisite for membership since the organizational meetings took place in the Salt Lake City Endowment House and later in the St. George Temple.

\textsuperscript{1}Ibid. , p. 58.

\textsuperscript{2}Ibid. , p. 62.

\textsuperscript{3}Ibid. , p. 56.

\textsuperscript{4}Ibid. , p. 61.
Salt Lake Endowment House

By special invitation of President John Taylor, the first presidency, apostles, and presidents of stakes, met at the Salt Lake Endowment House on October 10, 1883, to effect the organization of the School of the Prophets. President Taylor spent the 10th of October in instructing those present in matters pertaining to the school. He explained at this time the purpose for its organization, "This school is a king of initiatory step, to aid people to carry out the word, the will and the law of God."\(^1\)

On the 11th of October, those present in the Endowment House received additional instructions concerning the organization of the school. Leaders of the church placed special emphasis on the prerequisites for membership into the new institution. They especially stressed the importance of paying tithing, and keeping the Word of Wisdom. After some discussion on these points, President Taylor placed the names of the stake presidents before the members of the first presidency and apostles for their sustaining vote of acceptance into the School of the Prophets. After the unanimous approval of the stake presidents as members, the names of the apostles and first presidency were then unanimously sustained as school members by the stake presidents.\(^2\)

\(^{1}\)Ibid., p. 65.

\(^{2}\)Ibid., pp. 79-80.
The thirty-eight school members spent Friday, October 12, 1883, in the Endowment House and there performed the ordinances for admission into the School of the Prophets. Following the pattern as outlined in Section 88 of the Doctrine and Covenants, President John Taylor washed the feet of those present, after which each member had the sacrament administered to him. Upon completion of these ordinances, the brethren left the room; then as each one reentered the room, President Taylor greeted him with the salutation as recorded in verse 133 of Section 88 of the Doctrine and Covenants.

President Taylor gave the following instructions to the members of the school:

It will not be wisdom for you to start these schools hurriedly, we want them thoroughly supervised . . . . We must get our High Councils and Bishops instructed. Teach them as we teach you, that they may become examples among their flock.

Following this admonition to the brethren, President Taylor then went on to say:

It will be proper to have a teacher appointed for this school. I will act in that capacity and in my absence Bro. George Q. Cannon, and in his absence Brother Joseph F. Smith. All who are in favor of this measure for the present will make it manifest. All raised there (sic) hand.

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3See Appendix VII for a list of those present.
1 "School 1883," pp. 84-91.
2 Ibid., p. 91.
3 Ibid., pp. 91-92.
St. George Temple

A second branch of this school began on December 24, 1883, in the St. George Temple. Under the direction of the Apostles, Wilford Woodruff and George Teasdale, twenty-four adult priesthood holders assembled together and received instructions concerning membership into this institution.¹ The apostles stressed the importance of living the Word of Wisdom as being a prerequisite for membership. In St. George at least, living the law of the new and everlasting covenant or polygamy also became a prerequisite for membership. All of those admitted into the St. George School had been practicing polygamy.

Following the initial discussion of the requirements for membership, this school effected its organization by following the same ordinances of washing the feet, passing the sacrament, and receiving the members by salutation as patterned after the school in Salt Lake City.²

The St. George School sustained the following individuals as its presidency: Erastus Snow, President; M. F. Farnsworth, Secretary; and John D. McAllister to preside in the absence of Erastus Snow.³

The records concerning this School of the Prophets end at this point. What happened to it remains subject to conjecture. However,

¹ See Appendix VIII for a list of individuals present.
³ Ibid., p. 107.
its organization did exist and it had been projected towards a greater development throughout the territory. Hope remains that in the near future more knowledge concerning this school will become available.
CHAPTER III

POLITICAL AND MILITARY ACTIVITIES

Mormon Attitudes

The two Schools of the Prophets organized by Brigham Young between 1867 and 1874, participated actively and enthusiastically in the planning, organization, and conducting of Utah Territorial political affairs. The various schools nominated and sustained local officials prior to their names being placed upon the election ballot, and these schools made the decisions and arrangements for protecting polling places and transporting voters to and from the polls. To understand political affairs in Utah between 1867 and 1874, it becomes necessary to understand the influence the Schools of the Prophets exerted in both the communities and the territory as a whole.

Albert K. Thurber aptly summarized the predominate attitude of church members toward political affairs at this time when he said, "Let us remember that it is God's prerogative to nominate and ours to vote them in."¹ Church members received counsel from leaders of the church to support the decisions of the priesthood--political,

¹"Payson Minutes," p. 87.
economic, or whatever—once the basic decisions had been made. ¹

One of the most difficult principles Mormons had to accept and support centered around the idea that the priesthood had the right to officiate in not just spiritual matters but in temporal affairs as well. ² Brigham Young and other church leaders emphatically supported and promulgated this idea of the extended power of the priesthood. In speaking before the Provo School of the Prophets in 1868, President Young pointedly defined this point of priesthood authority in relationship to politics. He said:

Some of the brethren [sic] think that the Priesthood should not govern us in political affairs. There is no union and no strength in the world. . . . Our representatives are good working men: yet some would prefer other. But we will learn that the Priesthood must dictate. We want to be one in all of our transactions. ³

As events developed during the ensuing years in relationship to co-operatives and the principle of unity, the problem of priesthood control over temporal affairs caused serious doubts among Mormons

¹ Priesthood can be defined as that power or authority given by God to man to act in God's name. It is bestowed upon the male members of the church.

² Why Mormons chose this particular time to rebel against the control by the church of temporal matters is debatable. However, by this time church control had slackened since the early pioneer days and certainly many Mormons did not want a return of complete church domination.

³ "Provo Minutes," I, 73.
and gentiles alike. By 1867, some church members and many non-
members began questioning the "one man" rule of Brigham Young. For
as president of the church, Brigham Young not only controlled the
priesthood, but the economic and political actions of the Mormons as
well. Thus, limiting the influence of most opposition.

In 1867, the Mormon attitude toward the federal government
varied little from the antagonistic hatred manifested during the Utah
War. It had been the federal government that refused to aid the Mor-
mons during their persecution in Jackson County, Missouri, and later
in Nauvoo, Illinois. ¹ It had been the federal government that sent
troops in 1857 to "subdue" the rebellious Mormons in Utah. The fed-
eral government appointed territorial officials who in turn proved a
constant hindrance to the Mormon attempt to set up a church-state
government. The federal government also attempted to stamp out the
practice of polygamy among the Mormons. Clearly, the bitter feelings

¹Many of the Mormons felt there had been and still existed a
conspiracy among the states and federal government to destroy the
church. Stephen Markham, a member of the Payson School, reported
the following in 1869, which illustrates some of the basis for the
Mormon attitude. "He knew that there was a council held in Carthage,
Illinois composed of delegates from every state in the Union except
three, who entered into covenant if the people of Illinois and Missouri
would destroy the prophet that they should not be brought to justice.
They were afraid that Joseph would have been elected President of the
United States for which office he was a candidate. He secured the
minutes of that council and read them." "Payson Minutes," p. 41.
toward the federal government arose out of deep roots in Mormon history, and this attitude increased by the time of the organization of the School of the Prophets.

Isaac Groo, a member of the Salt Lake School, expressed the view held by many Latter-day Saints when he said, "The government is one mass of corruption from Prest. Grant down to the lowest paid officer." 1 Daniel H. Wells went even further and said, "The only legitimate government upon the face of the earth, is the government of God. . . ." 2 Technically, the Mormons recognized and felt obligated to obey only this "government of God."

Beginning with the Mormon migration to the Salt Lake Valley in 1847, Utah's government consisted of a church-state organization. 3 Only after Alfred Cumming, a non-Mormon, replaced Brigham Young as governor in 1858, did there exist even a nominal separation of the

1 "Salt Lake City Minutes," February 17, 1873, p. 2.

2 Ibid., March 10, 1873, p. 3.

3 The provisional State of Deseret was organized by Brigham Young in 1849, and its membership consisted of all the citizens of the territory. When Utah became a territory in 1850, this state organization still continued to operate and finally went underground in 1858-59, only to function covertly until the early 1870's. As late as February 21, 1870, the ghost legislature of the State of Deseret held meetings following the adjournment of the regular territorial legislature. This ghost legislature was called upon to validate the actions of the territorial legislature as is shown in the remarks of Brigham Young to this legislature, "I presume that you will adopt and sanction the laws which have been enacted by the Legislative Assembly of the Territory of Utah, that the same may be valid and of full force in the State of Deseret." Journal History," February 21, 1870, p. 1.
two powers.

Many members of the church believed the time would come when the School of the Prophets would be required to furnish, "... men to take the lead in governments therefore let us qualify ourselves for the duties to be imposed upon us." School members also retained the belief that "... God is at the Helm, and will make all things subservient to his purposes." 1

Charles Rydalch, a member of the Grantsville School of the Prophets, summarized the attitude manifested by many gentiles or non-members of the church toward Mormons. After returning from a trip to Chicago, he said, "... if they could not subdue this people by law they would do it with powder and ball." 2 The mutual dislike was manifested by both Mormons and gentiles.

The belief of general corruption inherent within the federal government led many Mormons to feel they could gain statehood through bribery. James E. Daniels, a member of the Provo School, said:

"... we could easily buy our way into the Union but that is not President Young [sic] policy. If we are ever admitted he is determined that it shall be on principle and in a way

1 "Provo Minutes," I, 62.

2 "Salt Lake City Minutes," June 15, 1872, p. 2.

3 "Grantsville Minutes," p. 18.
to command the respect of the corrupt demagogues who rule the nation.  

**Polygamy Legislation**

The principle of plural marriage which the church advocated served as one of the leading causes for contention between the church and the federal government. The Anti-Bigamy Act of 1862 had been an attempt on the part of the government to stop the practice of polygamy. However, the Mormons effectively circumvented the 1862 law, and by 1870 Congress attempted to pass the Cullom bill. The various

1 "Payson Minutes," p. 153. "Grantsville Minutes," p. 16. Whether Utah could have obtained statehood at this time even by bribery is highly questionable due to the Mormons insistence upon continuing the practice of polygamy and also the reliance upon church control over temporal affairs.

2 The Morrill, or Anti-Bigamy Act of 1862, proposed by Congressman Justin R. Morrill of Vermont and passed by Congress, was the first important federal legislation attempting to deal with the problem of polygamy in Utah. The bill prohibited unlawful cohabitation with more than one wife, disincorporated the church, and prohibited the church from owning more than $50,000 worth of property other than that used strictly for devotional purposes. However the sections relating to disincorporation and property were not strictly enforced. Arrington, pp. 257-258.

3 The Cullom bill was proposed by Representative Shelby M. Cullom of Illinois, and it would have placed polygamy cases under the jurisdiction of federal judges, made cohabitation a misdemeanor, allowed the President to sent 25,000 militia to the territory, placed selection of jurors in the hands of the United States Marshal and the United States Attorney, and deprived plural wives of immunity to testify against their husbands. The bill passed the House but was killed in the Senate. Ibid., p. 357.
school meetings throughout the territory spent a considerable time in condemning and petitioning against the Cullom bill. Speakers in all of the schools condemned the bill as an infringement on the religious rights of the Mormons. The Salt Lake School went so far as to organize a mass meeting to oppose the Cullom bill. Thirteen members were assigned in March 1870, to act as a committee to organize and conduct the proposed mass meeting. Thus, the School of the Prophets organized the opposition to this bill and not the city council or territorial officials as might have occurred in other territories.

Some good effect did come to the Mormons from the Cullom bill. Brigham Young in discussing the bill, as recorded by Abraham O. Smoot, conceded the point, "... that Bill Cullom has done more to draw attention to this people than all the missionaries we sent out last Fall."
In the latter part of 1873, Congress attempted to pass another anti-polygamy bill, or the Logan bill. The Salt Lake City School raised opposition to this bill, and it organized itself into a committee of the whole to gather evidence for use in refuting the charges and allegations made by those in Washington who supported such strong anti-polygamy legislation.

**Church and State Conflict**

Utah experienced a very pronounced conflict between church and federally appointed territorial officials. Often the actions of federal officials would be nullified by the church through the School of the Prophets. For example, in January 1872, Governor George L. Woods vetoed a legislative bill which would have authorized the calling of a constitutional convention. At the meeting of the Salt Lake City School on January 27, 1872, Daniel H. Wells moved, "That we hold a convention, appoint officers, and draft a constitution for admission into the

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1 The Logan bill, if passed, would have eliminated the territorial attorney-general and marshal. Also, the bill would have let United States judges, marshals, and attorneys choose and impanel juries, made proof of cohabitation sufficient to sustain prosecution for plural marriage, let United States judges appoint county commissioners, let United States judges, marshals, and attorneys' fees be paid out of territorial funds, and let United States judges fix their own time and place of holding court. The Latter-Day Saints Millennial Star, XXXV (Liverpool: A. Carrington), 137.

2 "Salt Lake City Minutes," December 29, 1873, and January 5, 1874.
Union as a state. " The motion carried unanimously, illustrating Mormon contempt and complete lack of recognition for federally appointed territorial officials and their authority.

The Salt Lake City School drew up a petition in 1870, asking Congress to remove John P. Taggart as United States Assessor of Internal Revenue. The Mormons felt that Taggart dealt corruptly with them. To counter Taggart's influence, the school obtained signatures on a petition in an effort to influence congressional action in obtaining Taggart's removal. The effect of the petition remained questionable.

The citizens of Provo also had trouble with their local postmaster, a Presidential appointee. According to the Mormons, he interfered with the mail by failing to deliver it and by slowing the dispatch of it. Many Mormons in Provo believed he had been sent mainly as a nuisance to the people. Abraham O. Smoot proposed before the Provo School that members of the church stop purchasing stamps at the Provo post office and start mailing and receiving letters at American Fork and Springville. The school decided to accept this course of action; however, the success of this action remained

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1Ibid., January 27, 1872, p. 1. This school was also responsible for organizing a mass meeting for the same reason in August 1869. "Diary of Charles Lambert--Part Five," Utah State Historical Society, (Typewritten copy), p. 13.

2"Salt Lake City Minutes," February 26, 1870, p. 1.
Elections

Probably the greatest influence the Schools of the Prophets and hence the church exerted in territorial politics revolved around the organizing, conducting, and controlling of elections, both local and territorial. With the idea implanted in the minds of church members that the priesthood had the right to operate in temporal affairs, the opportunity remained existed for the church to function in all territorial activities.

As early as January 31, 1868, Brigham Young used the schools for the furtherance of church political policies. On this date in the Salt Lake School, Young nominated Abraham O. Smoot to be sent to Provo in the capacity of president, mayor, and bishop; John Taylor as judge, and a number of others as city councilors. The Salt Lake School unanimously approved the selection of these men to their various offices. As revealed by its actions, the leading men sent to Provo in 1868, first received the supporting approval of the School of the Prophets in Salt Lake City.

By 1868, there had grown up a general carelessness in conjunction with elections because the voters knew "... that the men whom

1 "Provo Minutes," I, 290-91.

they wanted to fill the offices would be elected, whether they voted or not.1 This carelessness caused great concern among the leading church authorities, especially as the "New Movement" or Godbeite schism grew and gave impetus to the development of the Liberal or opposition party.

Opposition Parties

The church strictly opposed the development of other political parties which might compete with the church controlled and supported "Peoples Party." This attitude manifested itself clearly in various school meetings, as illustrated by Calvin C. Pendleton, a member of the Parowan School, when he forcefully condemned the rise of opposition parties and specifically the Liberal Party. He said, "... to be liberal was to deny the atonement. ..."2 Jesse N. Smith, also of the Parowan School, went further in speaking about the development of new political parties. He reported having heard John Taylor say that a party like the non-Mormon Liberal Party had existed in heaven, and it had to be gotten rid of, implying the necessity of abolishing any competition to the "Peoples Party."3

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1 Ibid., July 18, 1868, p. 3.
2 "Parowan Minutes," p. 126.
3 Ibid., pp. 128-129.
The Election Ticket

City elections in Utah generally came in February, and county and territorial elections came in August of each year. Invariably, in the month preceding the election, the schools would turn part of one meeting into a nominating convention for the selection and sustaining of those individuals whose names would appear upon the election ballot. Abraham O. Smoot illustrated the method followed when he spoke before the Provo School and said:

...it is proposed to take into consideration the nomination of candidates to be elected as County officers at the next general election. And hoped that the men who should be elected should be sustained here and at the Polls. And requested the Bishops of the several settlements see to the election in their settlement, that the same is carried on as the Law directs.¹

This selection of political officers by the School of the Prophets before the general election was a unique system. Just as in church positions, individuals did not seek these political positions; rather, the school leaders selected persons from the populace to serve in these positions.²

Each of the various schools between 1868 and 1872 carried out this procedure for nominating political officials and sustaining them.

¹"Provo Minutes," I, 71.

²See Appendix IX for a list of officers selected by the Provo School in 1868, to fill local political offices.
prior to an election. The second school organized by Brigham Young also influenced political elections. In January 1874, for example, difficulty arose in the selection of candidates for political offices in Salt Lake City. The nominating committee organized by the school could make no decision; therefore, the school took over and nominated the various officers for city positions. The school then moved and passed a motion that a general convention be held on the 31st of January to nominate the ticket already approved by the school.

Once the ballot had been arranged, it became the responsibility of the schools to encourage members of the church to turn out and vote. Election notices were constantly being read in the school to remind of coming elections. The school's president often spoke energetically about approaching elections and exhorted its members, "... to use their influence in the Election to be held. ..." In Parowan Silas S. Smith, "... read letters and telegrams relating to the Election.


3"Provo Minutes," I, 80.
and encouraged the brethren to turn out and poll a large vote. . . ."1

The schools also made arrangements to transport voters to the polls as well as to "protect" the polls from any "outside" influence. The example cited for the need of a close watch at the polls related to the election of 1869, in which Corinne, a gentile community, had only sixty eligible voters and yet managed to poll 1800 votes. 2

The schools did not get as large a voter turn-out as the leaders would have liked. Abraham O. Smoot, in speaking about the election on August 3, 1868, criticized the school members for their indifference:

I want to refer to the election of yesterday. This has been spoken of for 2 weeks. Yet there was twenty-six members of this school, who was absent from the Polls. I am sorry to say there two of our Bps who did not vote. There was only two hundred and four votes polled in the large city of Provo.3

Even though the schools nominated political officers, individuals did retain the right to reject the nomination. In July 1871, the Parowan School placed George A. Smith's name on the election ballot for a position on the Territorial Legislative Council. Smith sent notice to William H. Dame that he desired someone else elected since he would

1"Parowan Minutes," p. 40.

2"Payson Minutes," p. 86. It is of interest to note that the election of August 1870, was the first territorial election in which women had the right to vote.

3"Provo Minutes," I, 82.
be going south for the winter. The school took his name off the ballot.¹

At various times, Brigham Young sent messages to the schools either encouraging or discouraging the election of particular individuals. For example, in July of 1872, he sent a telegram to the various presidents and bishops of the territory, "... requesting all to vote for Geor. Q. Cannon for Delegate to Congress. Referred also to our local elections said we should all vote the one ticket."²

The Salt Lake City School minutes contained an interesting note to the election of February 1870. On January 29, 1870, the school busied itself with the selection of men to fill the ballot for the approaching city election. A stone cutter moved that all city officers serve as an honor and donate their pay for the benefit of common schools.³

The school rejected this motion, and another member moved, and after some discussion the motion carried:

... by general applause that the Stone Cutters devote as much of their time gratis, as the City-Council do, and the proceeds of their labor appropriated to the poor fund or common schools.

¹"Parowan Minutes," p. 117.

²Ibid., p. 165.

³Only the city recorder and treasurer had a set salary and all others on the council only received a remuneration for long sessions. "Salt Lake City Minutes," January 29, 1870, p. 4.

⁴Ibid.
Some dissension arose as a result of the school’s political activities. In the fall of 1869, some residents of Payson drew up a petition in an attempt to divide the county. A rivalry existed between the two cities of Provo and Payson concerning which would become the leading city in the county. After Brigham Young determined that Provo would be the major city, Payson made an attempt to withdraw from the county. Payson called a meeting of the School of the Prophets, and at this meeting Abraham O. Smoot criticized its members for their actions. President Smoot told the school to sustain the united county and uphold the development of Provo whether they liked it or not, thus leaving little or no choice to its members.  

During the summer of 1872, a petition circulated through the territory seeking to keep Utah from becoming a state. Enough people signed the petition to cause some alarm among the church leaders. In Provo Abraham O. Smoot proposed the following action as the method for keeping members of the church from signing the petition:

... He alluded to the signers of the anti State Petition would like to know the mind of the school in regard to this. It was his mind to read the Petition in our public meetings throughout the County. From the stand with the names of the local signers which upon motion of W. W. Allen was unanimously agreed to.

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2 "Provo Minutes," II, 43.
Opinions of School Members

School members had the right and exercised their prerogative to express views on political matters dealing with affairs on both the local and territorial level. For example, D. P. Clark, a member of the Parowan School, felt the city tax to be excessively high, and he believed the tax revenue was not being used for the improvement of city streets, walks, or buildings as it should. He also expressed the feeling that taxes as such tended to stagnate business rather than encourage business growth. ¹ On the other hand, Albert K. Thurber heartily endorsed city taxes and especially the poll tax. He felt that the poll tax as used in the territory raised the voting standards in each community. ²

Warren N. Dusenberry of the Provo School, an active ally of tax-supported, free public schools, spoke to the Payson School on December 16, 1871, and said:

Let us petition our Legislature to enact a public school law that will be up to the times. Our schools should be sustained by a tax. Was an earnest advocate of the Free School System. ³

By 1873, the territorial legislature still had not passed any legislation favoring tax-supported, free public schools. Therefore, in

¹"Parowan Minutes," p. 55.

²"Payson Minutes," p. 163.

³Ibid., p. 166.
November 1873, the teachers' institute of the territory drew up a petition asking that funds for use in schools be provided by the territory through taxation. The School of the Prophets as a whole took a dim view of this action, "... as calculated to work diametrically opposite to the principle of improvement, by introducing a species of pauperism in the community." The school's influence certainly had an effect on the legislature's action.

Influence of School Leaders

In 1872, the Salt Lake City School acted as the institution which selected the young man to fill a vacancy in the military academy at Annapolis. The school considered all the names of qualified boys and in the end selected Willard Young, son of Brigham Young, to fill the vacancy. He became the only Mormon to attend this military academy at this time. 1

The Presidents of the Schools of the Prophets probably exerted a larger influence in determining the political activities of the schools than any other single member. For example, Charles C. Rich, President of the Bear Lake School, called the attention of the Paris School, "... to the importance of petitioning the Legislature to

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1 Ibid., June 29, 1872, p. 3.
incorporate our main settlements as cities." The school voted in favor of petitioning the legislature and went ahead and organized a committee to draw up the petition.

Brigham Young spoke to the Salt Lake School in 1871, and moved that the city council:

... be requested to remove the present market house to the lot lately owned by Bro. Jno. Van Colt, that the House now used as a boarding house be torn down, and a good fence put round the lot, after all the trees are cleared off—all to be done in 30 days from this date.

In September of this same year, Brigham Young spoke to the school and requested of those members of the county court present:

... the privilege of using the street west of state road for the Railway to run south, each one acquiesced and promised to grant a County right for that purpose.

The schools became the forum for arranging the transactions of many political affairs by public officials. It appears that the schools did allow the city and county officers to exercise a limited amount of decision-making authority but with the reservation that all actions be subject to the approval of the school.

The schools also provided a place for hiding church leaders from persecution by territorial officials, while still affording them a

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2 "Salt Lake City Minutes," April 29, 1871, p. 4.

3 Ibid., May 6, 1871, p. 3.
place to meet and instruct the church. For example, in May 1871, the Provo District Court issued a "bill" against Abraham O. Smoot, "... on the testimony of one man and he President Smoot had been advised to travel around the country and not say much." The school, being an exclusive assembly of church members, provided ample opportunity for President Smoot to meet with the Mormons and still exercise his influence as church leader.

The Provo Riot

In the summer of 1870, federal authorities sent troops to garrison a military post near Provo. This arrival of troops in Provo caused quite a lot of concern among the Mormons over their personal safety. Abraham O. Smoot in discussing the situation with the Provo School on August 9, 1870, expressed the opinion that the soldiers had a right to be there; but, he reported his understanding that at the next pay day the soldiers intended to "run" the city. To counteract this intention on the part of the soldiers, President Smoot proposed:

I should like to swear in every member of this School as Police as I do not believe in being run. . . . asked the Brethren of Provo City to stand on their feet and be sworn in as Police Officers of the City of Provo, upon which some 75 arose and was [sic] duly sworn as Policemen by L. J. Nuttall City Recorder. 2

1 "Payson Minutes," p. 132.

This measure must have served as a temporary restraint because another month passed before any trouble arose between the townspeople and the soldiers.

The regulation and control of liquor within the territory had always been a major problem and concern of church leaders and members of the School of the Prophets, and with the arrival of troops the problem intensified. The Word of Wisdom prohibited the use of alcohol, and church members were expected to refrain from its usage except for "medicinal" purposes. Still, the liquor trade flourished in the territory, and its result, drunkenness, led to the Provo "Riot."

On September 22, 1870, between the hours of twelve and two o'clock in the morning a group of approximately forty United States soldiers stationed at Camp Rawlins, the military post on the outskirts of Provo, participated in what became known as the Provo "Riot."

The soldiers held a party at the Bachman House, an establishment managed by John M. Cunningham. After becoming drunk the soldiers went through the town firing guns and proclaiming their intent to "run" the territory and stop the "God Damned Mormons" from controlling the territory.¹

The soldiers broke into the home of Bishop William Miller, and damaged the meeting house, and other businesses located on main

¹DEN, September 26, 1870, p. 2.
street. They finally dispersed about two in the morning after some townspeople gathered to oppose their activities. The whole affair came under the jurisdiction and review of Major Nathan W. Osborne, commanding officer of Camp Rawlins, and General P. R. De Trobriand, commanding officer of Camp Douglas. The official reports of the affair ultimately reached the War Department, and those soldiers identified as participants in the disturbance were arrested and subjected to military discipline and court martial. ¹

Some members of the School of the Prophets expressed the opinion that the hand of God influenced the "Riot" in order that Mormons might wake up to their duties and responsibilities. ²

Events settled down fairly rapidly, and in November the Provo City Council, with the school's approval, concluded a contract with Major Osborne to rent "... the Square known as Union Square for a time varying from 1 to 6 or 7 months." ³ The reason given for allowing the troops to be quartered in town was, "... we can control them better in town than we can where they are at present." ⁴

¹Ibid., September 30, 1870, p. 2.
²"Provo Minutes," I, 376.
³Ibid., p. 385.
⁴Ibid.
Military

The call for the church to maintain a strong and active military organization related closely to the political activities of the School of the Prophets. Two reasons emerged as the cause for maintaining a strong military force: one, the constant danger of Indian depredations, and two, the increasing friction developing between the federal government and the Mormons. The schools constantly reminded their members "... to keep their powder dry and be prepared for any and every emergency."¹

Samuel W. Woolley of the Grantsville School further emphasized the counsel given to the School of the Prophets when he stated:

... that the Spencer Rifle could now be bought at the Co-op Store in the city for $7.50 and now was the time to buy Guns. Bishop wanted all the brethren to arm themselves... and be ready for any emergency.²

Ever since the Nauvoo Legion had been organized in Illinois, the church actively supported a militia in order to maintain protection for church members. The School of the Prophets became the institution for encouraging and sustaining the militia in Utah. William C. McClellan, Colonel of the Payson Militia District, spoke to the Payson School and stressed the importance being placed upon an active military organization:

¹"Grantsville Minutes," October 23, 1871, p. 10.
²Ibid., September 25, 1871, p. 7.
... he considered the military as important a subject as any we have to do with. Rehearsed the sayings of the Presidency of the Church that the men who will not do military duty shall be despised by their brethren and will ultimately apostatize, and go to the devil. We ought to endeavor to instill a military spirit into our boys from 10 years old and upward.¹

President John B. Fairbanks of the Payson School heartily endorsed military activity by its members. He said:

... many of our brethren express contempt for our military organization--that is because they are ignorant and foolish. We should be ashamed of our military status in Payson. Those who have no respect for this organization have no business in this School--it is no place for them. We should be ashamed to excuse ourselves on account of age or office. I went to see every man in this school belong to some company in the military. If a man is over 45 years old and is able bodied if he hasn't pluch enough to join any other company let him join the Silver Greys, old women like. We want to know who are men and who are something else.²

As the activities of United States marshals increased in attempting to suppress polygamy, school leaders advised their members to buy guns and ammunition in order to protect themselves from unlawful police arrests. Many church members felt like William Adams, a member of the Parowan School. He said that if marshals came in the night to arrest him or his family, he would put up a stiff resistance.³

¹"Payson Minutes," p. 37.

²Ibid., pp. 78-79.

³"Parowan Minutes," p. 135.
Governor George L. Woods attempted to prohibit the display of military units in the 1871 Fourth of July celebrations. The Salt Lake City School, showing its disrespect for the governor, on motion of Daniel H. Wells unanimously approved the original program with its display of militia units and agreed to "quietly disregard" the governor's orders.  

As the increasing conflict over polygamy between territorial officials and the church developed in the early 1870's, the following excerpt from a letter to the Grantsville School of the Prophets written by Thomas H. Clark, Sen., aptly described the feeling of increasing hostility:

... it seems that great trouble is at hand therefore I Do think it would be wisdom to know what arms and ammunition Each Brothen have got one hand also Every horseman to have his horse Sadle and Bridle, and Every thing Ready, to go if wanted at amunite Notics. And Every man that is able to Bear arms to Be Ready aney hower.  

... Never no never no never Let it Be Said that the Grantsville Brotheren are Beind Either with men or meanes. to sustain the Kingdom of God its Riths and Servants. ...  

Brothern Be Redy to Defend the Kingdom and God will Defend and Bless You.  

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1 "Salt Lake City Minutes," July 1, 1871, p. 4.

2 "Diaries and Records of Joshua R. Clark and Mary Louisa Woolley Clark 1840-1938," Brigham Young University Library, I (Typewritten copy), 137. This statement was copied as it appeared in Clark's Diary, and its misspelling was retained to keep the effect of the statement.
Summary

The Schools of the Prophets played an active part in the political affairs of the territory between 1868 and 1874. They established election ballots by first nominating and sustaining public officials prior to their election. They organized, conducted, and controlled political elections. They exerted their influence on public officials in office and actually became the body for making many policy decisions. They became the means for disseminating information, supporting policies determined by Brigham Young and other church leaders, making decisions affecting the local interests of their community, and functioning as another institution for controlling and regulating the activities of church members. They also acted as a stimulus for helping keep the church militarily aware of potential dangers facing the Mormons. Certainly the period of Mormon development between 1868 and 1874 must be reexamined and viewed through the role the Schools of the Prophets played and influences they exerted.
CHAPTER IV

ECONOMIC AND SOCIAL ACTIVITIES

Self Sufficiency

By the early part of 1869, the Union Pacific and Central Pacific Railroads neared completion of the first transcontinental railroad. The imminent completion of the railroad in Utah caused leaders of the Mormon Church to become acutely aware of the need for providing its members with some kind of economic protection from the threatened flood of finished products manufactured in the East. The organization of the School of the Prophets in 1867, served as the basic institution for preventing the assimilation of the Mormon economy and culture into the prominent laissez faire attitudes of the American nation. The school served as the organization which controlled Mormon economic growth and development in Utah.

From the time the Mormons entered Salt Lake Valley in 1847, they began working toward creation of a self sustaining economy. By 1868, the initial hardships of colonization had sufficiently decreased to allow them to begin building a flourishing economy. The large gentile merchant community posed the only threat to complete Mormon domination of Utah's culture. The ability of gentile merchants to undersell
Mormon merchants, thus enticing the patronage of a large number of Mormons, caused great concern among church leaders. To counter this growing influence of the gentile community, church leaders began actively encouraging members of the church to support only Mormon merchants. But the continuation of a flourishing gentile trade belied the effectiveness of the church's efforts.

John S. Fuller, a member of the Provo School, expressed the general attitude of many Mormons toward gentiles when he said:

"... I understand that these Gentiles are our enemies—they have sent armies to exterminate us, they are not of us, we belong to the government of God. In the world those who give aid, and comfort to an enemy are considered traitors, and commit treason, why should we give aid and comfort, to the enemies of the Kingdom of God."  

Church leaders as a whole condemned those individuals who traded with gentile merchants. Brigham Young emphatically opposed trading with other than Mormon merchants, and in speaking to the American Fork School on September 16, 1868, he demanded:

"... all the men who had bought goods of our enemies of late, he told them to leave the School of the Prophets and not come to the communion table any more, for we do not fellowship you."  

By October 1868, the Salt Lake School voted that members of the church who dealt with outsiders should be excommunicated. President

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Brigham Young further condemned trade with gentile merchants when he said, "... he had tried to control the merchants, but could not do it. ... they would go to hell, if they did not turn a short corner [sic]."\textsuperscript{1}

Since the church could not effectively control the merchantile purchasing power of its members, it is not surprising that Brigham Young shortly announced the organization of a new economic institution, the co-operative merchantile establishment.

\textbf{Z. C. M. I.}

On October 9, 1868, immediately following the semi-annual conference of the church in Salt Lake City, the Council of Fifty met in conference with the leading authorities of the church.\textsuperscript{2} At this meeting, the council decided:

... to take immediate steps to establish a co-operative merchantile business, wholesale and retail, to supply the wants of the people of the Territory. Over $70,000 was subscribed in the council.\textsuperscript{3}

Once the council reached the basic decision to begin co-operative merchantile institutions or co-ops, it began offering subscriptions for

\begin{itemize}
  \item[\textsuperscript{1}]\textit{Ibid.}, October 3, 1868, p. 1.
  \item[\textsuperscript{2}]The Council of Fifty was, "... a political organization intended to prepare the world for a literal, political government in anticipation of Christ's millennium--" Klaus J. Hansen, \textit{Quest for Empire} (East Lansing: Michigan State University Press, 1967), p. ii.
  \item[\textsuperscript{3}]"\textit{Journal History}," October 9, 1868, p. 1.
\end{itemize}
shares in these co-ops to the various classes of the School of the Prophets in order that their members might become share holders. At the Salt Lake School, "... a preamble and constitution of Zions Co-operative Institution were read by sections and discussed and unanimously approved."¹

The Salt Lake School appointed Abraham O. Smoot to canvass the Provo area to determine the sentiment of local residents toward the co-operative enterprise. He spoke of the establishment of Zions Co-operative Merchantile Institution, Z. C. M. I., in Salt Lake City and said:

"... President Young had caused this society to be organized for the temporal and financial salvation of this people and that it is his wish that every faithful Saint who can will take shares in the institution. The Salt Lake merchants are eger [sic] to advance all the means required for its establishment viz; $200,000 with a prospective capital of $1,000,000 but the president wishing to discourage a monopoly where the interests of the whole people are concerned has refused their offers until the movement can be explained to the comprehension of all that all may avail themselves of its benefit who choose.²

The primary reasons for the creation of Z. C. M. I. at this time was to control the funds spent by Mormons on merchantile goods, to become self sufficient, to bring about a closer co-operation and order among the Mormons, and to keep out the gentile or non-Mormon

¹Ibid., October 24, 1868, p. 1.
²"Payson Minutes," p. 4.
element which tried to gain an increasing hold on the economic life strings of the economy.  

George G. Bywater, a member of the Payson School, spoke about the co-operative movement and expressed having heard Brigham Young state, "... that our cooperation was but the iniatory [sic] steps to the 'Order of Enoch'. "

Brigham Young explained the goal of co-operatives when he said:

... it was the first stepping stone to the order of Enock [sic] --and unless the brethren take hold of it more fervently than they have done, they will dwindle away and go into the spirit of the world.

Once Z. C. M. I. was established in Salt Lake City, branch stores developed in the major communities throughout the territory. The local School of the Prophets established these branch stores through the territory. For example, in the first meeting of the Parowan School, its members discussed and approved the organization of a co-operative merchantile company. At its second meeting, on November 7, 1868, this school effected the co-operative's organization by sustaining William H. Dame, president; Silas S. Smith, vice president; Samuel H. Rogers and John Topham, directors; and Richard Benson,


secretary of the Parowan Co-operative Mercantile Company.¹

As these co-operatives developed in the various communities, school leaders instructed church and school members to "... support but the one store and that the Cooperative Store."² Members of the School of the Prophets who traded outside of co-operative stores were compelled to surrender their tickets.³

Brigham Young did not feel content to limit co-operative enterprises to mercantile establishments. He also envisaged and helped develop co-operatives in agriculture, manufacturing, transportation, banking, and even life insurance. Abraham O. Smoot spoke to the Provo School about the development of other types of co-operative industries and illustrated his point when he spoke about the large quantity of horn, hoof, and bones which lay bleaching on the prairie, and told how it could be transformed into buttons, combs, and other materials usually purchased at stores. He believed that by producing these things at home the Mormons could save as much as fifteen thousand dollars annually on buttons alone.⁴

¹ "Parowan Minutes," pp. 5-6.
² Ibid., p. 32.
⁴ "Provo Minutes," I, 286.
Some gentile merchants tried to circumvent the church's boycott of their establishments by placing the sign, "Holiness to the Lord, Zion Cooperative Institution" over their door. Originally, only members of the parent co-operative had authorization to display this sign. However, unauthorized stores did not hesitate to make and display their own sign. ¹ The Schools of the Prophets spent many hours in discussing and lauding the virtues of the co-operative stores. They also revealed the various tactics of the gentiles such as the false signs placed on their establishments.

The co-operative stores had at least limited success in stopping the trade to gentile merchants according to Daniel H. Wells. He remarked:

Since Cooperation started, quite a number of merchants had been stopped in business--and if we will only sustain Cooperation ourselves, many more will close up.²

Abraham O. Smoot gave some idea to the Provo School about the effectiveness of the co-operative enterprises when he said:

A year or two ago our leaders admonished us to cooperate in temporal matters for our temporal salvation. A few responded to this voice of the priesthood in different degrees according to their faith. Perhaps one half of the people refused to cooperate--they prepared to 'paddle their own canoe'. That is all right--it is men's

¹Ibid., p. 283.
²"Salt Lake City Minutes," April 12, 1870, p. 4.
privilege to choose or to refuse, to do as they please.  

President Brigham Young became heavily involved financially, approximately $30,000 worth, in Z. C. M. I. He turned to the School of the Prophets in order that he might obtain help in eliminating these debts. Amos M. Musser of Salt Lake spoke to the Payson School concerning this problem and said, "We are called on to relieve him (Brigham Young) by paying up our tithes in their kind."  

Co-operative Stock Herds  
The School of the Prophets after helping establish the co-operative merchantile institutions throughout the territory became involved in the organization and management of co-operative stock companies. From their beginning, the schools spent a great deal of time in controlling the herding and raising of stock in each community. In February 1869, after the territorial legislative assembly repealed the law in relationship to estrays which had prohibited cattle drives on the open range, the schools organized stock drives to gather in the stray cattle found on the open range. Their meetings became the place for authorizing, organizing, and conducting such drives.  

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1 "Payson Minutes," p. 144.
2 Ibid., p. 155.
3 "Parowan Minutes," p. 23.
At the semiannual conference of the church held in October 1870, Brigham Young expressed the desire that co-operative stock herds be organized throughout the territory. Silas S. Smith related to the Parowan School this desire of Brigham Young to organize their herds and quoted him as saying, "... it was the will of the Lord to get up Co-operative Stock hear[d] [sic]."¹

Following this admonition of Brigham Young, the various branches of the School of the Prophets organized co-operative stock herds. Parowan organized its stock into one of the first co-operative herds on November 5, 1870, at its weekly school meeting.² The school established a committee to draw up the necessary rules and regulations for incorporation of a co-operative stock herd. At the next meeting of the school on November 12, 1870, the committee reported and Silas S. Smith:

... read an 'Agreement' that the Committee had gotten up to incorporate the Parowan Stock Raising Company. J. N. Smith read the act in relation to incorporating mining and other companies, and wished the brethren if they saw any defect in the Article of Agreement to speak of it and it could be changed.³

The school unanimously agreed to support this co-operative stock company.

¹Ibid., p. 85.
²Ibid., p. 83.
³Ibid., p. 84.
The Provo School under the direction of Abraham O. Smoot organized a co-operative Stock and Bee Keeping Association in Utah County in November 1870. President Smoot in organizing this association said:

... it was proposed that we organize a Stock and Bee Keeping Association in this County we thought of organizing after this School adjourned but I think we might as well attend to it now as it is legitimate business for this School. . . .

Two months later the Payson School began taking steps toward the organization of another co-operative county stock raising company as a better precaution for protecting their stock. President John B. Fairbanks reported to the school concerning this proposed stock company and said:

He attended a Bishop's meeting in Provo yesterday. They decided there to organize a Cooperative County Stock raising company. Showed up our experience in the past in raising stock, and showed the advantages of the cooperative system. If we can have faith enough to invest in this company it will be a success. God requires us to thus put our means together and cooperate in every branch of business. He has been appointed on a committee to solicit Stock in this ward. The company will be organized the first of March next and in the mean time Stock can be subscribed.

The basic decision to organize this local co-operative stock herd came from the bishop's meeting held in Provo. But, to effect

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1 "Provo Minutes," I, 383. See Appendix X for a list of the officers elected by the Provo School.

the organization of the company the proposal was taken to the schools for their approval. The schools then acted as the institutions for organizing and regulating the said co-operatives.

Bishop Myron Tanner, a member of the Provo School, caught the significance of the organization of stock companies when he said, "... our Stock interest is of great importance to us and is one more link in the chain to bind us together." ¹ Again, the principle of unity comes to the forefront in Mormon thought.

These stock companies helped raise cattle in the territory more efficiently and with less loss from Indian and cattle thieves. However, they were not completely successful as illustrated by the remark of William Adams when he asked the Parowan School:

Where is all the stock gone to that we have lost. When it is ascertained that a calf has got on some one's brand beside the owner's it is called a mistake, and these mistakes occur very frequently.²

Two additional functions of the School of the Prophets were associated with the stock raising industry in the territory. First, during 1870 and 1871, Brigham Young began to encourage the use of oxen for farm teams instead of horses or mules, "... as a matter of economy. ..."³

¹"Provo Minutes," I, 118.
²"Parowan Minutes," p. 166.
Second, church members used the schools for the purchase of additional live stock. For example, William D. Roberts, a member of the Provo School, in November 1870, prepared to return East in order that he could purchase some cattle. He notified the Provo School of his plans and desired that all who wished him to purchase stock for them, "... should deposit their money with L. J. Nuttall."\(^1\) Thus, the School of the Prophets became involved in the purchasing, raising, and regulating of stock within the territory.

**The Provo Woolen Mill**

The Provo School became involved in the organization and construction of the Provo Woolen Mill as a co-operative enterprise. Brigham Young originally proposed the construction of a woolen mill in Provo on June 1, 1869, at the local school meeting. The school unanimously accepted the proposal to build this woolen mill.\(^2\)

The Provo School effected the organization of the woolen factory by appointing the following officers: Brigham Young, president and general superintendent; Abraham O. Smoot, vice president; Leonard J. Nuttall, assistant secretary; Elijah F. Sheets, treasurer; and Nathan Davis, architect. Brigham Young offered to furnish the machinery for the factory, and in return he required the people of the

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\(^1\)"Provo Minutes," I, 382.

Provo area to raise the necessary funds, approximately $300,000, plus participate in the construction of the factory. Shares in the company sold for one hundred dollars a piece with Brigham Young purchasing the first five shares.  

During the next two years the Provo and Payson Schools became deeply involved in the construction of the woolen mill. Workers on the mill constantly advised the schools as to the progress of construction, and the schools became the place where the call originated for workers and funds needed to help complete the construction of the mill. Abraham O. Smoot illustrated the method for obtaining workers when he spoke to the Payson School in May 1870, and encouraged them to give additional help so that construction on the factory could be quickly finished. He said:

... I wish to lay before the school the subject of the Provo factory. Said Prest. Young feels very anxious in relation to this subject--wants to have it pushed ahead as rapidly--he says if the people will erect the building he will bind himself to lay the machinery for it down in Provo by the first of next February. Although we have four factories in our Territory they are over stocked with wool. We want to relieve our women of the drudgery of weaving and spinning and have this work done by machinery. It is important that our wives have more time to devote to their children and to household duties.  

The Provo and Payson Schools of the Prophets became the primary

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institutions behind the organization and construction of the Provo Woolen Mill.

**Indian Problems**

The ever present danger of Indian raids and rustling of range cattle by cattle thieves, especially in central and southern Utah, posed a constant threat to the Mormons. The schools in late 1869, discussed the Indian problem and as illustrated by the Parowan School, they set up guards to protect the community stock from Indian raids whenever they had any information about Indians in the vicinity. ¹

William H. Dame, in talking to the Parowan School, illustrated the concern of its members over increasing trouble with the Indians when he spoke:

... of our troubles with the Indians and the taking care of our stock, thought all our troubles were for the best as we would become one sooner and learn by experience, spoke of our being united in defending ourselves against the Indians. ²

**Roads and Telegraph Lines**

The Schools of the Prophets helped in the construction of roads and telegraph lines throughout the territory. As early as May 1869, men from the Provo School received a call to work on the Provo

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¹ "Parowan Minutes," p. 28.

Canyon Road, and a great deal of talk ensued in the school over construction of a good road and one that would last. The school finally decided that those who worked on the road would be given shares in the road company. As the road reached completion, toll charges were fixed for the use of the road at seventy-five cents for single teams, twenty-five cents for each extra span, and fifteen cents for loose animals.  

The Bear Lake School under the supervision of Charles C. Rich planned and constructed the Logan to St. Charles wagon road and participated at the same time in the construction of a telegraph line along the same route. Nathan C. Davis was "... nominated and sustained to superintend the work on the Logan Road." Also, seventy-five men needed to work on the road were authorized and recruited by the school.  

John Clifton, a member of the Bear Lake School, contracted in 1871, to build a telegraph line from Franklin to the summit of the mountains leading to Logan. At a bishop's meeting held previous to the school meeting on August 26, 1871, the bishops determined that fifty-two men from the various settlements in the county would be

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3 Ibid., September 11, 1869, p. 1.
required to work on the line. The bishops then called upon the Paris School to supply the fifty-two men needed for the telegraph's construction. ¹

In Grantsville, members of the school had to receive its permission to construct a road before work could begin. Aaron Sceva, a member of the school, presented it with a verbal petition on behalf of Timothy Matthews and William W. Frakes. They desired to construct a toll road in South Willow Canyon, and they proposed to either build the road themselves and charge a toll or have everyone help in the road construction and then allow those who participated to use the road until the amount of their wages expired. The school gave approval for these two men to petition the county court for the right to build this road. The school then said that it would use its "... influence to protect these brethren in their right." ²

Water Rights

The amount of water in the territory naturally regulated the type and amount of land available for irrigation. The School of the Prophets acted as the body for making sure that the water rights in each community were strictly enforced. John B. Fairbanks spoke to the Payson School about water rights and said, "... those who will meddle

¹Ibid., August 26, 1871, pp. 1-2.
with water will be suspended from this school and be dealt with according to law. "1

In the Grantsville School, members introduced the subject of water master for North Willow Creek. Some thought that a new man should be selected for this position right then and there. Thomas H. Clark said, "... we should select the man now and then let the City Council appoint him according to law."2 However, the school finally postponed the matter for two weeks until a special meeting for all interested parties could be called and there select a water master.

**Land Titles**

With the completion of the railroad in 1869, the Mormons faced the threat of losing some of their land. Very little of the Mormon land had been registered, filed upon, or given title to as required under any of the land laws, since the first land office did not open in Utah until mid 1868. As the railroad built across the territory, the federal government, as stipulated in its contract, gave alternate sections of land to the railroad, and those lands not claimed were open for railroad allocation. Lands with prior claims could not be allocated, but the School of the Prophets became very concerned lest they loose any of their land. In most branches, school leaders organized

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2 "Grantsville Minutes," p. 23.
committees to survey the land and get it registered. They also encouraged members of the church and school to file on their land.  

Leonard J. Nuttall of the Provo School explained the best method for handling this land problem. He told the school:

Myself and Bro Milner by Prest Youngs council [sic] have procured copies of all the plots for this county. And as much information as we could obtain we have secured. The plan we think for entering is, for one man who shall be appointed to enter the Land; and he make Titles to others, better for naturalized citizens to enter the Lands otherwise the proper papers of Citizenship shall have to be also forwarded to Washington. The surveyor will have to find the Section Lines, and then commence to enter, two men to every quarter section one to enter, and one to witness. The plan to enter at the City is that the Bps of the wards appoint suitable men, who will receive the money, and the Land. The person making entry, can get no title until all is paid for. . . all that have money keep it and secure titles. A man having a home on land to be entered under the homestead Act, ten dollars has to be paid to the Governor, and one per cent on the one dollar [sic] and twenty five cents pr. Acre Gov price, which must be occupied for five years; before a complete title can be obtained.  

By May 1869, only one person in twenty held title to his land in Utah.  

The schools were rightly concerned for the protection of their land and for the next two years the schools constantly urged their members to get their lands surveyed and registered.

3 Ibid., p. 209.
Many times members of the church did not take this advice and problems followed. In Parowan for instance, Arnold L. Barton attempted to homestead land west of the city on what many Mormons felt to be community property. The members of the Parowan School soundly condemned Barton for his actions, but they took no overt action to remove him from the land other than by agreeing to exert economic pressure against him. 1

By early 1870, the counsel the School of the Prophets gave its members was, "... those who would not pay for their lands was to sell it to some one that would pay for it and go and buy it of government."2

**Grasshoppers**

In the spring of 1868, 1869, and 1870, the farmers in Utah were plagued with the arrival of large hordes of grasshoppers preying upon their crops and threatening to destroy the years food crop. The Schools of the Prophets organized ways and means for battling this destructive force. In May 1868, the Salt Lake School organized a committee to form parties for killing grasshoppers.3

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1 "Parowan Minutes," p. 146.

2 "Grantsville Minutes," p. 3. How successful the schools were in getting lands registered is unknown.

The grain crop was sufficiently destroyed in 1868, to cause the rise of prices on wheat as the winter months approached. To stop this threatened inflation in the southern part of the territory, the Parowan School, "Moved and carried that we hold wheat at three dollars per Busheal [sic]."¹

In 1870, the grasshoppers again threatened the farm crops. The Salt Lake School spent considerable time in discussing various ways of dealing with the grasshoppers. Wilford Woodruff suggested the best course of action was to drag a large sheet across the grain, catch the hoppers, and then bury them. Ezra Carns proposed that axle grease be put on the trunks of fruit trees from the ground upwards two feet. Milo Andrus suggested that whiskey and water sprinkled on the trees and plants would preserve them from injury.² Church members tried all sorts of methods and remedies in an effort to kill off the grasshoppers and save the farmer's crops. None were very successful. But the Schools functioned as the institutions where problems of a community nature, such as the grasshopper invasion, were discussed, debated, and decisions reached as to some type of action needed to remedy the problem.

¹"Parowan Minutes," p. 7.
²"Salt Lake City Minutes," May 14, 1870, pp. 1-2.
Transcontinental Railroad

With the approach of the transcontinental railroad, Brigham Young became very concerned with its potential influence on Mormon society; therefore, he contracted with Samuel R. Reed, superintendent of construction for the Union Pacific Railroad, to grade the roadbed from Echo Canyon to the Great Salt Lake. The reasons given by Brigham Young for taking the contract were three fold. First, by allowing the Mormons to construct the road it kept out the undesirable and unwanted class of men who accompanied most railroad camps. Brigham Young reinforced this point when he acknowledged:

... the hand of the Lord in giving this people the privilege of performing the work, thus keeping away from our midst the swarms of scalawags that the construction of the railway would bring here. 1

Second, the contract allowed the money spent for construction of the railroad to remain in the possession of the Mormons while at the same time providing them with employment. Third, the contract set an example to the rest of the country by showing that the Mormons were interested in helping complete such a tremendous national undertaking. 2

Once Brigham Young accepted the contract, he went to the various branches of the School of the Prophets to obtain the men and

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2 Millennial Star, XXX, 410.
materials needed to construct the road. Brigham Young told the Provo School of the contract and said:

From 500 to 1000 men will be needed. The pay will be cash and be boarded--Place of work in Weber Canyon and near Echo. I want a report as quick as possible. The pay will be from $1.50 to $2.50 per day. I want the bretheren [sic] to get the work and keep out the rabble. ¹

All public work programs stopped functioning except farming in order that the necessary amount of men might be made available to work on the railroad. ²

In the later part of September, Brigham Young sent telegrams as far south as Payson asking for more men to assist in finishing the contract on the railroad in Echo Canyon. ³ The schools became the institutions for providing the means necessary for fulfilling the contract.

Payment by the Union Pacific Railroad to Brigham Young for the work done by the Mormons was slow in coming. Eventually, the church had to accept rolling stock as partial payment. Also, at this time Brigham Young began the construction of the Utah Central Railroad, the first Mormon built, financed, and controlled road. The Salt Lake School appointed a committee of six men, later increased to

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¹ "Provo Minutes," I, 15.
² Ibid., p. 41.
³ "Payson Minutes," p. 2.
eighteen with the addition of the twelve apostles, who assumed the responsibility for the sale of Utah Central Railroad bonds to the various wards and schools throughout the territory. The reason this committee existed was, "... to enable the President to liquidate his indebtedness of the U. P. R. R. claims which were held against him."¹

Purchases of U. C. R. R. bonds fell below the expected amount, and Daniel H. Wells warned the people that if they did not purchase the bonds, then they would have to be sold to gentiles and other individuals willing to purchase them.² Sales never did reach the amount desired by the church leaders.

**Declining Prices and Rising Wages**

With the completion of the transcontinental railroad on May 10, 1869, the Mormons faced a serious economic crisis. Goods and merchandise purchased in the East could now be brought into the territory and sold at a lower price than home manufactured articles. The cheap goods brought by rail even threatened the co-operative movement which was designed to help the Mormons become self sustaining.

Two of the most serious problems traced directly to the coming of the railroad were the sharp decline in prices for manufactured

²"Salt Lake City Minutes," October 22, 1870, p. 2.
articles produced in the East in relationship to those same articles produced in the territory, and second, the high wages demanded by artisans and mechanics. A. F. MacDonald, a member of the Provo School, summarized the problem of wages when he said, "The laborer wants as many dollars to day for his work: as he did three years ago. When provisions and Articles etc. was three times as much as to day."  

Henry M. Alexander, a mechanic and member of the Provo School, expressed the view of the laborer when he said, "... the price of grain ought to regulate the price of Labor."  

Being able to purchase goods at a lower price from the East threatened to destroy Brigham Young's policy of self sufficiency. Why pay more for goods made at home, when better merchandise could be bought from the East at a lower price. To counter this buying of Eastern goods, the Salt Lake School met on July 3, 1869, and there:

A committee from each trade was elected to submit to the trades the proposition of reducing the wages of mechanics in order that Utah might be able to compete with the manufactures of the States.  

This committee reported to the Salt Lake School on the 10th of July concerning the lowering of wages. The school at this time gave

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1 "Provo Minutes," I, 225.  
2 Ibid., p. 227.  
the committee the authority, "... to regulate the prices of Labor, and prices of everything, in our midst, to establish a uniform price list." ¹

Due to the great impact reduced wages and regulated prices would have on the territory, the committee refused to take any action. Instead, it "... concluded that the First Presidency shall say what the price of Labor and produce shall be." ² However, Brigham Young did not desire to regulate prices himself, if by any chance the people could be brought to regulate their own prices and wages.

The Provo School took the initiative and on August 3, 1869, Aaron Johnson moved that a convention be held in the county for the express purpose of regulating wages and prices. After a great deal of discussion concerning the pros and cons of calling a convention, the school decided in favor of a convention. The school moved:

... and seconded that each settlement have three or five delegates. Moved and secd. two weeks from tomorrow Aug. 18th to be the day of meeting in Provo. ³

This convention held its meetings in Provo on August 18, 1869, and here the regulation of prices and reduction of wages was arranged. At the weekly meeting of the Provo School following the convention.

¹ "Provo Minutes," I, 235.
² Ibid., p. 242.
³ Ibid., pp. 246-247.
Abraham O. Smoot felt that a vote of confidence on the part of the school would give members of the convention confidence in their work. He moved and it was seconded, "... that we sustain these prices, carried unanimously."¹

The Payson School also called upon its members to sustain the actions of this convention. Albert K. Thurber related the work of the convention, stated the prices fixed for labor and various articles, and then revealed that the proceedings of the convention had been submitted to the presidency of the church for their approval or disapproval. President Thurber then asked the school to sustain the proceedings of the convention. It did so with a majority of its members voting in the affirmative.²

Following the example set by Provo, the various schools adopted uniform prices and reduced wages throughout the territory in order that Utah could compete with goods produced in the East.³ The School of the Prophets was the institution where the subject of wage reduction and price regulation received discussion and final support. The reaction of individuals in the territory varied to this economic regulation with the Godbeites being the most opposed. Those members of the

¹Ibid., pp. 256-257.

²"Payson Minutes," pp. 35-36.

school affected by this action supported it, at least outwardly.

**Mining**

Since the Mormons entered Salt Lake Valley, the teachings of the church in relationship toward mining varied little if any. Leaders of the church constantly preached against mining and its evil influence. George W. Bean of Provo illustrated this point when he reported to the Payson School a conversation with Brigham Young in which he, George Bean, had shown President Young samples of gold taken within ten miles of Payson. President Young remarked, "George let it alone—the time will come when it will be brought forth for the good of Israel, but not now." Generally, the counsel of the church toward gold and silver mining was, "... wo unto the man who seeks to bring it forth!"

In the early part of 1870, the discovery of gold and silver in the territory stimulated interest in mining. This mining discovery also brought a change in the church's position. At a meeting of the Provo School on March 29, 1870, Abraham O. Smoot spoke about mining and said:

Some of the Bretheren [sic] surrounded the Prest while at Payson and asked if it would not be best to develop these mines. After he has preached for twenty-one years against it, he said yes go and dig and the man that digs the deepest will be the poorest. Now they go and say it

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1"Payson Minutes," p. 68.

2Ibid., p. 59.
is all right Prest Young says go ahead. Not thinking of the later [sic] part of his speech. Now if you all want to go, I say go, but leave your Tickets with your wife, for you might trade them off to some of the Jews or Gentiles, for they cost you fifty cents.  

A fairly large number of Mormons began mining for gold and silver because the schools became concerned with the "great many" men who left the settlements.  

By the fall of 1870, Brigham Young encouraged church members to get the work around the mines as a means for getting rid of the undesirable element in the mining communities. After returning from a visit to the southern settlements, Brigham Young told the Salt Lake City School:

... let the brethren in this and Davis County try to get all the hauling, and labour for the mines, and do it so cheap that no outsider can compete and they will have to leave--and if somebody finds a good lode, work it sufficiently to keep it, but don't run crazy over it--and don't spend what you get among our enemies, but among ourselves.  

The spring of 1871, brought a large move of Mormon men to the mining camps. Abraham O. Smoot discussed this problem with the Provo School and said, "I understand the [sic] most of our mechanics and labours [sic] are going to the mines for they there can get the

1."Provo Minutes," I, 328-29.


3.Ibid., October 1, 1870, p. 3.
cash for their Labor."¹

This move toward mining also caused concern in the schools by the fathers of sons who left home to seek work in the mines; thus, coming under the influence associated with mining communities.² This problem eventually moved out of the schools' hands as they dissolved in the latter part of 1872.

**Temple Construction**

The various classes of the School of the Prophets also served as the institution for providing laborers and material needed in constructing the Salt Lake and St. George Temples. The Salt Lake Temple, according to the Payson School, was to be constructed by letting out contracts to co-operative construction companies.³ Brigham Young told the Salt Lake School about temple construction and said, "... he would like, through the school, to effect an organization for permanent labour on the Temple--"⁴ The schools supplied the necessary men and materials needed for construction.

When word spread through the territory concerning the construction of the St. George Temple in 1871, the Parowan School

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²Ibid., II, 14-15.


announced that beginning in the fall of 1871, all tithing from that area would go toward the temple's construction. But Albert K. Thurber illustrated the real significance of the part the schools played in temple building when he told the Payson School:

... the First Presidency want [sic] fifty masons with their tenders to volunteer to go down to St. George this fall to work on the temple that is to be built there.\(^2\)

The schools became the institution for providing the material and labor needed for use in constructing the temples.

**Social Life**

The Schools of the Prophets also actively participated in the social life of each community. For example, Calvin C. Pendleton "... spoke against the tight lacing among the ladies and their following the fashions of the gentiles."\(^3\) Also, the bishop in Parowan restricted gentlemen and ladies from sitting together at dances because of rough language being used by some men and the presence of alcohol on others. The school upheld the restrictions set by the bishop.\(^4\)

In Salt Lake City some of the bishops rented their ward meeting houses to groups for use as dancing establishments on Saturday nights.

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\(^1\)"Parowan Minutes," p. 111.


\(^3\)"Parowan Minutes," p. 15.

\(^4\)Ibid., p. 60.
Brigham Young emphatically denounced these actions and in the Salt Lake School instructed the bishops concerning the proper place for holding dances. He said:

... a Theatre and Social Hall had been built for the express purposes of Theatrical plays, and dances, and whoever desires to use them for such uses can hire them and no ward Meeting House need ever be used for such purposes--it was not right.

In early 1871, Salt Lake City again ran into trouble in trying to control dances held in town. Therefore, on motion of Brigham Young, the school decided that no more dances could be held at Morgan's School, an elementary school and center of many difficulties surrounding the dances, due to the allowing of improper conduct. The school also decided to rent the Music Hall so that it could be regulated and controlled by the priesthood.

George Q. Cannon in February 1871, warned the Salt Lake School against participating in a lottery being conducted by the Exchange and Reading Rooms Company. In Bear Lake the school members were called upon and subscribed $335 toward the purchase of instruments for a brass band. All aspects of the economy and social life came

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1 "Salt Lake City Minutes," July 16, 1870, p. 2.
2 Ibid., March 11, 1871, p. 4.
3 Ibid., February 25, 1871, p. 1.
4 "Bear Lake Minutes," August 14, 1869, p. 2.
under the scrutiny of the Schools of the Prophets.

Summary

Between 1868 and 1874, the School of the Prophets actively influenced and in many instances controlled economic developments in Utah Territory. The coming of the railroad in 1869, and its threatened impact on the Mormon economy caused the Mormon Church to organize various types of co-operatives. The School of the Prophets became the institution responsible for the organization and management of these co-operatives. It controlled the development of Z. C. M. I., co-operative stock herds, the Provo Woolen Mill, construction on the St. George and Salt Lake Temples, construction of roads and telegraph lines, and the regulation of lands. The ability to influence such a large area of the economy gave it a tremendous amount of power.

The School of the Prophets regulated prices and reduced wages of both laborers and mechanics as two measures adopted to combat the large amount of cheap goods brought into the territory with the completion of the transcontinental railroad in 1869. The school also tried to control Mormon activities in such areas as gold and silver mining, labor provided for railroad construction, and finances needed to run the co-operative movement.

The ability of the school to influence such a wide area of the economy made this organization extremely powerful within each local
community, and the intricate relationship between the Mormon Church and territorial officials left little doubt as to the real source of power in the territory; viz. the church with a significant support from the activities of the School of the Prophets. Only by understanding the school's activities, influences, responsibilities, duties, and powers can a clear picture of this institution be obtained, and an indepth study of the economy becomes necessary to fully understand the workings of this organization.
CHAPTER V

RELIGIOUS ACTIVITIES OF THE SCHOOL OF THE PROPHETS

The Kingdom of God

Nearly half the time spent and problems discussed in the School of the Prophets related to matters of a religious nature. Mormons felt concerned with all aspects of their religion and no matter what they tried to accomplish they used their beliefs to support their actions.

One of the most prevalent aspects of theology connected with the School of the Prophets dealt with the concept of the "Kingdom of God."

This idea of an organization which would eventually rule the world found expression in the various schools, but usually in an abstract manner. Seldom did members of the school attempt to interpret the idea of the "Kingdom of God." Essentially, this concept referred not to the church as such, but to a larger entity within the frame of theological interpretations. In fact, the concept varied in interpretation between different church members.

The Church of Jesus Christ of Latter-day Saints and the "Kingdom of God," as defined by Brigham Young, referred to two different organizations. According to President Young, the "Kingdom of God" meant that organization which would rule the earth in the last days,
and all nations and kingdom would exist under its authority. Not everyone would belong to the church, but the church would be a part of the "Kingdom of God."\(^1\)

Members of the church found it hard to understand this concept. John Eyre, a member of the Parowan School, asked for a definition of the "Kingdom of God."

A. Smith said all Kingdoms should be given unto the saints but all would not belong to the Church of God. A. M. Lyman said there were different degrees of glory in the Kingdom of God, the Church was in the Kingdom--the Kingdom embraced all nations.\(^2\)

Mormon activities during territorial development found support and justification in the ultimate effect they would exert on the "Kingdom of God."

**The Principle of Unity**

The co-operative movement began in 1868, as a means for drawing the Mormon Church closer together. Abraham O. Smoot summarized the goal of co-operatives when he said:

> The great object of which I believe, is for us to become one in the Kingdom of God, as fast as we can. The sooner we are one, the power of rule will pass into our hands. We are here that our feelings, views and interests may be united. Hitherto we have acted for self;

\(^1\)Journal of Discourses, XI, 275.

\(^2\)"Parowan Minutes," p. 62.
and this has taken the rule of our minds, at the expense of our neighbors' rights. ¹

Church leaders taught that only by becoming united in their various efforts and labors could the school accomplish its goals, the major goal being the establishment of the Order of Enoch or United Order. According to the Salt Lake School, the principle of consecration inherent within the United Order meant:

... to hold emphatically everything we possessed upon the altar for the use and benefit of the Kingdom of God, and men shall be as stewards over that which they possess, not that everything shall be common or that all men shall be made equal in all things, for to one is given one talent, to another two, and to another five, according to their capacity. ²

The School of the Prophets encouraged the organization of United Orders. It helped implant in the minds of church members the idea that United Orders were necessary.

Brigham Young very cautiously established the United Orders in 1874, and in so doing he expressed to the Salt Lake School the necessity for a strict adherence to governmental laws. He said:

When once we begin this order, he wanted to organize it so that we would never more be subject to be interfered with by lawyers, should any ever apostatize, they will not take anything with them. We must enter into an everlasting covenant with each other, that cannot be broken, to serve God and keep his commandments, such a people

¹"Provo Minutes," I, 7.
would be his people, they would be his Fathers, his mothers, his Brothers and his sister, and if any of his Family would not go with him, among such a people and for such a purpose, they might go there own way.¹

These United Orders incorporated in 1874, adhered to the strict manner set forth in governmental laws of incorporation, and the School of the Prophets acted as the institution which made sure the Orders conformed to those laws.

**Priesthood Control**

The principle of priesthood control in spiritual and temporal affairs found acceptance in the early development of the church. But, by 1868, dissension in the church arose as the priesthood continued to participate in temporal or non-religious affairs. Abraham O. Smoot spoke to the Payson School and revealed this growing dissension in the church. He said:

... the elders of Israel are perfectly willing to be dictated by the Priesthood in their spiritual affairs but are greatly averse to being so dictated in their temporal matters. The bishops of the church have a right to dictate every man in their respective wards in every thing. .... Obedi [sic] to counsel is the salvation of this church.²

The Schools of the Prophets ardently upheld the right of the priesthood to dictate in temporal affairs and even went to the extreme of

1"Salt Lake City Minutes," April 28, 1873, p. 3.

2"Payson Minutes," p. 42.
expelling any school member who outwardly opposed this principle.  

Failure to adhere to priesthood regulation brought serious condemnation to the transgressor. A good example of this found expression in the case of Samuel Whitney, a member of the Parowan School. Whitney went to William H. Dame, president of the Parowan School, and expressed a desire to construct a machine of some kind. President Dame remarked, "... it would not work..." However, Whitney persuaded President Dame to allow him to construct the machine on a small scale. According to President Dame, Whitney began professing revelation in connection with the machine. Dame took the matter to the school and after Whitney failed to retract his claim to revelation, the school "... suspended him from his Circle meeting this school and being Pres of the Sunday School."  

The school had authority to expel members from participating in its activities, but it could not excommunicate members from the church as some school members proposed. Abraham O. Smoot clarified the point of who could excommunicate church members:

... there is but three Quorums that could cut a man off from the church. These are the High Council; the

1"Salt Lake City Minutes," May 25, 1874, p. 3.

2"Parowan Minutes," p. 18.

3Ibid.
first Presidency, and then to a general Conference of the Church. ¹

Excommunicated members of the church or apostates received harsh treatment at the hands of church members. Many Mormons felt like Thomas Davenport, a member of the Parowan School, who said, "... all the trouble that is brought upon the Church is done by apostates."²

Schisms

Two factions of the Mormon Church, the Josephites and Godbeites, caused some concern in Utah during the late 1860's and the early 1870's. The Josephites, members of the church who refused to accept Brigham Young as President in 1844 following the death of Joseph Smith, followed after Emma Smith and accepted Joseph's eldest son as the rightful heir to the church presidency. Most Mormons viewed the Josephites with an air of contempt. They blamed Emma, Joseph's wife, for causing the factional split because she, "... dwarfed the minds of her children until they were not the men that they should be."³

The Josephites during the existence of the School of the Prophets

¹ "Provo Minutes," I, 237.
² "Parowan Minutes," p. 132.
³ Ibid., p. 121.
made a concerted effort to do missionary work among the Mormons. They wanted to convert as many as possible to their religion. In July 1869, Josephite missionaries traveled through the territory preaching their theology. Many of the Mormon settlements refused this faction the use of any meeting place and literally ostracized them from the local Mormon population. But in Provo the School of the Prophets took an interesting position in relationship to the Josephites. Abraham O. Smoot spoke about the Josephites and said:

... I think it would be well for the Bps. when these men come around, to appoint some good men to go to their meetings, to take notes and reply to them, not to give them notariety, but to convince them that they are of the spirit of their Mother and not of their Father.¹

The second faction or Godbeites caused the greatest concern among church leaders.² This faction arose as a direct response to the economic policies of the church during this period. William S. Godbe and Elias L. T. Harrison, the principle founders of this faction, belonged to the Salt Lake School of the Prophets. With the organization of co-operatives and the move on the part of the church toward complete priesthood control of economic affairs in the territory, strong opposition arose to this increased role of the church in matters of a

¹"Provo Minutes," I, 239.

temporal nature.

Godbe and Harrison after returning from a trip to New York in 1868, began openly questioning church interference in the temporal affairs of the Mormons through their publication of articles in the Salt Lake Tribune, Peep O'Day, and Utah Magazine. One of their main objections concerned the "one man" rule of Brigham Young. This faction obtained sufficient support by 1869, to cause church leaders to take action against them. A committee of church leaders met with Godbe and Harrison to inquire into their willingness to submit to priesthood control of their lives, temporal and spiritual.\(^1\) This committee reported on October 18, 1869, to the Salt Lake School that they had met with these men and "... found them in Darkness."\(^2\)

On October 23, 1869, the Salt Lake School called Robert F. Nelsen, William C. Dunbar, George D. Watt, Thomas B. H. Stenhouse, William S. Godbe, and Elias L. T. Harrison before it to answer charges of "non-attendance." Godbe and Harrison refused to retract their defiant attitude toward priesthood control and claim to spiritual manifestations; therefore, they received a summons to

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\(^1\) Who authorized this committee to meet is unknown; however, the committee's report was given to the School of the Prophets so it is quite likely that the school authorized the committee since Godbe and Harrison were both school members.

\(^2\) "Journal History," October 18, 1869, p. 1.
appear before the high council at its next regular meeting. They also had to hand in their school tickets. The school restored the other four men to full fellowship after they agreed to abide by the rules of the school.¹

On October 25, 1869, the Salt Lake High Council met and excommunicated Godbe, Harrison, and Eli B. Kelsey from the church because of their failure to support Brigham Young and the priesthood in matters pertaining to temporal affairs.²

Following the excommunication of Godbe and Harrison, the Godbeite faction continued to grow, especially among the mercantile community of the territory. Aaron Johnson best described the Mormon attitude toward this faction when he spoke to the Provo School and said, "The spirit of these men would scatter and divide the people, and destroy the influence of the Priesthood of God upon the Earth."³

Failure to approve of the actions of the School of the Prophets also proved grounds for dismissal from the school. The case of Jacob Weiler, a bishop in Salt Lake and member of the school, illustrated this point. In May 1874, Brigham Young anxiously pushed forward the establishment of United Orders throughout the territory, and

¹Ibid., October 23, 1869, p. 1.
²Ibid., October 25, 1869, p. 1.
the Salt Lake School worked toward incorporation of the Order in Salt Lake City. On the 25th of May, at the weekly meeting of the school, President Young asked all those who would be willing to enter into the United Order to stand. Everyone stood except Jacob Weiler, who said, "... he should require a little more time to reflect before deciding on the matter..."\textsuperscript{1}

Instead of accepting this reservation Weiler showed toward the United Order, Brigham Young motioned that Weiler "... be excused from acting hereafter as Bishop."\textsuperscript{2} The motion carried except for the negative vote of John Wayman who felt Weiler should not be punished for his indecision. Brigham Young then "... excused Jacob Weiler and John Wayman as members of the School."\textsuperscript{3} Certainly, if one wished to remain in the good graces of church leaders, it paid to support the policies espoused by them whether approving of them or not.

**Plural Marriage**

Members of the church upheld the principle of plural marriage or polygamy as being a commandment from God. This principle aroused great attention after the Mormons migrated to the Great Basin, even though polygamy was practiced by church members as

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\textsuperscript{1}"Salt Lake City Minutes," May 25, 1874, p. 3.

\textsuperscript{2}\textit{Ibid.}

\textsuperscript{3}\textit{Ibid.}
early as 1841, if not before. Joseph Smith took plural wives as early as April 5, 1841. Brigham Young had plural wives by June 4, 1842, and by 1843, Joseph Smith authorized plural marriages to the following: Brigham Young, three; Heber C. Kimball, two, John Taylor, three; and Orson Hyde, two.¹

By 1868, various views concerning polygamy arose within the church. Most of the preaching concerning polygamy in the School of the Prophets centered around the topic of whether or not a person had to practice polygamy before he could enter into the highest degree of heaven or the celestial kingdom. According to many Mormons, to gain exaltation a person must be a polygamist.² This view expressed itself in the words of Heber C. Kimball when he spoke to the Bear Lake School about polygamy and told them "... that Celestial Marriage was necessary for all who were to gain a Celestial Glory."³

Some members of the various schools felt that a person did not have to practice polygamy to gain exaltation. Brigham Young clarified this controversy when he told the Bear Lake School:

... all were not equal in their capacities for glory but all would receive Celestial glory if they held out faithful

¹"Salt Lake City Minutes," June 9, 1873, p. 2.
²"Journal History," October 9, 1869, pp. 6-7.
to the end whether they had but one wife or many.\(^1\)

This controversy over polygamy continued to arouse discussion in the School of the Prophets even after the above statement of Brigham Young.

The attempt by the federal government to stop the practice of polygamy by the Mormons began as early as 1862, when congress passed the Anti-Bigamy Act. This law started a conflict between the federal government and the church which continued until 1890, when President John Taylor issued the famous Manifesto, a declaration announcing the abandonment of the practice of polygamy. Daniel Allen, a member of the Parowan School, caught the significance and view held by many school members concerning the fight over polygamy when he said, "The present object of our enemies is to destroy the Priesthood and polygamy is the hobby that is made use of."\(^2\)

The practice of polygamy in Utah caused some dissention within the church between the older men who took young girls for second and third wives, and younger men who had to be content to choose a first wife from the remaining women. This question of young girls marrying older men came to the attention of the School of the Prophets and President Charles C. Rich of the Bear Lake School answered it this way:

\(^1\)Ibid., June 18, 1870, p. 1.

\(^2\)"Parowan Minutes," p. 168.
... it is just as natural for a girl to marry an old man, as it is to marry a young one; provided both parties have their agency and choice; and the girls would do better in many instances, to marry good and tried men, if they were old, than to marry young, and thoughtless, boys, who would get drunk every opportunity. Regretted very much to see a distinction growing up between our young people and married one, and hoped every Elder would use his influence to put it down.¹

This view did not give much encouragement to the younger men in the settlements. Mormons believed in polygamy and the problems traced to it increased with the magnitude of its observance. However, the inability of church members to support the degree of unity necessary to maintain it eventually caused its abandonment.

Word of Wisdom

The School of the Prophets considered the observance of the Word of Wisdom very important. At the first meeting of the Provo School in 1868, Brigham Young stressed the importance of living the Word of Wisdom. He said, "... many things will be required of (you) but nothing only what any Christian or Moral man will accept."²

Brigham Young encouraged members of the church and school to abstain from the use of alcohol, hot drinks, and tobacco, the major items considered unwholesome under the provisions of the Word of Wisdom. He also discouraged the use of pork as illustrated by his


²"Provo Minutes," I, 10.
remark to the Provo School. He said, "Swine flesh I consider unhealthy. . . ."\(^1\) The School of the Prophets also discouraged the use of pork, and it stated that if the members of the church felt they could not get along without pork then they should raise their own and not import any.\(^2\)

In southern Utah the Mormons raised grapes and operated distilleries for making wine. They used the wine for local consumption and to trade for bread stuffs. The problem arose where some Mormons indulged excessively and got drunk. This problem came to the attention of the Parowan School and Jesse Smith said:

Yet our boys should not indulge in too much wine such as is made in our Dixie is too new it has not had time to ferment, men who would get drunk on it would get drunk on buttermilk if they could drink enough of it.\(^3\)

The schools constantly admonished their members to live the Word of Wisdom, however, it continued to cause problems throughout the territory for years.

**Missionaries**

Missionaries received their call to serve on both foreign and home missions in the various Schools of the Prophets and in church

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\(^1\)Ibid.


\(^3\)"Parowan Minutes," p. 87.
conferences. Since the beginning of the church in 1830, missionary work figures prominently in the activities of church members. Before the School of the Prophets developed, missionaries generally received their call to service at the various conferences held by the church. This practice continued after the school's organization but with a slight variation. Often the schools became the first place where men received notice that they had been called on a mission.¹ For example, Albert Merrill, a member of the Salt Lake School, explained how he learned of his call to serve a mission to the eastern states. He wrote in his journal, "On Saturday 16th Sept 1869 my name was called in the school of the Prophets to go on a mission to the East States."²

Sometimes the leaders of the church in the local settlements appointed home missionaries to visit the various settlements in the territory for the purposes of preaching religious doctrine, encouraging co-operative enterprises and home manufacturing, or requesting participation in any of the various church functions and activities. President John B. Fairbanks appointed missionaries from the Payson School in 1870, to visit the various settlements on Sunday to preach

¹"Payson Minutes," p. 44. Richards, p. 346. The conference of the church also continued to serve as a place to notify missionaries of their call.

principles of theology. ¹

When missionaries returned from their missions, many times they reported first to their local School of the Prophets. Albert Carrington upon returning from a mission to Europe reported to the Salt Lake School concerning his mission labors even before he reported to his home ward. ²

One problem associated with the missionary work of the church centered around the allegations made by various church members and non-members that Brigham Young and other church leaders sometimes called men on missions and forced them to leave their families and homes solely as a means for punishing some misconduct or act on their part. In the summer of 1870, this problem arose in the case of Bishop Samuel Woolley. He expressed disagreement with Brigham Young over the co-operative movement. George A. Smith, a member of the Salt Lake School, moved that Bishop Woolley be called and sent on a mission to Europe as a means for forcing him to repent of his errors and comply with the church's policy. However, Brigham Young rejected this motion and said:

... he did not ever remember having sent a man on a mission to punish him, but to do them good, and give them a chance to get the spirit of God. ³

¹"Payson Minutes," p. 80.
²"Salt Lake City Minutes," July 9, 1870, pp. 1-2.
³Ibid., July 23, 1870, p. 4.
Brigham Young Jr. took a different view than his father on this point. He said:

He had a good opportunity of seeing many young men who were very wild in their habits, and about sixty of them he had called, and sent them on a home mission—and were doing remarkably well. 1

Certainly, the threat of being called and sent on a mission kept the Mormons apprehensive. Whether or not very many received mission calls to change their views and attitudes, the threat, real or imaginary, did serve as a deterrent to the activities of individual Mormons.

**Sunday Schools**

By 1870-71, almost every ward in the territory conducted Sunday School meetings for the religious instruction of church members, especially the young boys and girls. The low attendance at these meetings caused some concern to the church leaders. Many young people, especially young boys, failed to attend these meetings and could be found in the streets playing when they should be in church. The various Schools of the Prophets discussed this problem in their meetings and attempted to find a solution. After much discussion of this in the Grantsville School, William Jefferies reported that the young people felt the school had become uninteresting. He believed:

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1Ibid., March 24, 1873, p. 3.
... that their could yet be a desire created among the children to attend the Sunday School if we would hold out inducements to them by offering them prizes or rewards that we could soon get a full school.¹

Low attendance at Sunday School remained a problem in the church, and school members were often called upon to use their influence with the young people to get their participation.

The irreverence of some church members in their public meetings caused concern among school members. Abraham O. Smoot vigorously attacked the actions of some church members. He said:

... I am determined to stop this giggling in our public meetings this motioning to soldiers by our Girls. I do not want to point out these Girls, but I shall instruct the door keepers to show them the door, and put them out. And if these men do not stop their meanness [sic] in inviting these soldiers to their Homes to the endangering of the virtuous of this Community we will put a stop to it so help me God.²

Elder Quorums and Other Activities

The School of the Prophets organized Elders quorum meetings throughout the territory in the latter part of 1871. Charles C. Rich spoke to the Bear Lake School and related to them the instructions he received from Brigham Young stating that the elders in each settlement should be organized into regularly conducted Elder's quorums.

¹"Grantsville Minutes," p. 5.
In compliance with these instructions, President Rich, "... appointed Bp. Budge to organize one in Paris."  

The Schools of the Prophets participated in other matters of a religious nature. First, in 1873, the Salt Lake School presented and sustained the names of those individuals to fill positions as high councilors and patriarchs in the territory. Second, the schools often consecrated pure olive oil for the use in administering to the sick and afflicted. Sometimes individuals would be administered to right in the school meeting.  

Third, Brigham Young encouraged members of the schools to make wills in the event that they died their possessions would be rightfully disposed of. So there would be no problem with dividing the estate after death, he especially emphasized this point for those with more than one wife.  

Many interesting topics arose for discussion in the School of the Prophets. In 1873, Brigham Young instructed members of the school, "... to express their wishes in writing as to the manner and style they would like their family and friends to carry out at their

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3."Payson Minutes," p. 171.  
burial. . . ."^{1} The following school meetings took a considerable time in reading and recording the burial instructions as written by school members.

**Theology**

In the School of the Prophets, many members expressed their views on various points of theological doctrine, especially in the school functioning in Salt Lake between 1872 and 1874. At the school meeting held in December 1872, the question concerning the ordination of Joseph Smith by Peter, James, and John, Christ's original apostles, arose. In attempting to answer this question, Orson Pratt said:

> . . . he believed that Peter and James came in the spirit and placed their hands on the head of Joseph in connexion \[sic\] with John in the flesh, John being mouth. This was simply his opinion and did not advance it as correct doctrine.\(^2\)

In the Bear Lake School considerable discussion arose around the view that all women would be saved no matter what they did. President Rich dismissed this view as being false.\(^3\)

One principle spoken upon continuously in the School of the Prophets dealt with the atonement of Jesus Christ. Charles C. Rich in

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\(^1\)"Salt Lake City Minutes," November 3, 1873, p. 2. See Appendix XI for a sample of the type of burial instructions written by school members.

\(^2\)Ibid., December 23, 1872, pp. 1-2.

\(^3\)"Bear Lake Minutes," April 29, 1871, p. 1.
discussing the atonement with the Bear Lake School said:

... the atonement extended to all who would receive it. Without the atonement of Jesus Christ there could be no salvation whatever for Adam or his descendents. But by complying with the principles of the gospel salvation is brought to all through the atonement of Christ. 1

In 1871, Henery W. Barnett, a member of the Payson School, spoke upon the atonement of Christ after being called upon by the Payson School. He said:

... it is the plan of Satan to get the people to disbelieve in the atonement of Christ. He is sure of all that he can induce in this way. Moses story of the origin of man was written to please the Israelites and was adapted to their comprehensive [sic]. Christ being the first born of the Father in the Spirit world is rightly termed the first of his creations. The first of our creations will be our first born Sons after we receive our exaltation as Gods. These Spiritual children can not prepare bodies for themselves. The Father must go down with one of his wives and after having received the seeds of mortality in their bodies mortal bodies were produced as tabernacles for those spiritual children. Adam came to this world with one of his wives for this very purpose. What is called the Fall was the result of a prearranged plan to which Adam consented in order to give his children the opportunity of entering upon their second estate. After he had accomplished this work he did not die as we die, but was translated back into his immortal and exalted condition in accordance with the laws of immortal beings, without going down into the grave. Jesus was begotten of the Father through the virgin Mary, and being the only one begotten in this way is justly called "The only Begotten of the Father." It was a favorite accusation of the Jews that Jesus was a bastard not knowing the manner in which

1Ibid., July 31, 1869, p. 2.
he was begotten. Thus was the Fall and the Atonement a prearranged plan for the exaltation of the children of the Father.  

According to Mormon theology, Jesus Christ came to the earth as the literal descendant of God through the virgin Mary. This teaching received strong emphasis when Brigham Young spoke to the Salt Lake School about the divine nature of Christ. He said:

God the Father came and begotten a Son of the virgin Mary, just the same as we beget our children, and consequently Jesus partook of his Fathers divine nature, and was therefore competent in offering a sacrifice to satisfy divine justice.

Its claim of a physical relationship between a God and a mortal made the Mormon Church quite different from other religions of the time.

Another principle professed by the Mormon Church and in connection with the temples revolved around the doctrine of work for the dead. Mormons believed that to gain exaltation everyone, both living and dead, must be baptized and sealed to their progenitors in a line tracing back to Adam. Since baptisms and sealings, both mortal ordinances, could only be performed on the earth, Mormons believed

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1 "Payson Minutes," p. 121. See Appendix XII for a discourse by John B. Maiben on the atonement in response to a question asked by Brigham Young desiring to know the views of the school members on this subject.

they had to do the work for their dead ancestors vicariously.  

Brigham Young spoke to the Bear Lake School about work done in the temples and said:

... it was necessary to practice this principle to complete the chain back to Adam by sealing son to father. This ordinance could not be carried out tile [sic] we had a temple and it would also be necessary to enjoy a great deal of revelation necessary to have all children who were born before their parents received their endowments to be sealed to them in a temple before they could be rightfully theirs.  

The church's position regarding the Negro race caused discussion by various members of the School of the Prophets. Generally, Mormons looked upon the Negro as an inferior being. William Holyoak expressed this view when he spoke to the Parowan School and said, 

"... the mixing of the white and blacks... was a sin."  

In the various school meetings some members expressed the opinion that Negroes had black skins because they refused to side with either Satan or Jesus Christ in the division which took place in the pre-existence. Brigham Young discounted this theory when he said all 

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1 The work in the temple was done in a set method. Brigham Young explained the manner when he said, "It is the privilege of the eldest son to attend to his fathers family. You for your father your eldest sister for her mother let the eldest son be baptized for his father and let the eldest son as heir for the family attend to the sealings for his father." "Bear Lake Minutes," July 15, 1871, pp. 1-2. 

2 Ibid., June 18, 1870, p. 2. 

3 "Parowan Minutes," p. 142.
men came to the earth pure and that, "The posterity of Cain are black because he committed murder." But, he also said the Negro would have a chance for redemption at some later date.

Often in various school meetings, speakers referred to events, places, and things of an earlier occurrence. Examples of these discussions help to better define the Mormon attitude as expressed by its people. A topic which often received the attention of the School of the Prophets centered around the death of Joseph Smith. On one occasion while talking to the Salt Lake School, Brigham Young spoke about Joseph's death and he:

... alluded to Emma Smith's prevailing on Joseph to take off his garments before he went to Carthage. Hyrum Smith and John Taylor did the same; but Willard Richards being charged by Joseph never to put them off, would not, for said Joseph; Willard, the day will come when bullits will whistle by you on each side, and men will fall on each side of you, but you shall be preserved.

Many times members of the schools rehearsed what had been taught them by leading church leaders, such as Joseph Smith. Daniel Allen, a member of the Parowan School, reported to the school his version of a conversation with Joseph Smith in which the two of them discussed the lost tribes of Israel:

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1 "Journal History," December 25, 1869.

2 Ibid., July 24, 1869, p. 1. Whether or not this actually occurred this way is not relevant. What does concern us is that this shows what the people were being taught and what many believed.
I heard Joseph the Prophet say that he had seen John the Revelator and had a long conversation with him, who told him that he John was their leader, Prophet Priest and King, And Said that he was preparing that people to return, and further Said there is a mighty host of us, And Joseph further said that men might hunt for them but they could not find them for they were upon a portion of this planet that had been broken off and which was taken away and the sea rushed in between Europe and America, and that when that piece returned there would be a great shake the sea would then move to the north where it belonged in the morning of creation. 

The moral character of the young men in the church caused quite a discussion in the Grantsville School of the Prophets. Daniel H. Wells spoke to the Grantsville School in 1871, about a problem among some of the young boys. He talked about self-polution or Onanism and said:

... that was one great cause why so many of our young men were not married. And it was a great Sin and would lead to insanity and a premature grave. And that it was the duty of every Bishop to see whether their was any one in their respective wards guilty of this degrading a de-moralizing habit.

Summary

The Schools of the Prophets served as both a testimony meeting and meeting for instruction of its members in principles of the gospel. Often if a member had transgressed some rule of the church or school such as the Word of Wisdom, the offender would confess his wrong

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1 "Parowan Minutes," p. 169.

2 "Grantsville Minutes," p. 4.
and ask for the forgiveness of the school; usually forgiveness was given. ¹

The School of the Prophets functioned as a means for instructing the Mormon population, for answering questions of a theological nature, for furthering the principle of unity, and for regulating information disseminated to the church. ² Religiously, it sustained the doctrines of the church but retained the privilege of discussing and debating controversial issues. The School of the Prophets helped to promulgate basic church doctrines, and it also helped keep church members adhering strictly to those doctrines.

¹"Provo Minutes," I, 175.

²Certainly, there must have been a co-ordination of actions with the local wards, probably through the bishops meetings held in the local settlements.
CHAPTER VI

SUMMARY, INTERPRETATIONS, AND SPECULATIONS

The organization of a School of the Prophets by Joseph Smith in 1833, started a unique institution for the spiritual and temporal regulation of the lives of church members. Established as a school for the spiritual instruction of selected individuals, it developed during the mid-1830's into an institution for the improvement of Mormon culture, theology, and education. Functioning in the winter months of the year, the time of least physical labor, this institution increased the understanding, knowledge, and ability of church members to function in both spiritual and temporal matters. All manner of disciplines from grammar to language were a part of the curriculum. The closing of this school in 1837, probably resulted from the increasing pressures exerted upon the Mormon Church by the hostile actions of non-Mormons.

The reorganization of the School of the Prophets by Brigham Young on December 2, 1867, created the necessary machinery for continuation of church control over territorial economic affairs in Utah. Joseph F. Smith delivered a discourse to a group of Mormons in the Salt Lake Tabernacle on January 10, 1869, in which he defined the magnitude of the school's responsibilities. He said:
We have here our Schools of the Prophets, in which we are taught how to manage our temporal affairs and how to avoid the snares that exist in the world; whom to deal with and who to let alone; how to raise stock, how to cultivate our farms, and how to conduct all the affairs incident to human existence. We are also taught about God and eternity; about our associations before we came here, our relationship to God at the present time, the destiny of this and other worlds and everything pertaining to this life and that which is to come.

According to this statement, the School of the Prophets handled all types of problems pertaining to the general welfare, religious and temporal, of church members.

This school consisted of the leading religious men in the various settlements, and its eventual organization in all the major communities throughout the territory emphasized the importance placed upon its development by church authorities. Unity was the ultimate goal of this school, and according to Brigham Young and other church leaders, only after the Mormons submitted to complete priesthood control of their lives, spiritual and temporal, could the goal of unity be attained.

In order to attain unity, church leaders felt that church members had to become self-sufficient in their community life. To accomplish economic independence, the School of the Prophets, under the direction of Brigham Young and the Council of Fifty, began the cooperative movement which regulated the economic affairs of the Mormon Church in the territory. Church leaders wanted nothing to do with

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1 Journal of Discourses, XII, 349.
the people or resources of those outside the Great Basin.

The School of the Prophets developed until it embraced nearly the whole adult male membership of the church. The growth of this school into such a large institution in such a short time caused many problems. The very size of the school made it cumbersome to operate, and it was very hard to force compliance to its rules and regulations. After the organization of the school and following the initial excitement of belonging to a new and exclusive organization, problems developed in the school. Attendance dropped in most of the branches of the school, and by 1870-71, many of the branches had less than half of their members attending meetings regularly. ¹

One problem associated with all the schools concerned the large number of members becoming bored and falling asleep in their meetings. Warren Dusenberry illustrated this problem when he spoke to the Provo School and told, "... of the sleepiness of the members of the school while Prest. Smoot was speaking 2/3 of the school was asleep."²

Three other problems contributed to the dissolution of this school in August 1872. First, the unwillingness of school members to keep the rules and regulations established. Abraham O. Smoot

¹"Provo Minutes," I, 409.
²Ibid., II, 43.
emphasized this problem when he spoke to the Provo School. "... He referred to the Spirit of the School and the back sliding of some who were ( ) and failed to keep the laws of the School."

The second and largest problem centered around the amount of leakage or information concerning the school's activities made public. According to the rules of the school, members did not have the authority to reveal what transpired in their meetings. However, following a school meeting very little time elapsed before the content of the meeting became general knowledge throughout the settlement.

Third, the inability of school members to support the degree of unity necessary to maintain a smooth and effective organization. The entire strength of the school rested upon the willingness of its members to submit to the priesthood control of their lives. When a fair portion of school members began to object to this priesthood control, closing of the School of the Prophets was imminent.

This school functioned actively in the political, economic, and religious affairs of the community. It also acted as both a decision-making and policy implementing agency, and its very existence emphasized the great concern on the part of church leaders over the control of the activities of church members.

The second school organized by Brigham Young on November 4,

\[^1\text{Ibid.}, \text{p. 372.}\]
1872, existed in Salt Lake City and consisted of a exclusive and limited membership of approximately 234. Functioning along the same lines as the school organized in 1867, this school participated in elections, co-operatives, and discussions of Mormon theology. It functioned until the summer of 1874, when it became incorporated into the United Order of Salt Lake City.

The principle of unity inherent in the United Order received great emphasis by church leaders. Brigham Young spoke to the Parowan School about the organization of United Orders and said:

It was gotten up for the purpose of uniting the interests of the Saints more fully and of preventing the people from allowing the spirit of speculation to get possession of them, and that we might have a more common interest in each other's welfare. ¹

The United Orders took over the duties of the School of the Prophets as they developed throughout the territory in the summer of 1874. ²

President John Taylor organized the final School of the Prophets in 1883, by adhering strictly to the form established in Section 88 of

¹ Fish, p. 63.

² In a letter from George Goddard to Joseph F. Smith on September 10, 1874, Goddard made an interesting comment concerning the United Orders. He said, "... all those connected with the United Order hereafter are to constitute the School of the Prophets." "Journal History," September 10, 1874, p. 2. Whether or not he was speaking figuratively or not is unknown. However, the School of the Prophets as an independent entity ceased to exist once the United Orders developed.
the Doctrine and Covenants. This school, though projected toward a larger development in the territory, did not function after its initial organization. Lack of records made it impossible to determine the reasons for its failure to develop as projected.

Speculation provides a few possible reasons for the schools failure to continue operation. First, during the 1880's, the conflict over polygamy increased, though the intense persecution of the Mormon Church did not begin until after 1884. Still, enough pressure had been exerted to cause many inconveniences to Mormons. Many polygamists eventually found it necessary to either hide or leave the territory in order to get away from governmental prosecution. Increasing persecution could have been one cause for the school's failure to continue functioning. The real reasons for its discontinuance remain undetermined.  

The Council of Fifty, one of the most controversial institutions in Utah History, received some consideration earlier in this study.

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1 Bruce R. McConkie in writing about the School of the Prophets made an interesting observation. He wrote, "When the Latter-day Saints progress again to that high estate of unity and spirituality in which they will be entitled to the blessings of schools of the prophets, such again will be held. If this does not take place before the millennium, we may rest assured that such holy schools, with all their formalities and spiritual manifestations, will again operate during that era of blessedness and spiritual perfection." Bruce R. McConkie, Mormon Doctrine (Salt Lake City: Bookcraft, Inc., 1958), p. 613.
This council, originally established as the political organization of the Mormon Church for control, direction, and development of political affairs, held an interesting position in Mormon society. As late as April 1868, it met immediately following the semiannual conference of the church in Salt Lake City. The "Journal History" recorded that the Council met and after meeting adjourned to meet again the day after the next semiannual conference in October.\(^1\)

The Council of Fifty made the initial decision to begin the co-operative movement in Utah. Following the October conference of the church in 1868, Abraham O. Smoot reported to the Provo School and said:

> After conference the Council of fifty met, and while at that meeting it was proposed that we organize a Mercantile Co-operative Association—in the first place to start a wholesale Store. So that the necessities of the people may be supplied. And not do as our merchants have, in bringing such things that our people want and necessities.\(^2\)

Once the basic decision to begin the co-operative organization had been made by the Council of Fifty and church leaders, the School of the Prophets received the authority to actually organize and supervise the various co-operative ventures.\(^3\) The School of the Prophets

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3. Klaus Hansen in his book on the Council of Fifty made a very interesting supposition. He said, "... it is highly probable that the
was the institution which effected the organization or rather imple-
mented the policy determined by the Council of Fifty, at least in re-
gards to the co-operatives.

The function and influence of the Council of Fifty, until 1870 at
least, played an active role in both church and territorial affairs.
Though organized as an institution to control the political activities of
the Mormons, the council definitely functioned as an auxiliary of the
church, and as shown above participated in the economic as well as
the political affairs of the church. However, by limiting council meet-
ings to semi-annual gatherings, its primary function as a political or-
ganization was greatly impaired.

In analyzing the composition of the Council of Fifty from those
known to be members, all were influential members of the church,
and most were leaders in their various communities.\footnote{There was a
definite relationship between members of the council and leaders of
the various Schools of the Prophets. For example, Abraham O. Smoot,
Brigham Young, Heber C. Kimball, Daniel H. Wells, L. John Nuttall,
Ezra T. Benson, Silas S. Smith, Charles C. Rich, and David P.}

Council of Fifty organized the School of the Prophets in order to carry
out a vast economic program that could not depend for its immediate
supervision on a mere fifty men.

\footnote{Hansen, p. 145. This supposition is quite possibly correct; however, the Schools of the Prophets did in-
fluence a wider area than economics.}

\footnote{Ibid., pp. 227-28.}
Kimball all were members of various school presidencies, and at the same time they were also members of the Council of Fifty.¹ This close connection between the church and the council made for harmonious relationships, while still relegating the activities of the council subservient to the authority of the church.

The Schools of the Prophets functioned as a decision-making body for matters pertaining to local interests of the various communities. For example, they elected local political officials, they decided when and where to hold cattle drives, and how to best fight the encroachment of grasshoppers on farm crops. The existence of these schools became well known throughout the territory and their activities played a large role in territorial development during this period.

As an economic institution, the School of the Prophets helped slow down the process of assimilation into the rapid economic advancement of the United States. It organized co-operatives, encouraged home manufacturing, and promulgated church control of the economy.

The School of the Prophets played an important part in both the development of Utah Territory and the evolution of the Mormon Church. It affected the religious, political, and economic affairs of

¹This comparison was made from the list of council members as recorded by Klaus Hansen in his book (pp. 227-27), and with Appendix I of this study.
the church and territory. By understanding its organization, responsibilities, and functions, a greater insight into Utah's development between 1867 and 1874 becomes available.
# APPENDIX I

## SCHOOLS OF THE PROPHETS 1867-1872

<table>
<thead>
<tr>
<th>Where Organized</th>
<th>Date</th>
<th>Officers</th>
</tr>
</thead>
</table>
| Salt Lake City  | Dec. 9, 1867| Brigham Young--------- Pres.  
<p>|                 |             | Heber C. Kimball---------V. P.                                           |
|                 |             | Daniel H. Wells---------V. P.                                            |
|                 |             | Edward L. Sloan--------- Sec.                                           |
|                 |             | George Goddard---------- Sec.                                           |
|                 |             | Paul A. Schettler--------Tres.                                          |
| Provo           | April 15, 1868| Abraham O. Smoot-------- Pres.                                      |
|                 |             | Aaron Johnson-----------V. P.                                           |
|                 |             | A. F. MacDonald----------Sec.                                          |
|                 |             | L. John Nuttall---------Tres.                                           |
| American Fork   | July 22, 1868| Unknown                                                                 |
| Logan           | Aug. 21, 1868| Ezra T. Benson---------Pres.                                           |
|                 |             | Peter Maughan-----------V. P.                                           |
|                 |             | George L. Farrell--------Sec.                                           |
|                 |             | John B. Thatcher--------Tres.                                           |
| Brigham City    | Aug. 24, 1868| Unknown                                                                 |
| Payson          | Sept. 20, 1868| John B. Fairbanks--------Pres.                                        |
|                 |             | Albert K. Thurber--------V. P.                                         |
|                 |             | Isaiah M. Coombs---------Sec.                                          |
|                 |             | Orrawell Simons---------Tres.                                           |
| Nephi           | Sept. 23, 1868| Unknown                                                                 |
| Fort Ephraim    | Sept. 23, 1868| Unknown                                                                 |
| Parowan         | Nov. 6, 1868 | William H. Dame-------- Pres.                                          |
|                 |             | Silas S. Smith----------V. P.                                           |
|                 |             | C. C. Pendleton----------Tres.                                          |
|                 |             | Joseph Fish----------Sec.                                              |</p>
<table>
<thead>
<tr>
<th>Where Organized</th>
<th>Date</th>
<th>Officers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ogden</td>
<td>Jan. 1, 1869</td>
<td>Lorin Farr-------------Pres.</td>
</tr>
<tr>
<td>Beaver</td>
<td>March 12, 1869</td>
<td>Unknown</td>
</tr>
<tr>
<td></td>
<td></td>
<td>David P. Kimball----------V. P.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>George Asmond-------------Clerk</td>
</tr>
<tr>
<td></td>
<td></td>
<td>James H. Hart----------Tres.</td>
</tr>
<tr>
<td>St. George</td>
<td>Unknown</td>
<td>Unknown</td>
</tr>
<tr>
<td>Grantsville</td>
<td>Unknown</td>
<td>Unknown</td>
</tr>
<tr>
<td>Tooele</td>
<td>Unknown</td>
<td>Unknown</td>
</tr>
</tbody>
</table>

6.Ibid., September 20, 1868, p. 4.
APPENDIX II

BISHOP'S RECOMMENDATION*

Prest B. Young                    South Cottonwood Fby  11:69

The Bearer Br Christian Steffenson wishes to join School of
the Prophets he is a good man, and a member of this Ward in good
standing and fellowship in the Church.

Your Obt Sert
Andrew Cahoon

*Bishop's Recommendation from Andrew Cahoon to Brigham
Young, folder entitled, "School of the Prophets," (Manuscript Section
of the Church Historian's Office, Salt Lake City).

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Salt Lake City Feby 24/68

Family prayer daily and also secret prayer.
Obedience to the word of wisdom.
Refining from profanity.
Strict honesty.
No overreaching or taking the advantage of a brother.
The faithful paying of tithing and offerings for the Poor.
To keep holy the First day of the week.
The refraining from doing anything to build up the world or any Town or city thereof.
Refining from trading or trafficking with outsiders and or doing anyother thing that will encourage them in our midst.
A strict observence of Fast days appointed by the Church also offer-
ings for the Poor on those days.
Personal cleanliness.
Respect and obedience the priesthood that is over us.
The payment of our debts so far as we have power and the avoiding of contracting debts as much as in us lies.
A good firm faith in the Lord our God and likewise in the Priesthood of His son.

Ibid.
APPENDIX IV

RULES OF THE SCHOOL OF THE PROPHETS*

1st. All members must be at the school punctually at the hour appointed unless excused by the President, or can afterwards show good and sufficient reasons for their absence.

2nd. They must not take the name of the Deity in vain nor speak lightly of His Character.

3rd. They must observe and keep the Word of Wisdom according to the spirit and meaning thereof.

4th. They must pray with their families evening and morning, and also attend to secret prayer.

5th. They must provide for their families and not abuse them, nor be quarrelsome with, or speak evil or each other, or their neighbors.

6th. They are required to observe personal cleanliness and must preserve themselves in all chastity by refraining from adultery, whoredom, and Lust.

7th. They must not go after hay, go to the Canyons, nor hunt their animals, nor perform any labor on the Sabbath Day, but must rest and attend meeting in the Tabernacle in their Wards, and the Fast Day meetings, and observe the Fast Days and make their offerings to the poor on those days.

8th. They must pay their Tithing.

9th. If any member of the school has any difficulty with any other member, he must go and be reconciled with him before attending the School.

10th. They must not find fault with, nor rebuke any of the members of the school; this being the province of the President of the School only.
11th. In all matters, their dealings should be as much as possible with those in full fellowship in the Church of Jesus Christ of Latter day Saints, but they must not deal with their enemies, and in all their dealings, conduct, and conversation they must strive to do as they would be done by.

12th. They should not hereafter incur debt beyond their means for paying as they agree, and must honestly pay their debts already incurred if they have the means wherewith to do so.

13th. That which is not their own they must not take.

14th. That which they borrow they must return according to promise, and that which they find they must not appropriate to their own use, but seek to return it to its lawful owner, if the owner cannot be found it must be deposited in the place designated for lost property.

15th. They must not let down their bars, open their gates, nor make gaps in their fences through which their animals can pass to the injury of their Neighbors. Neither must they let down his bars, or fence, or open his gate to let their animals trespass upon him, and in all cases they must pay for the damage done by their animals.

16th. No member of this school has the privilege of inviting his friends to attend without being permitted to do so by the President.

17th. Whatever passes in the school must be preserved inviolate.

*"Parowan Minutes," pp. 2-4.
APPENDIX V

SAMPLE OF TICKETS*

*"Roll Book, 1867," inside of front cover.

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MEMBERS OF THE SCHOOL 1872-1874*

<table>
<thead>
<tr>
<th>B. Young</th>
<th>Sam. A. Woolley</th>
<th>John H. Rumell</th>
</tr>
</thead>
<tbody>
<tr>
<td>Geo. A. Smith</td>
<td>Isaac Groo</td>
<td>Miner G. Atwood</td>
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<tr>
<td>D. H. Wells</td>
<td>John Sharp</td>
<td>Hosea Stout</td>
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<tr>
<td>Orson Pratt</td>
<td>A. M. Musser</td>
<td>Thos Williams</td>
</tr>
<tr>
<td>John Taylor</td>
<td>George Goddard</td>
<td>Milano Pratt</td>
</tr>
<tr>
<td>Wilford Woodruff</td>
<td>Sm. C. Staines</td>
<td>Chas. R. Savage</td>
</tr>
<tr>
<td>F. D. Richards</td>
<td>Isaac Brockbank</td>
<td>H. K. Whitney</td>
</tr>
<tr>
<td>Erastus Snow</td>
<td>Theodore McKean</td>
<td>Henry Dinwoodo</td>
</tr>
<tr>
<td>Lorenzo Snow</td>
<td>William Asper</td>
<td>Wm. Clayton</td>
</tr>
<tr>
<td>George Q. Cannon</td>
<td>Henry Arnold</td>
<td>Paul A. Schettler</td>
</tr>
<tr>
<td>Brigham Young Jun</td>
<td>Elias Morris</td>
<td>A. C. Pyper</td>
</tr>
<tr>
<td>Joseph F. Smith</td>
<td>Robt. L. Campbell</td>
<td>John Sharp Jun</td>
</tr>
<tr>
<td>L. W. Hardy</td>
<td>Harrison Sperry</td>
<td>Geo. B. Spencer</td>
</tr>
<tr>
<td>Jesse C. Little</td>
<td>George B. Wallace</td>
<td>Millen Atwood</td>
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<tr>
<td>Joseph Young Sen.</td>
<td>James P. Freeze</td>
<td>Henry P. Richards</td>
</tr>
<tr>
<td>John Van Colt</td>
<td>Robt. T. Nelsen</td>
<td>Joseph Horn</td>
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<tr>
<td>A. P. Rockwood</td>
<td>Andrew Burt</td>
<td>Ernest Young</td>
</tr>
<tr>
<td>Elias Smith</td>
<td>Nathaniel H. Felt</td>
<td>Anders W. Winberg</td>
</tr>
<tr>
<td>Lorenzo D. Young</td>
<td>David McKenzie</td>
<td>George Nebeker</td>
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<tr>
<td>Nathan Davis</td>
<td>Fred. A. Mitchell</td>
<td>James Jack</td>
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<tr>
<td>George Morris</td>
<td>David Day</td>
<td>Jos. Warburton</td>
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<tr>
<td>Frederick Kesler</td>
<td>Edward Snelgrove</td>
<td>Jos. Booth</td>
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<tr>
<td>George C. Riser</td>
<td>Angus M. Cannon</td>
<td>Alex. Steel</td>
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<tr>
<td>Alonzo H. Raleigh</td>
<td>Thomas Taylor</td>
<td>H. G. Park</td>
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<tr>
<td>Henry Grow</td>
<td>John W. Young</td>
<td>Jaco Weiler</td>
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<tr>
<td>D. Huntington</td>
<td>Sevi Richards</td>
<td>Thos. Maycock</td>
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<tr>
<td>Martin H. Peck</td>
<td>John Lyon</td>
<td>John Wayman</td>
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<tr>
<td>Howard O. Spencer</td>
<td>Orson Arnold</td>
<td>Geo. Crisman</td>
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<tr>
<td>James Leach</td>
<td>Josh. A. Young</td>
<td>Ferramorz Little</td>
</tr>
<tr>
<td>Thomas Jenkins</td>
<td>LeGrande Young</td>
<td>Jos. Pollard</td>
</tr>
<tr>
<td>William Thorne</td>
<td>A. O. Smoot</td>
<td>Franklin W. Young</td>
</tr>
<tr>
<td>William Hickenlooper</td>
<td>W. G. Young</td>
<td>Daniel Corbett</td>
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<tr>
<td>R. Y. Burton</td>
<td>Abinidi Pratt</td>
<td>Loren Iverson</td>
</tr>
<tr>
<td>Sam. L. Evans</td>
<td>Wm. Rosetter</td>
<td>W. C. Dunbar</td>
</tr>
<tr>
<td>John R. Winder</td>
<td>Jno Y. Caine</td>
<td>W. L. Allen</td>
</tr>
</tbody>
</table>
Edwin D. Woolley   Wm. Eddington   Thos. H. Woodbury
Alexander McRae    Wm. H. Folsom    Adam Spears
Elijah F. Sheets   Thos. E. Jeremy  Wm. Ashman
J. D. McAllister    Jos. L. Barfoot    Richard Brimley
John Burt          John Tinge     Thos. Pierpont
Jesse W. Fox       John Leavett    Thos C. Griggs
Wm. McLachlin      John Coulam Jun  Geo W. Price
W. W. Cluff        W. A. McMaster  Jos C. Kingsbury
W. G. Smith        Chas H. Crow    Jos T. Kingsbury
George Peacock     T. O. Angel    Josh. Midgley
Moses Thatcher     Francis Cope    A. Miner
Wm. B. Pace        (F) E. Schoenfeld    H. P. Folsom
Silas S. Smith     E. B. Tripp    T. E. Taylor
Jesse N. Smith     Henry Emery    Geo. H. Taylor
A. Hatch           Jas. W. Piphen     L. L. Hillis
Joseph Bean        J. D. Vantassell    T. G. Webber
George Hoggan      Jno. Siddoway    Jos Woodmansen
Mark Barnes        Wm Calton    A. Best
Azra Hinckley      Thos Higgs    James Sharp
J. S. Rawlins      Geo Hilton    John Cutler
E. M. Green        Wm. Campbell    J. W. Kennedy
A. W. Carlson      Alex Kinghorn  John Kirkman
E. Beezeley        A. M. Mortimer  James Woods
Wm. Ridd           J. E. Taylor    James T. Strong
Alfred Solomon     F. Pratt    Christian Swanner
Wm. Ball           Geo. Naylor    James Malin
Wm. Hart           Jas. T. Little    Wm. J. Polk
Chas. Wilkin       Jno. B. Maiben    Jos A. Peck
Saml. Peterson     Eber Case    Wm. L. Binder
James Jenson       Jas Shanks     E. W. Davis
George Reese       Wm A. Neimoyer    Jno K. Hall
Stephen Tucker     Jno Reese    Chas Rich
Geo. Reynolds      J. D. M. Crockwell    D. Bockholt
John Nicholson    Chas. M. Evans    George Clark
Geo. D. Keaton     Geo C. Lambert    Geo Swan
James H. Anderson  Wm Cooper    James Leatham
James Anderson     Jno B. Kelley    Jas Moyle
James Snarr        Chas Lambert    E. B. Fullmer
Alex Burt          Sno N. Pike    Jno Cartwright

*"Roll Book of the 2nd School of the Prophets Organized at City Hall, November 4, 1872," Ms, Church Historian's Office, Salt Lake City.
APPENDIX VII

SALT LAKE CITY SCHOOL MEMBERS 1883

John Taylor
Zebedee Coltrin
Geo. Q. Cannon
Joseph F. Smith
Wilford Woodruff
Lorenzo Snow
Erastus Snow
Franklin D. Richards
Brigham Young
Albert Carrington
Moses Thatcher
Francis M. Lyman
George Teasdale
Heber J. Grant
Daniel H. Wells
Abraham Owin Smoot
Christopher Layton
William R. Smith
John R. Murdock
John D. McAllister
John B. Maiben
Willard G. Smith
William Budge
Ira N. Hinckley
Christian G. Larsen
Abram Hatch
Silas S. Smith
William B. Preston
Hugh S. Gowans
William W. Cluff
Angus M. Cannon
Leonard J. Nuttall
Henry Eyring
Lewis W. Shurtliff
William Paxman
Thomas J. Jones
George Reynolds
Jesse W. Crosby Jr.

*"School 1883," pp. 84-86.
APPENDIX VIII

ST. GEORGE SCHOOL MEMBERS 1883*

John Lytle
Henry Herriman
Henry W. Miller
William Fawcett
John Pimm
George Woodward
Anson P. Winsor
Charles Smith
Robert Gardiner
Daniel D. McArthur
Walter Granger
Marius Ensign
Charles Terry
Stephen R. Wells
Charles Smith
Thomas Terry
James G. Bleak
Wilson D. Pace
Moses F. Farnsworth
David H. Cannon
William H. Thompson
William A. Brighurst
Marcus Funk
George H. Crosby

*Ibid., pp. 103-105.
APPENDIX IX

AUGUST 1868 ELECTION---PROVO SCHOOL NOMINEES*

Wm. B. Pace---nominated and sustained as Representative to the Legislature.

David Evens---Representative to the General Assembly

Albert K. Thurber---Representative to the General Assembly

Orrawell Simons---Selectman

L. John Nuttall---County Recorder

Israel Bullock---Sheriff

John Riggs---Treasurer

David John---Superintendent of Common Schools

Edison Whipple---Pound Keeper

A. F. McDonald---Coronor

John D. Miller---Justice of the Peace

John W. Turner---Constable

Abraham Holliday---Constable

*"Provo Minutes," I, 71.
APPENDIX X

PROVO STOCK AND BEE KEEPERS ASSOCIATION OFFICERS*

Directors
M. Tanner
Geo. S. Rust
Chas. Monk
Lewis Mecham
Washburn Chipman
Elijah F. Sheets
Wm. D. Roberts
Wm. Mendenhall
George Halladay
Wm. Price
T. J. McCollough
Thos. (Havian)
H. F. Cook
S. S. Jones--Tres.

*"Provo Minutes," I, 387.
APPENDIX XI

FUNERAL ARRANGEMENTS OF GEORGE GODDARD

Salt Lake City, Nov. 10, 1873.

In response to a request at our last school by Prest. Brigham Young I earnestly desire my family and friends to observe the strictest economy in my funeral expenses, viz: I wish to be interred in a good, plain, unadorned coffin, with the exception of handles, no black about the coffin. I wish my family and friends to meet in their ordinary Sunday going apparel, without the addition of black crape on their persons, no pall thrown over the coffin, or black cloth to adorn the stand, or expensive monument at the grave.

I wish it entirely optional with my friends as to who comes to the funeral services, no one especially invited to preach on the occasion, or to conduct the singing. No solicitation from friends for the use of their carriages and no hired hacks for the occasion.

The manner of conveying my remains to the cemetery I leave to my family's choice.

George Goddard,
Son of Cornelius and Mary Goddard
Born in Leicester, England, 5th Dec. 1815.

*"Goddard, George," Folder in the Manuscript Section of the Church Historian's Office, Salt Lake City.
APPENDIX XII

THE ATONEMENT AS DISCUSSED BY JOHN MAIBEN*

Salt Lake City-July 23rd, 1870

President Brigham Young and Brethren of the School of the Prophets,
The necessity of the death of Jesus Christ is apparent to my under-
standing for the following reasons;

1st-- It was necessary for the redemption of man kind. Because,
the death of the Son of God could alone be a Sacrifice ade-
quate to redeem a fallen world.

2nd-- It was necessary to Jesus himself. Because, this sacri-
fice of obedience ensured his exaltation at the right hand
of his Father.

3rd-- It was necessary to God the Father. Because, thus he
will be glorified in the redemption and exaltation of his
children.

Briefly, the foregoing conclusions are evidenced to my mind,

Because, "the good Book"--which I believe, and--"faith is the
gift of God"--says that, "As in Adam all died, so in Christ all are
made alive"--and again "Without the shedding of blood, there is no
remission of sins."

Because, history tells me, that, instinctively, inherently, and
intuitively, all people, of every age, and every clime--(Although
clouded in some instances almost destroyed by tradition, custom,
and fallen nature)--have recognized a Superior being and a hereafter
or Future State, and the necessity of Sacrifice as a principle of redemp-
tion from sin, dishonor, or disgrace; also for the attainment of bless-
ings. And such have ever rendered, homage, and allegiance, to
those, who have in their estimation, made the most distinguished and
acceptable sacrifices. Which incontrovertible fact, portrayed in the
history of the world, is a full endorsement of the sentiment, expressed
by the Prophet Joseph Smith--that without the Sacrifice of all things
no intelligent being could exercise faith sufficient to attain an exalta-
tion with the Gods"--and in this particular, I recognize, the highest
and fullest type of sacrifice, on the part of Jesus Christ, the Son of
God; who descended from his high estate, in obedience to his Father
(who required the fulfillment of the Eternal law of justice) and volun-
tarily, and understandingly, offered up his life, and suffered the
shedding of his blood to redeem the world, and thus opened up, the pathway of eternal life to all his brethren, who were willing to accept his sacrifice and observe the law of life and liberty, in other words, the Everlasting Gospel.

I therefore acknowledge Jesus Christ by his obedience and sacrifice, my Redeemer and the Saviour of the world; and gladly hail him King of Kings and rightful heir to the Fathers' Kingdom.

And when all this is happily consummated, I am assured, "the necessity of the death of Jesus will not only be recognized by unnumbered millions, but will not be deplored either by the Redeemer or the Redeemed. But pealing Anthems of 'Hosannah to the Highest' will resound on every hand to God the Father, whose wisdom and justice, as well as, mercy and goodness, indureth [sic] forever."

respectfully
Your brother in the bond of the
New and Everlasting Covenant

John B. Maiben

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THE SCHOOL OF THE PROPHETS: ITS DEVELOPMENT AND INFLUENCE IN UTAH TERRITORY

John R. Patrick

Department of History

Master of Arts Degree, June 1970

ABSTRACT

Four separate and distinct Schools of the Prophets were organized by the Church of Jesus Christ of Latter-day Saints. Joseph Smith Jr. organized the first school in the spring of 1833, and it functioned periodically until 1837. Brigham Young organized the second school in December 1867, as a part of the University of the State of Deseret. It functioned until August of 1872, when Brigham Young disbanded it because members failed to adhere to its rules. Three months later he reorganized on a limited basis a third school in Salt Lake City. This school existed until the summer of 1874 when it became incorporated into the Salt Lake City United Order. President John Taylor organized the fourth and final school in the waning months of 1883.

According to these church leaders, the authority for organizing such an institution was based upon Section 88 of the Doctrine and Covenants. These schools participated actively in the educational, political, economic, military, social, and religious affairs of the Mormon Church and Utah Territory. Any understanding of Utah's development, particularly between 1867 and 1874, must be re-evaluated as to the influence these institutions exerted.

COMMITTED APPROVAL:

(Chairman, Advisory Committee)

(Member, Advisory Committee)

(Chairman, Major Department)