A Study of Joseph Smith's Teachings and Practices as they Influence Welfare in the LDS Church

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A STUDY OF JOSEPH SMITH'S TEACHINGS AND PRACTICES AS THEY INFLUENCE WELFARE IN THE L.D.S. CHURCH

A Thesis
Presented to
The Faculty of the
Department of Sociology
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In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

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Helen Mae H. Andrus
1952
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CHAPTER I

INTRODUCTION

"The poor always ye have with you."¹

Probably no truer words regarding the poor have ever been spoken than those recorded in the New Testament as the words of Jesus Christ, the Savior of the world. Many solutions have been suggested for the care of the poor and needy and the elimination of poverty. Few, if any, have been successfully carried out. The solutions suggested by Joseph Smith, the "Mormon" prophet, have not been thoroughly tested but are worthy of consideration.

Statement of problem. The problem of this study will be to determine the teachings and practices of Joseph Smith in regards to the treatment of the needy and to show the influence they have on the present policy of the Church he established, the Church of Jesus Christ of Latter-day Saints.

Hypothesis to be tested. The present policy of caring for the needy of the Church of Jesus Christ of Latter-day Saints has its basis in the teachings and practices of Joseph Smith.

¹John 12:8.
Definition of terms. The following terms will be used in this study and are here defined:

1. The Church of Jesus Christ of Latter-day Saints. The church organized by Joseph Smith April 6, 1830, commonly called the Mormon Church, will be the Church referred to. Its members will be referred to as Saints, Mormons, or members. As mention will be made of its organization, a brief summary of it is here given.

The Church is presided over by a president and his two counselors, assisted by the Council of the Twelve. Other authorities are the First Council of Seventy (seven men) and the Presiding Bishop of the Church with his two counselors.

For administrative purposes the Church is divided into geographical units called wards, stakes, branches, and missions.

The primary unit is the ward, presided over by a bishop and his two counselors, with a ward clerk. There are 1,137 wards in the Church in 1951. The normal population of a ward is from 500 to 1,000 souls, all told...

The wards are grouped together into stakes, presided over by a President and his two counselors, with a stake clerk. Each stake presidency is assisted by a group of twelve men, known as the Stake High Council. There are 127 stakes in the Church with an average of ten wards to a stake.1

There are 175 independent branches in the Church which are similar to wards in organization. They are pre-

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sided over by a branch president and two counselors. They usually are found in the missions away from the headquarters of the Church. There are forty-three domestic and foreign missions in the Church, presided over by a mission president and two counselors.

Every worthy male member of the Church over twelve years of age holds the Priesthood, which, according to the Church, is the authority to act for God. Normally the boys from twelve to twenty-one years of age make up the lesser or Aaronic Priesthood, which is divided into three groups of deacons, teachers, and priests; each is divided into sub-groups called quorums. The higher or Melchizedek Priesthood is divided into groups of elders, seventies, and high priests and each group is organized into quorums. The administrative officers of the Church are usually chosen from the high priests.

Within the Church there are five auxiliary organizations which assist the Priesthood. They are the Primary for children under twelve years of age, the Sunday School for all ages, The Young Men's Mutual Improvement Association for young men twelve years of age and older, The Young Women's Mutual Improvement Association for young women of corresponding ages, and Women's Relief Society for all women of mature ages.

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2 Clark, op. cit., p. 11.
2. The Welfare Plan is a program within the Church to aid those who are in need. It will be discussed in Chapter V; therefore only its relationship to the existing organization of the Church will be given here.

Welfare Organizational Chart

I. General Authorities
   1. First Presidency
   2. Council of the Twelve Apostles
   3. Presiding Bishopric

II. General Church Welfare Committee
    Sub-committees:
    1. Agriculture
    2. Church Beautification
    3. Finance--Cooperative Security Corp.
    4. Industries and New Projects.

III. Regional Executive Council
     (All presidents of stakes comprising the region)¹

IV. Stake Welfare Committee
    1. Chairman (stake president).
    2. Stake Employment Counselor (counselor to stake president).
    3. Stake Work Director (counselor to stake president).
    4. President of Stake High Priests Quorum.
    5. Chairman of Stake Bishops' Council.
    6. Stake Relief Society President.
    7. Stake Relief Society Employment Counselor (counselor to stake Relief Society president).
    8. Stake Relief Society Work Director (counselor to stake Relief Society president).
    9. Stake Agricultural Representative.
    10. Secretary (stake clerk, or preferably an

assistant to him serving the stake welfare committee).\textsuperscript{1}

V.
Stake Bishops' Council
(all bishops of wards comprising stake)

VI.
Ward Welfare Committee
1. Chairman (the bishop).
2. Ward Employment Counselor (counselor to the bishop).
3. Ward Work Director (counselor to the bishop).
4. Ward Relief Society President.
5. Ward Relief Society Employment Counselor (counselor to the ward Relief Society president).
6. Ward Relief Society Work Director (counselor to the ward Relief Society president).
7. Member of the High Priests Quorum personal welfare committee (ward group leader).
8. Member of Seventies Quorum personal welfare committee (chairman of quorum personal welfare committee if he lives in the ward).
9. Member of Elders Quorum personal welfare committee (quorum president if he lives in the ward).
10. Secretary (ward clerk, or preferably an assistant ward clerk serving the ward welfare committee).\textsuperscript{2}

VII.
Melchizedek Priesthood Quorums

VIII.
Adult Aaronic Priesthood and Ward Melchizedek groups

IX.
Ward Relief Society Organization

X.
General Relief Society Board.\textsuperscript{3}

\textsuperscript{1}Welfare Plan of the Church of Jesus Christ of Latter-day Saints, Handbook of Instructions (Published and distributed by the General Church Welfare Committee, 1952), p. 12.

\textsuperscript{2}Ibid., pp. 8-9.

\textsuperscript{3}Stewart, Walker, and McGavin, \textit{op. cit.}, pp. 29-30.
3. The term **needy**, as used in this study, will refer to those who are in need of the necessities of life through no fault of their own, as the sick, afflicted, handicapped, widow, and orphan, and those unable to find employment, who were often referred to as the worthy poor by Joseph Smith.

4. **Teachings**—the teachings of Joseph Smith in the revelations he received as recorded in the **Doctrine and Covenants**, the **Book of Mormon**, and all of his recorded writings concerning the needy.

5. **Revelation**—"In a theological sense the term revelation signifies the making known of divine truth by communication from the heavens."\(^1\) Revelation in this study will refer to the communications Joseph Smith claimed to receive from God as recorded in the **Doctrine and Covenants**.

6. **Doctrine and Covenants**—a book published by the Church of Jesus Christ of Latter-day Saints containing the revelations Joseph Smith received.

7. **Book of Mormon**—a record of the early inhabitants of the American continent and their dealings with God, translated by Joseph Smith.

**Sources of data.** The **Doctrine and Covenants**, **Book of Mormon**, Joseph Smith's personal journal as published in his **History of the Church**, and **The Welfare Plan**, by Albert E. Bowen, have been the chief sources of data used in formu-

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lating Joseph Smith's teachings and practices of caring for the needy. (Chapters II and III)

Data for Chapter IV, concerning Brigham Young, have come chiefly from History of the Church, Volume VII, The Millennial Star, Journal of Discourses, and books that have been written of him.

Semi-annual Conference Reports of the Church of Jesus Christ of Latter-day Saints, the Church Section of the Deseret News, and information from the Annual Reports of the L.D.S. Welfare Plan at the General Welfare Office in Salt Lake City, Utah, have furnished most of the data in Chapter V.

Method of procedure. The first step to be followed is the setting up of a hypothesis, which is: The present policy of the Church of caring for the needy has its basis in the teachings and practices of Joseph Smith. The second step, testing the hypothesis to either prove or disprove it, will be done through research into the writings and practices of Joseph Smith. References concerning the care of the needy will be classified into (1) what he taught concerning the care of the needy and (2) what the Church actually did under his leadership in making practical application of his teachings. To further test the hypothesis the present policy of the Church will be determined by research into the application Brigham Young made of Joseph Smith's teachings during his many years as president of the Church. The policy followed by the Church from his time until 1936 will be briefly
reviewed to see how the needy were cared for before the establishment of the Church Welfare Plan.

To test the hypothesis concerning the present policy of the Church as expressed in the Church Welfare Plan, the principles upon which it is based will be compared with the teachings of Joseph Smith. The extent to which the Welfare Plan has cared for the needy will be shown by records from the annual financial and statistical reports of the Church. The number helped, the amount of money spent, and the growth of the program year by year will show how completely the Church and its members are following the teachings of Joseph Smith.

**Limitation of the problem.** Because of the nature of the study, only material published by the Church and its members was used; therefore, a possibility of bias entering into the material should be considered.

The study will be limited, as far as possible, to what has actually been done to care for the needy of the Church. The mechanics of the organizations supplying the help will not be considered in detail.

Records left by Joseph Smith are not complete enough to be conclusive. They can but give suggestions of what was done during his lifetime.

A thorough analysis of the Church Welfare Plan will not be attempted. The Plan is of recent development and still in somewhat of a formative stage. Trends can be shown; but because of the confidential nature of the program, com-
Complete personal records are not available for study. The part of the study dealing with the Welfare Plan will be limited to the principles upon which it is based and extent of its aid to the needy in so far as information is available.

Contents of following chapters. Chapter II will present Joseph Smith's teachings on the care of the needy. The application made of those teachings during his lifetime will be given in Chapter III.

Chapter IV will review the practices of the Church in caring for the needy from the death of Joseph Smith until 1936. Special emphasis will be made on activities of Brigham Young.

The present-day Welfare Plan of the Church, its purpose, organization, and accomplishments, will be presented in Chapter V. Graphic representations and tables will show the extent of the aid given the needy and the growth of the program.

Chapter VI will contain a summary of the material given, the status of the given hypothesis after research is completed, and proper reference to and evaluation of the findings.
CHAPTER II

THE TEACHINGS OF JOSEPH SMITH IN REGARDS TO THE TREATMENT OF THE NEEDY

Few persons in the history of America have aroused so much controversy as has Joseph Smith. Many and varied are the accusations made against him, fraud and deceiver, or prophet and genius, depending on the side of the issue one places oneself. Regardless of what has been said about him, the fact remains that the Church he established has gained prominence, not only in numbers, but in the importance of its teachings and the practical application of them in the every-day lives of its members. The basic principles and teachings of the Church of Jesus Christ of Latter-day Saints originated with Joseph Smith and have been clarified and built upon by his subsequent followers. Joseph Smith never claimed authorship of the principles upon which the Church was built, but he fearlessly announced to the world that they were revelations from God. He did give his followers many instructions and teachings of his own, but they were based on the revelations.

Since the problem of this study is to determine the teachings and practices of Joseph Smith in regards to the care of the needy and show the influence they have on the present policy of the Church, it is important to first learn
what he taught concerning the problem of the needy. His teachings and the application he made of them set precedents for other Church leaders to follow. Brigham Young, for example, always claimed he but built upon the foundation laid by Joseph Smith. Church leaders today teach that the basic principles upon which the Welfare Plan is established originate in the revelations—and thus the teachings of Joseph Smith. In order to show the influence he has had on the Church in its care for its needy members it is essential to know what his teachings were on that subject.

Joseph Smith's program of caring for the needy may be said to originate in God's command to Ancient Israel in the wilderness, "Thou shalt love thy neighbor as thyself."¹ The Old and New Testament are replete with passages advocating love for one's neighbor. It is important to note that one of the first revelations he claimed to have received referred to love of neighbor. Dated January 2, 1831, in Fayette, New York, it reads:

And let every man esteem his brother as himself, and practice virtue and holiness before me.
And again I say unto you, let every man esteem his brother as himself.
For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou here—and lookest upon him and saith I am just? Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one: and if ye are not one ye are not mine.²

¹Lev. 9:18.
²Doctrine and Covenants (Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1951), 38:24-27.
In the same revelation the Saints in New York were instructed to move to Ohio where the missionaries of the Church had built up a branch. Men in New York were to be appointed to look after the poor and needy and help them move to Ohio. The same men were to govern the property of the Church and any farm land that could not be sold in New York was to be rented or left.\(^1\)

Joseph Smith and his family moved to Kirtland, Ohio, in February of 1831. The law of consecration which was to be the social order and financial law\(^2\) of the Church was given that month. The first revelation concerning it is as follows:

And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed that cannot be broken.

And inasmuch as ye impart of your substance unto the poor, ye will do it unto me; and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall appoint or has appointed and set apart for that purpose.

And it shall come to pass, that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments, every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, as much as is sufficient for himself and family.

And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support after this first consecration, which is a residue to be consecrated unto the

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\(^1\) *Doctrines and Covenants*, 38:34-37.

bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied and receive according to his wants.

Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council:

And for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed—

And it shall come to pass, that he that sinneth and repenteth not shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and the needy of my church.1

J. Reuben Clark of the First Presidency of the Church in speaking of the system of consecration and stewardships said:

In the first place, it contemplated that every man would turn over to the Church his entire property. Then the next move was that the Church would turn back to him that part of his property which was necessary that he should have in order that he might keep himself and his family, as it was said, "according to his circumstances and his wants and needs." (D&C 51:3)

This was not a communal life. The family unit was maintained. There was no common table. Every family was to live even as we live today. The balance of the property that was not turned back to the donor, became the common property of the Church, to which, it being paid into the storehouse, every member of the Church had equal rights and equal access, "according to his family, according to his circumstances and his wants and needs." Then if the man produced on the part that was turned back to him,—which was called sometimes a "portion," sometimes a "stewardship," sometimes an "inheritance"—if on that, he produced more than he needed for his family, according to his family, his circumstances and his wants and needs, that excess and surplus was turned over to the Church, to which each member of the Church had an equal right, under the principle just named.2

"The basic principle of the law is that all belongs to the Lord, He may therefore call upon His people for any

1Doctrine and Covenants, 42:30-36.

2Deseret News (Salt Lake City), August 8, 1951, Church Section.
part of what they have, even to the whole."\(^1\)

After consecrating his property to the Bishop or some other authorized person, the individual was given back a portion or stewardship. The amount returned was to be decided upon by the Bishop and the individual concerned. Concerning the matter, Joseph Smith instructed:

The matter of consecration must be done by the mutual consent of both parties; for to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop's judgment, is giving to the Bishop more power than a king has; and upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the Bishop. The fact is, there must be a balance or equil-ibrium of power, between the Bishop and the people, and thus harmony and good will may be present among you.

Therefore, those persons consecrating property, to the Bishop in Zion, and then receiving an inheritance back, must reasonably show to the Bishop that they need as much as they claim. But in case the two parties cannot come to a mutual agreement, the Bishop is to have nothing to do about receiving such consecrations, and the case must be laid before a council of twelve High Priests, the Bishop not being one of the council, but is to lay the case before them.\(^2\)

The Bishop of the Church was given the responsibility of seeking out the poor:

And the bishop, Newel K. Whitney, also shall travel round about and among all the churches, searching after the poor to administer to their wants by humbling the rich and the proud.\(^3\)

After making a study of Joseph Smith's revelations on the duties and obligations of a steward, Albert E. Bowen wrote:

\(^1\)Bowen, *op. cit.*, p. 7.


\(^3\) *Doctrine and Covenants*, 84:113.
The steward is to handle his stewardship as his own property but is constantly admonished to be faithful, wise and just. While the property is legally his, it is impressed with a sacred obligation and the steward is to account for his stewardship. (D&C 104:11-13; 42:32; 72:16-19) Moreover, the conveying of all one's property and receiving back a stewardship, is only the beginning of consecration. Thereafter, if the steward in his management produces more than is needed for the support of himself and family, the surplus is to be turned over to the Lord's storehouse for the uses designated. (D&C 42:33, 34, 35; 70:7-10)

It seems reasonably to be inferred that one who is especially wise and just in the administration of his stewardship may have it enlarged--more committed to his management. (D&C 82:18.)

That part of any consecration which was not turned back to the donor, together with surpluses turned in from stewardships was called a "residue" all was to be used for the relief of the poor and other purposes. (D&C 104:67-77; 42:33.)

Naturally an administration organization was essential to the carrying out of the purposes of the law and the handling of the "residues" which were the common properties of the Church. The Lord therefore directed that the Bishop establish a storehouse for the care and preservation of all the "residues" not essential to immediate relief of the poor. (D&C 42:34-36; 51:13; 58:37; 72:10,11; 78:3-9.) The Bishop, with two high priests (counselors), was to receive the consecration and be responsible for their administration and allocation. (D&C 42:31; 72:10-15.) As the plan developed the Lord provided for the establishment of a "sacred treasury" (with the details of which we are not here primarily concerned) and "another treasury" into which the general funds of the church—the avails of the 'residues'—were to be paid and which were to be drawn upon for the immediate needs of the poor primarily and after that the general needs of the Church. (D&C 104:67-69; 42:33-35.) It would seem that funds from the treasury for the improvement of the property of a stewardship might properly be granted under justifying circumstances. (D&C 104:72, 73; 58.)

One of the ways of providing inheritances or stewardships or portions as they were indifferently called, was to set up businesses or purchase lands and divide them out to newcomers or others who had complied with the law of consecration. For this purpose the treasury or "residue" in the hands of the Bishop might be employed, (D&C 58: 37, 49, 52-62; 42:35; 48:4, 6: 57:27-31, 63.) and apparently other funds for the purpose were to be sought.1

1Bowen, op. cit., pp. 9-10.
A person who left the Church and withdrew from the order could not receive back the portion he had consecrated for the care of the poor and needy who may already received of it. They were given back their stewardships, that portion that was legally theirs which they had received by deed.\(^1\)

Their act of consecration and stewardship assignment also entitled the individual and his family to participate in the productive life of the community.

For example, in Missouri every head of a family was to receive a building lot in the city. The farmers were to receive, in addition, an allotment of land outside of the city. The mechanic was to receive the necessary tools and materials for his trade. Teachers, writers, musicians, etc., were to have a home site, a license, and an appointment to serve the community according to their respective abilities. And they were entitled to participate in the produce of the farmer, the miller, and the clothing manufacturers, according to their needs, the size of the family, etc.

The essence of the plan was to give each person a stewardship according to his training, talents, and ability; to give him full responsibility over his stewardship, and to make the most of it that his capabilities and circumstances would permit. If he proved to be an unusually efficient producer, he would get satisfaction out of the amount of surplus he could turn over to the Church for the use of the entire community—always, of course, under the supervision of the Bishop. If he were a school teacher, he would be expected to render the highest type of service he was capable of, depending upon the Church surplus funds and commodities for a living. In such cases, success would be measured by the effectiveness of his service—by the fruits of his teaching.\(^2\)

Under the ideal social system of Joseph Smith, the needy not only were to be cared for but eventually there would be no needy. He emphasized the necessity of equality,

\(^1\)Ibid., p. 8.

\(^2\)A deed form used in the consecrating of property is printed in: Smith, History of the Church, I, 365.

\(^3\)Stewart, Walker, and McGavin, op. cit., p. 127.
not a leveling of individuals but the granting of equal opportunities that each might have according to his needs, desires, circumstances, capacity and family.

Revelations on the subject of equality state:

For behold, the beasts of the field and the fowls of the air, and that which cometh of the earth is ordained for the use of man for food and for raiment, and that he might have in abundance.
But it is not given that one man should possess that which is above another, wherefore the world lieth in sin.¹

For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.
Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and needy, he shall, with the wicked, lift up his eyes in hell, being in torment.²

Another revelation given in April of 1832 states:

And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardship, every man according to his wants and his needs, inasmuch as his wants are just--
And all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents, yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church.
Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.³

The main purpose of the establishment of storehouses was to bring about equality:

That ye may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things;
For if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things.⁴

¹Doctrine and Covenants, 49:19-20.
Interwoven within the system of consecration and stewardships was the requirement for industry, thrift, and care for what one had. Albert E. Bowen, again referring to the revelations given to Joseph Smith, wrote:

In that great basic charter of the law in which it was first set out we read this forceful pronouncement: "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (D&C 42:42.) Again the Lord pronounced a special woe which should plague the poor "whose spirits are not contrite . . . and whose hands are not stayed from laying hold upon other men's goods . . . and WHO WILL NOT LABOR WITH YOUR OWN HANDS." (D&C 56:17.) In 1831 Oliver Cowdery was given a special commission to carry this message to the Saints in Missouri: "And the inhabitants of Zion shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; FOR THE IDLER SHALL BE HELD IN REMEMBRANCE BEFORE THE LORD. "Now I, the Lord am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. "These things ought not to be and must be done away from among them." (D&C 68:30-32.) The old adage about the idle brain's being the devil's workshop is evidenced by his repetitious reference to it. "Let every man be diligent in all things, and the idler shall not have place in the church, except he repent and mend his ways." (D&C 75:29.) Again, "Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated." (D&C 88:134.)

From the Book of Mormon² came additional ideas which probably influenced Joseph Smith in the formulation of his teachings of caring for the needy. The Book of Jacob condemns the use of wealth for the purpose of building up worldly supplies and costly apparel. He, Jacob, advises as follows:

²See Chapter I for definition of Book of Mormon.
But before ye seek for riches, seek ye for the kingdom of God.
And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.\(^1\)

In the Book of Mosiah, King Benjamin in addressing his people gives the following admonishment:

Ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish. . . .

For behold, are we not all beggars? Do we not all depend upon the same Being, even God, for all the substance which we have, for both food and raiment, and for gold and for silver, and for all the riches which we have of every kind?

. . . . . . . . . . . . . . . . . . . . . . . . . . . .

And again, I say unto the poor, ye who have not and yet have sufficient, that ye remain from day to day; I mean all you who deny the beggar, because ye have not; I would that ye say in your hearts that: I give not because I have not, but if I had I would give.

And now, if ye say this in your hearts ye remain guiltless, otherwise ye are condemned; and your condemnation is just for ye covet that which ye have not received.

And now, for the sake of these things which I have spoken unto you—that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God—I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants.\(^2\)

Joseph Smith's ideal social system of consecration and stewardships was never conclusively tested within the Church.

In Ohio where the law was given, an attempt was made

\(^1\)Jacob 2:18, 19.
\(^2\)Mosiah 4:16, 19, 24-26.
to live it at Thompson in May of 1831. Ohio, evidently, was never considered a permanent dwelling place for the Saints. A revelation of May, 1831, stated:

And thus I grant unto this people a privilege of organizing themselves according to my laws. And I consecrate unto them this land for a little season, until, I, the Lord, shall provide for them otherwise, and command them to go hence.1

From the revelation above quoted, it appears the system of consecration and stewardships was a privilege that might be lost.2 The Ohio community suffered persecution and an influx of many needy Saints. The community did not get completely organized before they left for Missouri.3 Another revelation of July, 1831, designated Missouri as the place appointed by the Lord for the gathering of His Saints.4 Many of the Saints in Ohio went immediately to Missouri to join others already there.

Another attempt was then made to institute the "Law of Consecration" in Jackson County,5 Missouri, but again difficulties prevented their doing so. The immigration of needy Saints from other parts of the country, the bitter persecution of their enemies, and "their own failure to

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1Doctrine and Covenants, 51:15-16.
2Bowen, op. cit., p. 10.
4Doctrine and Covenants, 57:1.
trust the Lord and keep His commandments” were reasons for the failure.

Of this period of time Albert E. Bowen wrote:

They were finally driven from their homes and so completely disposed that little remained of their consecrated properties or their inheritances. There was nothing left to administer. A movement was set to go to the aid of the Missouri Saints by those still in Ohio, with the obvious intent of putting them back into possession of their properties. An expedition called Zion’s Camp was organized and set upon that mission led by Joseph Smith. But Zion was not to be redeemed by the shedding of blood, and accordingly the camp was disbanded, and the law of consecration put into suspense. 'And let those commandments which I have given concerning Zion and her law be executed and fulfilled, after her redemption.' (D&C 105:34)

In June of 1834 the system of consecration and stewardships was suspended until "after the redemption of Zion." The Saints did not return or "redeem" Missouri and a new financial system for the Church was needed. Tithing became that new system.

An entry into the personal journal of Joseph Smith recorded that he and Oliver Cowdery entered into the following covenant with the Lord on November 29, 1834:

That if the Lord will prosper us in our business and open the way before us that we may obtain means to pay our debts; that we be not troubled nor brought into disrepute before the world, nor His people; after that, of all that He shall give unto us, we will give a tenth to be bestowed upon the poor in His church, or as He shall command; and that we will be faithful over that which He has entrusted to our care, that we may obtain much;

1 Bowen, op. cit., p. 10.

2 Doctrine and Covenants, 57. The revelation given July, 1831, instructed the Saints to purchase all of the lands they could in Jackson Co., Missouri, and maintain them for an everlasting inheritance. They were not to get them by conquest.

3 Bowen, op. cit., p. 11.
and that our children after us shall remember to observe
this sacred and holy covenant; and that our children and
our children's children, may know of the same, we have
subscribed our names with our own hands.

(signed) Joseph Smith, Jun.
Oliver Cowdery

Four years later on July 8, 1838, in answer to
Joseph Smith's supplication: "O Lord, show unto thy servants
how much thou requirest of the properties of thy people for
a tithing,"\(^2\) the following revelation was given:

Verily, thus saith the Lord, I require all their
surplus properties to be put into the hands of the
bishop of my church in Zion.
For the building of mine house, and for the laying
of the foundation of Zion and for the priesthood and
for the debts of the Presidency of my Church.
And this shall be the beginning of the tithing of my
people.
And after that, those who have thus been tithed shall
pay one-tenth of all their interest annually; and this
shall be a standing law unto them forever, for my holy
priesthood, saith the Lord.\(^3\)

The tithing money was to be "disposed of by a council
composed of the First Presidency of the Church, and of the
bishop and his council, and by my high council, and by mine
own voice unto them, saith the Lord."\(^4\)

Contributing one-tenth of one's income to the Church
became the financial system that is practiced today and has
been practiced by faithful members since 1839.

The principle of fasting was taught by Joseph Smith
as a means of gaining spiritual strength and as a commandment

\(^1\)Smith, *op. cit.*, II, 175.

\(^2\)Doctrines and Covenants, 119.

\(^3\)Ibid., 119:1-4. \(^4\)Ibid., 120.
from God. "Also I give you a commandment, that ye shall continue in prayer and fasting from this time forth."¹ The revelations do not specify the setting aside of one day in the month as a day of fast within the Church wherein those abstaining from food give the equivalent of what they would otherwise have eaten for the care of the needy as has become the accepted practice of the Church. That Joseph Smith taught this practice is evidenced by an address given by Brigham Young in Salt Lake in 1867. He said:

You know the first Thursday in each month we hold as fast day. How many here know the origin of that day? Before tithing was paid, the poor were supported by donations. They came to Joseph and wanted help in Kirtland, and he said there should be a fast day, which was decided upon. It was to be held once a month, as it is now, and all that would have been eaten that day, of flour, or meat, or butter, or fruit or anything else, was to be carried to the fast meeting and put into the hands of a person selected for the purpose of taking care of it and distributing it among the poor.²

From the foregoing revelations and statements it is evident that Joseph Smith was greatly concerned over the needy of the Church. His teachings concerning their care might be summarized as follows:

1. God has commanded the members of the Church to care for the poor and needy among them.

2. The principle of the Golden Rule should be applied.

3. The ideal social system which would eventually

¹Doctrines and Covenants, 88:76.
²Journal of Discourses, XII, 115.
eliminate the poor is that of consecration and stewardships wherein each head of a family consecrates what he has to the bishop and receives back a stewardship according to his family, desires, needs, and circumstances. Immediately after the law was given the following revelation was received: "Behold I say unto you, that ye must visit the poor and needy and administer to their relief, that they may be kept until all things may be done according to my law which ye have received." Thus, the people were not excused from caring for the needy when the system of consecration and stewardships was not in effect.

4. After the suspension of the system of consecration and stewardships because of the inability of the Church to live it, the law of tithing was given which required the members to pay one-tenth of their increase to the Church.

5. The practice of fasting one day a month and giving what otherwise would have been eaten for the care of the needy was taught.

6. The laws of consecration, tithing, and the fast were based on the belief that everything belongs to the Lord and He may therefore call on His people to consecrate either a part or the whole of their belongings to Him.

7. Equality among members should exist in the Church—equality in the sense that everyone should have an equal opportunity to improve his talents and provide the necessities for himself and family.

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1 Doctrine and Covenants, 44:6.
8. Industry and thrift must be maintained. The poor who will not labor, overcome greediness and become con-
trite are to be cursed of God for "the idler shall be held in remembrance before the Lord."\(^1\)

9. The rich must be humble and willing to impart of their substance. One of the main purposes of wealth is to aid the needy.

Basically, these are the teachings of Joseph Smith concerning the needy. The influence they have had on the Church can only be shown by noting what has been done by it since the teachings were given.

Has the Church taken care of its poor? Is love of neighbor manifested by deeds? Are tithes and fast offerings paid that the needy might be cared for? Is there equality of opportunity for all? Are thrift and industry encouraged? The answer to these and other questions will be attempted in the following chapter. If the Church, under the leadership of Joseph Smith and those leaders who followed him, as well as the present-day leaders have instituted means of carrying out his teachings, then the influence of Joseph Smith is assured.

The following chapter will show what the Church did to care for the needy under the leadership of Joseph Smith from 1830 to 1844.

\(^1\)Doctrine and Covenants, 68:30.
CHAPTER III

THE APPLICATION JOSEPH SMITH
MADE OF HIS TEACHINGS

It is one thing to teach principles to be followed in caring for the needy and another to make a practical application of those teachings. This chapter will attempt to show the activities of the Church and its members in caring for the needy and the application made of the teachings discussed in the last chapter under the leadership of Joseph Smith from 1830 to 1844.

Little mention is made in Joseph Smith’s Journal (History of the Church) concerning the needy during the first three years of the Church’s existence. In 1833 the practice of new converts from other sections of the country gathering with the Saints in the established branches came into prominence. Missouri had been designated as the central gathering spot and as such received the bulk of the migration.

Joseph Smith advised those going to Zion to organize themselves and appoint one to procure a license from the Bishop in Kirtland that they might prevent disorder and confusion.

And again those in debt, should in all cases pay their debts, and the rich are in no wise to cast out the poor, or leave them behind, for it is said that the poor
shall inherit the Earth.\(^1\)

A few days later on April 21, 1833, Joseph Smith wrote a letter from Kirtland, Ohio, to the Brethren in Zion and in referring to Sidney Gilbert, who ran a store in Missouri, he wrote:

> We have learned of the Lord that it is his duty to assist all the poor brethren that are pure in heart, and that he has done wrong in withholding credit from them, as they must have assistance, and the Lord established him in Zion for that express purpose.\(^2\)

By July of 1833 it became evident that the poor were quick to gather and enter into the system of consecration and stewardships whereby they could obtain free land, and the rich were hesitant to give of what they had. The Elders stationed in Zion (Missouri) wrote a letter to all of the Churches in the land, which was published in the *Evening and Morning Star*. It gave advice to those who were planning on going to Zion.

> We would advise in the first place, that every disciple, if in his power, pay his just debts as to owe no man, and then if he has any property left, let him be careful of it, and he can help the poor, by consecrating some for their inheritance; for as yet, there has not been enough consecrated to plant the poor in inheritances, according to the regulations of the Church and the desire of the faithful.

> This might have been done, had such as had property been prudent. It seems as though a notion was prevalent in Babylon \(\text{the world}\), that the Church of Christ was a common stock concern. This ought not to be, for it is not the case. When a disciple comes to Zion for an inheritance, it is his duty, if he has anything to consecrate to the Lord for the benefit of the poor and needy, or to purchase lands, to consecrate it according to the

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\(^1\) Smith, *op. cit.*, I, 339.

\(^2\) Ibid., p. 341.
law of the Lord. . . . Again, while in the world, it is not the duty of a disciple to exhaust all his means in bringing the poor to Zion; and this because if all should do so, there should be nothing to put in the storehouse in Zion for the purpose which the Lord has commanded. Do not think, brethren, by this, that we would advise or direct that the poor be neglected in the least; that is not the desire of our hearts; for we are mindful of the word of our Father, which informs us that in His bosom it is decreed that the poor and the meek of this earth shall possess it.

... To see numbers of disciples come to this land destitute of means to procure an inheritance, and much less the necessaries of life, awakens a sympathy in our bosom of no ordinary feeling; and we should do injustice to the Saints were we to remain silent, when, perhaps a few words, by way of advise, may be the means of instructing them, that hereafter great difficulties may be avoided. For the disciples to suppose that they can come to this land without ought to eat, or to drink, or to wear, or anything to purchase these necessaries with, is a vain thought. For them to suppose the Lord will open the windows of heaven, and rain down angels food for them by the way, when their whole journey lies through a fertile country, stored with the blessings of life from His own hand for them to subsist upon, is also vain. . . .

... We would advise, that where there are many poor in a church, that the Elders counsel together, and make preparations to send a part at one time, and a part at another. And let the poor rejoice that they are exalted, but the rich in that they are made low, for, there is no respect of persons in the sight of the Lord.1

As in any church, all of the members were not staunch; nor were they all converted to the system of consecration and stewardships, as is evidenced by the following incident.

"One Bates from New London, Ohio—who subscribed fifty dollars for the purpose of purchasing lands, and the necessaries for the Saints—after his arrival here, sued (Bishop) Edward Partridge, and obtained a judgment for the same."2 He shortly after left the Church.

1Ibid., I, 380-383. 2Ibid., p. 380.
While the gathering was going on in Missouri the Saints in Ohio were also confronted with the problem of caring for the needy as well as attempting to build a temple in Kirtland. Joseph Smith's journal, under the entry of September 23, 1835, recorded that Noah Packard had loaned the building committee of the Kirtland Temple one thousand dollars. The Prophet's reaction in his own words was:

Oh! may God bless him a hundred fold, even of the things of the earth, for this righteous act. My heart is full of desire today, to be blessed of the God of Abraham with prosperity, until I shall be able to pay all of my debts, for it is the delight of my soul to be honest. O Lord, that thou knowest right well. Help me, and I will give to the poor.  

As was noted in the previous chapter, the system of consecration and stewardships was suspended in 1834, but not so the needy. They were in the majority. A conference was held in the Kirtland Temple, December 22, 1836, and the following motion was made and carried:

That it has been the case that a very improper and unchristianlike course of conduct has been pursued by the Elders of this Church, and the churches abroad, in sending their poor from among them to this place, without the necessary means of subsistence. Whereas the Church in this place being poor from the beginning, having had to pay an extraordinary price for their lands, provisions, etc., and having a serious burden imposed upon them by comers and goers, from most parts of the world, and in assisting traveling Elders and their families, while they themselves have been laboring in the vineyard of the Lord, to preach the Gospel; and also having suffered great loss in endeavoring to benefit Zion, it (the thing complained of) has become a serious matter which ought to be considered by us. Therefore, after deliberate discussion upon the

1Smith, op. cit., II, 281.
subject, it was moved seconded, and unanimously carried, that we have borne our part of this burden, and that it becomes the duty, henceforth, of all the churches abroad to provide for those who are objects of charity, that are not able to provide for themselves; and not send them from their midst, to burden the Church in this place, unless they come and prepare a place for them, and provide means for their support.

JOSEPH SMITH, Chairman
WARREN PARRISH, Clerk.

Because of the large number of Saints who had to receive assistance from the donations of the Church, and due to the growth in membership, there were not sufficient places appointed for the Saints to gather. As a partial solution to the problem the Church at Kirtland required Joseph Smith and Sidney Rigdon to "lay off other stakes of Zion or places of gathering, so that the poor may have a place of refuge or places of refuge."  

There is evidence that the idler was not to be tolerated, for on November 2, 1837, the High Council in Kirtland voted that "loungers about the streets should be labored with, and appointed a committee of three for that purpose."  

As was shown in the previous chapter, Joseph Smith established the fast day at Kirtland as a means of caring for the needy.  

In December of 1837, Joseph Smith and the leadership of the Church, along with many members, left Kirtland because of persecution by apostate members of the Church. They joined the Saints who had been driven from Jackson

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1Ibid., II, 469.  
2Ibid., II, 516.  
3Ibid., II, 520.
County by their enemies and had built up a settlement in Far West, Missouri. The gathering place for the Saints then became centered at Far West. In May of 1836, Joseph Smith, Sidney Rigdon, and others visited the country north of Far West for the purpose of "laying off a stake of Zion; making location, and laying claims to lands to facilitate the gathering of the Saints, and for the benefit of the poor, in building the Church of God."¹

It is evident from the August 20, 1838, entry in Joseph Smith's journal that Agricultural Companies were formed in Far West. The rugged individualism usually associated with frontiers seemed to be, at least partially, replaced by cooperation. The entry states:

The inhabitants of the different parts of the county met to organize themselves into Agricultural Companies. I was present and took part in their deliberations. One company was formed, called the "Western Agricultural Company," who voted to enclose one field for grain containing twelve sections, which contain seven thousand six hundred and eighty acres of land. Another company also was organized, called the "Eastern Agricultural Company," the extent of the field not decided. Tuesday 21st. Another company was formed, called the "Southern Agricultural Company," the field to be as large as the first mentioned.²

Persecution continued to be the lot of the Saints, and in 1839 they were driven from the State of Missouri under orders of Governor Boggs, who stated: "The Mormons must be treated as enemies and must be exterminated or driven from the state, if necessary for the public good."³

¹Smith, op. cit., III, 34.
²Ibid., III, 63-64. ³Ibid., III, 175.
The Mormons had not been able to accumulate much property or wealth in their short stay in Far West. The great number of needy exhausted all surpluses and then faced with the expense of removing from the state, new financial burdens were brought upon the Church. During the period of removal from the state, Joseph Smith was held in jail and the leadership of the Church fell upon Brigham Young as president of the Twelve.

A note of interest comes from an incident which occurred between Brigham Young and Edward Partridge:

About this time President Brigham Young proposed to Bishop Partridge to help the poor out of the state. The Bishop replied, "The poor may take care of themselves, and I will take care of myself! President Brigham Young replied, "If you will not help them out, I will." 1

The minutes of a meeting held January 29, 1839, show him to be true to his word:

On motion of President Brigham Young, it was resolved that we this day enter into a covenant to stand by and assist each other to the utmost of our abilities in removing from this state, and that we will never desert the poor who are worthy, till they shall be out of the reach of the exterminating order of General Clark, acting for and in the name of the state.

After an expression of sentiments by several who addressed the meeting on the propriety of taking efficient measure to remove the poor from the state, it was resolved, that a committee of seven be appointed to superintend the business of our removal, and to provide for those who have not the means of moving, till the work shall be completed. 2

The covenant suggested by President Young was entered into. Eighty subscribed to it the first day and three hundred the

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1Ibid., III, 247.
2Ibid., III, 251.
second. At that time Joseph Smith sent a hundred dollar bill from where he was imprisoned, to help the poor in "their distressed condition." Theodore Turley was appointed to "superintend the management of the teams providing for the removal of the poor, and see that they are furnished for the journey." The enemies of the Saints, not satisfied with the rate at which they were leaving the state, entered Far West, threatened the populace with guns, and destroyed much property. In particular, they were after the Church leaders in the town.

The brethren gathered up what they could and left Far West in one hour; and the mob staid until they left, then plundered thousands of dollars worth of property which had been left by the exiled brethren and sisters to help the poor to remove.

Soon after the removal the prophet escaped from prison, and a new site for gathering was established at the small village of Commerce, Illinois, in May of 1839.

The more faithful of the Saints throughout the United States and Europe, where missionary work was gaining many converts, came to Nauvoo, the new gathering place. Providing employment for the many newcomers and caring for the needy were two of the more pressing problems confronting Church leaders. According to the information from Joseph Smith's journal, it seems that a more organized effort was made in Nauvoo to assist the needy than in the places where

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1Ibid., III, 254.  
2Ibid.  
3Ibid., III, 261.  
4Ibid., III, 322.
the Saints had previously lived. December 3, 1839, the High Council at Nauvoo met and "voted to come up to the law of tithing, as far as circumstances would permit, for the benefit of the poor."1 The following month, in another meeting, they voted "to loan all the moneys possible for the relief of the poor Saints."2

In a meeting of April 7, 1840, the clerk read a report of the First Presidency and High Council with regard to their proceedings in purchasing lands and securing a place of gathering for the Saints."3 Joseph Smith then "requested the brethren to step forward, and assist in the liquidating the debts on the town plot, so that the poor might have an inheritance."4

A Proclamation of the First Presidency of the Church to the Saints Scattered Abroad, written in January of 1841, gives the following information concerning Nauvoo:

The population of our city is increasing with unparalleled rapidity, numbering more than 3,000 inhabitants. Every facility is afforded, in the city and adjacent country, in Hancock county, for the successful prosecution of the mechanical arts and the pleasing pursuits of agriculture. The waters of the Mississippi can be successfully used for manufacturing purposes to almost an unlimited extent.

... let all ... who have been blessed of heaven with the possession of this world's goods, first prepare for the general gathering; let them dispose of their effects as fast as circumstances will possibly admit, without making too great sacrifices, and remove to our

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1Smith, op. cit., IV, 42.
2Ibid., IV, 75.  
3Ibid., IV, 106.
4Ibid., IV, 106.
city and county; establish and build up manufactures in
the city, purchase and cultivate farms in the county.
This will secure our permanent inheritance, and prepare
the way for the gathering of the poor. This is agree-
able to the order of heaven, and the only principle on
which the gathering can be effected. Let the rich, then,
and all who can assist in establishing this place, make
every preparation to come on without delay, and strength-
en our hands, and assist in promoting the happiness of
the Saints.¹

Immigration from Europe increased rapidly during the
Nauvoo period. The Twelve Apostles of the Church who were
in Europe wrote a letter to those who planned to leave for
Nauvoo, giving them the following advice:

It will be necessary, in the first place, for men of
capital to go first and make large purchases of land,
and erect mills, machinery, manufactories, &c., so that
the poor who go from this country can find employment.
Therefore, it is not wisdom for the poor to flock to
that place extensively, until the necessary preparations
are made. Neither is it wisdom for those who feel a
spirit of benevolence to expend all their means in help-
ing others to emigrate, and thus all arrive in a new
country empty-handed. In all settlements there must be
capital and labor united, in order to flourish. The
brethren will recollect that they are not going to enter
upon cities already built up, but are going to "build
cities and inhabit them."²

The Female Relief Society of Nauvoo was organized
March 17, 1842, by Joseph Smith. The object of the Society
"is the relief of the poor, the destitute, the widow and
the orphan, and for the exercise of all benevolent purposes."³

Two months later while speaking to the Female Relief
Society, Joseph Smith, as recorded by Eliza Snow, said:

The best measure or principle to bring the poor to
repentance is to administer to their wants. The Ladies'

¹Smith, op. cit., IV, 268-269.
²Ibid., IV, 346. ³Ibid., IV, 567.
Relief Society is not only to relieve the poor, but to save souls.

President Smith then said that he would give a lot of land to the society by deeding to the treasurer, that the society may build houses for the poor. He also said he would give a house, frame not finished, and that Brother Cahoon will move it on the aforesaid lot, and the society can pay him by giving orders on the store; that it was a good plan to set those to work who are owing widows, and thus make an offset, &c.¹

The Relief Society has continued in the Church to the present time and has always been identified with charitable, worthy causes.

Other means had to be devised to aid the needy.

Joseph Smith's journal entry for June 13, 1842, states:

Attended a general council in the lodge room to devise means to furnish the poor with labor. Many of the English Saints have gathered to Nauvoo, most of whom are unacquainted with any kind of labor, except spinning, weaving, etc.; and having no factories in this place, they are troubled to know what to do. Those who have funds have more generally neglected to gather, and left the poor to build up the city and the kingdom of God in these last days.²

Two weeks later at another meeting the same subject was discussed:

When the council assembled in the evening, Brothers Hunter, Ivins, Woolley, Pierce and others being present, the adjourned council was postponed till Tuesday evening, and I proceeded to lecture at length on the importance of establishing manufactories of all kinds, furnishing labor for the poor, &c. Brother Hunter and Woolley offered their goods toward a general fund, and good feelings were generally manifested.³

Nauvoo was situated on the banks of the Mississippi, which provided a splendid commercial outlet. It was peopled

¹Smith, op. cit., V, 24-25.
²Ibid., V, 25. ³Ibid., V, 45.
with many skilled artisans and had promise of becoming a great manufacturing center.¹ Joseph Smith recognized its possibilities, and in November of 1843 he "suggested the idea of petitioning Congress for a grant to make a canal over the falls, or a dam to turn the water to the city, so that we might erect mills and other machinery."² He had his clerk draw up a draft of a dam on the Mississippi.³ In December of the same year, a city ordinance was passed to erect a dam in the Mississippi to be used to propel mills and machinery and other purposes.⁴ The dam was begun in 1845 but was never completed as the Saints were forced once again to leave their homes.

The establishment of manufacture and trade in Nauvoo was a subject often referred to by the Prophet. At a public meeting held June 18, 1842, the subject was discussed. Minutes of the meeting stated:

The main part of the day was taken up upon the business of the Agricultural and Manufacturing Society. Arrangements were entered into to commence operations immediately, under the charter granted by the legislature.⁵

Joseph Smith's journal for June 21, 1842, states:

I attended a large assembly of the Saints, at the stand near the Temple, and addressed them on the subject

¹B. H. Roberts, "Introduction" (Smith, op. cit., VI), xxiii.
²Smith, op. cit., VI, 80.
³Ibid., VI, 103.
⁴Ibid., VI, 106.
⁵Smith, op. cit., V, 35.
of agriculture, manufacture, and trade, and was followed by the Twelve and others on the subject. ¹

The purpose of the Agricultural and Manufacturing Association was for the promotion of agriculture and husbandry in all its branches, and for the manufacture of flour, lumber, and other necessary articles. ² According to Rita Latimor Halford in "Nauvoo, the City Beautiful," it was a sort of cooperative enterprise between the employers and employees whereby all might benefit from the use of natural resources. "As it developed improved production techniques were taught, exhibits and fairs held and craftsmen joined to form trade unions." ³ Her article also states that the Tailors Association had members which spun and wove cloth, others cut and made the garments, and others sold the articles in their shops. The smith, boat and harness maker had strong, guild organizations. ⁴ (As the sources used in the above article were not documented the writer has been unable to authenticate them.)

In the agricultural association there later developed what was known as the Big Field Corporation, which was probably similar to the Agriculture Companies formed at Far West, Missouri.

¹Ibid., V, 35.
²Times and Seasons, March 15, 1841, p. 355.
³Rita Latimor Halford, "Nauvoo, the City Beautiful," Utah Academy of Science Proceedings, XXXIII (1945-1946), 41.
⁴Ibid.
It held six sections, or three thousand eight hundred and forty acres of land east of Nauvoo; and the year following the Prophet's death the company harvested about thirty thousand bushels of corn, nearly the same amount of wheat, besides an abundance of oats, barley, buckwheat, potatoes and other vegetables.¹

It is difficult to determine what businesses were started in Nauvoo under the direction of the Church and those that would have been established in any new community. The Church and community at Nauvoo were closely correlated, as the leaders of the Church were the leaders of the community—Joseph Smith was mayor for two years before his death. If businesses and manufactory were established because of instructions from the leaders of the Church or community, it was from the same source.

According to E. Cecil McGavin, by 1843 several businesses had been started. There were grist mills, steam mills, and an iron foundry in operation. Cabinet makers, masons, shoemakers, tinsmiths, and others were plying their trades.²

Providing labor for the poor became the policy of Joseph Smith. Just how many were given employment is not recorded in his records, but some idea of the extensiveness of employment provided may be had from a talk entitled "Defense of the Saints in Nauvoo," given by William Law, a one time counselor to the Prophet.

¹Roberts, op. cit., VI, xxiv.

This, then, must be the "head and front of our offending," that by industry in both spiritual and temporal things, we are becoming a great and numerous people; we convert our thousands and tens of thousands yearly to the light of truth—to the glorious liberty of the Gospel of Christ; we bring thousands from foreign lands, from under the yoke of oppression and the iron hand of poverty, and we place them in a situation where they can sustain themselves, which is the highest act of charity towards the poor. We dry the widow's tear, we fill the orphan's hand with bread, and clothe the naked; we teach them principles of morality and righteousness, and they rejoice in the God of Abraham and in the Holy One of Israel, and are happy.1

Concerning the above speech, Joseph Smith wrote in his journal: "The above are plain matters of fact, that everyone may become acquainted with by reference to the county and state records."2

The Prophet often admonished the rich to help the needy. An example is taken from the minutes of a public meeting in Nauvoo of a speech given by the Prophet and recorded by Wilford Woodruff:

He also prophesied in the name of the Lord, concerning the merchants in the city, that if they and the rich did not open their hearts and contribute to the poor, they would be cursed by the hand of God, and be cut off from the land of the living.3

The young people of the Church were encouraged to organize and help those in distress. A short sketch on the rise of the "Young Gentlemen and Ladies Relief Society" appeared in the Times and Seasons. "In the latter part of January, 1843, a number of young people assembled at the house of Heber C. Kimball, who warned them against the

1Smith, op. cit., V, 33.
2Ibid., V, 34. 3Ibid., V, 35.
various temptations to which youth is exposed." Other meetings were held from time to time. The Prophet spoke at one of them and among other things gave the following advice:

I advised them to organize themselves into a society for the relief of the poor, and recommended to them a poor lame English brother (Maudsley) who wanted a house built, that he might have a home amongst the Saints; that he gathered a few materials for the purpose, but was unable to use them, and he has petitioned for aid. I advised them to choose a committee to collect funds for this purpose, and perform this charitable act as soon as the weather permitted.

Willingness to share what he had with others was a well known characteristic of the Prophet. The somewhat humorous following remarks were made when he was talking to men who were working on the Nauvoo House, which was to become a fine hotel:

I will say to those who have labored on the Nauvoo House, and cannot get their pay—Be patient; and if any man takes the means which are set apart for the building of that house, and applies it to his own use, let him, for he will destroy himself. If any man is hungry, let him come to me, and I will feed him at my table. If any are hungry and naked, don't take away the brick, timber and materials, that belong to that house, but come and tell me, and I will divide with them to the last morsel; and then if that man is not satisfied, I will kick his backside.

In February of 1843 the City Council met to discuss the propriety of establishing a market in the city. It was proposed that two markets be established. The Prophet suggested it would be better to start on a small scale and then if one market could support itself another could be begun. He suggested that the "council should hold an influence over

1Ibid., V, 321.  
2Ibid.  
3Ibid., V, 286.
the prices of markets, so that the poor should not be op-
pressed."

Immigration from Europe, especially England, brought
a continual stream of converts into Nauvoo with the ever im-
portant problem of finding employment for them. Willard
Richards wrote a synopsis of the remarks made by the Prophet
to a group of newly arrived Saints from England, April 13,
1843.

I got away from my keepers in Missouri; and when I
came to these shores, I found four or five hundred fam-
ilies who had been driven out of Missouri without houses
or food; and I went to work to get meat and flour to
feed them. The people were not afraid to trust me, and
I went to work and bought all this region of country,
and I cried out, "Lord, what wilt Thou have me do?" And
the answer was, "Build up a city and call my Saints to
this place;" and our hearts leap with joy to see you
coming here. We have been praying for you all winter
from the bottom of our hearts, and we are glad to see
you. We are poor, and cannot do by you as we would; but
we will do for you all we can. It is not expected that
all of you can locate in the city. There are some who
have money and who will build and hire others. Those
who cannot purchase lots can go out into the country;
the farmers want your labor. No industrious man need
suffer in this land. The claims of the poor on us are
such that we have claim on your good feelings, for your
money to help the poor; and the Church debts also have
their demands to save the credit of the Church. This
credit has been obtained to help the poor and keep them
from starvation, &c. Those who purchase Church land and
pay for it, this shall be their sacrifice.

Men of considerable means who were robbed of every-
thing in the state of Missouri, are laboring in this
city for a morsel of bread; and there are those who must
have starved, but for the providence of God through me.
We can beat all our competitors in lands, price and
everything; we have the highest prices and best lands,
and do the most good with the money we get. Our system
is a real smut machine; and all the shorts, bran and
smut runs away, and all the flour remains with us. Sup-
pose I sell you land for ten dollars an acre, and I gave

1Ibid., V, 271.
three, four or five dollars per acre; then some persons may cry out, "You are speculating." Yes. I will tell how: I buy other lands and give them to the widow and the fatherless. If the speculators run against me, they run against the buckler of Jehovah.¹

Many of the Saints were assisted in their immigration to Nauvoo. The Prophet's journal for May 27, 1843, stated he met in council with the Twelve and others and:

Voted that the following persons be assisted to emigrate from England—viz., Mrs. Elizabeth Pixton, Mrs. Sarah Taylor, Jeremiah Taylor, Mrs. Mary Greenhalgh, Mrs. Elizabeth Clayton and two children, Hugh Patrick and family, Mrs. Ann Farrar and three children, Marie Barrows and children, Alice Bailey and two children, William Player's family, Prudence Parr and six children, Rebecca Partington.²

Joseph Smith's heart had no room in it for a hypocrite. He once stated: "I love that man better who swears a stream as long as my arm yet deals justice to his neighbors and mercifully deals his substance to the poor, than the long, smooth-faced hypocrite."³

By October of 1843, manufactories had not been established very extensively in Nauvoo, as is shown by the remarks and advice given by the Prophet at a Sunday meeting, October 15:

I will now speak a little on the economy of this city. I think there are too many merchants among you. I would like to see more wool and raw materials instead of manufactured goods, and the money be brought here to pay the poor for manufacturing goods... . . . Instead of going abroad to buy goods, lay your money out in the country, and buy grain, cattle, flax, wool and work it up yourselves.

I proclaim, in the name of the Lord God Almighty, that I will fellowship nothing in the Church but virtue,

¹Ibid., V, 356. ²Ibid., V, 412. ³Ibid., V, 401.
integrity, and uprightness.

We cannot build up a city on merchandise. I would not run after the merchants. I would sow a little flax, if I had but a garden spot, and make clothing of it. The temporal economy of this people should be to establish and encourage manufactories, and not to make usury for their money. I do not want to bind the poor here to starve. Go out into the country and into the neighbouring cities, and get food, and gird up your loins, and be sober. When you get food, return, if you have a mind to. ¹

Many of the Saints did make their own cloth and clothing, as the Prophet advised. Private journals of that era tell of small businesses the people began. A young man by the name of Oliver B. Huntington rented a steam grist mill and carding machine, and with a young friend as a partner was able to do quite well during the summer months. ² Henry Weeks Sanderson's father built two or three shuttle looms which were gladly accepted by the weavers as an improvement over the hand shuttle they had been using. ³ Esaias Edwards made spinning wheels in his home. ⁴

An interesting association organized a year after the death of Joseph Smith was recorded in Hosea Stout's Journal:

We went to meeting at Evans Ward four miles down the road.
It was a meeting got up for the purpose of organiz-

¹Smith, op. cit., VI, 58.

²Oliver B. Huntington, Journal (Unpublished private journal, Brigham Young University Library), p. 44.


ing the (ward) sisters into an association, according to their several occupations—for the purpose of promoting the cause of home industry, and manufacturing the necessary articles for their own use without being dependent on the stores for all we need.

When we arrived there we found the house crowded full waiting for us. Meeting was opened by Br. Rich when he proceeded to explain the benefit arising from such an order of things, and the order which was instituted at Nauvoo. After he was done speaking I followed by making a few remarks on the subject, and was followed by Br. Bell.

The organization was then went into and they all with one accord joined in the association and were classed according to their several occupations and each class appointed three of their number to superintend and manage the business for the class. There was not a dissent voice. All seemed truly a band of sisters.¹

The construction of the million dollar Nauvoo Temple provided employment for many. Some criticized the Prophet, saying it would be better to give to the poor than build the Temple. His answer was: "The building of the Temple has sustained the poor who were driven from Missouri, and kept them from starving, and it has been the best means for this object which should be devised."²

As has been previously noticed, the Prophet bought lands and gave them to the widows and fatherless. At a regular session of the Municipal Court at Nauvoo his further concern for them is noted. He presided as Chief Justice and according to his journal entry of February 5, 1844:

The assessors of the different wards in the city presented their tax list, which occupied nearly all day. The court remitted the taxes of the widows and of the

²Smith, op. cit., VI, 58.
poor who were unable to pay.¹

Authority to enforce his ideas of caring for the needy came to Joseph Smith through his dual role of President of the Church and Mayor of Nauvoo.

The practical application of Joseph Smith's teachings of caring for the needy during his lifetime may be summarized as follows:

1. When persecution forced the Saints from their homes, teams and money were supplied to help the needy remove with the others.

2. When the Church became established at one of its gathering places, it bought lands and sold them to its members. In Nauvoo those who had money were charged a higher price than the Church gave for them, that the widow and the orphan might be given an "inheritance."

3. The law of tithing for the support of the poor was upheld as far as possible.

4. Fast days were held the first Thursday of the month and the donations were given to the needy.

5. Organizations were set up in Nauvoo for the express purpose of caring for the needy. The Female Relief Society was established to relieve the destitute, widow, and orphan. Joseph Smith gave the Society a lot of land and asked them to build houses for the poor. A Young Gentlemen and Ladies Relief Society was organized. Joseph Smith also

¹Ibid., p. 196.
advised them to help the poor by building homes.

6. Joseph Smith continually encouraged the building of manufactories that the people might become self-supporting and that employment might be available for all of those in need.

7. The Nauvoo Agricultural and Manufacturing Association were organized for the purpose of promoting agriculture and manufactories. Within the Agricultural Association was The Big Field Corporation. Home industries were also established to provide employment.

8. The construction of the Nauvoo Temple gave employment to the needy.

9. The rich were continually admonished by Joseph Smith to gather to the city, build up manufactories, buy farm land and help the poor to gather. He believed his teachings that the purpose of wealth is to aid the needy.

10. The City Council remitted taxes of the widows and poor who could not pay.

11. Assistance was given to some of the Saints abroad, that they might gather to Nauvoo.

The application Joseph Smith made of his teachings regarding the needy during his leadership of the Church from 1830 to 1844 have been discussed. In 1844 the Church was faced by a new crisis, the death of its Prophet. Under the leadership of the Twelve, with Brigham Young as president of the Twelve and later as president of the Church, it continued
on. The next chapter will attempt to show the influence Joseph Smith's teachings and practices of caring for the needy had upon the Church after his death until 1936 when the Church Welfare Plan was begun.
CHAPTER IV

THE CHURCH POLICY OF CARING FOR THE NEEDY
FROM BRIGHAM YOUNG TO 1936

After the martyrdom of the Prophet Joseph Smith in June of 1844, the leadership of the Church fell upon the Twelve Apostles with Brigham Young as their president. The Church continued under their leadership until December of 1847, when Brigham Young was elected President of the Church, a position he held until his death in 1877. Because of Brigham Young's position as a leader and colonizer and because of the many years he served as President of the Church, some of the applications he made of Joseph Smith's teachings of caring for the needy will be considered in this chapter.

Just two months after the death of the Prophet, the Twelve, under the direction of Brigham Young, sent an epistle to the Church in all the world, advising them that Nauvoo was the gathering place and must be built up according to the pattern already begun:

The city must be built up and supported by the gathering of those who have capital, and are willing to lay it out for the erection of every branch of industry and manufacture, which is necessary for the employment and support of the poor, or of those who depend wholly on their labor; while farmers who have capital must come on

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1 History of the Church, ed. E. H. Roberts (Salt Lake City, Utah: Deseret News, 1932), VII, 251.
and purchase farms in the adjoining country, and improve and cultivate the same.—In this way all may enjoy plenty, and our infant city may grow and flourish, and be strengthened an hundred fold; and unless this is done, it is impossible for the gathering to progress, because those who have no other dependence cannot live together without industry and employment.¹

In the same epistle the Twelve admonished the Church members to be diligent in the payment of their tithing. "The temple must be completed by a regular system of tithing" according to the revelations given by Joseph Smith. One-tenth of the Saints' income was to build the temple, pay the debts of the Church, provide a "steady public fund for all sacred purposes"² and support the poor and the priesthood.³ Bishops were to be appointed in the larger branches of the Church to attend to temporal funds of tithing and funds for the poor.⁴

September of 1844, another epistle from the Twelve advised the Saints to gather to Nauvoo and make preparations for their own employment and support. Homes needed to be built, farms cultivated, and industries established where useful articles might be manufactured to be marketed in the city and in surrounding cities as a source of income.

If the Saints will commence and follow out this plan, and lay out their cash for the raw materials and employ their friends and themselves at home, instead of sending away all our cash for manufactured goods, we can soon produce millions of wealth, and the poor will have no cause of complaint; for among a temperate people thus employed there would soon be no poor except the widow, the orphan, or the infirm, and these could be

¹Ibid., VII, 251. ²Ibid. ³Ibid., VII, 257. ⁴Ibid., VII, 252.
abundantly provided for.\(^1\)

At the October conference of 1844, an incident occurred which showed that tithes and offerings received were not always sufficient to care for the needy.

Bishop Miller arose to say that on yesterday the bishops had to go in debt to get some wood to save some poor from suffering; and they wanted to take up a collection to pay the amount, he was opposed to taking up a collection in the congregation, but necessity required it on this occasion.

After the collection was taken up the conference adjourned. . . .\(^2\)

Attempts were made to find employment for the needy. December 13, 1844, at an Aaronic Priesthood meeting, Bishop Newell K. Whitney presided and spoke on the subject of manufacturing straw and palm leaf hats and willow baskets as a means of furnishing employment for the poor.\(^3\) A month later at another meeting of the same group he recommended that the bishops of the various wards establish the manufacturing of hats and baskets as a means of teaching the children industrious habits. "He further stated his determination to have a feast prepared for the poor that their hearts might be made to rejoice."\(^4\)

A proposal was made by Brigham Young in February of 1845 that the Deacons be given the specific charge of caring for the poor in all neighborhoods, under the direction of the bishops.\(^5\)

\(^{1}\)Ibid., VII, 281. \(^{2}\)Ibid., VII, 293.  
\(^{3}\)Ibid., VII, 325. \(^{4}\)Ibid., VII, 351.  
\(^{5}\)Ibid., VII, 381.
Fast days as established by Joseph Smith were continued in the Church after his death. Thursday, May 15, 1845, the following entry was made in Brigham Young's Journal:

Fast Day: All works were stopped. Meetings were held in the several wards and donations made to the bishops for the poor; enough was contributed to supply the wants of the poor until harvest.¹

The Twelve were not in Nauvoo at that time, but hearing of the fast they wrote to the Saints:

We are happy to hear of the great union and love manifested at your recent fast, which also the Spirit bore witness of to us, and of your liberality towards the poor, and may the abundance which you have so liberally contributed in your penury in dealing your bread to the hungry be the omen of an abundant harvest of the fruits of the earth into your granaries the present and all future seasons. ...........................................

Let this be an ensample to all Saints, and there will never be any lack for bread: when the poor are starving, let those who have, fast one day and give what they otherwise would have eaten to the bishop for the poor, and every one will abound for a long time; and this is one great and important principle of fasts approved of the Lord. And as long as the Saints will all live this principle with glad hearts and cheerful countenances they will have an abundance.²

Because of mob persecutions that came upon them, the Saints again agreed to vacate their homes. The October conference of 1845 was devoted largely to the subject of removal from Nauvoo to the Rocky Mountains. George A. Smith spoke of the covenant they had made when driven from Missouri that they would help all Saints who had a desire to leave. He remarked that they were better off in Nauvoo than they had been in Missouri, and he wanted every man to help take the

¹Ibid., VII, 411. ²Ibid., VII, 413.
poor with them. It was moved by Brigham Young that all the Saints be taken "to the extent of our ability, that is, our influence and property." The motion was seconded by Heber C. Kimball and unanimously carried by the conference.

Orson Pratt, one of the Twelve Apostles on a mission to the Eastern States, delivered a farewell address to the people before leaving for Nauvoo and said:

We would say to the poor in the east, that it will be of no use for them to go to Nauvoo, unless they have means sufficient to purchase horses, wagons, tents, etc., for it will be in vain for them to think of starting for the Rocky Mountains without these things; and the Church at Nauvoo will have as much as they can possibly do to provide these things for the poor of that place. If they should have any means left after having provided for their own poor, they would of course be willing to help the poor abroad; the rich in the branches abroad should help the poor to horses, wagons, etc.; and those who cannot possibly obtain these things, must raise means to pay their passage by sea around Cape Horn to the Western Coast of North America. Indeed our expenses by sea from here to the place of our destination would be but a trifle more, than our expenses from here to Nauvoo. Hence all the poor that can raise funds sufficient to go to Nauvoo, can with a little exertion, obtain sufficient to go by Cape Horn.

Samuel Brannan presided over a group of Saints who chartered the ship Brooklyn, went around Cape Horn and landed in California in July of 1846. By 1850 the majority of the 238 passengers had migrated to Utah.

In January of 1846 a meeting was held in Nauvoo concerning preparations being made for the journey to the Rocky Mountains. Brigham Young reminded them of the covenant

\[1\text{Ibid., VII, 465.} \quad 2\text{Ibid., VII, 516.} \]

they had made to help the poor and requested the Saints to help their leaders with their property and means. He also added:

If any man can say that he has been wronged out of his money by the bishops, let him speak and it shall be restored to him again; but I am aware it is not so. Keep your money in circulation and it will enable you to do good and you will be blessed in so doing; retain your money when the poor around you are crying for bread and it will prove a curse to you . . . . . . .

I propose that all the Saints lay down their property to be used in building the Temple, the Nauvoo House and helping the poor away, such as must go in the first company.1

The exodus of the Saints from Nauvoo began in February of 1846 and continued until September of that year when the last of the Saints were forced from the city. Temporary settlements dotted the land from the Mississippi River to the Missouri River where new towns of Council Bluffs and Winter Quarters (now Florence) were established as more permanent settlements. The winter of 1846 was spent there and the next spring a company headed by Brigham Young went on into Salt Lake Valley. A few other companies followed that year, but the majority of the people went in 1848.

Brigham Young returned to Winter Quarters for the winter of 1847 and was there sustained as President of the Church.

After the first groups were established in the valley, Brigham Young issued instructions to the Saints throughout the world to migrate to the new gathering place.

1History of the Church, VII, 575-576.
Because of the poverty of many of them in the United States and Europe, it was impossible for them to finance their own way. Methods had to be devised to enable them to go to the Valley. T. B. H. Stenhouse, referring to the covenant made by the Saints in Nauvoo to help the poor remove, wrote:

A resolution was taken by the Mormons in Nauvoo, who had wealth enough to lead the van in the exodus to the Rocky Mountains, that they would never cease their efforts to assist the poor whom they had left behind, till every deserving soul was gathered to the body of the Church. The exiles honoured their word, and as the pioneers found resting places in the West, teams were sent back to Iowa and Illinois, and the poor were assisted forward to the Missouri river.¹

An organized movement was begun at the October Conference of 1849 to help the needy from the States and from foreign lands migrate to the Valley. It was known as the Perpetual Emigration Fund. Of it Orson F. Whitney wrote:

Hitherto the Church emigration had consisted almost entirely of persons able to pay their own way over sea and land to their new gathering place. There were many, however, too poor to pay, and who had no friends to pay for them. Some of these were scattered through Iowa, Missouri, and up and down the frontier, while others were to be found among the thirty thousand Saints in the British Isles. . . . . . . . . . . . . . . . . . . .

It was for the benefit of such that the Mormon leaders, in the fall of 1849, established the since famous Perpetual Emigration Fund, to which so many in this land owe their deliverance from a state bordering upon pauperism, and their subsequent rise in the financial and social scale.

Those aided by this fund were expected to reimburse it,--paying back into its treasury, as soon as they were able, the amount expended in their behalf to be used for the benefit of other poor emigrants. Thus was the fund made "perpetual." Many promises to pay failed to materialize, some from sheer poverty, and others from indif-

ference and neglect. But the vast majority of those who were aided duly discharged their obligations. Five thousand dollars were subscribed to the Fund at its inception in October, 1849, and Bishop Edward Hunter was forthwith sent to the frontier to put in operation its provisions, and superintend the next season's emigration.¹

Those Saints in the European mission who had proven themselves faithful by long continuation in the Church and were unable to raise means on their own, were to be the first ones to receive help.²

The first company of Perpetual Emigration Fund immigrants from Europe arrived in Salt Lake on September 3, 1852.³ About the same time the last of the Saints exiled from Nauvoo arrived in the Valley, also aided by the Fund.⁴

At the October Conference of 1853, Brigham Young made the following appeal:

I call upon those who have not yet put forth their hands to assist in gathering the poor, to give us their names and their means, during this Conference, that we may raise a few thousand dollars to be applied to this purpose. Suppose we should try to raise as much as we did four years ago, when we were in the midst of our greatest poverty and distress—we had just arrived here, and had scarcely sufficient to sustain life; notwithstanding these straightened circumstances, at the first Conference held in the Old Tabernacle, this subject was agitated and $5,700 in gold was raised and sent to gather the poor.⁵

¹Orson F. Whitney, History of Utah (Salt Lake City, Utah: George Q. Cannon & Sons Co., 1892), I, 416-417.
³The Historical Record, ed. Andrew Jenson (Salt Lake City, Utah: 1889), VI (December, 1887), 305.
⁴Milton R. Hunter, Brigham Young, the Colonizer (Independence, No.: Zion's Printing & Publishing Co., 1945), p. 98.
⁵Journal of Discourses, I, 322.
He also remarked that the first duty of those who had been assisted by the Fund after they had obtained the necessaries of life were to pay back the money advanced to them, that others might be aided. He stated that if the $5,000 raised when the Fund was begun had been promptly repaid there would have been an increase of $20,000.1 The Saints in Europe also contributed to the Fund.

The number of European Saints desiring to emigrate was so great that the Fund was not sufficient to help all of them. Another plan known as the ten pound plan was also adopted, whereby "each adult was charged ten pounds and each child under one year of age five pounds"2 which was paid in advance to agents who carefully purchased equipment in large quantities at cheaper prices. Many were able to come by this method, but usually more money had to be borrowed to complete the trip.

Because of the cost of oxen and wagons, the Church leaders sought to devise a cheaper method of transportation, that more might come through the Perpetual Emigration Fund. The use of handcarts was first suggested to the Saints in September of 1851 through an epistle to the Saints throughout the earth. In part it stated:

Families might start from the Missouri river, with cows, handcarts, wheel-barrows, with little flour, and no unneccessaries, and come to this place quicker, and with less fatigue, than by following the heavy trains,

1Ibid., p. 327.

with their cumbersome herds, which they are often obliged to drive miles to feed. Do you not like this method of traveling? Do you think salvation costs too much? If so, it is not worth having.\(^1\)

Handcarts were not used until 1856 when five companies used them to cross the plains. The first three were very successful and traveled faster than by ox team. The last two left Iowa too late in the season and were caught in severe early winter storms. Nearly one-fifth of the people perished. A few other companies used the handcart method and then in 1861 large numbers of teams were sent each year from Salt Lake to meet the emigrants. The private journal of Esaias Edwards, under entry of June 7, 1863, states:

"We have sent 500 teams back to Florence this spring to assist the poor and expect the largest emigration to the Territory this fall that has ever been in one season yet."\(^2\)

As the railroad continued its advance across the continent, the Fund was used to buy railway tickets.

The Perpetual Emigration Fund was dissolved February 15, 1887, by the Edmunds-Tucker law which disincorporated the Church because of the practice of polygamy by its members.\(^3\)

Providing employment for its members once again became the problem of the Church. The situation in Salt Lake

\(^1\)\textit{Millennial Star}, XIV, 23, cited by Roberts, \textit{op. cit.}, IV, 83-84.


\(^3\)Hunter, \textit{op. cit.}, p. 110.
Valley was not as acute as was the one in Nauvoo in that land was free to the colonizers—a drawing card for many of the migrants. The day following Brigham Young's arrival in the Valley he decreed that "no man who came here should buy land but every man should have his land measured out to him for city and farming purposes, what he could till."¹ No one was to have more land than he could care for, and if he did not till it, it would be taken from him.² Farms were small and often all were enclosed within one common fence. Timber and water became community property, and no one was allowed to monopolize on the natural resources. Cooperation became the rule in the building of canals and irrigation ditches. Thus equality of opportunity so stressed by Joseph Smith became the policy of Brigham Young.

Idleness was not to be tolerated under the leadership of Brigham Young. Concerning the idler he said:

My experience has taught me, and it has become a principle with me, that it is never any benefit to give out and out, to man or woman, money, food, clothing, or anything else, if they are able bodied and can work and earn what they need, when there is anything on earth for them to do. This is my principle and I try to act upon it. To pursue a contrary course would ruin any community in the world and make them idlers... To give to the idler is as wicked as anything else. Never give to the idler...

Set the poor to work—setting out orchards, splitting rails, digging ditches, making fences, or anything useful, and so enable them to buy meal and flour and the necessities of life.³

¹Roberts, op. cit., III, 269.
²Hunter, op. cit., p. 132.
³Brigham Young's Discourses, 423, cited by Bowen, op. cit., p. 21.
A community of people practically isolated from the rest of the world could not exist on agriculture alone. Neither could all of the continual stream of immigrants follow agricultural pursuits. That Brigham Young realized the importance of setting up many industries that employment would be available for all and the people might be self-supporting in Salt Lake Valley, is evidenced by the instruction he wrote in 1847 from Winter Quarters to the Saints who were gathering there from various parts of the country.

Come immediately and prepare to go West, bringing with you all kinds of choice seeds, grains, vegetables, fruits, shrubbery, trees, and vines—everything that will please the eye, gladden the heart or cheer the soul of man, that grow upon the face of the earth; also the best stock of herds, beasts or fowl of every kind; also the best tools of every description; machinery for spinning and weaving, and dressing wool, cotton, flax, and silk; or models or descriptions of the same by which we can construct them; and the same in relation to all kinds of farming utensils and husbandry, such as corn shellers, grain thresher and cleaners, smut machines, mills and every implement and article within your knowledge that shall tend to promote the comfort, health, happiness, or prosperity of any people.  

The cost of bringing manufactured articles to the valley was exorbitant; the need of establishing industries, great. By August of 1848 four saw mills and one grist mill were in operation.  

In 1852 a General Epistle to the Church was sent

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2Heart Throbs of the West, compiled by Kate O. Carter (Salt Lake City, Utah: Daughters of the Utah Pioneers, 1941), III, 2.
from Salt Lake to the Saints throughout the world, describing the situation in the Valley:

There has been very little cash in circulation among us the past year, it having been previously vended in foreign goods, which were necessary for our comfort; but of late, the want of cash to purchase importations, has induced the people to enter into domestic manufactures as fast as possible. A small woolen factory in this valley, commenced last year, is expected to go into operation about mid-summer; and another in Utah Valley will be ready for this year's wool. Many hand wheels and looms have been in operation in families, and several thousand yards of cloth have been manufactured, besides carpets, mitts, stockings, etc.

Beside the Deseret pottery in this city, another is open at Provo, in Utah County, and another is expected to commence this summer at Fillmore, in Millard County. A machine for manufacturing combs is nearly ready for operation. There is a nail factory in operation in Iron County, another in San Pete, and another building in this city. Building has been materially hindered for want of nails hitherto, which we trust will soon be prevented by the use of domestic machinery. Most of the principal settlements are comfortably supplied with flouring mills, and where there is a deficiency, mills are building [sic]. The number of saw mills is increasing. The country is supplied with wooden bowls from a factory in Provo.

Tanneries have been commenced at most of the principal settlements, and at some two or three; and, after another season of peeling bark, the prospect will be good for a supply of domestic leather.

The iron ore at Coal Creek in Iron County, has been tested, and proved to be of an excellent quality, though but little has been done for want of coal, an abundance of which is on the mountain near by, but inaccessible to teams, until a road can be made, for which there have been some public appropriations.

... There is a general exertion among the people to produce the various articles needed for their consumption; and chairs, tables, stands, pails, tubs, barrels, knives, and many other useful articles, are becoming more common in our markets.¹

The letter is signed by Brigham Young and his two counselors, Heber C. Kimball and Willard Richards.

With the migration of Saints from foreign countries

¹*Millennial Star*, July 17, 1852, XIV, 321-322.
came the problem of finding employment for men of different trades. A sail maker could not ply his trade in an inland country so faced the necessity of farming or learning a new trade. Many tradesmen helped establish new businesses.

There was need for a bureau to be organized where "the job may seek the man and where the man may find his job."\(^1\)

Susa Young Gates, grand-daughter of Brigham Young, wrote of it:

A bureau was organized called the "Public Works." This economic experiment was probably one of the first industrial-economic experiments of modern times. The project began with the establishment of a series of shops of divergent trades inside the Temple grounds. There was a carpenter shop, machine shop, paint shop, and many others, each presided over by a capable leader. Later they were removed to the tithing office block where they functioned during all the early years of state building. Branch establishments were also set up in other sections of the country. The Presiding Bishop of the Church had general charge over all activities going forward in the "Public Works," but the details of the management were turned over to the one general superintendent and by him to superintendents of the different branches.\(^2\)

The "Public Works" became a general clearing house for all who were seeking work. With the great amount of construction going on in bridge building, erection of forts, homes and businesses, work was quite plentiful.\(^3\)

Brigham Young's policy of establishing home industries and supplying employment for his people began immediately after their entrance into the valley and soon embraced many fields of endeavor. As early as 1850 the first paint


\(^2\)Ibid.

\(^3\)Ibid.
shop was established in connection with the "Public Works" on the Temple Block.\(^1\) That same year lime burning was commenced. At the mouth of Red Butte Canyon the lime was quarried for building purposes and the chips and fragments used for the burning.\(^2\) The first carding machine was brought to Utah by Brigham Young in 1849. Within three or four years others were imported. Eventually they were manufactured in the Valley.\(^3\) "The first woolen mills were built by President Young on Big Canyon Creek, and were known as the Deseret Mills."\(^4\) Plans for paper making began in 1850. By 1854 the manufacture of paper was begun by use of a hand vat. Paper was made from rags, pounded into pulp, made into sheets and dried in the sun.\(^5\) An early attempt was made to start the sugar industry in Utah. Expensive machinery and seed were brought from France, but first attempts were unsuccessful and the machinery was later used for a paper mill.

In 1855 the first cotton was planted at Santa Clara from a quart of seed which had been brought from the south. After it was picked, carded, spun, and woven into cloth it yielded seventeen yards. With the outbreak of the Civil War

\(^1\) Bancroft's History of Utah, p. 323, cited in Heart Throbs of the West, III, 228.


\(^4\) Ibid.

\(^5\) Heart Throbs of the West, III, 33.
Brigham Young became interested in the cotton industry. The Dixie mission in the southern part of the Territory was established for the express purpose of producing cotton. "After the year 1863, when one hundred thousand pounds of cotton was raised, cotton mills began to appear at various points"\(^1\) of the locality.

Henry Dinwoodey's autobiography tells of his experiences in starting and managing his furniture store. He wrote:

The only mode I had of paying my men being to exchange and barter furniture for the various products of the country, such as lumber, adobes, beef, home-made boots and shoes, provisions, etc., I was always on hand for a trade. Scarcely anything came amiss, even to beet molasses and soft soap. There was no regular payday, but whenever a man required anything I gave him an order on certain tradesmen, with whom I kept a credit account for that purpose, and paying the amount by exchange of my goods.\(^2\)

A felt hat factory was established in 1850 which made hats from rabbit fur.\(^3\)

Most of the clothing in the Territory was made by the women in their homes. The *Deseret News* of January 10, 1852, records:

Captain David Evans, Representative from Utah County, has made his appearance in the Representative's Hall clad in his own family manufactured habiliments, worthy the imitation of a nabob. We understand his wife cut and made his garments as well as spun and wove the cloth. Mrs. Evans is worthy to stand by the side of the

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\(^1\)Ibid., 25.

\(^2\)Henry Dinwoodey's *Autobiography*, cited in *Heart Throbs of the West*, III, 224.

\(^3\) *Heart Throbs of the West*, III, 232.
lady in the buckskin sack, whose name will be forthcoming by and by. Legislators, what say you for home production?

As early as 1856 the Deseret Agricultural and Manufacturing Society was organized. It was probably patterned after the Nauvoo Agricultural and Manufacturing Association. Milton R. Hunter writes concerning it:

The purpose was to promote the "arts of domestic industry, and to encourage the production of articles from the native elements of the territory." Annual exhibits of the best agricultural products and manufactured articles were held with the view of stimulating the Saints to industrial pursuits, and premiums were given for the best example in each field. An appropriation of fifteen hundred dollars was made to start the project.\(^2\)

From the time the Saints left Nauvoo until in the 1860's the Female Relief Society did not function as an organization. About 1867 Brigham Young called Eliza R. Snow to assist the bishops in organizing branches of the Society. In December of 1867 he instructed the bishops to organize the Female Relief Society in their various wards. April Conference of 1868 he again requested it. Eliza R. Snow wrote an article entitled "The Female Relief Society" which was published in the *Deseret News*, April 18, 1868, concerning it.

... And at our last conference President Young repeated the requisition; extending it to all the settlements, calling upon the sisters to enter into organizations, not only for the relief of the poor, but for the accomplishment of every good and noble work. He urged

\(^1\) *Deseret News*, January 10, 1852, cited in *Heart Throbs of the West*, III, 202.

upon them the manufacture of articles made by straw—the cultivation of silk, and the establishment of fashions that would be becoming—such as would be worthy the patronage of sensible, refined and intelligent women who stand, as we in reality do, at the head of the world.1

Before the year of 1868 was over, Relief Society organizations were effective in twenty wards in Salt Lake and in nearly every surrounding community. "One meeting a month was devoted to sewing and caring for the needs of the poor."2 President Young advised the Society to find work for the older ladies who were poor, such as knitting stockings or sewing, for "they would rather do some useful labor than eat the bread of charity."3 The policy of storing grain against a time of need was begun by this women's organization. They gleaned it from the fields, solicited it from husbands and friends and stored it in granaries.4

That the Female Relief Society followed the advice of President Young on manufacturing articles is evidenced by the following article from the Deseret Evening News of April 29, 1869:

Co-operation—on the 11th of last November the Female Relief Society of the 15th ward commenced the erection of a frame building, 18 x 30 feet, to be used for the sale of goods manufactured by the society.


2Ibid.


4"Recognition of Noble Work," Improvement Era, XXI (August, 1918), 917.
Above the store is the workroom, in which the meetings of the society are held. The building, which has been put under the direction of Mrs. Hiram Kimball, the president of the society, is now finished, having cost about $2,500. The Co-operative Association of the ward having engaged the Female Relief Society to sell their goods for them at this store, it was opened last Tuesday, April 27th, with a stock worth about $2,000, two of the ladies of the society acting as clerks. Thus far they have done a good business.\(^1\)

Other Ladies Co-op Stores were begun in Ogden, Provo, Brigham, St. George, and Parawan.

According to Milton R. Hunter, the efforts of Brigham Young to establish home industries were never completely successful because of a number of reasons. The major ones were the difficulties the Mormons had with the federal government appointees after the Territory was formed, the stay of United States troops in Utah during the Utah War, and the continual strife between Mormon and non-Mormon businesses. Because of this strife the Zion's Cooperative Mercantile Institution was established through the settlements as a chain of cooperative stores, thus enabling the Church members to trade with each other instead of their enemies. The cooperatives helped keep the prices down so that the Saints could compete with State goods coming in on the Union Pacific Railway.\(^2\)

That many of the industries established by Brigham Young were successful is evidenced by the 1875 United States Census which showed that "Utah industries alone, not count-

\(^1\)Deseret News, April 29, 1869, cited in Heart Throbs of the West, III, 270.

\(^2\)Hunter, op. cit., pp. 165-166.
ing mining, were producing nearly $5,000,000 worth of merchandise annually."¹

The practice established by Joseph Smith of aiding the poor through fast offerings was continued in Utah. During the summer of 1855 a severe drought and plague of grasshoppers resulted in a crop failure. An increased number of immigrants arrived in the valley and gold seekers on their way to California stopped for supplies. To add to the problem of supplying food for the growing population the winter of 1855-56 was severe and many cattle died. All events combined brought about the re-emphasis on or reinstatement of the Fast Day as a means of caring for the needy. George A. Smith wrote concerning it:

In these times of scarcity measures were taken to supply those who were unable to furnish themselves. A fast day was proclaimed for the church on the first Thursday of each month, and the food saved in that way was distributed among the poor; and thousands of persons who had an abundance of bread put their families on rations, in order to save the same for those who could not otherwise obtain it. And so wise and liberal were the regulations during those periods of scarcity, incident upon settling the territory, that no one perished or even suffered materially for the want of food and all were remarkably healthy.²

In 1874 Brigham Young attempted to unite the people together under the system of consecration and stewardships that had been tried by the Saints in Kirtland and Missouri under Joseph Smith. St. George was the first community to

¹Ibid., p. 166.

attempt the "United Order of Zion." Other settlements of the Rio Virgin Valley also joined in the attempt, as well as various communities throughout the Territory. The most successful attempt was at Orderville.

The movement was not uniform in its development. Some communities had everything in common and lived as one large family. Others had varying degrees of private ownership. According to B. H. Roberts, three things prevented the development of the Order:

1. "Increasing complexity of life in Utah"¹ as a result of the influx of non-Mormons.

2. The movement tended to divide the Church into two classes, those who belonged and those who did not belong, as refusal to enter the Order did not bring disfellowship.

3. The age and failing health of Brigham Young prevented him from entering into the task with the vigor and strength it required.

The movement gradually subsided and no further attempts have been made to live it.²

After the death of Brigham Young until 1936 when the present Welfare Plan of the Church was begun, the needy of the Church were cared for by fast offerings, tithing, contributions, neighbor sharing with neighbor, and priesthood quorum activities. As an example of the latter, members of

¹Roberts, op. cit., V, 489.
²Ibid., pp. 484-489.
Deacons quorums often spent Saturdays chopping wood for the widows of the ward. The Relief Society could probably be called the official organization in the Church for the care of the needy members of that period.

When the property of the Church was confiscated by the Federal Government in 1887, there was little incentive for the people to pay tithes and offerings that would go into the hands of the government. The practice of polygamy ceased in 1890, but only a part of the Church property was returned by the government.\(^1\) In 1898 Lorenzo Snow became president of an indebted Church. Under his administration the law of tithing was reemphasized and within a few years the Church as a corporation was free from debt and has remained so to the present time.

Since 1900 the Relief Society has branched out into many fields of human welfare. Brigham Young had encouraged them to study hygiene and nursing, and in 1882 they established the Deseret Hospital, which continued for twelve years.\(^2\)

In 1919 the Social Welfare Department of Relief Society was established at Relief Society headquarters at the direction of President Joseph F. Smith. This department still serves as a center for cooperative work between stakes and wards in the interest of Latter-day Saint families; as an employment bureau for women and girls; as a training center for Relief Society Officers desiring to improve their methods of family welfare work; and as the official child placing agency of the Church.\(^3\)

In 1918 the Relief Society turned over two thousand

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\(^1\)Clark, op. cit., p. 9.

\(^2\)A Centenary of Relief Society 1842-1942, p. 20.

\(^3\)Ibid., p. 30.
bushels of wheat to the United States government for use in
the armed forces and for the Allies. It was wheat that was
stored through the years at the suggestion of Brigham Young.
Interest on the wheat fund was used for maternity and child-
welfare work until 1940, when at the suggestion of the First
Presidency of the Church a portion of it was used to again
buy wheat.¹

Under the leadership of Brigham Young, the Church
carried on its policy of caring for its needy as it had
under the direction of Joseph Smith. From the death of the
Prophet until 1936 the care given the needy might be summar-
ized as follows:

In Nauvoo:

1. The rich were instructed to gather and bring
their means that industries could be established to provide
employment for the needy.

2. The law of tithing was upheld as a means of car-
ing for those in need.

3. Home industries were encouraged, and the needy
were taught to make hats and baskets to help support them-
selves.

4. Donations from the monthly fast days provided
food for the needy.

5. When the Saints were forced to leave Nauvoo a
covenant was entered into by them that they would assist all

¹Ibid., p. 31.
of the needy who desired to leave.

In Utah:

1. Several methods were devised to help the needy Saints throughout the world immigrate to Utah. The Per-
petual Emigration Fund was established and under it the ten-
pound plan and handcart plan.

2. The natural resources were considered to be public property. Land was not for sale but was measured out to each man with the arrangement that those who did not till it would not be able to retain it. Cooperation in farm work also helped establish equality.

3. Idleness was condemned. Brigham Young continu-
ally advocated the necessity of work.

4. Industries were established as a means of sup-
plying work as well as to help the Saints become self-
supporting. Such industries as cotton, iron, woolen mills, and sugar industries were begun.

5. A "Public Works" bureau was set up which acted as a sort of employment center.

6. The Deseret Agricultural and Manufacturing Society was established to further interest in those fields.

7. The Female Relief Society was reestablished by Brigham Young in 1867 and 1868. Home industries and Ladies Co-op Stores were begun by the Society as well as their regular work of helping the needy in other ways.

8. The monthly fast day which had evidently been discontinued was reinstated in 1855-1856.
9. An attempt was made to reestablish the system of consecration and stewardships or United Order. It was met with varying degrees of success and eventually was discontinued.

From the death of Brigham Young until 1936, the Relief Society seems to have been the official organization of the Church in caring for the needy. Priesthood Quorum groups also held the responsibility of caring for their members. An era of relative prosperity prevailed before, during, and after World War I and little emphasis was made on the payment of fast offerings, as few were in need. In 1919 the per capita payment was only nineteen cents. After a period of postwar prosperity, a severe depression hit the country. In the early 1930's men were without work, factories and mines closed down, farm prices declined rapidly, and almost overnight the Church was faced with a steadily increasing number of needy members. There was little or no surplus in the fast offering fund, which was the chief revenue for the care of the needy; the Church owned few industries and small acreages of land to help support its members. The next chapter will present the methods the Church used in meeting the crisis that faced its members.
CHAPTER V

THE PRESENT CHURCH POLICY OF CARING
FOR THE NEEDY

As was mentioned in the previous chapter, a severe depression hit the country in the early 1930's and millions were left jobless. The Church was faced with the problem of caring for an ever increasing number of needy members. This chapter will attempt to show how the basic principles Joseph Smith taught and followed in his day, over one hundred years ago, were adopted by the Church and used as the basis for the Welfare Plan.

In 1933 the First Presidency of the Church sent letters to all stake presidents with forms to be filled in which would indicate all available resources within the stakes that could be used in carrying for needy members. Tithing funds, fast offerings, supplies on hand, and an estimate of what would be on hand were requested. The stake presidents were asked to make a canvass throughout the wards in their stakes to determine who needed employment and to try to find or create it for them. It was soon discovered that some wards and stakes were not adequately helping their needy members, and the Church leaders saw that a more centralized, directed plan was needed. At the April Conference in 1935 the stake presidents were asked to bring the 1933 survey up to date.
This was done and in October suggestions were given to the stakes to help them in caring for the needy during the following winter.

Reports of stake presidencies which had been compiled in response to earlier requests, showed that as of September, 1935, 88,247 Church members had received relief in one degree or another, 80,034 from public sources and 8,213 from Church funds. (The total, of course, included all whose names were on the records of the Church, regardless of diligence, faithfulness, activity, or lack of it.) Of the total, 13,455 were on relief due to unemployment, while from 11,500 to 16,500 out of the total either did not need the relief or had farms which might, if farmed, have kept them off relief.¹

From the Fall of 1935 until April of 1936, the First Presidency met with the General Authorities two or three times a week to discuss plans for the new program that was to be followed. Some stake leaders who had effective plans in operation were invited to meet with them. Harold B. Lee was one of the more prominent ones. The more successful plans were later incorporated into the Church's plan which was announced at April Conference in 1936, after studying the above report. The new Church-wide, centrally directed Welfare Plan² formulated its objectives from the report, and the announcement of the program after quoting the report stated:

This makes clear the size of the problem which is involved in meeting the relief needs of Church members. The curtailment of Federal aid which is now forecast, makes it imperative that the Church shall, as far as it is able, meet this emergency.

To enable the Church to do this the following

¹Bowen, op. cit., p. 41.

²Originally called the Church Security Plan.
principles are laid down as guides:
1. Fast offerings must be increased to an amount equaling one dollar per Church member per year. This is an amount within the reach of every head of family and every single person in the Church. Those who can give more should do so.
2. Tithing should be fully paid, when possible, in cash, and where cash payment is not possible, then payment is to be made in kind.
3. The Ward authorities, the Relief Society, and the Priesthood quorum organizations must exert the greatest possible effort to see that fast offerings and tithing are fully paid.
4. Upon Ward teachers, personal welfare committees of Priesthood quorums, and the Relief Society, must rest the prime responsibility for discovering and appraising the wants of the needy of the Ward. These wants must be administered to under and in accordance with the regular rules and through the regular organizations of the Church.
5. Every Bishop should aim to have accumulated by next October Conference sufficient food and clothes to provide for every needy family in his Ward during the coming winter. The Relief Society must cooperate in this work by directing and assisting the needy sisters of the Ward in drying and preserving fruits and vegetables, providing clothing and bedding, etc.
6. Every Bishop and every President of a Stake must keep constantly before himself, that other Wards and Stakes may be more needy than his own, and therefore that even though his own Ward or Stake may not need the whole he is to collect on fast offerings, nevertheless he must collect the full sum in order that the sum not needed for the needs of his own Ward or Stake may be passed on to places where it is needed.

The problem of Church relief is Church-wide; it is to be accomplished through local unit organizations and operations. It will be the business and responsibility of the Bishop and his Ward organizations—Priesthood, quorum, auxiliaries, Relief Society—to see that the full relief collections of the Ward are made.
7. Relief is not to be normally given as charity; it is to be distributed for work or service rendered. All members of the Church must cooperate to this end.

The Church itself will be prepared to assist to the utmost extent possible in providing work on its own properties for its unemployed members, and also in providing other work in wisely rehabilitating ranches, farms, gardens, and orchards that may be used to furnish foodstuffs for those in need.

No pains must be spared to wipe out all feelings of diffidence, embarrassment, or shame on the part of those receiving relief; the Ward must be one great family of equals. The spiritual welfare of those on relief must receive especial care and be earnestly and prayerfully
fostered. A system which gives relief for work or service will go far to reaching these ends.

8. The work of directing and coordinating all this work will be in the hands of the Presiding Bishopric of the Church. The First Presidency will appoint a Church Relief Committee to assist the Presiding Bishopric in their work. The Welfare Committee later appointed, now work under the direction of the First Presidency, Council of Twelve, First Council of Seventy, and the Presiding Bishop.

9. It will be observed that the foregoing general principles call only for the operation of regular Ward and Stake organizations. Some supplemental, coordinating and grouping organization may be necessary as the plan is more fully developed. The regular Church organization, set up under revelations from the Lord, was planned by Him to meet every emergency coming to human beings. The Church organization will meet the present grave economic crisis if the members of the Church will but live fully and conscientiously the Gospel.

10. For the present and pending further developments in the working out of the Church plan, all persons engaged in W.P.A. projects should endeavor to retain their positions, being scrupulously careful to do an honest day's work for a day's pay.

11. Whether we shall now take care of our own Church members in need and how fully, depends wholly and solely upon the faith and works of the individual Church members. If each Church member meets his full duty and grasps his full opportunity for blessing, full necessary relief will be extended to all needy Church members; in so far as individual members fail in their duty and opportunity, by that much will the relief fall short.

The principles upon which the plan was based were not new. They had existed since Joseph Smith taught them. Fast offerings, tithing, responsibility of the Bishop in caring for the needy, and the cooperation with him of existing Church organizations, the importance of work, need for equality, and the obligation of the Church caring for its needy members, all were taught by Joseph Smith.

As the new plan developed, a General Welfare Committee was added to the already existing Church organization.

to function under the direction of the Presiding Bishop. Subcommittees were then attached to the General Committee and had supervision over "finance, correlation, building, agriculture, industries and projects, processing, clothing, cooperatives, storage, storehouses, and perhaps some others." The General Welfare Committee with its subcommittees direct and supervise the work that is carried out by the wards, stakes, and regions.

Storehouses were soon established within the stakes and regions where the commodities collected to care for the needy could be stored. As the mechanics of the plan developed through the centralized committee, exchanges of commodities were made which benefited the communities. Coal from the mining regions was exchanged for fish from the coastal areas and citrus fruits from the citrus areas, etc. Thus varied and healthful diets were achieved through the exchange of surpluses.

The Church membership recognized that the new Welfare Plan was based on principles that had long existed in the Church. Melvin J. Ballard and Harold B. Lee were sent throughout the various stakes of the Church to introduce the new plan and help the local leaders establish it in their own area. A few years later, in 1941, in referring to that experience Harold B. Lee said:

Five and a half years ago when I, under an assignment from the First Presidency, accompanied Brother

2Bowen, op. cit., p. 96.
Melvin J. Ballard throughout the Church to make the initial announcement of the present movement known as the Church Welfare Plan, he was asked everywhere: "Is this the beginning of the United Order?" And to all such questions Brother Ballard's answer was the same: "No, it is not the beginning of the United Order, but it may be that in this movement the Lord may be giving this people an examination to see how far they have come towards a condition where they might live as one."

As I have thought about that question, and as I have thought about his answer, I have had difficulty understanding how a people who are not able to sacrifice to a point where they can pay a tenth of their interest annually and abstain from two meals on the first Sunday of the month and pay that as an offering for the care of the needy, I have difficulty in understanding how we can believe that many of our people are more than ten percent ready for the United Order.¹

Ten years later in 1951, President J. Reuben Clark of the First Presidency of the Church, in comparing the Welfare Plan with the United Order, stated:

The Lord tried to give us what I suppose is the perfect economic system, the United Order. We could not live it. He took it away. A few years thereafter he gave us tithing. But we are not too far away from the United Order in this Welfare Plan. Our surpluses, taken from individuals either in the form of work or permanent projects or with cash, go into the storehouses. From the storehouses, to which every needy person has access, the necessities are provided. The storehouse is the common property of the Church even as was the storehouse under the United Order.

I say we are not far away from that Order. We have our individual family units just as they had under the United Order. The only thing we need to do is to exercise some brotherly love, and in one way and another, provide the things which those who are in need must have.²

Joseph L. Wirthlin, a member of the Presiding Bishopric, showed the relationship of the Welfare Plan to revelations received by Joseph Smith. In a conference

¹Conference Report, April, 1941 (Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints), p. 111.

²Deseret News: Church Section, August 8, 1951, p. 15.
address he said:

The Welfare Program is not the child of any individual's brain, but comes to us from our Heavenly Father. Your attention is directed to a revelation given to the Prophet Joseph Smith in the year 1832, as recorded in the 78th section of the Doctrine and Covenants, verse 3:

"For verily I say unto you, the time has come and is now at hand; and behold and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion."

In this revelation there are indicated to us two important points, probably three. First, these storehouses are to be regulated and established by an organization of the Lord's people. Secondly, a storehouse was to be set up in "this" place—in and about Kirtland, Ohio. Third, the Lord said to the Prophet Joseph, "and in the land of Zion."

In the wisdom of the Lord and through the power of inspiration, the Presidency of the Church some four years ago instituted this plan in greater measure than before. As a result, there have been established in the land of Zion storehouses under the direction and regulation of an organization of the Lord's people. These storehouses are found in Canada, the Northwest, California, and in every stake of the Church. This impresses us with the fact that this is not a new plan, but rather the first one revealed to us through the instrumentality of the Prophet Joseph Smith. This is one of the Lord's ways of taking care of his people in distress.1, 2

The principle of fasting two meals a month and paying the equivalent of what would have been used, either food or in money, for the care of the needy, was established during the lifetime of Joseph Smith and has continued in the Church to the present time. One of the first steps taken

1Conference Report, April, 1940, pp. 107-108.

2There are a number of Church leaders who have made assertions that the Welfare Plan came through the inspiration of God. Among the most impressive are those made by Harold B. Lee, of the Council of the Twelve, available in the Conference Report, April, 1941, p. 120, and those of J. Reuben Clark, of the First Presidency, quoted in Priesthood and Church Welfare, by Stewart, Walker, and McGavin, p. 15.
by the Church leaders under the new Welfare Plan was to encourage the members to increase their fast offerings to equal the amount of $1.00 per member per month. For several years before the depression of the 1930's there seems to have been little emphasis placed upon the payment of fast offerings. Wards and stakes who had few needy members made little effort in the collection of fast offerings. For example, the per capita fast offering for 1916 was but $.19, and for 1926, $.26. By 1936, after the beginning of the program, it had reached $.49 and by 1951 an all time high of $1.47 was reached. Table 1 indicates the per capita payment of fast offerings for the year 1916 to 1951 of ward members. The mission membership of the Church is not included. For graphic representation see Figure 1.

It should be remembered that the amount per capita payment of fast offerings is based on the membership of the wards and not on the number who actually pay. In reality, only between 20 and 25 percent of the membership pay fast offerings.

The amount of fast offerings received from both the wards and missions has increased from $290,317.61, when the program began in 1936, to $1,115,593 in 1950. (See Fig. 2.)

In November of 1951, Marion G. Romney, an assistant to the Twelve, stimulated the payment of fast offerings by the members of the Church. He said the decision had been made to apply fast offerings to the welfare budget, rather
<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
<th>Year</th>
<th>Amount</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1916</td>
<td>.19</td>
<td>1934</td>
<td>.23</td>
<td></td>
</tr>
<tr>
<td>1917</td>
<td>.21</td>
<td>1935</td>
<td>.21</td>
<td></td>
</tr>
<tr>
<td>1918</td>
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<td>1919</td>
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<td>1921</td>
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<td>1923</td>
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<td>1941</td>
<td>.81*</td>
<td>26</td>
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<td>1924</td>
<td>.29</td>
<td>1942</td>
<td>.80*</td>
<td></td>
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<tr>
<td>1925</td>
<td>.29</td>
<td>1943</td>
<td>.76</td>
<td>24</td>
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<td>1926</td>
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<td>1944</td>
<td>.80</td>
<td>30</td>
</tr>
<tr>
<td>1927</td>
<td>.26</td>
<td>1945</td>
<td>.86</td>
<td>20</td>
</tr>
<tr>
<td>1928</td>
<td>.25</td>
<td>1946</td>
<td>.98</td>
<td>22</td>
</tr>
<tr>
<td>1929</td>
<td>.25</td>
<td>1947</td>
<td>1.23</td>
<td>24</td>
</tr>
<tr>
<td>1930</td>
<td>.24</td>
<td>1948</td>
<td>1.11</td>
<td>23</td>
</tr>
<tr>
<td>1931</td>
<td>.26</td>
<td>1949</td>
<td>1.12</td>
<td>22</td>
</tr>
<tr>
<td>1932</td>
<td>.26</td>
<td>1950</td>
<td>1.17</td>
<td>20b</td>
</tr>
<tr>
<td>1933</td>
<td>.21</td>
<td>1951</td>
<td>1.47</td>
<td></td>
</tr>
</tbody>
</table>


$bConference Reports, April, 1937-1951.

*Approximated.
Fig. 1

Average fast offering
per capita in wards
Fig. 2
Total Fast Offerings From
Wards and Missions

than make cash assessments.¹

The use of the fast offering money in the welfare program for 1951 gives some idea of its importance. (See Table 3.)

In addition to the fast offerings, voluntary welfare contributions have been given in cash (and commodities occasion-ally) since the beginning of the plan. They have increased from $66,003.64 in 1937 to $1,465,410 in 1950.

The total number of people who have paid voluntary

¹Deseret News: Church Section, November 14, 1951, p. 2.
### TABLE 3

USE OF FAST OFFERINGS COMPARED WITH STOREHOUSE COMMODITIES DISBURSED FOR THE YEAR 1951*

<table>
<thead>
<tr>
<th>Use of Fast Offerings</th>
<th>Amount</th>
<th>Percent of Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hospitalization, medical and burial</td>
<td>$ 217,000</td>
<td>8</td>
</tr>
<tr>
<td>Other direct cash assistance</td>
<td>551,000</td>
<td>21</td>
</tr>
<tr>
<td>Cash for storehouse commodities</td>
<td>94,000</td>
<td>4</td>
</tr>
<tr>
<td><strong>Total direct assistance from fast offerings</strong></td>
<td>862,000</td>
<td>33</td>
</tr>
<tr>
<td>Welfare commodities issued on Bishops' orders</td>
<td>1,091,000</td>
<td>42</td>
</tr>
<tr>
<td>Freight, containers, etc., for budget produced</td>
<td>364,000</td>
<td>14</td>
</tr>
<tr>
<td>Storehouse maintenance and operation</td>
<td>276,000</td>
<td>11</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$2,593,000</td>
<td>100</td>
</tr>
</tbody>
</table>

*Not from fast offerings.


Fast offerings and welfare contributions in the wards and missions has increased from 153,786 in 1936 to 215,052 in 1950. (Table 6) See Figure 3 for a comparison of the number who paid with the total membership of the Church.
### TABLE 4

**TOTAL WELFARE CONTRIBUTIONS IN WARDS* OVER AND ABOVE FAST OFFERINGS**

<table>
<thead>
<tr>
<th>Year</th>
<th>Contribution</th>
<th>Year</th>
<th>Contribution</th>
</tr>
</thead>
<tbody>
<tr>
<td>1937</td>
<td>$66,003.64</td>
<td>1945</td>
<td>$328,951.00</td>
</tr>
<tr>
<td>1938</td>
<td>58,460.66</td>
<td>1946</td>
<td>453,091.00</td>
</tr>
<tr>
<td>1939</td>
<td>62,147.55</td>
<td>1947</td>
<td>943,828.00</td>
</tr>
<tr>
<td>1940</td>
<td>74,383.52</td>
<td>1948</td>
<td>963,709.00</td>
</tr>
<tr>
<td>1941</td>
<td>87,191.76</td>
<td>1949</td>
<td>1,127,335.00</td>
</tr>
<tr>
<td>1942</td>
<td>87,564.00</td>
<td>1950</td>
<td>1,465,410.00</td>
</tr>
<tr>
<td>1943</td>
<td>186,098.00</td>
<td>1951</td>
<td>..........</td>
</tr>
<tr>
<td>1944</td>
<td>305,303.00</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Conference Reports, April, 1938-1950.*
<table>
<thead>
<tr>
<th>Year</th>
<th>Church Membership</th>
<th>Total Who Paid Fast Offerings and Welfare Contributions</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Stakes</td>
<td>Missions</td>
</tr>
<tr>
<td>1936</td>
<td>607,202</td>
<td>153,488</td>
</tr>
<tr>
<td>1937</td>
<td>616,088</td>
<td>151,664</td>
</tr>
<tr>
<td>1938</td>
<td>632,994</td>
<td>151,770</td>
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<td>645,618</td>
<td>157,910</td>
</tr>
<tr>
<td>1940</td>
<td>703,017</td>
<td>159,647</td>
</tr>
<tr>
<td>1941</td>
<td>736,544</td>
<td>155,536</td>
</tr>
<tr>
<td>1942</td>
<td>754,826</td>
<td>162,886</td>
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<tr>
<td>1943</td>
<td>774,161</td>
<td>162,889</td>
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<td>1944</td>
<td>792,362</td>
<td>161,642</td>
</tr>
<tr>
<td>1945</td>
<td>811,045</td>
<td>168,409</td>
</tr>
<tr>
<td>1946</td>
<td>823,819</td>
<td>172,686</td>
</tr>
<tr>
<td>1947</td>
<td>843,021</td>
<td>173,149</td>
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<tr>
<td>1948</td>
<td>854,099</td>
<td>187,871</td>
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<tr>
<td>1949</td>
<td>876,661</td>
<td>202,010</td>
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<tr>
<td>1950</td>
<td>898,478</td>
<td>212,836</td>
</tr>
<tr>
<td>1951</td>
<td>933,792</td>
<td>213,365</td>
</tr>
</tbody>
</table>

*Fast offerings only.

1Conference Reports, April, 1937-1951.
Fig. 3
Number Who Pay Voluntary Fast Offering And Welfare Contributions.

Number who pay fast offerings and welfare contributions
Tithing, another principle emphasized in the Welfare Plan, also had its beginning with Joseph Smith. Data concerning the payment of tithing are not given in the Conference Reports of the Church. In the October Conference of 1937 Bishop Sylvester Q. Cannon said that about 25 percent of the Church membership paid tithes and about 15 percent more should.¹ In the April Conference of 1952, LeGrand Richards stated that in the last fourteen years the membership of the Church had increased 46.1 percent and the tithes of the Church had increased 653.3 percent.² Since the Welfare Plan is just entering its seventeenth year, it seems probable that the emphasis it has made on the payment of tithes has helped in the increase. The present inflation of prices also helps explain part of the increase but certainly not the full amount. The tithing money has always been used, in part, for the care of the worthy poor.

The Relief Society, organized by Joseph Smith for the express purpose of aiding the needy, plays an important part in the Welfare Plan. In the ward, the Relief Society works with the Priesthood. They investigate and report to the Bishop those who are in need. It makes drives for used clothing, which is either cleaned and stored for use or re-modeled into other articles or even cut into quilt blocks.

¹Conference Report, October, 1937, p. 44.
²Deseret News: Church Section, April 9, 1952, p. 12.
Women in the wards are encouraged by the Relief Society Sisters to give voluntarily of their time in learning new methods of production, teaching others, and being taught. Mothers who need supplies in their homes are given material and taught to make their own clothing. Canning centers are used in preparing foods for the storehouses and home consumption. The art of drying and pitting foods is also taught by this organization. It also teaches women of the ward the use of the budget in helping to further small incomes.¹

In 1937 a non-profit store, "Mormon Handicraft Gift Shop," was established by the Relief Society to "preserve the handicraft of Latter-day Saint women of many nationalities and to serve as an outlet for handwork done by women in their homes to supplement the family income."²

Idleness and the dole are condemned by the Welfare Plan, as they were by Joseph Smith. In the words of Heber J. Grant:

Our primary purpose was to set up, in so far as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-throned the ruling principle of the lives of our Church membership.³


²Relief Society Centenary 1842-1942, p. 20.

³Conference Report, October, 1936, p. 3.
In the April Conference of 1940, Joseph L. Wirthlin, in speaking against idleness and the dole, said:

This plan anticipates not only that men and women shall be rehabilitated in their temporal affairs, but that there shall be a rejuvenation and rehabilitation in their attitude towards God, towards their government, and towards work.

The past experiences of a great many charitable institutions and organizations prove, where assistance has been given without placing any requirement or obligation upon the recipients, it has brought about a condition of demoralization, disrespect for government, and the attitude that the world owes man a living, without any mental or physical exertion on his part. In such instances, when relief is taken away, such individuals are not able through desire or training to take care of themselves. The Church Welfare Program solves the problem of demoralization by placing on every individual the responsibility of contributing of his time and talents on some worthwhile project that there may be instilled in his mind and heart the thought that what he has received is his, by right of having earned it. The Lord has placed this obligation on all. He said, "Thou shalt not be idle, for he that is idle shall not eat the bread nor wear the garments of the laborer." This is the essence and battle-cry of this great program of rehabilitation and preparation against the day of need that will surely come.¹

After ten years, Joseph L. Wirthlin in 1950 stated:

In the Welfare program the individual is the objective, and through the generosity and cooperative efforts of the membership of the Church, the individual is assured of temporary security, not as a dole or as a gift, but as a bridge to cover the gap of unemployment or illness until the individual can again stand upon his own feet and work out his temporal security. It is required of him that during this period of assistance from the welfare program he shall give freely of his labor, if physically fit, in the production of the things he needs, and out of it he becomes one of the independent sons of the Lord, having not only received but having also given.²

¹Conference Report, April, 1940, pp. 108-109.

²Conference Report,
Also in 1950, Marion G. Romney, assistant director of the Welfare Plan, counseled the leaders of wards and stakes not to let the program become a dole. "Our people must be given the opportunity to work for what they get."¹

In order to avoid a dole system it was necessary to establish work projects when employment could not be found—a practice followed by Joseph Smith.

When the Welfare Plan was first established, four basic objectives were decided upon:

1. To provide temporary sustenance for the needy in the form of food, clothing, bedding, shelter and fuel.
2. To find employment for the unemployed.
3. To rehabilitate individuals needing help.
4. To "encourage and foster the establishment of private and cooperative industries that would increase the incomes of individual families and furnish additional employment."²

No immediate attempts were made to remove Church members from W.F.A. Heber J. Grant said in a message from the First Presidency:

The Church Security Plan contemplates that those now on W.F.A. projects shall continue on these projects, making sure to give a full day's work for value received but they are expected to contribute of their time when not so employed to the carrying out of the Plan.

The Church aims to help provide for the care and sustenance of those on direct relief—Federal, State

¹Conference Report, October, 1950, p. 127.
and County, as also for those for whom the Church has heretofore cared.  

The first objective of the plan was to provide sustenance for those in need. This was done through the storehouse program as has been mentioned. Storehouses were soon found throughout the Church and commodities supplied through contributions of the members. The other objectives were all concerned with the finding of employment for those who needed it. According to Milton R. Hunter:

Each quorum in the Church was given the responsibility of organizing and maintaining at least one project upon which the unemployed members of that quorum could work. It might be a farming project, coal mining, canning, or some manufacturing enterprise. But it must be a project to assist those who had been idle.

At the beginning of the program the Church leaders emphasized the importance of farming and raising one's own food. At April Conference in 1936, David O. McKay reported:

A recent survey of the Church indicates that 3,200 farms have been abandoned within the last few years. That means that thousands of people have been deprived of that source of income and sustenance. With promise of ample water for the coming year, let us go back to these farms, retill them, and at least produce sufficient for our own needs. I know what some of you are thinking—that you cannot make farms pay, that you left them because you got only 4¢ a gallon for your milk, 50¢ a hundred for your potatoes, 60¢ a hundred for your wheat, and so on to a discouraging limit.

... ..............................................................

We haven't sufficient factories to employ people who are out of work, the mines are not running to capacity. We can go back and with help to buy a few cattle and some horses, we can retill our farms. . . . Let the

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1Conference Report, October, 1936, p. 3.

amount of money that is being given as a dole apply on
the purchase of a team, a cow, chickens or implements,
and thus enable men and women to get back to a life of
independence.1

The Saturday Evening Post in 1937 published an arti-
cle about the Welfare Plan and told of the Church buying
land and reselling it to its members in parts of Oregon,
Montana, Idaho, Colorado, Arizona, and New Mexico. A por-
tion of the article is here quoted:

During the past year and a half the church has
bought about ten thousand acres . . . allocating the
land in small strips of, usually, fifty acres or less
to a family. After carefully investigating the appli-
cant, it offers the member a year's trial lease at
little or no rental. Then, if the venture shows promise,
the church resells the land to members on long terms and
with low interest, invariably without fees or profit.2

During that same period of time President Heber J.
Grant gave 5,670 acres of land to be leased by Elders quor-
ums of a stake (name not given). The land furnished labor
and food for many needy members.3 In other wards and stakes
members donated land to be used in supplying labor for the
jobless, food for the needy and for the storehouses. Eventu-
tally farms and ranches were purchased by the Church and
became permanent projects.

 Those who work on welfare projects are given re-
ceipts for their labor which entitle them to commodities
from the storehouses or a portion of what they receive may

1 Conference Report, April, 1936, p. 59.

2 Charles Morrow Wilson, "Pioneers," Saturday Evening
Post, CCX (September 4, 1937), 32.

be in cash. An incapacitated person with a large family is given according to his needs and his family regardless of the amount of work he is able to do. Through the Bishop's Storehouse program there have been as many as 56,472 persons assisted in one year. Table 7 indicates the number helped each year. (See Fig. 4 for graphic presentation.)

TABLE 6
NUMBER ASSISTED THROUGH BISHOP'S STOREHOUSE PROGRAM

<table>
<thead>
<tr>
<th>Year</th>
<th>Number Assisted</th>
<th>Year</th>
<th>Number Assisted</th>
</tr>
</thead>
<tbody>
<tr>
<td>1936</td>
<td>44,440</td>
<td>1944</td>
<td>27,164</td>
</tr>
<tr>
<td>1937</td>
<td>44,440</td>
<td>1945</td>
<td>30,937</td>
</tr>
<tr>
<td>1938</td>
<td>56,472</td>
<td>1946</td>
<td>22,336</td>
</tr>
<tr>
<td>1939</td>
<td>55,199</td>
<td>1947</td>
<td>24,458</td>
</tr>
<tr>
<td>1940</td>
<td>53,100</td>
<td>1948</td>
<td>32,779</td>
</tr>
<tr>
<td>1941</td>
<td>50,209</td>
<td>1949</td>
<td>38,280</td>
</tr>
<tr>
<td>1942</td>
<td>30,822</td>
<td>1950</td>
<td>39,537</td>
</tr>
<tr>
<td>1943</td>
<td>27,600 a</td>
<td>1951</td>
<td>36,627</td>
</tr>
</tbody>
</table>

aFigure given in Conference Report is 17,913; figure is 27,600 in Annual Report L.D.S. Welfare Plan.

*Conference Reports, April, 1937-1951.

Many have been assisted through means other than the Bishop's storehouse program which gives commodities for work
Fig. 4
Number Assisted Through Bishop's Storehouse Program or other means.

Bishop's Storehouse Program

Other Means

10,000
20,000
30,000
40,000
50,000

37 38 39 40 41 42 43 44 45 46 47 48 49 50 51
done. The Co-operative Security Corporation was set up to appropriate funds where a person needed money and is unable to get a loan any other way. The loans are made only upon recommendation from the bishop and stake president. By 1946, 60 percent of all such loans had been paid in full. In eight years of operation (1946) only about 2-1/4 percent of amounts loaned to individuals had been cancelled as "uncollectable." Loans have been made to help start businesses, pay off mortgages, take care of doctor bills, etc. Table 8 shows the number who have been assisted by means other than the Bishop's Storehouse Program. (See Fig. 4.)

<table>
<thead>
<tr>
<th>Year</th>
<th>Number Assisted</th>
<th>Year</th>
<th>Number Assisted</th>
</tr>
</thead>
<tbody>
<tr>
<td>1943</td>
<td>3,755</td>
<td>1947</td>
<td>13,622</td>
</tr>
<tr>
<td>1944</td>
<td>1,695</td>
<td>1948</td>
<td>13,295</td>
</tr>
<tr>
<td>1945</td>
<td>5,275</td>
<td>1949</td>
<td>10,066</td>
</tr>
<tr>
<td>1946</td>
<td>2,898</td>
<td>1950</td>
<td>10,861</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1951</td>
<td>9,990</td>
</tr>
</tbody>
</table>

*Conference Reports, April, 1943-1951. (Approximate number from 1943-1949.)*

*Bowen, op. cit., p. 109.*
According to the Conference Annual Report published in the Deseret News: "From 1938 to the end of 1951 more than 3,232 families have been helped to become self-supporting and 20,191 families have been assisted in other ways."¹

Since 1943 more complete, accurate records have been compiled of the Church Welfare Plan, thus giving a more accurate picture of what it is doing in the lives of the Church members. All of the stakes have not reported each year, but the majority of them have.

In 1943 the Church began the practice of budgeting its expenditures each year. Since 1943 the budget expenditures for the Welfare Plan have risen from $125,833 to $1,608,454 in 1950. (See Fig. 5.) The money appropriated to help complete the Welfare budget comes from the general

¹Deseret News: Church Section, April 9, 1952, p. 19.
Fig. 5
Budget expenditures from church general funds on church welfare
funds of the Church and is used in addition to fast offerings and welfare contributions. The money from the budget has been used for such things as medical welfare cases, burials, rent, light, heat, purchasing of canning and other equipment, purchase of lands, buildings, and for the operating expenses of the General Welfare Committee, Bishop's Storehouses, transportation of commodities, remodeling of buildings, and all such cash expenses.

TABLE 9

BUDGET EXPENDITURES FROM CHURCH FUNDS

<table>
<thead>
<tr>
<th>Year</th>
<th>Expenditure</th>
</tr>
</thead>
<tbody>
<tr>
<td>1943</td>
<td>$ 125,833</td>
</tr>
<tr>
<td>1944</td>
<td>285,949</td>
</tr>
<tr>
<td>1945</td>
<td>291,696</td>
</tr>
<tr>
<td>1946</td>
<td>665,687</td>
</tr>
<tr>
<td>1947</td>
<td>1,242,123</td>
</tr>
<tr>
<td>1948</td>
<td>1,547,123</td>
</tr>
<tr>
<td>1949</td>
<td>1,714,280</td>
</tr>
<tr>
<td>1950</td>
<td>1,608,454</td>
</tr>
</tbody>
</table>

*Conference Reports, April, 1944-1951

The total cash expenditures of the Church in caring for the needy (including budget expenditures, fast offerings, welfare contributions, tithing expended for that purpose and money disbursed by the corporation of the President and
Presiding Bishop) have increased from $643,060 in 1923 to
$3,577,022 in 1951. (Fig. 6.)

The increase in amount spent is not necessarily due
to an increase in needy members but some of the money is put
into permanent work projects, such as farms, industries, and
storehouses. Some goes to Church contributions, such as the
Red Cross and other worthy national organizations.

**TABLE 10**

**TOTAL CASH EXPENDITURES OF CHURCH**
**FOR CARE OF NEEDY**

<table>
<thead>
<tr>
<th>Year</th>
<th>Expenditures</th>
<th>Year</th>
<th>Expenditures</th>
</tr>
</thead>
<tbody>
<tr>
<td>1923</td>
<td>$643,060</td>
<td>1938</td>
<td>$1,827,371</td>
</tr>
<tr>
<td>1924</td>
<td>664,927</td>
<td>1939</td>
<td>1,490,982</td>
</tr>
<tr>
<td>1925</td>
<td>615,130</td>
<td>1940</td>
<td>1,597,337</td>
</tr>
<tr>
<td>1926</td>
<td>623,625</td>
<td>1941</td>
<td>1,682,762</td>
</tr>
<tr>
<td>1927</td>
<td>637,695</td>
<td>1942</td>
<td>1,547,003</td>
</tr>
<tr>
<td>1928</td>
<td>800,000</td>
<td>1943</td>
<td>921,384</td>
</tr>
<tr>
<td>1929</td>
<td>........</td>
<td>1944</td>
<td>1,009,398</td>
</tr>
<tr>
<td>1930</td>
<td>667,495</td>
<td>1945</td>
<td>1,181,239</td>
</tr>
<tr>
<td>1931</td>
<td>679,979</td>
<td>1946</td>
<td>1,325,640</td>
</tr>
<tr>
<td>1932</td>
<td>715,643</td>
<td>1947</td>
<td>2,928,812</td>
</tr>
<tr>
<td>1933</td>
<td>512,775</td>
<td>1948</td>
<td>3,167,886</td>
</tr>
<tr>
<td>1934</td>
<td>518,266</td>
<td>1949</td>
<td>3,407,890</td>
</tr>
<tr>
<td>1935</td>
<td>586,749</td>
<td>1950</td>
<td>3,399,951</td>
</tr>
<tr>
<td>1936</td>
<td>863,169</td>
<td>1951</td>
<td>3,577,022</td>
</tr>
<tr>
<td>1937</td>
<td>1,502,454</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Conference Reports, April, 1924-1952.*
Fig. 6
Total cash expenditures of the church for care of the needy
TABLE II

<table>
<thead>
<tr>
<th>Year</th>
<th>Percent Kind</th>
<th>Percent Cash</th>
</tr>
</thead>
<tbody>
<tr>
<td>1943</td>
<td>89</td>
<td>11</td>
</tr>
<tr>
<td>1944</td>
<td>86</td>
<td>14</td>
</tr>
<tr>
<td>1945</td>
<td>77</td>
<td>23</td>
</tr>
<tr>
<td>1946</td>
<td>88</td>
<td>12</td>
</tr>
<tr>
<td>1947</td>
<td>94</td>
<td>6</td>
</tr>
<tr>
<td>1948</td>
<td>84</td>
<td>16</td>
</tr>
<tr>
<td>1949</td>
<td>84</td>
<td>16</td>
</tr>
<tr>
<td>1950</td>
<td>78</td>
<td>22</td>
</tr>
<tr>
<td>1951</td>
<td>75</td>
<td>25</td>
</tr>
</tbody>
</table>

*Conference Reports, April, 1944-1952.

Under the budget system in the Welfare Plan each ward and stake is assigned certain commodities each year to go into the Bishop's Storehouse Program. The aim of the Church is to produce all of the needed commodities and thus eliminate the need of cash in meeting the physical needs of the people. This goal has not yet been completely reached.

In November of 1951, Marion G. Romney, at a meeting of the Pioneer Region Welfare Committee, reemphasized the importance of establishing permanent projects to produce the basic needs of the poor so that the heavy cash assessments would not be required.¹

¹Deseret News: Church Section, November 14, 1951, p.2.
To produce the budget for the Plan various crop projects were started. Originally they were small in acreage and large in number; now the reverse is true, as the wards, stakes, and regions purchase farms and ranches of their own.

**TABLE 12**

<table>
<thead>
<tr>
<th>Year</th>
<th>Crop Projects</th>
<th>Acres Utilized</th>
</tr>
</thead>
<tbody>
<tr>
<td>1943</td>
<td>1,015</td>
<td>3,089</td>
</tr>
<tr>
<td>1944</td>
<td>1,217</td>
<td>2,729</td>
</tr>
<tr>
<td>1945</td>
<td>682</td>
<td>2,471</td>
</tr>
<tr>
<td>1946</td>
<td>568</td>
<td>3,985</td>
</tr>
<tr>
<td>1947</td>
<td>818</td>
<td>4,758</td>
</tr>
<tr>
<td>1948</td>
<td>496</td>
<td>3,758</td>
</tr>
<tr>
<td>1949</td>
<td>646</td>
<td>7,395</td>
</tr>
<tr>
<td>1950</td>
<td>485</td>
<td>13,117</td>
</tr>
<tr>
<td>1951</td>
<td>508</td>
<td>14,759</td>
</tr>
</tbody>
</table>

*Conference Reports, April, 1944-1951.

The financial report of the complete Welfare Plan from the years 1943 to 1951 shows a marked increase in current assets, principally of cash and notes, inventories, principally of commodities and fixed assets of buildings and land. The fixed assets listed in the 1948 Conference Report were listed as Deseret Industries, Deseret Mills and
Elevators, Deseret Clothing Factory, Deseret Coal Mine, 115
Bishop's Storehouses including cannaries, farms, ranches,
and dairies. (Fig. 7.)

TABLE 13
CHURCH WELFARE PROGRAM FINANCIAL REPORT

<table>
<thead>
<tr>
<th>Year</th>
<th>Current Assets</th>
<th>Inventories</th>
<th>Fixed Assets</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1943</td>
<td>$326,372.57</td>
<td>$606,470.33</td>
<td>$1,343,347.12</td>
<td>$2,276,190.02</td>
</tr>
<tr>
<td>1944</td>
<td>658,265.88</td>
<td>584,062.30</td>
<td>1,522,172.54</td>
<td>2,764,500.72</td>
</tr>
<tr>
<td>1945</td>
<td>1,118,522.03</td>
<td>623,920.55</td>
<td>1,674,410.46</td>
<td>3,416,853.04</td>
</tr>
<tr>
<td>1946</td>
<td>1,434,600.37</td>
<td>524,116.66</td>
<td>2,289,408.48</td>
<td>4,248,125.51</td>
</tr>
<tr>
<td>1947</td>
<td>1,612,861.79</td>
<td>961,877.43</td>
<td>3,563,508.03</td>
<td>6,138,247.25</td>
</tr>
<tr>
<td>1948</td>
<td>1,670,000.00</td>
<td>1,000,000.00</td>
<td>4,930,000.00</td>
<td>7,600,000.00</td>
</tr>
<tr>
<td>1949</td>
<td>1,843,830.53</td>
<td>1,213,890.68</td>
<td>6,445,063.21</td>
<td>9,502,784.42</td>
</tr>
<tr>
<td>1950</td>
<td>1,995,256.28</td>
<td>1,712,003.63</td>
<td>8,299,704.07</td>
<td>12,006,963.98</td>
</tr>
<tr>
<td>1951</td>
<td>2,113,296.25</td>
<td>2,270,430.46</td>
<td>10,839,363.31</td>
<td>15,223,090.02</td>
</tr>
</tbody>
</table>

aConference Reports, April, 1944-1949.

Penno E. Costo, of the General Welfare Committee,
in speaking to one of the Salt Lake Wards gave the thought
that if he were to tell them the total cash value of the
Church Welfare Plan was now somewhere around $15,000,000,
Fig. 7
Church Welfare Program Financial Report

Total Cash Value of Welfare Plan

Total Value of Fixed Assets

Dollars
they would think they were doing a pretty good job in caring for the needy in the Church. But, if he were to tell them that the money spent by Church members in buying television sets, which are considered luxuries, equalled about $15,000,000, then they would not think they were doing so well in caring for their fellowmen.\(^1\) Mr. Casto arrived at his conclusion by taking samples of those communities where television was in common use and those where it was not yet available, and roughly computed the cost of television sets owned by Church members at $15,000,000.

The production of the Welfare Budget includes the following items: canned produce, fresh fruits and vegetables, grain and grain products, animal products and other foods, cotton, wool, hay, fuel, articles of clothing, household supplies, drugs, and furniture. All of these commodities are distributed among the needy with the exception of cotton, wool, and hay, which are used in producing other commodities. Figure 8\(^2\) indicates the value of articles produced, distributed, and of the commodities on hand at the end of the year from 1943 to 1951. The value of the commodities are based on the average of 1943, 1944, and 1945 prices rather than the inflationary prices of today. For example, the 1951 distribution of commodities is valued at $830,000 by the 1943, 1944, and 1945 average, while the current price for the same

\(^1\)Statement by Fenno B. Casto, personal interview.

\(^2\)Fig. 8 was obtained from the General Welfare Office in the form presented in this paper. The writer was unable to get all of the data presented in the graph.
Fig. 8
Production, storehouse distribution and inventory

Production of Commodities plus cash raised in lieu of production

Inventory at end of year

Net Distribution of commodities in Wards and Stakes

Dollars
commodities is $1,540,000. Except for the year 1946 when
large relief supplies were sent to Europe, the inventory at
the end of the year has always exceeded the distribution.

Shipments of relief supplies to foreign missions was
begun as soon after the close of World War II as permission
could be obtained from the various governments to do so.
They began October 29, 1945, and by December 31, 1949, 41
carloads of clothing and 99 freight carloads of food had
been sent to foreign countries, Austria, Belgium, Great
Britain, Czechoslovakia, Denmark, Finland, France, Germany,
Netherlands, Norway, Japan, China, and Tahiti. The value of
the commodities sent is $1,232,000, shipped at a cost of
$504,000, a total cost of $1,736,000.¹

The work projects established by the Welfare Plan
have given work to many people. Farms, ranches, and dairies
have been briefly referred to. During the early years of
the Plan, many were employed in the building and beautifica-
tion of chapels and recreation halls and given wages in com-
modities. Other important projects that were established
are the Deseret Clothing Factory and Deseret Industries.

In 1939 a closed knitting factory and some old equip-
ment were purchased by the Church and the Deseret Clothing
Factory began operation on a non-profit basis. The average
age of the worker is fifty years. During the first years of
its operation many young girls worked there and received

¹Conference Report, April, 1941.
training which enabled them to secure jobs in private industries. Many too old to get jobs in other industries have received employment there and received wages and commodities according to their needs. In 1946 Albert E. Bowen wrote that some 356,480 pairs of underwear had been made and either sold to the members or distributed among the various storehouses. All profits from the sales go back into the company.

At the end of 1951, 79 persons were employed at the Deseret Clothing Factory. Nine of them were over sixty years of age. Table 14 indicates the comparative sales and payroll summary for the years 1939 to 1951.

The Deseret Industries have plants in Logan, Los Angeles, Ogden, Provo, and Salt Lake City. The Deseret News: Church Section published the following article concerning the Salt Lake plant specifically and all plants generally:

Salt Lake Deseret Industries were started 13 years ago with the objective of providing opportunities for persons in need by which they may rehabilitate themselves by their own efforts by salvaging, reprocessing, and selling goods which otherwise would be wasted. Deseret Industries has been the means of giving many a person, including hundreds of immigrants, a start at economic independence.

By learning trades, a large proportion of the employees have gone into the highly competitive market of employment, and secured and are now holding worth-while jobs.

Persons who, due to age or other physical handicaps, cannot compete for employment in commercial enterprises are steadily employed at Deseret Industries where they receive half of their fixed wage in cash and the balance in commodity credits. The cash portion actually comes from the cash sale of goods produced by the workers themselves.

---

1Bowen, op. cit., p. 102.
TABLE 14

COMPARATIVE SALES AND PAYROLL SUMMARY
OF THE DESERET CLOTHING FACTORY*

<table>
<thead>
<tr>
<th>Year</th>
<th>Comparative Sales Summary</th>
<th>Comparative Payroll Summary</th>
</tr>
</thead>
<tbody>
<tr>
<td>1939</td>
<td>$16,132.34</td>
<td>$8,180.33</td>
</tr>
<tr>
<td>1940</td>
<td>32,933.51</td>
<td>11,196.20</td>
</tr>
<tr>
<td>1941</td>
<td>47,658.55</td>
<td>17,348.70</td>
</tr>
<tr>
<td>1942</td>
<td>57,362.65</td>
<td>20,825.85</td>
</tr>
<tr>
<td>1943</td>
<td>47,589.12</td>
<td>22,830.47</td>
</tr>
<tr>
<td>1944</td>
<td>49,827.43</td>
<td>26,936.76</td>
</tr>
<tr>
<td>1945</td>
<td>52,072.84</td>
<td>21,375.42</td>
</tr>
<tr>
<td>1946</td>
<td>69,439.55</td>
<td>29,079.34</td>
</tr>
<tr>
<td>1947</td>
<td>118,340.88</td>
<td>39,214.05</td>
</tr>
<tr>
<td>1948</td>
<td>143,920.93</td>
<td>48,197.95</td>
</tr>
<tr>
<td>1949</td>
<td>160,268.05</td>
<td>51,136.71</td>
</tr>
<tr>
<td>1950</td>
<td>191,870.65</td>
<td>71,747.74</td>
</tr>
<tr>
<td>1951</td>
<td>208,374.17</td>
<td>139,890.38</td>
</tr>
<tr>
<td>Total</td>
<td>$1,195,610.67</td>
<td>$508,049.88</td>
</tr>
</tbody>
</table>


As a functioning unit of the Church Welfare Program, Deseret Industries is supervised by a special subcommittee of the General Church Welfare Committee.

Under the sub-committees, local committees have been organized to run the plants and stores at Salt Lake City,
Los Angeles, Ogden, Logan, and Provo.
Since Deseret Industries was started in August, 1938, an average between 150 and 200 persons who would otherwise have been either partially or wholly dependent on some form of relief have been able to sustain themselves by their own efforts.¹

The Deseret News Church Section also published an article in December of 1951 about N. C. Christensen who is beginning his fourteenth year as manager of the Deseret Industries in Los Angeles. A part of the article is quoted here:

When he became first manager of the Deseret Industries at Los Angeles (it was then called the Los Angeles Welfare), the program began with a capital of $350. Today this welfare agency has a capital value of more than a quarter of a million dollars.

The operation began with three employees. Today there are more than 80 on the payroll and facilities are available for taking care of 500 families if needs be.

The first plant, a rented building, had 7500 square feet of floor space. Today the plant has more than 87,000 square feet of Church owned property. The first year sales were $12,400. This year they will exceed $100,000.²

March 29, 1952, the blanket factory of the Utah Woolen Mills was secured by the Church. It is located in Murray, Utah, and has a number of "up-to-date machines used in the manufacture of blankets and other fabrics."³ The new factory will undoubtedly offer employment to many more people.

Through work projects such as the ones mentioned above, many Church members have stopped accepting public

¹Deseret News: Church Section, December 5, 1951, p. 1, 8.
²Ibid., December 26, 1951, p. 7.
³Ibid., April 2, 1952.
TABLE 15
SUMMARIZED ANNUAL REPORT OF THE DESERET INDUSTRIES FOR 1951*

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Total processed goods</td>
<td>$1,236,932.93</td>
<td>$265,806.89</td>
<td>$286,997.73</td>
<td>$1,789,737.55</td>
</tr>
<tr>
<td>Total goods sold</td>
<td>1,158,142.82</td>
<td>256,229.05</td>
<td>301,753.06</td>
<td>1,716,124.93</td>
</tr>
<tr>
<td>Total workers' earnings in cash &amp; commodities</td>
<td>786,937.17</td>
<td>196,026.22</td>
<td>247,905.06</td>
<td>1,230,868.45</td>
</tr>
</tbody>
</table>


TABLE 16
DESERET INDUSTRIES EMPLOYEES*

<table>
<thead>
<tr>
<th></th>
<th>Logan</th>
<th>Los Angeles</th>
<th>Ogden</th>
<th>Provo</th>
<th>Salt Lake</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Employees:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Handicapped</td>
<td>17</td>
<td>80</td>
<td>14</td>
<td>2</td>
<td>67</td>
<td>210</td>
</tr>
<tr>
<td>Non-handicapped</td>
<td>5</td>
<td>18</td>
<td>16</td>
<td>12</td>
<td>60</td>
<td>111</td>
</tr>
<tr>
<td>Total as of Dec. 31</td>
<td>22</td>
<td>98</td>
<td>60</td>
<td>14</td>
<td>127</td>
<td>321</td>
</tr>
<tr>
<td>Percent handicapped</td>
<td>77</td>
<td>81</td>
<td>73</td>
<td>14</td>
<td>52</td>
<td>65</td>
</tr>
</tbody>
</table>

assistance received through the social security program. They are those who would have remained on social security for life, accepting money as a dole and giving no labor in return. The fact that many of them relinquished their place on the relief rolls indicates that they were willing to work if given the opportunity. Those over sixty-five and the handicapped employed by the Church are often unable to find employment in private industries and thus are forced to accept public assistance. Since 1943 the Church has removed 3,882 from the public assistance rolls. (See Table 17) Of these, 1,793 have been completely rehabilitated and receive no aid from the Church or government, 1,271 receive part of their support from the Church, and 818 receive all their needs from the Church. (Fig. 9) The majority of those taken from public assistance rolls are the aged, the widows, and dependent children.

As has been previously mentioned, the Church, through its priesthood quorums, bishops, committees, etc., has helped find employment for many people. An occupational counseling service has been added, which has helped as many as 4,750 in one year solve their employment problems. (Fig. 10)

1Statement by Fenno B. Casto, personal interview.
TABLE 17

*PERSONS RELINQUISHING PUBLIC ASSISTANCE*

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Since Jan. 1943</th>
<th>Rehabilitated</th>
<th>Receive Part Support from Church</th>
<th>Receive all Support from Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>1943</td>
<td>215</td>
<td>40</td>
<td>97</td>
<td>78</td>
</tr>
<tr>
<td>1944</td>
<td>707</td>
<td>179</td>
<td>346</td>
<td>182</td>
</tr>
<tr>
<td>1945</td>
<td>1,340</td>
<td>525</td>
<td>537</td>
<td>278</td>
</tr>
<tr>
<td>1946</td>
<td>1,729</td>
<td>690</td>
<td>697</td>
<td>342</td>
</tr>
<tr>
<td>1947</td>
<td>2,198</td>
<td>948</td>
<td>810</td>
<td>440</td>
</tr>
<tr>
<td>1948</td>
<td>2,929</td>
<td>1,291</td>
<td>1,082</td>
<td>556</td>
</tr>
<tr>
<td>1949</td>
<td>3,184</td>
<td>1,418</td>
<td>1,121</td>
<td>645</td>
</tr>
<tr>
<td>1950</td>
<td>3,509</td>
<td>1,600</td>
<td>1,221</td>
<td>698</td>
</tr>
<tr>
<td>1951</td>
<td>3,882</td>
<td>1,793</td>
<td>1,217</td>
<td>818</td>
</tr>
</tbody>
</table>

*Each figure represents the total number who have received aid since January of 1943, not the total number in any one year. Because of the variances due to death and other causes, a truer scale by years could not be worked out.

*Conference Reports, April, 1944-1952.*
Fig. 9
Persons relinquishing public assistance

Total since 1943

Rehabilitated

Part support from Church

All needs from Church

Persons relinquishing public assistance
Fig. 10

Number helped to find employment other than through welfare

1946 1945 1948 1949 1950 1951

Church found employment

Occupational counseling

Need employment
TABLE 18

NUMBER HELPED TO FIND EMPLOYMENT OTHER THAN THROUGH WELFARE*

<table>
<thead>
<tr>
<th>Year</th>
<th>Church Found Employment</th>
<th>Occupational Counseling</th>
<th>Need Employment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1946</td>
<td>323</td>
<td>575</td>
<td>343</td>
</tr>
<tr>
<td>1947</td>
<td>337</td>
<td>643</td>
<td>410</td>
</tr>
<tr>
<td>1948</td>
<td>2,805</td>
<td>2,503</td>
<td>2,566</td>
</tr>
<tr>
<td>1949</td>
<td>4,982</td>
<td>3,945</td>
<td>2,298</td>
</tr>
<tr>
<td>1950</td>
<td>5,712</td>
<td>4,747</td>
<td>1,611</td>
</tr>
<tr>
<td>1951</td>
<td>5,849</td>
<td>3,693</td>
<td>509</td>
</tr>
</tbody>
</table>


The universality of the Welfare Plan is evidenced by a recent report from the West German Mission. Four years ago the Church Welfare Plan was introduced into that mission as a means of alleviating the distress of that war-torn country. The Branch Presidencies and members of the branches attempted to solve the following problems:

How to insure (1) that every man in the branch be gainfully employed, (2) that each family has food and clothing sufficient for at least one year, (3) that enough supplies are produced to assist the needy in the branch, and (4) that provisions are made for a just distribution to the needy.¹

¹Deseret News: Church Section, December 19, 1951, p.12.
A welfare committee comprised of five of the thirteen district presidents was formed. Each was responsible for the welfare work in his district and in at least one other district.

At one of the conferences a ration list was compiled which was to be used in all the branches as a norm per man per month. The ration consisted of grease, fat or lard, 250 grams; wheat, coarse meal, rye, 1000 grams; dried milk, 250 grams; condensed milk, 500 grams; unpolished rice, 500 grams; jam or honey, 500 grams. "The cost of such a supply amounts to about 80 cents per person per month."¹

The branches that weren't able to raise such goods in large quantities, raised vegetables, which they could sell at reduced prices because of their free labor and thus were able to buy the other food needed.

In one small branch of Brake, in Northern Germany, each family raised a small welfare garden. At the end of the year the families met together and exchanged goods and donated a portion of money and vegetables to the welfare for the benefit of the needy.

Other projects consist of selling repaired clothing, raising vegetables and a pig, and one branch has a canning project.

It is making a humble start but the members are becoming converted and hope to soon be able to care for their own members.²

¹Ibid., p. 12. ²Ibid.
In view of what has been presented concerning the Welfare Plan, its whole purpose may be summed up in the words of J. Reuben Clark, Jr.:

The Welfare Plan has behind it the care of the poor. It has behind it labor, so far as we can secure it, and the poor can furnish it, for what we give to those in need. It has behind it the giving up by those who have and putting over into the common storehouse, to which all worthy have access, something of the riches with which the Lord has blessed them. It has to do with the Church caring for those who need help.¹

Summary

The present Church policy of caring for the needy is through a centrally directed, Church-wide Welfare Plan. The Plan is based on the teachings of Joseph Smith. It requires no new organization in the Church other than a General Welfare Committee, which functions under the direction of the First Presidency and is an organization of existing groups. The purpose of the General Welfare Committee is to direct, guide, assist, and unify the program of relief carried on in the regions, stakes, and wards by the Priesthood quorums and local organizations.

Through the Welfare Plan, the importance of the Fast, as established by Joseph Smith, has been reemphasized, and the per capita fast offerings of the membership of the Church has risen from $0.26 in 1926 to $1.47 in 1951.

Payment of tithing, taught by Joseph Smith, has been stressed, and from 1938 to 1952 there was an increase of

¹Deseret News: Church Section, August 8, 1951, p. 13.
653.3 percent in tithing, while membership increased 46.1 percent.

The Relief Society, organized by Joseph Smith, plays an important role in the Welfare Plan of working with the Priesthood, reporting those who are in need to the Bishop, and through an educational program helping the needy learn to sew, preserve foods, and budget their income.

Since its beginning, the Welfare Plan has strongly emphasized the importance of work and condemned idleness and the dole—as did Joseph Smith. Work projects were established by the Church that those who received help might give labor in return. Work projects included such things as building and remodeling chapels, recreation halls, and storehouses, work on farms, ranches, and dairies, and work in the Deseret Industries or Deseret Clothing Factory or any of the various ward or stake or region projects. Loans were also made to some individuals to help in their financial problems.

Rehabilitation of the individual is stressed by the Welfare Plan, and involves the principle of brotherly love and equality of opportunity so much stressed by Joseph Smith.

The Bishop's Storehouse Program, which consisted of 115 storehouses in 1949 throughout the Church, stores commodities received from those who have a surplus and from permanent work projects to be used by those who are in need. As many as 56,000 persons have been aided through the Bishop's Storehouse Program in one year.

From 1943 to 1951, 3,882 persons have relinquished
assistance from the government and have been helped by the Church, thus indicating the Church's desire to care for its own.
CHAPTER VI

SUMMARY AND FINDINGS

When Joseph Smith was faced with the problem of caring for many needy Church members, he provided for them with methods based on his teachings. Basically, the principles he followed were those of (1) brotherly love, which included the idea that man should esteem his brother as himself, neighbor should care for neighbor, and the Church should care for its own; (2) equality of opportunity to labor, improve one's talents, equality in temporal things that there might be equality in spiritual things; (3) industry and thrift were to be stressed and idleness condemned. The idler was not to eat the bread nor wear the garment of the laborer. (4) The ideal social system which would care for the needy and eventually eliminate poverty was that of consecration and stewardships wherein each head of a family was to consecrate what he had to the bishop and receive back a stewardship according to his needs, desires, interests, family, and circumstances. The surplus from the original consecration was to go into a storehouse, to be used to help others who were beginning life. Also, the surplus from the stewardship was to be returned to the storehouse. (5) When the people were unable to live that system the law of tithing was given as the financial law of the Church. It required each person to pay
one-tenth of his interest annually to the Church to be used, in part, to aid the needy. (6) The principle of the fast was taught, and one day a month the members were to fast and donate food not eaten to those in need. (7) The true purpose of wealth is to aid those who are in need.

Upon the above principles Joseph Smith based his practices of caring for the needy. After the people failed to live the system of consecrations and stewardships the law of tithing was practiced; fast days were held; the rich were admonished to come to the gathering places, build industries, and thus provide the needy with labor; industries were started in factories and in the homes to supply labor; the construction of the Nauvoo Temple gave labor to many.

When Brigham Young was faced with the problem of caring for the needy in his day, he followed the teachings and practices of Joseph Smith. No one was allowed a monopoly on the natural resources; industries in factories and homes were established to provide labor for the needy; fast days were held; the law of tithing was continued; a "Public Works" bureau served as an employment agency; the needy were given assistance in their journey to Utah by the Perpetual Emigration Fund; there were even attempts to re-establish the system of consecration and stewardships; the Relief Society continued its function of caring for those in need.

After Brigham Young's death until 1936, the Relief Society and Priesthood Quorums held the chief responsibility of caring for the needy in the Church. An era of relative
prosperity from before World War I until the early 1930's resulted in few needy Church members. The payment of fast offerings, which was now partly in cash, apparently was not stressed for in 1916 the per capita payment of the Church membership was only 19 cents and in 1935 only 21 cents.

The severe depression of the early 1930's, which resulted in the close-down of many factories and mines, the drop in farm prices, and the unemployment of millions, struck the Church membership severely. By September of 1935, about 80,034 members had received federal relief in one degree or another. Almost over night the Church was faced with a large number of needy members to either let the federal government support or else establish means whereby it could care for its own, as taught in the old established principles of brotherly love, equality, work, and industry.

The Church was now faced with the same problem that had faced Joseph Smith and Brigham Young, that of supplying labor and the necessities of life for those in need. With a much larger membership in a more complex, industrialized society, it presented a very difficult task. The principles taught by Joseph Smith over one hundred years ago in a frontier society became the basis of the new Church Welfare Plan.

The Welfare Plan is a centrally organized program directed by a General Welfare Committee, which works with the Church General Authorities and through existing Church organizations. It follows the principles of love for fellow-
men, desire to help those in need, that equality of opportunity to labor and improve one's talents may exist. The practices and methods used by the Church to raise funds for care of the needy are stressed by the new plan. Fast offerings have increased from 21 cents per capita in 1935 to 49 cents in 1936, the first year of the program, and to $1.47 per capita in 1951, probably the highest per capita payment in the history of that practice. Tithing has increased 653.3 percent since 1938. This is possibly more related to the rise in income than the number paying tithing, but at the same time the writer is aware of the fact that Church membership has increased 46.1 percent.

The Welfare Plan also follows some of the principles of Joseph Smith's ideal social system of consecration and stewardships. In 1949, 115 storehouses had been established throughout the Church where surplus food, clothing, and other commodities either donated by Church members or produced by Church work projects, are stored and used to supply the needy. Also under the plan the Bishop of the ward is given the full responsibility of caring for his needy members. He is aided by the Relief Society and Priesthood Quorums.

Work and industry are of prime importance in the new program. When work could not be found for the members, it was created. Farms, ranches, and dairies have been purchased by the Church and its members, which provide work. Deseret Industries, Deseret Clothing Factory, and other industries provide other employment, that man may work for what he re-
ceives. The Bishop's Storehouse program has assisted as many as 55,000 persons in one year, more than twice the population of Utah in 1850 when Brigham Young was leader of the Church. The total cash value of the Welfare Plan has increased from $2,276,190.02 in 1943 to $15,223,090.02 in 1951, which includes lands, buildings, industries, and storehouse commodities. The total cash expenditures of the Church for the care of the needy have increased from $643,000 in 1923 to $1,115,593 in 1950. The number of needy has not necessarily increased, but the amount going into permanent work projects and industries, as well as fast offering funds included in the total, have increased.

According to the 1951 report, 3,882 persons have relinquished public assistance since 1943. Of this number, 1,793 have been rehabilitated, 1,271 receive part of their aid from the Church, and 818 receive all of their needs from the Church. Records of the number of Church members still receiving public assistance are not available, but the writer is aware that there are still many Church members on public assistance rolls.

Other than through the Welfare Plan the Church has helped its members find employment. Occupational counseling has helped many solve their employment problems.

The Welfare records before 1943 are not completely reliable, as many of the figures given in the reports have been approximated. Since 1943 more accurate records have been kept and are complete in so far as the various stakes
send in their reports to the General Welfare Office. The majority of the stakes do report, but in no single year has 100 percent of the stakes reported.

With the above information in mind, the status of the hypothesis of this study can be examined. It is that the Church Welfare Plan has been greatly influenced by Joseph Smith. Since all the principles upon which it is based were established and practiced by Joseph Smith and since the Plan is rapidly increasing in lands, storehouses, industries, methods of employing its members, and in the increase of tithing and fast offerings, it is probably true that the Church today is doing more towards following the teachings of its founder in caring for the needy than at any other time in its history.

It is doing more than ever before with a certain percentage of its membership for it must be remembered that though fast offerings and welfare contributions are increasing in amount, the number who pay them have increased but little. The highest percent of the Church membership to pay fast offerings was but 30 percent in 1944 and in 1951 only 21 percent paid. The full Church membership is not taking an active part in the Welfare Plan; but among those who are, it is succeeding very well.
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A STUDY OF JOSEPH SMITH'S TEACHINGS
AND PRACTICES AS THEY INFLUENCE
WELFARE IN THE L.D.S. CHURCH

An Abstract
of a Thesis Presented to the
Faculty of the Department of Sociology
Brigham Young University

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

by
Helen Mae H. Andrus
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ABSTRACT

Statement of problem. The problem of this study is to determine the teachings and practices of Joseph Smith in regards to the treatment of the needy and to show their influence on the present policy of the Church of Jesus Christ of Latter-day Saints as manifested in the Church Welfare Plan.

Sources of data and method of procedure. To determine the teachings and practices of Joseph Smith in regards to the treatment of the needy, research has been made into his journal as published in Joseph Smith's History of the Church, 6 vols., the Book of Mormon, a record of the early inhabitants of the American Continent and their dealings with God as reportedly translated by Joseph Smith, and the Doctrine and Covenants, containing revelations he claimed to have received from God. The Church Welfare Plan, by Albert E. Bowen, has also been used in determining Joseph Smith's teachings.

The application Brigham Young made of Joseph Smith's teachings and practices have been determined through research into History of the Church, Vol. VII, Journal of Discourses, Millennial Star, and other writings concerning him and his leadership of the Church.

Research into Conference Reports of the L.D.S. Church, Deseret News: Church Section, and information from the Church
General Welfare Office, in Salt Lake City, Utah, provide the chief sources of data used in determining the practice of the Church of caring for the needy in this day as manifested in the Church Welfare Plan. The records used are not completely accurate for some of the years but are the best available. Data from records concerning the Welfare Plan are presented in eighteen tables and ten figures of graphic presentation.

Findings of the study. Joseph Smith based his practices on the revelations he claimed to receive. The revelations consist briefly of (1) brotherly love, (2) equality of opportunity, and (3) work and industry. The ideal social system which would care for the needy and eventually eliminate poverty is that of (4) consecration and stewardships. This means consecration of what one has to the bishop of the ward and receiving back a stewardship according to one's needs, desires, family, and circumstances. The surplus from such a consecration is kept by the bishop and administered for the welfare of the needy. When the Saints were unable to live the system, the (5) law of tithing was taught, which required each person to pay one-tenth of his increase annually to the Church. It was used, in part, for the care of the needy. (6) The principle of the fast was taught, and one day a month the Church members were to fast and donate the food not eaten for those in need. (7) The true purpose of wealth is to help those who are in need.

Joseph Smith admonished the rich to buy lands
and establish industries that the needy might secure employment. Attempts were made to live the system of consecration and stewardships, but when they failed the law of tithing was practiced. Monthly fast days were held. Attempts were made to build up Nauvoo, Illinois, as an agricultural and manufacturing center. Home industries were established to provide employment, and construction of the Nauvoo Temple gave work to many. Joseph Smith organized the Female Relief Society with a major purpose of caring for the needy. The Church purchased lands which it sold at a higher price, in order that other lands might be given to the widow and fatherless. In the city of Nauvoo, taxes of the widows and poor who could not pay were remitted by the City Council. (Joseph Smith was mayor.)

In 1847 Brigham Young became President of the Church, and under his leadership the main body of the Church moved to the Salt Lake Valley. The problem of caring for the needy was met by following Joseph Smith's teachings and practices. Work and industry were maintained by building up home and commercial industries. Public ownership of natural resources and cooperation in farming and building helped provide equality of opportunities. A "Public Works" bureau was established to act as an employment agency. The law of tithing was continued, fast days were reinstated, and the Relief Society was revitalized. Needy members were helped to immigrate to Utah through the Perpetual Emigration Fund, which loaned them money that they were to repay as soon as they were able.
After the death of Brigham Young in 1877 until 1936 the responsibility of caring for the needy of the Church went to the Relief Society and the Priesthood Quorums, financed mainly by fast offerings and tithing money.

An era of relative prosperity from before World War I until the depression of the early 1930's resulted in few needy Church members and a lax interest in the needy on the part of the members. Evidently little emphasis was made on the payment of fast offerings, as the per capita payment for the Church membership in 1916 was but 19 cents, and in 1935 only 21 cents. The depression of the 1930's, which resulted in the close-down of mines and factories, drop in farm prices, and unemployment of millions, struck the Church membership severely. By September of 1935 a Church-wide survey showed that about 80,000 members of the Church had received federal relief in one degree or another, while the Church had cared for an additional 8,000. With few industries, small acreages of land, and little or no surplus fast offering fund, the Church attempted to meet the problem of caring for its own needy in the complex, industrialized Twentieth Century by following the teachings Joseph Smith had given over one hundred years ago. The result—the Church Welfare Plan.

The Welfare Plan works through the existing Church organization of General, stake, and ward authorities. A General Welfare Committee, directed by the General Church Authorities, centralizes, directs, and advises the welfare work throughout the Church. The Relief Society and Priest-
hood Quorums work with the bishop in the ward in reporting and determining those who are in need.

The principles upon which the Plan is based are, as they were in the beginning, brotherly love, equality, industry and work, payment of tithing and fast offerings, and cooperation of Church organizations. Fast offerings increased from 21 cents per capita in 1935 to $1.47 in 1951. Tithing has increased 653.3 percent since 1938. This is possibly more related to the rise in income than the number paying tithing, but at the same time the writer is aware that the Church membership has increased 461 percent.

Providing and creating employment as well as food, clothing, and other necessities became the problem of the Welfare Plan. It was met by the purchase of farms, dairies, ranches, and industries by the Church and its members. Storehouses were established throughout the Church (115 in 1949) where surplus commodities that were grown on the welfare projects were stored as well as those donated by members. From these storehouses as many as 55,000 people have been assisted in one year, more than twice the population of Utah in 1850. Deseret Industries have been established in Los Angeles, Salt Lake City, Ogden, Provo, and Logan, where old clothing and furniture are repaired and sold. At the end of 1951, 321 were employed, with 210 of the number physically handicapped. The Deseret Clothing Factory had 91 employees at the end of 1951.

The total cash value of the Welfare Plan, including
farms, ranches, dairies, and industries, is now over fifteen million dollars.

Total cash expenditures of the Church for the care of the needy per year has increased from $643,000 in 1923 to $3,577,022 in 1951. The increase of cost is not necessarily due to the increase of needy, as much of the cash expended goes into the securing and building up of permanent work projects.

Fast offerings have increased per year from $290,317 in 1936 to $1,115,593 in 1950. The amount paid has increased greatly, but the percentage of the Church paying has never reached over 30 percent. In 1951 but 20 percent paid. Welfare contributions also have increased greatly, but the percent paying has not.

From 1943 to 1951, 3,862 persons relinquished public assistance and have been either rehabilitated or supported by the Church. It has helped many to find employment other than through the Welfare Plan.

Joseph Smith's teachings concerning the care of the needy have found expression in the Church Welfare Plan to a greater extent than at any other time in the history of the Church. With its centrally directed program, work and industry are maintained through permanent projects. Equality of opportunity is given by supplying employment, and necessities of life are provided through the storehouses. Fast offerings, welfare contributions, and tithing support the program, and the regular Church organization carries it out.
Among those whom the Plan is serving, it is effective, as is shown by the number assisted and the growth of the Plan in cash value. The challenging problem facing the Church is to interest the majority of its members who are not actively engaged in furthering the Plan.

The writer is fully aware of the fact that the Plan as revealed by Joseph Smith and put into practice by the present Church leaders is not accomplishing all that it was designed to accomplish. The frailties of human beings and not the program are at fault.