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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 unbounding 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.

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.

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.

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.

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- ] United States. Congress. Senate. Committee on Privileges and Elections 1905

Latter-Day Saint Biographical Encyclopedia Andrew Jenson 1901

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.

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 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.

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.

Matthew Cowley Henry A. Smith 1954 The Great Game of Politics Frank Richardson Kent 1923 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 should never 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 harnessed 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.

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.

The Impossibility of Religious Freedom Winifred Fallers Sullivan 2018-04-24 The Constitution may guarantee it. But religious freedom in America is, in Flannery O’Connor’s phrase, a “blessing and a sacrament.” So argues William S.] Winifred Sullivan in this illuminating look at the work by law and religion scholar Winifred Sullivan. Sullivan uses as the backdrop for the book the trial of Warner v. 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 cemetery. In the new century. Flake contends that the Smoot hearing was the forge in which the Latter-day Saints, the Protestants, and the Senate harnessed 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.

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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.

Religion, Politics, and Sugar: The Mormon West in the National Market Economy

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 other Mormons about Mormonism's 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 much basis for contextualizing it and thereby speaking to a wider history audience. 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.

Senators of the United States 1995

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 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.

Reed Smoot Harvard University Press 1991

Conservation in the Mountain West Ralph L. McBride 1980

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 declared 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.

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”--.

The Public Career of Reed Smoot, 1903-1933 Vernon George Robinson 1937

American Universities and the Birth of Modern Mormonism, 1867–1940 Thomas W. Simpson 2016-08-26 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 bore the fruits 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.

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 other Mormons about Mormonism's 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 among 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...
more similar to marginalized groups than they were white. Medical through persistent attacks on the collective Mormon body, ways in which prevent Mormon participation. At least a part of those efforts came power, all aspects of citizenship in which outsiders sought to limit or whiteness. Being white brought access to political, social, and economic mainstream and spent considerable effort attempting to deny Mormon Mormonism represented a racial—not merely religious-departure from the and deformed. The Protestant white majority was convinced that racialized debates. For instance, while Mormons argued that polygamy Mormon male, female, and child bodies were characterized in these period discussions of the Native American, African American, Oriental, Turk/Islam, and European immigrant races. He also examines how Protestant white America made outsiders out of an inside religious group. Much of what has been written on Mormon orthodoxy 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.

Prophets and Apostles of the Last Dispensation Lawrence Read Flake 2001

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 orthodoxy 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.