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JOSEPH SMITH THE COLONIZER

A Thesis

Presented to the
Department of Church History and Doctrine
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by

Brent L Winward

December 1975

This thesis, by Brent L Winward, is accepted in its present form by the Department of Church History and Doctrine in the College of Religious Instruction of Brigham Young University as satisfying the thesis requirements for the degree of Master of Arts.


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Chapter 1

INTRODUCTION

Joseph Smith was born December 23, 1805, in the town of Sharon, Windsor County, in the State of Vermont. He was one of nine children born to Joseph Smith Sr., and Lucy Mack Smith. During his tenth year he moved with his family to Palmyra, New York. Four years later the family moved to Manchester, New York.

According to his own words considerable interest in religion arose during the second year of their stay in this community. He along with other members of his family became involved in the religious revivals which began in the area. This influence caused the young man to ponder and question the opposing doctrines of the different religions. While studying the scriptures he felt impressed to pray and ask the Lord for help in finding which was the true church for him to join.

The youth retired to a secluded place in a grove of trees near his home. There he prayed to the Lord for an answer to his question. While praying, God the Father and Jesus Christ, appeared to him. They instructed him not to join any church because they all contained errors. He was admonished to live faithfully, and the day would come when he would be called to do a great work on the earth.

During the next three years the boy lived a normal life except for some ridicule and persecution which he received by some who had

heard of his experience. At the end of this period, the boy, having failed to receive further communication, became concerned about his standing before the Lord. On the eve of September 21, 1823, he again sought the Lord in prayer. While he was praying an angel appeared. The heavenly messenger told the youth his name was Moroni. He informed the young man he had lived earlier on the American continent and was responsible for a record of his people. He had been sent by the Lord to show young Joseph where this record was buried and to help prepare him to translate the account during the next four years. Moroni made annual visits to train young Joseph before he received the gold metallic plates upon which the religious and civil histories of Moroni's people were written.

The years from 1827 to 1830 were busy years for the young prophet. The Book of Mormon, as the record was called, was translated and published. Periodically heavenly messengers appeared to teach the young man and to ordain him with various Priesthoods and Keys. During this period he married Emma Hale. In addition to these callings, persons who opposed the young man's work began persecuting him.

Joseph Smith organized The Church of Jesus Christ of Latter-day Saints, "as it was to eventually be called," April 6, 1830. Sustained as Prophet and President, he led the church until he was martyred June 27, 1844, at Carthage, Illinois. During this fourteen year period, hardships caused by severe persecution and a desire to build a city for themselves and their God resulted in the removal of the Church and its followers from New York to Ohio and Missouri and then into Illinois. These years of moving caused the Saints to settle

in various locations.¹

Statement of the Problem

In written history, Joseph Smith's colonizing efforts have been overshadowed by the Mormon settlement of the west. No one has really made a study of Joseph Smith as a colonizer. To this founder of the Mormon way of life, religion was more than a code of Sunday ethics. According to President Smith, man was created as an actual child of God and his Heavenly Father was concerned with providing for all his needs. Therefore, the revealed word of God in addition to listing a spiritual code of ethics, also contained provisions for the physical, social, political, economical, educational, safety needs, and quality of life. Joseph Smith attempted to combine all these principles into a new society he said was patterned after the order of heaven. It was called the Kingdom of God because Christ was its head and it contained the principles of life which he taught.

Methods and Procedures

This thesis will focus on the actual places that were settled under the direction of Joseph Smith, the Mormon Prophet, together with the colonizing patterns and principles which he used and taught. It will also discuss the impact of these principles on LDS Church settlements and activities after his death. The study will begin with the

¹Joseph Smith "Letter Book," 1805-1844 Bx 2 Fd 1, Copy in LDS Church Historical Department Office, Salt Lake City, Utah. also Joseph Smith, History of The Church of Jesus Christ of Latter-day Saints, ed. B. H. Roberts (2d ed. rev., Salt Lake City: Deseret Book Co., 1964), I, hereafter cited HC.

development of the concept of Zion and a Zion type city. The major objective of this section is to determine if Joseph Smith did develop a colonizing system that is recognized as being unique from other settlement patterns.

The study is then divided into two areas. The first, consists of chapters 3, 4, 5, 6 and is concerned with the actual physical plats, dimensions, provisions, and locations of the cities which were settled during the Prophet's lifetime. The physical provisions of all the settlements are presented together, thus giving a more complete picture of the Mormon colonizing system and their impact on later LDS western settlements.

Chapters 7, 8, 9, 10, and 11 are concerned with the spiritual, ethical, educational, social, and basic governing principles of a Zion city. What effect did these teachings and principles have on the physical layout of a Zion city? What impact did they have on later Mormon movements and settlements? In addition, this section focuses on the quality of the early Latter-day Saint system. It is one thing to settle people into an area. It is another task to develop a civilized society of order, quality, freedom, and justice.

The final chapter is a summary of the findings of the thesis. Was Joseph Smith really a colonizer? Did he establish a settlement system? What position should he be given in the history of Mormon colonization?

Most of the research for this thesis was done in the office of the LDS Church Historical Department in Salt Lake City and in the library of the Brigham Young University. The manuscript and journal histories of the Church along with private diaries, special letters

and documents, periodicals, and newspapers, the standard scriptures of the Latter-day Saint Church, the History of the Church, and the speeches of Mormon leaders who knew Joseph Smith were the main sources for this work.

In addition several secondary works by individuals or groups who have made notable contributions in related areas have been quoted. In using secondary sources the writer has tried to evaluate and use those which would be considered the most correct sources. The writer lived considerable distance from the above mentioned libraries and was therefore somewhat handicapped in his access to the prime sources. For this reason, some secondary sources were used.

Within the paper, the opinions of some who have studied various colonizing patterns and systems are quoted. It is felt their conclusions will add more objectivity to the paper.

Delimitations

This paper is concerned with Joseph Smith's colonizing efforts and teachings and their impact on later Mormon history. It is not a study of Mormon settlements in the west. Western cities and settlements will only be mentioned to clarify a point or to cite an example. Also, this is not a history of Joseph Smith or the church. The histories of various LDS settlements will not be presented except as it relates to the Mormon settlement system.

The thesis includes a study of the colonizing principles which were taught and used by Joseph Smith. It is not a complete analysis of each principle in depth. Such a study would make the thesis too broad in scope.

Terms

Several terms are used in this thesis as they are interpreted in The Church of Jesus Christ of Latter-day Saints. The term Zion refers to a group of people who live together in righteousness and are fully united as one. Zion also is a city which is to be located at Independence, Missouri. This city, built upon all the principles of the Celestial Kingdom, (God's Heavenly Kingdom) and after the order and pattern of God is also to be the center place for the whole Zion which will broaden to include all of America, and then eventually the entire world. Cities of Zion follow the order of the central city and are stakes to Zion. These stakes, like pegs that support a tent, also support Zion. A stake is a central governing unit for smaller organizations known as wards. Where there is no officially organized stake, small independent units are known as branches.

The Kingdom of God is simply that domain over which God reigns as King. The Holy Priesthood, the authority and power of God by which he made all things, is the organ whereby the Kingdom is organized and operated. Within this Kingdom are two divisions, (1) the spiritual, social, economic and (2) the government of God. Both of these are explained within the thesis.

The terms Mormons, Saints, LDS, and Latter-day Saints are synonymous and refer to members of The Church of Jesus Christ of Latter-day Saints. The word Church, refers to this religious organization. The Church is presided over by a President who the members hold as a prophet, one who speaks for God as things are revealed to him.

The Priesthood, is the power and authority by which God made the heavens and the earth. On this earth He calls men and gives them the authority (Priesthood) to represent Him and to act for Him. There are three orders to this Priesthood and these are explained in the main text.² The lessor order of this Priesthood has a man whose office is that of a bishop presiding over it. Among their duties, bishops are responsible for the temporal welfare of the congregation over which they are called to preside.

Temples are the most sacred of all Mormon buildings. Within them the highest forms of worship and ordinances of the Church are carried out. Early temples did have general assembly provisions for the entire Church. Later temples are completely restricted to worthy members and regular meeting houses are constructed for Sunday worship.

Sanctification is the process whereby a man is cleansed from all sin and its effects and is born anew by the power of the Holy Ghost, thus qualifying him in this respect to enter into God's Kingdom.

All other terms are defined or explained as they are used within the text.

²These three orders are explained on page 89 of the thesis.

Chapter 2

ZION--A NEW CONCEPT IN CITY PLANNING

Salt Lake City, the present LDS Church headquarters and capitol of the State of Utah, stands as an example of Mormon city planning. Most persons who have visited Salt Lake City or other Mormon communities are familiar with a city built with wide streets that run north-south and east-west.

Opinions as to why Mormon settlements seem to follow basic patterns vary. Lowry Nelson, professor of Sociology, denounced John M. Gillett's theory that the Utah village pattern developed as a necessity to protect against Indian attack and loneliness or the need for co-operative irrigation projects. He also opposed George Thomas's theory of the village offering easy access to the meeting house where religious services and social amusements were held. In his thesis, this peculiar village plan was traced back to the days of Joseph Smith and existed in the east before the coming of Brigham Young and the Mormon migration west.¹ He believed the Saints developed their system as a result of the social environment within which they lived. He attributed the concepts of nationalism, economic communism, and

¹Lowry Nelson, The Mormon Village A Pattern of Techniques of Land Settlement (Salt Lake City: University of Utah Press, 1952), pp. 26-7.

millennialism as basic to this plan.² Nationalism fostered the concept of America as a chosen land. Economic christian enterprise gave birth to the idea the earth is the Lords, and all are entitled to stewardships whereby they can provide for themselves. Millennialism fostered the desire to build a city where Christ could come and dwell.³

Other writers have presented differing opinions as to why the LDS settled in their unique colonization system. Albert Seeman concluded that the Mormon western settlement system arose as the need for protection, group irrigation projects, and church social customs demanded.⁴ The policy of Mormons plotting a city or town before its development was an advancement over simultaneous haphazard city growth elsewhere, claimed Ila Dastrup. She believed the Saint's concept that they were a chosen people called to prepare the earth to receive the Lord at his coming was the basis to their unique settlement methods.⁵ Mr. F. Y. Fox's dissertation was that the later LDS settlements were copies of the original city of Zion concept advanced by Joseph Smith.⁶

²This is Lowry Nelsons own opinion. Much of his work needs to be reexamined in light of new research.

³Nelson, pp. 34-5.

⁴Albert Seeman, "Communities in the Salt Lake Basin," Economic Geography, XIV (Worchester, Massachusetts: Published by Clark University, 1938), p. 307.

⁵Ila Dastrup, "Mormon Colonization, A Type in the Westward Movement" (unpublished MA thesis, Brigham Young University, 1931), pp. 14 and 32.

⁶F. Y. Fox, "The Mormon Land System" (unpublished PhD dissertation, Northwestern University, 1932), p. 191.

He was joined by John W. Repp in his writings on city planning in America.⁷ They concluded that Mormons were attempting to continue the policy of their founder by establishing small Zions throughout the world. Milton R. Hunter, a Mormon church leader and a prominent historian, noted the method of building the city of Salt Lake was nearly identical with the plat for the City of Zion.⁸ Richard Francaviglia believed the early teachings of Joseph Smith on planning a beautiful and orderly city like Zion or Nauvoo were the basic motivation to Mormon city building in the west.⁹ Still others inferred that the Mormon pattern was influenced by the New England town system from which area the church originated. A few tried to see parallels between this movement and other religious or utopian groups.

The main conclusion which can be drawn from this discussion is that all of the writers recognized the Mormon settlement system was unique in some forms or combinations. Mormons did have a separate system of their own. They may have followed some concepts in city planning which have been used before, but their method of combining together these principles was unique.

⁷John W. Repp, "The Making of Urban America, A History of City Planning in the United States" (unpublished Dissertation, Princeton University, 1965), pp. 466-72.

⁸Milton R. Hunter, Brigham Young the Colonizer (Independence, Missouri: Zions Printing and Publishing Company, 1945), pp. 134-35.

⁹Richard Francaviglia, "The City of Zion in the Mountain West" Improvement Era, December 1969, p. 10.

Chapter 3

THE ORIGIN OF THE CITY OF ZION CONCEPT

Joseph Smith, referring to the visit of Moroni on September 21, 1823, said the angel quoted several scriptures in explanation of his purposes. Reflecting on this conversation, he said:

After telling me these things he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy In addition to these, he quoted the eleventh chapter of Isaiah, . . . the third chapter of Acts, . . . and the second chapter of Joel He quoted many other passages of scripture . . . (P of GP, p. 51).

A study of these references illustrates that this heavenly messenger was speaking of the coming of Christ, the call of a prophet to prepare the way for his coming, the building of a city for the Lord to come to, and other related events.

Christians have long held a belief that Jesus Christ would come again. This doctrine was one of the major themes of the New Testament. According to this record, as Jesus' apostles watched Christ ascend into heaven two men standing by asked them why they wondered. Didn't they know this same Jesus they saw ascending would some day in like manner descend? (Acts 1:9-11). Also as Jesus gave one of his last sermons to his close disciples, he was referring to a second coming when one of his apostles asked him to show them when this event would occur. The twenty-fourth chapter of the Book of Matthew, in the Bible, was given as an answer to this question.

How aware young Joseph was of this doctrine in his early life we do not know. According to his mother, Lucy Smith, they did attend the religious revivals as a family.¹ Several writers were previously quoted who inferred the concept of millennialism was very popular at that time. It is logical to conclude young Joseph was influenced by some of the thinking around him. According to his own words, this is what caused him to ponder on religious questions and to seek for answers (P of GP, p. 47). However, to what extent this influenced his thinking toward millennialism is not known. A very probable source of introducing this concept would be the written record he said was translated.

His mother, in referring to the visit of the angel and his preparing to translate the record and its influence upon his thinking, said:

From this time forth, Joseph continued to receive instructions from the Lord, and we continued to get the children together every evening for the purpose of listening while he gave us a relation of the same During our evening conversations, Joseph would occasionally give us some of the most amusing recitals that could be imagined. He would describe the ancient inhabitants of this continent, their dress, mode of traveling, and the animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare, and also their religious worship. This he would do with as much ease, seemingly, as if he had spent his whole life among them.²

An early chapter of the Book of Mormon speaks of the establishment of Zion in the last day (I Nephi 13:37). Later in the account, the Savior appeared on this continent (III Nephi 9), and the

¹Lucy Mack Smith, History of Joseph Smith, Notes and comments by Preston Nibley (Salt Lake City, Utah: Bookcraft, 1958), p. 68 Hereafter cited as Lucy Mack Smith.

²Lucy Mack Smith, pp. 82-3.

people developed a Zion-type society (IV Nephi). Again from this Latter-day Saint scripture comes the declaration, the descendents of this people shall "assist my people, the remnant of Jacob, and also as many of the House of Israel as shall come that they may build a city, which shall be called the New Jerusalem" (III Nephi 21:23). Also in the last recorded book of this ancient record, the writer says that there will be a New Jerusalem built upon this land, which will be a holy city unto the Lord (Ether 13:3-6).

It seems logical to conclude that if the young leader's story is correct, then the Book of Mormon and the events surrounding its coming forth greatly influenced his thinking toward the need to construct a Zion city.

Other events left early impressions upon the youth. One of the first branches of the church, which Joseph Smith organized, was established in Colesville, New York. Here, early persecutions and trials faced the new leader. During one of these trying times, in June of 1830, he reported that he had a vision which is recorded in Mormon scripture as part of the Book of Moses. The remainder of this book was received through revelation later the same year (Moses Chs. 2-8). Along with other revelations he stated he saw the early scenes of this earth's history. He saw the ancient prophet Enoch and his great city of Zion and what happened to it (Moses 7: 19-23).

Early in his ministry, Joseph Smith said the Lord commanded him to make an inspired revision of the Holy Bible.³ The exact date

³Hyrum Andrus, Doctrinal Commentary of the Pearl of Great Price (Salt Lake City, Utah: Deseret Book Company, 1970), p. 7.

this work was begun is not known. However, there is evidence of its progress as early as the summer of 1830.⁴ In the seventh chapter of Genesis within this work, the young translator again reiterates the story of Enoch and his founding of a city of Zion. Therefore it is apparent that Joseph Smith was forming the concept of a peculiar city very early in his life as the leader of his new following. Subsequent quotes from his speeches and writings, together with those of friends close to him, indicate that this concept continued to develop in broader scope and perspective as time went on. First it was to be the city prepared for the coming of Christ. Therefore it must be built upon principles of the law of His kingdom, otherwise God could not dwell there (D&C 105:5). Also, "Who would know how to build it except God showed him how?"⁵

The spiritual requirement of the community was given by the example of the city of Enoch. The prophet quoted the Lord in reference to this place:

And the Lord called his people ZION, because they were of one heart and one mind, and dwelt in righteousness; and there were no poor among them And the Lord said unto Enoch: Behold mine abode forever (P of GP, Moses 7:18 and 21).

The city to be located at Independence, Missouri was to be the center place. From there it would spread as more areas were settled as stakes to Zion (D&C 101:21). It was to be the place from which the

⁴Robert J. Matthews, "A Pioneer Translation" Joseph Smith's Translation of the Bible A History and Commentary (Provo, Utah: Brigham Young University Press, 1975), p. 26.

⁵George A. Smith, address delivered at Salt Lake City, November 20, 1870, Journal of Discourses, reported David W. Evans, XIII (London, England: 1871), p. 313. Hereafter cited as JD.

world would be governed.⁶ Because of her glory and wisdom, the nations of the earth would come to honor and learn from her (D&C 97:19). From here God would speak his law to the inhabitants of the earth (Isaiah 2:3).

During a conference of the Church, January 2, 1831, at Fayette, New York, the prophet claimed a revelation from the Lord stating he wanted his people to go to Ohio. There He would give them a land flowing with milk and honey where there was no curse of the Lord (D&C 38:18-32). This was to be a "promised land" for their inheritance forever. Here would be a house of learning, a city of beauty, and a place where the pure in heart could live in righteousness.⁷ Those who rebelled against God and His laws would not be allowed there (D&C 64:35). However, all who were righteous, LDS or people of other faiths, would be invited to come to the city.⁸ The value of industry, permanency, and elevation of civil life were stressed because this was to be a place for an eternal inheritance.⁹ In addition to these Zion concepts, the Bible has spoken of destructions of all kinds that would

⁶Orson Pratt, speaking at Logan, Utah, May 20, 1877, JD, XIX, p. 13. Also talk given in Salt Lake City, October 10, 1880, JD, XXII, pp. 33-35.

⁷John Taylor, Speech given in Salt Lake City, June 18, 1883, JD, XXIV, p. 201. Also D&C 88:119.

⁸Brigham Young, Speech given in Salt Lake City, July 8, 1855, JD, II, pp. 316-17. and XII, p. 274.

⁹JD, X, p. 150. Also JD, XIX, p. 18.

precede the Lord's coming (Matthew 24). This city designated as a gathering place was to be a place of refuge during these difficult times. Here God would fight the battles of Zion (D&C 105:14). There His glory and power would be demonstrated in such unquestionable manifestations that the wicked would not dare fight against Zion.

All these principles were to be characteristic of the city which were early proposed by the LDS founder. It is essential to know these were openly taught before Mormon settlements were begun. This raises the question, did Mormon city planning develop as various social, economic, safety and environmental needs arose and were met? Did Joseph Smith present a plan before settlements began which had the potential to meet these needs? Or was there a combination of pre-planning and actual experience which brought about the LDS pattern?

It is also essential to have a basic knowledge of these teachings in order to understand the Mormon system. How could one fully understand an architect's finished work unless he went to the designers original blueprint and allowed him to explain his basic steps and objectives? He could study the builder's completed work for years and present one hypothesis after another and maybe never fully understand why he did this or that. The same was true of understanding Mormon city development. Unless a study looked at their religious tenets, which were the center of all they did, how could it historically understand their works? A mistake which was often made was to take the present social and environmental problems back in time and study their system to see how they would have overcome these. Some said their wide streets would help solve the traffic problems of today, or their city plan would have prevented many pollutions. While these

conclusions may have been correct, it was presumptuous to assume that they, in 1830, were directly planning to meet the traffic and pollution problems of modern America. By the same standard, those who studied Mormon settlements in the West and concluded they designed cities in this unique manner to protect against Indian attacks, and to foster social activities or co-op irrigation projects, were sometimes presumptuous also. The basic Mormon system was developed in the East before settlements were made in the West. Also a sprawling mile square city did not afford protection from Indians as well as the small enclosed fort systems generally used in western settlements. A temple in the center where entrance was restricted to the worthy only did not foster social equality. Last of all, co-op irrigation did not exist in the first Mormon cities. It will be necessary to put on the mantle of early Mormons and look at this development through their eyes. According to their own words, what were they actually doing?

There is no question Joseph Smith believed he received this city of Zion plan directly from God. The translation of the Book of Mormon, the revision of the Bible, the words of the angel, and other revelations were inceptive and fundamental in this basic plan and its development.

Several of the first sections of the Doctrine and Covenants contains declarations from the Lord in regard to the establishment of Zion. Sections 6, 11, 12, and 14 are examples of this point. In fact, there are so many sections in this standard work which contain revelations pertaining to the establishment of Zion, that it is impractical to list them all. Only a few key scriptures will be cited to establish

this point. Early in his ministry Joseph Smith was inspired to move the cause of Zion (D&C 21:7). The exact location for the building of the central city was given by revelation (D&C 57:2-3). When the Saints failed to establish Zion exactly as God had commanded, they were warned God would chasten them (D&C 84:58 and 90:36). The Lord said that it must be built only upon His Celestial Law (D&C 105:5).

When the prophet gave the architect, William Weeks, the plans for the Nauvoo temple, there developed a difference of opinion concerning the style of the circular windows. In answer to Mr. Week's suggestion that the windows be changed Joseph Smith replied that he had seen the temple in vision and would have it constructed no other way.¹⁰

¹⁰HC, V, p. 353.

Chapter 4

THE BUILDING OF THE CITY OF ZION

The prophet quoted a revelation in July of 1830 in which his wife, Emma was promised an inheritance in Zion if she remained faithful (D&C 25:2). During the summer the Church was cognizant of the need for the settlement of such a place. But a second revelation received in September of that same year explained that no person knew where this city was to be. A hint was given that its location would be in the west by the border of the Lamanites (D&C 28:9).

In October, Parley P. Pratt, Ziba Peterson, Oliver Cowdery, and Peter Whitmer Jr., were called to go on a mission to the Lamanites. In addition to preaching the gospel, it is evident they were to be instrumental in finding the place where the City of Zion was to be located¹ The Painesville Telegraph, Painesville, Ohio spoke of these lamanite missionaries and their avowed intentions. On November 16, 1830 it recorded:

Some persons came along here last week with a Golden Bible. One of them Cowdery, declared he had seen and conversed with angels. He was bound on a divine mission to regions beyond the Mississippi where he contemplated founding a city of refuge.²

¹Dale Mouritsen, "The Relationship of the Priesthood Correlation Program to the Latter-day Saint Concept of Zion" (unpublished Masters thesis, Brigham Young University, 1968), p. 13.

²Painesville Telegraph, November 16, 1830.

The selection for the site of the city was finalized when the young leader received a commandment February 9, 1831, to go to the western regions where the "chosen spot" would be designated (D&C 42: 8, 9, and 62). Again in June of the same year he was commanded to go to Missouri, and the place would be designated. Accompanied by other prominent church members, he traveled west, and upon their arrival at Independence, Missouri they petitioned the Lord to show them the place.³ In answer the Lord gave the following revelation:

Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints.

Wherefore, this is the land of promise, and the place for the city of Zion.

And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, the place which is now called Independence is the center place; and a spot for the temple is lying westward, upon a lot which is not far from the courthouse.

Wherefore, it is wisdom that the land should be purchased by the saints . . . that they may obtain it for an everlasting inheritance (D&C 57:1-5).

John Whitmer, speaking of this same event, said the prophet was commanded to go to Missouri and there lay out the city where the place was to be designated. After the location was given, the land was dedicated and consecrated by Sidney Rigdon. A sustaining vote of the Church was given approving the place and the dedication. Then the prophet set the cornerstone for the temple. The foundation for the city was laid, after which the place was dedicated to the Lord forever.

³HC, II, p. 254.

The land was praised and the saints were invited to settle there.⁴

Once the location was designated, the development of the city of Zion became the most important object of the Church.⁵ Sidney Gilbert became the land agent to purchase land for the incoming Saints. He also was called to establish a store in the area. Edward Partridge, the bishop, was called to divide the land for the Saint's inheritances. William W. Phelps was directed to establish a printing shop in Independence. Oliver Cowdery was to be his assistant (D&C 57:6-13). Joseph Smith returned to Kirtland, Ohio. Here was the headquarters of the Church during the period 1831 to 1837. From Kirtland, President Smith directed the building of Zion.

The prophet said the Lord had told him to move the main branch of the Church to Ohio for specific reasons. The first was, "because of their enemies and for their own sakes" (D&C 37:1). The Church had been persecuted in the Colesville, New York area. The revelations also explained that they were sent to Ohio to receive the Lord's law, and to be endowed with power from on high, and to receive blessings not known among the children of men (D&C 38:32). Then they would be prepared to carry on their work (D&C 39:15). However, it was known Kirtland would be considered to be a stake to Zion (D&C 82:13). Here in Kirtland the plat for the city of Zion was given. A copy of the original plan, accompanied with explanations, was sent from the prophet in Kirtland, Ohio, to the saints in Jackson County, Missouri, the

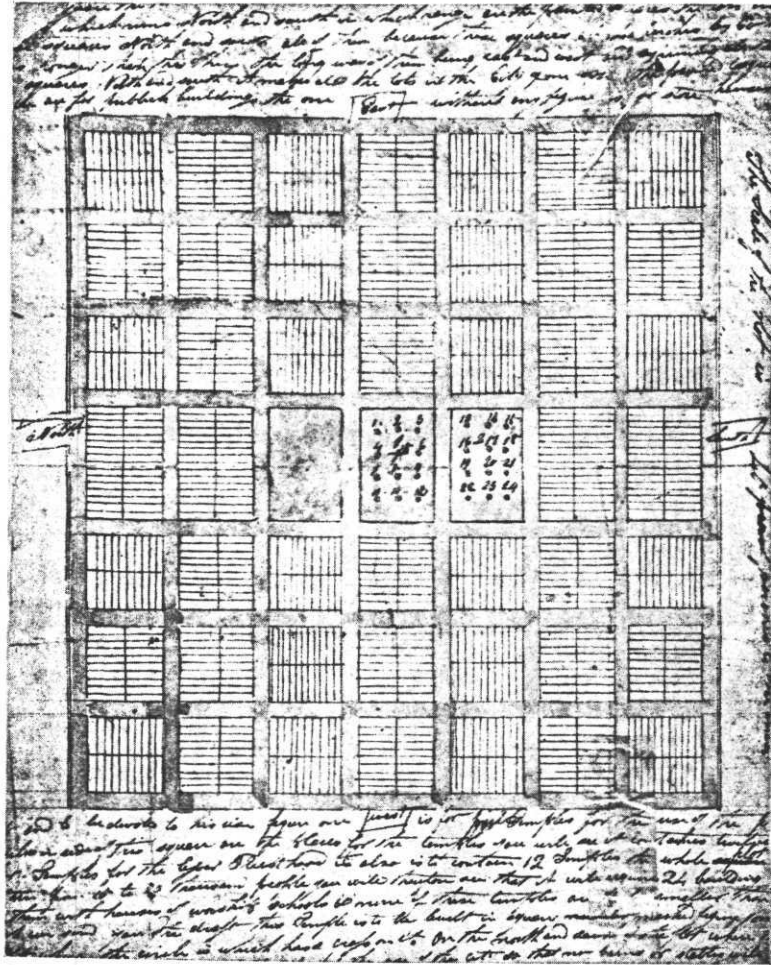
⁴John Whitmer, "History of the Church; The Book of John Whitmer." Copy in the LDS Church Historical Department, pp. 23-43.

⁵HC, I, p. 207.

twenty-fifth day of June, 1833. The following is a copy of the original Zion plat.⁶

PLAT I

PLAT OF THE CITY OF ZION



⁶ Joseph Smith Letters, "Letter Book" Bx. 2 fd I, pp. 38-41. Also HC, I, pp. 357-62. The copy is in the LDS Church Historical Department in Salt Lake City. There were some changes made in the copy of instructions sent to Kirtland June 25, 1833. The corrected plan is to be found in the "Kirtland Letter Book" in the Church Historical Department. They are contained in a letter written by Oliver Cowdery to the Saints in Jackson County. Due to their condition special permission is required to see these older manuscripts. See

An Explanation of the Plat
for the City of Zion

Make a large plat

Within the heart of this plat were three rectangular lots, forty perches (660 feet) by sixty perches (990 feet).⁷ In the original, these were painted squares, which were to be set aside for public buildings.

The center square, marked number one, contained twelve temples. Each temple was named and numbered. The circles represented the locations where each temple was to be built. The square, specified number two, contained the numbers and designated spaces for twelve additional temples, bringing the total number within this complex to twenty-four. An extended account of the names, purposes, and descriptions pertaining to these temples will be given later.

The remaining central square, without numbers, was for public buildings and the storehouse which was to be operated according to the Law of Consecration and Stewardship.

The residential area surrounded the central complex. The entire city contained one square mile and was divided into smaller ten acre sections, excepting the squares both north and south of the temple

Hyrum Andrus, Doctrines of the Kingdom (Salt Lake City: Bookcraft Inc., 1973), p. 300 for an explanation of the change.

⁷C. L. Barnhart and Jess Stein, The American College Dictionary (New York: Random House, 1962). A perch is defined as sixteen and a half feet. The writer has changed the distance into the more common term to aid in clarification.

complex.⁸ These four squares were twenty perches (290 feet) longer than the remaining sections which were forty perches by forty perches (660 feet by 660 feet). Each ten acre block was divided into one half acre lots being four perches (66 feet by twenty perches (330 feet). No half acre lot was to contain more than one home. Houses were to be constructed of brick or stone and set twenty-five feet back from the street. The small yard in front was to be planted in a grove according to the taste of the owner. The lot in back was designated for gardens. All streets were to be eight perches (132 feet) wide. A space of eight perches was set between the temples and street.

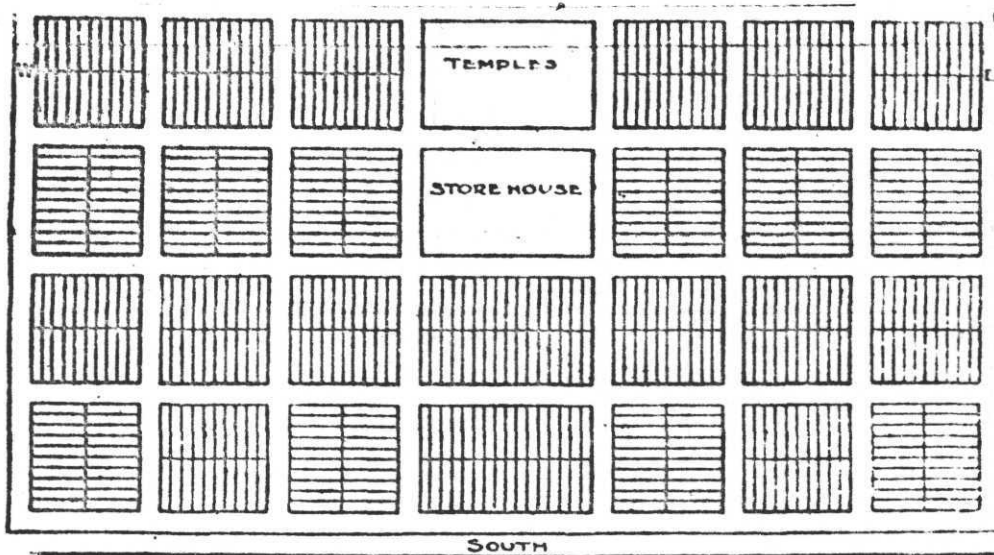
⁸ Andrus, op. cit., p. 303. In a footnote he explains the size of the city was not exactly one mile square as it was charted in the original plat. Excluding the outside roads, etc., it was 5,342 feet by 5,672 feet. The original plat called for 840 lots in the regular blocks plus 120 in the middle range, making a total of 960 lots. This meant that for a city of 15,000 people there would have to be an average of over 15.6 people living on each lot. This may have been one of the errors which was spoken of as needing correction in the original.

An interesting feature is observed when a residential section of the plot is examined.

Each lot is four perches in front and twenty back, making one half of an acre in each lot, so that no one street will be built on entirely through the street; but on one square the houses will stand on one street, and on the next one, another⁹

PLAT II

RESIDENTIAL SECTION FOR THE CITY OF ZION



Copy taken from the Journal of History at the BYU Library.

The land, one block in depth and immediately north and south of the city, was set aside for city parks or playgrounds.¹⁰ An area south and north of the city was set aside for barns, stables and etc. so these would not be located within the residential area. Land for agriculture was to be located north and south of the city. If a

⁹Messenger and Advocate, September 1, 1835, p. 179. Also HC, I, p. 357.

¹⁰Andrus, op. cit., p. 304.

sufficient amount of land could not be laid off within a reasonable distance, then land on the east and west was to be plotted as needed. This entire plot, as outlined, was to contain from fifteen to twenty thousand people. In no way was it to be enlarged; instead, another city was to be laid out following the same plan next to it and so on as required.¹¹

In reference to this plan, Repp explained:

The inspiration for the curious method of lot orientation advocated by Smith remains obscure. Perhaps it was mere whimsical variation from conventional patterns designed to set Mormons towns apart from secular communities. Whatever the reason, this feature was seldom followed (other than by other Mormon variations).¹²

Orson Pratt declared that the organization of the city would allow everyone equal privileges to grow and learn according to their individual desires.¹³

It is evident the Mormon leader proposed a new system in settlement patterns. The basics of this method were used in other Mormon settlements. This thesis shall look at some of these later developments as a means of helping to understand the basics of the Zion system. Then it will examine the principles and objectives of the various components of the same.

¹¹JH, June 25, 1833. Also HC, I, pp. 357-62. (This reference gives a more detailed account of the plat).

¹²John W. Repp, Town Planning in Frontier America (Princeton, New Jersey: Princeton University Press, 1969), pp. 419-20.

¹³JD, XXI, p. 152.

Far West

The Mormon settlement at Independence, Missouri flourished from 1831 to 1833. An estimated 1500 Saints had settled within the area, and many more continued to arrive each week. On July 20, 1833 a sizeable mob escalated hostilities against the Mormons.¹⁴ The following November members of the LDS faith were driven from their homes and city.¹⁵ When they were exiled from Jackson County, they found refuge in some of the neighboring counties. Clay County, in particular, offered much help to the driven exiles.¹⁶

Two years later the Saints were asked to move again. The residents of Clay said the differences between the Mormons and the old settlers were too great, and trouble was bound to ensue there also. The leaders of both sides met and proposed that the Saints move northeast into the thinly settled Caldwell area. A general agreement was set making this a strictly Mormon area. This policy was never completely carried out, however. By the later part of 1836 the Mormons began to move into the new location.¹⁷

¹⁴HC, I, p. 390.

¹⁵Ibid., p. 426-52.

¹⁶Brigham H. Roberts, A Comprehensive History of The Church of Jesus Christ of Latter-day Saints, I (Provo, Utah: Brigham Young University Press, 1965), p. 348. Hereafter cited as CHC.

¹⁷"Manuscript History of Missouri," Vol. 42, December 26, 1836. Copy is found in the Church Historical Department.

David Whitmer was President of the High Council in Missouri. William W. Phelps and John Whitmer were assistant Presidents.¹⁸ President Whitmer was in Ohio on church business during this period. Therefore William W. Phelps and John Whitmer chose a settlement area, in the new county of Caldwell, and surveyed Far West as the city to be the county seat.¹⁹ Speaking of this town plat the historical account said:

In the centre of the town a large public square was laid off approached by four main roads running east and west, north and south, each 132 feet wide. All the other streets were $82\frac{1}{2}$ feet wide, and they, as well as the four principal avenues, crossed each other at right angles forming blocks 396 feet square (containing four acres) divided into four lots each.²⁰

Walter Williams refers to the large square in the center as "temple square." He said, "The Saints looked forward to the time when they should complete a structure that would be the wonder of the West and a monument to their industry as well as a suitable place of worship."²¹

B. H. Roberts said that the laying out of Far West followed the general plan of laying off cities of Zion. He noted that the original dimensions were one mile square and divided by wide streets running at

¹⁸JH, July 3, 1834. Also HC, II, p. 123. Note: A high council consisting of twelve high priests and the above presidency were organized to handle the major affairs which a bishop and his council could not settle.

¹⁹"Manuscript History of Missouri," Vol. 42, December 26, 1836.

²⁰Ibid.

²¹A History of Northwest Missouri, III Vol. Walter Williams ed., I (Chicago and New York: The Lewis Publishing Company, 1915), p. 375.

right angles, thus making regular blocks. He referred to the large center block as the place for the temple and other public buildings.

When the prophet moved from Kirtland to Far West, some changes were made in the city plat.²² In a special meeting of the leading brethren, it was recommended to alter the streets or lessen them so as to make each block contain four acres of ground, and each block to be divided into four lots.²³

Speaking of these changes Roberts said:

. . . in November, 1837, it was decided to double the size of the city plat by making it two miles square, and the blocks were so enlarged as to contain four acres each instead of being as at first designated, 396 feet square.²⁴

The following plat visually demonstrates that this city also adhered to the basic Zion plan. The large central square for a temple and public buildings, wider streets set in the direction of a compass, a controlled size, and farms on the outskirts of the living area all demonstrate there was preplanning to achieve certain objectives.

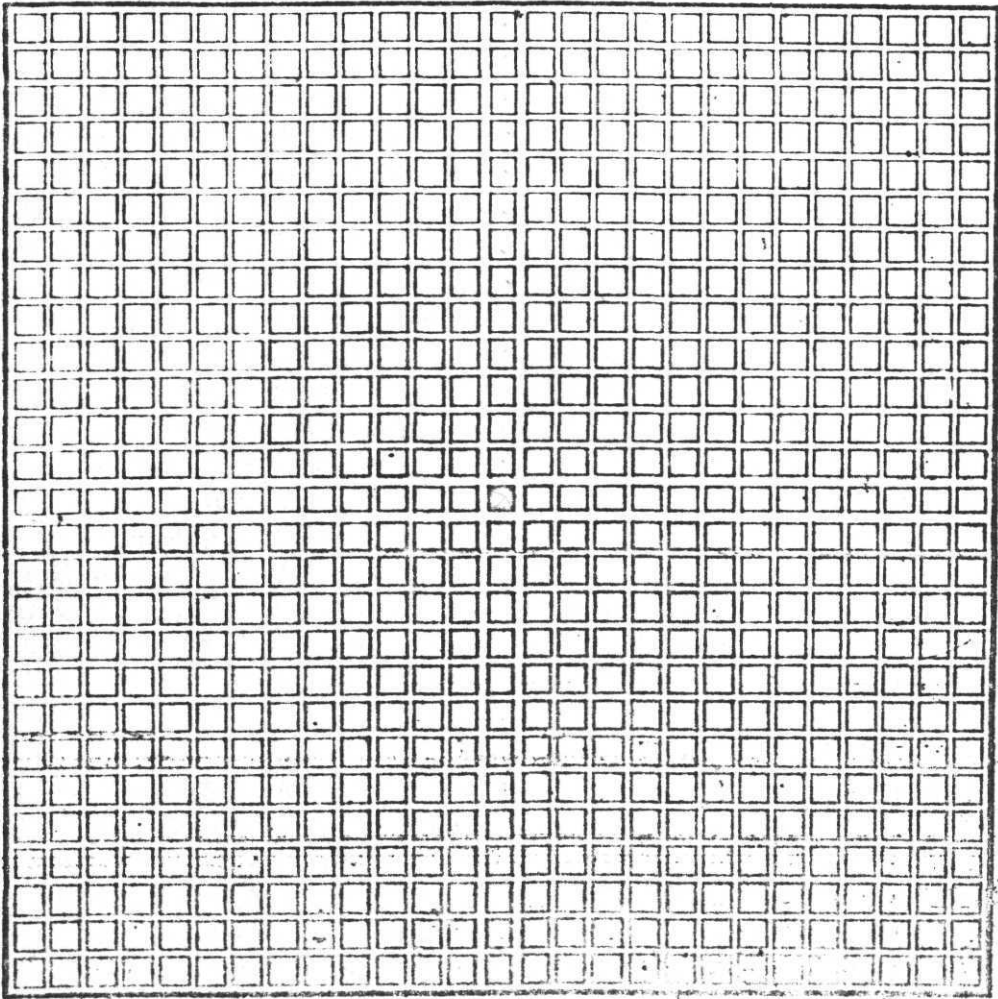
When the Mormons settled Caldwell County in 1836, it was a wilderness with few settlers. By the spring of 1838 more than 5,000 Mormons had settled there. A large influx was added to this number during the summer. At Far West, there were 150 houses, four dry goods stores, three family grocery stores, half a dozen blacksmith shops, a printing establishment, two hotels, and a school house which also served as a church and courthouse.²⁵

²²JH, November 2, 1837. Also HC, II, p. 518.

²³Ibid. ²⁴CHC, I, p. 424.

²⁵Ibid., pp. 424-25. Note: The number 5,000 is an error in the original quote. Several hundred settled in Caldwell County.

Copy taken from Journal of History at the BYU Library.



PLAT OF FAR WEST

PLAT III

Adam-ondi-Ahman

When the Saints first moved into Davies County, Lyman Wight settled his family on the side of a hill called Tower Hill. Later the name was changed to Adam-ondi-Ahman when the prophet received a revelation designating this as the place where Adam will come to visit his people (D&C 116). Later it was nicknamed Di-Ahman.²⁶

On May 19, 1838, the prophet and other leading men of the church visited Lyman Wight. They were very impressed with the area and concluded it was an excellent site for a town. Accordingly they commenced surveying and laying off town lots and locating government lands for many miles north of this place.²⁷ Several days were spent in surveying to secure lands and to establish a city plat. Then the council concluded to secure and survey all the lands along the Grand River between Di-Ahman and Far West.²⁸ B. H. Roberts said that the Saints chose Adam-ondi-Ahman in the north, and DeWitt fifty miles downstream on the Missouri River to allow them to have access to some shipping when the river was navigable.²⁹

On June 28, 1838 a stake of Zion was organized at Adam-ondi-Ahman with John Smith as President. Reynolds Cahoon and Lyman Wight

²⁶CHC, II, p. 422.

²⁷Rollin Britton, Early Days on the Grand River and the Mormon War (Columbia: Missouri Historical Society, 1920), pp. 6-7.

²⁸JH, May 18, 1838. Also HC, III, pp. 34-36.

²⁹CHC, I, p. 420.

were counselors. Vinson Knight was acting Bishop. A high council was also organized. It further explained that the site consisted of four sections of land, two miles square, lying on both sides of Grand River. Eventually about 200 families moved into this town.³⁰

While most details about the various settlements are missing, entries from the prophet's history did indicate that a procedure of surveying, platting, and settling people was followed. The following entries, which are presented in abbreviated form are cited as examples.

May 18 He left Far West with church leaders and went north to lay off a stake of Zion, make locations and secure lands for the gathering of the saints.

May 19-21 Laid off Adam-ondi-Ahman and surveyed in the area.

May 22 President Rigdon and some went east, probably into Livingstone County to select some of the best settlement locations.

May 23 Made a claim at Grove Creek near Di-Ahman.

May 24-28 Seeking areas around Di-Ahman.

June 4-11 They surveyed, built homes and completed the city of Adam-ondi-Ahman.

June 16 Counsels seven families to move into Di-Ahman.³¹

August 6 Council met and decided the brethren from Canada who had settled on the fork of Grand River contrary to counsel must return to Adam-ondi-Ahman or they would not be considered as being one with the saints.³²

A Third City of Zion is Located

On September 1 the First Presidency, with Judge Higbee as surveyor, started this morning for the half-way house . . . fourteen or fifteen miles from Far West, directly north--for the purpose of appointing a city of Zion, for the gathering of the Saints in that place, for safety, and from the storm . . . and that they may receive instructions to prepare them for that day which will come upon this generation as a thief in the night.³³

³⁰JH, Vol. 42, June 28, 1838. See page 33 for plat of Adam-ondi-Ahman.

³¹JH, Under the dates already mentioned.

³²Ibid.

³³Ibid. Also HC, III, p. 67.

PLAT IV

PLAT OF ADAM-ONDI-AHMAN

25. Miles north of Far West. 13. Miles north of Seth. Blocks 36 rods . N. and S. 32E and W.

107	108	109	72	81	46	45	18	9		65	63	81	99	117	135	153	
104	111	111	73	80	47	44	11	7									
102	110	115	74	79	48	43	12	5	25								
101	109	114	75	78	49	42	13	4	24								
100	108	113	76	77	50	41	14	3	23								
99	107	112	77	76	51	40	15	2	22								
98	106	111	78	75	52	39	16	1	21								
97	105	110	79	74	53	38	17	0	20								
96	104	109	80	73	54	37	18		19								
95	103	108	81	72	55	36	19		18								
94	102	107	82	71	56	35	20	3	17								
93	101	106	83	70	57	34	21	2	16								
92	100	105	84	69	58	33	22	1	15								
91	99	104	85	68	59	32	23	0	14								
90	98	103	86	67	60	31	24	0	13								
89	97	102	87	66	61	30	25	0	12								
88	96	101	88	65	62	29	26	0	11								
87	95	100	89	64	63	28	27	0	10	2	2	41	141	20	130	117	130

Copy was found in the Office of the LDS Church Historian

Later he again referred to this event:

We found the place for the city, and the brethren were instructed to gather immediately into it, and soon they should be organized according to the laws of God. A more particular history of this city may be expected hereafter, perhaps at its organization and dedication.³⁴

Further information was not given, however because the map showing the layout of the city of Adam-ondi-Ahman states it was located twenty-five miles north of Far West and thirteen miles north of 'Seth,' it was concluded this must have been the City of Seth. The location and distances fit together.³⁵ The fact that a third City of Zion did exist was evident. Reed Peck stated that the prophet desired to make DeWitt the fourth stake of Zion.³⁶

Other Mormon Settlements in Missouri

Two additional settlements of major importance were made during the Mormon era in Missouri. These were the townsite of DeWitt and Hauns Mill.

B. H. Roberts says that DeWitt was chosen as a settlement along the confluence of the Grand and Missouri Rivers to facilitate shipping between the Mormon settlements.³⁷ This site was purchased

³⁴HC, III, p. 68.

³⁵See the map of Adam-ondi-Ahman in the office of the LDS Historical Department. Also Andrus, p. 309.

³⁶"Reed Peck Manuscript," Brigham Young University Library, September 18, 1839, pp. 21-25. See also the date of September 15, 1838.

³⁷CHC, I, p. 420.

by John Murdock and George M. Hinckle, for \$500.00 in June of 1838.³⁸
A sizeable number of Mormons settled in the area before mobs besieged the town in the fall of 1838 and forced a Mormon surrender and evacuation. During this struggle, Joseph Smith went to Carroll County and by night crawled into the surrounded city.

The Saints and non-mormons of DeWitt appealed to the governor of the state for assistance. Governor Boggs replied that the quarrel was between the mob and the Mormons, and they could fight it out. This made the situation hopeless for the greatly outnumbered Saints. They were forced to surrender and evacuate the city.³⁹

Haun's Mill, located on the banks of Shoal Creek was first settled by Jacob Haun, a Mormon convert, and Jacob White, a non-mormon. By October 30, 1838 more than a hundred Mormons had located there. When hostilities between Mormons and non-mormons were begun in the fall of 1838, Joseph Smith advised Jacob Haun to move the Mormons from the mill site to Far West for their own safety. Mr. Haun ignored his advice.

On October 30, 1838, a large mob under the leadership of a Colonel Jennings attacked the town, murdering seventeen of the men and boys and wounding several others. After plundering the town, they left the Saints to gather themselves together and flee to Far West for safety. This "Hauns Mill Massacre" as it has been called was one of

³⁸CHC, I, p. 420

³⁹Ibid., pp. 459-467.

the most tragic events that happened during the Mormon--non-mormon conflicts in Missouri.⁴⁰

To what extent the Mormons settled other areas of northern Missouri during this time period is unclear. While the records indicate the Saints were scattered throughout much of the area in small groups or as individual families, the majority settled with the designated areas we have studied. Joseph often warned the church members who settled out of the central locations that they were out of line and in danger.

The summer of 1838 found the Saints busy in settling, building, and developing their new system. Hundreds of members either had or would very shortly arrive and join with them. At that time hostilities which began between the mob and the Mormons soon brought an open conflict between the Church and the state. As a result, Governor Lilburn W. Boggs gave his "extermination order" and all the Mormons either denounced their religion or were killed or driven from the state within the year. This completely ended the Mormon colonizing efforts in Missouri.

⁴⁰ History of Caldwell County, (St. Louis: National Historical Company, 1886), pp. 149-51.

Chapter 5

KIRTLAND, OHIO

While the Saints were progressing in Missouri, the other major section of the Church was growing in Ohio. It will be remembered the Church had these two main centers from 1831 to 1838. ✓

The plat for the city of Kirtland was presented in a conference of the Saints held April 6, 1837.¹ Although Kirtland followed the basic Zion pattern it was nearly five times larger. Zion in Independence had 960 lots. Kirtland had 4500 lots of the same size. The blocks were the same; however, the streets were only four rods wide. The method of alternating the homes in different directions so they didn't face across the street toward each other was again used.² The central block for public buildings and a temple was centrally located there.³ Newel K. Whitney was set apart as a bishop in Kirtland and the eastern section of the United States.⁴ Among his responsibilities was the operation of a storehouse to aid the poor in Kirtland.⁵

¹Wilford Woodruff, "Journal" April 6, 1837 (A copy is located in the LDS Church Historical Department).

²F. Y. Fox, The Mormon Land System, pp. 194-96.

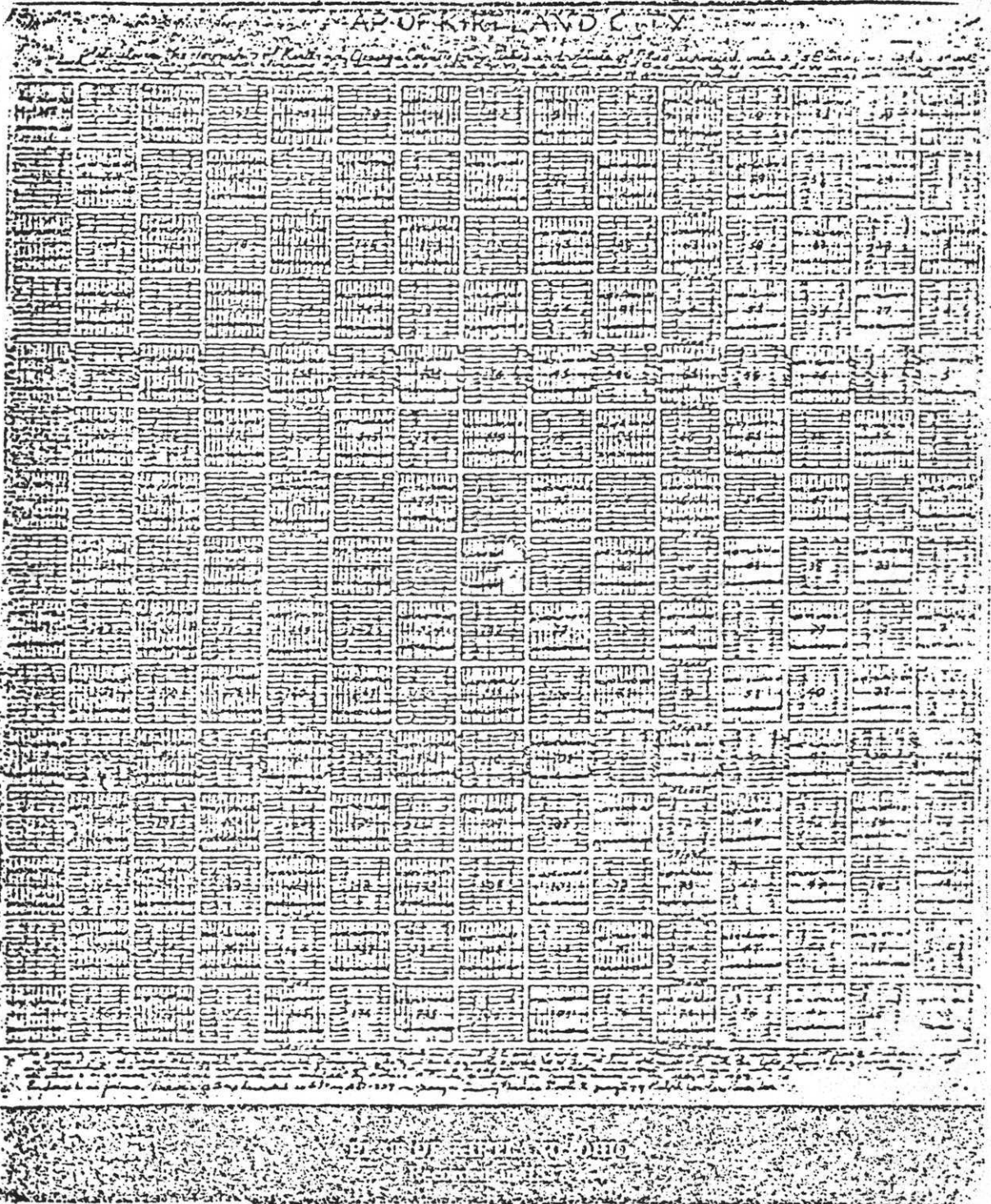
³CHC, I, p. 389.

⁴Ibid., p. 270.

⁵Larry Poulsen, "The Life and Contribution of Newel Kimball Whitney" (unpublished Masters thesis, Brigham Young University, 1966). p. 46.

PLAT V

PLAT FOR THE CITY OF KIRTLAND



Copy taken from the Journal of History in the Brigham Young University library. The original was a poor copy and the only one available.

When the panic of 1837 hit the United States, banks either closed or became bankrupt. The small anti-banking safety society of the Mormons failed. Many blamed the Mormon leader for their financial losses, despite the fact he had warned them not to lend over their assets. Apostates from the organization forced the church leaders to flee to Far West, Missouri. The remaining Saints, with comparatively few exceptions were either indifferent, left the church, or moved to Missouri. Once again mob action ended the colonizing of another community.⁶

⁶HC, III, p. 1.

Chapter 6

NAUVOO--THE CITY BEAUTIFUL

The close of the year 1838 found the faithful among the Mormons in tragic conditions. Many had been driven from their homes and were forced to find shelter against the cold of winter where or, however, they could. Those who were fortunate enough to be able to remain within their homes were hastily preparing to leave them and the state as soon as possible in the spring. While they remained, they stood in fear of the possible return of mobs against them. All this time their leader and many close to him were imprisoned. The fate of all of them was uncertain. During this period Brigham Young and other members of the apostles and high council of Missouri began to lead the exiled Saints as they moved into Iowa or back to the State of Illinois. They were directed in their efforts by their imprisoned prophet.

The Saints chose to collect in Illinois and Iowa where they sought temporary safety. There they found a welcome not afforded by the State of Missouri.

When Joseph Smith arrived among them in the spring of 1839, he found their conditions to be pitiful. Some twelve thousand faithful followers lined the banks of the Mississippi living in any type of makeshift condition they could. Hundreds were sick with malaria which was probably contracted from the mosquitos along the swampy river bottoms. Almost all were destitute of proper food and clothing. Most

had lost their main possessions. Undaunted, their leader continued to purchase land in Iowa and Illinois. In Iowa twenty thousand acres were purchased from Dr. Isaac Galland.¹

Within two days of the prophet's arrival in Illinois, a conference was called to select a place for the gathering of the exiled Saints.² At this conference men were sent to choose and select sites in Iowa and in the area of Commerce, Hancock County. The people of Quincy, Adams County, Illinois had been very helpful to the Mormon refugees. Tracts of land were offered them in this area. They were able to charge the payments of these lands. Under their exiled conditions these were the only terms they were able to afford. As a result, subsequent purchases were made from Hugh White, Dr. Isaac Galland, and Messrs. Hubbard, Wells, Horace Hotchkiss, Hiram Kimball, and others.³ Much of this land was in very poor condition. The prophet gave this description: "When I made the purchase of White and Galland, there was one stone house, three frame houses, and two block houses, which constituted the whole city of Commerce."⁴ Later, he referred to the land originally purchased about Commerce:

The place was literally a wilderness. The land was mostly covered with trees and bushes, and much of it was so wet that it was with the utmost difficulty that a footman could get through, and totally impossible for teams. Commerce was unhealthy, very few could live there; but believing that it might become a healthy place by the blessing of heaven to the saints, and no more eligible place presenting itself, I considered it wisdom to make an attempt to build up a city.⁵

¹Times and Seasons, I, pp. 49-60. Also HC, II, pp. 6-9.

²Ibid. ³Ibid.

⁴HC, III, p. 375. ⁵Ibid.

Joseph Smith soon changed the name from Commerce to Nauvoo. The word, Nauvoo, comes from the Hebrew, and signifies beautiful (Isa. 52:7). It also carries with it the idea of rest.⁶ Thus Nauvoo, was to become the "city beautiful," a place for the Saints to rest.

Explanation of the Map of Nauvoo

In the "History of Hancock County, Illinois," the following information about the City of Nauvoo was given:

On Sept. 2, 1839, Joseph and Hyrum Smith, Sidney Rigdon and George W. Robinson went before Daniel H. Wells, J. P., and acknowledged the plat for a new town that included the farms purchased of White and Galland and the towns of Commerce and Commerce city. They paid the clerk of the County Commissioner's Court four cents each for recording the 590 lots, two dollars for recording the field notes, and twenty-five cents for a certificate of record. Twenty-two streets were run east and west Nine streets ran north and south. Main street was four rods wide, all others were three rods wide. Thus the new town was laid off into blocks for the most part eleven rods wide and twelve rods long. Each block was divided into four equal lots. A regulation required that houses be built 25 feet back from the street and but one house was allowed on a lot. Headstones . . . marked lots reserved for burials. A stone 18" long and five by seven, square at the bottom, coming to a point at the top, was set in the earth at the north-east corner of block #155 for the purpose of perpetuating the survey and making further additions.⁷

Ida Blum, said that the Mormons made Nauvoo a commercial center that was far ahead of Chicago and St. Louis.⁸ A study of the establishments which existed within Nauvoo illustrates the extensive colonization the Mormons accomplished there.

⁶CHC, II, p. 11.

⁷Illinois Sesquicentennial Edition, Ida Blum, "History of Hancock County, Illinois" (Carthage, Illinois: Journal Printing Company, 1968), pp. 396-97.

⁸Ibid.

There were four rock quarries, seven brickyards, four lime kilns, three lumber yards, cabinet makers, six blacksmith shops, fourteen boot and shoe shops, coppers, a comb factory, cleaning and pressing establishments, ten shops where rugs, dyes and paints were sold, four foundries, one gunsmith, nine dressmaking and millinery shops, a straw manufactory, five horse breeders and teamsters, nine law firms, three match factories, thirty-five general merchandise stores, ten mills, three notaries public, one photographer engaged in making daguerreotypes, thirteen physicians, a professor of Phrenology, and five potteries.

There were three newspapers, four stationers, several realtors, three rope walks, six silversmiths, a goldsmith, watchmakers, a slaughter house, three soap and candle factories, two surveyors, eight tailor shops, six leather factories, two ironmongers, a tanning mill and seven wagon shops. There was a Nauvoo Agricultural and Manufacturing Association, a Farmer's Exchange, a Nauvoo Carriage and Coach Association, three cemeteries and a coffin maker.⁹

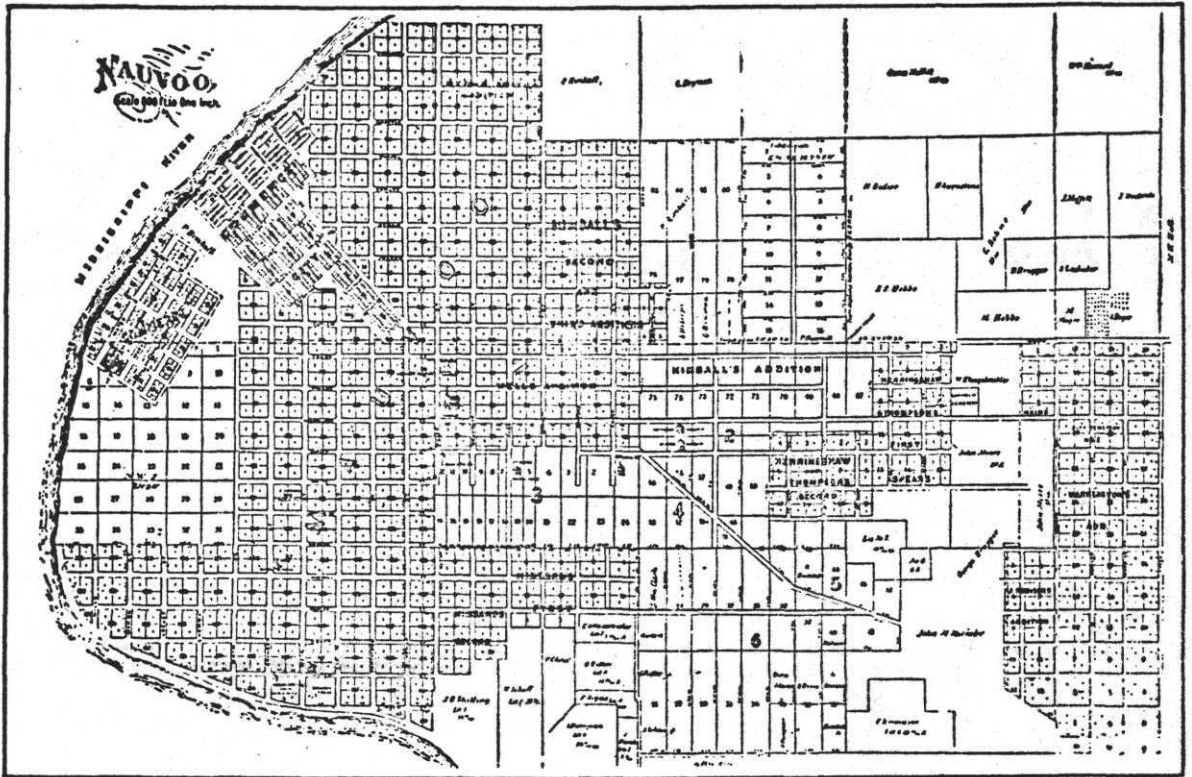
Nauvoo became the Mormon's most successful settlement during the life of Joseph Smith. B. H. Roberts, says Nauvoo grew to a population of 20,000 and was the largest commercial center in that section of the United States.¹⁰ The Nauvoo Restoration Incorporated list the population of Nauvoo at about 11,000 when it reached its highest point.¹¹ This later estimate would appear to be the more accurate.

⁹Ibid.

¹⁰CHC, II, pp. 89-90; 485.

¹¹Nauvoo Restoration (Pamphlet, Nauvoo Information Center).

PLAT VI
PLAT OF NAUVOO



Plat of Nauvoo, Illinois.

Used by permission, Church Historian's Office

Additional Mormon Settlements
in Illinois

The City of Ramus; later known as Macedonia, as a town was second only to Nauvoo according to Benjamin F. Johnson.¹² Being one of the prophets close associates, he was in charge of the church lands and town property from July 1, 1842 until the martyrdom of Joseph Smith and his brother Hyrum.¹³

Ramus was organized as one of the early stakes in Illinois and the Saints were encouraged to settle there. In 1841 it was found that a group of thieves had secreted themselves within the town and were committing crimes, they said which were committed with the sanction of the church as long as they were carried out against the gentile non-mormons. These lies became a cause of strong anti-mormon feelings in some areas of Illinois.¹⁴ Ramus was discontinued as a stake and changed to a branch status in 1841 when the prophet began to call all the members to move in and build up Nauvoo and the temple.¹⁵ This action was taken in a local conference under the direction of Hyrum Smith and several of the Apostles.¹⁶

A statement by the prophet together with the one mentioned by Benjamin Johnson that he was in charge of church lands and town

¹²Benjamin F. Johnson, My Lifes Review (Independence, Missouri: Zions Printing and Publishing Company, 1947), p. 92.

¹³Ibid., pp. 12 and 90.

¹⁴Times and Seasons, III, p. 615. Also HC, IV, pp. 463-66, and CHC, II, p. 114.

¹⁵HC, IV, p. 362. ¹⁶Ibid., pp. 467-68.

property illustrates this was an LDS colony. On January 5, 1842 the prophet wrote; "William Wightman signed over and delivered the town plat of Ramus to me, as sole Trustee in Trust for the Church of Jesus Christ of Latter-day Saints."¹⁷

According to Major Warren, the Mormons were leaving the town of Ramus on May 14, 1846, as a part of the Saints expulsion from Illinois in that year.¹⁸

In the spring of 1841 a site for a second settlement was purchased from Witter, Aldrich, and Warron just south of Warsaw by the church.¹⁹ The area had already been surveyed into town lots and named Warren. In September of 1841, Willard Richards was placed in charge of the town and the members were asked to settle there. At first only a few families responded. In November of that same year 204 emigrants from England under Joseph Fielding's leadership settled there. It became a stake but was abandoned in December of 1841 when problems began between the Mormons and non-mormons. Also, the President was concentrating on building Nauvoo.²⁰

Morley Settlement or Yelrome, and later, Walker Town, was located in Lima township, Hancock County, about twenty-five miles south of Nauvoo. It was surveyed for a town site after the first two or three families settled there and became a stake of Zion. Quite a number of Saints resided in this neighborhood from 1839 to 1846.

¹⁷Ibid., p. 491. ¹⁸CHC, III, p. 3.

¹⁹Ibid., II, pp. 120-21. ²⁰HC, IV, pp. 470-72.

The Church left the area when the Mormons were forced West in 1846.²¹

An additional stake was organized at Columbus, in Adams County, Illinois, and was known as Mount Hope stake.²² In addition to this stake, other Mormon settlements were located at La Harpe, Bear Creek "Camp Creek," Knowlton's Settlement, Highland Branch, and Montebello. When the Mormons left Illinois, they organized committees in each of these places to represent the Saints in the selling of their properties.²³

The Mormons in Iowa

Several settlements were made by the Latter-day Saints in Iowa during the same time as the Nauvoo period of church history. B. H. Roberts, a prominent LDS historian said that in July of 1839 the Saints purchased the village of Nashville, in Lee County, Iowa, and 20,000 acres of adjoining land. This was probably the "Half Breed Tract" of land. Roberts then says that a second purchase was made in Iowa by Bishop Knight, and a settlement known as Zarahemla was located there. Zarahemla was soon made a stake to Zion. However, January 6, 1842, the stake was ended during a local conference and Zarahemla became a branch over which John Smith still presided. Joseph Smith directed that several of the outlying areas were to be abandoned during that

²¹Richard Henrie Morley, "The Life and Contributions of Isaac Morley," (unpublished Masters thesis, Brigham Young University, 1965), p. 77. Also CHC, II, pp. 10 and 474.

²²CHC, II, p. 11.

²³Nauvoo Neighbor, October 1, 1845.

time. He wanted the Saints to move into Nauvoo and complete the building of that city and temple. He may have been concerned for the safety of these places because the threat of mob force was growing.²⁴

As the exiled Saints fled Missouri, they gathered in Iowa and Illinois along the Mississippi River. Montrose located across the river from Nauvoo, became one of the early places of refuge sought by the homeless Mormons. There along its banks one of the great manifestations of Gods power was demonstrated as Joseph Smith with some of the brethern went among the sick healing and blessing them in the name of the Lord.²⁵ Roberts later referred to Montrose as the headquarters for the Iowa Stake of Zion.²⁶ When the prophet Joseph attended a military review there in September of 1841 at the invitation of General Swazey, there was some agitation on the part of a Mr. D. W. Kilburn to get the troops to refuse to review for the prophet and Mr. Bennett.²⁷ And finally, on August 6, 1842, while attending a meeting to witness the sustaining of new officers in the Montrose branch of the Masons, he prophesied the future move of the Church to the Rocky Mountains.²⁸

Little information is given concerning these LDS settlements in Iowa. When the prophet began to ask the members to move into Nauvoo after the Church dissolved their stakes in May of 1841, these areas became somewhat insignificant to the overall settlement program.

²⁴HC, IV, p. 493. Also CHC, II, pp. 10-11.

²⁵HC, IV, pp. 4-5. Also CHC, II, pp. 19-20.

²⁶HC, IV, p. 42. ²⁷HC, IV, p. 416.

²⁸HC, V, pp. 85-86.

A Summary of Joseph Smith's
City Platting Methods

Joseph Smith organized the City of Zion on a very exact plan, which he said he received from God. When the Saints were driven from this city, the prophet supervised the development of other cities of Zion. These were referred to as stakes to Zion and were patterned after the basic concept of the central city. There were variations within the plans used for cities of Zion. The size of the town lots, the central plaza, and the city itself often varied from one settlement to another.

In speaking of this principle of variation Orson Pratt reasoned:

The Lord is not confined to an exact pattern . . . any more than He is confined in the creation of worlds to make them all the same size. He does not make them all of one size, nor does He set them rolling on their axis in the same plane, nor does He construct any in many respects alike; there is variation as much as there is in human form. Take men and women. There are general outlines that are common to all, but did you ever see two faces alike among all the millions of the human family? What a great variety, and yet all are constructed in general outline alike²⁹

When Brigham Young inquired of the Lord if all the temples were to be built after the same pattern, he was answered: "Do you all build your houses after the same pattern used when your family is small? So shall the growth of the knowledge of the principles of the gospel among my people cause diversity" ³⁰

There were several principles that remained basic in all the

²⁹ JD, XXIV, p. 25. Also Andrus, p. 307.

³⁰ Andrus, pp. 307-308.

cities the prophet directed the colonizing of. First, Joseph Smith planned and organized a city before it was actually constructed. His plan always used the following basic concepts;

1. Building the city around the temple and public squares.
2. Wide streets that run north and south or east and west were the thorough fares.
3. Lots were large and uniform in size within the same city.
4. Farms were located outside the residential area.
5. Zoning elements regulated industrial development.
6. Zoning also provided for even standards within the city.

Homes were to be constructed of brick or stone and set twenty-five feet back. Each was to have a place for landscaping and gardening. The individual was responsible for his own lot and to plan it for his own taste, but to keep it orderly and well-cared for.

7. He also advocated that all live together within the boundaries of the designated platted areas.

8. In the true settlement pattern, the selection of new locations was controlled by the leadership. Persons who settled out of this system were considered out of order.

While each of these characteristics were not in themselves new, the system into which they were combined was unique. The Mormon settlement pattern established by Joseph Smith was recognized as one of the basic colonizing systems of the nineteenth century. Lowry Nelson, a noted American Sociologist who has studied and written about rural land systems, recognizes the Latter-day Saint settlement style as a

separate system.³¹ John W. Repp, whose doctoral dissertation was based on a study of city planning in the United States, listed the Mormon system as one of the four basic styles that was used. Along with recognizing its unique features, he referred to the Mormons as the most successful city builders of all the religious and utopian societies.³² Both Nelson and Repp were joined by F. Y. Fox whose dissertation was titled "The Mormon Land System." It is logical to conclude the Latter-day Saints did have a settlement system which was unique from the other contemporary plans of its day.

³¹Lowry Nelson, Rural Sociology (Chicago: American Book Co., 1948), pp. 56-59.

³²John W. Repp, "The Making of Urban America: A History of City Planning in the United States (unpublished Doctoral dissertation, Princeton University Press, 1965), pp. 466-72.

Chapter 7

THE SPIRITUAL PRINCIPLES OF ZION

Earlier it was concluded that Mormons felt everything they did was spiritual or directly related to spirituality. The concept of stewardship made a man responsible for his own property (D&C 42:32). Every man is a steward over his earthly blessings and accountable before the Lord as to how he uses these (D&C 104:11-13).

According to Elder Bruce R. McConkie, a prominent LDS theologian, the baptismal covenants entered into by all who wish to join this church are:

1. To come into the fold of God, that is to join the church of Jesus Christ, the church which is God's Kingdom on earth;
2. "to be called his people," meaning to "take upon you the name of Christ"
3. "To bear one another's burdens, that they may be light;"
4. To mourn with those that mourn;"
5. To "comfort those that stand in need of comfort;"
6. To stand as a witness of God at all times and in all things, and in all places that ye may be in, even until death;" and
7. To agree to serve God and keep his commandments.¹

In addition to this, righteous Saints were called to consecrate their time, talents, strength, properties, and monies to the establishment of the Lords' work and kingdom.² Thus it can be seen the Church regulated or influenced every part of a Saint's life. But, of greater importance, each member who entered baptism "of his or her own free

¹Bruce R. McConkie, Mormon Doctrine (2nd ed., Salt Lake City: Bookcraft, 1966), p. 70.

²Ibid., p. 216.

will" sought this regulation in life. Each freely chose this as the "true way" to follow. Each member accepted Amulek's admonition to pray over his house, household, flocks, crops and against evil (Alma 34:17-29). To them, God was their Father and through his appointed mouthpiece he would tell his children all they should do to live a happy life. Because they were his children they believed they could become like him in every way.³ Thus they would be qualified to live with him some day.⁴

These four principles: (1) God is the Father and man is like him; (2) God will guide his children through a living prophet; (3) man must become like God in every way in order to qualify to live with him eternally; and (4) man can become like God by following every word that he gives them, are basic to everything Mormons do. A very simply explained objective of Zion is to build the city as the Lord commands so He can instruct and empower the Saints to live the fullest type of life like Him, thus they will be prepared to live with him.

The Central Complex of Zion

Did these unique doctrines as taught by Joseph Smith influence the Mormon city plan? To answer these questions, this paper will now center on the non-physical aspects of Zion from the hypothetical stand that they influenced Mormon colonization.

³Joseph Smith, Teachings of the Prophet Joseph Smith (Teachings selected by the Church Historian, Joseph Fielding Smith and others, Deseret News Press), p. 345. Hereafter cited, Teachings.

⁴Ibid., p. 216.

Within the heart of Zion three large blocks were set aside for temples and public buildings.⁵ In Far West, Adam-ondi-Ahman, Kirtland, and Nauvoo smaller central complex's were located. These were set aside for temples and public buildings. However, the observation was made that only one temple was planned in each of these stakes while twenty-four were to be built in Zion. The allowances for public buildings were much greater in Zion also. The record regarding the existence of central plazas in other Mormon settlements was inconclusive. One cannot prove that these did or did not exist. The Saints were often restricted in their colonizing plans because of the hostile attitudes of the non-mormons around them. Where these city plats did exist, they did contain provisions for a temple and public buildings. Why were these the center? Why did the remainder of the city seem to be built around these center points?

The Temple--The Heart of the City

Colonel Thomas L. Kane traveled through the area of Nauvoo shortly after the Mormons were driven from Illinois by the mobs. In a later speech he described the city of Nauvoo. His discourse on the beautiful appearance of the city indicated his respect for the settlement. Twice in his narrative he referred to the extra-ordinary temple located in the center.⁶ An extract of a lecture delivered in Salem by

⁵HC, I, pp. 357-58.

⁶Thomas L. Kane, "Address before the Historical Society of Philadelphia" (Memoirs of John R. Young, Utah Pioneer, Brigham Young University Library, 1847), pp. 31-8.

Mr. J. B. Newhall and found in the Salem Advertiser and Argus reported:

The Nauvoo Temple is a very singular and unique structure
 . It is different from anything in ancient or modern history.
 Everything about it is on a magnificent scale, and when finished
 and seen from the opposite side of the river, will present one, if
 not the most beautiful, chaste and noble specimens of architec-
 ture to be found in the world.⁷

This temple was an example of the Prophet's desire to build a House of the Lord. He said the Lord had commanded him to build a temple in Zion on the pattern he had designated (D&C 97:10). This temple became a type of model from which later buildings were designed. However, Latter-day Saints believe God will give the design for each temple to those who build it.⁸

Orson Pratt said there seemed to be a standing commandment to LDS to build a temple wherever there was a place designated for the gathering of the Saints.⁹ These edifices were called, "Houses of the Lord," and were constructed according to the pattern the Lord gave for each so they were acceptable to him (D&C 114:14-15). Another revelation commanded the Saints to bring all their precious metals, woods, stones, and belongings to construct a worthy house to the Lord (D&C 124:26-28). In addition to using the best materials the Saints could afford, they were also commanded to use the best workman skills.¹⁰ Great care was used by the Saints in the construction of these buildings. To these early builders the temple was to be the place where

⁷"Journal History," op. cit., June 15, 1843.

⁸JD, XV, p. 365.

⁹Ibid., XVI, p. 255.

¹⁰Joseph Smith, "Letter Book" (Copy found in LDS Historians Office), p. 42.

God, Himself would come (D&C 36:8). Joseph Smith, in remarks made to the quorum of the twelve apostles, referred to this building as the place where God would endow, cleanse, and prepare them for their work, and so they could overcome all things.¹¹

The word of the Lord to the prophet spoke of the temple as a:
 place of instruction for all those who are called to the work of the ministry in all their several callings and offices; that they may be perfected in the understanding of their ministry, in theory, in principle, and in doctrine, in all things pertaining to the Kingdom of God on the earth¹²

Brigham Young said to know the endowment you must experience it.¹³ He further defined the endowment when he said:

Your endowment is, [sic] to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed from this life, [sic] to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation¹⁴

John Taylor, the third president of the LDS Church said, that temples are built as places where God can give ordinances, blessings, light, revelations, and intelligence to lift and exalt the Saints.¹⁵ He further explained that the temple is the place where the most sacred ordinances of God are performed. These ordinances are for both the living and the dead and center on the happiness of the whole human

¹¹ HC, II, p. 309.

¹² JH, January 15, 1841. Also HC, IV, p. 269, and D&C 97:13-4.

¹³ JD, II, p. 31.

¹⁴ Ibid.

¹⁵ JD, XXV, p. 184.

family.¹⁶ In addition to these doctrines Joseph Smith referred to the temple as a place of learning where instructions from the Most High are received.¹⁷ The higher part of the inner court of the Kirtland Temple was dedicated as a school for the apostles (D&C 95:17).

In addition to the afore mentioned objectives of the temple and its purpose in Mormon doctrine, it is a place of personal growth and perfection. The basic principles of the Mormon religion are faith in the Lord Jesus Christ, repentance from all sin, baptism by immersion properly performed, and then the reception of the Holy Ghost. The Holy Ghost is meant to be a personal instructor to guide individuals in their lives and to help them keep the commandments of God and to overcome all sin. This process of overcoming all sin is called sanctification.¹⁸ Personal cleansing is accomplished through a life-time of service and obedience to all the commandments and teachings of the Lord.¹⁹ It is made possible through the atonement of Jesus Christ. The temple is dedicated as a House of the Lord where worthy individual members may go to receive an endowment, which, in part, is to help them overcome all the evil of this world. The process of returning to the temple to work and serve is a continuation of personal sanctification.²⁰ While it is true the whole gospel is meant to be a personal sanctification process, Mormons hold the temple and temple service as the "ultimate" step in the process.

¹⁶Ibid. ¹⁷DHC, IV, p. 269.

¹⁸JD, X, p. 173.

¹⁹Ibid., XVII, p. 112.

²⁰Ibid., I, p. 72.

The Temple and the
Government of God

The plat of the city of Zion calls for the construction of twenty-four temples. Each is named and reserved for a specific function. They are:

Numbers 10, 11, and 12, are to be called, House of the Lord, for the Presidency of the High and most Holy Priesthood, after the order of Melchizedek, which was after the order of the Son of God, upon Mount Zion, City of the New Jerusalem. Numbers 7, 8, and 9, the Sacred Apostolic Repository, for the use of the Bishop. Numbers 4, 5, and 6, the Holy Evangelical House, for the High Priesthood of the Holy Order of God. Numbers 1, 2, and 3, the House of the Lord, for the Elders of Zion, and Ensign to the Nations. Numbers 22, 23, and 24, House of the Lord for the Presidency of the High Priesthood, after the Order of Aaron, a standard for the people. Numbers 19, 20, and 21, House of the Lord, the Law of the Kingdom of Heaven and messenger to the people; for the Highest Priesthood after the Order of Aaron. Numbers 16, 17, and 18, House of the Lord for the Teachers in Zion, Messenger to the Church. Numbers 13, 14, 15, House of the Lord for the Deacons in Zion, Helps in Government. Underneath must be written on each house--HOLINESS TO THE LORD.²¹

There follows, in the reference book just cited, a very detailed description of the blue print for the House of the Lord, which was the first temple to be built. A reading of this description indicates everything is done to regulate the proper seating of the Priesthood groups.

Elder Bruce R. McConkie, a noted LDS theologian and apostle explained, "Adam and his posterity were subject to the government of God. They had the Priesthood, the Church of Jesus Christ, and the Kingdom of God on earth - the offices of which administered in both civil and ecclesiastical affairs."²² Under the theocratic system, God

²¹ HC, I, p. 359.

²² Bruce R. McConkie, Mormon Doctrine (2nd ed., Salt Lake City,

made the laws, revealed them to his servants, and they administered them by the spirit of inspiration.

With the restoration of the gospel under Joseph Smith, the ecclesiastical Kingdom of God was established, and thus, the government of God began on the earth. Through the Church this will continue. During the Millennium the Kingdom of God will be expanded into an ecclesiastical kingdom and a political kingdom, and then both civil and religious affairs will be administered through it. Then will the day spoken of by Isaiah come into being, and the law shall go forth from Zion and the word of the Lord from Jerusalem (Isa. 2:1-4). At that time there will be two world capitals, one in Missouri and one in old Jerusalem.²³ These twenty four temples are designated as the place from which Christ will reign over His Kingdom, "the world."²⁴ Thus we see the need for so many additional temples within the central city, while other cities of Zion may only have one temple in them to serve their own needs. They will not be world centers, but rather stakes to the city of Zion, which is the center.

The temple became the center of the city and the LDS religion. This may have been the reason it was centrally located. This arrangement did allow all easy access to the blessings and usage of the same. Early LDS temples were sacred, but also multi-use buildings. Whereas entrance into later temples was restricted to worthy members only, the Kirtland Temple was used as a school and a church meeting place. The

Utah: Bookcraft, 1966), p. 337.

²³Ibid., pp. 337-38. ²⁴JD, XIX, pp. 12-13. ✓

fact that some of the temples in Zion were for the use of the Aaronic Priesthood indicated they were not endowment houses. According to LDS doctrine the Melchizedek Priesthood was required to perform such ordinances (D&C 84).

In their temples Mormon's made sacred oaths and promises to their God. They committed themselves to doing all the Lord ask of them through His prophet (D&C 78:11, 82:11-15, 136:2-4). This principle became a key in Mormon colonization. When they were asked to move or sacrifice or to give "all" for the Church, their faithful did. This principle taught and very successfully applied by the Prophet Joseph Smith was also used in the West by Brigham Young. Men and families were openly called from conference meetings to move and settle other areas. Because they had committed themselves to do what the Lord asked, most of them responded to the call.²⁵

The Storehouse Within the Central Plaza

In the fourth chapter of the Book of Ephesians in the Bible, Paul speaks of the need for unity in the Church. The gospel, when applied to the living standards of a group of people, is meant to bring them to a oneness spiritually. Each will love his neighbor as himself. To further help achieve these goals the Mormon prophet began an economical system which, when lived along with other gospel principles, was designed to bring a complete unity among the members both temporally and spiritually. The Lord said that the Saints were to have love for one another (III Nephi 12:43-45).

²⁵CHC, IV, p. 360.

The spiritual laws basic to the system were a recognition that the earth is the Lords, and he created it for the use of man, his stewards (D&C 104:11-17). Also each man is commanded to love the Lord with all his heart and to love his neighbor as himself (D&C 42:45). And finally, each individual was of his own free will, bound by a solemn covenant within the system (D&C 42:30).

A revelation given as early as February 9, 1831, spoke of the Law of Consecration and Stewardship as a law unto the Church (D&C 42). The organization known as the United Order was mentioned in a revelation given in March of 1832, and should not be confused with the United Order practiced among the Mormons in Utah. The latter was a step toward the original according to President John Taylor, the third president of the LDS Church.²⁶

Briefly defined, to consecrate, was to give all one had to the Lord--for his work and kingdom. This included the consecration of time, talent, and all the material and spiritual possessions a person had.²⁷ All this was done with a covenant and actual deed in the case of properties.²⁸ In return the individual who did this and also received the oath and covenant of the Melchizedek Priesthood and the fulness of the ordinances of God's Kingdom became an heir in the kingdom of God and was entitled to all the rights and blessings within the same. He was given a stewardship, land or work, by which he was able to provide for himself and his family. It was given him in deed

²⁶ CHC, V, p. 498.

²⁷ McConkie, op. cit., p. 157.

²⁸ HC, I, p. 364, and D&C 78:11.

form and always remained his (D&C 51:4). If he sinned and was excommunicated from the order, he could not regain his original consecration, but retained his stewardship (D&C 51:5-6). The United Order came into being when Kirtland was "united" with Zion under this system (D&C 104:47-53 and D&C 82). The United Order became the administrative system for the uniting of all the stakes to Zion. Independence was to be the center of the Mormon economic system. Therefore the provisions for the central or administrative storehouse in Zion were designed to be much greater than in her stakes.

How the System Worked

When the prophet and company arrived in Missouri, in July of 1831, they petitioned the Lord in prayer to receive information concerning the place where the New Jerusalem was to be built. As a result they claimed a revelation which designated the very spot where it should be located (D&C 57). Additional guidance was also given to help them begin the organization. This procedure is the very key to the system according to the prophet. It must be done by the Lord and in his own way (D&C 104:11-16).

Algernon Sidney Gilbert was called to be the agent to receive money from the members in the east to purchase the land for the city and system. Edward Partridge was called as the bishop to divide unto the Saints their inheritances and oversee the project. W. W. Phelps with Oliver Cowdery as an assistant was to establish a printing shop in the city.²⁹ The Saints were then encouraged to move to Zion.

²⁹HC, I, pp. 189-90, and D&C 57.

However, they were counseled to use wisdom, good judgment and order in their coming. To overcrowd the settlement before provisions and organization could be readied would be to destroy it. Also they were counseled to care for the poor, but not to overburden Zion with too many poverty Saints before preparations could be made for them.³⁰ The incoming Saints were encouraged to bring enough means to purchase an inheritance as well as have a year's supply of food and clothing.³¹

When an individual came to Zion he was to bring with him a certificate signed by three of the elders of the Church or the bishop in Ohio proving he was a worthy individual and a wise steward. If he failed to do this he was not acceptable in the society until he had proven himself (D&C 42; 30; 51:6). He then consecrated all that he had to the bishop in an actual deed and covenant, that all might be legal both by law of the land and the order of God. This could never be taken from the Church (D&C 78:5-7). Instead, he received back a stewardship based on the desires, needs and wants of him and his family. This was given him in legal deed and always remained as an inheritance to him and his posterity. It became his private property to own and operate in a free enterprize system. However his duties to the society and the Lord did maintain control against abuses. In setting up his stewardship he had the right to negotiate with the bishop, who in turn, had the right to negotiate with him. If these two could not come to a general agreement on what was fair and equal,

³⁰Evening and Morning Star, July, 1833. Also CH, I, pp. 381-83.

³¹HC, I, pp. 384-86.

the matter was placed before a council of brethren to make the final decision. This order did not have common stock but rather common rights within it. The freedom of the individual was always preserved. In fact, the whole purpose of the system was to bring about a society that offered the greatest individual freedoms and potentials to every member (D&C 78:14).

The bishop was responsible to see that order and equality existed within this system. If men were not equal spiritually and temporally then their system did not work fairly for all. Men were not equal in heavenly things if they were not equal in earthly things (D&C 78:5-7). The principle was to give each man a stewardship through which he and his family could live on a standard equal to the others in society. However, as families and needs were different, the stewardships also varied. In addition an accounting of each and his stewardship before the bishop was required (D&C 72:3). If the stewardship had provided too little or too much for the individual then adjustments were made. Surpluses were always turned back, "reconsecrated," to the storehouse (D&C 42:30-55). In order for the storehouse to have a financial basis on which it could operate, it had to have a surplus left in it (D&C 42:33-34).

Brigham Young taught that the equaling of stewardships was to be accomplished by education and training. He realized that a community that divided all its property equally one year, would not be equal the following year, as the talents and efforts of some were greater than others. He advocated that those with the greatest talents should be called to teach their less knowledgeable brethren and thus raise all to the same level. By increasing the abilities of

all through education and effort the standards of the group are raised. In this way Zion would become great and beautiful. To divide the wealth of the rich to the poor without changing the poor would soon bring the whole organization into poverty or ruin.³² It must also be remembered that idlers or persons who refused to use their stewardship were helped and trained, but if they refused to change they were released from the society. They had broken their covenant (D&C 42:42).³³

A person who consecrated into the system became an heir within the same and was entitled to the following rights. First, as an heir of God and joint heir with Christ, he had the right to be a steward and own and operate a stewardship. Second, he was given the right to bargain as to the size and kind of his stewardship. The deed secured his stewardship to him whether he remained in or left the organization. He became the personal free manager of his property. His stewardship gave him a voice and a vote in the expenditures and decisions of the storehouse. The storehouse became a central place from which he could draw funds to operate his stewardship or help his family in case of critical unexpected circumstances. Should he die, his widow and children had the right to maintain his stewardship or receive insurance type help from the storehouse. Finally, his children, who were under the covenant, had the right to draw on the central system to

³²JD, XVIII, p. 355.

³³HC, I, pp. 364-66. Here is shown an actual consecration and stewardship deed. It explains details, agreements, and contracts.

establish their stewardships.³⁴

The storehouse, the operational headquarters of the system, was located in the center of the city where all had equal access to it. Goods were received into it through donations, original consecrations and the reconsecration of surpluses. It was managed by the bishop and his two counselors. Other assistants were called when needed. This calling became their stewardship.

In a sense the store was the control headquarters and the center for insurance, banking, welfare, operational and guidance needs. In addition it was the place where one received a stewardship and was periodically held accountable for the same. Finally, it became the legal institution to protect and maintain the individual and collective rights of all its members. It was operated in compliance with the laws of the land and the laws of God. It could not make expenditures without the vote of the stewards within it. Public buildings and facilities were constructed from funds taken from the store.³⁵

The United Order, as previously mentioned, combined communities of Zion together under one administrative system. An administrative storehouse in Zion carried on many of the same functions toward smaller storehouses located in stakes of Zion as the later did with its individual stewards. However, its main duty was to maintain a unity and equality throughout all of Zion and her stakes. Surpluses

³⁴ Hyrum Andrus, Liberalism, Conservatism and Mormonism (Salt Lake City, Utah: Deseret Book Co., 1965), pp. 12-14.

³⁵ Note, several references apply here and are as follows. D&C sections 42, 51, 58, 59, 70, 72, 78, 82, 103, and 104. Also HC, I, pp. 364-69 and 379-87. Also Hyrum Andrus, op. cit., pp. 11-14.

of one system could be routed to help a less prosperous organization. This was done when stewards of one system voted to send aid or a loan to another system. Even the master store could not take surplus from an individual without his consent.³⁶

The Church was to be operated and financed by tithing.³⁷ This law, given by the prophet July 8, 1838 required an original consecration of their surpluses to be followed thereafter by a tenth of their increase. Tithing was given as a "standing law" unto the membership of the church "forever" (D&C 119:4). A tithe, consisting of one-tenth of all the Saints interest annually, was given to the First Presidency for the use of the ecclesiastical system of the church. Surpluses arising from stewardships were reconsecrated for the use of the storehouse.

The unique economic system of the Mormon leader was designed to bring a standard of equality within the church. It was also concerned with guaranteeing individual and group freedoms. The physical layout of Zion and her stakes along with the laws and teachings of the system were patterned to allow all of these to exist. The location of the storehouse in the center made it as equally accessible to all as possible. However, there was never any compulsion on an individual to consecrate himself. Once he or a group joined, their vote became part of the democratic process of controlling the store and its assets. The bishop, under direction of his superiors and inspiration was responsible to protect the rights of all.

³⁶ Andrus, op. cit., pp. 14-15. Also D&C 78, 82, 103, and 104.

³⁷ Andrus, op. cit., p. 15.

Unity was increased because the system afforded justice and equal opportunities to each according to their individual needs and talents. Individual freedom was granted by allowing each the right to manage their own lot and stewardship in their own way. For example, homes were to be built twenty-five feet back from the street in front. However, each person was to landscape his place and build his home according to his own taste and needs. The screening process before one entered the system followed by the covenant and occasional check program, protected the entire group from personal abuses. Individual rights were guaranteed by legal deeds and his right to negotiate for his own wants and needs.

Many have properly advocated the value of the restricted size of a Zion city. They have claimed that the limiting of the size to one mile square has eliminated slums, pollution, and other undesirable problems found in oversized and crowded cities. There were additional objectives which may have been even more important than these. Joseph Smith controlled the size of a city to keep the organization small enough to guarantee individual rights and freedoms and allow each free speech in local matters (D&C 51:12). The city was to be small enough and so organized as to give all equal access to opportunities and facilities within the system.³⁸ In addition their cities were meant to be small enough to facilitate the teaching of each member.³⁹ These units were kept small, but unitedly organized, to make the Church

³⁸JD, XVIII, p. 104.

³⁹Ibid., p. 354. Also JD, XXIV, p. 201.

completely independent of all creatures under heaven.⁴⁰

A passage of Mormon scripture reads. "This is my work and my glory--to bring to pass the immortality and eternal life of man" (Moses 1:39). Here according to the Saints, was the whole purpose of God's creations and dealings with man. In the Bible, Jesus Christ said that a man was worth more than many sparrows and yet one sparrow was not forgotten unto the Lord (Luke 12:6-7). As one studied the LDS system there was found a general theme centered on the importance of the individual. The Mormon belief of man being born as an actual spirit child of God fostered this concept. According to Latter-day Saints, all that God does on this earth, he does for his children's eternal sake and happiness. In a literal sense God became a member and head of the system, his kingdom on earth, when he set the example by consecrating the world and all that was on it for His children (D&C 59:17-20; 82:13). The Lord provides for his own and the Mormon system was designed to accomplish this goal (D&C 104:12-18).

The system of Consecration brought individual commitment to the colony. In addition it was the means of helping the poor become established in a stewardship, thus enabling them to become not only self sufficient but a contributing part to the whole program. Instead of leaving the poor as welfare dependents and a liability to the organization, this colonizing principle raised them to a level where they could care for themselves and contribute to help others. Under this program personal pride and individual dignity were elevated which in

⁴⁰Ibid., p. 104. Also D&C 78:14.

turn raised the civil level of the community. The economic success of the Church's colonizing program was to be insured by uniting the efforts of all and by endeavoring to make all contributors to the program. People who feel they are a part of the program tend to be more loyal than those who are welfare recipients of the organization. The colonizing of the City of Nauvoo illustrates how the application of some of these principles were essential to the Mormon system. Nauvoo's growth and development was a demonstration of how effective the Prophet's program was.

Chapter 8

ZONING AREAS AND PRINCIPLES WITHIN THE CITY

Joseph Smith stressed the need for Zion to be clean and beautiful (D&C 42:40-41; 82:14). According to his teachings, Zion was in very deed the Kingdom of God on the earth. As His Kingdom, it was to be an ensign to the world. He predicted people would come from every nation to behold Zion (D&C 105:42).

Orson Pratt, referred to Zion as being the perfection of beauty.¹ He explained that when Zion was built in the Lords way, He would give the keys of the treasures of the earth and at that time gold and silver would be so plentiful they would be used for the pavement of streets.² Speaking of the natural destructive forces against the cities and temples of today, he prophecied there would be no decay or destruction by the elements in Zion. Zion was to be preserved by the power of God.³ Mr. Pratt further taught that the saints should make Zion as near a city of perfection as they possibly could. Then God would teach them how to build temples after his order, which was different in part from what they had previously constructed. After which, God would take it into Heaven, as He did the City of Enoch

¹JD, XXI, pp. 153-54.

²Ibid., p. 154.

³Ibid., pp. 153-54.

where His glory would come upon it.⁴ An additional source of this doctrine is found when President John Taylor encouraged the saints to beautify Zion by making it a place of pleasant habitation with pleasant gardens and orchards. They were to make it the most beautiful place on the earth.⁵

Unity and equality were enhanced through city planning. The prophet and early leaders incorporated the use of zoning elements to achieve additional objectives. One of them explained it this way:

. . . and He [sic] will have to give more revelation on other things equally as important, for we shall need instructions how to build up Zion; how to establish the centre city; how to lay off the streets; the kind of ornamental trees to adorn the sidewalks, as well as everything else by way of beautifying it, and making it a city of perfection⁶

The original plat of Zion contained zoning elements which were designed to bring about beauty and order as well as to foster unity and equality. For example, areas were designated for parks and the use of the public. Homes were to be built of rock or brick and set twenty-five feet back from the street. The space in front was for lawns, ornamental trees, shrubbery, or flowers according to the taste of the owner. The rest of the lot was for gardens. It was to be well cared for and kept free of weeds.⁷

According to the city plat, land on the north and south of the city was designated for barns and stables. Under the original plan there were to be no barns or stables in the city among the homes of

⁴Ibid. ⁵Ibid., XXIV, p. 201.

⁶Ibid., XXI, p. 153.

⁷Refer back to page 24 for details.

the people. In later settlements this policy was not totally followed. It may have been too inconvenient to be practical, or other conditions which existed may have prevented the Saints from establishing all their stables outside of the city. Whatever the reason, there were records of stables existing within the city of Nauvoo.⁸ However, the idea of building well and maintaining a clean and healthy city was stressed. A study of the homes and buildings of the Saints in Nauvoo illustrates Joseph Smith recognized the value of building with the attitude of quality and permanency to help insure a beautiful, clean, and healthy community. These principles are essential to produce lasting civilization, community pride, and personal enjoyment.

The Nauvoo Temple--The Arch-model
of Early Mormon Construction

According to historical information that was published by the Nauvoo Restoration Corporation, this temple was begun in April, 1841 and was dedicated May 1, 1846. Constructed of native gray limestone from Nauvoo for the walls and lumber for the tower and spire, the completed temple was 128 feet long by 88 wide and 158½ feet high to the top of the tower. The design of the temple embodied elements from classical, medieval, renaissance, and nineteenth century architecture. It contained huge hand carved moon stones which formed the base of the

⁸ Nauvoo Restoration Incorporated, Nauvoo, Illinois. Hereafter cited, Nauvoo Restoration. (Note: this nonprofit corporation was organized July 27, 1962 for the purposes of restoring the historically important part of Nauvoo as it was during the Mormon period and also to tell the story of the LDS people who settled there). Their research published in pamphlet form, reports many of their findings in regard to some of the original homes and buildings of Nauvoo. According to their research these barns and stables did exist in Nauvoo.

pilasters. An ornamental band of thirty hand tooled and polished sun stones, each with a face surmounted by hands holding trumpets of plenty, and thirty stars carved out of stone adorned the exterior. A broad stairway, more than half as wide as the building and having a total of ten steps, led to the three arched doorways. The sixteen foot foyer occupied the entire width of the buildings except for the circular stairways on either side, which led to the different levels of the building.

The temple contained several different levels. The first floor was the main assembly hall. A tier of pulpits at both ends provided the speaking platforms. The seats of the main section were reversible to allow the assembly to face either direction. Galleries were constructed to accommodate the general public. The arched and circular windows combined with the exquisite furnishings made this a beautiful hall. Offices for church leaders were found on the first and second levels. The second floor being similiar to the first in construction, served as an overflow hall for conferences and a special school for church leaders. Unlike these first two floors the third, did not serve the general public. This floor consisting of a three separate portions contained provisions for dressing, ordinances, marriages for eternity, and offices for records of ordinances and church officials. Above these floors was the tower, with a bell. Above the bell was a clock and observatory, topped with a cupola. And finally the spire rose $158\frac{1}{2}$ feet above the ground and was topped with a prone flying angel holding a trumpet to its lips with one hand and a book of scripture in the other.

Descending to the basement, a visitor found the large multi-level baptistry. On both the north and south sides were located six rooms. Walkways led from these rooms down two white stone steps to the level of the baptismal font. The font which rested on the backs of twelve white stone oxen was also made of white hand finished limestone held together by mortar and set in a 12 by 16 foot oval about 4 to 6 feet deep. All the floors were of red brick and sloped to drain toward the center.⁹

This temple was the largest and most widely known structure north of St. Louis and west of Cincinnati at the time of its' completion in 1846.¹⁰ As such, it provides an excellent example of the fact that in comparison to other structures of the same period, its uniqueness stemmed from the doctrines taught by the Mormon leader. The angel on the top probably represented the angel who John the Revelator spoke of in the Bible and who Joseph Smith said was sent to proclaim the gospel (Revelations 14:6-7 and D&C 133:36-40). The Sun, Moon and Star designs could have referred to the LDS concept of different kingdoms of heaven (D&C 76). The twelve oxen supporting the baptistry represented the twelve covenant tribes of Israel. The organization of the rooms within the building were to facilitate the religious practices of the Saints. Church governmental functions of various priesthood quorums were recognized by the seating arrangements with pulpits at both ends of the hall. The Mormon's belief of vicarious ordinance work for their dead fostered the establishment of the baptismal font in

⁹Nauvoo Restoration (The Nauvoo Temple, pamphlet).

¹⁰Ibid.

the basement. And finally, because it was the house of their God, they donated their china, glassware, clocks, watches, clothing, furniture, household goods, farm produce, time, and talents to make it as great and beautiful as they could. The temple, like their cities, was designed to achieve religious objectives.

The Mormon Home

The Nauvoo Restoration Incorporated has restored several old homes and buildings within Nauvoo to as near their original state as possible. Their research has provided historical information which helps us to understand the teachings of Joseph Smith in regard to home construction. Brigham Young, the senior member of the Quorum of Twelve Apostles, constructed a home in Nauvoo during this time. In fact, he and his family first lived in abandoned army barracks along with other members of the Church in 1839. During the next two years his wife secured a lot and an unfinished hewn log house while he was on a mission to the British Isles. He returned to Nauvoo in July of 1841, and by the fall of 1842, he was building his new home. The new brick home when completed was 22 by 16 feet, two stories high, and had a good cellar under it. The first floor served as a kitchen with a large cooking hearth and bustle oven. It was also the dining and family room. The second floor contained the master bedroom, a heating hearth, and a small bedroom. In 1844 additions were made by adding a single story wing to the east and west sides of the home. The east wing had an outside door and became an office. Additional bedroom space for children was located in the west wing. On his lot he had a

fine garden and orchard.¹¹

Wilford Woodruff sorted 14,574 bricks at the Nauvoo brick factory to find the very best bricks for the front of his new home. The 20 by 32, two story, red brick home contained eight rooms and a cellar. The construction was of the federalist style. In his garden he raised citron, sweet potatoes, rice, cotton, sweet corn, and other vegetables commonly grown.

The Heber C. Kimball home illustrated the fine brick work that existed among the Mormons in Nauvoo. The front door was a circular arch, made of over-size arch bricks. The stepped fire gables of the chimney had a diamond-shaped design of glazed bricks in the masonry. The floor plan has been explained by the Nauvoo Restoration Corporation:

As one enters the house, on the left is a large parlor . . . and a cooking hearth . . . to warm the room.

North of the parlor is a smaller room . . . designated . . . as 'V. K. bedroom' (Vilate Kimball, his wife).

Ascending the stairs, a large family room is seen in the southwest corner.

North of this room is a smaller room, probably used as a study or bedroom.

The third floor was formerly divided in two or three bedrooms

The first room entered on the second floor of the east wing of the house is furnished as a bedroom. Beyond it is a second bedroom

Descending the east stairway, on the right hand side is a wood-paneled dining room. East of this dining room is another room¹²

¹¹ Nauvoo Restoration (pamphlet, The Brigham Young Site and Residence 1840-1846).

¹² Nauvoo Restoration (pamphlet, Heber C. Kimball Home).

These three homes exemplified the Saints willingness to follow the advice of their leader by constructing houses well and preferably of brick or stone. While many homes in the city did not meet these standards, it is evident that several did. One visitor to the city reported the following account in 1841:

This people have built from 72 to 100 buildings which are mostly neat and painted and spread over a large area. Homes scattered among the trees and shrubs present a delightful appearance.¹³

Just over a year later a newspaper journalist gave a very similiar account:

This city of the saints . . . this nucleus of a western empire is daily increasing in population. It is said that there are now 8,000 inhabitants, within the limits of the corporation. A large number of workmen are engaged in raising the walls of the temple, which, if ever completed, will be a magnificent structure. The 'Nauvoo House' is also in rapid progress. Many excellent dwellings and business houses are scattered throughout the city, and the citizens all appear to be busily employed in various avocations.¹⁴

It should be remembered that the Mormon people had been forced into Illinois just two and three years earlier in a condition of poverty. In less than seven years they built the city of Nauvoo which had a population of 11,000. This made it one of the first twenty cities in the United States to reach a population of 10,000.¹⁵ Nauvoo was a very progressive and beautiful city. Several have

¹³Sangamo Journal [Springfield, Illinois], February 9, 1841, Vol. I, no. 19, p. 2.

¹⁴Lee County Democrat [Fort Madison, I. T.], Saturday, April 16, 1842, Vol. I, no. 39, p. 2.

¹⁵Nauvoo Restoration (pamphlet, Nauvoo Information Center Ground Breaking, May 24, 1969).

acclaimed the city as one of the finest in the western part of the United States. Visitors were very common to the Mormon city. In 1843, the Nauvoo Mansion was completed. It was the home of the prophet and the main hotel of the city. As a hotel it was said:

to have been the most commodious hostelry and set the best table of any public place of entertainment on the upper Mississippi in those days. Among other conveniences it had brick stables with stalls for seventy-five horses and storage for hay and grain to feed them.¹⁶

In 1841 Joseph Smith claimed a revelation, commanding that the Nauvoo House was to be constructed (D&C 124:22-25). It was designated as a place where travelers could rest and be entertained while the gospel was preached to them.¹⁷ This building was not completed before Joseph Smith's death.

Another set of buildings known as the Printing Office Complex, was an example of Mormon industry and achievements. In a pamphlet printed by the Nauvoo Restoration Incorporated we find the following quote:

On April 27, 1842, James Ivins, a convert to mormonism from New Jersey, purchased this lot from Joseph Smith, the founder of Nauvoo. Three red brick structures were reared on this lot. They were among the earliest brick buildings in the new city Bricks in these buildings bear the imprint of Isaac Hill, a professional brickmaker who operated the Law Brickyard, in 1842, at Nauvoo. Unidentified masons showed craftsmanship in the intricate flemish bond style of laying bricks in the front wall of the federalist style residence. Unknown stone cutters chiseled the white door and window sills and lintels from local limestone.

¹⁶CHC, I, p. 179.

¹⁷Ibid., II, pp. 65-66.

Each front window originally had twelve to fifteen small panes of glass. Stepped firegables (also called parapets) at the ends of buildings, in which the chimneys were concealed, originally graced the gable ends of each building The roofs were made water tight by wooden shingles.

Inside the buildings the woodwork was pine. The corner, store building had hand-hewn and planed ceiling beams with corners beaded by hand planes. These were supported by lathe-turned columns of pine to bear the weight of the second floor, which was used as a warehouse. As yet little is known concerning the yard plan of Mr. Ivin's buildings except the existence of a well, cistern for rain water, and the ever present 'necessary houses.'¹⁸

In his original plans for the city of Zion, Joseph Smith had instructed the saints to build their homes of brick or stone. In fact, Richard Francaviglia whose doctoral dissertation centered on Latter-day Saint settlements of the West, believed that the teaching's of Joseph Smith strongly influenced Latter-day Saints settlement patterns in Utah and other western states. This influence was so strong he concluded, "I think it is safe to say that any small town in the West having more than half of its houses built of brick will be a Mormon town."¹⁹ He believed the stress on the importance of the family and the value of a solid home as taught by the Church had a great deal to do with this type of home construction.

Joseph Smith believed brick and stone should be used to construct buildings and homes within a city. He taught the Saints to use this type of construction whenever they colonized a town. It was part of the original plan he felt he received from the Lord. Wilford

¹⁸ Nauvoo Restoration (pamphlet, Printing Office Complex).

¹⁹ Richard Francaviglia, "The City of Zion in the Mountain West" Improvement Era, December, 1969, Vol. 72, no. 12, p. 15.

Woodruff said the plan for the City of Zion was given him in vision.²⁰
This principle has been used by the LDS in their settlement system.
It has given the Mormon towns the appearance of having beauty,
industry, and permanent homes. It may be these were some of the
prophet's original intentions. According to the Lord, Zion was to
increase in beauty (D&C 82:14).

²⁰JH, April 6, 1837.

Chapter 9

JOSEPH SMITH'S VIEWS ON GOVERNMENT

A society cannot exist without some form of government to protect itself and the rights of all individuals within it. Joseph Smith was aware of this need early in his life. He proposed ideas and principles upon which he based the government not only of his followers, but of all people. These principles will be discussed as they related to the individual, the city, state, federal, world, and church government.

The Individual and Government

Joseph Smith was a champion of individual freedom. In the Book of Mormon this principle was declared:

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men . . . (II Nephi 2:27).

A later revelation written by the prophet stated that God established the constitution of the United States as a means of preserving the individual's freedom (D&C 101:77-78). The major purpose of government was to maintain individual freedom and justice. Hyrum Andrus, an LDS educator and writer, said that Joseph Smith believed the best form of government was based on the maintenance of individual

freedoms rather than following the popular will of the majority.¹

However, individual freedom was not to be interpreted as a license to do anything. When asked how he governed all his people, he replied, "I teach them correct principles and let them govern themselves."² The key to correct government, was to have correct principles given to men and then have men adhere to these principles through their own agency and discipline. The gospel was the means of training individuals and preparing them to govern themselves. In the Book of Mormon, the Prophet Alma gave his government office to another person while he went about preaching the gospel in an attempt to reconvert his people to following correct principles. Thus he hoped to save his government from destruction (Alma 4:15-20). Joseph Smith further believed men must be virtuous, holy, and filled with truth before they were fully capable of governing or being governed.³

City Government

On December 16, 1840, the governor of Illinois signed into law an act chartering the City of Nauvoo, the Nauvoo Legion, and the University of the City of Nauvoo.⁴ This act is often credited with making the city of Nauvoo a city-state because of its broad powers. Basically it gave the Mormons power to make laws and regulate their own affairs

¹Hyrum Andrus, Doctrines of the Kingdom (Salt Lake City: Bookcraft, 1973), pp. 379-80. This book is Vol. III of a series known as, Foundations of the Millennial Kingdom of Christ.

²Millennial Star, quoted by John Taylor, Vol. 13, November, 1851, p. 339.

³Teachings, p. 53. Also JD, IX, p. 309.

⁴HC, IV, p. 239.

as long as they avoided conflicts with the state and national constitutions.⁵ Joseph Smith in speaking of these broad powers in the city charter said:

I concocted it for the salvation of the church, and on principles so broad that every honest man might dwell secure under its protecting influence, without distinction of sect or party.⁶

Additional powers allowed by the charter, which may have differed from other contemporary city charters were the following:

1. Individuals were given more rights and powers with this city than usually were given to people of other cities.
2. The city was given the right of perpetual succession.
3. A person did not have to be a U. S. citizen to hold office.
4. The municipal court had powers which belonged to state courts such as the right to issue writs of habeas corpus.
5. Gambling, gaming, and the sale of spiritous liquors were prohibited.
6. It gave the city the power to establish a university.
7. It provided for a military organization for the protection of the city.
8. Persons over the age of twenty-one and under fifty were required to give up to three days labor on the city streets per year or forfeit one dollar per each day refused.
9. It proclaimed religious freedom to all persons.⁷

This unusual charter passed both houses of the legislature

⁵CHC, II, p. 54.

⁶Ibid.

⁷HC, IV, pp. 239-48.

because both political parties were trying to win the large potential Mormon vote.⁸ The City of Joseph, as it was to be later called, did enjoy broader freedoms and powers than most other cities of the same time period. Thomas Ford, the governor of the state of Illinois when the LDS Church members were driven from the state, acknowledged the unusual powers the Nauvoo city charter contained. He said that the charter seemed to give the Mormons the power to set up their own ordinances. It almost made them a state within a state, because it gave them the power to enact laws which were in violation of the laws of the State of Illinois.⁹

Joseph Smith wanted his people to have the freest society possible.¹⁰ He felt it was the governments responsibility to grant and secure these freedoms. Therefore, the principle of good government was stressed in his colonizing plans.

State and National Government in the United States

Joseph Smith became a candidate for the Presidency of the United States in 1844. The Mormon leaders had written or contacted every presidential candidate and asked them how they would react to the exile of the Mormons from Missouri. Disappointed in the results of their efforts, the prophet planned to become a candidate on an Independent ticket.¹¹ According to his view of his candidacy he said

⁸CHC, II, p. 54.

⁹Thomas Ford, History of Illinois (Chicago: Chicago Printing Co., 1854), p. 280.

¹⁰CHC, II, p. 54. ¹¹HC, VI, p. 188.

that he was trying to protect the rights of those who had been innocently persecuted.¹² His basic campaign plan was to send out the brethren in the Church to, "advocate the 'Mormon religion,' purity of elections, and call upon the people to stand by the law and put down mobocracy."¹³ In addition general conferences were to be held all over the nation where his candidacy could be supported. On February 7, 1844, he published his views of the powers and policy of the government of the United States. A summary of these views was as follows:

1. Elected officials should be servants of the people.
2. All men are equal and should have the same right and protection.
3. Unity in the nation and unified government practices toward constitutional principles were necessary for stable government. He was against the political schemes of the legislature and others to achieve their own desires.
4. Government had the right to make laws, levy general duties imports, or taxes in an equal and just way. In collecting taxes he felt wise government would consider the "conveniences of the people more than the comforts of the cabinet."
5. To be prepared for war was one of the most effectual means of preserving peace.
6. National pride properly comes from national innocence, information, and benevolence, and not from power or riches, grandeur or glory.

¹²Ibid., p. 210.

¹³Ibid., p. 188.

7. He agreed with Thomas Jefferson's concept of a beautiful nation as one where there is, "space for enterprise, hands for industry, heads for heroes, and hearts for moral greatness."

8. He opposed sectionalism being used to split the country.

9. Government had the responsibility to make people secure and see that their rights were properly respected. Prosperity was fostered by protecting the rights of all sections of the United States with "judicious tariffs."

10. Government should foster peace and friendly intercourse with all nations maintaining sincere neutrality towards belligerent nations. Differences should be solved through discussion rather than by an appeal to arms. Government should exclude foreign intrigues or partialities.

11. States were to support the constitution and union of all states. The government was to respect the rights of the states and the people.

12. Freedom of religion could not be interfered with by the government.

13. Freedom of the press was to be allowed.

14. He opposed a national debt.

15. Joseph Smith felt the government had changed from its original objectives of existing for the sake of the people. He opposed the tendency toward socialism and/or monarchy and wanted to return to the original state when the constitution was set up.

16. Racial discrimination was to be abolished.

17. He wanted to reduce congress in numbers by at least two-thirds. Government officers were to be curtailed in pay and power.

18. Prison reform was advocated by making prisons "places of learning." Reforming the natural tendencies of criminals was to be accomplished through reason and friendship. Murder was the only crime serious enough for confinement or death.

19. Congress should sell public lands and use the money to buy the slaves and free them.

20. Court-martial practices for desertion in the army should be abolished. A runaway was to be sent his wages and notified his country would never trust him again. He had forfeited his honor. He would make honor the standard for all men.

21. There should be more economy in national and state government.

22. More equality was needed through the cities, towns, and nation.

23. There should be a national bank with offices in the states and territories. The officers and officials were to be elected yearly by the people. Banks were not to issue more than their assets. Revenue derived from the bank was to be placed in the national revenue and thus cut down on taxes.

24. The President of the United States should be given power to surpress mobs in a state without having to wait for the governors request.

25. "In the United States the people are the government, and their voice is the only sovereign that should rule."¹⁴

¹⁴Ibid., pp. 197-209.

Joseph Smith said, "I am the greatest advocate of the Constitution of the United States there is on the earth."¹⁵ He taught this document was inspired of God (D&C 98:4-7). He only criticized it's ability to guarantee civil justice for all as it lacked the methods to enforce all its constitutional provisions equally to all.¹⁶ The principles of constitutional government, as they were originally given, formed the basis of the prophets proposed political system. These principles combined with church government, formed the government of his political system.

Church Government

Latter-day Saints held that God was their King and rightful ruler. However, He did call and ordain men to act in His stead here upon the earth. This authority given whereby a man could act for God in matters pertaining to this earth and men's eternal existence was called priesthood. In addition to this, "priesthood is the eternal power and authority of Deity, by which all things [sic] exist; by which they are created, governed, and controlled."¹⁷ All priesthood was Melchizedek. Other forms were only different orders of the same.¹⁸ The three orders spoken of in relation to priesthood were Melchizedek, Patriarchal, and Aaronic or Levitical priesthoods.¹⁹

¹⁵JH, October 15, 1843. Also HC, VI, pp. 56-57.

¹⁶Hyrum Andrus, Doctrines of the Kingdom (Salt Lake City: Bookcraft Inc., 1973), pp. 364-65.

¹⁷Bruce R. McConkie, Mormon Doctrine (Salt Lake City: Bookcraft Inc., 1966), p. 594. Hereafter cited Mormon Doctrine.

¹⁸HC, IV, p. 207. ¹⁹Ibid., V, pp. 554-55.

The Melchizedek order of this priesthood was an ecclesiastical system with the following administrative offices; Apostle, Patriarch, High Priest, Seventy, and Elder. Members of these offices were organized into quorums. Selected members of these quorums were called to presiding councils to direct the affairs of their quorums or the segment of the Church over which they were called.²⁰

The Aaronic Order of this priesthood contained the offices and quorums of Priest, Teacher, and Deacon. The priesthood had authority to administer in outward ordinances and contained the keys of the ministering of angels and the preparatory gospel (D&C 84). The presidency of this priesthood was the bishopric. Under them, quorum presidents leaders where chosen to act (D&C 107 and 84).

The Patriarchal order of the Melchizedek Priesthood was an organization of the family into the eternal family of God. This was done in the temples, with some exceptions, under the direction of the Melchizedek Priesthood.²¹

These orders of the priesthood, under the supervision of the Melchizedek Priesthood, directed the government of the church upon the earth. This priesthood acted under the call and direction of God through his chosen oracle upon the earth and in compliance with the laws of revelation, common consent, and true Christian principles. Every person was called by direction from God and was entitled to personal revelation from God to help him in his calling.²² No person

²⁰Andrus, op. cit., pp. 157-58.

²¹Ibid., p. 160. ²²Mormon Doctrine, pp. 643-50.

could hold any office in the church without the consent of the group over which he was to preside (D&C 20:65). Whenever, a man, took power unto himself or acted improperly in his calling, which he had received with an oath and covenant, he was subject to the loss of his calling and priesthood (D&C 121:34-46).

Through the priesthood organization every male member of the Church above the age of twelve is accountable. He is organized into an order where everyone has a responsibility and opportunity to develop his talents.

In addition to priesthood and quorum organization the Church was organized into stakes, wards and/or branches. In the early part of the Church's history the terms ward and branch were almost synonymous. Later the ward became a definite organization within a stake and small independent units became branches. Each stake, ward, or branch had a full and complete organization of officers who as lay members had been called to assist in the governing of the Church.²³

The Saints sustained Joseph Smith as the President of the Church Priesthood organization (D&C 81:1-2). They recognized him as the Prophet of the Lord on the earth.²⁴ Because of the covenants they had made in the temple and/or baptism, they were committed to follow him and to do what he asked. The organization of the Church and priesthood quorums became the vehicle whereby the instructions of the Lord were carried to the church members. Priesthood leaders were

²³Andrus, pp. 199-209. Note here is a full explanation of the organization and operative functions of each within the church system.

²⁴HC, I, p. 78.

to assist the members and to see that these instructions were carried out (D&C 20 and 84).

This organization became a major factor in the success of Mormon colonization. When the President spoke the message was carried to the members in an orderly manner. Through their faith and as a result of their covenants the Saints responded. They often sacrificed greatly to support the requests of the President. Church government organized every member into a system of order. Each had a definite place and responsibility (D&C 20). Therefore the Mormon colony became a united body of members dedicated to follow their leader and make the colony succeed.

World Government

Joseph Smith desired to extend the political kingdom of God into all the world.²⁵ According to Brigham Young, the political kingdom was begun by the prophet.²⁶ Parley P. Pratt explained the major objectives of this kingdom:

The gospel of Jesus Christ asserts that the perfect government comes under the head of religion, morals, philosophy, arts, politics, and social development. It is wrong to view it, therefore, as a mere system of theology and belief, as being embraced simply in a few cardinal rules of faith, external rituals or outward observances. Whenever it was established or in existence upon the earth, its' aim and tendency has been towards brotherhood, organization, social and national growth. It was in this light the Peter viewed it, when he said to the Saints in his day, 'Ye are a chosen generation, a royal Priesthood, an holy Nation, a peculiar people, but are now the people of God.' . . . how wonderfully are the words of Peter fulfilled when we look unto the church in its properly organized state in the land of Zion. We

²⁵ Millennial Star, XVII, p. 673.

²⁶ Ibid.

behold there the social, religious, civil, and moral elements blended together, all producing harmonious results; we see the characteristics of a nation developing themselves; we find each looking to his own immediate head for the truth, intelligence and government he requires and ascending by regular gradations, until we come to the master mind, which guides and directs the whole. Each division is self-supporting, self-sustaining; the system is capable of unlimited growth and advancement; is not only as it has been styled, 'one of the most promising attempts to emancipate labor from the grinding yoke of usury and capital, that the world has ever seen.' but the germ of that divine government or theocracy, which has to spread and increase until the kingdoms of this world had become the kingdoms of our Lord and of his Christ.²⁷

It is necessary to understand the Mormon Prophet's political thoughts and ideals in order to understand what he did or what he attempted to do. Joseph Smith had a vision of a kingdom that would guarantee freedom to all, regardless of belief or station in life, and also contain the elements necessary to raise men and societies to their highest potential.²⁸ This is why religious freedom was a major objective of the Nauvoo Charter.²⁹ Brigham Young said this kingdom was, "founded on the rock of eternal truth, unadulterated freedom, and equal justice."³⁰ While the establishment of this kingdom throughout the world, was still a goal of the Saints during the prophet's life, it still influenced their thinking and actions. Because it was impossible to enact laws that would fully cover all situations a "Living Constitution" or "Living Council" was organized to make legislative decisions when needed.³¹ These men were called by God, through revelation to his prophet.³² They did not have to be members of the

²⁷Millennial Star, XXVII, pp. 235-37.

²⁸Ibid., p. 673. Also JD, II, pp. 309-310.

²⁹Ibid. ³⁰Ibid., p. 676.

³¹Andrus, pp. 375-76. ³²Millennial Star, XVII, p. 387.

Church. The kingdom was to grow out of the Church, but embrace all the other kingdoms of the world and place them under God's Kingdom. Men of other kingdoms could have representatives on the council.³³

Parley P. Pratt's explanation of the purpose of the Kingdom of God is a written blueprint of the Mormon church's colonizing designs. Everything they incorporated into their system was meant to be a means of helping to establish this Kingdom.³⁴

³³JD, II, p. 309; JD, XX, p. 204.

³⁴Millennial Star, XXVII, pp. 235-37. Also Moses 1:39.

Chapter 10

NAUVOO LEGION

The Nauvoo Charter contained a second charter which provided for the organization of a military body to be called the "Nauvoo Legion."¹ Under the provisions of the charter, the city council was authorized to organize the inhabitants of the city into an independent body of militia. This militia was subject to the call of the mayor and the governor in executing city, state, and federal laws. Officers of the Legion were commissioned by the Governor and had the power to make regulations which were consistent with the laws of the state and federal government. The Legion was divided into two cohorts, one cavalry and one infantry. All male citizens between the ages of eighteen and forty-five, except those who were exempted from service under the federal law, were subject to military service. Fines were levied against those who failed to participate.² The officers of the Legion were the same as those of state and federal officers.

The purpose of the Legion was to protect the city and ensure the rights of all citizens of the same. The prophet also hoped the Legion would be a means of demonstrating the loyalty of the Saints to state and federal governments.³ Thus it was to assist the Saints

¹B. H. Roberts, The Rise and Fall of Nauvoo (Salt Lake City: Bookcraft), p. 85. Also HC, IV, p. 239.

²Ibid., pp. 85-89. ³HC, II, pp. 59-60.

colonizing program by providing protection to their settlements. In addition they felt if they could prove their loyalty, the states would help them. The later objective reversed itself and the Legion with its 5,000 trained soldiers became a concern to non-mormons and distrust rather than loyalty developed.⁴ However, when the Mormons came west the Legion became the defense against threats to their communities.⁵

⁴Ibid.

⁵Ibid., V, pp. 338-40.

Chapter 11

EDUCATIONAL AND SOCIAL ASPECTS OF ZION

The dictionary gives the following definitions to the word educate:

To develop and cultivate mentally or morally; fit for a calling by systematic instruction; teach; also to train, discipline, or form¹

Under this definition, education becomes the "life blood" of a society. It becomes the process whereby a colony is elevated civilly and perpetuated into the future. It is also essential for civil society to exist. If man cannot act intelligently under his own volition and abilities, he cannot be an asset to civil society. Therefore if Joseph Smith were to successfully colonize an area, he must make allowances for education.

Joseph Smith believed in two forms of education. The first was the personal guidance system which came to an individual through inspiration from God (D&C 8:1-11; 84:19). Through the keys of the priesthood and under the influence of the Holy Ghost men were to acquire "revelation" from God which was to help them gain Godlike attributes whereby they could govern themselves. The second form became a system of "formal education." A revelation received by the Prophet commanded the Saints to teach one another "in all things, both

¹Websters New Collegiate Dictionary (Springfield, Massachusetts: G & C Merriam Co., Publishers), p. 261.

in heaven and on earth," and to "seek wisdom and learning by study" (D&C 88:77-79; 118). Under Joseph Smith's direction, the Church introduced more than seventeen educational institutions and programs. The list included: the Kirtland High School, Hebrew Grammar School, lay lectures, evening classes, female Relief Society, libraries, lectures, lyceums, lay leadership, church meetings and conferences, music, missionary training schools, priesthood quorums, printed matter, private schools, the University of Nauvoo, School of the Prophets, and Sunday Schools.²

John A. Widtsoe credited the Prophet with organizing adult education programs at a time when only young people were thought able to learn.³ He further recognized Joseph Smith as a proponent of higher education, which the Mormon leader declared should be supported by taxation. And finally, he says that Joseph Smith unified all educational activities in a district under one head.⁴

Although no state law provided for the funding of public schools prior to 1855, section 13 of the Nauvoo Charter empowered the city council to tax the citizenry for educational purposes.⁵

The Nauvoo city charter also provided for the establishment of

²Paul Thomas Smith, "A Historical Study of the Nauvoo, Illinois, Public School System, 1841-1845" (unpublished Masters thesis, Brigham Young University, 1969), pp. 18-19. Hereafter cited Smith.

³John A. Widtsoe, Joseph Smith, Seeker After Truth, Prophet of God (Salt Lake City: Deseret News Press, 1951), p. 225.

⁴Ibid.

⁵Times and Seasons [Nauvoo, Illinois] January 15, 1841, II, p. 285.

a university.⁶ Although the university was never built, university classes were offered covering a wide range of subjects.⁷ Joseph Smith did realize the value and necessity of education. He provided educational opportunities for all LDS. His followers responded to these opportunities. In seven short years Nauvoo changed from an unhealthy swamp to a thriving city. But most important, Nauvoo was fast becoming a nice place to live. Joseph Smith seems to have had a vision of elevating a society and uniting all things together in Christ.⁸ He was concerned with the development of each individual as well as the whole individual.⁹ His well organized educational system was designed to help accomplish this goal of enlightening all men by the spirit and through formal education to where they could become like God (D&C 93:36). The LDS leader believed every part of a community and every program within it should help man to achieve his greatest potential (Moses 1:39).

Social Aspects

In a letter from the twelve apostles to the Church the following principles were explained:

God has made us social beings; He has endowed us with capacities for enjoying each other's society, and it is our duty to bring those powers and priveleges into exercise, so far as we can

⁶HC, IV, pp. 269-70.

⁷Smith, pp. 29-33.

⁸Hyrum Andrus, Doctrines of the Kingdom (Salt Lake City: Bookcraft, 1973), pp. 350-51.

⁹Ibid.

and for this it is our duty to strive by all lawful and expedient measures within our reach.

While we remain in this state of existence, we need food and raiment, habitations and society, and without these our enjoyments must be greatly limited, and the real objective of our existence diminished, if not wholly destroyed.¹⁰

Brigham Young reflected the attitude of the Church toward social amusements:

There are amusements which are at once both innocent, instructive, and entertaining, and which the Saints can enjoy, in honor to themselves, and without mingling with the world¹¹

Social recreation and amusements were a part of the Mormon community life. Priesthood quorums and the womens Relief Society were organized into social groups as well as for religious activities. A corn husking party, a pie supper and a ball, or an amateur theatre were typical activities for these groups.¹² While the women quilted and socialized, the men engaged in wrestling, baseball, horse pulling, target practice, quail hunting, pitching horseshoes, sleighing, boating, horseback riding and swimming.¹³ Co-operative undertakings to support a brother on a mission, help the widowed, build a home, or make repairs were common.¹⁴

A Mormon owned newspaper, the Nauvoo Neighbor records the news of a dinner party held by the Smiths and which 300 attended. The evenings activities consisted of food, prayer, an address, hymns, and

¹⁰HC, IV, p. 558. ¹¹Times and Seasons, V, p. 669.

¹²Reta Latimer Halford, "Nauvoo the City Beautiful" (unpublished Masters thesis, University of Utah, 1945), pp. 129-31.

¹³Ibid., pp. 129-31; 139.

¹⁴Ibid.

resolutions.¹⁵ The drills and fake battles of the Nauvoo Legion and the music of the Nauvoo bands were holiday specials.¹⁶

According to the letter of the twelve, activities were fostered in the Mormon communities to help take care of social needs and to foster enjoyments among the people.¹⁷ The leaders believed if the Saints were united, no power on the earth could prevail against them.¹⁸ Socials were organized so as to provide unity and enjoyment.¹⁹ Thus they became the means of helping to foster community development.

¹⁵Nauvoo Neighbor, I, October 4, 1843, p. 23.

¹⁶CHC, II, pp. 304-05; IV, pp. 21, 227.

¹⁷HC, IV, p. 558.

¹⁸Ibid., p. 559.

¹⁹Halford, op. cit., p. 139.

Chapter 12

JOSEPH SMITH AND THE SETTLEMENT OF THE WEST

The church's settlement of the western part of the United States has been acclaimed as one of the largest and most successful colonizing movements in the United States. However, a study of their procedures and plans illustrated that they basically followed the Zion city pattern established by the Church in the east under Joseph Smith's direction.

On July 28, 1848, the Mormon Pioneers began to lay off the plat of Salt Lake City. A forty acre square for the temple lot was chosen, but later reduced to 10 acres according to Edward Tullidge.¹⁰ The city was laid out in a series of ten acre square blocks. Each block was divided into eight lots, ten by twenty rods. The streets were eight rods wide. Only one house was allowed per lot. Each house was to be located in the middle of the lot, twenty feet back from the front line. Upon every alternate block four houses were to be built on each the east and west sides of the square, but none were to be located on the north and south sides. On the intervening blocks homes were constructed on the north and south, but not on the east and west. No houses were designed to front each other on opposite sides of the streets. Spaces in the front and back were to be used for flowers,

¹⁰Edward W. Tullidge, History of Salt Lake City (Salt Lake City: published by Edward Tullidge, 1889), pp. 47-48.

trees and gardens. Houses were to be built of stone or brick. Ten acre plazas were set off within the city for public buildings.¹¹ A historian whose works have been used as texts in the Utah Public School system, said in reference to the plat of Salt Lake City, "this method of city building is nearly identical with that given by Joseph Smith (1833) for the City of Zion."¹²

Studies of other Mormon settlements in the West show many of the "Zion" settlement patterns were used. A table of Mormon settlements with ten acre blocks was made by John Baum.¹³

A study of the table provided illustrates the following characteristics were very basic to the city plan developed in the Church under Joseph Smith's direction: (1) The settlements were pre-planned. This was shown by the survey and set order of the city. (2) Lots within a city were of the same size and all were as large or larger than one half acre. (3) In most cases the streets were very wide. (4) All but two were square in their block pattern. (5) The streets ran at right angles to each other.

¹¹ JH, Vol. 42, July 28, 1847.

¹² Milton R. Hunter, Brigham Young the Colonizer (Independence, Missouri, Zions Printing and Publishing Company, 1945), p. 134.

¹³ John Baum, "Geographical Characteristics of Early Mormon Settlements" (unpublished Masters thesis, Brigham Young University, 1967), p. 57.

TABLE I

SETTLEMENTS WITH TEN ACRE BLOCKS

Settlement	When Surveyed	Number of Lots per Block	Size of Lots in Acres	Street Size in Feet	Block Pattern
Salt Lake City	1847 and 1852	8	1.25	132, 66 82.5	Square
Holladay	1852	20	.5	82.5	Square
South Cottonwood	1852	16	.6	82.5	Square
Fillmore	1852	8	1.25	132 82.5	Square
Ogden	1850	10	1	132, 66	Square
American Fork	1850	8	1.25	132, 66 82.5	Rect., Square
Ephraim	1853	10	1	99	Square
Sugar House	1857	16	.6	66	Square
Wellsville	1863	8	1.25	99	Square
Smithfield	1863	10	1	99	Square
Hyrum	1863	8	1.25	99	Square
Mendon	1863	8	1.25	99	Square
St. Charles	1864	10	1	99	Square
Montpelier	1865	10	1	99	Square
Randolph	1870	8	1.25	132, 99	Square
Woodruff	1871	8	1.25	132, 99	Square
Jordan	1873	12	.8	82.5	Rectan- gular

A second table, by F. Y. Fox, on the characteristics of LDS cities and towns in the West illustrated similar principles of Zion platting of a city were used.¹⁴

TABLE II

CHARACTERISTICS OF CITY AND TOWN PLATS

Cities and Towns	Size of Blocks in rods.	Lots per Block	Width of Streets in rods.
Salt Lake City	40 x 40	8	8
Fillmore	40 x 40	8	8
Mesa	40 x 40	8	8
Grantsville	40 x 40		8
Gunnison	40 x 40		6 and 4
Rexburg	40 x 40	4	6 and 8
St. George	32 x 32	8	5.45
Kanab	32 x 32	4	6
Manti	28 x 28	8	6
Nephi	26 x 26		6
Wales	26 x 26		6
Castledale	26 x 26		6
Driggs	26 x 26	8	5
Provo	24 x 24	12	5
Snowflake	24 x 24		6
Beaver	24 x 24		6
Cedar City	24 x 72	18	6
Brigham City	20 x 40	10	6 and 4

Under the plan presented by the prophet Joseph, Zion was to be established and then under his direction other colonies were to be laid off as stakes to Zion. In the west Brigham Young followed a very similar policy of establishing colonies as is shown by the map.¹⁵

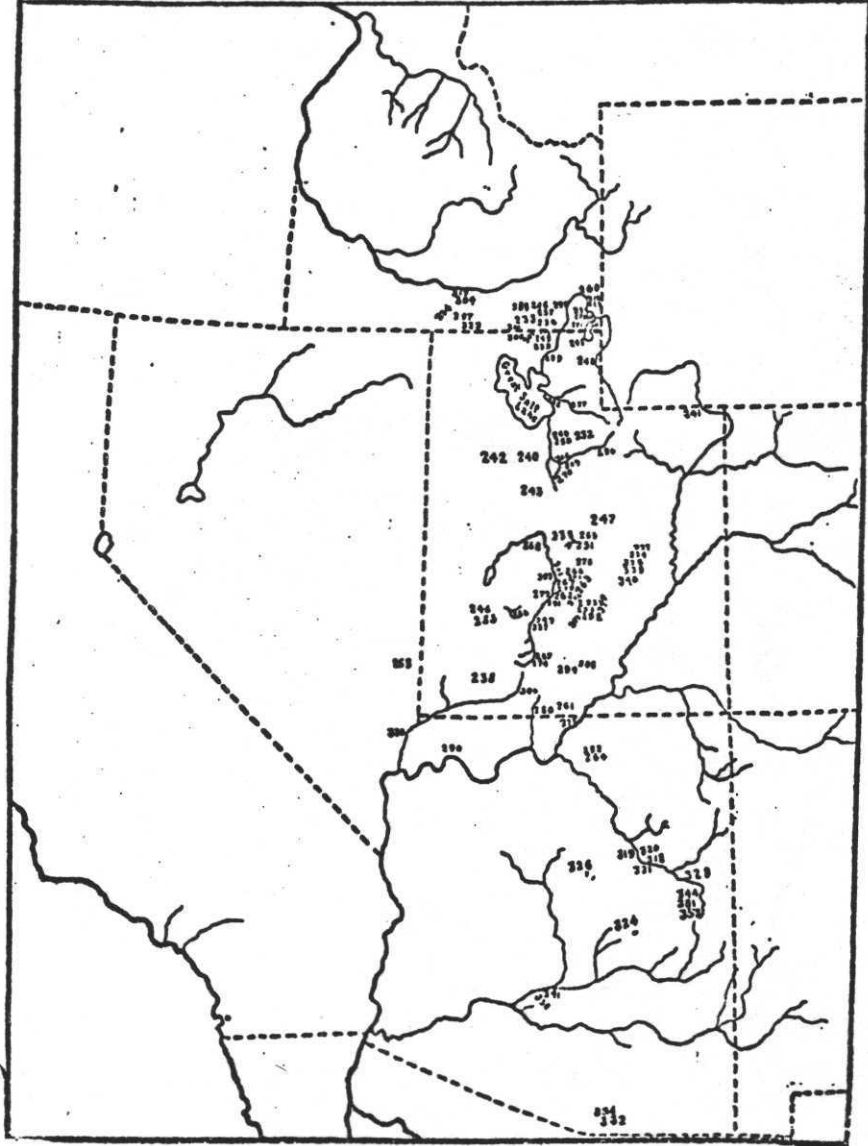
¹⁴F. Y. Fox, op. cit., p. 199.

¹⁵Milton R. Hunter, op. cit., p. 367.

PLAT VII

MORMON COLONIZATION

1868 - 1877



Under this method, Salt Lake City became the "hub" or the center. The outlying areas became supports or "stakes" to the central unit. It is true that some of the first settlements which were established within the "Valley" after the colonizing of Salt Lake City, did not follow a set plan for city organization in their initial development. These early settlers faced the uncertainties of settling in a new country with a different climate, and where the threat of a possible Indian war was a real danger. In addition to these challenges, they also were isolated from any supply source. In many ways it was a different situation to colonize in the mountains, from what it was to settle on the Missouri frontier. This fact, coupled with the problem of supervising the migration of such a large body of people over such a great distance in a short time, certainly had an effect on the leader's abilities to fully implement these colonizing plans.

President Brigham Young's Views
of the Prophet Joseph Smith

Brigham Young illustrated his great admiration for Joseph Smith when he said:

I never did let an opportunity pass of getting with the Prophet Joseph and of hearing him speak in public or in private, so that I might draw understanding from the fountain from which he spoke, . . . No matter how great my poverty--if I had to borrow meal to feed my wife and children, I never let an opportunity pass of learning what the prophet had to impart. This is the secret of the success of your humble servant.¹⁶

President Young was with Joseph Smith during the march of Zion's camp from Kirtland to Missouri. Speaking of this event he said that he had traveled 1,000 miles with the prophet and that this is where he had

¹⁶ JD, XII, pp. 269-70.

learned how to lead Israel.¹⁷ Brigham Young stated that he was under the prophet, who was under Christ.¹⁸ His awareness of this fact was made clear in a sermon he gave at a general conference of the Church in 1862. He is quoted as having said, "Joseph Smith has laid the foundation of the Kingdom of God in the last days; others will rear the superstructure."¹⁹ President Young knew the plan for the building of the Kingdom of God as it was given to Joseph Smith. He taught the people that this kingdom was established among them, and it was their duty to build it according to the pattern of the heavens.²⁰ Speaking of their intentions Brother Young said,

We are trying to unite the people together in the order that the Lord revealed to Enoch, which will be observed and sustained in the later days in redeeming and building up Zion, . . .²¹

To President Young, the religion he accepted and followed as it was taught by the founder of the Mormon religion, was a complete way of life. Because of this he held the same ideals for establishing "this new way of life" as were taught to him by Joseph Smith. They both taught many of the same principles which became the basis of their colonizing efforts. According to Brigham Young, the gospel was designed to gather a people that will be of one heart and of one mind.²²

¹⁷"Salt Lake High Council Record," 1869-1872, (Church Historical Department, Salt Lake City), pp. 83-84. Also Andrus, Joseph Smith and World Government (Salt Lake City: Deseret Book Co., 1958), p. 68.

¹⁸JD, IV, p. 41. ¹⁹JD, IX, pp. 364-65.

²⁰JD, X, p. 19.

²¹JD, XVIII, pp. 245-47.

²²JD, III, p. 330.

Then by organizing them into a community where they could live and associate together, worship together, send their children to school, enjoy the benefits of society, beautify their surroundings, grow in wealth, influence, and power, they could fully live their religion as God intended.²³ Their civilization was to be different from the rest of the world.²⁴ Joseph Smith was unable to get his followers to completely accept this plan. President Young tried to do the same thing in Utah but he couldn't get the Saints to fully organize one ward or branch after the pattern of Zion.²⁵ Some accused the Mormon leader in Salt Lake of trying to isolate the Mormons from the rest of the world. He responded that he didn't intend to isolate them from all the world, but rather, from those who were opposed to God and His Kingdom.²⁶

Joseph Smith's Position in the
Colonization of Utah

Before his martyrdom, Joseph Smith provided the means for his work to continue. Benjamin F. Johnson was present when the prophet gave the keys of the directing the Kingdom to the twelve apostles and the special council. He reported President Smith jumped to his feet and said:

. . . in the name of the Lord, I now shake from my shoulders the responsibility of bearing the Kingdom of God to all the world, and here and now I place that responsibility, with all the keys,

²³JD, XI, pp. 111-12; III, p. 330, and XVI, p. 66.

²⁴JD, XIV, pp. 154-55. ²⁵JD, X, p. 20.

²⁶JD, XII, p. 270.

powers and privileges pertaining thereto, upon the shoulders of you the Twelve Apostles, in connection with this council²⁷

Later he heard the prophet give Brigham Young the full responsibility of bearing the Kingdom of God in all the world.²⁸

In addition to establishing the future leadership of the Mormon people, the prophet also gave these leaders the insight and instructions of what their future responsibilities would be. On August 6, 1842, he prophesied the Saints would go to the Rocky Mountains.²⁹ He then developed the plan for the move West.³⁰ According to some this plan included an actual map of the route to follow and the Western area they would settle.³¹ George A. Smith said that President Young was shown a vision of the valley and where to go by Joseph Smith.³² The Mormon leader even presented the plan to have a pioneer company make an advance trek and prepare the way for others to follow.³³ Just after his arrival in the Salt Lake Valley, President Young gave Joseph Smith the credit for their success when he said that they had come according to the prophet's plan.³⁴ Joseph Smith knew the Church

²⁷Letter from Benjamin F. Johnson to Elder George S. Gibbs, Brigham Young University Library, p. 11. Hereafter cited Johnson.

²⁸Ibid., p. 21. ²⁹JH, August 6, 1842. Also Johnson, p. 20.

³⁰JD, IV, p. 41.

³¹Andrus, p. 41. Also "The Life Story of Mosiah Lyman Hancock," Brigham Young University Library, pp. 27-29.

³²JD, XIII, pp. 85-86.

³³Diary of John D. Lee, Church Historical Department, April 26, 1846.

³⁴JH, July 28, 1847.

would have to move West to avoid persecutions and to secure their religious freedoms. According to President Young, Salt Lake was the place the prophet had selected for them to re-establish themselves.³⁵ Joseph Smith organized a special council which was responsible for the exodus of the Saints from the East and their settlement in the West.³⁶ This group was also known as the General Council, and sometimes The Council of Fifty, because its numbers consisted of close to fifty members.³⁷ The "Council" organized the Saints into their captains of 100's, 50's, and 10's.³⁸ They called the members of the pioneer company to lead and prepare the way West.³⁹ Upon their arrival in the Salt Lake Valley this council was responsible for the organization and settlement program of the Saints in the West. Benjamin F. Johnson was a member of this group and he said, "this council, as a legislature of the people, did continue under the Presidency and became the Colonial Council, or legislature of the State of Deseret."⁴⁰ Brigham Young credits Joseph Smith with organizing "this government," the government of the State of Deseret, in Nauvoo.⁴¹ Brigham Young was selected as the President of this political organization. Thus he was

³⁵JD, XVI, p. 207.

³⁶Millennial Star, XXVI, pp. 328-29. Also Johnson, p. 24.

³⁷Andrus, op. cit., p. 354.

³⁸JH, March 27, 1846.

³⁹Ibid., December 25, 26, and 27, 1846.

⁴⁰Johnson, p. 24

⁴¹JH, January 19, 1863.

the acting head of the political and the ecclesiastical Kingdom of God. As the leader, he became the spokesman for the Special Council. Therefore, the people have often given him the credit for the actions and teachings of this group, who were really the organization that was responsible for the settlement of the Saints in the Great Basin area. The basic methods they employed in this colonization program were very much like those the prophet taught in Missouri and Illinois. This is only logical; they followed the teachings of Joseph Smith as he received them from the Lord, because they were convinced this was the only true religion. It should be remembered that Mormons believed true religion involved a whole and complete way of life. This principle is clearly exemplified in the Mormon concept of settling a whole community at once.⁴² This colonizing method was unique to the Mormons in the Western settlement process. The Prophet Joseph used a similiar process in organizing stakes in Missouri and Nauvoo.

It is interesting to note an epistle from the leaders to the Church in general set a land and water use policy which referred to the concepts of inheritances and stewardships.⁴³ This principle of allotting the use of the land and water to all on the stewardship principle prevented the pioneer Mormons from accumulating all the best land and water rights before the arrival of the Church in general. These doctrines were taught by Joseph Smith before the Saints came West.

⁴²Milton R. Hunter, Brigham Young the Colonizer (Independence, Missouri: Zions Printing and Publishing Company, 1945), pp. 59-62.

⁴³JH, September 9, 1847.

After the central area of the Great Basin was settled, the Church began to explore out new settlement sites and call families to settle them. After these families were able to establish themselves President Young would often visit the areas and select the town site and then direct the laying out of the city.⁴⁴ In selecting town sites, the Church leaders followed a system of setting up cities much like the prophet's cities of Zion concept. According to their own words, their objectives were to allow social contact between communities.⁴⁵ The geography of the Great Basin often prevented this policy from being fully carried out. But where they could, they established communities in close relationship to each other.

Conclusion

Joseph Smith developed the concept and plan for the removal of the Saints to the West. He organized the governing body to direct this move. In the West, several procedures and methods the Saints used were very similar to the prophet's Zion City and Cities of Zion concepts. President Young and his associates were trying to establish the Kingdom of God, with its ecclesiastical and political parts patterned after the concepts the Prophet Joseph received and taught to them. Joseph Smith was really the "father" of the Mormon way of life in Utah. Through the teachings and government he established, he became the main colonizing force behind the Mormon settlement of the West.

⁴⁴JD, III, p. 252 and XXII, p. 216. Also JH, July 28, 1847 and September 2, 1849. Also Deseret News, March 4, 1850. (The settlement of Ogden is given as an example).

⁴⁵Deseret News Weekly, June 17, 1885.

Chapter 13

SUMMARY

This study began with the development of the Mormon concept of Zion. It was determined that Joseph Smith believed he received the plan for Zion through direct revelation from God. The plat for the City of Zion, together with the principles of Zion, became the basis for the Mormon settlement system. This system was recognized as one of the major settlement types used in the colonizing of America. The basis of this plan and how they functioned were illustrated in the Mormon settlements which were founded in Missouri and Illinois. The spiritual principles of Zion were examined and it was concluded the plat for the Mormon type city was often based upon the allowances which were made for the incorporation of these principles and practices into the Mormon way of life. Joseph Smith viewed the Kingdom of God as including the provisions to build a whole way of life. The educational, political, social and economic principles of this plan were examined. Here Joseph Smith's desires to build a life after the order of God was illustrated.

The final section of the paper examined the Prophet's role in the Mormon settlement of the West. Here he was given the position of being the father of Mormon colonization. As a result of this study it was concluded that Joseph Smith was a colonizer on the basis of the following reasons.

Joseph Smith received from God the knowledge, keys, right, and privileges necessary to establish His Kingdom here on earth. This Kingdom consisted of two branches; one political and one ecclesiastical. The development of this Kingdom brought new concepts in city planning. These principles provided the basis for the development of the Mormon social, political, economic, civil, and religious way of life. As these principles have been accepted and followed by the Mormon people as the blueprint God would have them pattern their lives and communities after, then Joseph Smith, the founder of Mormonism, was also the genius behind Mormon colonization. He should be recognized as the father of one of the most successful colonizing achievements in America--the colonization of the Mormon people. A very close friend and one who knew him and his work well explained his feelings about Joseph Smith as follows:

Before 1830 the Lord began, through the Prophet Joseph, to turn the Keys of knowlege to flood the world with new light and life, or to plant in the 'three measures of meal,' that 'leaven' through which all the world will yet become a 'leavened,' which since its inception has been working in the world's thought to produce a great change, politically, religiously, socially, financially, and scientifically.¹

Joseph Smith, has given to the world a way of life that has brought much eternal happiness and success to many thousands.

This, "new way of life," has been responsible for the gathering and colonization of a people whose overall numbers would now list in the millions.

¹Johnson, p. 25.

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JOSEPH SMITH THE COLONIZER

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ABSTRACT

This study reviewed the evidence which supported the conclusion that Joseph Smith, the founder of The Church of Jesus Christ of Latter-day Saints, presented a basic plan for city colonization, which because of its unique concepts and combination of settlement principles, was recognized as one of the four basic colonizing plans used in the settlement of the United States. He originated a city plan which became the basis for Mormon colonization in the West. In addition he taught principles of colonization which became doctrines within the Church and as such, carried a strong influence into later LDS settlements and teachings. Brigham Young, who is acclaimed as one of America's foremost colonizers followed the basic plans which were originated by Joseph Smith.

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