Reed Smoot Apostle In Politics

Thank you categorically much for downloading Reed Smoot Apostle In Politics. Most likely you have knowledge that, people have see numerous time for their favorite books subsequent to this Reed Smoot Apostle In Politics, but stop in the works in harmful downloads.

Rather than enjoying a good ebook afterward a cup of coffee in the afternoon, on the other hand they juggled subsequent to some harmful virus inside their computer. Reed Smoot Apostle In Politics is manageable in our digital library an online right of entry to it is set as public therefore you can download it instantly. Our digital library saves in compound countries, allowing you to get the most less latency period to download any of our books gone this one. Merely said, the Reed Smoot Apostle In Politics is universally compatible in the manner of any devices to read.

David O. McKay and the Rise of Modern Mormonism Gregory A. Prince 2005 Focuses primarily on the years of McKay's presidency of the Church of Jesus Christ of Latter-day Saints during some of the most turbulent times in American and world history.

The Impossibility of Religious Freedom Winnifred Fallers Sullivan 2018-04-24 The Constitution may guarantee it. But religious freedom in America is, in fact, impossible. So argues this timely and iconoclastic work by law
and religion scholar Winnifred Sullivan. Sullivan uses as the backdrop for the book the trial of Warner vs. Boca Raton, a recent case concerning the laws that protect the free exercise of religion in America. The trial, for which the author served as an expert witness, concerned regulations banning certain memorials from a multiconfessional nondenominational cemetery in Boca Raton, Florida. The book portrays the unsuccessful struggle of Catholic, Protestant, and Jewish families in Boca Raton to preserve the practice of placing such religious artifacts as crosses and stars of David on the graves of the city-owned burial ground. Sullivan demonstrates how, during the course of the proceeding, citizens from all walks of life and religious backgrounds were harassed to define just what their religion is. She argues that their plight points up a shocking truth: religion cannot be coherently defined for the purposes of American law, because everyone has different definitions of what religion is. Indeed, while religious freedom as a political idea was arguably once a force for tolerance, it has now become a force for intolerance, she maintains. A clear-eyed look at the laws created to protect religious freedom, this vigorously argued book offers a new take on a right deemed by many to be necessary for a free democratic society. It will have broad appeal not only for religion scholars, but also for anyone interested in law and the Constitution. Featuring a new preface by the author, The Impossibility of Religious Freedom offers a new take on a right deemed by many to be necessary for a free democratic society.

**Senators of the United States** Diane B. Boyle 1995 S. Doc. 103-34. Compiled by Jo Anne McCormick Quatannens, Diane B. Boyle, editorial assistant, prepared under the direction of Kelly D. Johnston, Secretary of the Senate. Lists scholarly works that profile the lives and legislative service of senators and their autobiographies and other published works. **The Mormon Church on Trial** Michael H.
Contrary to popular folklore, the LDS temple ceremony was not performed or recited in the U.S. Senate chambers during the 1904-06 challenge to Reed Smoot's election from Utah. Nor was it entered into the Congressional Record. The committee investigating Apostle-Senator Smoot's qualifications wanted to know if temple participants promised to avenge the blood of the martyred prophet Joseph Smith and whether that vengeance was sworn upon “this generation” or upon “this nation,” the former being considered a matter of religious dogma and the latter possible treason against the United States. However, Senators did want to know about the LDS Church's controversial practice of polygamy, especially since 1890 when the practice was formally abandoned. Surprisingly, Church President Joseph F. Smith admitted that he had fathered eleven children by five wives since 1890. Asked about his role in receiving revelations for the church, Smith replied that he had received none thus far. Other questions probed the church's involvement in politics, including action taken by the church against Apostle Moses Thatcher for saying that “Satan was the author of the Republican Party.” To a large extent, the Mormon Church, not Senator Smoot, was the real target of the Senate's scrutiny. Some felt uncomfortable about this emphasis. Senator Bailey (D-Tx) “objected to going into the religious opinions of these people. I do not think Congress has anything to do with that unless their religion connects itself in some way with their civil or political affairs.” But Smoot's critics proceeded to show a convoluted tangle of Utah business, political, and religious affairs and what they considered to be un-American religious supremacy in all areas. They argued that a Senator “legislates for 80 million people who hold as their most cherished possession ... a respect for law because it is law, as Reed Smoot, unhappily for him, has never felt nor understood from the moment of his first conscious thought...
In the closing decades of the nineteenth century, college-age Latter-day Saints began undertaking a remarkable intellectual pilgrimage to the nation’s elite universities, including Harvard, Columbia, Michigan, Chicago, and Stanford. Thomas W. Simpson chronicles the academic migration of hundreds of LDS students from the 1860s through the late 1930s, when church authority J. Reuben Clark Jr., himself a product of the Columbia University Law School, gave a reactionary speech about young Mormons’ search for intellectual cultivation. Clark’s leadership helped to set conservative parameters that in large part came to characterize Mormon intellectual life. At the outset, Mormon women and men were purposefully dispatched to such universities to "gather the world's knowledge to Zion."

Simpson, drawing on unpublished diaries, among other materials, shows how LDS students commonly described American universities as egalitarian spaces that fostered a personally transformative sense of freedom to explore provisional reconciliations of Mormon and American identities and religious and scientific perspectives. On campus, Simpson argues, Mormon separatism died and a new, modern Mormonism was born: a Mormonism at home in the United States but at odds with itself. Fierce battles among Mormon scholars and church leaders ensued over scientific thought, progressivism, and the historicity of Mormonism's sacred past. The scars and controversy, Simpson concludes, linger.

**Reed Smoot** Harvard S. Heath 1991

**Danish Apostle** Anthon H. Lund 2006 By the time Anthon Lund was born in Denmark in 1844, Soren Kierkegaard was already producing his ideas on existentialism and Hans Christian Andersen had just penned the tales that would
make him world-famous. In this environment, Anthon--who was raised by his father and grandmother after his mother's death--became a voracious reader by the age of six. He converted to Mormonism, immigrated to the United States, and became an apostle and later counselor to the LDS church president--also Salt Lake temple president and Church Historian. His diaries cover the tensions between Apostle Moses Thatcher and his colleagues; the rejection by the U.S. House of Representatives of Utah's Congressman, B.H. Roberts; the stormy hearings over whether to seat LDS apostle Reed Smoot in the U.S. Senate; and publication of The History of the Church. Lund's accounts of the inner workings of the church hierarchy are at times formal but otherwise chatty, the latter quality making him a favorite diarist among historians. *Solemn Covenant* B. Carmon Hardy 1992 In his famous Manifesto of 1890, Mormon church president Wilford Woodruff called for an end to the more than fifty-year practice of polygamy. Fifteen years later, two men were dramatically expelled from the Quorum of Twelve Apostles for having taken post-Manifesto plural wives and encouraged the step by others. Evidence reveals, however, that hundreds of Mormons (including several apostles) were given approval to enter such relationships after they supposedly were banned. Why would Mormon leaders endanger agreements allowing Utah to become a state and risk their church's reputation by engaging in such activities--all the while denying the fact to the world? This book seeks to find the answer through a review of the Mormon polygamous experience from its beginnings. In the course of national debate over polygamy, Americans generally were unbending in their allegiance to monogamy. *Solemn Covenant* provides the most careful examination ever undertaken of Mormon theological, social, and biological defenses of "the principle." Although polygamy was never a way of life for the majority of Latter-day Saints in the nineteenth century, Carmon Hardy
contends that plural marriage enjoyed a more important place in the Saints' restorationist vision than most historians have allowed. Many Mormons considered polygamy a prescription for health, an antidote for immorality, and a key to better government. Despite intense pressure from the nation to end the experiment, because of their belief in its importance and gifts, polygamy endured as an approved arrangement among church members well into the twentieth century. Hardy demonstrates how Woodruff's Manifesto of 1890 evolved from a tactic to preserve polygamy into a revelation now used to prohibit it. Solemn Covenant examines the halting passage followed by the Church of Jesus Christ of Latter-day Saints as it transformed itself into one of America's most vigilant champions of the monogamous way.

*Frank J. Cannon* Val Holley 2020 "Frank J. Cannon: Saint, Senator, Scoundrel is the first biography to refresh the record on Frank J. Cannon's critical role in early Utah history"--

*Frontier Religion* Konden Rich Smith 2019 "A criticism of Mormon historiography that has been frequently made is that it has often seemed to be an insular pursuit that insufficiently engages with broader historical contexts. Mormon historians sometimes have seemed to be talking only to each other. Mormonism, in fact, played a significant role in American history, especially but not only on the frontier, and so there is much basis for contextualizing it and thereby speaking to a wider history audience. It was, to paraphrase Patty Limerick, a hole in a doughnut of western history writing since it was central but has been so often overlooked. The rise of study of Mormonism through the lens of religious studies has helped bring Mormonism to center stage in considerations of United States history. Religious studies itself has been a growing field. Patrick Mason in his introduction to another book proposed today notes the American Historical Association's report in 2009 that
religious history had become the most frequently claimed specialization by its members. A revitalized recognition of the role religion has played in the history of America, as well as that of other parts of the world, no doubt has contributed to that attention. Konden Smith examines that importance over half a century and in doing so firmly positions Mormonism in relation to the dominant American Protestant tradition and to American cultural identity as shaped by religion.”—Provided by publisher.

**Government and Public Health in America**  
Ronald Hamowy 2008-01-01  
How involved should the government be in American healthcare? Ronald Hamowy argues that to answer this pressing question, we must understand the genesis of the five main federal agencies charged with responsibility for our health: the Public Health Service, the Food and Drug Administration, the Veterans Administration, the National Institutes of Health, and Medicare. In examining these, he traces the growth of federal influence from its tentative beginnings in 1798 through the ambitious infrastructures of today and offers startling insights on the current debate. The author contends that until the twentieth century, governmental involvement in health care policy was nominal. With the sweeping food and drug reforms of 1906 and the Medicare amendments to Social Security in 1965, a whole new system of health care was brought to the American public. A careful analysis of the various programs generated by this legislation, however, shows a different picture of pet projects, budgetary lobbying, competitive bureaucracy and discord between the agencies and their opposition. Government and Public Health in America provides an illuminating look at the complicated forces that created these institutions and provokes discussion about their usefulness in the future. Hamowy’s thoroughly researched analysis fills a substantial gap in the history of health policy. Economists, political
scientists, historians, sociologists and health professionals concerned with the interface between government and health care will find much to recommend in this highly readable account of a fascinating topic.

**From the Outside Looking In** Matthew J. Grow 2015-10-01 This book contains fifteen essays, each first presented as the annual Tanner Lecture at the conference of the Mormon History Association by a leading scholar. Renowned in their own specialties but relatively new to the study of Mormon history at the time of their lectures, these scholars approach Mormon history from a wide variety of perspectives, including such concerns as gender, identity creation, and globalization. Several of these essays place Mormon history within the currents of American religious history—for example, by placing Joseph Smith and other Latter-day Saints in conversation with Ralph Waldo Emerson, Nat Turner, fellow millenarians, and freethinkers. Other essays explore the creation of Mormon identities, demonstrating how Mormons created a unique sense of themselves as a distinct people. Historians of the American West examine Mormon connections with American imperialism, the Civil War, and the wider cultural landscape. Finally the essayists look at continuing Latter-day Saint growth around the world, within the context of the study of global religions. Examining Mormon history from an outsider's perspective, the essays presented in this volume ask intriguing questions, share fresh insights and perspectives, analyze familiar sources in unexpected ways, and situate research on the Mormon past within broader scholarly debates.

Reed Smoot Milton R. Merrill 1990

**The J. Golden Kimball Stories** Eric Alden Eliason 2007 The sharp wit of a free-thinking Mormon folk hero In The J. Golden Kimball Stories, beloved and iconoclastic Mormon humorist J. Golden Kimball (1853-1938) speaks on death, marriage, love, hell, God, and
everything in between. Compiled by Eric A. Eliason from previously unpublished archival resources, this collection of stories, anecdotes, and jokes captures the irreverent comedy and independent thinking that made Kimball so beloved both in and out of his Mormon community. Arranged thematically and framed by short contextual introductions, each chapter presents a colorful portrait of Kimball on topics including tricks, cussing, ministering, chastising, and repentance. A comprehensive introductory essay places Kimball in the context of Mormon history and folklore scholarship.

The Great Game of Politics Frank Richardson Kent 1923
Conservatism in the Mountain West Ralph L. McBride 1980
Excavating Mormon Pasts Newell C. Bringhurst 2004-08-31 Winner of the Special Book Award from the John Whitmer Historical Association

Excavating Mormon Pasts assembles sixteen knowledgeable scholars from both LDS and the Community of Christ traditions who have long participated skillfully in this dialogue. It presents their insightful and sometimes incisive surveys of where the New Mormon History has come from and which fields remain unexplored. It is both a vital reference work and a stimulating picture of the New Mormon History in the early twenty-first century.

Matthew Cowley Henry A. Smith 1954
Mormons in American Politics Luke Perry 2012 This book provides a comprehensive explanation of how the Mormons have transformed from a hated and persecuted fringe group to a well-established world religion with viable candidates for all levels of American government. The Mormon tradition is unfamiliar and mysterious to most Americans outside of the religion, and understandably generates much curiosity. Mormons in American Politics: From Persecution to Power provides an intellectual foundation of Mormon development and emergence in politics, comprehensively.
examining significant issues and developments from historical, theological, cultural, and modern perspectives. The work analyzes diverse, contemporary topics including Mormons in popular culture, Mormon understandings of the Constitution, the Mormon welfare program, Mormon opposition to same-sex marriage, and the global expansion of Mormonism. The book is ideal for scholars and students of American politics, history, and culture; Mormon studies; religious studies; and religion and politics; as well as general readers who are interested in Mormon religion and culture or the rise of Mormon figures in mainstream American politics.

Religion of a Different Color
W. Paul Reeve
2015-01-30

Mormonism is one of the few homegrown religions in the United States, one that emerged out of the religious fervor of the early nineteenth century. Yet, members of the Church of Jesus Christ of Latter-day Saints have struggled for status and recognition. In this book, W. Paul Reeve explores the ways in which nineteenth century Protestant white America made outsiders out of an inside religious group. Much of what has been written on Mormon otherness centers upon economic, cultural, doctrinal, marital, and political differences that set Mormons apart from mainstream America. Reeve instead looks at how Protestants racialized Mormons, using physical differences in order to define Mormons as non-White to help justify their expulsion from Ohio, Missouri, and Illinois. He analyzes and contextualizes the rhetoric on Mormons as a race with period discussions of the Native American, African American, Oriental, Turk/Islam, and European immigrant races. He also examines how Mormon male, female, and child bodies were characterized in these racialized debates. For instance, while Mormons argued that polygamy was ordained by God, and so created angelic, celestial, and elevated offspring, their opponents suggested that the children were degenerate.
and deformed. The Protestant white majority was convinced that Mormonism represented a racial—not merely religious—departure from the mainstream and spent considerable effort attempting to deny Mormon whiteness. Being white brought access to political, social, and economic power, all aspects of citizenship in which outsiders sought to limit or prevent Mormon participation. At least a part of those efforts came through persistent attacks on the collective Mormon body, ways in which outsiders suggested that Mormons were physically different, racially more similar to marginalized groups than they were white. Medical doctors went so far as to suggest that Mormon polygamy was spawning a new race. Mormons responded with aspirations toward whiteness. It was a back and forth struggle between what outsiders imagined and what Mormons believed. Mormons ultimately emerged triumphant, but not unscathed. Mormon leaders moved away from universalistic ideals toward segregated priesthood and temples, policies firmly in place by the early twentieth century. So successful were Mormons at claiming whiteness for themselves that by the time Mormon Mitt Romney sought the White House in 2012, he was labeled “the whitest white man to run for office in recent memory.” Ending with reflections on ongoing views of the Mormon body, this groundbreaking book brings together literatures on religion, whiteness studies, and nineteenth century racial history with the history of politics and migration.

**No Man Knows My History** Fawn M. Brodie

1995-08-01 The first paperback edition of the classic biography of the founder of the Mormon church, this book attempts to answer the questions that continue to surround Joseph Smith. Was he a genuine prophet, or a gifted fabulist who became enthralled by the products of his imagination and ended up being martyred for them? 24 pages of photos. Map.

**Religion, Politics, and Sugar** Matthew
One famous target of Progressive Era attempts to rein in monopolistic big business was the eastern Sugar Trust. Less known is how federal regulators also tried to break monopoly control over beet sugar in the West by going after the Utah-Idaho Sugar Company, a business supported and controlled by the Latter-day Saints church and run by Mormon authorities. As sugar beet agriculture boomed, the Mormon church’s involvement led directly to monopolistic practices by Utah-Idaho Sugar and to federal investigations. Church leaders encouraged members, a majority population in much of the intermountain West, to patronize the company exclusively, as suppliers and consumers. As early as 1890, Mormon church president Wilford Woodruff had called missionaries to raise money for the fledgling company and asserted divine inspiration for church support. Utah-Idaho bridged the cooperative, theocratic, self-sufficient economic model of nineteenth-century Mormonism and the integration of the Mormon West into the national market economy. Religion, Politics, and Sugar shows, through the example of an important western business, how national commercial, political, and legal forces in the early twentieth century came west and, more specifically, how they affected the important role the Mormon church played in economic affairs in the region.

The Life of Joseph F. Smith Sixth President of the Church of Jesus Christ of Latter-Day Saints

Joseph Fielding Smith 2011-10-01

First Vision
Steven C. Harper 2019-07-15

This is the biography of a contested memory, how it was born, grew, changed the world, and was changed by it. It's the story of the story of how the Church of Jesus Christ of Latter-day Saints began. Joseph Smith, the church's founder, remembered that his first audible prayer, uttered in spring of 1820 when he was about fourteen, was answered with a vision of heavenly beings. Appearing to the boy in the woods near
his parents' home in western New York State, they told Smith that he was forgiven and warned him that Christianity had gone astray. Smith created a rich and controversial historical record by narrating and documenting this event repeatedly. In First Vision, Steven C. Harper shows how Latter-day Saints (beginning with Joseph Smith) and others have remembered this experience and rendered it meaningful. When and why and how did Joseph Smith's first vision, as saints know the event, become their seminal story? What challenges did it face along the way? What changes did it undergo as a result? Can it possibly hold its privileged position against the tides of doubt and disbelief, memory studies, and source criticism—all in the information age? Steven C. Harper tells the story of how Latter-day Saints forgot and then remembered accounts of Smith's experience and how Smith's 1838 account was redacted and canonized. He explores the dissonance many saints experienced after discovering multiple accounts of Smith's experience. He describes how, for many, the dissonance has been resolved by a reshaped collective memory.

The Angel and the Beehive Armand L. Mauss 1994 "The past few decades have witnessed an increasing reaction of the Mormons against their own successful assimilation," Armand Mauss writes in The Angel and the Beehive, "as though trying to recover some of the cultural tension and special identity associated with their earlier 'sect-like' history." This retrenchment among Mormons is the main theme of Mauss's book, which analyzes the last forty years of Mormon history from a sociological perspective. At the official ecclesiastical level, Mauss finds, the retrenchment can be seen in the greatly increased centralization of bureaucratic control and in renewed emphases on obedience to modern prophets, on genealogy and vicarious temple work, and on traditional family life; retrenchment is also apparent in extensive formal religious indoctrination by full-time
professionals and in an increased sophistication and intensity of proselytizing. At what he refers to as "the folk or grassroots level," Mauss finds that Mormons have generally been compliant with the retrenchment effort and are today at least as "religious" on most measures as they were in the 1960s. A sizable segment of the Mormon membership, Mauss asserts, has gone beyond "Mormon" retrenchment to express itself in a growing resort to Protestant fundamentalism, both in scriptural understanding and in intellectual style. The author calls on a wide array of sources in sociology and history to show that Mormons, who by mid-century had come a long way from their position as disreputable "outsiders" in a society dominated by the mainline religions, seem now to be adopting more conservative ways and seeking a return to a more sectarian posture.

**Presidents and Prophets** Michael Kent Winder 2007 From Washington to Bush, each American president and his relationship with the Mormons is explored as the Church of Jesus Christ of Latter-day Saints rises from obscurity to become a major political influence.

*Proceedings Before the Committee on Privileges and Elections of the United States Senate in the Matter of the Protests Against the Right of Hon. Reed Smoot, a Senator from the State of Utah, to Hold His Seat ... [Jan. 16, 1904-April 13, 1906]*

United States. Congress. Senate. Committee on Privileges and Elections 1904

**Prophets and Apostles of the Last Dispensation** Lawrence Read Flake 2001

*The Public Career of Reed Smoot, 1903-1933*

Vernon George Robinson 1937

*Contingent Citizens* Spencer W. McBride 2020-06-15 Contingent Citizens features fourteen essays that track changes in the ways Americans have perceived the Latter-day Saints since the 1830s. From presidential politics, to political violence, to the definition of marriage, to the meaning of sexual equality—the editors
and contributors place Mormons in larger American histories of territorial expansion, religious mission, Constitutional interpretation, and state formation. These essays also show that the political support of the Latter-day Saints has proven, at critical junctures, valuable to other political groups. The willingness of Americans to accept Latter-day Saints as full participants in the United States political system has ranged over time and been impelled by political expediency, granting Mormons in the United States an ambiguous status, contingent on changing political needs and perceptions.

The Politics of American Religious Identity
Kathleen Flake 2005-12-15 Between 1901 and 1907, a broad coalition of Protestant churches sought to expel newly elected Reed Smoot from the Senate, arguing that as an apostle in the Church of Jesus Christ of Latter-day Saints, Smoot was a lawbreaker and therefore unfit to be a lawmaker. The resulting Senate investigative hearing featured testimony on every peculiarity of Mormonism, especially its polygamous family structure. The Smoot hearing ultimately mediated a compromise between Progressive Era Protestantism and Mormonism and resolved the nation's long-standing "Mormon Problem." On a broader scale, Kathleen Flake shows how this landmark hearing provided the occasion for the country--through its elected representatives, the daily press, citizen petitions, and social reform activism--to reconsider the scope of religious free exercise in the new century. Flake contends that the Smoot hearing was the forge in which the Latter-day Saints, the Protestants, and the Senate hammered out a model for church-state relations, shaping for a new generation of non-Protestant and non-Christian Americans what it meant to be free and religious. In addition, she discusses the Latter-day Saints' use of narrative and collective memory to retain their religious identity even as they changed to meet the nation's demands.

Utah in the Twentieth Century Brian Q. Cannon 2009-06-15 The twentieth could easily be Utah’s most interesting, complex century, yet popular ideas of what is history seem mired in the nineteenth. One reason may be the lack of readily available writing on more recent Utah history. This collection of essays shifts historical focus forward to the twentieth, which began and ended with questions of Utah’s fit with the rest of the nation. In between was an extended period of getting acquainted in an uneasy but necessary marriage, which was complicated by the push of economic development and pull of traditional culture, demand for natural resources from a fragile and scenic environment, and questions of who governs and how, who gets a vote, and who controls what is done on and to the contested public lands. Outside trade and a tourist economy increasingly challenged and fed an insular society. Activists left and right declaimed constitutional liberties while Utah’s Native Americans become the last enfranchised in the nation. Proud contributions to national wars contrasted with denial of deep dependence on federal money; the skepticism of provocative writers, with boosters eager for growth; and reflexive patriotism somehow bonded to ingrained distrust of federal government.

The Reed Smoot Hearings Michael Harold Paulos 2021-06-01 This book examines the hearings that followed Mormon apostle Reed Smoot’s 1903 election to the US Senate and the subsequent protests and petitioning efforts from mainstream Christian ministries disputing Smoot’s right to serve as a senator. Exploring how religious and political institutions adapted and shapeshifted in response to larger societal and ecclesiastical trends, The Reed Smoot Hearings offers a broader exploration of secularism during the Progressive Era and puts
the Smoot hearings in context with the ongoing debate about the constitutional definition of marriage. The work adds new insights into the role religion and the secular played in the shaping of US political institutions and national policies. Chapters also look at the history of anti-polygamy laws, the persistence of post-1890 plural marriage, the continuation of anti-Mormon sentiment, the intimacies and challenges of religious privatization, the dynamic of federal power on religious reform, and the more intimate role individuals played in effecting these institutional and national developments. The Smoot hearings stand as an important case study that highlights the paradoxical history of religious liberty in America and the principles of exclusion and coercion that history is predicated on. Framed within a liberal Protestant sensibility, these principles of secular progress mapped out the relationship of religion and the nation-state for the new modern century. The Reed Smoot

Hearings will be of significant interest to students and scholars of Mormon, western, American, and religious history. Publication supported, in part, by Gonzaba Medical Group. Contributors: Gary James Bergera, John Brumbaugh, Kenneth L. Cannon II, Byron W. Daynes, Kathryn M. Daynes, Kathryn Smoot Egan, D. Michael Quinn

Mormonism in Transition Thomas G. Alexander 1996 A classic study of an influential American religion....Provides both the specialist in religion and the general reader with a thoughtful history of this complex religion.

The Autobiography of B. H. Roberts Brigham Henry Roberts 1990 In this exciting and readable autobiography, one of the most colorful figures of the American frontier recounts his poverty-stricken childhood, his rowdy adolescence in Rocky Mountain mining camps, his unsuccessful bid for the U.S. Congress, and his stormy career in one of the leading councils of the Mormon church. Polygamy, women's
suffrage, prohibition, and separation of church and state occupy center stage in the unfolding drama of Brigham Henry Roberts's controversial life. The story-book adventures of Roberts's life made him a household name during his lifetime. His impassioned speeches incited riots, his reasoned writings defined and codified religious beliefs, and his candid disclosures of Utah history brought him both respect and censure. He is best remembered today as a largely self-educated intellectual. Several of his landmark published works are still in print more than fifty years after his death. His life story, told here in his own words and published for the first time, may well stand as his greatest, most enduring achievement. For many today, B. H. Roberts is the quintessential Mormon intellectual of the twentieth century. But his theological writings came late in life and his historical views were more subjective than definitive. His autobiography, on the other hand, is a forthright account of the events and acquaintances that contributed to his unique faith and intellectual independence. Troubled by the memory of being abandoned as a child, and of the abusive care of quarrelling and intemperate foster-parents, he survived a stormy youth of poverty and neglect. He describes his nearly ten years as a missionary to the southern United States, his subsequent tenure as an outspoken member of the First Quorum of Seventy, his public opposition to women's suffrage, and his controversial bid for the U.S. House of Representatives as a Mormon polygamist. Senators of the United States 1995 Mormons and Popular Culture James Michael Hunter 2013 Many people are unaware of how influential Mormons have been on American popular culture. This book parts the curtain and looks behind the scenes at the little-known but important influence Mormons have had on popular culture in the United States and beyond. Mormons and Popular Culture: The Global Influence of an American Phenomenon provides
an unprecedented, comprehensive treatment of Mormons and popular culture. Authored by a Mormon studies librarian and author of numerous writings regarding Mormon folklore, culture, and history, this book provides students, scholars, and interested readers with an introduction and wide-ranging overview of the topic that can serve as a key reference book on the topic. The work contains fascinating coverage on the most influential Mormon actors, musicians, fashion designers, writers, artists, media personalities, and athletes. Some topics—such as the Mormon influence at Disney, and how Mormon inventors have assisted in transforming American popular culture through the inventions of television, stereophonic sound, video games, and computer-generated animation—represent largely unknown information. The broad overview of Mormons and American popular culture offered can be used as a launching pad for further investigation; researchers will find the references within the book's well-documented chapters helpful.

Kingdom of Nauvoo: The Rise and Fall of a Religious Empire on the American Frontier
Benjamin E. Park 2020-02-25 An extraordinary story of faith and violence in nineteenth-century America, based on previously confidential documents from the Church of Jesus Christ of Latter-day Saints. Compared to the Puritans, Mormons have rarely gotten their due, treated as fringe cultists at best or marginalized as polygamists unworthy of serious examination at worst. In Kingdom of Nauvoo, the historian Benjamin E. Park excavates the brief life of a lost Mormon city, and in the process demonstrates that the Mormons are, in fact, essential to understanding American history writ large. Drawing on newly available sources from the LDS Church—sources that had been kept unseen in Church archives for 150 years—Park recreates one of the most dramatic episodes of the 19th century frontier. Founded in Western
Illinois in 1839 by the Mormon prophet Joseph Smith and his followers, Nauvoo initially served as a haven from mob attacks the Mormons had endured in neighboring Missouri, where, in one incident, seventeen men, women, and children were massacred, and where the governor declared that all Mormons should be exterminated. In the relative safety of Nauvoo, situated on a hill and protected on three sides by the Mississippi River, the industrious Mormons quickly built a religious empire; at its peak, the city surpassed Chicago in population, with more than 12,000 inhabitants. The Mormons founded their own army, with Smith as its general; established their own courts; and went so far as to write their own constitution, in which they declared that there could be no separation of church and state, and that the world was to be ruled by Mormon priests. This experiment in religious utopia, however, began to unravel when gentiles in the countryside around Nauvoo heard rumors of a new Mormon marital practice. More than any previous work, Kingdom of Nauvoo pieces together the haphazard and surprising emergence of Mormon polygamy, and reveals that most Mormons were not participants themselves, though they too heard the rumors, which said that Joseph Smith and other married Church officials had been “sealed” to multiple women. Evidence of polygamy soon became undeniable, and non-Mormons reacted with horror, as did many Mormons—including Joseph Smith’s first wife, Emma Smith, a strong-willed woman who resisted the strictures of her deeply patriarchal community and attempted to save her Church, and family, even when it meant opposing her husband and prophet. A raucous, violent, character-driven story, Kingdom of Nauvoo raises many of the central questions of American history, and even serves as a parable for the American present. How far does religious freedom extend? Can religious and other minority groups survive in a democracy where the majority dictates the law of the land? The
Mormons of Nauvoo, who initially believed in the promise of American democracy, would become its strongest critics. Throughout his absorbing chronicle, Park shows the many ways in which the Mormons were representative of their era, and in doing so elevates nineteenth century Mormon history into the American mainstream. 

United States Senate Election, Expulsion, and Censure Cases, 1793-1990

Anne M. Butler 1995